

*Baptist Campus Ministry at Crossroads.* Samuel Sanford, Jr. Franklin, TN: Providence House Publishers, 1997. 160 pp.

REVIEWED BY DR. GLENN MCCOY,  
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For the readers who do not know the author of this book, Sam Sanford was a campus minister for thirty-nine years in Louisiana. He has written extensively on Baptist student work. In 1986, our organization (ASBCM) selected him as Campus Minister of the year (which means he can't be all bad!). Thus Sanford is eminently qualified to write a book such as this one.

The titles of the chapters are not as clear in their relation to the content as I might have wished, therefore, I will not give a list of chapter headings. Rather, I will show some themes that are explored in the earlier part of the book, then present some general statements about the remainder of the book.

The author considers three perspectives on the campus mission enterprise in the opening chapters (pp. 15-16). The first perspective deals with the churches' neglect of the missionary responsibility in the nineteenth century. The result was that student groups assumed this responsibility. A second perspective is in the form of a question: Has the Baptist student movement evolved from its original focus of denominational conservation, devotional emphasis, and a

counteraction sub-Christian campus activities into a profound proclamation of the Christian faith to the academic community? A third perspective, also in the form of a question, is: Do those who are now in leadership positions know how to do campus ministry in this era? I felt Sanford did a better job of answering the third question (perspective) than he did the second.

I want now to skip to chapter nine in the book and offer a few remarks about the latter part of the book. Most of chapters one through eight deal with the past. Chapter nine to the end of the book deal with the (almost) present and future. If you cannot read the whole book then skip to chapter nine and read the rest (and if you can't do this at least read pages 141-146!)-you will get your monies' worth here.

One really has to understand the "aching eighties" (p. 106) of National Student Ministries (as then known) to understand where we are and why we are the way we are now. Sanford characterizes the NSM of the 1980s as undergoing a change of personnel, choosing a new direction in programming, and establishing a closer relationship to the local church. In general, the author believes "the climate of the 1980s sapped creativity and innovation" (p. 120.)

Chapter 10 describes the students who are currently on our campuses. I felt Sanford had visited my campus and was describing them. You will find helpful insights in this chapter.

In Chapter 11 and on pages 141-146 the book deals with the future of campus ministry. Sanford is guardedly optimistic about the future of campus ministry. He suggests there will be "a greater variety of students and more competition from other campus religious organizations . . . There will be fewer paid personnel, more use of bi-vocational and voluntary persons, shorter budgets, and fewer buildings. This does not mean less opportunity for effectiveness; it means student work will be different from its historical past" (p. 137).

It is easy to be picky and find fault with another writer who writes in a different style to one's own. I won't do that . . . except to say the major weakness of the book is that it attempted to cover too much in 160 pages. I do not mean primarily the time span covered but the mix of history and philosophy (the subtitle of the book is "A Historical and Philosophical Perspective on Its Diamond Anniversary"). I felt the book was out of balance between the historical/philosophical perspectives, too little of the latter. I enjoyed the philosophical more than the historical.

Having said this, let me confess that Sam Sanford wrote a book for which all persons (past and present) connected with campus ministry should be grateful.

*Inside the Soul of a New Generation.* Tim Celek and Dieter Zander. Grand Rapids: Zondervan Publishing House, 1996. 172 pp.

REVIEWED BY BILL GRISSETT, CAMPUS MINISTER, DALTON COLLEGE, DALTON, GEORGIA

Campus Ministers have always enjoyed a cutting edge reputation. If this reputation is to be maintained, we must learn to minister to the Baby Buster generation (Generation X). Many campus ministers have already made a successful transformation and are successfully reaching the Busters. For those who aren't quite there, *Inside the Soul of a New Generation* is a great place to start.

Celek and Zander speak mostly from their experiences with New Song Church and Calvary Church Newport Mesa. They do a great job communicating from their experiences and explaining why Boomer ministries are not reaching the Buster generation. They also give practical suggestions of how to begin to reach out to Busters.

