

RECOMMENDED BIBLIOGRAPHY ON INSPIRATION

- Berkhof, Louis, *Introductory Volume to Systematic Theology*. Rev. ed.; Grand Rapids: Eerdmans Publishing Co., c. 1932, pp.144-169. The best single study: inclusive, but concise, scholarly, thoroughly trustworthy, and up-to-date.
- Boettner, Loraine, *The Inspiration of the Scriptures*. 2nd ed.; Grand Rapids: Eerdmans Publishing Co., 1940. A splendid survey of the problem. Good to put the hands of students and serious inquirers.
- Gausson, L., *Theopneustia, the Plenary Inspiration of the Holy Scriptures*. Chicago: The Bible Institute Colportage Association, n.d. The old classic, translated from the French. Wordy and polemical, but a mine of texts and logic.
- Engelder, Theodore, *Scripture Cannot be Broken*. St. Louis: Concordia, 1944. The objections to a high view of Scripture thoroughly analyzed and answered. Well documented.
- Harris, R. Laird, *Inspiration and Canonicity of the Bible*. Grand Rapids: Zondervan Publishing House, 1957. Winner of the Zondervan 1956 prize contest. An excellent up-to-date study; Christ-centered.
- Kantzer, Kenneth S., "The Authority of the Bible," in Merrill C. Tenney, ed., *The Word for This Century*. New York: Oxford, 1962, pp. 21-51. Orients orthodox inspiration in respect to current discussion on revelation.
- Packer, J. I., "*Fundamentalism and the Word of God*." London: Inter-Varsity Fellowship, 1958. A recent British study, generally acceptable in defending the authority of Scripture.
- Patton, Francis, *The Inspiration of the Scriptures*. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, c. 1869. A semi-popular presentation. Exegetical and philosophical.
- Payne, J. Baton, "Apeitheo: Current Resistance to Biblical Inerrancy," *Bulletin of the Evangelical Theological Society*, 10(1967). 3-14. on the practical relationship of Christology to the doctrine of inspiration.
- Warfield, B. B., *The Inspiration and Authority of the Bible*. Philadelphia: The Presbyterian and Reformed Publishing Co., 1948. A thorough presentation of verbal inspiration, particularly in the light of history and modern attack.
- Young, Edward J., *Thy Word Is Truth*. Grand Rapids: Eerdmans Publishing Co., 1957. Recent evangelical study. Significant for its appreciation of the problems of neo-orthodoxy and modern Biblical criticism.

SCIENCE AND EVANGELICAL FAITH-A Guide to Recent Books(in English and Korean)

Theodore Hard

Since World War II there has come an encouraging change in the English-speaking evangelical world. A growing interest and scholarship in our subject area was manifest-the conflict between Bible believers and most scientists concerning the nature of scientific knowledge, the origin of the universe, the development of life on earth, especially man, etc.

In the 1930's and 1940's a rather prevalent anti-intellectualism and neglect of the sciences (including the social sciences) is reflected in the evangelical literature written in response to the overwhelming tide of non-Christian scientific pronouncements about such subjects. The evolutionists reigned virtually unchallenged in professorial chairs founded by and financed by evangelical Christians in the past. Too often the evangelicals who did write knew but little science and wrote on a Sunday School level, or little higher. Professional writing by professional scientists who clearly defended a Biblical faith were practically non-existent.

One happy exception is Philip Mauro's *Evolution at the Bar* (Swengel, Pennsylvania: Reiner Publications, 1976, 80pp.) which originally appeared in 1922. It is a marvel of logical destruction of evolutionary assumptions, mostly using evolutionist's admissions or their inconsistent statements. It is a very stimulating and gratifying little book. Of some, though lesser value, I believe, were writings of Harry Rimmer Wm. B. Eerdmans Publishing Co.) and James Macready Price, which were popular for many years and no doubt useful for young people or laymen who were not specialists in science. The writer himself found Rimmer helpful in high school, but not thereafter. Price was even the guiding light for Wheaton College's geology classes for some years until the quite different emphases of Mixter *et als*. It is hard to see what value they would have today alongside what is now available, however. And yet I hear that Price is being reprinted! Another early title is Nathan Wood's *The Secret of the Universe* (Boston, 1932) which has gone to many editions, is still in print in English, and has appeared in Korean translation (Saengmyungeui Malssumsa, 1967, 239pp.) It is really not about science as such. Somewhat mystical and with even poetic overtones, it is highly speculative and concerned with implications for trinitarian belief in view of observable structures of created reality.

Perhaps a typical transition-type to better things is exemplified by Rendle Short's *Modern Discovery and the Bible*. Short was a British physician, and understood both the Bible and science quite well. His book (printed in 1942 by British IVF) pointed to better things to come. R. E. D Clark was and is such a one. He is one of the best of this transitional type of evangelical apologist, a Britisher of remarkable gifts and intelligence as well as knowledge. Many of his titles are still available, and some seem to be still appearing! His *Scientific Rationalism and Christian Faith* (London: IVF, 3rd edition 1951; first published 1945) 110pp., focuses on the writings of Prof. J. B. S. Haldane and Dr. J. S. Huxley. It attacks Marxist dialectical materialism which Haldane avowed, and also the rationalism and agnosticism of evolutionist Huxley. The book is a rare flash of light for its day.

On the American scene we mention Theodore Graebner's *God and the Cosmos* (Eerdmans, 1946, 453pp.) which is "a critical examination of atheism, materialism and evolution" which first appeared in 1932 and was subsequently revised. This Lutheran book was much quoted and a model for its day. Its bibliography is full and shows the books available in the early decades of this century. Another book was John De Vries, *Beyond the Atom* (Wm. B. Eerdmans, 1948, 200pp.) subtitled "An appraisal of our Christian Faith in this age of Atomic Science." Generally popular in style and format, somewhat similar to Harry Rimmer's approach, De Vries had qualifications as professor of Chemistry at Calvin College, Michigan.

PROBLEMS HINDERING THE DEVELOPMENT OF CHRISTIAN LITERATURE IN THIS AREA

At least three serious problems faced the development of good literature by Christians in this area in those days.

1. One was the anti-intellectualism and sense of defeat before the evolutionists as in the famous Stokes trial, in which public praise was mostly for the evolutionists. The major universities and colleges had largely gone secular and had capitulated to the secular and evolutionary views of most scientists. Evangelicals retreated ignominiously to newly founded schools few of which had degree-giving status for many years, few of which offered little beside Biblical and theological subjects, and where general scholarship in the academic world was looked on with indifference or suspicion. Most of the debate, in America at least, was over the interpretation of the early chapters of Genesis, which was to the good, of course, but little research or study in the scientific world was done by most schools run by evangelicals.

