

For those staying off campus, meals may be purchased individually at the cafeteria when they are eaten.

PARKING

Parking is available on campus but there is a charge of 50¢ per day during weekdays. This is payable at registration and a permit will be issued. There is no charge on the week-ends.

MAIL FOR DELEGATES

It should be addressed to:

(Delegates' Name)

Muir Campus

University of California, San Diego

P. O. Box 6000

La Jolla, California 92037

INFORMATION about the American Scientific Affiliation can be obtained at the literature table at the meeting or by writing the National Office at:

American Scientific Affiliation

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Official Program

THIRTIETH ANNUAL MEETING
of the

AMERICAN SCIENTIFIC AFFILIATION

(Incorporated)

The American Scientific Affiliation is an association
of men and women who have made a personal
commitment of themselves and their lives
to Jesus Christ as Lord and Savior,
and who have made a personal
commitment of themselves
and their lives to a
scientific under-
standing of
the
world.

August 15 - 18, 1975
UNIVERSITY OF CALIFORNIA
San Diego, California

**FINAL PROGRAM — ANNUAL MEETING OF THE
AMERICAN SCIENTIFIC AFFILIATION**

MEETING THEME: "WHAT IS MAN?" (PSALM 8:4)

FRIDAY, AUGUST 15

- 2 - 5 PM Registration
5:00 PM Supper
7:30 PM Opening Session Welcome
Opening Address: "Biblical Perspective on Man", Vernon Grounds, Conservative Baptist Theological Seminary

SATURDAY, AUGUST 16

- 7:15 PM Breakfast
8:30 AM Group Devotions in Main Meeting Room

**MORNING SESSION
ON CONFERENCE THEME**

- 9:00 AM "Some Recent Findings in the Neurosciences and their Relevance to Christianity", C. Daniel Geisler, University of Wisconsin
9:45 AM "Psychosurgery", Casey Tiggelman, Jr., Graduate Student
10:30 AM Break
11:00 AM "Electrical Stimulation of the Nervous System for the Management of Neurological Disorders", Curtis A. Gleason, Zion Neurological Institute, San Francisco
11:45 AM Lunch
1:15 PM "Keeping Options Open", Gerald C. Marley, University of California at Fullerton

**AFTERNOON SESSION — OPEN
PROGRAM (CONCURRENT SESSION IN
TWO DIFFERENT ROOMS)**

- 2:00 PM (1) "Does the Secular Scientist Find Himself Pressed to Support a Christian Philosophy of Science?", Harold T. Wiebe, Seattle Pacific College
(2) "Changes in Religious Attitudes as a Function of Type of Social Influence & Difference in Religious Orientation", H. Newton Malony, Fuller School of Psychology
2:35 PM Break
3:00 PM (1) "The Bible: A Taxonomy of Versions", John Rasmussen, Case Western Reserve University
(2) "Miracles and the Physical Sciences", Dewey Carpenter, Louisiana State University

- 3:40 PM (1) "Sir Isaac Newton: Scientist, Philosopher, Mathematician, Theologian", H. Harold Hartzler, Mankato State University
(2) "Antiscience: Perspective & Corrective", John W. Haas, Jr., Gordon College.

- 4:20 PM (1) "Salient Features of a Good Scientific Theory and the Christian Worldview: An Analogy", Kenell J. Touryan, Sandia Laboratories, New Mexico
(2) "Social Dimensions of Revival: A 'People Movement' Among the Florida Seminoles", James O. Buswell, III, Wheaton College

EVENING SESSION

- 6:30 PM Annual Banquet
7:30 PM Presidential Address, David Willis, Oregon State University

SUNDAY, AUGUST 17

- 7:15 - 9:00 AM Breakfast

**MORNING SESSION — PARTICIPATION
IN LOCAL CHURCHES**

- 11:30 - 1:15 PM Lunch

**AFTERNOON SESSION ON
CONFERENCE THEME**

- 2:00 PM "Making Sense of Me", Walter R. Hearn, Freelance Writer
2:45 PM Break
3:15 PM "The Cultural Nature of Man", George J. Jennings, Geneva College
4:00 PM "The Nature of Man and Scientific Models of Society", Jack Balswick, University of Georgia (Co-Author - Dawn Ward, Trinity College)
5:30 PM Casual Supper on Beach

EVENING SESSION

- 7:30 PM Film from Moody Institute of Science
Presentation of Film Ministry by M.I.S.

MONDAY, AUGUST 18

- 7:15 AM Breakfast
8:30 AM Group Devotions in Main Meeting Room
**MORNING SESSION ON
CONFERENCE THEME**
9:00 AM "Man - A View from Psychology", Newton Malony, Fuller School of Psychology
9:45 AM "An Anthropological Perspective of Man" Claude Stipe, Marquette University
10:30 AM Break

- 11:00 AM Annual Business Meeting for the American Scientific Affiliation
12 Noon Lunch

**AFTERNOON SESSION — OPEN
PROGRAM (CONCURRENT SESSIONS
IN TWO DIFFERENT ROOMS)**

- 1:30 PM (1) "Speaking the Truth in Love", H. Harold Hartzler, Mankato State University
(2) "Spiritual Well-Being: A Challenge for Interdisciplinary Research", David O. Moberg, Marquette University
2:10 PM (1) "The Contemporary Relevance of the Hebrew Concept of Nature in the Psalter", Maynard C. Nieboer, Campus Pastor, Arizona State University
(2) "Routeways and Resources: Some Geographical Facets of Biblical History", Gordon R. Lewthwaite, California State University, Northridge
2:45 PM Break
3:15 PM (1) "What Is Man?", Edmund R. Woodside, California Center for Biblical Studies
(2) "Heaven, Importance, and the Pull of Gravity", Robert L. Shacklett, California State University, Fresno
3:50 PM (1) "Moving Mountains with Psychokinesis", Adrian V. Clark, NASA in Huntsville, Alabama
(2) "Evangelical Theology Needs Anthropology", Charles H. Kraft, Fuller Theological Seminary
5:00 PM Supper

GENERAL MEETING INFORMATION

REGISTRATION

Registration will be on the ground floor of Tenaya Hall of the Muir Campus of the University of California in La Jolla, beginning at 2:00 PM on Friday, August 15. Registration fee for the ASA members is \$15.00 and for non-members is \$20.00. All students are \$5.00.

