

Official Program

Thirty-Ninth Annual Meeting

of the

**AMERICAN  
SCIENTIFIC  
AFFILIATION**

(Incorporated)

August 3 - 6, 1984

Miami University  
Oxford, Ohio



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  
P.O. Box J  
Ipswich, Massachusetts 01938

## OFFICIAL PROGRAM

Thirty-ninth Meeting of the ASA  
Theme: 1984: The Responsibility of Science  
August 3-6, 1984  
Miami University, Oxford Ohio

### FRIDAY, AUGUST 3

4:00-6:00PM Registration (Havighurst Hall)  
6:00-7:00 Supper (Harris Hall)  
7:15 Opening Session, (Shideler Rm 115)  
Presidential Address: Donald **Munro**,  
President of ASA  
8:15 Film: *Deceived*  
9:00 Mixer, with refreshments available

### SATURDAY, AUGUST 4

7:30-8:15AM Breakfast

#### THEMATIC SESSION: MIND CONTROL: 1984 AND BEYOND

9:00AM Chair: Jerry Bergman, (Shideler Rm 115)  
*1984: The Future is Now*, Russell  
**Heddendorf**, Covenant College, Lookout  
Mountain, TN  
9:30 *How the Mass Media Shapes Our Lives*,  
James **Hefley**, Signal Mountain, TN  
10:00 Break  
10:15 *Behaviorism and the Closed Society:*  
*Walden and 1984*,  
John M. **Vayhinger**, Anderson, IN  
10:45 *Transition Energy Superspace Signal A*  
*New Communication Technology*, Adrian  
V. **Clark**, Toney, AL  
11:15 *Misleadership in Psychology*, Purnell  
**Benson**, Columbia University, NY  
12:00-1:00PM Lunch, (Harris Hall)

#### THEMATIC SESSION: SOCIAL AND BIOLOGICAL CONTROL: 1984 AND BEYOND

1:30 Chair: Ann Hunt, (Shideler Rm 115)  
*Religious Discrimination in Colleges and*  
*Universities*, Jerry **Bergman**, Bowling  
Green, OH  
2:00 *The Near Death Experience; Christianity*  
*and Biomedical Technology*, Charles  
**Flynn**, Miami University, Oxford, OH  
2:30 Break  
2:45 *Man in Search of Control: An*  
*Anthropological Perspective*, R. Clyde  
**McCone**, Long Beach, CA

3:15 *Biological Control of the Aging Process*,  
James **Armbrrecht**, St. Louis VA Hospital,  
St. Louis, MO  
3:45 *A Christian Perspective on Ecological*  
*Ethics*, Fred **Van Dyke**, Fort Wayne, IN  
4:30 National Business Meeting of the ASA  
6:30 Banquet, (M.C., Walt Hern), Shriver  
Center, Towers Room  
7:45 Annual Lecture: *Orwell and the Problem*  
*of Utopia*, Herbert **Schlossberg**  
8:45 Special Interest Groups

### SUNDAY, AUGUST 5

8:00-9:00AM Breakfast  
9:00 Group Devotions  
10:00 Local Church Services  
12:15-1:00PM Lunch  
1:30-2:30 Annual Lecture: *The Structure of Utopia: A*  
*Biblical Perspective*, Herbert  
**Schlossberg** (Shideler 115)

#### THEMATIC SESSION: TECHNOLOGICAL CONTROL: 1984 AND BEYOND

2:45 Chair: Robert Voss, (Shideler Rm 115)  
*Quantum Mechanics and the Nature of*  
*Reality*, Robert **Griffiths**, Carnegie Mellon  
University, Pittsburgh, PA  
3:15 *Advances in Computer Technology and*  
*Its Effect on How Man Views Himself*, Don  
**Evatt**, Redondo Beach, CA  
3:45 Break  
4:00 *Analytical Chemistry and the Computer:*  
*Some Questions*, Jack **Haas**, Gordon  
College, Wenham, MA  
4:30 *The Use of Knowledge Engineering in*  
*Theology*, Dennis **Feucht**, West Linn, OR  
5:00 *Science Rehumanized*, William **Monsma**,  
Minneapolis, MN  
6:00-7:00 Supper  
7:30 Annual Lecture: *1984 and Its Aftermath: Is*  
*There Any Agenda for the Church*, Herbert  
**Schlossberg**, (Shideler Rm 115)  
8:30 Special Interest Groups OR Film: *Future*  
*Shock*