2. Another problem which continues to grow is the increasing complexity of philosophies of science. On the one hand there seems to be an increasing radicalness on the part of some, like Morris Cohen, to keep God out of any part of the world view. Cornelius Van Til sees in modern philosophy of science the assumptions of random chance, brute factuality and indeterminacy. On the other hand philosophers like Whitehead and Teilhard de Chardin boggle the mind of the average reader with theistic or quasi-theistic speculation in relation to science and the natural world. And the theory of evolution has taken firm root not only in the physical and life-sciences, but also in social-sciences such as anthropology, sociology, and also in psychology and psycho-analysis. Until recently not only have few books dealt with these problems but it has been all but impossible to find suitable textbooks on ordinary school subjects from primary through college level which present each subject from anything like a positive Christian point of view. And any kind of books on the subjects we deal with here, when written by evangelicals, were often negative reactions instead of positive alternatives to the ideology opposed. (One happy exception, dealt with again later, is William J. Tinkle and his Christian textbooks *Fundamentals of Zoology and Biology*.)

3. A third problem continuing today in spite of warnings by Cornelius Van Til and some others is the overshadowing but seeming unconsciously received influence on traditional evangelical evidential thinking from the methodology of Bishop Butler. This 18th century apologist in his famous *Analogy of Religion* (1736) used an *analogia entis* type of approach reasoning upward from

nature to divine laws with a probability argument. This, he did not seem to realize, can lead only to a humanly constructed god and plan of god unless the God of the Bible is presupposed at the outset. Calvinists had already and still do use the *analogia fidei* approach which begins with God's supernatural revelation in Scripture and then proceeds to see His hand in all the created universe. Butler continued in the pattern of Roman Catholic thought (though he was Anglican) which taught the sufficiency of human thought to develop a natural theology without the necessity of Special Revelation (though he believed in Special Revelation). He felt he could not assert the Biblical position on the authority of God's word and reason from the presupposition of Biblical truth, but that he must take common cause with unbelievers' unreconstructed reason and lead them in their own thinking to rational conclusions in harmony with the Bible. He reduced apologetics to proofs based on probability, not God's authority, and also took an Arminian stand in conceding to the sinner ability to come to faith by resident powers within them. The great tragedy is that though his kind of argument has been demolished by David Hume as a representative of non-Christian thinkers, but also by Christian thinkers like Cornelius Van Til, still his influence continues. Consciously or unconsciously most evangelicals have used part or all of his method, without critical awareness of their folly and futility.

THE SITUATION IN KOREA TODAY

As we shall see in the pages ahead there has been in recent years great progress in evangelical circles in the literature we are examining. This is especially true of the last decade or two. Korean Christian circles, however, have yet to see much of this development. There is practically nothing happening, the interest among theological students in science is very low, and most ministers have no background in these studies except by way of required secondary school course. Even in circles of Christian laymen who work in the sciences there seems little work being done in this area. Except for a very few books of secondary importance being translated, almost nothing has been produced in Korea by evangelicals. Worthy of mention, however, is Han Haksoo's book (기독교와 과학) *Christianity and Science* (Korea Society for Reformed Faith and Action, 1973, 475pp.). Though the author was not a scientist his rather wide and relevant reading and collection of information, though of uneven value, made for a useable book. Some translations of books mentioned below, such as books by Ramm, Ridenour, Johannes Vos, Dooyeweerd, Schaeffer, Henry Morris, etc., are by notables in the evangelical camp but the titles are mostly brief books or booklets. Contemporary with this neglect by Korean evangelicals, however, is a strong spate of books by non-Christians in scientific areas relating to theories of origins, evolution, etc. I mention Bertrand Russell, Whitehead, Einstein, Freud, and nonevangelical titles of intellectual power by Teilhard de Chardin and Karl Heim (*Christian Faith and Natural Science* 기독교신앙과 자연과학). John Macquarrie I notice, classifies both Heim and Teilhard as panpsychists.

The books listed and commented on herewith are introduced with the hope of stimulating the English-reading student to roam and work in this fascinating and helpful treasure ground. Orientation and classification and evaluation is presented to flesh out what would otherwise be a dry bibliographical list. Good hunting to you!

I. THE PHILOSOPHY OF SCIENCE AND ITS CRITIQUE

Reformed writers are most notable here, as might be expected. I list Kuyper, Hepp, Dooyeweerd, Gordon Clark, Poythress, Evan Runner, Cornelius Van Til and British evangelicals like Jeeves and D.M. Mackay.

Giving historical perspective to Calvinistic thought in this area are the following: Nigel Lee, *Calvin on the Sciences* (England: Sovereign Grace Union, 1969, 48pp.) is a brief but masterful and broad-ranging essay. Abraham Kuyper's brilliant chapter "Calvinism and Science" in his *Lectures on Calvinism* (Eerdmans, 1961, 199pp.) is fortunately available in Korean (칼빈주의, 서울: 세종문화사, 1971, 261pp). Kuyper's book represents the Stone Lectures presented in 1898 at Princeton. It is interesting to note that from the same Free University of Amsterdam came Valentine Hepp to deliver the Stone Lectures in 1936 on a similar subject - *Calvinism and the Philosophy of Nature* (Eerdmans, 1930, 223pp.) Hepp defended something like the 24 hour day interpretation of Genesis one, opposing the idea that any species suffered or died before man's fall.

Also giving historical perspective to the philosophy of science is *Christianity in a Mechanistic Universe*, edited by D.M. Mackay (London: IVF, 1964, 125pp.) which is widely quoted and shows that science could advance only on Christian suppositions. Somewhat parallel to Mackay's book is M.A. Jeeves, *The Scientific Enterprise and Christian Faith* (London: Tyndale, 1969, 168pp.). It presents the main themes from a conference of the Research Scientists' Fellowship, a book Mackay contributed to and which tapped opinions from thirty-six scientists from ten countries discussing science and Christian faith. Included are treatments of aspects of scientific philosophy, method, and including treatment of aspects of sociology and psychology. It is a solid and vigorous book, and deals with the need of "a Christian assessment of the practice of science" as well as theory, and of the knowledge it gives us.