ACCOMMODATIONS

Room and board are included together in a single rate for those staying on campus. For a double occupancy room, the charge including meals is \$12.25 per day per person. For a single occupancy room, the charge including meals is \$14.00 per day per person. There are special children's rates for children staying in the room with their parents (\$1.50 for children under 3 and \$7.25 for children 3 to 11).

(CONTINUED NEXT PAGE)

ABSTRACTS OF PAPERS

THIRTIETH ANNUAL MEETING OF THE
AMERICAN SCIENTIFIC AFFILIATION
U. Calif - San Diego - Muir Campus
AUGUST 15 - 18, 1975

Aug 15

"God's Perspective on Man" - by Vernon C. Grounds

Aside from the existence of God no question is more central than the inquiry which appears at least four times in Scripture, "What is man?" Kant, for instance, in his analysis of philosophy divided it at first into three areas of investigation: (1) "What can I know?" (2) "What ought I do?" (3) "What may I hope?" Later, however, he added the area of anthropology asking, "What is man?" For man is the curious creature who interrogates himself about his world and his own experience.

Job 7:17, Ps. 8:4, Heb. 2:5

The dominant anthropologies of our time, whatever their specific formulations, are views rooted in and consonant with reductive naturalism or naturalistic humanism. They fail, consequently, to do justice to either the heights or depths of man's being.

Over against them stands the astonishing anthropology set forth in Scripture, a view which for adequacy, profundity, and originality is without a rival. It alone--God's perspective on man--does justice to the nature of human nature. Stated with a simplistic boldness, it affirms that man is God's creature, God's image, God's prodigal, and God's problem; he can be God's child, friend, and co-laborer; eventually, he will be God's glory. Capable of incorporating into itself the vast range of data which bears upon man's multidimensionality, the sociological and psychological implications of this view are enormous.

"Some Recent Findings in the Neurosciences and their Relevance to Christianity" - by C. Daniel Geisler

The basic building block of the vertebrate nervous system is the nerve cell, called a neuron. Although neurons come in a bewildering variety of shapes and sizes, they all share certain common features. Each one is a single complex entity, totally enwrapped in a very thin membrane. Interaction among the billions of nerve cells in the brain is accomplished by several means, chief among which appears to be neural pulses which appear across this membrane. Usually generated in or near the main body of the cell, these pulses are passed onto and out along a single thin arm of the cell called the axon. When a pulse reaches the end of the axon, it causes the release of packets of hormone-like chemicals, called neurotransmitters, which cause changes in those neurons to which the axon has special connections. It is to the properties of the neural pulses and of the neurotransmitters that this paper is devoted.

The number of different chemicals that function as neurotransmitters is not certain. So far, eleven different chemical compounds have been implicated. One of these compounds, dopamine, is of particular relevance to this paper. A deficiency of dopamine is associated with Parkinsonism, a brain disease which produces uncontrollable shaking in its victims. Dramatic relief from these symptoms has recently been achieved in many Parkinson patients by the administration of dopa, a related chemical from which the needed dopamine can then be synthesized by neural enzymes. Also of great interest is the close connection which exists between dopamine and antipsychotic drugs. It has been reported that the average clinical doses of the drugs prescribed for the control of schizophrenia correlate

Mortimer Adler re: distinctiveness of man - so "God's image" not prepos - tious to him. Jesus - sacredness of personality, Man outweighs nature, 6:28-30 Mt, Mt 10:19-31 12:12 what profit of gain whole world of loss soul - God's image so incalculable worth

Repudiate notion of creation because it implies transgression: he wants freedom

Director sent them away because they were to kill him as a man of sin. De-humani- ties model of authentic personhood Jesus Christ

Auditory nerve has 50,000 axons from ear to brain

1) man essentially an animal - Lorenz Eisley in 1974 Easy Brit article. A link in evolutionary chain. But if nothing but beastly energies, Tenn. Wm. an evangelist - got-pell as man's heart who know wildie. Sex + morality as axis of life.
2) man is a machine. Fred Hoyle astronomer. R Buckminster Fuller = man as jointed biped w/ plumps & motors, etc
3) man is a social animal - man = accidental colloquation of atoms, Bertrand Russell. guts, etc falling out: "man is matter - the spirit gone, man is garbage."
4) man is a social animal - man is a social animal - society - director sent them away because they were to kill him as a man of sin. De-humani- ties model of authentic personhood Jesus Christ
5) man is a social animal - man is a social animal - society - director sent them away because they were to kill him as a man of sin. De-humani- ties model of authentic personhood Jesus Christ

Aug 16

Qm re: Schizophrenia resolved by drugs, not God's grace
" re: loss of elements (aging decline w/ age)
Decision-making parts of brain aren't known at all

(longest from toe to area between ears - Gleason)

Analogy of brain to computer - brain so complex we can't fully know. But flip flop is basis of digital computer - 0 or 100 millivolts & 1st one was a model for neuron. But 2 basic differences: 1) neuron is integrating device for many impulses, 2) absolute certainty in computer, no "in-2-brain" operates with full determinacy & predictability. Brain thrives on uncertainty.

very well with the doses which inhibit the release of dopamine from excised brain slices. Thus, it would appear that the very powerful therapeutic effect of these drugs is achieved by reducing the flow of dopamine between neurons. These examples are but the beginning: the roles of neurotransmitters in all aspects of human behavior are under intensive investigation. As knowledge of brain function accumulates, it underscores many questions already of interest to Christians. Who will control the new powers this knowledge brings? What safeguards will prevent their abuse? How far ought we to go in understanding and manipulating human behavior?

