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a journal of Christian thought

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Renewing Minds: A Journal of Christian Thought
Renewing Minds is a publication of Union University and aims to foster robust reflection at the intersection of higher education, culture, and the Christian intellectual tradition.

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PUBLISHER'S INTRODUCTION

I am grateful for the privilege that I have been given to write the introductory words for this new publishing project. *Renewing Minds: A Journal of Christian Thought* is a publication of Union University. A talented and capable editorial team has worked hard to bring to light this first issue. Already they have other issues in the pipeline. Each issue will be thematically developed and will include contributors from the Union University community as well as authors from other institutions and contexts. I am excited about the prospects for the future.

Please allow me the opportunity to express my genuine gratitude to C. Ben Mitchell, Hunter Baker, Jon Dockery, Sarah Dockery, and Mike Garrett, among others, who have invested much time, thought, and creative energy to bring the journal from a mere idea to publication. I am so grateful to our consulting and advisory editors as well for their wise guidance. I applaud their fine work.

This issue focuses on the theme of Christian higher education. Three Union University faculty members developed the theme of Christian higher education from three different perspectives. Scott Huelin introduces the theme by building on the Union University motto "*Religio et Eruditio.*" His insightful work is complemented by the thoughtful contribution of Hunter Baker, who provides an overview of "The State of Christian Higher Education." Jennifer Gruenke offers a careful look at the challenging issues surrounding "Faith and Science." Samford

University faculty member Paul House reflects upon the classic work of Carl F. H. Henry. The role of the liberal arts is highlighted by Valparaiso University Provost Mark Schwehn. The issue also includes a reprint of a significant work by Carl Henry, which seems as timely today as it was when originally penned.

All of these articles in some way point us to the essential commitments regarding the role of Christian thinking, which is shared by those who serve in the context of Christian higher education. These distinctive commitments are explored and expounded, even as key questions and challenges are raised for the readers. Helping students learn to think, live, and serve Christianly is at the heart of Christian higher education. These goals have been a part of Christian education throughout the centuries since the time of the apostles.

It is not just the apostles who give us guidance on the subject of Christian thinking, for we also learn from the post-apostolic period. Justin Martyr and Ireneaus were probably among the first in post-apostolic times to articulate the need for faith-informed thinking and scholarship. In Alexandria in the third century, both Clement and Origen instructed their converts not only in doctrine, but in science, literature, and philosophy. Similar patterns, reflecting a different philosophical perspective, can be found in Antioch in the fourth century. Augustine in the fifth century, in *On Christian Doctrine*, penned the thought that every true and good Christian should understand, insisting that wherever we may find truth it is the Lord's.

This legacy may be found in almost every culture, for wherever the gospel has been received, the academy and Christian scholarship have often followed. This legacy can be traced through Bernard, Erasmus, Luther, Calvin, Melancthon, Pascal, Kepler, Edwards, Washington, Lewis, Sayers, and untold numbers of others.

Within this Christian intellectual tradition we find what Anglican scholar H. E. W. Turner calls "the pattern of Christian

truth." While Turner's thesis, as one would expect, has been challenged, we would suggest that the pattern of Christian truth, drawn from the teachings of Christ and the apostles, lies at the heart of the Christian intellectual tradition. This pattern is both informed by and shaped by our confession of the Christian faith. Timothy George, dean of the Beeson Divinity School, makes a helpful distinction in noting that when we call for faith to inform and shape our thinking it is *fides quae*, the faith which is believed, more so than *fides qua*, the faith by which we believe. Imbedded in scripture and made known throughout history is this pattern of faith once for all delivered to God's people (Jude 3), which provides guidance in our search for understanding.[1]

Certainly learning takes place apart from the Christian intellectual tradition, apart from the vantage point of faith. But we cannot fully understand the grand metanarrative, we cannot fully grasp how to explore and engage the issues in history and science, business and healthcare, apart from an integrated approach to learning. The contributors to the inaugural issue of this new journal recognize that it will require hard work to understand what such an affirmation means for all aspects of learning and of life.

We gladly acknowledge that there is no corner of the universe to which the Christian faith is indifferent. Thus a call to reclaim the Christian intellectual tradition for our work in Christian higher education recognizes the fullness of the incarnation and the intemporization of Jesus Christ in space and time. It is in this way that the Christian faith has significance for all aspects of our work in Christian higher education. We would not want to be interpreted as implying that the intellectual aspect of the faith is all there is to Christianity, no, not at all. Yet, those who are called to serve as Christian educators, as so well exemplified by the contributors to the journal that you hold in your hands, have been given the responsibility on our campuses and as members of the academy at large to think deeply about how the Christian faith influences learning, life, church and society.

I commend the thoughtful articles in this journal, which

reflect well the key aspects of the Christian intellectual tradition, to you for your reading. We pray that the journal will be used of God to enhance the work of "renewing minds", thus strengthening the efforts of those who are called to serve in the distinctive sphere of Christian higher education.

Soli Deo Gloria
David S. Dockery
President, Union University

(Endnote)
1 See David S. Dockery and Timothy George, *The Great Tradition of Christian Thinking* (Wheaton: Crossway, 2012); also, David S. Dockery, editor, *Faith and Learning* (Nashville: B&H, 2012).

RELIGIO ET ERUDITIO

SCOTT HUELIN

Unite the pair so long disjoin'd,
Knowledge and vital Piety:
Learning and Holiness combined,
And Truth and Love, let all men see,
In those who up to Thee we give, Thine,
wholly thine, to die and live.
—Charles Wesley[1]

For most of Union University's history, its motto—*Religio et Eruditio*—appears to have exerted little influence on the institution's self-understanding. In fact, Union archivists have no record whatsoever of the motto's adoption. It first appears on diplomas and other official University documents in 1927, just two years after a process of consolidation of Tennessee Baptist colleges culminated in the formal chartering of Union.[2] From this year forward, the motto appears on seals and stationery but never exerts more than a quiet presence until 1999, when, in his fall Convocation address, President David S. Dockery invoked the motto to support his commitment of Union University to the project of integrating faith and learning.[3] The long silence between the motto's unheralded appearance and its sudden reassertion invites several questions: Why was this motto originally adopted? Does the phrase mean the

same today as it would have meant in the early twentieth century? How might this motto guide the University as it continues to grow into the future so compellingly imagined in Dockery's book *Renewing Minds*? Let us, then, ponder the meaning of *religio et eruditio* for the past and present, as well as the future of Union University.

A BRIEF LATIN LESSON

Before we consider the meaning of this phrase in the life of the Union University, we will attend to the possibilities for meaning that inhere in the phrase itself. It is comprised of a simple conjunction, in Latin, of two abstract nouns that derive from verbs. *Religio* is, of course, the Latin word behind our English cognate, "religion." In ancient usage, the word seems to have referred primarily to the practice of religion and secondarily to religious beliefs. Recent scholars, along with ancient witnesses such as Lucretius, Augustine, and Lactantius, trace this noun form to the verb *religare*, to bind or bind back. This lineage would help explain *religio*'s strong connection to sacred duties and obligations, whether moral or ceremonial. Interestingly, an alternate philological tradition, attested by Cicero and Aulus Gellius, derives *religio* from *relegere*, to reread. On this account, religions are necessarily communities devoted to the teachings of master and thus to the frequent reading of those teachings.[4]

The etymology of *eruditio* is both less controversial and more colorful. Both in English and in Latin, this word means education, but the word contains within itself an interesting perspective on the nature of education. *Eruditio* derives from the verb *erudire* (to educate) which in turn is formed by the addition of the prefix *e-* ("out of" or "away from") to the adjective *rudis*: raw, rough, crude, or unformed. Thus *erudire* means to polish, to refine, to remove the rough edges from something, and is often used of coins or of sculpture. Education, on this view, centers upon the transformation of character, and the transmission of knowledge or skills is instrumental and, therefore, secondary.[5] To put it into modern parlance, it involves taking the country out of the boy, whether or not the boy is taken out of the country.

The third and most easily overlooked element of this phrase is the *et*, a simple coordinating conjunction. While the *et* may seem the least ambiguous element in the phrase, it is far from so. Because *et*, like its English cousin "and," has a wide range of meanings, it tells us very little about how *religio* and *eruditio* might be related. For all we know, they might be related by temporal or causal procession, by shared concerns or rival enmities. The only options ruled out by the *et* are the complete destruction of one by the other or the complete identity of one with the other. Put differently, the history of the meaning of this motto will be the history of how we should construe the *et*, as well as the various understandings of erudition and religion in play.

KNOWLEDGE SERVING PIETY

What might *religio et eruditio* have meant to those who first claimed it as Union's motto? Since the Union University archives tell us very little about the adoption of the motto or its subsequent use prior to 1999, we will have to look elsewhere to think about what this couplet might have meant for prior generations. Duke University adopted a similar motto—*Erudtio et Religio*—in 1859, and its archivists suggest that the motto has its roots in the antebellum Methodist hymnal. Charles Wesley's hymn, "Sanctified Knowledge," expresses in its third stanza a longing to "Unite the pair so long disjoin'd,/Knowledge and vital Piety." Given Duke's founding as a church-sponsored college, it seems plausible that its Methodist patrons may have looked to the rich tradition of Wesleyan hymnody, Methodism's most widely admired gift to the church universal, for its motto. Even the ordering of each pair, knowledge/erudition followed by piety/religion, seems to confirm this hunch. Let us, then, look closely at the hymn text to see what light it might shed on the understanding of this couplet in the past.

The next lines of "Sanctified Knowledge" gloss the original pairing through psalm-like parallelism: "Learning and Holiness" and "Truth and Love" restate and clarify what is meant in the conjunction of "Knowledge and vital Piety." The pattern that unfolds in the third stanza implies that knowledge and piety belong to two

distinct categories of human activity: "learning" is the means to "knowledge" which has "truth" as its proper end, while "piety" cultivates "holiness," the substance of which is "love." Behind this distinction may lay an awareness of the different institutional contexts in which these activities typically take place (school and church) or the different psychological "faculties" which correspond to these activities (the head and the heart). In any case, Wesley seems not to have thought of these two activities as essentially opposed to one another; if he had, no hope for reuniting these disjoined partners would remain.

Whence, then, the disjunction? On the basis of this hymn alone, it is difficult to tell what, if anything, Wesley might have wanted to say in answer to this question. From the perspective of theological anthropology, the corruption of the will through original and actual sin must play a role,[6] but the hymn text gives us little in this regard. Only the implicit lament of "so long" suggests anything along these lines. We may be tempted to read into the hymn a disjunction originating from the wound inflicted by the historical crisis of faith in early modern Europe and consummated in the Enlightenment, but Wesley likely would not have thought of it in these terms. As the former Dean of Duke's chapel, Sam Wells, points out, Wesley penned this hymn well before the distinctively modern rift between reason and religion had reached its current width: "Wesley knew no Scopes trial, he knew no Darwin, he knew no Big Bang theory, he knew no First Amendment."[7]

Instead, Wesley seems to have taken the disjunction not as an historical enmity but a created fact. Head and heart simply are fitted for different tasks. What is known does not, in and of itself, shape one's feelings.[8] The goal of Christian sanctification is, in part, to conform one's affective life to the truth as revealed in Christ. Rightly-ordered affections are crucial to the Christian life because without them we would be hearers only of the Word and not doers also. No hospitals are founded without a love for mercy, no orphanages without a love of kindness, no soup kitchens without a love of justice. This union of knowledge and affection in service seems to be precisely what Wesley had in mind by titling

the hymn "Sanctified Knowledge." Knowledge, for Wesley, is made holy when it is put to holy purposes, when God's people love justice and mercy and use their knowledge in service of this love. Perhaps Wesley is hereby invoking and transforming the ancient metaphor of despoiling the Egyptians.[9] Whereas Origen and Augustine had thought of making intellectual and rhetorical use of the riches of pagan learning, Wesley imagines the gold of knowledge deployed in the concrete service of the neighbor. The popularity of service-learning in church-related college and universities today testifies to the enduring power of his vision.

At the same time, this vision has proven vulnerable to any number of forces. For example, as the twentieth century witnessed the increase of stridently anti-religious ideas and commitments within universities, the morally or theologically neutral character of knowledge became suspect. While pietism offered excellent direction for the use of knowledge, it offered precious few resources to Christians who wanted to resist the corrosive effect of modern and late modern thought. *Eruditio*, it seems, needs more than pious intentions or sentiments to remain faithful.

INTEGRATING FAITH AND LEARNING

Precisely for this reason, talk of *religio et eruditio* in recent decades has taken a form different from that of the late nineteenth- or early twentieth-century discourse on the subject. Reflecting a general evolution within American evangelicalism away from Methodist-style pietism and toward a more typically Reformed intellectualism, discussions of faith and learning in the second half of the twentieth century came to center upon the metaphor of integration. This agenda for relating *religio* and *eruditio* arose from a growing awareness of the situated character of all of rationality. That is, all thinking begins from a perspective, a point of view, which is shaped by history, language, education, and religion. This stereotypically "postmodern" note was sounded in the early part of the twentieth-century by Dutch Reformed intellectuals, both here and on the Continent, who made use of the neo-Romantic idea of *worldview* to describe the perspectival character of all knowledge.[10]

This breakthrough made possible a greater confidence on the part of Christian intellectuals, and for obvious reasons: If all knowing is historically situated, if there is no such thing as timeless Reason, then we need not defer to secular academics as the infallible standard of rationality. When the truths of faith, as propositional statements, conflict with the dictates of secular reason, we are not compelled to discard the former as untrue. Instead, we can interrogate and critique the differing epistemological frameworks and intellectual methodologies which underlie the conflict of interpretations.

In *The Outrageous Idea of Christian Scholarship*, George Marsden went a step further. In addition to encouraging Christians to enter fearlessly the lists of academe, he also made a plea to the secular academy for greater openness to ideas held on Christian grounds. Appealing to widely shared notions of epistemological perspectivism, Marsden argued that, in the absence of a final, mutually agreeable criterion against which to judge competing worldviews, all worldviews should be welcomed around the academic seminar table.[11] The perceived results of this book were immediate and astonishing: within a year, the University of Illinois at Chicago's College of Arts and Sciences, under the leadership of Stanley Fish, had established a chair of Catholic Studies with the intent of building an entire program of theologically informed study within this public state university.[12] Though Fish is no confessing Christian, he saw the need to take religion seriously, not only as an academic subject but as a worldview which rivals the truth claims of secular reason.[13]

The integration strategy of relating *religio* and *eruditio* has won us a hearing with religion's cultured despisers, and it has provided at least two generations of Christian academics with weapons, tactics, and courage for battling their intellectual foes. However, this strategy has also been implicated in the balkanization of the late twentieth-century Culture Wars[14] and in the gnostic consumerism of late modern American evangelicalism.[15] It has left many wondering whether we have improved our lot as Christians, or as academics, by being simply one more clamoring voice in the

pandemonium of the multicultural university, whether we may have sold our birthright for a mess of pottage.

BELONGING AND BECOMING

Such suspicions lead us back to the motto for further guidance. The phrase *religio et eruditio* contains the possibility of at least one more way of relating faith and learning, this time through a focus on the etymology of those two words.

According to one way of tracing the word's history, *religio* means "to bind back." More precisely, it means a set of practices that aim at nurturing a sense of belonging and obligation to a place, a people, a way of life. On this account, any number of events are "religious," even though they do not take place in a sanctuary: harvest festivals, state fairs, homecomings, and Independence Day parades, for example, all serve this kind of function. According to Wendell Berry, American higher education needs more of this kind of religion. As a poet and novelist who gave up a career teaching creative writing to return to the farmlands of his Kentucky childhood, Berry has much to say about contemporary educational practice. "The Mad Farmer from Kentucky" has argued for some years now that higher education is complicit in the destruction of the fabric of American social life: higher education takes students away from rural communities and teaches them skills only of use in urban settings, thus guaranteeing a continual drain of people, and therefore life, away from these increasingly fragile communities:

> Our children are educated, then, to leave home, not to stay home, and the costs of this education have been far too little acknowledged. . . . As the children depart, generation after generation, the place loses the memory of itself, which is its history and its culture.[16]

The resulting vulnerability of depopulated communities, coupled with the challenging economics of small-scale agriculture, makes them less able to resist the buy-outs offered by agribusiness interests, which further contribute to the ruination of an entire way of

life. Whether Berry's charges against academia are driven more by nostalgia than by analysis is debatable, but he is nonetheless correct that our higher education system has a centrifugal trajectory: children begin at the center of the communities into which they are born, only to be flung far afield through the accelerating forces of college and, ultimately, corporate demands for a mobile, rootless workforce.

Berry invites us, instead, to imagine education more religiously, that is, with a purpose and goal of educating students to return to their native communities. Such an education would impart "a love of learning and of the cultural tradition and of excellence—and this love cannot exist, because it makes no sense, apart from the love of a place and a community."[17] What would it look like if Union University were to offer an education *for* West Tennessee or *for* the Mid-South more generally? This will be a difficult question to answer for at least one reason: Every faculty member at Union is the product of the universalizing, urbanizing, and de-particularizing education lamented by Berry. Nonetheless, the experiment is worth the effort. Likely a local education would require increasingly sustained engagement between campus and community: Sociology faculty and students addressing the plight of the urban poor here and in Memphis, Political Science faculty and students in local political campaigns or in grassroots organizing, or MBA students providing *pro bono* consultation for local small business. Hopefully it would also involve a core curriculum and pedagogy aimed at developing a self-reflexive and therefore critical appreciation of Southern culture, including its music (especially bluegrass here in Jackson), cuisine, and customs. What else might an education *for* West Tennessee or *for* the Mid-South entail? I hope Union faculty and administration will give some sustained attention to this question.

But Union must also answer another question: What about the other "place" and people to which we belong? As a Christian university, Union also belongs to the communion of saints, believers of all times and places who have been drawn together by the grace of their Savior to worship the Triune God. As President Dockery

noted in his 2011 convocation address: "To be part of this Christian community does not just take us back to 1823, to the founding of Union University, but it connects us with the earliest followers of Jesus Christ and with other believers over the past 2,000 years . . . and provides a powerful sense of history and perspective regarding our identity."[18] What might it look like to provide a college education *for* the communion of saints? Of course it will involve training our students to see their work in light of God's unfolding Kingdom. Surely it will involve sharing with our students the riches of the Christian intellectual and practical traditions: Athanasius on the Incarnation, Augustine of the Trinity, Aquinas on virtue, Luther on grace, Bonhoeffer on discipleship. Hopefully it will mean making use of these riches in our own work as scholars and as teachers. Perhaps Union faculty will develop pedagogies that make use of the best traditions of spiritual formation. Moreover, we may learn, under the tutelage of those that have gone before us, to think in ways that respond to both the canons of our disciplines and the Canon of Scripture. What else might an education *for* the communion of saints entail? I invite the Union community to devote significant time and attention to this question, as well.

