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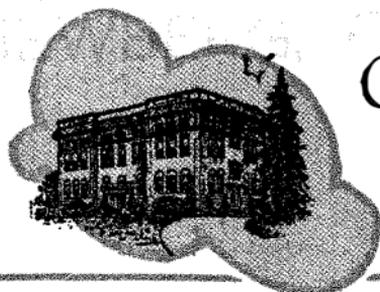
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The Christian College In A World Of Change

The 1966 Faculty Lecture

BY GEORGE H. MOORE, PH.D.

DEAN OF FACULTY

Higher education in America began with the Christian college, for all of the colleges established prior to the Revolutionary War were founded by the church, with but one exception. The curriculum was in the liberal arts tradition within the framework of the Christian world view. Even in the state schools, founded in the early 19th century, the secular orientation was minimal; secularization did not begin to take place to any great degree until the middle of the 19th century.

Soon after 1850, until the present, many things happened which brought a complete reversal of emphasis. These include: the publication of Darwin's *Origin of Species*, scientific discovery of all kinds, westward expansion, tremendous growth in industrialization. The reversal has been so pronounced that today articles are being published on the theme, "Can the Christian college survive?" For she finds herself in conflict, not only with the secularism of public higher education, but also with that within some church-related colleges, which have deviated from the goals of their founding fathers, and with that within the total culture.

Dr. Lewis B. Mayhew of Stanford University emphasizes this point of the Christian liberal arts college being in conflict with some major values held by contemporary Amer-

ican society. He says, "There is conflict between the Christian religion these colleges profess and the secularism and materialism of the total American society. . . . People are interested in the here and now. . . . Our prevailing philosophies are hedonistic and pragmatic. . . . Emphasis is placed on getting along with people as a way of making the earthly life more attractive. Standards of personal conduct are regarded as relative . . ."1 But Mayhew goes on to suggest that this is not to admit that such conflict is bad. For the Christian concept of the world has never been that of adjustment as such.

However, it does pose some specific problems not shared by the secular institution. First, the number of academically qualified personnel who subscribe to the goals of the Christian college, and who are seeking teaching positions is severely limited. Secondly, the number of students who are seeking the kind of an education that does not major in the secular, is also minimal, which greatly intensifies the problems in student recruitment. A third problem is the failure of the Christian community to recognize the nature of the conflict, or the implications to our society, to the visible church, and to the kingdom of God, if the Christian college does not survive. To altogether too many within the church, the feeling is that the Christian college is rather nice to have, but certainly not indispensable and not worthy of financial sacrifice to support it.

The question as to whether or not the Christian college can survive has been answered in too many cases by the simple announcement: College X will not open this current year. Others have tried to answer the question by consolidation with other institutions, and perhaps rightly so.

Nevertheless, the question needs to be fairly faced. The thesis of this lecture is that the Christian college can survive if—and the "if" involves the nature of the college and its program as it faces the needs of today's changing world.

1. Lewis B. Mayhew, *The Smaller Liberal Arts College* (Washington, D. C.: The Center for Applied Research in Education, Inc., 1962), p. 11.

It will have to take certain positions, face up to certain problems, and here are some of them:

1. Its basic orientation—its world view
2. Problems pertaining to the curriculum, the liberal arts, general education, specialization
3. Goals, values, outcomes
4. The role of the teacher

There are other considerations of importance which cannot be dealt with because of the time factor. For instance, public relations and admission policies are two examples which will have to be by-passed. Also, I should state that it is not the purpose to go into a lengthy discussion of the similarities and/or differences between the terms "liberal arts" and "general education." In the thinking of many, the terms are thought of as being almost synonymous. The term "general education" would indicate a broader scope, the necessity of a common learning that has its concern partly in the preservation of the liberal arts and partly in the idea that there is a common body of knowledge important to educated people. There could be much argument as to a given subject whether it is both liberal and/or general. In talking about the curriculum, I am thinking more of what the concept of a liberating art really means and its significance for us today.

