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IABCU Presents Agee Outstanding Educator Award, Beaty Calls Institutions to Honor Christian Heritage

By Sharina Smith

BRANSON, Mo. – The International Association of Baptist Colleges and Universities (IABCU) began their annual meeting, held June 1-3, by honoring one of their own. Bob Agee, Retired Executive Director of the IABCU and President Emeritus of Oklahoma Baptist University, was presented with the Charles D Johnson Outstanding Educator Award by IABCU Board Chair and President of Anderson University Evans Whitaker and IABCU Executive Director Michael Arrington.

Agee said his long pilgrimage in Baptist higher education began 52 years ago this fall. From humble roots born in a sharecropper's shack to passing up state university scholarships to attend Union University, Agee later became one of Union's faculty members and then a trustee. Agee's career took him to Oklahoma Baptist University, first as an administrator and later as president. Agee led the IABCU as executive director for nine years before retiring in 2007.

During his devotional message, Agee said, "I wish I had the opportunity to say a special personal 'thank you' to every faculty and staff member in every one of our schools. The Apostle Paul's feelings for the church at Philippi really do express my sentiment, 'I thank my God for every remembrance of you.' At the same time, I feel compelled to continue my commitment to pray for this family of institutions on a regular basis.

"There are some very challenging days ahead for the family of Baptist colleges and universities. Forces at the federal and state level will try to pass legislation and policy that will make it increasingly difficult to be distinctively, intentionally

Christian. In this post-denominational era the lack of interest in history and ignorance of historic theological framework will challenge our best efforts to convince prospective students and their parents that a Christian education really is the most desirable education to be found."

Agee charged the annual meeting attendees to make a covenant with each other to put forth their best thoughts and best efforts to love one another and perpetuate the cause of Baptist higher education.

During the course of three plenary sessions during the IABCU annual meeting, Hester Lecturer Michael Beaty, Chairman of the Department of Philosophy, Baylor University, praised the education offered by Baptist institutions and called Baptist colleges and universities to honor their institutional heritage and not go the way of other formerly Christian institutions, which have severed their sectarian ties.

In his first lecture (see entire lecture beginning on page 4), "In Praise of Baptist Colleges and Universities," Beaty identified salient features of the Christian education he experienced at Ouachita Baptist University and defended the characteristics he believes are essential in preserving and enhancing Christian education in Baptist universities today. Beaty contrasted his first two years of college at the United States Military Academy at West Point in New York with his final two years

of college at Ouachita Baptist, "Now I see that my sincere but limited religious life at West Point did little to prepare me for serious questions about my faith."

Beaty said, "At Ouachita Baptist University I found myself inspired and edified by the liberating experience of conversations about ideas that matter and by numerous small acts of kindness that had the cumulative effect of initiating me into a community whose aims were a unity—

of heart and mind, of faith and intellect, of university and church, of reflection and action. It was my first encounter with the goodness and fullness of a

Christian college and one of its defining features—a Christian liberal arts education."

In his second lecture, "The Idea of a Christian College Revisited: Why We Are Here," Beaty discussed some of the challenges and opportunities facing Baptist universities, and articulated the importance of embracing the essentials of Baptist higher education. He recalled the wisdom of a past Hester lecturer, then President Abner McCall of Baylor University, who addressed an assembly at the first-ever national colloquium on Baptist higher education in Williamsburg in June of 1976. Beaty said McCall's provocative address was titled "Why We Are Here" and in it McCall reminded his audience that from 1636 to 1876 higher education in our country had been largely

(continued on page 2)

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Contents

- 1 IABCU Presents Agee Outstanding Educator Award**
- 3 Comment**
- 4 In Praise of Baptist Colleges and Universities**
- 11 Blue Mountain College Pursues Online Course Program**
- 13 Legal Notes**
- 14 CGE Report**
- 15 Gifts and Grants**
- 16 Names and Faces**

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Honor Christian Heritage...

(continued on page 2)

"Christian education by church-related colleges."

Beaty cited elements of McCall's exhortation as a call to IABCU members to embrace the heritage they represent and the increasingly unique education they offer as Christian liberal arts institutions. As McCall pointed out in 1976, "in the dominant academic culture, the very idea of religious higher education is increasingly problematic," Beaty said. "Consequently, religiously identified and church-sponsored universities that were once the norm are now the anomaly; what was once paradigmatic is now paradoxical. "Some leaders of universities that once were proud to call themselves Presbyterian or Methodist or Baptist are embarrassed now by their religious connections and prefer to regard those religious ties as part of their quaint past. As religiously-identified colleges and universities and their sponsoring religious communities ponder the practical options available for preserving and reinforcing their institution's religious identity, fears about coercion and loss of autonomy dominate faculty discussions and the public media's treatment of the issue.

"Consequently, the few universities seeking to maintain a religious identity while achieving regional or national prominence as academic teaching or research institutions face a seemingly irresistible tendency toward the alienation of church and university."

Beaty offered two important reasons for insisting that "Christian colleges are needed in our democratic and increasingly secular culture."

The first is that "many secular institutions are increasingly hostile places for religiously motivated students.

The second reason is that "many students, both Christian and non-Christian, are living morally shallow lives. Others engage in behavior that expresses a God-given moral and spiritual hunger, but they have too meager a vocabulary to articulate these appetites and too few adult mentors and moral exemplars to explore, expand, or order their affections toward a more satisfying and integrated life."

McCall's address included a vision of Christian education that Beaty suggested is distinctive. "It is the work of an unapologetically Christian community that refuses to accept the false dichotomy between religion and higher education,

thus, affirming the mutual interaction of faith and reason, and their ultimate unity in the One Triune God. Consequently, its witness is that academic excellence and Christian faithfulness are not only compatible, but that the latter is incomplete without the former.

"It presumes the necessity of hiring for mission, even when Baptist leaders recognize that some of the larger culture will regard such practices as anti-academic, anti-democratic and illiberal.

In his third lecture, "From the Idea to Practices: Getting Our Act(s) Together," Beaty gave practical advice to the Baptist college and university presidents, provosts, and other senior administrators in attendance.

Beaty's advice for "keeping the light burning" in Christian colleges and universities includes:

- Emphasize the Christian character of the university.

- Utilize a Christian vocabulary, and especially the vocabulary of vocation, to speak about the purpose of the Christian university, the aims, nature, and activities of the administration and especially the faculty, but also to express the longings and give direction to students.

- Worship together. As academics and administration and staff, do we worship together (not chapel, but worship)?

- Hire visionary leadership at the top who have a sense of history of the institution and Christian higher education along with its current challenges.

- Hire for mission at every level by making sure candidates know what makes the institution distinctive and give them the opportunity to decide whether to work there or not. Have articulate, inspirational and edifying speakers and proponents of the institution's Christian vision and history.

- Make an investment in faculty development that includes the Christian character of the institution.

- Have a core curriculum of general education, liberal arts coursework, which encourages the formation of Christians.

- Do something special to recruit first generation learners. Be intentional in training up students who may be good faculty members someday.

- Develop a Student Life that has a vocabulary of vocation. Students need to see they are related to academic units. ■

Sharina Smith is Senior Director of Marketing and Communications at Southwest Baptist University in Bolivar, Mo.

Comment: The Central Role of Faculty

by Michael Arrington, Executive Director
International Association of Baptist Colleges and Universities

The principal purpose of a college or university obviously is to educate students. It is the faculty who perform what a former colleague described as “the main event” on our campuses each time they enter a classroom. The mission statements of the member institutions of the IABCU reflect this strong commitment to the essential value of excellent teaching.



Michael Arrington

I first encountered this simple, but incredibly important, concept in the writings of J.R. Grant, President of Ouachita Baptist College from 1933 to 1949. Grant, the father of my friend and mentor, Ouachita President Emeritus Daniel R. Grant, wrote, “No college can be better than its faculty.”

The very clear message is that a Christian college or university becomes either more or less Christian with each new faculty hire. Presidents, chief academic officers, deans and department chairs serve their institutions best when they recognize that every faculty search provides an opportunity to bring to campus a professor who will promote and enhance the integration of faith and learning.

Baptist higher education leaders attending the 2006 Baylor conference on *The Future of Baptist Higher Education* affirmed the central role of faculty by reminding us that, “There is no more important decision for an administration and Board than who is hired to teach.”

