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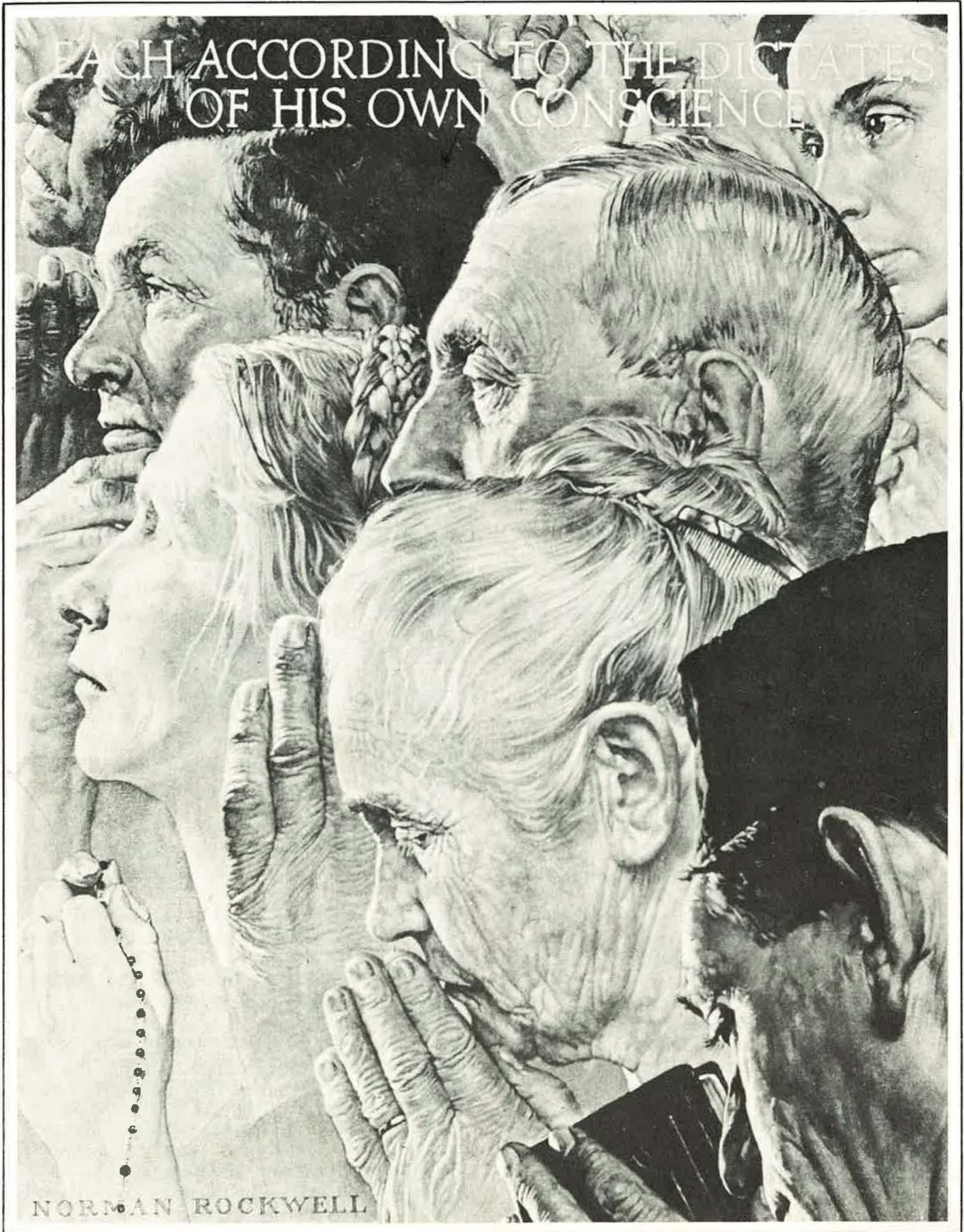
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Harding College Bulletin

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Freedom of Worship

Harold Hazelip, Ph.D.

ON THE COVER - In Thomas S. Buechner's book *Norman Rockwell, Artist and Illustrator*, he wrote, "Norman Rockwell's subject is average America. He has painted it with such benevolent affection for so many years that a truly remarkable history of our century has been compiled. Through wars, depression, civil strife and the exploration of space, he has drawn subjects from the everyday happenings of which most lives are made. Millions of people have been moved by his picture stories about the awkwardness of youth and the comforts of age, about pride in country, history and heritage, about reverence, loyalty and compassion. The virtues that he admires are very popular, and because he illustrates them using familiar people in familiar settings with wonderful accuracy, he describes the American Dream."

How fitting it is, on this 200th anniversary of our nation, to have an artist alive and productive who possesses such insight into the character of America. On our cover this month we reproduce the second of the Four Freedoms paintings, the *Freedom of Worship*.