And now as to the orientation—the world view of the Christian college. It should be unnecessary to dwell upon the centrality of the Christian world view in discussing the role of the Christian college for our day. As studies from the Danforth Foundation show, in many institutions founded on the Judeo-Christian tradition, the emphasis has changed to the point that the Christian influence is either almost completely absent, or peripheral, or spoken of in apologetic terms.

Dr. Russell Thomas says that at the turn of the century, educational philosophers were suggesting that heaven is no longer our business and to concentrate on the other world was to stultify our creative thinking as to what we should do to make this life meaningful and worthwhile. The emphasis was to be on the here and now.² Thus, no longer could a world view which took in the eternities be the central,

2. Russell Thomas, *The Search for a Common Learning: General Education, 1800-1960* (New York: McGraw-Hill Book Company, Inc., 1962), p. 74.

unifying force; other centers had to be provided, such as democracy, life adjustment, good citizenship, technology or trade, and economic success.

Is the Christian orientation limiting and antithetical to the liberal arts? My thesis is that it is not limiting and that it does have relevance. For instance, the psychological concept of ego-extension, postulated as being so necessary for a stable and healthy personality, finds its highest fulfillment in the Christian principle—to love God supremely and one's neighbor as oneself. The Christian concept of the nature of man, a being created in the image of God, would seem to have more nobility to it than the concept of man as a cosmic accident, getting his start accidentally from some primordial ooze.

The Christian concept of truth which finds its ultimate in Jesus Christ—and of truth as something which can be discovered and found, which can have some stability to it, would seem to be more rewarding than the concept of truth which is something, always eluding; something to be sought after, but never really found.

The Christian concept of immortality, in which the eternities can be spent in creative endeavor, would seem to be a far broader concept than that held by some humanists—an immortality only of works done during this life, which are of such a nature as to live on from generation to generation, a kind of immortality which is not in danger of annihilation as mankind faces the possibility of the destruction of the human race through nuclear fission. It is the Christian who becomes free from the limiting assumption of the positivist who holds that there is no God, free from the bondage of secularism which binds man to the material here and now. Revealed truth must be brought to bear on the whole spectrum of the accumulated knowledge and wisdom of the ages. St. Augustine made the point that if you only know the Bible you don't know the Bible as you should; that the liberal arts belong to God; that only interrelatedness of revealed truth to all knowledge can prepare man for the creative role that God intended for him.

In discussing the relation of Christian truth to liberal arts, Dr. William Narum says, "The aim of the Christian college in teaching the theoretical sciences must be truth—but this means the whole truth. And the whole truth is certainly the opposite of a pathetic bifurcation of faith and knowledge. Teachers whose knowledge in their field is expert and mature often combine this with a theology that is inept and naive. And it is just this kind of teacher who, not knowing theology, fears it as a threat to the autonomy of his field. Theology is no threat to the relative autonomy of any field—to its methods of study, and the like. It is a threat only to a false philosophy about any field. . . ."3 Faith enriches reason as man studies God's thoughts after Him. It acts as a catalyst. It brings dreams into reality as with the great Negro scientist, George Washington Carver, when he prayed, "God, what is in a peanut?" And God told him!

The second problem I would consider deals with the curriculum. With the explosion of knowledge, the scientific revolution and the demands of a space age, what is to be taught and what is not to be taught becomes a perpetual area of conflict. Says Thomas, "It is a paradox that education begets new knowledge more rapidly than educational institutions can assimilate this knowledge into their formal systems of instruction."4 The uncertainties in our own culture as to the nature of man and as to what are the important values add to the confusion. In discussing curricular reforms between 1909 and 1930, Thomas quotes Archibald MacLeish by saying that the failure of the colleges to formulate a common and acceptable definition of liberal education is a reflection of the "intellectual anarchy" which characterized the whole of contemporary society. MacLeish goes on to say, "There can be no educational postulates so long as there are no generally accepted postulates of life itself."5

3. From "Christian Faith and the Liberal Arts," edited by Harold H. Ditmanson, Howard V. Hong, and Warren A. Quanbeck, 1960. Reprinted by permission of Augsburg Publishing House, Minneapolis, Minnesota, p. 15.

