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Harding College

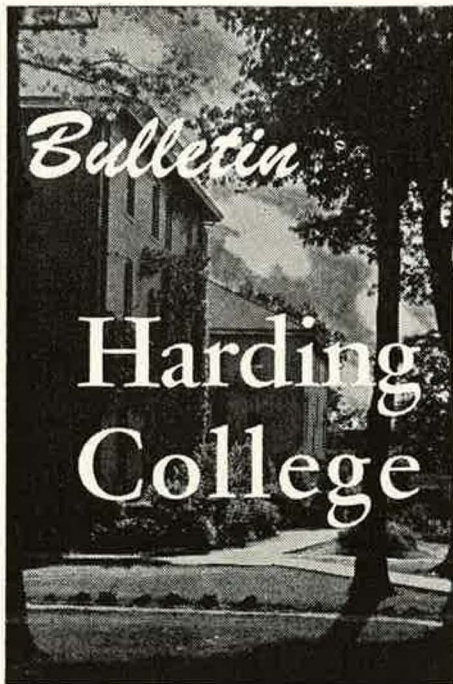
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Welcome to Thanksgiving Week!

More than 800 visitors are expected for Harding College's traditional Thanksgiving week program of lectures and sermons. The lectureship begins on Sunday, November 23, and ends on the evening of Thanksgiving Day.

Dr. George S. Benson, president of the college, has announced this year's theme as: "Christian Education." A special invitation is extended to those interested in the progress of Christian schools and to those who would like to understand better what present-day Christian education is accomplishing. Representatives from many institutions have indicated they will attend.

Dr. Benson indicated that representatives of all the Christian colleges had been asked to appear on the lecture program. In addition, a number of distinguished teachers and ministers have been scheduled.

Visiting ministers who will lecture include John Banister, of the Culbertson Heights Church, Oklahoma City, Okla.; M. Norvel Young, of the Broadway Church, Lubbock, Texas; G. C. Brewer, of Jackson Avenue Church, Memphis, Tenn.; D. D. Woody, of Central Church, Little Rock; L. O. Sanderson, of Pulaski Heights Church, Little Rock; Riley Henry, of the church at Walnut Ridge, Ark.; and Howard White, of Carrollton Avenue Church, New Orleans.

Lecturers on the program who are engaged directly in Christian education work include Rex Turner, co-president of Montgomery Bible School, Montgomery, Ala.; L. R. Wilson, president of Florida Christian College, Tampa, Fla.; Batsell Barrett Baxter, head of the speech department, David Lipscomb College; Lacy Elrod, president of Dasher Bible School, Valdosta, Ga.; Irvin Lee, president of Lauderdale County Bible School, Mars Hill, Florence, Ala.; Bennie L. Fudge, dean of Athens Bible School, Athens, Ala.; Hugh M. Tiner, president of George Pepperdine College, Los Angeles,

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Thanksgiving Programs In Harding's Tradition

Harding's Thanksgiving Week lectureships and the yearly homecomings play an increasingly important part in each year's activities at the college.

When the college was located at Morrilton it was an outstanding event, but in the past few years it has aroused even greater interest. At first there was one speaker for Thanksgiving Day and not much homecoming. Then, year by year, the idea of the lectureship in connection with the Thanksgiving season grew and expanded.

Now, extending over a period of five days, and reaching a climax on Thanksgiving Day, audiences of students and visitors hear stimulating speakers.

Among the great subjects used as general themes in past years have been such topics as, "In God We Are Able," "The Church and Its Relations to the Youth of Today," "Mission Work," "Pertaining to Godliness in Our Christian Schools," and "Worshiping the Creator in Song."

It's not unusual for those who have attended these programs to remember some outstanding feature, the speaker, the speech, the theme, the traditional singing of Harding students, or even the Thanksgiving dinner.

In questioning various students and faculty members as to their memories of Thanksgiving, one favorite speaker is E. W. MacMillan. Of his many addresses, two are mentioned frequently. During last year's program he used the theme of "The Prodigal Son" and a few years back, "Is American Gratitude a Mere Imagination?" Now in Japan on behalf of mission work, this is the first time in several years that Bro. MacMillan will have missed a Thanksgiving program.