### MONDAY, AUGUST 6

7:30-8:15AM Breakfast  
8:30 Group Devotions

#### THEMATIC SESSION: ETHICS OF FREEDOM: 1984 AND BEYOND

9:00 Chair: Charles **Flynn**, (Shideler Rm 115)  
*What Constitutes Christian Freedom?*,  
Evelina **Ortezay Miranda**, University of  
Calgary, Alberta, Canada  
9:30 *Parresia: A Greek Concept of Political*  
*Openness*, Edmund **Woodside**, La Verne,  
CA  
10:00 Break  
10:15 *The Potential of Christianity to*  
*Rehabilitate Criminals*, D.K. **Pace**, Johns  
Hopkins University, Laurel, MD  
10:45 *Science as a Vocation*, Enrico **Cantore**,  
New York, NY  
11:15 *Biblical Humanism: An Ally of True*  
*Science*, W. Jim **Neidhardt**, N J Inst. of  
Technology, Newark, NJ  
12:00-1:00PM Lunch

#### NON-THEMATIC SESSION: PARALLEL SESSION A

1:30 Chair: Ed Olson, (Shideler Rm 115)  
*Principles and Problems in Creation*  
*Geology in 1984*, Gerhard **Nickel**,  
Newton, KS  
2:10 *Categorical Complementarity and the*  
*Principles of "Creationomic Science"*,  
Howard J. **Van Till**, Calvin College, Grand  
Rapids, MI  
2:50 Break  
3:10 *Hugh Capron's Unique Concept for*  
*Genesis One vs Time-c. 1902*, Dallas E.  
**Cain**, Scotia, NY  
3:50-4:30 *An Old Earth, Recent Adam and*  
*Approaching Crises*, Clarence W.  
**Schultz**, University of Conn., Storrs, CT

#### NON-THEMATIC SESSION: PARALLEL SESSION B

Chair: W. Jim Neidhardt, (Shideler Rm 110)  
1:30 *Science and Sacraments*, George L.  
**Murphy**, St. Mark Lutheran Church,  
Tallmadge, OH  
2:10 *Local Church; Organization Based on*  
*Biological Structure and Function*, Mildred  
**Carlson**, Des Moines, IA  
Break  
2:50 *Toward a Christian Perspective on the*  
*Use of Animals for Scientific Research*,  
Terry and Valerie **Pence**, Northern  
Kentucky University, and University of  
Cincinnati  
3:50-4:30 *Forty Years with the ASA*, Harold **Hartzler**,  
Mankato, MN  
5:30-6:30 Supper

Abstracts of Papers to be Presented  
at the 1984 ANNUAL MEETING of the  
American Scientific Affiliation  
August 3-6, 1984

BIOLOGICAL CONTROL OF THE AGING PROCESS AND ITS IMPLICATIONS

H. James Armbrecht  
4285 Massabelle, St. Louis, Missouri 63129

There are several strategies which may be employed in dealing with a genetically-controlled aging process. One strategy is to improve the quality of life without altering maximal lifespan. A second strategy is to increase maximal lifespan by altering the environment. A third possibility is to increase maximal lifespan by altering the genes that control the aging process.

These strategies need to be evaluated in light of the Biblical picture of aging and death as part of the greater problem of sin and the Fall. Should this fundamental characteristic of the human species be altered by genetic engineering? Do we want to live longer in a sinful world?