4. Thomas, p. 16.

5. *Ibid.*, p. 73.

Although, historically, the liberal arts are considered the disciplines which would adequately train the ruling class, yet a good case could be presented for the idea that in a democracy in which all become the ruling class they are still appropriate for consideration. As Harbison says, "Like all great ideas, this idea managed to transcend its historical origins in a particular stratum of a particular society."⁶ The liberal arts were supposed to do certain things for a man. By their study he was to become wise and virtuous, develop new vistas of thought, acquire love for truth, and attain dignity and integrity. The gifts of both body and mind were to be developed, and he was to become a worthy member of the ruling class. William DeWitt Hyde, President of Bowdoin College, writing in the *Educational Review* in 1891, asserted that "the function of the college is liberal education; the opening of the mind to the great departments of human interest; the opening of the heart to the great spiritual motives of unselfishness and social service; the opening of the will to opportunity for wise and righteous self-control."⁷ That there is need for these kinds of goals and objectives to be reached in our educational process today is not usually questioned. The amount of time which is spent in studying certain subjects to achieve these goals and what subjects are to be taught for this purpose are questioned.

There is more to a successful program in liberal arts than the setting up of a curriculum designed for this purpose, for the taking of liberal arts courses does not guarantee assimilation of alleged goals by the student. The unwarranted assumption is all too often made that, because a course is listed in the college catalog as belonging to the liberal arts, those students taking the course have experienced an exercise in a liberating art. Nothing could be farther from the truth! They may have. We hope they have.

Thomas points out, "In defining liberal education exclusively in terms of subjects, both groups failed to consider the possibility that it is only within the total context of the educational experience of each student that any subject can

6. Edmund Fuller (Ed.), *The Christian Idea of Education* (New Haven: Yale University Press, 1957), p. 61.

7. Thomas, p. 42.

be defined as either liberal or professional or that in the proper context a subject may have both liberal and professional values.”⁸ Says Dr. Richard W. Solberg, “There is no doubt that it is possible to teach a course in any field, even in such traditional liberal arts areas as the Humanities, without any sensitivity to human values, ideals, and aspirations. It is possible to count the commas in *Hamlet* or to analyze a poem to death without ever finding its human soul.”⁹

At a conference of academic deans at Harvard two years ago, Dr. Alvin H. Nielsen, Dean of the College of Liberal Arts of the University of Tennessee, and a physicist, said, “It is possible to teach Freshman Physics so that it is a liberating art, and it is possible not to, and I have done it both ways.” In other words, whether or not a course is a liberating art is not alone the title it carries, but also the way it is taught. The possibility has been suggested that we could capture a new meaning from the liberal arts by presenting them in such a way that the student will experience their liberating influence, thus making him free from the unliberal way courses are often taught.

Another assumption, often made, is that a given student must cover certain courses or he will be forever left in ignorance concerning this particular segment of human knowledge. After discussing some of the various kinds of pressures behind the proliferation of courses, Mayhew mentions “the belief on the part of many professors that their curriculums must provide full coverage for majors,” and goes on to say, “The fact that a liberal arts college can really do nothing more than kindle an interest which can be exploited by the individual throughout a lifetime of further study rarely enters these discussions.”¹⁰

Dr. James Ralph Jewell, so many years Dean of the School of Education at the University of Oregon, a great teacher who could teach professional education courses so that they were of the spirit and nature of those arts, truly liberating, would repeatedly say, “What a student loves when he

8. *Ibid.*, p. 28.

9. Ditmanson, Hong, Quanbeck, pp. 172-173.

10. Mayhew, p. 43.

gets out of college is far more important than what he knows." As most of us whose bachelor's degrees is part of our past history can testify those subjects which we loved, in which an interest was kindled, are the ones we have continued to pursue. I propose that you cannot liberally educate a person in four years, but you can inculcate the technique of "becoming" by instilling in the student a love for those disciplines that liberate, so that eventually one will become a liberally educated person.

