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# CONTACT

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## Daystar University is site of regional conference on Christian worldview and scholarship

Daystar University is located in Nairobi, Kenya, East Africa. Established in 1964 and presently occupying two campuses, Daystar provides approximately 1200 students with "broad-based, biblically oriented education programmes."

On January 6-10, 1997 Daystar University, in association with Potchefstroom University for Christian Higher Education (PU for CHE), hosted a regional conference around the theme, "Christian Worldview and Scholarship." This was the first such conference organized by Daystar, but all agreed that it was highly successful.

Dr. John B. Hulst, Executive Secretary of IAPCHE, presented the keynote address, basing his presentation on the conference theme. Other speakers and their themes were the following:

Prof. Stephen Talitwala (Daystar), "The Challenge of Developing Leadership in Africa for the 21st Century"

Prof. Elaine Botha (Redeemer College, Canada), "Education, Christianity, and Modernity"

Prof. George Monsma (Calvin College, USA), "Integration of Faith and Economic Theorization"

Prof. B.J. van der Walt (PU for CHE, South Africa), "A Christian Philosophy and View of Man and Society"

Prof. J.J. Venter (PU for CHE, South Africa), "Biblical vs. Ancient and Modern World Pictures and Worldviews"

Prof. Roberta Mutiso (Institute for Development Policy and Practice, Kenya), "Toward a Biblical Paradigm for Development"

The Honorable Kalonzo Musyaka, Kenya's Minister for Foreign Affairs and International Cooperation, also made an appearance. A professing Christian, Musyaka spoke in support of the conference and the work of Christian higher education.

All of the papers, which will be published, were well-received. Especially helpful were those that concentrated on specific disciplines.

However, the conference involved more than listening to and discussing papers. There was a concerted effort to understand and demonstrate the implications of a Christian perspective for particular areas of the curriculum.

For example, the seminar/workshop on the "Integration of Faith and Learning in the Humanities," chaired by Mary N. Mychiri (English department, Daystar University), concentrated on the area of theater arts. It did so, in part, in preparation for viewing the play "Stolen from Africa," written and directed by Mike M. Kuria (English department, Daystar University) and staged by the Daystar student drama team. Following the production the members of the seminar/workshop met with Kuria to discuss and evaluate the writing, staging, viewing, and response to the play.

There were also times set aside for professional exchange in which conference participants would describe and receive reactions to their attempts to teach from the perspective of a Christian worldview. These were intense sessions, showing a serious desire on the part of participants to engage in the inner reformation of the sciences. One of the speakers was Mary Moraa Mogute (community development department, Daystar University). She carefully described not only her Christian approach to her subject, but also how she seeks to prepare her students to be Christian community developers.

During the conference an announcement was made concerning the inauguration of Perspectives, an academic journal of Daystar University (Levi Obonyo and Larry L. Niemeyer, editors, Daystar University, Box 44400, Nairobi, Kenya, East Africa. Tel. (02) 723002-4, Fax (02) 728338, E-mail daystar@maf.org). In the editorial of this first issue, Prof. Godfrey Nguru (deputy vice chancellor, academic, Daystar University) writes: "In the journal Christian scholars and researchers will exchange ideas and research findings in their various academic disciplines, while at the same time demonstrating that God is the truth and that true knowledge is only found in the context of God's revelation." A brief review of the contents of Vol. 1, No.1 indicates the truth of Nguru's claim.

At the banquet with which the conference was concluded, Prof. Nguru observed that this conference was the result of several years of planning. He went on to express the hope that another conference would soon be arranged, perhaps by another African Christian liberal arts college. It was clear that those present shared his hope.

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## Editorial - Exploring the need for IAPCHE

This is my first editorial for Contact as the new executive secretary of IAPCHE. I consider it an honor to have been appointed to this position. I have found the work stimulating, challenging, and rewarding -- in part, because I have enjoyed renewed contact with people and institutions that I came to know while I was the president of Dordt College.

I am pleased that the board was willing to move the office of IAPCHE to the campus of Dordt College -- and grateful that Dordt has made office space and facilities available to the association free of charge. Having the office at Dordt is not only convenient for me and the office manager; it also gives the Association an institutional home without violating its identity as an international organization, i.e., an organization financially supported by institutions of Christian higher education throughout the world.

By this time most readers of Contact know that the years 1997-1999 have been designated as an "interim period" for IAPCHE, as a time in which the association will seek to test and define its role, identity, and task in the world of Christian higher education. At the end of this three-year period -- at an international conference in the year 2000 that will include representatives of our associate (institutional) members -- it will be decided if, why, and how the association should continue to function in the future.

After approximately a year in this position, one thing has become clear to me: The question is not so much is there a need for IAPCHE, but is IAPCHE willing and ready to meet the need that exists?

During this one year period I have attended four academic conferences and visited or met with representatives of more than 20 institutions. In each instance I have been privileged to share the basis, purpose, and mission of the association. As printed in our brochure, the mission statement indicates that IAPCHE is a world-wide community of scholars, institutions, and their supporters, which seeks to develop a network that

- facilitates contact and mutual assistance
- acts as a catalyst for research and training
- encourages biblical and contextual responses to the critical issues in contemporary society, so as to help people serve the Lord Jesus Christ in an integral way.

In every instance those with whom I have met have expressed agreement with the mission statement, especially with the idea of being a "world-wide community of scholars, institutions, and their supporters." Many of the administrative and faculty discussions have provided helpful suggestions as to ways in which the "network" can be brought into existence. Again and again the hope has been expressed that the association will follow-up on its plans to fulfill this mission. This, in turn, brings us back to the question: Is the association willing and ready to meet this need and challenge?

The executive committee set forth a very clear mandate for 1997 for its executive secretary:

1. Share the mission statement with the membership, and generate a sense of commitment to the mission.
2. Develop a profile of the various regions, gaining a sense of the needs, challenges, and strengths in each region.
3. Seek to increase the membership of the association -- both regular (individual) and associate (institutional).
4. Arrange for one conference and develop plans for future conferences.
5. Institute a home page and database that will enhance the community and network of Christian scholars.

This mandate has been renewed for 1998, with one very important addition: Investigate ways to obtain/increase funding for the various association programs and projects.

The fulfillment of this mandate and the realization of this mission depends very much on the positive response and support of those who are or should be enthusiastic members of IAPCHE. Therefore, we will be encouraging those who are members to be active in the work of the association; and we will be inviting those who should be members to join us in this international endeavor. J.B. Hulst

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## Executive Committee meets

Dordt College, Sioux Center, Iowa, July 1 and 2, 1997

### **Attendance:**

The meeting was attended by the regular members of the executive committee: Dr. John C. Vanderstelt (chair), Dr. Sidney Rooy, and Dr. Theodorus Setiawan. In addition the following were present: Dr. Bennie van der Walt, board member from Potchefstroom University, South Africa; Dr. John B. Hulst, IAPCHE executive secretary; and Mrs. Susan De Young, IAPCHE office manager.

### **Report of Executive Secretary:**

Dr. Hulst reported on the progress made in regard to the five assignments he was given in September, 1996.

1. He has shared the mission statement with the members of the board and with the 30 institutions he has visited in the past year. So far the response has been positive.
2. The work on the database and the home page is proceeding nicely. It is hoped the home page will be ready to go on line in the fall of 1997.
3. Both individual and institutional memberships are up. Hulst is visiting institutions and asking liaisons to

- help with the recruitment of new members.
4. The plans for a regional conference in Latin America are progressing very well. Sid Rooy has been working with regional representatives on the details. The conference is scheduled for July 22-25, 1998. The plans for an Indonesian conference have been put on hold due to the political situation there. Hulst is also working with regional representatives on conferences in Asia/Oceania, Nigeria, and Eastern Europe/Russia.
  5. Regional profiles have been received from Bennie van der Walt on Africa (see January, 1997, issue of *Contact*) and from Theodorus Setiawan on Asia/Oceania (see pg. 8). He is expecting regional profiles from other board members soon.

