

Serious Times, by James Emery White, InterVarsity Press, Downers Grove, Il, 1961
(33 Quotes selected by Doug Nichols)

INTRODUCTION

1. Our Whole Lives Are Serious

Serious times met with serious lives. This is the anvil on which history is forged. More important, it is the means by which the kingdom of God is advanced and the life of a Christ follower measured. Paul Helm rightly notes that according to Scripture "the whole of a person's life is fundamentally serious, something for which he is responsible before God, and for which he will have to give an account.... He is individually responsible to God for what he 'makes' of it." ² [Page 10]

2. Standing Midst Difficulty

During the serious times of Adams and Jefferson, it was unclear whether men and women would rise to the moment. In light of this Thomas Paine authored a series of patriotic tracts called *The Crisis* papers, which appeared in print from 1776-1783. The first of these so stirred George Washington that he ordered it read to his troops late in December 1776 when the American cause seemed to be faltering. "These are the times that try men's souls," Paine's opening sentence began. "The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country." He was right. But Paine also understood what would happen if men and women did not shrink from a life so spent. So he wrote on: "but he that stands it now deserves the love and thanks of man and woman."³ Paine's words proved decisive for Washington's troops. Many soldiers whose terms of service would expire that January 1 were inspired to reenlist. Later that same month the Americans won at Trenton, and the tide of the war was turned. [Pages 12-13]

CHAPTER 1 THE SECOND FALL

3. Wisdom from History

"Histories make men wise." FRANCIS BACON [Page 17]

4. Do Not Be Ignorant of the Past

"To be ignorant of what happened before you were born is to remain a child always."
CICERO [Page 17]

CHAPTER 2 THE WORLD THAT LIVES IN US

5. Living for God and His Purposes

For Christians, understanding the world we live in is decisive on two fronts. First, we must be on guard in relation to how this world might be living in us. Do we think Christianly, or have we bought into a kind of reductive naturalism? Are our souls

informed and directed by the authority of Scripture and the leading of the Holy Spirit, or have we succumbed to the subtle temptation of moral relativism? Do we mark our years by dedication to God and his eternal purposes, or do we strip our lives of any sense of calling and answer only to the voice of an autonomous individualism? Do we live in light of the great redemptive drama, selflessly giving ourselves to the advance of the kingdom and the building of the church, or do we find ourselves drifting into a narcissistic hedonism that makes all spiritual alignments a consumer affair?

Second, we also need to understand the world in order to discern its presence in the lives of those around us. What has the world done to them? How might we begin to live, speak and serve in ways that intersect with the deep needs the world has left unmet? And it has left much unmet. [Page 49]

6. Dying for the Savior

"When Christ calls a man, He bids him come and die." Dietrich Bonhoeffer

7. Allegiance to the Lord over National Leader

From the beginning of the Nazi ascension to power in 1933, Bonhoeffer launched himself into the fray of protest, particularly against the insidious rise of anti-Semitism. He soon became a leading voice for the Confessing Church, which led the way for German Protestant resistance to Hitler and the Nazi regime. For Bonhoeffer the resistance was not political but spiritual; it was a matter of discipleship. His allegiance was to "a Lord who outweighed the Fuhrer," knowing that "only such a lordship and such a radical discipleship could trump the claims and manipulation of the German state."² [Page 51]

CHAPTER 3 THE CITY OF DREADFUL DELIGHT

8. Views of the World

Walter Truett Anderson illustrates this shift in how we view the world with a story of three umpires having a beer after a baseball game. One says, "There's balls and there's strikes, and I call 'em the way they are." A second replies, "There's balls and there's strikes, and I call 'em the way I see 'em." The third says, "There's balls and there's strikes, and they ain't *nothin'* until I call 'em."⁸ [Page 57]

9. Becoming Who God Declared Us to Be

The word *saint* means "those who are set apart," someone who is no longer part of this world but is *against* it-and as a result for its reclamation. Those who come to God through Christ have been declared such beings. Our life journey is meant to unfold as a series of steps toward becoming who God has declared us to be.

We must deepen our souls, allowing a wellspring of the living water of God to surface, and as a result we will have something to offer the world that it does not already have.