In the spirit of A. Kuyper is Rushdoony's *The Mythology of Science* (Craig Press, 1967, 134pp.) and Hendrik Van Riessen, the *Christian Approach to Science* (Hamilton, Ontario: The Association of Reformed Scientific Studies, 1960, 66, 64pp.). Riessen writes on philosophical and historical aspects of the development of science and warns of the power for evil latent in science developing as it is, and warns of the crisis in our thinking as false science induces idolatry and also slavery to the present world in a new way. Van Riessen also has four important chapters in *Christian Perspectives* 1960 (Pella, Iowa, 1960) entitled "The Christian Approach to Science", "The History of Science", "The Power and Crisis of Science", and "Christian Faith and Science" totalling 50 pages. His *Society of the Future*, an impressive book far ahead of its time in many ways, is a full-sized treatment of the crisis and power of science and man's struggle for security at the price of freedom. It is an eloquent voice against scientific control that tends to drag man down to the role of a mechanical drone. Published by Presbyterian and Reformed Publishing Co., about 1952, 320pp. Of the same Reformed background H. Evan Runner, formerly of Calvin College, writes a forty page chapter entitled "Scientific and Pre-Scientific" in *Christian Perspectives* 1961 (Guardian Publishing Co., Hamilton, Ontario, 1961.)

Very important also is Cornelius Van Til's *Christian Evidences* (Presbyterian and Reformed) and relevant parts of his *Defense of the Faith*, same publisher, 436pp. Van Til gives perhaps the deepest and sharpest analysis of the pre-suppositions and methodology of prevailing scientific

thinking and from the clearest Reformed principles from Scripture. In the same Reformed camp is Herman Dooyeweerd's little *Secularization of Science*, originally a journal article in French, now also in Korean translation by the Korea Society for Reformed Faith and Action, 1969, 36pp. with the Korean title of (과학의 세속화). It is far more important than its length might indicate, and is a masterful critique of western philosophy and its approach to all aspects of science and learning-from Greek philosophy through medieval Roman Catholic to Kantian and post-Kantian philosophy of modern times.

Special note is here made of a very unusual book, different in that it seeks to present a positive organized reconstruction of natural revelation in Biblical categories of language. This the author attempts under the the topics of Ontology, Methodology, Axiology, Epistemology, and Study and its Ethics. The book is the provocative work of Vern S. Poythress, who took two theological degrees from Westminster, studied further at Cambridge University after a previous academic background of a doctorate in mathematics from Harvard University and extensive research and work in mathematical linguistics. He takes serious account of Gordon H. Clark, Herman Dooyeweerd, and Cornelius Van Til, siding with the latter when larger issues are at issue. Entitled *Philosophy, Science, and the Sovereignty of God* (P&R, 1976, 244pp.) and with an extensive glossary and bibliography and helpful charts, it breaks new ground for writings in this field. This it does by seeking to present a positive construction of Christian scientific formulation, not merely reaction to existing theory. He uses Biblical categories or coins words which best match the Biblical concept of category presented, and seeks carefully to avoid the dangers of reductionism so often found in non-Christian thinking. A good book!

A remarkable study by Johann H. Diemer, entitled *Nature and Miracle* appeared in 1977, translated from the Dutch (Wedge Publishing Foundation, Toronto, 1970, xii, 37pp.) It is a Reformed scholar's understanding of the meaning and interrelationship of nature and miracle, a statement both profound and original. His position, which can be called "aprioristic philosophical biology" has developed in close relationship with Herman Dooyeweerd and his associates. There is a foreword by Hendrik Hart and a statement in memory of Diemer by Dooyeweerd himself.

Some more brief Reformed contributions in this area of philosophy of science are listed here. H. van der Laan (Ph.D. from Cambridge) presents three lectures in *A Christian Appreciation of Physical Science*, 63pp. as part of the *Christian Perspective Series* for 1966 (The Ass'n for Reformed Scientific Studies, Hamilton, Ontario, Canada) He is a professor of astronomy with a knowledge of philosophy.

Briefer, more sermonic, and easier to read, D. Martyn Lloyd-Jones' *The Approach to Truth: Scientific and Religious* (England: Tyndale Press, 1963, 27pp.) is an address given to the Christian Medical Fellowship by the physician author and famous preacher.

Two titles are concerned with the Christian approach to teaching science. One Dr. R. Hooykaas's *The Christian Approach in Teaching Science* (Tyndale Press, 1960, 20pp.) It is good to see British evangelicals publishing Reformed thinking from the Netherlands here. It is all too rare a phenomenon. Another Calvinistic presentation is by the lesser known Robert J. Ream, Ph. D. who teaches science in a Christian high school. His *A Christian Approach to Science and Science Teaching* (P&R, 1972, 130pp.) is a serious contribution and takes account of David Dye, Hooykaas, Whitcomb and Morris, Wilder Smith, and van der Laan on various points discussed.

Special mention is also made here of the doctoral dissertation of Dr. Bongho Son entitled *Science and Person*, a penetrating study of philosophy as rigorous science in Kant and Husserl (Van Gorcum & Comp.—a dissertation presented to the Free University of Amsterdam in 1972). I found it a difficult book but with many implications for our study here. Dr. Son is a real credit to the progress of the Reformed faith in Korea in many respects.

Some less than evangelical books are worth mentioning because of the help they may supply in some ways for the Christian. Charles E. Raven, *Christianity and Science* (Lutterworth Press, 1955, 103pp.) is another example of a man competent in both science and theology. Raven, a professor at the University of Cambridge, is not necessarily thoroughly evangelical, but generally quite acceptable. Of somewhat similar nature is a title on the ethics of science and technology—C. A. Coulson's *Science, Technology and the Christian* (London: The Epworth Press, 1960). See also Ian C. Barbour, *Christianity and the Scientist* (Association Press, 1960, 123pp.). A famous American scholar is James Conant of Harvard University, who relates philosophy to religion to science in a general way and argues for certain minimum Christian beliefs in a winsome and earnest way. This is *Modern Science and Modern Man* (N. Y.: Doubleday, 1953, 187pp.) His *Understanding Science* (Mentor, 1951) is helpful as an historical approach for the layman. It is a pity, however, that he comes short of clear witness to Biblical faith.

We include here, also, mention of *The New Consciousness in Science and Religion* by Harold Schilling, Pilgrim Press, Philadelphia, 1973, 288pp, \$7.95. This physicist from the Pennsylvania State University speaks of post-modern science today which interprets phenomena in a "matter-energy-life-mind-spirit" continuum and seeks a way of conceiving Biblical theism consistent with this post-modern consciousness. It is definitely not evangelical, but an indication of changes in religious views of some scientists today in relation to Biblical theism.