According to Celek and Zander, building community will be one of the keys to reaching the Buster generation. The Boomer generation is more concerned with the end product. Busters are more concerned with the process. The Boomer generation sought meaning in their work. The Buster generation simply "work to live." The Boomer generation was typified by activity. The Buster generation tends to be reactive. In order to reach Busters,

Celek and Zander feel we must be real, rousing, relevant and relational.

The Buster generation will take more work to reach than any generation we have faced. It will provide unique challenges and opportunities for campus ministers. Campus ministers must continue to evolve to stay relevant in the modern world. After all, the first Blaster will start college in 1998.

*Faith at State: A Handbook for Christians at Secular Universities.* Rick Kennedy. Downers Grove, IL: InterVarsity Press, 1995. 165 pp.

REVIEWED BY GARY R. BRITAIN, BAPTIST CAMPUS MINISTER, JACKSONVILLE STATE UNIVERSITY AND GADSDEN STATE COMMUNITY COLLEGE, JACKSONVILLE, ALABAMA

How many times have campus ministers heard students talk about the ways professors ridicule or challenge Christian beliefs? Advice is passed along from one generation of students to the next about which professors and classes to avoid because of their anti-Christian bias. Conversations are shared between campus minister and students about attitudes and responses to these challenges in an attempt to help students interpret what is happening.

How should a Christian student relate to the state university? Rick Kennedy explores this issue in *Faith at State*. A product of a state university himself and now a professor at another university,

Kennedy is well qualified to address this issue.

The book is divided into two sections. The section "University Life and Values" defines the environment of the state university campus. Kennedy describes the mind set, goals and limitations of the university community. Rather than setting up a confrontation in his description, the book rather identifies common goals of the university and Christian students. The book also identifies ways by which a Christian student can be deeply involved in the life of the school without abdicating or silencing beliefs.

The second section of the book is titled "Christians in the Classroom." Building on the premise of the first section, Kennedy describes how Christians can have a voice in the classroom. His methods will not be appealing for those who are searching for an easy way to voice beliefs adopted without evidence to back them up. This book describes a method for students that causes Christian students to demonstrate abilities to use standard academic methods, but then to move from those methods to demonstrate how Christian principles and beliefs can be applied beyond standard methods of research.

I have appreciated this author's approach because he does not adopt the method of ignorance shouted loudly in the face of academia. His approach will challenge serious students to dig deeper into both their studies and the defense of their faith. The result will be

students maturing both in faith and the application of faith to life.

One of the best features of this book is the very personal style with which it is written. The author adopts a first person approach in addressing students who will read the book. The challenges are straightforward. While the book is easy to read, the author has not skimped on the academic. The text is well documented and provides an appendix of suggestions for further reading.

I recommend this book to campus ministers for a first read and then to recommend to students who are struggling with how to answer the many questions they face on campus.

*Praying for Fishhooks: Understanding Intercessory Prayer.* Mary L. Caldwell. Macon, GA: Smyth & Helwys, 1994. 96pp.

REVIEWED BY DR. BRUCE GENTRY, CAMPUS MINISTER, UNIVERSITY OF WEST ALABAMA, AND DIRECTOR OF MISSIONS FOR THE BIGBEE BAPTIST ASSOCIATION, LIVINGSTON, ALABAMA

Mary L. Caldwell, chaplain at St. Joseph's Hospital, has authored an honest, engaging, and confrontational work on intercessory prayer for *thinking Christians*. Caldwell has addressed Christians who live in a scientific age and ask the honest question, *Does prayer really work?* Prayer is not an easy subject to approach because prayer touches all aspects of our

faith: theology, theodicy, christology, etc. Caldwell consistently drew upon a wealth of resources (from Augustine to Walter Wink) and documented them throughout her work. A bibliography would have completed her documentation.

