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**AN INVESTIGATION INTO CURRENT EVANGELICAL COLLEGE
SECULARIZATION**

The College of William and Mary in Virginia

Ed.D. 1985

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AN INVESTIGATION INTO
CURRENT EVANGELICAL COLLEGE SECULARIZATION

A Dissertation
Presented to
The Faculty of the School of Education
The College of William and Mary in Virginia

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

by
William Arthur Wilson
May 1985

AN INVESTIGATION INTO
CURRENT EVANGELICAL COLLEGE SECULARIZATION

by

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PREFACE

Of the approximately 3,000 colleges and universities in the United States, slightly over one-half are privately controlled. Roughly one-half of these are church-related, of which one-third could be classified as evangelical or fundamental. Approximately three-fifths (150) of this final grouping are evangelical, as opposed to fundamental, and serve as the focal point of this report.

Amidst the volumes of contemporary higher education research, examination of the church-related colleges has received, until recently, little serious attention. Even less is to be found with regard to the evangelical institutions, as a distinct part of higher education. This report, then, is an effort to contribute to this oft neglected segment of higher education research.

Every researcher brings a philosophical perspective to his work, although most do not clearly identify such to the reader. Thus, as this study of evangelical college secularization demands theological expertise and a familiarity with evangelicalism, it can best be handled by one who, from the inside, understands the intricacies of the issues at hand. This researcher hopes to bring such qualifications to the task.

This study focuses mainly around the concerns of Francis A. Schaeffer regarding evangelical higher education. Schaeffer, who died in 1984, was widely recognized as one of the most influential

evangelical thinkers of our day. His twenty-three books have been translated into twenty-five languages, with more than three million copies in print. Most influential among them have been The God Who Is There, Escape From Reason, How Should We Then Live?, and A Christian Manifesto. With his wife Edith, Schaeffer founded L'Abri Fellowship, an international study center for spiritually searching intellectuals. The fellowship has branches in Switzerland, England, the Netherlands, Sweden, France, and the United States.

Finally, I would like to thank the members of my doctoral committee--John R. Thelin, Armand Galfo, and Roger G. Baldwin--for their assistance with this project.

CHAPTER I

INTRODUCTION

The secularization of evangelical colleges is a concern to many. Illustrative is the following quote from former Minnesota Governor Albert Quie, an evangelical Christian, as he addressed the 1979 National Congress on Church-Related Colleges and Universities:

One thing I can guarantee you--if you become more and more like the public institutions, there is no reason for your existence. There is only one reason for church-related colleges to exist, and that is for the distinction that they were founded in the first place.¹

Billy Graham was similarly concerned in his 1967 dedicatory address at the opening of Oral Roberts University:

If ORU ever moves away from faith in the Bible and faith in God and putting God first, then let us this day pronounce a curse on it. This institution was built by the prayer and dedication and the money of women and men who love God, who believe the Gospel, and who believe the Bible is the word of God.²

The concern of these two men has been repeated by many within evangelical Christianity, as illustrated in the following statement of the problem.

Statement of the Problem

Although their claim is disputed by some outside of their circles, evangelical writers see a pattern of secularization among American colleges that originally held positions on religious matters--such as biblical authority and the atoning death/resurrection of Jesus

Christ--similar to those of evangelicals today.³ Jencks and Riesman view this shift as inherent in a striving for academic excellence.⁴ Others denied this, claiming that the evangelical should be an even better scholar for not having a priori limited himself to a closed universe.⁵ Some claim that it is the pull from the larger society which causes these colleges to gradually secularize:

When evangelicalism becomes respectable and even fashionable, then the temptation to accommodate to the values and goals of the world becomes almost overwhelming.⁶

Most, however, see the cause of evangelical college secularization as directly related to the drift towards theological liberalism among those within the college.⁷ George Sweeting states:

Why do schools drift? Because of individuals. And individuals drift because they lack a stated purpose, or because the purpose changes or is forgotten.

Gundry and Johnson refer to the lure of intellectual or religious fashion:

As the evangelical criticism of liberalism's unjustified claim to present true Christianity has become increasingly effective, the intellectual ground has been cleared for Henry's challenge--the work of remaking the modern mind.⁸ The defensive battle has been largely won, or at least the front has been stabilized so that evangelicalism is no longer in retreat. However, evangelicals now run the risk of being distracted by the vagaries of their rivals. Of course, the liberals and their modern variants, having no distinctively biblical source of authority or mandate for action, turn restlessly from one intellectual or religious fashion to another; while many evangelicals, accustomed to being in close if hostile proximity to them, seem to be following them to the neglect of the fundamental tasks that they now, for the first time in decades, have the freedom and the resources to accomplish.¹⁰

Francis Schaeffer speaks directly with reference to evangelical college faculty members:

Evangelicals were right in emphasizing the Lordship of Christ over all areas of culture--art, philosophy, society, government, academics, and so on. But then what happened? Many young evangelicals heard this message, went out into the academic world, and earned their

undergraduate and graduate degrees from the finest secular schools. But something happened in the process. In the midst of totally humanistic colleges and universities, and a totally humanistic orientation in the academic disciplines, many of these young evangelicals began to be infiltrated by the anti-Christian world view which dominated the thinking of their colleges and professors. In the process, any distinctively evangelical Christian point of view was accommodated to the secularistic thinking in their discipline and to the surrounding world spirit of our age. To make the cycle complete, many of these have now returned to teach at evangelical colleges where what they present in their classes has very little that is distinctively Christian.¹¹

Whatever the causes of evangelical college secularization--be they from a drive for academic excellence, from the pull of attitudes and opinions in the larger society, from the pressure to liberalize theologically, or from a combination of these and/or other factors--the concern in the minds of many evangelicals is simply that such shifting is taking place. Typical are the comments of the two leading thinkers in evangelicalism today--Carl F. Henry and Francis A. Schaeffer. Henry states:

Evangelicals must cope with the possibility . . . that not more than a handful of their interdenominational seminaries and colleges remain truly committed to full biblical authority. They must weigh the theological dilution of their most prestigious divinity school, Fuller Theological Seminary, and of other evangelical enterprises.¹²

And, speaking of the evangelical colleges, Schaeffer reports:

But there has been and is a growing accommodation to the spirit of the age as it finds expression in the various disciplines. And because of this, how many will have come to our schools looking for the bread of life, and leave with only a handful of pebbles? This danger is present in the colleges which are thought of as the best Christian colleges. The problem is not future but present.¹³

However, the problem of evangelical accommodation, in the years we have been considering, and especially at this crucial moment in history, is that the evangelical accommodation has constantly been in one direction--that is, to accommodate with whatever is in vogue with the form of the world spirit which is dominant today. . . . If there is not loving confrontation, but courageous confrontation, and if we do not have the courage to draw lines even when we wish we did not have to, then history will look back at this time as the

time when certain "evangelical colleges" went the way of Harvard and Yale, when certain "evangelical seminaries" went the way of Union Seminary in New York, and the time when other "evangelical organizations" were lost to Christ's cause--forever.¹⁴

The problem examined in this report, then, is current evangelical college secularization. Among colleges which claim an evangelical label, are positions held which are more in line with non-evangelical thinking? More specifically, among colleges claiming to be evangelical, are there those whose faculty hold positions on religious, social, and political issues similar to what is found in non-evangelical church-related colleges? If so, then such colleges are inconsistent with their claim and are in the process of secularizing.

Purpose of the Study

In order to examine current evangelical college secularization, this study focused on the claims of Francis Schaeffer.¹⁵ Its purpose, then, was to determine whether or not empirical evidence existed which would support his assertion that some of the academically best evangelical colleges are currently in the process of secularizing. As a descriptive study, an instrument for measuring secularization was developed and then used to determine the current status of the colleges in question.

Definition of Terms

The three key terms in this report were operationally defined as follows:

Best colleges--Colleges which (1) appear in the Franklin and Marshall study Baccalaureate Sources of Ph.D.s: Rankings According to Institution of Origin,¹⁶ and (2) enroll 1,000 or more students.

Evangelical--One who believes (1) in the vicarious, atoning death and bodily resurrection of Jesus Christ, and (2) the Bible to be the inspired, only infallible, authoritative Word of God.

Secularization--A movement away from commonly held evangelical positions on religious, social, and political issues.

Sample Description and General Data Gathering Procedures

It is the purpose of this section of the report to provide a brief introduction to the samples and data gathering procedures used. A more detailed discussion follows in Chapter III: Design of the Study.

This study was divided into two phases. The purpose of Phase I was to (1) establish the validity and reliability of the secularization instrument, (2) produce a classification equation (evangelical verses secularized) based on those items in the questionnaire which were found to best discriminate between the two groups, and (3) provide a mean score for evangelicals nation-wide against which the mean score of the faculties at the colleges in question could be measured for statistical significance.

The use of Discriminant Analysis in Phase I required that the questionnaire be administered to two groups, one of which was known to hold evangelical positions, the other known to object to these positions. Thus, in the phase, from among the population of evangelical colleges, 52 professors were randomly selected from colleges who hold membership in the American Association of Bible Colleges--an organization which requires its members to subscribe to the National Association of Evangelicals seven-point Statement of Faith.¹⁷ Another 52 professors were randomly selected from colleges whose affiliated denominations hold membership in the World Council of Churches. As American Association

of Bible Colleges members are a subset of the population of evangelical colleges, so are colleges with association with the World Council of Churches a subset of non-evangelical colleges. In each case, the randomly selected participants were stratified according to teaching area: religion, natural sciences, social sciences, and humanities.

Each of the items on the questionnaire emerged from either evangelical or non-evangelical literature as being issues of concern and difference, thus minimizing the influence of irrelevant dissimilarity. Participants responded on a 1 to 7 Likert scale, using the categories "Agree," "Tend to Agree," "Tend to Disagree," and "Disagree." An appeal was issued to non-respondents and a comparison made between the answers they then provided and those of the initial respondents. If a high rate of return was not achieved, it was determined that a consistent classification of both the initial respondents and the follow-up on non-respondents would establish an adequate response.¹⁸ It was also determined that validity would be established if the instrument correctly classified (evangelical verses secularized) at least 80% of the professors. Thus, once shown to be valid, the instrument will have also been shown to be reliable.¹⁹

In Phase II, those colleges which qualified (according to the operational definitions) as the best evangelical colleges were investigated for secularization. Twelve faculty members at each institution were randomly selected for participation, stratified according to the above named categories. They too responded in Likert fashion to the now validated and reliable questionnaire. Appeals were sent to non-respondents in order to reach the maximum return possible from each college. Since

each of these colleges had a small population of faculty, the percentage of the 12 in each case who returned their questionnaire did not have to be analyzed in the same way that was necessary in the case of the national sample in Phase I. Nevertheless, it was determined that any college which achieved less than a 50% rate of return would be eliminated from the study.

The Discriminant Equation produced in Phase I and based on the best discriminating items was applied to the mean responses to each of these best items for each college. The equation then classified the faculty of each college as either evangelical or secularized. The mean responses of those colleges classified as evangelical were then summed and compared for significant difference from the evangelical mean established in Phase I.

Thus, a college was declared to be consistent with its evangelical claim if it both (1) was classified as evangelical by the Discriminant Equation, and (2) was not significantly different from the national evangelical mean established in Phase I. Colleges failing to satisfy both of these requirements were declared to be inconsistent with their evangelical claim. Finally, it was determined that if 20% of the colleges investigated in Phase II were shown to be inconsistent with their claim, then Francis Schaeffer's assertion would have been shown to have empirical support.

Limitations of the Study

Francis Schaeffer did not name the colleges he had in mind when he asserted that some of the academically best evangelical colleges are secularizing. Thus, it was necessary to produce criteria for

determining the best academic evangelical colleges--hence, the Franklin and Marshall study mentioned in the definition of terms. In addition, it was also required that the college have an enrollment of at least 1,000 students, to show that the school is recognized by the evangelical public as being of quality. However, Schaeffer may not have had these criteria in mind. Schools to which he was referring may or may not be among those which appear in Phase II of this study. Nonetheless, as stated earlier, each college in this investigation clearly claims an evangelical posture, so Schaeffer's assertion is indeed being tested, albeit, possibly, in a more stringent manner than what he may have had in mind.

In addition, the standards which were set in order to determine if a college was empirically classifiable as secularized may be stricter than Schaeffer had in mind. For purposes of this study, colleges which fell short of the .05 level of statistical significance from the national evangelical mean were yet declared to be evangelical. Schaeffer would probably not have waited until the .05 level in order to have found them secularized. Indeed, the whole notion of statistical averages in order to measure deviation from evangelical positions would probably not have suited him.²⁰ However, this attempt to empirically support or refute his claims demanded such methods. Recognition that these standards are thus arbitrary, albeit stringent, must be kept in mind.

Ethical Considerations

Although a case may be made for identifying by name those colleges shown by this study to be at variance with their evangelical claim, these colleges will not be identified. Schaeffer did not mention which colleges he had in mind, and thus, as this is simply an attempt to support or refute his claim, there is no need for this report to make identification either. Thus, all participants in this study, both individual and college, were guaranteed complete confidentiality.

Notes

- ¹ Alburt Quie in Church and College: A Vital Partnership Affirmation (Sherman, Texas: National Congress on Church-Related Colleges and Universities, 1980), pp. 11-12. Also see Elton Trueblood in Richard Foster, "A Life of Broad Strokes and Brilliant Hues," Christianity Today, 24 (May 23, 1980), p. 22.
- ² Billy Graham, "Why I Believe in Christian Education," Abundant Life (June 1967), p. 17.
- ³ See, for example, William C. Ringenberg, The Christian College: A History of Protestant Higher Education in America (Grand Rapids, Michigan: Eerdmans Publishing Company, 1984); Mark A. Noll, "Christian Colleges, Christian Worldviews, and An Invitation to Research," in William C. Ringenberg, The Christian College: A History of Protestant Higher Education (Grand Rapids, Michigan: Eerdmans Publishing Company, 1984), pp. 1-36; Gene A. Getz, MBI: The Story of Moody Bible Institute (Chicago: Moody Press, 1969); and Nicholas Wolterstorff, "The Mission of the Christian College at the End of the 20th Century," The Reformed Journal (June 1983), pp. 14-18.
- ⁴ Christopher Jencks and David Riesman, The Academic Revolution (Garden City, New York: Doubleday & Company, 1968; Chicago: University of Chicago Phoenix Press, 1977), pp. 322-333.
- ⁵ Francis A. Schaeffer, The Great Evangelical Disaster (Westchester, Illinois: Crossway Books, 1984), p. 119; Francis A. Schaeffer, The Complete Works of Francis A. Schaeffer, Vol. V (Westchester, Illinois: Crossway Books, 1982), pp. 165-168; Elton Trueblood, The Idea of a College (New York: Harper & Brothers, 1959), p. 19.
- ⁶ Donald G. Bloesch, The Evangelical Renaissance (Grand Rapids, Michigan: Eerdmans Publishing Company, 1973), p. 18; Noll, p. 36.
- ⁷ Alan Johnson and Stanley Gundry, eds., Tensions in Contemporary Theology, 2nd ed. (Grand Rapids, Michigan: Baker Book House, 1983), pp. 443-444; Kenneth E. Gowdy, "The Decline of Religious Characteristics in the Pursuit of Academic Excellence" (Ph.D. Dissertation, Fordham University, 1979), pp. 420-421; Getz, p. 39.
- ⁸ George Sweeting, "Bible Colleges and Institutes: Chronicling the Vision of a Century," Christianity Today (February 5, 1982), pp. 41.
- ⁹ Carl F. Henry, The Remaking of the Modern Mind (Grand Rapids, Michigan: Eerdmans Publishing Company, 1948).
- ¹⁰ Johnson and Gundry, p. 444.
- ¹¹ Schaeffer, The Great Evangelical Disaster, p. 119.

¹²Carl F. Henry, "Evangelicals: Out of the Closet But Going Nowhere?" Christianity Today (January 4, 1980), p. 18.

¹³Schaeffer, The Great Evangelical Disaster, p. 120.

¹⁴Schaeffer, The Great Evangelical Disaster, pp. 150-151.

¹⁵Schaeffer, The Great Evangelical Disaster, pp. 120, 150-151.

¹⁶Marcia Stanley Frederick, ed., Baccalaureate Sources of Ph.D.s: Rankings According to Institution of Origin (Lancaster, Pennsylvania: Franklin and Marshall College, 1982). Explained in detail later.

¹⁷Please see Chapter III, Note 6, for a listing of these seven points.

¹⁸Armand Galfo, Educational Research: Design and Data Analysis (Lanham, Maryland: University Press of America, 1983), pp. 87-88.

¹⁹Galfo, p. 78.

²⁰Schaeffer, The Great Evangelical Disaster, p. 64.

