



FAITH
and HISTORY
NEWSLETTER

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Spring 2003

From the Editors

The excitement of the fall 2002 meeting of the Conference on Faith and History, which included our first ever student research conference, has gradually subsided. So what does this have to do with the tardy appearance of this number of the FAITH AND HISTORY NEWSLETTER? Actually, most of this issue was ready to go in December, but owing to a number of significant proposals for the future development of the CFH, our President, George Giacumakis, asked us to hold off on publication so that some of these issues could be shared with the membership. These matters were also then discussed extensively at the January CFH meeting in Chicago.

Unfortunately, most of these proposals are still in process. As a result, we have decided to go ahead with this issue of the NEWSLETTER before all of its information becomes totally stale. We will publish two additional newsletters in 2003, the next of which will be devoted to an elaboration by George and others involved issues to be presented to the CFH membership.

This number of the NEWSLETTER is focussed on reportage related to the Fall Conferences at Huntington. It seemed to be a general consensus that a fine time was had by all. In addition to hosting possibly the largest attendance ever at a CFH meeting, the injection of youthful energy created by the Student Research Conference seemed to be infectious (in fact, we are calling it Student Aggrandized Research Stuff, or SARS for short). The geniuses behind this idea have been bashful about taking credit, but as best we can make out, Steve Messer (Taylor University) suggested the idea, Tom Mach (Cedarville University) picked up the ball and ran with it, and Jay Green (Covenant College) worked out the details of coordinating the two conferences and facilitating the

participation of George Marsden (Notre Dame) in the student meeting. Kudos to all. It is our conviction that this will prove to have been a significant step into the next generation of the CFH.

In another development, you will be getting further information on in the next issue of the NEWSLETTER is the 2004 meeting. Owing to the illness of our host for the proposed Louisville site, we have had to change the location of the meeting. Albert Bell (Hope College) has graciously agreed to assume hosting duties at Hope College in Michigan. The date will be announced shortly for the fall of 2004 along with information about the program committee and other items too numerous to burden your memories with here.

We continue to encourage you to let the CFH Book Review Editor, Doug Sweeney (Trinity Evangelical Divinity School) know if you are willing to review books for FIDES ET HISTORIA. Contact him at Trinity Evangelical Divinity School 2065 Half Day Road Deerfield IL 60015, or by eMail at dsweeney@trin.edu.

Lastly, we would like to thank those of you who have submitted news items (personal, institutional, and otherwise) for use in the FAITH AND HISTORY NEWSLETTER. Please continue to send this stuff; without it, there would be no NEWSLETTER. Contact us via eMail=pmichelson@huntington.edu or snail mail at Department of History, Huntington College, Huntington IN 46750.

Dwight Brautigam, Paul Michelson, Jeff Webb
Huntington College

FROM THE SECRETARY-TREASURER

As noted elsewhere in the *Newsletter*, we have just come down from the mountain-top (yea, even in Huntington, Indiana) of our greatest fall meeting ever. The record attendance, many quality papers, and large number of young people present demonstrated just how alive we are as an organization. I also signed up a goodly number of new members there as well. I am gratified that we have FIDES ET HISTORIA running smoothly and back on schedule, and the quality of our articles keeps improving. I am quite pleased at how often I am now seeing articles from our journal cited in footnotes.

Thanks to the loyal support of our members the CFH has been completely restored to financial health after the hard times of a few years ago,

and the *Newsletter* and website serve to make our society even more widely known. On behalf of the CFH, I want to personally thank RON WELLS, LORRIE MENNINGA, and DOUG SWEENEY for their work on the journal, PAUL MICHELSON for the *Newsletter* and website, and DWIGHT BRAUTIGAM for handling the local arrangements at Huntington College last fall. Also I want to thank DAVID WICK, the Gordon College history department chair, for allowing me to set up a new base to continue my work with the CFH. It goes without saying that our current and retiring presidents, TOM ASKEW, BILL TROLLINGER, and GEORGE GIACUMAKIS selflessly worked to steer the group along the right course.

Because of my extensive wanderings this past year (in fact, I am writing this message in Sydney, Australia), I have not been as diligent in badgering, harassing, and being a downright nuisance about people's dues payments as I normally am. I only sent out two bills for last years' dues (2001) but I think most of you have taken care of this. Those who still have not paid will receive another reminder soon. Thus, since both issues of the 2002 volume of *Fides et Historia* have been mailed, I am now on the prowl for 2002 and 2003 dues.

Please feel perfectly, completely, and totally at liberty to drop a check in the mail for \$20.00 (\$15.00 for students and retired) to me at the History Department, Gordon College, Wenham, MA 01984. If you are uncertain as to what year you last paid, look at your last canceled check. Since we serve in a profession noted for its absent-mindedness (that is because we have so many things on our minds at any given time), I always mark on the check what year you are paying for.