Caldwell outlined the problems inherent to the question of intercessory prayer and traced the themes of intercessory prayer through both testaments. She discussed the inadequacy and inconsistency of traditional beliefs in prayer, such as viewing God as a benevolent monarch or the prayer of the truly faithful that always delivers the desired results, and reveals the shortcomings of various studies that have attempted to *prove* the benefits of prayer. Caldwell asserted that people *do a disservice to God to think we have the world all figured out and can know with certainty how events will proceed in a given situation. We need to leave room for God to work in a myriad of ways to carry out the divine purpose of creation.* (66). In a chapter entitled *Secondary Benefits*, Caldwell argued that prayer changes the person praying because one learns for what one should learn to pray and one learns to have compassion for the subject of the prayer. Such praying leads to action in the world. The reviewer is puzzled why Caldwell thinks that these *benefits* are *secondary* and not *primary*.

Prayer leads to change in the world. Prayers offered to God out of compassion are received and taken *into God's being*, thus adding a

reality (however small), making a difference in the cosmic struggle against evil. Regular and persistent praying, as Jesus taught (i.e., Luke 18:1-8), engages in this struggle and makes the person praying aware of opportunities for concrete action or change. For Caldwell, the question *Does prayer work?* is the wrong question. The question should be *Does prayer matter?*

Honest treatments of prayer, as fostered by works such as Caldwell's, would make a world of difference within our own faith and in our own ministries. The questions that Caldwell raises are a valuable resource for students seeking to grow in their prayer life.

***The Micah Mandate.* George Grant. Chicago: Moody Press, 1995. 224 pp.**

REVIEWED BY BILL STROUP, AREA DIRECTOR OF BAPTIST COLLEGIATE MINISTRIES, JACKSONVILLE, FLORIDA, AND FORMER ASBCM PRESIDENT

Three questions posited on page 22 of Grant's book grab our attention as if they were clues to a long-lost map for buried treasure:

How do we give proportionate weight to the things that we know we need to do and the things that we just *want* to do? How do we keep our priorities at the forefront of our daily agenda, even the face of the tyranny of the urgent? How do we maintain a clearheaded perspective in our

fast-paced, willy-nilly, fly-by-the-seat-of-our-pants world?

The questions sound as if they are addressed to a modern-day Everyman but the author's outline does not really address them. One is surprised to find such time-management oriented questions connected with a minor Old Testament prophet. But since we all want to find answers to the problem of "life balance" and we want to pass the secret along, if it can be discovered, to our younger charges in an effort to make their journeys more profitable, the book presents a forceful argument. The simplicity of Micah 6:8 provides a shorthand triad for lending structure to life. President Theodore Roosevelt provided the title to the book in an admonition to spiritual integrity inscribed in pocket New Testaments for WWI troops.

Author George Grant currently serves as president of King's Meadow Study Center and teaching fellow at Franklin Classical School near Nashville, TN. Formerly vice president of Coral Ridge Ministries and a popular speaker, he has written more than two dozen books on social policy, economics, history and theology. He admits to writing books in answer to a challenge, and his challenge for this book is the indisputable evidence that our culture is "coming apart at the seams," including the church. He notes that though Christians have debated creeds and dogma for 2,000 years, "we hardly know enough doctrine to fight over" anymore. He further states that "we cannot be

authentically Christian and simultaneously be so earthly-minded that we are no heavenly good. The only possibility for us is to be so heavenly-minded that we do the earth good" (p.15).

### *Synopsis*

In what he calls "shorthand statements" of profound truths, Grant develops his theme in five parts, each with two chapters. He proposes that Christians should exercise intentional faith in a global context while still avoiding too much identification with the world, an ongoing dilemma since Jesus and the disciples. His expansion of Micah's mandate avers that justice means doing right, Mercy means doing good, and Walking Humbly means doing well. He touches on law vs. grace, good news vs. nice news, servanthood and priesthood (*Living As If People Mattered*), vocational ethics, worship and sovereignty (*Our Co-dependent Love*), and devotional disciplines such as fasting and prayer. His conclusion is that we can indeed achieve balance in the priesthood of believers via genuine obedience to the mandate.