(Editor's Note - Many requests have been received for copies of the March, 1976, *Harding College Bulletin* which carried the first of Norman Rockwell's Four Freedoms paintings, *Freedom of Speech*. There are a few copies still available).

At no time during the 1st century was the situation of Christians an outwardly happy one. Official Judaism was aroused from Pentecost forward. Opposition became bitter as Stephen began to succeed with the synagogue of the Freedmen. Paul's conversion brought increased danger; the force of his personality and teaching threatened to crumble further the foundations of Judaism. Early persecution of Christians was mostly Jewish in origin.

Ephesus presented an exception. Idolatrous interests stirred mob hostility against Christians, producing greater danger than legal opposition. Roman leaders apparently considered Christianity to be a sect of Judaism until around A.D. 60. Persecution was spasmodic, depending upon the loss of Jewish members or the negative effect upon Gentile trade produced by Christianity.

The Roman empire tended to be liberal toward religious differences, following an approach of enlightened skepticism. New cults needed government approval which was not difficult to obtain so long as the religion worked for Rome's interests. Christianity's exclusiveness and its rejection of emperor worship led to charges of atheism (refusal to worship the gods), hatred of humanity (rejection of the theater and the games), cannibalism (a misunderstanding of the Lord's Supper), incest (love among Christians coupled with secret meetings) and obstinacy.

Ten persecutions were launched by the empire against Christians during the first three centuries. At first, persecutions were from "the bottom up," incited by local opposition. There was no general, systematic persecution of all Christians in the empire until Decius (ca. 250 A.D.). Decius decided that torture of individual Christians was insufficient for his purposes. He seized church buildings and cemeteries, banned assemblies and focused persecution upon bishops and ministers.

The Edict of Constantine in 313 A.D. gave Christianity equal status with other religions in the empire. Property was returned and Christianity quickly ascended to a place of favor, privilege and power. Pagan sacrifices were soon forbidden. Constantine and his successors convened and presided over church councils as they sought unity through doctrinal decisions. By the close of the 4th century heretics could not assemble and pagans were being exiled.

Charlemagne, who was crowned emperor of the Holy Roman Empire on December 25, in the year 800, decreed death for pagans who refused baptism. Aquinas, who continues to represent Roman Catholic thought best though he has been dead 700 years, endorsed handing the heretic over to the government for persecution or death following admonition by the church. The early church endured persecution; the medieval church utilized persecution to silence dissent.

The Reformation opened the door to ultimate freedom, but this was not the original intention of its leaders. Historians have commented that if Luther or Calvin ever wrote in favor of freedom of religion, it was due to typographical error.

Yet we have been nurtured upon the conviction that each person has the political right to believe as his reason and conscience dictate, to worship accordingly, to live and act by this belief, to state his belief freely and to seek for others the same freedom. How did this happen?

At the opening of the Revolution nine of the 13 colonies had more or less established churches. The political connections of these religious groups were with colonial governments, not British. Independence did not automatically change this. Disestablishment finally came in New Hampshire in 1817, Connecticut in 1818 and Massachusetts in 1833.

Ties were first severed from Anglicans in the Southern colonies. As early as 1776, the Virginia General Con-

vention affirmed that all men were equally entitled to the free exercise of religion. This still left the way open for Multiple Establishment. Jefferson's Bill for Establishing Religious Freedom, framed in 1777, was delayed by various maneuvers but finally became law in Virginia in 1786. The bill, which Jefferson rated next in importance to the Declaration of Independence among his own writings, affirmed that all men were free to profess and maintain their religious opinions.

The Bill distinguished between religious belief and conduct issuing from religious belief. Jefferson urged that the right to belief is absolute. Conduct could be regulated by the state in the interest of the well-being of all. This is the reason the state may intervene in cases of snake-handling or refusal of blood transfusion. The right to belief is absolute, but conduct is limited.

When Washington, Patrick Henry and others saw nothing wrong with Multiple Establishment, Jefferson and Madison led the opposition. Jefferson urged that it is as wrong to force one to support a religion not of his choice as it is to force one by civil power to support a religion of his choice. Virginia passed from a defense of religious establishment through a long debated Multiple Establishment to complete separation of church and state. Virginia leaders were prominent in the Constitutional Convention which ultimately decided that Virginia had settled for the most satisfactory solution.

A mathematician laid down *Paradise Lost* with the comment, "It doesn't prove a thing." Perhaps the fact that America has produced an utterly new thing in the history of Christianity — absolute freedom of worship — only proves that such freedom is vital to personal religion and vigorous congregations. But this much, it appears, has been proved by Jefferson's "fair experiment." God made us free, even to the point of rejecting our own Maker. This freedom, fraught with danger if abused, is also filled with blessing.

