JOURNAL OF THE AMERICAN SCIENTIFIC AFFILIATION

An evangelical perspective on science and the Christian faith

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"The fear of the Lord is the beginning of Wisdom." Psalm 111:10

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Dietrich Bonhoeffer
Ethics, Macmillan (1955), p. 8

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JOURNAL OF THE
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PRACTICAL EVANGELISM: CAN A CHRISTIAN STAY FREE BY KILLING?

The Christian who seeks to be an evangelical witness in the modern world faces a number of dilemmas. He faces the dilemma of relating the scientific view of man as a determined biochemical organism to the Biblical view of man as a responsible chooser. He faces the dilemma of serving the Lord constructively by working for the betterment of a world which he knows is destined for destruction. And he faces the dilemma of choosing between killing and losing freedom. All of these dilemmas are of extreme significance, not only for the Christian position itself, but for the effect of Christian evangelical witness to the world. Yet it seems that very little careful thought is given to the question: Is a Christian justified in killing to preserve political freedom?

This is an extremely practical question. The budgets of all the major countries of the world are skewed strongly in the direction of defense spending—defense of their own native right to live in a certain way against the threat of others who would force other ways of life upon them. It is not too simplistic to claim that no modern nation ever arms for aggression: all arm for defense. It is true, of course, that sometimes "offense is the best defense" and so wars break out as one nation's defense runs up against that of another nation. Certainly it appears deeply ingrained in American political philosophy that it is not only permissible but morally necessary to kill in order to preserve freedom. Does a Christian have the right to kill in order to stay free?

We can win the hearts of the peoples of the world if we bind up their wounds, if we show them how to grow enough food, if we educate their children, and if we love them. We cannot win them by bombing defenseless and hungry women and children. You can help by writing to the president and the State Department encouraging them to include health programs high on the agenda for foreign aid.

Mark O. Hatfield
Conflict and Conscience, Word Books, Waco, Texas, 1971, p. 85

Several traditional approaches to responding to this question actually seek to avoid the question. Note that the issue raised here is not that of "better Red than dead." We are not asking the question, Should a Christian be willing to die rather than lose his freedom? To that question a variety of answers might be given. American tradition focusses on the words of Patrick Henry, "Give me liberty or give me death." It would seem an extremely difficult task even to defend the thesis that a Christian ought to die rather than lose his political freedom. But however we might answer this question, it is not the question with which we are here concerned.

Neither do we face here the questions of pacifism, self-defense, legitimacy of police forces, or even the legitimacy of armed forces. I believe a strong Biblical case can be made against absolute pacifism, on the grounds that our responsibility to our brother imposes on us the necessity to be prepared and able to restrain evil. A wide spectrum of choices are available within the context of restraining evil in love which do not encompass killing to preserve political freedom.

We face a much harder question—a question so disturbing that I daresay few Christians care to face up to it. The decision we must face is that of another's imposing his will upon us, not at the expense of our life, but at the expense of our freedom. (It is true that if we refuse to give up our freedom, it may indeed cost us our life.) He is a grim imposer, this specter we face, this collective symbol of oppression from either left or right of the political spectrum, and he will not back away unless we kill him. He does not desire our life, but our subjection; he will not yield unless we take his life from him. What then is the Christian to do?

I suggest to you that there is not a shred of Biblical evidence that can be adduced to support the right of the Christian to kill under such circumstances. Political liberty is not something that is guaranteed to the Christian. Sometimes he has it as a special blessing from God; sometimes he does not. Whenever he seeks to lay hold on it, make it his own, and deign even to kill to preserve it, it disappears before his eyes. His supposed freedom is transformed into a new bondage; his Christian witness becomes a message for disillusionment and disgust. These considerations are no less true in international considerations than they are in national.

If this is too staggering a concept to be faced, consider a much milder and even more unquestionable Biblical requirement. Do you suppose that there is the slightest hint in any passage of Scripture that Christians, members of the Body of Christ, are justified in doing violence against one another, in killing one another for political motives? That Christians may disagree can be understood on the basis of differences in human perception; that Christians should do harm to one another is unthinkable. Consider the following minimal pledge.

In view of the unity of the Body of Christ, I will neither engage in nor support violence or war directed against any other Christian.

We rationalize our attitudes about race without acknowledging our responsibilities. Because we feel we are not directly responsible for the cause of racial problems, we assume that we are not responsible for the solution. On the international level, if a nation threatens the United States, those who claim to be followers of Christ are more likely to call for annihilation than for evangelization. We are able to justify this attitude because we think of another nation in terms of an ideological mass rather than as individuals for whom Christ also died . . .

Perhaps we could, if China faces another famine as it has in the past, hold out the hand of friendship to this potential enemy by offering China our food. Why not? Can you imagine Jesus Christ hating the hungry Chinese just *because they live under a Communist political system? Did he not say to love our enemies? And is not giving food loving one's enemies?*

Mark O. Hatfield
Conflict and Conscience, Word Books, Waco, Texas, 1971, p. 140, 82

This pledge is so minimal, it almost seems tautological—until we think of the incessant warfare between Christians in all days and in all times, until we think of the impact on world opinion that would be made when Christians in two warring countries refuse to take part. Unless we at least accept such a minimal pledge as a goal to be desired, and as a goal toward which all Christians should individually commit themselves, then our Christian witness may have some effect in individual lives here and there where its gross inconsistencies are not evident—but in the full light of its inherent power, it will be as only a weak and fruitless word.

Evangelism claims to bring a man into a new life-giving relationship with God through faith in Jesus Christ. It claims to transform a man's life, his worldview, his self-image, his perception of others, his motives, his relationship to the rest of mankind. Such a change cannot be only in theory; it must be also in practice. Is it true? Does becoming a Christian carry with it such a life-changing refocus of values? Or do we only talk about it as an unrealizable ideal—nice but impractical? If the latter, then our evangelism may prosper as God is willing to use even the faulty and sickly to accomplish His will, but it will exist encumbered with that great fatal doubt: perhaps there is nothing to Christian transformation of life after all.

R.H.B.

The first duty of the Christian church, in this revolutionary age, is to be the church. Instead of establishing revolutionary cadres, pietistic communities, or big prosperous churches, Christ calls the church to be the sacrificial society which He established to be the servant of mankind. It is to preach a gospel which meets the need of the whole man. It is to love friend and foe alike, limitlessly, without counting the cost. It is to be revolutionary as Christ was revolutionary.

Alan Kreider
"The Way of Christ" in *Is Revolution Change?* Brian Griffiths, Ed., Inter-Varsity Press (1972), p. 69

Cultural Evangelicalism: The Background for Personal Despair

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Evangelical Culture and Theology

One spring afternoon a young man sat quietly in my office staring blankly out the window at a beautiful world of budding trees and fresh green grass. He could not see the beauty of creation going on before his eyes because he was morbidly focused on his great personal need. He expressed it like this: "I wish I could believe as I did when I was in high school; then I knew what was right and wrong and I was ready to evangelize anyone to my view of Christianity." The fact was that he could not regress and could no longer stop the questions which filled his inquiring, searching mind, nor could he reject the evidence which had confronted him on all sides that those who claimed to hold the key to Christian truth were also human beings with gross frailties. He had tried all of the formulas for "spiritual growth," gone through all of the "deeper life" prescriptions, but he found that in his honest moments they were not very helpful to him and only added frustrations to his more mature

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deliberations.

This man's frustrations had precipitated a personal crisis which was characterized by alternating periods of anxiety and depression. He was in need of help, not necessarily professional, which could mean the difference between regressing to earlier forms of behavior or progressing—accepting himself with his human limitations and ultimately living in a world where there are few black and whites and developing a Christian belief system that is as much filled with doubt and question as it is with faith.

I know of many such Christians who have been brought up in an evangelical Christian culture who find it most difficult to separate the evangelical culture from the essence of Christianity. They want to breathe fresh air, think new thoughts and be Christian in the real world of sweating, thinking, loving and hating people. The challenge to find a personal commitment to Christ free of the many cultural overlays which the evangelical community puts on Christianity can be, and often is, a major struggle; only the hearty and very secure persons make it. At best the struggle of separation is filled with anxiety and despair to parallel the joy and release that accompany the metamorphosis process.

It is my belief that what is traditionally called evangelicalism is an almost inseparable combination of a cultural style and a theological belief system. For many they are so interwoven that to deny any part of this combined whole is emotionally to deny the whole package. For those who try to separate the two, the task is difficult if not impossible. Some of these people in their questioning will suffer such intense anxiety and depression that they cannot proceed and will hold on tenaciously to both the evangelical culture and the evangelical theology because the inner conflict is too much. For others it means that to be freed from a part they must reject the whole. One can recall many cases where this entire package was emotionally thrown out because the ability or the inclination to disentangle

A STRAW MAN

To respond to an article like that of Dr. Dolby is to invite certain criticism. To agree is to invoke the wrath of those who disagree; to criticize the author's points is to risk being classified as a disillusioned evangelical—and none of us would want a fate like that! The paper is thought provoking enough, however, that I'm willing—indeed anxious—to stick out my neck and make a few observations.

To begin, we must recognize that there is much in the article that is true to life. The author must be congratulated for his boldness in tackling issues which a lot of Christians would prefer to sweep under the rug and ignore. Many evangelicals *do* tend to tie extra-biblical cultural norms with biblical theology and to assume that the two must stand together. Often we *do* get suspicious of the theology of those who would criticize the evangelical subculture. We *are* guilty at times of rejecting those who fall into sin, or over-emphasizing the wrath of God, or stimulating unhealthy guilt in our children, or of having too many pat answers. Certainly evangelicals are not perfect and there is value in looking at our faults since this is a first step towards improving behavior.

There are, however, a number of points in this article with which I take issue. In the first place, I believe that Dolby has constructed a highly distorted and biased picture of evangelicals. He has constructed a straw man which can then be destroyed with relative ease. To create this image, the author makes two basic errors. First, he is guilty of generalizing from the particular. Based, apparently, on observations of his own patients, he describes what most evangelicals are like. He forgets his own good warning that evangelical taboos vary from person to person, and he assumes instead that we are still like the "cultural fundamentalism of the 1920's and 30's." Is it a characteristic of evangelicals that they usually reject those who criticize, refuse to talk to their children when they have an illegitimate pregnancy, teach that God's wrath will descend on those who challenge the system, preach "gory" stories, consider masturbation as "one of the strongest taboos," and propagate "answers to just about everything from how to get out of bed in the morning to a commentary on international relationships?" Perhaps Dolby and I circulate in different circles but this is not my stereotype of evangelicals—except perhaps for a small minority on the fringe of the movement. Then to say that contemporary evangelicals are a generation behind in terms of social issues is just not true—as anyone who reads contemporary evangelical periodicals will realize.

In addition to generalizing from the particular, Dolby classifies as exclusively evangelical a number of faults which characterize great numbers of people in the society at large. A lot of people are critical of pregnancies out of wedlock, train their children by threats and punishment, react slowly to change, have no purpose in life, or become involved in social pursuits for essentially selfish reasons. Why hint that these are unique traits of evangelicals, when they may very well be traits of the whole society?

Having erected a straw man, Dolby then proceeds to knock it down. In so doing he is guilty, I believe, of rejecting both what is good and what is bad about evangelicals—of throwing out the proverbial baby with the bath water. For example, he is critical of those who raise their children by "threat and actual punishment for disobedience." Undoubtedly such methods can be harmful if used exclusively or excessively, but to eliminate threat and punishment is not only unbiblical, it is bad psychology. Children need standards and controls and we know that punishment is an effective technique if followed by an opportunity for learning more acceptable and socially approved behavior. Then, Dolby seems to think that asking questions is more to be desired than having answers. True, evangelicals—like everybody else—are guilty at times of having answers that are a little too simplistic, but this does not hide the fact that the Scriptures which we believe *do* give some answers, many of which are simple and to some people just plain foolish. It is an overgeneralization to imply that answers are generally "an extrapolation from a biblical text." In an age when people have a "need for answers" should we always respond with another question? And what about the taboos—the "opposition to such practices as drinking alcoholic beverages, smoking, card playing, gambling, body exposure, most of contemporary

the two required too much. There are others, however, who want to find and keep the kernel of the Christian world-life view but discard the husk and all the remaining roughage. This last group often are in a state of conflict and vacillate between progress and regression.

I recall the comments of a college professor, who would be classified as an orthodox Christian, as he expressed his feelings of uncomfortableness when questioning either evangelical culture or evangelical theology. It was his opinion that anxiety and depression will always accompany the evangelical Christian who keeps questioning and challenging his culture and beliefs. One person literally thanked God that he had not been raised in this background because he was not haunted by the impress of this overwhelmingly closed system. I agree with him that a person can never completely separate himself from those beliefs and value systems of his childhood.

What is traditionally called evangelicalism is an almost inseparable combination of a cultural style and a theological belief system.

Definitions

Perhaps I should clarify before proceeding what I mean by evangelical culture and evangelical theology. Evangelical culture in my opinion is a subculture, a way of life, which is basically similar to that of most white, middle-class Americans. It stands for restrained criticism of authority, a deep belief in competitive enterprises, it places a premium on authority and encourages punishment as a way of child and social control. It also has a high regard for politeness, restraint of angry feelings and finds expression of affection difficult. The evangelical subculture also has popular music, dancing, etc.?" Certainly many evangelicals may have overemphasized the dangers involved in these practices, but the fact remains that many of these *are* harmful and should be condemned. Numerous non-evangelicals and non-Christians recognize this! Undoubtedly, extremists have been overly concerned about some aspects of the evangelical culture, but this does not mean that the culture is completely wrong and needs to be thrown out. There is a lot about the evangelical sub-culture which is logically sound, consistent with biblical teaching, and worth keeping.

Having erected a stereotyped picture of the evangelical subculture and then having thrown it out, Dolby finds himself in a corner from which he fails to remove himself, in spite of a gallant attempt at the article's end. In his paper the author clearly states that the evangelical cultural style and theological beliefs are "almost inseparable." To separate the two is "difficult if not impossible," he writes. They "grew up in need of each other." If the culture and theology are so closely woven together, then to throw out the cultures is, *ipso facto,* to eliminate the theology. We are left only with small discussion groups. The authority of the Scriptures, the influence of the Holy Spirit, and the certainty which we have in Christ is all replaced by "small groups where honesty, openness and genuine searching is standard . . . (and) probably the only real source of help." We get guidance, not from the Word of God (which ASA members, in their constitution, describe as inspired and the only unerring guide to faith and conduct) but from the friendship and concern of others who have "broken away" from the sub-culture and are, by Dolby's definition, likely to be characterized by anxiety and depression.

At this point I may sound like one of the rigid people described in Dolby's article, but it seems to me that the author has condemned himself. He has linked together his culture and theology and then tries to throw out one while he hangs on to the other. I do not know Jim Dolby very well, but from our several conversations together I do not think that this represents his real position. For one thing he writes that he wants a "Christ without the trappings" and I believe him. Nevertheless, Dolby has made an error which seems to be typical of many Christians, including quite a few of us in the ASA. He has assumed that we can have a theology which is isolated; which has no bearing on our behavior, standards, values, interpersonal relations, or scientific endeavors. This idea came out several times during the recent ASA symposium on science and the Bible (*Journal ASA,* December, 1969.)

A Christ without trappings is sterile and meaningless. It is true that evangelicals may have emphasized some minor issues and have been un-Christian in some of our behavior. But we won't solve these very real problems by throwing out the evangelical sub-culture and those parts of the Word of God which give rise to many of our cultural beliefs. We must seek to find how the Scriptures apply to our daily behavior—including our scientific work. We must find where we are wrong in our beliefs—cultural and otherwise—and we must be honest enough to change. Some of this change will come as we worship and discuss with other Christians, but we must keep our evangelical culture and the unerring authority of the scriptures in proper perspective. Failing this, I question how much we can really give help to disillusioned evangelicals.

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A PROFESSIONAL TREATMENT

Dr. Dolby has carefully thought through some of the intense conflicts of the "evangelical Christian" and has enumerated in a spendidly professional fashion the fears and concerns which border on, and often represent, serious pathology of a psychological nature. He is correct in pointing out the etiology of these dynamics as often being in the mis-informed nature of the persons' religious belief and rearing. It is of course clear, (and I'm certain Dr. Dolby did not intend otherwise) that evangelicals are not the only persons to suffer from such symptoms. The same symptoms are found in the general run of the population regard-

a variety of taboos which are remnants from the cultural fundamentalism of the 1920's and '30's. These taboos vary from group to group and geographic area to geographic area, but generally they are expressed in opposition to such practices as drinking alcoholic beverages, smoking, card playing, gambling, body exposure, most of contemporary popular music, dancing, etc. This is my thumbnail sketch of the culture which surrounds and is fused with evangelical theology.

When one considers the nucleus of evangelical theology one has a difficult time determining which came first, the Puritan, middle-class culture or the evangelical theology. It is likely that they grew up in need of each other. The theological system which I am describing as evangelical has at least the following components: (1) a belief in the verbal inspiration of Scripture, (2) a premillenial view of "last things" (this is optional with some), (3) traditionally orthodox views about God, Christ and the Church, (4) a special creation of man (often eliminating the theory of evolution as the descriptive process by which God created man), and (5) a minimizing of church history and historical theology as an important guide with emphasis on the individual Christian's personal encounter with God through the Scriptures and prayer—often called the "deeper life." One cannot, and perhaps should not, try, to encapsulate a theological viewpoint in a paragraph, but this gives an idea of what I mean when I use the term cultural evangelicalism.

Causes of Anxiety

Why the inevitable anxiety and depression in those struggling to find truth through the layers of training and cultural overlay? I think the answer rests in at least four areas: (1) fear of separation from parents, friends, and God, (2) guilt feelings for doubting and testing reality in taboo areas, (3) the anxiety which is produced when one has to live with a host of unanswered questions—a pattern that is foreign to the cultural evangelical system which is precise, definitive,

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less of their religious views. He is correct in stating that "the heart of cultural evangelicalism is often fear" and the fact that the heart of other cultural or religious systems is also fear does not excuse any system. It is my personal belief that the most injurious portion of evangelicalism is Dr. Dolby's second component; namely: "a premillenial view of 'last things'." The future is utilized in a most schizophrenic fashion; that is, a combination of fear of hell-fire and the bright hope of streets paved with gold, etc. The evangelical (regardless of his views regarding "eternal security") always precipitously hangs between hell and heaven. The very fact of requiring such a doctrine as "eternal security" by such a name reveals the true precarious position which the evangelical must both "enjoy" and "fear". Dr. Dolby's article is particularly helpful to persons in transition themselves. Those who read "about" persons in transition will be more critical. More on this subject is needed. Often, however, periodicals are reluctant to print such material due to the fact (or fear) that their constituency will drop their support. Such groups suffer the same kind of evangelical insecurity as the individual about whom Dr. Dolby writes.

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THE EVANGELICAL COLLEGE AS "FRIEND"

I am impressed with Dr. Dolby's analysis of an important problem. He has displayed a great deal of insight in his dissection of evangelicalism into its cultural and theological parts. I believe it would be very interesting to extend this analysis to the Christian religion in general, particularly in America. I am continually intrigued by the manner in which most Americans have unknowingly adopted a culture religion (the American Way of Life) under the mistaken impression that it is a theological belief system. This culture religion is complete with its creeds (the Constitution, Declaration of Independence, Gettysburg Address, etc.), its theological periodicals (*Time, Reader's Digest*), and its heretics (leftists and radicals). It is perfectly acceptable to hold divergent theological views in much of America, for indeed, is not religious tolerance one of the articles of faith of the American culture religion? However, a person deviating from the tenets of the American culture religion will find very little tolerance displayed. This fact alone is a strong indication of the relative values Americans place on their culture religion as opposed to their theological beliefs.

However, interesting as further discussion of this topic might be, I would prefer to restrict my discussion to the role of a college (or university) as it relates to the disillusioned evangelicals mentioned by Dr. Dolby. I believe this to be of extreme importance, if for no other reason that the preponderance of disillusioned evangelicals of college age. Furthermore, the college experience naturally tends to raise the questions and issues discussed by Dr. Dolby. The contact with individuals from other cultures, the study of cultural patterns in different eras, the contact with students and faculty members who can clearly distinguish between cultural evangelicalism and evangelical theology; all these factors lead college students to a direct encounter with the issues raised by Dr. Dolby. Although not every individual facing these problems regards it as a major crisis there is a sufficient number of them so that one must pay attention to their problem. As Dr. Dolby concludes in his article "These people need help—an understanding, honest Christian friend". I submit that a college and its faculty can fulfill a valuable function as "friend".

Let me begin by discussing the role of the faculty as a collective body. If a college is to be a "friend" in Dr. Dolby's sense. It seems imperative to me that every faculty member, and a college as a whole, must reflect a clear philosophy of learning firmly founded upon evangelical theology. Furthermore, the faculty must recognize and display its recognition of the distinction between evangelical culture and evangelical theology, and must possess a commitment to the evangelical faith. This implies a strong need for an evangelical faculty to serve the evangelical student community. To some this smacks of "protectionism".

and full of already determined answers, and (4) the despair which comes when one's reasons for living have eroded.