I understand that because of the current economic crisis that the big-wigs in Washington keep trying to deny is happening, getting the money together for the annual CFH dues is a real hardship for many of you. But unlike some other organizations, we do have your economic plight in mind and recognize the need for cost containment. Thus we don't have an advertising budget or engage in expensive mass mailings of junk mail. Although I regularly get complaints about the cost of membership, it is still no more expensive than taking your family out to a gourmet dinner at McDonald's. We are especially interested in helping students to become oriented toward a future life of Christian scholarship as well as showing appreciation for our many retired members who continue to have their professional interests, and so we have the special rate for these two vitally important categories. [ED NOTE: people "complaining" about \$20 dues for membership and a journal? The mind reels.]

Furthermore, I am gratified about the networks of Christian historians that exist in other parts of the world. Early this past year I was a visiting professor at the University of Otago in New Zealand and spent nearly five months in Australia and New Zealand. I was back again in the late fall to give an intensive course at a college in Sydney and deliver a paper at an academic conference in New Zealand, and I have gotten to know many Christians in our

discipline in both countries. I also have contacts with networks of Christian historians in Great Britain, the Netherlands, and South Africa, where I have been at meetings they sponsored and regularly receive their publications. Colleagues there tell me they look to the CFH as a model and inspiration. Thus, we can be thankful that we are part of a global movement.

Dick Pierard
Gordon College

A PERSONAL NOTE OF THANKS FROM DICK PIERARD

I wish to express my profound appreciation to those who organized the special session at the Huntington College fall meeting that honored my life and work and to those of you who came to the session and wished me well. I was totally unaware of this event until I saw the program and still do not feel I was worthy of the accolades given there. But I accept your kind comments with humble gratitude and thank you from the bottom of my heart. It was truly a unique moment in my life, and it is something I will never forget.

At the same time, I want to thank all of you reading these lines for having made the Conference on Faith and History such a successful enterprise. When a group of us took the initiative to launch this organization 35 years ago, we never dreamed it would develop as it did. Even though we are a low-profile organization (for example, think of the CHRISTIANITY TODAY article on Christian historians last year that totally ignored the CFH), we have accomplished a great deal in enabling Christian historians to network with one another and to foster Christian historical scholarship. My part in this enterprise was just to collect the dues, maintain the mailing list, and more or less keep the group together. You did the real work of encouraging young scholars, supporting our various FIDES ET HISTORIA and NEWSLETTER editors, writing the articles and books, and delivering the academic papers that enabled the establishment of a meaningful Christian presence in our discipline.

AHA Coffee and Fellowship Hour

The Conference on Faith and History sponsored its famous, or should we say infamous, coffee hour and fellowship time at the American Historical Association convention in Chicago on Saturday, January 4, 2003, at 7:30 am in the Palmer House. It was, as always, a wonderful time to meet old friends and make new ones. (ED NOTE: Not to mention partaking of the notorious Pierard bootleg donuts.)

The academic session that followed was a consideration of the Middle East crisis and what specific contributions Christians can make to understanding, resolving, or at least alleviating the problems. The featured speaker was Middle East specialist, Professor JUDITH ROOD of Biola University. A panel of CFH colleagues responded and offered opinions of their own.

CFH FALL MEETING REFLECTIONS

A. PLENARY SESSION 1

by Jeff Webb (Huntington College)

In his paper, "Christian History in an Age of Christian Scholarship," Christopher Shannon (St. Marys) rejected the "Marsden settlement" presumed to be the predominant approach to history-writing among Christian academic historians. He argued that this approach accepts the core narrative of history monographs written since the advent of professional historical scholarship. According to Shannon, this narrative privileges the story of individuals struggling to "maximize their individual and/or collective autonomy from imposed constraints." Furthermore, these monographs testify not to the talent of the researcher in mustering facts and forging interpretations, but rather, the author's ideological commitment to the secular values of individualism and self-determination. Shannon argued that historians who attribute historical change to human agency "read" this into their sources, a kind of interpretive project that is not conceptually different from "claiming that the Holy Spirit caused the Great Awakening." Christian historians writing within a Christian paradigm would do better to eschew "naturalistic explanations" in favor of certain premodern and in some senses postmodern readings of the historical record.

Shannon's suggestion is for Christian historians to leave aside, or even protest, the professional habit of piling up monograph after monograph, and instead stress the distinctiveness of their readings of the past. To be included in these readings are traditional ascriptions of divine providence, a sensitivity to the Christian telos, and a narration of the "people, places, and events that make up the Christian story," among other things. Historical monographs would be read not as a record of historical fact, but as reflections on the liberal academy that promoted the naturalistic worldview in the 20th century. According to Shannon, Christians would then have the advantage of leaving aside narrow debates over the causes and consequences of particular events, and land much bigger philosophical fish, namely a rejection of the individualistic, naturalistic, subjectivist, and materialist orientation of the modern secular world. D. G. Hart (Westminster Theological Seminary) offered a response, which was followed by lively questions and comments from the floor.