CHAPTER II

REVIEW OF THE LITERATURE

The purpose of this chapter is to review the research and writing pertinent to this study of current evangelical college secularization. Referring to church-related higher education prior to their 1962 study, Pattillo and Mackenzie state:

This segment of the educational system, more than one-third of all colleges and universities in America with more than one-third of the students, had never been studied on a comprehensive basis. . . . The existing scholarly literature on the subject was too limited to provide much help.¹

Since that time, the body of literature related to church-affiliated colleges has increased, including some research on the issue of secularization. However, as will be shown in this chapter, most of this research has either focused on defining degrees of church-relatedness based on external factors, such as ownership, financial support, and direct control, or has dealt with past secularization only, defining it as an official break with some sponsoring denomination. None have documented current secularization in evangelical colleges.

Nevertheless, as described below, conclusions reached in these historical studies have consistently pointed to increasing theological liberalism as central to the issue, whether found in the faculty, the sponsoring denomination, or in society in general. Since changes in

society or in denominations are merely larger expressions of previous changes in the individuals of which they are composed, it was the focus of this study to gauge the degree of secularization among faculty members, with reference to a national evangelical mean on these issues, and so determine the degree of secularization present in those colleges which not merely yet retain denominational affiliation, but claim affiliation within the evangelical community.

Thus, this research project has broken new ground, attempting to identify secularization in its initial stages, using a definition in which secularization's theological nature is the measure, rather than some official break which may take place some years down the road. The research discussed in this chapter, therefore, is obliquely related to the central thrust of this report, since no directly related studies have been done.

"Church-Relatedness" Studies

As mentioned in Chapter I, although their claim is disputed by others, many historians have identified a pattern of secularization among church-related colleges. Adrian writes:

The phenomenon of change in the religious character of church-related colleges and universities is one of the hallmarks of private higher education. While most of the early attempts to found institutions of higher learning were anxious to maintain a form of religious orthodoxy, it is a matter of historical record that nearly all of those institutions which survived have moved away from their earlier religious foundations.²

Jencks and Riesman bluntly state:

Over the past century several hundred formerly sectarian Protestant colleges have dropped their church ties and have become officially non-sectarian.³

Thus, much of recent literature has discussed the degrees of relatedness certain colleges have with their sponsoring denomination. Such is included here because (1) one can see various stages of secularization in the different categorizations presented, and (2) it shows where much of previous attention with regard to secularization has focused.

Pattillo and Mackenzie have defined a college's degree of church-relatedness based on the number of the following six elements which apply in its particular case: (1) the sponsoring church's control over the composition of the college's board of directors, (2) the degree and type of financial support received from official church sources, (3) whether the institution is owned by the church, (4) whether the college abides by a set of church-prescribed standards, (5) whether the institution's statement of purpose reflects religious orientation, and (6) whether preference is given to church members in faculty and staff selection.⁴ On this basis they define four categories of church-relatedness: (1) the defender of the faith college, maintaining a strong denominational tie; (2) the non-affirming college, church-related, yet nominally religious; (3) the free Christian college, maintaining a commitment to the Christian faith in a spirit of free inquiry, and (4) the church-related university, a heterogeneous, urban institution with more regional or cultural support than denominational.⁵

Pattillo and Mackenzie's classifications are less useful to this study in that their concern is official relationship with the sponsoring denomination. Thus, a defender of the faith college

could conceivably be related to a liberal denomination which espouses positions more akin to those in secular society than to those emerging from evangelicalism. In this study's definition of secularization, then, such a college would be at the opposite end of the spectrum from where the Pattillo and Mackenzie schema would place them.

Carlson and Cuninggim's continuum's are similar in design to Pattillo and Mackenzie's. Carlson moves from (1) the "owned, operated, and controlled" institution to (2) the "independent," yet with an outlook shared by the denomination, to (3) "no organizational connection," yet with the desire to be known as historically-related, to (4) "no organizational connection and no particular dogma," yet maintaining a "Christian" viewpoint in the curricula.⁶ Cuninggim posits a three-stage continuum: (1) the embodying college (the "reflection"), upholding the denominational orthodoxy, (2) the proclaiming college (the "witness"), taking seriously both intellectual and ecclesiastical pursuits, and (3) the consonant college (the "ally"), independent, but committed to the tradition of its related church body.⁷ Again, being tied to a denominational framework for categorization, rather than to one based upon theological position, this previous research lends little to this present study.

The categorizations of C. Robert Pace, however, begin to break the casting in denominationalism, including, for the first time, a category for evangelicals. Also, secularization can be seen more clearly in a sequence of increasing liberalism and final separation from Protestantism, rather than merely in terms of separation from a sponsoring denomination. His four categories range from (1) evangelical/

fundamental to (2) mainline Protestant to (3) on the verge of disengagement to (4) no longer Protestant. He elaborates:

One might put Protestant colleges into four categories today. First, there are hundreds of great universities and small colleges that had Protestant roots but are no longer Protestant in any legal sense. One has to remember that throughout the seventeenth, eighteenth, and nineteenth centuries most colleges in the U.S. were founded by Christian groups, not by the state or by private nonreligious groups. . . . Then, there is a group of colleges still nominally related to Protestantism but probably on the verge of disengagement; or if not actual disengagement, then their Christian heritage is a conversational topic limited to members of the college family and rarely discussed in public. The third and largest group of currently active and acknowledged church-sponsored colleges includes those that were established by some of the major Protestant denominations and still retain a connection with the church--Presbyterian, Methodist, Baptist, Lutheran, and others. At the time of the establishment of these colleges these denominations were strongly evangelical, but are not so today, or at least are not considered so by the groups that clearly identify themselves as fundamentalist and evangelical. The fourth group consists of colleges associated with the evangelical, fundamentalist, and interdenominational Christian churches. This is the fastest-growing group, a fact about which we shall comment later.⁸

The questionnaire⁹ he administered in 1969 to current students and to graduates of the Class of 1950 reveals a definite progression of liberality as one moves toward the secularized end of the scale. The liberal trend was evident on each religious, social, and political questions, a factor to be discussed later as support for the questionnaire that was designed for this study.¹⁰

Pace also administered the College and University Environment Scales (CUES) to students in 1969 and concluded:

The colleges affiliated with evangelical or fundamentalist groups are more distinctive. Not only are they friendly and supportive communities, they are also characterized by almost uniformly high scores on both propriety and practicality. They are undifferentiated from mainline Protestant colleges with regard to scholarship and awareness, a fact indicating that education and evangelism are not incompatible.¹¹

He did not select a random sample within his classification areas, and he placed institutions as evangelical/fundamental who would not claim such for themselves. Also, his questions were asked of students and alumni, rather than faculty, and do not reflect the sensitivity which would finely divide evangelicals from non-evangelicals in the 1980's. Thus, although coming closer to the concern in this study than any other, his work does not exactly coincide with this study.

One final categorization, which comes to the heart of the matter, is that of Robert Webber. His five categories come the closest to those proposed by most evangelical writers, and hence this study. Beginning with Renaissance Humanism, on the one hand, which places man in the center of things, and Reformation Evangelicalism, on the other, which places God in the center, he categorizes colleges as follows: (1) Humanist, in its philosophical sense,¹² stemming directly from Renaissance Humanism, (2) liberal, church-related, reflecting an attempt to synthesize the Renaissance and Reformation strands, (3) settled, conservative, stemming from the Reformation, yet being manifest in dead, conservative denominations, (4) evangelical, also from a Reformation base, but active both in faith and the larger society, and (5) fundamentalist, based on the Reformation, yet having separated itself from society.¹³ Webber not only bases his secularization continuum on a theological and philosophical framework, rather than legal relationship with a denomination, whether of evangelical persuasion or not, but also moves beyond Pace's conceptualization by delineating the difference between evangelical and fundamentalist

colleges. Thus, with Webber's continuum, adopted for this study, one can better see the reality of moving in one of two directions--either in a secularizing fashion towards the liberal end of the scale, or in a legalistic direction toward the reactionary end. Webber's work comes closest for purposes of this study, and was very useful in conceptualizing the college types which get at the heart of Francis Schaeffer's concept of secularization among evangelical institutions.

Having, then, seen secularization as a component in these various "church-relatedness" continuums, this report will now become more specific by reviewing those studies which have dealt specifically with the topic of Christian college secularization. Again, none has the specific concerns for measuring current evangelical college secularization, as is the aim of this study; however, a review of this research will provide a background for the reader and bring this branch of Christian college research up to date.

Secularization Studies

Previous studies of Christian college secularization are agreed that the basic phenomenon involves a liberalization of prior evangelical beliefs. Some parallel this shift with the liberalizing of society in general, others draw a connection to the liberalizing of the sponsoring denomination, while yet others make the tie with the increased liberalization of individuals. As mentioned before, this study will investigate the latter relationship, specifically among faculty members, reasons for which will become clear below.

Theological dilution is seen by Parrillo and Mackenzie as the

central problem among church-related institutions today. They state:

It will become clear, we believe, that the most basic problem of church-sponsored higher education is, in a very real sense, theological. The shifting sands of religious faith today provide an uncertain foundation for religiously oriented educational programs. Our proposals for action do not--indeed, cannot--solve this central problem. There is no way to manufacture agreement on fundamental questions. What we have tried to do is to present, as distinctly as possible, the theological dilemma the church-affiliated institutions of higher education face today.¹⁴

They continue:

We now come to the heart of the matter, the underlying cause of the frustration and ineffectiveness of the churches. Its principal manifestation is the inability of the churches to provide a convincing framework of belief other than the values of our secular culture. The church becomes an agency of social stability rather than of the judgment and mercy of God. Why?

Theologians have given us answers in various forms, but the general idea is much the same. Gustafson speaks of the minister's "normlessness . . . in the realm of belief"--the lack of "authoritative statements of belief which set the intellectual framework for his ministry."

The difficulty is deeper. Theologians are not agreed as to the meaning or value of the word "God." Cobb points out that the problem of God for theologians used to be that of adducing evidence of His existence. Now the debate has shifted, and the urgent question is "whether the word 'God' has any meaning at all. Granted a certain sound is uttered from time to time, but does any meaning idea correspond to this sound?"¹⁵

Such is their description of theological liberalism. Having discarded the Bible as the authoritative norm, their "normlessness in the realm of belief" and "lack of authoritative statements of belief which set the intellectual framework" render all as mere opinions of men, and nothing more. In such a context, "religion" becomes just another discipline, rather than an integrative force. They state:

Many faculty members and students in church colleges and universities share the secular view that religion does not really belong in an educational institution. There is a widespread feeling, often unconscious, that religion is not genuinely concerned with truth,

that by its very nature, it is inharmonious with the purposes of an academic community.¹⁶

In a few colleges the election of courses in religion or theology is taken so much for granted that a requirement is unnecessary, while in other institutions, predominantly related to freer or more liberal denominations, instruction in religion is not regarded as essential in collegiate education.¹⁷

Thus, Pattillo and Mackenzie discuss secularization on each the societal, denominational, and individual levels, and see it as the major problem facing church-related higher education today. It is interesting that these researchers for the Danforth Foundation, publishing through the American Council on Education, reach the same conclusion about the integration of faith and learning as being the central mission of church-related colleges as do Gaebelain,¹⁸ Holmes,¹⁹ and Gangel,²⁰ leading spokesmen for the evangelical liberal arts colleges. Pattillo and Mackenzie conclude:

We recommend that church-sponsored institutions make definite provision in their curricula for helping students develop a philosophy of life, a faith, a coherent and reasoned understanding of fundamental matters. It is now assumed by most colleges that this goal is attained indirectly and fortuitously, that it is not an objective toward the achievement of which the student can be assisted in an orderly way. This assumption is fallacious. The student is no more likely to arrive at a sound world view effortlessly and by chance than he is to master calculus as a by-product of studying psychology or music.²¹

Pattillo and Mackenzie's study was a comprehensive analysis of 1,189 private colleges and universities and used a variety of methodologies: questionnaires, legal and historical documentary analysis, interviews, statistical analyses, testing of students, group discussions, and personal inspections.

This report will now examine less comprehensive, but more specific, studies of Christian college secularization.

Using documentary analysis and interviews, Adrian attempted to determine changes in Christian emphasis in 8 Illinois Protestant-related colleges between 1947 and 1967. Looking for changes in the six variables of objectives, administration and organization, curriculum, faculty, students, and organized religious activities, he concluded that 6 of the schools had either lost, or were in the process of losing, their distinctive religious character.²² Citing a "weakening emphasis on basic Christian beliefs and less permeating institutional religious commitment," he concludes that theological dilution and the heterogeneity of the faculty were major causes in the secularization.²³

Gowdy's documentary analysis of 15 Minnesota private colleges, all of which were at least originally related to a religious group, concludes:

It was argued that the tendency of colleges to leave their early religious distinctives is most likely related to the tendency in most religious groups to lose their distinctive identities and values and to adopt the cultural patterns of the larger society.²⁴

Not having examined faculty views, his study is valuable nonetheless in that he too confirms the critical relationship of theological liberalism, in relation to denominational drift and the pull of the larger society, to the secularization of church-related colleges.

DuBois reached similar conclusions about the effects of society and a liberalizing denomination in his case study of 4 New York colleges formerly related to the American Baptist Convention. Although defining secularization in terms of a final legal separation from the sponsoring denomination, his observations are pertinent to this investigation.

He writes:

In this study we have discovered that as an educational institution grows, its leadership may modify and change institutional objectives to placate those who support its endeavors. If institutional supporters lack denominational affiliation and deem that the institution sever its denominational relationships in return for funding, it takes an unusual president or board of control to withstand the temptation.

It has been discovered in this study that American society has become increasingly more secular and that the educational institutions founded by religious bodies in an earlier era have responded to this contemporary secular society.²⁵

In a unique approach, Brill conducted an exhaustive analysis of the religious views of Charles Eliot, Daniel Gilman, and Andrew White, and discussed how those views were reflected in policy decisions during their tenures at Harvard, Johns Hopkins, and Cornell during the late 1800's. He writes:

The growth of liberal Protestantism was more interrelated with the changing pattern of higher education than is usually noted. It is no accident that all of the major figures in this study held theological views that could generally be described by the term "liberal Protestant."²⁶

Eliot rejected the evangelical concept of salvation, relying rather on a liberal concept of work-righteousness.²⁷ Gilman adhered to a social gospel, and elevated the theory of evolution to doctrine.²⁸ White was "an aggressive and sometimes bitter opponent of sectarian higher education" who rejected the Bible as the Word of God and, similar to Eliot, viewed religion more in terms of a work-righteous system.²⁹ In an era of strong college presidents, they were at the forefront of policy decisions which eliminated religious tests for faculty; made chapel optional, while, at the same time, making an effort to bring in speakers espousing a "contemporary Christianity;"

and saw to the liberalizing of the divinity schools.³⁰ Most influential, however, was the displacement of religion as the integrating point of learning:

While the record is clear that the university reformers were quite concerned to advance the cause of religion, it is nonetheless true that the period 1870-1910 saw a real decline in the relative importance assigned to religion in the universities. In the traditional college, religion had afforded the principle of unity. It had been the common assumption of students, faculty, presidents and trustees. Its concerns prevailed (sic) the atmosphere and dominated the process of education. All this was now changed. By 1910 in the universities, religion had become merely one area of interest among many, one activity among many, one interpretation of life among many. It is in this sense that one may properly speak of the secularization of American higher education.³¹

Brill's study is helpful for conceptualization in that he clearly relates secularization to liberal theology. Also, he shows the impact that the secularized ideas of individuals within the college can have, an aspect that will be developed later in a discussion of faculty influence.

Somewhat related is a study done by Gough. Her survey of 301 church-related liberal arts colleges revealed a relationship between Cuninggim's continuum of church-relatedness, discussed earlier, and measures of religious climate on campus. As one progresses toward the secularized end of the scale, her variables of curriculum, student life, campus activities, faculty characteristics, and denominational relation reveal a decline in the emphasis and quality of the religious climate, significant at the .05 level.³²

Her study is helpful not only in that it again confirms the secularization of colleges in relation to liberalization, but in that this relationship was shown statistically and involved a measure of faculty characteristics.

Astin relates secularization to societal pressure,³³ while Tewksbury, Jencks and Riesman, Pope, and Wilson place more emphasis on the liberalization of the sponsoring denominations.³⁴ Webber and Trueblood reinforce the general idea of theological secularization as tied directly to a departure from Biblical authority.³⁵

Thus, this study returns to a focus upon Sweeting and Schaeffer, who tie the successes of theological liberalism within the college to the faculty.³⁶ This report, then, will now concentrate on that segment of higher education literature which discusses the tremendous influence that faculty members have within an institution, such that what the institution stands for and teaches is better arrived at by examining faculty views than by examining the stated purpose found in the college catalog.