Surrounded by books and reference material which he continues to accumulate, Dr. Bales prepares a manuscript for publication.

Young Professor Establishes Reputation As Energetic Writer and Bible Scholar

Who is this James D. Bales?

That's the question folks began to ask in the late Thirties when articles by the score bearing that "by-line" began to appear in religious journals. Since that time Dr. James David Bales, now head of the Bible department at Harding College, has written more than a thousand different articles for religious publications.

Nowadays it's hardly necessary to ask that question. Most everybody knows about Bales in one way or another.

But in 1937 he had just graduated from Harding College. His development as a student into a forceful and energetic preacher had been rapid. Reading, study, argument, books, discussion with teachers and friends—these were his media. And for recreation: lots of good humor and wit, and amateur wrestling.

(Continued on Page Three)

College Study Brings New Sense of Values

By Jess Vanhooser

Why did I leave home and come to Harding College? I sometimes wonder just why I did that first year, but then in the succeeding years my return to school was more than just to obtain an education. I believe I learned many things that year and my evaluation of many things changed.

I had often dreamed of going to college. It was a thrill to visualize dormitory life, the campus activities and all the social activities. I knew college life was going to be a real experience, and certainly it turned out to be such.

My instructors were so different! They were men and women whose whole purpose in life was to serve and not to be served; whose whole plan of life was to help mold the lives of young people into faithful children of God. The important thing about their educational plan was that it was one in which God was first and Christian principles was the framework. In the true sense of the word it was Christian education.

There are many other reasons why I learned to love Harding. Never in my life had I heard such beautiful and meaningful music as that which came from the hearts and lips of young people. Only because of such education as that, based upon Christian love, could young people sing from the heart such songs as "Beautiful Savior" and "My God and I." I learned to love to sing, and to enjoy chorus and hymn sings because there it seemed God was so near. I don't believe that God's scripture "For out of the abundance of the heart the mouth speaketh" was ever nearer fulfilled or carried out to a closer degree than when a group of students broke forth with a beautiful hymn of praise or thanksgiving to God, because then they were singing what they felt.

One of the greatest contrasts I found in education and Christian education was the social conduct of the young people. I returned to visit my old high school, and immediately saw the value of Christian education. It was then I definitely decided that I wanted my sister to be under the influence of God-fearing teachers; where young men had a respect for Christian young ladies.

Friendship is another aspect of Christian education which I learned to cherish. I developed friends who were friends indeed, who remain friends every day of the week. These are people who help me, even past the point of expectancy. I am not the only one who has found this to be true, but all have who have experienced Christian education.

These are only a few of the reasons I am thankful for my Christian education, and each thing I mentioned carries a far deeper meaning than I was able to express, a meaning that can be obtained only by experience.

"Thanks be unto God" for Christian teachers, and for my opportunity to be able to obtain my education under such an influence.

Meet Vanhooser:

The author of the accompanying student article is Jess L. Vanhooser, a senior who lives in Oklahoma City, Okla.

Jess majors in mathematics and business, and plans to become an accountant someday.



After his graduation next June, Jess plans to take part-time work with a business firm in his home town, while doing graduate study at the University of Oklahoma.

At Harding this year, Jess is getting some practical business experience, for he is business manager of the yearbook, *The Petit Jean*. Active in other student activities, Jess this year was named to *Who's Who Among Students in American Universities and Colleges*.

A Thanksgiving Prayer

O Lord, our Lord, how excellent is Thy Name in all the earth.

From Thee all blessings flow.

From everlasting to everlasting Thou art God.

Through every moment of our unprofitable lives Thy love has followed us and Thou hast redeemed all who have turned to Thee through Thy blessed Son.

We ascribe unto Thee glory and honor, majesty and power.

Wisdom and mercy are Thine both now and forever.

At this season which man has called Thanksgiving we are mindful of some of Thy blessings to us. We thank Thee for the good earth, for the warm sun, for seedtime and for harvest.