B. PLENARY SESSION 2

by Paul Michelson (Huntington College)

George Giacomakis (Cal State Fullerton) chose as his 2002 CFH Presidential address subject "Issues Involving Historical Analysis of Biblical and Ancient Texts." A founding member of the CFH in 1968, Giacomakis taught at

Fullerton from 1963 to 1978, then served as Director of the Institute of Holy Land Studies in Jerusalem from 1978 to 1984. Returning to Fullerton in 1985, he has since become director of Fullerton's upper division and graduate campus at El Toro CA.

Giacumakis address combined some reminiscences with a look at how his area of the discipline has developed over the years. He used the "minimalist" versus the "maximalist" debate in archaeology as a lens through which to view the issues. The one side focuses on the Bible as a literary tradition, is Hellenistic in approach, and sees other ancient texts as mostly useless for Biblical interpretation. The other side emphasizes that all sources are germane to Biblical interpretation, has historical elements, and is non-Hellenistic in style.

In the end, Biblical and ancient studies have gone through waves of revisionism and a plethora of monographs, yet we are still begging for a work of genuine synthesis.

C. PLENARY SESSION 3

by Donald A. Yerxa (Eastern Nazarene University and the Historical Society)

American intellectual historian Wilfred M. McClay (University of Tennessee at Chattanooga) offered rich reflections on tradition and history in his memorable plenary address, "Planting Sequoias: Reflections on Tradition and History." McClay argued that the historian's professional training is very effective in keeping the past at arm's length. Our sense of the past has been "hopelessly muddled by the internal imperatives of the profession." Indeed, academic careerism—with its dynamics of revisionism and "churning, incessant novelty"—and specialization have become outright enemies to a heightened sense of the past. McClay pointedly asked: "Is our study of the past to be nothing more than an extension of modernity's bulldozing effort to master all of reality, so that time itself is desacralized...?"

Christian faith, McClay suggested, cultivates sensitivities to tradition and remembrance that can serve as a corrective to the academy's tendency to study the past in order to release ourselves from its tutelary influence. Christian faith can strengthen historical scholarship in no small part because it places enormous value upon the authority of the past. "For Christians," he noted, "the past really has something to teach. As it happens, this is a disposition that, if followed, can make for superior historical insight." He concluded by focusing attention on the tall and venerable sequoia as a powerful symbol of what historians of faith might strive for in their labors: to write histories in ways that are worthy of becoming tradition, or a part of tradition. A "sequoia's-eye view of history" places the enthusiasms of the present into a dramatically different perspective.

D. PLENARY SESSION 4

by Jeff Webb (Huntington College)

"A Life of Faith and History: A Session in Honor of Richard V. Pierard" began under the helmsmanship of moderator Robert Linder (Kansas State University). He noted that the session offered an opportunity to reflect on the CFH's history even as the rest of the conference wrestled with its future direction. Key to its past, according to Linder, is Dick Pierard. Linder praised Pierard's tireless work in promoting the organization, even as he offered glimpses into the personal side of their collaborative work. This included an account of a hotel registry in Eastern Europe that listed their reservation as "Robert and Pierard Linder." Tom Askew (Gordon College) picked up on this international theme, lauding Pierard's global vision and commitment to the international scholarly community. Yet, even Pierard's numerous Fulbright fellowships and his many books did not distract him from marshaling the CFH through to its present healthy state as its quasi-permanent Secretary-Treasurer. "If there was no Dick Pierard," Askew noted, the CFH "would have to invent one." Askew was also careful to thank Pierard for his yeoman's service in smuggling cheap donuts into the annual AHA session.

Linder and Askew were followed by Ed Yamauchi (Miami University), Chuck Weber (Wheaton College), and Ron Wells (Calvin College), who also testified to Pierard's role in the growth and development of the CFH, and his impact on Christian scholarship in general. Yamauchi spoke of Pierard's strength of character, his consistent rebuking of shoddiness within Christian organizations while also remaining committed to nurturing and caring for these organizations. Weber canvassed Pierard's record of scholarship in the field of missions studies and his engagement with the international community of academics, and of church leaders. His work in Japan and Germany reflect, according to Weber, a highly developed "internationalist cosmopolitan perspective." Wells pursued this line of thinking, noting Pierard's recognition of his citizenship in both earthly and heavenly kingdoms, and his ceaseless efforts to carry forward the work of the gospel. At the end, following a long standing ovation, Pierard (formerly of Indiana State University, now a visiting scholar at Gordon College) humbly acknowledged the praise of his colleagues and friends, and noted that he considered his chief accomplishments to be his 45 year marriage and the Conference on Faith and History. Characteristically, Pierard was careful to give credit to others for the success of the organization, and expressed the belief that the CFH has a very bright and hopeful future.