Research on Faculty Influence

The influence of the academician, both within the institution and in the larger society, is a well-documented fact. Witness the far-ranging impact described by Ladd and Lipset in their definitive work on faculty attitudes and influence:

In appraising the social significance of the expanding intellectual stratum, it is important to realize that though the scientist's or scholar's specialized knowledge may be comprehensible only to relatively few, his personal prestige is widely appreciated. That prestige may provide the basis for the exercise of influence . . . Prestige, as a code, changes not the content of information but the evaluation of it. If such information is transmitted by someone of higher status, action in accordance with it is more compelling than if it is transmitted by someone of lower status; that is, the message is more "persuasive." Thus, people tend to "look up" to those whom they respect and to defer to their judgments on important matters. In this way, the prestige of knowledge producers contributes to the political and social importance of intellectuals and the critical intelligentsia in both capitalist and Communist countries.

The leading universities and intellectuals have been gaining in their ability to exercise great influence over the other elites, whether in government, the churches, business establishments, or the mass media. They are more readily able to disseminate their values and ideas and to assure their acceptance by others in elite positions. The most visible and distinguished scholars and scientists constitute important reference individuals for those who respect intellectual accomplishment.

In the West, the influence of the universities and the intellectual community generally with respect to the churches appears as another chapter in the historic process of secularization. Both the Protestant and Catholic churches are currently under severe internal tensions as they seek to adjust their identity, theology, and ritual to contemporary conditions. Although the complex changes occurring in the churches have a variety of causes, one of the major sources of change stems from the fact that increasingly the leaders of the churches--those concerned, above all, with questions of theology and dogma--conceive of themselves as "intellectuals" and include the secular intellectuals in their reference group. The modernization of many religious denominations reflects the extent to which theology has become a branch of general intellectual life. Surely changes in the church have important consequences for the value system of the larger society.

To an increasing degree in the United States and in other Western countries, the men and women who write for the major papers and journals and who are in charge of broadcasting have the same values and political orientations as the critical intellectuals. A survey by the Harris poll of mass media editors reports that 40 percent describe themselves as "liberals" and only 13 percent as "conservatives," a pattern which puts them far to the left of the public. . . . Harris reports, however, that 63 percent of those in charge of major organs located in the principal cities are liberal (Harris Survey, 1970). . . . Consequently, though the most influential American communications media--the Columbia Broadcasting System, National Broadcasting Company, Washington Post, New York Times and the like-- are big business establishments, they present views sympathetic to those who seek to change society from the left.

The government bureaucracy has become increasingly dependent on the expertise cultivated by higher education, so that it is now staffed, particularly at its upper levels, by persons with close ties to academia. Since many of them seek the approbation of that community, they too appear responsive to the changing orientations and generally leftist dispositions of prominent figures in the academic world.

Academics and their apprentices, university students, have never been as numerous as they are today. Given the increased requirements of postindustrial society for university-trained people and continuing

levels of innovative research, the university is needed more than ever before. While society is becoming more dependent on intellectuals, it is also more influenced by them.³⁷

Notice what is being said. Beyond technical expertise, the values and ideas of academicians, decidedly left of center, are exerting wide-ranging influence over our entire society, as they funnel through the government, business, the media, and even the liberal church. With reference to the church, note the progression: from the faculty member to the denomination to society at large. The language is even stronger. It specifically refers to an attempt to change society from the left. And students are seen as the faculty's apprentices. Faculty influence definitely extends beyond the institution.

Clark states:

The generally implicit assumption of many faculty members (is) that college ought to change students in the direction of political liberality, greater cultural sophistication, and less commitment to religious dogma and beliefs.³⁸ (Emphasis his)

So much for neutrality.³⁹ That such change is actually accomplished in students has been documented by many studies.⁴⁰ Yankelovich documents how even non-college youth have been affected through a "cultural diffusion."⁴¹

Jacob comments:

Some teachers do exert a profound influence on some students, even to the point of causing particular individuals to re-orient their philosophy of life. . . . For instance, an intensive study of the intellectual and personality development of students at Vassar revealed some 150 traits which were significantly characteristic of seniors but not of freshmen . . . Among value judgments more typical of seniors than of freshmen at Vassar are: religious liberalism. The senior goes to church and prays less than the freshman, and is less likely to believe in the second coming of Christ, a life hereafter, and even that there is a God.⁴²

Commenting on the impact of Antioch College upon its students, Churchill states:

Summed up, Antioch's impact on an already liberally-disposed group is to make it outstandingly "humanist."⁴³

Again, "humanist" is used in the philosophical sense of placing man in the center of all things, as when Gloria Steinam states:

By the year 2000 we will, I hope, raise our children to believe in human potential, not God.⁴⁴

Or, as John Dunphy writes in The Humanist:

I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level--preschool day care or large state university. The classroom must and will become an arena of conflict between the old and the new--the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized⁴⁵ Christian ideal of "love thy neighbor" will finally be achieved.

Finally, Jencks and Riesman summarize the power exerted by faculty within the college itself:

If this book has any single message it is that the academic profession increasingly determines the character of undergraduate education in America. Academicians today decide what a student ought to know, how he should be taught it, and who can teach it to him.⁴⁶

Thus, if one wants to know what is being taught at a particular college, as is the goal of this investigation into evangelical college secularization, the most accurate source will be to determine the positions of the professors at the institution, rather than to look at the stated purposes and objectives in the college catalog. If the

college claims to be evangelical, are the positions held by the members of its faculty indeed in line with what evangelicals nationally espouse? This is the central question.

Not only does this study wish to measure the theological positions of evangelical college professors, but it aims to gauge their political and social stances as well. Thus, research will now be discussed which draws a correlation between these three areas.

Correlation of Religious, Social, and Political Views

Although there are exceptions, research has shown that there is a definite correlation between one's liberality in religious matters and one's liberality on political and social issues as well. Ladd and Lipset summarize:

Although religious and political beliefs are clearly quite different, many investigations have shown that they are highly correlated; that is, religious unbelief is associated with liberal to left political values among Americans.⁴⁷

And conversely:

Political and religious conservatism are strongly associated.⁴⁸

But just as political positions are highly correlated with one's religious outlook, so too are social views. Halstead states:

Faculty members form a distinct and influential group in American society and, as such, their social and political views deserve special attention. . . . Faculty members tend to be liberal on social and political questions.

Clark relates the three areas as he comments:

The results summarized here are based on two measures of liberalism. The first is the Autonomy scale (Au), which is basically a measure of nonauthoritarianism (a scale scored so that a high scorer is liberal and open-minded rather than authoritarian). The second is the Religious Liberalism (RL) scale, a continuum of religious

attitudes extending from fundamentalistic, dogmatic beliefs and attitudes through agnostic-atheistic attitudes. Correlations between RL and many other measures seem to justify the interpretation that high scorers on Religious Liberalism are liberal.

Attention has been focused on these two measures because they reflect conservative-liberal attitudes of salience to both student and non-student groups. The Autonomy scale, with its structural heritage in the research on the authoritarian personality, is related to political and social tolerance and open-mindedness. Religious Liberalism is of central importance because religious attitudes, like philosophical perspectives, seem to persist even in persons who outwardly or volitionally reject a religious past. These two measures also seem to tap attitudes and values relevant to the contemporary scene--witness the crises in social, political, and religious tolerance.⁵⁰

Heist and Yonge have found the relationship between religious liberalism and other attitudinal and behavioral indices of liberalism to be linear and positive.⁵¹ This was confirmed by Pace in the study discussed earlier in this chapter.⁵² This correlation has been confirmed by many researchers in many different settings.⁵³

Since there is this linear and positive correlation between religious liberalism and social and political liberalism, this study included questions relating to these three areas in the construction of the secularization instrument. As will be shown in Chapter III, evangelical literature raises issues in each of these areas, so their inclusion in the analysis will arise naturally from concerns already being expressed concerning departure from an evangelical perspective on questions of religious, social, and/or political nature.

Although some degree of natural separation between evangelical and non-evangelical responses on questions is to be expected, the reader will remember that the DISCRIMINANT Program selects those items which separate these two groups to the greatest degree and are, hence,

the most powerful discriminators. Thus, it can be assured that those questions used in Phase II, whether from the religious, social, and/or political spheres, will be valid discriminators.

Summary

In summary, although Christian college research has only recently begun to increase, two types do exist which enable a study of the issue of secularization--"church-relatedness" studies and actual secularization studies. Both provide insight; however, neither area contains a clear forerunner for this present study. "Church-relatedness" studies have tended to discuss denominational relationship based on external, non-issue oriented measures. The secularization studies tend to be historical, looking back on change that has already taken place.

This study's effort to gauge secularization in colleges yet claiming to be evangelical is a step into uncharted waters in this still developing area of research. Hopefully, it will lay the groundwork for further refinement and investigation, especially through the new approach of measuring faculty attitudes on religious, social, and political issues. As research cited in this chapter indicates, faculty opinions, not official college statements, are the key in determining the secularization process in action.

Chapter III will now focus attention towards a more detailed explanation of the design employed in this study.

Notes

- ¹ Manning M. Pattillo, Jr. and Donald M. Mackenzie, Church-Sponsored Higher Education in the United States (Washington, D.C.: American Council on Education, 1966), Preface, p. v.
- ² William Bryan Adrian, Jr., "Changes in Christian Emphasis Among Selected Church-Related Colleges in Illinois" (Ph.D. Dissertation, University of Denver, 1967), p. 1.
- ³ Christopher Jencks and David Riesman, The Academic Revolution (Garden City, New York: Doubleday & Company, 1968; Chicago: University of Chicago Phoenix Press, 1977), p. 327.
- ⁴ Pattillo and Mackenzie, p. 34.
- ⁵ Pattillo and Mackenzie, pp. 191-197.
- ⁶ Edgar Carlson, "The Church and Its Colleges," The Mission of the Christian College in the Modern World (Washington, D.C.: Council of Protestant Colleges and Universities, 1962), pp. 66-67.
- ⁷ Merrimon Cuninggim, "Categories of Church-Relatedness." In Robert Rue Parsonage, ed., Church-Related Higher Education (Valley Forge, Pennsylvania: Judson Press, 1978), pp. 29-89.
- ⁸ C. Robert Pace, Education and Evangelism (New York: McGraw-Hill & Company, 1972), p. 2.
- ⁹ Pace, pp. 117-120.
- ¹⁰ Pace, pp. 82-93.
- ¹¹ Pace, p. 31.
- ¹² By "humanism" Webber is not referring to humanitarianism or a study of the humanities. Rather, he states:
 "The twentieth-century world is basically humanistic. Humanism looks to man and looks within the universe for its structure of meaning and authority for life. The history of humanism--whether it be the exuberant humanism of the Renaissance man, the rationalism of the enlightenment man, the romanticism of the nineteenth-century man, or the despair of modern man--is incapable of offering hope. Because it does not deal with the world as God's creation in which there is ultimate purpose and meaning, humanism does not deal with reality and cannot succeed as a world view. It is doomed to repeat the cycle of optimism followed by despair. Man cannot rule himself. His repeated attempts to do so suggest a history of failures for autonomous man." (Robert Webber, in Marvin K. Mayers, Lawrence Richards, and Robert Webber, eds., Reshaping Evangelical Higher

Education (Grand Rapids, Michigan: Zondervan Publishing Company, 1972), pp. 24-25.)

See also Humanist Manifesto's I and II in The Humanist (January/February 1973) and (September/October 1973), pp. 13-14 and 4-9, respectively.

¹³Webber, pp. 13-49.

¹⁴Pattillo and Mackenzie, Preface, p. vii.

¹⁵Pattillo and Mackenzie, p. 135.

¹⁶Pattillo and Mackenzie, p. 139.

¹⁷Pattillo and Mackenzie, p. 140.

¹⁸Frank E. Gaebelain, The Pattern of God's Truth (Chicago: Moody Press, 1968).

¹⁹Arthur F. Holmes, Contours of a World View (Grand Rapids, Michigan: Eerdmans Publishing Company, 1983); The Idea of A Christian College (Grand Rapids, Michigan: Eerdmans Publishing Company, 1975).

²⁰Kenneth O. Gangel, "Christian Higher Education at the End of the Twentieth Century," Bibliotheca Sacra (January-March 1978), pp. 3-15; (April-June 1978), pp. 99-108; (July-September 1978), pp. 195-204; and (October-December 1978), pp. 291-302.

²¹Pattillo and Mackenzie, p. 211; See also Robert Sandin, The Search for Excellence: The Christian College In An Age of Educational Competition (Macon, Georgia: Mercer University Press, 1982), p. 15.

²²Adrian, pp. 215-216, 227.

²³Adrian, pp. 228-229.

²⁴Kenneth E. Gowdy, "The Decline of Religious Characteristics in the Pursuit of Academic Excellence" (Ph.D. Dissertation, Fordham University, 1979), pp. 420-421.

²⁵Eugene E. DuBois, "The Secularization of Selected Church-Related Institutions of Higher Education in New York State" (Ph.D. Dissertation, Wayne State University, 1966), p. 13.

²⁶Earl H. Brill, "Religion and the Rise of the University: A Study of the Secularization of American Higher Education, 1870-1910" (Ph.D. Dissertation, American University, 1969), pp. 11-12.

²⁷Brill, p. 137.

²⁸Brill, pp. 50, 145.

- ²⁹ Brill, pp. 49, 140-141.
- ³⁰ Brill, pp. 173, 198-215, 573-575.
- ³¹ Brill, p. 218.
- ³² Ruth Rudd Gough, "An Investigation of Religious Climate at Protestant, Church-Related Colleges in the United States" (Ph.D. Dissertation, University of Wisconsin--Madison, 1981).
- ³³ Alexander Astin and Calvin B.T. Lee, The Invisible Colleges (New York: McGraw-Hill & Company, 1972), p. 19.
- ³⁴ Donald G. Tewksbury, The Founding of American Colleges and Universities Before the Civil War (New York: Teachers College, Columbia University, 1932; reprint ed., n.p.: Archon Books, 1966), p. 60; Liston Pope, Milhands and Preachers (New Haven: Yale University Press, 1942), pp. 122-124; Bryan R. Wilson, "An Analysis of Sect Development," American Sociological Review, Vol. 24 (February 1959), pp. 9-13; Jencks and Riesman, p. 314.
- ³⁵ Mayers, Richards, and Webber, pp. 28-30; Elton Trueblood, in Richard J. Foster, "Elton Trueblood: A Life of Broad Strokes and Brilliant Uses," Christianity Today (May 23, 1980), p. 22.
- ³⁶ George Sweeting, "Bible Colleges and Institutes: Chronicling the Vision of a Century," Christianity Today (February 5, 1982), p. 41; Francis A. Schaeffer, The Great Evangelical Disaster (Westchester, Illinois: Crossway Books, 1984), pp. 119-120.
- ³⁷ Everett Carl Ladd, Jr. and Seymour Martin Lipset, The Divided Academy: Professors and Politics (New York: McGraw-Hill & Company, 1975), pp. 309, 310-311, 312.
- ³⁸ B.R. Clark, et al., Students and Colleges: Interaction and Change (Berkeley, California: Center for Research and Development in Higher Education, University of California, 1972), p. 302.
- ³⁹ See Franky Schaeffer, A Time for Anger: The Myth of Neutrality (Westchester, Illinois: Crossway Books, 1982).
- ⁴⁰ On religious issues, see K.A. Feldman and T.M. Newcomb, The Impact of College on Students, Vol. II (San Francisco: Jossey-Bass Publishers, 1969), pp. 25-36; and Clark, p. 185. On political issues, see Ladd and Lipset, p. 80. On psychology, see William Kirk Kilpatrick, "Wolf in the Fold," Psychological Seduction (Nashville, Tennessee: Thomas Nelson Publishers, 1983), pp. 13-27.
- ⁴¹ Daniel Yankelovich, The New Morality: A Profile of American Youth in the 70's (New York: McGraw-Hill Publishers, 1974), p. 9.

⁴² P.E. Jacob, Changing Values in College: An Exploratory Study of the Impact of College Teaching (New York: Harper & Row Publishers, 1957), pp. 7-8, 39-40.

⁴³ Ruth Churchill, "Evaluation of General Education at Antioch College," in Paul L. Dressel, Evaluation in General Education (Dubuque, Iowa: William C. Brown & Company, 1954), p. 100.

⁴⁴ Gloria Steinam, et al., "How Will We Raise Our Children in the Year 2000?" Saturday Review of Education (March 1973), p. 30.

⁴⁵ John Dunphy, "A Religion for a New Age," The Humanist (January/February 1983), p. 26.

⁴⁶ Jencks and Riesman, p. 510.

⁴⁷ Ladd and Lipset, p. 136.

⁴⁸ Ladd and Lipset, p. 162.

⁴⁹ D. Kent Halstead, ed., Higher Education: A Bibliographic Handbook, Vol. II (Washington, D.C.: U.S. Government Printing Office, 1981), p. 183.