We must develop our minds so that we can engage the prevailing worldviews that assault the citadels of faith-not simply to defend Christianity but to be able to present Christianity as a winsome and compelling alternative.

We must respond to God's call in such a way as to fulfill our place in this world and then fill it full with the aroma and agenda of Christ. We must align ourselves with the church so that we position ourselves in the heat of the battle and number ourselves among the vanguard of armies. [Page 73]

CHAPTER 4 DEPEENING OUR SOULS

10. Change Self

“Everybody thinks of changing humanity and nobody thinks of changing himself.”
Leo Tolstoy [Page 75]

11. Fruit Comes from a Life

The answer rests in the goal of all spiritual formation, which is to be marked by the fruit of the Spirit-such things as love, joy, peace, patience, kindness, gentleness, self-control. But the fruit of the Spirit is just that. *Fruit*. The metaphor is important. Fruit does not exist in and of itself. It is something that is *produced*. It comes from a life source -a branch or a vine. A person does not *decide* to be patient, much less will to be patient. Patience must be cultivated from the *source* of patience. That is why the Bible speaks of such things flowing from the Spirit. They emanate from a life with, in and through the Spirit. Only when a spiritual life is cultivated will spiritual fruit be manifest. The true goal of spiritual formation is not the fruit of the Spirit but the relational intimacy that *produces* the fruit of the Spirit. [Page 77]

12. Love Is Tended, Nurtured, and Developed

We must recapture the words relating to love and relationship with God anew, and through them carve out a still point for our souls to absorb it all.

This is why throughout the Scriptures, particularly in the cavernous devotional spaces of the Psalms, the recurring theme is pursuing an intimate relationship with God. After the initial throes of romance, love is not a state as much as a pursuit, something tended, nurtured, *developed*. In the simple but profound words of the psalmist, we are enjoined to "Look to the Lord and his strength; seek his face always" (Ps 105:4). We should not let the brevity of the words lessen their impact-the most sensitive of souls have been profoundly shaped by their weight. This short verse is cited four times in Augustine's *The Trinity*. Historian Robert Louis Wilken notes that "more than any other passage in the Bible (Psalm 105-4) captures the spirit of the early Christian thinking."⁴ Yet most of us do not seek the face of God. [Page 78]

13. Invest Time in God's Word

So how do we live with and *like* Christ? Two thousand years of spiritual history have spoken with a single voice: the reading and study of God's Word, obedience, prayer, silence and solitude, and some form of spiritual direction; these are the investments and practices that, time and again, have led men and women to true spirituality. [Page 80]

14. Prayer is Communication with God

I pray because I am in a relationship with God in Christ through the Holy Spirit, and apart from prayer I would not have much of a relationship. I enter into communication, conversation and communion with God through prayer. It's when I lay out the pieces of my life on God's altar, and when he then returns them to me anew (Ps 5:3).

So like many others, I come to God daily for prayer. Often empty, often having to woodenly plod through prayer using the acrostic ACTS (Adoration, Confession, Thanksgiving, Supplication) as my soul often needs help to find its way, I tell God I love him and offer him praise for who he is; I confess my sins-specifically, graphically-as my mind scrolls through the day before; I thank God for all that I have been given, acknowledging that every good and perfect gift comes from above; and I ask him for help-to intervene, to provide, to come to my rescue. And it matters. [Page 84]

CHAPTER 5 DEVELOPING OUR MINDS

15. Lacking of Reading in the US

Forty-two percent of American adults can't locate Japan on a world map. Nearly 15 percent can't locate the United States. Seventy million Americans do not know that Germany was our enemy in World War II. A U.S. Department of Education survey found that 50 percent of all American students were unaware of the Cold War; 60 percent had no idea of how the United States came into existence. Roughly 60 percent of the adult population of the United States has never read a book of any kind, and only 6 percent reads as much as one book a year-even when *book* is defined as a Harlequin romance or self-help manual. Only 41 percent of American teenagers can name the three branches of government. But 59 percent can name the Three Stooges.¹ [Page 97]