### **Publications:**

The proceedings of the the regional conference in Debrecen, Hungary, have been published and are being distributed. Kampen Theological University has graciously covered the expense of the printing. The number of issues of *Contact* will gradually be increased as finances allow. It is hoped that three issues can be printed in 1999 and four in 2000. Sid Rooy will publish a special issue of *Contact* in Spanish for distribution before the Latin American conference.

### **Finances:**

There was an audit of the financial records for the period January 1, 1996 - December 31, 1996. The audit indicated that "no major errors were found in the records or financial report."

The financial report for the period January, 1997 through June, 1997 indicated a balance of \$8,106.35 with the following bills outstanding: travel and lodging expenses for those attending the executive committee meeting; printing and mailing of the fall issue of *Contact*; general operating expenses for the remainder of the year.

In connection with finances, Hulst was given the additional mandate of exploring ways to raise increased funds for the various programs and projects of IAPCHE.

### **Video Conferencing:**

Technology experts at Dordt were consulted about new technologies that could be put to good use. One of those explained was video conferencing. This could be a wonderful way to hold meetings without having to pay expensive airfares. The executive committee hopes to try video conferencing in the fall of 1998. On the basis of the effectiveness of the video conferencing session a decision will be made as to when the next executive committee meeting will be.

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## **Reviving the Mind conference at Wheaton**

*(Submitted by John H. Kok, Dean of the Humanities Division, Dordt College)*

Thirty some years ago Harry Blaimires' book *The Christian Mind* (1963) was required reading at some christian colleges in the States. He wrote about the supernatural orientation of the christian mind, its awareness of evil and conception of truth, its respect of authority and concern for the person. His purpose in this little book, however, was to show that the christian mind did not exist.

Most recently Mark Noll of Wheaton college, near Chicago, Illinois, has raised a claim very similar to that of Blaimires, namely, that the scandal of the evangelical mind is that there isn't one. His lament comes at a time when more and more christian colleges her in North America are advocating the integration of faith and learning. That Noll caught the ear of many was again evident this spring, when more than 300 people attended a conference at Wheaton College on reviving the christian mind--about 200 more participants than were first expected! It seems as though many agree with the need for christian scholarship, but are still searching for ways and means to attain result above and beyond reputable scholarship done by Christians. Despite a moral presence politically and contributions to fields like biblical studies, Noll has argued that the

Evangelical has "failed to think like a Christian--to think within a specifically Christian framework." He attributes this to an over emphasis on spiritual experience, intuition, the individual, a literalistic reading of Scripture, and a populist politics. Rather than working to transform culture, he suggests that Evangelicals have retreated from history.

Some Christian still today oppose the project of integrating faith and science. One of the conference speakers, David Richardson, attested to his belief that Christians should be happy just doing science well. Excellence is as christian as scholarship gets. Others will acknowledge the challenge of integrating these two, but then seem to hang on to the notion that the christian faith and reputable scholarship are nevertheless ultimately at odds with each other: "It's not easy to live in both worlds. Jesus tried it, and look what happened to him!" Still others are not opposed to the idea of christian scholarship as long as it does not compromise the standards of holiness. "If the christian mind needs reviving, that is God's job. He will see to it: Let go and let God!"

At one of the plenary sessions, Nicholas Wolterstorff, formerly of Calvin College and now at Yale, made a clear case for holy scholarship as understood in the reformed tradition. With a flair that would have excited his former colleague H. Evan Runner, Wolterstorff not only explained but also advocated Abraham Kuyper's perspective on two kinds of science. Scholarship comes in two flavors. It is either "normal" or "abnormal," depending on its presuppositions, on the principles one begins with and holds to throughout. Christian scholarship is not a matter of integrating faith into or on top of "learning." All learning is from the start moved and permeated by one or another faith. Depending on the principles with which you begin, the results will be different in both intent and content.

When done well, the work of Christians who accept the foundations and projects of today's pacesetters will be received with acclaim as normal. Christians doing scholarship is not the problem. The rub comes when you dance to a different piper. It is the prospect of christian scholarship that "people" consider abnormal. A new historical study of evangelicals might well become the standard work on the topic, well received by historians in general and by the evangelicals studied. But that is not necessarily a sign of christian historiography. So too, Mark Noll's point in his open address was that a christian historiography method, just like christian scholarship, requires a growing tradition from which to draw as well as a broad-based orientation with respect to the realities of creation and redemption as rooted in Jesus Christ.

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## **WYSOCS Conference: Conversation with Lesslie Newbigin**

The January 1997 issue of Contact contained a report from Professor Michael Goheen (Redeemer College, Ancaster, Ontario, Canada) about a colloquium held in Leeds, England on June 18-21, 1996. At that time a group of reformational scholars met with Lesslie Newbigin and engaged one another in dialogue around the theme: "Witnessing to the Gospel of the Kingdom in the Public Life of Western Culture." At the conclusion of his report, Goheen indicated that a follow[up conference had been planned for 1997, for the purpose of presenting a popularized version of the 1996 colloquium papers to a group of pastors and church leaders in the York-Leeds area.

The follow-up meeting was held in Leeds, June 4-6, 1997, with approximately 30 pastors present. The theme for the conference was "The Church's Mission in Public Life." The high point come at the end with a presentation by Newbigin on the topic, "Foolishness to the Greeks': the Gospel in Western Culture." The primary thrust of Newbigin's message can be summarized in the words: "There is no area of life where the language of the gospel is not appropriate." The conference was an attempt to demonstrate that truth.

The three day conference was arranged in terms of three sessions:

### **Foundations**

1. David Hanson, Surgeon at Leeds General Infirmary: "Liberating the People of God for Public Mission: Historical Foundations."
2. Richard Middleton, Colgate Rochester Divinity School: "Having Dominion: the Creation Calling and our Responsibility."
3. Danie Strauss, University of Bloemfontein: "All of Life is Sacred: the Holiness of Callings in Public Sphere"

of Service."

### **Applications**

1. Bob Goudzwaard, Free University of Amsterdam: "Obedience and Trust in Economic Life."
2. Jim Skillen, Center for Public Justice, Washington, D.C.: "Obedience and Trust in Political Involvement."
3. Harry Fernhout, Institute for Christian Studies, Toronto: "Christian Education in a Pluralist Society."

### **Ecclesiology**

Michael Goheen, Redeemer College, Ancaster, Ontario: "Kingdom and Church: the Missionary Church of the Twenty-first Century."

The concluding paper by Goheen helped to bring the entire conference together -- especially for the pastors. Pointing out that the church is supposed to embody the good news of the Kingdom, he called upon pastors to proclaim the gospel of the Kingdom so that the members of the church would be equipped for their public callings in such areas as economics, politics, and education.

The conference was sponsored by the West Yorkshire School of Christian Studies (WYSOCS). WYSOCS was set up in 1986 at the suggestion of John Stott, founder of the London Institute for Contemporary Christianity (LICC), and with the support of Christians in West Yorkshire who shared the same vision as that of LICC.

WYSOCS is committed to the fundamental truths of historic, biblical Christianity. It seeks to know what the message of the Bible meant to its original hearers and readers and how it can be obeyed in the complex issues of our day. WYSOCS provides an opportunity for education from a distinctively Christian perspective. It brings together specialists on all kinds of issues, providing for instruction, discussion, and debate. Groups of related topics are explored in courses of weekly studies, in the same way they would be considered at an adult education centre.

Those interested in further information about WYSOCS are invited to correspond with Mrs. Ruth Hanson, WYSOCS, Outwood House, Outwood Lane, Horsforth, Leeds, LS18 4HR, UK.