⁵⁰ Clark, p. 181.

⁵¹ P. Heist and G. Yonge, The Omnibus Personality Inventory Manual (New York: Psychological Corporation, Inc., 1968).

⁵² Pace, pp. 87-93.

⁵³ For example, from research into student religious attitudes, a sampling of studies confirming relationship between religious liberalism and liberal social and/or political views would include: J. Balswick, D. Ward, and D. Carlson, "Theological and Socio-political Belief Change Among Religiously Conservative Students," Review of Religious Research, Vol. 17, No. 1 (Fall 1975), pp. 61-67; L. Becker, "Predictors of Change in Religious Beliefs and Behaviors During College," Sociological Analysis, Vol. 38, No. 1 (Spring 1977), pp. 66-74; D. Granber and K. Campbell, "Certain Aspects of Religiosity and Orientations Toward the Vietnam War Among Missouri Undergraduates," Sociological Analysis, Vol. 34, No. 1 (Spring 1973), pp. 40-49; D. Hoge and D. Luidens, "Religion and Alienation as Factors in Student Activism," Sociological Analysis, Vol. 33, No. 4 (Winter 1972), pp. 217-229; M. Johnson, "Family Life and Religious Commitment," Review of Religious Research, Vol. 14, No. 3 (Spring 1973), pp. 144-150; M. Lastoria, "The Relationship of Religiosity to the Sexual Attitudes, Perceived Sexual Attitudes, and Sexual Behavior of Single Undergraduate Students," (Ph.D. Dissertation, Loyola University of Chicago, 1982); J. Stan, "Religious Preference, Religiosity, and Opposition to War," Sociological Analysis, Vol. 36, No. 4 (Winter 1975), pp. 323-334.

CHAPTER III

DESIGN OF THE STUDY

This chapter contains the design and methodological procedures used in this study to determine whether or not some of the academically best evangelical colleges are in the process of secularization. Specifically, it contains a restatement of the problem and a description of the populations and samples. It also contains a section on the development of the research instrument and a discussion of its validity and reliability. Finally, data collection methods are discussed, as are the methods to be used in analyzing the data.

Statement of the Problem

Chapter I illustrated how evangelical writers see a pattern of secularization among American colleges and how many are concerned that some leading evangelical colleges are currently involved in this process. It was also shown that the strongest influence upon this trend is the increasing secular viewpoints of the faculty. Specifically, then, it is the purpose of this study to test the assertion of Francis Schaeffer¹ and provide empirical evidence which will either support or refute the claim that some of the academically best evangelical colleges are currently in the process of secularization.

Populations and Samples

The population under investigation are those colleges classified as academically the "best" among those claiming an evangelical identity. As discussed earlier, Schaeffer neither named colleges in particular nor presented his criteria for determining which colleges qualified as "best." Thus, with reference to the operational definitions found in Chapter I, what follows will discuss how the population to be studied was determined.

For purposes of this study, to qualify as an evangelical college, such claim had to be made by the college itself. Thus, if in its most recent college catalog, the institution made reference to itself as "evangelical," it was a candidate for this study's population. However, if the word "evangelical" was not used in such manner, a college still qualified as evangelical if it supports the two basic tenets of evangelicalism (as defined in the operational definition of Chapter I), namely, (1) the vicarious, atoning death and bodily resurrection of Jesus Christ, and (2) the Bible as the inspired, only infallible, authoritative Word of God. In addition, a college must have demonstrated its willingness to be recognized as part of the wider evangelical community, as opposed to existing in isolation, by holding membership in the Christian College Coalition, an organization of evangelical liberal arts colleges.² Colleges fulfilling these requirements were considered as evangelical, and candidates for the population of this study.

The second step was for the college to qualify as academically among the best. With reference again to the operational definitions of Chapter I, the college must have appeared in the Franklin and Marshall study

Baccalaureate Sources of Ph.D.s: Rankings According to Institution of Origin.³

The tables in the study were compiled from data provided by the Board on Human Resources, National Research Council, on the baccalaureate origins of Ph.D.s granted in the United States between 1920 and 1980. The rankings are drawn from a total of 867 four-year, private, primarily undergraduate institutions, which are defined as IIA or IIB by the American Association of University Professors.⁴ Examples of non-evangelical colleges included in the study are Amherst, Carleton, De Pauw, Oberlin, Pomona, Reed, Smith, Swarthmore, Wellesley, Wesleyan, Williams, Wooster, and Vassar. The top 100 institutions are listed in each of the following categories: all fields, total sciences, physical sciences (chemistry, earth sciences, and physics and astronomy), biological sciences, mathematics, social sciences (anthropology and sociology; economics; political science, public administration, and international relations; and psychology), arts and humanities (english and American language and literature, foreign language and literature, and history), and education.

In addition to appearing in the Franklin and Marshall study, the operational definition of "best" required that the candidate college have an enrollment of 1,000 or more students. This requirement was designed to establish that the college is indeed recognized by the public as having an academic program worthy of support.

Application of the above criteria, then, placed 15 institutions into the population of the academically best evangelical colleges. These schools were, accordingly, tested with the instrument described below, in order to determine whether or not empirical evidence supports Schaeffer's

claim of present day evangelical college secularization. Being a small population, it was tested in its entirety, and no sample of colleges was taken. The 15 colleges are referred to in this report as Phase II colleges. The procedure for actually measuring secularization will be discussed later in this chapter.

In keeping with the ethical considerations discussed in Chapter I, these colleges are identified only as colleges A through O. Any further discussion of geographical region, size, or denominational affiliation may inadvertently identify them to some readers. Suffice it to say, then, that each of the 15 fulfilled the requirements set forth above.

* * *

The design of this study also required a second set of colleges, used in Phase I, that would help (1) establish the validity and reliability of the secularization instrument, (2) produce a classification equation (using SPSS Program DISCRIMINANT) based on those items in the questionnaire which are found to best discriminate between a group of known evangelical colleges verses a group of known church-related, secularized colleges, and (3) provide a mean score for evangelical faculty members nationwide against which the mean score of faculties of Phase II colleges can be measured for statistical significance. These are referred to as Phase I colleges.

Thus, for purposes of Phase I, two populations were needed. The first was the population of all colleges nationwide claiming, according to the previously described criteria, to be evangelical. The

second population was composed of all church-related colleges nationwide not claiming to be evangelical. Further, however, SPSS Program DISCRIMINANT required that from among these populations colleges be selected who have clearly known group memberships.⁵ Thus, as a subset of evangelical colleges, those with membership in the American Association of Bible Colleges furnished candidate colleges for Phase I, as did colleges whose affiliated denominations hold membership in the World Council of Churches. Reasons for these choices are as follows.

Similar to the Phase II colleges, colleges associated with the American Association of Bible Colleges are part of the larger population of evangelical colleges. This subgroup was chosen to represent evangelical colleges in Phase I because of their undoubted membership within evangelical Christianity. This degree of certainty, required by the DISCRIMINANT Program, was based on the fact that each of the 99 member colleges are not merely required to subscribe to the two central tenets of evangelicalism, mentioned above, but also to the entire seven-point Statement of Faith of the National Association of Evangelicals.⁶

Representative of the population of church-related colleges with clear non-evangelical views were those, as mentioned, whose affiliated denominations hold membership in the World Council of Churches. Evangelicals view the World Council to be at the extreme left of the spectrum, as do many non-evangelical observers.⁷ They maintain that religion is less its concern--let alone the vicarious atonement of Christ or the authority of the Bible--than is politics. Non-evangelical writer Andrew Greeley summarizes:

In more recent years the World Council (of Churches) has turned from religion to politics--perhaps because many of its members are no longer sure whether they believe anything or whether there is anything in which to believe.⁸

Adhering to "liberation theology," the World Council has supported Marxist revolutionaries in many parts of the globe. For example, it continued to financially support the Patriotic Front of Zimbabwe even after the guerillas shot down an unarmed Air Rhodesia airliner and subsequently massacred the survivors, including 35 members of evangelical missionary families.⁹ Thus, their non-evangelical position is widely recognized, as required by the DISCRIMINANT Program, and colleges whose denominations hold membership in this body were chosen as the representative subgroup of non-evangelical colleges from which a sample would then be drawn.

* * *

This report will now discuss how the actual sample of faculty members in each phase was selected.

In Phase II, the entire population of 15 colleges qualifying as the academically best evangelical colleges was studied. Only full-time faculty were considered to be candidates for receiving the secularization instrument, as they are better able to give their undivided attention to the college and have more of an investment in its mission than would part-time or adjunct instructors. Thus, it was considered that measuring the views of full-time faculty would be most representative of the positions being espoused at the institution.

The current college catalog for each of these 15 colleges was

obtained. The number of faculty listed as full-time at these institutions ranged from 26 to 120. Thus, it was determined that a stratified random selection of 12 professors from each college would provide a sufficient sample size, allowing for a two-thirds return rate.

The 4 academic areas used for stratification were: (1) religion, (2) social sciences, (3) natural sciences, and (4) humanities. Accordingly, 3 faculty members were chosen from each area. To do so at college A, for example, all religion faculty were assigned numbers, 3 of which were drawn at random, thus placing these instructors into the survey sample for that college. Professors in the other discipline areas were likewise chosen, and the pattern of random selection continued in similar fashion for all 15 colleges. Thus, 180 faculty members comprised the Phase II sample.

* * *

Selection of faculty for participation in Phase I was somewhat similar. First, however, a sample of colleges from each the American Association of Bible Colleges and those whose affiliated denominations hold membership in the World Council of Churches had to be selected.

The American Association of Bible Colleges Directory, 1983-1984 was utilized and found to list 99 colleges as either accredited members, candidates for accreditation, or applicant institutions.¹⁰ Each college was assigned a number, 52 of which were chosen at random (10 being chosen twice). The 4 stratified areas of discipline were randomly assigned, thus providing 13 potential religion candidates, 13 social science, 13 natural science, and 13 from the humanities. College catalogs for

each of these institutions were obtained from the Swem Library on the campus of the College of William and Mary. If, for example, a religion professor was needed from college A, all full-time religion professors were assigned numbers, one of which was randomly chosen. This procedure was repeated until the entire stratified selection of the 52 evangelical representatives for Phase I were selected.

Selection of the non-evangelical representatives was done as follows. A listing of denominations holding membership in the World Council of Churches was obtained from the Yearbook of American and Canadian Churches, 1984.¹¹ A listing of colleges affiliated with these denominations was then obtained from the 84 Higher Education Directory,¹² and cross-checked in The College Handbook, 1983-84.¹³ Two-hundred sixty-nine colleges emerged as potential candidates for the non-evangelical sample. Of these, 52 were chosen in the random manner outlined above. Similarly, a stratified selection of 52 non-evangelical representatives was obtained for use in Phase I.

Thus, the sample in Phase I was comprised of 104 professors--half from the evangelical population, and half from the population of secularized, church-related colleges. Being both geographically diverse, as would be expected in a random assignment, and stratified according to discipline, it was felt that a truly representative sample had been attained.

Instrumentation

Over the years, many measures of "religiosity" have been developed.¹⁴ The best example is probably Faulkner and DeJung's "Religiosity in Five Dimensions."¹⁵ The thrust of these instruments,

however, is to measure religious verses non-religious views, which may or may not relate to Christianity, let alone evangelicalism. None of the questionnaires available are geared toward separating evangelical from non-evangelical positions, and, hence, were not useful for this study. Therefore, an instrument had to be developed which would touch upon those issues which measure a secularization from commonly held evangelical positions. Indeed, the DISCRIMINANT Program required that only those issues be included which have the potential for separating the two groups in question, thus minimizing the influence of irrelevant differences.¹⁶

The validity of this instrument, discussed further below, was determined by (1) having drawn the issues directly from current evangelical and non-evangelical literature as being areas of difference, and (2) having 80% of the Phase I professors correctly classified on the basis of the questionnaire. This dual thrust of documentation from Christian literature and attaining a high percentage of statistical separation, as measured by the DISCRIMINANT function, verified that the questionnaire indeed discussed and correctly measured the evangelical secularization it purported to identify.

Questions of religious, social, and political importance were included. Two reasons for these 3 areas being covered are: (1) such are the areas discussed in evangelical and non-evangelical literature, and (2) studies have shown these areas to be interrelated. Ladd and Lipset have documented the high correlation between religious and political views,¹⁷ while Halstead ties together the political and social.¹⁸ Clark links the three areas,¹⁹ as does Balswick, Ward, and

Carlson.²⁰ Heist and Yonge found the relationship between religious liberalism and other attitudinal and behavioral indices of liberalism to be linear and positive.²¹

The procedure, then, was to identify issues and formulate potential questionnaire items based on a review of current evangelical and non-evangelical literature. After an initial search, 91 questions were composed. These were then reworked in an effort to make them as clear and specific as possible. During the summer of 1984, they were presented to a neutral expert for comment and criticism.²² This produced 43 potential items, which were again reworked for clarity and precision. Further elimination finally yielded 25 questions, 12 keyed in an evangelical direction and 13 in a non-evangelical direction. These were placed into the final instrument by random assignment in a 25 item sequence.

* * *

The 25 questions, together with documentation of a primary source or two from which each was drawn, were as follows:

- (1) Peace through strength is a better approach towards the avoidance of a nuclear holocaust than is a good faith move on the part of the United States towards unilateral disarmament.²³ (keyed evangelical)
- (2) Christians should oppose discrimination against those in our society who profess a homosexual lifestyle.²⁴
- (3) When there is almost certain danger to the mental health of the mother, abortion may be the least tragic of a number of tragic options.²⁵
- (4) In presenting to students the full range of learning from his academic discipline, the professor in a Christian college has the obligation to also show where there are fundamental conflicts with biblical truths.²⁶ (keyed evangelical)

- (5) Christians should remain open to the possibility of theistic evolution rather than dogmatically insisting on a literal interpretation of the Genesis creation account.²⁷
- (6) While liberty in non-essentials is to be commended, pluralism within the church with regard to doctrines such as the virgin birth and miracles should not be.²⁸ (keyed evangelical)
- (7) Jesus Christ will visibly and bodily return to this earth some day.²⁹ (keyed evangelical)
- (8) Since the philosophy which permeates most of public education views Christianity as behind the times, Christian parents should seriously consider educational alternatives for their children.³⁰ (keyed evangelical)
- (9) Reporting the news in our pluralistic society is a difficult assignment, yet by and large the major networks handle their task in a fair and unbiased manner.³¹
- (10) Amid the complexities of life, there are conceivable circumstances wherein lying may not be sinful.³²
- (11) God designed the sexes to complement each other, giving each unique roles and responsibilities; those who advocate the elimination of "sexist" language are working against His design.³³ (keyed evangelical)
- (12) Christian theologians can gain helpful insights from a careful usage of some of the higher critical methods of biblical interpretation, and should not be prevented from employing them.³⁴
- (13) It is inconceivable that a Christian college should appoint to the faculty a candidate who does not hold to the vicarious atonement and bodily resurrection of Jesus Christ.³⁵ (keyed evangelical)
- (14) A final truth exists for every matter; truth is not relative to individual perception.³⁶ (keyed evangelical)
- (15) Rather than seeing the Bible as the source of authority in matters of faith and life, it is better to see Jesus Christ as that authority.³⁷
- (16) In our efforts to battle world hunger, the United States should grant food aid only to those countries that are implementing United Nations population control plans.³⁸
- (17) The Bible is without error not only when it speaks of values, the meaning system, and religious things, but it is also without error when it speaks of history and the cosmos.³⁹ (keyed evangelical)

(18) Men and women are equal at home and at work, and both should be granted positions of spiritual leadership in the church.⁴⁰

(19) Simple fairness demands that equal rights for women should be guaranteed by an amendment to the U.S. Constitution.⁴¹

(20) The Nicaraguan revolution is of the people, and their right to self-determination should be supported by the U.S. government even if it involves the development of a political or economic system different from our own.⁴²

(21) Christian compassion should move us to support those who seek to start afresh by regretfully ending a hopelessly broken marriage relationship, rather than dogmatically allowing for divorce only in cases of adultery or when insisted upon by the non-believing partner.⁴³

(22) The church could contribute more towards the alleviation of our nation's social ills by dealing spiritually with sin in the lives of people rather than politically trying to correct unjust social structures and to redistribute wealth.⁴⁴ (keyed evangelical)

(23) Although abuses can come from either source, we have more to fear from big government than we do from big business.⁴⁵ (keyed evangelical)

(24) Humanism--as distinct from humanitarianism or a study of the humanities--is the very antithesis of Christianity.⁴⁶ (keyed evangelical)

(25) Christians should be appreciative of the World Council of Churches' efforts to battle oppression, violation of basic rights, and the disregard for our God-given environment.⁴⁷

In summary, the evangelical position on many issues, as reflected in current literature, was generally conservative. This was expected given the research on the correlation between religious, social, and political liberalism discussed in the previous chapter.