Fear of Separation

The best example of an extremely depressed person is the individual in deep sorrow because of the death of a loved one. To go into the psychology of sorrow is beyond the scope of this article, but it is obvious that the main reason for sorrow is a very deep and personal loss of an individual with whom mutual love has existed. This is a prototype for depression and we can see the obvious implications for those brought up in cultural evangelicalism. The rejection by parents, peer groups and churches of those who deviate in part or totally from their system can be documented over and over. I think cultural evangelists show more compassion to the "nonbeliever," the outsider, than to one who challenges the system from within. The stories told by college students after a vacation of rejection at home or in church fill the dormitories at evangelical colleges. The parents or churchmen were aghast at the new ideas and they encouraged their hometown young people to avoid such "bearers of heresy."

In an extreme, but none the less real, case, I recall the young woman and man who "had to get married" because of pregnancy. The woman's parents refused to talk to her, except to exhort her to repent, and did not establish communication with this young woman until about six months after the child was born. To this day the child's birthday is held on a different date so that members of the local church will not know that her mother had violated the most sacred of all taboos—premarital sexual intercourse.

This official rejection was painful, powerful and devastating to the young woman. She had to either follow the road of repentence and conformity or leave the system. She chose the latter course. But rejection is usually much more subtle than this, taking such forms as hints via prayers or conversation. I can remember the person who humorously, with an underlay

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Some institutions in fact keep a "house atheist" on the staff to dispel this protectionistic image. However, my point here is not that the student should be protected from non-evangelical influences, but rather that only a person who has undergone and understands the crises described by Dr. Dolby can effectively provide understanding help and encouragement for an individual undergoing the same crises.

Clearly the role of faculty members as individuals is even more important. Every professor has had those moments when a student, in the quiet of the faculty member's office, confesses his doubts about his Christian faith. I recall one colleague telling me about the student who marched into his office and defiantly announced that he did not believe in God, and then stood there as if expecting either lightning or the professor to strike him. What must the faculty member do in such a situation? Clearly it is one of the most important moments of a student's life, and represents a golden opportunity for the faculty member to help the student resolve his doubts and draw closer to his Lord. It takes a kind, understanding, concerned Christian to handle this situation properly.

It is apparent from my remarks that I believe an evangelical student should attend an evangelical college. I cannot subscribe to the thesis that the Christian should attend a secular campus so that he may witness to the secular student community. This may be true for certain perceptive, secure Christians who have already undergone the crisis described by Dr. Dolby. However, during my years of teaching on a secular campus I saw too many students undergo this same crisis, find themselves unable to resolve it, and not having a knowledgeable confidant to whom they could turn, end up discarding their evangelical theology anong with their evangelical culture.

It is apparent then that the college can play a vital role as a "friend" of the disillusioned evangelical student. Clearly, this implies that the college serves as a buffer beween the evangelical community and its students. This places the evangelical college in a particularly difficult role. Its financial support in general depends upon a community of believers who support their evangelical cultural beliefs as strongly as they support their evangelical theological beliefs. At the same time, the college cannot in good conscience turn its back upon the spiritual needs of the student, and demand that they adopt and adhere to the evangelical cultural system. As one example, the college which imposes hair-length standards upon its male students either does not understand what Dr. Dolby is saying, or else is "selling out" to its constituency. In either case it is doing a disservice to its students. This problem, which has always existed, is increasingly severe at present because of the increasing militancy of the students. Thus evangelical college presidents, who had hoped to remain free of the difficulties plaguing secular campuses, find themselves embroiled in even more difficult situations. The end of these difficulties is not in sight, and no easy resolution of this problem can be expected.

Finally, just a word about the role of the "dissenter". By this term I mean an individual who has come to grips with the problem, resolved it, and has rejected those parts of the evangelical culture which he believes not worth keeping. It appears to me this person has a peculiar responsibility in the evangelical community. Because he has a better understanding of the evangelical faith than most individuals, I believe it incumbent upon him not to flaunt his new-found freedom in the faces of those who are unable to make the distinctions our dissenter has made. As an example, I believe a dissenting college student returning home should not seek to "educate" his friends and relatives regarding the individuality of their cultural taboos, but rather should try to adapt to the cultural patterns of his community. This is not hypocrisy; this is merely concern for the weaker brother. As in all cases, the increased freedom associated with a deeper faith brings with it increased responsibility. I have sought to discuss this situation only in the light of Dr. Dolby's article. Thus I have neglected completely all problems arising from the great differences between the youth culture and the adult culture of today. Yet, in all situations I am convinced the evangelical college can be, is, and should be a strong "friend" to those disillusioned evangelical students seeking help.

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The very heart of cultural evangelicalism is often fear, rather than the good news of forgiveness and love.

of sadness, told how his parents would put hymns on the record player when he was home to indirectly influence his "wayward" ideas.

Rejection by parents or friends can be most immobilizing and can bring on depression because there is the real element of loss of love. Unless the person is very strong or can find camaraderie with persons of kindred spirits, the temptation to capitulate and regain love will win out, and he will most likely return to the evangelical fold even with some latent questions unanswered.

To be rejected by parents or friends can be overwhelming, but to be afraid that God will also reject the already struggling person, can be completely disabling. To believe that God will punish those who deviate can produce a level of anxiety (another word for fear) which can propel one into serious emotional disturbance. In cultural evangelicalism one is encouraged to believe the entire system is true and to challenge any particular is to challenge the whole and to potentially incur God's wrath, either by eternal separation in "hell" or by here-and-now punishment.

I once heard an evangelist tell a story of a man who resisted God's Spirit convicting him to return to the way (cultural evangelicalism). This was followed by a gory story about the death of his children which was interpreted as God's payment for nonconformity. Think what a permanent impact this story would have on the impressionable young person who is not able to see what is really being said. The essence of the story is that God punishes severely (at times by killing loved ones) if one does not conform to the "gospel"

CHRIST SET US FREE

It is ironic that Christians should find it more difficult than others to be "free souls." Yet Dolby describes the cultural trap we fall into and need help to escape from—or rather, the immaturity we need to grow out of. Freedom always frightens us at first because we have to cope with the unexpected. As a character in the film "Easy Rider" observed, even those who rave about freedom may panic when confronted by someone really free.

Since it is almost equally frightening to confront freedom in ourselves, it is wise to move slowly and cautiously in that direction. But "Christ set us free, to be free men" (Galatians 5:1, N.E.B.). If Christ lives in us, it is cowardly not to move with Him from cultural constraint toward personal control of our lives. Having gained some measure of spiritual freedom ourselves, it would be unloving not to support others struggling to be free.

The American Scientific Affiliation could play a significant role in helping the rest of the evangelical community learn to accept and enjoy a less rigid outlook. Consider how our experience as students and practitioners of science has lightened the load of anxiety accompanying our own maturation as Christians:

(1) The fear of separation Dolby describes has been mitigated at least partially for us by our participation in another "spiritual community," the realm of science, in which innovation and experimentation are valued. The ASA itself has been for me, at least, the kind of "life support system" needed to provide "the friendship and love of those who understand and care."

(2) The guilt associated with violating some of the traditional taboos has probably not been so oppressive to us. Professional life has broadened our contacts and often exposed us to a wider range of cultural practices than we might have known otherwise, producing a healthy tendency to question the absoluteness of our own patterns.

(3) Science, more than any other occupation, is surely "a land where questions rather than answers reign," giving us much experience—even training—in living comfortably with ambiguity and tentativity. We have learned that to attack an idea need not mean rejection of the person who holds that idea, so we are perhaps less fearful than other Christians of a critical approach to truth.

(4) Most of us have hammered out a definition of Christian service that is broader than tent-making evangelism so we are less inclined to despair when simplistic solutions fail to fit the problems of the world. The complexity of the creation with which we wrestle has forced us to appreciate that God's purposes can seldom be simply defined.

As ASA members we are probably more deeply concerned about freedom from intellectual authoritarianism than about matters of personal conduct and "life style." In both areas a Christian must exercise his freedom responsibly, "demonstrating the truth in love" to those whose ideas seem ridiculous or whose behavior is insensitive to the feelings of others. This is often terribly hard to do. In spite of the wording of the beatitude in Matthew 5:9, most of us at heart are really "peace-lovers" rather than "peace-makers." To reconcile opposing ideas or people intolerant of each other is a drain on our spiritual energy and not all of us are up to it, at least not all the time. We can conserve energy by recognizing two kinds of issues: those involving change itself, and those in which the possibility of change is at stake. The first are seldom worth a hassle: when change is necessary for our personal integrity, we simply change—our ideas or our life style—disturbing other Christians as little as possible. Issues worth taking a public position on or engaging in controversy over are almost always those in which the *freedom* to change is in jeopardy.

Thus, while helping individual Christians achieve maturity, we should also give some thought to helping the collective body of Christ, the church, grow up. The institutional perpetuation of evangelical culture, not stressed by Dolby, is leading many to conclude that the established church has not merely stopped growing—it has almost stopped living. If it is any comfort, stagnation of the institutional church extends beyond the evangelical slough of despond. We recently heard an intelligent couple who dropped out of a Unitarian-Universalist church give reasons that sounded exactly like what we hear about evangelical churches:

as presented by the evangelist.

It is my opinion that the very heart of cultural evangelicalism is often fear, rather than the good news of forgiveness and love. Much of the cultural conformity and lack of inquisitiveness is a by-product of fear rather than reasoned conviction. This conclusion will undoubtedly be challenged by many who read it, but a little introspection should be done before the observation is rejected. Many of the stories people recall through the years of training in this subculture are not the stories of grace but of punishment, damnation and of a vindictive God.

Cultural evangelicalism is about a generation behind in most areas where change is involved and this includes the great social issues which face us.

Guilt

Guilt feelings are basically the by-product of a child's interaction with his parents. If the parents think something is wrong they will tell the child and usually back it up with a threat and actual punishment for disobedience. As the child grows, he too accepts these parental values as truth and no longer needs the parents around to enforce a violation of these taboos. What happens in reality is that the person has built into his mental processes a way of punishing himself if he violates his conscience.

I can recall the young adolescent who felt very guilty about masturbating, which in the evangelical subculture is one of the strongest taboos. He would punish himself through guilt feelings. He would become depressed, and in his depressed state tell himself how bad and unlovable he was, and would walk around despondent. During this siege of guilt feelings and self-incrimination, he also tended to say things to others which would precipitate argument. Now he

too little honesty or depth in personal relationships, too much hollow ceremony, too little serious grappling with real problems of our country and the world, too much trivial bustling around.

Dolby sees glimpses of hope in a variety of movements in and out of the church which he calls "mini-churches." It will take many many mini-churches to make a dent in the problem, if our observations are correct. My wife and I know very few intelligent, sensitive, evangelical Christians still in the organized church who are not disturbed by failure of their own church to exert a net positive effect on their spiritual life or that of their children. Many tell us they would leave if they could see a viable alternative. In 1967, after years of service within the established church, Ginny and I decided to drop our official church connection and try to develop an alternative to the institutional pattern of Christian life. Recognizing that we had few guidelines to follow, we wrote up an account of our decision and sent copies to close friends for their suggestions and criticisms. We have since sent several reports to the same people, to share our experiences and problems.

Our own experimental model centers around two areas, family and professional life, with *ad hoc* cooperation for activity in larger arenas (such as working with IVCF in some specific effort or with a political party to help a peace candidate). Free of incessant talk of Christian service in a secular world, we find ourselves with more time and energy to "get on with it." We can contribute part of our tithe to ASA without having to win approval of a committee or congregation. With no church activities crowding our schedule, we are better able to explore the spiritual dimensions of family and university responsibilities. And without the "synthetic fellowship" of church life, we find more time to cultivate lasting friendships among both Christians and non-Christians.

Some who read our original document feared we were withdrawing into an isolationism that would cut us off from other Christians, but after several years experience we believe their fears were unfounded. Could it be that Christians who rub against each other in casual contact every Sunday actually attenuate their capacity for deep personal relationships? At any rate, we think of our family as an "open" or "extended" one, as in the clan concept of the hippie movement (and the early Christian movement). We care about the acceptance, mutual respect, and hospitality our home life reveals to strangers—and to our children. Many people seem to remain in an organized church not for themselves, but "for the children." Eventually we came to doubt the wisdom of exposing a child to what at worst was Christian Mickey Mouse and at best was sermonizing in an artificial atmosphere. We now value immensely our Sunday morning "family time" of leisurely breakfast, good talk about life at lab and at school, and some Bible reading and conversational prayer. Our ten-year-old has missed out on some things, but we see many "churchy" kids missing the basics of the Christian way.

We are continuing to experiment and shift our emphasis from time to time; flexibility is obviously one of the great assets of a small group. When we began facing opportunities for Christian witness and service near at hand, the artificiality of much of evangelical culture became more apparent to us. We are beginning to sense how "radical" Christianity is—both in the modern sense of being at odds with the establishment and in the original meaning of the word ("having deep roots"). Of current concern to us is the American cultural pattern of sacrificing high-quality family life in order to do intense professional work. Is there a way of having both, or must we choose between them? Is western culture as a whole, not merely evangelical culture, "at war against man"?

One final observation about any radical movement toward mini-churches: when large numbers of Christian laymen begin to assume the kind of pastoral role advocated by Dolby, some of the Christians most in need of sympathetic help will be our professional pastors. Obviously many of them will feel threatened by any move away from established churches, or even by any spiritual movement within the church that largely bypasses them. Some will try desperately to maintain the status quo, some will make changes—too often, superficial ones—to stay in positions of leadership, others will recognize that they are caught in a personal tragedy unprepared to make sweeping changes in their own outlook and way of life. Perhaps to these people especially, members of the American Scientific Affiliation are in a unique position to contribute love and

actually had someone angry at him. He had punished himself by telling himself how bad he was and by having someone angry with him—just as his parents had been. After he had punished himself enough he would feel better and the depression would subside. It is not a pleasant picture but a common pattern which occurs when one's conscience is violated and guilt feelings develop.

Cultural evangelicalism with its Puritan tradition, stress on authority and belief that punishment is the best way of social control has produced a group of people with sensitive strong consciences. As a person moves away from this culture or challenges its taboos, guilt feelings are likely to flood over him. To smoke a pipe or swear without guilt feelings is almost impossible for such sensitive persons and it is likely that they can never completely free themselves from the guilt attached to these and other taboos. I recall the story of the man who refused a drink at a cocktail party not because he thought it was wrong but because it would violate his conscience which his parents and culture had built into him. He would prefer not to drink to avoid the unavoidable strong guilt feelings.

It is highly likely that a person brought up within cultural evangelicalism when trying to break out of the system will violate many taboos producing guilt feelings and, therefore, depression will follow. This will fluctuate from person to person and taboo to taboo, and it is part of the picture of despair.

The Need for Answers

One of the main components of cultural evangelicalism is its tightness or its definitiveness. It has answers to just about everything from how to get out of bed in the morning to a commentary on international relationships, from reasons for nonparticipation in dancing to beliefs about why man tends to be destructive. If one has been brought up in a world where answers are simplistic and where there is a well defined blueprint for living, and a belief that what we are not sure

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understanding. Many of us who have had a satisfying career in basic research but see the handwriting on the fiscal wall should be able to sympathize with anxious ministers buffeted by changes they cannot control. Like us they are professionals whose life-work may be on the verge of being "phased out" to make way for something else.

Who knows? Rather than being "disillusioned" by changing circumstances, evangelical ministers and scientists may both be shedding false illusions about the permanence of our roles. This is equivalent to having new freedom thrust upon us—and freedom may yet turn out to be contagious within the living body of Christ.

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ONE FORM OF A GENERAL PROBLEM

The problem referred to by Dr. Dolby can be placed in the larger context of the problem of the disenchantment of the world. It was Max Weber who stressed the fact that systems of meaning in the world lose their meaning for the individual when he no longer sees the original "enchantment" in them. Weber considered this to be an inevitable process which all persons experience in a modern society. The disillusioned evangelical appears to be a type of this person.

Faced with this problem, the individual seeks some resolution by moving to another meaning sytsem. He attempts to find in a new subculture the original meaning which has been lost. The likelihood, however, is that he will continue to be dissatisfied and will move again. What we find is a pattern of "alternation" in which the person repeatedly moves from one system of meaning to another seeking for an enchanted world. This pattern is not unique but is characteristic of a disenchanted society in which life is bureaucratized.

I am quite sympathetic with Dolby's description of "evangelical culture". It might very well be that it is molded by secular influences and lagging moral principles. Nevertheless, I think he errs in his description of the "disillusioned evangelical". Are the symptoms he describes significantly different from those which are found in persons who are disenchanted with secular meaning systems? Cannot the divorced person feel similar feelings of guilt and depression as he seeks happiness in a new marriage? Doesn't the person who alternates to another job experience anxiety and feelings of separation?

Distinguishing between conversion and alternation, Peter Berger suggests a difference between them. Conversion places the person in a meaning system which is permanent. The satisfaction which is experienced makes it unnecessary to seek alternation. It is quite possible, then, that the person who desires to move out of the evangelical culture never experienced conversion. If he had, shouldn't his motivation to remain in the subculture be higher than it apparently is?

I suspect that Dolby recognizes the validity of this type of approach to the problem. He refers to the loss of meaning and notes that "change is always a threat because truth is not supposed to change". Such an idealism is not necessarily limited to the evangelical. Surely he is correct when he states that "what is needed is a new glimpse of Christ without the trappings of our culture". His apparent problem, however, is that he directs his criticism only at evangelical culture. He does not perceive the general nature of this problem in society nor does he acknowledge the responsibility which the evangelical, who has been truly converted, has to continue to seek for meaning in the subculture.

One may overlook these weaknesses and recognize them as subsidiary to his main problem. But what is this problem? It is the need to come to grips with the "core" of the subculture. Apparently, this is a cultural, as well as a personal, problem. The solution which is offered, however, is psychological. It is suggested that the disillusioned evangelical needs the support of understanding friends. Can he, however, gain a new understanding of Christ by being accepted by others?

The conclusion may be drawn that Dolby has greater sympathy for the disillusioned evangelical than for the plight of the evangelical culture. Yet if the cause of the problem is cultural, as he suggests, why deal only with the symptoms? Of course it is important

of probably can be answered by an extrapolation from a biblical text, one is likely to become anxious when answers are not clear or when questions arise.

To leave a position of surety to go into a land where questions rather than answers reign is dangerous and frightening. Cultural evangelicalism does not prepare a person for either cultural or theological change. Change is always a threat because truth is not supposed to change. Cultural evangelicalism has been caught recently in several boxes like this. Not to mention the fight over the theory of evolution, it has had to adjust to such problems as television in the home when the theater and movies were taboo. Its views have changed but it took about a generation, and many still will not face the reality of change. It appears that cultural evangelicalism is about a generation behind in most areas where change is involved and this includes the great social issues which face us. For those who realize that among the things we can be sure of are death, taxes, and change, the evangelical is an anomaly. The evangelical is ill prepared for change, and when the "truths" of the culture are challenged, fear and despair will normally follow. It is much easier to be sure as we were in high school than to look at a problem more maturely and see that almost all issues are complex and that most answers to life questions may at best be only educated guesses.

The Loss of Meaning

When one lives for a cause, life takes on meaning, zest and verve. To live and die for a principle or for a person make life full and challenging. If, however, the reason for living is dashed to pieces, then one is left without purpose, and until new goals and meaning are found, despair will be abundant. This is what often happens to those who try to leave the evangelistic zealousness which accompanies cultural evangelicalism. This group knows what truth is and has the personal task of communicating it throughout the world. The mission is clear and so is the message. But for the man

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to be concerned with the person, but is the necessary help to be found in the suggestions offered? One suspects that the ax to be ground is being honed by the wrong stone.

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ALWAYS GOSPEL PLUS

Dr. Dolby's interpretation of the disillusionment and despair among numerous Christians brought up in an evangelical Christian culture seems generally valid, at least for those who are from the branch of evangelicalism that is best labeled "fundamentalism." Since that is the predominant perspective within the National Association of Evangelicals, and since Dolby has qualifying words and phrases ("many such Christians," "Some of these people," "these searching people," etc.), it may be appropriate to view it as a general problem for evangelicals. Personally, however, I prefer to distinguish between *fundamentalists,* who are narrow in their perspectives of what is and is not acceptably "Christian", authoritarian in spirit, and vituperative in their references to outsiders, and *evangelicals,* who are more tolerant of and open toward persons and perspectives within the Christian faith that deviate from their own system of doctrinal interpretations and behavioral codes.

No evangelical who has taught in an institution of higher learning for a substantial length of time has failed to observe or at least to hear about cases of disillusionment of the kind Dr. Colby describes. Any fundamentalist who attempts to trace the progress of youth who grew up in his church will undoubtedly become aware of many who have "lost their faith." Yet full analysis of what occurred often will reveal that many have not given up their faith in Christ; they were strongly indoctrinated with the need to trust Him as their Savior and Lord and with the belief that salvation is a gift of God's grace that cannot be earned by man's efforts. Carrying that evangelical doctrine to its logical extreme, they have become disillusioned with the code of conduct and narrow requirements for "fellowship" imposed by their fundamentalist churches as if these were an essential part of the Gospel. (One wonders to what extent Dr. Dolby himself has gone through this struggle.) Unfortunately, many youth also have rejected significant aspects of the faith itself as their awakening to the relativism of norms for conduct has spilled over into a belief in theological relativism or even universalism.