E. PLENARY SESSION 5

by Dwight Brautigam (Huntington College)

"David Hume and A Christian Perspective on History: Insights from an Unlikely Ally" was the subject of the plenary lecture given by Shirley A. Mullen (Westmont College). Mullen's key question in this engaging talk was this: how

can David Hume, the famous thoroughgoing skeptic, be helpful to us as Christian historians?

The answer, in part, can be found in Hume's own view of history. When he questioned reason, he also asserted that humans did have basic beliefs such as "custom and tradition." This includes history, which for Hume provided the "context" in which he thought about everything else. It was important to him in his philosophical works, for instance.

Consequently, Mullen finds five "connections" between Hume's thinking and that of Christian historians. First, he steered a middle path between strict reason and relativism. Second, he stressed, as do we, the "importance of community" rather than any "autonomous self." Third, "sympathy" was important to Hume as it ought to be to Christian historians who recognize the need to be compassionate and knowledgeable about a wider community, since Christ died for all. Fourth, Mullen reminded us that Hume also valued the particular, just as we need to pay attention to the individual as part of our command to love others. Finally, Hume thought that historians could provide moral instruction, a task we must take seriously and thoughtfully. Mullen concluded that while Hume had more doubt about the value of the past than we do, these points of similarity are both instructive and stimulating.

The 1st Biennial CFH Student Research Conference

by Tom Mach, (Cedarville University)

The Conference on Faith and History unveiled its first Student Research Conference this past fall at Huntington College, October 9-10, 2002. With over thirty presenters, sixteen respondents and panelists, and Dr. George M. Marsden as the plenary speaker, the inaugural student conference set a fine precedent for the future. The opening panel discussion on Wednesday night gave prospective graduate students an insightful look at graduate school and provided sage advice. Thursday was a full day with concurrent sessions running throughout the day. For many, this was a first opportunity to present a paper in a professional setting. For some of the graduate students, the conference provided a forum for presenting research ideas and obtaining advice on how to take their research to the next level. Without question, the highlight of the conference was the luncheon address of Dr. Marsden. The students appreciated this analytical look by such an esteemed historian at the role of the Christian in the field of history.

On behalf of Jay Green and myself, I would like to express our thanks to all who contributed to the success of this event. Our thanks go to the presenters who were willing to make the trip and present their work for critical evaluation. Thanks, too, to the respondents who read papers and provided helpful critiques for these younger scholars and the panelists who provided practical advice

regarding graduate school. Thanks to William Trollinger, past president of the CFH, for chairing our opening session and to George Marsden, for his plenary address. Finally, and most importantly, we would like to extend our sincere thanks to Dwight Brautigam, Paul E. Michelson, Jeff Webb, Huntington faculty, staff, and students who assisted, and the administration of Huntington College. The History Department at Huntington worked long and hard to prepare for this student conference. The department and the college kept costs for the students down by paying for their lodging and assisting with meals. This tangible demonstration of support for the younger scholars in our field was greatly appreciated. Huntington went above and beyond the call of duty and I know I speak for the students who benefited when I express our collective appreciation.

A. Christian Students and the History Graduate

School Experience: A Report on the Opening Plenary Session of the Student Research Conference, Huntington College, October 9, 2002
by Tom Mach, (Cedarville University)

The inaugural Student Research Conference of the Conference on Faith and History opened with an enlightening and practical session dedicated to the topic of Christians in History graduate programs, chaired by Bill Trollinger (University of Dayton and President of the CFH), with faculty members Timothy Hall (Central Michigan University), Beth Schweiger (University of Arkansas), and John Wigger (University of Missouri), and graduate student David Michelson (Princeton University) as panelists. The panelists shared from their experiences in graduate schools, providing a broad spectrum of viewpoints regarding the highs and lows of doctoral work. Dr. Hall related the stresses that weighed upon him and his family while he pursued his degree. Hall warned students to prioritize their lives. The history graduate program is not concerned with marriage or family relationships, and Christian students need to carefully guard the relationships with which God has blessed them. Dr. Schweiger continued with a similar theme in her opening comments. In an enlightening discourse, she exhorted the students to contemplate and implement the concept of “keeping the Sabbath” while they are in graduate study. The rest provided by the Sabbath is important physically, emotionally and spiritually. Schweiger noted that developing a distinctive set of professional objectives and ethics was incumbent upon Christian history students as those of the broader professional field often contradict Biblical principles. David Michelson related his more positive experiences so far at Princeton University. His history program has been fairly receptive of his faith position. Michelson encouraged students to find Christians with which to fellowship while in graduate school as they can be a source of support in the sometimes oppositional secular atmosphere of most graduate programs. Finally, Dr. Wigger shared experiences as well. Coming from a career in the oil industry, Wigger decided to go back to school and pursue

history. He enjoyed graduate school immensely in comparison to his experience in corporate America. Like Michelson, Wigger's experience has been largely positive. He has been received by colleagues as providing a different perspective. Most in the field have consciously rejected Christianity, he noted, but he exhorted the students not to feel defensive. Christians have much to offer at every level of the field of history.

