

Program Summary

TUESDAY, JUNE 9

- 9:00 A.M.—Registration
- 11:45 A.M.—Lunch
- 1:00 P.M.—Joint Symposium Paper No. 1.
- 6:00 P.M.—Dinner
- 7:30 P.M.—Joint Symposium Paper No. 2.

WEDNESDAY, JUNE 10

- 7:30 A.M.—Devotions
- 8:00 A.M.—Breakfast
- 9:00 A.M.—Joint Symposium Paper No. 3.
- 11:45 A.M.—Lunch
- 1:00 P.M.—Joint Symposium Paper No. 4.
- 4:00 P.M.—Business Meetings
- 6:00 P.M.—Dinner
- 7:30 P.M.—Joint Symposium Paper No. 5.

THURSDAY, JUNE 11

- 7:30 A.M.—Devotions
- 8:00 A.M.—Breakfast
- 9:00 A.M.—Joint Symposium Summary and Conclusions.
- 11:45 A.M.—Lunch
- 1:00 P.M.—Social Science Symposium
- 6:00 P.M.—Dinner
- 7:30 P.M.—Public Meeting

FRIDAY, JUNE 12

- 7:30 A.M.—Devotions
- 8:00 A.M.—Breakfast
- 9:00 A.M.—General Session
- 11:45 A.M.—Lunch

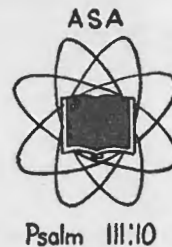
FOURTEENTH ANNUAL CONVENTION

of the

AMERICAN SCIENTIFIC AFFILIATION

in Joint Meeting with the

EVANGELICAL THEOLOGICAL SOCIETY



June 9-12, 1959

TRINITY SEMINARY and BIBLE COLLEGE
1726 West Berteau Street
Chicago, Illinois

Please Bring This Program With You

All Meetings Will Take Place

in

Trinity Seminary and Bible College
1726 West Berteau Street
Chicago, Illinois

Transportation

Public transportation from downtown Chicago: Ravenswood (L) to Irving Park Station. Walk 2 blocks east and 2 north.
By automobile: Trinity Seminary is located at 1700 West (1 block West of Ashland), and 4200 North (2 blocks north of Irving Park). Those coming from the south or east should drive north on the Lake Shore Drive to 4000 North (Irving Park Road), then go west to Ashland (1600), go north 2 blocks to Berteau Street, turn west to 1726.

Meals

8:00 A.M.—Breakfast	\$.50
11:45 A.M.—Lunch75
6:00 P.M.—Dinner	1.00

Rooms

Dormitory rooms, \$1.25 per night.

Registration

A registration fee of One Dollar will be charged to all members.

TUESDAY, JUNE 9

REGISTRATION

9:00 A.M. to 4:00 P.M.

Third Biennial Joint Conference of the
A.S.A. and E.T.S.:

"Toward An Evangelical Philosophy of Science"