16. No Christian Mind

Yet as Harry Blamires reminds us, "There is no longer a Christian mind." A Christian ethic, a Christian practice, a Christian spirituality, yes-but not a Christian *mind*. "As a thinking being," Blamires writes, "the modern Christian has succumbed to secularization." Or as Mark Noll has dryly noted, the scandal of the evangelical mind is that there is not much of an evangelical mind.³ Worse, there is even a bias against the intellect. Richard Hofstadter, in his Pulitzer-prize-winning book *Anti-Intellectualism in American Life*, identified "the evangelical spirit" as one of the prime sources of

American anti-intellectualism. Hofstadter points out that for many Christians humble ignorance is a far more noble human quality than a cultivated mind.⁴ Yet it is precisely a cultivated mind that is needed for our day. John Stott writes, "We may talk of 'conquering' the world for Christ. But what sort of 'conquest' do we mean? Not a victory by force of arms.... This is a battle of ideas."⁵ This was the concern of the apostle Paul, who reminded the Corinthian church that "we do not wage war as the world does.... We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Cor 10:3-5). [Page 98]

17. Development of a Christian Mind

The very foundation of the liberal arts as an education can be traced back to the monastic education developed during the Middle Ages. There was sacred learning through the Bible, and secular learning through the seven liberal arts. The trivium consisted of grammar, rhetoric and logic; the *quadrivium* surveyed arithmetic, geometry, astronomy and music. The whole of human learning could be gathered into these "arts." But the liberal arts were aimed at something beyond themselves, as evidenced in the very words trivium and quadrivium-the threefold way and the fourfold way-referring to the way to the wisdom contained in the Word of God.' In other words, to the development of a Christian mind. [Page 100]

18. Difference between Information and Wisdom

In a *Books & Culture* interview, Tom Morris conveyed a conversation he had with a woman who invited him on behalf of a local Chamber of Commerce to speak to a group of young leaders on the ethics of decision making. In making her request, she said:

When I was eighteen and in college, we used to sit up late at night and talk about important things: God, death, good, evil, meaning, love. Now when we get together with friends, all we ever talk about is what the kids are doing, what's on sale at the mall, and who Notre Dame is playing in football this week. Could you come and speak to our group and maybe help us to start talking about the big issues again?¹⁰

Her sense that she needed to pay attention to the life of the mind was perceptive. We all need to start talking about the big issues again. But the call runs deeper-we need to think about such things in light of our faith. This is what a Christian mind is about: the difference between the shallow pools of information and the deep waters of wisdom. [Pages 100-101]

19. Understanding the Significance of Beliefs

Beyond engaging various fields of thought it is critical to be able to think about our faith in relation to *its* significance. In dialogue with the world, the deepest question regarding the Christian faith is "So what?" This simple question gets to the heart of

not only thinking Christianly but communicating Christianity itself. Jesus was raised from the dead. *So what?* The Bible is true. *So what?* You can have a personal relationship with God. *So what?* Thomas Oden has observed that the fact of the resurrection may be maintained by Christians, but there is often little interest in our communication of the *significance* of the resurrection." The Christian mind must understand the significance in order to offer it to the world. If we cannot, we will have lost our place in the most critical of conversations-indeed, the only conversation that matters.

This kind of thinking is the essence of what is meant by a Christian *worldview*, a term often used but seldom defined.'? A worldview is the lens through which we look at the world and therefore think about the world. The apostle Paul told the Ephesians to see with the "eyes of the heart" (Eph 1:8). This is precisely what a worldview involves, for it is based on faith. Brian J. Walsh and J. Richard Middleton suggest that the faith commitment on which our worldview is based can be found in how we answer four questions: (1) *Who am I?* Or what is the nature and purpose of human beings? (2) *Where am I?* Or what is the nature of the universe I live in? (3) *What's wrong?* Or what is the basic problem or obstacle that stands in the way of attaining fulfillment. (4) *What's the remedy?* Or how do we find salvation." Beyond defining the world, a worldview attempts to cast a vision for what the world should be. Without this vision, it is difficult to set a course for others to follow. [Pages 102-103]