Another assumption that often poses a sticky problem is: that the general education core should come during the first two years of college—then the student is ready to specialize. As far as the logical organization of the curriculum is concerned this may be good, but the psychology of this approach is certainly open to question. An important question a student can ask concerning any course is "What is its relevance to me—to my world—to my major interest?" (And I might add that, at times, this question can be very embarrassing. Of course, the question is usually phrased in a much more vulgar, crass form, such as, "What good is this stuff ever going to do me?") It is precisely at this point that I should argue the bad psychology of our usual organization. For relevance can best be shown as the subject in question is related to the student's major interest, and this needs to be done in the junior and senior years as well as in the freshman and sophomore years. I cannot over-estimate the importance of relevance. For instance, how can a history major understand history without the insights of psychology, of sociology, of historical fiction, of the poetry that has stirred the souls of great men of history to action? The unliberally educated physician may be a very fine specialist, but he may find difficulty in treating the whole person, and if the engineer or the scientist is to take a responsible place in the social order, he had better understand the implications of scientific and engineering accomplishments in the culture in which he lives, and in the last analysis, on which his livelihood is dependent.

Barnaby C. Keeney, President of Brown University, suggests some answers. In an address before the annual meeting of the American Conference of Academic Deans in 1963

he said, "The solution, I think, lies with the more sophisticated recognition of the inner relationship of knowledge and the relevancy of its parts, one to another. The future of liberal education, I believe, lies in a careful use of the drive toward specialization on the part of the serious student, of his need for prerequisite knowledge, and of his need to understand the relevancy of what he is doing to life and society as a whole." An illustration he used is that in the sophisticated view of biology one comes ultimately to man who lives in a society!

We turn now to goals, values, and outcomes. For a curriculum to be of value, there must be goals, objectives, and outcomes which the college seeks to pursue and attain. They are a vital consideration for any educational operation. Just as what a man considers of greater or lesser importance will determine his destiny, his success or failure, just so the educational goals and values of an institution will determine its ultimate success or failure. Says Alfred North Whitehead, "The ultimate motive power, alike in science, in morality, and in religion, is the sense of value. . . ."11

There is no end to the variety of goals and objectives suggested by various educators. Philip Phenix of Columbia makes an interesting classification: the *democracy of desire* in contrast to a *democracy of worth*.¹² The former, he defines as a system which has its authority in the will of the people and the desire of the people. The goal for education becomes self-realization and self-accommodation. The basic evaluative question about any goal would be, "How do you feel about it?" All values are relative to the situation. The major educational goal would then be how to help a student achieve maximum satisfactions from his interests. As he suggests, this approach has been pivotal in the progressive, child-centered educational philosophy. It would seem, upon reflection, that desire—how one feels about it—can at times present an extremely unstable yardstick for behavior. Democracies are not always right; the majority can be wrong! In the Christian world view there are some

11. William K. Frankena, *Philosophy of Education* (New York: The Macmillan Company, 1965), p. 85.
12. Philip H. Phenix, *Education and the Common Good* (New York: Harper & Brothers, 1961), pp. 24-25.

absolutes. Love and integrity, but to name two. Was it not C. S. Lewis who said something about being a stinker was unacceptable in any culture?

In contrast to the democracy of desire, Phenix poses the democracy of worth. "The basic assumption of the democracy of worth is that the values that emerge in human experience are not in the last analysis determinations of human will, but discoveries of antecedent possibilities." He considers these "excellences to be universal, not in the sense of being abstract generalizations, but in that of being of relevance and appealing concern to all human beings." These universal values will call out a person's loyalty, and he argues that "the true basis for democratic freedom is devotion to excellence."¹³

As I interpret Phenix he would say that within the disciplines which we study—studies which have grown out of the experiences of the human race—there are objective, built-in criteria of excellence which can form the basis of our judgments. One area he uses for illustrative purposes is that of esthetics.