Certainly there is no question but that there are numerous (not just one as Dolby implies) evangelical subcultures in the U.S.A., and still more in other nations. It is normal for any social group to develop its own unique combination of characteristics as people interact with each other and develop their respective habitual modes of social relationships. It is impossible for any enduring group to refrain from developing its own subcultural characteristics. Social research describing and analyzing these, including their varying patterns of taboos and changes occurring with the passage of time, can be highly productive and useful. Not the least of the uses of such findings can be the identification of cultural and subcultural trappings which are added by the respective groups to their membership standard of faith in Jesus Christ.

Every Christian group tends to have "cultural overlays," and these intrude even into interpretations of the Bible. Preconceptions handed down from our national, regional, ethnic, denominational, occupational, and other social identifications blind us to certain teachings of the Scriptures, cause us to spiritualize various literal instructions given us in the New Testament, and confine us to biased systems of interpretation. As a result statements like "The Bible says . . ." really mean "My interpretation of what the Bible says is. . . ," and we sometimes even say, "The Bible states this, but it means that." "The Gospel" which is proclaimed by each Christian subculture—fundamentalist, evangelical, neo-orthodox, neo-liberal, denominational, and every other—is always "The Gospel plus my subcultural overlay of interpretation." It is most unfortunate that so many Christians are blind to that fact except when they criticize their spiritual competitors for teaching heresies and practicing hypocrisies!

who is not sure that either the message, as it has been taught, is clear nor the purpose of the mission obvious, despair often sets in.

Some persons fill this area of meaning with other reasons for living. Some take the Christian ethic and apply it to the racial issue or other social concerns. Others become involved in professional pursuits such as medicine, social work, psychology, etc., where they can live to help others—a sublimated form of Christian concern. Still others live for their families, their country, or for the next paycheck and run from a meaningless existence into all forms of escapist activities such as TV, sports, clubs, etc.

The person leaving cultural evangelicalism needs to find the heart of Christianity and renew his commitment to this; but when the core is unclear, purpose and meaning are also unclear. What is needed is a new glimpse of Christ without the trappings of our culture—to see again his message and his way. The problem is that there are few who are able to see this need clearly and, therefore, little is available to those in the process of emancipation. The battle takes place all alone, and the loneliness of this search may be more than one can bear. Because of this, many reluctantly return to the "womb" and others break out and find their friendships exclusively with those who care little

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The solution to this problem is possibly more complex than that suggested by Dolby. It necessitates, indeed, "a new glimpse of Christ without the trappings of our culture—to see again his message and his way," if that is possible. It certainly demands that we strive to identify those trappings. We will not be freed of them by interpretive departures from the Scriptures. We must consciously identify them and differentiate between them and *the* faith. Social research as well as theological and other studies can play a significant part in this, as in other aspects of the work of the Christian church.

Christian education must get far beyond the Sunday School level with a program of continuation studies that is related clearly to the contemporary needs and that lasts an entire lifetime. "Mini-churches" may play a significant part in this but they must be supplemented and coordinated also by relevant large-scale programs and projects, including effective Christian literature (like the *Journal ASA!*) A biblical balance which demonstrates *agape* love both by evangelism and Christian social concern is a major part of the solution. Its wholesome effects will be apparent in the direct good that it achieves but also in the removal of a major source for justifiable criticisms against those who are "too heavenly minded to be of any earthy good."

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RIGHT ON!

I believe Dr. Dolby's article is right on the target. In fact, I know of no such other perceptive article although I have read other attempts at such a diagnosis. He sees the issues so clearly from the inside as an evangelical and from the outside as a psychologist that I even suspect that there is something of the autobiographical in the article which gives it its unusual clarity of analysis.

I do know of the agonies that he describes and the structures he elaborates. I know of them from parents I have talked with whose great concern is their children. They are at a loss to give the child the old guilt treatment—beat 'em down, threaten them, intimidate them, and try subtly to propagandize them as he suggests with phonograph records. Others try to get with their children, be as permissive as possible and put up with their music, long hair, and new mores (hardly yet a morality). But the parents themselves are so tied up in the evangelical culture-evangelical faith complex that they have no freedom in either approach.

It is also my opportunity to be in many Christian colleges each year where I see the same drama enacted. Only here it is the administration versus the students, rather than parents versus the children. But the dynamics are the same. The problems are identical. The approaches vary. Some schools crack down hard and maintain the evangelical-faith, evangelical-culture synthesis. Others try to get with it with the kids.

The same is true in Bible conferences. The leaders of high school and college conferences have to make the same decisions and are caught up in the same agonies. I know of one conference grounds that has settled into concrete: the evangelical culture must go with the evangelical faith and their program and their speakers are all retreats back to the 1920's.

I think Dolby has the right theory, although how to pull it off will not be easy. We do need a new freedom, a new release, a new synthesis of evangelical faith and the new patterns of youth culture of the 1960's and the 1970's. He is psychologically, sociologically and theologically right.

But I find the attempts at transition very difficult. I find parents, pastors, elders, deacons unbelievably defensive. They do not know what a terrible price they are paying for such defensiveness. I wish I could narrate the dozens of times I have tried to communicate what Dolby is saying to these elders and have run into intransigence, bigotry, defensiveness; and I have left the conversation sick at heart, knowing that these defensive elders are sowing the wind to reap the whirlwind.

However, all is not loss. There are *some* seminaries awake to this problem. "The times are a' changing" and they know it. There are *some* pastors and some churches that can make this distinction between evangelical faith and evangelical culture and are leading their young people into the freedom of real evangelical faith. There are *some* parents who know that defensiveness is self-defeating and are trying to get with it with their own children. Those making the transition are small in number. We hope, however, that they are pioneers for the thousands who shall eventually wake up and find that some have already pioneered the pathway of transition.

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about Christ or his message to mankind.

The Solution

The solution? If there is to be help for these searching people, it must come from the friendship and love of those who understand and care. Usually this friendship is found among those friends who have broken away from this subculture but still have faith in Christ and among those presently in the struggle themselves. To be accepted, questions and all, is the first remedy for despair. Small groups where honesty, openness and genuine searching is standard are probably the only real source of help. These mini-churches within the church may be the next major Christian movement.

I see glimpses of this in a variety of movements in and out of the church and delight in each new venture. This article however, is an attempt to point out the problem and to sensitize many to the dilemma of despair which these people face. Despair like this can be as painful as any migraine headache and as devastating as any cancer. These people need help—an understanding, honest Christian friend.

(This symposium on Cultural Evangelicalism was organized by Consulting Editor C. Eugene Walker, Department of Psychology, Baylor University, Waco, Texas.)

Structural Obstacles to Evangelism

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Need to Restructure

We live in a day when much is being said about the necessity to restructure. The pessimist doesn't stop at this point; he insists that we eliminate the institutional church completely, for example. One thing that the youth have taught us is that some things have to be changed. But how?

When an engineer builds a bridge, he has to know all the pertinent data about the environment in order to make correct mathematical computations for beam strength, length, and even type of material. So must the mission strategist or the sociologist for that matter. To restructure it is necessary to know beforehand what exactly are the present structures. What functional role do they play? Do they still fit their purpose for existence?, etc.

Approaches to Structure

In speaking of the structural obstacles to evangelism, therefore, I feel it is necessary to discuss three main approaches to structure—the functional, the dimensional and the entity approach. Each approach involves structures which have become obstacles to evangelism. I am not referring to visible structures—the fact that they are visible lessens the difficulty of dealing with them when they present problems. But I want to concentrate on those invisible structures which are nevertheless just as rigid and as much of an obstacle as if you could see them. These are all the more difficult and problematic because you can't see them. Marxists and missionaries, anthropologists and systems engineers all agree that structure—structure of the human community—is really central to their concern. Marxists, for example, complain that the institutional church is like an invading parasite that sucks life from the society. They point out that the church took over more than half of all the land in Mexico prior to the Revolution, and that given half a chance, would take over everything.

Christians, on the other hand, claim that the communists, while experts at taking over governments, don't know how to run them. Anthropologists study the fascinating and visible structures of social behavior and publicly doubt if anyone is sophisticated enough to dare to meddle with those structures.

Obstacles need not be spiritual. They may be structural.

The City

Systems engineers seem to have a more elaborate approach to structure. Lindeman, in speaking of a large metropolitan area such as San Francisco and its surrounding cities, compared it to the human body and its five systems. In speaking of the metabolic system of a city, for example, he made the observation that over a period of fifty years almost everything that comes in goes out again. People come in; the people go out. Goods come in and go out again—perhaps in some other form, or ground up and smashed up like junked

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automobiles, and shipped out. They go out in tubes, or they evaporate into the air.

Then there is the arterial system that consists of the channels within which those things flow. The freeways, the railways, the thousands of pipes that run into a city—these are arteries. You can only speed up the flow at best but you cannot change the basic system.

The nervous system consists of the telecommunication system of the city which enables that vast complex as an organism to coordinate itself and its efforts. Sometimes that system breaks down, but in any case, such a system still exists.

There is also the enclosure system, the mere physical structure of the metropolitan area. Now you may not figure that the physical aspect of a city is very systematic, but from the standpoint of systems engineers there is a good deal of system in it, and there may be more system in the future. It may be possible to build a city enclosed in a single building accommodating 250,000 people.

Somewhat embarrassedly systems engineers may also refer to the soul of the city—the needs and aspirations that ripple across and which control a great deal of the behavior. We might put fads into that category.

You notice that they don't speak of the brain of a city. It would seem that a city is one of the lower forms of life. It is an organism that functions somewhat like an amoeba without a lot of cerebral control. (I think we would object to that kind of centralized control were someone to propose it.) The city government controls only a tiny part of what goes on. The part not under its control also fits into the structure. However, many people cannot see this structure. They rebel at the thought of trying to get into something they can't understand. The hippie movement for example, paints in vivid colors, for anyone able to get the message, the fact that there is a sizeable percentage of our people who refuse to be involved, to become a cog in a machine that they don't understand. They flee from the structures of society, which seem very artifical to them, and attempt to construct their own world. Tens of thousands of Americans now live in 2,000 or so communes. No one knows how many such communities exist because only the very highly structured ones survive. It seems ironic that the hippie would escape one social structure only to build another. But you have to admit that the hippies can at least *see* a structure. They have produced it. At least it's optional, whereas the structure of the rest of society either cannot be seen or it is not optional. The complete copout of the hippie is not an alternative to most people.

The hippie communes in some ways are parallel to other communitarian developments in history, like, say, the many different kinds of Mennonite communities. Examples are the Hutterian communities which in the last 25 years have really boomed in Montana and in Southern Canada. Yet it is a little ironic that these communities of Hutterians, for example, which began as completely isolated, independent communes are very highly respected nowadays by their neighbors and in fact could not easily exist apart from the larger world today. It is somewhat notorious in Montana that the Hutterites have the biggest single complex of farm machinery in the entire area. They practically have a monopoly. Other small farmers who are not capable of buying the multi-million dollar kind of machinery that farmers use today will sometimes lease equipment from the Hutterite communities. The Hutterites don't send their young people off to college, but they know how to master their machinery and to maintain it. And yet that machinery comes from outside their community. The point is that these communities that are manageable—that you can see the size of—really aren't complete. They aren't really independent. They cannot be independent. It is the lack of independence that brings a greater complexity into the picture.

Marxists and missionaries, anthropologists and systems engineers all agree that structure—structure of the human community—is really central to their concern.

Only relatively recently has there been any widespread reflection on structure by churchmen and theologians. There have been, of course, for many years spectacular examples of people who talked about the structure of society. One of the earliest is St. Augustine in his *City of God*. And what about that little known archbishop who spoke of progress in the 14th century? Thomas Moore's *Utopia* was not even mentioned in the recent movie about his life, *Man of All Seasons*. Americans seem to be very edgy about Utopian thinking or any tinkering with the social machinery, even though the ideas are centuries old. There have always been rare individuals who thought about restructuring society. But widespread tinkering, widespread thinking has been fairly recent.

Dimensional Analysis

I have spoken up to now of what you might call functional analyses of society, especially when I refer to the systems engineers' approach. There is another approach to society which may be considered a dimensional analysis. For example, fundamentalists, evangelicals, and others have often thought in terms of what you might call *psychocentric* salvation. That is to say, the salvation of individuals. The idea is, you save individuals and they will somehow save society. You don't have to worry about anything but the salvation of individuals. Now, there is a good deal of high-powered Biblical truth in this kind of thinking. I would not discredit thinking that centers on the salvation and the redemption of individuals. I couldn't get away with it even if I wanted to, and I don't want to. However, to suppose that the winning of souls one by one is all there is to the Great Commission would be a great mistake, since most significant Christian movements have not been a phenomenon of individual conversions. But there is not time in this paper to discuss this particular matter further.

The second kind of thinking would be one notch above the psychocentric. Go from the individual to the group, to the fellowship of believers. There are, of course, many groups besides church communities, but let's focus on the churches. Anybody who thinks in terms of the community as the redemptive focus could be said to be involved in *ecclesiocentric* thinking. Ecclesiocentric thinking is now also passé. A new dirty

word in the theological vocabulary is the word "triumphalism," which means that the church is the one instrument of God, and all mankind is merely a feeder to the church. If we can get everybody into the church, then all the problems are solved. If not, we still have to keep working. This view sees the church as central; society is then a vast, confused, unstructured multitude of individuals who are to be rescued, brought into the institutional church and structured in the church—this is salvation. Such thinking is ecclesiocentric. Again, there is a great deal of very vital truth in the ecclesiocentric view, and I think the corrective of the redemptive community as balanced against psychocentric thinking is a most helpful thing. However, if you bog down here, it is quite possible for ecclesiocentric thinking to have a blindspot at the very point of the non-ecclesiastical structures of the Christian movement, to say nothing of those corresponding structures in society.

For example, Fuller Seminary is not an ecclesiastical institution. Many people involved in Christian work are employed by non-ecclesiastical organizations. There are many ecclesiastical types who think that Overseas Crusades, for example, shouldn't exist, or who wish it didn't exist. They feel such organizations are in competition with the denominational agencies and that the agencies of the denominations, being centralized in ecclesiastical structure, are the only legitimate way mission can be performed.

This type of thinking is prevalent in the World Council of Churches. The real Christian church consists, many ecumenicists believe, in a set of what I think of as vertical ecclesiastical structures of fellowship. Of course, the Christian movement is, and always has been, more than this—very essentially more than this. Anybody who supposes that all of God's redemptive action down through history can be followed through the ecclesiastical structures alone just doesn't know his history. Such structures as the Mount Hermon Conference Center near Santa Cruz, California, would simply not exist in that mentality.

Theocentric thinking embraces all of the other types of thinking in their right proportions: psychocentric, ecclesiocentric, sociocentric and biocentric thinking.

There is another level above that of ecclesiocentric thinking. Again there is a good deal of truth in this viewpoint also, but it might be easiest to define it by caricaturizing it with some of those who are involved in it. These are they who wonder out loud and stridently if it wouldn't be possible just to focus on society itself and forget the church. Society is the real structure. These people quote that somewhat obscure Biblical verse, "God so loved the world," and they say, "Let the Church die. We don't need the Church." These people feel that the institutional church is an obstacle to conversion. There is an element of truth in this. For many people, the institutional church, as it is, *is* an obstacle to conversion. This type of thinking I have called *sociocentric* thinking. It is centered in society. Society is the thing about which God is concerned. The church is only a scaffolding at best, a momentary redemptive tool. The sooner we can get rid of it, the better, in order to get on with our job of saving the society. But even these social activists who have espoused such a position have been surprised by another level of thinking which has emerged even more recently. This is the fourth level.

The psychocentric, the ecclesiocentric, the sociocentric—each level of thinking embraces something larger. All of these thinkers have been upset by the recent outcry in terms of ecology. Don't look now, but there are other living things in this world beside human beings, thinkers on this fourth level assert. Not only are there many things that can be conquered, that can be used, but there is a system to them. We do well to be respectful about that system. We must take it into account. We cannot survive without it. The fact that we are dependent upon it to an alarming degree has recently been brought to our attention. I was reading a book by Professor Paul Ehrlich of Stanford University on the subject of population and ecology. He had some most deplorable and depressing statistics about the whale. By 1940 the blue whale had been endangered as a species; by 1964 the fin whale, and by 1970 the sperm whale is well on its way to the same state. We are well on the road to eliminating these monstrous beasts that have been in the ocean since the beginning of time! I don't know what this does to your theology. We don't have a lot of ecological theology, but we're going to have to develop it. No doubt in a few years we'll have a Professor of the Theology of Ecology on our Fuller staff. This is a larger sphere of thinking. Christians especially should be willing to recognize it as essential. Call this *biocentric* thinking, if you wish, where man is only part of the life that it is essential to maintain.

There is yet another more comprehensive level to which we must refer, especially when speaking to theologically oriented people, and that is the level of *theocentric* thinking. Theocentric thinking in effect embraces all of the other types of thinking in their right proportions. It does not run off on a tangent on any one, neither on psychocentric, ecclesiocentric, sociocentric or biocentric thinking.

I remember hearing a man (not a Christian theologian) say years ago, "It may be, just may be, man is not the most important form of life." His champions were the bacteria. They are hardier. They can survive in all kinds of circumstances fatal to human beings. They are more numerous. Today he could add that they may outlast the human beings. This thinking is biocentric. Various other names may be given it, but in any case, it is another approach to the structure of humanity—a dimensional approach to society or to the structures with which we have to deal.

Modalities and Sodalities

A type of analysis other than the functional and the dimensional may be the entity analysis, though this is not a good title for the concept. As I look at society and mankind—I must admit I am sub-bio at this point—I am just looking at man. I see in the ordered hierarchies of mankind two different major kinds of structures which I have called in a recent article[1] *modalities* and *sodalities*. Actually these are names for rather common things. It is somehow true that the word for *church*, for example, is used in so many different ways

you might as well dump it, if you want to be precise. I have used the word *modality* to refer to the churches. The word *modality* in my vocabulary refers to any group of human beings within which there is no distinction as to age and sex. It is a reproducible community that can survive and propagate. It is like a small town or like a geographic complex of human beings. The town or area is a *mode*; its structure is a *modality*. Modes in the study of statistics are humps, you see. When you run across on the demographic axis of the United States you find a hump when you come to a city. This hump is called a *mode*, and its structure is a *modality*. Now a church is a sub-modality; it is a complete community of human beings. If it isn't complete as to all ages and both sexes, it may have a *modality* structure, but it isn't a *modality*. Inter-Varsity and Young Life are not *modalities* because they have age distinction in their membership. I am not complaining about this; their structure is not inferior because of this. In fact I have chosen another word for that structure in which there is some distinction as to age or sex—*sodality*. You will find both of these words very vaguely defined in the dictionary.

Obstacles in Japan

In order to illustrate problems related to structure which might arise, I want to speak from various geographical bases. Japan is a group of people, 100,000,000 strong, within which there is a Christian constituency of 0.5%. Somehow there is an obstacle to our evangelism in Japan; we haven't really succeeded; we haven't gotten in there. Let's face it! The average missionary there does not even have a good command of the Japanese language because the Christian community is so limited. There are a lot of curious things about Japan. Something is wrong, and I am not even supposing or suggesting that I know the answer. Moreover, I don't want to be criticized for omitting references to spiritual factors, such as that the problem is spiritual, and that somehow the missionaries haven't prayed enough. I don't mean that they shouldn't pray or that they don't need to pray, but I don't think that's the crucial problem. In Japan, as a matter of fact, about as many people are being led into churches as in any other country of the world. But the church doesn't grow. The missionaries gripe about this. For a period of months I have been working with a missionary from Japan who wrote his thesis about the problem of conserving the converts, and the many obstacles to evangelism that are confronted there. I learned a good deal about Japan in this period after which I asked him to describe to me the traditional Japanese social structure—what it was like, what it did for people, the services performed. Then I asked him, "Now, when someone has a birthday, what do you do on Sunday morning in the Sunday School? Suppose it is a ten-year old or an eleven-year old. What do you do?"

"We call them up in front, and they put ten pennies in or they put eleven pennies in, depending upon their age." he said.

"Aha! That is just what they did back in Texas." (This is a Southern Baptist Church I am talking about). So I asked him, "Do you mean to say that an eleven-year old puts in eleven pennies and the ten-year old puts in ten pennies?"

He looked at me somewhat mystified. "Yes."

Talk about structure being invisible! It just so happens that the eleventh year is a very major birthday in Japan. At that very time the eleven-year old in a Southern Baptist Sunday School feels somewhat shortchanged. There is an invisible wound in his heart. The Sunday School teacher doesn't notice it. The missionary doesn't notice it. Nobody notices it!