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MISLEADERSHIP IN PSYCHOLOGY

Purnell Benson  
Columbia University, New York, NY 10027

One of the most serious mind-manipulations in modern times has been perpetrated by the dogmas of behaviorism. This is a 75-year school of psychology which denies that conscious experience has validity as a source of scientific data. Seeking to imitate the achievements of physical science, behaviorists begin their inquiry with data of behavior which can be seen or touched. Their attempt to copy the methods of physical science overlooks entirely the richness of the world of inner experience. In their efforts to build a meaningful system of principles of behavior, they have failed because they omit the system of psychic reality which links behavior and environment through conscious experience and conscious choice.

Many clinical psychologists have clung to study of the psychic realm in their study and treatment of mental and emotional difficulty or disorder. Yet they also, under the banner of humanism, have denied the reality of God. They say they find no evidence for him in their inward search.

Positive reconstruction of psychology needs the exposure and refutation of false dogmas. Such reconstruction requires also the proclamation of

psychological insights given in the Bible about the presence of the Holy Spirit in the lives of Christian believers.

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## RELIGIOUS DISCRIMINATION IN ACADEMIA

Jerry Bergman  
1306 North Orleans, Bowling Green, OH 43402

The writer interviewed approximately 100 active creationists who are or were employed in academia, specifically asking if they faced religious discrimination.

All, without exception, believed that their creationist beliefs caused at least some problems in their careers, ranging from open derision to outright firings and attempts to rescind their degrees. Discrimination was grouped in the following categories:

1. Refusal of admittance to graduate programs to creationists who clearly met admission criteria.
2. Refusal to award degrees to a number of creationists who met all the requirements (usually a Ph.D. in the science field).
3. Denial of promotion to a number of creationists interviewed because of their creationist involvement, though they clearly met the requirements.
4. Denial of tenure based primarily on the creationist activities of many candidates.

Although a number of prominent creationists have experienced little discrimination, or little discrimination they could prove to present a prima facie case, almost 70% of those interviewed faced serious, open discrimination and 40% believed they had evidence to demonstrate their claims. Discrimination against creationism and creationists, therefore, is widespread and often irrational (12% of those interviewed stated they had received death threats and/or highly emotional, nonverbal feedback and irrational verbalizations against their persons).

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## CREATION AND CAPRON'S EXPLANATORY INTERPRETATION, c 1902

Dallas E. Cain  
18 Edmel Road, Scotia, New York 12302

Hugh Capron of England was a scientist whose analysis of Genesis One gave rise to a new scheme that is compatible with science. He portrays

the Record as teaching that the divine commands were not fulfilled instantaneously on the days on which they were issued, but instead were fulfilled over long periods of time. The work is in the commands, and the days relate to the commands not to the fulfillments.

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#### SCIENCE AS A VOCATION

Enrico Cantore, Director, W.I.S.H.  
Fordham University, 113 W. 60th St. New York, New York 10023

Science is currently in danger of losing its spirit as a quest for truth and becoming purely an instrument of power and prestige. The basic step to counter this danger: to rediscover and recommit ourselves to science as a call from God. This paper will outline this character of science by genetically surveying the nature of scientific research as exemplified in the activities and reflections of leading scientists, notably Albert Einstein and Werner Heisenberg. The inspiring greatness of science but also its inability to provide moral guidance will be discussed. The responsibility of scientists, therefore, to consider their science as a mission from God which should serve to honor God and benefit humankind will emerge.

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#### LOCAL CHURCH ORGANIZATION BASED ON BIOLOGICAL STRUCTURE AND FUNCTION

Mildred V. Carlson, U. of Osteopathic Medicine and Health Sciences  
Des Moines, Iowa

Christ's Church, West Des Moines, Iowa, was established approximately ten years ago in an area where the city was growing rapidly. Those involved with its inception also wished to avoid some encumbering patterns of activities and organization that have developed via tradition in many churches and to foster, instead, the free expression of individual gifts and talents in an atmosphere of acceptance and caring.