1:00 P.M.—OPENING SESSION

Chairman—J. Barton Payne, Th.D.
Trinity Seminary and
Wheaton College

Invocation—William Culbertson, D.D., Pres.
Moody Bible Institute

Welcome—H. Wilbert Norton, Th.D., Pres.
Trinity College and Seminary

1. THE NEED FOR AN EVANGELICAL PHILOSOPHY OF SCIENCE

Thomas H. Leith, M.A., *Chairman*
Science Division, Gordon College

7:30 P.M.—2. NATURE AND GENERAL REVELATION

Carl F. H. Henry, *Editor*
CHRISTIANITY TODAY

Chairman—Walter R. Hearn, Ph.D.
Iowa State College

Discussant—Albert J. Meyer, Ph.D.
Goshen College

Wednesday, June 10

7:30 A.M.—DEVOTIONS

Joseph C. Macaulay, D.D.
Moody Bible Institute

9:00 A.M.—3. THE HISTORIC AND RECENT BACKGROUND

Oscar T. Walle
Concordia Senior Seminary College
Fort Wayne, Indiana

Chairman—Thornald B. Madsen, Th.D.
Trinity College and Seminary

Discussant—Arthur F. Holmes, Ph.D.
Wheaton College

1:00 P.M.—4. BASIC POSTULATES FOR A CHRISTIAN PHILOSOPHY OF SCIENCE

R. Laird Harris, Ph.D.
Covenant College and Seminary

Chairman—John W. Klotz, Ph.D.
Concordia Teachers College
Chicago, Illinois

Discussant—Henry D. Weaver, Jr., Ph.D.
Goshen College

4:00 P.M.—BUSINESS MEETINGS

- 7:30 P.M.—5. CHRISTIAN AND NATURALISTIC
INTERPRETATIONS OF ADAPTATION
Russell L. Mixer, Ph.D., *Chairman*
Division of Science, Wheaton College
Chairman—G. Douglas Young, Ph. D., *Dean*
Trinity College and Seminary
Discussant—Gordon H. Clark, Ph.D.
Butler University

Thursday, June 11

7:30 A.M.—DEVOTIONS

Kenneth S. Kantzer, Ph.D.
Wheaton College

9:00 A.M.—6. SUMMARY AND CONCLUSIONS

Chairman—Stanley W. Olson, M.D., *Dean*
Baylor University College of Medicine
Panel—The four speakers and the four discussants of the previous sessions.

1:00 P.M.—A.S.A. SOCIAL SCIENCE SYMPOSIUM:

**"American Culture In the Light
of Scriptural Principles"**

Chairman—David O. Moberg, Ph.D.
Dept. of Social Sciences, Bethel College

1. Economics: THE AMERICAN ECONOMIC SYSTEM IN THE LIGHT OF CHRISTIAN TEACHINGS
Robert Hemmingson, M.A., *Head*
Business Administration and Economics Dept., Augsburg College
Discussant—Tony Brouwer, Ph.D.
Calvin College
2. Political Science: PRINCIPLES OF NEW TESTAMENT POLITICAL TEACHINGS AND THE AMERICAN CONSTITUTION
Walford Petersen, Ph.D.
Bethel College
Discussant—Daniel Leatherman
Dauforth Graduate Fellow
3. Sociology: THE AMERICAN WAY OF LIFE AND SCRIPTURAL CHRISTIANITY
Peter Trutza, Ph.D.
Northern Baptist Theological Seminary
Discussant—David F. Busby, M.D.
Physiatrist

7:30 P.M.—PUBLIC MEETING

Chairman—Irving A. Cowperthwaite, Ph.D.
Chief Engineer, Thompson Wire Co., Boston, Mass.

THE MOST IMPORTANT THING IN EDUCATION
Stanley W. Olson, M.D., *Dean*
Baylor University College of Medicine

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Friday, June 12

7:30 A.M.—DEVOTIONS

Joseph S. Maxwell, M.D.

9:00 A.M.—GENERAL SESSION

Chairman—Wayne F. Friar, M.A.
The Kings College

1. THE NEW CHALLENGE TO CHRISTIAN SCHOLARSHIP
Robert F. DeHaan, Ph.D.
Chairman, Dept. of Psychology, Hope College
2. RELIGIOUS MOTIVATION
John C. Sinclair, M.A.
U.C.L.A. Medical Center
3. PSYCHOCHEMISTRY AND RELIGIOUS EXPERIENCE
J. Wesley Clayton, Jr., Ph.D.
Haskell Laboratory, E. I. duPont Co.
Newark, Delaware
4. THE PRINCIPLE OF UNIFORMITY
William J. Tinkle, Ph.D.
Former Head of Science Division,
Anderson College, Albany, Indiana



Abstracts

The Need for an Evangelical Philosophy of Science

MR. THOMAS H. LEITH

By analyzing past attempts at synthesizing theism and science, the need for an adequate contemporary philosophy in the area, capable of meeting past failures, is presented. Important issues may then be outlined between the attitudes of presently fashionable philosophies of science towards such synthesis and varied types of Christian study therein. The necessity of a careful choice of a unique theistic starting-point is offered as the only path to a useful and abiding resolution.