C S Lewis, The Abolition of Man & novel Hideous Strength: Powers to control exercised by a small % of people, not mankind as a whole

Another question of interest concerns the extent to which the human brain can be modeled as a computer. Present knowledge on that subject is in its rudimentary stages, but certain things are already clear. First, the brain does not function in the same way as existing digital computers do, although the two systems have certain similarities. Secondly, the organization of the brain is unbelievably complex. Its array of 10^{10} neurons, interconnected by means of neural pulses and other mechanisms, is far beyond the present scientific techniques of analysis and modeling. Thirdly, it appears that there may be naturally imposed limits to our ability to mimic brain behavior. For example, in many parts of the brain, particularly in the auditory system, a random component exists in the pulse patterns generated by individual neurons. In fact, there is a component of uncertainty in all known neural pulse behavior. Although not conclusive, this latter evidence suggests that any deterministic model of the brain would, in principle, be inaccurate. Neural scientists may never be able to describe fully the reasons why a particular human brain behaves as it does. Thus, any resolution by science of the ancient Christian paradox of free will and determinism is far in the future. The answer may even be beyond the reach of science.

+ supporting cells. This doesn't pray free will, nor of the soul.

eg Calif. scientists want control of crime via computer monitoring of parolees' ability to monitor highway - are increasing - not always for good

Also ability for self-degradation - dehumanization via new developments (like drugs, 3d world, poor, etc.) Inequitable distribution of results of the research (Ed world, poor, etc.) So future brain research should be done carefully, with controls, etc. Theol. implications: Brain - mind problem with greatest uncertainties of neuron prevent duplication of the brain

"Electrical Stimulation of the Nervous System for the Management of Neurological Disorders" - by C. A. Gleason

black torpedo fish - stops pain of gut or headache. John Wesley used it also to ease disorders by electrostatic generator.

The use of electricity for the management of human discomforts began at least two thousand years ago. Since then our knowledge of the nervous system and of electricity has increased. Now many neurological disorders can be alleviated by the use of miniaturized electronic circuits and special surgical procedures. Both ascending & descending impulses on a nerve. Neurological deficit if any part of the system is disrupted. Little tissue damage results from stimulation of brain!

The anatomical separation of the sensory and the motor systems and the activating and the inhibitory parts of these systems permit the application of electrical stimulation to selected targets for the management of specific disorders. The sensation of pain can be blocked by stimulation at various locations along the pain pathway. Stimulation of arrays of contacts on the skin can replace loss of vision. Audio communication can be established by stimulation of the cochlear nerve. Epilepsy can be suppressed or prevented by stimulation of the inhibitory mechanisms in the brain. In addition, electrical stimulation of certain anatomical structures can reduce muscle spasticity, facilitate voluntary movements and reestablish purposeful movements. Involuntary system of controls w/ (antagonist muscles) Cerebellum an inhibitory system to control starting & stopping, suppresses over-stimulation

* -> Impulse tumor - destruction of feedback system. The structures that are deep in the brain can be activated by electrodes that are placed by stereotaxic surgery. These electrodes are connected subcutaneously to an implanted receiver that detects the energy that is transmitted by an external transmitter, which may be activated automatically or operated manually by the patient when needed.

Jacoby & Jacoby 1919 - 7 rules for use of elec. in treatment, #7 is never forget it's not elec. that cures but entire procedure incl. psychic influences.

"Does the Secular Scientist Find Himself Pressed to Support a Christian Philosophy of Science?" - by Harold T. Wiebe

Out of the vast amount of published materials in science in the twentieth century it appears that only a limited segment has come to grips with deep philo-

sophical implications. This dearth may be due in part to a deliberate attempt to avoid controversy, or it may be due to a line of thinking which says that the scientist should stay clear of its philosophical overtones, or perhaps it could even be a sense of fear that to engage in philosophical inquiry in the field of science will demand consideration of the metaphysical.

Philosophical inquiry in science, I contend, has a valid place and should be engaged in. Support for this position is made evident by the fact that there are those in the sciences who are outspoken enough to reveal their thinking which goes beyond the purely observable data and are willing to struggle in the sphere of ideas and meaning behind the facts.

The thrust of this paper is to explore and attempt to deal with the kind of philosophy of science that a secular scientist allows in the field and whether he finds himself pressed to support a Christian philosophy of science.

"Changes in Religious Attitudes as a Function of Type of Social Influence and Differences in Religious Orientation" - by H. Newton Malony (Co-Author: Robert L. Haynes) *Clinical Psych; 4 Meth minister.*

*evangelism - brown
going to faith
friend - sustains
faith*

Wm. James -

attitudes w/ rel. objects, no unique rel. att's. No validity gn. of beliefs are true, Assume attitudes influence beh.