In ministry to post-modern students, this book should stimulate both campus minister and collegian. Although Grant could frequently make his point with fewer phrases in series, few tightly-tied bundles of words from his extensive vocabulary and less addition of alliterative adjectives (like the reviewer has just done!), he is easy to skim by reading first and last sentences in any

paragraph. This method, however, leaves the reader without the pithy serendipity of surprise statements, the quotable quotes and the intriguing turn of phrase that may serve as a new file label in the mental computer.

Each chapter's format closes with excellent biographies of earlier believers (some all but unknown but dated historically) who lived out the theme and who are often presented in connection with the lives of other believers who influenced them. For example, the study of Cotton Mather is connected not only to his father but to his grandfathers, providing an intergenerational flow for seeing how God builds character through nuclear as well as church family systems. These biographies serve as practical anchors for those who would stand fast in today's turbulence by emulating martyrs, Fathers, reformers and other saints from Thecla of Iconium (d. 70) to Corrie ten Boom (1893-1983).

The final page in all ten chapters is self-contained study, useable for individuals or groups, that always repeats the verse from Micah, and includes thought-provoking questions for application. Precise endnotes point to the author's sources and to further study. It is for the biographies and soul-searching questions, plus the many quotes that lace the text, that the book would be valuable in the campus minister's library. You may also visualize its use for a semester as jumping-off place in issue-oriented BSU meetings or even in secular

seminars for today's "do-something-meaningful" college generation.

### *Summary*

Often confessional and deeply passionate in the closing chapter, Grant repeatedly insists that God "requires" our adherence to the disciplines of the faith, "a sure sign that we have indeed offered ourselves up as living sacrifices, holy and pleasing to God. That is the essence of the Micah Mandate" (p.191). When he says "you don't really need all the latest discipleship gizmos and gadgets, just resolve to walk in faith: just do it," or when he says we need to "revisit the liturgical church calendar (originally designed to be an aid to our devotional lives by giving order and structure to our times of prayer and fasting)," he is proposing practical means for "reigniting our comprehension of God's redemptive plan for and through the ages."

He claims that his (Grant's and Micah's) proposal is in the tradition of C. S. Lewis' *Mere Christianity*, John Stott's *Basic Christianity* and William Wilberforce's *Real Christianity*. Citing G. K. Chesterton, who says that "the first great blunder of sociology is stating the disease before we find the cure," Grant insists that in social matters we must actually find the cure before we find the disease, and that he has taken the tack in this book of essentially announcing the cure rather than offering yet another diagnosis or description of the malady. The cure is simply the church "adhering to its essential

calling, the elect of God yielding to their divine mandate in every detail of their lives."

You may be inspired by the author's dream of reshaping the world by reshaping the worldview, exhorting us to address today's complexity with God's simplicity. Do justice, love mercy, walk humbly with God.

*Faith Outside the Walls: Why People Don't Come and Why the Church Must Listen.* Ron D. Dempsey. Macon, GA: Smyth and Helwys, 1997. 122 pp.

REVIEWED BY KEN MAY, PASTOR,  
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Which one of us has not scheduled a religious program at some time or another and arrived to find only the faithful few present? Which one of us has not wondered why more people do not feel the need to attend our church or our BCM/BSU? Certainly the questions have been asked, but perhaps our answer has not explored deeply the real issues of "why people don't come."

Ron Dempsey, Assistant Dean of Academic Affairs and Assistant Professor at Presbyterian College in Clinton, South Carolina, has done that research for us and has compiled his research into a concise and clear statement in *Faith Outside the Walls*. In his work, Dempsey has delineated through the means of a fable, the problem faced by the Church. From the secularization that

has taken place in cultural, institutional, and individual lives, Dempsey traces the decline of the power of the church. "The changes in the American mentality have removed the church as being the sole provider of religion, even the sole provider of Christianity. Americans believe that religion, and even Christianity, can be obtained from other sources."