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## **ARU conference held at Redeemer College**

On March 7 and 8, 1997 the Association for a Reformed University (ARU) sponsored its annual conference on the theme: "Our Role in the Global Mission of Christian Higher Education." Held at Redeemer College, the conference agenda included the following presentations:

- ▶ "Reformed Christian Higher Education: A Global Perspective," by Dr. John Vanderstelt, Dordt College.
- ▶ "Calvin College's Involvement in Global Mission," by Dr. Frank Roberts, Calvin College.
- ▶ "The Global Outreach of Potchefstroom University for Christian Higher Education," by Dr. Elaine Botha, Redeemer College (formerly of PU for CHE).
- ▶ "Serving the Needs of International Students," by Dr. Justin Cooper, Redeemer College.

Dr. Botha struck the key note of the conference when she stated that global outreach must be part of our understanding of ourselves as reformational institutions of Christian higher education. In other words, given our vision of the world-wide Kingdom of Jesus Christ, we must believe that global outreach is an essential part of our mission.

During the first evening of the conference, ARU conducted its business meeting under the direction of its chair, Dr. Harry Fernhout, of the Institute for Christian Studies. Of the matters dealt with, the following are worthy of note:

1. The association changed its name to the Association of Reformed Institutions of Higher Education (ARIHE). Lest this change be interpreted to mean that the association is/was neglecting its original goal, the group was reminded of the association's long-range commitment to the establishment of a

- Reformed University in North America.
2. The committee working on the development of a cooperative graduate program in teacher education presented its report. It was encouraged to continue working with Christian Schools International in the development of a concrete proposal for a program to meet the needs of Christian school administrators, as well as teachers. At the same time, a committee on distance education was appointed, with Robert Fortner of Calvin College as the convener.
  3. Dr. John Hulst, executive secretary of IAPCHE, updated the meeting regarding recent developments in the association. He reminded the delegates of the international dimension which was part of the original vision -- suggested by the board of Calvin College -- of a Reformed University of North America (RUNA). He also assured the meeting that IAPCHE will continue to work to promote a distinctively Reformed international educational presence through networking and conferences.
  4. The next meeting of ARIHE will focus on the general topic of graduate education.

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## **Dordt prof and student create weed control program**

*(adapted from an article by Sally Jongsma in the Dordt College Voice)*

When Dordt College agriculture professor Ron Vos began his doctoral program three years ago he wanted his research to help farmers cut production cost through environmentally sustainable methods.

His current research may well do that. At the same time it provided a great research opportunity for one of his students.

Vos decided to study whether medic, a short-lived species from the alfalfa family, could be used as a weed control cover in row crops like corn. If the medic did not inhibit production, it would cut the cost of keeping the field weeded--both in labor and herbicide use.

Medic, which grows early in the summer and then dies by early August, is widely used in Australia as a forage crop but is little used in any way in North America at present.

Vos soon learned that his research would be extremely time-consuming. Samples have to be cut, dried and weighed monthly. The volume of data from counting, collecting, and analyzing is immense, and the whole process demands great precision.

Benjamin Van Ee, an environmental studies and Spanish major, heard about Vos's research and was so interested that he asked to work with him.

Last summer Vos and Van Ee set up four blocks with 20 different test plots in each at Dordt's Agriculture Stewardship Center. Each plot received a different combination of treatments: three different species of medic were seeded at different rates with different amounts of fertilizer and weed control.


Although Vos and Van Ee's research has been extensive, it is only the beginning of a longer process. "We're doing very basic research that might some day be picked up as an extension service project or continued by other researchers," Vos says. Nevertheless it is crucial to determine whether medic as a weed control holds any promise.

Another exciting angle to the study is the fact that some data hints that medic may add nitrogen to the soil and thereby increase crop production.

After the stewardship centre plots were harvested for the season, Van Ee was busy working on greenhouse experiments with medic and corn to determine whether the medic inhibits corn growth. "It's not definitive at this point, but the medic seems not only to inhibit the growth of velvetleaf and lambsquarter without inhibiting the corn, but it also seems to improve soil quality," says Vos.

Although they haven't proved that conclusion yet, these result are being researched by a graduate student at South Dakota State University.

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 **Call for Papers for the Pascal Centre  
International Conference  
on Science in Theistic Contexts:  
Cognitive Dimensions  
July 21-25, 1998**

Objectives:

To produce contextualized case studies of the internal role of theistic religious beliefs in science and mathematics and to contribute to an understanding of how theistic religious beliefs can have this internal effect.

Keynote speakers and chairs include:

Dr. John H. Brooke (Lancaster, UK) ¥ Dr. Ivor Gratten-Guinness (Middlesex U. Enfield, UK) ¥ Dr. Margaret J. Osler (U. of Calgary, CA)  
Dr. Nicolaas A. Rupke (U. of Goettingen, GE) ¥ Dr. Colin A. Russell (Emeritus, Open U., UK) ¥ Dr. Tom Settle (Mount Forest, ON)  
Dr. Philip Sloan (U. of Notre Dame, USA) ¥ Dr. Steven Wykstra (Grand Rapids, MI) ¥ Others to be announced.

For contribution guidelines and schedule,  
please consult our website at <http://www.redeemer.on.ca/pascal> or  
contact Dr. Jitse M. van der Meer, The Pascal Centre, Redeemer College,  
777 Garner Road, Ancaster, ON, Canada, L9K 1J4.  
Tel. (905) 648-2139; fax: (905) 648-2134; email: [pascalcentre@redeemer.on.ca](mailto:pascalcentre@redeemer.on.ca).

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 **"Like a Child in the World" to be conference theme**

As announced at the 1996 International Christian Education Conference in Sydney, Australia, (see Contact, January, 1997) Like a Child in the World is the theme of the International Christian Education Conference to be held in The Hague, The Netherlands, September, 2000.

Christian teachers, students, parents and school administrators from around the world will meet in Holland. Outstanding and dynamic speakers from Europe, Africa, Asia, America and Australia will provoke and challenge those in attendance to faithfulness in the task of educating the next generation as children in the world. Workshops, small group sessions, debates, exhibits, and audio-visual presentations will stimulate thought and discussions on a wide range of issues.

Those wishing to have more information can contact:

Drs. N.M.C. de Kruif  
PO Box 1492  
3800 BL Amersfoort  
The Netherlands

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 **African scholar hopes research aids theological education**

Dr. Victor B. Cole, faculty member of the Nairobi Evangelical Graduate School of Theology, Nairobi, Kenya, is on leave this year. He is researching "Innovative Curriculum Patterns in African Theological Education."

According to his research proposal, Cole developed an interest in contextualization as a seminary student in the mid-seventies. In fact, he wrote a Th.M thesis on the subject. His interest in contextualization was prompted by a desire to make theology and theological training more relevant to Africa.

The more he studied this issue, the more convinced he became of the need to revitalize the curriculum of theological education by way of innovative approaches. Beginning already in 1983 Cole addressed issues

related to the design, development, and review of theological education curricula through teaching, consultation, workshops, and seminars. According to Cole, "The need now is to augment these experiences with a wider exposure to other innovations on the continent. The result will be the publication of two types of materials (a textbook and a training manual) that could be helpful to practitioners, administrators, and students in Africa in developing and reviewing their curricula."

Cole believes that the significance of his project is twofold:

1. To provide information in Africa and beyond concerning innovative ideas in curriculum for theological education; and
2. To provide resources in the form of publications that can be used in the classroom and in training workshops and seminars.

The research will take place in two phases. In the first phase two survey instruments will be administered across Africa in an attempt to identify significant innovations. In the second phase there will be an actual study of ten or more innovative curricular patterns and programs.

Cole acknowledges that his study is limited to theological education, but he anticipates that it will be applicable to the general curriculum as well.

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## **Ukrainian students spend month at Dordt College, USA**

*(submitted by Suzanna, C. Kok, SELCI Director)*

During the month of July, 1997, the sky blue and sunshine yellow flag of Ukraine graced one of the flagpoles on the campus of Dordt College, Sioux Center, Iowa, celebrating the presence of ten students and two professors from that country who were participating in Dordt's first Summer English Language and Culture Institute (SELCI).