Previous research has suggested that social influence is a prime factor in such changes. Burt and Falkenberg (1941) noted the importance of peer attitudes as well as clergymen's opinions in changes in religious attitudes. *but it's not fully clear, they prefer, consider important.*

attitudes; 3 components: belief (cognitive), affect (will)

Brown (1966) suggested religious orientation as a reason why some persons were immune to social influence. Haynes (1973) concluded that, contrary to prediction, persons who were intrinsically oriented to religion were more susceptible to social influence on their religious attitudes than were those persons who were extrinsic in their religious orientation. *intrinsic (rel. the master motive in life) extrinsic agree on pilot study on Presbyterians*

This research attempted to replicate or clarify the relationship of extrinsic or intrinsic religious orientations to susceptibility to social influence on religious attitudes. Further, it attempted to ascertain in what way type of social influence (i.e. peer or authority) interacted with religious orientation in these changes. Previous research had not been conclusive as to whether more change occurred as a function of the influence of other religious persons (i.e. peers) or of religious leaders (i.e. authorities).

27 variables in 6 churches (large & small) - anal. of covariance. Not one correlated signif with attitude change

A voluntary sample of 268 adults in a large metropolitan church (Van Nuys, California) were matched as to sex and religious orientation on the basis of a religious attitude inventory (King and Hunt, 1972). On a second administration of the inventory matched groups were told the answers of a group of Baptist pastors, or the answers of a group of church members, or were given no information regarding any answers. Mann Whitney U Tests (Siegel, 1956) were performed on the data.

"fellow Meth." etc.

Both peer and authority social influences were significantly more effective in changing religious attitudes than no influence. Authority social influence was significantly more effective than peer social influence. There was no significant difference between those who were intrinsic or extrinsic in religious orientation.

Still unanswered is the question regarding personality dimensions of those who are more or less immune to the effects of social influence on changes in their religious attitudes. The relative weight of authority over peer influences in these matters will be an important finding if these results are confirmed in samples from other denominations in which style of religious leadership may be different.

29. 1st Bible for Teeners 1PA1
Bible to employer ITAM (#6)
3m. devotions 17M

- 1. Literal translation
- 2. Idiomatic equivalents (1 Cor. 6:11-12, e.g.)
- 3. Timelessness (e.g.)
- 4. Paraphrase
- 5. Arrange modern boundaries
- 6. Other modern language
- 7. Small or individual
- 8. Helps - cross-references
- 9. Expanded (synonyms in text, -4- etc.)
- 10. Detailed study - major reliable texts, capture meaning of original, etc.

Solt
I = #32
Culture
HP similarity?

"Versions of the Bible: A Classification and a Selection Procedure" - by John J. Rasmussen. (Co-Author: Brian K. Belleville) doctoral cand. at Case Western in Opns. Research.

There is often confusion associated with the selection of a Bible for a specific, personal use: persuasive advertising, the opinions of friends, or recommendations coming from prominent Biblical scholars can often sway a person into erratic or impulse buying.

A simple, four-step procedure has been developed to aid today's reader in dealing with this problem. First, the intended purpose or use of the version must be determined. Second, from a list of eleven collectively exhaustive elements, the characteristics desired for the above purpose must be selected. Third, the versions satisfying these characteristics can be found on a taxonomy chart. Fourth, an identification list of the 36 available distinct versions is given for narrowing down the final choice. ^{37 (since 1845)}

The procedure is offered in the hope that today's reader might approach Scripture with the reverence and devotion due its "God-breathed" nature.

"Miracles and the Physical Sciences" - by Dewey K. Carpenter

Although traditionally the context of discussion of the relationship between the physical sciences and the miracle stories of the Bible has dwelt on the problems caused by apparent violations of natural law and "interventions" of God in the natural world, a proper appreciation of the Biblical view of God's relation to the natural world and a proper view of the status of natural law in physical science shows these types of problem to be peripheral to the true significance of the miracle stories.

In fact, revelation is itself miraculous, in the sense that it is not explicable solely in terms of the norms of history, economics, politics, etc. Further, the climax of revelation in Christian thought is in the person and work of Jesus Christ, who also is not capable of reduction to norms and forces outside of Biblical categories. His person and work are described and explained in terms of miraculous stories, which cannot be removed from the Biblical record without undermining the genius of Christian doctrine and the Christian gospel.

No scientific basis exists for rejection of Biblical miracles. However, it is also true that the miracles per se do not possess the power to coerce belief. Rather, proper receptivity is required in order to see the miracles as "signs" of the activity and the nature of God. It is here that a parallel exists between Christian faith and the practice of science. In both areas it is not only necessary to know the relevant facts, but also to properly assess their significance.

"Sir Isaac Newton: Scientist, Philosopher, Mathematician, Theologian" - by H. Harold Hartzler

Newton, one of the greatest intellectual giants of all time, did extensive work in a number of areas of knowledge. He is usually thought of in connection with the theory of gravitation and with the development of the differential and integral calculus. It is not so well known that he was a diligent student of the Bible. He was a devout member of the Church of England and wrote extensively concerning Biblical History and Prophecy.

After a brief survey of his scientific work, this paper will be devoted to a study of Newton's Christian beliefs. Newton is often referred to as a Unitarian.

1) Sci destroys human values.
Irrationalism attack.
Poegale re.
Doctrine of
dispair from it.
Sci need for gnosis -
meaning - becomes reductive knowl. of sciences. Mind as spectrum of inputs

This may be misleading to a modern reader since Unitarianism has changed very much since the time of Newton. An attempt will be made to make a rather thorough analysis of the Christian beliefs of this great scientist.

"Antiscience: Perspective and Corrective" - by John W. Haas, Jr.
(Borden Col.)