The pivotal role of faculty certainly should not diminish what-

soever the important educational contributions of non-teaching staff. A parent who gratefully received unsolicited assistance from a Carson-Newman maintenance man while moving a heavy appliance from one residence hall to another recently described his encounter with “Ralph” in a heart-warming email:

“I would expect great lessons to be taught to my daughter by the faculty, lessons that will last a lifetime and beyond. Yesterday Ralph in your maintenance department taught one as well. Ralph has a Servant Spirit. Ralph cares. God shines through in his actions. He taught my daughter a great lesson about caring for others and how important it is to learn from everyone at the college, no matter where their responsibilities are. I appreciate the college’s ability to carry out its mission and attract people at every level who believe in that mission.”

There are literally thousands of unseen random acts of kindness carried out on our Baptist campuses daily. Indeed, learning does not occur only in the classroom, and we are all grateful for the multitude of “Ralphs” who serve our students and their families so faithfully and selflessly. Because of the extraordinary abilities and sacrificial nature of faculty and staff, the future of the colleges and universities of the IABCU is bright.

Our world has a greater need than ever for the kind of servant leaders who graduate from our institutions. It is this understanding that has fueled my passion for Baptist higher education for 35 years and which prompted me to join the staff of the IABCU. I pledge to work tirelessly on your behalf and consider it a privilege to serve as the Executive Director of your IABCU. ■

IABCU Board Officers and New Board Members Begin Service

Board members of the International Association of Baptist Colleges and Universities elected new officers for 2008–09 during their annual board meeting June 1 in Branson, Missouri.

Lee Royce, president of Mississippi College was elected chair; R. Alton Lacey, president of Missouri Baptist University was elected, vice-chair/chair elect; and Carla Sanderson, provost, Union University was elected secretary. Michael Arrington, IABCU executive director, will serve as president and treasurer.

In their annual business meeting presidents and chief academic officers of the 51 IABCU member schools elected new board members—one for a three-year unfinished term and four for four-year terms. New officers include Woodrow Burt, president, Hannibal-LaGrange College, for term through June 2011.

Elected for four-year terms through June 2012 are: Pat Taylor, president, Southwest Baptist University; Jerry Wallace, president, Campbell University; Danny Parker, chief academic officer, Anderson University; and Harold Preston, chief financial officer, Hardin Simmons University.

The Board will meet December 8, in San Antonio, Texas. ■



Lee Royce



R. Alton Lacey



Carla Sanderson



Woodrow Burt



Pat Taylor



Jerry Wallace



Danny Parker



Harold Preston

In Praise of Baptist Colleges

Editor's note: The following article is adapted from the first of three Hester Lectures delivered June 1-3 during the annual meeting and workshops of the International Association of Baptist Colleges and Universities by Michael Beaty, Chairman of the Department of Philosophy and professor at Baylor University. Parts two and three will be published in successive quarterly issues of *The Baptist Educator*.

By Michael Beaty
Chairman of the Department of Philosophy
Baylor University

I want to praise Baptist colleges and universities for the wonderful education I received, and for the many students like me. I want to identify some of the salient features of Christian education as I experienced it at Ouachita Baptist University and defend some characteristics I take to be essential to preserving and enhancing Christian education in Baptist universities.



Michael Beaty

The Early Years

I was raised a Missionary Baptist. Many of my earliest memories are of worship services and potlucks at Oak Grove Missionary Baptist Church in Benton, Arkansas. I “walked the aisle” confessing Christ as my Lord and Savior at the young age of 9 on the sixth verse of “At the Cross” by Fanny Crosby.² While that seemed like a dramatic beginning at the time, the continuing story of my faith has been more of an ordinary journey, within a divine narrative, punctuated by moments of genuine grace. Absent are a gripping conversion experience, dramatic recommitments, episodes of desperate rebellion, and periods of great indifference.³

At Oak Grove Baptist Church I learned to think of myself as a child of God, a person who had covenanted with God to do God's will. By responding affirmatively to God's call to follow Christ, I became one of his many servants, and my task was to figure out how I might best serve Him. At Oak Grove, I learned that the church is primarily a local, visible community gathered in a particular place to study the Bible, to sing the praises of Jesus, and to hear the gospel preached. At Oak Grove, I learned little of the church universal and across time. At its best, Oak Grove was a community of people who loved one another and gathered often to remember what God had done for a lost and dying world. At its worst, it was a community fearful of new ideas.

At Oak Grove, there were no professionals—no physicians, lawyers, or dentists, not even public school teachers. Most women were “homemakers,” though a few worked outside the home as secretaries. The men were carpenters, electricians,

plumbers and the like; many worked in the Alcoa or Reynolds aluminum mining or manufacturing plants. In my blue-collar home it was expected I would go to college to make a better life for myself. College education was principally about finding a job more lucrative and secure than my dad's work as a highly skilled carpenter and contractor.

My parents were bright, but neither had been to college. My mother, a reader, took my brothers and me to Gann Memorial Library when she went to town to shop or to have her hair done. My dad, who fought in France during World War II after D Day, was quite gifted mathematically and had a keen eye for drafting and developing plans for houses or cabinets. I think he lamented not taking advantage of the G.I. Bill to study to become an engineer or architect, but his lament was borne mostly silently and without rancor or bitterness.

My people—Missionary Baptist folk scattered in churches from Kentucky to Arkansas and Texas—believed we were imitators of the first gathered Christian believers. We were the true church, and also a remnant of the “Trail of Blood.”⁴ Though my folk expected young people to go off to college, our pastor-shepherds worried they would be lost to dangerous ideas and unholy practices. In those comfortable surroundings I heard nothing

In my intellectual knapsack they had placed three valuable tools: **trust in the Scriptures, trust in experience, and a love of community.**

about the love of learning, the life of the mind, and the vocation of a Christian scholar. But the good people of Oak Grove, my dear mother, and in time, my father,⁵ cultivated the ground in which an “initial faith” took root and grew. Thank God for their faithful witness.

In my intellectual knapsack they had placed three valuable tools: trust in the Scriptures, trust in experience, and a love of community. About the values reason and reflection, they had little to say.

At West Point

In July of 1968, I left for college, the first person in my family to do so. Boarding a plane for the first time in my life, I winged my way from comfortable Benton and Oak Grove Missionary Baptist Church to the United States Military Academy in West Point, New York.

At West Point, I encountered a different way of expressing the Christian faith. There, I first heard the word “worship” applied to what one did on Sunday morning. At Oak Grove, we went to the morning, evening and mid-week preaching services. At the Protestant Chapel at West Point, we marched to “worship.” What went on in the beautiful but imposing Protestant Chapel seemed cold, distant and strange. Rather than preach-

and Universities

ers, we had chaplains. And they didn't do much preaching, it seemed to me then. The Chaplains' refined words delivered in the somber, but majestic surroundings, made little positive impact on me, or so I thought at the time.

Happily, I found other groups of Christians and practices to whom this Baptist boy from Arkansas could relate—the Baptist Student Union leaders and those who gathered there for its Bible studies and fellowships and those who organized and participated in a non-denominational Bible study available to cadets. Warmth, personal attention, and being a part of a like-minded group mean a lot when you are a long way from home. But there was more than that. Though the questions were ill-formed for me, I remember struggling with how I was to understand my faith in these new surroundings and in my future military career. Even then, I recognized that I was asking “What is God calling me to do and how will I know this?” I now recognize that I also was asking “Who am I?” and most importantly, “To whom do I belong?”

As I look back at those days, two things appear. One is that my friends and I (all evangelical Protestants) frequently reduced the Christian faith to a fairly simple drama in which we knew all the assigned parts, all the questions to ask, and all the right answers. We learned to witness to someone, usually by quoting John 3:16 or using “the four spiritual laws”, to prompt a conversion. Anyone who found our witnessing odd, even other Christians, was regarded as unsaved. In my comfortable and naïve worldview and spiritual smugness, I failed to see that a material difference in the language and rituals of faith were not necessarily a difference in the substance of faith.

Second, in those heady West Point days of weekday drills and Saturday morning dress parades, of flower children and peace marches, of Southern pride and shame, of the soaring biblical rhetoric of Martin Luther King, Jr. and of the strident states' rights rhetoric and self-proclaimed Christian rhetoric of Carl McIntyre and George Wallace, I became aware for the first time of some intellectually discomfiting tensions in my ways of thinking about the world, and in my faith. Did my faith and heritage permit interracial dating and marriage? Should we Americans resist communism in Vietnam or resist the war by protesting in the streets of Chicago? Should a patriotic cadet go to Woodstock? Should a faithful Christian avoid music by Jim Morrison and the Doors? Should I refuse a beer after a rugby game and marijuana at a rock concert? As a Baptist Christian, must I denounce Catholicism as a false faith?

