

# The Southern Baptist EDUCATOR

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## ASBCS Member Schools Prominent Again in National Survey

*In the annual survey conducted by U.S. News and World Report,  
46 ASBCS member institutions were listed among the nation's best.*

by Bob R. Agee, Executive Director  
Association of Southern Baptist  
Colleges and Schools

Colleges and universities that are members of the Association of Southern Baptist Colleges and Schools continue to demonstrate that they are leaders and pacesetters within the American higher education community.

In the annual survey conducted by *U.S. News and World Report*, 46 ASBCS member institutions were listed among the nation's best. Nine of the member schools were listed in the top tier of institutions analyzed and compared in four categories, 14 were listed in the second tier, 17 were listed in the third tier, and six were listed in the fourth tier. One of the member schools was ranked in the top 10 among schools in their respective category with the highest graduation rates.

The national news magazine studied more than 1,400 institutions scattered across the United States, gathering data from the schools themselves and soliciting opinions from peer institutions regarding their perception of quality.

Using a weighting system based on

what the editors believe to be indicators of quality, they develop a ranking in four categories: Best National Universities—Doctoral; Best Liberal Arts Colleges—Bachelor's; Best Universities—Master's; and Best Comprehensive Colleges—Bachelor's. Their ranking is determined by analyzing data gathered on: peer assessment; average graduation rate; average freshman retention rate; percentage of classes under 20; percentage of classes over 50; student/faculty ratio; SAT/ACT scores of students; freshmen in top 25 percent of high school class; acceptance rate of applying students; and alumni giving. For schools evaluated in the national universities—doctoral and liberal arts colleges—bachelor's categories the ranking system also analyzes data on graduation rate performance, faculty resources, percentage of faculty who are

full time; percentage of students in top 10 percent of high school class; and financial resources.

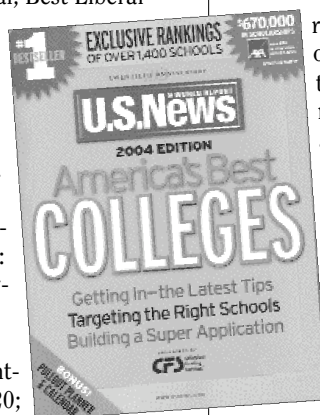
In addition to the overall ranking, the magazine developed additional comparisons on topics of lowest acceptance rate, highest graduation rate, and highest proportion of classes under 20.

The nine ASBCS member schools ranked in the top tier were listed in Best Universities—Master's and in Best Comprehensive Colleges—Bachelor's. Samford University (5th), Mercer University (tied for

6th), Belmont University (tied for 21st), and Union University (tied for 32nd) were ranked in the top tier of Best Universities—Master's in the South. Hardin-Simmons University was ranked in the top tier of Best Universities—Master's in the West (tied for 32nd). The Best Universities—Master's category looked at 572 schools that they determined fit into this group. These are schools that provide a full range of undergraduate and master's-level programs but offer few if any doctoral programs.

Among institutions ranked in the category Best Comprehensive Colleges—Bachelor's, four ASBCS member schools made the top tier. Oklahoma Baptist University (2nd in the West), Ouachita Baptist University (5th

*(continued on page 2)*



### ASBCS 2004 Meeting Set for Franklin, Tennessee

The 2004 annual meeting of the Association of Southern Baptist Colleges and Schools is scheduled for May 31-June 2, at the Franklin Marriott Conference Center, (near Nashville).

The meeting begins on Memorial Day next year and participants are encouraged to plan a family vacation in conjunction with the meeting.

The 2004 annual ASBCS Board meeting will take place Monday, May 31 from 9 a.m. until noon at the Franklin Marriott Conference Center. ■

# CONTENTS

- 1 ASBCS Schools Prominent in National Survey
- 1 ASBCS 2004 Meeting Set for Franklin, Tennessee
- 3 Comment
- 4 Christ-Centered Christian Learning
- 11 Legal Notes
- 12 Names & Faces
- 12 People
- 12 Transitions
- 13 Campus Report
- 13 Gifts and Grants
- 13 Development
- 14 Tuition Remission Agreements
- 16 Faithful Learning Order Form

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Annual subscription is \$8.00.

## ASBCS Schools Prominent in National Survey...

(continued from page 1)

in the South), Shorter College (16th in the South), and Louisiana College (21st in the South) were listed among the best in this category. Oklahoma Baptist University was also ranked second in the listing of schools with the highest graduation rate among the Best Comprehensive Colleges—Bachelor's. The category includes 324 institutions that were evaluated by *U.S. News and World Report* and includes schools that offer a wide range of undergraduate degrees in liberal arts and professional disciplines.

Baylor University was listed in the second tier of Best National Universities—Doctoral category, ranking 78th among the 249 institutions that fit the profile. These schools are evaluated based on the fact that they offer a "wide range of undergraduate majors as well as master's and doctoral programs." The group included 162 public institutions and 87 private institutions.

Other schools ranked in the second tier in their respective categories included 14 ASBCS member schools. Among the Best Universities—Master's, Campbell University, Carson-Newman College, Cumberland College, and Mississippi College were listed among the schools in the South. Dallas Baptist University, Grand Canyon University, and the University of Mary Hardin Baylor were listed among the schools located in the West.

Within the category of Best Comprehensive Colleges—Bachelor's, six member schools were ranked in the second tier. Bluefield, Blue Mountain College, Mars Hill and Virginia Intermont were listed from the South; and East Texas Baptist University and Howard Payne University from the West.

Seventeen ASBCS schools were ranked in the third tier of their respective categories. Georgetown College and William Jewell were listed among the Best Liberal Arts Colleges—Bachelor's. Averett University, Campbellsville University, Charleston Southern University, Gardner Webb University, Palm Beach Atlantic

University, University of Mobile, William Carey College, California Baptist University, Houston Baptist University, and Wayland Baptist University were listed among the Best Universities—Master's. Anderson College, Chowan College, North Greenville College, Judson College (IL) and Hannibal LaGrange College were included among the Best Comprehensive Colleges—Bachelor's.

Six ASBCS member schools were ranked in the fourth tier of their respective categories. Those listed included: Judson College (AL) among the Best Liberal Arts Colleges—Bachelor's; Southwest Baptist University among the Best Universities—Master's; Brewton-Parker College, Mid-Continent College, Missouri Baptist University and Williams Baptist College among Best Comprehensive Colleges—Bachelor's.

Thirteen ASBCS schools reported graduation rates in excess of 50 percent with Baylor (72 percent) and Samford (66 percent) leading the way with strong percentages of entering students graduating within six years. The reported freshman retention rates showed that thirteen member schools reported retention rates above 70 percent, reflecting an admirable success in keeping students who begin their studies at our member schools.

The area where most ASBCS schools need to strengthen their work is in the area of alumni giving. ASBCS member schools ranked high in all the other categories, but their alumni giving rates lowered their total scores and kept them from being ranked higher.

Achieving national recognition for the quality of education offered is a significant step for colleges and universities. Schools will use these rankings in various promotional material and presentations with target groups such as prospective students, alumni and donors. Independent third party recognition of quality based on research adds to the credibility of the institutions within their communities. These schools effectively combine a commitment to educational excellence with a commitment to their faith heritage. ■

# COMMENT: National Issues Threaten Health of Christian Colleges

Bob R. Agee, Executive Director, ASBCS



Two key issues are being discussed and debated in Washington that could have serious consequences for our member schools and all other Christian colleges and universities. One of those issues is being considered by the Supreme Court and the other issue is being debated in the halls of Congress.