Today's practitioner of science faces opposition at a level unprecedented since the 19th century. The current congressional debate over National Science Foundation grant procedures is only the tip of an oceanic iceberg of antagonism which encompasses all levels of society. The roots of antiscience are ageless; however, the acceleration in quantity and incomprehensibility of science face a changing social climate which today increasingly finds scientific endeavor as destructive or at best meaningless. The current forces of anti-science direct their attack at the nature and quality of the knowledge produced by science rather than at the scientist himself. [Selected areas of discontent with ameliorative prescriptions from secular sources are described.] focus on irrationality, alienation, etc. aspects.

Anti-rationalist school of thought.

Anti-science in the Evangelical sub-culture encompasses many of the features of secular criticism while posing additional questions related to theistic presuppositions and biblical interpretations. The role of the scientist-Christian and the American Scientific Affiliation in facing the challenges of evangelicals and the wider community are considered. Several courses of corrective action are suggested. Both critic & champion of sci endeavor

"Salient Features of a Good Scientific Theory and the Christian World View: An Analogy" - by Kenell J. Touryan

We propose to look at seven criteria that are useful in evaluating whether a certain conceptual scheme, such as a scientific theory, is satisfactory or not, and then proceed to test the Christian faith against each criterion. We offer this test more in the spirit of an analogy, rather than proof in defense of the veracity of the Christian faith.

Starting with the underlying presuppositions of the scientist who accepts the Christian world view (1), we test the Christian faith against the following criteria (2): elegance and simplicity, generality, self-consistency, falsifiability, predictability, repeatability, and visualizability. We show that in each category, Christianity (or the entire Judaeo-Christian tradition) fulfills the conditions which are essential for the survival of a good scientific theory.

- (1) David L. Dye, "Faith and the Physical World: A Comprehensive View," Chs. II & III, Eerdmans 1966.
- (2) W. W. Watts, "Natural Science & Christian Faith on Elements in a Cultural Continuum," ASA J., 23, Sept. 1973, p. 92.

"Social Dimensions of Revival: A 'People Movement' Among the Florida Seminoles"
- by James O. Buswell, III

Deaconess Bedell 30 yrs didn't learn

After more than fifty years of unsuccessful Christian witness to the Florida Seminole Indians there was a comparatively sudden acceptance of Christianity in 1945. The church grew at such a rate that within two and a half years over half of the Seminole population of approximately six hundred, were members of three Indian-pastored churches. From 1945 through 1948 their financial giving increased more than fourfold.²⁰ So BAPT Okla Creek Indian missys. over yrs. Willie King an exception - stayed for yrs. Indian Council must get consensus - to hear contacts, moved & ripe for reintegration - converted Indian came

Weekend of mtgs. announced 1-31-45 & Jose Billie & 19 others professed faith to others followed - by 8-31 - 69 baptisms, 182 by end of yr. members. 92 conversions in 1947, & 199 baptisms why when it did? Indians transmitting by 2) not usual med. man as pivotal advocate, preacher 3) Roles of the 3 principal persons - Prophet, Innovator

Willie King, Medicine Man, disillusioned from white contacts, moved & ripe for reintegration - converted Indian came to a Weberian charismatic prophet.

Big Cypress within 1 yr 70 of 80 ~~then~~ joined Bapt. Church - least expected of the 4 comys! Why? Sanctified control hierarchy still prevailed there (pol., rel., judicial role all combined in them). Fear from 19th century removal threats.

Dania + Big Cypress became Open Consensus Societies. First consensus to hear the rel. release them to hear preaching. Second consensus - 6- released indivs to become converted.

Multi-individual conversion is still a valid principle.

Out of four distinct Indian Communities the acceptance of Christianity did not occur among the most progressive, nor among the most highly acculturated Indians, nor even among those who had experienced the longest, sustained missionary activity; but among the most isolated and remote community of them all. Three traditional Green Corn Dance celebrations still thrive in exactly those communities where Christian missionary activity had been longest sustained.

Spent 3 summers there - wife taught piano, entire also via BAPT hrs. Also SBHMS archives in Atlanta.

The sociocultural explanation of this movement involves the roles of the leading innovators, the cultural pattern of decision-making, the nature of the innovation, and the social psychology of the community itself. It comes very close to being an ideal case of what Donald McGavran in his many publications (Bridges of God, How Churches Grow, et al), calls a "People Movement."

1949 community forbidden to go to Green Corn Dance but friends of the others. Bible not in Mikasuki which church split - SBC + Indep. Church on ea. reservation. trans is #09.

"Making Sense of Me" - by Walter R. Hearn 3/4 speak + Creek

(NOTE: In this paper, "man" is used in the epicene sense to refer to both male and female, and in the most general sense to refer to individuals as well as to all humankind.)

The view of man presented by modern science is clearly a mechanistic view, depicting man as machine. This view is usually contrasted to a view that could be called personalistic, humanistic, or holistic, depicting man as other than machine. It is perhaps helpful to recognize that the nonscientific view of man is itself split into two components, one viewing man basically as animal, the other viewing man basically as spirit. Thus to make full "sense" of ourselves it is desirable to regard ourselves in at least these three senses: as sensual animal, sensitive spirit, and sensible machine.

Beware of all kinds of "nothing-but-ery" - McKay Econ. model of man forces into mechanization of man. (We hear less about humanizing machines.) efficiency is a criterion for machines too.

There are semantic difficulties in defining these categories, and each view of ourselves has intrinsic disadvantages as well as advantages. Neglect of any one of them leads to unbalance. Neglect of any two of them leads to reductionism, chauvinism, and gnosticism. The appropriate arena for a balanced synthesis is probably not a world-view but human life itself. Christians should regard the three associated modes of mental activity--thinking, feeling, and "knowing"--as derived in human creatures from the mind of God. All three should be cultivated as appropriate means of worshipping our Creator and serving our fellow creatures.