Those were confusing times. Some of our adult leaders at West Point suggested that the Bible had an answer for all vexing questions and that they were easy to find for Bible-believing Christians. For these good men and women, the Christian faith consisted of an identifiable moment of conversion, a personal relationship to Jesus, and a commitment to evangelism and missions. They also believed that the battle of Armageddon was only months away. They could read it in the prophecies of the

Old Testament and in the Book of Revelation.⁶ Their predictions seemed important, but I was troubled by questions that neither I nor they could answer. I could not sort things out, and I suspected that it was my fault. I worried that I wasn't in proper spiritual attunement. Now I see that my sincere, but limited, religious life at West Point did little to prepare me for serious questions about my faith.

At West Point, education had been professional, preparing us to be military leaders through heavy doses of applied math and science and (military) history. At Ouachita, I encountered a Christian liberal arts education.

I had done well at West Point, but during the fall of my sophomore year, I recognized that God was not calling me to a military career. After a wrenching struggle, I told the appropriate authorities that I was going to leave the Academy—news that surprised my family and friends in Benton, no less than the upperclassmen and the military people to whom I was responsible. After the last academic day of the spring semester of 1970, I was escorted to Boarders' Ward by a squad of cadets, to live separated from the Corps for the final week of my two-year experience at West Point.

At Ouachita Baptist University

What to do now? A couple of friends urged me to consider Ouachita Baptist University in Arkadelphia, Arkansas. After visiting early that summer and being impressed by the friendly faculty and staff, I decided to attend. I sensed an excitement among the administration, faculty, and students I met that day. Just a few months earlier, Dr. Daniel Grant had been named as the new President.⁷ Before he arrived Ouachita had been struggling. Enrollment was plummeting, support among Arkansas Baptists dwindling, financial difficulties mounting, and morale among faculty and staff suffering. Over time, Dr. Grant energized Ouachita with a mission-driven understanding of itself as a Christian college by, among many public acts, continually emphasizing “academic and Christian excellence.”⁸

While it is tempting to spend a long time extolling the many ways I have benefited from my association with Ouachita, first as a student and then as a faculty member, I will limit myself to just a few salient features of my experience. To begin, I encountered a different kind of education at Ouachita. At West Point, education had been professional, preparing us to be military leaders through heavy doses of applied math and science and (military) history.⁹ At Ouachita, I encountered a Christian liberal arts education.

When I arrived, I had no major in mind. My advisor and I

(Continued on page 6)

In Praise...

(Continued from page 5)

agreed that I should take all required courses that first semester: an introductory course in philosophy, a class in American literature, a US history course, a fine arts class on music, art and sculpture, and a political science course that focused on contemporary events. In contrast to West Point, I found that first semester at OBU almost intoxicating in its intellectual stimulation. Since this was the “Age of Aquarius,”¹⁰ perhaps I should say that it was truly a mind-bending first semester.

I was engaging big ideas that seemed to matter, both personally and socially. Dr. Jim Berryman’s course focused on the nature of the good life for human beings. I still remember him writing *Summum*

Bonum—the Supreme Good — on the blackboard and how fascinated I was by the very idea. Portions of his narrative compared Socrates to Plato, Aristotle, the Stoics, the Epicureans, and biblical notions of the good life, and he brought these ideas home to me with the question: How then should we live?

I encountered a different style of teaching. Jim Berryman, Lavelle Cole and Jim Ranchino not only displayed a mastery of the material, but also presented it in ways that were both captivating and penetrating. By captivating, I mean they captured my full attention. By penetrating, I mean they punctured my easy answers to difficult questions and caused me to engage in a deeply self-reflective examination about what I believed and why. In the course on politics and contemporary events, bringing up a variety of topics, Ranchino highlighted the distance between democratic ideals and such historical and contemporary practices as slavery, Jim Crow laws and segregation. He also brought into view the distance between Christian ideals and these practices, and especially the uncomfortable silence of the white church in the South, all too often Baptist, on these shameful practices. He opened many minds to the abuse of police power during the civil rights movement and anti-war demonstrations. Front-page stories were brought to life in the classroom, as they were read in light of historical and contemporary texts in social and political theory.

Concurrently in my U.S. history class, Cole compared John Locke on the Social Contract to Puritan thinkers such as John Winthrop, who argued that God’s covenant with his people is the basis of the social compact essential to a well-ordered society. To compare and contrast, we discussed *The Bloody Tenet for Persecution, in Cause of Conscience* by Roger Williams, his insistence on liberty of conscience, and the fundamental importance of the separation of church and state.

A rich cross-fertilization of ideas marked the various disciplines I studied. In the fine arts class, Faye Holiman suggested

the role of art (music, paintings, sculpture, the written word) as a means of connecting the human and the divine, the sacred and the profane. I remember being moved in ways difficult to articulate, as we listened to portions of a Bach’s “Christmas Oratorio” or Handel’s “Messiah,” and being equally fascinated by Professor Holiman’s face, expressive of what I surmised was as near a rapture as I was likely to experience.

Later, we discussed one of the great Gothic Cathedrals and how its construction exhibited the harmony of space and form, how new building techniques such as pointed arches and flying buttresses made possible more vertical space, and more windows, to include the large stained glass windows I now identify with these great Christian cathedrals. More importantly, she made a connection between physical features such as harmony of spaces and natural light with theological themes of harmony and divine light, to include the possibility of divine illumination and transformation, even as natural light is transformed by the stained-glass windows.

In my English course, among others, I was introduced to the short stories and essays of Flannery O’Connor, and saw many of her stories illustrating, comically, the fallenness of the progeny of Adam and Eve, and the possibility of illumination and divine grace. It was in that class that I first heard the phrase “the Christ-haunted South.” I distinctly remember the—being introduced as one way of interpreting and engaging our reading material, not only in this class, but also in other classes as well.

I now had an opportunity to get to know my teachers in a way that was wholly unavailable at West Point. Access to them was easy (after class, during office hours, by chance meetings on the way to the student center or library, and on Sunday at church), and so many made it clear that meeting with them to discuss ideas or “life issues” was not only acceptable but encouraged. Soon, on a small campus, in a small town, I became a part of a college community in an entirely new way. My involvement was communal, intimate, and personal. It was life-changing.

Indeed, sometime during that first semester at Ouachita, I ambled out of Dr. Berryman’s class, engaging him in a conversation about some topic he had raised in class, but also anxious to get to my dorm to get ready for a flag football game that afternoon. Saying he wanted to chat with me about something important, at his suggestion, we left the Berry Bible Building, and meandered toward a huge magnolia tree standing near Riley Library and took our seat on the concrete bench under it. At one pause in the conversation, Dr. B., as I fondly called him, asked, “What are you going to major in, Beaty?” I answered, “Dr. B., I don’t know. I really don’t know what I want to do after college yet, though I know I should.” He pooh-poohed the notion that I needed to have a career plan firmly in mind, suggesting that college was more than preparation for a career. No one had ever suggested that idea to me.

He said something like, “You obviously like philosophy. Why not major in it?” I responded, “Dr. B., what would I do with it?” And he said, “Mike, at this point, it is not important what you will do with it; what is important is what it is doing to you.”¹¹ I turned that thought over in my mind a few times and found I liked it a lot. Soon after, I declared my intention to major in philosophy with no idea that decision would lead, in time, to

my discovering my vocation as a Christian philosopher and educator. I had little capacity to imagine such possibility on that fall day in 1970. After all, my Missionary Baptist pastor had reminded me of that passage in Colossians, “Beware of vain philosophy,” when speaking of the dangers of a college education and its tendency to undercut a vibrant faith. Fortunately, God providentially set in my path a number of men and women who could see in me abilities and attitudes consistent with a calling as a Christian educator, knowing me better than I knew myself. As hymnist William Cowper declares, “God moves in a mysterious way his wonders to perform.”¹²

Faculty members at Ouachita were not only influential by their teaching and mentoring outside of class, but also by their Christian piety and involvement in church. For example, a number of Ouachita faculty and spouses were involved at First Baptist Church, and I soon joined, attending worship, college Sunday School and Training Union.