Why make a big point out of that? With a hundred million people in Japan, why make a big-to-do about the eleventh birthday? There are a hundred other ways in which the Occidental Church, as it protrudes itself into Japanese society, unconsciously invisibly offends the Japanese way of life. Why don't the churches grow to more than 40 members in Japan? Perhaps I shouldn't criticize the missionaries to Japan, having not even been to Japan myself, yet I wonder why some of them and many pastors spend all their energies trying to make their churches bigger because in the United States a "good" church is bigger than forty members? It would be just as easy to plant more forty-member churches—much easier—than to make forty-member churches bigger. Why? Because there is something about the traditional priesthood in the Japanese society that requires a priest to visit in the homes far more than any American pastor is expected to. There are services and all kinds of other church activities which take place in the homes, and the people in Japan apparently instinctively feel that if they get more than forty members per church, they won't be properly pastored in the way they expect. Therefore they don't want more members. Now what are you going to do? Fight the system? Or start more forty-member churches?

In a recent Japanese government census, in response to the question, "Who do you consider to be the greatest religious leader in history?" 72% of the people said Jesus Christ. We have done more than touch the hem of the garment in Japan, but there are obstacles to our evangelism.

Obstacles in India

Let's move to India. In India there are twelve million Christians. That's really great! Those Christians are all over India. In many cases they are highly educated people. They come to this country. They are sophisticated. They are university presidents. They are heads of corporations, they have gone all over India. But 98% of them come from the untouchable class. You say that the castes have been abolished in India. It is illegal even to use the word I used. These people are called *Harijans* today. It is a touchy point. But there is a middle caste group in India, numbering 350,000,000 people, among whom less than 0.01% are Christian. As a matter of fact, the few that have become Christians have gone down into the depressed class of society and have joined the Harijan churches there. Not very many in the last 150 years have done this. There are invisible obstacles to middle caste people becoming members of these Harijan churches. Almost all of the churches in India, except for the Syrian tradition in the State of Kerala, are composed primarily of former untouchables. Now, it is no easier to get a member from the middle caste, 350,000,000 group, into one of the existing churches in India than it would be for three black pastors to go knocking on white men's doors in Louisiana asking those people to join the black church. It might seem that I'm using an exaggerated case. It is an exaggeration only in the sense that it is much tougher in India for a man to make that kind of step than for a white man in Louisiana to join a black church. These are very real obstacles to evangelism. On the other

hand, however, we have reports that 100,000,000 people in the middle caste in India are very favorable to Christianity. They would walk into the door of a church tomorrow that represented their kind of people. We are up against a typically American anti-caste attitude that in effect demands that these people join the Harijan churches.

China, Africa—many other similar examples exist—but these are sufficient to point out that obstacles need not be spiritual. They may be structural.

[1]"Churches Need Missions Because Modalities Need Sodalities," 193-200, Summer 1971, *Evangelical Missions Quarterly*.

Extending Leadership Training for the Church in the Seventies

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New Forms of Ministerial Training

Interest in new forms of ministerial training is increasing not only in third world nations, but also in Europe and the United States. Discussions concerning possible adaptations of the extension seminary are being conducted at some major seminaries in the USA, where an extension workshop was held in Wheaton in 1968. Dr. Ted Ward has observed that "theological education by extension is rapidly moving to a leadership position among the educational movements of the day."[1]

In the secular world, where educators have realized that their institutions will not be able to sustain growth rates equal to those of the population explosion, methods which have been found helpful in the extension seminary are being applied. In January, 1971, "The Open University" in England began courses leading to a B.A. degree. As *The Expository Times* reports, "This will prove a real godsend to older men and women who feel equipped to proceed to degree work, but cannot absent themselves from the duties which provide their livelihood, or to women who cannot discard the responsibilities of home and family."[2]

The Israeli government for a number of years has attempted to teach Hebrew to new immigrants by "taking the school to adults." The pilot projects consisted of residential schools, but when it became obvious that these would not keep pace with the needs, an extension program was inaugurated. By 1965 half of the immigrant students (10,500 of 21,350) were studying in extension centers called "ulpanivot."[3]

This article is based on material given at the 1970 Evangelical Foreign Missions Association Executives' Retreat, Winona Lake, Indiana; and is also published as a chapter in *An Extension Seminary Primer* by Ralph Covell and C. Peter Wagner (William Carey Library).

Changing Patterns of the Church

One of the phenomena of today's rapidly-changing world has been a noticeable change in patterns of the church. The New Testament does not purport to give us a master blueprint for church form. Although some still do consider a particular church structure "more biblical" than others, a new openness toward differing forms of the church seems to be characteristic of Christians today.

The church, in its simplest form, is where the believers are.

The church, in its simplest form, is where the believers are. When the Inter-Varsity Christian Fellowship group meets on campus, for example, this is a type of functional church meeting. Christian businessmen, nurses, military officers, scientists, and others who have common secular interests form associations which (in spite of predictable denials) become kinds of churches outside the church. Some interdenominational missions in foreign cities become functional churches when they hold their own Sunday worship in English. Organizations such as the Gideons or Young Life or Christian Endeavor have functioned as churches for some people.

Home Bible studies are becoming popular in some areas, and are considered "church" by many who attend them. Groups of Christians in the charismatic movement sometimes meet outside their own church buildings and programs. If a conflict occurs, some feel so loyal to their ad hoc meetings that they prefer to split from their traditional church rather than give up the new form they have discovered. The term "un-

derground church" is now commonplace.

In Red China faithful Christians can meet secretly in groups which must not exceed two or three—a form of the church reminiscent of the catacombs. In Indonesia groups of evangelical Christians from the Reformed Protestant Churches have begun what they call "by-pass" groups. They think they are by-passing the church, but in reality they have developed a new form of church. The Philippine Congress on Evangelism recommended the formation of 10,000 "cell groups" as the basis of future church growth there.

Rapidly-growing cities with limited real estate such as Hong Kong and Singapore have brought about the development of still another form—"churches in the flats." Malcolm Bradshaw anticipates that "land area for church buildings will be scarce and prohibitively priced. Life patterns for high-rise flat dwellers will not likely be conducive to crossing town for the 11 a.m. Sunday service."[4] The newly-emerging forms of house churches which own no real estate of their own may even be closer to New Testament patterns than the "cathedral on the corner," according to Bradshaw.

Many missiologists believe that we are now on the threshold of the greatest ingathering into the Christian Church that the world has yet experienced. McGavran, with his characteristic optimism, has recently said that we are today witnessing "the sunrise of missions." President Doan-van-Mieng of the Vietnamese National Church is entirely serious when he claims that the Lord has spoken to him and to the church he leads to set their long-range goal at winning ten million Vietnamese for Christ. If these men prove to be right, this degree of accelerated church growth will undoubtedly produce new sets of changing patterns of the church. Leaders will do well to be alert for them.

Changing Patterns of the Ministry

As Christians recognize and encourage changing patterns of the church, they realize that an immediate corollary of this will be new forms of the ministry. Bradshaw says that in the exploding cities of Asia, "full-time ministers will no doubt continue to be needed. Yet the brunt of the responsibility for shepherding the small house congregations will of necessity fall upon the shoulders of a new task force of semi-professional ministers . . . Self-supporting status will be essential because most churches will be too small in numbers to support a full-time pastor."[5]

In a recent book on Indonesia, Ebbie Smith urges his Baptist colleagues there to set as a goal the planting of 50 new churches a year. But he recognizes that "Baptists cannot provide places of worship and trained pastors for fifty new congregations a year for the next ten years."[6] Thus, he recommends house churches and unpaid pastors. "Unpaid or slightly paid non-seminary trained pastors should be recognized and allowed to function fully as pastors, leading their congregations with full freedom, drawing their authority from the Lord and the congregation they lead."[7]

This type of creative thinking is by no means confined to Bradshaw and Smith. On all six continents Christian leaders have become convinced that a total rethinking of the form and function of the ministry is long overdue.

Basic to the newer ideas of the ministry is the concept of ordination. Some younger churches have found themselves with a two-level hierarchy they had neither planned nor desired—ordained and unordained ministers. Functionally they are doing the same job in many cases, but for one reason or other ordination is denied to some, relegating them to a second-class status. Some churches insist that ordained ministers be full-time, thus excluding the biblical pattern of a tent-making ministry. Educational levels form another rather artificial barrier in certain circumstances. Institutions have been created with academic levels which exclude many functional pastors on principle. In some cases, more emphasis seems to be placed on academic attainment than on spiritual gifts.

The widespread concern in many younger churches to "raise the standards of the ministry" seems to be somewhat misguided, since again it is usually linked directly to certain academic levels. An uncritical application of this principle could well serve only to cripple the ministry rather than upgrade it. The use of the term "lay pastors" is well-intentioned but tends to accentuate their second-class rating. In one church I know this was carried to such an extreme that, whereas both ordained and unordained pastors could pronounce the benediction, only the ordained pastors were allowed to raise their hands while doing it!

Raising the standards of the ministry usually stimulates the desire to "upgrade the seminary." This unwisely has become one of the major goals of theological educators in many parts of the world. It is commonly interpreted as meaning raising the admission requirements another notch and if possible eliminating a lower notch. The net result is that the gap between first and second class pastors is widened even more, and the institution runs the risk of educating pastors right out of the system. This is one reason why so many of the best educated ministers in the younger churches buy one-way tickets to the USA. They no longer fit in their own system.

More important than higher and higher academic requirements should be spiritual and cultural standards. A man of God who is fully accepted by his peers as a leader who has spiritual gifts which equip him for his task, and who leads his church forward in winning people to Christ and planting new churches, is the man who should be studying in our institutions regardless of his previous academic opportunities. Unhappily, many who fit this description have not been eligible for our seminaries, and therefore have been excluded from the possibility of ordination.

The vested interests of the ordained clergy have at times prevented broader concepts of the ministry. In some cases consciously or unconsciously, ordained men have created something of a "preachers' union" and decreed a closed shop. Since either the mission subsidy fund or the number of well-paying churches is limited, new competition is discouraged in one way or another. The danger of this mentality is evident, especially when applied to planting new churches. Some denominations discourage the organization of a church until a pastor is available, thus making the rate of church multiplication dependent upon the ability of a seminary to produce graduates. This thinking needs to be changed. It can become an unwholesome deterrent to healthy church growth.

Changing Patterns of Leadership Training

Once changing patterns of the church and the ministry are recognized the problem of ministerial training must be faced. Here again we find changing

patterns in today's world. Both Bradshaw and Smith recommend for their specific areas of Asia what is now known as the extension seminary. This has been used by some institutions in Latin America since 1962, and estimates indicate that some 80 institutions there are using these methods to train something over 5,000 students. As to Africa, Gerald Bates of Burundi writes, "The extension seminary and its use of programmed learning offer a viable alternative to some present forms of education which are falling far short in the matter of leadership training, particularly for the pastorate, in Africa."[8]

Recent studies have shown that in spite of vast cultural differences between them, churches in Asia, Africa and Latin America share with remarkable correlation a set of deficiencies in their traditional theological education programs. To one degree or another these might be corrected by adapting extension seminary principles to their particular situation.

What are these principles?

Philosophy of Extension

The extension seminary involves first of all a change in mental attitude for those who have been involved in traditional institutions. If we were to seek a slogan for this change, I would call it "the humanization of theological education."

This implies that our past efforts at training the ministry have not quite been human enough. I think that most of us who honestly examine ourselves on this matter will admit that this has often been true. At least the recent workshops in Asia have reflected a new openness on the part of both missionaries and nationals to recognize past shortcomings and face the future more realistically. This process is all part of what Ted Ward calls "a profound alteration of institutions of long standing and rich tradition."[9]

For one thing we have tended to be institution-centered rather than person-centered. We have wrongly asked "how?" before asking "whom?" We have started with an institutional structure which we may have adapted slightly to the culture of our particular field, but which was nevertheless heavily laden with the inevitable cultural baggage. Then we have established our requirements for admission and opened the doors. Those who could fit the requirements could come in but the others stayed out. In other words, the person to be trained had to conform to our institution.

The extension philosophy involves starting with the person rather than the institution. If a given person should be receiving ministerial training, the institution should see that he gets it. No possible alteration of the structure of the institution should be discounted which will enable more of God's chosen men to take theological studies. As the seminary or Bible school conforms to the student to be trained rather than vice-versa, it is to that degree humanizing theological education.

Theological educators are now coming to recognize that the task of the seminary is not to *make* leaders. As John Meadowcroft of Pakistan puts it, "By some kind of metamorphosis a young fellow who has no qualities of leadership is expected to emerge from the chrysalis of the seminary as a 'leader of the community.' And so he also considers himself to be. The fact, however, is that nothing will make a man a leader if he does not possess the attributes already."[10] The calling of the seminary is to *train* the leaders that God has already made. If this is admitted, the question prior to all others is: Whom do we teach?

On all six continents Christian leaders have become convinced that a total rethinking of the form and function of the ministry is long overdue.

That God, and not man, sovereignly distributes gifts of the ministry to the members of the body of Christ "as it hath pleased Him" is clear from I Corinthians 12. The task of the church is not to endow these gifts but rather to recognize them, help develop them, admonish Christians to use them, and publically authorize their use through the laying on of hands. Our seminaries and Bible schools should set their sights on this objective—training men and women who are the gifted ones of God for the ministry: pastors, teachers, evangelists, and others.

Especially in the younger rapidly-growing churches of the world, these gifts are most evident in men and women somewhat older than the students we have usually been training. Cultures which respect age more than we do in contemporary USA ordinarily will not allow a younger person to assume a position of true leadership (although at times a leadership title may be granted). Qualifications for leadership usually include maturity, marriage, a family, the ability to earn a living through a contribution to the community, and church responsibilities properly executed. Some of these leaders have been recognized by their people but cannot be ordained by their churches because they are unable to conform to any known institution. Others have had some theological training earlier in life and have been ordained; but with the rising standards of education they feel the need of more studies. A leader of the Indian church says: "The average pastor in India does not know how to lead a soul to Christ or to preach expository messages." Those of us in theological education need to be concerned about this kind of situation.

This points up the need for in-service training, perhaps to an even greater degree than for pre-service training. Nevertheless our concentration to the present has largely been on the pre-service variety of training. The recognition of this basic principle was one of the factors that sparked the Presbyterian Seminary in Guatemala to launch the first extension program eight years ago.

How the Seminary Extends

As the extension seminary principles have developed over the past few years, the sense in which seminaries have "extended' has become clearer.

From the beginning it should be kept in mind that we are suggesting an *extension*, not an *extermination* of the present structures. Years of sharing extension principles with others have taught us that most of the initial opposition to the ideas comes from those who interpret the extension program as a threat to their existing institutions. They have made an "either-or" case of extension versus residence. This is unfair and hasty. The two programs are complementary, not contradictory. Most (although not all) residential institutions are serving a very useful function and should be continued. But few (or perhaps none) are doing

as much as they *should* or *could* do. In order better to accomplish their goal of training the ministry for the church, they should think in terms of extending their present ministry.

Theological educators who are willing to become student-centered rather than institution-centered in their outlook will want to consider extending their present structures in six ways:

1. *Geographical extension.* This refers to the place or places where students are taught. Due to any number of circumstances, many gifted church leaders cannot leave their own homes and move into a residential institution. If they are to be trained, then, the institution must move to them. This may mean that a professor in Bolivia travels six hours on the train to meet a group of students every week, or that his counterpart in West Kalimantan contracts the Missionary Aviation Fellowship plane for two days a week to visit three centers, or that the students from one area meet their teacher under a bridge in Guatemala. By whatever means are necessary, the professor moves out to his students.

Some professors, accustomed to the more sedentary and contemplative life of the ivory tower will say, "this is not for me!" But scores of others are saying "this is what I have been looking for."

2. *Extension in time.* Schedules in the extension seminary are drawn up *after* asking the student: When can you study? I know of one weekly meeting at 6:00 a.m., another at 10:00 p.m., and others in between. Urban centers usually meet at night since students are tied to strict daily schedules. Rural centers often meet during the day since farmers' schedules are more flexible. After the sun sets, farmers usually think more of bed than of books.

The time factor is not only important as to the hour, but also as to the seasons. One center operating among potato farmers inadvisedly scheduled its courses to run through the potato harvest. It soon had to close down and rearrange the program. Whereas ordinarily all extension centers adhere to the academic year of the base institution, ample room for adjustment must be allowed.

Some students have more leisure time for study than others. Thus the speed at which students take their studies will have to vary. This variation is usually not made according to the rate at which a student completes a given subject, but rather according to the number of subjects the student handles in any given semester. If he can afford six hours a week, he can take just one subject, but if he can afford eighteen hours a week, he can take three.

3. *Cultural extension.* As the insights of cultural anthropology filter down to grass roots, more people have become aware of patterns of culture and sub-culture all over the world. Even people living within the same city group themselves into distinct sub-cultures as a short drive from Beverly Hills, through Watts and to East Los Angeles would prove. Molds of thinking in each sub-culture are different, and proper theological education will be tailormade for each one. Institutions that are not extended will often require that a student from one culture take his training within another one. Experience has shown that this cultural extraction is not ideal.

A Korean professor has recently said, for example, "The training of national theological faculty members can best be done in their own countries. We must get rid of the mentality of being students of Western theology. Asians are leaders of the theology of Asia."

Observations like this do not relate only to those vast cultural differences between the Eastern and Western Hemispheres. They exist also within the same country. Leaders of rural churches in South Viet Nam, for example, were recently discussing the problems that sending their ministerial candidates to study in the city raised. They said, "When our men return to the country they are not the same. They want their salary in cash, not in rice and chickens; they won't walk through the rice paddies because they will get their trousers wet; they are not even able to sit and talk with us because they have brought their city schedules with them and no longer have any time."

The calling of the seminary is to train *the leaders that God has already made.*

The extension seminary attempts to adapt to people who need training by making sure that the teaching is relevant to the culture in which they have been called to minister in the future. This is one reason why the leaders of the Latin American Intertext program have rather firmly insisted that their materials all be prepared originally in either Spanish or Portuguese in spite of a great deal of pressure from other parts of the world to do them in English. Not only will this provide material in the most useful languages there, but it will also tend to force authors to develop their materials in thought patterns characteristic of the culture of their students.

The extension seminary enables students to take full theological training while continuing to live within their own culture. This reduces the danger of deculturization, known in one of its international aspects as the "brain drain." While it is true that many examples of dedicated people who have studied in a second culture and have returned successfully to the first can be found, most theological educators and church leaders agree that the trend is in the opposite direction.

4. *Academic extension.* It has already been mentioned that many of us have fallen into the mentality that certain minimum academic requirements are necessary for the Christian ministry, and that these requirements should be universally applied. Further analysis, however, will probably indicate that academic standards for the ministry are better determined by the academic levels of the people in the pews than by the seminary board. It may be true that college and seminary are basic for a USA suburban pastor, and that seminaries now need to replace the B.D. with a professional doctorate to keep their graduates on an academic par with the increasing number of PhD's in their congregations. This standard is not necessary among the mountain peoples of Taiwan, however, not perhaps even for effective ministry in the black ghettos of the inner cities of the USA.

Thousands of leaders of third world churches have been able to attain only minimal levels of general education, and they find themselves in no position to return to school. Should these men be excluded from theo-

logical training on those grounds, when God himself has placed them in the ministry? The seminary must extend itself to such men. Some extension programs have geared theological education to as low as second grade levels, especially when the church in question will grant ordination (or whatever form of ministerial recognition is employed) to these leaders. Others, such as the Presbyterians in Guatemala, have developed subsidiary programs to raise the general education levels before they begin theological training. Either way extends the seminary academically.

5. *Economic extension.* The expense involved in training men for ordination (whether this term is understood formally or functionally is irrelevant here) in the younger churches is higher than many of us may think. A competent observer has recently stated that on a world scale the cost of this educational system may be second only to that of training physicians in the USA. When the cost of providing missionary professors, buildings and grounds, the low student-teacher ratios, and the high drop out quotient are all considered, this might well be the case.

On most mission fields where indigenous church principles are applied, missions have found that the last aspect of the church-related work which can be turned over to the churches is the ministerial training program. This is due largely to the economic structure which is entirely out of keeping with what the churches can afford. If a less expensive way to train ministers could be found, some of the national churches could exercise greater responsibility in this crucially important aspect of their ministry.

The extension seminary may prove to be a step in that direction. Studies that have been made indicate a reduction in costs, although more research is needed. The George Allen Theological Seminary in Bolivia, for example, has found that their urban residence program cost about $90.00 annually per student-subject, the rural residence program about $30.00 per student-subject, and the extension program about $15.00 per student-subject. Other than the initial cost of setting up the extension centers, most of this sum represents travel for professors. The students pay their own way—travel expenses, room and board, and textbooks. They also help reduce general costs by paying a monthly tuition. This sounds like something that any church can afford.

We are suggesting an extension, *not an* extermination *of the present structures.*

6. *Ecclesiastical extension.* The widespread divorce of the seminary from the local church has been recognized by leaders of many denominations in recent years. Whereas this has been a point of criticism, few have been able to devise methods to reverse the trend. Placing theological training back in the local church has been a by-product of some extension seminaries. In many cases classes are actually held on church premises. Seminary professors visit the churches and interact with church members as well as with students, keeping themselves in direct touch with their thinking and attitudes. This makes them ever so much more effective as teachers. Students, for their part, are not extracted from their local church for an extended period of time, but they continually relate their studies to the realistic conditions of the grass-roots level.