Toward an Evangelical Philosophy of Science:
The Historical and Recent Background

OSCAR T. WALLE

An Evangelical Philosophy of Science should have Biblical teachings concerning the past, present and future relation of God to the universe as its basic set of axioms. The fundamental axioms and operating conceptions of science should be examined in light of those from the Bible and a consistent pattern of thought developed from these two sources.

There is little indication of the development of such a pattern of thought in the early church, partly due to "science" and religion being one to primitive peoples. The medieval view was one in which the church claimed to possess a final and complete interpretation of the world, and experimentation and discovery were interpreted within this framework.

The reformation contributed the fundamental principles that every man is free to interpret Scripture, which suggested the right of every man to a personal interpretation of all knowledge.

3

In the centuries of the scientific revolution and immediately following, the leading men of science had their outlook toward nature and science shaped by their Christian beliefs. As a result, areas of tension were not early recognized, and a natural theology developed which concerned itself with developing rational arguments for the Christian religion. This approach eventually bankrupted itself and eventually contributed unwittingly to the completely mechanistic, atheistic view.

There was a complete lack of evangelical aggressiveness in the latter nineteenth century, and by the first decade of the present century, it was hard for an honest and intelligent youngster to keep a booting in both the religious and scientific worlds. There are recent approaches to the problem which will be examined.

Basic Postulates for a Christian Philosophy of Science

DR. R. LAIRD HARRIS

This universe is created by God from nothing, and there is a God-given regularity in the word ordained and sustained by God rather than a completely open universe. This very regularity forms a basis for scientific research which would be impossible if there were no laws to discover. But the God who made the world and its laws can interrupt them for His higher purposes.

More specifically:

1. God has also revealed Himself in an inerrant book, the Bible. It is not a book on science or history, but where it speaks on these subjects it is correct as far as it speaks and no newly discovered fact will or can deny its clear teaching.

2. The Bible is a plain book and can be understood in its main message. But it is a non-technical book written in non-technical language. Valid questions of interpretation concerning its bearing on scientific matters are therefore natural. Interpreters may err, and, although the Bible is not to be twisted to every whim of science, it also should not be interpreted dogmatically in one direction if two are possible.

3. Man is known by revelation to be not a mere physical mechanism. He is both material and spiritual, a direct creation, not a development from pre-existing life. The facts of man's creation given in Gen 3 are integrated with the testimony of Christ and the meaning of the plan of salvation. They cannot be treated lightly as "merely figurative."

4. Man and the universe have been affected by sin and God's judgment thereon thus affecting man's reasoning and the world's teleology.

5. With regard to non-human life, it is said to be the result of specific creative acts of God, according to revelation. It exhibits to a varying degree the spontaneity, consciousness, reproductivity, and supra-physical characteristics of life and mind as we know them rather than of mere mechanical systems. We therefore hold that it is a divine creation and that it cannot be the result of fortuitous or artificial associations of matter and energy alone.

Christian and Naturalistic Interpretations of Adaptation

DR. RUSSELL L. MIXTER

Philosophy of science does not establish Christian principles but leaves room for them among its conclusions. Revelation by way of the Holy Scriptures gives us those

Christian principles such as creation, which is confirmed by a study of the adaptive structures of plants and animals. Although the adaptations have been explained by natural selection apart from any divine intervention, it is considered that the presupposition of Divine planning and upholding is to be accepted because it is revealed, is the simplest explanation, and leads to desirable behavior.

American Culture in the Light of Scriptural Principles: Introduction

DR. DAVID O. MOBERG

Christians tend to assume forthrightly that American society is either basically Christian or basically unChristian. Empirical evidence from the social sciences can give us a better understanding of what the fundamental characteristics of contemporary society are. Social scientists have many images of American culture as a result of their studies. Some of these are summarized in the three papers of this symposium, and the degree to which American culture patterns conform to or clash with the principles of Christianity is evaluated.

