

The Southern Baptist EDUCATOR

News Journal of the Association of Southern Baptist Colleges and Schools

Volume LXVIII, No. 2

First Quarter-2004

ASBCS Annual Meeting Set for May 31-June 2 at Marriott Cool Springs in Franklin, Tenn.

Three college presidents will deliver the H.I. Hester Lectures at the annual meeting and workshops of the Association of Southern Baptist Colleges and Schools May 31-June 2, 2004 in Franklin, Tenn.

Duane Litfin, president of Wheaton College, Wheaton, Ill., will deliver the first lecture on Monday afternoon May 31.

The second and third lectures will be presented by presidents of ASBCS member schools. David Dockery, president of Union University, Jackson, Tenn., will deliver the Tuesday morning lecture and Tom Corts, president of Samford University, Birmingham, Ala., will present the Wednesday morning lecture.

Bob Agee, executive director of ASBCS announced that Bill Spitz, Vice Chancellor for Finance and Investment at Vanderbilt University and one of the founders of Diversified Trust Co., will speak to presidents and chief financial officers on growing and managing endowments,

"In addition, the legal affairs briefings will be extremely important this year as we discuss legislation and trends in court decisions over the past year," Agee said.

Belmont University, Nashville, led by Robert C. Fisher, president, will host the meeting. The annual meeting and workshops will begin on Monday and conclude at noon on Wednesday. A golf tournament for participants is planned for 2 p.m. Wednesday afternoon at the Legends Country Club in Franklin.

In addition to presidents and chief academic officers, additional administrators of the 55 member schools are invited to attend the conference each year.

Other administrators invited to the 2004 conference include chief financial officers, chief development officers, chief

public relations officers, chief student affairs officers and denominational relations officers.

The 15-member board of directors for the association will meet at 9:30 a.m. Monday May 31 and will conclude their meeting with lunch.

Three workshop sessions with up to seven topics each will provide help in the seven specific areas of discipline.

No sessions will be held on Tuesday afternoon and evening to provide an opportunity for participants to take advantage of recreational opportunities in the Nashville area.

The site for the 2004 meeting is the Franklin Marriott Cool Springs, Franklin Tenn. (a suburb of Nashville). Room rate is \$85 per night plus taxes. Deadline for hotel reservations is May 10.

The hotel reservation form can be downloaded from the ASBCS website at <www.baptistschools.org> or register online at <www.franklinmarriott.com>

and use the reservation code SOUSOUA when registering. The special hotel conference rate will be extended to June 3 and 4 for those who want to stay longer for area vacation opportunities.

Conference registration fee is \$50 per conference participant plus the cost of meals and additional activities. Spouses do not have to pay a registration fee unless they attend plenary sessions and workshops. Conference participants should complete and mail the conference registration and meal and activity reservation form for participants and spouses that will be available on the ASBCS website <www.baptistschools.org> after February 2 and will be published in the April/May/June issue of The Southern Baptist Educator.

For further information contact Tim Fields, ASBCS Director of Communications, via phone at 615-673-1396 or via e-mail at tim_fields@baptistschools.org. ■

Tentative Schedule for ASBCS Annual Meeting May 31-June 2, 2004

Marriott Cool Springs, Franklin, TN

Pre-Conference Meeting

SUNDAY May 30, 2004

7:00 PM-9:00 PM Worship Service

MONDAY May 31, 2004

9:30 AM Board of Directors Meeting
Noon Board of Directors Luncheon
9:00 AM-4:00 PM Registration
2:00 PM-3:30 PM First Plenary Session
3:30 PM Spouses' Meeting
3:40 PM-5:00 PM Workshops
6:30 PM Reception at Belmont University
7:30 PM Banquet at Belmont University

TUESDAY June 1, 2004

7:30 AM-8:45 AM Presidents' Buffet Breakfast
Auxiliary Groups Buffet Breakfast

9:00 AM Spouses' Activities
9:00 AM-10:30 AM Second Plenary Session
10:30 AM-10:45 AM Break
10:45 AM-Noon Workshops
12:15 PM-1:45 PM ASBCS Business Luncheon (Presidents & CAOs)
Auxiliary Groups Buffet Lunch

TUESDAY AFTERNOON AND EVENING FREE

WEDNESDAY June 2, 2004

7:30 AM-8:45 AM Chief Academic Officers Breakfast
Auxiliary Groups Buffet Breakfast
9:00 AM-10:15 AM Workshops
10:15 AM-10:30 AM Break
10:30 AM-12:00 PM Third Plenary Session
Adjourn
2:00 PM Golf Outing at Legends Country Club in Franklin

CONTENTS

- 1 ASBCS 2004 Meeting Set for Franklin, Tennessee
- 2 2003 Fall Enrollment at ASBCS Schools
- 3 Comment
- 4 Christian Higher Education and Southern Baptists: Hopeless or Hopeful?
- 10 Global Vision: Your School Can Impact the World
- 11 Legal Notes
- 12 2003-2004 Annual Tuition at ASBCS Member Schools
- 13 Names and Faces
- 13 People
- 13 Transitions
- 14 Gifts and Grants
- 14 Development
- 15 Campus Report
- 16 Faithful Learning Order Form

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Publisher: Bob R. Agee, executive director/treasurer, ASBCS

Managing Editor: Tim Fields, director of communications, ASBCS

Editorial Assistant: Tammy Drolsum, administrative assistant, ASBCS

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POSTMASTER: Send address changes to:

Association of Southern Baptist Colleges and Schools
917 Harpeth Valley Place
Nashville, TN 37221-1141

To contact the publisher write:
Bob Agee, executive director, ASBCS
P. O. Box 11655 Jackson, TN 38308-0127
E-mail: bob_agee@baptistschools.org

Send news items to:
The Educator
E-mail: tim_fields@baptistschools.org
917 Harpeth Valley Place
Nashville, TN 37221-1141
Fax: (615) 662-1396 • Phone: (615) 673-1896

"Legal Notes" is designed to provide accurate and authoritative information on legal issues facing Southern Baptist-related higher education. It is provided with the understanding that the publisher and editors are not engaged in rendering legal counsel. "Legal Notes" is not intended as a substitute for the services of a legal professional. If your institution needs legal counsel, a competent attorney should be consulted.

Annual subscription is \$8.00.

2003 Fall Enrollment at ASBCS Member Schools

	Full-time Equivalency	Total Headcount
1. Anderson College	1,261	1,702
2. Averett University	1,964	2,849
3. Baptist College of Florida	526	628
4. Baptist College of Health Sciences	729	823
5. Baylor University	13,595	13,937
6. Belmont University	3,629	3,344
7. Blue Mountain College	375	431
8. Bluefield College	405	699
9. Brewton-Parker College	1,165	1,108
10. California Baptist University	2,203	2,359
11. Campbell University	9,451	9,451
12. Campbellsville University	1,319	1,977
13. Carson-Newman College	1,993	2,115
14. Charleston Southern University	2,534	2,990
15. Chowan College	764	779
16. Clear Creek Baptist Bible College	171	205
17. Cumberland College	1,456	1,724
18. Dallas Baptist University	3,289	4,538
19. East Texas Baptist University	1,256	1,354
20. Fruitland Baptist Bible Institute	—	194
21. Gardner-Webb University	3,308	3,864
22. Georgetown College	1,270	1,321
23. Grand Canyon University	1,863	3,093
24. Hannibal-LaGrange College	887	1,133
25. Hardin-Simmons University	2,105	2,333
26. Hawaii Baptist Academy	—	1,025
27. Houston Baptist University	2,563	2,340
28. Howard Payne University	—	1,385
29. Judson College (Alabama)	456	471
30. Judson College (Illinois)	971	1,173
31. Louisiana College	1,045	1,135
32. Mars Hill College	1,214	1,303
33. Mercer University	6,390	7,058
34. Mid-Continent College	707	685
35. Mississippi College	2,692	3,440
36. Missouri Baptist University	2,191	3,723
37. North Greenville College	1,557	1,615
38. Oklahoma Baptist University	1,610	1,874
39. Ouachita Baptist University	1,606	1,538
40. Palm Beach Atlantic University	2,736	3,003
41. Samford University	4,185	4,440
42. San Marcos Baptist Academy	—	215
43. Shorter College	2,278	2,302
44. Southwest Baptist University	3,451	3,563
45. Truett-McConnell College	359	390
46. Union University	—	2009
47. University of Mary Hardin-Baylor	2,785	2,627
48. University of Mobile	1,674	1,872
49. Valley Baptist Missions/Education Center	—	—
50. Virginia Intermont College	1,080	1,140
51. Wayland Baptist University	3,432	6,205
52. William Carey College	2,282	2,644
53. William Jewell College	1,343	1,536
54. Williams Baptist College	541	653
55. Yellowstone Baptist College	—	52
Grand Total	106,666	126,367

Source: from information supplied by member schools. —=No data reported

COMMENT: The Quest to Become Distinctively Christian

Bob R. Agee, Executive Director, ASBCS



How does one lead a college or university to be a distinctively Christian institution? Below is a summary of some suggestions I made in a lecture on how to become a distinctively Christian college or university.