I. THE HISTORY OF SCIENCE

Here the writers are few, but two Christians are outstanding. One is R. Hooykaas, the distinguished professor of the History of Science at the University of Utrecht and author of 125 publications in his general field. Modern science, he suggests, is in good part a product of the Judaic-Christian influence on Western thought. An essential, unique and Christian book is his *Religion and the Rise of Modern Science* (Eerdmans, 1972, 1972, 162pp.).

Secondly we mention H. Butterfield, the Cambridge University professor particularly noted for his contributions to the philosophy of history. His *Origins of Modern Science, 1300-1800*, is brilliant, Christian and highly readable. (N. Y. Free press. 1957, 255pp.) And, as mentioned above, MacKay's *Christianity in a Mechanistic Universe* also has important historical matter in a wide range on science's development in the west.

II. BOOKS OF A GENERAL NATURE COVERING A WIDE RANGE

I list first some simple useable books of broad range. One is the able apologist Vernon Ground's *The Reason for Our Hope* (Moody Press, 1945, 128pp.). This collection of radio messages

appeared at the outset of the period we are here dealing with. Grounds, a Conservative Baptist, continues significant and scholarly writing in recent years.

A simple book with cartoons and charts is Fritz Ridenour's *Who Says God Created?* (G/L Regal Book, 186pp.). Unfortunately its good bibliography and reading lists are omitted from the Korean translation entitled (하나님이 창조하셨다고, Saengmyungeui Malssum Sa, 1973, 242pp.) Another little book, but a gem, is Muriel Larson's *God's Fantastic Creation* (Moody Press, 1975, 188pp.) which is packed with facts about nature which she uses to defend the Biblical teaching of an intelligent Creator. Less than evangelical at some points, but mentioned here is Stanley D. Beck, *Modern Science and Christian Life*, Minneapolis, Minn: Augsburg Press c. 1970, 157 pp. It is nontechnical and of broad treatment.

Here, perhaps, belong two of Henry Morris's many books. One is *The Bible and Modern Science* (Moody Press, 1956, 127pp.) Another is *Many Infallible Proofs*, "practical and useful evidences of Christianity" (San Diego: Creation-Life Publishers, 1974, 381pp.) Morris ranges widely here and has several chapters on the Bible and also on Jesus Christ along the general lines of evidential inferences popular in the 19th century. Morris is a professor of hydraulic engineering and keen Bible student with a passion to fight evolutionary theory. With Prof. Whitcomb of Grace Theological Seminary and with many others subsequently, Morris has founded the growing school of Bible Catastrophism, or Flood Geology, for a more popular name.

Another (short) book of similar scope is Enno Wolhuis *Science God and You* (Baker, 1965, 120pp.) Wolhuis is professor of Chemistry at Calvin College. Simpler yet is John C. Whitcomb's (see above) *The Early Earth* (P&R, 1972, 144pp.) on a high school level, but with indices and bibliography. We note also *Where Science and Faith Meet* (London: IVF, 1953ff, 40pp.) by J. B. Torrance and four others.

More advanced students will think perhaps of Bernard Ramm. *The Christian View of Science and Scripture* (Eerdmans, 1954, 368pp.) which continues to be considered important and useful. Ramm has written much in the area of apologetics and evidences and is a theologian with graduate work in physics and the philosophy of physics both on the masters and doctoral level. He gives a classified bibliography of wide range with frank evaluations. However, his book is critical of some orthodox positions, he is identified in a general with the Neo-evangelical movement, and posits a "progressive creationism" over against "fiat creationism" (cf. p. 113). We must also mention Ramm's *Protestant Christian Evidences* (Moody Bible Institute, 1953) which has appeared in Korean as (기독교의 증거, Soule: 생명의 말씀, 1977, 229pp.). It is a difficult book, mostly, I think, because of a less-than-reformed approach that clouds his thinking. The book has value, but must be used with care.

David Day, *Faith and the Physical World* (Paternoster Press, 1966, 206pp.) is comparable to Ramm's work above. Dye, Ph. D. in physics, and for years Chief of the Radiation Effects Organization of the Boeing Aircraft Company, is typical of many scientists today of Christian faith, good education in science, and holding a respected job in the field of his specialization. This is to be rejoiced in. Nevertheless, we are not always led to the best answers by such men if they are not sufficiently informed and consistent in the Scriptures. I do not pick out Dye for unusual errors, however.

Beyond Science by Denis Alexander(Lion, 1972, 222pp.) is narrower in scope but up-to-date issues are discussed. Alexander is an English evangelical and Ph.D. and presents Cristian theism as a means of restoring a basis to true science.

A book somewhat in the spirit of Ramm and Dye, but more recent, and representing the thought of twelve Christian scholars in wide range of expertise, is *Horizons of Science*, edited by Carl F.H. Henry (Harper & Row, 1978, 281pp. \$6.95, paperback). Some of the articles are definitely in the Neo-evangelical framework, it seems to me, and favor theistic-evolution or variations of that theory. This is not so of some, however, such as Gordon H. Clark, for example, who writes on "The Limits and Uses of Science". Particularly helpful are the treatments of contemporary problems in the relationship between science and issues in ethics, ecology, manipulation of genes, biological engineering and the implications for man's freedom responsibility and even survival! The book is a very important new contribution, often very difficult for the layman, usually stimulating and not to be ignored. Crucial and frightening and confusing issues are handled with skill and Christian faith by R.L.F. Boyd, Richard H. Bube, Donald M. MacKay, Malcolm A. Jeeves, Carl Henry, Gordon Clark and others.

Of varying value, but vary interesting, is gathering of affirmations of faith from 38 American scientists entitled *The Evidence of God in an Expanding Universe* edited by John Clover Monsma published in connection with International Geophysical Year. It is published in Korean as(자연과학을 통해 본 하나님, Seoul, 1977, 251pp.). Contributors whose names appear as authors of other books in this survey include Russell Lowell Mixter and Walter Edward Lammerts.

We recommend as more reliable, compelling in logic, with broad scientific acumen, common sense and faithfulness to the Bible another book soon to appear in Korean translation by the Korea Society for Reformed Faith and Action. It is Russell Maatman's *The Bible, Natural Science and Evolution*(Grand Rapids: Reformed Fellowship, Inc., 1970, 165pp.) which contains far more than the number of pages might indicate. It represents a solid advance for the Reformed faith in writing in this area, and though thorough and broad it is not highly technical. In very many respects a similar book and which addresses itself in particular to what it considers the errors on large scale of the Morris Flood Geology school is Davis A. Young's *Creation and the Flood, "An Alternative to Flood Geology and Theistic Evolution"*(Grand Rapids: Baker Book House, 1977, 217pp. Young is the son of the famous Edward J. Young, Old Testament scholar of international renown, and follows closely his father's theological position as well as being a professor of geology at a state university. Young takes a rather traditional long day view of the day of creation but defends himself with remarkable ability, without hedging, with a clarity and simplicity that is gratifying. Nevertheless, Whitcomb has already issued a scathing review of the book. The debate goes on!