Bob R. Agee

The Supreme Court has agreed to hear the case of *Locke v. Davey*, which emerged when the state of Oregon denied a student access to state-funded financial aid because he chose to pursue a major in theology. The student's family filed suit, and the case was decided at the lower courts in favor of the state of Oregon, contending that the state's funds should not support a student whose educational pursuit was in the area of religion. As the case has reached the Supreme Court numerous organizations have expressed their concern that this is an undue and improper violation of that student's rights. He qualified for state funded financial aid in every consideration. The state chose to discriminate

against that student because he desired to pursue his degree in theology.

The ASBCS has joined others in voicing opposition to the lower courts' ruling and requesting that the Supreme Court rule in favor of the student. We have agreed to serve as lead sponsor of an Amicus Brief that supports the rights of the student. As you have opportunity in your com-

munities you might want to express your concern in this matter. This case has tremendous implications for all our schools if the Supreme Court upholds the right of the state to discriminate against a student who chooses to major in religion.

The second issue involves a bill that has been introduced into Congress by Congressman McKeon which calls for tuition increases to be capped at the annual Consumer Price Index annually. The bill calls for schools whose tuition

increases exceed the CPI to be penalized by losing their eligibility for federal financial aid funds.

Obviously the congressman and others who are joining him in sponsoring the bill have little understanding of institutional budgeting. NAICU and others have mounted an effort to challenge the bill. My response to the issue has been to cite the dramatic increases in employee health insurance benefits, property/casualty/liability insurance coverages, cost of books and paper supplies, and utilities, expense areas over which our schools have no control. I encourage you to contact your Senators and Congressmen to alert them to any of your concerns or

**This case has tremendous implications for all our schools if the Supreme Court upholds the right of the state to discriminate against a student who chooses to major in religion.**

opposition to Congressman McKeon's bill.

Please watch various news sources for information on these two issues and take whatever action you feel would be helpful in expressing your concerns. ■

## Coast-to-Coast DISTANCE LEARNING

by Brooke Weihe

The Association of Southern Baptist Colleges and Schools (ASBCS) and The Learning House, Inc. entered into a contract last year to extend distance learning opportunities to members of the association. Since that time, Learning House, Inc. personnel have contacted all ASBCS member schools. Since March, they have visited 14 campuses and have talked with numerous faculty and staff members about distance education. Learning House, Inc. is interested in providing support and information about distance learning programs to all ASBCS members.

Denzil Edge, president and CEO of The Learning House, serves on the Board of the United States Distance Learning Association (USDLA). This provides Edge

with a unique perspective on the field of distance learning. He also serves as Chairperson of the Publications Committee and Associate Editor of *the Learning Magazine* of USDLA. This link to distance education resources and services is available through Learning House, Inc. to members of ASBCS. Institutions are not required to be a client of Learning House, Inc. to access information from Dr. Edge and his staff about distance learning programs.

Schools and colleges affiliated with ASBCS are located in 19 states, and Learning House, Inc. has already launched distance learning programs in 5 of the Association's schools: Campbellsville, Clear Creek Baptist Bible College, Cumberland College, Georgetown College and Mid-Continent College. Learning House, Inc.

provides a full turn-key solution to these schools delivering degree and certification programs online.

"I have worked with and evaluated several distance learning service providers over the years," said Bob Agee, executive director, ASBCS, "and I have found Learning House, Inc. to be the most knowledgeable and the most helpful of any I've worked with. Dr. Denzil Edge brings an educator's perspective to the design and support of distance learning that enables schools to develop programs and courses that provide quality educational experience for the students. His pricing approach also makes it the most affordable I've seen. Our schools that are using the services of The Learning House are complimentary of their work. I recommend them to any institution or group of institutions." ■

# CHRIST-CENTERED

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 second of three lectures. The third lecture will be published in the first quarter 2004 edition of The Educator.*

**M**y theme for this lecture is “Christian Learning with Christ at the Center.” For a theme of this sort, no place in the Scriptures offers a better starting point than the first chapter of Paul’s letter to the Colossians. Read these amazing words from verses 15 through 20:

He [Jesus Christ] is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

The overruling message of this passage would seem to be clear: the lordship of Christ over all things is inextricably related to the salvation he offers through his work on the cross. We cannot be Christian scholars if we are not Christians. The hope of Christian scholars is no different from the hope of Christians of any sort. That hope is found in the one who makes “peace through the blood of the cross.”

Once having grasped (and been grasped by) this larger reality, however, we are open to the stunning claims of what follows. The Apostle says, in effect, that if you study anything in the realms of nature or the realms of the spirit, you study what came into existence through Jesus Christ. Likewise, if you study human interactions or spiritual-human interactions (thrones, dominions, rulers, powers), you are studying realms brought into existence by Jesus Christ. If your study concerns predictability, uniformity, regularity, you are working in the



Mark Noll

domains of the one who “is before all things, in whom all things hold together.” If your study concerns beauty, power or agency, it is the same, “for in him all the fullness of God was pleased to dwell” (19).

So why is it that evangelical Protestants, including Southern Baptists, who among all the various Christian traditions, are the ones who focus most on the saving power of Christ, do not do better in the realms of scholarship? That is, in the systematic, disciplined study of things “in heaven and on earth, visible and invisible . . . thrones or dominions or principalities or authorities”? The answer certainly must be complicated, but I will simplify. We do not do better as scholars because we have not fully absorbed Christ into our consciousness when we set about our academic work.

In turn, I think it might be suggested that one reason why we evangelicals do not fully absorb Christ into our consciousness is that we are too busy. Especially the concentration on immediate action, immediate decision and immediate perfection that is so prevalent as a practical style of life in many American evangelical communions, works against the faithful use of the mind.

An element often missing from otherwise estimable evangelical movements is theological tradition. Not traditionalism, which Jaroslav Pelikan once called “the dead faith of the living,” but tradition, or in Pelikan’s terms, “the living faith of the dead.” For academic practice that is both genuinely Christian and responsibly intellectual, some combination of vital Christian life and serious Christian tradition is a necessity. The tradition without the life is barely Christian, the life without the tradition barely coherent. Together the combination offers life with shape, energy with worldview, and present-mindedness alongside the wisdom of history.

Part of what has made it possible for different streams of Christianity to support vigorous intellectual life is simply the pas-

sage of time. Older movements have more opportunities to broaden out into fruitful scholarship. But part is also a self-conscious commitment to learn from the teaching and experience of past generations of believers. The current dilemma for Christian learning in North America could be described, though too simplistically, in the following generalizations. On the one side, the pentecostals, Southern Baptists, members of Holiness movements, seeker-sensitive churches, dispensationalists, Adventists, African-American congregations, radical

**For academic practice that is both genuinely Christian and responsibly intellectual, some combination of vital Christian life and serious Christian tradition is a necessity.**

# CHRISTIAN LEARNING

Wesleyans, and lowest-common-denominator evangelicals have all the spiritual energy in the world but flounder in putting the mind to use for Christ. On the other hand, Lutherans, Catholics, Anglo-Catholics, the Reformed and even the Eastern Orthodox enjoy incredibly rich traditions that include sterling examples of Christian thought, but often display a comatose spirituality.

I am, of course, exaggerating, but think how easy it is to talk about pentecostal Signs and Wonders, intense Holiness spirituality, vigorous seeker-sensitive evangelism, a dispensationalist devotion to Scripture, and Baptist missionary zeal. It is almost as easy to discover an estimable tradition of Lutheran sacred music, art history pursued from a Kuyperian Reformed perspective, profound social theory from Catholics, and a solid trajectory of Anglo-Catholic *belles lettres*. But then shift the categories and hear how strange it sounds: Kuyperian Reformed Signs and Wonders? Vigorous Catholic evangelism? An Anglo-Catholic devotion to Scripture? Intense Lutheran spirituality? Or, to do it the other way, An estimable tradition of Holiness sacred music? Art history pursued from a Baptist perspective? A solid trajectory of seeker-sensitive *belles lettres*? Profound social theory from the Holiness movement?