The American Economic System In the Light of Christian Teachings

A. ROBERT HEMMINGSON

To survive as well as to improve their material well-being men have long been concerned with economic activity. Since the resources on which economic activity is based are limited, men have devised economic systems to put these resources to orderly and efficient use. These systems, being the devices of men, bear in their operation the marks of human sin, and, further, by their very operation often affect the values of men. This paper is an attempt to examine the operation of our American economic system and its effects upon our culture; viewing the system in the light of Christian teachings.

There are a number of basic issues which deserve attention. The constant emphasis upon material improvement may have corrupting effects upon the values of men. The profit motive as a driving force must be evaluated. The influence of the industrial system upon the character of men should be examined. Any inequalities, injustices and inefficiencies in the operation of the system deserve careful consideration. The study of these and other issues is premised on the fact that the system is not based upon the perfect will of God, and thus, as such must constantly be subject to re-evaluation.

Principles of New Testament Political Teachings and the American Constitution

DR. WALFRED PETERSON

The New Testament on the one hand implicitly rejects anarchy and on the other accepts human government. This government must function, however, within prescribed limits. The limit most easily identified prohibits the state from demanding idolatrous worship. Other limits relate to less clearly identified bed-rock moral demands and to the requirement that the gospel be freely preached. None of these limits directly concern the form of government organization, the location of sovereignty, and, excepting the religio-ideological limit, the extent of government power. Many governmental systems operate within these limits, and thus there is no uniquely Christian form of government. It a government is constituted to insure that New Testament

limits are not exceeded, it may be called prudent, but to call it Christian would not be very descriptive. In light of this, American constitutional principles are most meaningfully judged in terms of relative prudence rather than in terms which might claim uniquely Christian characteristics for those principles.

The American Way of Life and Scriptural Christianity

DR. PETER TRUTZA

It will be the purpose of this paper to present a gestalt view of the American way of life within the frame of reference of its culture as we find it projected in the social organization of the American people. This presentation will be based on a fourfold comparative study of American Christianity.

A historical comparison will be drawn in order to determine the lines along which the pilgrims and the successive waves of immigrants have succeeded in building in the new world the kind of religious values and the type of society in which they have believed.

A contemporary cultural profile will be presented offering specific as well as a more general characterization of the American society and its religious climate as it becomes easily apparent both to the Americans and to the non-American world.

From a study made by the writer in the area of religious acculturation an attempt will be made to portray those traits in the American culture which have affected most significantly the submerging new religious groups and cultures coming to our shores.

Then an attempt will be made to interpret in the light of the Scriptures—on the one hand, the developments in the American religious culture which represent in a fuller measure the Scriptural ideals for a "divine society," and—on the other hand, to show the tendencies of departure from the Scriptures—as the spiritual climate of America becomes influenced more and more by old erosive forces which bring decay and by newer damaging philosophies and theologies which tend to reduce the power and the vitality of Evangelical Christianity in America.

Finally, the writer would like to conclude the paper with a projection into the future of American Christianity, the alternatives which are being chosen and the ends to which they lead, as we can see these developments in the light of history.

The New Challenge to Christian Scholarship

DR. ROBERT F. DE HAAN

Evangelical theology has been notably unsuccessful in integrating the findings of science. In particular, it has failed to counter Darwinian evolution and Freudian psychology with an adequate theory of evolution and psychology of its own.

Signs are currently appearing, however, to indicate that Freud and Darwin may have passed their peak. Evangelical theology is beginning to be in position to assert its influence on the field of science. For instance, the traditional Freudian explanation of mental illness in terms of an overbearing conscience is being reconsidered in some quarters in view of the alternative explanation of an outraged conscience—a concept more congruent with the Christian concept of man. This development is an invitation to press forward toward an adequate Christian psychology. In the field of biology, the data of evolution are beginning to be

systematically interpreted in the light of Augustinian rather than the Darwinian concept of evolution.