When asked to draw an organizational chart to represent what now exists within the church, I perceived that the body of Christ is worldwide and this local congregation might be best likened to a cell. Christ, like genetic material in a nucleus, determines the nature and function of every person in the congregation. The elders as spiritual leaders, like a plasma membrane, define the extent of the ministry, pump in nourishment, and turn away false doctrines. An administrative board and several teams (collections of people with common interests) cooperate, as do subcellular organelles, to perpetuate the life and function of the congregation.

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TRANSITION ENERGY SUPERSPACE SIGNAL (TRESS)  
A NEW COMMUNICATION TECHNOLOGY

Adrian V. Clark  
8042 Pulaski Pike, Toney, Alabama 35773

This is a proposal that communication at a distance with geometrodynamics (1) of the vacuum (superspace) has been demonstrated at Stanford Research International (2), Princeton University (3), and the University of Paris (4). The communication at SRI called "Remote Viewing" is a person-to-person information transfer without known technical methods, such as the five senses aided by equipment. The communication at Princeton is person-to-objects, psychokinesis, where random event generators and Fabry-Parot interferometers are influenced by operators. Possible communication at the University of Paris is photon-to-photon, testing Bell's Theorem (5) by a method proposed by John Clauser (6). These three types of communication can be explained as changes in energy of the vacuum or superspace (7) caused by an energy transition of an ion, electron and/or photon. The brain communication occurs as a Stevens' (8) normal brain neurophysiological function or natural behavior of matter.

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THE COMPUTER EXPLOSION AND MAN'S IDENTITY CRISIS

Don Evatt  
2310 Vanderbilt Lane #3, Redondo Beach, CA 90278

The 1980's are seeing a continued explosive growth in computer technology/artificial intelligence. As technological advances seemingly erode the traditional distinctions separating man and machine, new questions have arisen regarding man's identity in the created order: Just what is life? What are the limitations, if any, in the capability of man-made artifacts to duplicate human reasoning and sensory functions? Moreover, what is the biblical perspective of man's uniqueness and the apparent threat that computer technology poses?

The purpose of this paper is to examine the current state of affairs in computer technology, present a balanced critique of the implications of current research by discussing some of the optimistic claims of zealous proponents of artificial intelligence, and provide a solid biblical foundation for man's uniqueness and dignity because of his relationship with his Creator.

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## THE USE OF KNOWLEDGE ENGINEERING IN THEOLOGY

Dennis L. Feucht  
5275 Crown Street, West Linn, Oregon 97068

Much recent popular literature has been presenting claims about artificial intelligence (AI), which compels this presentation of a general technical description of how "expert systems" work and how AI may present a fresh perspective for theological studies. The feasibility of building theological knowledge-bases is also explored.

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## QUANTUM MECHANICS AND THE NATURE OF REALITY

Robert B. Griffiths  
Physics Dept., Carnegie-Mellon University, Pittsburgh, PA 15213

Quantum mechanics is the discipline which deals with the movement of very small particles (atoms, electrons, etc.). It possesses some profound conceptual difficulties which are sometimes thought to imply that atoms are not real, that the nature of reality depends on the consciousness of the observer, and similar oddities. This paper will discuss one or two of the conceptual difficulties and argue that peculiarities at the atomic level do not necessarily imply the philosophical consequences just mentioned.

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## ANALYTICAL CHEMISTRY AND THE COMPUTER

J.W. Haas, Jr., Gordon College  
Wenham, Massachusetts 01984

The evident contributions of the computer are offset by some problem areas. As the chemist becomes less directly associated with the measurement he is less likely to be aware of error in the measurement process and data treatment and in subsequent use of his data. Few chemists today are trained in analytical chemometrics to the point that the total measurement process is understood. The end user of the information may be unaware of or distort the limitations of the method. A case study will illustrate several of the potential problems.

