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Beginnings *The Forties and Fifties*



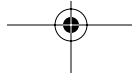
“There is a passion for Christ which it has been given to very few to possess, but which has set those who have it apart for ever from their fellow men. Is not this the quality which separates between Christian and Christian, which marks out some—the rare ones—as beings apart from the rest of us?”

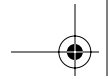
QUIET TIME, INTERVARSITY PRESS, 1945



The Estrela Penthouse sits on the forty-second floor of the Le Parker Meridian Hotel on West 57th Street in midtown Manhattan. Walls of windows on either end of the room offer picturesque vistas of some of the most famous real estate in the world, overlooking Central Park to the north and the skyline of lower Manhattan to the south. Wednesday, May 26, 2004, had been a mild, misty, overcast day in New York, but the view that evening was still impressive.

In the room were nine or ten round tables, each with a white tablecloth and place settings for six or seven. Some of the best-known people at ABC News had gathered here for a catered buffet meal. Charles Gibson and Diane Sawyer, hosts of *Good Morning America*, were present along with Pres-





ident of ABC News David Westin. Several dozen others from ABC were there, including the anchor of *World News Tonight*, Peter Jennings.

These and a few more were gathered to honor a coworker and friend. In his remarks at the dinner David Westin had said that the world knew their guest of honor as the medical editor of ABC News, “but the employees of ABC News know him as their pastor.” Dr. Timothy Johnson had been a familiar face and voice to millions, dispensing medical information over the air for thirty years. This night, these few were honoring their friend for his less familiar side—a man of spiritual depth, passion and compassion.

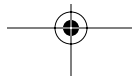
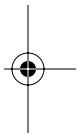
The impulse for the occasion was the release of Johnson’s new book, *Finding God in the Questions*, which had been published just the week before by InterVarsity Press (IVP). Alec Hill, president of IVP’s parent organization, InterVarsity Christian Fellowship, opened the evening, followed by IVP Publisher Bob Fryling, who offered a few words about working with Johnson and about IVP. Bob quoted a comment that theologian J. I. Packer, author of *Knowing God*, had made once when Fryling asked how he would characterize IVP and its place in the publishing world. Without hesitation Packer had responded, “Some publishers tell you *what* to believe, and other publishers tell you what you *already* believe, but InterVarsity Press helps you *to* believe.”

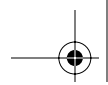
Afterward Charles Gibson came up to Bob and asked, “What was that quote you mentioned about how IVP is different?” Bob repeated the quote and Gibson responded, “That is a great mission statement for a publisher.”

Beginning to Help Readers to Believe

For sixty years the passion of InterVarsity Press has been to help readers grow in their faith in Christ. But IVP had not always fulfilled its calling in such a lofty setting. In fact, this dinner high above New York City was a far cry from the modest beginnings that IVP enjoyed, going back into the 1800s.

There had been considerable evangelical influence in England in the eighteenth and nineteenth centuries. By the late nineteenth century most universities were still Christian, but often in form only, due to modernizing trends. Thus a group of students at Cambridge felt it necessary in 1877 to create the Cambridge Inter-Collegiate Christian Union, or CICCUC for short





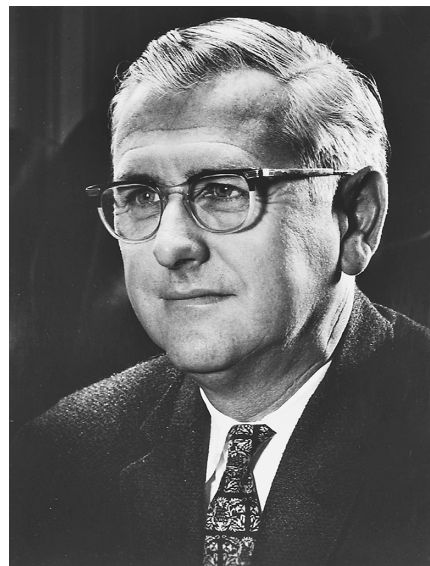
(pronounced “kick-you”), to encourage evangelical faith. Four years later a sister organization, Oxford Inter-Collegiate Christian Union, or OICCU, was founded.

