

It should be apparent that Kreider's book is not just a history of the idea of patience in the early church. It is also a book with explicit missiological implications. Kreider suggests that church congregations that focus on developing patient people in an impatient world will discover that those outside the church will find its distinctive way attractive. One implication of Kreider's ideas is that evangelistic campaigns, exhortations to witness, and highly organized systems of outreach will be less important in a church focused on the process of developing the virtue of patience in the life of its members.

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The Christian College and the Meaning of Academic Freedom: Truth-Seeking in Community, by William C. Ringenberg. New York: Palgrave Macmillan, 2016. 234 pp. + 39 pp. notes + 30 pp. bibliography + 15 pp. index. ISBN 978-1-137-39832-1. Hardcover, US\$100.00.

I purchased this book recently because I saw that George M. Marsden, a prominent historian of American religion and author of *The Soul of the American University* (Oxford, 1996), recommended it (and wrote the foreword). I was glad that I did because it gave me new insights, by a scholar who hails from the Anabaptist tradition, about this whole notion of academic freedom. The author observes that "an emphasis upon academic freedom most often comes with the intellectual and financial maturing of an institution" (p. 89). Seventh-day Adventists, who prize both Adventist education and religious liberty, would do well to pay attention to this helpful book.

The book is divided into three main parts. The first section highlights Christian values as context for the idea of academic freedom (pp. 1-53). Next is an overview of academic freedom in America (pp. 55-128). Finally, this is followed by a series of case studies that "test the limits" (pp. 129-230).

From the outset, argues Ringenberg, that the "primary difference" between a Christian versus a secular institution of higher learning "is less that of methodology than that of worldview" (p. xvi). Each should be open and search for truth. Thus, methodologically, there should be "no difference between the Christian college instructors and the secular

university instructors. Ideally both seek the truth and present their best insights with integrity, fairness, and humility" (ibid.). The key difference is that a Christian institution of higher learning embraces a distinct worldview, whereas a secular institution remains ideologically pluralistic. Another major difference between a Christian and secular institution relates to their understanding of freedom. A "secular institution thinks primarily in terms of individual freedom for professors while the Christian college thinks in terms of institutional freedom to hire professors who have freely chosen to seek the freedom that comes from uniting their minds and entire personas with the mind and purpose of the Creator" (p. xvii). Sometimes the Christian college might wish to have greater freedom from its sponsoring denomination. Yet one of the most important responsibilities of the Christian college is to educate the leadership and laity of the sponsoring denomination "on the vitally complementary roles of the Christian church and Christian college." Thus the two should not be in competition. Each has a unique role. "The church sometimes needs to watch the orthodoxy of the college, while the college sometimes needs to speak prophetically to the church. Each needs to listen to the other; neither should seek to dominate the other" (ibid.).

Educators will appreciate the review of Christian values including freedom, seeking, honesty, humility, courage, prudence, love, meaning, harmony/balance, and community. Altogether, I especially appreciated Ringenberg's emphasis upon how faculty teach by personal example—they need to live a balanced and harmonious lifestyle that is no less important than a balanced way of thinking (p. 48). As a consequence, love (not power!) is the basis for Christian community (p. 49). Christian academics are always in the process of discovering truth because the truth "is always healing" (p. 12).

The historical review (section two) highlights how the idea and practice of academic freedom migrated from Germany to the United States in the early twentieth century, and morphed into a distinctly American form (p. 67). Americans studying in German universities peaked during the 1890s, and along with it came an emphasis upon theory instead of application (p. 65). Similarly, such education eschewed concerned for character development (p. 63). In the American form, there was an embrace of the spirit of common sense philosophy along with the new force of liberty within the young nation. This notion spread throughout American higher education, what Mark Noll terms "theistic common sense" by emphasizing the ability of each individual to understand intuitively and through careful observation the purpose of God for his morally endowed human creation. The popularity of common sense philosophy was the new basis for social order and overthrew traditional sources of authority. Within this milieu, dissenters (such as the