Berryman was the director of the college Sunday School department, and his opening devotional insights and prayers were typically inspirational to me. Bill Dixon, dean of students, was one of my teachers, and I was being challenged in ways I had not before encountered in a church setting. What I was experiencing in my classes at OBU and what I was experiencing in Sunday School, in Training Union, and in worship services at FBC seemed connected, integrally, and I felt myself growing intellectually, morally, and spiritually.

After graduation and a Master’s from Baylor in philosophy, I returned to Ouachita to teach. President Daniel Grant and his wife Betty Jo, then also directors of the FBC college training union, invited my wife Jo Anne and me to participate in it as “caring couples.” Dr. Michael Arrington and his wife, Pam, were among the inaugural group of “caring couples,” most of whom were connected with Ouachita, but some spouses were faculty at Henderson State College, a state college rival from across town.¹³

Wherever my wife and I have gone in our married life, we’ve joined a local Baptist church and participated actively in its life, especially its educational activities. Virtually every year, we’ve either directed or taught in Sunday School. While the habit of going to Sunday School began at Oak Grove, the catalyst for a deep appreciation of its formative and transformative possibilities were a consequence of my joint experiences at Ouachita and at First Baptist Church in Arkadelphia, Arkansas. I saw administration, faculty and staff from OBU and HSC playing substantive roles in the life of the congregation and serving as examples and mentors for young men and women at a crucial and formative point in their lives. My gratitude for the cumulative effect of two years of such experiences as a college student crystallized as a life-long commitment to participate in similar practices in the churches to which I would belong in the future. It was a way of repaying a debt of gratitude I owed First Baptist Church and its leadership, as exemplified in the lives of Jim and Marry Anne Berryman, Bill and Snookie Dixon, Dan and Betty

Jo Grant and a host of other adult leaders who helped shape my Christian faith.

To sum up, at Ouachita Baptist University, in all these ways and more, I found myself inspired and edified by the liberating experience of conversations about ideas that matter and by numerous small acts of kindness that had the cumulative effect of initiating me into a community whose aims were a unity—of heart and mind, of faith and intellect, of university and church, of reflection and action. It was my first encounter with the goodness and fullness of a Christian college and one of its defining features—a Christian liberal arts education.

The Promise of Baptist Colleges and Universities: A Christian Liberal Arts Education

I found myself inspired and edified by the liberating experience of conversations about ideas that matter and by numerous small acts of kindness that had the cumulative effect of initiating me into a community whose aims were a unity—of heart and mind, of faith and intellect, of university and church, of reflection and action.

Many of you could tell a similar story about how God providentially transformed your heart and mind and guided you to faithful discipleship through a Christian college. That is why we are here. In our day, we still have an important question. How do we as leaders of Baptist colleges and universities preserve and enhance the prospects for such a transformative education for future generations of students? This is one of the important questions we must ask, not only for self-understanding, but for guiding our common endeavors as Christian educators. We cannot merely attempt to reproduce the

features of that college or university whose collective efforts had such a transformative effect on us. The students have changed and the culture has changed so we must adapt strategies for these differing circumstances. However, I suspect that our shared narrative reveals some essential goals constitutive of, or critical to, the sort of transformative education we wish to preserve and enhance. In the remainder of this lecture, I will attempt to identify and briefly discuss some of these goals.¹⁴

The central goal is to provide a Christian liberal arts education.¹⁵ To do so, we must go well beyond seeing education as primarily professional or specialized training that provides the student with information and competencies necessary to get a job and to secure a successful career. Naturally, Christian parents want their children to make a good living. Most, however, recognize that making a living is not all there is, especially for Christians. They want their children to make a life, a Christian life. And Christian colleges and universities make distinctive contributions to that all-encompassing end.

The traditional aim of a liberal arts education is to provide the kind of well-ordered, fully integrated educational program, including both the curricular and extra-curricular dimensions, that promotes the intellectual, moral, and spiritual formation and transformation of its students. One requisite for such an education is to stimulate a critical self-understanding in the student. As Socrates said, “the unexamined life is not worth living.”¹⁶ An examined life aims beyond criticism or deconstruction toward the promotion of an integrated life, one in which the student is able to relate head and heart, mind and body, work and home, church and citizenship into one harmonious

and reflective life all under the Lordship of Christ. On the one hand, this aim requires that students engage, and be engaged by, the best work being done in biblical and theological studies, history, literature, philosophy, the sciences, as well as the visual and performing arts. This is a liberating education, an education that aims to enlarge and enliven the students' parochial desires. In his still timely classic, *The Idea of a Christian College*, Art Holmes says:

"To form the mind, stretch the understanding, to sharpen one's intellectual powers, to enlarge the vision, to cultivate the imagination, and impart a sense of the whole—this is the task of liberal education."¹⁷

On the other hand, while steadfastly committed to exposing all of its students to an education that prods students to think about the great issues of human existence and contemporary life, it offers students an opportunity to develop a Christian perspective on these matters—to think Christianly about all of life. This is not a simple task and it is not for the simple-minded. No bumper-sticker religion will do. Developing successful practices to achieve this goal will take all the intelligence and character we can muster in this confusing age in which we live.

Another way to put the point is that a Christian university offers its students an opportunity to be further shaped into Christian persons. This is because we believe that the same One who created us to be citizens of this world also created us to be citizens of the Kingdom of God. It is the same One who acts to redeem us from our fallen state, restoring us as citizens of both the nation and the church. It follows that a Christian liberal arts education has as its natural goal the formation of Christian persons. Art Holmes puts the point this way:

"Education has to do with the making of persons, Christian education with the making of Christian persons. Since this is what God's creative and redemptive work is about—the making of persons in his own image—it follows that an education that helps make us more fully persons is especially important to Christians."¹⁸

A Christian Liberal Arts Education: Seven Corollaries

To sum up, the primary goal of a Christian liberal arts education is the making of Christian persons, persons capable of bearing witness to God's creative and redemptive work in a variety of personal and social arenas. I now offer seven corollaries of this ideal, each a vitally important expression of it and essential to the promise of Baptist colleges and universities.

First, a Christian liberal arts education provides students the opportunity to develop an intellectually astute faith and a faithful intellect, equipping students to be at least as keen-minded in their faith as they are in their professions or careers. It includes a fruitful dialogue between faith and learning as manifest in the disciplines and a variety of interdisciplinary conversations. It enables students and faculty to thoughtfully engage our culture as both citizens of the church and of our shared democratic culture.¹⁹

Second, a Christian liberal arts education places the Christian faith and witness at the center of the intellectual and religious life of Baptist colleges and universities. It is not granted mere parity, as has so often been done at formerly Christian colleges and universities. At the center of the communal life of the institution, Christian convictions and practices provide a unifying vision, a set of ideal communal relations (Christian friendship), practices (worship) individual virtues (truth-telling, gratitude, humility, patience, forgiveness), and communal expectations (membership in and service through a local church), all grounded in and expressive of the kind of self-sacrificing love demonstrated on the cross and re-enacted at the communion table.

Third, a Christian liberal arts education promotes the moral formation and transformation of students, aiming to furnish both church and society with people of moral character and vision. Such citizens are capable of preserving what is good and of seeing what is omitted or destroyed by the present structures and practices of society and its institutions. In short, Christian universities should provide their students with a moral education that is both preservative and prophetic.²⁰

Fourth, a Christian liberal arts education unapologetically aims to be of service to the church and the Christian community. One of the ways it does this is by keeping the wisdom of the Christian tradition alive. The critically developed vision of past witnesses will be preserved only if handed over to critically and creatively attentive persons today. The Baptist commitment to the priesthood of all believers grounds our commitment to not only an educated clergy, but also educated laity. Thus, in Baptist colleges and universities the core curriculum must reflect a commitment to provide every student with a rich and deep appreciation of the Christian intellectual tradition, both by studying biblical texts and the larger Christian theological, philosophical, and literary tradition.