By exploring these changes, Dempsey notes that landscape outside the wall has been shaped by the privatization of religion. "The majority of Americans believe that a person can be a good Christian without having to attend church." This transformation (not negation) of traditional public religion has occurred concurrently with similar transformations in the economic realm. "In modern society Christianity is relegated to the private sphere by the process of differentiation. It is stripped of its public roles and responsibilities and confined to a private sphere of existence. The individual . . . reserves the right to choose a system of meaning because the choice of a system of meaning is no longer limited or prescribed."

Dempsey prefers a broad mural in painting the religious perspective of the unchurched. From personal experimentation to perception or misperception, the unchurched offer a wide variety of reasons for their lack of participation in the life of the church. From church dropouts to the never involved, the reasons vary, but the results and some of the conclusions drawn from these

results are valuable. "No time," "work," "disillusionment" and "other opportunities" all contribute to the lack of participation.

What value is an exploration without a suggestion? Dempsey suggests that we listen to the unchurched and begin reconstructing, or rather *transforming*, the walls of the Church. In the words of Robert Bellah, "Our socially constructed conception of how things are is seriously out of date." Dempsey says, "To correct this situation and retake control of our own destinies, local churches must start transforming their own walls so the message of Jesus Christ and his salvation will be presented in ways that connect with the lives and the faith of the unchurched." Recognizing that many of the unchurched are actually hurting, disillusioned people who have been scarred by the church, the contemporary church must seek healing, meaning, and be willing to develop new theological approaches. This will require a new understanding of privatization and community, new approaches and a new awareness of our paradigms, and a new image for the church. His practical suggestions, given in the final chapter, include taking a stand, giving a personal witness, beginning where the unchurched are, developing a market attitude, and balancing servanthood and authority. He reminds us to consider quality, care for children, time and scheduling.



Dempsey seeks clearly to help the church distinguish between the wine and the wineskin. "We Christians no longer can allow the forces of the world to dictate our destiny. We possess the most powerful shaper of culture and history the world has ever known in the message of Jesus Christ." He reminds us that the harvest will come "only if churches can adapt to the challenge."

*Finding God at Harvard: Spiritual Journeys of Thinking Christians.* Kelly Monroe, ed. Grand Rapids: Zondervan Publishing House, 1996.

REVIEWED BY ROBERT B. (BOB) FORD, JR.,  
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In the light of the recent death of Mother Teresa, her vignette in this remarkable volume becomes even more meaningful. Alongside Mother Teresa's memoir stand writings by such other notables as Richard Keyes, Aleksandr Solzhenitsyn, Elizabeth Dole, Phillips Brooks and Elton Trueblood.

Kelly Monroe, the editor, begins with the interesting premise that, while Harvard is the original Christian school in the United States, it has long since departed its roots. She ably disproves the thesis by these vignettes from writings or speeches by persons who have been students, professors, or who have had some other relationship to Harvard. Each of the persons mentioned above is joined by a host

of "lesser knowns" to state their faith in God.

The format of the volume has the vignettes grouped by sections such as "Finding Hope, Health and Life," "The Recovery of Love, Family, and Community," and "Pluralism and the Global Gospel." The vignettes can be read section by section or one at a time in devotional style. The volume can be useful in student ministry to recommend to students serious about their pilgrimage. It can also be used to select certain vignettes which relate to the discipline in which a particular student is studying. Excellent examples of this latter usage are "Called to Teach," by Robert Fong, and "Why Be a Scientist?," by Gregory Hammet.

This reviewer recommends this volume highly for those who enjoy sharing the faith pilgrimage of some extraordinary people. He further commends Ms. Monroe for her outstanding effort in offering such a volume.