As we close this section we mention two titles by Josh McDowell which are full of quotations from literature in evidences, in particular, which relate to the whole spectrum of our subjects treated here. The books represent a useful kind of anthology of passages from evangelical defenses of Biblical teaching as to origins of man and the universe. Though the quotations will be of much interest and value they are marshalled in such a way that it appears the author in no way seems to understand the *analogia fidei* method of reasoning as Van Til, for example, has so

well taught it, and he is therefore basically following the method of the Butler school of apologetics. Bishop Butler still has his say! This is most unfortunate. The titles are: *Evidence That Demands a Verdict* and *More Evidence That Demands a Verdict*. Both are copyrighted by Campus Crusade for Christ, Inc., the first in 1972, the second in 1975, with 387 and 365pp. respectively. The first reports printing of 334,000 copies or so by mid 1977! Both are well bound in large paperback format and well laid out for easy reading.

IV. ORIGINS OF THE UNIVERSE AND OF PLANET EARTH

Two small monographs of merit in this area as follows. One is Philip Edgcumbe Hughes who compiles journal articles of his from a decade earlier into *Christianity and the Problems of Origins*(P&R, 1974, 39pp). Another is John C. Whitcomb's *The Origin of the Solar System* in which he rebukes such evangelicals as Mixter, Kulp and Turekian in their differences with the school of catastrophism of Whitcomb and Morris(P&R, 1964, 34pp.)

A simpler but longer book is Donald England's *A Christian View of Origins*(Baker, 1972, 138pp.) which is well laid out with many visual helps and diagrams and also a helpful word list. It is up to-date, simple, interesting, and perhaps most suitable for Korean students with the background that most seminary students have. It deals with the Apollo 11 moon rocks, with various dating techniques of the earth, and discusses interpretations of the book of Genesis.

Some technical monographs are appearing lately that we have not had opportunity to examine. Three ICR Technical Monographs published by Creation-Life Publishers, presumably all taking Morris's general position are:

Slusher, Harold S., *Critique of Radiometric Dating*(\$3.50)-date and pages unknown.

Woods, Andrew J., *The Center of the Earth*(\$2.50)-date and pages unknown.

Barnes, Thos. G., *Origin and Destiny of Earth's Magnetic Field*(\$2.90)-date and pagination unknown.

Bridging this section and the following two sections(see also Morris, *Biblical Cosmology and Modern Science* above) we make special mention of Walter E. Lammerts who has edited to date at least six volumes in our general field. He is in the "school" of Morris and Whitcomb, is a staunch creationist, and gathers together an impressive array of technical articles by scores of Bible believing scientists, often with illustrations and diagrams. These six volumes have all come out since 1970. I list some:

Why Not Creation? (P&R) 1970, 388pp.) Includes discussion of philosophical and theological matters, theories of the origin of the universe, dating problems, geological evidence for a catastrophic origin of sedimentary strata, studies in palaeontology, genetics, DNA and biochemistry, etc.

Scientific Studies in Special Creation, same publisher, 1971, with articles also selected "Creation Research Society Quarterly" Vols, I through V('64~'68) by 23 writers with often impressive qualifications.

A Symposium on Creation Vol. IV, 1972, 159pp. and Vol.V, 135pp., 1975.

Presbyterian and Reformed (P&R) also put out in 1975 George F. Howe's editing of *Speak to the Earth*(463pp.) Eighteen articles are included and fall within the same school of thought as

Lammerts, and with a similar range of topics. The articles vary in value, of course, and some of the writers in this collection have dubious qualifications for technical scientific writing, but they are generally stimulating, nevertheless.

We mention also some newly appearing titles we have not yet seen. There is certainly a flood of riches in this field :

Morris, Henry, *The Beginning of the World*(Creation LifePress, \$2.95)

Morris, Henry, *Introducing Scientific Creationism into the Public Schools*(CLP, \$.50).

Morris, Henry, *Many Infallible Proofs : Practical and Useful Evidences of Christianity* (CLP, \$6.95).

Morris, Henry, *Scientific Creationism*(CLP, \$6.95). This is available as a general edition or as a school text edition, both in choices of binding. The tone is cautious and courteous and scholarly literature in the field is referred to in profuse footnoting.

Morris, Henry, and Martin Clark *The Bible Has the Answer*, revised and enlarged, (CLP, \$4.95).

Henry Morris and Jimmy Phelps have edited a whole series for teachers and students entitled *The Science and Creation Series* for \$1.75 each-8 for students, 8 for teachers with an added volume, put out by Creation-Science Research Center of San Diego, California. with an added and Duane Gish and George Hillestad are co-authors of two volumes as follows : *Creation : Acts/, Facts/Impacts!*, Vol. I (CLP, \$2.95) and *The Battle for Creation (Creation : Acts/ Facts/ Impacts!*, Vol. 2)(CLP, \$3.95).

This impressive list of titles by Morris indicates the zeal and industry of a very fine Christian with a deep concern for the Bible and souls of men. We ourselves feel Maaatman and Davis Young have the better of the argument, but we deeply respect Morris and many of his colleagues. We add yet one more title in which he had part, showing his interaction with others, this time with other evangelicals (Boardman, at least) that we do not think agree with him. It is William Boardman, Robert Koonts and Henry Morris, *Science and Creation*, \$1.95.

Yet another title we have not been able to examine will finish this list in this section: Dan Wonderly, *God's Time-records in Ancient Sediments, Evidences of Long Time Spans in Earth's History* (CRY, \$5.50). Crystal press, 258pp. large format. Detailed considerations by a nonspecialist. Conservative and intelligent. It might well have gone into the following section.

V. GEOLOGICAL DEVELOPMENT AND CONSIDERATIONS FOR CREATION AND FLOOD INTERPRETATION

Though this and the previous section overlap somewhat this one deals more particularly with the Noahic flood. Whitcomb and their colleagues are prominent, as may be expected. We have already mentioned Whitcomb, *The Early Earth*. See in similar easy format Kenneth Taylor's *Creation and the High School Student* (Tyndale House, 1969, 56pp. with full-page illustrations.) Also, for Sunday schools, summer camps, etc., Morris, *Evolution and the Modern Christian* (P&R, 1967, 72pp. in Korean also as(진화론과 현대기독교, 서울 :세명의 말씀사, 1973, 44pp.)).