But Lord we thank Thee more for the seed of the kingdom and for those who sow them. For the promise of spiritual harvest in this world and that which is to come we order our prayer of gratitude unto Thee.

Father, Thy word tells us that men shall be taught of God. Thanks be unto Thee for the prophets of old, for the apostles of our Lord, and the Master Teacher Himself—these who have taught us truth by their precepts and examples.

We thank Thee too for our brethren in Christ who have taught Thy holy commandments.

Once again we express unto Thee our thanks for our school and other schools in which Jesus is exalted. We pray for wisdom and Thy providential guidance that Harding College may give faithful service to those who seek her halls for learning. Bless teachers and students, friends and administrators to the end that men may learn of Thee and come to Thee. Amen.

—Andy T. Ritchie, Jr.

Welcome—

(Continued from Page One)

Calif.; and Don Morris, president of Abilene Christian College, Abilene, Texas.

Four speakers from Harding are scheduled. They are: President Benson, Dean L. C. Sears, Prof. J. D. Bales, head of the Bible department, and Prof. F. W. Mattox, dean of men and professor of Bible.

Two experienced teachers from mission fields are to speak. They are J. D. Merritt and Will Short, both of whom are on furlough from their work in Africa.

Harding College music groups will participate in the programs on Tuesday, Wednesday, and Thursday evenings and on Thursday morning. The organizations include glee clubs, the men's quartet, and the chorus.

Homecoming activities of interest to Alumni and to patrons of the college are scheduled on Thanksgiving Day.

All lectures this year will be included in a printed volume to be available after January 1. This is the first time for the lecture to appear in print. Plans are to publish them annually henceforth.

Professor—

(Continued from Page One)

But wrestling with the powers of Satan was to be his vocation—and he had applied himself to the task as a student at Harding. Soon he found that besides preaching at every chance and talking to every stranger who would listen to the message of Christ, the medium of writing was for him a good way to reach folks.

Proceeding on that basis, Dr. Bales has written three books and has four other manuscripts on hand, including a compilation of quotations on evolution being edited for publication. He has carried on three written debates, not all of which have been published. Three good-sized pamphlets have had wide circulation.



Dr. Bales enlivens a lecture with wit and story.

Dr. Bales' latest book, "Soils and Seeds of Sectarianism," was released in the spring. Manuscript for a book to be titled "Christian, Contend Thy Cause" has gone to the publisher. The latter book is a manual on the principles of logic, reason, and argument, as applied to religious questions.



The Bales family at home.

So far, Dr. Bales has held four public debates, meeting a Mormon, an Adventist, a Baptist, and an Atheist.

His latest debate, with Woolsey Teller, the atheist, is being published. In fact, that is one of the chief reasons Dr. Bales wanted to debate Mr. Teller—to get the latter's specious arguments and good answers for them, into print.

Dr. Bales first became interested in debating when an uncle tried to convert him to Mormonism. "I began to prepare myself on the subject of Mormonism," Dr. Bales explained. Since then

Lectureship Program—1947

Theme: *Christian Education*

Because of the large student body and the many visitors expected, two services will be in progress at the same time. One program will be conducted in the Gymnasium and another in the Auditorium, except on Tuesday and Wednesday mornings when the two services will be held consecutively in the Auditorium.

For the first time in the history of the Thanksgiving Lectureship, the lectures will be published this year. Orders will be accepted for delivery after January 1, 1948.