It is important to stress that active spiritual life of the sort that defines evangelicalism is a prerequisite for Christian scholarship, but unless that activity is given shape, it will not yield vigorous Christian learning. The shape that the older Christian traditions provide is deep, because they are rooted in classical Christian doctrine, and it is wide, because they contain encouraging examples of faithful Christian thinking. There is, in other words, no Neo-Thomism without centuries of Catholic application to philosophy, no J. S. Bach without Luther's theologies of the Incarnation and of the Cross, no Dorothy L. Sayers without Anglo-Catholic sacramentalism, no Flannery O'Connor without a Catholic theology of redemption, and no contemporary revival of Christian philosophy in America without the legacy of Kuyperian Calvinism.

The various forms of traditional Christianity differ substantially among themselves, but the great common thing they share is commitment to the foundational theology of the classical Christian creeds. Christian groups that claim to follow "no creed but the Bible" put themselves at an enormous disadvantage when it comes to promoting Christian learning. The creeds—especially the Apostles', Nicene and Chalcedonian—offer precisely what is needed as a basis for Christian learning. They do so because they are the shining distillations of oceans of Christian reflection.

The ancient creeds are, in the first instance, thoroughly,

**The various forms of traditional Christianity differ substantially among themselves, but they share commitment to the foundational theology of the classical Christian creeds.**

profoundly, comprehensively and passionately rooted in the Bible. The creeds are important because they are biblical, but the creeds also embody the most intense effort imaginable to incarnate the biblical realities of Jesus Christ in the reigning thought forms of the fourth and fifth centuries. The creeds are important for later

Christian thinking because they were such superlative exercises in Christian thinking when they were first written. Third, the creeds concentrate with fearsome energy on the themes that define the heart of Christianity. The creeds are important for Christian scholarship because they summarize so faithfully the meaning of the person and work of Christ.

In particular, the Apostles' Creed brings together in an entirely fruitful way confidence in God the Creator of the material realm and God the Father of believers through the saving work of Christ. In turn, that combination offers precisely the tension Christian scholarship requires between life focused on the world and life convinced of the world to come. For its part, the Nicene Creed's affirmation of the full divinity of Christ—confessed as "Light from Light, true God from true God, *homoousios*, or of one substance with the Father"—is fruitfully linked to the confession that Christ was incarnate "for us and for our salvation." The specific contribution of Nicea to Christian learning is to affirm that God revealed himself most fully in the materiality and through the events of this world. The Chalcedonian definition goes on to affirm that the integrated person of Christ was both fully divine and fully human, "without confusion, without change, without division, without separation." The great gift of Chalcedon to Christian scholarship is to show how basic for the truth of all things is the tension between the divine and the human resolved in Jesus Christ. To stress too much the divine truth possible within this life is to approach a super-spiritual gnostic literalism. To stress too much the immanence of divine revelation within the world is to approach a water-thin modernism. But if the tension—fully divine and fully human in one integrated reality—can be maintained, we have the most solid basis imaginable for the union of true Christianity and true scholarship (in the words of Chalcedon) without confusion, without change, without division, without separation. Thus, the Christian traditions that embrace the creeds, and the classic theologies that the creeds have anchored provide the scope and the depth that are needed to practice a Christian scholarship worthy of the name.

Christian traditions rooted in the church's classic, creedal theology provide the stuff that energetic evangelicals need if

(continued on page 6)

we are ever to engage our minds for Christ. Since *The Scandal of the Evangelical Mind* was published, I have been privileged to lead three year-long seminars at Wheaton College for modestly sized groups of faculty and students on the theme, “Christology and Christian scholarship.” The goal has been to encourage each participant to think intentionally about how the realities of Christ’s life and work bear on individual academic tasks. Our beginning point in seeking a basis for Christology was the Scriptures followed by the early creeds. That intensely theological, but also intensely relational experience, more than anything else, explains why I do not feel today the discouragement reflected in the book. To be sure, evangelicalism may still not be in great shape intellectually, but the God who revealed himself in Jesus Christ is the same yesterday, today, and forever. The beneficial experience of these seminars lightened my gloom. They allowed me to say that, however much we may go astray intellectually or in any other way, Christians serve a living God “whose arm is not shortened, that it cannot save, or his ear dull, that it cannot hear.” (Isa. 59:1)

Fuller attention to the church’s most basic theological teaching convinced me that the greatest hope for Christian learning in our age, or in any other age, lies, not primarily in heightened activity, not in better funding, not in strategizing for the task at hand—though all of these exertions have an important role to play. Rather, the great hope for Christian learning is to delve deeper into the Christian faith itself. And going deeper into the Christian faith means, in the end, learning more of Jesus Christ.

Evangelicals do not necessarily need to abandon the activism, the emphasis on conversion or the pre-critical embrace of Scripture that define them as evangelicals in order to pursue the life of the mind. But if we would ever make a genuinely Christian contribution to modern intellectual life, we must ground our faith in the great traditions of classical Christian theology, for these are the traditions that show us the heights and depths of Jesus Christ. Intellectually, there is no other way.

However, if evangelicals are the people of the *gospel* we claim to be, then surely our intellectual rescue is close at hand. We already talk much of being saved through faith in the Son of God. We are already keen to honor the Son of Man. The great gift of evangelicalism to the Universal church is an ever-expanding hymnody in praise to God the Son. We are committed to the evangelization of the world. To evangelize means to make Christ known. Could it be that the time has come for evangelicals once again to discover a new mission field—not, this time, geographically but intellectually? What, except the accidents of our own history, prevent an evangelizing people—a gospel people—from pushing evangelism further and farther. Since we are evangelicals, could we not as

our birthright take up the evangelization of the mind?

How do we go about that task? How do we pursue goals defined by phrases like “first-rate Christian scholarship” or “the Christian use of the mind,” when those words sound for some in the church like a call to backsliding and for many outside the church like a simple oxymoron. For a Christian in the evangelical tradition, the only possible answer must arise in connection with Jesus Christ.

The reason for making that claim lies in a consideration of who Jesus Christ was and is. Since the reality of Jesus Christ sustains the world and all that is in it, so too should the reality of Jesus Christ sustain the most whole-hearted, unabashed, and unembarrassed efforts to understand the world and all that is in it. The Light of the World, the Word of God, the Son of Man, the True Vine, the Bread of Life, the Bright and Morning Star—for believers, this One is the Savior, yes, but also the Paradigm, wherever they go, including the universities and colleges. He illuminates the laboratory, his speech is the fount of communication, he makes possible the study of humans in all their interactions, he is the source of all life, he provides the wherewithal for every achievement of human civilization, he is the *telos* of all that is beautiful. He is, among his many other titles, the Christ of the Academic Road.

What does this mean? In what follows, I offer five propositions, rooted in classic christological foundations, to suggest why believers who wish to follow Christ should find it second nature to follow Christ with *intellectual* effort, alongside every other type of human activity. Then I make an attempt at application.

**First, Jesus as the Word of God is the comprehensive origin of all things.** A Christian doctrine of creation must be christological. Indeed, some of the most direct statements of the New Testament say as much: for example, from the first chapter of John: “the Word was with God in the beginning. Through him all things were made: without him nothing was made that was made”; and, as we have seen from the first chapter of the Epistle to the Colossians: Christ is “the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities: all things were created by him and for him.”