Fifth, a Christian liberal arts education provides numerous opportunities for spiritual formation as students (and faculty) mature as Christian persons. Such opportunities can take many forms, including increased discernment, deepened spiritual habits of worship, Bible-study, fasting, prayer, discussion, social action, and service. An essential component is an active and vibrant university-wide chapel program.²¹

Sixth, a Christian liberal arts education manifests itself, not only in good teaching but also in research and publication, both among faculty and students. Christian scholars serve as brain cells for the Body of Christ. They are one of the primary means by which the church engages the larger, secular culture. Thus a Baptist college or university should commit themselves to providing its teacher/scholars and its students the resources that they need to pursue research and writing projects of all sorts.²²

Seventh, a Christian liberal arts education may include professional and technical education, for these remain valuable educational goals. Though they cannot be the primary aim of a

To sum up, the primary goal of a Christian liberal arts education is the making of Christian persons, persons capable of bearing witness to God's creative and redemptive work in a variety of personal and social arenas.

Christian university, they can—and indeed should—be given a distinctively Christian quality and aim.²³

Conclusion

Those of you gathered in here today are senior administrators—presidents, academic provosts or deans, vice-presidents for finance or student life, and the like. You worry, as you must, about whether your Baptist college or university is successful. You have visions to cast, money to raise, faculty to hire, students to recruit, budgets to meet, and alumni to please. One important question is how to measure success and then recalibrate our activities when we are not as successful as we had hoped. How do we measure the success of a Christian liberal arts education at our Baptist universities and colleges? Whatever we say, we must remember that we prepare our students not merely to appreciate the genuine goods of this earthly realm, but also to be citizens of the City of God. Consequently, we Christians are pilgrims, sojourners, and the success of a Christian liberal arts education is not determined solely by the success it brings us in this earthly kingdom, but also our participation in, and movement toward, the City of God. So, how does a Christian liberal arts education equip us and our students toward our first and primary vocation? In his powerful book, *Lament for a Son*, Nicholas Wolterstorff reminds us that, while standing on a hill in Galilee, Jesus said to his disciples: “Blessed are those who mourn, for they shall be comforted.” Wolterstorff comments,

“Blessed are those who mourn.” What can it mean? One can understand why Jesus hails those who hunger and thirst for righteousness, why he hails the merciful, why he hails the pure in heart, why he hails the peacemakers, why he hails those who endure under persecution. These are qualities of character that belong to the life of the kingdom. But why does he hail the mourners of the world? Why cheer tears? It must be that mourning is also a quality of character that belongs to the life of this realm.²⁴

As Christ’s disciples, says Wolterstorff, [t] he mourners are those who have caught a glimpse of God’s new day, who ache with all their being for that day’s coming, and who break out in tears when confronted with its absence. They are the ones who realize that in God’s realm there is no one hungry and who ache whenever they see someone starving. They are the ones who realize that in God’s realm no one is falsely accused and who ache whenever they see someone imprisoned falsely. They are the ones who realize that in God’s realm there is no one who fails to see God and who ache whenever they see someone unbelieving. They are the ones who realize that in God’s realm there is no one who suffers oppression and who ache whenever they see someone beat down. They are the ones who realize that in God’s realm there is no one without dignity and who ache whenever they see someone treated with indig-

nity. They are the ones who realize that in God’s realm of peace there are neither death nor tears and they who ache whenever they see someone crying tears over death. The mourners are aching visionaries.²⁵

Brothers and Sisters, Christians are called to be aching visionaries. A Christian liberal arts education, rightly constructed, prepares men and women for lives as aching visionaries, capable of self-sacrificing love, in imitation of Christ. We products of such an education are equipped, not primarily for financial success or political advantage, but to be faithful and effective witnesses to God’s kingdom in the various spheres of influence we occupy after our sojourn in college. As we wait expectantly for that new creation, we celebrate the goodness of God’s creation and mourn its being despoiled and exploited. As we wait expectantly for that new day, we celebrate human

knowledge and creativity and mourn its misuse in the name of false gods. As we long for that new creation and that new day, we wait patiently, work faithfully, and ache hopefully—believing that the day of justice and peace is coming.²⁶ No Christian liberal arts education and no Baptist college has achieved the

full measure of its promise unless it cultivates in its students the qualities of mind and character that enable them to be aching visionaries, by God’s grace.²⁷

Endnotes

1. I dedicate this essay to the memory of Jim Berryman, Lavelle Cole, Tom Greer, and Jim Ranchino, former faculty members at Ouachita Baptist University, now deceased, whose teaching and friendship influenced me so substantially, to Carl Goodson, who first introduced me to Art Holmes’ book, *The Idea of A Christian College*, to Ben Elrod and Lane Strother, who first hired me as a student recruiter as I was approaching graduation from Ouachita in 1972, to Daniel Grant, who hired me to teach philosophy at OBU as I was approaching graduation (MA) from Baylor in August 1975, and to so many friends who continue to teach excellently and faithfully at OBU.

2. While the number and kind of hymns to which I am now attached have enlarged significantly since those formative days at Oak Grove, I remain easily moved by many sung so frequently there such as “Blessed Assurance,” “The Old Rugged Cross,” “Just a Closer Walk with Thee,” “Softly and Tenderly,” and “Just as I Am.” My friend and colleague, Ralph Wood, has argued that Baptist theology is most readily found in the hymns we sing.

3. This way of putting the point may have been influenced by an essay by Jeff Jordan, “Not in Kansas Anymore,” in *God and the Philosophers: The Reconciliation of Faith and Reason*, edited by Thomas V. Morris (Oxford: Oxford University Press, 1994), p. 128-129. I read the essay years ago. After delivering this essay in Branson, I was rereading several essays in the book, to include Jeff’s, and found a passage in which he makes a similar point about his early Baptist, Christian upbringing and expresses it in a similar way.

4. J. M. Carroll, *The Trail of Blood: the History of Baptist Churches from the Time of Christ, Their Founder, to the Present Day* (Lexington, Ky.: Ashland Avenue Baptist Church, 1931). The book is an expression of Baptist successionism, the view that there

A Christian liberal arts education, rightly constructed, prepares men and women for lives as aching visionaries, capable of self-sacrificing love, in imitation of Christ.

exists an unbroken succession of Baptist churches from the time of Christ. It is also associated with Landmarkism, a view that identifies the true church by certain “marks” or characteristics. These marks pick out Baptist churches so the true church is only and all churches bearing the legitimate “marks” such as closed communion and believer’s baptism and these will be Baptist churches.

5. My father did not make a profession of faith until I was in sophomore in high school. Until then, it was our mother who saw that her children were in church whenever its doors were open. As a result of the persistent and effective witness and friendship of one pastor of Oak Grove, my father came to faith as well.

6. In 1970 Hal Lindsey’s *The Late Great Planet Earth* (Grand Rapids, MI: Zondervann, 1970) was published, but I cannot remember his book being mentioned by anyone at West Point. I first encounter it at Ouachita Baptist University in the Spring of 1971. His pre-millennial, dispensationalist eschatology was preceded by numerous others so this theological perspective was one dominant strain in evangelical culture.

7. Dr. Grant’s father had been president of OBU from 1934 to 1949, after serving as acting president in 1933. After graduating from Ouachita in 1945, Dr. Daniel Grant matriculated to the University of Alabama (MA) and then to Northwestern University (a Ph.D. in political science). He began at Ouachita in February of 1970 after twenty-one years in political science at Vanderbilt University.

8. As I shall argue in my third lecture, it is essential to the success of our Baptist institutions that their senior administrators and faculty speak unapologetically about their Christian character. Equally important, as Dr. Grant clearly knew, was that one’s Christian character cannot be an excuse for academic mediocrity.

9. One of the reasons I left West Point was dissatisfaction with my educational experience which, at that time, I lacked the experience and the vocabulary to articulate.

10. “Age of Aquarius” as a popular song sung by the Fifth Dimension.

11. In 1976, some six years later, having majored in philosophy, received an MA in philosophy at Baylor University, and now teaching at Ouachita, I read Arthur Holmes’ book, *The Idea of a Christian College* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976). Dr. Carl Goodson, Dean of Arts and Science at Ouachita, made it available to faculty to remind us our common calling at a Christian college. In it, Holmes relates a story of a typical student sitting in his office to be advised as a part of pre-registration. Holmes describes the student as confused about what courses to take, but more deeply, confused about the purposes of education. He had questions for Dr. Holmes. Should he take another literature class or something in accounting? Why did he need to take history of philosophy and experimental psychology when all he wanted to do was to understand people in order to be able to communicate more effectively with them? What use do these required courses have for real life, and especially for Christians? Holmes suggests that the real question is not “what he or she will do with it?” but “what will all this stuff do to me?” (pp. 31-33) And adds, Holmes, this question is basic to the concept of a liberal education, a Christian liberal arts education. Naturally, my mind returned to my conversation with Berryman six years earlier.