In 1919 sixty members of the two unions gathered in London during an annual “Inter-Varsity” (that is, between universities) sporting match. They decided to meet again, perhaps annually, and to encourage the formation of unions at other universities. By 1928 the Inter-Varsity Fellowship of Evangelical Unions was officially formed, consisting of thirteen university groups.

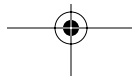
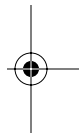
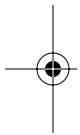
In 1936 Douglas Johnson, general secretary of the British Inter-Varsity Fellowship (IVF), gave to a fresh graduate from Birmingham University, with no experience in editing or publishing, the job of heading up the literature division. Ronald Inchley combined this part-time role with organizing IVF’s extensive city-wide evangelistic campaigns. Inchley inherited a list of about twenty titles, mostly booklets, which had begun to appear in 1928.

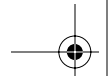
A few years later, students in Canada heard about what was happening on campuses across England and invited IVF to send someone to help them start a similar work at their colleges. The students raised enough money for a one-way ticket for Howard Guinness to travel to North America. Guinness was followed by C. Stacey Woods (from Australia), who became general secretary (chief executive) of the Canadian Inter-Varsity. Not long after, he began receiving requests for help from students in the United States who had heard about what was happening in Canada.

From the very first, when InterVarsity Christian Fellowship (IVCF) began in the United States during the 1939-1940 school year, books were a



C. Stacey Woods was the first general secretary of InterVarsity Christian Fellowship/USA.



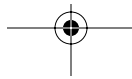


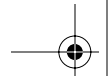
part of the campus ministry. Initially they were imported from IVE, and the distribution system consisted primarily of IVCF staff members carrying a box or suitcase full of books to sell to students as the staff traveled from campus to campus by bus or car. HIS magazine was also created in 1941 to serve the new campus groups that were forming. With so many InterVarsity chapters, the handful of staff could make visits only once every few weeks or months. Thus literature that was left behind became substitute staff for many students, mentoring them in prayer, Bible study, missions, evangelism and leadership.

Almost immediately IVCF felt the need to contextualize literature from England for the North American setting. In 1941 Stacey Woods, who by then was the first head of InterVarsity in the United States with the title General Secretary, wrote to his counterpart in England, Douglas Johnson, about editing the pamphlet *Quiet Time* (a guide to daily devotions) so it would conform more to the colloquial speech of the United States and Canada. Johnson was agreeable as long as the meaning was not changed.

But on December 1, 1941, Johnson wrote with some further thoughts. Apparently permission for a publisher in another country to produce an adaptation had resulted in a disappointing edition. So if any revision was to be made, Johnson asked that all names of original contributors be removed. "Perhaps," he wrote Woods, "you do not realize the amount of horror with which some queer expressions from our friends overseas are received! We should not like any of our more aged contributors to fall dead on the spot if they saw that they had actually said 'Gee, boys, I guess you sure oughta have a Q.T., come along now, yes siree!'" Perhaps these comments reveal something of the (usually friendly) sibling rivalry that was already forming between the two movements as well as British perspectives on America of that era.

As millions of men went to war in Europe and Asia in the early 1940s, many jobs were filled by women, including in the ranks of IVCF campus staff. Stacey Woods recruited Jane Hollingsworth in 1942. A Wheaton College graduate, Jane had also been trained in inductive Bible study at The Biblical Seminary in New York. She brought this passion to her campus work in InterVarsity along with her winsome personality and natural teaching gifts. Woods wanted InterVarsity to be a Bible movement, and





Hollingsworth brought the practical skills needed to make this a reality. Jane emphasized inductive study of large passages of the Bible instead of proof-texting (collecting isolated verses out of context to make a sometimes forced point), a practice very common in the day (as it unfortunately still is now). She also guided students and staff in applying the main truths they discovered to their own lives.