1. Determine to build your university around a strong, positive, visionary Kingdom agenda.

When we recognize that God's concern encompasses all knowledge and all learning processes and that He wants us to turn out men and women who feel the call to be Kingdom outposts in their world—in business, medicine, law, the classroom, or wherever God plants them—it makes a tremendous difference in the way we approach education.

2. Think through and have a clear understanding of the core values that form the philosophical underpinnings of being a distinctively Christian university. It is imperative that the Bible be viewed and revered as accurate, authentic, and authoritative. To approach education and its multiple disciplines with a conflicting set of convictions about the Bible or to approach the Bible with cynicism or irreverence makes it difficult to offer education that is distinctively Christian.

3. Understand that any definition of academic freedom without appropriate accountability to the mission and purpose of the institution is not appropriate for a Christian college or university. When faculty and staff are hired, administrators have a responsibility to be sure they discuss the school's statement of mission and purpose and offer contracts only to those who share and are committed to the school's core values and who are willing to conduct their classes and themselves in a manner that affirms the Christian commitment of the institution.

4. Determine to offer the best education available in your part of the world.

Institutions that are serious about offering a distinctively Christian education recognize they are a part of the larger work of the Kingdom of God in the world. We serve a living God who deserves nothing less than our best. Project your mission into the regional and national scene determined to be a witness that Christian excellence has something to say to that larger world and



Bob R. Agee

has not been translated into isolationism or a fortress mentality. Don't be afraid to measure yourself by the benchmarks developed within the disciplines and the profession and to establish the reputation for being a leader and a pacesetter at the regional and national level.

5. Call upon and plan for administrators, faculty and students to engage in ongoing dialogue about the implications and application of

the essence of Christian faith to the issues and assumptions of the various academic disciplines. Christian education takes place best in a relationship of academic, professional and spiritual trust among administrators, faculty and trustees that allows for open dialogue about the implications of issues within the disciplines to the Christian faith and open discussion of the application of the principles, concepts and essence of biblical faith to the issues within the disciplines.

6. Be diligent and determined in the quest for faculty and administrative leaders who are committed to the Christian faith and who are committed to developing men and women into committed Kingdom Citizens. What takes place in the classroom determines the destiny, tone and atmosphere of a university campus. The most important work of the university is still the privilege and the task of teaching students. Carelessness in the hiring of professors for the classroom can adversely affect the future of an institution.

7. Aggressively search for ways that the college or university can demonstrate its desire to form a working partnership with local churches within the denomination and/or with associations and/or state conventions. When administrators and faculty acknowledge the importance of spiritual growth and development as part of the overall educational experience, churches often have a deeper respect for what the institution is trying to do. Leadership of the institutions and of the denomination must be willing to maintain close friendship and open conversation in order for ideas to flow that result in mutual benefit.

8. Find ways to involve students and faculty in global missions starting with service at home and reaching around the world. The Consortium for Global

Education (formerly the Cooperative Services International Education Consortium) came into existence approximately 15 years ago at the initiative of several presidents of Southern Baptist colleges and universities for the specific purpose of promoting missions impact through international education experiences. Thousands of students, faculty and staff from ASBCS schools devote summers, semesters, and years immediately following graduation to the effort to impact their world for Christ through intentional missionary activity. When a Christian college or university is aggressive in promoting missions and mission involvement as part of its institutional strategic plan, the sponsoring church body will take great pride in pointing to that institution as theirs and in supporting its efforts.

It takes more than the denomination participating in the election of trustees to make a college or university distinctively Christian. It takes more than required religion courses, required chapel and a few students attending the campus ministry activities to make a distinctively Christian university. It requires a commitment on the part of trustees, administrative leadership and faculty to address the components of what it means to be Christian.

In my opinion there has never been a more crucial time in American society for a serious effort to be made at offering higher education from a perspective and in an atmosphere that nurtures spiritual development as well as academic excellence. Young adults between ages 18 and 24 are facing some of the most critical decisions of their lives.

During those critical years values are shaped, affirmed and strengthened; mates are chosen; preparations are made for the first venture into the job market; career decision-making skills are formed; and faith matures to an adult level. Even non-traditional students are open and responsive to conscious efforts to make the education experience Christian value-centered. All of us who have felt a call to minister in the arena of Christian higher education need to hear afresh the call to be distinctively Christian in what we do—intentionally, thoughtfully, purposefully, substantively Christian. Our nation's future might depend on it. ■

Christian Higher Education

Hopeless

by Mark Noll

Editor's Note: Mark Noll, McManis Professor of Christian Thought, Wheaton College and author of The Scandal of the Evangelical Mind delivered the following Hester Lecture during the annual meeting of the Association of Southern Baptist Colleges and Schools June 2-4 at the Chateau on the Lake Hotel in Branson, Missouri. This address is the third of three lectures.

In this lecture I get to leave my safe perch as an academic observer, talking mostly in the abstract, and try to say something concrete about the situation of Southern Baptists. This is not an easy task. One reason, which is also a commentary on the way academic life works in the United States, is my ignorance. I regret that I know much less about your fine institutions than I should. After an academic lifetime of conference organizing and conference attending, after much time spent lecturing, consulting and planning in which I have been privileged to work with many scholars and to visit many colleges and universities in the United States, Canada and elsewhere, I still have a long way to go in taking the measure of Southern Baptist higher education. Out of the 55 institutions in your association, I have visited only three (Samford, Ouachita and Baylor). As I read over the list of member colleges and universities, I could identify only six more where I personally knew someone with whom I had had occasion to work on some project or other. So if an expert is just a little drip away from home, my “expertise” is little and far from home.

The second reason that it is not easy for me to say something meaningful about Southern Baptist higher education is that, for the sake of positive change oriented to the future, you are the ones who must make the difference. What I or any other outsider concludes means far less than what you see, believe and act upon.

I'd like to begin with the Apostle Paul's words in Colossians 1 about the church. In Colossians, chapter one, Paul makes remarkable statements about the centrality of Jesus Christ for all projects of human understanding, all matters having to do with making sense of the world. Paul links these remarkable statements about the origin of all things in Christ with his discussion of the saving work of Christ.



Mark Noll

Because the tasks of scholarship for a Christian are tied so closely to the unearned gift of salvation, there can be no genuine Christian learning that is arrogant, self-justifying, imperious or callous to the human needs of students and colleagues. The tight conjunction of assertions in Colossians 1 underscores the fact that all humans, including academics, are needy sinners who require God. All humans, including academics, remain in need of divine grace even as they work at exploring the resources of “wisdom and knowledge” hidden in Jesus Christ.

In this same passage, Paul also has interesting things to say about the church. Verse 18 says “He is the head of the body, the church.” In verse 24, Paul says, “in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church.” The Apostle joins consideration of the church to a description of the salvation won by Christ on the cross and to an understanding of the rule of Jesus Christ over all things. These statements about the church provide my entry point to address the particular situation of Southern Baptists with respect to Christian higher education.

In my view, an ideal standard for higher education that is both genuinely Christian and genuinely intellectual requires at least four things. The first and most basic requirement is for real, full-orbed Christianity, by which I mean the mutually supporting presence of conversion, commitment and cultural awareness. A full-orbed Christianity requires people who have been born again.

It also requires people who are growing by grace in the sanctifying disciplines of holy living, and it requires people who realize that believers are always called to be agents of constructive Christian engagement with their surrounding environments.

A second requirement for ideal Christian education is an ability to articulate to one's own campus and to outside constituencies the Christian reasons for Christian higher education. Other sorts of reasons are fine in their place, including the vocational, the social, the moral and the domestic. Being able to explain simply and yet effectively what is Christian about the education provided in a Christian institution of higher learning is a necessity.