One might worry that a curriculum designed for a particular place and people might suffer from parochialism, that a local education would necessarily be narrow at best or xenophobic at worst. Such a danger certainly exists, and therein lays the wisdom of pairing *religio* with *eruditio*. Recall that *eruditio*, at root, means taking something that is raw or rough and transforming it into something beautiful or useful through craft. A stone turned into sculpture, metal ore turned into a coin, sounds turned into music all are examples of *eruditio*. Education as *eruditio* starts with the premise that students come to us needing (and presumably wanting) to become something more than they currently are. Higher education certainly has effect of transforming students, as Berry laments and as any parent can attest who has welcomed a stranger upon a son or daughter's return from college for Christmas break. The pairing of *eruditio* with *religio*, however, forces us to acknowledge that not all kinds of transformation are salutary. At the same

time, students leave their native communities precisely to come to college, to enter another community of formation than the one in which they were raised. Since transformation will happen, we certainly need to be thoughtful about the kinds of transformative experiences we prepare and encourage for our students.

One kind of transformation that can be alternately salutary or crippling is what academic professionals now refer to as the acquisition of a global perspective. Study abroad programs become more popular with each passing year, and I confess that my chief regret about my undergraduate years is that I did not take advantage of such programs at my *alma mater*. The key educational benefit to such programs is their capacity to awaken students to the contingencies of their local communities and the perspectives formed therein. Local customs that seem transparently necessary for the healthy functioning of society suddenly become merely conventional or even questionable when confronted with the contrasting mores of another country. When I have taken Union students to Italy, they often remark about how much time Italians spend at table. Food, and the sociality occasioned by it, is indeed central to Italian culture, and this feature stands in marked contrast to our drive-thru, heat-n-eat, on-the-go fast food culture. What at first strikes them as odd and extravagant about Italians eventually raises questions about the largely unhealthy and antisocial aspects of American food culture, a reversal which creates in at least some students an ongoing commitment to be more thoughtful about their relationship to their food. These benefits are the unquantifiable but nonetheless tangible outcome of crosscultural or international experiences, and while these can be salutary, they can also have a deleterious effect. Students who have returned from an experience of Italian food culture might well return with a slash-and-burn skepticism about everything related to American food culture. In discovering the contingency of their own native pieties, they might, in a moment of Cartesian excess, throw all local customs out the window. Put differently, study abroad can produce the sort of cosmopolitanism that has less to do with being a citizen of the world than with being a citizen of no place in particular.

Thus *religio* needs *eruditio* to prevent it from lolling into a sleepy parochialism, but *eruditio* needs *religio* to keep it grounded, accountable, and responsible. As we move deeper into the twenty-first century, institutions that learn how to practice both *eruditio* and *religio* will provide students with a truly meaningful education and society with a truly meaningful service.

A CHRIST-LIKE UNION

Finally, we come to the *et*. In the fifth century when the church was struggling to work out the consequences of confessing that Jesus is not only a human being but also the second person of the Trinity, a council of bishops met at Chalcedon to think through how divinity and humanity could both subsist in one person. To their credit, they crafted a definition that did not prescribe dogmatically a specific understanding of the relation; instead they chose to set some boundaries within which a valid answer would have to be found. An orthodox Christology, the bishops decided, must affirm Christ's divine and human natures "without confusion, without change, without division, without separation." As we contemplate the union of *religio et eruditio* in the project of higher education, and especially at Union University, we would be wise to follow in their footsteps. We should be on guard lest *eruditio* be reduced to *religio*, as fundamentalists tend to do; nor should we allow *religio* to be reduced to *eruditio*, as it is among liberal Protestants. We must allow each to do its own proper work in cooperation and tension with the other. Within the space bounded by these admonitions, there is a great deal of room, enough to accommodate all three of the models noted above. In the house of the "divine 'and',"[19] there are many rooms.

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(Endnotes)

1 Charles Wesley, "Hymn 461, For Children" in T*he Works of John Wesley, Vol. 7: A Collection of Hymns for the Use of the People Called Methodists*, eds. Franz Hiderbrandt and Oliver A. Beckerlegge (New York: Oxford University Press, 1983; reprint Nashville: Abingdon Press), 7:643-44.

2 My thanks to Andrew Norman for his research on the motto in the University archives.

3 The text of the original address can be found online:http://www.uu.edu/dockery/convocationfall99.htm. Dockery subsequently revised and expanded the address to become chapter 5 of his *Renewing Minds: Serving Church and Society through Christian Higher Education* (Nashville: B&H Academic, 2008).

4 Lewis and Short, *A Latin Dictionary*, s.v. "religio." See also Paul Griffiths, *Religious Reading: The Place of Reading in the Practice of Religion* (New York: Oxford University Press, 1999), ch. 1.

5 *The Oxford Dictionary of English Etymology*, s.v. "erudition." The older East Coast tradition of "finishing schools" may reflect something of this idea. Behind that, one can trace the lineage of education as erudition to Newman's ideals on liberal arts education as the formation of the gentleman: see John Henry Newman, *The Idea of a University* (New Haven: Yale University Press, 1999).

6 Wesley was closer to Aquinas than to Calvin on this point.

7 Rev. Dr. Sam Wells, "Eruditio et Religio," a sermon preached in Duke Chapel, 4 Oct 2009. The text of the sermon is available online: http://www.chapel.duke.edu/documents/sermons/Oct4EruditioetReligio.pdf.

8 One might think here of Kant's famous dictum: "reason is poorly suited to promote the happiness of a rational being."

9 The despoliation motif was introduced by Origen in his third-century "Letter to Gregory" and alludes to Exodus 12.35-36. Cf. Augustine, *De doctrina christiana*, 2.151.

10 For a more complete account of these developments, see David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: Eerdmans, 2002).

11 George Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford, 1998).

12 I do not know whether Fish read Marsden, but the historical correlation alone is noteworthy.

13 In a later op-ed piece entitled, "One University Under God?" Fish argues that, on secular liberal grounds, religion must be taken seriously as a contender for truth (*New York Times*, 7 January 2005).

14 See, e.g., Douglas Jacobsen and Rhonda Hustedt Jacobsen, eds., *Scholarship and Christian Faith: Enlarging the Conversation* (New York: Oxford Unviersity Press, 2004), esp. ch. 1.

15 See, e.g., James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), esp. Introduction and ch. 1.

16 Wendell Berry, "The Work of Local Culture," in *What are People For?* (New York: North Point/Farrar, Strauss, and Giroux, 1990), pp. 153-69, esp. 164-65.

17 Ibid., p. 164.

18 David S. Dockery, Fall Convocation address, 26 August 2011.

19 Dockery, *Renewing Minds*, p. 74.

THE STATE OF CHRISTIAN HIGHER EDUCATION

HUNTER BAKER

One of the great grievances of many Christians has to do with the history of higher education in America. Many have heard the story of how the majority of colleges began with Christian foundations and slowly moved away from the faith. Schools changed their hiring policies, their standards of behavior, their leaders, their church affiliations, their curricula, and even their mottos. Christian higher education in America simply became American higher education.

The transition happened mostly in the 20th century and is nearly complete. Fabulously wealthy secular private schools and the finest state universities dominate the top tier of American higher education. At the most exclusive institutions, students enjoy spectacular facilities on gorgeous campuses. Their professors have earned their degrees from the most prestigious programs. They labor under strong research and publication expectations, while instruction is often a secondary concern. Many professors at these schools teach no more than two courses per semester (often with assistance from graduate students). Tenure is difficult to achieve. Though the strongest candidates get the assistant professorships, a number of them will fail to get tenure in an up-or-out process. The model resembles partnership at the kind of law firms one might find in the top floors of downtown skyscrapers.

TWO GIANTS – CATHOLIC AND PROTESTANT

Christian colleges and universities exist almost completely outside of this elite world. There are two notable exceptions. The University of Notre Dame, the premier Catholic school in the United States, has billions of dollars worth of endowment to subsidize its operations and commands hefty tuition prices. Once known mostly for its Fighting Irish football teams, Notre Dame has become one of America's premier universities. The only problem as all this relates to Christian higher education is that Notre Dame's faith identity is somewhat in doubt. While alumni insist that students continue to be devout in dormitories, David Solomon (a longtime professor and faithful critic) notes that Notre Dame hires primarily for purposes of rank rather than with the school's historic mission in mind. In many ways, Notre Dame appears to be belatedly slipping into the two spheres model which eased many Christian colleges into secularization. The idea is that a Christian school can have a healthy spiritual life through student activities while going after the academic work in a largely secular fashion. But the idea is false. For better or worse, a university *is* its faculty. If professors no longer *profess* the faith, the university will eventually cease to do so as well. Solomon, by the way, is being eased out of his role directing an institute on ethics and culture at Notre Dame.

The other significant exception is Baylor University. Baylor now has a billion dollars in endowment. That amount, for a private university, is probably just about the minimum required to compete financially with the top tier schools. Baylor embraced the two spheres approach with enthusiasm for decades, but slipped into secularization less fully than might be expected, perhaps because of the university's strong traditional ties with Texas churches. When Robert Sloan became president in 1995 (himself an interim pastor at many different churches in the Lone Star State), he and others at Baylor realized that the recent break from the Baptist General Convention of Texas might be the final step toward serious secularization for the university. Sloan and a number of notable persons at Baylor, such as Donald Schmelt-

ekopf, Michael Beaty, David Lyle Jeffrey, and others, worked toward a vision of reinforcing the university's Christian identity while simultaneously reaching for true research university status.

The vision meant big changes for Baylor in a variety of ways. Sloan and top administrators provided substantial oversight over hiring to make sure that new professors were serious about the Christian faith. At the same time, the profile for hiring tilted toward scholars likely to be prolific in research and publication. Existing faculty, long oriented more around classroom teaching, felt concerned that they were being demoted to second-class status. Attempts to reassure them, such as establishing a separate teaching track as a path for promotion and tenure, only exacerbated the problem. The new vision was stressful for the university financially, as well. Baylor hired professors at a rapid rate, engaged in ambitious building projects (including a $100 million science building), and reduced teaching loads from three courses a semester to two for research faculty. Caught in the maelstrom of ideological, spiritual, and financial stressors, Sloan resigned after ten years as president. Providentially, it seems, the plan has worked and Baylor today is strong, financially successful, and more intentional about its faith. Though Baylor has not yet reached Notre Dame's level of success, it has become a major university and arguably excels Notre Dame as a Christian institution in the sense that faith remains a major consideration in hiring. Should Baylor put together a few football seasons like the one it just had, the sky would be the limit. (I am kidding, but only a little.)

Based on the historical patterns, Notre Dame appears to be a candidate for secularization while Baylor is something different. It is different in the sense that it self-consciously reversed course against secularization and in the nature of its ambition. Mark Noll once told me that Baylor undertook the journey Wheaton chose against. In other words, Baylor decided to be a comprehensive Protestant university with full-scale research, scholarship, NCAA division one athletics, and funded graduate education. It is now *sui generis*. Unique.

CHRISTIAN COLLEGES: WHERE ARE WE?

With respect to Protestants and evangelicals, the rest of the Christian colleges and universities with serious spiritual missions are older schools which somehow avoided the massive wave of secularization which hit the sector in the early to mid-twentieth century (probably thanks to heroic leadership in many cases) and relative newcomers (say, less than 70 years old) founded as a direct answer to secularization. How do these institutions fare?

Allen Guelzo, a brilliant and much-decorated Lincoln scholar who is also a believer, wrote a piece for *Touchstone* within the last year in which he delivered a largely negative verdict on Christian higher education. Guelzo pointed out a number of troubling realities, such as that few of the schools are selective, alumni are not giving, and many of the schools are in bad financial condition, despite the continued rise in tuition rates. His verdict is both right and wrong.

It is true that most Christian colleges lack significant endowments and rely heavily upon tuition in order to fund operations. This fact is disturbing because we do not have a business-type mission of making money or acquiring a dominating market share. Really, we just want to offer a distinctively Christian education to students. We would prefer to have the option of discontinuing tuition, which was an idea Harvard flirted with prior to the 2008 crash. The reality, however, is that we simply do not have the means to operate tuition free. We are able to offer some scholarships and tuition discounting, but it would be much better to be able to give the students more generous packages. Denominational aid to Christian colleges has been a traditional source of student scholarships, but such assistance has declined in real dollars over time.

On a related front, Guelzo is also correct about a lack of alumni giving at many Christian colleges. But there are good reasons for the perceived lack of financial attention from many of our alumni. The dominant one is that graduates from Christian colleges serious about their faith spend the rest of their lives with charitable obligations which they consider to be prior to the needs of the school. I am thinking of the obligation to tithe. Students from families serious enough about their faith to want a Christian education are also committed to their churches. They give to churches, to missions, to Bible translation, to the poor, etc. The typical Christian faces many more routine demands on his charitable dollar than a secular graduate of Big State U.

One of Guelzo's complaints is that Christian schools are not selective enough. He proves his point by showing the high acceptance rate at many of the colleges. But a study of the percentage of students admitted at Union wouldn't tell the story Guelzo suggests it does.Union likely admits a majority of the students who apply, but that is part of its model. Union aims to attract applications from students who are a good fit spiritually and academically and actively discourages the ones who are not. Union's selectivity would be better measured by an examination of the mean ACT scores of its recent freshman classes, which have been very high. Other schools use a similar model. It is not necessary to turn down a lot of students if you can get good ones to apply.

Another problem is that Christian colleges lack the means to sponsor doctoral programs outside of professional training areas such as education or counseling in which students can count on improving their income by getting the degree. Christian universities are typically unable to afford the graduate fellowships or stipends expected by budding scholars who do not foresee getting rich teaching history or English. This is a significant missed opportunity because it means that Christians largely cede academic graduate training to secular faculty members. Dwell on the cultural importance here. Christian colleges and universities, for the most part, *do not* produce professors in the traditional academic areas (arts, humanities, sciences, social sciences). They are almost all trained at secular universities. Notre Dame and Baylor are the notable exceptions as both are running traditional Ph.D. programs with graduate teaching and research assistantships. Baylor's decision to move into that arena has been courageous, farsighted, and culturally important.

It is also the case that scholars at our institutions are at a competitive disadvantage when it comes to the pursuit of publication.

At the large state schools and in the most elite private ones, professors teach only two courses each semester. Sometimes less. Our professors almost always teach four courses per semester, which is a consuming task if done well.

I could go on. Christian colleges have fewer scholarly centers and think tanks, hold fewer conferences, publish fewer journals, etc. We are fighting hard to accomplish our missions, but scarcity is an every day reality. We scrutinize our expenditures very carefully.

Professor Guelzo is right to point to problems. There are some. But he has also missed the ascendancy of some Christian universities in the sector under discussion. Baylor has already been discussed, but there are other bright spots. For example, just as one Christian school, Lambuth University, announced its closing here in Jackson, Tennessee, Lambuth's longtime sister school, Union University, has enjoyed record enrollments and is in the midst of a successful capital campaign to build a beautiful library on a campus which has been transformed during the last couple of decades. Union's budget has nearly quintupled over the period and the school outperforms just about all of its peers in terms of financial health.

The reality is that Christian universities, as a sector, are likely to undergo some serious sifting. One knowledgeable observer suggested to me that several will close in the next decade. I agree with Dr. Guelzo that there are very possibly too many and that we would benefit from consolidation. Imagine if we could have Baylor as the research flagship and five to ten very strong liberal arts universities. They would all be cultural gamechangers if they remained faithful.

We do not control these things (the life and death of universities) from some central Christian planning office for what we perceive to be the maximum advantage. The response of our colleges and universities to the creative destruction of a free society in the area of higher education will be planned in some cases, spontaneous in others, and providential all around.

Talk has begun of a higher education bubble. Certainly, tuition prices have increased at a rate substantially higher than

inflation for many years. Those of us educated just a couple of decades ago experience sticker shock when we see the bills students face today. If the economic situation continues to be one of little or no growth and government has to make spending cuts in order to deal with fiscal crises, the prospects for colleges and universities (which rely on private prosperity and government subsidies/financing) appear to be unpromising.

Add to these new realities the fact that technology is beginning to offer the potential to revolutionize education and we see the beginnings of significant upheaval. Educational content is now everywhere. A person can learn nearly anything, anytime, anywhere on a bewildering array of devices. The Internet has gone from a marginal existence as a frustrating and hard to reach resource to being the very air we breathe.

THE WAY AHEAD

When the universities began, a significant part of their appeal was their collections of books. In the age of massively democratizing trends with respect to information, it is not as if a student must enter our grounds and buildings in order to locate and read information. Having the information is not enough.

Institutions have protected themselves, to some degree, by gaining quasi-monopolistic powers over credentialing. We say who is and who is not college educated. The Christian colleges participate in that power. Employers buy into the system because it acts as a filter. They use higher education as a form of quality control on their applicants. Students buy in because there are no good ways to circumvent the system.

But institutions of higher education cannot simply count on credentialing power to sustain them. The forces of free market creative destruction find ways over, around, and through. There was a time when many lawyers were self-educated. It could happen again. The same could be true of other fields. Individuals could educate themselves or make other arrangements for mentoring and training and then prove themselves through respected exams or simulation exercises. John Stuart Mill envisaged such a system

back in the nineteenth century.

Another serious challenge is that education is in danger of becoming a commodity like heating oil, orange juice, copper, or soybeans. Retailers are cropping up to soak up as much demand (and federal/state dollars) for the commodity as they can. The Kaplan company, for example, recently made a big play to move from offering SAT prep courses to forming its own university with satellite campuses around the country.

What all this means is that all colleges and universities must find ways to prove their value to the student if they are to continue to command a substantial portion of social resources. I think that the answer will include distinctiveness in terms of philosophy, critical thinking, character formation, and community. To the extent that professors simply convey information, they will become obsolete. Substantively, instructors of this type already are. The credentialing power keeps them relevant for now. The best professors, though, will understand how to be guides for young people. They will have a vision of teaching that goes beyond pre-packaged, easily digestible textbook industry capsules and extends into the philosophy underlying a field or an activity. The great publisher Henry Luce, founder of the *Time-Life* empire, made an enormous success of *Sports Illustrated* (though he was not much of a fan himself) because he knew it was important to do more than simply report on wins, losses, and statistics. He realized that one had to care about the philosophy of sport and the story of it. Philosophy, story, the why, the music . . . these are the things that represent the upper level of education.