After these initial comments, Dr. Trollinger opened the session to questions. Most were quite practical. "How do you safeguard your marriage in graduate school?" Hall recommended that graduate students take on less, slow their research schedule and prioritize life's commitments and goals based on God's expectations rather than those of professors or the program. "Is pre-field training anti-Christian?" Schweiger responded that the field sees Christianity as largely irrelevant. Too many in the field are self-centered and focus only on professional standing or their next monograph. She encouraged this generation of historians to "tear apart" prevailing notions of status. Christians can be distinctive in a culture where little matters outside of self. "What should you look for in a graduate school?" The panel suggested that prospective graduate students find a professor with which they want to study and apply to that program. They encouraged applicants to contact that person and be sure she is willing to take on new students. Prospects should seek assistantships and financial support as well. Finally, one audience member asked, "Why push to the end and complete the Ph.D. program?" In spite of the difficulties, the panelists concluded, it was worth the struggle to be where God has given one opportunity. Christians are needed in the field of history at both Christian and secular institutions. The history profession is a calling and a great way of life. It is an opportunity to use the gifts God has given for His glory.

With both broadly based analysis and practical advice, the opening panel session was a valuable foundation for the Student Research Conference. For current professors, it was a good reminder of what our students are experiencing; for prospective and current graduate students, it was a helpful admonition to prioritize faith principles during the sometimes turbulent, but rewarding days of graduate school.

B. "Teaching History from a Christian Perspective: A Story of Vocation," A Report on the Luncheon Plenary Session Lecture of the Student Research Conference by George Marsden, Huntington College, October 9, 2002 by Jay Green (Covenant College)

The first CFH biennial student conference Huntington College this fall featured a luncheon address by Professor George M. Marsden. A name synonymous for more than two decades with Christian teaching and scholarship, it was appropriate that Marsden gave advice and encouragement to

yet another rising generation of Christian historians. In his talk, entitled “Teaching History from a Christian Perspective: A Story of Vocation,” the University of Notre Dame historian offered some rare autobiographical reflections on his own work and the evolution of his thinking. A version of the talk was presented previously at a conference on vocation at Pepperdine University.

Marsden described growing up the son of a pastor who in the 1930s chose to break away from the urbane, intellectually respectable, affluent Presbyterian mainline to follow the path of fundamentalist separatism in the name of pure doctrine. This decision established an important pattern for young Marsden of negotiating a “divided mind and divided loyalties” and of straddling two worlds. On one hand, he participated in his fundamentalist church, which included his attendance at its identifiably marginal Christian school, and later had his conservative Reformed theology reinforced while a student at Westminster Theological Seminary. By contrast, he received his BA from academically respected Haverford College where he developed a taste for its “constructive humane education” and also sensed a calling to a life of scholarship. He later completed a Ph.D. in American studies at Yale University in 1965. The secular/Christian divide was evident in the title of his now-classic 1980 book *FUNDAMENTALISM AND AMERICAN CULTURE*.

In his teaching, his scholarship, and his general sense of vocation, Marsden has been animated by a desire to reconcile or at least initiate dialogues between these two worlds. He has taught for nearly forty years at Calvin College, Duke University, and the University of Notre Dame because he reasoned that church related schools provided the best opportunity to aid students in negotiating “the inevitable struggles between traditional faith and contemporary cultural norms.” Some have suggested that Marsden’s efforts at navigating between these two cultures have resulted in a kind of consensus that is ultimately unsatisfying to parties on both sides of the divide. Nevertheless, it’s clear that he has constructed significant models and has, himself, *modeled* what it means to be both Christian and scholar. And anyone who wishes also to tread this path—our students most especially—must contend afresh with the formidable work and legacy of George Marsden.

REQUEST FOR INFORMATION

Keith Sprunger is studying the connection between the printing press and the spread of Protestantism in the Reformation period. Some churches have valued the printing press so highly that they have placed pictures of printing presses (sometimes with Gutenberg) in their stained glass windows, and he has found a few American examples of this. Can anyone inform him about additional church stained glass with the printing press? You can contact Keith at Bethel College, North Newton, KS or eMail=sprunger@bethelks.edu

ED VANKLEY

Calvin College professor of history emeritus Ed VanKley has passed away at the age of 72, on October 9, 2002. He was perhaps best-known for his expertise on the relationship in the 17th century between Asia and Europe. VanKley and Donald Lach, his former professor at the University of Chicago, collaborated on a four-book volume on the connections between the two continents. They worked for 16 years on Volume III (titled *A Century of Advance*) of *ASIA IN THE MAKING OF EUROPE*. And at the time of his death VanKley was working on Volume IV. Volume III alone consisted of four separate books totaling 1,917 pages with 433 plates, 158 pages of bibliography and a 112-page index. Research on the book took VanKley around the globe as he traveled to China, the Philippines, Hong Kong and Europe as well as to libraries at the University of Michigan, Harvard and the University of Chicago among others. He mastered seven languages (Dutch, French, German, Italian, Portuguese, Latin and Spanish) in order to do the research. The book was praised by *THE NEW YORK REVIEW OF BOOKS* as "the most comprehensive work on the history of Western perceptions of pre-modern Asia ever written."