Note, however, that these are issues which tend to separate evangelicals from those on their left. A host of other issues could be raised which separate evangelicals from the right. Therefore, evangelicals are by no means at the extreme on a left-right continuum, rather, they stand more in the center, with liberal opinion on one side and fundamentalist on the other. Since this study measures

evangelicalism versus the liberal end of the continuum, these particular 25 questions, as opposed to many other possibilities, have emerged.

It should be stated that even with the effort to write and rewrite these questions, and even to pass them before a neutral observer for criticism, no pretense was made as to their perfection. Subsequent researchers may wish to further improve their precision. However, such a researcher must be familiar with evangelical Christianity, for some of the terms used, which register with evangelicals, may seem inappropriate to a non-evangelical.

For example, question 13 included the word "inconceivable." One must understand that given the world view of evangelical colleges and their commitment to the integration of faith and learning, it is imperative that a faculty candidate be able to relate biblical Christianity to his discipline. To an evangelical, it is inconceivable that someone not adhering to the basic belief of Christianity--the vicarious atonement and bodily resurrection of Jesus Christ--be contracted to teach in an evangelical liberal arts college.

Of course, since we are dealing with human beings, there will not even be unanimous agreement among evangelicals on each of these 25 items. Rather, these questions reflect what evangelical literature presents as the norm in each case. Thus, except for a few issues, like the authority of Scripture or the vicarious atonement of Christ, it must be understood that this research is dealing with tendencies towards the norm, and the range of agreement is best represented by the normal distribution curve. This, in fact, has emerged in the

Phase I results discussed below (see Chart 1). To repeat, it is important, in a summary of evangelical belief, to view these 25 questions with such a perspective, and realize that they represent the central tendency of evangelical viewpoint on each issue.

With this understanding, what follows will summarize the norm of evangelical belief on the religious issues raised in this questionnaire. Evangelicals hold to the truthfulness (17) and authority (15) of the Bible, viewing it as the written Word of God to man. Accordingly, they reject the presuppositions of the higher critical methods of biblical interpretation (12), which a priori discount any divine involvement. Believing God to be the source of all truth, evangelicals hold that a final truth exists for all matters (14), although, due to human fallibility, allowing for a failure to grasp all that exists. Evangelicals allow for liberty in non-essential doctrines (6), yet view agreement on essential doctrines as paramount (13). Evangelicals believe in the second coming of Christ (7), that God created the universe as He said He did (5), and that sin is not determined by the standards of man, but of God (10), showing that all people are thus in need of a Savior. Evangelicals support honest scholarship and feel a commitment to relay where the scholarship is at present in whatever discipline (4); however, believing truth to be one, and that there can be no conflict between God's revealed truth and His unrevealed truth, they feel that a discussion of the scholar's presuppositions is of great importance, and that seeming conflicts with Scripture be met head on.

Concerning the social issues raised in these 25 items, the

following are supported by evangelical literature as being the central tendency of thought. Evangelicals feel that the media, being decidedly left of center, as documented in Chapter II, is not unbiased in their selection and reporting of the "news" (9). Similarly, they feel that the influence of humanism--which glorifies man, not God (24)--has captured the leadership in public education (8), although being presented under the guise of neutrality. They view homosexuality as a learned behavior, which they try to help people unlearn, not confirm (2). Life is viewed as sacred from conception and that, whereas there is hope for the mentally ill, there is none for the aborted child (3). For the evangelical, God has revealed the roles and responsibilities which, in His wisdom, He has assigned to the sexes (11), whether in the church (18) or society, and feel an "equal rights" amendment would lower, not raise, the status of women (19). They view marriage as a sacred institution of God, view none as beyond hope, and thus hold to the biblical pattern for divorce (21). Finally, evangelicals are deeply committed to aiding the poor and working to battle oppression and the violation of basic human rights in the world. However, they do not feel the way to do this in through support of socialist (22) or Marxist (25) philosophies.

On political issues raised in this questionnaire, the central tendency of evangelical thought could be stated as follows. Humanistic influence has spawned a socialistic bend in government, the growth of which presents a greater threat to our freedoms than does the abuses of big business (23). Humanistic thought also dominates the United Nations, and thus, evangelicals work through their own organizations

to combat world hunger, unable to support the U.N.'s "population control" plans which include forced abortion (16). Neither can evangelicals sit back and condone the imposition of a philosophical system upon a mass of humanity, especially when that system smothers the voice of God (20). Finally, being as desirous of peace as anyone else, evangelicals feel that both the history and recent actions of the Soviet Union render foolish any good faith move on the part of the United States towards unilateral disarmament (1).

Again, these positions are reflected in evangelical literature as central tendencies of belief. Exceptions will be found in similar proportion to the normal distribution curve. Dealing with human opinion and understanding, one cannot expect unanimity. However, taken as a whole, evangelicals will tend to gravitate to these more conservative opinions rather than to those of more liberal persuasion.

Having drawn these 25 questions from recent evangelical and non-evangelical literature, thus showing them to be issues of concern and contrast, the first step in the construction of a valid secularization instrument was completed. Yet, this study also wished to go beyond reliance only on validation from the Christian literature in order to gain an empirical measure verifying that these questions do indeed separate evangelicals from non-evangelicals. As stated earlier, criterion for this second step is that 80% of the professors being questioned in Phase I be correctly classified on the basis of their responses to the instrument. However, before discussing the results obtained from this step, the actual data gathering procedures used in Phase I will first be described.

Data Collection: Phase I

On September 20, 1984, each of the 104 Phase I professors was mailed the 25 item "pilot instrument,"⁴⁸ a letter of transmittal,⁴⁹ and a stamped, self-addressed return envelope. Participants were instructed to respond by circling either "Agree," "Tend to Agree," "Tend to Disagree," or "Disagree," depending upon which response was closest to their position at the present time. In order to encourage thoughtful response, the faculty members were requested to reserve the middle two response categories for those statements about which they felt less strongly or were, at present, less sure. Encouragement was also given to answer all of the items. Results of the study were offered, and confidentiality was assured. October 1, 1984 was set as the deadline for responses.

As shown in Table 1, at the conclusion of the initial return, a 61.53% response rate had been achieved. Accordingly, an appeal to non-respondents was issued on October 3, 1984, including another copy of the secularization instrument, separate cover letters--one to evangelical faculty and the other to non-evangelical faculty⁵⁰--together with another stamped, self-addressed return envelope. It was felt that separate letters of encouragement to the different groups would be able to contain tailored appeals. The same instructions, offer of results, and assurance of confidentiality were included as had been done initially. A second deadline date was scheduled for October 15, 1984.

This appeal brought in an additional 12 returns, giving a 73.08% rate of response. Of these, 67.31% were useable for further

TABLE 1
 SUMMARY DATA AND ANALYSIS OF
 PHASE I RETURNS

Class	Sample N	Initial Returns		Returns After Appeal		Useable Returns	
		N	%	N	%	N	%
Evangelical Professors	52	33	63.46	39	75.00	37	71.15
Non-evangelical Professors	52	31	59.62	37	71.15	33	63.46
Total	<u>104</u>	<u>64</u>	<u>61.53</u>	<u>76</u>	<u>73.08</u>	<u>70</u>	<u>67.31</u>

analysis.

In order to determine whether this percentage return was sufficient to rule out bias of non-respondents--and then, further, to discuss the validity and reliability of the instrument--the following data analysis of Phase I is presented.

Data Analysis: Phase I

The Likert type responses were assigned values on a scale of 1 to 7. For those items keyed "evangelical," an "Agree" response was given 1 point, "Tend to Agree" 3 points, "Tend to Disagree" 5 points, and "Disagree" 7 points. Items written towards a secularized viewpoint received a reverse scoring--7 points for "Agree," 5 for "Tend to Agree," 3 for "Tend to Disagree," and 1 for "Disagree." Thus, a score of 7 on a particular item would indicate a secularized response, while a score of 1 would indicate an evangelical response. An item left unanswered was assigned a neutral value of 4.

A matrix was then formed involving all of the 70 useable returns. Each line of the matrix represented a particular professor's response, and was first assigned an identification number. Next, a classification number was given--1 if from an evangelical school, and 2 if from a non-evangelical school. This was followed by the 25 values which corresponded to the responses given by that individual on the secularization instrument.

This data was then fed into SPSS Program DISCRIMINANT, whose function it is to mathematically weight and linearly combine those variables (questionnaire items) which force the two groups--evangelical and secularized--to be as statistically distinct as possible.⁵¹ A

stepwise procedure was employed so as to select only those variables which improve the overall discriminating criterion in conjunction with previously entered variables.⁵² The F-ratio for a particular question had to be at the .05 level of statistical significance in order to enter the Discriminating Equation as an item whose responses from each group were so different as to rule out random sampling error (at the risk of a Type I error). A .06 level of significance for the F-ratio was set to remove any variable which may have been weakened in conjunction with subsequently qualifying items. This, however, did not prove to be necessary. An overall item tolerance was set at .10 to protect against large rounding errors which would lead to faulty estimates and inaccurate classification.⁵³ This, too, did not prove to be necessary.

Table 2, then, shows those 5 questionnaire items which contributed most to the discrimination between evangelical and non-evangelical faculty. Although each of the other 20 items also discriminated between the 2 groups, none could add significantly beyond the discriminating power of the 5 selected variables taken in concert. Thus, these 5 items are just as accurate in discriminating between evangelical and non-evangelical as would be the entire 25 item questionnaire.

The DISCRIMINANT Program then assigned weights to the 5 discriminating variables and combined them linearly with a constant into a Predictor Equation:

$$\text{Class} = (0.1808407) V7 + (0.1889351) V8 + (0.3129888) V15 + (0.2933806) V16 + (0.2781782) V17 - 4.044398$$

TABLE 2
SUMMARY DATA OF VARIABLES
ENTERING THE DISCRIMINANT EQUATION

Entered Step Variable	Signif. of F to Enter	Signif. of F to Remove	Tolerance
1 V17	0.0000	0.0022	0.8327624
2 V15	0.0000	0.0002	0.9067529
3 V16	0.0000	0.0019	0.8663930
4 V8	0.0000	0.0085	0.8973862
5 V7	0.0000	0.0235	0.9039841

A negative answer in this equation classified as evangelical, a positive answer classified as non-evangelical. This equation was then applied to the 70 useable returns in order to determine how many of the pre-classified professors--evangelical and non-evangelical--responded to the items in such a manner consistent with their pre-classification. Table 3 reveals the percentage of professors correctly placed by the secularization instrument.

Having found this percentage, the instrument's validity and reliability can now be discussed.

Validity and Reliability

The criterion established earlier which would judge the validity of the secularization instrument had two requirements: (1) drawing the items to be used for measure from current evangelical and non-evangelical literature, thus showing them to be issues of concern and difference, and (2) making sure that at least 80% of the Phase I pre-classified professors were correctly identified as evangelical or non-evangelical on the basis of their responses to the questions on the secularization instrument. Having previously satisfied the first requirement, Table 3 reveals that the second was achieved also.

First, relative certainty of having an unbiased sample was assured, in that the percentage of professors correctly placed from among the group of initial respondents (see Table 3) compares favorably with the percentage correctly placed from among the non-respondents. Initial respondents were correctly placed at a rate of 93.22% (93.55% for evangelical professors, and 92.86% for non-evangelical), while the non-respondents were correctly placed at the rate of 100.00%. Thus,

TABLE 3
 SUMMARY DATA ON INITIAL AND APPEALED RETURNS
 WITH REFERENCE TO THE PERCENTAGE
 OF CORRECTLY PRE-CLASSIFIED PROFESSORS

Class	Useable from Initial Return		Useable from Non-Respondent Return		Total Useable	
	N	%	N	%	N	%
Evangelical Professors	31	93.55	6	100.00	37	94.59
Non-evangelical Professors	28	92.86	5	100.00	33	93.94
Total	59	93.22	11	100.00	70	94.29

with the initial respondents and the non-respondents having such similar rates of correct placement, it can be assured that they were answering the questions in a similar manner, and therefore bias does not appear to enter the sampling.⁵⁴

Being assured, then, of an unbiased sample, these same rates of correct placement can be examined with reference to the criterion for an 80% level of prediction in order to satisfy the second requirement for being assured of a valid instrument. The overall rate of 94.29% exceeds the requirement substantially. The questions on the secularization questionnaire do indeed separate the two groups as expected. In fact, with a rate in the nineties, and a canonical correlation of .86, this researcher was insured of a very valid instrument. It clearly measures what it claims to measure.

Reliability refers to an instrument's dependability as a measuring device.⁵⁵ While reliability is not dependent upon validity, validity is limited by reliability.⁵⁶ Thus, the relationship between these two concepts being such, this instrument's validity, previously discussed, is based upon the consistent measures gotten from those correctly pre-classified professors. Indeed, were the measure not reliable, the high percentages of correct classification attained in this study would not have been reached. Thus, having shown the validity of the secularization instrument, its reliability has also been shown.

With an established secularization instrument, the researcher was ready to move into the heart of this investigation--an examination of the 15 colleges which fall under the classification of "best evangelical," and thus to arrive at a determination whether empirical

evidence supports or refutes their claim to be evangelical.

* * *

Concerning the construction of this report, it was determined that it would be more convenient for the reader if the data collection and design for Phase II were discussed together with its results. Thus, this information is to be found in Chapter IV: Analysis of the Data.

Briefly, however, each of the 15 qualifying colleges in Phase II were required to pass both of the following requirements in order to be declared consistent with its evangelical claim: Requirement One--be classified by the Discriminant Equation as evangelical, and Requirement Two--be found not significantly different from the national evangelical mean of Likert scores established from the Phase I data. The procedure for arriving at this national mean will also be discussed in Chapter IV: Analysis of the Data, as it too, at that point, will provide for an easier flow of information for the reader.

Finally, after determining the actual classification of each of the 15 colleges in Phase II, it was determined that for Schaeffer's claim to be supported 20% of the 15 colleges must have been declared to be secularized. Thus, 3 of the 15 must have failed either Requirement One or Requirement Two in order to lend support to the claim that some of the academically best evangelical colleges are secularizing. If only two or fewer colleges are classified as secularized, then Schaeffer's claim will have been considered as empirically refuted.

Summary

To review, Francis Schaeffer neither named the colleges nor defined his criterion for "best" when he stated that some are in the process of secularizing. Thus, criteria were established to determine which colleges were to be placed into this population. Again, the criteria employed in this report may be more stringent than Schaeffer would have employed, thus making this test of his assertion more difficult to pass.

As no suitable questionnaire was available which purported to measure the differences between evangelicals and non-evangelicals, one had to be constructed and validated. This was done through, first, examining current evangelical and non-evangelical literature in order to identify those issues which are of dispute between these two groups. After refining and rewriting the questions, they were critiqued by a qualified, neutral source, and then subjected to further revision and elimination. The final 25 items were then shown to be empirically valid on the basis of the remarkably high discriminatory rate revealed in the percentage of Phase I professors correctly placed by its implementation. Thus, with both literature and empirical support, the instrument was declared to be valid, and, as valid, also reliable.

The DISCRIMINANT Program selected the 5 most powerful items from the questionnaire and placed them into a linear Discriminant Equation, with weighted coefficients and a constant. This equation was then used to determine the percentage of Phase I professors correctly classified by the instrument, as discussed above.

The Discriminant Equation was also used as the Predictor Equation in Requirement One in the Phase II analysis (see Chapter IV). Colleges

classified as evangelical by the Predictor Equation had to also be declared as not significantly different from the mean Likert score of the national evangelical sample of Phase I.

If 3 Phase II colleges failed to satisfy either Requirement One or Two, Francis Schaeffer's claim regarding evangelical college secularization was to be declared supported. Otherwise, his assertion was to be declared as refuted.

Notes

¹ See Chapter I, notes 11, 13, and 14.

² Christian College Coalition, "Have You Considered A Christian College?" A descriptive brochure of the Christian College Coalition, 1776 Massachusetts Avenue, N.W., Washington, D.C. 20036.

³ Marcia Stanley Frederick, ed., Baccalaureate Sources of Ph.D.s: Rankings According to Institution of Origin (Lancaster, Pennsylvania: Franklin and Marshall College, 1982).

⁴ Frederick, "Introduction;" American Association of University Professors, AAUP Bulletin (Vol. 67, No. 4, August 1981).

⁵ Norman H. Nie, et al., eds., SPSS: Statistical Package for the Social Sciences, 2nd Edition (New York: McGraw-Hill, 1975), p. 436.

⁶ National Association of Evangelicals, "In What Does NAE Believe?" In the brochure Leadership Through Cooperation of the National Association of Evangelicals, P.O. Box 28, Wheaton, Illinois 60187.