As opposed to the democracy of desire, which would ask of any given art, object, or experience, "How do you feel about it?" the approach of the democracy of worth would be that the esthetic experience has to it the sharpening of taste, discrimination of meaning, and qualitative richness, that within its very structure one observes standards which deal with unity, variety, harmony, depth, intensity, honesty, and integrity.

In contrast to this, Phenix says, "If esthetic judgments are simply expressions of subjective feeling, there is no point in trying to change or develop tastes."¹⁴ And so his emphasis on the importance of structure would appear to be in harmony with the work of Jerome Bruner, in which he takes the position that all disciplines have a structure, and in the teaching-learning process to help the student understand that structure is of utmost importance.¹⁵ And so Phenix is convinced that it is possible to discover and arrive at objective stand-

13. *Ibid.*, pp. 27-28.

14. *Ibid.*, p. 65.

15. Jerome S Bruner, *The Process of Education* (Cambridge: Harvard University Press, 1960), pp. 23-26.

ards of what is excellent. Certainly this is in keeping with the Christian ethic emphasized by the Apostle Paul—seek the higher things, seek those things which are above, an emphasis on those things which are excellent. The concept expressed by Whitehead, that of the “habitual vision of greatness”¹⁶ fits into this democracy of worth. It is a call to excellence, a warning against mediocrity. In his little book, *On Education*, Sir Richard Livingstone develops this idea as it affects the educative process. As Livingstone points out, the educated person must be aware of that which is not great if he is to be knowledgeable. In fact we are bombarded by that which is not great. We deal with good men, bad men, saints, sinners. We study a Hitler, but also an Abraham Lincoln. For illustration, Livingstone says that the student of English literature should study Byron, and should study Browning, but in the comparison, he ought to be able to differentiate between the two in terms of true greatness.¹⁷

Relating this to the goals and values of a Christian college, the student ought to know that a man can be brilliant, but not great; scintillating and stimulating, but still ignoble. A ten best-seller list or the general observation of what the critics are saying in any generation does not necessarily measure greatness; it is possible that it is just brilliance that is being measured.

To carry the point a step further, it is important for the student to know what is being written—to know the literature that reflects the culture; on the other hand, there is the concept of balance and diet which might suggest that in any area of human experience partaking of only one kind of nourishment can lead to intellectual indigestion. Although at times the beautiful is more striking against a background of ugliness, yet one ought to know the difference, and in depicting the contrast, the beautiful should stand out as more attractive than the other. The sordid, no matter how brilliant, if dwelt upon exclusively, does not lead to a healthy mentality nor a healthy philosophy of life.

There is the goal or objective of wisdom. It is hard to improve on what Solomon had to say at this point: Proverbs

16. Ditmanson, Hong, Quanbeck, p. 101.

17. (Cambridge, 1960), pp. 168-172.

3:13, "Happy is the man that findeth wisdom, and the man that getteth understanding."

Whitehead gives us the difference between knowledge and wisdom: "What I am anxious to impress on you is that though knowledge is one chief aim of intellectual education, there is another ingredient, vaguer but greater, and more dominating in its importance. The ancients called it 'wisdom.' You cannot be wise without some basis of knowledge; but you may easily acquire knowledge and remain bare of wisdom."¹⁸ To Whitehead, a great evil associated too often with the educational establishment is what he terms "barren knowledge"¹⁹ or inert ideas. This would come in the same category of what Maritain calls "dead information,"²⁰ a fault that needs to concern any college.

Wisdom, coupled with a freedom from inert ideas, should certainly be an objective for the Christian college that expects to survive. This goal is inseparably linked with faith, for wisdom and truth find their highest fulfillment in God. Too often the inditement of Jesus of the religious people of His day would fit us, "The children of this world . . . are wiser than the children of light."²¹ The Apostle James gives the antidote, "If any of you lack wisdom, let him ask of God. . . ."²²

Another goal of importance is creativity. The concept of creativity is vital to the educative process. There are altogether too many illustrations of those stereotyped procedures which we follow that show little resemblance to any creative thought.