20. A Christian Mind Must be Developed

To think Christianly, with wisdom and insight, clarity and purpose, demands a Christian mind. But such a mind does not simply appear at conversion. Like our souls, it must be developed. But the development is not dependent on programs or personalities. This is not to dis-count education-either formal or informal. I am an educator who is deeply committed to the education process. However, borrowing a phrase from Thomas Jefferson, Susan Wise Bauer rightly maintains that any literate man or woman "can rely on self-education to train and fill the mind. All you need are a shelf full of books ... and a few chasms of time not otherwise appropriated." "25 It is *reading* followed by *reflection* that drives even the best of educations. Since it begins and then fuels the process, we will spend the most time on reading. [Page 106]

21. Reading the Great Books

There is no substitute for reading, and particularly the great books. Robert Maynard Hutchins is correct in noting that "until lately the West has regarded it as self-evident that the road to education lay through the great books." What are the great books? "There never was very much doubt in anybody's mind about which the masterpieces were," writes Hutchins. "They were the books that had endured and that the common voice of mankind called the finest creations, in writing, of the Western mind."

Hutchins, along with Mortimer Adler, collected a set that went from Homer to Freud, over twenty-five centuries, including the works of Plato and Aristotle, Virgil and Augustine, Shakespeare and Pascal, Locke and Rousseau, Kant and Hegel, Darwin and Dostoevsky." ²⁷ [Page 107]

22. How to Read a Book

But a life of reading is not served solely through the ready access and careful selection of books, but also by knowing the degree to which individual books should be read. Not every book qualifies for cover-to-cover journey. Long ago, Francis Bacon gave this wise counsel: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." In graduate school, my supervisory professor required that each of his doctoral students buy a copy of Mortimer Adler and Charles van Doren's *How to Read a Book*. This may have been the most profitable assignment he gave. As a professor, I often pass the favor on to my students. [Page 108]

23. Guard Your Reading Time

Much of our success with reading will be found in making wise choices and becoming alert to those things that war against sitting down with a book. With the scent of a savvy, real-world reader, Susan Wise Bauer gives the following suggestions that go beyond the first step of turning off the TV: morning is better than evening (why fight the fatigue?), start short (as with physical exercise, work your way into shape, starting with no more than thirty minutes of reading a day), don't schedule yourself for study every day of the week (aim for four days, giving yourself some days off for the inevitable interruptions of life), never check your e-mail right before you start reading (it distracts the mind and commands our time), guard your reading time (set it, keep it, protect it), and take the first step *now*.³⁵ I will add two more to her list: First, don't attempt to read a book, particularly a significant one, in the context of chaos. Blaring music, kids interrupting you every five minutes, getting up to answer the phone—such distractions are insurmountable. Guarding your reading involves more than setting the time itself aside; it includes protecting the quality of your reading time. Second, do not become discouraged if you read slowly, resulting in only a few books a year. The more you read, the faster you will read. Likewise with comprehension. Your mind is like your body; you wouldn't expect to run a four-minute mile the first day or complete a marathon after two weeks in the gym. Reading speed and comprehension will come with practice over time. [Pages 110-110]

24. Using Your Mind to Reach Others

At the end of his short but profound book *Your Mind Matters*, John Stott captured these sentiments in the form of a prayer:

I pray earnestly that God will raise up today a new generation of Christian apologists or Christian communicators, who will combine an absolute loyalty to the biblical gospel and an unwavering confidence in the power of

the Spirit with a deep and sensitive understanding of the contemporary alternatives to the gospel; who will relate the one to the other with freshness, pungency, authority and relevance; and who will use their minds to reach other minds for Christ.³⁹ [Page 112]

CHAPTER 6 ANSWERING THE CALL

25. Living Life in Faithfulness to God

In my journey through the biblical materials, I found that people were *invited* to do something (as with Jeremiah or the disciples), *selected* to do something (along the lines of David or Samuel) or presented with the *opportunity* to do something (as were Esther or Deborah). I could not find a single case of someone going off in search of their innate identity, much less trying to order their steps to fulfill who they were "made" to be. Not once did a biblical character say, "This is what would satisfy me, or make me happy, or allow me to be healthy and whole," and then map out a strategy to make it happen. They simply lived their life in faithfulness and responded to what God brought their way. They submitted their gifts and abilities, investments and labor, to him. And even if God never brought anything their way, they embraced their place in life with the belief that at the very least *that* had been brought their way. [Pages 122-123]