"(1) We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

(2) We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

(3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

(4) We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.

(5) We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

(6) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

(7) We believe in the spiritual unity of believers in our Lord Jesus Christ."

⁷ Richard N. Ostling, "The Curious Politics of Ecumenism," Time, Vol. 122, No. 8 (August 22, 1983), p. 46; Joseph A. Harriss, "Karl Marx or Jesus Christ?" Reader's Digest, Vol. 121, No. 724 (August 1982), pp. 130-134.

⁸ Andrew Greely, The Chicago Tribune (November 4, 1975), syndicated column.

⁹ Stephen Chapman, "Killing for Christ: Rhodesians Die for Your Sins," The New Republic (October 21, 1978), pp. 6-8. See also "Missionaries and Other Christians Are Dying in Rhodesia," Christianity Today (Junly 21, 1978), pp. 42-43.

- ¹⁰ American Association of Bible Colleges, American Association of Bible Colleges Directory, 1983-1984. American Association of Bible Colleges, 130-F North College, P.O. Box 1523, Fayetteville, Arkansas 72701.
- ¹¹ Constant H. Jacquet, Jr., ed., Yearbook of American and Canadian Churches, 1984 (Nashville: Abingdon Press, 1984).
- ¹² Philip Y. Hahn, 84 Higher Education Directory (Washington, D.C.: Higher Education Publications, Inc., 1984).
- ¹³ Maureen Matheson, ed., The College Handbook, 1983-84 (New York: College Entrance Examination Board, 1983).
- ¹⁴ Snell Putney and Russell Middleton, "Dimensions and Correlates of Religious Ideologies," Social Forces, Vol. 39, 1961, pp. 285-290; G.W. Allport, P.E. Vernon, and G. Lindzey, Study of Values: Manual, 3rd Edition (Boston: Houghton, Mifflin & Company, 1960); Bruce Hunsberger, "The Religiosity of College Students: Stability and Change Over the Years at University," Journal for the Scientific Study of Religion, Vol. 17, No. 2 (June 1978), pp. 159-164.
- ¹⁵ Joseph E. Faulkner and Gordon F. DeJung, "Religiosity in Five Dimensions: An Empirical Analysis," Social Forces, Vol. 45 (December 1966), pp. 246-254.
- ¹⁶ Nie, p. 436.
- ¹⁷ Everett Carll Ladd, Jr. and Seymour Martin Lipset, The Divided Academy: Professors and Politics (New York: McGraw-Hill, 1975), p. 136.
- ¹⁸ D. Kent Halstead, ed., Higher Education: A Bibliographic Handbook, Vol. II (Washington, D.C.: U.S. Government Printing Office, 1981), p. 183.
- ¹⁹ B.R. Clark, et al., Students and Colleges: Interaction and Change (Berkeley, California: Center for Research and Development in Higher Education, University of California, 1972), p. 181.
- ²⁰ Jack Balswick, Dawn Ward, and David Carlson, "Theological and Socio-political Belief Change Among Religiously Conservative Students," Review of Religious Research, Vol. 17, No. 1 (Fall 1975), pp. 61-67.
- ²¹ P. Heist and G. Yonge, The Omnibus Personality Inventory Manual (New York: Psychological Corporation, Inc., 1968).
- ²² This researcher would like to thank Dr. William Losito, Associate Professor of Education, The College of William and Mary, for his assistance. Dr. Losito has expertise in moral and ethical philosophy. Final formulation of the questionnaire items, however, remains the author's responsibility.

- ²³ Francis A. Schaeffer, The Great Evangelical Disaster (Westchester, Illinois: Crossway Books, 1984), p. 129; Jerram Barris, Who Are the Peacemakers? The Christian Case for Nuclear Deterrence (Westchester, Illinois: Crossway Books, 1983).
- ²⁴ Letha Dawson Scanzoni and Virginia R. Mollenkott, Is the Homosexual My Neighbor? (San Francisco: Harper & Row, 1980); Letha Dawson Scanzoni, "Can Homosexuals Change?" The Other Side (January 1984), p. 14; Schaeffer, The Great Evangelical Disaster, pp. 136-138.
- ²⁵ D. Gareth Jones, Brave New People (Downers Grove, Illinois: InterVarsity Press, 1984), pp. 177-178; Franky Schaeffer, A Time for Anger: The Myth of Neutrality (Westchester, Illinois: Crossway Books, 1982), pp. 59-78.
- ²⁶ Schaeffer, The Great Evangelical Disaster, p. 120.
- ²⁷ Donald G. Bloesch, The Future of Evangelical Christianity (Garden City, New York: Doubleday & Company, 1983), p. 30.
- ²⁸ Schaeffer, The Great Evangelical Disaster, p. 78; Bloesch, The Future of Evangelical Christianity, p. 66; National Association of Evangelicals, "In What Does NAE Believe?" point number 3.
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- ³¹ Carl F. Henry, "American Evangelicalism in a Turning Time," Christian Century (November 5, 1980), pp. 1058-1062; Francis A. Schaeffer, The Complete Works of Francis A. Schaeffer, Vol. V (Westchester, Illinois: Crossway Books, 1982), pp. 241-242; Franky Schaeffer, A Time for Anger: The Myth of Neutrality, pp. 26-46.
- ³² Joseph Fletcher and John Warwick Montgomery, Situation Ethics: True or False? (Minneapolis: Dimension Books, 1972), pp. 68-69.
- ³³ Bloesch, The Future of Evangelical Christianity, p. 30; Schaeffer, The Great Evangelical Disaster, p. 125.
- ³⁴ Schaeffer, The Great Evangelical Disaster, p. 88; Stanley Johnson, "The Historical-Critical Method: Egyptian Gold or Pagan Precipice?" Journal of the Evangelical Theological Society (March 1983).

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³⁶ Schaeffer, The Great Evangelical Disaster, p. 101; Schaeffer, The Complete Works of Francis A. Schaeffer, Vol. I, pp. 5-12, 99-108, and 155-162.

³⁷ Kenneth Kantzer, in David F. Wells and John D. Woodbridge, eds., The Evangelicals: What They Believe, Who They Are, Where They Are Changing (Nashville: Abingdon Press, 1975), p. 39; National Association of Evangelicals, "In What Does NAE Believe?" point number 1.

³⁸ Ronald J. Sider, Rich Christians In An Age of Hunger (Downers Grove, Illinois: InterVarsity Press, 1984), p. 216.

³⁹ Schaeffer, The Great Evangelical Disaster, p. 57; National Association of Evangelicals, "In What Does NAE Believe?" point number 1.

⁴⁰ Bloesch, The Future of Evangelical Christianity, p. 61; Kenneth O. Gangel, "Biblical Feminism and Church Leadership," Biblioteca Sacra (January-March 1983).

⁴¹ Bloesch, The Future of Evangelical Christianity, p. 61; John Novotney, ed., "Christian Colleges Should Be Leaders With 'Balanced Curriculum,' Speaker Urges," Christian College News (July 1984), p. 3; Schaeffer, The Great Evangelical Disaster, pp. 130-140.

⁴² John Novotney, ed., "Academics from Coalition Colleges Recommend Alternate U.S. Latin America Policy After Visit," Christian College News (December 2, 1983), pp. 1-3; Beth Spring, "Does the Sandinista Regime Promote Religious Freedom?" Christianity Today (November 23, 1984), pp. 43-44; Diane A. Jenkins, Friends of the Americas Newsletter (Summer 1984), concerning the plight of the Miskito Indians.

⁴³ Schaeffer, The Great Evangelical Disaster, pp. 132-133; Os Guinness, The Gravedigger File: Papers on the Subversion of the Modern Church (Downers Grove, Illinois: InterVarsity Press, 1983), pp. 99-100; John R.W. Stott, Divorce (Downers Grove, Illinois: InterVarsity Press, 1976).

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- ⁴⁵ C. Robert Pace, Education and Evangelism (New York: McGraw-Hill & Company, 1972), p. 107.
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- ⁴⁹ See Appendix B.
- ⁵⁰ See Appendices C and D.
- ⁵¹ Nie, p. 435.
- ⁵² Nie, p. 436.
- ⁵³ Nie, p. 453.
- ⁵⁴ Armand Galfo, Educational Research: Design and Data Analysis (Lanham, Maryland: University Press of America, 1983), pp. 87-88.
- ⁵⁵ Galfo, p. 73.
- ⁵⁶ Galfo, p. 78.

CHAPTER IV

ANALYSIS OF THE DATA

The purpose of this chapter is to analyze the data received from the 15 academically best evangelical colleges in order to determine if there is a trend towards secularization. If the data support such a claim, then Francis Schaeffer's concerns¹ will be empirically justified, and vice versa.

These 15 colleges were chosen to be representative of the academically best evangelical colleges because (1) each enrolls over 1,000 students and has sent sufficient numbers of graduates on to complete the doctorate such that they are listed among the top 100 institutions in various categories in Franklin and Marshall's national study Baccalaureate Sources of Ph.D.s: Rankings According to Institution of Origin,² and (2) each either claims to be evangelical or adheres to the two central tenets of evangelical belief--the vicarious, atoning death and bodily resurrection of Jesus Christ, and the Bible as the inspired, only infallible, authoritative Word of God.³ It was determined that 20% of these colleges must have views, as measured through the faculty, that are more similar to those of faculty at secularized, church-related colleges than of faculty at known evangelical colleges, in order for it to be stated that a trend is present.

A secularization instrument was constructed, based on items

which emerged as issues of concern in Christian literature. The validity and reliability of this questionnaire was established when a DISCRIMINANT analysis revealed a correct placement rate of over 90% between professors of evangelical and non-evangelical persuasion.⁴ Phase I of this study also selected the five best discriminating questions from the instrument and weighted and combined them into a Discriminant Equation to be used as a Predictor Equation in the analysis of the Phase II data. In addition, a national evangelical mean score was produced (discussed in this chapter), against which Phase II colleges could be compared for significant difference, should they be yet classified as evangelical by the Predictor Equation. Both of these requirements--(1) being classified as evangelical by the Predictor Equation, and (2) being declared not significantly different from the nation evangelical mean--must be passed in order for a member of the 15 best evangelical colleges to be declared consistent with its evangelical claim.

The following will discuss the results of the data collection among these 15 colleges.

Data Collection: Phase II

On November 3, 1984, each of the 180 stratified and randomly selected Phase II professors was mailed the 25 item secularization instrument, a letter of transmittal,⁵ and a stamped, self-addressed return envelope. Participants were instructed to respond by circling either "Agree," "Tend to Agree," "Tend to Disagree," or "Disagree," depending upon which response was closest to their position at the present time. In order to encourage thoughtful response, the faculty

members were requested to reserve the middle two response categories for those statements about which they felt less strongly or were, at present, less sure. Encouragement was given to answer all of the items. Results of the study were offered, confidentiality was assured for both the individual participant and his institution, and November 15, 1984 was set as the deadline for returns.

As shown in Table 4, at the conclusion of the initial return, a rate of 65.00% had been received. The critical factor in Phase II, however, was not the overall return rate, but the rate of return for each of the participating colleges. These 15 institutions ranged in faculty size from 26 to 120. A stratified random sample of 12 faculty members at each institution was selected in hopes that at least 8 would be returned--giving a 66.67% rate of response--thus comprising an adequate sample for schools of this size. Table 4 reveals that at the conclusion of the initial return, 10 colleges had already achieved this level of response, and they, accordingly, were deemed to have representative samples.

The other 5 colleges, however, having less than a 66.67% return rate at this point, were issued an appeal. Accordingly, on November 20, 1984, non-respondents at these institutions were sent another copy of the secularization instrument, a letter of transmittal,⁶ and another stamped, self-addressed return envelope. The same instructions, offer of results, and assurance of confidentiality for both them and their institution were included as had been done initially. A second deadline for returns was set for December 3, 1984.

This appeal brought in an additional 13 returns, giving an overall

TABLE 4
SUMMARY DATA AND ANALYSIS OF
PHASE II RETURNS

College	Sample	Initial Returns		Returns After Appeal		Useable Returns	
	N	N	%	N	%	N	%
College A	12	4	33.33	5	41.67	3	25.00*
College B	12	10	83.33	10	83.33	10	83.33
College C	12	10	83.33	11	91.67	11	91.67
College D	12	8	66.67	9	75.00	8	66.67
College E	12	7	58.33	10	83.33	9	75.00
College F	12	8	66.67	8	66.67	8	66.67
College G	12	7	58.33	9	75.00	9	75.00
College H	12	8	66.67	9	75.00	8	66.67
College I	12	9	75.00	9	75.00	9	75.00
College J	12	8	66.67	8	66.67	8	66.67
College K	12	8	66.67	8	66.67	8	66.67
College L	12	7	58.33	8	66.67	8	66.67
College M	12	5	41.67	7	58.33	7	58.33
College N	12	9	75.00	9	75.00	8	66.67
College O	12	9	75.00	10	83.33	10	83.33
Total	<u>180</u>	<u>117</u>	<u>65.00</u>	<u>130</u>	<u>72.22</u>	<u>124</u>	<u>68.89</u>

* College A will not be part of the final conclusions because of the low rate of useable response.

rate of 72.22%. Of these, 68.89% were useable for further analysis. More importantly, however, was that an additional 3 colleges increased their rate of return beyond the two-thirds level. Only two institutions--college A and college M--remained below. College M, with only one return below the desired level, was still included in this study. College A, however, with less than half of the questionnaires sent back, and only one-fourth of them useable, was eliminated from the study. With such poor response, in its particular case, the researcher was not assured that a representative sample had been received.

The following will analyze the data received from these representatives of the academically best evangelical colleges.

Data Analysis: Phase II

As in Phase I, the Likert type responses to each item were assigned values on a scale of 1 to 7. For those items keyed in an evangelical direction, an "Agree" response was given 1 point, "Tend to Agree" 3 points, "Tend to Disagree" 5 points, and "Disagree" 7 points. Items written towards a secularized viewpoint received a reverse scoring--7 points for "Agree," 5 for "Tend to Agree," 3 for "Tend to Disagree," and 1 for "Disagree." Thus, a score of 7 on a particular item would indicate an evangelical response. Unanswered items were assigned a neutral value of 4.

A matrix was then formed for each of the 15 colleges, listing the responding professor's identification number and the 25 values which corresponded to the responses he or she gave on the secularization instrument. Thus, the data for each college was set to analyze with respect to the two requirements: Requirement One--that the college be

classified as evangelical by the Predictor Equation produced in Phase I, and Requirement Two--that the mean score for a particular college be not significantly different from the national evangelical mean.

In order to test college A under Requirement One, the mean likert score for each of the 5 best discriminating items (as selected by the DISCRIMINANT Program in Phase I) was obtained by adding together the Likert values in each case and dividing by the number of participating professors of college A whose returns were useable. The mean scores for each of these items were then placed into the Discriminant Equation. Each mean was multiplied by the corresponding weight and then linearly combined, together with the constant, in order to arrive at the Discriminant Score.⁷ If a Discriminant Score resulted in a positive number, the college had been shown to be in Class 2--secularized. If the Discriminant Score resulted in a negative number, the school was shown to be in Class 1--evangelical. This was done for each of the 15 colleges.

From Table 5, which gives the mean scores for each college on each of the best discriminating items (variables 7, 8, 15, 16, and 17) together with the Discriminant Score and Predicted Classification, it can be seen that 5 colleges were placed in Class 2 and 9 in Class 1. This means that the faculty at 5 of the academically best colleges responded to the 5 most powerful discriminating items in such a way as to place them more in line with the national responses of secularized, church-related faculty than with the national representatives of known evangelical colleges. College A would have been a sixth college to be

TABLE 5
 PHASE II COLLEGES' MEAN LIKERT SCORES
 ON THE BEST DISCRIMINATING ITEMS,
 DISCRIMINANT SCORES, AND PREDICTED CLASSIFICATIONS

College	Mean Scores on Variables					Discriminant Scores	Predicted Class
	V7	V8	V15	V16	V17		
College A	5.67	3.00	5.67	2.33	7.00	1.953	2*
College B	1.00	3.80	1.90	1.40	2.60	-1.417	1
College C	1.55	3.73	5.09	3.00	4.27	0.602	2
College D	1.00	3.75	2.36	2.50	2.50	-0.988	1
College E	1.67	1.22	2.89	1.67	4.44	-0.882	1
College F	1.50	2.50	2.75	2.38	3.38	-0.804	1
College G	1.22	4.33	3.89	1.89	4.11	-0.090	1
College H	1.25	4.00	3.75	1.50	5.00	-0.058	1
College I	1.67	4.11	3.89	2.11	3.89	-0.047	1
College J	2.63	4.38	5.75	2.75	6.25	1.602	2
College K	2.00	4.25	3.50	3.50	4.75	0.564	2
College L	1.75	3.63	4.25	3.00	2.63	-0.102	1
College M	1.29	3.86	3.29	2.71	3.57	-0.264	1
College N	1.75	5.50	4.00	2.25	4.75	0.545	2
College O	2.10	4.40	5.20	2.00	5.50	0.911	2

*College A will not be part of the final conclusions because of the low rate of useable response.

so classified, but, as mentioned earlier, it was not included in this analysis because of its low rate of useable returns.