Being able to explain simply and yet effectively what is Christian about the education provided in a Christian institution of higher learning is a necessity.

and Southern Baptists: or *Hopeful?*

Third, higher education that is Christian will ideally include a full, if also discerning, appropriation of the Christian intellectual tradition. The world is simply too complicated, the capacities of any one individual or group of humans are too constrained, and the limitations of any one time and place are simply too pronounced to indulge the fantasy that we can get along by ourselves. For Christian learning in particular, it is imperative to realize that nearly two millennia of believers have gone before us, and that much of what, by the mercy of God, they have discovered about themselves and the world represents an indispensable foundation for what we are trying to do today.

Finally, genuine Christian higher education promotes a discerning engagement with the modern world and the modern academy. Discernment is the key. God's gifts of wisdom and intelligence fall, like the rain, on the unjust and the just alike. Much that those who do not know God have discovered about physics, social organisms, politics, music, drama and so forth represents necessary resources for Christian learning. Of course, some of the wisdom of the modern academy is bogus, skewed to the point of hopeless distortion or fatally flawed from a Christian angle of vision. But much is not. Knowing how to engage contemporary intellectual life, to exploit in appropriate ways the vast intellectual resources of the modern academy while filtering away the pollutions of the academy, is imperative.

Baptist traditions, it seems to me, have a special difficulty when it comes to these last two requirements for Christian learning—the full, discerning appropriation of the Christian intellectual tradition and an appropriately discerning engagement with modern thought. The reason is that many characteristics of Baptist traditions, which function as strengths for other purposes, pose a problem for cultivating the life of the mind. Most Baptists belong to the broadly pietistic family of Christian believers. As such, they are strong on conversion and on the need to flee “worldliness.” They sometimes can be strongly separatist. Or when they are not separatist, they can be easily sucked into the conventional intellectual fashions of any particular time and place since the pietistic heritage as such provides nothing intellectual or cultural to discriminate between what in the broader society is beneficial and what is harmful. Pietism flourishes when the appeal for “true Christianity” is combined with rigorous criticism of

merely hereditary religious formalism. As such, pietistic movements have injected great energy into historic church life.

The negative move that so often accompanies the pietist search for genuine Christianity—the move that denounces worldliness, tradition, formal belief, and cooperation between church and state—can undercut efforts to develop the life of the mind. From another angle, pietists have been justly

renowned for a strong commitment to evangelization, to sharing the gospel. But that kind of strong commitment sometimes also carries with it a sense of guilt about expending time, money and energy on the intellectual life, since that expenditure gets in the way of evangelization. Realistically considered, there is no possibility for useful intellectual life that does

not involve a great deal of time, money and energy.

In some particulars, Baptists are among the most extreme of pietists. Recently it was my privilege to review three books of sources on Baptist history and theology.¹ What was immediately clear in carrying out that assignment was that Baptist traditions have displayed tremendous strength in promoting vital personal belief and that they have acted powerfully in promoting godliness for individuals and in gathered churches. But when going further to isolate what it means to define “the Baptist tradition,” “Baptist roots,” or “Baptist life and thought,” difficulties immediately arise. The question of defining what it means to be a Baptist has never been easy. From the first decades of organized Baptist life in the 17th century—when “General” Baptists defended Arminian principles and “Particular” Baptists advocated Calvinist theology—to the present—with, by Gordon Melton's count, 75 separate Baptist conferences, unions, associations, conventions and fellowships in the United States and Canada (only 15 of which belong to the Baptist World Alliance)²—participants and observers alike have never found it easy to provide a universally accepted, generic definition for what it means to be a Baptist. What is true in general is also the case for specific questions about what a Baptist contribution to constructive intellectual life might look like. When studying Baptist history, it is difficult to discern a distinctly Baptist contribution to the life of the mind. That is, we have many monuments to Baptist missionary life, many signal instances of Baptist dedication in the face of persecution, and many cases of Baptist

...genuine Christian higher education will promote a discerning engagement with the modern world and the modern academy.

(continued on page 6)

Christian Higher Education...

(continued from page 5)

sacrifice in building and sustaining local churches. However, there has never been, to my knowledge, a Baptist metaphysic, a Baptist art history, a Baptist epistemology, a Baptist interpretation of the Thirty Years War, and so forth.

Yet certain themes do come up repeatedly as scholars try to think carefully about what it means to be a Baptist, as illustrated from the editors of the books I was privileged to review. William Brackney identifies “a uniquely Baptist polity and theology” as growing from “a view of the gathered church, signified by believer’s baptism” and then producing “a strong associational life and missionary thrust.”³ Looking more directly at theology, Timothy George presents five “identity markers” or “classic principles” as characteristic of “the wider Baptist heritage.” George specifies those five as orthodox Christian convictions, an evangelical tradition, a Reformed perspective, a consistent use of confessions (which, however, does not lead to creedalism), and a set of “Baptist distinctives” that include a view of the church as “an intentional community composed of regenerate and baptized believers” and “baptism as an adult rite of initiation.”⁴ Curtis Freeman, James McClendon, and Rosalee Vollosos da Silva take a different approach by defining Baptist theology in terms of its “identifying marks” or “characteristic practices,” which they spell out by employing Donald Dumbaugh’s description of the believers’ church: “voluntary membership, covenant discipleship, Christian works, faithful admonition, benevolent giving, and biblical authority.”⁵

A non-Baptist outsider might be excused for attempting a general summary of what it means to be Baptist by synthesizing these definitions as a series of oppositions. In such a perspective, Baptists would be those who favor:

- adult baptism instead of pedobaptism;
- voluntary ecclesiology instead of inherited or parish ecclesiology;
- local organization of church life instead of state control, church-state organization, or even a strong denomination;
- biblical authority instead of tradition;
- populist biblical interpretation instead of hierarchical interpretation by bishops or academics; and
- Christian ordinances practiced as matters of obedience instead of Christian sacraments practiced as means of grace.

To the extent that these oppositional definitions accurately describe the broad and variegated Baptist tradition, they indicate that Baptists have been as united by what they oppose as by what they favor. If so, there is a particular problem for intellectual life. The problem arises from defining the church—whether by principle or by practice—through its localist, populist and voluntarist understandings of Scripture. Such localism, populism and voluntarism have frequently acted in Christian history to spur spiritual renewal and mobilization for practical tasks. But since these traits often coexist with a lack of respect for formal intellectual life as contributed to by the communion of saints across time and space—since they often do not countenance a dispersal of essential Christian tasks within the church universal nor make positive

use of what other Christians elsewhere are doing—they rarely produce enduring intellectual insight.

Here is the point where the Apostle’s arguments in Colossians 1 become relevant. When Paul in this passage speaks of the church, he clearly means all believers in all times and places who name the name of Christ. All believers everywhere—and, to at least some extent, what those believers have done in worshiping God—constitute the church. In turn, it is this universal church and its visible, practical existence, which the Apostle links to the great themes of salvation won by Christ and wisdom found in Christ.

Particularly when thinking about the way that Christian higher education requires selective appropriation of Christian traditions, the question naturally arises whether Baptist perspectives—which are so localistic in principle, so determinedly anti-traditional in their biblicism, and so wary of creedal definition—can ever contribute as much in intellectual life as they do to community Christian life on the ground.

Baptist history reveals a vigorous personal attention to Scripture, consistent profession to reason from the Bible alone, great insistence on the freedom of local churches and associations, and keen engagement with questions of missionary activity. But historically, when Baptists have reasoned about other things or when they go to apply Baptist principles to life situations, they tend to provide only variations on convictions widely prevailing in the surrounding culture. For the substance of conclusions about beliefs and practices other than baptism by immersion and congregational localism there does not seem to be a distinctly Baptist voice.

Baptist thought leaders, especially in the south, have tended to be active pastor-theologians like B. H. Carroll, Herschel Hobbs, and W. A. Criswell and to exert great influence through ministries of regular preaching, denominational statesmanship and popular publication. Or they have been seminary professors—like James Pettigru Boyce, W. T. Connor, and Frank Stagg—who exerted influence as respected teachers of ministers and missionaries, even more than through their books.

The question posed by such observations about Baptist history, especially Southern Baptist history, is not simply one of quality or creativity. It is rather a matter of where a denominational tradition has made its most important contributions and where it has been weakest.