Professors in every field will need to have the ability to function as guides for students. Anyone can get through a journey with a map (and there are a lot of maps out there online), but we know that if you want to get the most you can out of a trip (or a quest) then you need a guide, a person who is familiar with the terrain, is a good translator of the language, and has a profound understanding of the fundamentals. The best universities will hire those kinds of professors and will cultivate a living and learning community of instructors, staff, and students.

The new situation is both a potential threat and a boon to Christian colleges and universities. On the one hand, it is a great

threat to the extent that our institutions simply try to participate as just another organization in the market, offering a service which can be obtained from many other providers. If Christian schools go in that direction, they will suffer from an inability to compete with state universities and cut-rate online retailers on price. They will also suffer an erosion of their mission because market imperatives will eventually overtake those of faith.

On the other hand, the new reality is a boon because it offers an opportunity to excel where Christian colleges *should* have an advantage. If the great body of educational content is commoditized, then the college which is able to differentiate itself can make a compelling pitch to students and their families that there is a value-added dimension to their education. We can successfully argue that the best educational experience connects with the mind, the body, and the soul.

Accordingly, when we have done our job well, we will offer students the opportunity to work with professors who are trustworthy and insightful mentors ready and willing to lead and participate with students in a learning community. Christian colleges should be great citadels of educational integrity, trust, insight, and community excellence in the pursuit of truth about the world, its Creator, and ourselves. In other words, if Christian colleges are committed to *being* Christian rather than simply acting as educational institutions with Christian ornamentation, they should have the wherewithal to survive and thrive in the changing environment.

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CHRISTIANITY, THE LIBERAL ARTS, AND THE QUALITY OF PUBLIC LIFE

MARK R. SCHWEHN

For many years now, advocates of liberal education have felt progressively embattled on college and university campuses. Entering students seem increasingly less interested in the thrill of learning for its own sake, preferring above all else to acquire solid preparation for various jobs during the four years of undergraduate education. And even if the entering students are not themselves indifferent or hostile to liberal education, their parents often are. Meanwhile, the discourse about higher education now includes the vocabulary of crass, cost/benefit analyses. Just what economic return can be expected from a $150,000 investment in a B.A. degree with a history major?

In the face of such questions, advocates of the liberal arts have sometimes shifted rhetorical strategies. They have increasingly defended the liberal arts on instrumental or utilitarian grounds. "The job market is rapidly changing; therefore, college graduates need to be prepared for jobs that have not yet been created. Moreover, most people will change jobs three or four times at least during the course of their lives. Therefore, students need the arts, skills, and habits of mind that only the liberal arts can cultivate. Students need to learn how to learn, to be enabled to be flexibly responsive to the global market, and to be secure enough in their own identities and convictions to endure the hardships and disappointments

they are bound to face. So if you want to be practical, get a liberal arts degree. Narrowly technical training makes no sense."

Although this defense of a liberal education has much to recommend it, many of those who advance it do so grudgingly or with a guilty conscience. Guilt stems from the conviction that liberal education is diminished whenever its proponents stress its instrumental value over and above its intrinsic goodness. Knowledge for its own sake! Liberal education as an end in itself! To advance the cause of liberal education in any other terms than those that these battle cries suggest is to debase the currency of the liberal arts, thereby contributing to the narrowly practical mentality that has led—so the story goes—to the progressive demise of liberal education in our times.

Friends of the liberal arts should not be plagued by these doubts and self-recriminations. The history of liberal education provides ample warrants for defending it on instrumental grounds. Moreover, Christians who are friends of liberal learning should be more suspicious of claims that liberal education is an end in itself than of claims that the liberal arts are good for the sake of empowering and equipping human beings for various kinds of work in the world. Or, to put matters more positively, Christians should be guiltlessly disposed to use instrumental arguments to defend liberal education.

II

Bruce Kimball's *Orators and Philosophers: A History of the Ideal of Liberal Education* still remains, after twenty-five years, the most authoritative source on the history of liberal education. As the title suggests, Kimball identified two separate, sometimes competing, sometimes complementary versions of liberal education that began to develop in ancient Greece and that continue to the present time. The two arose simultaneously in the fifth century B.C.E. The first, the philosophical tradition or the "liberal free" ideal stemmed from Socratic notions of inquiry as a path to individual excellence, of self-examination as indispensable to human flourishing, and of contemplation, not action, as the most choice-worthy human activity. Contemporary defenses of liberal education that stress critical thinking, intellectual virtues, knowledge as an end in itself, the importance self-reflection, self-cultivation, and self-knowledge, and the never-ending project of disciplining and furnishing the mind to enable and secure the full realization of one's own humanity all can trace their lineage to Socrates.

The oratorical tradition stemmed from the rhetorician Isocrates and came into full flower three centuries later in the work of the Roman philosopher Cicero. Liberal education, as it unfolded within this tradition, stressed speech and language, the moral virtues, good character, and knowledge for the sake of action in the world of public life. Contemporary defenses of the liberal arts that stress character formation, the primacy of inter-subjectivity over private thought, community, usefulness, civic engagement, and public service can trace their lineage to Isocrates and Cicero. Those who defend the liberal arts by stressing their usefulness for a life of action in the world, including professional life, can draw upon this tradition without a bad conscience.

As Kimball insists throughout his book, the two traditions he identifies were never really present in their "pure" forms; rather, they more often represent two intertwined strands of a single tradition. When he published his book in 1986, however, he believed that the philosophical or liberal free strand was very definitely in the ascendancy. Over the subsequent quarter century, the rhetorical strand has gradually overtaken the philosophical strand in the discourse about liberal education. Kimball himself came to believe, during the course of his work on American pragmatism, that in the United States at least, public, pragmatic philosophers, like the late Richard Rorty, shifted the discourse of liberal education away from the liberal free tradition and toward the rhetorical tradition. Moreover, the largest national association devoted to liberal education, the Association of American Colleges and Universities, has for about twenty-five years now, stressed "education for democracy" as one of its major programmatic emphases. The AAC&U has definitely come to understand liberal education as education for citizenship above all else.

Such a conception is far from an innovation. Rather, as Archbishop Rowan Williams reminded the Oxford University community seven years ago in his Commemoration Day Sermon (20 June, 2004), the medieval universities in England arose primarily from the practical need for lawyers, doctors, and clergymen, especially for trained canon lawyers. The Arts faculty was from the beginning a part of a larger educational enterprise devoted to the preparation of "public people," in Williams's words, people who were equipped to go forth into the world enabled to distinguish between good arguments and bad ones, to honor the importance of reasoned speech, and to contribute to the common good through the exercise of their professional skills. For example, what later became a mere class marker or an avenue to historical and cultural understanding, the study of Latin, was initially a very "practical" undertaking. Latin was the language in which legal and ecclesiastical business was transacted. Thus, those who today scorn language courses that "merely" prepare, say, social workers to deal with growing Hispanic populations on the grounds that such study is not really liberal learning may have forgotten the principal rationale for language study in the medieval university.

Christian academics today should be defending liberal learning in a way that honors this "medieval practicality," as Williams called it, not only because the medieval university arose under decidedly Christian auspices but also because Christians should agree, along with everyone else, that the quality of public action and public discourse has been steadily declining for years. Almighty God gave to human beings the gift of reason, which, when disciplined through the arts of the *trivium* (we today would call these arts and skills of critical thinking, interpretation, and clear expression in writing and in speech), equip men and women not only to read the Scriptures (which is the principal reason why the Reformers defended a liberal arts education) but also to elevate the level and the tone of public life. Historians of higher education in the United States will someday ponder the question of which came first: the abandonment by some English departments (to name only one field of study that should cultivate the arts of the *trivium*) of careful attention to close

reading, careful writing, and good argument for the sake of the study of critical theory and the pursuit of fashionable publication, or the decline of liberal arts majors. Surely the two developments, widely reported and increasingly lamented, are deeply connected. Defending in a persuasive way, in word and deed, the liberal arts as "practical" skills should be one primary strategy for reviving them in our time.

III

Should nothing be said to elevate in the public mind the "liberal free" ideal, the idea of a liberal education for its own sake? Is it not a good thing to invite men and women to examine fundamental questions through the study of great texts in order that they might become more fully human? Is it not good to strengthen and furnish the mind through the practice of the liberal arts? Is the capacity to think critically not a noble end in itself? Perhaps the most eloquent defense of the idea of liberal education as its own end was mounted by Cardinal Newman in his *The Idea of a University*. No book on higher education has been in our own time so widely revered in theory and so little honored in practice. Though Newman recognized very well that a liberal education would inevitably have all sorts of practical results, he refused to defend it on those grounds. Rather, he insisted that general knowledge (what we would today understand as a combination of general education and liberal education) disciplined the mind through the cultivation of intellectual virtues like sound and balanced judgment, careful reasoning, and synthetic comprehension. To be able to bring to bear upon any subject the several perspectives of the academic disciplines in a thorough, careful, and fair-minded way for the sake of understanding the subject both steadily and in all its various dimensions: this was the ideal of a general, liberal education. It was, and it remains, an exalted and even a compelling ideal, since Newman insisted, unlike most of today's educators, that theology had to be a part of the circle of learning (the *encyclo-paedeia)* that constituted general knowledge. Properly circumscribed and qualified, Newman's idea of liberal education remains as worthy of defense by Christians today as it was in the nineteenth century.

The qualifications and circumscriptions are critically important, especially if the liberal arts are being defended within the precincts of a church-related academy. Newman distinguished the intellectual virtues of a liberal education very sharply from moral virtues on the one hand and from saintliness on the other. No amount of general knowledge and no amount of liberal learning could by themselves make a man morally virtuous. "Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." And it was the Church, not the university, that made saints, Newman insisted. The university at its very best, through the practice of liberal education, could only produce, in the language of Newman's time, the gentleman. Thus, for example, the university may induce modesty, an intellectual virtue associated with the recognition of the limits of one's own knowledge, but only the church could form the spiritual virtue of humility based on the understanding that all of the knowledge in the world counts for naught when one stands alone before the judgment seat of God.

Absent the strictures that Newman placed around his own ideal of liberal education, the "liberal free" tradition has become in some places, over the course of the last two centuries, a rough equivalent of the "religion" of the secular academy. As Professor Jim Turner has shown, in his book *The Liberal Education of Charles Eliot Norton* and in several articles, at the same time that the research university was marginalizing Christianity from the formative role it had played in the ante-bellum colleges, the liberal arts and various fields of study (especially the humanities) came to replace Christianity as the source of intellectual synthesis, aesthetic cultivation, and moral formation within the academy in the United States. Within this broader context, Norton's "invention of Western Civilization" (both the course and the concept) was but one of the most durable and successful efforts to shape the souls and moral sentiments of students in a manner that had once fallen within the province of religion. For the secular academy, this development

may well be regarded, even by Christians, as salutary. But within the church-related university, unqualified defense of the "liberal free" ideal is problematic.

The replacement of Christianity by some version of the "liberal free" ideal within the secular academy may simply have been the inevitable result of a deep conflict between them. Leon Kass, considering the different ways in which "Athens and Jerusalem" have understood and pursued wisdom, has argued that the "liberal free" ideal may finally be incompatible with the Judeo-Christian tradition. Three years ago, during a conversation with me about liberal education, he spoke of the incompatibility between Athens and Jerusalem "if you rightly distinguish two points of departure: wonder seeking its replacement by knowledge, which makes the perplexities go away, on the side of Athens, versus, on the side of Jerusalem, the fear or reverence for the Lord, which is only the beginning of wisdom but which is never superseded by a kind of full understanding or by comfort in the sufficiency of one's own powers. The spirit of these two points of departure is very different. Moreover, the wisdom of Jerusalem makes extraordinary demands on how you are to live. What begins with the fear and reverence for the Lord soon issues in a long list of commandments about how to live your life. By contrast, the pursuit of wisdom in the manner of Plato and Aristotle, following the model of Socrates, produces no obligation to family or community, and it seems that the highest kind of life is a private life of self-fulfillment through the pursuit of wisdom and reflection."

In sum, for Christians the defense of liberal education in our time represents a vitally important but extremely complicated project. The liberal arts, justified in rhetorical terms, are quite compatible with Christianity, since their exercise belongs to the social and political realms in a way that provides for human flourishing. Christians can readily join with their secular counterparts in extolling the virtues of the contemporary counterpart of the *trivium* in promoting a spirit of public service and in forming "public people" who practice reasoned speech, careful argument, and honest and civil engagement with fellow citizens in word and deed. The mo-

tives for such advocacy may differ, but there is no disagreement over ends. As the great monastic Bernard of Clairvaux said in the century preceding the formation of the medieval university, "Some seek knowledge for the sake of knowledge. That is curiosity. Others seek knowledge that they may themselves be known. That is vanity. But there are still others who seek knowledge in order to serve and edify others, and that is charity." Most Christian and many secular educators today would agree with Bernard.

The more "philosophical" tradition of liberal education, the one that promotes critical thinking and self-examination as practices leading to a life of private self-fulfillment and self-sufficiency, can be advocated by Christians within church-related academies only if, like Newman, they stress both the powers and the limitations of this ideal. I myself would argue that the philosophical tradition of liberal education can only become most fully itself, purged of its own inherent tendencies toward a proud and self-sufficient intellectualism that mistakes corrosive skepticism for logical rigor, in constructive engagement with religious traditions like Christianity. It may well be that within the secular academy, the philosophical ideal of liberal education is the very best that can be offered as both a source and a bearer of wisdom and moral formation, and the durability of that ideal offers grounds for recommending it. Even so, the contemporary disenchantment with the liberal arts may be connected in part to the increasingly unappealing character of the good life for humankind as envisioned by the "liberal free" ideal of Athens.

IV

The liberal arts today are best advanced through an alliance of all academics in defense of the rhetorical tradition of liberal education. That defense should not be terribly difficult to muster in the face of the decline of education at every level in the United States relative to other countries. The decline has been especially acute in areas of scientific literacy and achievement and in basic skills like reading and writing. The cause of the liberal arts should only be advocated, however, by academics who are mindful of the major issues facing

higher education today: the swelling of athletic budgets at many schools, the staggering and increasing decline in the number of hours students actually spend studying any subject in college, the lack of access to higher learning, the continued emphasis upon research in place of teaching rather than as an essential part of it, the rise of student indebtedness, and the alarming graduation rates at most schools.

In the face of all of this turmoil and dismay, it may be comforting to know that students majoring in liberal arts fields like humanities, social sciences, natural sciences, and mathematics, outperform all other students on the Collegiate Learning Assessment test that offers a rough measure of critical thinking skills. But unless and until colleges and universities mount a convincing case, in both speech and deed, for the rhetorical tradition of liberal education, the liberal arts and the academy in general will continue to suffer gravely.

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FAITH AND SCIENCE: HARD QUESTIONS

JENNIFER GRUENKE

Upon reading my title, most who pay attention to discussions of faith and science will assume I mean questions surrounding conflicts between faith and science. If theologians and scientists working independently come up with conclusions that seem mutually exclusive, or at least difficult to reconcile, what do we do? Pick one side as having methods that give a more secure path to truth with respect to the issue at hand and reinterpret the other side? Try to find a third answer to the problem? Accept the conflict and fall back on mystery?

Much energy has been expended and much ink has been spilled in an attempt to answer these questions. But I'm not convinced that they are the right questions, or at least I am convinced that the focus on them tends to obscure other important questions. Various schools of thought in Christian circles give various answers, and for the most part debates between them repeat tired arguments without changing anyone's mind. And for Christians who are also scientists, the focus on conflict between the two encourages a posture of compartmentalization. After all, most scientists are not inclined toward mystery, and to remain both a scientist and a Christian one cannot give up on one or the other.

Furthermore, the idea that faith and science are inherently at odds is a fairly recent one. Historians of science refer to this idea

as the "conflict thesis," and are in agreement that it was largely a late-19th-century invention of John William Draper, a chemist, and Andrew Dickson White, first president of Cornell University. Draper's *History of the Conflict between Religion and Science* (1874) is a polemic against Roman Catholicism, which he portrayed as blocking the progress of science. It was a quick success in the world of popular publishing, but the author's biases were close enough to the surface of the text that Draper's influence was less enduring that was White's. White's book, *History of the Warfare of Science with Theology in Christendom* (1896) was written in an academic style, with extensive use of footnotes to cite his sources, and in academic circles, the quality of his scholarship went mostly unquestioned for decades. Not until the mid-20th century did scholars begin to dig into his sources and realized that they did not support his thesis. Many of his claims remain in popular consciousness today as historical myths—the idea that the medieval Church insisted that the earth was flat, that Copernicus would have been severely persecuted had he not died shortly after the publication of *De Revolutionibus*, that science was widely condemned as satanic as it developed in the late medieval era, that Roger Bacon was persecuted for his scientific investigations. In retrospect, White is understood as biased from the start of his research into the conflict. As one of the founders of Cornell—the first American University to be founded as a secular institution—he described it as "an asylum for *Science*—where truth shall be sought for truth's sake, not stretched or cut exactly to fit Revealed Religion."[1]

My point, and the point of the historians of science who have debunked Draper and White, is not that there are not genuine conflicts between science and Christianity today, or even that there were no conflicts in the past. But historical conflict has been drastically overstated and misunderstood. Indeed, many historians of science have argued that science developed not in essential conflict with Christian ideas and the Christian church, but at least partially *because* of them. One of the simplest arguments along these lines is that Christianity has traditionally taught that there is truth to be known and that the human mind is so constituted as to be

able to grasp truth about the world. These ideas are not unique to Christianity, but they would seem to be basic preconditions of the development of science. Alfred North Whitehead wrote that there is an "instinctive conviction, vividly poised before the imagination, which is the motive power of research:--that there is a secret, a secret which can be unveiled." The source of this attitude is "the medieval insistence on the rationality of God, conceived as with the personal energy of Jehovah and with the rationality of a Greek philosopher. Every detail was supervised and ordered: the search into nature could only result in the vindication of the faith in rationality . . . in Asia, the conceptions of God were of a being who was either too arbitrary or too impersonal for such ideas to have much effect on instinctive habits of mind."[2]

Many early scientists found their Christian faith to provide motivation for studying the world. Johannes Kepler argued, for instance: "Many types of living creatures, in despite of the unreasonableness of their souls, are capable of providing for themselves more ably than we. But our Creator wishes us to push ahead from the appearance of the things which we see with our eyes to the first causes of their being in growth, although this may be of no immediate practical avail to us."[3] And from Newton: "this most beautiful system of sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful Being."[4]

Caution is needed here. Some well-meaning Christians have pressed these observations into the service of apologetics, painting a picture in which science is solely or primarily an outgrowth of Christianity, and using this as an implicit or explicit argument in favor of Christianity over other worldviews. Although Christians and Christian ideas were important in the rise of science, they were not the only people and ideas involved. The ancient Greeks, especially Aristotle, were clearly important scholars of the natural world. The Islamic world preserved Aristotle's writings after they were lost in Europe, and following Aristotle, studied the natural world.