Like most other new concepts, it isn't! Just note Genesis 1:1. Abraham Kuyper, the founder of the Free University of Amsterdam, said, "A Christian university is justified by the Christian doctrine of creation. . . . It is in the doctrine of creation that we see the original purposes of God for man. Man was created to be the *lord* of the natural order, to *found* a society, to *create* a culture within this society, and to *un-*

18. Frankena, p. 76.

19. *Ibid.*, p. 78.

20. *Ibid.*, p. 91.

21. Luke 16:8. KJV.

22. James 1:5. KJV.

derstand creation.”²³ To him paradise, if continued, would have been a beehive of activity, with men industriously carrying out the great intentions of his Creator for him.

Man was created with a potential to create. George Fox has said, “The admirable works of the creation and the virtues thereof, may be known through the openings of that Divine Word of wisdom and power by which they were made.”²⁴ Abraham Maslow postulates a need for “self-actualization” that is a need to make the most of one’s potential.²⁵ It is in keeping with the Biblical concept of the talents as set forth in the parables of Christ. Dr. Paul Tournier elaborates on what he calls the principle of life versus the principle of death; the latter referring to the acts which we consign to habit, thus they become stereotyped activity with no more growth to be expected. Whereas the principle of life is that “set” toward life that helps us to be creative, to see new relationship, and to do things in new ways.²⁶ Too often, creativity has been considered only for the few gifted people who were born with it, but men like J. P. Guilford, Parnes, Osborne, and many others have demonstrated that the ability for creativity can be taught and learned.

Certainly a Christian college which worships the God of creation should seek to unlock the mysteries of the universe, and as one put it, “Think the thoughts of God after Him.” I would propose that one of the most fruitful procedures for the Christian college would be to set up seminars and workshops for faculty and students to explore the techniques of creativity and relate them to curriculum study, to methods of teaching, and to a survey of new opportunities of service—new concentrations that should be added to the curriculum and others to be deleted.

Very few lectures have been given recently which have not set forth the challenge of technology—of cybernation, and these are often accompanied by predictions of the inevitable

23. Bernard Ramm, *The Christian College in the Twentieth Century* (Grand Rapids: William B. Eerdmans Publishing Company, 1963), pp. 77-78.

24. George Fox, *Journal* (London: Edward Hicks, 1891) Vol. I p. 28.

25. A. H. Maslow, *Motivation and Personality* (New York: Harper & Brothers, 1954), pp. 91-92.

26. Paul Tournier, *The Meaning of Persons* (New York: Harper & Brothers, 1957), pp 84-101.

doom of leisure which is about to descend upon mankind as a very small minority of the gifted push the necessary buttons to produce the necessities and luxuries of life. At the same time the great majority of people will have had handed them at high school graduation a diploma entitling them to a life of leisure at the expense of the national budget. That some of this picture is possible, one would be foolish to deny, but if the potential of the human mind for creativity were developed to its highest, there would be created occupational services of which man has never dreamed. The world does not have to be doomed to a life of leisure!

The role of the teacher: the college, the administration, may have certain goals, but whether or not they are carried out will largely depend upon the teacher. The role of the college teacher in today's classroom is being debated as to importance, as to effectiveness, and as to method. One experiment was called to my attention in which a university class was divided, as equally as possible. One group was taught by the conventional lecture method; the other group was not required to attend class, but was given bibliography and directions of work to be covered, and the students were only asked to show for the examinations at the stated times. The ones who did not attend class did as well as those who did, the inference drawn was that requiring students to attend the lectures of a given professor was unnecessary; conceivably he could be dispensed with without any loss. With some professors, this is probably true. It may well be that some inhibit rather than stimulate learning.

However, I am not too impressed with this kind of an experiment. The first question I would ask would be in respect to the kind of evaluation used to measure the outcomes of the course, and I would want to know the kind of outcomes which have been set up as the objectives to be sought. The mere fact that one group did as well as the control group on certain tests does not necessarily prove anything, as I think most measurement experts would agree. It may only prove that, for the objectives measured by this test, Section I did as well as Section II. My point is that often there are some important objectives usually not tested in this kind of an experiment.