12. This is the first line to hymn, “God Moves in a Mysterious Way,” by William Cowper (1731-1800). He was the friend of, and collaborator with, John Newton, author of “Amazing Grace.”

13. It is now Henderson State University.

14. Much of what follows is inspired by Arthur Holmes, *The Idea of a Christian College*. See also, Norman Klassen and Jens Zimmerman, *The Passionate Intellect: Incarnational Humanism and the Future of University Education* (Grand Rapids, Michigan: Baker Academic, 2006); Duane Liftin, *Conceiving the Christian College*

(Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004).

15. For a helpful discussion of Christian liberal arts, see V. James Mannonia, Jr., *Christian Liberal Arts: An Education That Goes Beyond* (Lanham, Maryland: Rowman & Littlefield Publishers, Inc., 2000).

16. According to Ralph Wood, Peter DeVries once quipped, “if the unexamined life is not worth living, the examined life is no bowl of cherries either.” Wood and DeVries are quite right to remind us that an examined life is not likely to produce an easy, comfortable life. After all, Socrates and Jesus both die, in part, because their examinations of others created discomfort. I will say a bit more on the relation of reflection to ideals worth striving for at the end of this essay.

17. Holmes, *The Idea of a Christian College*, p. 38. See also, James W. Sire, *Habits of the Mind: The Intellectual Life as a Christian Calling* (Downers Grove, Ill.: InterVarsity Press, 2000).

18. Holmes, p. 33. See also, “Incarnational Humanism,” in Klassen and Zimmerman, *The Passionate Intellect*, pp. 147-163.

19. See Arthur Holmes, “Integrating Faith and Learning in a Christian Liberal Arts Institution,” in David S. Dockery and David P. Gushee, editors, *The Future of Christian Higher Education* (Nashville, TN: Broadman and Holman Publishers, 1999), pp. 155-172.

20. For elaboration of this idea see Michael Beaty and Doug Henry, editors, *The Schooled Heart: Moral Formation in American Higher Education* (Waco, TX: Baylor University Press, 2007).

21. See Robert Benne, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions* (Grand Rapids, MI: William Eerdmans Publishing Company, Inc., 2001).

22. Most Baptist colleges and universities need to do much more to support their faculty so that research is possible. Of course, what this means is that Baptists and other Christians must be willing to give more sacrificially to support these institutions financially so that they have the sorts of substantial endowments that make such research possible.

23. For one angle on this point, see Lee Hardy, *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990).

24. Nicholas Wolterstorff, *Lament for a Son* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987), pp. 84-85.

25. Wolterstorff, *Lament for a Son*, p. 85-86.

26. See Nicholas Wolterstorff, edited by Clarence W. Joldersma and Gloria Goris Stronks, *Educating for Shalom: Essays on Christian Higher Education* (Grand Rapids, MI: William B. Eerdmans Publishing Company, Inc., 2004).

27. This essay has benefited enormously by virtue of the editing and substantive suggestions made by Drs. Robert Kruschwitz and Ralph Wood, and Jo Anne Beaty. ■

Hester Lectures Note:

In my second lecture, I will focus my attention on an instructive essay by former Baylor University president, Abner McCall, called “Why We Are Here.” More specifically, I will use McCall’s lecture and the insights of several important books to discuss the perils facing, and the promises open to, Baptist colleges and universities.

In my third lecture, I will offer some practical advice for those of us who accept McCall’s admonition that we Baptist educators exert a bold and visionary leadership capable of guiding our institutions to provide students with a distinctive Christian education.—*Michael Beaty*

Blue Mountain College Pursues Online Course Program

Many students have begun to pursue their college education through a nontraditional format. Online education—currently the fastest-growing sub-sector of the \$2.3 trillion global education market—provides vast opportunities to nontraditional students who are looking to advance their education and careers.

Blue Mountain College (BMC), a Christian liberal arts college founded in 1873 atop the hills of Northern Mississippi, is one of the growing number of higher education institutions offering courses and degree programs online. The college first initiated its online efforts through a partnership with The Learning House, Inc.

Learning House is a comprehensive online education solutions provider based out of Louisville, Ky. The company specializes in bringing traditional, brick and mortar schools—particularly small, faith-based schools—into the online education field through its all-inclusive list of services, including online course publishing, traditional and online marketing, 24/7 technology support, faculty and staff training, and consulting services. Together, the two organizations successfully bridged the virtual gap and launched BMC's online campus in Fall 2006.

Since its first semester online, BMC has averaged 61 online students per semester. "We've offered two eight-week terms per semester, plus one eight-week summer term since we began," says Chris Driskell, the program coordinator for online instruction at Blue Mountain. "Each time we've had a good mixture of students taking online courses only and students enrolled full time at Blue Mountain."

While satisfying enrollment figures are one sign of online success, BMC values the enhancement distance learning has brought to its overall academic mission. All of BMC's courses—whether online or in the classroom—aim to cultivate each student's grasp on intellectual integrity, academic excellence, social awareness and Christian character. Each online course is designed to foster open discussion, comfort in discussing opinions and an overall non-judgmental atmosphere. The virtual classroom, therefore, has effectively upheld BMC's mission by providing students with an ideal space to discuss class assignments, post questions for group chat and develop strong relationships with fellow students and faculty members.

"One of the primary misconceptions of online classes is that students have no contact with the teacher," remarks Judy Wilker, an online instructor at Blue Mountain. Wilker, who has taught several semesters of online instruction, believes a great deal of interaction can take place online if a student is willing to participate. "In teaching history classes, I've come to know students through their writing

and responses during discussions, as well as through phone conversations or emails," Wilker says.

Distance learning has also enabled the college to expand its range of core objectives to new sectors of student populations, including nontraditional students and working professionals. "Not only are students who are trying to balance class loads with jobs better able to schedule their academics, but traditional students often take advantage to supplement their schedules," says Driskell.

Sharon Arnold, an online student from Booneville, Miss., agrees that BMC's online courses have made it possible to earn her degree. "The way my schedule is, it's very hard for me to get to campus," Arnold remarks. Like many online students, Arnold is juggling her educational aspirations with family commitments, including raising her three children. "I live an hour away," Arnold comments. "Online courses fit my schedule so much better."

The benefits of BMC's online programs are not limited to the state's borders either. Ramona Price, an online student from Nevada working on her Special Education Endorsement, comments on the incredible advantage online education has brought to her life. "BMC has truly been a Godsend to me,"

affirms Price. "Teaching full time does not leave a lot of room to further my education, and the special education courses provided a foundation that perfectly fit my needs."

Having successfully launched and maintained the college's online programs, BMC administrators see consistent progress as the key to the online program's future. While a completely online degree has yet to become available through BMC's online campus, Sharon Enzor, vice president for academic affairs, says the online program is still an invaluable resource to students. "There are several core courses offered through the online program," Enzor remarks. "We are constantly monitoring the needs of students, and we make every effort to meet their needs."

BMC currently offers certification programs in Library Media and Special Education, as well as courses in business administration and general education core courses.

For more information about Blue Mountain College's online programs, visit: <http://www.elearnportal.com/bmc>.

If interested in learning more about the total online education solutions provided by The Learning House, Inc., visit: www.learninghouse.com. Learning House is a corporate sponsor of the IABCU. ■



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What is NOT Illegal Discrimination?



Sometimes I hear folks, usually young people, say: “Any discrimination is wrong!” I am never certain what they are trying to declare, but surely they would agree, upon reflection, that some discrimination is not only not wrong, but entirely appropriate. Even some discrimination which we might all agree is “wrong” is not illegal. And, just because one has become angry, for good or not so good reason, about the way one has been treated, that person does not automatically have a case of illegal discrimination.

Discrimination is “the act, practice, or any instance of discriminating categorically rather than individually.”

Martin Luther King, Jr. opposed racial discrimination, but he championed what we might call “character discrimination.” In his “I have a dream” speech, he said: “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.” He was, therefore, not arguing against judging children by classification; he was arguing about the classification by which children should be judged. He was opposed to color discrimination. But he had no problem with character discrimination.