There is a more subtle difficulty in trumpeting the role of Christianity in the rise of science. Modern science developed not in philosophical isolation, but as part of the package of modernity. The

hidden premise in the argument that Christianity is true because it gave rise to our modern way of thinking is that our modern way of thinking is true. This brings us to the hard questions, the ones that do not center around *conflicts* between Christianity and science, but rather around the ideas on which they *agree*, at least today. The intellectual conflicts in the late middle ages were not so much between Christianity and science as between competing theological and philosophical positions. The ideas we now call modernity prevailed. But are these ideas true?

In order to explain more specifically what I am arguing, a closer examination of the theological and philosophical debates of the past is in order. In the early centuries of the church, as Christians attempted to make sense of the world in a way that took both Scripture and philosophy, which at the time encompassed all of what Christians today might call general revelation, into account. There were many competing philosophical ideas at the time, but one that was very influential on the early church was the philosophy of Plato. Plato had argued for the existence of a single, perfect, divine being who had created the world (albeit not *ex nihilo*). This was against the popular mythology of his day that described many gods who were immortal and had impressive abilities, but were far from perfect. Plato also argued (against some materialists of his day) that the nature of things was dualistic, that is, that things have immaterial as well as material reality, and that the immaterial realm of the Forms, as well as an unformed material world, was co-eternal with the divine being. The early church fathers were careful to insist, against Plato, that only God is eternal. Augustine dealt with the problem of the eternal forms by understanding them as ideas in the mind of God, which God chose to use in his creation.[5] The color red, for example, is found in many objects, but the idea of red has eternally existed in God's mind. Human nature, in its pre-fall state, also exists in the mind of God, as does the nature of all created beings. In answering the question of whether or not truth can be perceived by the physical senses, Augustine maintained that the senses only detect that which changes over time, "[t]herefore truth in any genuine sense is not something to be expected from

the bodily senses."[6] For Augustine, genuine truth was atemporal and derived from God's eternal mind.

In the 12th and 13th centuries, the works of Aristotle, Plato's student, were translated into Latin and reintroduced to the west. Aristotle, like Plato, considered the natures of things to be real, although his theory of the relation between the material and immaterial is different, involving a closer relationship between the two. While Plato considered the soul to be unhappily trapped in the body, Aristotle considered both the body and soul to be natural to humans. He understood nature in terms of each thing existing for a purpose, or end, to which it naturally moved, and had a four-fold system of causality. Whereas only one work of Plato was known at the time,[7] dozens of works by Aristotle on a wide variety of subjects were rediscovered. Aristotle's work is impressive in its internal coherence. His physics, biology, cosmology, ethics, and psychology all integrated his overall philosophy of nature.

Many Christians were attracted to Aristotle's philosophy. He retained Plato's idea of the reality of the immaterial realm, and added ideas that were a better fit than were Plato's for the Christian doctrines of the incarnation, the resurrection of the body, and a purposeful creation. The theologian Thomas Aquinas, born about a century after the rediscovery of Aristotle, wrote the massive *Summa Theologica* reconciling Aristotle's thought (and other philosophical thought, including Plato's) with Christian theology. For Aquinas, as for Aristotle, immaterial human nature was the same for all of us, and human bodies distinguish between different humans. Aquinas thought that because angels do not have bodies, they cannot have a common nature; rather each individual angel is its own species. Because Aristotle's theory of nature involved a closer relationship between the physical and non-physical world than did Plato's, Aristotle and Aquinas, unlike Plato and Augustine, had use for the physical senses in the acquisition of truth.

But not all 13th century Christians were as enthusiastic about Aristotle as was Thomas Aquinas. A major concern was that the eternality of the immaterial ideas of things in the mind of God limits God's free will. In 1277, the Bishop of Paris, apparently acting on

concerns expressed in a letter by the Pope, issued a condemnation of 219 propositions, many of them from the writings of Aristotle or Thomas Aquinas or both.[8] There was particular concern about limitations on God's omnipotence. Although the targeting of Aquinas is not explicit, many of the condemned theses were held by him, and the condemnation was issued on the third anniversary of Aquinas's death.

William of Ockham (1288-1348) is often associated with the concern that the natures of things being derived from the mind of God limits God's omniscience. Ockham's philosophy eliminates the eternal ideas in the mind of God, thus allowing God the option of creating a wider range of worlds.[9] For Ockham, God might change the rules of the created realm at any time, decreeing what we now call good to be evil and evil to be good.[10] Ockham did not think this was *likely*, but it was important to him that it be *possible*. For Augustine and Aquinas, goodness was part of God's nature and therefore could not change. Ockham appears to have been influential; certainly the influence of Aristotle waned.

Ockham's philosophy separated God's nature from the world, and this separation tended to promote the development of modern science and of technology. Modern science is the study of the physical world, considered in isolation from God and the immaterial in general, and the philosophical separation encouraged examination of the physical alone. Modern technology manipulates the world for our use, something that would tend to be limited by the idea that the things we are manipulating reflect God's nature and encouraged by the idea that the material world is distant from God. Ockham's philosophy also tended to encourage modern science through encouraging a shift in the focus of scholarship away from the eternal reality that Augustine called "genuine truth" and toward a temporal reality in which truth is primarily truth about what happens in the physical world and in time.

A distant God who could at any moment change the rules of the universe is a rather scary prospect. Martin Luther, who was educated as an Ockhamist, struggled with intense fear that he was unable to please God. It was this struggle that motivated his development of his theology of grace. Luther's solution to the problem of the distant God was that God, through the work of Christ on the cross, reaches down and transforms the life of the sinner. God, for Luther, is still considered to be the *Deus absconditus*, the "hidden God," but his anxiety over his inability to bridge the gap between himself and God by his own merits disappeared.[11] While Luther's solution brings God and humankind back together, albeit in a different sense, God and the world outside of the individual Christian are still far apart. Contemporary Christians generally take something like Luther's approach, although they disagree about the extent of God's breaking through to miraculously change the course of nature.[12]

Today, practically everyone takes this distance for granted. But is it true? What is the nature of the relationship between God and the universe? Is there a real human nature that we all share, or is the fundamental human reality individualistic? Is matter in motion through time the most basic reality, or is there atemporal reality behind the changing world? These are philosophical, not scientific questions, and they are *hard* questions.

If Deism portrays God at the most distant, and at the other end of the spectrum, Pantheism brings God and the world so close they collapse into one, what point on that spectrum seems most likely to be true? Most Christians want to avoid both extremes, but that still leaves a lot of territory. The answer we have now, which leans strongly in the direction of Deism, is based partially on an obscure concern about God's freedom, perhaps helped along by attempts by the 13th century church to suppress competing ideas. This does not exactly inspire confidence that competing arguments were thoroughly examined for their merits before answers were settled upon.

Although there is much debate about what constitutes postmodernity and when it began, it is generally understood as a reaction against modernity, which raises further concerns. The shifts described above about how nature was understood eventually raised questions about how humans discover truth. Plato thought that everyone had pre-birth knowledge of the realm of the Forms and

remembered upon being reminded. Augustine thought that Christ illuminated the Forms to us, allowing us to see truth. Aquinas had a complex theory in which the physical senses take in the physical nature of an individual thing and the intellect grasps the immaterial nature of the thing, so that its whole is understood. But if there is no immaterial aspect of a thing to be grasped, if the most basic truth about nature is matter in motion, how does the human mind understand it? Rene Descartes thought we could build with mathematical precision using logic on foundations that were indubitable, but the building project never got very far. Francis Bacon, the father of the scientific method, advocated simply observing individual things through the senses and deriving general principles through induction. David Hume, however, pointed out that if all knowledge relies on induction, and induction can't validate itself, Bacon's method is flawed. Immanuel Kant, partially because of Hume's critique, put forward a theory he called his "Copernican revolution," in which the human mind *does not* grasp knowledge, but creates it. This series of events is, in a real sense, a critique of modernity and science as part of it.

I am not suggesting that we go back to the "good old days" before the 13th century. I am happy to live in an era in which Christians who strongly disagree merely trade scathing criticisms rather than killing each other. And I acknowledge that the rise of modern individualism and pluralism are part of the explanation for this state of affairs. As a scientist, I certainly do not want people to stop caring about the nature of the physical world, even if it is possible that we started caring on false pretenses. But I think it is not really possible to reverse the cultural consequences of the scientific revolution, many good, some bad, and if I am taking a false idea for granted, I very much want to know. I am not arguing for any particular answers to the questions I have posed, or even that the standard modern answers are definitely wrong. I am simply arguing that they are questions worth revisiting.

It is easy to adopt the answers that our modern culture takes for granted – that God is out there occasionally (or frequently) pushing the pieces of the world around and interacting with humans primarily on an individual basis, that human individuality trumps commonality, that understanding change throughout time is far more important and worthy a goal than understanding that which transcends time. These might even be the answers that we hope are true. But Hume's critique of the modern scientific approach to knowledge still seems valid, and it's not clear from the story of how we came to these answers that they were as rationally motivated as we might hope.

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(Endnotes)

1 As quoted by Ronald L. Numbers in *Galileo Goes to Jail and Other Myths about Science and Religion* (Harvard University Press, 2009), 2.

2 Alfred North Whitehead, *Science and the Modern World* (New York: The Macmillan Company, 1925), 12.

3 As quoted by Nancy K. Frankenberry in *The Faith of Scientists in their Own Words* (Princeton, NJ: Princeton University Press, 2008), 44.

4 Sir Isaac Newton, *Philosophiae Naturalis Principia Mathematica*. Translated by Andrew Motte (D. Adee, 1848), 504.

5 Frederick Copleston, *A History of Philosophy,* Volume 2 (The Newman Press, 1950), 60.

6 Saint Augustine, *Eighty-three Different Questions* (Washington, DC: The Catholic University of America Press, 1982). Question 9

7 Specifically the *Timaeus*, which describes the creation of the world.

8 An abridged list, with theses held by Aquinas marked, is found in chapter 22 of *Medieval Philosophy: Essential Readings with Commentary*, Ed. Gyula Klima (Oxford: Blackwell Publishing, 2007).

9 Frederick Copleston, *A History of Philosophy,* Volume 3 (The Newman Press, 1953), 48.

10 Michael Allen Gillespie, *The Theological Origins of Modernity* (Chicago: University of Chicago Press, 2008), 23-24

11 For more on Luther's theology of the *Deus absconditus*, see B.A. Gerrish, "'To the Unknown God': Luther and Calvin on the Hiddenness of God" *The Journal of Religion*, Vol. 53, No. 3 (Jul. 1973), 263-292.

12 The modern notion of a miracle as God's intervention in a world that normally functions independently is dependent on a modern notion of a distant God. For a discussion of changing ideas about the nature of miracles, see Peter Harrison's (1995) "Newtonian Science, Miracles, and the Laws of Nature" at http://epublications.bond.edu.au/hss_pubs/55.

THE CRISIS OF THE CAMPUS: SHALL WE FLUNK THE EDUCATORS?

CARL F. H. HENRY

Editors' note: We hope in each issue of the journal to include a reprint from a significant leader from the past. We are pleased to offer in this inaugural issue an essay by Carl F. H. Henry (1913-2003), the dean of 20th century evangelicalism, the founding editor of Christianity Today, and the author of many books, including the magisterial God, Revelation and Authority. This essay originally appeared in Faculty Dialogue 11 (Spring 1989).

American education is in disarray. Public schools not only face mounting problems, but they also seem to forfeit the very resources they need to cope with those problems. Adrift from God's commandments and divine truth, they have abandoned the word and will of God. No longer do they acknowledge unchanging ethical imperatives and intellectual finalities; moral absolutes and fixed truths they consider antiquated.

Students are left without objective criteria for deciding the truth of a premise or worth of an idea. Truth and right are declared culture-relative. *Veritas* has taken flight; campuses have lost their intellectual and moral cohesion, and their residual social conscience is increasingly geared to self-interest. Someone has said that the *universitas* has yielded to *diversitas*.

Students can no longer automatically expect either truth or godliness from their teachers. Yet the earliest American colleges were founded by Christians to preserve and promote Christian influences. The first nine colleges to open their doors before the American Revolution were all sponsored by Protestant Christians; all but one were denominational schools. Early American universities not only taught but also upheld moral philosophy and ethical standards. Many campuses had Christian clergy as presidents and academically competent ministers as revered faculty members. Students attended Sunday church services and participated in voluntary university chapel meetings. Sometimes spiritual revivals broke out; classes were accordingly suspended so that the schools could give themselves to prayer.

Today our battle is for the future of civilization. In detaching God from nature and history and conscience and cognition, man has become brutalized. Morally and intellectually adrift from true religion and revealed ethics, multitudes increasingly succumb to paganism. The dangers that now engulf our vagabond culture are so serious that my latest book bears the title *Twilight of a Great Civilization*.

Recently the president of an ecumenically pluralistic seminary told a group of academic administrators that we now live in a "post-Christian age." "There is no hope," he said. "The seminary is a coffin; as president, I am polishing the coffin," he added; "the trustees are pallbearers carrying the coffin, and we are all on the way to the cemetery looking for a hole in which to bury it."

One would be less surprised had a disillusioned secular educator voiced these sentiments. Much of modern education has lost not only fixed and final truth, and unchanging morality, but also any basis and reason for hope. Liberal education is slipping into the black hole of paganism.

I grieve over the condition of many of the secular universities. For in this colossal turning-time they lack intellectual consensus and flounder in confusion. Much as we must speak of their failures, however, we as evangelicals should not exhaust our energies in simply deploring their plight. A Christian phalanx, however much a

minority, can impart a sense of purpose to a nation and to the world no less than did the Early Church in a former dark age of paganism. God is calling evangelicals to a greater sense of responsibility in the arena of education, and also in that of the mass media, and of politics. By not speaking up in the present cultural debate, we will fail not only the church and society, but God as well. If those of us who bear the burden of evangelical intellectual engagement withdraw, the renegade world will continue unchallenged in its caricature of evangelicals as either political extremists, snake-handling revivalists, or submental dinosaurs.

Some leaders foresee in the 1990s an extraordinary opportunity for restoring Christian perspectives in at least some of the universities; they envision also a remodeling of evangelical education that manifests itself to be both academically powerful and faith-affirming in the highest sense. I agree with them. I would not be here if I did not hope for a positive resurgence of valid evangelical education. All evangelical Christians, I believe, are duty-bound to participate Christianly in today's pluralistic dialogue concerning American education. The burden of this engagement comprises also an extraordinary and unique opportunity for evangelical intellectuals.

Unless Christian education publicly expounds its way of knowing God; and unless it strenuously proclaims universally valid truth; and unless it identifies the criteria for testing and verifying the knowledge-claims we make, then the Christian view of God and the world will survive as but a fading oddity in an academic world that questions its legitimacy and appropriateness. We do not ask secular universities whose religion departments teach the great religions of the world merely as historical phenomena exerting no universal truth-claim to engage instead in Christian evangelism; we simply ask them to tell the truth about Christianity, and to present it on its own grounds and not as twentieth century relativists reconstruct it.

The late Charles Malik, former chairman of the United Nations General Assembly, held that no task is currently more crucial than to examine the Western university and to maintain an evangelical presence and participation that offers a viable alternative to its erosive naturalism.

Future generations will look back and ask why, amid a colossal culture-crisis torn by furious thunderclouds of conflicting minds and wills, American evangelicals – 50 million of them – were so intellectually ineffective while the outlook of modernity swayed in the balances. We who live in this greatest world-power in all human history seem to be embarrassingly and incredibly silent amid the deeply divided soul and heart of this nation.

For more than a century – in fact until about a hundred years ago – American higher education was largely Christian. Richard John Neuhaus remarks that the now dead founders of great Christian institutions have become disenfranchised and their constituting visions have been betrayed. Even the thesis that theology is something that has to do with God is now an embattled premise on some of those campuses. The loss of initial orientation has involved an enormous shift in student values. Some dormitories are hardly a home away from home; students talk openly about shacking up on campuses where counselors and deans often take permissive sex for granted.

In Britain Parliament has made religion an indispensable part of the national educational curriculum; it has stipulated, moreover, that Christianity be taught, not indeed for reasons of evangelism but rather to define the inherited culture. As recently as a century ago no one in England could be admitted to Oxford University without subscribing to the Nicene creed. Today in America a graduate student who affirms Nicene Christology would on some campuses be considered past his mental prime. Religion as taught on some American university campuses reflects the non-Christian religions and bizarre modern cults as much as if not more than Christianity; even if not discounted, Christianity is crippled by higher criticism and historicism. Sociologist Peter Berger has remarked and rightly than no world religion has ever had to cope with so insistent an attack on its fundamental beliefs as has Christianity by those who profess to be its adherents.

Enlightening indeed is the comment of a one-time fervent American evangelical whose mainline denomination was grooming him a half generation ago to become an ecumenical Billy Graham.

Speaking of doubts nurtured in the classroom and of his waning faith that characterized the experience also of many university students, he observed:

> God took ill, slowly wasted away, and then one day was gone. Intellectual doubts would rise, and I would cover them over with prayer, devotion, service. There would be a wisp of smoke, a flicker of flame, than a blaze, and I would have to fight the fire, and I did it many times, but finally I could no longer believe in a God who by any stretch of the imagination could be described as Father. What the universe said was nothing like that. It seemed that the universe was as indifferent to us as to beetles, sharks, butterflies. I came to the conclusion that we do not matter, except to each other." (Chatelaine, Feb., 1975 issue, "The Real Charles Templeton," by Sylvia Fraser, p. 77.)

As the post-Enlightenment generation increasingly sealed off religious concerns as matters of private preference, the West sought to build a culture without God and on the basis of only science and technology. A secularized doctrine of church and state segregated religion from public affairs and implied that God has nothing to do with the historical destinies of a nation. Despite the grim specter of Hitler and the Nazis, we seem to have learned little about the high cost of abandoning God and moral absolutes. The religion of the Bible is largely expunged from the public arena; the universities, the mass media, and the political realm have become largely a-theistic if not atheistic.