Besides providing a service for this summer's group of students, SELCI was conducted as an experimental model for a summer institute to be repeated in years to come. While assisting students to gain proficiency in academic English language skills, SELCI also provided Dordt students and faculty with an opportunity to gain experience with ESL (English-as-a-second-language) students and engage in intercultural exchange right here on campus.

SELCI is a month-long intensive English language and culture institute. Briefly, the goals of the institute are to increase English language proficiency, to introduce students to Midwestern history and culture, and to give them the experience of being part of our community for a while. In all these things we hope to witness to the love of God for them. Each day began with a time of opening devotions, after which students attended four regularly scheduled classes: Information Resources: An Overview and Practical Application, TOEFL (Test of English as a Foreign Language) Preparation, ESL Drama, and Parables of Jesus. Three afternoons were devoted to lectures, presentations and excursions designed to introduce students to local history, art, craft, and culture; Native American (Indian) history, art, and culture; and the expansion of the West, especially as it reached the Great Plains of North America. The Community Involvement Program (CIP) took place the other two afternoons. A number of key members of the Sioux Center community involved in religious expression, health care, food distribution, finance and banking, law enforcement, to name just a few, each hosted a couple of Ukrainian students to instruct them in what goes into the workings of a small Midwestern town. Students wrote reports on these visits, and at the end of the institute, compiles "An Impression of Sioux Center." Both students and community hosts benefited greatly from interaction with each other.

The administration and instruction for SELCI were provided by a number of Dordt college faculty members. Two recent graduates of Dordt College also served as instructors while three current students served as tutor-guides. Host families were another essential part of the program. A number of Sioux Center residents opened their homes to our Ukrainian guests during the length of the Institute, forming friendships and learning about another part of the world from each other.

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## **A Festschrift is published for Dr. Stuart Fowler**

*Human Beings: A Collection Presented to Stuart Fowler* is a collection of essays written by authors from four continents, in thankfulness to the Lord for Stuart Fowler's contribution to Christian scholarship. The breadth of Stuart's impact is reflected in the diversity of the articles. They range across disciplines and issues in a manner that is a tribute to his wide-ranging concerns; included also are poetry and original art-works. The collection thus reflects what has become a motto for reformational Christian scholarship, and no less for Stuart, Kuyper's confession: there is not one thumb's breadth of creation of which Christ does not say, "It is mine!"

**Essays:** Piet and Jean Sietzema, "Stuart Fowler: A Profile"

Doug Blomberg, "The Politics of Knowledge in the Development of School Systems in Australia"

M. Elaine Botha, "Science, Myth and Metaphor"

Robert R. Cook, "On the Compatibility of Divine Freedom and Foreknowledge"

Alfred Bhekithemba Dladla, "Religion in Everyday Life"

Janette Fernando, "Humanity and Teaching: Towards a Christian Perspective"

Ria Heatherich, "Views on Community"

Doug Hynd, "Living on the Margin: World Formative Faith and the Call for Christian Scholarship"

Graeme McLean, "The Possibility of Knowledge"

Ian R. Ridgway, "Sensitive Counseling for Responsible Freedom: A Provisional Model"

Duncan Roper, "Aristotle and the State of the Nation State: A Critical Look at Some Aspects of Political Theory in the Light of History and the Gospel"

Yanna Schmidt, "Letters to a Mentor"

Bennie van der Walt, "The Ethics of Economics: Norms, Means and Ends"

John Van Dyk, "Cooperative Learning in Christian Perspective: Opening the Dialogue"

Geoff Wilson, "Theory, Practice and Curriculum Development"

Colin Yallop, "Words, Things and Reality"

**Drawing (1986):** Warren Breninger, "The Cutting Edge Shall Be Made Dull and the Blunt Razor Made Sharp"

**Photograph:** Russell McKane

**Drawing/Photograph:** Julien Distefano

**Print:** Bronwyn van Bockel

**Poems:** Jean M. Sietzema-Dickson, "The Sprinkler, Snapshot of S.F. (Lover of Trees)"

Titus M. Kivunzi, "In Gratitude"

Gilbert K. Emonyi, "Letter"

Charles Mukakaro, "Influence and Inspiration"

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## **Breaking new ground: The King's University College and the Institute for Christian Studies consider affiliation**

The King's University College (TKUC) and the Institute for Christian Studies (ICS) are exploring the possibility of sharing resources on the present TKUC campus. The advantages for such an arrangement are numerous and the potential for the advancement of Christian education in Canada is great.

This is an opportunity for two organizations with similar missions to carry out their goals for Christian higher education more effectively. Presently, TKUC operates at the undergraduate level while ICS operates at the graduate level. Through affiliation, the two schools would benefit from each other's resources and strengths. This would create exciting new opportunities. Together TKUC and ICS could form the beginnings of a small Christian university in Edmonton.

The advantages of the proposed arrangement are numerous:

- ▶ Academic opportunities. The presence of two faculties on one campus would stimulate the further development of a creative and productive academic environment. This could broaden and deepen the programs of each institution without adding resources. Collaboration on teaching and research projects holds much promise for mutually beneficial interaction. The affiliated institutions would provide a stimulating environment for conferences, colloquia and seminars, and could become a focal point for creative Christian academic work for scholars across Canada and beyond.
- ▶ Stewardship and more efficient use of resources. The two institutions would share space, building services, classrooms, a library, information technology services, food services and student housing, and other support services. This would reduce duplication and could enable both institutions to realize significant savings.
- ▶ Opportunities for graduate students. Affiliation may provide greater opportunity for the accreditation of graduate degree programs. The relationship may also enable ICS to benefit from TKUC's membership in the Association of Universities and Colleges of Canada.
- ▶ Enhanced profile. The presence of both undergraduate and graduate programs on one campus creates the possibility for university status. This would greatly enhance the credibility and profile of both partners to the North American community (especially for prospective students).
- ▶ Improved service to the community. By combining the resources the institutions could strengthen their service to the Christian community in Canada and beyond.

Motivated by these possibilities, ICS and TKUC are committed to exploring affiliation. This does not necessarily mean that affiliation will be feasible. A variety of issues need to be examined and resolved. These include, among others,

- ▶ the ability and willingness of individual ICS faculty and staff to move to Alberta;
- ▶ the nature of the relationship between the two institutions;
- ▶ the effect this relationship will have on each institution, including their ability to carry out their respective missions and long-range development plans;
- ▶ the degree to which the supporting communities of both institutions are able to endorse this relationship;
- ▶ the possibility of receiving accreditation of current ICS degrees in Alberta;
- ▶ the financial impact of the new arrangement on both institutions, especially as it relates to community support.

While these issues are challenging, the two institutions see this exploration as an important opportunity to break new ground in the development of Christian higher education in Canada and for this reason have entered into the discussions on possible affiliation.

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## **NEWS FROM INSTITUTIONAL MEMBERS**

### **Calvin Theological Seminary, Grand Rapids, Michigan, USA--**

#### **1) Lectures**

- ▶ The Stob Lectures will be held November 4 and 5, 1997 at Calvin College/Seminary with Dr. Jay Harold Ellens as invited speaker
- ▶ On October 16, 1997, Rev. Bill Hybels of Willow Creek Community Church will conduct lectures on

leadership at Calvin College/Seminary. Three presentations are scheduled: 10:00 a.m. in the Fine Arts Center, 1:00 and 7:30 p.m. in the College Chapel.

- ▶ March 17, 1998 the Conference on Expository Preaching with Dr. John Ortberg of Willow Creek Community Church will be held with presentations scheduled at 10:00 a.m., 1:00 and 7:30 p.m.

## 2) Publication

- ▶ Dr. Robert C. DeVries, professor of church education and director of M.A. programs at Calvin Theological Seminary has published a 30-page booklet titled "Building Bridges: Ministering to Youth in Fragmented World."