26. No Reserves; No Retreats; No Regrets

I once ran across an old book that has become a prized part of *my* library. It is a biography simply titled *Borden of Yale '09*. It tells of a man named William Borden who went to Yale University as an undergraduate and afterward became a missionary candidate to China. Heir to the Borden Dairy estate, he was a millionaire by the time he graduated high school. As a gift on the event of his graduation, Borden was sent on a trip around the world. Traveling throughout Asia, the Middle East and Europe, he experienced a growing concern for the hurting and lost of the world. He wrote home to say, "I'm going to give my life to prepare for the mission field." After making this decision, he wrote two words in the back of his Bible: "No Reserves."

From there Borden went on to Yale University with purpose and determination. During his first semester he began a campus-wide student movement to meet regularly, read the Bible and pray. By the end of his first year, 150 fellow freshman were meeting for weekly Bible studies. By the time he was a senior, 1000 out of Yale's 1,300 students were joining together in these groups. Beyond the campus, Borden founded the Yale Hope Mission to reach out to those on the streets of New Haven, Connecticut. All of this was set in the context of his call to foreign missions, which soon focused on Muslims in China. After graduation, Borden was offered numerous high-paying jobs, but he declined them all in order to pursue the mission field. At this point, he wrote down two more words in the back of his Bible: "No Retreats."

Borden next went to graduate school at Princeton Seminary, where he was ordained to the ministry. After he finished his studies, he set sail for China through the China Inland Mission, stopping first in Egypt to study Arabic. While there, he contracted cerebrospinal meningitis. In less than a month, William Borden was dead. He was twenty-six years old. But before his death, knowing that the steps of his life would take him no further, he had written two more words in his Bible; beneath "No Reserves" and "No Retreats" he had written "No Regrets."¹⁵ [Pages 124-125]

27. Our Lives Are God's Conduits

We do not have a "spiritual life"; we have life that is meant to be lived spiritually. Our careers must be approached in light of God's calling and passionately pursued as worship. Beyond this, whatever we find ourselves doing is to be infused with the greatest call of all: *faithfulness*. Without this deep and profound sense of vocation, we will simply race through schedules, build portfolios, climb corporate ladders and optimize our retirement plans for little more than economic benefit. Worse, we will fail to fulfill God's plan for our lives as marketplace men and women. We need those who *are* artists to *be* artists, thinking and acting Christianly *as* artists. The same is true of those in sales, marketing, engineering, teaching and real estate. Christians fueled by a profound sense of calling will revolutionize and reform the fabric of daily life and radically challenge those lives they interact with. Further, when we find ourselves in places not of our choosing or desire, we will rise to the occasion and allow God to influence everyone around us. When we accept our calling and offer it to God in worship and obedience, it becomes a conduit for God's glory and work on this planet.²¹ [Pages 128-129]

CHAPTER 7 ALIGNING WITH THE CHURCH

28. The Church Is God's Mission Outpost to the World

The church is [Christ's] body, his presence, his life—the means for his ongoing ministry to the world, not simply as the universal body of believers around the world but as concrete communities of faith gathered together in the name of Christ as mission outposts to the world. And you cannot fulfill God's plan for your life, much less change the world, apart from taking your place in its mission and ministry, community and cause. [Pages 133-134]

29. The Church Functioning as a Community of Love and Witness

One of the more unsettling revelations to most Christ followers, particularly in light of our fierce individualism, is how many of the marks of a Christian involve other people. You cannot truly follow Christ apart from community, for so much of what is involved in following him is tied to the "one anothers" of Scripture. Originally sent as apostolic admonishments to Christians gathered in local churches, they include such directives as "serve one another" (Gal 5:13), "encourage one another" (1 Thess 5:11), "accept one another" (Rom 15:7) and "bear with ... and forgive ... one another" (Col 3:13). These are

clear in their command, decisive in spiritual formation and impossible to fulfill apart from a local community of faith. That is their design—they are expressly directed to local church communities and are intended to find their fulfillment within the church family. Jesus maintained that the practice of such community, brought to life in and through the church, would offer the ultimate witness to the world about his own life and ministry (Jn 13:34-35; 17:20-24). Jesus was convinced that the church, functioning as a community of love and witness, would arrest the attention of the world and give ultimate affirmation to his message of salvation. If we fail to participate in this community, we undermine how Christ envisioned his message being affirmed in the eyes of the world. [Page 141]