If these lines of investigation in biology, psychology, and other lines, are vigorously pursued by Christian scholars, Western civilization may once more possess a revitalized Christianity, this time, however, flanked by systematic scientific research. This paper will review some new current thinking on the theory of evolution and the nature of man and elaborate its implications for a synthesis of theology and science.

Religious Motivation

JOHN C. SINCLAIR

Man's mental and emotional characteristics have always been manipulated by religious leaders. The ancient Greeks were quite advanced in their ability to influence the thinking of people, and used this knowledge to treat the mentally ill. The use of drugs in religious rites is also quite ancient, and is widespread today as illustrated by the Peote movement.

Many religious experiences such as conversion or sanctification can be duplicated by psychological manipulation or drugs. The Yogi rite effects are similar to the sort of conditioning that Pavlov, the Nobel Prize winner, obtained with his dogs. These methods are also used in communist 'brainwashing', police questioning, psychiatric counseling and inadvertently under severe emotional stress such as under war conditions.

It is not without reason that Pentecostalism is one of the fastest growing religious movements of our day. They get a response from their people. Billy Graham also gets a response. The question to be raised now is; to what extent can religious experiences be explained by mental mechanism?

Getting a response is necessary. Christians who are not adequately motivated are a burden to themselves and may be susceptible to mental illness. But how can we be sure that our religious experiences are real? Or asked a different way, how much of our essential natural response is merely natural, and how much is dependent on the Holy Spirit of God?

Psychochemistry and Religious Experience

DR. J. WESLEY CLAYTON JR.

Under the title of Psychopharmacology, a new field of research that has many implications for the Christian, is rapidly developing.

The present paper is an attempt to review some of the classic concepts about the chemistry of animal behaviour; to review some of the recent developments on psychopharmacologic agents; and finally to define some of the areas in this field in which the Christian will not only have a vital interest but also an important contribution to make.

To summarize these main points briefly, the role of chemical agents in the determination of behaviour is perhaps most strikingly illustrated by the various hormones that interplay in many bodily functions. Investigation into the chemistry of these compounds has shown that diverse action may be mediated by hormones which are structurally similar. Conversely similar chemical structure has not always meant that a specific biological activity is elicited. It has also been shown that hormonal function can not al-

ways be allocated to a specific, identifiable compound, illustrating the present complexity of endocrine research.

Recent developments in psychopharmacologic agents are more difficult to highlight. An important present aspect, however, is the role of an amino acid of the brain in relation to epileptiform seizures. The role of LSD25 (lysergic acid diethylamide) in producing schizoprenoid phenomena is also a well known result in this field.

The implications of these findings for religion is beginning to be realized. It may be queried for example, What chemicals mediate religious experience? Are we only the product of our own peculiar metabolic processes even when it comes to spiritual experiences? Was it some misalignment of chemical inhibitors or transmitters that sent Christ to Calvary or Saint Paul to Rome? With this strong materialistic approach to spiritual experience, the Christian is obliged to clarify his position with a positive reiteration of Revelation of God through the scriptures and to the minds of men.

The Principle of Uniformity

DR. WILLIAM J. TINKLE

When we were children it was hard to believe phenomena outside our experience. Later we accepted reports of people we trusted, and statements of like nature with our observations. When are we justified in stating that nothing *could be true* beyond a certain outer boundary?

The regular motion of the planets is in contrast to the unpredictable orbit of a single electron. In a large mass, eccentricities of particles cancel each other.

Quotations from Lyell, Cuvier, and the Apostle Peter manifest divergent views on the limits of uniformity.

Does belief in uniformity rule out miracles? Does the regular sequence of natural events rest upon necessity or upon the wisdom of God?

We should understand the distinction between statutory law and natural law. When God exceeds the limit of a natural law He does not break any moral or ethical principle.

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