## 3) First Ph.D. Graduate of Calvin Theological Seminary

In November, 1996, the Rev. Jean Rajaonarivony, a pastor in the Church of Jesus Christ in Madagascar, became the first person to complete the Ph.D. program at Calvin Theological Seminary. His dissertation, "Transcendence and History in Karl Barth's Amillennial Eschatology," was supervised by Professor John Bolt of Calvin Seminary. Dr. Rajaonarivony has since begun teaching systematic theology at his church's theological school in Antananarivo, Madagascar.

There are currently approximately 20 students enrolled in the Ph.D. program at Calvin Seminary. The program is aimed at equipping scholars for teaching and research at colleges, theological seminaries, and universities and for general ecclesiastical leadership. Degrees are offered in systematic theology and historical theology, with concentrations in Reformation studies, post-Reformation Protestant theology, and modern and contemporary theology. Several generous doctoral fellowships and assistantships are available for Ph.D. students. The deadline for application is February 10 of each year. For information, contact the director of doctoral studies, Calvin Theological Seminary, 3233 Burton Street SE, Grand Rapids, MI 49546, USA.

# Covenant Theological Seminary, St. Louis, Missouri, USA--

## 1) Covenant Assists Accreditors

The Association of Theological Schools (ATS) has asked Covenant Seminary to help it develop a leadership model for the implementation of new accreditation standards. Covenant is one of eight seminaries chosen from across the U.S. and Canada.

## 2) Faculty Publications

- ▶ The Religious Speech Communication Association (RSCA) awarded Covenant Seminary President Bryan Chapell's book, *Christ-centered Preaching*, their 1996 Book-of-the-Year Award. Baker Book House reports that *Christ-centered Preaching* will be translated into the Korean language, and the printing is expected in 1998. President Bryan Chapell's 1992 book *Using Illustrations to Preach with Power*, is being translated into Arabic through Zondervan Publishing.
- ▶ Volume two of Professor of Church History Dr. David C. Calhoun's study, *History of Princeton Seminary: The Majestic Testimony*, was published by Banner of Truth Trust. Dr. Calhoun published volume one of the work in 1995.
- ▶ Visiting Instructor of Practical Theology Scotty Smith has recently co-authored a book on Revelation titled *Unveiled Hope* with Christian music artist Michael Card. Smith serves as pastor of Christ Community Church in Nashville, Tenn., and he was the main speaker at Covenant Seminary's 1997 commencement. *Unveiled Hope* is published by Thomas Nelson.

### 3) Faculty News -

- ▶ Associate Professor of Old Testament Dr. C. John Collins received a John Templeton Foundation grant for development of the course "Christian Faith in an Age of Science." The course, which was taught during Covenant Seminary's 1997 spring semester, discussed the nature, benefits, and limitations of scientific enterprise and its interaction with Christian faith. Dr. Collins also participated in a conference on creationism at Biola University in southern California November 14-17, 1996. Titled "Mere Creation: Reclaiming the Book of Nature," the conference was limited to 100 invited participants, most of whom were scientists.
- ▶ Professor of Old Testament Dr. V. Phillips Long was one of 90 biblical scholars to participate in the recent reworking of the New Living Bible. He worked with Old Testament scholars Robert Vannoy and Barry Britzel on the books of First and Second Samuel.
- ▶ On May 22, Professor Emeritus of New Testament Dr. Harold Mare departed for the Middle East for two months of archaeological work at Abila of the Decapolis in Northern Jordan. Dr. Mare will be using a special probe to do some digging on a theater at the site. The Abila archaeological project is extremely rare in being directed exclusively by evangelicals.

### 4) Racial Reconciliation Conference

Covenant Seminary's spring Francis Schaeffer Institute Lecture Series (Feb. 26-March 1) focused on racial reconciliation. Featured speaker Dr. John Perkins, founder of the Voice of Calvary Ministries and the Christian Community Development Association, addressed ways to bring reconciliation in the church. Rev. Jerram Barrs, professor of christian studies and contemporary culture and director of the Francis Schaeffer Institute, and Dr. David C. Jones, professor of theology and ethics, discussed the biblical mandate for racial reconciliation and the historical roots of racial alienation, respectively.

### 5) Fall Francis Schaeffer Institute Lectures

J.I. Packer, Richard John Neuhaus, Roger Pitellko, Nicholas Triantafilou, and Douglas Kelly will gather to discuss "What is the True Church? Historical Perspectives for Contemporary Seekers" for the fall Francis Schaeffer Institute Lecture Series. Each of these prominent leaders will answer the question posed by the series' title from the perspective of his own theological tradition. The event will be moderated by Prof. Jerram Barrs, director of the Francis Schaeffer Institute, and will be held at Memorial Presbyterian Church in St. Louis October 11-12.

## Hope College, Holland, Michigan, USA--

1) For the third time in five years, Hope College will serve as the host institution for a visiting scholar sponsored by the United Board for Christian Higher Education in Asia. The Visiting Scholar this year is Ms. Carla Gay Romarate, a faculty member from the College of Theology and the department of religion and ethics at the Central Philippines University. Previous United Board Visiting Scholars came from South Korea and Thailand. Ms. Romarate is interested in coming to North American college to do work in feminism, especially from a Biblical perspective, and to "design supplemental teaching material on teaching Christianity, the Bible and ethical issues using gender-inclusive language...."

2) Hope College maintains both a faculty exchange and a student exchange with Meiji Gakuin University of Tokyo, Japan. The student exchange program was initiated over 30 years ago under the leadership of a professor at MGU who was a Hope College graduate, the late Dr. Gordon Van Wyk. The faculty exchange program was inaugurated three years ago, with the Hope College faculty member spending the fall term at Meiji Gakuin and the Meiji Gakuin exchange professor spending approximately eight months at Hope

College, with several months set aside for scholarly work.

3) Dr. Caroline J. Simon, associate professor and chair of the department of philosophy at Hope College, recently conducted a seminar for Hope College faculty, "Teaching as a Faithful Profession." This seminar gave a group of Hope College faculty from a broad array of disciplines the opportunity to engage in extensive conversation about the integration of faith and learning. Professor Simon conducted a similar workshop last year, under the aegis of the Lilly Endowment, for graduate students and faculty from across the country.

4) Dr. William D. Reynolds, dean for arts and humanities, has received a grant from the Lilly Endowment to underwrite a mentorship program for new faculty. Included in the mentoring program is an academic year monthly seminar integrating faith into one's professional discipline.

5) As part of the sesquicentennial of Holland, Michigan, a statue of the Reverend Dr. Albertus C. Van Raalte was erected in Centennial Park. The monumental bronze sculpture is nine feet tall (Van Raalte himself was only 5'3") and stands on a four-foot-high granite plinth. The statue was erected to honor Van Raalte for his faith and vision which guided him in the founding of both Holland, Michigan, and Hope College. Hope's IAPCHE liaison, Dr. Jacob E. Nyenhuis, professor of classics and provost of the college, was given the responsibility for the design and completion of this project.

## **The King's University College, Edmonton, Alberta, Canada--**

John L. Hiemstra, associate professor of political studies at the King's University College, has recently published "Worldviews on the Air: The Struggle to Create a Pluralistic Broadcasting System in the Netherlands" (New York: University Press of America, 1997. Published in "Christian Studies Today" in cooperation with the "Institute for Christian Studies." 170 pp.).

This book is a case study of the rise during 1917-1930 of the unique pluralist Dutch broadcasting system, rooted in worldview convictions within Dutch society, Hiemstra shows especially how the structural pluralist policy arose from the Christian conviction of neo-Calvinists, followers of Abraham Kuyper, who argued that broadcasting was not religiously neutral.

The case study on the Dutch broadcasting system and policy show how Christians have played and can play a positive role in developing unique policy solutions for those societies struggling with the accommodation of deep religious and ideological plurality.

Besides the case study on broadcasting, the book contains a chapter on Kuyper's social and political theory and another chapter on Kuyper's personal involvement in shaping the pluralist laws and policies governing Dutch schooling. The conclusion suggests a "worldview actor" hypothesis for understanding social and political developments. The last chapter challenges some of the secularist and mechanistic assumptions in much of the social science literature on Dutch "verzuiling" or "pillarization."