30. Simply Sharing the Good News

The hope of the world rests on the mission of the church; the mission of the church rests on individuals infusing their life with evangelistic intent. Lee Strobel, a former atheist turned Christ follower, reminds his new brothers and sisters in the faith that the unchurched need people to strategically venture into their environment to build relational bridges through which the gospel can be communicated.¹⁷ This is how the early church was built, life by life, believers reaching out to those on the fringes of faith. Michael Green, in his study of the sociology of the early church, came to the conclusion that the heart of the early church's growth was simple: they shared the good news of God like it was gossip over the backyard fence.¹⁸ [Page 145]

CONCLUSION

31. ONE Person Makes a Difference

Two New York City psychologists—one from Columbia University, the other from New York University—decided that they wanted to dig deeper into what they called the "bystander problem." In a fascinating set of studies, these two psychologists decided that they would stage a series of emergencies of differing kinds and in different settings in order to see who would help. They discovered that there was one single factor that determined whether or not people would respond to a need. It wasn't the severity of the crisis or the degree to which the person screamed or called for help; it wasn't the character of the people in the experiment, whether they were young or old, male or female, black or white. What mattered was how many witnesses there were to the event. The more people who were around, the less people tended to respond.

In one of the experiments the researchers had a student-by himself in a room-stage an epileptic fit. When there was just one person next door listening, that person rushed to the student's aid 85 percent of the time. But when subjects thought that there were as few as four others who also overheard the person having the seizure, they responded only 31 percent of the time. In another staged setting, people who saw smoke seeping out from under a doorway would report it 75 percent of the time when they were on

their own, but the incident would be reported only 38 percent of the time when they were in a group.

From these and other tests they discovered that when people are in a group, responsibility for taking personal action becomes diffused. People assume that someone else will make the call, report the problem or respond to the need. Or they assume that because no one else is acting, the apparent problem-whether it is the sounds of someone having a seizure or smoke coming out from under a door-isn't really a problem. If it were, someone would be doing something. Since no one else is responding, there must not be a problem. Because others are around-witnessing what they are witnessing, experiencing what they are experiencing-the sense of personal duty and responsibility is somehow lessened. So in the case of Kitty Genovese, social psychologists argue that the lesson isn't that no one called *despite* the fact that thirty-eight people heard her scream; no one called *because* thirty-eight people heard her scream. If she had been attacked on a lonely street with just one witness, she might have lived: there would have been a sense of *personal* obligation. The sole witness would have been motivated by the fact that it really was up to him or her.⁴

The danger of our day is the absence of a sense of personal I responsibility. Our temptation is to assume that things do not depend on us. The idea that what we do or don't do might 'actually *matter*' is virtually unfathomable. There is little sense that *we* need to respond.

But will we wake up one morning shocked that no one did anything, and sickened that *we* didn't? [Pages 156-157]

32. Little Things Matter

But it is a world to act in, and when you act as salt and light, it *matters*. In the 1980s, New York City was in the grip of one of the worst crime epidemics in its history. But then, suddenly and without warning, from a high in 1990, the crime rate went into a dramatic decline. Murders dropped by two-thirds. Felonies were cut in half. Why? The most intriguing candidate is called the "Broken Windows" theory, the brainchild of criminologists James Q. Wilson and George Kelling. They argued that crime is the inevitable result of disorder. If a window is broken and left unrepaired, people walking by will conclude that that no one cares and no one is in charge. Soon, more windows will be broken, and a sense of anarchy will spread from the building to the street it faces, sending a signal that anything goes. The idea is that crime is contagious. It can start with a broken window and spread to an entire community. This means that what matters are the *little* things; what becomes critical are *small* stands against the spread of crime-which is exactly how New York City addressed the problem. The war was waged on broken windows and graffiti, focusing on the subways. The cleanup took from 1984 to 1990- It soon spread to the entire city. Seemingly inconsequential enforcements of relatively minor infractions, such as turnstile-jumping on the subways,

the "squeegee men" at intersections, public drunkenness and littering, were targeted. To the surprise of all, crime began to fall in the city.⁶