The web site of the Baptist World Alliance contains a treasure-trove of useful information on the Baptists around the world who participate in that organization as well as those who do not. Its summaries show that 60 percent of the world’s 165,000 Baptist churches and more than 75 percent of the 44 million members of Baptist churches in the world are North American. These figures suggest to me that scholars who are concerned about the past, present, and future of Baptist intellectual life need to reflect self-consciously on how Baptist traditions can be harnessed to assist Christian learning and where it is necessary to curb Baptist instincts in order to assist Christian learning.

In an effort to be more specific, let me try to outline what strikes me as significant challenges standing in the way of a

fully functioning Christian higher education in Southern Baptist colleges and universities.

First is the Baptist heritage. If Christian learning requires a Christianity in which conversion, commitment and cultural concern are in balance and nurture each other, the Baptist heritage poses problems. Its stress on conversion has sometimes stood in the way of constructive attention to the disciplines of sanctified commitment. More often, that stress on conversion, which otherwise can be such a strength, has been taken as an excuse to avoid cultural engagement, or even to deny that cultural engagement is a legitimate aspect of the Christian life. But these moves are fatal, since to ignore cultural engagement or to deny that cultural engagement is a necessary part of the Christian's life does not exempt those who make this claim from being culturally engaged. In historical fact, the choice for Christian activity with respect to society lies between informed, self-conscious cultural engagement and irresponsible, unfocused cultural engagement. In other words, if Christians try to avoid cultural engagement as somehow un-Christian, the result is too often unthinking conformity to the conventions of a larger culture in which these self-deluding believers find themselves.

To let you Baptists off the hook for a moment, there is a striking instance of this problem in my own Presbyterian tradition. In the early 19th century, Old School Presbyterians developed the doctrine of the Spirituality of the Church, which in principle represented a laudable effort at discriminating between the church's rightful duties and other legitimate, but not churchly, activities in the world. Ideally, the doctrine of the Spirituality of the Church should have led the Presbyterians to concentrate their energies on matters clearly mandated in Scripture, while leaving to individual Christian activity the various tasks of cultural engagement. In the event, that is not what happened. By, in effect, trying to make cultural engagement individual and discretionary, Old School Presbyterians became unthinking advocates of what were simply the social convictions of their surrounding culture. The climax to the problem came in the Civil War when Northern Old School Presbyterians followed principles from the Spirituality of the Church into believing that secession and slave-holding were sins, while Southern Old School Presbyterians followed principles from the Spirituality of the Church into believing that abolitionism was sinful and the Confederacy a gift of God. A strategy of cultural disengagement left no ability to resist powerful movements in the society. To be sure, even if Presbyterians had not developed the doctrine of the Spirituality of the Church, they may have been forced into simple cultural conformity due to the heated character of the times. But by letting a potentially sound principle function as an excuse for cultural disengagement, the result was anything but sound.

Baptists, it could be argued, are also prone to denying the Christian value of cultural engagement. To the extent they do so, it results in a major difficulty for Christian learning.

Other aspects of the Baptist tradition are perhaps even

more problematic. To the extent that Baptists deny the value in appropriating the Christian experiences of believers in early centuries, they impede the cause of Christian higher education. Let me put it bluntly: the spirit of Landmarkism is a poison for Christian higher education. Ingesting the least bit could be ruinous. Similarly, when Baptists disdain of worldliness prevents Baptists from appropriating the wisdom found in non-Christian communities and from non-believing scholars, Christian higher education becomes more, rather than less, difficult.

A last word with respect to Baptist tradition concerns the Baptist insistence on the separation of church and state, the independence of local congregations, and the wariness of university elites. In my view, each of these Baptist principles can be commended for spiritual or ecclesiastical reasons. But it is also pertinent to observe that, historically considered, most of

the great monuments of Christian learning have been produced by establishmentarians or by those whose denominational traditions were much less committed to the separation of church and state than Baptists have been. Is it accidental that J. S. Bach, C. S. Lewis, and Lord Kelvin were establishmentarians, or that the distinguished

Christian philosophers Alvin Plantinga and Nicholas Wolterstorff come from a church with strong establishmentarian instincts? If not, there is even more for Baptist educators to think about.

The challenges for vigorous Christian learning in Southern Baptist institutions include the Southern as well as the Baptist heritage. For most of American history, the South has functioned as a minority region in the national intellectual economy. That minority status has tended to promote a susceptibility to apocalyptic thinking, to feelings of intellectual inferiority, and to academic defensiveness. Southern Baptists now are leaders in constructive engagement with race, but that situation is still relatively new. For a long time Southern Baptists were in the pocket of the Democratic Party simply because they were Southern. Currently a similar situation exists, but with the national Republicans now the party that takes the South for granted. I'm way too much of a Yankee to know what to make of the distinctly Southern culture that remains an important part of the Southern Baptist heritage, but I do know from reading many books about the South that Christian higher education rooted in this part of the country faces special concerns precisely because of that geographical location.

And then there is, as a third challenge, "the controversy," the internal struggle within the Southern Baptist Convention that has been ongoing at different levels of intensity since 1979. I am privileged as an outsider not to have to take sides. However, I believe it is possible for outsiders to see potential difficulties for Christian higher education arising from this recent denominational history.

For one, the successful drive of the conservatives was fueled, at least in part, by distrust of the nation's mainstream

The challenges for vigorous Christian learning in Southern Baptist institutions include the Southern as well as the Baptist heritage.

(continued on page 8)

CHRISTIAN HIGHER EDUCATION...

(continued from page 7)

academic assumptions. That distrust is not necessarily wrong-headed in itself. But unless such distrust is maintained selectively, unless it allows for discrimination between what is beneficial and what is harmful in broader academic culture, there could be a temptation, while fighting for the gospel, to write off the modern academy altogether. That move would amount to intellectual hari-kari.

Struggles such as the Southern Baptists have experienced often lead to an evacuation of the intellectual middle territory occupied by moderate conservatives and conservative moderates. This is certainly what occurred among Presbyterians in the 1920s and 1930s, as a result of their theological civil war. Mediating moves by conservatives were easily labeled "liberal."

Mediating moves by moderates were equally likely to be called "fundamentalist." Here the intellectual problem is that fruitful academic work by Christians has usually come precisely from those center positions, and not from extremes of left or right. When the intellectual left is captive to conventional fads and the intellectual right instinctively opposes reigning intellectual fashion, those in between must think selectively about the way forward. But in polemical eras, the middle is a hard space to maintain.

A third intellectual difficulty from the controversy could arise if the triumph of the conservatives spills over into destructive intellectual consequences. If, that is, the resolution to maintain a high view of Scripture is taken to mean a preference for so-called "creation science," there would be real problems. A situation with even more potential for damage concerns the place of women in Southern Baptist institutions. The Southern Baptists have just as much right as the Roman Catholics not to ordain women. But if Southern Baptist decisions on ordination work to exile women academics, the gravest difficulties could be posed for contemporary Christian intellectual life. Our modern academic culture is now paranoid about patriarchy (whether rightly or wrongly, the paranoia is there). In this situation, it is precisely bold Christian females who have the greatest chance to speak publicly credible words about the bearing of Christian faith on intellectual questions. To put the matter another way, the Southern Baptist academic community, like all other Christian academic communities today, needs all the female intellectual firepower we can get. Anything that would be done to discourage the Southern Baptists from nurturing the equivalent of a Caroline Walker Bynum in history, a Mary Douglas in anthropology, an Elizabeth Elliott in missionary literature, a Jean Bethke Elshtain in political science, a Mary Ann Glendon in law, a P. D. James in fiction, or a Mary Stewart Van Leeuwen in psychology, would constitute a devastating blow.

Southern Baptist educators seem to face real challenges in their efforts to promote Christian intellectual life. Those challenges have to do with being Baptist, being Southern, and being

Southern Baptist. The last 25 years have witnessed dramatically positive developments in Southern Baptist higher education. Those developments offer many positive signs of Christian intellectual maturity.

Who would have thought, given historic patterns of Southern Baptist-Roman Catholic antagonism, that Timothy George would emerge as a key leader in the contemporary Catholic-evangelical dialogue, with all that this dialogue portends for Christian academic life?

Who would have thought, given the relative lack of attention among Southern Baptists to questions of faith-learning integration, that in the Hester Lectures a couple of years ago Bill Hull would make one of the most realistic statements ever uttered about what it would take to have educational practice match

Christian rhetoric at Christian colleges and universities throughout the country?⁶

Who would have thought, given the relative isolation of Southern Baptist institutions, that so many of your colleges and universities would now be competing successfully for national grants to aid faculty development, special programs in science and religion, and many more?