Thus, 5 of the now 14 colleges under investigation have failed to satisfy Requirement One and have shown themselves to be significantly different from the mainstream of evangelical opinion on these issues of concern. The other 9 colleges, classified by the Predictor Equation as evangelical, were then tested with regards to Requirement Two, to see if, although classified as evangelical, their overall mean score was significantly different from the national evangelical mean.

* * *

To discover whether or not this was the case, one must return to the matrices established for each Phase II college. First, for college A, the mean Likert score was found for each professor by adding his or her responses to the 25 items and then dividing by 25. Next, for college A, these Likert means for the professors were added and divided by the number of professors at college A providing useable returns. This gave a mean Likert score, based on the 25 questionnaire items, which was representative of thinking at college A. This procedure was then repeated for each college that had been classified by the Predictor Equation as evangelical.

This score was then compared with the national evangelical mean score for significant difference. Thus, at this point in this report, attention must now be directed back to Phase I in order to see how the national evangelical mean was achieved.

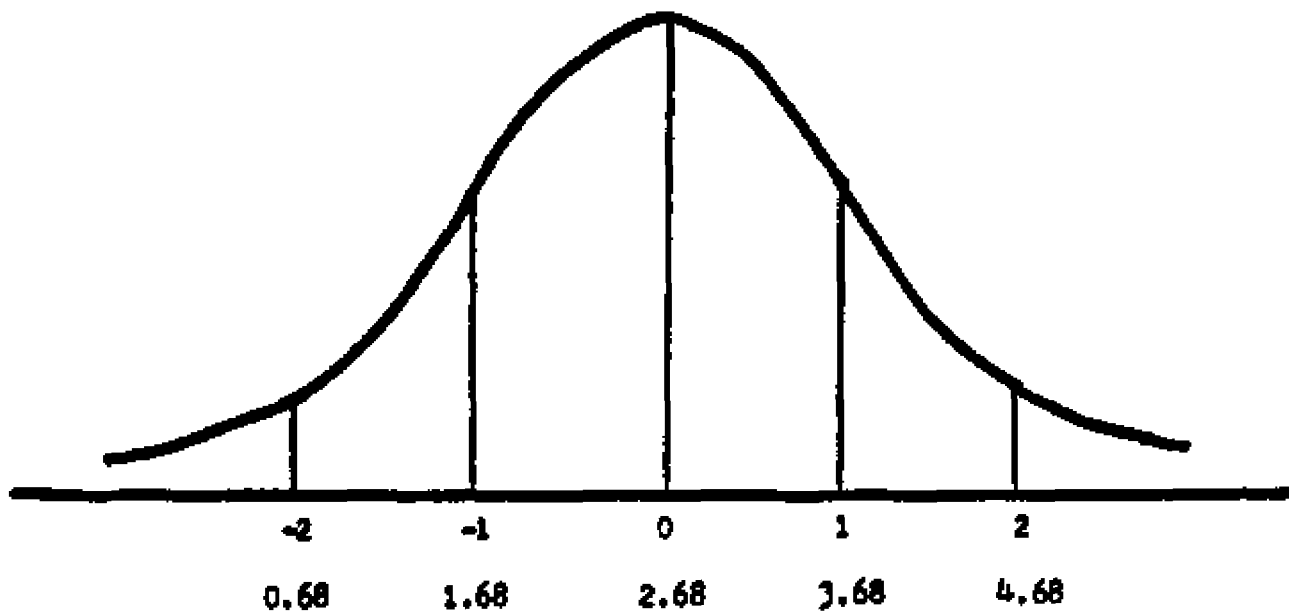
The Likert values for each of the 37 respondees from among the 52

stratified, randomly selected Phase I evangelical professors were summed and divided by 25 (the number of questionnaire items). These 37 means were then analyzed, using the Galfo Statistical Package,⁸ in order to discover the mean and standard deviation. The standard deviation was then added to the national mean twice in order to reach that average of Likert sums which is significantly different at the .05 level, hence ruling out the possibility of random sampling error (risking the Type I error). Scores beyond this range were considered significantly different from the evangelical mean, and thus declared as secularized.

Chart 1 shows the bell-shaped curve thus produced from an analysis of the Phase I data. The national mean of Likert values among evangelicals is shown to be 2.68 (on the scale of 1 to 7), with a standard deviation of 1.00. A particular college's mean Likert score must equal or exceed, therefore, 4.68 in order to be significantly different from the national evangelical mean.

Returning now to Phase II, it can be seen from Table 6, which lists the Likert mean for each professor at colleges requiring Test Two, together with the mean Likert score for each of these colleges, that all of the institutions which had been classified as evangelical by the Predictor Equation in Requirement One were within the range of either typical scores or slightly atypical, but not significantly different, on the distribution curve of evangelical opinion. Chart 2 identifies the approximate location of each of these colleges. Some are close to the .05 level; however, as stated above, they are merely atypical, not significantly different, due to the limits previously set.

CHART 1

DISTRIBUTION CURVE OF PHASE I
EVANGELICAL LIKERT SCORE MEANS

$N = 37$
 $\bar{x} = 2.68$
 $\sigma = 1.00$

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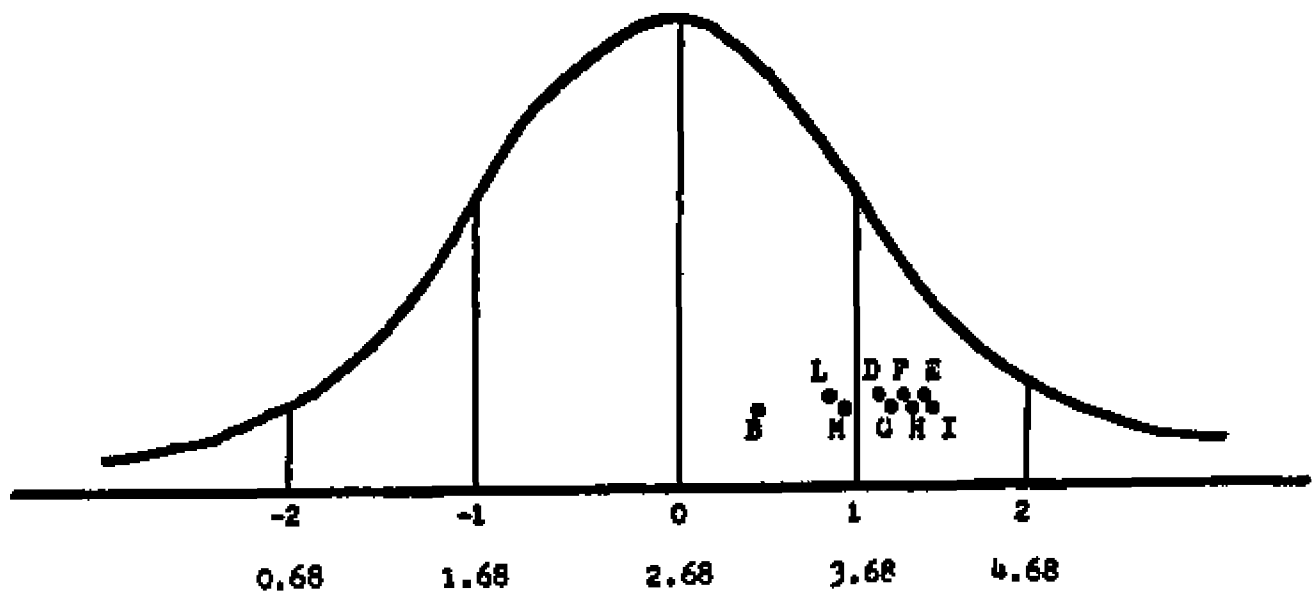
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TABLE 6
 MEAN LIKERT SCORES OF PHASE II COLLEGES
 CLASSIFIED AS EVANGELICAL BY THE DISCRIMINANT EQUATION

College	Usable Likert Means for Responding Professors										College Likert Mean
	1	2	3	4	5	6	7	8	9	10	
College B	3.00	4.68	3.50	3.32	2.83	2.68	2.64	3.00	3.00	2.20	3.09
College D	2.04	3.16	3.40	4.68	4.20	5.64	2.92	3.96	--	--	3.76
College E	4.12	4.68	3.89	3.64	4.88	3.64	4.68	4.04	3.56	--	4.13
College P	3.40	4.20	4.20	5.56	2.79	4.76	4.44	1.72	--	--	3.96
College G	4.68	1.80	3.88	5.17	4.52	5.16	2.00	3.17	3.72	--	3.79
College H	4.20	4.04	1.72	4.04	4.04	5.32	4.12	4.68	--	--	4.02
College I	5.56	3.88	3.56	4.52	3.24	3.16	3.64	5.44	3.56	--	4.07
College L	4.12	3.48	2.92	2.60	5.24	5.32	1.64	3.60	--	--	3.62
College M	3.48	3.96	3.40	3.16	4.67	4.00	3.00	--	--	--	3.67

National Evangelical Likert Mean = 2.68
 Likert Mean Needed for .05 Level of Significant Difference = 4.68

CHART 2
 MEAN LIKERT SCORE PLACEMENT OF
 PHASE II COLLEGES CLASSIFIED AS EVANGELICAL
 BY THE DISCRIMINANT EQUATION



$N = 37$
 $m = 2.68$
 $\sigma = 1.00$

Table 7, then, summarizes the analysis of the 15 academically best evangelical colleges. One had to be eliminated from the study due to an inadequate return. Of the remaining 14, 5 have failed to satisfy Requirement One. None of the remaining 9 have failed Requirement Two. Removing the influence of college A, 5 of the 14 colleges have thus been classified as similar in position to secularized, church-related colleges. This is 35.71% of the reduced population, and thus beyond the 20% level previously established as the cut-off before one could conclude that the assertion of Francis Schaeffer with respect to these colleges had empirical support.

TABLE 7
SUMMARY OF PHASE II CLASSIFICATIONS*

Classification	Requirement 1 "Discriminant Score" N %	Requirement 2 "Likert Means" N %	Final Classification N %
Evangelical	9 64.29	9 100.00	9 64.29
Secularized	5 35.71	- --	5 35.71
Total	14 100.00	9 100.00	14 100.00

* One of the original fifteen colleges has been eliminated from the study due to an inadequate number of useable returns.

Notes

- ¹ Francis A. Schaeffer, The Great Evangelical Disaster (Westchester, Illinois: Crossway Books, 1984), pp. 119-120, 150-151. See the discussion in Chapter I.
- ² Marcia Stanley Frederick, ed., Baccalaureate Sources of Ph.D.s: Rankings According to Institution of Origin (Lancaster, Pennsylvania: Franklin and Marshall College, 1982).
- ³ See "Definition of Terms" in Chapter I.
- ⁴ See discussion under "Validity and Reliability" in Chapter III.
- ⁵ See Appendix E.
- ⁶ See Appendix F.
- ⁷ See Chapter III, page 63, for the Discriminant Equation.
- ⁸ Christopher H. Galfo, The Galfo Statistical Packages. Software program available fro A.J. Galfo, The College of William and Mary, Williamsburg, Virginia 23185.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

This chapter will present both conclusions drawn from the preceding data analysis and implications which, in turn, flow from the conclusions. Conclusions are limited to what can be directly derived from the data and its analysis. Implications, on the other hand, allow one to go a step further and offer observations and/or suggestions to the parties concerned. Both are important parts of a constructive study.

Conclusions

The purpose of this investigation was to gather empirical evidence which would either support or refute Francis Schaeffer's assertion that some of the academically best evangelical colleges are in the process of secularizing.¹ As Schaeffer did not name the colleges he had in mind, criteria were developed for placing colleges into the category of "best evangelical."² Having established this population, a secularization instrument was developed, since the "religiosity" measures that are available are not adequately sensitive to measure the difference between evangelical and secularized views.³ In order to determine the validity and reliability of this questionnaire, the DISCRIMINANT Program was used to measure its ability to distinguish between faculty members known to be evangelical and those known to be

secularized. In order for Schaeffer's claim to have empirical support, it was determined that 20% of the "best evangelical" college population must have been shown to be either (1) classified as secularized by the Discriminant Equation, or (2) significantly different from the national evangelical mean score on the secularizing instrument.⁴ Analysis of the data was presented in the previous chapter, and, accordingly, the following conclusions are now presented.

The major conclusion of this study was that, indeed, some of the academically best evangelical colleges are secularizing.

Francis Schaeffer's assertion has empirical support. As shown in Table 7 of Chapter IV, 35.71% of the academically best evangelical college population are composed of faculty members whose views on the issues of difference are more like professors at known secularized, church-related institutions than they are similar to professors at known evangelical institutions. Not merely 1 or 2 colleges in the Phase II population were found to be inconsistent with their evangelical claim, but 5 of the 14,⁵ substantially beyond the 20% cut-off level that was established. The secularizing trend is definitely present.

The minor conclusion of this study was that the inspiration and authority of the Bible is a watershed issue in the question of evangelical college secularization.

Of the 25 questions in the secularization instrument, the DISCRIMINANT Program selected 5 which best discriminated between evangelical and secularized responses. Two of these dealt with one's view of the Bible: question 15, about biblical authority, and question 17, about the Bible's inspiration.

Interesting to note is Schaeffer's statement that this would indeed be the watershed issue in any discussion of secularization:

Evangelicals today are facing a watershed concerning the nature of biblical inspiration and authority. . . . Within evangelicalism there is a growing number who are modifying their views on the inerrancy of the Bible so that the full authority of Scripture is completely undercut.⁶

Holding to a strong view of Scripture or not holding to it is the watershed of the evangelical world. . . . Evangelicalism is not consistently evangelical unless there is a line drawn between those who take a full view of Scripture and those who do not.

Implications

This study has implications for both the evangelical community and the policy-makers at evangelical colleges.

First, parents and alumni have supported evangelical higher education because of its commitment to evangelicalism.⁸ This study, however, revealed that over one-third of the academically best evangelical colleges have faculty who hold positions quite different from the evangelical norm. Thus, if the evangelical public wishes to maintain an evangelical emphasis in those colleges they have established and supported, it follows that they not only become aware of the major conclusion of this study, but also enter into dialogue with leaders in the evangelical colleges regarding their accountability to the evangelical public. C. Robert Pace has described the pool of non-evangelical, church-related colleges as an already overcrowded field.⁹ Therefore, from a mere competitive viewpoint, it would seem unwise to allow this dilution of uniqueness to go unchallenged. But, from an evangelical perspective, the even larger issue is that of the very nature of an evangelical college. Speaking about evangelical colleges, Elton

Trueblood, evangelical philosopher at Earlham College, has cautioned:

If the Christian college ceases to be consciously committed to the Christian revelation, it has nothing to give.¹⁰

Secondly, a secularizing trend among evangelical colleges may warrant concern from the evangelical community regarding the future of evangelicalism itself. It has previously been shown that academicians have tremendous influence in society.¹¹ Within the church, most denominations have traced their liberalization to the influence of faculty at colleges and seminaries.¹² Thus, evangelicals today may wish to note the positions held by academicians among them. The possibility exists that just as the term "Christian" no longer clearly identifies one's beliefs, such may also happen to the term "evangelical." As Francis Schaeffer has observed:

What is the use of evangelicalism seeming to get larger and larger if sufficient numbers of those under the name evangelical no longer hold to that which makes evangelicalism evangelical?¹³

Thirdly, policy-makers at evangelical colleges may wish to strengthen their commitment to contracting only evangelical faculty. Pace's study, mentioned earlier, found no incompatibility between evangelicalism and scholarship.¹⁴ Speaking about evangelical colleges, Trueblood even suggests:

Other things being equal, the Christian scholar is likely to be a better scholar because of the nature of his motivation. The eminence of avowedly Christian colleges in the natural sciences is surely no accident. Every good investigator wants to learn the truth, if he can, but the committed Christian has an added motive in that his intellectual task is a sacred task because it is God's truth that he is trying to learn. The Christian faith, when it understands itself, is the sworn enemy of all intellectual dishonesty and shoddiness.¹⁵

It would seem clear that a policy of contracting non-evangelical faculty fails to provide for the integration of faith and learning that is the

sine qua non of the evangelical college. Trueblood continues:

The Christian commitment of the men who teach sociology and philosophy and biology may be far more a revelation of the Christian character of a college than is the commitment of the man who teaches New Testament, for this may be assumed.¹⁶

It should be noted that this study examined the academically best evangelical colleges for indication of secularization because they were the category of institutions reflected in Francis Schaeffer's assertion. This is not to imply that evangelical colleges of lesser academic quality are immune from the secularization process. The finding of this study that one's attitude toward the inspiration and authority of the Bible is a key factor in secularization has no apparent bearing on the academic quality of the school. Future researchers, however, may wish to explore the relationship between academic quality and the responses of faculty on these issues of religious, social, and political concern.