Shortcomings

The enthusiasm for extension methods which shows through on the part of its advocates should not leave the impression that this new system has no problems of its own. The extension seminary is not a panacea for all ills. Those involved in extension still have much to learn, and they intend to keep their minds open for suggestions for future improvement and innovations. In God's providence, extension may have come as something needed for the present moment in certain places, but perhaps just over the horizon He has a still newer form another day. Many have been raising questions concerning the extension seminary. Some of them can be answered, some not as yet. Here is a sample of current dialogue:

1. *Does the extension seminary really work?* Since most of the current programs have begun only during the past two or three years, this question cannot yet be answered. The proof will come when graduates from extension departments actually become active and ordained ministers in their churches.

2. *Does the extension center provide sufficient opportunity for personal interaction between students and professor?* Admittedly the teacher-disciple relationship with the professor in residence with his students and in close personal contact with them day after day cannot be maintained in the extension seminary. On the other hand, as we all know, a residence program does not necessarily solve the problem since many busy residence instructors have become so impersonal that they only see their students from behind the lecture desk and know their names as entries in the roll book.

As extension programs develop, undoubtedly some professors will gain a reputation of excellence in this new field. One of their qualities might well be their ability to overcome this difficulty of the extension method, and find ways which lead to a maximum of personal as well as academic influence on their students.

3. *Is not flexibility in the presentation of subject matter reduced by the use of programmed texts?* A daily classroom contact with the students in the residence system allows for that existential moment when a problem emerges in class and provides the springboard for a flash of new insight and communication. Sometimes more is accomplished during those moments than throughout many lecture periods. The reduction of this possibility is no doubt characteristic of the extension method, although the same dynamic can and will occur during the weekly meetings.

4. *The rate of study is usually lengthened in extension, where the time to finish seminary is stretched to five, ten, or even more years. Is this not a disadvantage to the student?* It is true that extension is a slower process than residence. If a person can afford time to study five subjects at once, the chances are he can go to a residence institution and finish in the usual three years. But since most extension education is in-service training, the student is not in a great hurry to finish. Continuing education through which a person studies something year after year is beneficial to anyone who is conscientious about keeping up with today's world. Furthermore, even if it is slower, taking only

one or two subjects at a time is infinitely faster and more beneficial than taking no subjects at all.

5. *Can programmed materials really do the job in the more subjective and more advanced studies?* Educational psychology has not given a final answer to this question as far as I know. If the delicate nuances of theology, for example, cannot be adequately taught by self-instructional materials, it will be a distinct disadvantage of extension. We must keep in mind, however, that for many church leaders the basic choice does not lie between residence or extension, but rather between extension or nothing at all.

6. *How can you provide research library facilities in the extension centers?* You can't. Functional libraries can be provided in the extension centers, but especially on the higher levels of training where the students are expected to engage in research, access to the central research library becomes more necessary.

7. For many, one of the most valuable aspects of living in a residential situation has been the opportunity for "bull sessions" in the dormitories with other students. *Can the extension seminary provide a substitute for this?* Not really. To a point the time spent together in the weekly meeting is a substitute, but extension can never catch up to residence in this valuable aspect of ministerial training.

These questions and others like them only point up the fact that extension education does not have all the answers. Nevertheless, the system does seem to be a part of the solution to many previous shortcomings in traditional theological education. With the building of interest in Asia and Africa as well as in Latin America, it could well be that during the decade of the 1970's, extension seminary methods will be widely used of God for the training of the leadership of a growing church, and will actually emerge as the predominant method.

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Some Presuppositions of a Christian Sociology

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Introduction

If sociology has not been held in high esteem by the Christian community, it is easy to understand why. Born in the Enlightenment of France, early sociology was molded by the humanist philosophy which was spawned at the time. Its development was fostered by an ability to turn east and west at the same time.

In Germany, sociology was rooted in the philosophy of Hegel and found a distorted fruition in the work of Karl Marx. This foundation was more than adequate for the nourishment of German sociology. In England, the work of Darwin proved to be another fertile seed bed. Encouraged by Herbert Spencer, who recognized the value of this new science for the study of social problems, sociology took the form of social evolution.

It was this latter system of social thought which was adopted on the American continent by the Social Science Movement prior to the Civil War.[1] As a result of Reconstruction and its concurrent problems, new impetus was given to social evolutionary thinking which formed a rationale for conservative policies. These were submerged in the vigorous reform program advocated by the Social Gospel which had allied itself with sociology, socialism, and social evolution.[2] Thus, sociology

Another article with this same title has appeared in print, Rev. G. V. Jones, "Some Presuppositions of a Christian Sociology", *The Expository Times* LXII (March, 1951), pp. 163-166. Since it was too late to incorporate some of its contributions into the body of this article, it is merely referred to here. Apparently, it is directed toward the fulfillment of the need for "a comprehensive theological approach to sociology".

found itself being used by very diverse groups and philosophies for the purpose of attaining objectives of social reform.

The earlier patterns of environmental determinism, supported by Social Darwinism, slowly gave way to the humanistic emphasis of Pragmatism. Once again, sociology was used for the implementation and defense of views which were inconsistent with Christianity. Advocating the belief that man could control the environment, Pragmatism presented a distorted and limited view of the social world.[3] From this point on, sociology became increasingly involved in positivistic and practical objectives. The result has been a contemporary emphasis on empiricism and conflicting theoretical perspectives.

From this brief survey of the development of sociology, one can note the instability of social thought. It has not been successful in its attempts to develop accurate models of society and man. When these models were applied to the real world in an attempt to explain it through empirical verification, they were found to be oversimplified and wanting. Nevertheless, these models have endured as ideological foundations for the support of various social programs and philosophies. Communism, the Social Gospel, and phenomenology are but several examples of such programming. Recently, however, there has developed a more adequate appreciation for the complexity of the social world. Perhaps as a result, there has been a tendency to retreat from the more challenging theoretical questions and to place an uneasy confidence in empirical methods.[4] The result has been the development of scientism as a new ideology.[5]

Despite all of these shortcomings, a thread of truth runs through all of sociology. This is the recognition that man is limited in his capacity to understand and deal with the social world. Of necessity, he must look beyond the immediate circumstances of life and seek meaning in a less obvious reality. As one collects all of the evidence surrounding this thread, it becomes apparent that the gap between sociology and the Christian faith is not as great as one might think. What is needed is a selection of those models of the social world which merge with Christian presuppositions.

If there is one lesson to be learned from the history of social thought, it is that a Christian sociology cannot allow itself to be ensnared with false assumptions. In particular, it must avoid the development of all-encompassing systems which espouse a theological or philosophical position without regard for the data which are available. The result of holding such a position can only be the maintenance of ideological systems. Witness the case of the Social Gospel. Such doctrinaire positions provide ready answers for questions which are viewed as major problem areas by the science.[6] They also weaken the recognition of man's limited knowledge relative to God's omniscience and encourage hasty action before there is adequate knowledge. Nor can a Christian sociology allow itself to be impaled on the other horn of the dilemma by becoming infatuated with empirical data gathering. The danger of becoming enmeshed by scientism, whereby the Christian presuppositions for one's science would be weakened, is real.

Before going further, there should be some clarification of the meaning of the term "Christian sociology". Its use is not intended to suggest that such a discipline exists autonomously from the rest of the field as a special science. It is also unlikely that the merger of Christian presuppositions with those of social science is as clear as Fischer suggests they are with natural science.[7] There are too many areas where social science has been biased by subjective views which have gone beyond statements of value and have influenced basic findings. Nevertheless, there are values which form the basis for selection and evaluation of social data.[8] For this reason, it is more important in social science, where these values are in more conscious use by the scientist, to state them clearly. It is the recognition of these values which forms the basis of what I mean here by a Christian sociology which is differentiated from secular sociologies.

Early sociology was molded by the humanist philosophy which was spawned at the time of the Enlightenment.

Presupposition One: *The basis of a Christian Sociology may be found in the results offered by secular sociology.*

The history of physical science provides examples in which serendipity has operated to provide a reinterpretation of the explanations offered for findings. For example, while Newton didn't deny God's existence, his theories could have been used for such an interpretation.[9] In the same way, findings in the social sciences may be used to support different value systems. The critical factor is the set of values one brings to the data. The increase of middle-class delinquency has stimulated much speculation as to its cause. One suggestion has claimed that such delinquency is the result of protective type family socialization.[10] This is another form of those theories of environmental determinism which argued that lower class delinquency was the result of slum conditions. In contrast, the Christian may argue that the increase of middle-class delinquency and crime negates the value of environmental determinism and suggests the depravity of man as a causal factor.

From the claims of operationalism one can recognize that a theory may be false, although useful.[11] Most modern sociologists, in fact, are more concerned with the utility of a theory than its accuracy. This is because they are either vague or unconcerned about their value systems. Nevertheless, it behooves the Christian sociologist to concentrate on the meaning of theories, for they should be consistent with his presuppositions. Unlike the non-believer, he cannot be satisfied with their utility alone; he must understand them.

It is one thing to "discover" a truth, it is quite something else to "understand" it. By understanding here, we mean that the theory is consistent with normative assumptions to which the researcher holds.[12] With such understanding, the theory gains meaning for the researcher. Without it, there is merely usefulness in the theory.

Discovery is not limited to the Christian scientist. There is no reason why discovery of truth should not be available to others. It is unlikely, however, that the understanding of its meaning will be apparent to the

non-believer. Not only will he often lack reason for seeking for such meaning, if the theory should prove to be useful, but the truth of it will be hidden from him.[13] As Weber states,

> Only a small portion of existing concrete reality is colored by our value-conditioned interest and it alone is significant to us. It is significant because it reveals relationships which are important to us due to their connection with our values. Only because and to the extent that this is the case is it worthwhile for us to know it in its individual features. We cannot discover, however, what is meaningful to us by means of a "presuppositionless" investigation of empirical data. Rather perception of its meaningfulness to us is the presupposition of its becoming an *object* of investigation. Meaningfulness naturally does not coincide with laws as such, and the more general the law the less the coincidence. For the specific meaning which a phenomenon has for us is naturally *not* to be found in those relationships which it shares with many other phenomena.[14]

Presupposition Two: *A Christian sociology is based on values.*

From what has already been stated, it becomes apparent that a system of values forms a necessary foundation for a Christian sociology. This is so, not only because of the theological requirements, but also because of the sociological framework which is being stressed here.

The theological basis for a system of values in Christian sociology recognizes the fact of God's existence and His ultimate creative and controlling power. In order to understand man and his relations with others in society, this fact must be central to the formation of a theoretical construction. Lacking such an anchor, one may revert to any one of a multitude of other possible explanations of man and his behavior.

Earlier statements have also implied that values are important for the development of methodology in social science. Once we determine, as a result of our theological presuppositions, that we are incapable of knowing the ultimate nature of empirical reality, we must be selective. What is important is that part of the finite world which is relevant in terms of our values. In this way, the problem with which we are to deal is formed and the appropriate method of research is suggested.

For instance, in studying religion, the Christian sociologist would probably be more interested in studying the beliefs of parishioners rather than handshake patterns which might be used when greeting the minister at the door. Such patterns of belief, however, are less empirical in nature than handshaking. The problem is quite different and requires methods which can derive some interpretation of the beliefs rather than some measurement of patterns of shaking.

Values direct us to social problems as well as to sociological problems. Mills includes under social problems both "public issues" and "personal troubles".[15] For him, the values one uses to understand these problems are freedom and reason. This view is clearly reflective of his humanistic bias. Now, it may be that the Christian would be inclined to reject any problems with which Mills would be concerned because of this bias. It must be remembered, however, that the same facts may provide different meanings because of the values used to approach them. The humanist, for example, responds to the problem of overpopulation in terms of the threat it poses for the quality of human life. For the Christian, the same problem should have meaning as it is interpreted in terms of God's command to subdue the earth. It is important, then, to consider the data offered by others with differing values and interpret them in terms of our values.

A thread of truth runs through all of sociology. This is the recognition that man is limited in his capacity to understand and deal with the social world.

The use of values in a Christian sociology must take into consideration their three functions. Not only are values to direct us back to God as a starting point for research, but they must also be used to come to grips with sociological problems and their methodological implications. Finally, they should direct us to social problems and their relevance for human and social needs. When such a balanced use of values is lacking, a "special" sociology may result, but its inability to deal with problems in the real world would probably negate its justification for existence.

Presupposition Three: *A Christian sociology stresses understanding of facts rather than their application.*

Referring to the Puritan Ethos of seventeenth-century England, Merton claims that "deep-rooted religious interests of the day demanded in their forceful implications the systematic, rational and empirical study of nature for the glorification of God in His works and the control of the corrupt world."[16] The emphasis on understanding God's world in order to glorify Him is part of the heritage of Christian science which is still valid today. It is not as apparent that man should control the social world, however, since God's mandate to "subdue the earth" is not generally recognized as referring to social things.

While glorification of God may remain as the ultimate goal of understanding, it is probable that social action will produce other goals. It is quite likely that man will become the sole object of social programs, thus diverting attention from the glorification of God. Further, in the application of knowledge, man may gain the impression that he possesses greater knowledge than he does. In the social realm, one does not "test" knowledge with the confidence of a physical scientist in his laboratory. The inclination is to assert that one "understands" because one has merely initiated a program of social action. Such easy understanding which may be derived from the facile application of knowledge will likely inhibit the acquisition of true understanding.

This is not to say that genuine programs of social concern are inappropriate for Christian implementation. Rather, it is to assert that the proper direction is to provide action *after* there is appropriate understanding and not vice versa. It also suggests the emphasis which is to be used in research. In the extent to which experimentation is designed to gain knowledge of a causal nature so that it may be used for remedial purposes, experimentation is less valid for gaining understanding. Observation, tempered with the sensitivity of Christian faith, will probably provide a more adequate form of understanding. Perhaps this view is consistent with the claim of Solomon that "The fear of the Lord is the beginning of wisdom: and the *knowledge of the holy is*

understanding."[17] (emphasis supplied)

Presupposition Four: *A Christian sociology relies on "theories of the middle range".*

It has already been argued that Christian sociology must avoid two fundamental problems. One is the danger of scientism which may result from reliance on data to the exclusion of values. The other is the problem of losing sight of reality as the result of concentration on theological doctrine and values which may become ideological. The need is to locate on a plane which will provide a way through these two extremes.

Tracing the history of sociological theory, Merton finds that the conflicts among sociologists are usually resolved by the formation of what he refers to as "theories of the middle range."[18] He defines these as "theories that lie between the minor but necessary working hypotheses that evolve in abundance during day-to-day research and the all-inclusive systematic efforts to develop a unified theory that will explain all the observed uniformities of social behavior, social organization and social change."[19] Such theories probably hold the key to the merger of theological and scientific evidence.

Moberg is quite right when he asserts that a Christian social science cannot exist on the empirical level.[20] Yet, as he also suggests, theoretical statements must be open to change and be capable of application.[21] They need to be stated in terms which clarify the real situation. Apparently, what is needed is an approach which allows for a merger of Christian values and theological perspectives, as expressed in theoretical statements, with a neutral empiricism. Such an approach would concentrate on those problem areas which reflect the tension between theology and the conditions found in the real social world.

The areas to which reference is made here may be problematic in social as well as sociological terms. The problem of violence, for example, has dual significance. While it is of critical importance as a social problem, it also requires explanation which would allow for some understanding of its meaning in society. It is also a topic which has considerable theological relevance. The problems of divorce, capital punishment, religious inter-marriage and the proper role of women in society are all representative of such areas to be studied. Of a less explicit nature are problems dealing with proper human relationships. The role of the stranger in society, the social boundaries of society, and the process of exchange in social relationships, for example, are all questions with much theological as well as sociological relevance.

The plea, then, is for an emphasis on the study of problems which would allow for codification of accepted theological and sociological conclusions.[22] Ultimately, such work would have two specific objectives. One would be the development of propositional statements which would demonstrate how society is a manifestation of divine purpose. Also, it would be necessary to weave such middle range theories into a more complex whole. If there is any unity in God's plan for society, for instance, there should be some connection between a theory of divorce and theory of the role of women in society. It would also appear that such would be the case with capital punishment and violence. Ultimately, the use of such middle range theories as building blocks should provide a greater understanding of God's purpose in society.

Presupposition Five: *A Christian sociology can clarify the meaning of reality in the social world.*

About a hundred years ago, Herbert Spencer provided a thorough statement of the problems incurred by the scientist desirous of studying society.[23] Of primary importance is the fact that the sociological observer is biased as he studies social phenomena of which he is part. Thus, his subjectivity produces a distortion of the nature of reality in the social world.

The Christian sociologist has an advantage here. In the extent to which he is "in the world, but not of it", he finds himself in a position of tension with society which should provide a greater degree of objectivity than that experienced by the non-Christian.[24] While not value free, he is more free of social values. In his observation, which, it has already been argued, should be a much used tool in his methodological baggage, the Christian sociologist is able to recognize the distortions of social purposes and meanings.

Much of current sociology either takes the values and relations in society for granted or else is biased toward humanistic views which would be inconsistent with a Christian value system. Any biases which the Christian would bring to his observations should allow for greater synthesis with his value system, thus allowing for a more integrated theoretical approach.

It is this necessity to avoid "taking the world for granted" which provides the crucial insight into the nature of the real social world. [25] The sociologist must question the existence of social phenomena in order to determine whether they exist in fact or in the imagination. We may question, for instance, whether we really are free to make decisions in society. Man has taken for granted the belief that if he decided to gain a particular end and employs the proper means, the end may be achieved. In fact, however, this is not

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If the message of the transforming power of God in Christ is applicable to the individual human being, then it must have an effect upon social man and his community. A man's view of the world and his relationships to those around him must change when he is confronted with the message of the gospel. Changed men must build a changed world. Christians must become involved in the processes of transformation in our world as God leads them. One of the major processes for orderly change in our world is politics—the art and science of human government

Mark O. Hatfield
Conflict and Conscience, Word Books, Waco, Texas, 1971, p. 158

the case. Man is not rational in his action but irrational in the sense that he doesn't control all of the elements whereby the end is to be achieved.[26]

The recognition that man is irrational was a major accomplishment in the development of sociological thought. For the Christian, however, such a fact should be apparent in his view of society. Not only does this case demonstrate that the Christian model of society may be closer to the reality than those models forwarded by the non-Christian, but it also underscores the need for correction of secular subjectivism. While the Christian cannot be thoroughly objective, it is this counterbalance to secular views which are taken for granted which is so much in need today.

Since the social world has traditionally been taken for granted, many myths have developed to explain social phenomena. Knudten finds that the unmasking of these myths in the study of crime is consistent with Christian views as well as descriptive of reality.[27] It is the revealing of such truth, however, which may be painful, not only because it requires the restructuring of our thinking on such matters, but also because it may be seen as a threat to our belief system. Nevertheless, if there is acceptance of the principle that there is consistency in truth, the Christian may confidently search for the reality of the social world.

Presupposition Six: *A Christian sociology can explain the notion of social phenomena as socially constructed.*

The claim that reality is socially constructed refers, first, to the idea that social reality may vary from individual to individual and from society to society. The concept of crime held by the criminal, for instance, may be quite different from that held by the man in the street. In order to arrive at some general understanding of crime, we tend to agree on a pragmatic definition of reality which allows us to determine the existence of crime.[28]

The primary benefit to be gained from constructing our own definition of social reality is that it provides us with a degree of security concerning the world about us. Knudten, for instance, shows us that, contrary to popular belief, white Americans commit more crimes than black Americans.[29] The white American, however, feels more comfortable in the support of the myth of greater Negro criminality. For him, it describes reality, while in fact it is a fiction.

The social construction of reality may lead to a self-deception. We have been taught to accept a belief which has no basis in fact. When used at the expense of others, however, such a construction becomes an exercise in manipulation designed to cover true intentions. The entire pattern of racial discrimination may be seen in this light. The fiction of Negro inferiority has been used as a means to maintain social control on the part of the white community. Employed over many years, this fiction had built into the black community a self-image of inferiority. The result has been a pattern of stability which allows for prediction of behavioral patterns on the part of either race which might otherwise be considered abnormal.[30]

The Christian sociologist may well agree with this interpretation of the constructed reality of the social world. Paul refers to the fact that the Galatians had put themselves under the authority of gods which didn't exist.[31] Further, we note in Corinthians that "things which have no real existence" were used by God to confuse the wise and the world as to the existence of things that appear to be real.[32] One can accept the contention, then, that man creates a world in which he chooses to live. Permitted by God, this illusory world produces a deception for the non-Christian.

Discovery is not limited to the Christian scientist. There is no reason why discovery of truth should not be available to others.

It is important to note that the sociologist of knowledge has not made a clear attempt to explain why man constructs such a world. As a fact of social living, socially constructed reality is understood because it helps to explain other phenomena, but it is not clearly explained in causal terms. At best, it may be explained by reference to the "manifold social participations and the frames of reference offered to (the individual) by his social roles."[33] Such an explanation remains on the social level, however, and does not deal with the question of the nature of men.

Homans has argued that the main explanatory principles in social science are propositions about the behavior of men.[34] Claiming that there is no likelihood of reductionism in such propositions, he maintains that proper explanations must be psychological. For the Christian, this criterion may be met by offering an explanation based on the sinful nature of man.