Colleagues of VanKley remember him not just a world-class historian and scholar, but also a dedicated Calvin faculty member. Professor of history Bert de Vries, a colleague and a friend, says: "Ed was an extremely bright person who loved being a scholar and being in a highly intellectual atmosphere at Calvin. He was a really critical thinker and I mean that in the positive sense of the word. He could cut to the core of an issue. But he also really enjoyed serving the institution. He never said no to an invitation to serve. He was the epitome of participation in the faculty governance process that we hold so dear at Calvin."

In 1995, VanKley spoke of what had kept him at Calvin for 33 years. "I stayed on," he said at the time, "because I thought Calvin might have a better chance than others at being the sort of institution that encourages the connection between Christianity and scholarship."

Dale VanKley (Ohio State) wrote of his brother Ed: "Although work on *ASIA IN THE MAKING OF EUROPE* preempted most of his scholarly time and energy, it would be entirely alien to everything that Ed stands for to regard that effort apart from his determination to express his faith in his professional work. And although in this instance it tended to be others in the department who reflected in print on that subject, all of that reflection bears the imprint of Ed's frequently and eloquently articulated concern that it not stray too far from the workday of the practicing historian....Ed's pedagogical effectiveness with students of all abilities remains second to none, and not in the subject of history alone. To a large degree, the History Department's still lean, uncluttered curriculum reflects Ed's insistence on serving students over the indulgence of professional proclivities. And no student ever emerged from his office without having been well counseled." [www.calvin.edu/news/releases/2002_03/vankley03.htm]

The Future of Christianity in the West

A Report by Dick Pierard (Gordon College)

The assumptions of academics and social commentators about the certain decline of Christianity in the West were challenged at a groundbreaking international conference at the University of Otago in New Zealand in December 2002. The meeting brought together 150 academics and church people, both clergy and laity, from Britain, North America, Australia, and New Zealand, and 27 papers were presented at the three-day gathering.

In his keynote address, sociologist David Martin from the University of London pointed out that many understandings of secularization rested on a master narrative that both described and prescribed what was happening in the world. Not only did they see religion growing here and declining there at specific places and times but also they went beyond the descriptive to invoke the spectre of "inevitable" decline. Those who "leaped beyond what could be inferred from observation" ended up being deceived by their own theories. A more historically informed view revealed religious growth and decline occurring in overlapping cycles with that of secularization.

Robert Wuthnow from Princeton University brought out that while overt religious practice in Britain has sharply declined, the dynamic of religion in the United States continues to confound secularization theorists. Religious practice here has remained stable for as long as polling data has been available. What secularization means is that people do not abandon faith but adopt differing ways of expressing it.

Various speakers showed that in the two-thirds world Pentecostal and charismatic churches provided the cultural cover (institution building and social services) better than in the first world where more competition existed. Yet religious movements in both places absorbed the culture, evangelicalism reinvented itself as a consumer religion while other people continued to believe in God and practice a wide variety of spiritualities.

Scientists, as the University of Wisconsin's Ronald Numbers showed, have a high level of religiosity; even in the latest surveys 40 percent of them believe that God answers prayers, while British sociologist Bernice Martin demonstrated that in Christian Britain, where faith is allegedly "dead," the churches radicalized by liberal theology actually had squeezed out the nominal or folk Christians who were their main sources of growth. They won the church but lost the culture, but such Christian values as the dignity of individual, enlarging human happiness, and affirming the value of ordinary life remained in the culture.

New Zealand legal scholar Niri Pillay showed that human rights reflected a westernized appropriation of Christian values, but Hobbesian political theory broke the tie between rights and duties, with the result everyone had the right to

everything. An interesting finding was that although church attendance had fallen off, many took up theological education to promote personal growth, and in New Zealand enrollments in the 1990s grew at a higher rate than in other higher education sectors. Symptomatic of the crisis of secularism was New Zealand's action subsidizing Catholic schools and incorporating Maori religious rites in public ceremonies. The spread of Pentecostalism and prevalence of civil religion, particularly in the United States but in other countries as well, reflected an ongoing interest in belief.

CFH member C. John Sommerville (University of Florida) talked about the post-secular age and its prospects for Christianity, and showed that intellectual and academic fashion has replaced the rationalist argument of classic secularism. There is now a more level playing field in which religion and especially Christianity is again a force to reckon with in the public arena. CFH Secretary Richard Pierard (Gordon College) examined the phenomenon of civil religion in the West and suggested that it is a parallel development in the West to traditional Christianity. Whether it can replace the old faith is another question, and it has not had been particularly successful in so doing in other societies.

