

# The King's Highway

Rev. R. T. Benson, Mch 64

## AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XLI

MONCTON, N. B., JANUARY 31, 1964

No. 2

### The Purpose of the Christian College

by David L. McKenna

The Christian college stands on a razor-sharp tight-rope, trying to balance the values of the diverse worlds of mind and spirit. On the one side there is the person and work of Jesus Christ as the finality of all revealed Truth. On the other, the constantly-changing and enlarging world of education and learning. The age-old question is, "Can Jerusalem have anything to do with Athens?"

The history of the Christian college in America does not give us much hope. Too often the attempt to balance the intellectual and spiritual life is like the drunk man who climbs up one side of the horse only to fall off the other. Consequently, the church accuses the college of being anti-spiritual, and the college accuses the church of being anti-intellectual. Yet, if Christian higher education has a role to play in the advancement of the Kingdom of God, we must come to grips with this problem and find common ground upon which we can stand. As Christians, that ground is always the person and work of Jesus Christ.

The final claim for the Christian college is not a body of knowledge or a mode of behavior; it is the reality of Jesus Christ — His revelation of the love of God and the Abundant Life. As He presses His claim upon individuals, He also presses His claims upon institutions. If He is the incarnate Son of God in whom is revealed all Truth, then this is also the point at which we find Christ affecting us and at which we find ourselves responsible to Him. We say that Jesus' relationship to man may be summed up in His creative, redemptive, sanctitive works. Our relationship to Him, then, is that He be our Creator, our Redeemer and our Sanctifier. It is also out of these relationships that we define the reason for the existence of the Christian college.

#### The Creative Work of Jesus Christ

Creation is concerned with every phase of matter and life—from rock, to animal, to man, to the products of man. Scriptures give us the knowledge that Jesus Christ was an active agent in the creative act. They also speak of two kinds of creation—primary creation and secondary creation. Primary creation is evident when God Himself makes something out of nothing. Such was the case when He spoke the world into being. Secondary creation, however, is described when He took the dust which He had already created and out of it made man. Primary creation is reserved for God alone, but secondary creation may be a mutual act of God and man. Have you ever thought that God has given us the privilege of being partners in creation with Him?

The implications of the fact that Jesus Christ is Creator are very broad, but I want to focus attention on one significant point. Namely, that the mind of man is a gift of the creation of God. Mind itself is a primary creation, because it distinguishes us from lower animals and places

us in a unique relationship to our Creator. Mind must surely be a distinctive part of the image of God in which we were created, and becomes that inseparable link with the mind of God that makes us intelligent creatures. If this is so, we are obligated to fulfill the purpose of creation through the development and use of the mind to the glory of God. Certainly the rational act, the intelligent discussion, the probing question has been presupposed in the scripture which might be used as the description for a seminar in the Christian college: "Come now, let us reason together, saith the Lord."

As the Creator of our minds, Jesus presses in upon those of us who make up the Christian college and its community these responsibilities. For the faculty, there must be a commitment to the life of learning as the most sacred calling which they can fulfill. For the student, there must be recognition that study is serious business, that it is a Christian responsibility, and that the life of learning is God's purpose for you this year. For the community, there must be the sense of sharing in a community of Christian scholars, and to this community you must give your support, your understanding and your participation in the excitement that takes place when God and man work together in the discovery of old truth for new lives, or new truth for old lives.

#### The Redemptive Work of Jesus Christ

Redemption, in our thinking, is usually centered in the purpose and function of the church. While the primary purpose of the Christian college is educational rather than evangelistic, the redemptive work of Jesus Christ cannot be excluded from its purpose or its program. The reason is obvious—intellectual knowledge will not redeem a man, but neither will salvation redeem our ignorance. The distinction of this. Creation concerned the mind of man, redemption concerns the heart of man. In the Christian college these two relationships must be brought together if the full purpose of the college is to be fulfilled. In fact, I would maintain that redemption is the first requirement for full participation in the life of learning in the Christian college.

Redemption is not anti-intellectual, as some people suppose. It is the means by which the mind of man is freed by the expulsive power of a new affection. This is what Christ meant when He said, "Ye shall know the truth, and the truth shall set you free." Have a heart regenerated in love, you are then free to explore, to learn and to appreciate the opportunities in God's world. Christians should be the best students rather than the poorest. Our minds are free at the same time that we are under great obligation and responsibility to Jesus Christ.

(Continued on Page 8)

## GIVE GENEROUSLY to BETHANY on FEB. 16

The King's Highway