Who would have thought, given all of Southern Baptist history and the history of the South in national intellectual culture, that the most effective attempt ever undertaken in American higher education to develop a comprehensive Christian research university would now be underway at Baylor?

Whatever nervousness a Yankee observer like me might have about Southern Baptist intellectual life, I find that a great deal of what is happening on the ground offers reasons for real encouragement. Of course, Southern Baptist institutions wrestle with the same difficulties concerning finances, the recruitment of faculty, tensions with constituents, and other endemic problems as does the rest of American higher education. But the quality of Christian learning in many Southern Baptist schools is clearly improving; institutional focus on the promotion of Christian learning is strong and becoming stronger all the time.

Recognizing, therefore, that some things are on the move in a positive direction, let me turn to what Southern Baptist educators might enjoy as advantages as they seek to promote the causes of Christian learning. The first and most obvious advantage is the Baptist heritage. Baptist heritage by itself will not work, but Baptist heritage could become a most valuable asset if it contributed a principle of discernment for using traditions of Christian learning and a principle of discrimination for appropriating modern learning. As I indicated earlier, I do not see much future in the effort to become Baptist scholars as such. By contrast, there could be a world of possibilities for Christian scholars who are Baptist.

Southern Baptist intellectual life is getting better, it seems to me, because of a favorable combination of energy and insight. The energy continues to come from traditional Baptist sources—urgency about evangelism, dedication to the Scriptures, and seriousness about morality, but also perhaps

The Southern Baptist academic community, like all other Christian academic communities today, needs all the female intellectual firepower we can get.

some status anxiety about a separatistic past. The insight, by contrast, comes from new and serious appropriation of classical Christian traditions.

I think I can make this point by lumping Southern Baptists into the more general evangelical coalition. Today we are witnessing something of an evangelical artistic and aesthetic awakening, but it follows trails blazed by Roman Catholics, Anglo-Catholics, and a few Dutch painters from the age of Rembrandt and van Ruisdael. We are experiencing a genuine revival of philosophy among evangelicals, but it is a revival fueled by some Roman Catholic Thomism, more Dutch Kuyperianism, and also a little 18th-century Scottish realism. Political and social thought is quickening among evangelicals, but the midwives are Oliver O'Donovan's Anglican Augustinianism, Ron Sider's Anabaptism, the social pronouncements of Popes Leo XIII and John Paul II, the odd combination of ultra-postmodernism and traditional Anglo-Catholicism promoted by the John Milbank circle, and (again) the principles of Abraham Kuyper. Most evangelical historians who publish for broader audiences have reserved traditional evangelical providentialism for in-house consideration and take their ideological cues from Augustine, Luther, Kuyper, or Reinhold Niebuhr. Among all the fresh evangelical initiatives, the Intelligent Design Movement comes closest to using indigenous evangelical resources to build its intellectual superstructure. But much of the impact of this movement comes precisely from abandoning the biblical literalism of historic fundamentalism and pushing the debate over origins back onto territory once occupied by Aquinas' "Five Ways," William Paley's cosmology, and Thomas Chalmer's Astronomical Discourses, and this is a territory where evangelicals borrow the work of others rather than blaze their own trails. To speak again of your more specific situation, Baptists could not exist without a distinctly Baptist religious energy. Equally, they could not exist without a broadly ecumenical appropriation of classical Christian resources from many different traditions forgotten or suspect by modern Baptists.

For the Baptist heritage to function positively, it will be necessary to hold it with some flexibility. But schools and scholars who bring Baptist distinctives to academic efforts defined in general Christian terms do have much to offer. Those of us who defer automatically to inherited elites or who accept the voices of tradition without any criticism at all need to hear from Baptists why they have often opposed elites and questioned tradition. Those who think only in terms of national or international organization need to be reminded by Baptists about the essentially local character of all Christian practice. Naturally, while those lessons are being conveyed to broader networks, Baptists will also be learning when and where it is appropriate to trust tradition and when and where it is useful to give up local prerogatives.

For the Baptist heritage to be transformed from an intellectual liability into an intellectual asset will take much work and a measure of soul searching. But if it could be done thoughtfully and winsomely, the whole enterprise of Christian higher education would be the winner.

A second advantage Southern Baptist educators may have in

promoting solid Christian learning is the South. Unlike other regions of the country, the South retains some residual Christian instincts. These instincts bring their own problems, but they also reflect strengths. Unless I have missed the situation entirely, the task for Christian scholars in the South is more to articulate convincingly the purposes of Christian higher education to audiences already convinced about the virtue of Christianity rather than to convince secular audiences about the value of Christianity itself.

A particular instance of Southern advantage may turn out to be race. If Southern Baptists can continue to promote interchange, respect and vital learning between whites and blacks—and if they can also build upon the foundations already in place for strengthening Hispanic ministries—a most interesting prospect opens up for genuinely multi-cultural, interracial Christian learning in the South. Against the sweep of American history, it would be ironic if this possibility actually came about, but a wonderful irony it would be.

I know too little about Southern cultures on the ground to say too much more at this point. Yet as with the Baptist heritage, if the right kind of use could be made of the right aspects of Southern culture, all Christian learning in the United States and beyond would benefit.

Finally, I can see at least three ways in which "the controversy," the internal struggles within the SBC, could work positively for the furtherance of Christian learning. First, the conservative-moderate battles have brought a long period of drift to a close. Drifting along with Southern culture and drifting along with the conventions of American theological education were clearly causing problems. The actions of the conservatives ended that period of drift. Doctrines, practices, allegiances, procedures, assumptions, mission strategies, networks, and more had to be reconsidered. Whether every denominational decision was the right one is not mine to say. But when Southern Baptists came to realize that purposeful thought was required to do the right thing, it was a positive development. The end of Southern Baptist drift will likewise help Southern Baptist higher education if the traumas in the denomination can be translated into purposeful thought about the purposes of your institutions and the best means to carry them out.

A second possible benefit from "the controversy" is the stimulus it provided for integrating Southern Baptists more noticeably into the broader Christian life of the country. The conservatives who engineered the denominational change have been in contact with forces outside the South. Whether their non-Southern contacts are the best or the necessary ones may not be as important as the fact that they have helped open all Southern Baptists to broader national connections. Southern Baptists have much to offer the rest of us Christian academics,

(continued on page 10)

Southern Baptist intellectual life is getting better, it seems to me, because of a favorable combination of energy and insight.

CHRISTIAN HIGHER EDUCATION

(continued from page 9)

but those gifts will not be given if Southern Baptists keep to themselves. “the controversy” may have made it easier to make connections outside of traditional Southern Baptist circles.

A third conceivable benefit from “the controversy” is the lessons it has taught about the proper places to draw boundaries. As the conservatives solidified their control of the denomination, much boundary rewriting occurred, both on questions of Christian doctrine and on issues of public morality. However one thinks about where the boundaries have been re-drawn, recent Southern Baptist history shows the need for saying that some things simply cannot be tolerated and some things simply cannot be given up. If that realization could be carried into the right kind of boundary maintenance, it could be a great gain for Southern Baptist higher education.

* * * * *

In conclusion, let me offer four injunctions that arise from gratitude about what I have been able to learn about Southern Baptist educational enterprises as well as hope for still more constructive contribution to Christian higher education.

First, work hard at lowering student-faculty ratios. For the sake of what quality Christian higher education requires, it is imperative for Christian colleges and universities to find the money to hire the personnel to get the job done. This challenge is difficult, but Southern Baptist colleges and universities will make more bricks only if they can find more straw.

Second, work hard at hiring the right kind of faculty. Institutions live or die on the basis of who gets hired to do the day-to-day tasks of teaching, scholarship, and student counseling. Invest in the research necessary to know who might be available. Nurture contacts with national Christian organizations that work with Christian graduate students. Do what it takes to get the personnel you need.

Third, work hard at articulating the vision of Christian higher education. College and university administrators are burdened with many more tasks to do than they can possibly do well. I am full of sympathy for the harassed deans, provosts, and presidents who oversee our institutions.

As Baptists you have much to offer Christian higher education. But it is as Christians that you will make the greatest of all possible contributions.