Fourthly, this study would indicate that if evangelical colleges wish to remain consistent with their evangelical claim, policy-makers may want to go beyond merely inquiring as to one's evangelical commitment at the time of appointment to the faculty. In order to actually integrate faith and learning in the classroom, it would seem that, just as they are expected to continue to progress in their particular discipline, evangelical professors should also be expected to progress in their evangelical faith and life. This is the point of Frank Gaebelain's recommendation that each professor be at least an avocational Bible scholar.¹⁷ Beyond an emphasis on personal study, departmental or college-wide study groups or workshops may help stress the importance of continued spiritual growth, in addition to advancement

in one's discipline.

To summarize, if secularization of an institution comes about, as is claimed, because a growing number of individuals within it have secularized,¹⁸ and if, as this study has shown, one's attitude toward the Bible is a watershed issue in any discussion of secularization,¹⁹ then it seems to follow that policy-makers at evangelical institutions would be wise to (1) maintain a policy of contracting only academically qualified faculty members of evangelical persuasion, and (2) provide the leadership necessary to keep the integrating task before the academicians by emphasizing the need for continued progression in one's spiritual faith and life, as well as within one's academic discipline. In addition, if evangelical colleges are to remain evangelical, it would seem that the evangelical public not only become aware of the tendency of colleges to secularize, but also become more directly involved in eliciting an accountability from those institutions they have established and supported. Given the influence of academicians over time, the future of evangelicalism may be involved.

Notes

- ¹ Francis A. Schaeffer, The Great Evangelical Disaster (Weschester, Illinois: Crossway Books, 1984), pp. 119-120, 150-151.
- ² See Chapter I, "Definition of Terms," and Chapter III, "Populations and Samples."
- ³ See Chapter III, "Instrumentation."
- ⁴ See Chapter III, p. 68, and Chapter IV, p. 77.
- ⁵ A sixth college of the original 15 was also shown to be secularized, but was eliminated from the study due to an inadequate return.
- ⁶ Schaeffer, The Great Evangelical Disaster, p. 44.
- ⁷ Schaeffer, The Great Evangelical Disaster, p. 51.
- ⁸ Billy Graham, "Why I Believe in Christian Education," Abundant Life (June 1967), p. 17.
- ⁹ C. Robert Pace, Education and Evangelism (New York: McGraw-Hill & Company, 1972), pp. xii-xiii, 2.
- ¹⁰ Elton Trueblood in Richard Foster, "A Life of Broad Strokes and Brilliant Hues," Christianity Today, 24 (May 23, 1980), p. 22.
- ¹¹ See Chapter II, "Research on Faculty Influence."
- ¹² Schaeffer, The Great Evangelical Disaster, pp. 34-35.
- ¹³ Schaeffer, The Great Evangelical Disaster, p. 64.
- ¹⁴ Pace, p. 31.
- ¹⁵ Elton Trueblood, The Idea of a College (New York: Harper and Brothers, 1959), p. 19.
- ¹⁶ Trueblood, p. 25.
- ¹⁷ Frank E. Gaebelain, The Pattern of God's Truth (Chicago: Moody Press, 1968), pp. 37-40.
- ¹⁸ George Sweating, "Bible Colleges and Institutes: Chronicling the Vision of a Century," Christianity Today (February 5, 1982), p. 41; Schaeffer, The Great Evangelical Disaster, p. 119.

¹⁹Robert Webber in Marvin K. Meyers, Lawrence Richards, and Robert Webber, eds., Reshaping Evangelical Higher Education (Grand Rapids, Michigan: Zondervan Publishing Company, 1972), p. 28; Harold Lindsell, ed., "Christian Colleges Search for Survival," Christianity Today (May 26, 1972), pp. 26-27; Schaeffer, The Great Evangelical Disaster, p. 44, 51; Gaebelein, pp. 10-11; Trueblood, in Foster, p. 22.

APPENDICES

Appendix A

SURVEY OF CHURCH-RELATED COLLEGE FACULTY
Fall 1980

Directions: For each statement, please circle the response which is closest to your position at the present time. Reserve the middle two responses for those statements about which you feel less strongly or are at present less sure. Please answer all 13 items.

CONFIDENTIALITY IS ASSURED

1. Force through strength is a better approach towards the avoidance of a nuclear holocaust than is a good faith move on the part of the United States towards unilateral disarmament.	Agree	Tend to Agree	Tend to Disagree	Disagree
2. Christians should oppose discrimination against those in our society who profess a homosexual lifestyle.	Agree	Tend to Agree	Tend to Disagree	Disagree
3. When there is almost certain danger to the mental health of the author, abortion may be the least tragic of a number of tragic options.	Agree	Tend to Agree	Tend to Disagree	Disagree
4. In preventing its students the full range of learning from his academic discipline, the professor in a Christian college has the obligation to also show where there are fundamental conflicts with biblical truths.	Agree	Tend to Agree	Tend to Disagree	Disagree
5. Christians should remain open to the possibility of theistic evolution rather than dogmatically insisting on a literal interpretation of the Genesis creation account.	Agree	Tend to Agree	Tend to Disagree	Disagree
6. While liberty in non-essentials is to be welcomed, pluralism within the church with regard to doctrines such as the virgin birth and miracles should not be.	Agree	Tend to Agree	Tend to Disagree	Disagree
7. Jesus Christ will visibly and bodily return to this earth some day.	Agree	Tend to Agree	Tend to Disagree	Disagree
8. Since the philosophy which permeates most of public education views Christianity as behind the times, Christian parents should seriously consider educational alternatives for their children.	Agree	Tend to Agree	Tend to Disagree	Disagree
9. Reporting the news in our pluralistic society is a difficult assignment, yet by and large the major networks handle their task in a fair and unbiased manner.	Agree	Tend to Agree	Tend to Disagree	Disagree
10. Amid the complexities of life, there are conceivable circumstances wherein lying may not be sinful.	Agree	Tend to Agree	Tend to Disagree	Disagree
11. God designed the sexes to complement each other, giving each unique roles and responsibilities; those who advocate the elimination of "sexist" language are working against His design.	Agree	Tend to Agree	Tend to Disagree	Disagree
12. Christian theologians can gain helpful insights from a careful usage of some of the higher critical methods of biblical interpretation, and should not be prevented from employing them.	Agree	Tend to Agree	Tend to Disagree	Disagree

11. It is inconceivable that a Christian college should appoint to the faculty a candidate who does not hold to the vicarious atonement and bodily resurrection of Jesus Christ.	Agree	Tend to Agree	Tend to Disagree	Disagree
12. A final truth exists for every matter; truth is not relative to individual perception.	Agree	Tend to Agree	Tend to Disagree	Disagree
13. Rather than seeing the Bible as the source of authority in matters of faith and life, it is better to see Jesus Christ as that authority.	Agree	Tend to Agree	Tend to Disagree	Disagree
14. In our efforts to battle world hunger, the United States should grant food aid only to those countries that are implementing United Nations population control plans.	Agree	Tend to Agree	Tend to Disagree	Disagree
15. The Bible is without error not only when it speaks of values, the meaning system, and religious things, but it is also without error when it speaks of history and the cosmos.	Agree	Tend to Agree	Tend to Disagree	Disagree
16. Men and women are equal at home and at work, and both should be granted positions of spiritual leadership in the church.	Agree	Tend to Agree	Tend to Disagree	Disagree
17. Single fairness demands that equal rights for women should be guaranteed by an amendment to the U.S. Constitution.	Agree	Tend to Agree	Tend to Disagree	Disagree
18. The Nicaraguan revolution is of the people, and their right to self-determination should be supported by the United States government even if it involves the development of a political or economic system different from our own.	Agree	Tend to Agree	Tend to Disagree	Disagree
19. Christian compassion should move us to support those who seek to start afresh by regrettably ending a hopelessly broken marriage relationship, rather than dogmatically allowing for divorce only in cases of adultery or when lacerated upon by the non-believing partner.	Agree	Tend to Agree	Tend to Disagree	Disagree
20. The church could contribute more towards the alleviation of our nation's social ills by dealing spiritually with sin in the lives of people rather than politically trying to correct unjust social structures and to redistribute wealth.	Agree	Tend to Agree	Tend to Disagree	Disagree
21. Although abuses can come from either sources, we have more to fear from big government than we do from big business.	Agree	Tend to Agree	Tend to Disagree	Disagree
22. Humanism -- as distinct from humanitarianism or a study of the humanities -- is the very antithesis of Christianity.	Agree	Tend to Agree	Tend to Disagree	Disagree
23. Christians should be appreciative of the World Council of Churches' efforts to battle oppression, violation of basic rights, and the disregard for our God-given environment.	Agree	Tend to Agree	Tend to Disagree	Disagree

_____ Check here if you would like a summary of the questionnaire results.

Appendix B

September 20, 1984

Dear Professor:

Professors at church-related colleges in the United States hold widely varying views on issues facing church and nation. The goal of the research in which you have been selected to participate is to determine the range of those views.

From among the entire population of church-related college faculty across the country, you have been randomly selected to be part of a small sample that will determine just where the whole stand on various issues of concern. Thus, your personal positions will weigh heavily in the final determination and are, accordingly, very important.

Please complete the enclosed 25-item questionnaire and return it in the envelope provided by October 1, 1984. Please complete every item, reserving the middle two response categories for those statements about which you feel less strongly or are at present less sure.

This research is part of my dissertation for the Ed.D. in Higher Education at the College of William and Mary. If you would like a copy of the questionnaire results, I would be happy to oblige. Confidentiality is guaranteed.

Thank you very much for your assistance. It is greatly appreciated.

Sincerely,

Ma Wilson
Doctoral Candidate
College of William and Mary

Appendix C

October 3, 1984

Dear Professor:

If you have already returned the "Survey of Church-Related College Faculty" which was mailed to you last month, you have my heartfelt gratitude. Results from the questionnaire, if requested, will be forthcoming at the conclusion of the study.

If, however, for one reason or another, you have not yet been able to return the 25-item instrument, I have enclosed another copy and kindly ask that you take just a few minutes to complete and return it to me in the envelope provided by October 15, 1984. Your help is sincerely appreciated.

I assure you, as part of a small random sample, your views are important. The questions are being answered by professors from various disciplines, so you needn't feel that you must be a theological expert. What's more, if your views are not represented, those holding opposing views will be over-represented and erroneous conclusions will be reached concerning where this country's church-related faculty stand on these various issues.

Of course, I had the option of wording the questions in various ways. But part of the design is to have each professor react to the items as written, supplying his own meaning to the words. This is all part of determining your perspective on the issues.

Accordingly, please respond to each of the 25 items, reserving the middle two categories for those statements about which you feel less strongly or are at present less sure. If you would like a copy of the results, I would be happy to oblige. Remember, confidentiality is guaranteed.

Thank you very much for your assistance. It is greatly appreciated.

Sincerely,

Wm Nilson
Doctoral Candidate
College of William and Mary

Appendix D

October 3, 1984

Dear Professor:

If you have already returned the "Survey of Church-Related College Faculty" which was mailed to you last month, you have my heartfelt gratitude. Results from the questionnaire, if requested, will be forthcoming at the conclusion of the study.

If, however, for one reason or another, you have not yet been able to return the 25-item instrument, I have enclosed another copy and kindly ask that you take just a few minutes to complete it and return it to me in the envelope provided by October 15, 1984. Your help is sincerely appreciated.

I assure you, as part of a small random sample, your views are important. The questions are being answered by professors from various disciplines, so you needn't feel that you must be a theological expert. In fact, as the study is to determine church-related college faculty views, not Christian faculty views, it isn't even important that you be of Christian persuasion.

Of course, I had the option of wording the questions in various ways. But part of the design is to have each professor react to the items as written, supplying his or her own meaning to the words. This is all part of determining your perspective on the issues.

Accordingly, please respond to each of the 25 items, reserving the middle two response categories for those statements about which you feel less strongly or are at present less sure. If you would like a copy of the results, I would be happy to oblige. Remember, confidentiality is guaranteed.

Thank you very much for your assistance. It is greatly appreciated.

Sincerely,

Na Wilson
Doctoral Candidate
College of William and Mary

Appendix E

November 3, 1984

Dear Professor:

Professors at church-related colleges in the United States hold widely varying views on issues facing church and nation. The goal of the research in which you have been selected to participate is to determine the range of those views.

From among the entire population of church-related college faculty across the country, you and others at your college have been randomly selected to be part of a sample that will determine just where the whole stand on various issues of concern. Thus, your personal positions will weigh heavily in the final determination and are, accordingly, very important.

Please do not discuss these questions with others at your college who may also have been randomly selected for participation. The questionnaire has been pre-tested for validity and reliability, and it is important that you respond to the items as you interpret them. Confidentiality for both you and your institution is guaranteed, and neither you nor your college will be identified in the final report.

Please complete the enclosed 25-item questionnaire and return it in the envelope provided by November 15, 1984. Please complete every item, reserving the middle two response categories for those statements about which you feel less strongly or are at present less sure.

This research is part of my dissertation for the Ed.D. in Higher Education at the College of William and Mary. If you would like a copy of the questionnaire results, I would be happy to oblige.

Thank you very much for your assistance. It is greatly appreciated.

Sincerely,

Wm Wilson
Doctoral Candidate
College of William and Mary

Appendix F

November 20, 1984

Dear Professor:

If you have already returned the "Survey of Church-Related College Faculty" which was mailed to you earlier this month, you have my heartfelt gratitude. Results from the questionnaire, if requested, will be forthcoming at the conclusion of the study.

If, however, for one reason or another, you have not yet been able to return the 25-item instrument, I have enclosed another copy and kindly ask that you take just a few minutes to complete and return it to me in the envelope provided by December 3, 1984. Your help is sincerely appreciated.

I assure you, as part of a small random sample, your views are important. The questions are being answered by professors from various disciplines, so you needn't feel that you must be a theological expert. It is very important that I receive input from a good number of faculty at colleges such as yours, so that erroneous conclusions are not reached as to where the whole stand on these various issues.

Again, please do not discuss these questions with others at your college who may also have been randomly selected for participation. The questionnaire has been pre-tested for validity and reliability, and it is important that you respond to the items as you interpret them. Remember, confidentiality for both you and your institution is guaranteed, and neither you nor your college will be identified in the final report.

Accordingly, please respond to each of the 25 items, reserving the middle two categories for those statements about which you feel less strongly or are at present less sure. If you would like a copy of the results, I would be happy to oblige.

Thank you very much for your assistance. It is greatly appreciated.

Sincerely,

Na Wilson
Doctoral Candidate
College of William and Mary

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Abstract

AN INVESTIGATION INTO CURRENT EVANGELICAL COLLEGE SECULARIZATION

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The College of William and Mary in Virginia, May, 1985

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This study investigated the claim that some of the academically best evangelical colleges are in the process of secularizing. An instrument was developed which differentiated between evangelical and more liberal positions on religious, social, and political issues. Faculty attitudes were measured as representative of a particular college's position.

In Phase I, the DISCRIMINANT Program of the SPSS produced a predictor equation based on those questionnaire items which best discriminated between a stratified, random sample of faculty at known evangelical colleges and a similar sample at known secularized, church-related institutions. Validity of the instrument was shown as 94.59% of the evangelical professors were correctly pre-classified, as were 93.94% of their counterparts.

In Phase II, the predictor equation was applied to the responses of faculty at each of 15 colleges qualifying as the best evangelical institutions. Accordingly, 9 of these colleges were declared to be consistent with their evangelical claim and 5 were classified as secularized. One college was eliminated from the study due to a low response rate. A comparison for significant difference at the .05 level from the national evangelical mean of Phase I was made on those colleges declared by the predictor equation to be evangelical. Each of the 9 passed this test. Thus, since 35.71% of those colleges claiming to be evangelical were shown to be more alike the attitudes held by faculty at secularized, church-related institutions, it was concluded that the claim of secularization among the academically best evangelical colleges had empirical support. The variable of one's attitude toward the Bible proved to be a watershed issue in this analysis of secularization.

It was recommended that the evangelical community hold their colleges accountable, lest the trend eventually impact the larger evangelical movement. In addition, policy-makers at evangelical colleges were encouraged to continue hiring the best qualified evangelical faculty candidate, and to place greater emphasis upon the faculty member's continued spiritual growth. In short, the claim of evangelical colleges to center on God and the integration of faith and learning needs to be more actively pursued.