William J. Tinkle in his brief but wise little book *God's Method in Creation* (Craig Press,

1973, 93pp.) dedicates his work to the Creation Research Society(Morris et als.) Tinkle obtained high rank among scientists and is listed in important scientific listings. He is the author of *Fundamentals of Zoology* and *Heredity* and parts of other books. The former is one of the very few titles written by Bible-believing scientists designed for text-book use in regular secondary schools - a much needed thing. Written in his old age, it is presented with a pleasant simplicity of expression and wise with observations and trustworthy generalizations.

Fuller in scope is Reginald Daly, *Earth's Most Challenging Mysteries* (Craig Press, 1972, 403pp. with interesting topics such as the cause of the Ice Age, sea-floor canyons, formation of mountains, fossil graveyards in Siberia, etc. Daly has taught physics in many colleges and universities. Interestingly, he is nephew of the head of the department of Geology at Harvard University, the late Reginald A. Daly. The book is not indexed but has a very extensive bibliography (paperback, \$3.95).

A somewhat comparable book with a relaxed and even amusing treatment is R.L. Wysong's heavily illustrated and indexed *The Creation-Evolution Cotroversy* (East Lansing, Michigan, The Inquiry Press, 1976, 455pp.). It includes a special appendix of over 70 titles critical of evolutionary theory, but not necessarily favoring evangelical thought. This book is calculated to startle and incense the reader by exposing fallacies, dogmatic pronouncements, etc., of evolutionists.

The Morris and Whitcomb school (actually Whitcomb was more prominent in the early days of the movement than now) of catastrophism or flood geology, as it is often called, makes very much of the Flood - for them it is crucial for their interpretation of changes in the earth's crust, of the depositing of sedimentary rock, of fossil deposits, and changes in the make-up of the atmosphere since the Flood. The bombshell of a book that began so many battles since in so many books we are surveying is *The Genesis Flood*, by Morris and Whitcomb (P&R, 1962, 518pp. large format and heavily illustrated). It is a scholarly, massive and challenging book, yet fully unanswered by the usual non-Christian uniformitarian theories, though Calvinist Young has laid bare many basic problems he feels Morris and his colleagues cannot answer, and misconceptions in the book. We can expect the debate to develop in intensity in the immediate years ahead, and we look for great profit from this debate. Both evangelical groups are in full loyalty to the infallible Scriptures and are earnest to present the truth to men as part of the ever lasting Gospel of salvation. Both Morris and his group and Davis and Maatman and his colleagues will take issue with the creative-evolutionists and mediating theists.

To be noticed in this section is Donald Wesley Patten's *The Biblical Flood and the Ice Epoch*(Seattle : Meridian Publishing Co., 1966, 336pp.). It is a popular presentation by an amateur geographer and a supporter of the catastrophism school in general, it appears. An interesting book. See here also Morris, *Biblical Catastrophism and Geology*(P&R 1963, 13pp.).

The search for the ark on Mt. Ararat - perhaps mention of titles on this subject is appropriate here. They are popularly written, full of personal accounts, historical tidbits, and indicate a growing concern that the final search be made once and for all. Violet M. Cummings, *Noah's Ark : Fable or Fact?* (Creation-Science Research Center, 1973, 240pp, John D. Morris, *Adventure on Ararat*(Creation-Life, \$1.95) and Tim LaHaye and John Morris, *The Ark on Ararat*

The Search Goes On (Creation-Life \$8.95 and paper \$4.95) are some of the offerings.

VI. BIOLOGICAL EVOLUTION UNDER ATTACK

Here, again, there is an embarrassment of riches, but a wealth I covet for Korean Christians. Evaluation will be difficult in many cases. We divide as follows:

A. Those treating the subject in wide scope

B. More limited titles

A. Those treating the subject in wide scope

Important authors here are Klotz, Lammerts, Evan Schute, Wilder-Smith, Russell L. Mixer among others. Mixer, professor of zoology at Wheaton College, edited in 1959 a landmark of a book—*Evolution and Christian Faith Today* (Eerdmans, 1959, 222pp.). This book, considered a break-through in its time, but attacked by many conservatives as mediating and in the spirit of neo-Evangelicalism, featured 13 writers, including Carl F.H. Henry. The Christian Century magazine saw it as an eye-opener to those who thought all fundamentalists had shut their eyes to science. Lacking an index, lacking bibliography, and being nearly two decades old, its usefulness is superseded by many other volumes by writers of as great or greater scientific qualifications and without the flaws of theistic evolution or neo-Evangelical weaknesses. That movement in its concessions to the evolutionary theory in part, to deniers of Biblical infallibility, and in its straining for a reputation of broadmindedness and intellectual respectability, has, no doubt, many sincere Christian thinkers in its ranks, but many believe, with good reasons, that they have made fuzzy many clear lines between Christian and non-Christian stances and weakened rather than strengthened the Christian testimony and message.

Bolton Davidheiser's *Evolution and Christian Faith* (P&R, 1969, 372pp.) is one such critic of Mixer *et al.* and he attacks the book for preaching progressive creationism (pp.173-182) pointing out Mixer and Buswell in particular. He criticizes Ramm and Edward J. Carnell (who died while professor at Fuller Seminary) for coming close to accepting aspects of evolutionary theory or different forms of the theory. Since Davidheiser has a Ph.D. in Zoology from John Hopkins University with a specialty in genetics it is worth reading his book. It is interesting to note that he was converted from liberalism after getting his Ph.D. and after having been a strong believer in evolution.

Equally strong from a traditional conservative position is Evan Schute, M.D., a Canadian surgeon, a member of many international learned societies and a strong defender of the truth of the Bible. His *Flaws in the Theory of Evolution* (P&R, 1962, '64, '66, 286pp.) though bristling with difficult terminology, is witty, well organized, and displays impressive logical powers. Each of the 22 chapters begins with a proposition then an introduction, then discussion and summary. It is a book one can use many times.

A.E. Wilder Smith, a distinguished and often cited professor at the University of Illinois, has two very significant books in this field. First came *Man's Origin, Man's Destiny* (Harold Shaw Publishers, 1968, 320pp.). Not highly technical, winsome in style readable, it is concerned chiefly with the theory of evolution as it relates to man's origin and destiny. Dr. Smith has translated this his own book into German, has German books in his bibliography and has taught

in Switzerland and Norway. He has three earned doctorates in the sciences, it appears, one from Geneva and one from Zurich. It is a joy to see such a stalwart in strong defense of the Bible. Another of his titles is *The Creation of Life, A Cybernetic Approach to Evolution* (Harold Shaw, 1970, 269pp.) It studies the implications of the concept of intelligence directing genetic coding mind, the concept of a designer effecting design and program in life's structures. This difficult book, best understood by biochemists and geneticists, it is Christian scholarship in the sciences at a new and higher level among evangelicals. May its tribe increase!