Sunday, November 23

Rex Turner: "Christian Education".....	11:00 a. m.,	Gymnasium
Will Short: "Christian Teaching on the Mission Fields".....	11:00 a. m.,	Auditorium
J. D. Merritt: "Teaching Methods in Mission Work in Africa".....	7:00 p. m.,	Gymnasium
Rex Turner: "The Place of the Junior College in Christian Education".....	7:00 p. m.,	Auditorium

Monday, November 24

John Banister: "Future Objectives of Christian Education".....	7:30 p. m.,	Gymnasium
L. R. Wilson: "The Present Scope of Christian Education".....	7:30 p. m.,	Auditorium

Tuesday, November 25

D. D. Woody: "My View of Christian Education".....	9:40 a. m.,	Auditorium
John Banister: "The Advantages of Christian Education".....	10:40 a. m.,	Auditorium
Batsell Barrett Baxter: "Possibilities in Christian Education As I See Them".....	7:30 p. m.,	Gymnasium
M. Norvel Young: "Early History of Christian Education".....	7:30 p. m.,	Auditorium

Wednesday, November 26

Lacy Elrod: "The Need for More Christian Schools".....	9:40 a. m.,	Auditorium
E. V. Stovall: "An Evaluation of the Christian School Movement".....	10:40 a. m.,	Auditorium
Howard White: "The Dangers and Assets in Christian Education".....	3:30 p. m.,	Auditorium
Irvin Lee: "How to Start New Schools".....	7:30 p. m.,	Gymnasium
Bennie Lee Fudge: "The Advantages of Christian High Schools".....	7:30 p. m.,	Auditorium
Hugh M. Tiner: "The Relationship of Christian Education to the Home".....	8:15 p. m.,	Gymnasium
Don Morris: "The Contribution of Christian Education to Society".....	8:15 p. m.,	Auditorium

Thursday, November 27

F. W. Mattox: "Things for Which We Are Thankful".....	10:00 a. m.,	Gymnasium
L. C. Sears: "Contribution for China".....	10:45 a. m.,	Gymnasium
L. O. Sanderson: "Fruits of Christian Education".....	11:15 a. m.,	Gymnasium
J. D. Bales: "Things for Which We Are Thankful".....	10:00 a. m.,	Auditorium
Geo. S. Benson: "Contribution for China".....	10:45 a. m.,	Auditorium
Riley Henry: "Fruits of Christian Education".....	11:15 a. m.,	Auditorium
Don Morris: "The Contribution of Christian Education to Society".....	3:00 p. m.,	Gymnasium
G. C. Brewer: "Relationship of Christian Education to the Church".....	3:00 p. m.,	Auditorium
G. C. Brewer: "Relationship of Christian Education to the Church".....	7:30 p. m.,	Gymnasium
Hugh M. Tiner: "The Relationship of Christian Education to the Home".....	7:00 p. m.,	Auditorium

many new "isms" have confronted Dr. Bales, and he makes an effort to get to the bottom of each.

"I've repeated to myself many times a little motto I once read: 'Sharpen your tools and God will find work for you to do,'" Dr. Bales said.

Thoroughly unaffected and unspoiled by his growing prominence in the brotherhood at the age of 32, Dr. Bales applies himself with singularity of purpose in being an active disciple of the Lord.

What about his connection with a Christian college?

"I feel that I have wonderful opportunity to multiply any usefulness I may have in the Lord's work," he stated, "in dealing with young people daily who are themselves eager to teach."

After leaving Harding in 1937, Bales

took graduate work at Peabody College. Later he studied and preached in Toronto, Canada. There he met Mary Smart, whom he married in 1940. Later, he completed work for his doctorate at the University of California while preaching and writing full time. The Bales' now live with their two children, Mary Ethel, 3½ years, and James David, Jr., 22 months, at 707 East Race Street.

In this rather fabulous establishment, containing thousands and thousands of books by the roomful, the Bales family holds forth. And as to the head of the house, the Bales tradition of scholarship, effective evangelism, and active discipleship continues to develop.

Needless to say, Dr. James David Bales is an inspiration in the process of molding young lives at Harding College.

E DUCATION is the biggest business in America. From 1890 until 1930, the number of students in high school doubled every ten years. During the school year 1939-40, the United States spent \$2,416,579,569 for educational services. At that time the value of school properties was \$8,000,000,000. The United States is spending more for public education than all the rest of the world combined.