Amidst all of the busyness and all of the pressure, keep your eyes on the main prize. At your institutions that main

prize is education that is both thoroughly Christian and genuinely intellectual.

Fourth, work hard at being Baptist Christian scholars. Do not be ashamed of your Baptist heritage, but do not let that heritage fill your entire horizon. As Baptists you have much to offer Christian higher education. But it is as Christians that you will make the greatest of all possible contributions. God keep you in that perilous, exhausting, risky, daunting, but absolutely enthralling task.

Endnotes

1. “Is there a Baptist Theology in the House?” *Perspectives in Religious Studies* 28 (Fall 2001): 285-90.
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3. William H. Brackney, *Baptist Life and Thought: A Source Book* (Valley Forge: Judson, 1998), 17.
4. Timothy George, Introduction, *Theologians of the Baptist Tradition*, ed. Timothy George and David S. Dockery, 2nd ed. (Nashville: Broadman & Holman, 2001), 5-10.
5. Curtis W. Freeman, James Wm. McClendon, Jr., and C. Rosalee Velloso da Silva, *Baptist Roots: A Reader in the Theology of a Christian People* (Valley Forge: Judson, 1999), 4-6.
6. William E. Hull, *Southern Baptist Higher Education: Retrospect and Prospect* Hester Lectures, 1996 (Birmingham: Samford University, 2001). ■

Global Vision: *Your School Can Impact the World*

In 2002 more than 4,000 college and seminary students did missions work in 100 countries through International Mission Board collegiate mobilization. Twenty percent were from Baptist colleges or universities.

“The IMB recognizes the strategic and unique role of our Baptist institutions, not only in the area of quality education, but also in effective missions service,” Mike Lopez, IMB student mobilization team leader, said. “Students from Baptist schools are doing amazing things overseas and helping bring people to the Lord.”

University of Mobile

A few years ago the University of Mobile was proud to have one student overseas. Today students serve regularly, and a growing number of

graduates become short- or long-term missionaries. Students earn college credit for supervised field experience on mission trips, and the university offers a concentration in missions.

“We have seen a heightened awareness among students, staff and faculty of both the poverty and the desperate spiritual needs of the world,” says Cecil Taylor, dean of the school of religion and professor of religion.

Taylor emphasizes that one individual on campus must catch and pursue a vision for global involvement. Then the fledgling missions program should partner with an established program to “piggyback” on overseas trips and learn how other institutions set policies and manage project details.

Ouachita’s Story

Forty-nine students from Ouachita Baptist University in Arkadelphia, Ark., served with the IMB in 2002.

International missions allows students to develop interrelational skills in a cross-cultural context, says Ian Cosh, assistant to the president for community development.

“Students come back with a broader understanding of international affairs, a deeper compassion for the poor and a richer appreciation for the necessity of prayer and monetary support for missions,” he said.

Cosh recommended that an educator use personal contacts to deepen a

Legal Notes: Dealing with *Troubled Students*

by Jamie Jordan



Just what you did not need today—a crisis in the women’s dorm. Ann has been spending more and more time in her room, withdrawing from nearly all school activities. She is barely meeting her minimum class attendance requirements. Now her friends are reporting that she cries a lot, rarely eats, and seems depressed. They see old scars on Ann’s arms and wrists and worry that she may hurt herself. Your institution takes pride in providing an environment that is caring and nurturing toward students. What should you do? Ann is an adult. Legally, what *can* you do?

One of the thorniest problems for a religious college or university arises when a student appears to be psychologically unstable. Do you call the student’s parents? What if the student does not want his or her parents involved? What if there are no parents or parents who don’t want to be involved? What information can you disclose to parents or others without violating FERPA (the Family Educational Rights and Privacy Act)? Should the student be treated as having a disability? Will the school be guilty of handicap discrimination if it takes an action that the student considers adverse, such as suspension or removal from the dormitory?

Dealing with psychologically unstable students requires some advance planning. The school must think through the way it wants to handle problem students and

make sure that it has reserved appropriate powers for itself. The first step in being prepared is to have a clear, workable policy. (Yes, here go the lawyers wagging the “policy” stick around again!) By disseminating the policy to students in advance of registration, the school can make the policy a part of its agreement with the students.

Space will not allow including a full policy here, and a policy should be tailored to the needs of each individual institution. Here are a few matters to consider:

Let a student’s conduct rather than the student’s condition be the trigger for institutional action. The legal footing can be mushy if the institution is trying to intervene because a student is “depressed” or “psychologically unstable.” Who is going to make that determination, and on what basis? The footing is more solid if the institution has anticipated the types of conduct that would cause the institution to want to intervene and has made such conduct a violation of the disciplinary code. Actions causing significant disruptions to the school’s educational mission or the academic activities of other students (*e.g.*, rants or crying fits that keep other dorm residents up all night) can be classified as disciplinary code violations. Words or deeds that threaten harm to oneself, to others, or to another’s property can be code violations. If the student has violated the code

of conduct, the doorway is opened for the school to impose sanctions, including getting the student off campus and back with his or her family or requiring the student to undergo voluntary mental health counseling in lieu of a suspension or probation.

Try to involve the student’s family. If a parent claimed the student as a dependent on his or her most recent income tax return, then FERPA allows the school to share student records with that parent, even without the student’s consent. The family may have helpful information about past incidents or medication. Parental involvement may be negotiated as part of a disciplinary plan.

Try to get professional intervention. The institution may need a psychologist or physician to help the school know whether the student poses a threat and whether the student would be better off not in the school environment. The student may be persuaded to get medical help voluntarily or as part of a disciplinary plan.

Allow the institution to act summarily in the event of an emergency, but provide the student procedural safeguards, such as a meaningful right to appeal any summary action.

A student like Ann may be coming to your campus soon. Are you ready to help her and the school move beyond the disruption and ahead with the mission?

Jamie Jordan is a partner in the law firm of Guenther, Jordan & Price, P.C. in Nashville, Tennessee, (615) 329-2100. ■

Let a student’s conduct rather than the student’s condition be the trigger for institutional action.

school’s international missions involvement. Ouachita students often serve alongside alumni or parents who are missionaries. Developing relationships with IMB personnel, like Mike Lopez, is also important.

“He has provided help and advice that have been invaluable to our university,” Cosh said.

“Our commitment to the development of an educated person entails the cultivation of a worldview that includes service to the needy nations of our world,” he says. “International missions offers students the chance to share their lives and their faith in a life-transforming context.”

What Can *Your* Students Do to Impact the World?

Here are a few project examples, representing hundreds of options:

Spring Break: During spring break, students will visit Moscow, Russia. They’ll build relationships with high school and college students and introduce them to Jesus’ love.

Summer: Art or music students can develop their talents in India. At the end of the summer they’ll invite new friends to a joint concert and art display.

Semester: Education majors and athletes are needed in Senegal to teach English and sports in Senegalese schools and focus on the Wolof, many of whom have no access to the gospel.

To learn more:

- <http://the.task.org>
(800) 999-3113
- studentteam@imb.org
- Subscribe to the IMB student mobilization e-letter at <http://subscribe.imb.org/the.task.asp>.

2003–2004 Annual Tuition at ASBCS Member Schools

Tuition prices are for the 2003-2004 year unless indicated and are subject to change at any time without notice. Amounts do not include student fees, books, or room and board. Tuition is based on varying semester hours at each school.