## **Kosin University, Pusan, South Korea--**

1) On February 3, 1997, Dr. Byung Won Kim was inaugurated as the new president of Kosin University, Dr. Kim was formerly the president of Korea Theological Seminary. Dr. Soon Gil Hur is now president of the seminary. Dr. Sung Soo Kim, dean of research and director of international affairs, has been appointed to the new position of vice president.

2) Prof. Kenneth W. Hermann, a visiting scholar from America, is teaching in the Christian education department this academic year. Last fall he taught graduate seminars in "Modern Christian Philosophy" and "History of Reformed Theology" and, for the undergraduate seniors "Foundations of a Christian Worldview".

He also taught a seminar on "History of American Evangelicalism" for the Th.M. students. This spring he is teaching graduate seminars in "Reformational Philosophy" and "Christianity and Culture," "Foundations of a Christian Worldview" for undergraduate sophomores, and co-teaching with Prof. Sung Soo Kim the senior course on "Philosophy of Education."

3) Professor Calvin DeWitt, the prominent Christian environmental scholar, was at Kosin University in May, 1997, for two weeks of classroom lecturing and one week of lecturing at various universities throughout Korea. Professor DeWitt is well known for his ability to bring the biblical challenge of environmental stewardship to all audiences, from secular scholar to faithful church member.

4) Kosin University is pleased to announce that it has signed a sister relationship agreement with Dordt College, Sioux Center, Iowa, USA, in which we pledge to work together to strengthen our shared reformational educational vision.

## **Potchefstroom University for Christian Higher Education, Potchefstroom, South Africa--**

### **1) Books published by the Institute for Reformational Studies**

▶ *Being Human in a Christian Perspective*, by B.J. van der Walt, director of the Institute for Reformational Studies and professor of philosophy at the Potchefstroom University for Christian Higher Education.

In dialogue, on the one hand with Western anthropological ideas and on the other hand with African views of man, this booklet endeavors to develop a Biblical perspective on being human. It focuses on the human being as a sexual being, a holistic being, a multidimensional being, a religious being, a cultural being and an individual-communal being. In an appendix some interesting questions are provided for personal use or discussion groups.

▶ *Afrocentric or Eurocentric? Our task in a Multicultural South Africa*, by B.J. van der Walt. The debate on Afrocentric or Eurocentric? has only started and it will most probably grow in intensity in the future. At the moment there is not even clarity about the exact meaning of the two concepts. This book explores the problem and warns that extremism (either Afrocentrism or Eurocentrism) will not provide a solution.

While it is in the first place intended to assist white South Africans to have a better understanding of African culture--and their African identity--it may also be useful to assist black South Africans in getting a grip on Western culture. The aim is to be of value to both groups to see clearly both the strong and weak points in their own culture as well as the "other" culture--enabling them to achieve mutual enrichment.

In spite of the fact that the book concentrates on educational issues, it is relevant to all areas where black and white encounter each other and have to work together. Peoples' differing views on society, conceptions of time and ways of thinking influence all the aspects of their life. By way of clarifying the differences, the intention of the author is not to stereotype or drive black and white apart. On the contrary, his aim is to contribute towards a better understanding in building a new South Africa.

▶ *Christianity and Democracy in South Africa: Christian Responsibility for Political Service*, proceedings from the conference held at Potchefstroom University in 1996. Papers at the conference were delivered by South African political and church leaders, such as Rev. Beyers Naude, as well as by speakers from outside the country, such as James W. Skillen of the Center for Public Justice, Washington, D.C., and Paul Marshall of the Institute for Christian Studies, Toronto, Canada.

For information on ordering these or other IRS publications, write Prof. B.J. van der Walt, Institute for Reformational Studies, PU for CHE, Potchefstroom 2520, South Africa; email: irsnk@puknet.puk.ac.za.

## **Redeemer College, Ancaster, Ontario, Canada--**

1.) Dr. Deborah Bowen, assistant professor of English, was recently selected by the Pew Evangelical Scholars Program to receive a \$35,000 (US) fellowship in support of her research and publishing in the area of contemporary fiction and the Christian faith. The award -- one of only sixteen given by the Pew Foundation this year and only the fourth award to a Canadian in the past five years -- funds sabbatical work that will take place in 1998.

2.) Rev. Michael Goheen, assistant professor of religion and theology, was designated by a new donor to receive a grant of \$50,000 paid over five years in support of his research and public speaking in the area of mission and Western culture.

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## **Regional Profile**

The IAPCHE board members have been asked to submit profiles of the regions they represent. The following profile was prepared and submitted by Dr. Theodorus Setiawan, a member of the IAPCHE executive committee.

### **I. Coverage**

#### **A. South East Asian Countries**

Indonesia, Singapore, Malaysia, Thailand, Cambodia, Laos, Vietnam, Brunei, the Philippines.

#### **B. East Asian Countries**

The People's Republic of China ("Red" China), The Republic of China (Taiwan), Japan, and the Koreas (South and North).

#### **C. Oceanian Countries**

Australia, New Zealand, Papua New Guinea, and some small island republics in the Pacific (such as Vanuatu, Solomon Island, New Caledonia).

### **II. Factors to be considered**

#### **A. Predominant religions and the countries concerned:**

1. Protestant: Australia, New Zealand, Papua New Guinea, island republics in the Pacific. Countries where Christianity may not predominate but plays a substantial role are Taiwan, South Korea, the Philippines, and Singapore. Roman Catholic: The Philippines.

2. Islam: Indonesia, Malaysia, and Brunei.

3. Buddhism: Thailand, Cambodia, Laos, Vietnam, North Korea, South Korea, and Japan. In Singapore, Taiwan, and South Korea, Buddhism, together with Confucianism, is still prevalent as the traditional religion of the people.

4. Confucianism: The People's Republic of China, The Republic of China, Singapore. Originally, Confucianism was not a religion but a life philosophy oriented toward good, fruitful and harmonious life in the family and society, by respecting each person's position, right and responsibility in the hierarchical system within the family and society. It was introduced and developed by Confucius, the great Chinese teacher and philosopher, who lived in the 6th century B.C. Later on, by his disciples, his teachings were developed and transformed into a kind of religion (most of its followers believe Confucianism is a religion) with the introduction of deities and heaven as the terminal haven for those faithfuls who succeed in living a good life according to the master's teachings. Confucianism (as a way of life) plays a very important role in life, work and belief systems of virtually all societies in certain East and Southeast Asian countries, such as China, Taiwan, Singapore, Korea, Japan, and among people of Chinese origin in other Southeast Asian countries, regardless of their "formal" religions.

B. Other important factors:

1. Race and ethnicity;
2. Gap between the haves and the have-nots;
3. Limited opportunity for exposure to good education;
4. Economic system includes unfair distribution of the region and each country's wealth;
5. The issue of justice;
6. Politics;
7. Ideology.

### **III. Issues and Problems:**

A. Needless to say, the Asia-Oceania region, which is more popularly known as Asia Pacific, covers a wide geographical area, embracing many countries with their own characteristics. In recent years this region has become a focus of international attention, mainly due to the shifting of economic power as well as of political interests. International security issues have also grown in importance. In the past 25 years many Asia Pacific nations have achieved impressive growth in their economy, industrialization, education, politics, and health. This has undoubtedly increased the likelihood that this region will become a leading center of many world interests in the near future.

B. The Asia Pacific region is clearly pluralistic, hosting a variety of cultures, each with its own distinct heritage. These cultures vary with respect to important factors such as religion, race, economy, education, politics, and ideology. Pluralism of each of those factors exists not only between different countries in the region, but also within individual countries and nations. Such pluralistic conditions unavoidably serve as fertile ground for the blossoming and growth of various problems related to issues mentioned above, i.e., race and ethnicity; gap between the haves and the have-nots; limited opportunity for exposure to good education; economic system includes unfair distribution of the region and each country's wealth; the issue of justice; politics, and ideology.