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FORTY YEARS WITH THE ASA

H. Harold Hartzler, Mankato State University  
Mankato, Minnesota 56001

My paper will be divided into seven parts as follows: (1) The years prior to our first convention at Wheaton College in 1946; (2) Events from 1946 to 1950; (3) Election to the Executive Council and the office of Secretary-Treasurer; (4) Serving the A.S.A. as its third president; (5) Appointed by the Executive Council as the first Executive Secretary; (6) Activities with the A.S.A. 1972-1984; (7) A look into the future.

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1984: THE FUTURE IS NOW

Russell H. Heddendorf, Covenant College  
Lookout Mountain, Tennessee 37350

Totalitarianism always seeks to impose some definition of reality on the world while eliminating all other definitions of reality. For this reason, we should not think of totalitarianism in terms of raw despotic power. It is more accurate to look for the subtle forms that totalitarianism takes in the modern world.

While Orwell described totalitarianism in these terms, he did not recognize that it is primarily a spiritual problem. Since the struggle over the definition of reality started in the Garden of Eden, it has affected all areas of life. For this reason, science has a responsibility to avoid false notions of reality and to describe the world in terms which are faithful to God's creative and redeeming work in it.

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HOW THE MASS MEDIA SHAPES OUR LIVES AND WHAT WE CAN DO ABOUT IT

James C. Hefley  
300 Ferncliff Drive, Signal Mountain, Tennessee 37377

Mass media has become increasingly pervasive. Structural changes in society and more permissive life styles, along with an alarming rise in violence, has brought urgency to studies on the effects of mass media. Presumed negative effects call for a many-pronged response by concerned Christians.

The great media effects "chase" has seen many twists and turns. Social scientists in the 1920s and 1930s presumed powerful effects from war propaganda. Sociologists studying political campaigns in the 1940s proposed that the media might merely reinforce pre-existing opinions. Psychologists in the 1950s applied Festinger's cognitive dissonance



theory to media selective exposure. Scholars at the University of North Carolina suggested that the media's greatest power might be agenda setting, telling people what to think about, and raising perceptions of what candidates and issues are important in a political campaign.

The "chase" branched off into different paths under the generalization that media does different things to different people at different times. Hypotheses blossomed that media may legitimize and give momentum to fads and personalities; may make consumers (especially TV watchers) more passive; and may desensitize, increase aggression, and stimulate undesirable sex. Longitudinal experiments are needed in light of Noelle-Neuman's macro view that the media exerts massive influence through ubiquity, consonance, and cumulation of patterned messages.

Christians can respond negatively to presumed bad effects of media by abstaining, boycotting sponsor products, and practicing selectivity in media use.

We can respond positively by effectively using technology to disseminate our own messages and by penetrating (job seeking) the orbits of influence within the secular mass media.

We must take both defensive and offensive measures. Survival of our Biblical value system as leaven and salt in society may be at stake.

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MAN IN SEARCH OF CONTROL:  
THE PERSPECTIVE OF A BIBLICAL ANTHROPOLOGY

R. Clyde McCone  
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The world view of ancient civilization was a societal moral order in which man was submerged in nature and which controlled behavior within it for almost three millenia. Western Civilization broke with these societal controls and set the individual free to develop the intellectual conquest of science over nature. Yet it provided no foundation for societal moral controls. The Judeo-Christian Revelation is an individual focused moral-spiritual control for man to live in any societal system.

The pressures of the modern world to develop a societal as opposed to an individual morality by placing man subjectively in nature is a challenge to both the individual rational approach of science and the individual rational-moral claims of the Bible.

The answer is not the production of a societal morality of man in nature, but of man in Christ as the salt of the earth in science and in society.

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## SACRAMENTS AND SCIENCE

George L. Murphy  
St. Mark Lutheran Church, Tallmadge, Ohio 44278

Sacramental theology is one area in which Christian thought must deal with the significance of the physical world. Natural science, of course, also provides an approach to the physical universe. Since the rise of modern science, however, there has often seemed to be little connection between sacramental thought and scientific methodology or results. Thus the only approach to the world that many Christians have may be science, perhaps in the context of some type of natural theology.