After traveling extensively, visiting students on many campuses, Jane told her boss, “The students want to study the Bible, Stacey, but they don’t know how. They need some materials.”

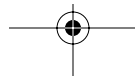
“Well, Jane, *write some!*” replied Stacey with his usual bluntness. And so she did.

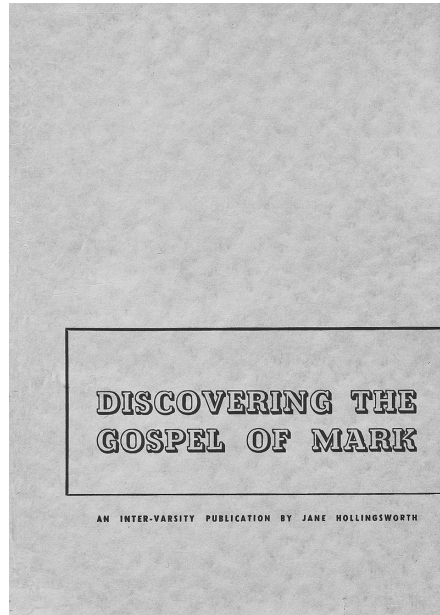
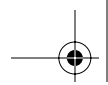
It wasn’t long before IVP published its first inductive Bible study guide in 1943: *Discovering the Gospel of Mark* by Jane Hollingsworth. From the very beginning, three emphases came together in IVP’s first home-grown publication: the value of books written by IVCF staff, the importance of Bible study, and the equal worth of books written by men and women—emphases that would sound again and again in the decades to come.

Hollingsworth’s book would be followed in the years ahead by other bestselling works from IVCF staff such as Paul Little, Rebecca Manley Pippert, Will Metzger, Robbie Castleman and Don Everts. In addition, other Bible study guides were published in those early years. This trend continued through the publication of the successful LifeGuide Bible Study series launched in the 1980s. Finally, beginning in the forties IVP and IVCF as a whole affirmed the valid role of women as Bible teachers in writing and in speaking. In the sixties and seventies Ada Lum and Barbara Boyd were val-



Jane Hollingsworth (pictured here in an InterVarsity promotional brochure from the early 1940s) led InterVarsity’s early emphasis on Bible study among students and wrote IVP’s first Bible study guide, *Discovering the Gospel of Mark*.





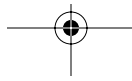
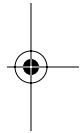
The original cover of *Discovering the Gospel of Mark*. The Bible study guide, published in 1943, was IVP's first publication written and published in the United States. Bible study became a hallmark of IVCF's campus ministry as did Bible study guides for IVP's publishing program.

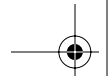
ued alongside Paul Byer and others as Hollingsworth's successors in Bible study for InterVarsity. Lum especially took up Hollingsworth's mantle as writer of many study guides published by IVP.

Few of the early publications bore the name "InterVarsity Press." The covers of different printings of *Quiet Time* from the late forties read "An Inter-Varsity Booklet" or "An Inter-Varsity Guidebook." The cover of the 1945 printing of *Look at Life with the Apostle Peter*, IVP's second Bible study guide, written by Jane Hollingsworth and Alice Reid, calls it "An Inter-Varsity Publication" but lists "Inter-Varsity Press" as the copyright holder—apparently the first use of the name.

In 1946 Charles J. Miller took on responsibility for publications, ordering books from IVP-UK, printing booklets and HIS reprints. That same year Paul Hopkins, who joined IVCF as its business manager and remained with the movement for four years, had responsibility for public relations, promotion and other business affairs. He also shared responsibility with Miller, including ordering books from England as needed.

In 1947 the board of InterVarsity Christian Fellowship in the U.S.A. determined that the Fellowship should undertake its own deliberate publishing program, replacing the somewhat haphazard activities of the preceding years. That meeting came to be considered the official birth of IVP in the United States. Operating out of the national InterVarsity Christian Fellowship headquarters in Chicago, IVP oversaw the publishing and distribution





of books, booklets and Bible study guides in support of the campus work.