The second question I would ask would be in respect to the objective of the course: was it only to attain factual knowledge? If so, probably a teaching machine would do as good a job as to have a live professor "dish it out"! It is even possible to program a course so that the student would be required to read challenging books, and would be asked by the teaching machine provocative questions that would make the student think. After all, by themselves books have been doing this for people centuries before anyone heard of a teaching machine. When the mental processes start to function, even though the computer may be able to write out on the typewriter, "hot-going, boy; get with it," or, "you stupid idiot, go back to page 39 and re-read it," this does not take the place of or equal the value of the sharp professor who can challenge, probe, badger, or encourage, according to the cues of comprehension or lack of them which flit across the face of the student. The alleged electronic-psychiatric device, that when the patient squeezes, the rubber hand squeezes back to make the subject feel wanted, hardly takes the place of a real person who has warmth and understanding for the patient. Thomas quotes Chadbourne as saying, "The more the student comes in contact with a real educator the better. He will gain more strength by coming into real intellectual conflict with a great man, than he will to be shot at from the ablest lecturers for months."²⁷

It should be obvious that the teaching techniques which fit some of the stereotypes of the so-called typical professor must go. It is still strange that any professor would argue that the only requirement for teaching is to know one's subject. I will admit, it certainly helps! But the teacher who neglects method, who becomes in bondage to only one technique or approach, does so at the peril of losing his students. With the explosion of knowledge, new and creative approaches must be devised, and, in spite of what I have said in regard to teaching machines, I am not against them if used as they should be. Although I disagree with B. F. Skinner on most things, probably he is right in saying that it is foolish for a teacher to carry on any activity in the teaching process which a machine could do just as well. There is so much to know—

there is such a short time to learn it—that short-cuts, cooperative efforts on the part of the students, skillful use of instructional materials, and technological equipment are certainly called for, and must be used.

It is still my deep conviction that it takes a live teacher interacting with students for a college curriculum to become liberating. Probably some of the best teaching is done outside of the classroom, over a cup of coffee, out on a campus, chatting with students, at athletic events, or elsewhere. We should explore and make use of such things as team teaching, interdisciplinary panels, independent study, special institutes, and seminars. Our students should engage in foreign travel. We should bring foreign students on our own campus, not just to help them, but for them to help us to understand their culture, their language, and of equal importance, their opinions and feelings concerning us. It could be deflating to our ego, but helpful in mutual understanding. The learning process—the psychology of learning—the place of interest, motivation, the arousal of curiosity, the concern for the student should be of deep concern for every teacher.

A problem of any small college regardless of its religious commitment is that of the parts versus the whole—concern by those in the various disciplines for their discipline, which is greater than the concern for the whole. That there should be concern and loyalty to the discipline, no one would or should question. I heard a professor in a very prominent mid-western university ask a rhetorical question in a bull session. (Professors love to ask this kind because they are so sure of the answer.) The question was why does this university have one of the best petroleum engineering departments in the country when there is not an oil well in the state; one of the best hydraulic engineering departments in the country when the river on which it is located could almost be waded across? His answer was: because a professor, with tremendous drive, vision, and creative imagination came to the university and literally built the department. This is the way that growth takes place. I am for it. On the other hand, especially in a Christian college, to see beyond one's own bailiwick, to recognize that the strength of any department is a strength to the whole institution, is imperative, even though sometimes

there has to be administrative judgments as to timing, which, by the way, may be completely wrong; but they have to be made. Nowhere is it more important than on the campus of a Christian college for the words of the Apostle Paul to be put into practice. "Look not every man on his own things, but every man also on the things of others."²⁸

There is a final word which would seem vital. If a basic, fundamental objective of a Christian college is to relate revealed truth to the whole spectrum of truth, to relate the Christian faith to every discipline, then it would follow that those who teach in such an institution should know what the Christian faith is and be committed to it.