In other words, for a Christian to be engaged in study of created things is to be engaged in studying the works of Christ. To be sure, the redemptive work of Christ should continue to take precedence over the creating works of Christ. However, loyalty to the greater reality should not require disloyalty to the lesser reality. There simply is nothing in the world that it is humanly possible to study that *in principle* leads us away from Jesus Christ. The liberation found in acknowledging Christ as the Creating Word has rarely been better expressed than by the Irish poet Evangeline Patterson, who once wrote, “I was brought up in a Christian movement where, because God had to be given pre-eminence, nothing else was allowed to be important. I have broken through to the position that because God exists, everything else has significance.”<sup>2</sup> In sum, to confess Christ is to make a statement about the value of studying the things Christ has made.

Second, the Christian doctrine of providence provides a similar confidence for pursuing intellectual tasks, since from the view of providence, everything that exists is sustained by the wisdom and power of God. The way that acknowledging creation leads on to recognizing providence, as also a way to relate general with special revelation, is worded well in the Belgic Confession of 1561. In explaining the “means” by which “God is made known to us,” the Confession affirms that, “We know him by two means: first, by the creation, preservation, and government of the universe, which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate *the invisible things of God*, namely, *his eternal power and Godhead* . . . Secondly, he makes himself more clearly and fully known to us by his holy and divine Word . . .”

The Belgic Confession attempts to capture the dynamism of God’s present rule over the earth, a rule whose intellectual implications are hinted at many times in the Scriptures, as for example in Psalm 19: “The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.” The same sort of dynamism infuses passages from the New Testament, like 1 Timothy 4:4: “Everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer.” These scriptural descriptions of God’s active, loving, energetic and beautiful providence have provided rich themes for many pious minds, but few as telling as the literal truth that Gerard Manley Hopkins once expressed like this:

The world is charged with the grandeur of God;  
it will flame out like shining from shook foil.

What is the christological connection to the doctrine of providence? Only this, that the surest proof that God rules *everything* is the divine testament, ratified by the death of his Son, that “he will never leave you nor forsake you” (Deut. 31:6; Heb. 13). The Christian’s only comfort in life and in death, as phrased by the Heidelberg Catechism of the sixteenth-century, is “that I belong . . . not to myself but to my faithful Savior, Jesus Christ . . . ; indeed, that everything must fit his purpose for my salvation.” Believers may be confident that God sustains the worlds explored by the academic disciplines because, by faith in Christ, they experience the beneficial rule of God in every aspect of their being. The academic payoff for this confidence in providence is to conclude that, if God rules all things with respect to our salvation, certainly he rules as well the more general events and circumstances of the wider world, even if (as usually happens) we cannot see clearly the mechanisms of that control. In sum, to confess that we are attached to Christ allows us to have confidence that God is attached to all that we study.

Third, and more directly related to the person and work of Christ, believers may be greatly heartened in studying the material world and the lived physicality of human life by reflecting on the materiality of the Incarnation. The great expression of this reality is the passage in John, chapter one, which reads: “The word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” Theologian Michael Williams has provided the sort of gloss on this passage that properly deflates the super-spirituality of our evangelical traditions: “John 1:14 does not say that the Word became *nous*. It says that the Word became *sarx*—the bodily stuff of God’s good creation. The Word became flesh not in some abstract realm of truth where only minds exist, but in history. . . . Dwelling among us, he was seen by flesh and blood, particular human beings. Pretty material stuff. Pretty

historical. Glorious.”<sup>73</sup> If it is true that the Word became flesh, it must also be true that the realm that bore the Word, the realm of flesh, is worthy of serious consideration indeed.

Believers will never study the material world as if it were the only realm or the most basic realm. But to know that the material world is the realm

in which God revealed himself most fully should be sufficient reason to study that realm with great, if not ultimate, seriousness. In sum, to confess the materiality of the Incarnation is to perceive an unusual dignity in the material world itself.

Fourth, and similarly, the this-worldliness of the Incarnation can lead us to a particularly Christian delight in creative human engagement with the world. That is, the reality of Christ points us not simply to an engagement with the world, but to an engagement marked by the delight, exuberance and aesthetic possibility of redemption. At the foundation of Christian self-definition is the process described in the fourth chapter of Galatians: “When the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.”

The accomplishment of redemption *in* this world, more even than the fact of divine incarnation in this world, is what gives Christian engagement with the world the potential of delight. Hear on this matter the Polish poet, Czeslaw Milosz, who even after living under the worst that Stalinist colonialism could offer, did not lose his wonder at the venue of redemption:

If God incarnated himself in man, died and rose from the dead,  
All human endeavors deserve attention  
Only to the degree that they depend on this,  
i.e., acquire meaning thanks to this event.  
We should think of this by day and by night.  
Every day, for years, ever stronger and deeper.  
And most of all about how human history is holy  
And how every deed of ours becomes a part of it,

(continued on page 8)

**The reality of Christ points us not simply to an engagement with the world, but to an engagement marked by the delight, exuberance and aesthetic possibility of redemption.**

(continued from page 7)

Is written down for ever, and nothing is ever lost.  
Because our kind was so much elevated  
Priesthood should be our calling  
Even if we do not wear liturgical garments.  
We should publicly testify to the divine glory  
With words, music, dance, and every sign.<sup>4</sup>

Historian Richard Jenkyns has remarked on the same quality of Christian engagement in the world by contrasting that engagement with an ancient Greek way: “Platonism imposes a paradox: the beauties of the perceptible world are merely imperfect imitations of the eternal beauty of the world of forms. In a way this devalues the world known to our senses, but in another way it exalts it, for the perceptible world is indeed beautiful—that is not denied—and it is also our means of access to a higher and unchanging beauty. Christianity presents a similar paradox: this world may be of less account than the one to come, but that does not make it unimportant; it is, indeed, the theater in which the great drama of salvation and damnation is to be played out.”<sup>v</sup> In sum, to confess that we have been redeemed by the action of God in this world is to bestow the potential of drama and delight on our engagement with the world.

**Fifth, and most complicated, the particularity of the work of Christ opens us to the particulars of all human cultures, situations, moments, and instances.** Because God revealed himself most clearly in a particular set of circumstances, every other particular set of cultural circumstances takes on a fresh potential importance. Many passages in the missionary accounts of the Book of Acts point in the direction of the potential value of all local human situations. Thus, Acts 2:6—“When they heard this sound [the blowing of a violent wind], a crowd came together in bewilderment, because each one heard them speaking in his own language.” Acts 10:34-35—“Then Peter began to speak [to Cornelius]: ‘I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right.’” And Paul at Athens in Acts 17:26-27—“From one man he made every nation of men, that they should inhabit the whole earth: and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.”

Missiologists like Lamin Sanneh, Lesslie Newbigin and Andrew Walls have seen most clearly how the universal meaning of the Incarnation both relativizes and dignifies all other cultural situations. Andrew Walls points to the tension best:

Christ took flesh and was made man in a particular time and place, family, nationality, tradition and customs and sanctified them, while still being for all men in every time and place. Wherever he is taken by the

people of any day, time and place, he sanctifies that culture—he is living in it. . . . But to acknowledge this is not to forget that there is another, and equally important, force at work among us. Not only does God in His mercy take people as they are: He takes them to transform them into what He wants them to be.<sup>6</sup>

The implications for Christian scholarship from the fact of the particularity of redemption are mind-boggling. This divinely-infused particularity establishes the universality of truth more vigorously than ever did the advocates of the Enlightenment, but it also affirms the perspectival character of truth more radically than any of the post-modernists. Only a believer in the biblical religion defined by Nicea and Chalcedon could hold together such concrete absolutism and such infinite

**Because God revealed himself most clearly in a particular set of circumstances, every other particular set of cultural circumstances takes on a fresh potential importance.**

flexibility. What such a conjunction of opposites, which is nonetheless the truth, might mean for studying the particular expressions of culture has only begun to be explored. At the least, however, we may say that to confess that the Son of God, who offers salvation to all people everywhere, was born during the reign of Augustus Caesar, that he was crucified under Pontius Pilate, and that

he was raised from the dead on the third day, is to affirm that potential value of learning at least something about all other particular cultures in all other times and all other places.