In our country, certain kinds of discrimination are illegal. Discrimination on the basis of race, color, national origin, sex, or disability are most often the classifications that are not allowed. Other kinds of discrimination which one may find offensive, with good reason, are not illegal. There is plenty of evidence that short men are discriminated against, but that is not against the law.

Illegal discrimination ought not occur at colleges and universities. If it does, the victim has rights and the wrongdoers may suffer consequences.

But, a lot of legal discrimination goes on at colleges and universities, and in our society generally. Sometimes, people have trouble discriminating between the legal and the illegal, especially when the discrimination they suffer offends them and yet it is not illegal and so they have no remedy for it.

For example, there is no law that prohibits a professor from discriminating on the basis of those students who did their homework and those who did not; from those who answered the questions right from those who did not.

Likewise, the university may discriminate on the basis of categories. Students who meet the requirements for graduation are in the category composed of those who will be rewarded with a diploma; those who don't, won't.

Getting angry also confuses folks when it comes to illegal discrimination. When adverse decisions are made about individuals, it is not remarkable that they often become angry. So, when a student is put in the category of those who do not meet the prerequisite, and

thus may not take a class, the student may be unhappy. When a student is adjudged to be guilty of a grievous violation of the code of conduct and is put into the category of those who are to be expelled, she may become angry. When an employee is individually judged for placement into the category of those not receiving a salary increase, a promotion, or tenure, one would not expect them to be pleased.

And, sometimes when people are angry, they look for a means of retaliation, or, they may say, and say correctly, they will look for a means of seeking justice and due recompense.

When angry people talk to a lawyer about the treatment they received that made them angry, perhaps about some form of discrimination, and ask, “What can I do about it?” the lawyer will cut through the anger and analyze whether what made them mad also, more importantly, violated their legal rights. One can't successfully sue for being mad, although such suits are not uncommon. But one can successfully sue for the violation of one's rights.

Illegal discrimination is a violation of one's rights, and suits are in order.

Just because one is in a protected class, (sex, age, race, etc.,) however, does not mean that everything bad that happens to him is because someone has illegally discriminated against him.

But, legal discrimination does not violate anyone's rights. (The action may violate some contract right, but it does not violate any law against discrimination.)

A professor who is rude (or difficult, or demanding) to all students, without regard to their gender, is not guilty of discrimination on the basis of sex because he is rude to female students. A board of trustees which refuses to grant a faculty member's applica-

tion for tenure, for reasons none of which has anything to do with age, is not guilty of age discrimination when it refuses tenure for a 60 year old applicant. A student who is expelled for academic performance that has been judged insufficient without regard to the student's national origin, has not been discriminated on the basis of national origin because she is of Chinese decent.

Judgments concerning individuals and the utilization of categories are happening all the time in our colleges and universities, and in our society. Not all that discrimination is illegal, though some is. Just because one is in a protected class, (sex, age, race, etc.,) however, does not mean that everything bad that happens to him is because someone has illegally discriminated against him.

And, “mad” does not have anything to do with the legal analysis. It may prompt the trip to the lawyer, but it is not part of the legal analysis of rights and duties. ■

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Riding The New Wave of 'Internationalized' Students

by Carolyn G. Bishop, President, CGE

The challenge for educators is how to deliver a high quality educational degree experience for students who are not just becoming globalized but also are impacting the defining characteristics of a global campus. Castells in his article "Information Technology and Global Capitalism" in W. Hutton and A. Giddens. (eds.) *On The Edge, Living with Global Capitalism*, London: Vintage (1999), has described globalization as "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa." When will all students become "internationalized?" When will students from every nation become common and viable markets? Maybe not because you find them but because they might find you first!

The future impact of globalization on American campuses may be less about the direct way in which specific programs of knowledge delivery can be connected, and more about the shaping and delivery of degree programs while preparing for students already knowledgeable of international study options. Students worldwide are getting connected. The global student is going to impact the global work force and push faculty and administrators to not just know about and respond to global issues but offer viable educational systems that encourage the creation of new knowledge-bases.

Three trends of the "global student" seem to be emerging: 1) students are pushing technology for increasingly creative and relevant benefit, 2) they are outpacing traditional education options and creating hybrids of their own with 1+3, 2+2, 3+1 degree program options, and 3) they are building lifetime relationships that in the future will become increasingly important alumni connections.

An example of technology with the emerging global student can be seen in Vietnam. Ninety-one percent of the young adults had savings accounts, compared with 55 percent of respondents 30 years or older. Eighty-nine percent owned debit cards, compared with an average of 40 percent among the rest of the survey pool. Vietnamese students are supporting 21st century technology (Andrade, Lottner, and Roland (2008) "How Young Consumers Could Shape Vietnam's Banks," *McKinsey Quarterly*, May). The Vietnamese educational system is noticing that their students have money and may opt for study at technologically connected western universities. To keep pace, Vietnam is instituting a credit-based system by 2012 in their national universities so

students can easily move credits for courses back and forth between global university systems. The Ministry of Education (MoEd) realized that if students are accessing electronic banking, these same students will quickly figure out how to enroll in courses offered overseas. Their hope for staying viable is to have a system that allows the easy flow of courses in and out of their campus borders.

Likewise, in China, students are changing their habits while still seeking the cherished university degree. They are studying longer hours to gain an edge to compete. As a result, in June 2008, a major UK bookstore location in Beijing closed because students are buying on-line rather than take time away from their studies to go buy books. Many international business leaders realize that student practices are now affecting economics and market trends. After 9-11, Chinese students looked to Australia as an overseas option and Australia's second highest import became education. However today, the Asian student's first university choice is still the USA and American consuls are increasing the numbers for study visas.

As Asian students compete for fewer and fewer university spots, talented students realize that if they miss their country's cut off for college entrance scores, they can enter a western university with a good command of English, and return to their nation after graduation with an internationally marketable resume. On-line information about American universities that highlight innovative degree programs often become the first line recruiter for these students.

In summary, the future impact of globalization is less about the direct way in which specific programs of knowledge delivery can be connected, as the shaping and reshaping of educational programs and the influence of leveraging relationships.

All this raises particular questions for educators. What is the campus effect of an increased international demand and the branding of USA education? How do educators teach and train "internationalized" students in the midst of global conflicts, global crisis, and global concerns?

Four approaches for riding this new "wave" of internationalized students are:

- **Expand your knowledge base and institute a planned innovation that becomes a signature for your institution within some global framework.** Institutions of higher learning should understand what they do best, and then seek to do it better than anyone else in the world.

- **Plan to initiate local and global competitive and cooperative degree programs.**

Evaluate degree programs that contribute to growing sectors of a profession and partner with overseas universities with that expertise to give your students a competitive edge in their field. Research inventive graduate joint programs that have been reported to work globally, and institute one to fit your own strengths. In Vietnam, governments are paying for their university faculty to get terminal degrees in the USA in order to upgrade their systems to compete internationally as they move to a credit-based university system.

- **Focus on developing your faculty and send them overseas for academic and cultural exchanges.** Bring in selected overseas faculty to enrich the global stimulation for innovation on campus. Educational leaders and campus presidents could increase the numbers of invited exchange visitors, begin productive and mutually beneficial exchange programs with international partners, create an academic portal for international students to participate in your degrees, and send more faculty and students abroad to be ambassadors for your campus. International students will not forget a kindness of an interested professor or the challenge to think creatively.

- **Collaborate with local and global strategic partners.** "The best companies are the best collaborators," Friedman writes in his best-seller *The World is Flat*, "The next layers of value creation—whether in technology, marketing, biomedicine, or manufacturing—are becoming so complex that no single firm or department is going to be able to master them alone." This is becoming true for universities too. The trend due to costs and increasingly higher standards seems to be to cooperate with an international campus program rather than set up your own.

Andy Westmoreland, President of Samford University and a Consortium for Global Education member, said in his remarks to the graduates of Jakarta's Universitas Pelita Harapan, "To coordinate this increasingly complex web of specialization and cooperation will require extraordinary insights and knowledge on the part of management. As collaboration becomes one of the hallmarks of the new economy, universities must be the exemplars of the practice."

For specific information from CGE's recent trips to Asia and the Middle East about overseas projects and prospective students, contact our office at 770-321-4897 or send inquiries to <infor@cgedu.org> via email. ■



Gifts & Grants

UMHB Receives \$1 Million Gift

Belton, Texas – The University of Mary Hardin-Baylor recently received a \$1 million gift from the estate of Dr. Ralph Wilson, Jr., a Temple resident who was a good friend to the university and who died in December.