In the study of the work of Calvin, Bieler observes that society is not a normal society.[35] Man, in his attempt to find freedom outside of God, constructed a world of enslavement for himself. Thus, society is corrupt because man is corrupt. It has been constructed to meet man's perceived needs which have resulted from his separation from God. In this condition, man cannot clearly understand his nature. Rather, he must struggle with the world in order to improve his understanding of his self, a process which can only be culminated with the revelation of Christ to the individual.[36]

Presupposition Seven: *A Christian sociology explains the attempts at the integration of society.*

In its original condition, society was to be unified and integrated. As Reid states, "the natural tendency of all things to preservation and perfection has been changed and corrupted so that disintegration and evanescence has become nature's dominant characteristic."[37] As stated earlier, this corruption has been the result of sin and ignorance.

The Christian is encouraged to replicate this original ideal as much as possible. He is told by Paul that the whole body should be "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part."[38] Elsewhere, we are admonished to use the gifts provided by God to provide for an integrated and organic whole.[39] While this pattern remains the ideal, sin produces disorganization.

As we have noted, man has created a social world which is a distortion. Rather than recognize the authority of God, man establishes his own system of social control whereby he attempts to gain security for himself. Ultimately, he requires a social stability for the maintenance of his control. Thus, the white man

places the black man in an inferior position and uses this relationship to gain stability in society. Nevertheless, man's efforts at integration do not reflect God's divine plan or provision for man's true needs; he usurps God's prerogatives. As a result, man's efforts at building a unified and integrated world can only lead to a corrupted society which is man rather than God oriented.

The contemporary French anthropologist Claude Levi-Strauss has suggested that there is a universal human desire to organize.[40] This tendency leads to one level of reality in which "man applies his intellect to the universe about him and builds social systems to his needs."[41] In essence, he creates a social reality. There is another level of reality, however, which is reflected in the world in which man lives and which forms the unconscious tendency to organize the world. This would be a manifestation of God's plan. In similar fashion, the Christian recognizes one level of social organization ordained by God's laws. The other level is conscious and controlled by man but corrupted by his selfish intentions. In order to maintain this social organization, man must often be coercive and resistant to change which threatens him.

Sociologists recognize two main models of society.[42] One is the *organismic model*. This model assumes that society has an interrelatedness of its institutions, thereby producing an organic whole in which all aspects of society are useful and contribute to its smooth functioning. A change in one part of society affects other sections, resulting in the maintenance of the stability of the whole.

The adherents of the *conflict model* are critical of the organismic model and assert that it is artificial, since it does not recognize the existence of conflict which might threaten society. Further, they argue that the human needs of the individual are ignored with the use of a conservative bias to maintain society. The claim is that proponents of the organismic model have a distorted view of society, since they are only interested in maintaining power interests of the status quo. Thus, the needs of society supplant the needs of the individual.

Man, in his attempt to find freedom outside of God, constructed a world of enslavement for himself. Thus society is corrupt because man is corrupt.

The attempts to explain the reasons for adhering to the organismic model, therefore, concentrate on the claim that the individual has certain social needs which are met as he attempts to maintain his social position. No effort is made to clarify the more human needs which may be met by persons who advocate the validity of the organismic model. Reflecting humanistic biases, the critics of organicism lack a concept of man's depravity which would allow for an explanation in terms of man's disposition.

Nevertheless, from earlier comments it becomes apparent that the desire of man to form a unified society as an organic whole is in response to man's effort to mold himself after his Creator. It is at this point that a Christian sociology can begin to explain the reasons for the existence of an organismic model while also clarifying how it is a distortion of the integrated society intended by God. Man usurps God's authority in his attempts to produce an integrated society as God created an integrated world. Because of his sinfulness, however, man's efforts produce a disorganization and vitiation of the society God had intended.

Presupposition Eight: *A Christian sociology explains the reality of conflict in society.*

The current problems in our society are a clear demonstration of the conflict model of society. In reaction to the claims of organicism, advocates of this latter model assert that dissension, rather than consensus, is the basic condition of social life.[43] If we can explain the organismic model as an attempt on the part of man to reinstitute the social order originally designed by God, then social conflict appears to reflect man's sinfulness in his inability to do so. Thus, each model represents a dimension of man's basic nature.

Conflict results from the separation of man from nature as well as the separation of man from man. Recognizing the importance of man's relationship with nature, Levi-Strauss claims it is humanism which has cut man off from other manifestations of nature.[44] The humanist, however, attributes conflict to changing conditions within the social system and does not seek for explanations on a non-social level.[45] The Christian recognizes that conflict is rooted in the distorted perception of the world held by man.

Pollution, for example, may be explained by the humanist as the result of corporate growth and irresponsibility. For the Christian, however, it is a manifestation of man's selfish view of the world which results in a differentiated and fragmented society. Dooyeweerd suggests that such differentiation results in disintegration which can be balanced only by the integrating effects of religion.[46] The secularizing process in society is not merely caused by cultural differentiation, but finds its origins in fundamental tensions which man experiences in the world.

One finds the secularizing process in other aspects of society. All professions, for example, were once religious in nature and constituted a calling to a vocation requiring ethical and moral commitment.[47] With increased specialization and autonomy, the modern profession has lost its original objectives. Instead, it seeks self-interest rather than community interest, resulting in tension and conflict among the various elements in the profession and community.[48]

Man's attempt at maintaining a degree of cohesion in such a differentiated world has resulted in the employment of bureaucratic techniques. Characterized by specialization and purely objective considerations bureaucracy produces relations "without regard for persons".[49] It is this disregard for persons which is representative of the conflict which separates men. Paul informs us that unity is possible with a differentiated group of specialized persons, but only when there is controlling love.[50]

It is this concern for others, then, which should separate the Christian from the non-Christian on this point. When there is a lack of such concern, the conflict model provides an accurate description of society. Nor can the humanist argue that he has this kind of love. With the increase of violence on his part, one can readily argue that such "love" is merely a facade for his own hostility. Thus, it behooves the

Christian to demonstrate the validity of the explanation of these models of society by his own action.

Presupposition Nine: *A Christian sociology attempts to deal with social problems.*

The earlier claim that a Christian sociology is not to stress social problems is not invalidated at this point. It is the Christian's concern for others which should form the basis for a social conscience. Neither the attempt to understand the nature of the social world nor the development of pragmatic social programs is valid as a sole foundation for Christian social concern.

There are many Christians who disregard social problems and attribute them simply to sin. By ignoring such problems, however, one gains a distorted view of society and falls into the fallacy of asserting the existence of a stable and integrated society. Several arguments have been implied so far to suggest that social problems cannot be simply attributed to sin alone. Nevertheless, if the Christian is to differ from the non-Christian in his attitudes, the requirement of social concern based on genuine love should be sufficient at this point as a basis for social involvement.

If the problem of under-involvement, as a result of separation from the world, may constitute one horn of the dilemma, the possibility of over-involvement also exists. Karl Mannheim has provided the most complete statement of this dilemma.[51] Recognizing that the utopian, who becomes involved only to bring about change in the status quo, is as false as the ideologue, who resists change which might threaten his interests, Mannheim argues for a perspective which would allow each side to understand the other. Hopefully, the Christian could avoid the distortion inherent in either of these views and gain an awareness of social problems based on the nature of man.

It is clear then that Christian reformation is not a simple means to be used in dealing with social problems. The failure of the Social Gospel to produce a utopian society has already been alluded to. More fundamentally, however, the theological basis, as stated earlier is clear; society is corrupt because man is corrupt.[52] It cannot be returned to a state of perfection by man but it may be an object of genuine concern for others as well as for God's creation.

It is the desire to be of service to others which may provide a genuine motivation for Christian concern.[53] The scriptural principle for such motivation is clear and abundant. It should be noted, however, that the ultimate reason for such service is not restricted to man's benefit but finds its object in service to the Lord.[54]

It is the desire to be of service to others which may provide a genuine motivation for Christian concern.

Another reason for Christian concern is stewardship. Increasingly the importance of such motivation becomes apparent in an altered environment. Man cannot restore the physical world to its original state, but he does have a responsibility to attempt to perceive its components and their balanced relationship. Lacking such responsibility, the further alteration of the social world is inevitable. Thus, involvement in social problems can be the result of a desire to worship God and His creative power.

Conclusion

If science is not free of presuppositions, then what are the questions which one brings to it?[55] It has been the objective of this paper to attempt a statement of those elements of a Christian sociology which form the basis for further study.

There is no way that these presuppositions can be proved by either scientific or theological means. Indeed, it is quite possible that some objections may be raised to them because of biases in these areas. Such objections would be less important than the common interpretations of the world which may be shared by the Christian scientist with other believers. It is this system of shared values which is fundamental. As Weber states, a presupposition "can only be *interpreted* with reference to its ultimate meaning which we must reject or accept according to our ultimate position toward life."[56] When such interpretations are shared because of a common faith in Christ, it is possible to speak of a Christian sociology.

REFERENCES

[1]For the most complete discussion of this period see L. L. Bernard and Jessie Bernard, *Origins of American Sociology* (New York: Russell & Russell, 1965).

[2]Charles H. Hopkins, *The Rise of the Social Gospel in American Protestantism*: 1865-1915 (New Haven, Conn.: Yale University Press, 1940).

[3]See, for example, Richard Hofstadter, *Social Darwinism in American Thought* (Boston: Beacon Press, 1955) and C. Wright Mills, *Sociology and Pragmatism* (New York: Oxford University Press, 1966).

[4]One of the more thorough statements on this problem can be found in C. Wright Mills, *The Sociological Imagination* (New York: Grove Press, 1959). Chap. 3.

[5]See, for example, William Whyte, *The Organization Man* (New York: Simon and Schuster, 1956), Chap. 3 for a lucid statement on the problem of scientism in the social sciences.

[6]Barth Landheer, "Presupposition in the Social Sciences", *American Journal of Sociology*, XXXVII (January, 1932),

In the Bible we do not have the specific answers to the complex problems of an industrial or pre-industrial society such as ours. Part of Christian service may be precisely to explore the possibilities that technology and science are placing at our disposal. To place technical progress into the hands of the needy is a form of Christian service itself.

Samuel Escobar
"The Social Impact of the Gospel" in *Is Revolution Change?* Brian Griffiths, Ed., Inter-Varsity Press (1972), p. 98

p. 541. Landheer's clarification of this point, particularly in its reference to the tension which exists between doctrines and theories and their purposes in society is most helpful.

[7]Robert B. Fischer, "The Suppositions in Science and in Theology", *Journal of the American Scientific Affiliation,* XIX (December, 1967), p. 101. While Fischer may overstate his point, it gains validity in contrast to social science. The greater opportunity for objectivity in the natural and physical sciences should provide a more clear and complete synthesis.

[8]Landheer, *op. cit.,* pp. 540-543. While Landheer claims that all understanding is derived from philosophical a priori, the claim of Christian presuppositions would have to include the existence of theological a priori, as suggested by Fischer.

[9]Gordon Clark, *The Philosophy of Science and Belief in God* Nutley, N.J.: The Craig Press, 1964), p. 56.

[10]Edmund W. Vaz, (ed), *Middle-Class Juvenile Delinquency* (New York: Harper & Row, 1967), p. 4.

[11]Clark, *op. cit.,* pp. 92-93.

[12]Max Weber, *The Methodology of the Social Sciences* (Glencoe, Ill.: The Free Press, 1949), pp. 38-42.

[13]Weber argues here that in order to "understand" incorrect assertions which are, apparently, useful one must test them with correct logic at points where there is deviation. p. 41. This claim suggests that the non-believer would have to understand the meaning of his findings. Lacking such understanding, the findings can only be useful for him.

[14]*Ibid.,* pp. 76-77.

[15]*Op. cit.,* pp. 129-131.

[16]Robert Merton, "Puritanism, Pietism, and Science" in his *Social Theory and Social Structure* (enl. ed.; Glencoe, Ill.: The Free Press, 1968), pp. 628-629.

[17]Proverbs 9:10.

[18]*Op. cit.,* Chap. 2, "On Sociological Theories of the Middle Range."

[19]*Ibid.,* p. 39.

[20]David O. Moberg, "Social Science" in *The Encounter Between Christianity and Science,* ed. by Richard H. Bube (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968), p. 292.

[21]*Ibid.*

[22]By codification, Merton refers to "the orderly and compact arrangement of fruitful procedures of inquiry and the substantive findings that result from this use." *Op. cit.,* p. 69.

[23]Herbert Spencer, *The Study of Sociology* (Ann Arbor, Mich.: University of Michigan Press. 1961), Chaps. 4-12.

[24]Since the implications of the phase "in the world, but not of it" cannot be developed here, the reader is referred to the profitable statement by W. Stanford Reid, "The Christian In the World," *Gordon Review,* III (May, 1957), pp. 40-52.

[25]The notion of "taking the world for granted" has become identified with the work of Peter Berger and the phenomenological school which he represents. See, for example, Peter Berger and Thomas Luckmann, *The Social Construction of Reality* (Garden City, N.Y.: Doubleday and Company, 1966) or Peter Berger, *Invitation to Sociology* (Garden City, N.Y.: Doubleday-Anchor, 1963). The use of the phrase here is not intended to express the full meaning implied in these works.

[26]For the most lucid discussion of the problem of rationality and irrationality in social action, see Kingsley Davis, *Human Society* (New York: The Macmillan Company, 1948), Chap. 5.

[27]Richard D. Knudten, *The Christian Encounters Crime In American Society* (St. Louis: Concordia Publishing House, 1969).

[28]This problem of analysis of the nature of social reality is included in the general study of the sociology of knowledge. See, for example, Berger, *op. cit.,* Berger and Luckmann, *op. cit.,* and Merton, *op. cit.,* Part III.

[29]*Op. cit.,* p. 23.

[30]See, for example, John Dollard, *Caste and Class in a Southern Town* (New York: Harper and Brothers, 1937).

[31]Galatians 4:8 (Phillips).

[32]I Corinthians 1:28 (Phillips).

[33]Burkart Holzner, *Reality Construction in Society* (Cambridge, Mass.: Schenkman Publishing Company, 1968), p. 11.

[34]George C. Homans, "Bringing Men Back In," *American Sociological Review* XXIX (December, 1964), pp. 809-818. See also, *The Nature of Social Science* (New York: Harcourt, Brace & World, Inc., 1967), Chaps. 2 and 3.

[35]Andre Bieler, *The Social Humanism of Calvin* (Richmond, Va.: John Knox Press, 1961), pp. 18-19. See, also, Reid, *op. cit.,* p. 44.

[36]Bieler, *ibid.,* pp. 14-16.

[37]*Op. cit.,* p. 44.

[38]Ephesians 4:16.

[39]I Corinthians, Chap. 12.

[40]"Man's New Dialogue With Man", *Time Magazine,* June 30, 1967, pp. 34-35.

[41]*Ibid.*

[42]For a succinct description of these models, see Alex Inkeles, *What is Sociology?* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1964), pp. 34-39.

[43]*Ibid.*

[44]*Op. cit.*

[45]A recognized exponent of this view is Ralf Dahrendorf. See his article, "Toward a Theory of Social Conflict," *The Journal of Conflict Resolution,* II pp. 170-183.

[46]Herman Dooyeweerd, "The Secularization of Science", trans. with notes by Robert D. Knudsen from the original in *La revue reformee,* V (1954), pp. 138-155.

[47]This principle is central to the work of Max Weber. See, for example, *The Sociology of Religion,* trans. Ephraim Fischoff (London: Methuen & Co., Ltd., 1965), pp. 192-200.

[48]Bernard Barber, "Some Problems in the Sociology of the Professions," *Daedalus* 92 (Fall, 1963), pp. 669-688. See, also Rue Bucher and Anselm Strauss, "Professions in Process," *American Journal of Sociology* LXVI (January, 1961), pp. 325-334.

[49]The classic statement of these problems is found in Max Weber, *From Max Weber: Essays in Sociology,* trans. and ed. H. H. Gerth and C. Wright Mills (New York: Oxford University Press, 1946), Chap. 8.

[50]I Corinthians 12:12-13.

[51]Karl Mannheim, *Ideology and Utopia* (New York: Harcourt Brace, 1963).

[52]*Supra,* p. 35.

[53]For a valuable discussion of this and other relevant questions, see David Moberg, *Inasmuch* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965), especially Chap. 3.

[54]Matthew 25:40.

[55]Max Weber, *Essays,* p. 143.

[56]*Ibid.*

The hard-core unemployable segment of our population in America totals about one million. We have in America today over 300,000 church congregations. If each congregation would take responsibility for three persons in this group of unemployables, we could see that a huge government welfare program for the unemployed would not be necessary.

Mark O. Hatfield
Conflict and Conscience, Word Books, Waco, Texas, 1971, p. 59

BOOK REVIEWS

INTERNATIONAL DIRECTORY OF RELIGIOUS INFORMATION SYSTEMS, by David O. Moberg, Ed., Department of Sociology and Anthropology, Marquette University, Milwaukee, Wisconsin. 1971. 88p.

As a result of sending 600 questionnaires to various agencies involved in analyzing religious materials the author received 77 replies. The author does not indicate how many agencies responded or the criteria for determining inclusion in the directory, thus resulting in an unbalanced directory for the investigation of religious data.

What is a "religious information system?" An information system is primarily a storage system whereby information may be obtained at a later date. Consequently, a religious information system is primarily a system for the recovery or retrieving of data concerning all phases of religion. If the collection of data is small, no formal system of elaborate electronics would be practical. A simple card index to the collection would be effective. If the collection continues to grow, making separate entries is complicated and tedious errors may leak into the system. Therefore some other form of system is needed to organize the collection for easy information retrieval. There are various systems, ranging from punched cards, microfilm Rapid Selector, storage banks (including tape banks), to sophisticated electronic equipment for information that can scan the data in matter of seconds.

The directory interprets an information system as any equipment, whether it be a book, computer tapes, abstracting service, microforms, etc. For example, the Institute of Strategic Studies of the United Presbyterian Church in the U.S.A. has a system of data gathering and dissemination. The type of information storage is an abstract of some form which is not clear.

The author indicates that his use of information system terminology is broad; thus electronic data processing techniques are not the only systems included. Religious professional associations are listed, yet the International Federation of Institutes for Social and Socio-Religious Research (FERES), publishers of the research tool for religious research, *Social Compass,* is not listed in the directory. Also one would gather that the Religious Research Association would take precedent over Psychological Abstracts Information Service, which is a limited tool for concentrated research in religion. The author, however, indicates that these and many more could have been included. It's unfortunate that they weren't.

Consequently, if the criteria for information system is broad the following should have a place in the directory before any religious professional association is included.

1. International Bibliography of Sociology of Religion (included in *Social Compass*).
2. Religious and Theological Abstracts, Inc.
3. International Association for the Study of the History of Religions (publishes *International Bibliography of the History of Religions*).
4. American Theological Library Association. *Index to Religious Periodical Literature.*
5. *Christian Periodical Index* (Christian Librarians' Fellowship).
6. *Religious & Theological Resources* (Boston Theological Institute).

Other indexes and abstract services could be included; any standard guide to reference books would provide this information. Since the criteria for inclusion in the directory is not specified the directory can include all types of information data collections and facilities.

Under type of storage, fugitive documents are listed in many of the associations. Fugitive documents were described as "reprints, letters, mimeographed reports, etc." Religious data gathering from letters and other documents may be important. Unfortunately this is not indicated.

The directory is very limited in comprehending and understanding the extent and complexities of religious data.

Reviewed by Jerome Drost, Reference Department, Lockwood Memorial Library, State University of New York at Buffalo, Buffalo, New York 14214

CHRISTIAN FAITH AND MODERN THEOLOGY, by Carl F. H. Henry, Ed. Baker Book House, Grand Rapids, Michigan. 1971. Paperback. 426 pages. $3.95.

In the summer of 1961, a group of evangelical scholars met for most of a week at Union Theological Seminary in New York City to discuss the teachings and influence of Rudolf Bultmann. From this seminar came plans for a book relating the Christian faith to some contemporary theologies.

Many of those who attended and participated in the discussions at Union have written articles for this volume. Among the theological luminaries contributing prose to this endeavor are John H. Gerstner, Gordon H. Clark, Roger Nicole, George E. Ladd and Vernon Grounds. With the exception of Hermann Sasse, who wrote on modern European theology, and James I. Packer, who wrote on contemporary British theology, all the contributors are American.

Christian Faith and Modern Theology is the fourth in a series of volumes initiated under the title Contemporary Evangelical Thought (1957). It was originally published in 1963 by Channel Press and is now reprinted in this edition by Baker Book House.

The purpose of the book is to present "a reasoned defense and elucidation of traditional Christian perspectives in the modern world." It is a response to the new writers and thinkers who advance revolutionary ideas and interpretations which pose problems to tra-

ditionally basic beliefs. The "new writers and thinkers" dealt with invariably include Albert Schweitzer, Karl Barth, Emil Brunner, Rudolph Bultmann, Paul Tillich and Reinhold Niebuhr.

Carl F. H. Henry, editor of this book, was formerly editor of *Christianity Today* and has recently served on the faculty of Eastern Baptist Theological Seminary. John E. Wagner in a review of Henry's new book, *A Plea for Evangelical Demonstration*, characterizes him as the "theologian par excellence in the renaissance of orthodox biblical scholarship in America" and "unofficial dean of the evangelical thinktank." Henry lives up to this billing in the one article attributed to him in this collection, "The Nature of God."