To mention some other books in this category: An early, broad-ranging and large book of Lutheran parentage is J. W. Klotz's *Genes, Genesis and Evolution* (St. Louis; Concordia Publishing House, 2nd revised edition, 1972, 544pp.). Originally writing it in 1955 Klotz, a professor of natural science in Concordia Senior College, Fort Wayne, Indiana, has presented herein a very readable and forthright attack on evolution with many diagrams and illustrations. Conservative in stand.

A similar book copyrighted in 1927 and revised and issued in 1967, with 19 printings by 1970, is Byron Nelson's *After Its Kind* (Baker Book House distributes it; 202pp.). Among those who praise it are Henry Morris, John Klotz, Walter Lammerts, Johannes Vos, and William Tinkle. Though non-technical and popular in style it is called impressive for its clarity and cogency and its up-to-date evaluations. Heavily illustrated. Its foreword is written by John C. Whitcomb of Morris and Whitcomb fame.

Two titles we have not examined but have read reviews of are in this area. R. J. Berry, *Adam and the Ape* (London: Falcon Books, 1975) is "A Christian Approach to the Theory of Evolution" which wants to take the theory of evolution as a large threat, not a paper tiger, and secondly, pleads for a better understanding of the immanence of God (Review in JASA March, 1977, p.29). Another is William A. Schmelting's *Creation Versus Evolution? Not Really!* (St. Louis, Missouri: Clayton Publishing House, 1976, 119pp.) which represents the moderate group of Concordia Theological Seminary-in Exile. It is a popular book in the ASA tradition (Review: JASA, March, 1977, pp.34ff.).

B. *More Limited Titles.* After men like Davidheiser, Schute and Wilder Smith what shall we say? Is there need to go on as we already have? Nevertheless some may wish easier or more limited treatments, which we introduce here.

Henry M. Morris (that man is here again!) *Twilight of Evolution* (Baker, 1964 103pp.) is a very positive, perhaps over-confident booklet, and raised many unanswered questions in our minds. More recent is his *The Troubled Waters of Evolution* (Creation-Life Publishers, 1974, 217pp.) which is a wide-ranging book showing how the attack on evolution is developing and how the waters of evolutionary theory are becoming more and more troubled. There is no doubt that evangelicals are gaining more and more positions of high level in universities and scientific organizations and that many have left their evolutionary faith for Christianity in recent years. We can only rejoice in this great progress since World War II.

A brief but arresting title by a Reformed scholar following the philosophical guidelines of Herman Dooyeweerd is Hebdon Taylor's *Evolution and the Revolution of Biology* (Craig Press, 1967, 92pp.). It is a study of the reflections on biology in the thought of Dooyeweerd and of J. J. Duyvene de Wit, later Professor of Zoology at the University of Bloemfontein, South

Africa. Taylor warns against scholastic accommodation, and against syntheses between the Biblical and an apostate way of explaining man's origin. He warns of certain accommodation to the Roman Catholic naturegrace motive in J. Lever's *Creation and Evolution*, for example, though that book is praised by Dooyeweerd as of great value for serious Christians to be serious scientists! Lever's *Where Are We Headed? "A Christian Perspective on Evolution"* (1970, 59pp.) teaches theistic evolution and Gordon Spykman of Calvin College sees Lever's position as lacking Scripture proof.

Four lectures of Prof. De Wit are included in *Christian Perspectives*, 1962 (Guardian Publishing Co., Hamilton, Ontario, 1962) under the general title of "Organic Life and the Evolutionistic World and Life View", dealing with teachings of Oparin in Lecture I, LeComte du Nouy in Lecture II, Julian Huxley in Lecture III and Teilhard de Chardin in Lecture IV. These could well have been included under our section on philosophy of science as well.

Christian critiques of Teilhard, by the way, are seen in several monographs including that of Cornelius Van Til (P&R, booklet form) and D. Gareth Jones, *Teilhard de Chardin, An Analysis and Assessment* (London: The Tyndale Press, 1969, 72pp.).

Small or lighter offerings are as follows, on evolution. Robert Vander Vennen, *Evolution and the Word of God* (Trinity Christian College Press, 1968, 15pp.) and Richard Acworth, *Creation, Evolution and the Christian Faith* (London: Evangelical Press, no date, 31pp.) are brief. So is Johannes Vos, *Surrender to Evolution?* (reprint from Torch and Trumpet magazine, 1966, and now in Korean translation (Korea Society for Reformed Faith and Action, 1974, 33pp; with the title 진화론을 승인할 것인가? Many similar type booklets are available in America, and no doubt in England and Australia as well. We note Addison H. Leitch, *The Creation of Matter. Life and Man*, fifth in the series of "Fundamentals of the Faith" appearing quarterly in *Christianity Today* magazine as a bonus booklet (1966, 16pp.) in which Leitch criticizes theistic evolution.

Two examples of the type of book that sell extremely well among evangelicals are the following. John Raymond Hand's *Why I Accept the Genesis Record: An Answer to Evolution* (Back to Bible Broadcast, 1959, 93pp.) saw at least 288,000 copies printed. Cora Reno's *Evolution and the Bible* (Moody Press, 1972, 128pp. replaces her highly successful *Evolution: Fact or Theory* which sold over 200,000 copies. Obviously someone reads these kind of books, and the short and simple ones most of all.

To close this section we list some titles we have not been able to examine, for which we also do not have the number of pages or date of publication. The price will indicate something of the size, however, and they are all fairly recent.

Duane Gish, *Speculations and Experiments Related to Theories on the Origin of Life A Critique* (ICR Technical Monograph #1, \$3.50.).

Duane Gish, *Evolution: The Fossils Say No!* (Creation-Life, recent, \$1.95). Gish is a brilliant debater and we will hear more from him, no doubt. He is solidly with Morris and his school.

Marlyn E. Clark, *Cardiovascular Fluid Mechanics, or Our Amazing Circulatory System-By Chance or Creation?* (ICR Technical Monograph #5, \$3.50).

We cannot close this section without taking note of one or two other very good books we

have seen and examined. One is Marshall and Sandra Hall's *The Truth: God or Evolution* (Craig Press, 1974, 184pp.) which is recommended for high school and colleges. It attempts to disprove evolutionists by their own words, and has received high praise. Marshall Hall was once a convinced evolutionist, an atheist and a leftist-humanist. He has the Ph.D. and his wife the M.A. degree. The other book is *The Case for Creation* by Wayne Friar and P. William Davis (Moody Press, 1976, 96pp.) written for the intelligent layman.