"The Cultural Nature of Man" - by George J. Jennings called away.

Instead: Canadian presentation. } Creation + Evolution: }
(Sci + Xn Affiliation) }
(Scientism vs. biblicism)

Anthropologists contend that the essence of human nature is reflected in culture which is held to be uniquely human as used by social scientists. Culture as a human phenomenon is dependent on man's biological and psychical equipment but especially upon the human distinctive, symboling, and its significant manifestation in articulate speech. No animal apart from man is able to comprehend the symbolic realm, and it is this remarkable faculty that is fundamental to man's capacity for forming a complex way of life, that is, culture. Most anthropologists have or offer naturalistic explanations for man's capacity for symbolic thought, communication by speech, and culture. Such explanations state or infer origin and development in the evolutionary process. There are, however, serious problems to such naturalistic explanations, hence I consider it necessary to employ philosophical and theological answers among which is the view that man was created in the image of God by some process inferred in the Bible. To accept this idea logically entails recognition of man's depraved nature in his present state as well as supernatural action permitting man to acquire a new nature within different culture contexts.

Qns: If think of models, you're thinking mechanistically. Models of mind or of reality? - Gods liberation = intrap us from things + news that bind - machines have purpose, personal elements

man - of machine, how can brain decide. Mikasuki which

Box 234 Perth, Ont.

Qm - In counseling trying to who am I? pressures on people - my feelings vs. peer gp., which follow? Answer not in "avoidance but in finding somebody to love, hope for; Identity thus in another person.
Qm - socialism always present. Yes, a difference betw Social & Psych.
Qm - ascribed roles less potent than achieved ones.

"The Nature of Man and Scientific Models of Society" - by Jack Balswick (Co-author: Dawn Ward)

Most contemporary models of society spring from philosophical positions which are based on the Kantian dilemma. On the one hand certain commonly held models are based upon the positivistic tradition and view man as a determined object to be observed objectively. On the other hand, more recently developed models are based upon the phenomenological tradition and view man as an undetermined subject who escapes scientific scrutiny. These models of society are examined in light of a Biblical view of the nature of man and society. Although these models do make some contributions, the positivistically based models fail to take into account mans unique humaness, the phenomenologically based models fail to take into account mans creatureliness, and thus both fail to see man as created in the image of God.

We suggest that an adequate model of society must be based upon a Christian view of man in which man is seen as created in the image of God and exists as a distorted image of God. In this view man: (1) is capable of creating symbolic meaning and thus his own view of reality; (2) is not the sole producer of reality and of his own nature; (3) is free to distort reality; (4) can be motivated by selfish interest; and (5) can justify his selfish behavior on the basis of his definition of reality. This is not to deny that man is in a certain sense a product of society. Man and society are best seen as maintaining their distinctiveness in a dialectic relationship.

An adequate model of society must understand man as in need of interdependence through shared meaning, while at the same time accounting for the prevalence of group conflict. Such a model of society would be consistent with a Biblical view of man and with the way men interact in society.

This is a theory of motivation.

← "Man: A View from Psychology" - by H. Newton Malony

Since the identity of persons is closely aligned with the organizations to which they belong, a perspective on the nature of man from an organizational point of view seems appropriate. This address will concern itself with five issues in organizational psychology. These are: ¹Conformity, i.e. the tendency of persons to become like others with whom they are in contact; ²Idiosyncrasy Credit, i.e. the tendency of persons to be led by those they trust; ³The Risky Shift Phenomenon, i.e. the inclination of groups to be more daring than individuals; ⁴Survival Regression, i.e. the likelihood that persons in organizations will tend over time to preserve the organization for its own sake rather than direct their energies toward the original goals; and ⁵Organization Renewal, i.e. the ability of organizations to exist in such a way that they accomplish their goals yet fulfill the lives of persons. These ideas will be related to the theology of the church.

"An Anthropological Perspective of Man" - by Claude E. Stipe

Man = Hu-person but son is male so hyperchildbearing

over

The similarities and differences between man and the other primates has been one of the major interests of anthropologists. While some emphasize the similarities, others are more concerned with the differences. The attempt to discover the nature of man involves research in paleontology, archeology, biochemistry, and linguistics.

This paper will be a brief summary of: (1) current information on fossil hominids, including the interpretations of their relationship to contemporary Homo sapiens, (2) results of comparisons of human chromosomes with those of chimpanzees and gorillas, and (3) attempts to determine the language capabilities of chimpanzees.

"Speaking the Truth in Love" - by H. Harold Hartzler

This paper will deal with one of the most important of the Christian virtues, namely, that of love. This virtue is frequently mentioned in the Scriptures and its importance is often stressed. We all agree that we should love each other but how many make it a daily practice? Love requires action and action is often costly. The result is that many of us who consider ourselves to be Christians, simply say that we love each other, but our lives show that we are utterly selfish.

As scientists we are always interested in the subject of truth. The opposite of truth is always abhorrent to the scientist. However it may be a very difficult thing to always speak the truth in love when referring to a person with whom we may disagree.

It is the contention of this paper that a very fine place to exhibit Christian love speaking the truth is that of the interaction between members of different groups of scientists who are studying the relationships between science and the Bible. It is here that our love or lack of love really shows through. A number of guiding principles will be presented which may be of some aid as we seriously attempt to speak the truth in love.