The present paper is a brief attempt to explore connections between Christian sacramental thought and science, and especially between Eucharistic theology and our modern understanding of the physical world. Some attention will be given to the Iconoclastic controversies of the ancient and modern Church, the Roman Catholic understanding of transubstantiation and Lutheran-Reformed controversies centering on the presence of Christ in the Eucharist. It is hoped that this exploration can help science and theology to inform one another.

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## BIBLICAL HUMANISM: AN ALLY OF TRUE SCIENCE

W. Jim Neidhardt, New Jersey Insititue of Technology  
323 High Street, Newark, New Jersey 07102

Secular humanism, in its insistence that the proper study of mankind is man alone, has denied a vital dimension of human experience that provides the motivating and integrating drives necessary to inspire genuine scientific and artistic creativity. If as in Orwell's 1984, reality is defined by men (leaders of the state), then science is no longer the discovery of partial but real truth with respect to an external reality that exists in some sense independent of human observers. Instead science becomes merely the formulation of clever "game plans" about man-made, arbitrary, hypothetical structures.

Biblical humanism restores what is missing in secular humanism by its insistence that true humanism is always defined in a realist context as openness to the totality and richness of all human experience including the religious dimension. It points man not only to what is within himself (or herself) but to the full exploration of what lies beyond in external reality. Such an exploration of external reality is a humbling experience for any honest scientist or artist and it awakens a sense of awe with respect to an external reality that is truly open-ended in structure. Through such experience a person becomes receptive to the Biblical insight that the great variety, richness, rationality and unity manifested in all of our experience with external reality (including

personal relationships with others) have a transcendent, personal dimension that points toward a truly personal Creator who is revealed Biblically as the Triune God--Father, Son, and Holy Spirit--the Creator of the Universe and of each person in it, thereby becoming their ultimate meaning.

Lastly a four-stage developmental model of Biblical Humanism is discussed. This model emphasizes that as a person is open to and reflects upon experience, one grows in knowledge and understanding and thereby becomes open to religious experience since it is recognized that existent reality has a transcendent dimension; it always "points" beyond itself. Such religious experience, with God's Grace, leads to an acceptance of Biblical wisdom and this Biblical insight guides a person into a full, ever deepening, ongoing religious experience with God. It is further noted that the religious and higher stages can feedback to the lower stages thereby maintaining a healthy Biblical humanism that can continue to grow. In particular a deep relationship with God and the Biblical insights that led to that understanding can provide motivating concepts that when feedback will broaden one's exploration of external reality at all experience levels. Specific examples of how Biblical insights have enriched and can enrich scientific exploration by natural scientists are provided to illustrate the fruitfulness of this approach.

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#### WHAT IS "CREATION SCIENCE"?

Gerhard Nichel  
501 SW 11 Street, Newton, Kansas 67114

In its basic sense, Creation Science is relating all established scientific facts to a Creator who produced the material in the universe and its arrangement. That does not in itself change the nature of the fact itself, only its relationship and possible purpose for existence. Everything then, from this viewpoint, which can be observed as a reality (or actuality, as some prefer), has a purpose and was not brought into being by pure accident. (This should not be taken to imply that what mankind produces fulfills this purpose at all times, since mankind has a free will which unfortunately is used in a destructive way too often.) The facts themselves are not affected by how many ways and into what system of thinking they might be included. They are just as clean as before. It is very interesting how different persons can put together a different combination of facts compared to others', and find a lifestyle suitable for them. For me to relate these facts to a Creator makes a unifying philosophy possible, in the face of a mass of bewildering information.