Yet the modern world, alongside its loss of the Judeo-Christian heritage, is becoming more religious while it becomes less godly. Human beings are by nature religious; if revealed religion is obscured they will simply pursue false religions. Worse yet, many intellectuals are no longer sure just what religion is. Some consider communism a religion, other speak of drug-induced psychedelic experience as religious. Some intellectuals cannot seem to differentiate God from the devil.

For all that, evangelical Christianity is experiencing some gratifying gains on secular campuses. Here and there concessions are being made toward a balanced pluralism that reflects historical Christianity more fairly in professional posts. The Society of Christian Philosophers has come into being and sponsors a significant journal, *Faith and Philosophy*. There is growing conviction that in the clash of ideas a reintroduction of the Judeo-Christian tradition may alleviate the lost excitement of liberal arts learning. Moreover, evangelical student movements continue to report noteworthy evangelistic success.

The fact remains, however, that evangelical professors on secular campuses are often isolated and that a curious hostility is frequently directed toward qualified evangelical applicants by academic colleagues who support radicals for faculty posts. Evangelical scholars are bypassed because of their personal commitments are considered nonobjective and a threat to the supposed objectivity of the faculty. Secular universities have become mission fields where the conceptual initiative still lies with secular humanism or, as is increasingly the case, with raw naturalism.

There has been no comprehensive reversal of the trends that elicit many of the complaints about secular academe; in fact, the chorus of criticism expands. Today's continuing shift from classical learning has pushed aside academic interest in the great literary works of the past that focus on the perennial problems of philosophy and give shape and substance to the West's cultural inheritance. The tendency to turn to community involvement to recover the excitement of liberal learning allows reformist and political concerns to dwarf the importance of ideas and their consequences. Under way is a counterbalancing effort that seeks to train the mind but dismisses the volitions and emotions as extracurricular concerns; it abandons students to a misdirected quest for self-fulfillment, be it in Yoga or Zen or other consciousness-raising substitutes for spiritual authenticity. What results is a fragmented view of the self, one that disconnects the intellect from faith and so stunts the soul that learning becomes but a faint shadow of what education at its best has to offer.

The bond between university learning and Christian heritage has been severed. What we see at most on secular campuses is a return to faith by some who admit a realm of mystery or transcendence beyond the world of technocratic science and who break with the unrelieved relativism of the recent past by speaking vaguely of the significance of Judeo-Christian values. In a context where individuals seek mainly their own self-interest and in which entrepreneurial ambition dwarfs the sense of call there is little sense of community and of a society in which the deference to the will of God overarches competitive instincts.

Early Christianity provided an impetus for universal education; it had an imperative message for every last man, woman, and child on the face of the earth. Today secular education is prone to overlook the very realities that gave it a universal initiative. It conceals the importance of biblical theism for Western culture, and strips from students and remaining link to enduring truth and a fixed good.

Why then, you may ask, do I as an evangelical spend so much time discussing secular higher learning and so little on the Christian alternative? The fact is, that of the 12 million university and college students in the United States only about 90,000 are enrolled in the 77 member-schools of the Christian College Coalition. What's more, over 97% of evangelical Christian young people attend not Christian but secular universities where today they find little incentive to align intellect and faith even on campuses that once heralded an explicitly Christian origin. The total number of college students enrolled at religiously affiliated campuses is no larger than the student enrollment of two state universities. Only about 3% of the college students in the United States attend Christian colleges that reinforce their faith commitments.

It is imperative that evangelicals mount an alert of conceptual witness that transcends a merely privatized faith. Instead of resorting to a strategic retreat in a humanistic-naturalistic age we need to launch a comprehensive outreach that enlists otherwise "wasted" young minds as humble and devout but active participants in a culture-wide mission. We must rally them to join us in the

incomparably vital and sacred task of rescuing our children and their children and generations yet to come. We need to remind a disillusioned materialistic generation that is it not too late, as C. S. Lewis put it, to be "Surprised by Joy." We need to train first-rate scholars to live and speak as Christian astronomers and physicists and historians and psychologists and artists. We must so formulate and verbalize the truth that the world will want to listen. We must translate theology into the vernacular of our day, even if Madison Avenue considers words but a manipulative means to a materialistic end. Let us declare and demonstrate what a real education is all about. Let us reinstate an abiding concern for truth and the good, declare the awe of God as the cradle of wisdom, and reaffirm God's saving work in human life.

If true to its calling, the evangelical college offers the best prospect for elaborating, promulgating, and exhibiting the Christian world-and-life view in a comprehensive and consistent way. In their promotional literature evangelical colleges have always flaunted this world-life academic perspective as specially distinctive of evangelical education. Unfortunately, not all evangelical schools fulfill this high promise. Sociologist J. D. Hunter questions whether evangelical colleges and seminaries do, in fact, effectively transmit evangelical orthodox views to the oncoming generation (*Evangelicalism. The Coming Generation*, University of Chicago Press, 1987).

I know that no campus – however evangelical – can be wholly isolated from cultural influences. But is it not a matter of "bait and switch" for a professedly evangelical institution that promises in its public relations to expose students to the control beliefs of biblical Christianity to dilute those beliefs in the classroom by concessions to the secular philosophies that it professes to critique? Is it not both an academic and spiritual tragedy if students, parents and donors are encouraged to think that an institution is firmly committed to the evangelical faith when students in one or another department of that school are presented instead with neo-orthodoxy or some other distortion of an authentic scriptural stance? Slowly but surely the inherited commitments are put under pressure, are spared suffocation only by a thousand qualifications, until finally they collapse under the weight of alien compromises and logical inconsistency.

In *The Closing of the American Mind* (Simon and Schuster, 1986) Allan Bloom pictures the college and university life of American young people as an escape from the authoritarian rigidity and ethical sterility of the home, and as a final opportunity for permissiveness before being thrust into a world that will hold them publicly accountable. In this amorphous interlude, says Bloom, the universities bear at least some responsibility for civilizing the American student. Yet the sad fact remains that universities have forfeited the very transcendent realities that make possible the maturing of the human mind and the sensitizing of the human spirit. The classroom accords no significant role to the God of the Bible, to fixed and final truths, to changeless moral imperatives. The radical moral revels are not alone in holding ethical realities at a distance; they are joined by more and more mainstream academicians who ask whose morality is to be taught if students are to be morally instructed, and imply that no universally valid truth-claim any longer attaches to ethical commitments. If the campus is to reshape the life of American youth, it is clearly the Christian campus that must rise to the task.

It is absolutely astonishing, however, that in a land where two-thirds of the population is Protestant, and 50 million persons profess to be born-again-evangelicals, so few believers champion any program of higher education other than what currently exists; the specifically evangelical campuses they support reduce, moreover, to a handful of evangelical colleges and seminaries.

Unfortunately, even those evangelical campuses now often inherit young people who at home have acquired little moral and theological instruction over and above the most elemental restraints; even many churches and Sunday schools leave our youth grossly unprepared for constructive moral and intellectual participation in an increasingly pagan society.

Over and above an evangelistic appeal that often hurries over the crucial intellectual issues, can we as evangelical Christians respond effectively to the present crises in education? Can we engage

seriously in the battle for the human mind and will in a society that disavows our assumptions about the truly real world? Can we confront an academic phalanx that boldly claims to have demolished evangelical presuppositions when for the control-beliefs of biblical theism it has in fact merely substituted a rival set of presuppositions dictated in advance by the naturalistic creed of a radically secular age? Shall we merely direct our peals of thunder and flashes of lightning against secular education, or shall we step into the gap that even some of the best young student minds wish we would fill?

Not long ago a graduate of a college – a denominational college, moreover – wrote me out of the blue to say that during his campus studies he had been shaken head to foot by biblical criticism and that "ungodly religion majors made me fight for my faith." "The intensity of the world situation," he continued, "soon let me to cop out. I sinned a lot – sex, alcohol, drugs. Some of my Christian fellow students," my correspondent continued, "were soul-winners who considered intellectual endeavors unspiritual; they were better at proclaiming truth than at defending it on rational grounds." My correspondent conceded that he himself was "more of a prophetic fire than a philosophical incinerator," as he put it. "But I believe we need preachers today who are also theologians and theologians who are also preachers. I wish we evangelicals," he added, "could get away from populism and use our whole persons rather than just appearance and emotion." Next he thanked me – I add this modestly – for lifting him above "irrational complacency over secularistic society" and for calling him to put his whole life on the line in the present culture-crisis. "Your esays deal with an evangelical worldview and urge an application of the Word of God to the whole of life," he wrote. "I have begun to suspect that good books are to be prized more than food and lodgings."

We must go beyond mere negative disdain for secular humanism and steamy neo-paganism, so that we are perceived as on the side of reason and not as hostile to reason, and as supportive of liberal arts education and not as opposed to it. Let us promote positive criticism, criticism that grasps the motivation and intention of the nonevangelical views for what they are without caricaturing and maligning them, yet noting their serious weakness and incoherence. Let us exhibit the cognitive and moral power of the Christian alternative, showing how in proposing to rescue the human race from moral alienation it also rises above the devastating inconsistencies and ethical compromises of our secular society.

We have no mandate to impose Christian beliefs upon a pluralistic society. But we do have a mandate for presenting evangelical realities in a winsome spirit, and in an intellectually and morally compelling way. That is why we cannot be content with a merely comfortable evangelical coexistence of polite silence in a secular society. A reduction of the Christian mission is a betrayal of our task in a culture victimized by theological and ethical erosion. That task is the more urgent now that Western youth turns to consciousness-exploding chemistry for life's supreme thrill and treats as a quasi-religious experience of the Transcendent a drug-induced hallucination that escapes rational and moral inhibitions. It is all the more urgent now that Western philosophy flirts with deconstructionism, the view that no logos, no reason, to purpose structures the universe and human life. We need to protest the premature closure of the university mind, which excludes Jesus Christ from its universe of discourse even while it relates all its assumptions about man and society and human destiny to philosophical conjecture and ideologically loaded causes, and which by disavowing the Christian agenda refuses to transmit the biblical heritage of a younger generation. We need to lift a banner for God's truth and for the good precisely where others disown it as discredited and restrictive, when in fact it is comprehensive and liberating.

We can still contribute to the right ordering of the world in our own special moment of history. We can show our continuing devotion to the *Veritas* that Harvard and their venerable institutions have forsaken. We can make a bold stand for God's rightful priority in modern life and for truth and virtue. Only if it rightly perceives the Way, the Truth and the Life, and grasps anew the possibility and plausibility of spiritual regeneration, will our fragmented society rediscover its lost coherence.

We can applaud the honesty of once-Christian universities that now publicly admit their radical change to secularization and no longer claim to be Christian or to reflect the Christian heritage. They deserve more credit than do institutions that continue a profession of evangelism, but are concessive in their commitments. Every sincere effort to clarify institutional purposes, to foster a sturdy Christian world-view, and to reinvigorate a distinctive way of life, deserves commendation.

But for an evangelical campus, belief in the centrality of the self-revealing God, the singular divine incarnation of Jesus Christ, and the Bible as the norm of Christian truth must be not merely one characteristic among many others, but the unmistakable comprehensive and integrating fact. As committed participants in the world of learning we must manifest a commitment both to intellectual integrity and to evangelistic compassion. The evangelical affirmation is not that Jesus Christ is simply a way of truth and life for a beleaguered segment of humanity, but that He is *the* Way, *the* Truth and *the* Life for all mankind.

We do not see human culture as salvific for it has no resources to impart redemptive grace. Yet culture at its best can nonetheless be a seawall against rising tides of barbarianism. Unfortunately, however, much of contemporary academe no longer serves this function; efforts to identify and to preserve timeless truth and enduring ethics are scorned by many of its influential voices. Surely education has run amuck when a prestigious university will seek out and pay an exorbitant salary to an atheistic professor, when undergraduates are deliberately taught to disparage the reality of true knowledge, when university classrooms refuse any longer to integrate theological nuances and secular emphases, when students for the sake of doctorates write dissertations on what they don't necessarily believe, when the grip of the Enemy motivates scholars to treat God as a term of contempt.

To challenge the naturalistic tide in a society that has forgotten what soul searching is all about, we need evangelical faculties with cognitive and communicative power to quicken and to nurture the great spiritual concerns of life. If ever this generation is to become

a generation of virtue, it needs to be dramatically confronted by those who smell the acrid, enveloping smoke of our pagan age, and who will share the incomparable realities and rewards of new life in Christ that alone can lift the pall of darkness. We need in our midst a post-apostolic vanguard to speak afresh of a still possible Damascus Road experience even in today's wretched existence. We need the sharing of those who by the grace of God have personally moved from disenchantment with secular humanism and its looming abyss of nihilism. In its preoccupation with self-analysis and the self-image our generation is reaching for changes and values that promise release from the cluttered and clogged mind of an unpromising modernity.

Under God it is not too late to restore to collegians a hunger to pursue truth and right in the context of the inspired Word of God. It is not too late to challenge faculty to dedicate themselves to fresh exposition of the Christian view of God and the world in their various disciplines of study. It is not too late for a campus of administrators, faculty, and students who share a corporate vision of the Christian mandate to bring all learning and life into the service of Jesus Christ through personal and group commitment. It is not too late through such evangelical centers to reach out to a cognitively confused and volitionally wayward society. It is not too late for Christian education to claim all the realms of culture for their noblest use and by godly investment of its *raison d'etre* to enrich and uplift humanity. It is not too late for academicians grateful for divine revelation, for the divine gift of grace to penitent sinners, and for the life-transforming power of spiritual sanctification, to extend Christ's own victory over injustice and evil to herald the ultimate triumph and lordship of Christ over all mankind and the nations.

In today's anti-intellectual climate can we foresee an evangelical campus that would fully expose entering freshmen to Plato's *Republic* to see how the classic Greek mind held ancient naturalism at bay, how it wrestled such priority concerns as the nature of the ultimate world, the durability of truth and the good, and the ideal content of education; how it confronted the perils of political de-

mocracy in its struggle for survival against the narrow self-interests of the people it served? Shall we not immerse our young minds in the best insights of philosophical reasoning and then exhibit revelatory biblical theism with its timeless claim upon the mind and heart of humanity in all its generations? Why not teach our students logic and a respect for the universal significance of reason at the very outset of their studies? Why not, on a background of the timeless affirmations of Scripture, introduce them as well to what is best in the humanities and to the space-time tentativities of modern science? Is there any longer a senior requirement that applies the claim of God the creator and redeemer and judge of life to the predicament of the self and of other selves who populate this wounded cosmos?

An associate of the Carnegie Foundation has suggested that just as colleges and universities have final graduating exercises, so they might also sponsor entrance dedicatory exercises that mark serious entry into the world of learning. It is a challenging idea indeed.

Is there anywhere an evangelical school not primarily driven by size and numbers, not given to the bait of diversity that attracts ever wider constituencies for the sake of student enrollment and financial support, even at the eventual cost of the school's doctrinal affirmations? Do theses affirmations pose in the catalogue like some dust-covered monument from the remote past? Do they now count for less as a statement of faith or creedal commitment than do the swirling nebulous winds of contemporary evangelical opinion?

Is there a campus where evangelical professors are recognized in the extended world of learning for their prowess in particular fields of concentration? Are students excited by their professors' engagements in the secular arena that so desperately needs to know the relevance of a biblical faith? Do their professors take time to hone the God-given gifts of the younger generation? Are professors respected and revered not only for their academic contribution but also for their participation in the life of the church?

The student family and faculty community must reinforce one another in the Christian virtues, demonstrating a collegial

relationship that bonds administration, faculty, and students. Its goal will be the preparing of devout and culture-sensitive alumni who represent and can elucidate the cause of truth and right in an appealing and logically compelling way. The faculty will be spiritual and intellectual role models that students can emulate.

The needed reformation in evangelical education will not emerge under its own inherent initiative. It requires biblical incentive, volitional determination, intellectual insight, creative imagination, and sacrificial dedication. Thirty years ago evangelicals lost a golden opportunity to launch a great Christian university. Today not a few people are asking whether we can any longer launch even a modest evangelical college that is unswervingly true to the Protestant Reformation and that, if relatively small, can gain national respect for its academic achievement, its moral strength, and its spiritual vision.

There is no need to dream wild dreams of throngs of graduates confronting the forces of secularism and paganism, or graduating hundreds of Augustines, Calvins, and Wesleys. All we need to pray and work for is but one contemporary Augustine, one contemporary Calvin, one contemporary Wesley. Better yet, instead of trying to clone some past star let each student reach for God's image in Christ, each to be like Him and to serve Him to the full with his or her peculiar gifts. We need also to stimulate a highly qualified laity; the fact is, that all leaders of the Protestant Reformation were university trained and often had better academic credentials than did the clergy. Stemming the present tide is obviously not our responsibility alone; the future of America and of the West and of the Third World too, is in God's hands. But our role – and it is major – is to bring to this present hour minds and hearts illumined by God's mind and heart and knees bent before Him in intercession. Our calling is to obey, and to remember that His special intelligible revelation to a small people in a small sector of the ancient world became in His special providence the resource that lifted the West above its pagan mires. The dynamic power of that selfsame special intelligible revelation

remains available today to reverse contemporary neo-paganism as well, if we but release it to mold and maintain the vision of our evangelical schools and colleges.

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MAKING CHRISTIAN MINDS: CARL HENRY AND CHRISTIAN HIGHER EDUCATION

PAUL R HOUSE

Carl F. H. Henry (1913-2003) was one of the greatest theologians Evangelicalism has yet produced. He was multi-talented. At various points in his career he served as seminary professor, founding editor of *Christianity Today* (1956-1968), editor of several books, author of both popular and deeply scholarly works, college professor, and organizer of major conferences and consultations. He was persistent and determined in ministry. Possessed of a global vision for Christianity, he lectured in dozens of universities and seminaries around the world. With his wife, Helga, he was generous and hospitable. The visitor's log from their home, kept faithfully for over forty years, is quite full, and contains the signatures of dozens of well-known religious leaders. He had a capacious mind, one that applied every realm of reality to Christian truth. His God was not too small, nor was his Christianity. A quiet, reserved man, Henry nonetheless loved people, as his many encouraging letters to me and to dozens of other persons attest. He showed this love in part by being a consistent and kindly witness to the saving power of Jesus. For instance, I recall his asking my teenage daughter as they entered church together, "Have you opened your heart to Jesus?"

Henry had consistently high standards for Evangelical Christianity, because he was filled with wonder at the God we serve.

An adult convert, Henry never forgot what it was like to be lost spiritually and intellectually. His ministry sought to "remake the modern mind," the title of one of his early books[1] and what was, to him at least, the obvious task the one living God has given to his people. Education was one tool he thought must be wielded in this remaking effort. He believed that, rightly used, education glorifies God and helps his kingdom come and his will be done, on earth as in heaven.