In short, the conferees found that religion is alive and well, even if in non-traditional forms. The triumph of secularism is far from complete.

Publications/Activities/News

THE AMERICAN SOCIETY OF CHURCH HISTORY spring meeting will be May 8-10, 2003, at the Louisville Presbyterian Theological Seminary. For more information, contact David Sawyer, eMail=dsawyer@lpts.edu or see the ASCH web site at www.churchhistory.org.

SCRIBBLE, SCRIBBLE, SCRIBBLE

While many panels at the 2002 AHA drew small crowds, one featured an overflow audience: the panel featuring representatives of several publishing houses. They were clearly the stars of this year's convention. Monica McCormick (University of California Press) told the group what they didn't want to hear. Nowadays not even libraries can be counted on to buy scholarly monographs. A decade ago she could always sell a thousand copies of a book to libraries; now, just two hundred.

All of the panelists agreed that ebooks are dead. Tim Duggan (HarperCollins) told would-be authors not to bother sending the publisher any manuscripts over the transom; HarperCollins does not accept unsolicited proposals from authors. So authors simply need to get an agent, right? Yes, but according to the agent who was present, getting an agent can be as hard as finding a publisher. He said he accepts only one in a hundred authors. Joyce Seltzer (Harvard University Press) warned authors not to expect to get rich if in fact they are able to get their manuscript published. Write, she said, "for the

glory of it," and nothing more. (ED NOTE: Hey, you can get loads of glory by sending in news items to the FAITH AND HISTORY NEWSLETTER!!!)

Timothy Larsen (Wheaton College) has recently published *CHRISTABEL PANKHURST: FUNDAMENTALISM AND FEMINISM IN COALITION* (Suffolk: Boydell and Brewer, 2002), 168 pp. He argues that we must not be blinkered by modern preconceptions about either fundamentalism or feminism, and that Pankhurst did not abandon her earlier feminist principles when she embraced fundamentalism. A Fellow of the Royal Historical Society, he is the author of the first volume in the same series, *FRIENDS OF RELIGIOUS EQUALITY: NONCONFORMIST POLITICS IN MID-VICTORIAN ENGLAND* (Boydell and Brewer, 1999). He is also the editor of the *BIOGRAPHICAL DICTIONARY OF EVANGELICALS* (Leicester: Inter-Varsity, forthcoming). For information on the Pankhurst volume, write the publisher at 668 Mount Hope Avenue, Rochester NY 14620.

Rick Ostrander (John Brown University) is a participant in The History of American Christian Practice project, funded by the Lilly Endowment. The collaborative project will consist of a series of summer gatherings, a consultation with pastors and practical theologians in January 2003, a large conference in the fall of 2004, and a collection of essays to which each associate will contribute a chapter.



The STUDENT AFFAIRS COMMITTEE OF THE HISTORICAL SOCIETY has inaugurated a Web Page and List Serve designed to serve as a pedagogical and professional development resource. Links to important sites such as H-Net and History Matters are on the web page as well as sample syllabi, curriculum vitae, and cover letters. List Serve will allow the Student Affairs Committee and subscribers to disseminate information about research opportunities, funding sources, and other development activities, such as online discussion panels on topics relevant to THS members (e.g., on the job market, preparing for preliminary exams, or construction of course syllabi).

To browse the Web Page and subscribe to the List Serve, go to www.aug.edu/historic. If you wish to add your own curriculum vita, cover letters, or syllabi to the Web Page, please submit them to David J. Ulbrich, Chair, Student Affairs Committee, as attachments at eMail= ulbrichdj@aol.com.

The Historical Society also now offers departmental memberships in The Historical Society at a cost of \$75 per year (\$100 for departments outside the U.S. and Canada). If you are a member of an academic department--either at the secondary or college level---please tell your department chair about this new option, which provides departments with subscriptions to *THE JOURNAL OF THE HISTORICAL SOCIETY* and *HISTORICALLY SPEAKING: THE BULLETIN OF THE HISTORICAL SOCIETY*, as well as information about upcoming Historical Society events. Department chairs can click on www.bu.edu

/historic/forms/sub.html and join on-line or fill out the PDF form and send it with payment to: The Historical Society 656 Beacon St., Mezzanine Boston, MA 02215

Barry Hankins (Baylor University) is the author of *UNEASY IN BABYLON: SOUTHERN BAPTIST CONSERVATIVES & AMERICAN CULTURE* (Tuscaloosa AL: University of Alabama, 2002), 328 pp. It is reviewed by D. G. Hart (Westminster Theological Seminary) in *EVANGELICAL STUDIES BULLETIN*, VOL. 19 (2002), Nr. 4, pp. 1-4.

Pieter de Hart proudly presents "the one and only www.mennosimons.nl ... a site that cheers the Internet up!" Why not check it out.