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## THE POTENTIAL OF CHRISTIANITY TO REHABILITATE CRIMINALS

D.K. Pace, The Johns Hopkins University  
John Hopkins Road, Laurel, Maryland 20707

The problem of coping with criminals is a growing matter of concern to American society. Secular efforts at rehabilitation of criminals have largely been discredited as ineffective. This paper examines the potential of Christianity to rehabilitate criminals. A theological construct for the nature of man and its relation to rehabilitation are developed. Extant sociological data about religion and rehabilitation are summarized and the limitations of these data are discussed. Factors which promote Christianity-based rehabilitation are identified. Constructive avenues of actions are proposed for Christians to increase criminal rehabilitation and to challenge secular authorities and academia to appreciate the potential of Christianity for rehabilitation.

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## TOWARD A CHRISTIAN PERSPECTIVE ON THE USE OF ANIMALS FOR SCIENTIFIC RESEARCH AND TEACHING

Terry G. Pence, Northern Kentucky University  
and Valerie Creaser Pence, University of Cincinnati

Most criticisms (and defenses) of the use of animals for scientific purposes have come from a utilitarian perspective. In this paper we wish to explore the implications of the Judeo-Christian tradition for this same issue. Beginning with the general use of animals in scriptures and rabbinic tradition and moving to the concern for animal pain in modern theodicies the aim will be to use these traditions to explore answers to major questions. The first is: Is it legitimate for a scientist within the Christian tradition to use animals for any scientific purpose? The second is a more complex question: If it is permissible to use animals for scientific purposes, are there any limitations to this use which are specifically derived from the Christian tradition?

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## AN OLD EARTH, RECENT ADAM, AND APPROACHING CRISES

Clarence W. Schultz, University of Connecticut  
Storrs, Connecticut 06268

The following solution of the creation-evolution controversy is proposed: Both the old-earth and recent-Adam views are correct. The Bible does not require that Genesis 1:1 be part of the first day. It is proposed that the six days in Genesis 1 were a week when God prepared the earth for Adam and his descendants. Whatever life which had existed

on the earth before the six days of Genesis 1 could have been used by God as a "blueprint" for design.

There are two sources of evidence of the reality of supernatural causes: (1) Subjective evidence is the inner witness arising from one's own personal experience and feelings. (2) Objective evidence is obtained from outside personal experience, such as, (a) the correlation between Biblical and secular geography and history, (b) Church history both during and after the New Testament period, (c) Bible eschatology and current events, and (d) twenty simultaneously-approaching crises which include moral, economic, political, and spiritual crises. These and the crisis of Israel all appear to be following an exponentially-increasing function of time. To a believer in the Bible they herald the end of this age.

This proposed solution of the old-earth-recent-Adam dilemma allows the free pursuit of scientific research without harm to the literal interpretation of the Bible.

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BEYOND SAND COUNTY:  
A BIBLICAL PERSPECTIVE ON ENVIRONMENTAL ETHICS

Fred Van Dyke, Fort Wayne Bible College  
1025 W. Rudisill Blvd., Fort Wayne, Indiana 46807

This paper documents the fact that the present environmental movement is rapidly moving toward a crisis of unresolvable value conflicts because of the inadequate foundation of secular environmental ethics. I develop the thesis that the Judeo-Christian ethic is the only system adequate to deal with the complexities of environmental controversies because: 1) it is a uniquely theocentric ethic in which the worth of created things, animate and inanimate, is imputed by God's value judgments of them, rather than man's usefulness for them, 2) it is based upon a covenantal relationship between God and all created things including, but not restricted to, man, 3) it specifically provides for the care of the land on a regular basis, forbids the land to be treated as a commercial entity, attaches penalties for the improper use of the land and provides examples of God's judgment against those who mistreat the land, 4) provides a model, Jesus Christ, to illustrate God's concepts of ruling and subduing, which are demonstrated by servanthood and stewardship and 5) states that God will redeem nature with man, and inseparably links their redemption together.