"Spiritual Well-Being: A Challenge for Interdisciplinary Research" - by David O. Moberg

The expanding interest in "spiritual" phenomena, the increasing recognition of the importance of the non-material dimensions of humanity, and the need for research on such subjects as "the quality of life" provide an enlarged opportunity and challenge for Christian influence through social and behavioral science research. Even though crucial aspects of spiritual health and illness are beyond the realm of direct empirical observation, the social and behavioral sciences can cover a significant range of pertinent topics. Among these research tasks are the collection and analysis of divergent definitions of spiritual well-being, together with the indicators of its presence or absence, which are used by various religious, philosophical, and therapeutic groups. Once such work has been done, it would be possible to determine whether all groups share a common core of definitional components or indicators or if there are several relatively discrete types of definitions and sets of indicators (symptoms, traits, etc.).

The next phase of the work could consist of the construction of appropriate instruments by which to identify the presence or absence of spiritual well-being or, more likely, to measure the degree to which it is present. Correlations of spiritual health with physical and mental health, social relationships, ethical and moral conduct, and other observable phenomena would then be possible, as would study of the consequences which accrue from spiritual health and illness. Ideally researched by a team of scientists from numerous disciplines operating under large budgets, the subject nevertheless can be approached piecemeal by individual investigators.

"The Contemporary Relevance of the Hebrew Concept of Nature in the Psalter" - by Maynard C. Nieboer

One of the problems we face in presenting God's Word in our time is the fact that this word comes to us in the context of another time in history. Thus it has a vastly different cultural setting with all of its implications, and it comes to us in the idiom and thought pattern of that time. One of the major concomitant results of this human dimension of Scriptural revelation is that the Bible reflects

a knowledge and description of the cosmos which is primitive by our standards. This creates a problem when confronting our advancing science and technology. Many people insist that this primitive (or as some suggest mythical) conception of the cosmos outmodes all of what Scripture has to say, and thus it is not normative for us. The problem arises because our current conception and description of the cosmos has changed greatly since the rise of modern science. The problem is further complicated by the fact that there are few, if any, including Christians who would question the scientific description of our cosmos as presented in terms of astronomy, biology, and space technology.

The question then is: How is Scripture relevant in a world permeated with sophisticated technology and fully embracing the modern conception of the cosmos? Or at a different level: How can a Christian today whose concept of the cosmos is admittedly shaped by modern science continue to affirm Christianity itself, when its basis of authority (Scripture) reflects a naive, outmoded concept of the cosmos? Even more, how do we proclaim this message and present this book today? This problem involves analysis of a complex set of questions: Is there such a thing as a Christian or Biblical concept of the universe? If there is, must it be permanently valid, rather than transitory? Or does such a concept and description belong in the realm of theology? But what about scientific advances and changed conceptions of the cosmos? Are these irrelevant to biblical truth about the cosmos? Does the Scriptural knowledge of the cosmos conflict with the results of genuine scientific progress? The center of attention regarding these questions has focused mainly on the creation account in Genesis. However, the Psalms as a literary unit are rich in references to God the Creator and Provider. More specifically the so-called nature Psalms constitute a more detailed insight into the Hebrew concept of "nature" and the creator God since they offer more than just incidental references to the Creator and his creation. Therefore, it is worthwhile to look at them in addition to the creation account in Genesis. I will not try to solve all of the questions involved in the relevance of Scripture, but I intend to explore the problem more concretely and from a different perspective as we listen to the nature Psalms. This paper makes the distinction between a "world-picture" and a "worldview": A world-picture is a portrayal or description of physical reality, dependent upon observation and reason; whereas a worldview is an overall concept of ultimate reality, a "Weltanschauung", which is prescientific and based upon a faith commitment. This paper concludes that modern man may not use his more accurate world-picture to judge the Bible's worldview. No matter how sophisticated and/or correct our world-picture becomes, it cannot lead to the correct worldview. The intention of the Psalter (Scripture) is to teach the correct worldview.

"Routeways and Resources: Some Geographical Facets of Biblical History" - by Gordon R. Lewthwaite

A look at the pathways of trade and traffic in the Biblical world, and their relationship to the lie of the land and the interaction of ancient Israel and its neighbors. Israelite history was affected by the "Kings Highway" which ran north-south across the high plateaus of Edom and Moab east of the Jordan Rift Valley and by location astride "the Way of the Sea" that linked Syria and Egypt across the hill-country of Galilee and Samaria and the plains of Esdraelon and Sharon. Other significant routes traversed both the soft-rock lowlands and hard-rock ridges that formed the core of the country, as well as the arid Negev which extended south to Solomon's trading-port of Ezion-geber on the Gulf of Aqabah.

"What Is Man, Anthropological Insights from Hebrews 2, Psalm 8 and Related Passages"
- by Edmund R. Woodside

This paper is an exegetical study on the contribution of Greek scholarship to anthropology. Heb. 2:6 in asking what is man responds by comparison and description. Quoting from Ps. 8 (LXX), where man is first compared with the heavens, then the moon and stars which He laid the foundation (cp. Eph. 3:17). Man seems of far less consequence than the physical universe, and inferior to the angels in creative order. He has a greater destiny - to be crowned with glory and honor, and all things will be under his feet. Obviously all things are not yet in subjection, Why? The Apostle Paul gives aid. Man in general was under enslavement to the elements of the world.