This great educational program began in 1635 with the foundation of the Latin Grammar School of Boston. From this beginning Latin Grammar Schools spread with the growth of the nation. Their purpose was to train young men for the ministry. The Bible was the chief text book, and all other subjects of learning were related to it. For 117 years this was the only type of high school in America. In 1752 Benjamin Franklin, with others, established what they planned to be a "secular" academy, but the demand for religious training was still so great that religion had to be included as one of the types of preparation given. Secularism, however, grew and by 1821, after the first public high school was founded, religion began to be crowded out by an enlarged secular curriculum. Today, 95 per cent of American youth are taught in "secular" schools.

By 1890 the popularity of the secular curriculum in public education was clearly apparent. Education was neglecting spiritual training which comes from Bible study. Men who believed in God became alarmed at the threat to faith, presented, not so much by active opposition as by neglect, and decided that steps to establish Christian schools must be taken. As a result of such conviction, the forerunner of Harding College was founded.

The philosophy underlying this type of school can be simply stated as follows: In order for youth to be educated into men of faith and devotion to God, Bible study must be the center of the curriculum. Teachers in such schools must be thoroughly Christian, devoted to God's word and dedicated to a life of service—proper examples to the young. It was believed that anything worthy of being taught should be taught by Christian teachers. The necessary training that came with the increase of human knowledge was to be accepted as helpful and needful, but it not only must not crowd out Bible study; it must be taught in harmony with Divine Revelation.

This philosophy of Christian Education has not been without its critics. The secularist has accused it of disseminating "controlled information" by requiring all information to be in



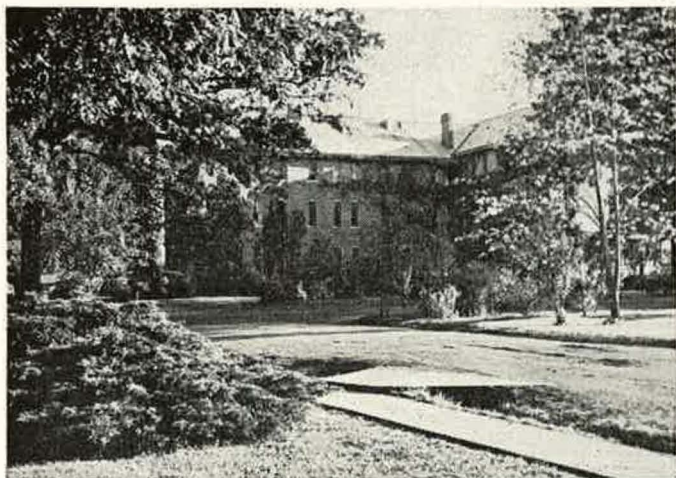
Harding College's Place In Christian Education

By Dr. F. W. Mattox
Professor of Bible
Dean of Men

harmony with the Bible. The Christian educator reverses the charge, saying that knowledge, to be scientific, must be proved, and that all verified knowledge is in harmony with Divine Revelation. Not only is this true, but contrarywise, the secularists, by ignoring man's spiritual nature is neglecting a real area in man's existence, and therefore, can only partially educate. It is this charge that secular education had failed and could not educate completely that gave rise to the Christian education movement. It is this charge, that modern public education is still incapable of a complete education which provides the reason for the existence of such schools as Harding College today.

The sound basis upon which Christian Education rests is being attested to in many ways. 1. The growth of the movement in a scientific age, in which men "prove all things and hold fast to that which is good" is evidence that its contributions are recognized. 2. The return of society to spiritual values, following a view into the chaos, toward which materialism was leading civilization in the atomic age is evidence that the spiritual values were worthy of preservation in every age. 3. The advance in scholarship made by faculties in Christian Schools without a decline in faith, is evidence that the Christian philosophy of education is sound. 4. The increasing calls for a return to faith, being made by modern scientists is evidence that the Christian philosophy of education has been sound from the beginning. 5. Comparison of the rich life of happiness of the Christian, with the hollowness of the materialist's pessimism, is visible evidence that the Christian way of life is superior. 6. The experience of the individual who enters a Christian college, after spending time in a secular institution is such evidence of superiority to him, that arguments are unnecessary.

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