This essay will discuss some of Henry's standards for Christian higher education. It will be a fairly informal piece, for it will reference Henry's works, note personal conversations with Henry, and offer observations for education based on his writings. I will not interact with the growing body of secondary literature on the various aspects of Henry's life and thought. I will argue, however, that Henry could see progress in Evangelical higher education during his lifetime, yet believed more could be done. Most of his comments on education remain relevant because they address core principles. One could offer a longer list, but I will focus on three items. First, I will discuss his contention that the purpose of a Christian college is to understand and teach reality. Second, I will examine his belief that Christian colleges should prepare students to engage culture through theology and action. Third, I will describe his opinions on the type of faculty members needed to form students for God's kingdom.

TEACHING A CHRISTIAN VIEW OF REALITY: THE PURPOSE OF CHRISTIAN COLLEGES

Henry trained to be a theologian and a philosopher at Wheaton College (1935-1941), Northern Baptist Theological Seminary (1938-1942), and Boston University (1945-1949).[2] He developed this training to maturity while teaching theology at colleges and seminaries around the world.[3] As a philosopher and theologian he constantly considered questions about truth and how truth shapes ethics. As a *Christian* philosopher and theologian, he sought always to know

and state how Christian truth explains reality. He did not consider a Christian worldview a subset of reality; he considered it the basis of reality. Therefore he did not think Christian colleges exist to teach some portion of reality or to teach reality that applies solely to their community. He thought they exist to express what is real and to examine how reality unfolds in every realm of human life. This reality is best seen through the three great themes he includes in the title of his most comprehensive work, *God, Revelation and Authority*.[4] Because these concepts capture reality they must be the backbone of Christian colleges' people, ethos and curriculum.

From his earliest theological writings Henry stressed that the living God of the Bible is the ground of reality.[5] He never wavered in this belief. In long and short works he patiently explained that there is one God, the creator, judge, redeemer, and master of all that exists. This one God exists in three persons: Father, Son, and Holy Spirit. His character is consistent and coherent. All things were made by him and for his glory. He sent his only son to die on the cross for the sins of the world, and then raised him from the dead to give eternal life to all who believe. God has included believers in his great redeeming work of freeing persons enslaved to sin. All human being will answer to this God at the end of time. Therefore, reality includes a creator, human sin, redemption, purposeful living, and a specific future. Henry knew how astonishing these ideas have been in the history of thought.

To him, this fundamental belief in God means that Christians have the privilege of knowing, accepting, and sharing the source of all reality. It also means that polytheists, adherents of naturalistic views of the universe's origins and purpose, and followers of non-Trinitarian world religions need the reality Christians profess. Christian colleges therefore have the opportunity to give their students an introduction to the universe's unifying person and his purposes. At the very least they must offer their students a basic orientation to intellectual engagement with the essentials of knowing God. They will preferably do so in all disciplines, using all relevant resource material, since the whole earth belongs to God and all truth, properly defined, comes from God.[6]

Yet for Henry, the Bible is the essential resource for knowing and serving the self-revealing God. He certainly believed in the importance of general revelation in nature. But he was passionately committed to the necessity of special revelation in the Bible, since he thought the creator must speak graciously and understandably to human creatures if they are to know God personally. Because he believed in the coherent and good character of God, Henry affirmed that God's word written shares that coherence and goodness. In the first volume of *God, Revelation and Authority* he claims, "The very fact of disclosure by the one living God assures the comprehensive unity of divine revelation."[7] God's revealed word in the Bible carries the same type of comprehensive unity that God's own character displays. Furthermore, he states that the Bible speaks with a unified voice about God, for "the Old Testament prophets speak in conscious unity with the Mosaic revelation, which in turn presupposes the patriarchal, and that the New Testament speaks in conscious unity with the Old."[8] This unified word speaks conclusively and finally to all who will hear and believe. It speaks primarily about salvation through faith, yet also speaks authoritatively about aspects of history, literature, and science. In a later volume in *God, Revelation and Authority* Henry argued in great detail his belief that this written word is completely trustworthy, or inerrant. He also asserted that this claim does not contradict reason, for it coincides with historical evidence if one truly understands the living God of the Bible.[9]

Clearly, Henry thought that Christian colleges ought always to hold a high view of the Bible. Indeed, he considered a high view of scripture essential to teaching students the most correct manner of understanding God, the ground of reality and truth. He writes, "For an evangelical campus, belief in the centrality of the self-revealing God, the singular divine incarnation of Jesus Christ, and the Bible as the norm of Christian truth must be not merely one characteristic among many others, but the unmistakable comprehensive and integrating fact."[10] He does not think Scripture alone sufficient for a college curriculum, however, for the Bible describes and encourages thinking about nature, literature, government, and a host of

other issues.[11] Nonetheless, an insufficient view of the Bible will lead to confusion at other points. One can build on the Bible, but no other *foundation* is secure for those who wish to know reality as perfectly as is humanly possible.

Henry believed that God's authority was perhaps the most important aspect of the integration of faith and learning across all walks of life. If anything, he stressed the authority of the Bible in Christian personal and public ethics[12] more than its inspiration. This is in keeping with the Bible's own emphases. After all, the Bible calls people to obedience repeatedly, even as it explains that God himself lives in his people to make obedience possible. God gives spiritual gifts to people to use in various ways. God also gives them diverse opportunities in various professions to use those gifts. Henry embraced and embodied these principles.

For instance, he believed that God called him to discipleship and obedience, not to a particular way or place or way of being a minister. He did not consider his work as a pastor or theologian more important to God than his work as a newspaperman or as editor of *Christianity Today*. More than once he affirmed to me his wife's efforts as a homemaker and educator as Christian service. He spoke of his gratitude for his daughter's vocation as a university professor, and he voiced his belief that his son's work as college teacher, state legislator, and United States Congressman was kingdom discipleship. There was no question in his mind that each member of his family was obedient to Christ. He thought all of them could apply the truth of God's person, God's word, and God's will in their vocations. For him, then, authority required and instilled obedience to the God of truth and to the word of truth.

These beliefs are foundational to everything that happens at truly Christian colleges. Trustees, administrators, faculties and staffs that neglect or forget the ground of reality, the Bible's revealed truth, and the obedience of faith cannot fulfill their mission properly. Students who do not learn to value these basic, world-altering concepts are unable to take advantage of an education best situated to put them in touch with the one who made them, redeems them, instructs them, and fulfills them through meaningful work

prepared for them before the foundation of the world (Ephesians 1:1-2:10). Conversely, colleges that take their stand on these points, however fallibly, have the opportunity to offer and receive the highest and best form of education, whatever external appearances might seem to indicate.

ENGAGING CULTURE: STUDENTS READY TO PARTICIPATE IN AN EVANGELICAL DEMONSTRATION

There is much talk these days about evangelicals engaging culture. Although much of this talk is good, some of it appears to be sloganeering that will pass as quickly as it arose. Henry began urging conservative believers to become involved in every area of public and private life in the 1940s. His brief 1947 volume *The Uneasy Conscience of Modern Fundamentalism*[13] has become a Christian classic. It remains in print, and it may well be Henry's best-known work. Yet this fine small book was but a beginning point for Henry. Perhaps the title of his 1971 volume *A Plea for an Evangelical Demonstration* best expresses his desire that evangelicals exhibit their faith in education, politics, industry, the family, the community, and the church. In this volume and in later works, he exhorted his readers to realize that Evangelicalism had been given sufficient time to mature. It was time for action.[14]

Because Christian colleges educate persons for many vocations, he thought these institutions have special potential for helping prepare believers for full-scale cultural engagement.[15] This engagement includes cultural factors inside and outside Christian circles. It does not choose activism over theology, as he believed many twentieth-century liberal Christians seemed to do, or choose theology over action, as he thought some conservative Christians seemed to do. Rather, it fulfills the requirements of a fully obedient Christian theology.

As was noted above, Henry wanted Christian colleges to provide its students a robust introduction to Christian theology grounded in the Bible. From this grounding could grow further instruction in ethics and vocation. Always ambitious and forward thinking, he did not stop there. He advocated teaching students

opposing worldviews so they could understand, learn from, and critique them. Students will encounter these beliefs soon enough, he reasoned, so they should consider them in an environment of free and open evangelical inquiry.[16] Only then could they deal with current issues completely fairly. Only then could they do their best work of integrating Christian faith and work and sharing Christ with others. He considered this educational process faith seeking understanding, as well as a means of preparing persons capable of carrying the implications of reality into arenas usually closed to or abandoned by Christians.

Besides this instruction, he thought colleges could show students how to shape the various professions to a Christian worldview for the purpose of an evangelical demonstration. To this end he mentored younger persons in Christian journalism through serving as editor of *Christianity Today*. When Henry was editor the magazine was housed in Washington, D.C. so its staff could press Christian claims at the center of American government. Henry saw no reason to retreat to safer venues. He wanted to demonstrate to believers of all ages that it was possible to grapple with the great ideas of the age in a Christian fashion.

I suspect that were he living today he would want to know how many Christian students are interning at CNN, Apple, and other information centers, and would want to know how believers were putting forward Christian truth claims in person, on television, and through the internet. He would have continued to have interest in students spending time learning about government firsthand, just as he would have wanted informed and interesting biblical expositors in pulpits. Such students would understand alternative points of view because of their grounding in competing worldviews. They would accept the responsibility of serving in any place God would choose. They would be liberated for service.

Henry's vision for these students presupposes good students seeking a truly Christian view of the world. Henry was himself this type of student.He was employed as a newspaper reporter when he was converted in 1933, so he already knew how to make a living, even in Depression-era America. He did not need college

to learn a profession. For him becoming a Christian required him to learn about his faith, which he instinctively grasped was reality. He writes, "After becoming a believer I wanted to learn more about the ultimately real world and a truly rewarding life, about human history and the role of science, and especially about the nature of God and his purpose for me and for the world."[17] This desire led him "to seek a liberal arts education and to grasp the essentials of the Christian life-world view."[18] He enrolled at Wheaton College in 1935 to fulfill this thirst for understanding, despite questioning the need for some of its rules and regulations.[19] He pursued graduate studies for the same reasons. To my knowledge Henry did not write specifically about college admissions procedures, and I do not recall discussing this matter with him. Regardless, it seems to me that he would have advocated accepting capable, teachable students who understand that they will be shaped by the faculty, the college ethos, and the curriculum.

A COMMUNITY OF MIND AND HEART: CHRISTIAN COLLEGE FACULTIES

Henry only taught undergraduate students for short periods of time during his teaching career. His main ministry was to seminarians. Yet near the end of his teaching life he spent three semesters during 1983-1984 lecturing and mentoring students and faculty at Hillsdale College. He enjoyed this experience immensely. In a 1997 conversation he told me that if he could start over again he might prefer to teach undergraduates, either at a Christian college or at a secular university. He felt his particular gifts might have been better utilized in those settings, though he did not regret teaching in seminaries. I think this may well be true, since his statements about faculty members seem to me to fit college teachers better than seminary instructors. He believed faculty members ought to embrace and understand Christian doctrine, master the subject matter of their teaching disciplines, and mentor students who will in turn live out the Christian world life-view.

Regardless of their disciplinary specialty, Henry expected Christian college teachers to be able to express the essential doctrines of the Christian faith and apply their disciplines to them.[20] He feared that too many teachers had an infantile understanding of theology because they had attended inept churches and/or because they had attended secular academic institutions that did not give them sufficient grounding in substantive Christian theology.[21] Such persons might have a vibrant personal faith, yet they were not likely to be able to further Christian education through insights built on prior evangelical thought. Given this situation, he thought it all the more important that evangelical institutions educate gifted students effectively so that they would have a foundation for the integration of faith and learning with which to return to Christian colleges after graduate studies. I am not aware of him ever writing about faith and learning seminars for new teachers, but I suspect he would have supported them if they were necessary.

Henry seemed to take it for granted that colleges would hire only teachers well capable of instructing in their chosen fields. He also seemed to take it for granted that these teachers would be lifelong learners. He probably thought this way because of his own thirst for learning as an undergraduate and graduate student. He was also a lifelong learner, to say the least. He never stopped reading, engaging in vigorous dialogue, pushing the envelope of evangelical concern, or staying in contact with persons from whom he could learn. He never stopped trying to master Philosophy and Theology to the extent that he could, and he never ceased thinking and lecturing about how a distinctive Christian view of reality agrees with or challenges other points of view. I suspect he thought other teachers would have the same attitude.

According to Henry, the sort of teaching the faculty needs to do includes large group and one-on-one instruction. He believed in the importance of lectures, for he addressed hundred of classes and forums. At the same time, he regretted that he did not have more exposure to particularly good teachers in a face-to-face context in his own undergraduate program.[22] He thought college students should have more exposure to primary sources in their chosen disciplines, and that they would need integrative seminars for such sources to be read and explained.[23] He enjoyed personal interaction

with teachers and students at Hillsdale College, and was grateful that at least one representative of each group came to Christ as a result of personal discussions.

There is no doubt that the type of teacher Henry envisioned thrives in a focused, personal, and residential environment. This sort of teacher is surrounded by thinking colleagues and willing students. As Henry summarizes, "Ideally a faculty is more than a cluster or cloister of academic colleagues who appreciate each other's labors; it is a community of mind and heart that throbs with awareness of an intellectual heritage and that hungers for and thrives on broad cognitive communication and debate."[24] A faculty that merely meets once a month for announcements and otherwise passes each other in the parking lot will not fulfill this ideal. A faculty spread thin between on-campus, extension center, and online teaching cannot do so either. He warned against Evangelical colleges and seminaries moving towards practice-oriented degrees and dependence on extension centers for the sake of public relations and funding.[25] He feared that forfeiting the primacy of intellectual concerns in the colleges would reduce Evangelical mission. I suspect it may also hamper the colleges' ability to charge the necessary fees and raise sufficient funds. Time will tell, but a faculty like the one Henry describes may be the only type the public will support at the needed level.

CONCLUSION

Henry's proposals for Christian colleges are not for the faint of heart. They force educators to stand on firm principles. This is probably just as well, since the faint of heart may not matter much in the days ahead. We remain in a largely anti-intellectual environment in the United States, not just in Evangelicalism. Furthermore, it is hard to tell at this point in time if government programs will channel (with or without further funding) more students into colleges, if fewer people will be able to afford college, or if Christian colleges will be able to hold distinctive beliefs on key moral issues and retain access to government funding of students. Regardless of what happens, though, Henry's program has the potential to save students

and faculty from vacuity. It has the potential to give administrators and trustees a program of substance that makes all their lonely and tiring efforts worthwhile. In short, it has the potential to make truth visible as it is carried by persons of Godly character representing all vocations to a world headed towards personal and corporate darkness.[26] It has the potential to remake minds in the image of Christ, the goal the apostle Paul set for all minds in Romans 12:1-2. Thus, it can justify the sort of strenuous effort and faith in Christ it will take to pursue the standards Henry set for himself and for others.

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(Endnotes)

1 Carl F.H. Henry, *Remaking the Modern Mind* (Grand Rapids: Eerdmans, 1946).

2 The best source of biographical material on Henry's is his autobiography, *Confessions of a Theologian* (Waco, TX: Word Books, 1986).

3 Henry taught full-time at some point in his career in at least the following institutions: Northern Baptist Theological Seminary (1942-1947), Fuller Theological Seminary (1947-1956), Eastern Baptist Theological Seminary (1969-1974), and Hillsdale College (1983-84). He taught regularly at Trinity Evangelical Divinity School from 1974-1997, and he taught part-time at several colleges, such as Wheaton College and Gordon College. He also taught around the globe as Lecturer-at-Large for World Vision (1974-1983).

4 Carl F. H. Henry, *God, Revelation and Authority: Six Volumes* (1976-1983; reprint. Wheaton: Crossway, 1999).

5 See for instance Carl F. H. Henry, *Notes on the Doctrine of God* (Boston: W.A. Wilde, 1948).

6 See Carl F. H. Henry, *The God Who Shows Himself* (Waco, TX: Word Books, 1966) 114.

7 Carl F. H. Henry, *God, Revelation and Authority: Vol. Two, God Who Speaks and Shows, Fifteen Theses, Part One* (1976; rpt. Wheaton: Crossway, 1999) 69.

8 *Ibid.*, 76.

9 See Carl F. H. Henry, *God, Revelation and Authority: Vol. Four, God Who Speaks and Shows, Fifteen Theses, Part Three* (1979; rpt. Wheaton: Crossway, 1999).

10 Carl F. H. Henry, *Gods of this Age or God of the Ages?* (ed. R. Albert Mohler, Jr.; Nashville: Broadman and Holman, 1994) 100.

11 *Ibid.*, 111; 113.

12 See Carl F. H. Henry, *Christian Personal Ethics* (Grand Rapids: Eerdmans, 1957); *A Plea for an Evangelical Demonstration* (Grand Rapids: Baker, 1971); *The Christian Mindset in a Secular Society: Promoting Evangelical Renewal and National Righteousness* (Portland, OR: Multnomah Press, 1984); and *Twilight of a Great Civilization: The Drift Toward Neo-Paganism* (Wheaton, IL: Crossway Books, 1988).

13 Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids: Eerdmans, 1947). He describes the origins of this work in Confessions, 112-113.

14 See Henry, *A Plea for an Evangelical Demonstration*, 13-22.

15 *Ibid.*, 15.

16 Henry, *Gods of this Age*, 93-102.

17 Carl F. H. Henry, *God, Revelation and Authority: Vol. One* (1976; rpt. Wheaton: Crossway, 1999), 9.

18 *Ibid*.

19 Henry, *Confessions*, 52.

20 See *Uneasy Conscience*, 70; *Confessions*, 65-67; and *Gods of this Age*, 100-101, 107.

21 See *Confessions*, 403.

22 Henry, *Gods of the Ages*, 107.

23 See Henry, *Twilight of a Great Civilization*, 94-96; Gods of the Age, 106-107.

24 Henry, *Gods of the Age*, 120.

25 Henry, *Confessions*, 399-400.

26 Henry, *The God Who Shows Himself*, 118-119.

BOOK REVIEWS

Jesus Christ and the Life of the Mind

Mark A. Noll
Grand Rapids, MI: Eerdmans, 2011
xii + 180 pages. $25.00 hardback

Reviewed by: Justin Barnard

During a 1999 Republican presidential debate in Des Moines, Iowa, then-Texas governor George W. Bush was asked to name his favorite political philosopher. Without hesitating, Bush responded "Jesus Christ, because he changed my life." Somewhat predictably, the media had a field day, charging Bush with everything from pandering to evangelical voters to failing to know any real philosophers. The speculative case about the former will likely never be closed. However, judging from Mark Noll's new book, *Jesus Christ and the Life of the Mind*, Bush's favorite philosopher qualifies. Indeed, Noll's adulation for Jesus Christ as the fount of all things intellectual makes Bush's rather simple response seem benign by comparison.