Sir Walter Moberly had this kind of a solution to offer. First, that every faculty member should become a good lay theologian; and, second, he should be able to see a correlation between his specialty and the Christian faith. Thus, there should be a freedom from compartmentalization between his specialty and his faith. Consequently, he would be able to bear witness in his academic life.²⁹ This is not calling for a forced, arbitrary, ludicrous attempt to make a one to one correlation between everything in the textbook and the Christian faith. When one accepts the idea that all truth is God's truth, that ceases to become necessary. It does mean that a psychologist and a biologist would have a different concept as to the basic nature of man from the naturalist; that the historian would have a different perspective of history if he assumes that God is in history and that it is not blind chance. Illustrations could be continued endlessly. In no way does this position keep an institution from maintaining academic integrity by failing to present all sides of any given problem or question.

Conclusion: at the outset, the question was asked, "Can the Christian college survive?" and the declaration was made that it can *if*: and the "if" involves the main considerations discussed in this lecture. As stated earlier, there are other factors not touched. What about the financial base, the responsibility of the college to its supporting church (if it is a church-related or -supported school), and, on the other hand,

28. Philippians 2:4. KJV.

29. Ramm, pp. 108-110.

the responsibility of the church to support the college? All of these are questions which need answers, and there are positive answers to be had.

As to the points which we have discussed, we have proposed that if the Christian college is to survive, it must maintain a forthright Christian orientation, otherwise its designation becomes meaningless and dishonest. However, this does not mean a narrowing but a broadening of its philosophy and scope. Not to recognize that all truth belongs to God, not to recognize that revealed truth is relevant to all disciplines is to give to the student a restricted view of truth and of knowledge.

The organization of the curriculum in the liberal arts tradition was still held to be valid, but whether or not any discipline becomes a liberating art would depend on how it was taught. The perennial controversy between specialization and generalization was noted, and the solution proposed was a reorganization of the curriculum so that the subject of specialization could become the motivation for a study of the other areas of general education as relevancies between them were shown.

To any college, and especially to the Christian college, the subject of values, goals, and outcomes is of great importance. The democracy of desire was rejected as being too self-centered, too egocentric to be either compatible with the Christian faith or with reality; on the other hand, the democracy of worth does give an emphasis that stresses those values which the Christian holds basic. These values include the pursuit of excellence, the seeking of wisdom, freedom from inert ideas, and the habitual vision of greatness.

It was suggested that the Biblical doctrine of creation is in keeping with the current emphasis on creativity, and that creativity is something that can be learned, and taught, and that research should be carried on in respect to greater applications in the teaching-learning process and to the outreach of the college.

Finally, it was said that whether or not the preceding considerations are carried out depends on the teacher—on his ability to challenge, prod, and stir imagination in carrying out the objectives of the institution.

We must never forget that our chief concern is for students. They come to us with different capacities, different backgrounds, different goals, and different aspirations. They are physical, mental, emotional, and spiritual. They cannot be confined only to the classroom and study hall. To illustrate: Dr. Narum states that "Physical education, intramural sports, and intercollegiate athletics are essential to maintain a more wholesome atmosphere on the campus, and to remind students they are not disembodied intellects. Moreover, sports are not merely physical—they provide an opportunity to play, a needed activity in a place where study is the main concern."³⁰

"Any college is a campus as well as a classroom," asserts Dr. Narum.³¹ The learning situations, the goals of the liberal arts are also achieved in a very important way as classroom subjects are carried over into all the student activities, the formals, the homecomings, the music concerts, the dramatic productions, and the bull sessions.

As the Christian concept of life deals with every phase of life, as is so pointedly presented in the teachings of our Lord, just so our concern must be that the total college experience will contribute to the building of men and women who will lead joyous, productive lives; who will develop according to their potential; who, in their love for God, will find a place of productive service and concern for their fellowmen; whose major loyalty will be to Christ, Himself; and who will maintain a love for truth and wisdom accompanied by a responsibility that truth, wisdom, and the love of God will bring.

30. Ditmanson, Hong, Quanbeck, p. 21.

31. *Ibid.*, p. 22.

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