Source: *Chronicle of Higher Education Tuition and Fees Report*, October 31, 2003 and information from individual schools

	<u>2002-03</u>	<u>2003-04</u>		<u>2002-03</u>	<u>2003-04</u>
ALABAMA			NORTH CAROLINA		
Judson College	\$8,620.00	\$9,020.00	Campbell University	\$12,911.00	\$13,541.00
Samford University	\$12,294.00	\$13,154.00	Chowan College	\$13,000.00	\$13,400.00
University of Mobile	\$9,040.00	\$9,370.00	Gardner-Webb University	\$13,220.00	\$14,160.00
			Mars Hill College	\$14,500.00	\$15,458.00
ARKANSAS			OKLAHOMA		
Ouachita Baptist University	\$12,800.00	\$14,100.00	Oklahoma Baptist University	\$11,040.00	\$11,580.00
Williams Baptist College	\$7,650.00	\$8,120.00			
CALIFORNIA			SOUTH CAROLINA		
California Baptist University	\$12,790.00	\$14,684.00	Anderson College	\$12,250.00	\$13,115.00
			Charleston Southern University	\$13,481.00	\$14,426.00
FLORIDA			North Greenville College	\$8,860.00	\$9,300.00
Baptist College of Florida	\$5,450.00	\$5,600.00			
Palm Beach Atlantic University	\$13,920.00	\$14,890.00	TENNESSEE		
			Belmont University	\$14,070.00	\$15,954.00
GEORGIA			Carson-Newman College	\$12,890.00	\$13,620.00
Brewton-Parker College	\$8,800.00	\$9,850.00	Union University	\$13,700.00	\$14,450.00
Mercer University	\$19,728.00	\$20,796.00			
Shorter College	\$9,920.00	\$10,640.00	TEXAS		
Truett-McConnel College	\$7,800.00	\$9,828.00	Baylor University	\$17,214.00	\$18,500.00
			Dallas Baptist University	\$10,350.00	\$11,010.00
ILLINOIS			East Texas Baptist University	\$9,800.00	\$10,290.00
Judson College	\$15,150.00	\$16,050.00	Hardin-Simmons University	\$11,250.00	\$12,176.00
			Houston Baptist University	\$11,355.00	\$11,355.00
KENTUCKY			Howard Payne University	\$10,500.00	\$11,150.00
Campbellsville University	\$11,340.00	\$12,824.00	University of Mary Hardin Baylor	\$10,640.00	\$11,540.00
Clear Creek Baptist College	\$4,340.00	\$4,400.00	Wayland Baptist University	\$6,830.00	\$6,880.00
Cumberland College	\$10,958.00	\$11,458.00			
Georgetown College	\$14,640.00	\$16,370.00	VIRGINIA		
Mid-Continent College	\$9,000.00	\$9,080.00	Averett University	\$16,800.00	\$17,600.00
			Bluefield College	\$9,795.00	\$10,165.00
LOUISIANA			Virginia Intermont	\$13,220.00	\$13,863.00
Louisiana College	\$9,050.00	\$9,650.00			
MISSISSIPPI					
Blue Mountain College	6,470.00	\$6,800.00			
Mississippi College	\$10,712.00	\$11,529.00			
William Carey College	\$7,665.00	\$7,815.00			
MISSOURI					
Hannibal-LaGrange College	\$9,500.00	\$9,960.00			
Missouri Baptist University	\$10,682.00	\$12,230.00			
Southwest Baptist University	\$10,932.00	\$11,550.00			
William Jewell College	\$15,400.00	\$16,500.00			

AVERAGE TUITION AND FEES FOR ASBCS SCHOOLS:

	<u>2002-03</u>	<u>2003-04</u>
	\$11,298.48	\$12,079.19

Average increase in tuition: 6.9%



Names & Faces



People

Stafford Resigns Presidency at Grand Canyon University

Gil Stafford, president of Grand Canyon University in Phoenix, Ariz., for the past four years has resigned as president to become an Episcopal priest. Citing Stafford's resignation and tight finances, trustees of the school have turned over temporary management of GCU to a private educational management company. For additional information go to <www.grandcanyon.edu_info/news>.

Palm Beach Atlantic to Install David W. Clark as President

Palm Beach Atlantic University will formally install its sixth president, David W. Clark, in a traditional academic ceremony on Feb. 26, 2004.

Ave rett University: **Thomas Vick**, chair of the Department of Aeronautics and assistant professor was elected vice-chairman of the Regional Airline Association's (RAA) Associate Member Council.

Campbell University: **James Ellerbe**, vice president for business and treasurer, was honored at the unveiling of his portrait at the Johnston County Board of Education in Smithfield, NC. His was one of five portraits of superintendents who had served the Johnston County School System during the last 82 years. As Johnston County Schools superintendent from 1980-1991, Ellerbe helped coordinate programs for academically gifted students; an academic super bowl in which students from Johnston County's five area high schools competed each year; and a program for mentally and emotionally disabled children.

Hardin-Simmons University: **Bob Fink**, the W. D. and Hollis Bond professor of English, published his literary nonfiction essay "Sunday Will Never Be the Same" in *The Houston Chronicle's* Sunday supplement magazine *TEXAS*. Associate sociology professor **Joanne Roberts** presented a paper titled "Family Rituals, Risk Factors, and Deviant Behavior: Incarcerated Respondents versus College Students" at the National Conference on Family Relations in Vancouver, British Columbia, Canada.

Mississippi College: **Debbie Pierce**, Chair of the Department of Foreign Languages, has been recognized by the International Education in Higher Education for her contributions to international education in higher education in the state of Mississippi. She was nominated for this award by the Mississippi Governor's Office, the Mississippi State Board of Education, and the National Asian Society.

Shor ter College: President **Ed Schrader** was a featured speaker at The Council of Independent Colleges' 2004 Presidents Institute in San Diego, Calif. Schrader co-presented "Denominational Affiliations: Presidential Tightrope and Institutional Imperative" with Rosalie Miranda, president of Neumann College.

Southwest Baptist University: Associate music professor **Renee Waters** was awarded second prize in the Ithaca College 24th Annual Choral Composition Contest and Festival. **Waters** and **Allison Blamey**, staff accountant, received the 2003 Faculty and StaffLife Beautiful awards. The award is based on service to students, teaching skills;

Christlike behavior in family, school, church and social interactions; participation in worship service; meeting needs of others; and a Christlike lifestyle in personal and daily life. Education professor **John Wheeler** received an "Excellence in Teaching" award at the Governor's Conference on Higher Education. **University of Mobile:** Athletics director **Craig T. Bogar** was chosen by the NAIA as the National Athletic Director of the Year and will receive the award at the NAIA National Convention in Kansas City in March. **William Carey College:** Assistant English professor **Iris Easterling** was elected chair of the Board of Trustees of the National Association of Junior Auxiliaries Foundation. **Jeff Schmuki**, assistant professor of art history and ceramics at the On the Coast campus, received a \$5000 fellowship from the Mississippi Arts Commission. ■

Transitions

The Baptist College of Florida: **Charles R. Parker** was appointed vice president for institutional advancement.

Campbellsville University: **Shannon C. Thomas** was named assistant director of university communications.

Palm Beach Atlantic University: **Mary Ann Searle** was appointed vice president for student development.

University of Mobile: The university named **Marty Vignes** as director of major gift programs in the department of institutional advancement. ■

April 15, 2004 Is Deadline for Doctoral Loan Program

April 15, 2004 is the deadline for the scholarship/loan program for faculty and administrators of Southern Baptist-related colleges and seminaries. For further information or a loan application form contact Margaret Cammuse, Southern Baptist Foundation, 901 Commerce, Nashville, TN 37203, phone 615-254-8823. ■

Mid-Continent College Seeks Retired Faculty and Staff for Overseas Teaching Opportunities

Mid-Continent College is seeking retired faculty or staff for their overseas' partners program in Taiwan and Mainland China in all disciplines. Mid-Continent has signed cooperative agreements with seven colleges and universities in the Republic of China.

Mid-Continent President Robert Imhoff said that the partnerships represent more than 100,000 students, and hundreds of faculty and staff. "Because of the vast numbers involved, we are immediately looking for teachers and instructors with at least a master's degree in any academic discipline. A Ph.D. is preferred," he said.

The Chinese partners are urgently seeking English-speaking instructors. Travel to and from the Republic of China, housing accom-

modations, and a small salary will be paid. "We are looking for summer instructors, one or two semester instructors, or long-term contract employees," noted Imhoff. "Housing accommodations are pleasant and safe, and the environment is analogous to city living with all conveniences available," he said.

The program of cooperation includes, but is not limited to, face-to-face instruction, internet only instruction, and English as a Second Language instruction. If interested, send a cover letter, resume, and unofficial transcripts to the attention of President Robert Imhoff, Mid-Continent College, 99 Powell Road East, Mayfield, KY 42066-9007 or contact President Imhoff at 270-247-8521 x269C. ■

Partnership with LifeWay Collegiate Ministry Publishing Provides Schools with Service Opportunities to Students

by Art Herron

For more than a year, a number of schools in the ASBCS have partnered with the Collegiate section of Student Ministry Publishing at LifeWay Christian Resources to provide ministry resources for students.

In this partnership the schools have hosted writer conferences, involved their faculty and administrative staff in writing resources for students, and provided photography enabling *The College Learner Guide* to have a contemporary collegiate look.