As its title discloses, Noll's book is self-consciously Christological. Taking his cue from the centrality of the person and work of Jesus Christ—both in the Gospel and the historic creeds of the church—Noll argues that Christ motivates, guides, and frames serious scholarship. Jesus is, Noll suggests, "the Christ of the Academic Road."

As a whole, *Jesus Christ and the Life of the Mind* is perhaps best construed as an inviting exploration—an invitation to explore whose structure is as elegant as it is clear. Noll begins with a foundational sketch of the relation between two important threads in

biblical revelation and historic Christian creeds. Possibly in an effort to allay anxieties among evangelicals who "have no creed but Christ," he argues that the early Christian creedal statements (Apostles', Nicene, Chalcedonian formula) reflect the early church's effort to grapple with the nature of the person and work of Jesus from a decidedly canonical perspective, especially in light of the apocalyptic imagery of Revelation and the biblical theme of "glory." Rather than being obstacles to genuine faith, the historic Christian creeds constitute the windows through which Christ is more clearly illuminated, and thus, indispensable tools for Christo-centric scholarship.

Noll extends the invitation to take up these tools in his second chapter, in which he illustrates the many ways in which a "high Christology"—one that insists on the full humanity and full deity of Jesus Christ—motivates learning. Engaging in reflection on key Christological texts (John 1:1-3, Colossians 1:15-16, Hebrews 1:2), Noll points to Christ's ontological primacy and fullness as grounds for intellectual engagement with "all things." For if Christ is the one in whom, by whom, and for whom all things exist, then "[t]here simply is nothing humanly possible to study about the created realm that, in principle, leads us away from Jesus Christ" (25). Noll adds that our confidence in such inquiry is bolstered by the providential encouragement that all things "hold together" in Christ, and that Christ's incarnate personality and beauty motivate study of every aspect of Creation's concrete particularity.

Noll wisely recognizes that his motivating portrait would potentially ring hollow apart from practical guidance. Thus, chapter three tackles the unenviable task of unpacking "specific ways that the teaching of the creeds might make an intellectual difference" (44). Briefly, Noll suggests that Christologically-informed scholarship be guided by a sense of "doubleness, contingency, particularity, and self-denial" (44). Noll's case for the final triad in this set, though not novel, is nonetheless compelling, and in the case of "self-denial," even convicting. About the latter, Noll writes prophetically:

> There is pride to be cultivated in degrees earned, books published, honors bestowed, or interviews granted; academic introversion can easily transform into callousness toward people of ordinary intelligence; cliquishness and partisanship can be exploited for promoting my faction…and there is an eagerness to view the gifts that are not congenial to scholarship as somehow less important. These and other sins of intellectuals are familiar to everyone with any experience in the academy. (61)

Yet, as Noll explains, "if Jesus himself confessed during his earthly ministry that there were things he did not know, then scholars following Christ should be doubly aware of how limited their own wisdom truly is" (61-62).

Slightly less compelling is Noll's treatment of "doubleness." Noll suggests that the "expectation that some important results of scholarship will have a dual or doubled character would seem to flow naturally" from the two natures of Christ (45). Noll summarizes:

> The natural human urge moves to adjudicate competition among overarching claims. This urge, which relies on the practical necessity of the law of noncontradiction, must certainly be trusted in many specific scholarly arenas. But for a Christian . . . it will be a smaller step, when confronting at least some dichotomous intellectual problems, to seek the harmonious acceptance of the dichotomy than for a scholar who does not believe that the integrated person of Christ was made up of a fully divine and fully human nature. (49)

Noll is certainly right that the "duality" that falls out of Chalcedon is a necessity. However, given that the Scriptures do not view two-mindedness as a virtue (James 1:5-8) and that some dualities, in contrast to the Chalcedonian definition, represent mutually exclusive truth claims, some caution seems warranted in connecting the two natures of Christ with an approach to scholar-

ship exhibiting greater comfort with "apparently irreconcilable dichotomies" (49). Though Noll clearly does not intend this, the latter, it seems, might easily be invoked in the name of sloppy or even heretical thinking. ("Synthesis" may have been a better concept for Noll here.)

Practicing the humility that he commends, Noll acknowledges that "risks accumulate" in the second half of his book. For chapter four explores the implications of the doctrine of the atonement for several areas of scholarly inquiry, while chapters five through seven offer specific applications of his Christological outlook to the areas of history, science, and biblical studies respectively. Naturally, Noll's treatment of history is the richest and most extensive of these. But even when writing beyond the bounds of his formal expertise (i.e., in science and biblical interpretation), Noll offers a carefully-crafted perspective that welcomes response from scholars in these disciplines. Somewhat predictably, both chapters rely heavily on Noll's notion of "doubleness"—arguably his unique conceptual contribution in this book. For Noll, the dual natures of Christ call for a "concursus" (here Noll draws on insights from B.B. Warfield) between apparent antinomies that arise when attempting to exegete the Scriptures and nature or the Bible as both a product of divine revelation and human agency. Noll's case for harmony might have difficulty receiving a fair hearing among readers unsympathetic toward those he enlists to his cause: B. B. Warfield as an example of a Christological approach to evolution and Peter Enns as an example of inspiration and incarnation in biblical hermeneutics.

Noll is to be commended for the courage with which he has endeavored to unpack the practical implications of his theoretical exploration. Far too often, authors who call for the integration of faith and learning fail to move beyond the platitudinous. The latter, while occasionally inspiring, risks little in its failure to take on concrete form. Noll has risked much. And while his arguments are cautious and nuanced, he will likely draw fire from at least some among his evangelical audience.

Still, Noll's book is a high-watermark in recent reflection on the relationship between Christianity and scholarship. The simplicity of its prose is adorned with what at times is poetic elegance. In this way, Jesus Christ and the Life of the Mind embodies what Noll is attempting to articulate—a passionate plea for rigorous intellectual inquiry that is moved, guided, and framed by the love of Christ. Few books on Christian faith and learning will inspire and illuminate in the way that Noll's book does. Yet, it is precisely this feature of Noll's book that makes it the standard for future work on Christian higher education. For if, as Noll points out, Jesus Christ is all that Christians profess, then we should expect the fruits of our teaching and scholarly labors to radiate with the joy of the Light of life. Noll has issued a clear challenge. Will the reality of Christ's person and work "sustain the most wholehearted, unabashed, and unembarrassed efforts" in teaching and scholarship? Or will we blush at Bush's blurt, thinking, "Jesus isn't a real academic"?

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Baptists through the Centuries: A History of a Global People
David W. Bebbington
Waco, Tex.: Baylor University Press, 2010
xii + 315 pages, $39.95 paper

Reviewed by: James A. Patterson

Almost three decades ago this reviewer assigned Bebbington's *Patterns in History* (1979) as a textbook in an undergraduate history seminar. My students discovered that the Scottish historian wrote insightfully about approaching the past from a distinctly Christian perspective. Bebbington continued to build on his scholarly credentials with *Evangelicalism in Modern Britain* (1989), an epic volume that provided an oft-cited grid for defining the movement (conversionism, activism, biblicism, and crucicentrism). This publication also raised weighty questions about historical continuity and discontinuity, eventually sparking a multi-authored set of reactions — *The Advent of Evangelicalism* (2008).

In *Baptists through the Centuries*, the distinguished University of Stirling (UK) professor further solidifies his already established reputation for careful scholarship, astute interpretation, and compelling storylines. In a day when issues of Baptist identity persistently claim the attention of leading Baptist thinkers and activists, Bebbington offers the necessary resources for understanding the tradition's complex historical roots, as well as the meandering pathways that have characterized denominational life for 400 years. Indeed, his first fifteen chapters fittingly anticipate his conclusion that "Baptists have a multifaceted identity" (284).

This book, based on a course that Bebbington has taught several times at Baylor University's Truett Seminary, artfully weaves

together the individuals, movements, events, and ideas that have shaped the Baptist past. Moreover, he appropriately considers the wider contexts in which Baptist history has developed, including the theological legacy of the Magisterial Reformers and the thorny subject of the Anabaptist influences on our Baptist forebears. Consistent with his earlier work, Bebbington locates Baptists within the general stream of British and American evangelicalism; in this regard, he applies his previous arguments about the impact of the Enlightenment and Romanticism specifically to Baptists. His perceptive discussion of Baptists and revivalism is similarly driven by his interest in the flow of broader evangelical history.

Bebbington's goal is to render "a work of synthesis that attempts to put the pieces of the puzzle into an intelligible framework" (4). Hence, the overriding approach of each chapter is topical. At the same time, the author maintains a more or less chronological format within each chapter. For example, "Divisions among Baptists in the Nineteenth Century" (chapter 6) surveys major controversies in England and America in such a way that the average reader should be able to sense historical progression. The blending of thematic and chronological methods works fairly well in the earlier chapters. However, it begins to fray somewhat in chapters 9 to 14, where topics like race, women, religious liberty, and missions are covered over rather long stretches of time; as a consequence, unity and coherence tend to suffer.

Nonetheless, Bebbington's judicious and historically sensitive treatments of a variety of issues reinforce his emphasis on multiple Baptist identities. They also alert his audience to the diverse personalities, groupings, and movements that have dotted the denominational landscape since the seventeenth century. Furthermore, his focus on a wide range of Baptist identities does not keep him from suggesting common threads like believer's baptism, regenerate church membership, and the priesthood of all believers as principles around which virtually all Baptists unite (285).

Although the book's strengths far outweigh its faults, some minor blemishes should be noted. On the factual side, occasional historical errors mar the narrative. For instance, Bebbington

exaggerates the length of the papal schism of the fourteenth and fifteenth centuries (7). In matters of ecclesiology, since Baptists in America most commonly refer to baptism and the Lord's Supper as "ordinances," they may be put off by some of his discussion of "Church, Ministry, and Sacraments among Baptists" (chapter 11). In addition, Baptists outside of the United Kingdom probably need more context in order to understand the "sacramental revival" in which some British Baptists are engaged.

All the same, *Baptists through the Centuries* is a balanced and commendable overview of the Baptist past. This reviewer adopted it for an undergraduate class in Baptist history, finding it to be much more serviceable and much less partisan than Leon McBeth's *The Baptist Heritage* (1987). Beyond the academic classroom, Bebbington's volume should also be useful in church study groups and discipleship training sessions, even if it is pricy for a paperback.

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Lost in Transition: The Dark Side of Emerging Adulthood

Christian Smith with K. Christofferson, H. Davidson, & P.S. Herzog
New York : Oxford University Press, 2011
296 pp. $27.95 hardback

Reviewed by: Kimberly C. Thornbury

Notre Dame sociologist Christian Smith and his colleagues have followed up his *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (2009) with this portrait of 18-23 year olds beset by problems including a lack of moral reasoning, consumerism, alcohol and drug use, a culture of hooking up, and civic and political disengagement. This age period of "emerging adulthood" (or arguably "extended adolescence") has developed from social forces including the rise in college attendance, the delay of marriage, and career exploration that often leads to several job changes in their young adulthood. Additional factors delaying maturity include the generous resources children receive from their parents between the ages of 18-37 (an average of $38,340), the ability (and tools) to disconnect sex from procreation, and postmodern thinking.

In addition to these social issues, those serving in higher education should be aware of the verbal message emerging adults hear throughout adolescence. "The entire time we were growing up we were taught 'that when you get to college, you're *supposed* to party, be wild, get crazy, have fun, drink a lot. Their answer, in short, is: *we do exactly what we were told to do*" (142). Christian educators already know where this party culture leads: "...not far beneath the surface appearance of happy, liberated emerging adult sexual adventure and pleasure lies a world of hurt, insecurity, confusion, inequity, shame and regret" (193).

Higher education is well suited to be a part of the solution Smith prescribes; "teenagers and emerging adults desperately need other mature and concerned adults who genuinely care about and for them" (7). Though most American colleges and universities shifted from *in loco parentis* to *in loco "grandparents"* (teens now come to the ivy halls, make a mess and leave, with the institution smiling and cleaning up after them), Smith asserts "there is no reason why colleges and universities could not play a more proactive role in promoting and enforcing more responsible, healthy, and respectful lifestyles among their students than they do" (240). Perhaps *in loco grandparents* is too generous a term to describe what Smith discovers. Nowhere is there any wise, cookie-making grandmother, drawing these emerging adults to the kitchen table to talk. Smith explains:

> One of the striking social features of emerging adulthood is how structurally disconnected most emerging adults are from older adults (as well as from younger teens and children.) This disconnect from full adults was clear to us already when we studied these same youths as teenagers. It became even more obvious when they became emerging adults. Most of the meaningful, routine relationships that most emerging adults have are with other emerging adults....Their relationships with [older adults] are almost always restricted, functional, and performance oriented. And those adults usually disappear when class or work is over. Those are not their important relationships (234).

In addition to more adult interactions (which I like to call "intrusive care,") there are other prescriptions well suited for higher education. Classes on moral reasoning should be required. Smith suggests that this class be taught in secondary schools, but until that happens, professors and student development professionals should not be surprised when students enter college with shockingly low levels of moral development. The navigation of sex and romance (or how to have a happy - *or at least functional* - marriage) should be discussed, as well as the role of alcohol, and citizenship.

One may think that all emerging adults are busy "occupying Wall Street." However, "the idea that today's emerging adults are as a generation leading a new wave of renewed civic-mindedness and political involvement is sheer fiction" (227). Smith quotes Wendell Berry: "There is, in practice, no such thing as autonomy. Practically, there is only a distinction between responsible and irresponsible dependence" (195). Places such as Union University are working intentionally to develop responsible Christian community. While some may deride the culture creation and intentionality of Christian campuses as a "bubble", others may use the rich phrase "sacred canopy" to describe this sense of shared vision, environment for mentoring, and deep engagement with Christ-centered intellectuals. Successful graduates of such schools will have a sense of vocation – a calling and a career as well as a holistic sense of how to use their God-given gifts in the world.

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A New History of Christianity in China [Blackwell Guides to Global Christianity]

Daniel H. Bays
Malden, Mass.: Wiley-Blackwell, 2012
256 pp. $39.95 paper

Reviewed by: Kurt Selles

For too long we have lacked an updated first-rate history of Christianity in China. Consequently, Latourette's landmark *A History of Christian Missions in China* (1929) has remained the standard for more than eighty years. His encyclopedic volume, however, is limited in its usefulness for a number of reasons: it ends at a crucial moment in Chinese church history; it primarily relates the history of the missionary movement; and its exhaustive detail makes it largely inaccessible to most readers. Of course, books on Christianity in China have been published since Latourette's but none have the scope that he brought to the subject. Most of these more recent books also have limitations of perspective: too topical, cultural, theological, political, etc. Now, finally, Daniel Bays provides a balanced and readable chronological narrative of the story of Christianity in China.

Bays, who teaches history at Calvin College, has been a student of Chinese Christianity since the 1970s and provided crucial scholarly leadership in his milestone 1986 collection of essays, *The History of Christianity in China from the Eighteenth Century to the Present*. Since this publication, both Western and Chinese scholars have followed Bays' lead in exploring the Chinese side of Christianity in the Middle Kingdom.

While not attempting to provide an extensive treatment of the earliest arrivals of Christianity in China, Bays starts out with

two chapters outlining the history of the Nestorian church in the seventh century and the Roman Catholic missions of the fourteenth and seventeenth centuries. In the remainder of the book (chapters 3-8), Bays tells the story of Chinese Christianity through the important events, figures, and movements that have shaped the church in the last two centuries. While focusing on the church, though, he skillfully paints the broader context, showing the impact of the larger historical landscape (Opium Wars, Taiping Rebellion, the Boxer Uprising, the fall of the Qing Dynasty, the May Fourth Movement, the rise of communism, etc.) on the church. Throughout his treatment, Bays pays due respect to the missionary movement and some of the giants who brought the gospel to China (Robert Morrison, Karl Gutzlaf, Elijah Bridgeman, Hudson Taylor, etc.), but he does not shy away from raising tough questions about missionary complicity in Western imperialism and their failure to relinquish control over the fledgling Chinese church.

Bays tells the missionary story well, but his interest clearly lies in telling the story of the lives and contributions of Chinese Christians. He pays particularly close attention to the indigenous forms of Christianity that developed in the twentieth century, such as the True Jesus Church, the Jesus Family, and Watchman Nee's Little Flock. He also introduces individual Chinese Christians who played a role in making Christianity a Chinese faith, figures such a Liang Fa, John Sung (Song Shangjie), Dora Yu (Yu Cidu), Mary Stone (Shi Meiyu), David Yui (Yu Rizhang), W.T. Wu (Wu Yaozong), Wang Mingdao, and Marcus Ch'eng (Chen Chonggui). In the case of this last figure, Bays artfully charts Chen's life story across the years prior to the Communist Revolution and the years following it, a moving portrayal that adds texture to this crucial period in the history of the country and the church. Although huge gaps exist in the story of Christianity during the Cultural Revolution (1966-1976), a period when many believed that Christianity had died out again, Bays stresses that it was during this tumultuous period that the faith really took root in Chinese soil and became a Chinese movement. In the final chapter, Bays describes some of the notorious sectarian movements that have plagued Christianity

in recent decades (the "Shouters," the "Three-grades of Servants," and the "Eastern Lighting Sect") and explains the ambiguous role that millenarianism has played not only in these indigenous movements but also Chinese Christianity as a whole. He concludes that the church in China today is truly Chinese—in both positive and dubious ways—and that the long term trends for the development of the church appear to be positive.

Throughout the volume, Bays offers an even-handed, honest account and evaluation of the complex story of Chinese Christianity. While he is not afraid to broach tough topics, he deftly treats sensitive subjects with subtlety. For further study, he notes recent scholarship on a variety of topics and provides endnotes with suggested bibliographies at the end of each chapter. Most recent work on Chinese Christianity deals exclusively with either Protestantism or Catholicism, but Bays treats both in each time period and even includes an appendix on the Russian Orthodox Church. Having spent much time in China over the last thirty years, Bays adds a personal touch to his narrative by sharing some of his own experiences and thoughts on Chinese Christianity.

Bays' highly readable book will no doubt quickly become a standard introduction for those approaching the subject of Chinese Christianity for the first time. It should also serve as a resource for scholars looking to review the larger story and as a stimulus for the next generation of scholars to explore some of the intriguing questions that he raises along the way.