Although it is not done often enough, it is actually fairly straightforward to affirm that belief in Christ should make a difference for academic life—because Christ is the comprehensive origin of all things, because the doctrine of Providence comes most alive when it is experienced christologically, because the Incarnation testifies to the great value of the material realm, because the Incarnation opens a special Christian delight in creativity, and because the particularity of the work of Christ speaks to the worth of all other particular situations. Things become more complicated, however, when we move from affirming grand doctrinal themes to actually attempting an academic application. I would like to make that attempt by seeking to apply what most evangelicals say we believe about the work of atonement.

I will start by summarizing a traditional evangelical view of the atonement—that is, an explanation of what Paul meant when in Colossians 1:20 he affirmed that Christ had “made peace by the blood of the cross”—as offered by John R. W. Stott in his book, *The Cross of Christ* (IVP, 1986). Then I will try to push this evangelical understanding of the Cross in the direction of academic applications.

In Stott’s summary, the work of redemption (chapter. 7) can be described under four heads (168ff.):

- propitiation (an image from the temple)
- redemption (an image from the market place)
- justification (an image from the law courts)
- reconciliation (an image from the household)

Propitiation is the theme that requires most explanation in our day, since the idea that the cross turns God’s wrath away



from guilty sinners has been severely criticized. A history of revulsion against the notion of God being wrathful stretches back at least to Abelard and has been expressed forcefully in many places since the 18th century. Stott's response is to contend that the Bible upholds this image (Rom. 3:24-25; 1 John 2:1-12; 4:10), to emphasize that the work of propitiation is God's work (rather than the efforts by sinners to turn away cosmic displeasure), and to stress the doctrine of propitiation is required in order to indicate the depth of divine love:

"It cannot be emphasized too strongly that God's love is the source, not the consequence, of the atonement." (174) "So then, God himself is at the heart of our answer to all three questions about the divine propitiation. It is God himself who in holy wrath needs to be propitiated, God himself who in holy love undertook to do the propitiating, and God himself who in the person of his Son died for the propitiation of our sins." (175)

The larger framework of Stott's discussion of these four metaphors of salvation is *substitution*:

Moved by the perfection of his holy love, God in Christ substituted himself for us as sinners. That is the heart of the cross of Christ" (p. 167).

"On the one hand, God was in Christ reconciling. On the other, God made Christ to be sin for us (2 Cor. 5:21) How God can have been in Christ when he made him to be sin is the ultimate mystery of the atonement. But we must hold both affirmations tenaciously, and never expound either in such a way as to contradict the other" (p. 201).

In the cross, Christ triumphs over the law, the flesh, the world, death and the devil. Different views on how that triumph takes place have led to the various theories of the atonement. The moral influence view—that Christ triumphs over sin by providing the perfect example of self-giving love to follow—must be inadequate since those who hold this view cannot stand up to the charge of Anselm: "you have not yet considered the seriousness of sin" (220). Likewise, Gustaf Aulen's contention that Christ's *victory over sin* constitutes the central meaning of atonement cannot stand as the sole meaning of the atonement. Stott concedes that "all three of the major explanations of the death of Christ [moral influence, Christ as victor, and substitution] contain biblical truth and can to some extent be harmonized, especially if we observe that the chief difference between them is that in each God's work in Christ is directed toward a different person. In the 'objective' view God satisfies himself, in the 'subjective' he inspires us, and in the 'classic' he overcomes the devil" (230). Yet Stott is certainly correct that in the Reformation and the main evangelical movements of recent centuries, substitution (or the "objective" view) has been regarded as the key metaphor of the atonement.

Assuming that Stott has described accurately the truly

existing situation between God and humans, what difference might it make for Christian scholars in their scholarship? (The bearing of atonement theology on scholarship is somewhat different from the bearing of traditional Christian accounts of creation and the Incarnation, as well as of Nicene and Chalcedonian Christology, because, while almost all classical Christian traditions agree on those matters, there is not the same degree of agreement on the nature of the atonement. What follows is, thus, more distinctly an evangelical application normed by the theology of the magisterial Reformation than is the case with applications to scholarship arising from a consideration of these other classically Christian doctrines.)

### **In the cross, Christ triumphs over the law, the flesh, the world, death and the devil.**

An evangelical view of the atonement might make more of a difference for the humanities, the arts, and the human sciences than for the natural sciences, since the natural sciences deal more directly with the realm of creation (what God has made and uninterruptedly sustains) and with how that realm of divine creation functions than with the human arena in which sin and the need for redemption are more obvious. To be sure, the Scriptures do speak of the creation longing to share in divine redemption. It is also the case that scientists participate fully in the drama of salvation. But the objects of scientific study in nature are not as directly caught up in that drama as are the themes of social scientific, humanistic and artistic scholarship.

What are the central elements in "the achievement of the cross" as described by John Stott?

- (1) substitution
- (2) the magnitude and deathly seriousness of human sinfulness (yet also— because of the potential of salvation, because humans are the objects of divine love—the great dignity of humankind)
- (3) the divine initiative in salvation
- (4) strong narrative movement (the tragedy of the cross becomes the comedy of salvation and can be explained as either comedy or tragedy. From both perspectives, there is a strong sense of Before-Purposeful Action Toward Climax-Afterward)
- (5) strong awareness of complexity and multiplicity:

"It is essential to keep these two complementary ways of looking at the cross. On the human level, Judas gave him up to the priests, who gave him up to Pilate, who gave him up to the soldiers, who crucified him. But on the divine level, the Father gave him up, and he gave himself up, to die for us" (p. 61).

"The Bible includes a number of other phrases which in different ways express this 'duality' within God. He is 'the compassionate and gracious God. . . . Yet he does not leave the guilty unpunished'; in him 'love and faithfulness meet together; righteousness and peace kiss each other'. . . . For 'God is not simply

(continued on page 10)

Love. The nature of God cannot be exhaustively stated in one single word' (Brunner)" (p. 130).

"The cross was an act simultaneously of punishment and amnesty, severity and grace, justice and mercy" (p. 159).

"Who am I? . . . I am both noble and ignoble, beautiful and ugly, good and bad, upright and twisted, image and child of God, and yet sometimes yielding obsequious homage to the devil from whose clutches Christ has rescued me. My true self is what I am by creation, which Christ came to redeem, and by calling. My false self is what I am by the Fall, which Christ came to destroy" (p. 285).

So, if as evangelicals we hold to this view of the atonement, what might be implications for scholarship? Here I will throw out six possibilities quickly.

(1) Social scientific theories must be incomplete if they view the solution to human problems as arising *only* from a manipulation of environment. The solution to genuine human problems must involve attention to the moral state of humanity as well as to human circumstances.

(2) Whether in the social sciences or the humanities, synchronic (point in time) analysis is fine in its place, but not truly fulfilled until it is put to use for the sake of diachronic narration (the movement of events through time).

(3) From my personal point of view, it would be convenient if consideration of the atonement offered background support for providential forms of evolution instead of static conceptions of so-called creationism. One might be tempted to such a conclusion by the strong presence in evangelical atonement theology of development over time, hence a narrative. But since the physical world does not reflect the moral consequences of sin in the same way that humanity does, it is hard to see how the narrative drive of atonement theology says anything one way or the other about the place of development in physical nature.

Theological underpinning for contemporary scientists who think evidence points toward providentialist theories of evolution come more obviously from Christian doctrines of creation.