After the board decided to pursue publishing seriously, an arrangement was made for Fleming H. Revell, a Christian publisher based in New Jersey, to handle distribution of IVP books to bookstores. The total sum of literature expenditures for the fiscal year 1947-1948 (including for HIS) was \$5,317.34, a very modest amount even for that era (equal to \$43,989.77 in 2005 inflation-adjusted dollars).

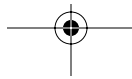
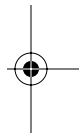
The trickle of IVP titles continued, including *Is Christianity Credible?* by Kenneth Taylor, which was copublished with Moody Press. (Taylor later founded Tyndale House Publishers to produce his *Living Bible*.) *Hymns*, edited by Paul Beckwith, was another early effort.

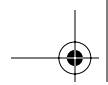
The publication of *Hymns* in 1947 was to a degree a landmark in American evangelical singing. It set a new standard and the hymnal was adopted by many Christian colleges. It also influenced the content of subsequent church hymnals and unquestionably raised the level of congregational singing. Many hymns now taken for granted in hymnals—"O the Deep, Deep Love of Jesus," "Like a River Glorious," "We Come, O Christ, to Thee" to name only a few out of *many*—were made familiar by *Hymns*.

The singing of hymns with substantive words was a deliberate choice and value that the campus ministry encouraged in contrast to the many frivolous choruses of the day, such as "The Hallelujah Gospel Train." *Hymns* was the primary tool IVCF used to encourage worshipful singing.

The Bayly Era

Joe Bayly, who had joined campus staff in 1944 and had been appointed associate general secretary for the East in 1947, took on leadership of the publishing program in 1951 and functioned as editor of HIS during most of the fifties as well. IVP grew under Bayly's leadership and benefited from his quick wit, keen view of reality, pastoral sensibilities, and exceptional writing and editing skills. As Keith and Gladys Hunt write in their history of InterVarsity Christian Fellowship, "Although his way of meeting editorial deadlines and answering mail often created a frenzy, . . . his large view of God and of student work gave him a strategic ministry through both HIS





magazine and the books chosen for InterVarsity Press.”

Since IVP had such limited financial resources, however, many books from the British IVF were published in the United States by Eerdmans. In fact, “important as Eerdmans was in promoting American evangelical theologians,” wrote historian Mark Noll, “its greater significance for biblical re-



JOSEPH BAYLY

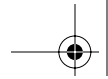


Joseph Bayly was head of IVP (with the title “literature secretary”) and was editor of HIS magazine in the 1950s.

Joe Bayly spent sixteen years on the staff of InterVarsity Christian Fellowship. He left IVCF in 1960 to form Windward Press, which published a few of his own books as well as Bible study guides by the founders of Neighborhood Bible Studies—former staff members Catherine (Kay) Schell (NCF) and Marilyn Kunz (IVCF). In 1963, Bayly took the post of managing editor at David C. Cook Publishing Company in Elgin, Illinois, eventually becoming its president. He also continued his association with IVCF by serving on the board of trustees until 1982. Bayly died in 1986.

He is probably best known for his writing. He contributed a regular column to *Eternity* magazine, “Out of My Mind,” for a quarter century, a column that frequently stirred strong responses from readers—both positive and negative. As long-time *Eternity* editor Russell Hitt said, “Joe wrote [the column] with grace and good humor but he was fearless in confronting evangelicals about questionable practices, false piety, and pompous pretense.” He also pioneered Christian satire, a genre not well understood by evangelicals. When he “wrote *The Gospel Blimp*, a parody of mechanical, show-business efforts at evangelism, . . . amazingly, some believers took the *Blimp* to be a manual for evangelism and used it as a study guide!” Bayly also wrote *Psalms of My Life* and *I Saw Gooley Fly*, a portion of which was first published in the February 1954 issue of HIS magazine.