A few negative features make the book less useful than it could be. It has no index. Scripture, name, and topic indices would have added to its utility as a reference work. Further, the bibliography is incomplete and somewhat dated. All but 16 of the 103 references are dated prior to 1960. The most recent citation is 1965. (How does a book originally published in 1963 cite a book published two years later?) And finally, the word "modern" in the title is used generically, since a lot of water has gone under the theological bridge in the nearly ten years since this book was first published.

But the positive features outweigh the negative ones. The stellar writers seem to have a unifying view of the project and enter into it adroitly. There is a helpful biographic sketch given about each author preceding his article. The topics are well chosen, running the gamut of systematic theology. Three introductory articles cover the contemporary theological scene in Europe, Britain, and the United States. Each of the 20 articles covers about 20 pages. Baker Book House is to be commended for the reasonable price of this volume, less than a penny a page.

As might be expected in a book of this kind, the value of the individual articles is not uniform. The authors vary in writing skill and some of the topics are intrinsically more interesting than others.

The writers are non-sectarian in their treatment of controversial doctrines. This is especially evident in Harold B. Kuhn's coverage of eschatology. In discussing the last things, Kuhn emphasizes the similarities rather than the differences prevalent in the various views. While most of the articles are straightforwardly academic, a few of them, as Robert D. Preus' "The Nature of the Bible," have a devotional touch.

To what audience is the book appropriate? If judged on Rudolf Flesch's (*The Art of Readable Writing*) readibility scale, it rates as difficult reading, more so than the average theological textbook. It definitely will not turn some readers on. Some of the articles will provide rough sledding, especially to the non-theologian. However, for the theologian, pastor, educator and sophisticated student, the book is worth buying and is happily recommended.

Reviewed by Richard Ruble, Division of Biblical Studies, John Brown University, Siloam Springs, Arkansas.

CHEMICAL EVOLUTION, by Melvin Calvin, Oxford U. Press, N.Y. (1969).

This book is derived from a series of lectures given by Professor Calvin at Oxford in 1967-68, based largely on his own research. The book is now somewhat dated; however, it is strongly recommended in the sense that it provides an excellent review of one approach (that of Calvin) to the evolution of living systems from nonliving matter written by a Nobel prize winner.

The book is organized into three sections, with Parts I and II ("The view from the present towards the past" and "The view from the past toward the present") detailing the development of Calvin's theory of chemical evolution, and Part III providing some insight into the author's philosophical perspective. Part I describes the attempt to learn the nature of organic molecules that might have existed in micro-organisms thousands of millions of years ago and to know more exactly the nature of the materials we have today, so we know what to expect as we look backward in time (Part II). This section deals primarily with organic geochemistry and molecular palaeontology; and Calvin clearly demonstrates that certain patterns of hydrocarbon distribution in various fossilized rocks, oils and shales give evidence of biological origins. A particular variety of rather specific types of hydrocarbons suggests that living organisms existed as early as 3.1 billion years ago. I found it most helpful in understanding this and the following section to have a basic knowledge of organic chemistry and to know something about the technique of gas chromatography with which most of the analyses were made.

Part II is concerned with the development of a chemical evolutionary process, and here Calvin makes the basic assumption that "'living systems' appeared on the surface of the earth as a result of the interaction of 'primary energy sources' with some set of 'primeval molecules' (that is, non-living molecules) present on the surface of the earth". Calvin mentions an alternative, namely "that the 'living system' (whatever that was) arrived with the aggregation of the substance of the earth itself; that life, as we understand it, is coeval with matter throughout the universe"; but he suggests that this is outside our capability for analysis. I would personally add another and what I consider more viable, alternative to the origin of living systems.

After discussing energy sources, Calvin reviews the production of small molecules from electric-discharge, electron-bombardment and thermal experiments. The HCN molecule is treated at some length (relatively) since it, together with ammonia, is considered to constitute a very versatile source for the many expected materials upon which the following stages of chemical evolution operate. The result of all this (and several following chapters) is summarized by Calvin:

> We started with the primeval molecules, and by putting in energy have created the monomers: metabolites and energy-storage molecules, such as the carbon-nitrogen multiple bond in cyanide and the pyrophosphate bond in ATP. With additional energy, either in the form of light or from energy-storing molecules (cyanide and pyrophosphate), we have polymerized these monomers (amino acids, sugars, nucleotides, fatty acids) to the corresponding polymers (nucleic acids, proteins, lipids, polysaccharides). Following this polymerization, or simultaneously with it, autocatalysis came into play, resulting in a selection process that gave rise to two streams of polymers. One of these is a poorly reproducing but catalytically effective system (the enzyme proteins); the other a very accurately reproducing but poorly catalytic system (the nucleic acid information-storage system). We then devised a means of coupling these two systems together so that the fidelity of information transfer and the facility of catalysis and energy transduction could both survive. This latter process gave

> rise to what is essentially a virus particle. This coupled information and enzymatic system under the influence of phase-boundary separations, could ultimately give rise to a cellular structure, encased in a boundary membrane.

Calvin is realistic in his assessment of this scheme in pointing out that it may not be the only possible sequence and raises the question of whether any such sequence may be a necessary event. He suggests that "As long as we are limited to biology as it is on the earth, it is going to be very difficult for us to be sure that such a system occurred in the way described in this book" and looks to lunar and planetary exploration to provide further necessary information. The sequence presented is certainly conceivable, but the work presented here does not convince me that life evolved in this way.

The final section, "The Search for Significance", provides an opportunity to examine some of Calvin's presuppositions. I prefer simply to quote some relevant statements here.

> A god whom men conceived in man's own image, and whom we confined and imprisoned in our small world, was both the foundation and the star of the Western world for the last 2000 years . . .

> Today, no such unambiguous star rides the heavens to direct our steps, either individually or collectively. Man's very concentration upon the need to search for significance, the broad growth of the existentialist philosophy over the last 20 or 30 years, and national and worldwide discontent and anxiety--all these things are evidence for this.

> There can be no ultimate right, no final understanding, no permanent solutions for the problems of mankind. For change is inherent in the structure of the molecules of which we are composed. This is perhaps the hardest truth, for it allows no rest.

Hebrews 13:8.

Reviewed by Bernard J. Piersma, Department of Chemistry, Houghton College, Houghton, New York.

A GOD FOR SCIENCE, by Jean-Marie Aubert, Newman Press, 154 pp.

This translation from the French by Paul Barrett, OFM Cap., makes the book available for more people who might be overwhelmed with science and technology and so immersed in its pursuits that God appears to fade on an unreal horizon. The author believes, with Chardin, that science, far from separating us from God, is a common meeting ground for all varying degrees of faith and doubts—a field acceptable to all. It is in the realm of science, in fact, that God can be found by people of all faiths.

In the first part of the book, which discusses the "Conditions for Unity" of science and religion, the psychology of the methods proper to science and faith is explained. We must know before we proceed whether or not the two viewpoints are compatible. Then we look more closely at the great dividing line that runs through the universe, separating the two worlds: those of the spirit and of matter. Since the Christian solution is a spiritual one, and the working world of the scientist is one of matter, we must know what is involved when we speak about matter and spirit; we must be clear about boundaries and also about the areas in which they overlap.

Aubert discusses problems that lie on the borderline between faith and science: materialism, evolution, the possibility that science will synthesize life, the relationship between brain and thought. Also, in the question raised by the phenomenon of life in the duality of matter and spirit, there comes the problem of free will and determinism. When we come to understand to what extent our psychological processes are conditioned by physical, biological and social factors, we can ask what free will is. It will be useful to reflect on free will's role in the moral sphere. Does it make man the absolute creator of his destiny, the creator of values which science cannot ignore? Must science concern itself with the moral problem of human destiny?

In the discussion of the attempt to achieve unity to which the second part of the book is devoted, there is a search for finding God in the universe. Even more, we try to ascertain how the scientist can use his work to nourish his spiritual and religious life. All speaks of God, around and within him. Even his anxiety tells him his heart was made for something other than mere earthly satisfactions.

Science and faith must not be regarded as two antagonists, facing each other. This polarized situation has resulted from man, who has become materialistic. It was not always this way. During the Middle Ages, religion permeated all social life and civilization because all revolved around God and man's relationship to Him. We should realize the dynamic role played by science and the repercussions of the present scientific revolution upon religious life.

Often it is believed that science is disproving religion. Some have forgotten that the Kingdom of God begins on earth and must be built up while on earth. It is the responsibility of scientists to be men of strong and mature faith. This is the message of the book.

Reviewed by Loretta Koechel, Molloy Catholic College for Women, Rockville Centre, N. Y.

THE CHURCH RELATED COLLEGE TODAY: ANACHRONISM OR OPPORTUNITY? by Richard N. Bender, Ed. The General Board of Education. The United Methodist Church. 1971. Paperback, 105 pages.

The title asks a question that a great many people are concerned with today. Unfortunately the book doesn't answer the question, or even deal meaningfully with the issue. This book is composed of seven essays written by members of the Council on the Church-Related College of The General Board of Education-The United Methodist Church. The essays make up the following chapters:

1. Reflection on higher education and the role of the church-related college.
2. The church-related college: a Christian theological perspective.
3. Priorities of the church-related college.
4. The college and the church-related college.
5. What are appropriate expressions of the interest of the church in related colleges.
6. What may the church expect from its colleges.
7. The role of the church-related college in the '70's.

In general the essays contain platitudes that seem far removed from the basic issue of whether in fact the church-related college has something unique to

offer. With the great volume of literature available in the area of higher education today, one has to look hard for something that speaks to the specific concerns of the Christian college. When such a work is found it often contains truisms, or gives the impression that the author is unaware of the literature dealing with higher education. Much that finds expression in this work repeats what is known and has been read in many other publications, or is so implicit that its written expression accomplishes only the completing of another page in another book. A prime example is found on page 25, "When the church-related college takes the curriculum with utmost seriousness as a plan to achieve the ends of literacy, sensitivity, and competence, it is meeting a tremendous need in American higher education."

The best that this book has to say is probably found in the essay by Dr. Charles S. McCoy, professor of religion in higher education at Pacific School of Religion in Berkeley. In his stimulating essay he reviews some of the short-comings of the Christian college, [most of this section that is meaningful comes from *Church Sponsored Higher Education in the United States* by Pattillo and Mackenzie (1966)], and advances the position that the Christian college is really not all that unique. "All of the activities that Christian educators usually claim as unique for the church college are done and often done well at public institutions." (page 37) "In this perspective, it becomes clear that the quest for uniqueness, beyond being illusory, may actually subvert Christian purposes. The more the church-related college strives for an ephemeral distinctiveness, the more it will be tempted to deny the claims of Christian faith upon it, claims which require servanthood and action on behalf of social injustice." (page 38)

The Danforth Foundation funded study that resulted in Patillo and Mackenzie's *Church Sponsored Higher Education in the United States*, published by the American Council on Education (1966), is still the most definitive work available. Readers interested in the Christian college are referred to this book, not the one under review.

Reviewed by Craig E. Seaton, Dean of Students, Biola College, La Mirada, Calif.

Other Books Received and Available for Review

(Please contact the Book Review Editor if you would like to review one of these books.)

P. Appleman, (Ed.), *Darwin*, W. W. Norton, 1970
Robert Coleman, *Written in Blood*, Revell, 1972
Richard Coleman, *Issues of Theological Warfare: Evangelicals and Liberals*, Eerdmans, 1972
Reginald Daly, *Earth's Most Challenging Mysteries*, Baker, 1972
C. D. Darlington, *The Evolution of Man and Society*, Simon and Schuster, 1971
Kenneth Jensen, *Wisdom the Principle Thing*, Pacific Meridian, 1971
Paul Johnson (ed), *Healers of the Mind: A Psychiatrist's Search for Faith*, Abingdon, 1972
Walter Lang, *Five Minutes with the Bible and Science*, Baker, 1972
Craig Seaton (ed), *Higher Education a Christian Perspective*, Vol. I No. 2, Summer 1971
Robert Smith (ed), *Christ and the Modern Mind*, IVP, 1972
John Whitcomb, *The Early Earth*, Baker, 1972.

LISTEN TO ME by Gladys Hunt, Intervarsity Press, Downers Grove, Illinois.

Listen to me! is a vocal cry from the disillusioned youth in the late sixties. Although much of the outward roar has quieted down this book still gives good insight into the sometimes unspoken questions which continue to plague the students in the early seventies.

It is only natural that we dislike to hear of our own hypocrisy—more so, possibly, when the claims ring true! Furthermore, such criticism is made more distasteful when it comes from the young. Nevertheless, if we are to be honest, effective evangelicals in this century, we need to listen to the cry of the youth for consistent Christian living.

This book is a refreshing change from the often-heard emotional diatribe. Eight young adults express their disenchantment with evangelicalism as it is practiced in many of our own churches. Their comments are certainly thought-provoking and should not be passed over lightly.

In particular,

Listen to: Theodore, a black raised in a Protestant background, pointing out the hopelessness he faces and seeing the future only in "genuine love" for mankind. He describes the "love" that Paul describes, yet *black* Theodore cannot find this in the evangelical church.

Listen to: Laura, raised in typical middle class Protestantism, wanting to do something to heal the many injustices in society. She has rejected the church and Scripture because of the hypocritical living she has seen. Although now claiming to be agnostic, she feels that Christianity might have the answer. She wishes to see someone who lives a consistent Christian witness.

Listen to: Six other young people as they discuss the impact that Christianity and the evangelical community has made on their lives.

Reviewed by Richard A. Jacobson, Department of Mathematics, Houghton College, Houghton, N.Y.

CONFLICT AND CONSCIENCE by Mark O. Hatfield, Word Books, Waco, Texas, 1971. 172 pp. $4.95

Hopefully even those Christians who might disagree with Senator Hatfield's political position will be thankful for this presentation of a committed evangelical perspective on a Christian's opportunities and responsibilities in government service. The book consists of thirteen reprinted talks or short pieces previously written by the Senator. This orgin of the writing causes the book's major weakness: a tendency to generalizations without much attention to particulars as the reader might have desired.

The opening essay is Senator Hatfield's commencement address at Fuller Seminary in 1970. He speaks out against inappropriate perspectives of evangelicals in three examples: (1) the alignment of conservative theology with conservative social and political interests, (2) an excessive faith in the office of the presidency, and (3) the lack of a sensitivity to and a repentance for collective guilt as well as individual guilt. Likewise he identifies three issues which particularly call for the reconciling grace of the Christian

Gospel: (1) war in Indochina, and war in general as a matter of public policy, (2) division among the races and the question of the church's failure to resolve this to date, and (3) the inequitable distribution of wealth, both in the United States and throughout the world.

Senator Hatfield says that as he entered Fuller auditorium he was filled with some trepidation until he saw students in the balcony unfurling a banner, "We're with you, Mark." As for me, I agree with Rev. Richard C. Halverson, who wrote the Preface, when he says, "Senator Mark Hatfield is one of the finest examples of this supreme strategy of Christ."

THE CHURCH BEFORE THE WATCHING WORLD, by Francis A. Schaeffer, Inter-Varsity Press, Downers Grove, Illinois. Paperback. 105 pp.

In this tiny book (only 81 pages of text with a 24 page Appendix) Schaeffer tackles the problem of the principle of the practice of the purity of the visible church in regard to doctrine and life. His solution lies in the simultaneous practice of holiness with discipline and Christian love. In what has now become classical Schaeffer tradition, he traces the route of theological liberalism through rationalism to despair and mysticism, and the cycle of church history from living orthodoxy to dead orthodoxy to heterodoxy. He draws a detailed parallel, based on the Bible, of the correlations between sexual adultery and spiritual apostasy. He emphasizes the need for *simultaneous* discipline and love, and attributes the loss of the battle in the Presbyterian Church in the '20's and '30's to a lack of love. If the battle for purity is lost, Schaeffer indicates that separation may be the only recourse, but separation with tears not with trumpets. In the case of separation he pinpoints the dangers: (a) for those who come out, the tendency to become hardened and loveless, and (b) for those who stay in, the tendency to become less discriminating and more careless.

Recently Marvin Mayers (*Journal* ASA 23, 89 (1971)) cited Schaeffer as a classic example of a dichotomist. There is certainly much in this little book to accentuate that identification. In discussing theological liberalism, Schaeffer at times comes close to identifying dichotomistic theology (either-or) with orthodoxy, and condemning wholistic (both-and) theology as apostasy. With this apparently complete neglect of the paradoxical elements in Scripture and orthodox theology, Schaeffer seems to be straining too hard to counteract an admitted trend toward vagueness in modern theological confessions. His system leads him repeatedly to assert that only the profession of a literal historical Fall in a literal historical Garden of Eden can be tolerated.

> That there was a Fall . . . is a historic, space-time, *brute fact*, propositional statement. . . . As a result of this historic, space-time Fall, the world is no longer the way it was when God made it, and the change came as a result of the historic Fall. . . . There was a time before the Fall when the world was not abnormal but normal. . . . There is no compromise at this point: Either these things are space-time *brute facts* or they aren't.

Like Van Til, upon whose position Schaeffer's is primarily based, Schaeffer feels that nothing of merit has occurred in theological understanding in the last 50 years.

> Unless we see the new liberalism as a whole and reject it as a whole, we will, to the extent that we are tolerant of it, be confused in our thinking, involved in the general intellectual irrationalism of our day and compromising in our actions.

Schaeffer's tendency to dichotomism is relaxed somewhat by the Appendix which deals with guidelines to "Some Absolute Limits." On some eight basic issues of theology, he argues that there is not some sharp boundary between orthodoxy and heterodoxy (i.e., a sharp dichotomy), but rather a "circle of freedom" on a plateau between two cliffs of heterodoxy, which falls away from orthodoxy in two extreme directions. For example, although he repeats that one cliff on the Fall is to fail to profess it as a historic, space-time brute fact (Van Til's term), he hastens to indicate that it must not be considered as only a *bare* fact, an abstract proposition, but that it must have meaning in our present life; to regard the Fall only as bare proposition to be given intellectual assent is to fall off the other cliff to heterodoxy.

CHRISTIANITY AND COMPARATIVE RELIGION by J.N.D. Anderson, Tyndale, London. 1970. Paperback. 126 pp.

MODERN ART AND THE DEATH OF A CULTURE by H.R. Rookmaaker, Inter-Varsity Press. 1970. Paperback. 256 pp.

HISTORY AND CHRISTIANITY by John Warwick Montgomery, Inter-Varsity Press. 1964-65. Paperback. 110 pp.

All three books are available from Inter-Varsity Press, Downers Grove, Illinois 60515.

These are three recent additions to the Inter-Varsity paperback apologetic library. As usual they represent valuable contributions.

The pen of J.N.D. Anderson, Professor of Oriental Laws and Director of the Institute of Advanced Legal Studies in the University of London, is happily about as prolific as that of Francis Schaeffer. In *Christianity and Comparative Religion,* Dr. Anderson treats the claims of Christianity for uniqueness: a unique proclamation, a unique salvation, a unique disclosure, and a unique Savior. He emphasizes again the significance of the historical basis for Christianity, insisting that the truths which Jesus exemplified and taught cannot be separated from historical facts. He recognizes the offense which naturally comes to adherents of other religions because of the claims for the uniqueness of the Christian position, but argues that these claims cannot be dispensed with without removing the heart of the Gospel message.

In Modern Art and the Death of a Culture, H.R. Rookmaaker, Professor of the History of Art at the Free University of Amsterdam, continues the interpretation of modern art as manifesting the despair of Godless man after the pattern of Francis Schaeffer, with whom he is associated in the work of L'Abri Fellowship. Over 50 black-and-white prints of paintings illustrate the points he makes as he discusses art forms from 1300 to the present. Christian critics of art are often criticized in turn for failing to define just what truly "Christian art" would be like. In a final chapter on "Faith and Art," Dr. Rookmaaker attempts to meet this challenge and to discuss the ingredients which in his opinion

constitute a Christian approach to art. (I was struck by how much similarity there is between this question and the often-asked related question about what constitutes "Christian science.") In his reply Dr. Rookmaaker takes Philippians 4:8 and indicates his understanding of the meaning of each term when applied to art.

> So truth, honor, righteousness, loveliness, excellence and praise are as much norms for art as they are for life. And in all of them we feel that to bypass them is to do wrong to the beholder, to fall short of being truly loving.

The little book on *History and Christianity* by John Warwick Montgomery reprints in one place a series of four articles published by *IHS* magazine in December 1964 to March 1965, and adds as an appendix a panel discussion originally published in *Christianity Today* in March 26, 1965.

THE GOD WHO CARES: *A Christian Interpretation of Time, Life and Man.* A Narrative by Harold F. Roellig, Branch Press, Bayside, New York (1971) 176 pp. $4.50.

A graduate of Concordia Seminary in St. Louis, a teacher of invertebrate paleontology and of sociology, Lutheran campus chaplain for Long Island colleges, Ph.D. in geology from Columbia University and Assistant Professor in the Department of Earth Sciences at Adelphi University in Garden City, New York, Dr. Roellig has invested 17 years of experience and thought into this book. The result is an interesting, if sometimes uneven, account of man and the universe from 12 billion B.C. to the present.