(4) In general, narratives must be basic to human artistic expression. But not necessarily simplistic narratives (e.g., movies where resolution comes through a car chase or gun fight) or Manichean narratives (where the good guys are all good and the bad guys are all bad) or heroic narratives (where protagonists triumph over obstacles through reliance on their own inner resources) or nihilistic narratives (where the point is to enact the futility of human existence, e.g., Thomas Hardy's *Jude the Obscure* or *Tess of the D'Urbenvilles*). Rather, morally complex narratives, as in the enduring tragedies, comedies, and novels, are ultimately most satisfying, most true to real life.

(5) At least in Western cultures, a certain stress on the individual is needed for human institutions to function well (*my* sin put Christ on the cross; for *me* he died). But theories of home, economics, society or the state that privilege the individual sim-

ply are inadequate. Representation, solidarity, group identity (e.g., national, ethnic) need to be checked by principles of individualism in order to avoid evil excess (humans can be desperately sinful in groups as well as by themselves). It is ultimately correct for individuals to see themselves as constituent members of groups ("corporations" in the broad sense of the term really do deserve to be treated as "individuals," and in many cases as more important than individuals) and for individuals to stand for, stand in for, and represent others. If this notion is going anywhere, it might show the relevance to academic reasoning of one's view of the church, as visible or invisible, local or universal, and so forth.

(6) Since humanity is not morally self-sufficient, theories, narratives, artistic creations and scholarship that stress the presence of grace as a major element in human existence will be truer to reality than forms that do not (grace means individuals and groups receiving for their good what they do not deserve to receive).

Whatever the value of these specific attempts to suggest how an evangelical atonement theology might work out in academic practice, I hope it is clear that such convictions could have

great usefulness in pursuing academic questions.

The realities impeding a fruitful scholarship resting on Christ and his work are significant realities. As I tried to point out in *The Scandal of the Evangelical Mind*, the evangelical traditions have created many difficulties for those who would put the mind to use for Christ. Yet not even the most soberingly realistic considerations of

**Not even the most soberingly realistic considerations of current weaknesses in evangelical Christian scholarship should cause us to despair at the great distance we still have to go.**

current weaknesses in evangelical Christian scholarship should cause us to despair at the great distance we still have to go. To be sure, the conjunction between the profundity of Christ and the superficiality of us evangelicals is tragic, laughable, or both. Yet, in all things—in all the difficulties that more than a century of intellectual dereliction has led us to—we evangelicals, who are so prone to other-worldly docetism, so susceptible to the allure of material security, so given to esoteric gnosticism—even *we* are more than conquerors through him who loved us.

**Endnotes:**

1. Jaroslav Pelikan, *The Vindication of Tradition* (New Haven: Yale University Press, 1984), 65.
2. Joy Alexander, "In Conversation with Evangeline Patterson," *Journal of the Irish Christian Study Centre* 4 (1989): 42.
3. Michael William, review of Millard Erickson's *The Word Became Flesh, Pro Rege*, Sept. 1992, p. 27.
4. Czeslow Milosz, "Either-Or," *Provinces: Poems, 1987-1991*.
5. Jenkyns, "The Bellow and the Uproar" [review of R. Sennett, *Flesh and Stone: The Body and the City in Western Civilization*], *New York Review*, 2 March 1995, 32.
6. "Africa and Christian Identity," in *Mission Focus: Current Issues*, ed. Wilbert R. Shenk (Scottsdale, PA: Herald, 1980), 217. ■

## Legal Notes: Privacy Rules for Financial Information Mean Business as Usual—Almost!



Last May new federal regulations took effect requiring “financial institutions” to keep customer financial information private.

Guess what? The Federal Trade Commission says colleges and universities are financial institutions, and students are the customers whose information must be protected.

The new regulations, called the “Safeguards Rule,” were issued by the Federal Trade Commission pursuant to the Gramm-Leach-Bliley Act (“the GLB Act”).

The purpose of the Safeguards Rule is to:

- (1) ensure the security and confidentiality of customer records,
- (2) protect against any anticipated threats or hazards to the security of the records, and
- (3) protect customers from harm or inconvenience from the unauthorized access or use of the records. The student records most likely to be affected by the Safeguards Rule are student financial aid records.

The schools that must comply with the Family Educational Rights and Privacy Act (“FERPA”) are automatically in compliance with most of the privacy rules of the GLB Act. Because most schools are covered by FERPA, it has

largely been “business as usual” after enactment of the GLB Act. (Remember, FERPA says a school cannot release student records without the student’s advance written consent, although there are a number of specific exceptions. FERPA

defines “student records” broadly, so the release of most student information, including financial aid information, is covered by FERPA.)

However, the Federal Trade Commission has made it clear that complying with FERPA will not meet all of the requirements of the Safeguards Rule. Schools must adopt a written information security policy that addresses specific issues covered in the Safeguards Rule. Some of the requirements are: designating one or more information security coordinators, identifying and dealing with “reasonably foreseeable” risks to leaks of financial information, training employees, and monitoring institutional compliance with the security policy.

The Federal Trade Commission has jurisdiction to enforce the Safeguards Rule. Schools that do not comply face

enforcement actions, fines and other penalties. Even more alarming is the possibility that students who are damaged by the release of their confidential financial information may bring private lawsuits against the school based on the

school’s failure to meet the standard of care established by the Safeguards Rule.

Every college and university that keeps records of student financial information should examine its obligations under

the Safeguards Rule and consider a written information security policy. The policy required by the Safeguards Rule is not terribly burdensome; in fact, it is mostly good common sense. Crafting a policy requires some institutional will and perhaps a visit with the school’s general counsel (some help is available from the FTC’s website at <http://www.ftc.gov/privacy/privacyinitiatives/safeguards.html>).

Poor Richard had it right. A stitch in time still saves nine.

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

**Every college and university that keeps records of student financial information should examine its obligations under the Safeguards Rule and consider a written information security policy.**

## Southern Baptist Historical Library and Archives to Award Study Grants

The Southern Baptist Historical Library and Archives is now accepting applications for the Lynn E. May, Jr. Study Grants for 2004-2005. The application deadline is April 1, 2004. The grants are awarded to assist researchers who use the Southern Baptist Historical Library and Archives with travel and research expenses. The study grants honor Dr. Lynn E. May, Jr., Executive Director of the Historical Commission, SBC, 1971-1995. The maximum award is \$750. The grant funds will be available after May 1, 2004.

The Southern Baptist Historical Library and Archives, located in Nashville, Tennessee, is a research center for the study of Baptist life and history. It serves as the denomina-

tional archives for the Southern Baptist Convention. Additional information on holdings is available from the archives staff or by viewing the web site listed below.

Interested applicants can write, call, or email a request for guidelines and an application form. Applicants may submit their application electronically by accessing the Southern Baptist Historical Library and Archives web site.

For more information contact:

Bill Sumners  
Southern Baptist Historical Library and Archives

901 Commerce St., #400  
Nashville, TN 37203-3630  
Telephone: 615-244-0344  
FAX: 615-782-4821  
Email: [bill@sbhla.org](mailto:bill@sbhla.org)  
Website address: [www.sbhla.org](http://www.sbhla.org) ■

### 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. ■

# Names & Faces



## People

**Campbell University:** William Freeman, professor and chairman of the department of exercise science, presented two papers, "The New Academy: Requirements for Success versus the Holistic Human" and "The Impact of 40 Years of Academic Discipline Development on Physical Education" (co-presented with Ron Hyatt, University of North Carolina at Chapel Hill) at the eighth annual Congress of the European College of Sport Science at the University of Salzburg, Austria. **Elliott M. Sogol**, director of academic affairs for clinical research at the school of pharmacy, was appointed to serve as science officer of the American Pharmacists Association.