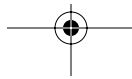
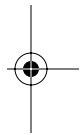
search came through its partnership with British Inter-Varsity.” One of the most significant books from Britain, however, was published by IVP in the United States—F. F. Bruce’s *The Acts of the Apostles*. The year of publication, 1951, was hailed by New Testament scholar I. Howard Marshall as “the decisive date in the revival of evangelical scholarship in its recognition by other scholars.”

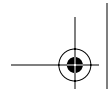
The *New Bible Commentary*, however, was too large a project for even Eerdmans to handle on its own in the United States. The British also needed the American, Australian and New Zealand InterVarsity movements to join in and act as distributors. Ronald Inchley in England wrote, “The first printing was 30,000 copies, an unbelievably large quantity for the Press in those days. Of these, 22,000 had been ordered and partly paid for in advance by Eerdmans and the IVCF in the USA.”

The early fifties saw changes in sales as well. Revell’s pricing and distribution policies complicated the distribution to IVCF students (who were given special discounts). So responsibility for IVP book distribution and HIS magazine circulation returned to the IVCF Chicago office at 1444 N. Astor with the appointment in May 1951 of Keith Hunt as office manager.

Field staff member Paul Carlson began working in the Chicago office August 1, 1954, taking the title publications sales manager, and was assigned to represent both IVF and IVP books to the trade. Paul covered the entire country as IVP’s first traveling salesman, trying to interest bookstores—including the one at Knott’s Berry Farm—in carrying the books and booklets. He also made IVP’s presence known for the first time at the 1956 Christian Booksellers Convention held at the Sherman Hotel in Chicago. That year’s catalog included fifty books ranging in price from 15 cents for *Quiet Time* to a hefty \$5.95 for the 504-page hardback *A Survey of World Missions* by John Caldwell Thiessen. In addition, twenty-eight booklets were listed, selling for 10 cents each.

Campus staff continued to be instrumental in getting books into the hands of students. With few Christian bookstores in existence and little access through mail order, “staff members carried one suitcase full of literature and another with their clothes. (Barbara Boyd, one of the staff from this era, cites that as the reason her left shoulder is lower than her right.)” As staff met with students for prayer and counsel, it was common practice



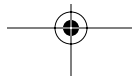
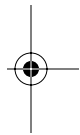
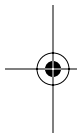


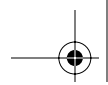
for students to raise an issue and the staff member to hand them an IVP book to read. The staff would in turn relay to the literature division what was needed on campus—the kind of books and articles other Christian publishers just weren't producing.

One of the most significant publications of the 1950s (and indeed of IVP's entire publishing history) was the booklet *My Heart—Christ's Home* by Robert Boyd Munger, who was pastor of First Presbyterian Church in Berkeley, California, at the time. Originally a sermon given at his church in 1947, its publishing history began in 1951 as an article in the June issue of HIS. It had previously come to the attention of the editors after Munger had preached the message to a group of InterVarsity college students in the Chicago area. The talk had been meticulously transcribed from an old wire recorder (before the development of magnetic tape), and requests to reprint the article were so numerous that IVP decided to publish it at a retail price of 10 cents in 1954. That first year it sold 4,500 copies. The next year it sold over 28,000 copies, and a publishing phenomenon was on its way, eventually selling over ten million copies through IVP and other licensed editions.

Budgets were always tight. In late 1954 Joe Bayly faced the prospect of paying for the upcoming printings of *A Survey of World Missions* by J. C. Thiessen and *The Unchanging Commission* by David Adeney. But neither was there enough money in the account nor did IVP have a line of credit available. To get the cash needed, Bayly sent out a letter on October 11, 1954, "to all staff members asking them to inventory their stock [of IVP books] on hand and as quickly as possible remunerate the Book Department for books which had been sold." He hoped especially that the InterVarsity camps on Catalina Island (Campus by the Sea) and in the Colorado Rockies (Bear Trap Ranch) would be able to come up with the \$3,000 in cash owed IVP.

