

the Christian, the ethical critique of the mainstream will involve thorough knowledge of the strengths and limits of the tools and practices at one's disposal, and careful Christian critique of the cases in which these are appropriate or inappropriate. This Christian critique will need to get beyond Biblical proof-texting and avoid a haphazard choice of methodologies to provide *ex post* "explanations;" instead we seek a hermeneutic that leads to a systematic set of principles to guide our methodological choices.

To extend the analogy, I believe that the present volume has set out to destroy our profession's thermometers and stethoscopes, without an appreciation of their use, value, and in some cases existence. This is merely unhelpful for Christian economists, but I fear that the results may be less benign for others. A non-Christian reader in the economic mainstream might well feel so unfairly stereotyped and manipulated in the name of Jesus that it would prove a significant stumbling-block to their coming to faith.

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