**Hardin-Simmons University:** Senior English professor **Larry Brunner** and history instructor **Tiffany Fink** were presented teaching excellence awards by Alan Stafford, dean of the Cynthia Ann Parker College of Liberal Arts. **Donna Clevinger**, professor and head of the department of theatre, was recognized at the Association for Theatre in Higher Education International Conference in New York City for her innovative approach of combining theatre and film to create a multimedia event with last year's production of "Brecht on Brecht." English professor **Bob Fink's** literary nonfiction essay "What Forgiveness?" was published in the Fall 2003 issue of *The Iowa Review*, a University of Iowa publication. Associate professor of management **Coleman Patterson** was honored during the West Texas Book & Author Festival for *The Editor in Chief: A Management Guide for Magazine Editors*, which he coauthored with his father, Benton Rain Patterson. Piano faculty **Mark and Laura Puckett** performed four-hand music by Mozart, Brahms and Ravel at the Board Meeting of the Governors and Trustees of the Philharmonic Association. Spanish professor **Teresia Taylor** received the first Cynthia Ann Parker Humanitarian Award for exemplary service to the university and to the community. **Larry Wolz**, head of the department of music history and literature and professor of music history and voice, presented a workshop session titled "Who, If Not You? Supporting Women's Music Studies" at the centennial convention of Sigma Alpha Iota women's music fraternity in Dearborn, Mich. Wolz also was honored during the West Texas Book & Author Festival as a contributing writer, along with local author Joe Specht and the late Lawrence Clayton, former dean

of the College of Liberal Arts, for *The Roots of Texas Music*.

**Oklahoma Baptist University:** James Hurley, professor emeritus of biology, was selected for induction into the Oklahoma Higher Education Hall of Fame.

**Ouachita Baptist University:** Sim Flora, music professor and chairman of the department of theory-composition in the music division of the Bernice Young Jones School of Fine Arts, released his recording titled "Sound Doctrine." **J. Daniel Hays**, the Elma Cobb Professor of Biblical Studies in the Chesley and Elizabeth Pruitt School of Christian Studies, wrote a book titled "From Every People and Nation: A Biblical Theology of Race," published by InterVarsity Press.

Assistant music professor **Glenda Secrest** was selected to present her lecture recital "Songs from Letters, and Cowboy Songs by Libby Larsen: Two Different Approaches to Western Mythology and Western Mythological Figures" at the 2004 National Convention of the National Association of Teachers of Singing in New Orleans next summer. **Bob Webster**, the George Young Professor of Accounting in the Frank D. Hickingbotham School of Business, presented a paper he coauthored with **Barry Bryan**, associate professor of accounting and holder of the Jay and Lynn Heflin Chair of Business, titled "A Multivariate Gender Study in Financial Analysis and Self-Confidence" at the 2003 annual meeting of the American Accounting Association in Honolulu. Webster also coauthored an article titled "Pilot Study Comparing Market Orientation Culture of Businesses and Schools of Business" published in *Psychological Reports* in August.

**Samford University:** Journalism and mass communication professor **Dennis R. Jones** received this year's John H. Buchanan Award for Excellence in Classroom Teaching at the school.

**Southwest Baptist University:** Bob Deryberry, chair of the department of communication arts and senior professor of speech, was the keynote speaker at the 2003 Oklahoma Speech Theatre and Communication Association Conference. He also served as a panel presenter on the topic of "Ethics in the Classroom: An Interdisciplinary Examination."

**University of Mary Hardin-Baylor:** Stephen Crawford, director of bands and percussion studies, wrote two music compositions, "Ghost River" and "From the Edge of the Frame," that were included in the Texas UIL Prescribed Music List. **Diane Howard**, professor of performance studies, spoke on a panel

at the National Educational Theater Association Conference in Minneapolis, Minn., to present the case for performance studies curriculum as an alternative to traditional theater curriculum at secondary and college levels.

**William Carey College:** Baseball coach and assistant physical education professor **Bobby Halford** was selected the Diamond Sports Company NAIA Region XIII Coach of the Year by the American Baseball Coaches Association. He also received the Higher Education Appreciation Day/Working for Academic Excellence award in 2003, one of (HEADWAE) award in 2003, one of the most prestigious honors awarded by the Mississippi state legislature. ■

## Transitions

**Bluefield College:** Alumnus **David Taylor** was named as the new campus minister.

**Campbellsville University:** Bryan Blair, director of broadcast services and general manager of TV-4, transferred to the department of athletics as sports information director. **Al Hardy**, who has been employed at Campbellsville since 1968, was appointed the dean of academic support. **Harlie White**, a faculty member since 1962, was promoted to associate vice president for academic affairs.

**Charleston Southern University:** W. Stovall Witte, Jr., former chief of staff to congressman Henry E. Brown, Jr., was named vice president for advancement and marketing.

**Hardin-Simmons:** Glenda Drinnon joined the University Academic Advising Center as coordinator for students with disabilities.

**Houston Baptist University:** Renee Borns was named director of academic advising. **Norm Stlosted** was named vice president for student affairs.

**Palm Beach Atlantic University:** Associate provost **Joseph A. Kloba** was promoted to provost and chief academic officer.

**Ouachita Baptist University:** Stan Poole, former associate dean and coordinator of faculty development at Louisiana College, was named vice president for academic affairs and dean of the school of interdisciplinary studies at Ouachita.

**Southwest Baptist University:** Adam Ledyard was named director of sports information.

**University of Mary Hardin-Baylor:** Keith McPherson was named assistant vice president for finance/controller. ■

# Campus Report

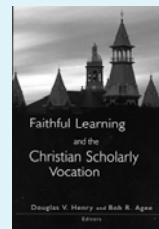


**Cumberland College:** Upsilon-Upsilon chapter of Phi Alpha Theta international honor society was named best chapter in the nation in their school category during the 2002-03 school year.

**Wayland Baptist University:** The music department earned accreditation from the National Association of Schools of Music, and was accepted as an associate member for five years, after which time the school will be reviewed for accreditation. ■

## New Book to Assist Schools in Integrating Faith and Discipline

A new book just released by Wm. B. Eerdmans Publishing Co. investigates the relationship between faith and intellectual life within the Christian college and university. *Faithful Learning and the Christian Scholarly Vocation* is co-edited by Doug V. Henry, assistant professor of philosophy at Baylor University and Bob R. Agee, executive director of the Association of Southern Baptist Colleges and Schools. The book provides a theological foundation for understanding the aims and practice of faith-and-learning integration within church related institutions and is available at a 20 percent discount through ASBCS. (See order form on page 16) ■



## Church-Related Colleges Offer Advantages, Hull Insists

by Michael J. Brooks

Church-related colleges and universities offer significant advantages to students, according to William E. Hull, research professor at Samford University and minister-in-residence at Mountain Brook Baptist Church in Birmingham. Hull spoke to faculty members at Judson College's (Alabama) Faculty Institute on August 26.

"There are between 500 and 600 Christian colleges in America, and about 50 affiliated with Southern Baptists," Hull said. "These schools are able to deal with the foundational questions of our culture, such as the meaning of existence and the nature of self-fulfillment and success."

Hull noted that many American schools had loosened their denominational ties in recent years, and some have left their

Christian moorings behind. "I don't think a professor should work at a college if he or she isn't comfortable with its religious purpose," he said. "Identity theft is a new crime in America, and there shouldn't be identity theft in our schools, either. Rather we should try to find unity in our diversity and try to hold our family together in spite of disagreements we might have."