There are really four principal subjects in this book. (The author recognizes three: "the way of God with creation, the way of God with man, and finally *The Way* of God to be lived by man.") In Chapters 2 through 4, the author takes us from 12 billion B.C. to 1700 B.C. with a fairly traditional summary of an evolutionary development of the world and of man. He sees the "very nature of the evolutionary universe" as expressing the will of the Creator, and finds no need or indication of an intervening divine force in this evolutionary process. He sees any distinction between man and animal as purely arbitrary, and considers the concept of immortal soul to be Greek and non-Biblical. He sees religious consciousness starting at least 50 thousand years ago and developing slowly until "man slowly came to see that he was responsible to God for his actions, and he came to feel a sense of guilt and anxiety before his god."

In Chapters 5 and 6, Dr. Roellig takes us from Abraham through the resurrection of Jesus in a survey of Biblical history. Any link with the previous chapters is almost totally absent. With the aid of more than 50 Biblical passages, most quoted at considerable length, the author sketches the principal features of the Old and New Covenants and their place in the context of history.

Dr. Roellig continues his survey of history, taking us in Chapters 7 and 8 from 33 A.D. to the present, with an overlook at church history. He likes to refer to Christianity as *The Way*, "as early Christians were called because of the distinctive way of life they led." One of his main emphases is the manner in which Christian churches have left Jesus' ethic of love and have fallen back in one form or another into a kind of legalism and externalism. It is evident that Dr. Roellig's experience with churches has been a disillusioning one, not excluding his own church. "The mainly negative injunctions of the Ten Commandments with a little admixture of the Golden Rule has become the ethic of that largest of Protestant communions, the Lutheran Church." Or again, ". . . every church has distorted the way of life taught by Jesus by adding some aspects of Old Testament legalism." At points Dr. Roellig's emphasis becomes a little extreme, and he does not give sufficient notice to the fact that although love cannot be replaced by law, love cannot be effective unless guided by law. Antinomianism might be too strong a term to apply to his position, but at times it seems to lean heavily in that direction. He is optimistic about the future, however, and sees encouraging signs for a new day in the ecumenical movement, increasing Biblical study, delivery of Biblical interpretation from fundamentalist obscurantists, a well-educated laity, and the ongoing secularization of society.

In a final chapter of only some 17 pages, Dr. Roellig produces a magnificent assessment of *The Way* in today's world. He relates the powerful ethic of Christian love in Christ to war, malnutrition, discrimination, environmental problems, extinction of species, exploitation of resources, Christian vocation, marriage, meaningful living, mechanistic or deterministic views of life, and concludes with an evangelical call, "Come, accept the forgiveness and reconciliation that your God offers you. Enter into the Kingdom of God. Be baptized into his glorious realm."

Reviewed by Richard H. Bube, Department of Materials Science and Engineering, Stanford University, Stanford, California 94305.

VIOLENCE: REFLECTIONS FROM A CHRISTIAN PERSPECTIVE (New York: The Seabury Press), 1969,

THE MEANING OF THE CITY (Grand Rapids, Mich.: William B. Eerdmans Publishing Company), 1970,

both by Jacques Ellul.

Jacques Ellul has been described as the Marcuse of the '70's. European leftists hail him as their darling. In fact, he is a member of the Reformed Church of France, a professor of law and government and a profound lay theologian who speaks with a ringing Christian declaration on contemporary social issues.

He is misunderstood largely because of the ease with which one can read him as a revolutionary. He is much more than this. As a social critic, he denounces, in devastating fashion, the technical, organizational, and political domination of society. As a theologian, he probes for the place to be assumed by the Christian in society and finds that he is "to be a sign", one who stands fast in the world and assumes his responsibility in spite of the overwhelming obstacles. It is in these two capacities of social critic and theologian that he has importance for the Christian.

One should probably read all of the seven or so of Ellul's books which have been translated into English to gain an appreciation for the scope of his work. These range from his seminal *The Technological Society* to the delightful and provocative *A Critique of the New Commonplaces*. The two books reviewed here fall

somewhere in the middle in the sense that both employ his general theory in the study of social issues. For the Christian, they are profound models of how to use Biblical exegesis in the analysis of social questions.

One could read in *Violence* nothing more than a rejection of all forms of violence as a means of solving social problems. It is this, to be sure. Ellul denounces violence as a sign of weakness, a manifestation of frustration over the inability to solve fundamental social questions. For the Christian to justify some form of violence is merely to accept that stamp of weakness. Further, its use suggests the extent to which the pervading ideology of society has been accepted.

Here we get closer to the root of the problem, for Ellul asserts that violence is inherent in society. It is the result of means dominating ends and "Christian violence" is nothing more than the justification of any means to attain religious ends. It is another form of "technique" which is the dominant force in contemporary society.

It is this problem of "technique" which is Ellul's major theme. Man always loses sight of his ultimate values and becomes obsessed with techniques whereby he breaks his relations with others and the total world. He can do no other, for his violence is a manifestation of his separation from God and his attempt to usurp God's power. Violence is the natural condition in society because it is the natural condition of man.

Violence entered with the rejection of God's plan by man. It is, therefore, necessary and unavoidable for, apart from Christ, violence is the form that human relations always take. Because he does not wish to appear violent, man always masks his violence with illusions. The Christian is to reject all such illusions and their claims. More than that, he is to use "the violence of love". With the application of spiritual principles, he upsets society and returns some of its order far more effectively than with the use of violence.

For the non-Christian, Ellul presents a picture of pessimism, even futility and despair. In Christian eyes, however, he shines through as one who paints reality with the Christian standing, always in the foreground, bearing his responsibility—even his cross—in a dying world.

Nowhere is this picture more graphically portrayed than in *The Meaning of the City*. For Ellul, there is no meaning if it is not understood in the light of Scripture. He finds the city to be an expression of man's desire for might which is in open revolt againt God. The city dweller has always wanted to be separated from God so that he could declare himself master of his world. Thus, the city is the product of man's corrupted will and becomes a place of struggle and conflict.

How did this condition come to be? Ellul takes us on a tour of the major Biblical cities and with penetrating analysis leads us to this conclusion. As the first city builder, it was Cain, representing man's separated and insecure condition, who sought refuge from God's curse in the material security of the city. At Babel, we find man confused by his own efforts to seek truth and expelled by God from the city. Even when cities are built for good purposes, they entrap man and bring about his corruption.

This claim underscores a major contention of Ellul's; it is the city which is cursed by God and not its inhabitants. The case of Nineveh illustrates this point, for the corporate sin of the city was so great that the individual could not avoid its sinfulness. It is the responsibility of the Christian, then, to live in the city and pray for it but not to contribute to its building. He is to work in the city but not leave it until it is destroyed.

What is the future of the city? It can only be understood in terms of the New Jerusalem which is to replace the city of man's creation. For this reason, urbanists are under false illusions in their optimism concerning the future of the city. Instead of understanding the city as *a structure in the world* they merely perceive it as *an event in history*. It is only revelation which can enlighten for the Christian what the reason and experience of any other can discover.

Ellul is not just another social critic. As with others, he argues for a social theory which is cognizant of the created order of the world. As these two books suggest, however, he may well be the first to have developed the kind of theory of social problems which transcends the contemporary scene. Such analysis is not only descriptive of the past but leads to a prophecy of the future. There is little more that a social scientist can do.

Reviewed by Russell Heddendorf, Geneva College, Beaver Falls, Pa.

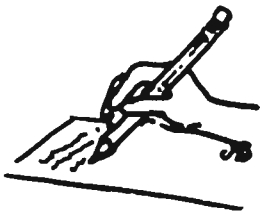
Consider the liberal theology of our day. It denies the personal God who is there. *It denies the divine historic Christ. It denies the Bible as God's verbalized Word. It denies God's way of salvation. The liberals elevate their own humanistic theories to a position above the Word of God, the revealed communication of God to men. They make gods which are no gods but are merely projections of their own minds.*

Francis A. Schaeffer
The Church Before the Watching World, Inter-Varsity Press (1971), p. 53.

Evangelicals have lost sight of the fact that the great issues being debated today are no longer those pertaining to organic evolution. Now they are those pertaining to social revolution.

Mark O. Hatfield
Conflict and Conscience, Word Books, Waco, Texas, 1971, p. 25

Communications



EVANGELISM IN INDIA

JOHN DARE

10 Maiganda Deva Mudaliar Road
Fraser Town, Bangalore 5, South India

I am sure that the readers of the *Journal ASA* know much about India. We have a great mountain range called the Himalayan mountains at the top. I come from the land's end of India called Cape Comarin. Let me remind you of the missionary song,

> From Greenland's icy mountains
> To India's *coral strand*.

You can find only *sand* here, and some Palmyrah (Palm) trees.

Exactly 1900 years ago, Apostle Thomas arrived in a boat here and started to preach about Jesus Christ. The poor people living along the seashore followed him. Day by day people started following him. Apostle Thomas went to a small mountain here for prayer. When he was praying, enemies surrounded him and staked him to death. He died there. Today this mountain is called St. Thomas Mount. Christianity came to a halt after his death.

There was an "Evangelical Awakening" in Europe and America during the period 1700 to 1760. Missionaries from these countries arrived here and converted our forefathers to Christianity. We were staunch Hindus. We worshipped a goddess by the name of *Kali Amman*. We left everything and embraced Christianity. Our forefathers started naming their children with the names of those missionaries who had converted them. Hence you can find the names of George Whitfield, Wesley and Jonathan Edwards here. I understand the above missionaries arrived from your country.

John Thomas, a great British missionary, converted my great-grandfather. This missionary built a great church here. My great-grandfather accepted Jesus Christ as his Savior and dedicated himself to work for Christ. He was blessed with a son, who was sent as a catechist to preach the Gospel. This catechist had 4 sons and he sent all his four sons to do God's work among the non-Christians. Christianity was growing and all the families sent their sons for God's work. So, within these 300 years, we find Christians in almost all towns and villages in South India. Praise Him.

Most of the people are worshippers of Evil Spirits. I know something about this. Some people want the guidance of the Evil Spirit to achieve their goal in life. As soon as a first-born child is dead, these people slowly follow the funeral procession and locate where this child is buried. In the night, they go to the graveyard, dig up the body and bring out the skull of this child. They keep the skull with them wherever they go. In the night the Devil speaks to them. They act according to the instructions of the Devil. The man is called "Devil-possessed." People go to him and ask him to guide them in all matters. They believe in the Devil.

We preach to these people that our Lord and Savior is *holy*. We need Him as the Lord of our life.

> He is the Spirit of God. 1 Cor. 3:16
> He is the Spirit of Wisdom and understanding, counsel and might. Isa. 11:2

The author: native evangelist John Dare.

A portable pulpit carried by the evangelist wherever he goes.

He is the Spirit of the Lord. Isa. 11:2
He is the Spirit of Jesus Christ. Phil. 1:19
He is the Spirit of Burning. Isa. 4:3
He is the Spirit of Life. Rom. 8:2
He is the Spirit of Grace. Heb. 10:29
He is the Spirit of Glory. I Pet. 4:14
He is the Eternal Spirit. Heb. 9:14

Every man who has this hope in him purifies himself, even as He is pure.

Some people worship snakes. I have been to a Hindu house where I found twin girls. The two girls cannot be separated. These girls were lying on a bed. They are 10 years old. I went near to their bed to have a talk with them. Suddenly the father made a loud noise saying, "Don't go near them." I stopped at once. The father asked me to look down. There I found a big snake. The snake could eat a baby. The father said that this snake is their god who protects these two twin girls. When these girls were born the snake also came from somewhere and lay near the babies. The snake will not harm their parents, but if a stranger comes near, it will attack. We see such scenes as this during our evangelical tours.

Now let me give a brief account of the mode of preaching. The picture shows a portable pulpit which we carry wherever we go. We place this pulpit at the junction where four roads meet. We see a big crowd there. We start with a crying song. The first stanza of the song is,

Your life in this world is not certain.
You are going to die anyhow.
Can you tell me who can live in this world without dying?

A whole crowd rushes to hear what this crying is about. We explain to them. You can read the words, "Jesus Saves Sinners," in the photograph. You can also see the verse Isaiah 45:22 printed in the Indian language. If they are interested, we distribute Gospels and Bibles.

In the other picture, a bull is pulling a cart. People in advanced countries travel in jet planes and helicopters. But we travel in this bullock-cart to give out the Gospel message. We sit inside the cart because the sun's heat is terrible, and we get sunstroke if we are exposed to the sun. You can see small bells tied around the neck of this bull. Snakes are plentiful in this region; when the bull nods its head, the bell rings and snakes are frightened away. There are no proper roads.

A leader of the Communists here wrote several books and booklets against Christ. We went to see him. He patiently heard our message, "Jesus Saves," and sent us away. One day he took his baby girl for a walk in his garden. There he showed the well to his baby. When the baby was looking into the well, his hands slipped and the baby fell into the well. He did not know how to swim. No one was there at the time. He did not know what to do. He cried and cried. He saw the baby going into the water and coming up. At that time he thought of our message, "Jesus Saves." He humbly, with crying voice, appealed to Jesus Christ to save his child. He remembered his sins. After praying, he looked inside the well where he found his child was alive, *carried just over the level of the water by two blood-stained hands.* He was happy. At that time he saw a stranger passing along the road. He called him. The stranger stepped inside the well and brought the child safely out, and handed the baby to her father. The father ran home with the baby, left her there, and came running to us and surrendered himself to Jesus. He is rewriting his books; he is witnessing for Him.

I could write of many more such instances. However, I will close with these words,

> Grace be unto you and peace, from Him which is, and which was, and which is to come; and from the *Seven* Spirits, which are before His throne." Rev. 1:4

As the prophet Isaiah foretold, "The Spirit of the Lord shall rest upon Him, the Spirit of Wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and fear of the Lord."

Travel by bullock-cart to preach the Gospel message.

Why One Woman Has Joined the ASA

I joined the American Scientific Affiliation for two reasons:

No. 1. In spite of II Corinthians 6:14, I married an agnostic. I pray for his salvation and trust the Holy Spirit to use me to help him know Christ. He is interested in science, especially physics. Therefore, I hope he will read the publications of the ASA. They will show him that science and faith are compatible.

The first issue of the *Journal ASA* was written in language too complicated for me, but he picked it up and said "My. This is good. I'd like to read this."

No. 2. We have three small boys and one small girl. We want to help them find the best direction. I can remember the religious training of my childhood, and much of it crumbles under scientific analysis. I did some rethinking during my college years. One Christian professor strengthened my faith. Therefore, I want to provide Christian teaching with which they can identify that is intellectually respectable.

I have known about the ASA since I was a member of Inter-Varsity Christian Fellowship on campus at Eastern Illinois University. I believe that the Holy Spirit led me to join the ASA—not for myself—for my family.

Name withheld on request.

No Other Options

. . . . a few words in the way of a rejoiner as to the true status of the "Other Options" ("Brain, Mind and Computers" by S.L. Jaki in *Journal ASA* 24, 12 (1972)). In these comments my position is identified with strict dualism, according to which, to use the expression in the comments, "the soul is the true person." The core of the person, as I emphasized in my article, is its personal identity, or the "I", in short. If its role is explained with the "second option," or the analogy of the piano player, we have on hand, as anyone can easily see, the Cartesian or mechanistic phrasing and distortion of strict dualism, and thus we are in substance back at the "first option."

If the "I" as an entity is the product of bodily development, that is, the outcome of successive differentiations of biochemical structure (the "third option"), then the "I" must become a non-entity with the dissolution of that differentiation following one's death. This is, however, equivalent to the "fourth option," or materialistic exclusionism, couched in sophisticated terms.

Backers of that "third option," according to which the "I" is retained after death "in the mind of God," should face the question whether a non-entity can be retained even "in the mind of God" as anything but a sheer possibility. They should recall that Christ, in referring to the God of Abraham, Isaac, and Jacob, referred to the God of the *living* and not to the God of sheer possibilities, a point to be pondered carefully by all committed to the biblical perspectives of human existence.

At any rate, on reading the note "Other Options?", I could not help remembering some words of Professor Feigl, a leader of logical positivism and the most authoritative spokesman of its interpretation (or rather firm rejection) of mind-body dualism, that is, of the metphysical existence of soul in any and all sense. Once he told me that he was unable to understand how some Christian thinkers, trying to vindicate their faith in immortality on grounds other than strict dualism, could still imagine that their position differed from his.

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I greatly appreciate the article by Prof. Jaki in the *Journal ASA* 24, 12 (1972). I strongly protest against the comments in "Other Options."

The Bible clearly implies and explicitly teaches from beginning to end, including the words recorded of Christ, that the human soul is a substantive entity, a *res cogitans*, not a mere *cogitatio*, a being who thinks and acts through the body as an instrument. Your suggestion that the soul is only a "property" of "emergent systems" which, between death and resurrection, exists only "in the mind of God," radically contradicts the explicit teaching of Our Lord.

I recognize that you try to leave open another "option" in the piano-player analogy. But I must say that if there is any rationality in that analogy, it is *entirely* within the horizon of Jaki's metaphysical dualism.

Maybe you meant to refer to a piano-music analogy; but a piano has no music without a substantive player, personal or mechanical.

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Eminence

There's more to man than just mere form
To plod and pant and sweat and strain
And seek out shelter from the storm
And work to eat to work again.

There's more to man than just machine
To manufacture goods en masse,
To play the play, to act the scene,
Fulfilling failures of the past.

There's more to man than comes from clay
And moves in cycle to the sod
And seeks the night that ends his day
And wrecks his rightful place with God.

There's more to man than climbs the moon
And counts such coup his greatest worth
And plats his orbs—a space pontoon
To better wage his war on earth.

There's more to man, God made him more—
To be creation's diadem,
And when he fell e'en long before
God planned eternity with him!

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Articles of Interest

The following articles are brought to the attention of ASA members.

"Science, Technology and Society: Implications for Educational Policy", *Journal of General Education,* Vol. 22, p. 215ff.

"Aims of Scientific Activity", *Monist,* 1968, pp. 374-389.

"Technology and the Environment", *Technology and Culture,* October, 1971.

"Religious Valuations of Scientific Truths", *Amer. Philosophical Quarterly,* 1969, p. 144 ff.

"Lamarck, Evolution and the Politics of Science," *Journal of History of Biology,* 1970, p. 275 ff.

"The Social Roots of Einstein's Theory of Relativity," *Annals of Science,* September 1971, p. 277ff and December 1971, p. 313ff.

"The Rationality of Science versus the Rationality of Magic", *Philosophy of the Social Sciences,* September, 1971.

"Science versus the Scientific Revolution", (on the metaphysical commitments of Science), *ibid.,* May, 1971.

"Cultural Relativism", *ibid.,* January 1971.

"Theoretical Reduction: the Limits and Alternatives to Reductive Methods in Scientific Explanation", *ibid.,* January, 1971.

"Science and Poetry", *Diogenes* Fall 1969.

"From World to God? (on arguments to the existence of God), *Aristotelian Society Supplement,* 1967.

"Soviet Discussion on General Relativity Theory", *Studies in Soviet Thought,* 1965.

"Science and Apologetics in the Early Boyle Lectures", *Church History,* 1970, pp. 172-186.

"The Humanistic Significance of Science", *Phil. of Science,* September, 1971.

"Systems Theory and Evolutionary Models of the Development of Science", *ibid.,* June, 1971.

"Free Will in a Mechanistic Universe?" (on Prof. Mackay's ideas, known to many of our members and mentioned in *The Scientific Enterprise and Christian Faith* edited by Malcolm Jeeves), *British Journal for the Phil. of Science,* November 1970; see also Prof. Mackay's note in the February, 1971 issue of this journal.

"Responsibility for the Ecological Crisis", *Christian Scholar's Review,* Fall 1970.

The journal *Impact of Science on Society,* has an issue on tensions in the world of science published in April-June, 1971; an issue on potential advances in man published in October-December, 1970; an issue on non-scientists looking at science published in October-December, 1969; and an issue on human engineering our planet published in April-June, 1969.

Finally, a symposium on technology and social criticism, with contributions from L.A. Boland, I.C. Jarvie, A. Porter, J.B. Agassi, J.M. Roberts and J. Bronowski, appeared in *Philosophy of the Social Sciences,* September, 1971.

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In September, 1941, five scientists of deep Christian conviction met together in Chicago. They found that they shared mutual concerns in the relationship of science and Christian faith. The **American Scientific Affiliation** is an outgrowth of that meeting.

ASSOCIATE MEMBERSHIP is open to anyone with an active interest in the purposes of the Affiliation.

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PUBLICATIONS include the *ASA News* (sent to all members four to six times each year); three symposia: *Modern Science and Christian Faith*, F. Alton Everest, Editor, Van Kampen, Wheaton, Illinois (1950) (out of print), *Evolution and Christian Thought Today,* Russell L. Mixter, Editor, Eerdmans, Grand Rapids, Michigan (1960), and *Our Society in Turmoil,* G. Collins, Editor, Creation House, Carol Stream, Illinois (1970). Individual authors are also encouraged to publish independently.

LOCAL SECTIONS of the American Scientific Affiliation have been organized to hold meetings and provide an interchange of ideas at the regional level. Information may be obtained from the persons listed below or from the national office.

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