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Reading Scripture with the Reformers

Timothy George
Downers Grove, Ill.: InterVarsity Press, 2011
270 pp. $16.00 paper

Reviewed by: Stefana Dan Laing

After a long and productive engagement with patristic biblical commentary in the *Ancient Christian Commentary on Scripture*, IVP has released a volume poised to introduce readers to the next logical step in Evangelical *ressourcement*: the era of the Protestant Reformers, and a new series, Reformation Commentary on Scripture. Timothy George's readable volume accomplishes this introductory task with both a practiced historian's narrative skill and a scholar's keen historiographical insight. George is a solid Reformation scholar who has immersed himself in the dramatic events, personalities, issues, and theology of the 14th to 17th centuries for four decades.

George describes his volume as the "story . . . of how the Bible came to have a central role in the sixteenth-century movement for religious reform that we call the Protestant Reformation" (12). Although the Bible had acted as an agent of change in previous centuries as well, the sixteenth century gave its work additional impetus via two specific factors: Humanism, which produced a rich hermeneutical harvest by plumbing the depths of ancient literary sources; and the printing press, which produced "an explosion of knowledge, the expansion of literacy and a revolution in learning that touched every aspect of European civilization, not least the church" (61).

In the first chapter, George invites the reader to step into the Reformation world and identifies problems which might hinder

evangelicals (his primary audience) from doing so. This chapter is particularly hard-hitting as George goes up against the Goliath of historical-critical Bible scholars. Drawing on the work of David Steinmetz, George makes a plea for the validity and even superiority of pre-critical exegesis (28-30), advocating its vital contribution to the on-going exegetical task. In a rigorous and scathing critique of modernist biblical interpreters, George characterizes their attitude as an "imperialism of the present" or a "heresy of contemporaneity" (23). These phrases refer to the same phenomenon, as he explains: when we prioritize our own era's way(s) of thinking, deciding, believing, and interpreting, we devalue the past, "including the ways earlier generations of believers have understood the Bible . . .The Christian past . . . becomes not . . . something to be studied" (and learned from), but rather "something to be ignored or overcome" (23). In a deft move, he levels the same accusation against "populist evangelicalism" and evangelical academics alike. A misappropriation of the Reformation principle of *sola scriptura* is to blame: "Evangelicals have paid too little attention to the sum total of the Christian heritage handed down from previous ages, including the practice of reading Scripture in the company of the whole people of God" (25), a critique which is later reinforced by George (120-24).

The second and third chapters treat the Humanist efforts to establish a text and a proper translation of the Scriptures, as well as the impact of the printing press in distributing various versions of the text. Chapter 4 focuses on Reformation era hermeneutics and the doctrine of Scriptural illumination. In chapters 5 and 6, Luther occupies pride of place, while other Reformation figures such as Melanchthon, Zwingli, and Calvin enter as their lives and work are intertwined with Luther's. Chapter 7 attempts to unite various other contributors (Tyndale, Bucer, Zell, and Hubmaier) to the "story of the Bible in the age of the Reformation," by moving from city to city along the Rhine River. Sustained focus on Calvin is relegated to almost the end of the book (chapter 8), his chief contribution being his homiletical style and approach (242-43). George highlights the inescapability of the interpretative labors of the Church Fathers when writing or speaking about the Reformers

and Scripture. The theological giant Augustine and the linguistic powerhouse and translator of the Vulgate, Jerome, were front and center during the Reformation and Renaissance (77-85, and most of chapter 3).

Some readers may be dissatisfied with the comparatively little space devoted to Calvin and Zwingli. Other readers may see a thinly-veiled agenda in the focus on Scripture and tradition, where George lays out some keys to ecumenical dialogue, such as his own efforts in Evangelicals & Catholics Together discussions (120-24). The book's stated intention to tell a "story" is ably fulfilled; consequently, the book lacks a driving, rigorously pursued thesis. While the book is an excellent introduction to IVP's new series, it is also successful as a stand-alone volume, suitable for university or seminary-level church history surveys, Reformation electives, or hermeneutics classes.

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From Billy Graham to Sarah Palin: Evangelicals and the Betrayal of American Conservatism
Darryl G. Hart
Grand Rapids: Eerdmans, 2011
252 pp. $25.00 hardback

Reviewed by: Bradley G. Green

D.G. Hart, who teaches history at Hillsdale College (Michigan) has a knack for writing provocative and punchy volumes. His latest book is no exception. Hart's thesis is repeated throughout the volume: politically-engaged evangelicals of both right and left persuasions have attempted to use the Bible to support various policy proposals for the last five to six decades, but have generally failed to engage seriously with—and therefore to reap the benefits from—the older and more authentic conservatism (a conservatism rooted in thinkers such as Edmund Burke, Russell Kirk, and Richard Weaver). Additionally, most evangelicals have been disinterested in, or oblivious to, the actual political structures, traditions and realities of the American political system—in particular, republicanism, federalism, and constitutionalism, as they have attempted to change the nation for Christ, whether this change is of the left or right wing variety.

Seven main chapters constitute the volume. In Chapter One, "Silent Minority," Hart sketches the general political trajectory and inclinations of American Evangelicalism. Hart's key point is that both more traditional Christians and more liberal Christians have similar approaches to politics. In Chapter Two, "Young and Leftist," Hart provides a summary of the early (1970s) iteration of the more left-leaning component of American Evangelism, beginning

with the 1973 "Chicago Declaration of Evangelical Social Concern," and moving forward with figures such as Richard Pierard and David O. Moberg. In Chapter Three, "The Search for a Usable Past," Hart surveys key efforts to reconstruct a Christian history and an understanding of the providential governance of America's origin and America's history. In Chapter Four, "Party-Crashers," Hart continues his narrative by providing a sketch of the rise of the "Religious Right" and its key personalities (Jerry Falwell, Tim LaHaye, and Pat Robertson). In Chapter Five, "The Faith-Based Right," Hart surveys key Christian leaders who were part of the generally more conservative trajectory, but who could not fairly be lumped in with the "fundamentalists": Charles Colson, Ralph Reed, Marvin Olasky, and James W. Skillen. In Chapter Six, "Left-Turn," Hart looks at the world of left-leaning (or often simply left-wing) strand of evangelical political thought: Jim Wallis, Randall Balmer, Tony Campolo, and Ron Sider. In Chapter Seven, "Conservatism Without Heroism," Michael Gerson serves as a foil—and as a representative of "conservatism" far-removed from traditional conservatism.

Hart is refreshing because he is not afraid to make comparisons that might offend the evangelical academic establishment. For example, Hart notes *positively* that the Religious Right was often working in an *authentically* conservative mode. Hart writes: "As much as it strains credulity, Jerry Falwell's *Listen, America!* echoed Edmund Burke's *Reflections on the French Revolution* because the Virginia fundamentalist sensed, like the British statesman, an effort by political ideologues to refashion society without regard for the customs and beliefs of average citizens" (215). Similarly, Hart does not avoid pointing out the negative effects of centralizing political power and control during the 1960s and 1970s which "edged the country in the direction of greater uniformity and undermined the authority of states, school, districts, religious schools, churches, and families" (215).

In his conclusion Hart again recommends that evangelicals turn to the writings and insights of an older and more authentic conservatism. As Hart writes, "born-again Protestants could well benefit, because [authentic] conservatives have the best store of

public arguments for defending the families, schools, churches, and voluntary associations on which evangelicals depend" (216). He continues: "Evangelical Protestants would be better served in trying to understand the value of American order by reading not the pages of the Old or New Testaments but the debates between the federalists and anti-federalists, Whigs and Democrats, or Populists and Progressives" (217). However, it seems that if one takes Paul's teaching in Romans 13 concerning submission to the governing authorities seriously—*which in a U.S. context means the very republicanism, federalism, and constitutionalism Hart admires so much*— then would it not be the case that on biblical grounds Christians should work for political change *within the legal and structural channels found within republicanism, federalism, and constitutionalism*?

Given that evangelical political activism (both left and right) of the 20th and 21st centuries *has never seriously engaged with nor learned from authentic (Burkean, Kirkian, Weaverian) conservatism*, the thorny question is whether ignoring "authentic conservatism" is detrimental to Christian political ends. Authentic conservatism may indeed be a prudent option for American Christians living in a pluralistic culture. But whether traditional conservatism can serve as a long-term political framework, in light of the lordship of Jesus over the whole created order, is another question altogether.

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Bloodlines: Race, Cross, and the Christian

John Piper
Wheaton: Crossway, 2011
304 pp. $22.99 hardback

Reviewed by: M. Sydney Park

This recent volume by John Piper (foreword by Tim Keller), is a strong argument for the gospel message as the solution for one of the most unrelenting problems of humanity—racism. As any reader familiar with Piper's work would expect, *Bloodlines* ultimately seeks to glorify God in the pursuit of racial reconciliation in 21st century America. For Piper, the past and present sins of racial discrimination can only be effectively resolved through the gospel of Jesus Christ. Indeed, racial reconciliation is, ultimately, inseparable from the gospel message of Jesus Christ preached by the New Testament writers.

The book has two main sections. The first section provides the necessary foundation: a description and assessment of the relevant issues in racial relations. Piper's testimony (31ff.) of his own conversion from the quiet yet active racism of his youth is not only touching but profound, since he lived through an era of blatant racism in the Deep South (1960s, Greenville, SC). His transparency enhances the rest of the first section as he explores the labyrinthine issues and nuances of modern day racism, particularly in America. He gives a rationale for his exclusive focus on black-white relations in America (59ff.), but one wonders if further attention to other ethnic groups (Asians, Hispanics, etc.) would have been more helpful, especially in light of U.S. population increases among non-Caucasian and non-African

ethnic groups. Nevertheless, his examination of the past and current racial tensions between blacks and whites is informative and insightful. And his division of personal responsibility and systemic intervention bluntly addresses the need to reevaluate and reformulate solutions. Yet, it was unclear whether the book aimed to address the problem of racism within the church or in the public forum. While Christian faith and convictions should be evident within and without the church (as courageously modeled by Wilberforce), it seems necessary to clarify the beginning point. That America, as well as other nations, suffers from the disease of racism is clear. That Christians should have a sanctifying effect in the world is also clear. But can the church address racism in the secular dimension when clearly the issue still plagues the church? Perhaps, Christians need to get their own house in order before trying their hand in the political realm.

The second section delivers the theological bases for racial reconciliation for Christians. Delivered in what is now customary fashion by Piper, the section not only articulates the inevitable implications of the gospel message for racial reconciliation, but does so with explicit intent to glorify God each step of the way. It will be impossible for any believer to read this section and continue to maintain their racist convictions, at least not without some discomfort. His assessment takes the reader from the basic meaning of salvation in Jesus Christ, through sanctification and finally the new heaven and new earth in Revelation 21. But his use of reformed theology and the five points of Calvinism to structure the entire theological analysis are, if not wholly unanticipated, disjunctive. In spite of the fact that his presentation of the centrality of Calvinist theology in the dissolution of racism is persuasively argued, one wonders whether racial reconciliation can only be achieved by proponents of reformed theology? And if so, are the reformed churches leading the charge for racial reconciliation? Theological differences notwithstanding, Piper's primary message is clear; the gospel cannot be severed from its multi-ethnic (or "all nations") implications; if one is to claim salvation in Jesus' name, one cannot cling to racial pride or bias.

The book ends with a significant emphasis on interracial marriage and a brief analysis of universal biases (203ff.). These are two issues that all will confront at some point in their lives. The growing statistics on interracial marriage suggest that it is a pervasive trend throughout American life. And of course, each person will necessarily deal with personal biases based on generalizations. Both subjects are admirably addressed from a biblical perspective. And the concluding 4 appendices are informative and inspiring, particularly appendices 2 and 3 which shed some light on Piper's personal beliefs and practices as communicated in the volume.

In conclusion, despite some minor disagreements, Piper's *Bloodlines* resoundingly communicates the need for *believers* to promote racial reconciliation. To champion Christ and to effectively proclaim him as Lord is to advocate and to practice racial reconciliation.

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Transformational Teaching in the Information Age: Making Why and How We Teach Relevant to Students
Thomas R. Rosebrough and Ralph G. Leverett
Alexandria, VA: ASCD, 2011
x + 178 pp. $24.95 paper

Reviewed by: C. Richard Wells

For all its promise, the "Information Age" has done precious little for real education. Instead of cyber-scholars, we seem to get wiki-wizards and text-masters, and that's not the worst of it. For Thomas Rosebrough and Ralph Leverett, the Information Age has created serious problems for education—not the least of which is a kind of "programmed 'sameness'" (4), the methodological consequence of defining education nearly exclusively in terms of content. Lost in this lock-step approach is the student as a person, and among many critical issues in education today, none is more critical than that.

While acknowledging that the "achievement [content] paradigm certainly has merit and validity" (7), Rosebrough and Leverett contend that "What really matters in education is not what but who" (8), i.e., not bodies of information for regurgitation on standardized tests, but *transformed* lives. "The values of life, of citizenship, and of being a moral person," they argue, "are social goals that must be placed beside the 3 R's and in lieu of the 4 T's (teaching to the test)."

The authors develop their thesis in two phases. Part 1 addresses philosophical questions, while in Part 2 the authors address methodology. Each Part consists of four chapters—a chapter for each of four "principles." Chapter 1 introduces what Rosebrough and Leverett call the "Transformational Pedagogy Model." "Transformational Pedagogy" is "an act of teaching designed to

change the learner academically, socially, and spiritually" (16). The Transformational Pedagogy Model therefore calls for three distinct sets of goals, the most novel (or most threatening!) of which for contemporary educators is the "Spiritual" goal. But "people are spiritual beings in their essence," a fact that educators ignore to the detriment of their students. The Transformational Pedagogy Model also calls for teachers who are simultaneously "scholars" (they know their subject), "practitioners" (they know how their students learn), and "relaters" (they relate sensitively and lovingly to their students as persons). Rosebrough and Leverett acknowledge that transformational teaching can be hard work. It "requires significantly more planning and a level of complexity that compels students to ask not just "What have I learned?" but also "Who am I becoming?" (52).

Methodologically, the authors stress that *teaching* has not occurred until *learning* takes place (exposing several commonly-accepted myths of teaching along the way). A recurring theme in this section, and throughout the book, is that informational teaching is doomed to obsolescence because "We simply cannot keep up with the flow of information" (111). The authors advocate instead "Guided Inquiry Teaching"— "the scientific method employed in pedagogy" (124)—as a way to engage and motivate students in and for lifelong learning.

The authors bring a wealth of knowledge and experience to this project. Both serve at Union University—Rosebrough as Professor of Education and Executive Dean of the College of Education and Human Studies; Leverett as Professor of Special Education and Director of the Masters of Education program—and both have taught at almost every level. That said, the book seems "geared" to primary and secondary teaching rather than higher education. But the principles here are largely transferable, so the book has much to offer anyone who *teaches*, no matter who or where.

The book is not without flaws. The writing seems a little disjointed on occasion, and overly repetitive, as the authors return time and time again to their distinction between "Informational" and "Transformational" teaching. (On the plus side, no one can miss the point of the book!)

In the end, however, these are minor criticisms, for in truth Rosebrough and Leverett have written a manifesto for education in modern times. The work is accessible, even for beginning teachers and those unfamiliar with the professional jargon. The authors are careful to define their terms, and they include a helpful glossary (though perhaps unhelpfully divided into categories). The book is rich with real-life teaching stories (the Oxford, Mississippi story alone is worth the price of the book (59-63) and in-text summaries help clarify some of the technical material. Above all, *Transformational Teaching* is itself *transformational*. It is a serious critique of pedagogy, a serious call to do better, and a guide for a new generation of teachers. The elephant-in-the-room question, of course, is how (or whether) the contemporary educational paradigm can shift from "informational" to "transformational." Rosebrough and Leverett do not say—perhaps that will be another volume. But for those who are called to teach—especially the forty percent or more who are disheartened (5, 43) — *Transformational Teaching* can put wind back in the sails.

C. Richard Wells, Ph.D.
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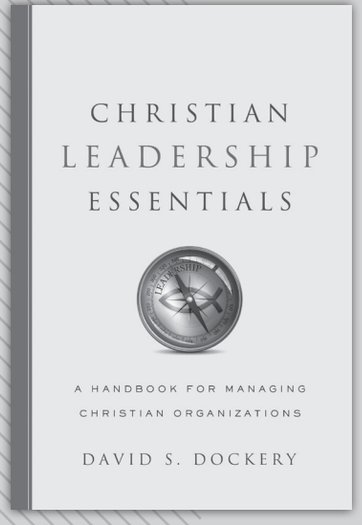

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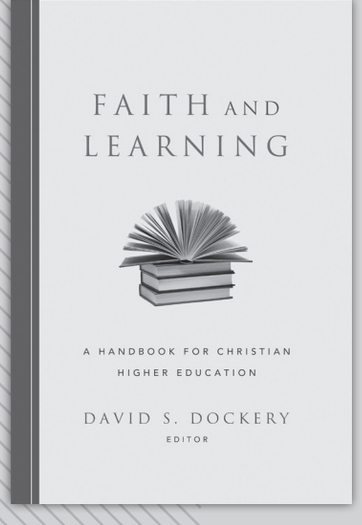

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DAVID S. DOCKERY is president and university professor of Christian Thought at Union University in Jackson, Tennessee. He is the author or editor of more than thirty books, including *Renewing Minds: Serving Church and Society through Christian Higher Education.*

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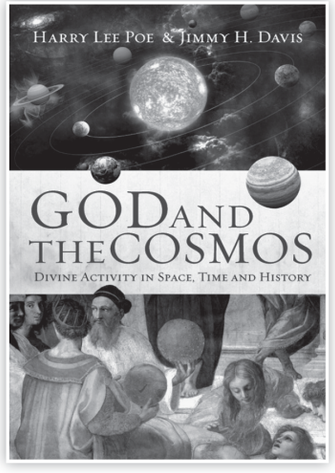

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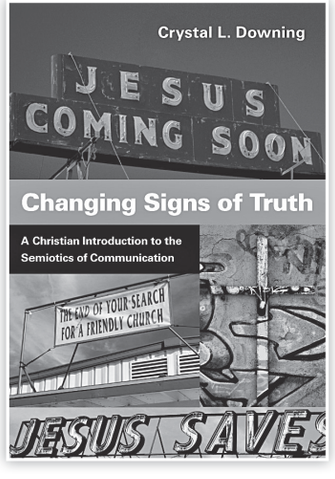

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