C. Recent world as well as regional developments conform with the increasing tendency toward globalization.

Advancement in communication and information technology, along with rapid advancement of economic and cultural relationships between different nations and societies, has all but erased national boundaries, and tends to create a single global community. This tendency is strengthened by the collapse of almost all communist countries in eastern Europe, which resulted in the total change of world distribution of power, which, in turn, has facilitated free and democratic exchange of many interests between nations.

D. Besides those enlightening phenomena of globalization we have also seen some more primordialistic ones. First, religious enthusiasm coupled with increased number of religious revivals and the emergence of various religious sects, which affect not only Christianity but also Islam and other religions in the region. Second, materialism, excessive pragmatism, and the weakening of social ethics and solidarity have become more prevalent. Third, economic and other social imbalances among different communities continue to increase. Fourth, symptoms of narrow religious, ethnic, and racial primordialism have continued to developed.

#### **IV. Reflections**

Amid the above mentioned realistic phenomena and problems of pluralism in the region, Christian higher education occupies an integral part in the Church's task to proclaim and make visible the Good News through words and deeds within the society where God places them. Past experience demands that we re-examine and reflect on the benefit Christian higher education has brought to our pluralistic society so far, and come forward with encouraging, realistic ideas, plans and implementation.

May God help us all.

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#### **New books**

- ▶ *The Fabric of Faithfulness*, by Steven Garber; InterVarsity Press, Downers Grove, IL; ISBN 0-8308-1994-0

All kinds of important choices are made during the college years. Young men and women begin to decide what they really believe about the nature of the world and the purpose of life. They form habits and relationships that will last a lifetime. Yet late modernity is not a welcome environment for the formation that occurs during these critical years. Society is increasingly fragmented. And education itself, fragmented and specialized, may disintegrate more than it integrates.

Professors, campus ministers, parents, youth pastors and others who are concerned with college students face an immense challenge. How do you help Christian students, during one of the most eventful and intense periods of their lives, learn to connect what they believe about the world with how they live in the world?

Drawing on the history of ideas, ethics, sociology and a host of examples from contemporary popular culture, Steven Garber vigorously engages just that question.

For information on purchasing the book, write InterVarsity Press, P.O. Box 1400, Downers Grove, IL, 60515, USA.

- ▶ *The University and its Basis*, by Hendrik van Riessen; ACHEA Press, Victoria, Australia; ISBN 0-646-31557-9

Professor H. van Riessen was born in the Netherlands in 1911. He first came to serious attention in the English-speaking world in the 1960s, through the translation of his writings on philosophy, technology and culture. His outstanding papers entitled *The University and its Basis* also date from this era. Even though highly regarded, these now classic discussions on the meaning, task and status of the university have long been unobtainable. They are here made available once again, in a new and fully revised edition. Professor van Riessen's analysis is even more pertinent today than when originally made, being highly relevant to the contemporary debate on the future of higher education.

For information on purchasing the book, contact Dr. Keith C. Sewell, The ACHEA Press, 358 Mountain Highway, Wantirna, Victoria, Australia, 3152; fax&endash;613-9761-8988, email&endash;centre@achea.edu.au.

- ▶ *Korean Church and Reformed Faith*, by Sung-Kuh Chung; Time Printing Inc., Seattle, WA; ISBN 7-39457-44043-8

This book of essays focuses on the historical study of preaching in the Korean church. According to Harvie M. Conn, Professor of Missions at Westminster Theological Seminary, Philadelphia, Pennsylvania, USA, "This volume, written by a scholar long interested in both Calvinism and Korea, will be a genuine aid in the beginning of that examination. Its essays underline both the continuity of Korea's Presbyterians with the past and their distinctiveness. It adds new names to our study list, names like Hyung-Nong Park, and Yune-Sun Park.

It raises questions that Calvinism need to look at again the role of a minority Christianity in a culture whose worldview has been shaped not only by secularism but by Animism and Confucianism; the connections between Calvinism as a system and Calvinism as a method; the essence of the Reformed faith."

For information on purchasing the book, write Time Printing, 4411 Wallington Avenue North, Seattle, WA, 98103, USA.

- ▶ *From Creation to Consummation*, by Gerard Van Groningen; Dordt Press, Sioux Center, IA; ISBN 0-932914-34-9

In *From Creation to Consummation*, Gerard Van Groningen shares the result of forty years of study, research and teaching. The result is a book that will serve both serious students of biblical theology and the lay reader seeking a clear exposition of the major themes of the Old Testament.

*From Creation to Consummation* develops in detail themes the author introduced in his *Messianic Revelation of the Old Testament*, (Baker, 1990; reprint Wiph and Stock, 1997). Here the author thoroughly explores the eschatological implications of the messianic presence and task. Both books arise from Van Groningen's desire to help the reader understand the Old Testament revelation concerning God's purpose and plan for creation from its beginning to its consummation. Central to that understanding, argues Van Groningen, are the themes of covenant and the kingdom of God. The kingdom is established at creation, which also marks the beginning of God's covenant with humankind. That covenant, broken by man, is restored through the gracious promise and work of the mediator, Jesus Christ, who redeems and re-establishes the kingdom over which he reigns.

In part one of the study Van Groningen focuses on biblical revelation concerning the creation: God's creating acts, humankind's place within creation, the fall, and the promise of redemption. In part two, the author follows the path of God's covenant, kingdom-establishing work from Abraham, through Israel's kings, to the Babylonian exile.

This book includes many study aids: extensive footnotes; a bibliography of over 350 books, articles, and reference works; an exhaustive subject index; and an index to Scripture texts cited.

Available November '97. For information on purchasing the book, contact Dordt Press, 498 Fourth Avenue NE, Sioux Center, IA 51250, USA; phone: 712-722-6420; email: dordtpress@dordt.edu; www.dordt.edu/pub/dordtpress.

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## **Book Review**

The Scandal of the Evangelical Mind, by Mark Noll  
Wm B. Eerdmans, Grand Rapids, MI; IVP Leicester 1994  
ISBN 0-8-28-3715-8

Reviewed by Bruce Wearne

Mark Noll says that Christian thought among American evangelicals is a scandal. The scandal is that there is no clearly articulated evangelical mind. In a book which reminds us of Allan Bloom's *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students* (1987) Noll aims to develop a critical discussion about evangelicalism's cultural and social history.

Scandal is a double-sided affirmation, honoring the historian's task and giving expression to Christian faith. It is an academic book written for a diffuse readership, appealing to fellow evangelicals, stirring the moribund American Christian college culture. Noll prods evangelical historians to think critically about the history of evangelicalism.

The Paul Klee painting on the cover--*Gezeichnet (Marked Man)* 1935--signals an emphasis upon culture rather than sub-culture, thinking about many things rather than recycling the same old sacred things. But who is the marked man? Noll may be suggesting that the evangelical academic is precariously poised in the post-modern academy. The evangelical scholar's tenure might be secure, but evangelical discipleship is put at risk without a Christian mind.

It is a "Christian" book for a general audience, an academic historian's book, like Robert Hughes' *The Culture of Complaint: the Fraying of America* (1994). Noll's complaint is that the evangelical intellectual tradition stops short --it does not respect scientific research and political policy as it should. Evangelicalism does not have a mind for these things. Why?

Scandal is a bibliographical essay helping historians and social scientists chart the post World War II development of evangelicalism since Carl Henry. There is cursory mention of thinkers who are prominent Christian "minds," but Noll does not deal with them in a systematic way, preferring to discuss generalized attitudes.

There has been much written aiming to develop a "Christian mind" in psychology, sociology, economics, history, political science, philosophy and aesthetics over the past 2 or 3 decades and Christian publishers have been distributing Christian perspectives over a wide range of subject areas. The culture of the American Christian colleges can not now name a Harvard or Princeton as an evangelical university, but the relentless search for a Christian *weltanschauung*, within the mosaic of American higher education, cannot be ignored.