Finances for InterVarsity Press were, even in these early years, handled differently than for the rest of the Fellowship. The board and administration expected that the work of staff members and of national departments of IVCF would be subsidized by national money, that they would not be sustained solely on their own fund raising. As Bayly wrote to Comptroller James McLeish in 1955, "The Board expects [IVP] to be a self-supporting





operation in a sense that they do not at present expect any other operation of IVCF, even including the camps, to be self-supporting. . . . The Missionary Department, for instance, is a completely subsidized department.” Bayly was very conscious of this expectation and the need to keep increasing sales income to match or better expenses.

With just a handful of employees—and with Bayly’s editorial offices in Havertown, Pennsylvania, but other operations being handled in the national office in Chicago—IVP did not always do its work in the most efficient manner. On May 29, 1958, for example, Stacey Woods wrote Bayly that “the British IVF has just about concluded that we in the IVCF-U.S.A. are unbusinesslike and unreliable.” IVP-US was in danger of losing all association (and first options) with IVF in England unless promptness and professional dealings were improved. (As members of the International Fellowship of Evangelical Students [IFES], the two publishing houses had an agreement to grant each other first option to publish each other’s books, an agreement that is still in effect.) Several key books were lost to Eerdmans because IVP did not exercise its option promptly. Woods said, “The



FIRST OPTIONS

A first option is an agreement used among publishers (though now practiced less often) whereby the publisher of a work grants to another publisher or organization an exclusive right to review that work for possible publication in a certain territory or in a certain format. The originating publisher agrees not to offer those publication rights elsewhere until the other party has responded positively or negatively. Usually, however, the option is good only for a specific period of time, such as 60, 90 or 120 days. After that the owner of the work is free to seek to sell it to others.

relationship between the British Inter-Varsity Press and the United States InterVarsity Press was . . . ‘a rocky road to Dublin’ for a number of years.”

One book that fell through the cracks was John Stott’s new book *Basic Christianity*. Even though IVP had not responded promptly and the book went to Eerdmans, IVP subsequently pleaded that it be allowed to copublish the book. And so an arrangement was made in 1958 whereby IVP





would buy copies from Eerdmans who would do the printing—an arrangement that still continues.

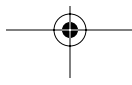
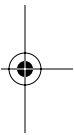
Woods attributed Bayly's slow responses to his heavy load and proposed that responsibility for editorial decisions be shared with National Field Secretary Charles Hummel. This began a sequence of discussions guided by Woods that led to Bayly's becoming full-time HIS editor and the formation of a literature committee, with Elizabeth Leake (from McGraw-Hill) being hired as publications secretary, to oversee the management of IVP.

On January 9, 1959, the first meeting of the literature committee was held in Havertown, Pennsylvania. In addition to Woods and Leake, Charlie Hummel and Paul Little were present, with Canadian general secretary H. Wilber Sutherland to join later. They decided that IVCF board members Gordon Van Wylen and Russell Hitt should be asked to serve as ex officio members. The responsibilities of the management committee and the publications secretary were clearly defined, pricing policies were discussed and publication plans were made.

In particular, the group envisioned three groups or series of sixty-four-page pamphlets that authors might see as more feasible to write than full-length works and that readers might see as less time-consuming to read. One series would cover serious intellectual issues of the day, such as the influence of Karl Barth. A second series for freshmen and sophomores would deal with practical issues of the Christian life, such as knowing God's will. A third would consist of Bible study guides.

Over the next several years, books began to emerge as a result of this plan. The first took shape as the IVP series on Contemporary Christian Thought, with volumes from prominent scholars such as *Christianity and Philosophy* by Arthur Holmes (1960), *Emil Brunner* by Paul Jewett (1961), *Christianity and Aesthetics* by Clyde Kilby (1961), *Christianity and Sex* by Stuart Barton Babbage (1963) and two by George Eldon Ladd—*Jesus Christ and History* (1963) and *Rudolf Bultmann* (1964).

The goals of the second series were primarily fulfilled through new booklets, such as *Lost Audience* by Paul Little, published in 1960, and titles from the British IVF. Two Bible study guides were published in 1961—twelve Old Testament character studies by IVCF staff member Marilyn Kunz, under the title *Patterns for Living with God*, and Bible studies by Nurses Chris-





tian Fellowship staff called *Standing Orders*. In 1964 a series of daily studies in Luke's Gospel was published as *The Search* by Charles Hummel.