So far the following schools are involved:

Belmont University, Mississippi College, Truett-McConnell College, Union University, Campbellsville University, Oklahoma Baptist University, Southwest Baptist University and Georgetown College

As the schools have participated, Student Ministry Publishing, has highlighted them before more than 50,000 students and church leaders in the past year.

To learn how your school can be involved contact Art Herron, Editor In Chief, via e-mail at <art.herron@lifeway.com> or by phone at 615-251-2783. ■

Wal-Mart to Sponsor SBU Teams

The Information Systems (IS) Division of Wal-Mart has announced their corporate sponsorship of the Southwest Baptist University computer science teams. The sponsorship money will cover travel and lodging expenses for the SBU teams as they participate in the Association of Information Technology Professionals Collegiate Competition to be held April 1-3, 2004, in Omaha, Neb.

"Wal-Mart hires about a third of our computer and information science graduates each year..." said Tim DeClue, chair of the department of computer and information sciences at SBU. ■

Gifts & Grants



Dallas Baptist Receives \$5.2 Million Challenge Grant

Communities Foundation of Texas and the family of Mrs. Ruth Ray Hunt have announced a grant of up to \$5.5 million from the Ruth Ray Hunt Philanthropic Fund III of CFT to fund a strategic plan for Dallas Baptist University. This grant is the largest single matching grant that DBU has received. It will assist the University with a 10-year strategic plan that consists of six phases. The phases will enhance the following areas: professional leadership, academic excellence, student activities and scholarship aid, student spiritual life, and overall university facilities. ■

Hall Foundation Gives \$3.8 Million to William Jewell

William Jewell College received \$3.8 million from The Hall Family Foundation to further enhance academic programs at the nationally recognized liberal arts college. The gift by the philanthropic foundation to Jewell has been pledged over a period of three years to underwrite programs and operations. It designates:

- \$1.5 million to fund an endowed chair for the Oxbridge Senior Tutor;
- \$750,000 to fund an endowed chair for an Oxbridge professor;

- \$750,000 in endowment funds to promote academic enrichment among talented Jewell students;
- \$600,000 in operational support
- \$210,000 in Oxbridge scholarship funds
- \$75,000 (\$25,000 per year for three years) to fund a distinguished visiting professor program.

Gifts to HBU Total More Than \$2.5 Million

Houston Baptist University received the following gifts and donations: the Jean Scullin estate contributed \$1.2 million to establish an endowment fund that will provide scholarships for students in the area of fine arts. Nell Smith and her son Larry Smith donated \$500,000 to establish the Dr. Larry D. Smith Endowed Award for Teaching Excellence.

The Baptist General Convention of Texas provided gifts totaling more than \$363,000 for ministerial student aid and general operating support. The congregation of Woodland Baptist Church donated \$251,900 to fund an endowment scholarship in memory of Ray Mayfield Jr. and established a sixth Woodland Baptist Church Endowed Scholarship. Bruce and Mary Ann Belin contributed \$100,000 to the Cultural Arts Center capital campaign. The Robert A.

Welch Foundation pledged to provide \$90,000 over a three-year period to support chemistry department programs in the college of science and mathematics. ConocoPhillips donated \$50,000 to the Cultural Arts Center capital campaign.

Cumberland Receives \$825,000 for Science Complex

U.S. Representative Hal Rogers secured \$825,000 to make improvements to the Science and Technology Complex at Cumberland College. Rogers earmarked \$600,000 in funding for the college to purchase technology equipment for classrooms throughout the complex. Rogers also secured \$225,000 in the federal budget for the college to renovate the science building.

Mary Hardin-Baylor Receives \$500,000 Estate Gift

The University of Mary Hardin-Baylor received a second gift of \$500,000 from the estate of 1934 graduate Johnie B. PUNCHARD. In July, the university received \$500,000 as part of the initial distribution of the estate. The total gift of \$1 million will establish two Tomorrow's Leaders Endowed Scholarships at the university, one in PUNCHARD's name and one in memory of her sister, Frances PUNCHARD McCulloch, class of 1932. ■

Development

Chowan College: Verlie D. Gardner, has given an estate gift of \$150,000 to the general endowment fund and a gift of \$30,000 to establish the Earl B. Gardner and Verlie Doughtie Gardner Memorial Scholarship. to

benefit Chowan College students.

Clear Creek Baptist Bible College received a \$300,000 gift from the estate of Jennie C. Black for construction/improvement of facilities and for scholarships to train ministers. **Hardin-Simmons University:** Earnings from a \$130,000 gift from The P. Edward and Lora Mae Ponder Hardin-Simmons University Endowment Fund will provide for general

needs of the university.

Southwest Baptist University received a \$100,000 gift from Teters Floral Products for the Jane and Ken Meyer Wellness and Sports Center.

University of Mobile: Vince Boothe and family donated a gift valued at \$85,000 to renovate the the Jim and Dot Boothe Athletic Training Education Center. ■

Campus Report



Christian Schools Association Seeks Partnerships with Baptist Colleges

Edward E. Gamble, executive director of the Southern Baptist Association of Christian Schools (SBACS) has announced a new effort designed to create partnerships between the 650 Southern Baptist elementary and secondary schools and member institutions of the Association of Southern Baptist Colleges and Schools (ASBCS).

Gamble said the goal is to increase the number of high school graduates from the SBACS member schools who chose to pursue a college degree at ASBCS member colleges or other faith based colleges.

Gamble said he recently began sharing a list of "outstanding scholars" from SBACS member schools with ASBCS colleges and universities. The students all have at least a 1250 SAT and 3.5 grade point average.

SBACS has also launched two scholarship/awards programs designed to encourage high school students to attend Southern Baptist-related colleges and universities and other Christian colleges.

For more information on the initiatives contact Gamble via e-mail at edgamble@sbacs.org or call 407-808-9100. ■

Brewton-Parker History Book Celebrates School's Centennial

Brewton-Parker College (BPC) has released a new history of the school. The 320 page book entitled *Brewton-Parker College: Triumph over Adversity, the First 100 Years* is part of the school's celebration of its centennial year.

The book includes more than 60 photos and traces the school's existence from its founding in 1904 as the Union Baptist Institute, a Baptist elementary and high school. The institution progressed to a junior college and eventually, to a senior college during its first century of service. Ann Tumer, author of the book and director of the library at BPC began to research the history when she was named college archivist in 1996. Editor of the book is T. Ronald Melton, provost and chief academic officer of BPC since 1977. Proofreader for the book was Harry M. Bayne who has taught English at Brewton-Parker since 1990. The book was published by Fields Publishing Inc., Nashville, Tenn.



Palm Beach Atlantic Publishes History Book of First 35 Years

Palm Beach Atlantic University recently published a history book highlighting the school's first 35 years.

The new book is titled *Guided by God's Hand: Palm Beach Atlantic University's First 35 Years*. The hardcover volume is now on sale at the University's Web site and the Campus Bookstore. The book chronicles Palm Beach Atlantic's beginnings as a small, Christian liberal arts college and its rise to become one of the premier Christian universities in the southeastern United States.

The book includes more than 100 photographs. Paul W. Beasley, who retired recently from Bluefield College in West Virginia where he was vice president for academic affairs, is the author. Beasley was chief academic officer and acting president at Palm Beach Atlantic University during his extensive academic career. He also served in several administrative and faculty positions at his alma mater Georgetown College, and at Louisiana College, Oklahoma Baptist University and Wingate College. He lives in Ashland, Ky. ■



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FAITHFUL LEARNING AND THE CHRISTIAN SCHOLARLY VOCATION

Increasingly, Christian scholars and teachers are exploring better ways of expressing religious faith in the academic world. A new book entitled *Faithful Learning and the Christian Scholarly Vocation* makes a significant contribution to the effort by investigating the relationship between faith and intellectual life within the Christian college or university. The book draws on leading voices in the Christian academy to provide a theological foundation for understanding the aims and practices of faith-and-learning integration within church related institutions. It also considers important intellectual challenges and opportunities faced by Christian higher education today. (Available now from ASBCS at 20 percent off)

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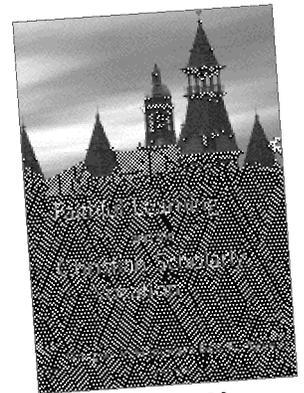
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