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## CATEGORICAL COMPLEMENTARITY AND THE CREATIONOMIC PERSPECTIVE

Howard J. Van Till, Calvin College  
Grand Rapids, Michigan 49506

What principles must guide the Christian natural scientist in evaluating, comparing, and integrating the views of the universe as perceived through the spectacles of scriptural exegesis and the spectroscopes of scientific investigation? We propose in this paper a set of principles which comprise the "categorical complementarist" approach to answering this question: (1) We must recognize the diversity of questions that one can ask regarding the material world, and we must carefully categorize these questions. (2) We must recognize two principal sources for answers to those questions: The Bible and the Creation itself. (3) We must direct to each source only those categories of questions which are appropriate to the character of the source. (4) We must respect the integrity and credibility of the answers provided by each source to appropriate questions.

The "creationomic perspective" on the material world is achieved when natural science is carried out in the context of the biblical worldview—that system of thought based on the revelation that the material world is God's Creation, that the Creation is dependent on God both for its existence and for its lawfully-governed behavior, and that all phenomena occur under divine direction toward the goal of redemption in Christ.

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BEHAVIORISM AND THE CLOSED SOCIETY: Walden II and 1984

John M. Vayhinger  
1235 Favorite Street, Anderson, Indiana 46013

Behaviorism as a psychological theory (Pavlov, Watson, Skinner) attempts to apply 'hard science' criteria to the study of animal and human behavior. Believing that everything in the universe, including behavior, is controlled by immutable laws, behavioral scientists study animal and human "behavior" with the same careful controls that are applied to biology, chemistry, physics, etc.

This paper will explore the structure of behaviorism, as applied to political and population control and apply it to economic and psychological structures as they are in place in calendar 1984 in selected countries. It will look into current behaviorists' teaching (of whom B.F. Skinner was one of this author's professors in graduate school) who have, in my opinion, bootlegged their childhood religious teaching, ethics and social goals into their philosophical psychological theories and conclusions in order to reach democratic goals.

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ΠΑΡΡΗΣΙΑ<sup>2</sup>---PARRESIA---OPENNESS---FRANKNESS---BOLDNESS  
ETHICALLY AND SPIRITUALLY

Edmund R. Woodside  
3530 Damien Ave., #179, La Verne, California 91750

Παρρησία, though used 31 times in the New Testament, until recently has received only minimal attention. It developed its political applications by writers of Periclean Athens, and later its moral and spiritual usage by others down through to the church fathers. For πᾶν pan all plus ρῆσις rhesis-speech, it meant the right to say everything, in other words freedom of speech. Thus it is a concept originating in the freedom of speech prevailing in what was considered a democratic state and institution, and running through wisdom, friendship and concern on to a higher level of freedom of access to God in prayer, and to proclaim the message of Christ. All of this has moral and scientific applications in our society and nation today.

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## THE NEAR DEATH EXPERIENCE: CHRISTIANITY AND BIOMEDICAL TECHNOLOGY

Charles Flynn  
Miami University, Oxford, Ohio 45056

The Near Death Experience has been studied by a growing number of scholars in medical, psychological and related fields since coming to substantial public attention in 1976. This paper describes NDE and indicates some of the major findings, current and future research directions, and possible implications for Christianity. Particular emphasis is placed on how the author's sociological approach to NDE serves to affirm the foundation of Christian beliefs by providing a basis for distinguishing between sociological and other bases of pseudo belief, and the NDE affirmation of a God of love and forgiveness.

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## SCIENCE REHUMANIZED

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The Tao of Physics and The Dancing Wu Li Masters have tried to restore a human dimension to science, suggesting that relativity and quantum theory lead to Oriental mysticism. This approach fails to do justice either to science or to humanity. A step in the right direction is to see concepts of meaning and value as complementing natural science, with both being necessary for a complete description of a person. But physical determinacy still rules out freedom. The standard interpretation of quantum mechanics does introduce indeterminacy. The effect is small, but may be amplified. Indeterminacy in the brain is not equivalent to freedom of the person, but may leave room for it. A person would then be partly constrained, in keeping with our impressions in everyday life.

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