Hull insisted that Christian schools are able to deal with what he called the "God question." Sometimes students are disillusioned through their own experiences, especially if they've seen gossip, conflict and brokenness in their churches, he said. "Young people tend to equate God with the human failure they've seen, and they reject God. We have freedom to teach them that God is greater than the smallness and petti-

ness of life. And those students who feel far away from God need to know that these feelings are actually their hunger for God. The message of the Bible is that God is always seeking wayward humankind."

Hull called for teachers to model Christian conduct in the classroom. He suggested that teachers should ask themselves several questions: What am I projecting when I teach? Am I willing to learn from my students? Am I willing to admit my failures to them? Am I willing to love and pray for my students?

Hull challenged the Judson faculty to boldly live and teach the principles of the scripture. "The vision of reality Jesus brought 2,000 years ago is able yet to transform our world. It's a great job you have. I hope you do it well." ■

## Gifts & Grants



## Development

**Brewton-Parker College:** The Holland-Underwood Foundation is donating \$25,000 each year for four years for capital improvements.

**Charleston Southern University:** The Reeves Foundation, of Summit, N.J., awarded a \$55,295 grant to purchase scientific equipment to be used in the University's new science center, soon to be under construction.

**Samford University:** The National Science Foundation awarded Samford a \$195,600 grant to introduce Geographic Information Systems techniques into introductory courses

### Meyer Family Foundation Donates \$1 Million to UMHB

The Waco-based Meyer Family Foundation and Jane and Paul J. Meyer awarded the University of Mary Hardin-Baylor a \$1 million grant designated for construction of a new Christian Life Center, which will be named in honor of Jane and Paul J. Meyer.

With this gift, the university expects to start the design phase of the new building during this school year.

es across its arts and sciences curriculum. GIS enables professors and their students to organize data spatially, using computer maps.

**University of Mary Hardin-Baylor:**

### Houston Baptist Receives More Than \$1.5 Million in Gifts

Woodland Baptist Church created five new endowed scholarships with a gift of \$936,000 to HBU. The church also gave \$51,271 towards a scholarship in memory of Ray V. Mayfield Jr.

United States Steel Corporation provided a matching gift of \$500,000 for the Cultural Arts Center. The estate of Louise Wray provided the University with \$176,932 for an endowed scholarship. ■

The Thomas Kinder and Martha W. Farris Foundation, Inc. donated a \$200,000 grant designated for the Frank and Sue Mayborn Campus Center. ■

# Tuition Remission Agreements Benefit Faculty and Administrators at 37 ASBCS Participating Schools

California Baptist University and Judson College (Illinois) are the newest participant in the Tuition Remission Program coordinated by the Association of Southern Baptist Colleges and Schools.

There are now 37 participating schools. The tuition remission program enables full time faculty, staff and administrators whose dependent children are eligible to receive tuition benefits at their home institution to receive benefits at a participating institution.

When a school requests to participate in the tuition remission program, the presidents of all participating schools are polled. Not all of the 37 participating colleges and universities have exchange agreements with all of the other participating schools (see chart of participating schools and their pairings on page 15).

For additional information contact Tim Fields, ASBCS director of communications via phone at 615-673-1896 or e-mail at <tim\_fields@baptistschools.org>.

To apply for tuition remission contact the admissions office of the school your dependent wishes to attend.

Eligible students must meet the usual requirements for admission at a host institution. The benefit will continue as long as the student is in good standing with the host institution and meets all other eligibility requirements.

A student may be required by the host institution to apply for any tuition grants (state, federal, or other) for which he or she is eligible. Any such aid must be applied to the cost of tuition at the host institution.

If a student can demonstrate need

beyond tuition, he or she may be eligible to receive other forms of financial aid according to the regulations of the host institution.

In addition to the above requirements each institution is protected by enrolling a combined total of only five students per year under the plan; reviewing the program annually; retaining the right to exclude certain programs from the agreement; and retaining the right to establish conditions or make exceptions to the agreement. ■

## December Board Meeting and Dessert Fellowship at SACS Set for December 8, 2003 in Nashville

The next meeting of the 15 members of the Association of Southern Baptist Colleges and Schools board of Directors is set for 5-7:30 p.m. Monday December 8 in the Belmont B Room at the Gaylord Opryland Resort and Convention Center in Nashville, Tennessee. The board meeting held in conjunction with the annual Southern Association of Colleges and Schools meeting will include dinner.

All ASBCS faculty, staff and administrators and their friends and family in attendance at SACS are invited to an ASBCS dessert reception from 8-9 p.m. on Monday December 8. The reception will be in Canal C Room at the Gaylord Opryland Resort and Conference Center. ■



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**Association of Southern Baptist Colleges and Schools**  
**Tuition Exchange Program** (as of 10/22/03)  
 X=Exchange Agreement with Specified School

	Averett University	Baptist College of Florida	Belmont University	Bluefield College	Brewton-Parker College	California Baptist Univ.	Campbell University	Campbellsville University	Carson-Newman College	Charleston Southern Univ.	Chowan College	Clear Creek Baptist Coll.	Cumberland College	Dallas Baptist University	East Texas Baptist Univ.	Gardner-Webb University	Georgetown College	Hannibal-LaGrange Coll.	Hardin-Simmons Univ.	Howard Payne University	Judson College (Alabama)	Judson College (Illinois)	Louisiana College	Mary Hardin-Baylor, Univ. of	Mississippi College	Missouri Baptist University	Mobile, University of	North Greenville College	Oklahoma Baptist Univ.	Ouachita Baptist Univ.	Southwest Baptist Univ.	Union University	Virginia Intermont College	Wayland Baptist Univ.	William Carey College	William Jewell College	Williams Baptist College				
1. Averett University		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
2. Baptist College of Florida	X		X	X			X		X	X	X		X	X		X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
3. Belmont University	X	X					X	X					X	X	X	X	X	X	X	X				X	X				X	X	X	X	X	X				X		X	
4. Bluefield College	X	X			X		X	X	X	X	X		X	X	X	X	X	X	X	X	X			X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X
5. Brewton-Parker College	X	X		X			X	X	X	X	X		X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
6. California Baptist Univ.	X								X		X			X	X	X	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
7. Campbell University	X	X	X	X				X	X				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
8. Campbellsville University	X	X	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
9. Carson-Newman College	X		X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
10. Charleston Southern	X	X		X	X	X	X	X			X	X	X	X	X	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
11. Chowan College	X	X		X	X		X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
12. Clear Creek Baptist College	X	X			X	X	X	X	X					X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
13. Cumberland College	X	X	X	X			X	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
14. Dallas Baptist University	X	X	X	X		X	X	X	X	X	X		X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
15. East Texas Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
16. Gardner-Webb University	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
17. Georgetown College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
18. Hannibal-LaGrange College	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
19. Hardin-Simmons Univ.	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
20. Howard Payne University	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
21. Judson College (Alabama)	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
22. Judson College (Illinois)	X				X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
23. Louisiana College	X	X	X	X	X	X	X	X			X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
24. Mary Hardin-Baylor, Univ. of	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
25. Mississippi College	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
26. Missouri Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
27. Mobile, University of	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
28. North Greenville College	X	X		X	X	X	X	X	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
29. Oklahoma Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
30. Ouachita Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
31. Southwest Baptist Univ.	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
32. Union University	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
33. Virginia Intermont College	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
34. Wayland Baptist Univ.	X	X		X	X	X	X	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
35. William Carey College	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
36. William Jewell College	X	X			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
37. Williams Baptist College	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X

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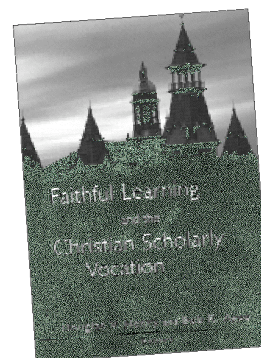
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