Elements or στοιχεῖα was used by the Greek philosophers for parts of the human body. To the Stoics there were four - earth, water, air and fire. Plato and Plutarch applied the term to the sea. To others it was a heavenly body, a star, a demon and rulers of darkness. ΚΟΣΜΟΣ seems to have progressed from a physical connotation of the firmament, both including and excluding the earth, to mean the world of humanity characterized by earthly advantages which are obstructions to righteousness. By using δουλω (enslave) he makes use of a leading social institution of the Graeco-Roman οἰκουμένη . (Gal. 4:3)

The Second Man and Last Adam was made inferior to the angels for a little while that He might taste death for all. He has been crowned with glory and honor. He has included mankind as participants. The extent of man's renewal is fittingly described in Luke 13:11 and Heb. 7:25 by the expression εἰς τὸ πάντες, found only in these 2 places in the NT. In the former a woman is bent over with an infirmity 18 years. She was not able to raise herself up at all. The Lord straightened her up. She glorified God. In Heb. 7:25 He is able to save completely those coming before God through Him. Here man's spiritual restoration is complete. Through suffering, Christ is brought to the full moral perfection of His humanity with completeness of power and dignity. He is the leader or author of our salvation, leading many sons into glory.

"Heaven, Importance, and the Pull of Gravity" - by Robert L. Shacklett

The Bible sets forth heaven as being overhead and also as the headquarters of God. When the biblical heaven is forced to conform to the heaven of modern science and astronomy the consequences are irreconcilable conflicts, not the least of which is that God's headquarters are made to be light-years away from man. The obvious alternative is not to force science upon the Bible, at least as far as heaven is concerned. However, to many members of the ASA, this alternative is very unattractive and represents a denial of the purposes of ASA.

This paper will suggest a resolution of the problem by showing that the biblical writers placed God in a heaven which was overhead because He was the most important of all beings. In so doing, they were demonstrating the universal and timeless utility of the vertical scale of importance which, even today, is indispensable in discussing the relative importance of almost anything. In addition, the paper will suggest the origin of this scale by pointing out how the pull of gravity has molded and shaped man's behavior, thought, and language to such a degree that "higher up" is synonymous with "more important."

The paper will conclude by discussing the findings and their impact upon the efforts to harmonize science and Scripture.

"Moving Mountains With Psycho-Kinesis" - by Adrian V. Clark

Clear Biblical statements that the mind can control matter and the many miracles which demonstrated the mental control of matter indicate that a natural law of Psycho-Kinesis exists. In the theological realm, the Biblical statements are interpreted to mean that a human linked to God can move matter by Gods setting aside the natural laws thus performing a miracle, however, from the scientific viewpoint these Biblical statements tell us that the minds control of matter must be a natural law which is presently not understood.

Once the assumption is made that the Biblical miracles and the modern unusual stories are based upon natural laws, the scientist can develop a theory of how a human mind can control matter. This paper takes the approach that the Biblical stories tell about the encounter between man and a higher intelligence (God) who used an advanced technology to accomplish many miraculous feats.

As the human mind links with the higher intelligence, it can control the release of photons from the matter to be moved and the higher intelligence (like a computer) applies the needed intelligence to the human wishes to accomplish exactly what is requested.

The possibility of controlling the release of photons is strengthened by lack of understanding of the triggering mechanism for normal release of photons. But more importantly the possibility has a theoretical base in the concept of Super-space as proposed by John A. Wheeler of Princeton University.

Research to find the link between the human mind and matter is planned by the writer who is a graduate student in Physics at the University of Alabama in Huntsville.

"Evangelical Theology Needs Anthropology" - by Charles H. Kraft

Theological formulations and theological teaching have been widely perceived as of minimal relevance to "real life" both by laymen and by many who train in theological institutions. As a participant in both the process of theological education and the process of cross-cultural communication of theology this perception of irrelevance deeply concerns me. As a specialist in the application of the insights of behavioral science to the understanding and communication of Christian theology I am coming to an increasing awareness of the possibility of a productive relationship between an anthropological perspective and the data that theologians have interpreted for us from a largely philosophical point of view.

Much of the supposed irrelevance of theology is, I believe, attributable to the fact that philosophical thinking and formulation is not widely popular today. On the other hand, behavioral science thinking and formulation is in vogue today. My theory is that if the perspectives of anthropology, anthropological linguistics and communication science are applied to both the data and the insights of evangelical theology the perception of relevance at both the understanding and the communication levels will be considerably increased.

This paper attempts to illustrate the value of this approach by focusing on the application of Bible translation theory to the understanding of selected aspects of evangelical theology.

"Psychosurgery", An Ethical and Technical Controversy - by Cornelius Tiggleman, Jr.

Psychosurgery may be defined as "brain surgery to correct behavioral disorders". It is the ultimate and most drastic step in psychotherapy, and its justification must include a defense of all forms of psychotechnology and of the medical model of mental illness.

The history of psychosurgery is one of rapid advance periodically halted by horrified reaction. Gottlieb Burckhardt performed the first psychosurgical procedure in 1891; Antonio Egas Moniz advanced the technique of the lobotomy in 1935; and Frank Ervin and Vernon Mark are presently the most prominent practitioners of the procedure called stereotaxic brain surgery, a highly sophisticated technique. The focus of psychosurgery has shifted from the frontal lobes of the cortex to the limbic system of the brain. It is in this area that aggressive behavior is controlled, and aggressive behavior is most often the target of psychosurgery.

The controversy over psychosurgery involves conflicts in areas of technique, as to whether it does or even can obtain the desired results, and ethics, as to whether we ought to tamper with the human brain in either case. The issue addressed here is the freedom and humanity of the individual: Does psychosurgery increase one's ability to make free responsible choices in expression of his full humanity; or does it suppress that freedom for the sake of control? At this point, the answer is not clear; and the opposing sides add more heat than light to the controversy. Finding the answer is crucial to any final ethical determination.