William Ringenberg (Taylor University) has written *LETTER TO YOUNG SCHOLARS: AN INTRODUCTION TO CHRISTIAN THOUGHT* (Upland IN: Taylor University Press, 2003). This work is an outgrowth of an interdisciplinary honors course that he has taught for twenty years. It is designed to serve as an introduction to the general education (or liberal arts) portion of a Christian college education.

Richard Weikart (California State University, Stanislaus) recently published the following: "Darwinism and Death: Devaluing Human Life in Germany, 1860-1920," *JOURNAL OF THE HISTORY OF IDEAS*, Vol. 63 (2002): 323-344; "Father of Eugenics," a review of Nicholas Wright Gillham's *SIR FRANCIS GALTON: FROM AFRICAN EXPLORATION TO THE BIRTH OF EUGENICS* in *BOOKS AND CULTURE*, (May/June 2002): 42, available on-line at <<http://www.christianitytoday.com/bc/2002/003/3.42.html>>; & "Revolutionäre Aufklärung? Zur Geschichte des Monistenbundes," in: Mitchell G. Ash and Christian H. Stifter, eds., *WISSENSCHAFT, POLITIK, UND ÖFFENTLICHKEIT: VON DER WIENER MODERNE BIS ZUR GEGENWART* (Vienna: WUV Universitätsverlag, 2002. Pp. 131-48.

A revised edition of Keith C. Sewell's *PROVIDENCE AND METHOD: HERBERT BUTTERFIELD AND THE INTERPRETATION OF HISTORY* has been published (ix + 289 pp.). Copies are available from him at PO Box 131, Sioux Center IA 51250-0121.

The fall 2002 issue of *EVANGELICAL STUDIES BULLETIN*, Vol. 19 (2002), Nr. 3, contains an extensive number of brief book reviews.

James R. Cameron (Eastern Nazarene College) has been granted emeritus status after fifty years of service. He is a charter member of the Conference on Faith and History. As part of its centennial celebration, the college published his *THE SPIRIT MAKES THE DIFFERENCE; THE HISTORY OF EASTERN NAZARENE COLLEGE, PART II 1950-2000*. The Law Book Exchange Limited has reprinted his *FREDERICK WILLIAM MAITLAND AND THE HISTORY OF ENGLISH LAW* (University of Oklahoma Press, 1961).

The Case of the Remembered Fact

By Rick Kennedy (Point Loma Nazarene University)

"She says to just trust her," I complained to Harry in his cramped used bookstore. I started coming in here as an undergraduate, and almost thirty years later I still turned to him for inspiration, facts, answers, and advice. Everybody needs a Muse. "She says she was there, and we need to move on." I slumped into his swivel chair. "She's right. We've got to move on. My name's not even going on this thing! But it seems a bit weird. I think she is projecting herself into history." Harry grunted. He was on his knees pulling paperbacks from a cardboard box.

"I just want the truth," I muttered, "at least the best truth I can get." Harry grunted again.

I was sitting in Harry's desk chair and swiveled to look out the window.

"Who said 'Truth will out?'"

"Lots of people," answered Harry. "It's a maxim."

"Do you believe it?"

"Depends," he replied, resting on the palms of his hands, his head cocked to read the handwritten label on the side of another cardboard box. "Aristotle wrote that truth is more persuasive than its opposite. I believe that." It was my turn to grunt as I got up to leave.

I am not usually a ghostwriter. It's just one of my jobs as a private historian. Back in graduate school I hoped to be a professor and to write great studies of momentous times. But the job market was tight, and I got married to a woman with a stationary career, and kids appeared, and I ended up a historian-for-hire. I've done well. I'm happy. I like doing research. I sometimes wish I had the title of "professor." The title has dignity in a sort of musty way. I really wish I had the security of a regular paycheck and a comfortable cycle of classes and appreciative students.

As a historian-for-hire I have clients. I write tourist brochures, museum pamphlets, and business histories. I supply information to grant writers and help the occasional professor get through a slump that he or she doesn't want colleagues or graduate students to know about. The big money comes from the movie and TV industry. The aura of historical accuracy is important to movie producers, directors, set designers, and scriptwriters. The high number of historical documentaries on cable TV requires every assistant producer to have a database of historians to call. Usually I do photo and quote research. I am gaining a good reputation of being quick and never passed deadline. I once was called up for a talking-head gig on screen. I worked out a pithy sentence with a scriptwriter that would serve as a transition from one subject to another right before a commercial break. He put me on camera. I read the quote. On the TV I appeared with a bookshelf behind me and "Historian" printed under my name.

(Part A of our serialization of the notorious Kennedy "P.H.: Private Historian Series." To be continued in our next issue if we have space.)

WHAT IS THE CONFERENCE ON FAITH AND HISTORY?

The Conference on Faith and History is an organization of Christians who are interested in the study of history. Members include both professional historians and those in other walks of life who have an orientation toward historical concerns and are interested in the relationship of faith and history.

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If you would like to renew your membership or would like to become a member of the Conference on Faith and History, please complete the form below and send it posthaste with the appropriate dues payment to:

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