Noll observes that the stimulus to evangelical scholarship in recent decades has come from outside the tradition. The Lebanese diplomat, Charles Malik, threw down the challenge in 1980 at the Billy Graham Center at Wheaton College and the subsequent scholarly renewal among evangelical thinkers has seen the importation of creative ideas from mainline Protestantism, and Continental Reformed, Anglican, Roman Catholic and Eastern Orthodox traditions (p. 239).

Like the evangelicals he describes, Noll's method is eclectic, documenting the historical drift from cultivating Christian thinking. He sees the prosperity-oriented sectarianism in Christian churches, schools and colleges, the sub-culture of dogmatism and the social avoidance of the "life of the mind." Fundamentalism is discipleship gone awry. Noll is alarmed by the rhetoric of dispensational fundamentalism which justifies "bottom line" restructuring, dragging the evangelical cause into another unholy alliance with civil religion (170-175). The declension in the evangelical concern for the "life of the mind" is drawn as a drift away from historic involvement in the mainstream. The failure is pictured as the inability of evangelical theology to expand to take in science and politics, even as evangelical believers have been caught up in ideologies that implicitly deny the faith.

The book belongs to a genre of academic diagnosis in which scholarly reflection is re-directed to a popular audience. It is an approach to scholarship in which the consulting role is to the forefront. It is epitomized by media figures like Allan Bloom, Robert Hughes and Paul Johnson. Karl Mannheim referred to the "free floating intellectual"; Edward Shils noted that this kind of intellectual has dominated universities in the twentieth century. The pragmatic motif prevails. It is not aimed to be a contribution to theoretical reflection as such, but a critical account of public attitudes and intelligence. Many sharp insights may be generated, but what are its limitations? It might be diagnostic but is it therapeutic? "Christian Scholarship" in this guise mediates between the professional "secular academy" and the thought world of the "Christian community".

Noll's contribution is both confessional and professional. It is diagnostic but many important questions are left in abeyance. For instance: is the argument of *Scandal* equally applicable to the task of writing historical treatises? Noll alludes to this question indirectly in his final chapter: "Can the Scandal be Scandalized?" But to adequately address this question would require a self-critical and explicit discussion of the method and in this context this would require a critical assessment of the work of the Conference of Faith and History and its well respected journal *Fides et Historia*. But one looks in vain for an analysis of this kind. Does not the history of evangelical historiography need to be carefully examined? Is Christian historical scholarship anything more than the writing of the history of Christianity? In failing to address these questions any therapeutic side to Noll's argument fails for lack of a critical discussion of the historian's vocation.

It is almost as if Noll is implying that he is not able to address these questions because he is an evangelical. Is it too cynical to ask whether such an approach would have limited *Scandal's* audience among evangelicals? Noll notes that evangelical ideas have played a moderately minor role in the rejuvenation of Christian philosophy among evangelicals ( p. 237), which seems to cut both ways. It sounds like a critical comment, but it could also be read as an explanation of evangelical ambivalence to philosophy: don't talk too philosophically to me, I am an evangelical. And so *Scandal* lacks the analytic coherence we might have hoped for, and Noll shies away from formulating an inner point of contact with the historical vocation in the post-modern university. But admittedly if he had addressed these questions it would have been a different book.

If my analysis is right, then we would expect Eerdmans and IVP to promote *Scandal* as a "prominent academic best seller" alongside Alan Bloom's *The Closing of the American Mind* (Noll refers to this book in fn. 1 p. 30). This they have done. But how does *Scandal* cover the academic side? Of note here is Noll's reference to Henry May, the doyen of American academic historians. Some discussion of May's approach is therefore appropriate.

May's standard work *The Enlightenment in America*, is in the background and the "didactic Enlightenment" thesis is expanded in Noll's suggestive Chapter 4 ("The Evangelical Enlightenment" pp. 83-107). For Noll the thorough-going immersion by the Evangelical Protestant in the Enlightenment discourse is something of a mystery. But May is not of two minds about this; it is a matter of the "whole movement in American culture from the Enlightenment to Romanticism" (Henry F. May Chapter 8 "After the Enlightenment: A Prospectus" *The Divided Hears* Essays on Protestantism and the Enlightenment in America New York OUP 1992, 179-196 at p. 181). This complex cultural transformation "is the most important as well as the most difficult assignment for a historian" (p. 181). He identifies evangelicalism as an emergent part of post-Enlightenment attempts to make "human culture and society. . . more orderly and predictable" (p. 182). Some sort of programme for the life of the masses was essential in the wake of the French and industrial revolutions. Evangelicalism is drawn as having stepped into the breach. Writes May,

In many different ways, and on many levels, the nineteenth century put a premium on dynamism rather than stability, expansion rather than classical restraint, sentiment or even passion rather

than rationality (p. 183).

In May's terms Evangelical Protestantism is a form of Christian romantic popularism. The Great Revival of Jonathan Edwards at the turn of the 18th century began the development of a "looser, more various, and above all more popular" (p. 183) religion. Later, after the ideologies of progressivism and liberalism had gained momentum, this resulted in the secularized civil religious motif of American exceptionalism (ref. Dorothy Ross *The Origins of American Social Science* Cambridge University Press, 1991).

But by contrast Noll's account is constrained by his view of the withered evangelical root of American exceptionalism--evangelicalism no longer displays anything exceptional; presumably it has not been exceptional since late-nineteenth century liberal Christianity took over the mainstream. This root has lost its roots.

Noll observes that Reinhold Niebuhr, who though not an evangelical in Noll's sense, is now routinely "borrowed" by evangelical political scientists (p. 227). It was Niebuhr who convinced May that there was more to the tenets of a Christian approach to civic culture in America than his former Marxist arrogance allowed. This did not make May an evangelical, but May is unabashed in describing himself as a Christian. Such a profession, and May is not the only prominent academic to say so, deserves more precise discussion in Noll's account. After all, is not Noll seeking to give an evangelical's twist to May's historical vision? Or is this part of the problem? Noll, the evangelical historian, makes his contribution without giving his readers an adequate explanation of his view of the impact of non-evangelical thinkers to his thinking.

What I miss in Noll's account is discussion of the contradictory and ambiguous elements of the evangelical view of American history, in particular its preoccupation with giving a balanced view of prominent popular evangelicals (e.g. William Bryan) of previous generations. Moreover, evangelical historiography seems to involve a systemic ambivalence to philosophic discussions about the foundations of historical research and historiography. The "mystery" of evangelicalism's absorption of the Enlightenment world-view could be turned into a critical question which could throw a penetrating light upon its history and help explain why it has landed in such cultural and intellectual irrelevance. The Enlightenment sentiment is as unchristian as its doctrines but American evangelicalism somehow feels it has avoided such outright apostasy. Scandal indirectly points to such a line of inquiry. And I wish it was more explicitly defined. At a time when Christian colleges are heavily absorbing the "post-modern condition" we might have expected Noll to resolutely align himself with the neo-Calvinistic critique of modernity articulated by Abraham Kuyper (fn 44, p. 237). But he does not. And this failure means that Noll's treatise, if not Noll himself, exhibits the personal dissonance divined for evangelical intellectuals. Scandal concludes on a typically fideistic note, reminiscent of Ernst Troeltsch: the evangelical hope is not in its history but in its faith.

There is no denying that the book is important. But if there is no evangelical mind, with what mind did Noll write this book? Did he somehow cease thinking as an evangelical during its composition? The book illustrates something which is more profound, namely, the way in which biblical Christianity struggles to find a life for itself within the ambit of American institution. For this reviewer one major question remains: Is American Christianity self-defeating? Noll has documented how each generation of Evangelicals re-discover the Scandal for their own time, but then turn away from previous attempts to start again. In this sense, I fear that Noll's historical scholarship is ambiguously caught up in the anti-historical spirit of evangelicalism which he describes, respects and tried to overcome.