The gift from Wilson will be used to establish the Dr. Ralph Wilson Jr. and Sharon Marie Wilson Endowed Scholarship to benefit students.

Cumberlands Receives \$1 Million for New Science Building

Williamsburg, Ky. – When President Jim Taylor of University of the Cumberlands presented Marion C. Forcht the Honorary Doctor of Laws degree during the University's annual Honors Day, he did not expect to receive something in return—especially a gift of one million dollars for the new Regina and Ward Correll Science Building, now under construction on the Williamsburg campus.

The new science building complex at University of the Cumberlands will consist of the current science building, which received extensive renovations in 2005, and the new building with its technology-equipped classrooms, lecture halls and office space, resulting in a 78,000 square-foot center for scientific studies. The eight million-dollar project is expected to be completed and ready for classes by the beginning of the 2008-09 spring semester.

Mars Hill Receives Donation of 1686 Martin Luther Bible

Across the centuries, across the ocean, through bombings and world wars, through personal and political persecution, a sacred bit of history has emerged from the distant past to find a home at Mars Hill College.

A 1686 Martin Luther Bible has been donated to the college by Elfriede Ludwig Wilde, resident of Texarkana, Texas, and former resident of Hendersonville, North Carolina. The Bible, a rare and priceless book of antiquity, was given in memory of Mrs. Wilde's late husband Harold Wilde and in honor of the Wilde family of Western North Carolina.

Genealogy connected Mrs. Wilde to Mars Hill College more recently, when she met Darryl Norton, the college's Director of Auxiliary Services, as part of his personal genealogical research. It was through their friendship, and after much prayer and thought, that Mrs. Wilde came to the conclusion that the Bible and Mars Hill College were

a "perfect fit." Knowing the history of the college and its Baptist heritage, she decided that the gift of the Bible would be a proper way to honor her deceased husband and his family.

The receipt of so priceless a gift carries with it a solemn duty, according to Mars Hill

College President Dan Lunsford. "There is every reason to believe that this Bible could have been destroyed many times in the three centuries since its publication," Lunsford said. "The fact that it has now come to us at Mars Hill College means that we are the custodians of a rare treasure. ■



EAST TEXAS BAPTIST UNIVERSITY

Marshall, Texas

East Texas Baptist University (ETBU) invites nominations and applications for the position of President.

ETBU, founded in 1912, has an outstanding record as a Christian liberal arts university governed by a Board of Trustees, 75% of whom are elected by the Baptist General Convention of Texas. Six baccalaureate degrees are offered in 36 fields of study. The fall 2007 student enrollment totaled 1308. ETBU actively participates as a member of NCAA Division III athletics with 10 athletic teams in 7 different sports, including football. The modern campus reflects over \$25 million in capital projects in recent years during which almost every building has been improved, extensively renovated, or constructed new. Additional information about the University is available at www.etbu.edu.

Candidates with the following qualifications are encouraged to apply:

- Dedicated Christian and active member of a Baptist church
- An earned doctorate degree and successful senior level administrative experience
- A background of strong executive management experience in a major College or University
- A demonstrated aptitude and experience in leading major fund raising efforts
- An effective promoter of the University to potential students, faculty, and the entire community served by ETBU
- A person capable of enhancing ETBU's excellence in teaching, scholarship, and service

The Presidential Search Committee's goal is to have the new President in place by or before June 1, 2009. The current ETBU President, Dr. Bob Riley, will have held that position for 17 years upon his retirement in July 2009. Compensation and benefits will be commensurate with qualifications and experience. Resume, Application for Employment (available at http://www.etbu.edu/nr/etbu/forms/employment_app_employ.pdf) and nominations should be sent to Presidential Search Committee, Office of the President, East Texas Baptist University, 1209 North Grove Street, Marshall, Texas 75670 or by email to gchristy@etbu.edu.

East Texas Baptist University is a Christian liberal arts university affiliated with the Baptist General Convention of Texas. In compliance with federal law, the University does not discriminate on the basis of race, sex, national or ethnic origin, age, disability, or military service in employment. Under federal law, East Texas Baptist University may discriminate on the basis of religion in order to fulfill its mission.

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Names & Faces

Randall O'Brien Named President of Carson-Newman

Dr. J. Randall O'Brien, who has served Baylor University for 17 years as a faculty member and administrator, has been named as the 22nd President of Carson-Newman College in Jefferson City, Tenn.

For the past three years, O'Brien has served as Baylor's Executive Vice President and Provost. He will leave this position effective Aug. 1.



Randall O'Brien

"We have prayerfully accepted God's call upon our lives and Carson-Newman's call to become President of the College. We will begin the transition into the presidency Aug. 1, 2008, and formally begin our service there on Jan. 1, 2009," O'Brien said.

In his capacity as Baylor's chief academic officer, O'Brien has worked closely with Baylor President John M. Lilley.

"Randall has served Baylor admirably in a variety of positions over a period of nearly two decades," Lilley said. "I have deeply appreciated the important role he has played as Executive Vice President and Provost, overseeing our academic programs and helping to lead the university as we've confronted a variety of opportunities and challenges. Baylor has benefited enormously from Randall's talent and dedication over a number of years, and the university has prospered as a result of his efforts."

A popular choice of students, O'Brien's academic courses were often oversubscribed, and he has been honored by Baylor students with numerous teaching awards. He also has been active as a scholar, publishing four books and

more than 70 scholarly articles. O'Brien also has retained his love for preaching, currently serving as interim pastor of Trinity Baptist Church of San Antonio, while also preaching at conferences, conventions and universities across the United States and abroad.

Currently, Lilley is consulting with officers of the Board of Regents, his Executive Council, the Dean's Council and the Executive Committee of the Faculty Senate regarding the choice of an interim appointment to succeed O'Brien. In addition, Lilley will be naming a representative search committee to help with the selection of a new Executive Vice President and Provost.

O'Brien was elected in 2006 to a four-year term on the board of directors of the International Association of Baptist Colleges and Universities. ■

ETBU President Bob E. Riley Announces Retirement

MARSHALL, Texas—Following 16 years as President of East Texas Baptist University, Bob E. Riley has announced his plans to retire in July, 2009.

"Although this presidency has been a wonderful experience, Gayle and I believe that it is time for a new vision and leadership for ETBU," said Riley, whose term as president is the second longest in the 96-year history of the University.



Bob E. Riley

Riley's tenure at ETBU has numerous highlights: Record enrollments; significant increase in the endowment; organized the University into seven schools, with Deans; completed over \$25 million in capital projects; expanded institutional and instructional technology; moved from NCAA Division II (scholarship athletics) to NCAA Division III (non-scholarship athletics); elected to the Commission on Colleges of the Southern Association of Colleges and Schools, appoint-

ed to the Executive Council; served on the Marshall Chamber of Commerce Board; was president of the Marshall Rotary Club; and Deacon at First Baptist Church, Marshall.

"Dr. Riley has led ETBU as its President for over 15 years," said Mr. Hal Cornish, Chair of the ETBU Board of Trustees. "During that time there have been many significant accomplishments at ETBU. The campus has been expanded greatly and beautifully through the addition of many new buildings and the renovation of several others. The quality of student education has also been greatly improved."

Regarding presidential succession, Cornish explains, "The ETBU Board of Trustees has a policy in place for Presidential Succession that defines how we proceed in the search and selection of a new president. Our goal is to conduct a national search and have a new president in place prior to Dr. Riley's retirement next year to assure continuity in that important position."

Riley arrived at East Texas Baptist University in 1992, following eight years as

President of Howard College in Big Spring, Texas. One goal was to build enrollment through programs; the University had three athletic teams and now has ten teams for men and women, beginning football in 2000. He was instrumental in expanding the choir program; initiated the marching band program; encouraged the development of the Student Leadership Institute and Great Commission Center; emphasized study abroad and international education; and made religious symbolism more prominent on campus.

"The more notable advancements, however, have been in the academic arena, the prime purpose of an educational institution. The credentials and reputation of the faculty have significantly improved, with the number of faculty holding doctorates or terminal degrees increasing from 63 percent to consistently over 70 percent and at one point, even over 80 percent," said Paul Sorrels, Provost/Vice President for Academic Affairs. "

The Rileys plan to move to Hideaway Lake, which is North of Tyler. ■