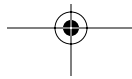
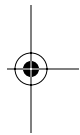
The new literature committee also affirmed that it would be unwise to limit IVP's market exclusively to undergraduates. Otherwise the operation would never end up in the black. It was important that IVP continue to sell both to college students and the general Christian public. And so with all its modest beginnings, IVP grew over the decade of the 1950s from \$33,411 in total sales to \$89,408, an increase of almost 300 percent.

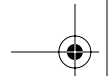
Creating Core Values

Despite its growth, the Press remained a quintessential shoestring operation, cobbled together with just a few people putting in part-time service, with Mary Ruth Howes doing much of the early editing. The fiscal conservatism that characterized IVP was a necessity, with habits born of years of pinching pennies just to get by and a deep sense of responsibility to steward the resources that had been given sacrificially by donors to the work of InterVarsity. While it may also have resulted partially from the influence of the Depression on those in positions of responsibility at this time, the importance laid on wise stewardship remained for generations of leaders who followed.

More important, however, a tone and mentality had been set for the publishing program. There was a strong emphasis on Scripture, of course, as seen in the Bible studies IVP published, and on quiet time, encapsulated in the pamphlet *Quiet Time*, as the primary spiritual discipline of the Fellowship. This brief collection of advice on daily prayer and Bible reading, written by British campus staff and revised for the American edition, that was published in 1945, eventually sold 900,000 copies.

In addition, IVP (along with IVCF) was heavily influenced by its British roots. Evangelicalism in England did not go through the fundamentalist-modernist controversy as U.S. evangelicalism did, nor did it ever experience a landmark event like the trial of John Scopes in July 1925 for teaching evolution in a public school. In general, British evangelicals, with their strong ties to the established Anglican Church, to Oxford and Cambridge, and to the robust teachings of well-educated Dissenters, did not become anti-intellectual or anticulture in the way their American counterparts





tended to. As historian Joel Carpenter writes, “Inter-Varsity brought into the American evangelical domain a number of traits that had developed within the British evangelical student movement. The most important of these, perhaps after the missionary impulse, was a high regard for the life of the mind.” As a result InterVarsity did not see itself primarily as an adversary of culture but as a reforming participant in culture.

Likewise, as part of InterVarsity Christian Fellowship, IVP took the university seriously—not as an enemy to be vanquished but as an opportunity to “seek the welfare of the city where I have sent you” (Jer 29:7). InterVarsity was deliberately choosing a different course than separatist Christians of the day who appeared to act as if they should be neither in the world *nor* of the world. As Stacey Woods put it, “Christian students and faculty are a genuine part of the university community with all the privileges, opportunities and responsibilities that the university provides.” This holistic approach to the Christian life distinguished InterVarsity from other new Christian movements of the time that were more focused on certain aspects of evangelism or discipleship.

InterVarsity Press, inheriting those sensibilities from England and from the Fellowship as a whole, saw openness to the academic world as a means of bringing minds under the lordship of Christ. IVP was not skeptical of rigorous thinking or nervous about dealing with university ideas and facing intellectual debates head on. While many evangelicals of the day thought that going to the university could lead to losing one’s faith, IVP believed that if all truth was God’s truth, one need neither be threatened by non-Christian views nor fear the search for truth, wherever it might lead. The world of scholarship, as evidenced by many publications of the forties and fifties coming out of England, was not to be avoided but embraced.

A passion for the Bible, a marked sense of financial stewardship, a missionary impulse, an ardent devotion to Christ, a desire not only to engage culture but to redeem culture, a commitment to the equal value of women and men in Bible teaching, a vision for publishing the writings of InterVarsity staff with a message for the campus as well as the church and world beyond, and a high regard for the life of the mind—these were the values that characterized IVP in its first decades and that would set a pattern for the decades ahead.