When we live like salt and light, with lives infused by Christ, it affects the world around us in disproportionate measure. We become the mended windows and the scrubbed-off graffiti. The key to making a difference is not a massive program but what some have called the "monastic option"-humble, deliberate acts of cultural preservation.⁷ This is precisely what a deepened soul with a developed mind, following God's call and rooted in a church, accomplishes. Small, individual acts of living like and for Christ. [Page 158]

33. Whatever culture we have, we deserve.

Jacques Barzun provocatively titled a collection of essays *The Culture We Deserve*.⁹ His contention was that culture is a reflection of who we are-choices we've made, attitudes we've taken, priorities we've established. Whatever culture we have, we deserve. He was right. [Page 159]_

NOTES

Introduction

2. Paul Helm, *The Callings* (Carlisle, Penn.: Banner of Truth, 1987), pp. 54-55.

3. *The Political Writings of Thomas Paine* (New York, 1830), 1:75-82, published in *The Annals of America, vol. 2, 1755-1783: Resistance and Revolution* (Chicago: Encyclopedia Britannica, 1976), p. 456.

Chapter Two: The World That Lives in Us

2. Richard John Neuhaus, *The Naked Public Square* (Grand Rapids: Eerdmans, 1984).

Chapter Three: The City of Dreadful Delight

8. Walter Truett Anderson, *Reality Isn't What It Used to Be* (San Francisco: Harper & Row, 1990), p. 75.

Chapter Four: Deepening Our Souls

4. Robert Louis Wilken, *The Spirit of Early Christian Thought* (New Haven: Yale University Press, 2003), p. xxii.

Chapter Five: Developing Our Minds

1. These statistics are adapted from Morris Berman, *The Twilight of American Culture* (New York: W. W. Norton, 2000), Pp. 33-36.
2. Harry Blamires, *The Christian Mind* (Ann Arbor, Mich.: Servant, 1978), P.3
3. Mark Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994) P. 3
4. See Richard Hofstadter, *Anti-Intellectualism in American Life* (New York: Vintage, 1962), Pp. 55-80
5. John R. W. Stott, *Your Mind Matters* (Downers Grove, Ill.: InterVarsity Press, 1972), p. 13.
25. Susan Wise Bauer, *The Well-Educated Mind* (New York: W. W. Norton, 2003), p. 15.
27. Robert Maynard Hutchins, *The Great Conversation: The Substance of a Liberal Education*, Great Books of the Western World, 54 vols. (Chicago: Encyclopaedia Britannica, Inc., 1952), 1:xi. The series has been updated to include such modern luminaries as Kafka, Barth, Wittgenstein, Einstein, Proust, Heidegger and Weber.
35. Bauer, *Well-Educated Mind*, pp. 22-23.

Chapter Six: Answering The Call

15. Adapted from Mrs. Howard Taylor, *Borden of Yale '09* (London: China In-land Mission, 1927). See also the fall 1970 edition of *The Yale Standard*.
21. See Veith, *God at Work*, P. 23.

Chapter Seven: Aligning with the Church

17. Lee Strobel, *Inside the Mind of Unchurched Harry and Mary* (Grand Rapids: Zondervan, 1993), pp. 85-91
18. Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), p. 173

Conclusion

4. See Malcolm Gladwell, *The Tipping Point* (Boston: Little, Brown, 2000), pp. 27-28.

6. See Gladwell, *The Tipping Point*, pp. 133-68. Gladwell calls this phenomenon the "Power of Context."

7. See Morris Berman, *Twilight of American Culture* (New York: W. W. Norton, 2000); and T. S. Eliot, *Christianity and Culture* (New York: Harcourt Brace, 1976).

9. "Jacques Barzun, *The Culture We Deserve*, ed. Arthur Krystal (Middletown, Conn.: Wesleyan University Press, 1989).