Late to our hands comes another gem-*Fossils in Focus* by J. Kerby Anderson and Harold C. Coffin with a response by Russell Mixter (Zondervan, 1977, 95pp. with charts & drawings). It shows gaps in the fossil record for which the creative work of God on successive days or ages of creation is presented of the answer to evolutionary Theory.

VII. OTHER ASPECTS OF APOLOGETICS AGAINST EVOLUTION

Here we list books which try to read into the motives of evolutionists and expose their line of thought, their prejudices. R.E.D. Clark, *Darwin, Before and After* is an examination and assessment of the individual and social temper and psychology that led to the acceptance of the theory of evolution in past decades. Clark is always an impressive writer. (Published in London: Paternoster Press, 1958, 192pp.). Another Clark-Robert T. Clark and James D. Bales in *Why Scientists Accept Evolution* (Baker, 1966, 113pp.) has a chapter each on James Hutton, Sir Charles Lyell, Charles Darwin, Herbert Spencer, Thomas Huxley and Alfred Russell Wallace, thus examining early and leading evolutionists via their letters, their confessions, their friends, etc. It is very revealing, as is R.E.D. Clark's interesting book above.

Somewhat different, but can be included here, is editor Paul A. Zimmerman's *Darwin, Evolution and Creation* (St. Louis: Concordia, 1959, 231pp.). In it four Lutheran scholars study the influence and the scientific fallacies of Darwinism.

VIII. GENESIS AND SCIENCE

It would weary the reader to keep adding titles, of which there are many. In this final section we deal with books particularly concerned with Genesis, chapter one. Edward J. Young, the late Old Testament scholar of Westminster Theological Seminary stands strong for six 24 hours days as the most likely translation or interpretation of the days of creation. See his *Studies in Genesis One* (P&R, 1973, 105pp) which is also included in the title *In The Beginning*, (Edinburgh: Banner of Truth Trust, 1976). Books with strong sections relating to science and the understanding of Genesis include Francis A. Schaeffer's *Genesis in Space and Time*, (IVP, 1972, 167pp.). of the same Reformed Presbyterian church is R. Laird Harris, *Man, God's Eternal Creation*. (Moody, 1971, 190pp.). From the Reformed tradition in the Netherlands is N.H. Ridderbos, *Is There a Conflict Between Genesis I and Natural Science?* (Eerdmans, 1957, 88pp.) in which Ridderbos presents and defends a "framework hypothesis" which is an explanation of the days of creation in terms of their meaning for God's people, not for natural science study. Nevertheless it raises many problems of hermeneutics and E.J. Yong and others strongly reject this view. The view continues in many other manifestations, it would appear. There are defenders of the long day hypothesis without accepting a framework hypothesis. Of note is Ro-

bert C. Newman and Herman J. Eckelmann, Jr., *Genesis One and the Origin of the Earth* (Downer's Grove, Illinois : IVF, 1977, 156pp.). The authors are trained in both theology and science. Newman, a Ph.D. in physics from Cornell University, holds to long indefinite periods for the days of Genesis one. A strongly defended long-day position is also seen in Davis A. Young's *Creation and the Flood* discussed elsewhere in this paper. Another important and impressive recent book is Weston W. Fields, *Unformed and Unfilled* (P&R, 1976, 245pp.).

It is a study of Genesis chapter one in reference to geological theories of interpretation. The author is a follower of the Van Til apologetics, defends Flood Geology in general, but appears to be a careful and cautious scholar in so doing. He is a theologian, not a scientist.

It is earnestly hoped that this long discussion of books relating to science and the evangelical faith will show the pastor and layman, as well as some faculty members and even specialists, that a wealth of Christian literature in a once-neglected field is available in English today. The situation in the Korean Christian church-world is about where it was thirty or forty years ago in America. May it soon change and may good books be written by Korean writers, not just translations. More than that, however, we urge courses in Christian high schools, colleges and seminaries that will give a good foundation for Bible belief and true scientific understanding.

"How strange that even our brief lend-lease of dust
Supposes flowers and fish and men a-link!"

Vere Jameson, quoted in Evan Schute, *Flaws in the Theory of Evolution*, p.176.

Ethical Problems at Issue

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Is there anyone that has never asked : Now why did I do that? Have you ever blamed yourself for something? Do you blame others? Is it ever right to kill someone? Never? Sometimes? When? Who should be killed? By whom? Where? In Vietnam? What about in New York City? What do you mean by "right"? Is it wrong then? Wrong to kill? Always wrong? What about abortions? They may be rather convenient. And suppose you want to make a revolution. "Pigs" are tough. Should you ever use violence? Never? Always? Sometimes? When? Where? Who decides? Do you decide? How do you know when you have made the "right" decision? Is there anyway of finding out if you are wrong?

What do you understand by such words as "right", "wrong", "good", "bad"? How you use these words? What do you mean by them?

Ask yourself the following question : Is there any act that you would say is *always* wrong? Think for a moment. Here are a few possibles.

1. "Killing is always wrong."
2. "Lying is always wrong."
3. "Stealing is always wrong."
4. "Slavery is always wrong."

Let us examine the first sentence. Suppose you say : killing is always wrong. What makes it wrong? Do you mean that it was wrong in the past, is wrong today, and will be wrong tomorrow? Are you sure that it was wrong to kill German soldiers during World War II? Is there any difference between a policeman who kills a kidnapper and a kidnapper who kills a policeman?

Do killing, lying, stealing, and slavery, have anything in common. Suppose a lie is the only thing that would prevent someone from killing someone else? Can the poor ever steal from the rich? Suppose they are hungry? Is it wrong to kill to free slaves?

When you judge an individual act to be right or wrong, moralists usually say you make a *moral judgement*. Moral judgements are made on the basis of *moral principles* or generalizations.

The form of moral reasoning may be simplified as follows. When asked : "Why do you say that a particular act, x, is wrong"? the reply might be given, "because x is an example of y, and all y's are wrong."

Suppose x is an act of killing. When challenged, Why is x wrong? one might then say, "because all unjust acts are wrong, and x is an unjust act."

Someone who states that : "all unjust acts are wrong," may mean that one should always do what is just, and avoid doing what is unjust. Why should one be just?

But what is meant by just? Is all killing unjust? Are all forms of what is usually understood as lying unjust? Is it always unjust to keep slaves? Why?