Puritans) had much greater influence in America than they did in their home country (p. 60). "The practice of dissent," argues Ringenberg, "is an important component in the history of academic freedom" (ibid.). After all, it was King James I (responsible for the King James Version) who imposed a loyalty test upon all candidates for university degrees (p. 59). Thus, academic freedom took on particular importance within an American setting. What is more, is that especially in the wake of the Second Great Awakening, new forces were unleashed that broadened access to higher education (p. 78). By the time of the American Civil War, both federal and state governments followed churches in a movement toward popular education by establishing a land grant college system to train youth in the practical fields of agriculture and engineering that helped to create what is sometimes termed the "Second Industrial Revolution."

The past fifty years has seen a host of challenges related to academic freedom. The dominance of evangelicals within higher education, since 1975, has meant that "colleges that seek to be both a defender of the faith institution and a seriously academic institution are prime candidates for conflict" (p. 92). Other sources of conflict include times of war when there tend to be severe restrictions on freedom of speech. "War and academic freedom do not work well together" (p. 103). Thus, Chief Justice Earl Warren could observe that scholarship cannot flourish in an atmosphere of suspicion and distrust. Especially fascinating is the research of sociologist Kyle Dodson who notes that academic experience is not a trajectory from conservative to liberal, but rather, it tends to take a person from wherever they are to a more centrist, nuanced position (p. 110). Thus it is essential to distinguish between indoctrination versus education that can be best seen, the author cites Richard Hughes, who argues that the selection and policy of how an educational institution selects outside speakers (pp. 110-1). "The temptation in the Christian college," observes Ringenberg, "is to refuse to examine ideas that challenge the institutional orthodoxy" (p. 112). The best way forward, he argues, is to highlight the need for continuing reflection and dialogue (p. 128).

Seventh-day Adventists will be especially interested to know that they are featured several times in the case studies at the end of the book (cf. pp. 134, 146, 181-2), particularly with regard to the Flood Geology movement and the Geoscience Research Institute. "Young earth creationism is the strongest in the colleges which more or less identify with the Fundamentalism Movement or the SDA Church" (p. 135). From the viewpoint of this author, Adventists have not always fared so well in terms of academic freedom. The author gives a more cautionary tale by reflecting on the Southern Baptist Convention. During the 1970s, most of the membership was conservative as their Seminary professors became

more moderate to progressive (p. 175). Although the Baptists historically were wary of embracing creeds (the Bible was sufficient, they claimed), a conservative resurgence led to a movement away from the historic Baptist faith toward early twentieth century Fundamentalism, including forcing universities to have their faculty sign statements indicating their adherence to inerrancy (pp. 177, 183-6). Similar movements can be seen in the evangelical embrace of a theory of husband headship and egalitarianism (p. 193), as well as race (pp. 199-200) and ethnicity (pp. 200-2).

In conclusion, Ringenberg notes how the cardinal sin of a teacher is not whether he or she is boring, but rather, whether or not they are fair. Similarly, the most serious violation of academic freedom in a Christian college is the fairness of its personnel procedures. Christian colleges in particular, who value truth, should model due process in its treatment of faculty (pp. 226-7). Thus, educational administrators should pay particular attention when they first hire faculty. "Hiring for fit" is vital because the very future of a Christian college depends upon it (p. xix). As a consequence, every Christian college should provide a strong and equitable academic freedom statement.

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The History of Theological Education, by Justo L. González. Nashville: Abingdon, 2015. 139 pp. + 7 pp. index. ISBN 978-1-4267-8191-9. Softcover, US\$39.99.

This relatively brief gem, as compared to the many other in-depth historical treatises by González, provides a brief history of theological education. In sixteen concise chapters, the author takes us on a *tour de force* about major trends in how the Christian church has trained its ministers.

During the early Christian church, there really wasn't any significant intentional plan for training clergy. Some, such as Ambrose, were elected and then afterward obtained theological training. Other factors, such as the Romanization of Germanic peoples meant that ignorance on the part of clergy was abysmal. Yet the fact that these same Germanic peoples had so many different languages meant that Latin by default became the