Harding's Role in Christian Education

By Batsell Barrett Baxter

Dr. Batsell Barrett Baxter, noted evangelist and author, presented the following address at the Academic Convocation ceremony of Harding College's Fiftieth Anniversary program February 15, 1974. Dr. Baxter has been chairman of the department of Bible at David Lipscomb College in Nashville, Tennessee since 1956. He is minister of the Hillsboro Church of Christ in Nashville and is the weekly speaker on the Herald of Truth television series.

Our illustrious forefathers came to America for religious reasons. These intrepid men and women dared the dangerous North Atlantic in order to establish a colony on American soil where they could enjoy religious freedom. The Mayflower Compact, signed, November 11, 1620, began, "In the name of God, Amen. We, whose names are underwritten . . . having undertaken, for the glory of God, an advancement of the Christian faith, . . ." The Fundamental Orders of Connecticut, signed January 14, 1639, a document that has been called "the first written constitution," included in the opening paragraph these words, "And well knowing where people are gathered together the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God . . ."

The historian Gregg Singer has written, "In puritan political theory the magistrate derived his powers from God and not from the people. Human government was divinely ordained for the realization of the purposes of God in history." The economist Roger Babson contrasted the motivation behind the New England colonists and that behind the Spaniards farther south, by saying that the New Englanders came in search of God, while the Spaniards came in



Dr. Batsell Barrett Baxter

search of gold. There was a definite religious impulse in the establishment and development of most of the colonies.

The First Colleges

A pamphlet published in 1642, entitled *New England's First Fruits*, which is looked upon by some as a promotion pamphlet designed to secure contributions for Harvard College, began its discussion of Harvard with these words:

After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, rear'd convenient places for God's worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance *Learning* and perpetuate it to posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust.

G. H. Williams' study of Harvard suggests two key functions of this earliest Christian college on this continent:

One is to represent learning as an essential aspect and function of a professedly Christian community. The other is to serve as a missionary arm of the church, an invaluable instrument in bringing Christianity to pagan peoples, such as the Indian tribes.

or to the many primitive communities of the frontier.

Not only was this true of Harvard in 1636, but also of the founding of Yale in 1701, "for the training up of youth in this towne that through God's blessing they may be fitted for publique service hereafter in the church of the commonweale."

Justice William O. Douglas, in his *An Almanac of Liberty*, has written:

Our public school system goes back to November 11, 1647, when Massachusetts provided that every town having one hundred or more families or households should have a grammar school supported by the taxpayers. The preamble of the law referred to that "ould deluder, Satan," who tried to keep men from knowledge of the Scriptures; and it stated as its purpose the training of children so that they may know the word firsthand and not be deceived by those who put "false glosses" on it. Henry P. Van Dusen, in his book, *God in Education*, tells about the motivation behind the establishment of Columbia University:

"... explicit and unequivocal was the purpose of King's College, now Columbia University, as set forth by its first president (Samuel Johnson): 'The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve him, in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind; and to train them up in all virtuous habits, and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public weal in their generations.'

Many, if not most, of our earliest colleges and universities were established primarily for spiritual reasons.

American Church History

This religious enthusiasm, however, rapidly gave way to a period of indifference and decline in religious interests in the late seventeenth and early eighteenth centuries. The "Great Awakening," beginning in 1740, swept through the colonies in a remarkable religious revival. Such men as Jonathan Edwards and George Whitefield stirred masses of people to an intense degree of religious enthusiasm. Sudden, emotional movements like this, however, have a way of subsiding as rapidly as they come.

Accordingly, after a few years, Chief Justice Marshall expressed the fear that his church in America, the Episcopal, was "too far gone ever to be revived." Francis Asbury spoke of the city of Boston in 1798 as a city of "blind priests and backsliding formal people."

Lyman Beecher, a student at Yale College, wrote: The college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common.

At Yale boys read from Thomas Payne and openly flaunted their infidelity. At Princeton, it was said, that only two students in 1782 professed themselves Christians.

This swing away from religious faith brought on the "Second Awakening" about 1800. Known also as the "Great revival of the West," this movement swept through frontier villages and towns gathering great numbers of people in a second religious revival. The evangelism was uniquely American and was especially effective on the frontier. It was in the wake of this stirring movement that the Restoration Movement began to take form.

The Restoration Movement

There was a growing desire in many different communities and in a Restoration Movement was the unity of all believers in Christ. The *basis* was the inspired New Testament as the only authority. The *method* was the restoration of the New Testament church and of Christianity as it was originally introduced into the world. There were such slogans as, "Let us speak where the scriptures speak and be silent where the scriptures are silent." "Let us have a 'Thus saith the Lord . . .' for everything that we do in our religious faith and practice. In everything there was the strong emphasis on "going back to the Bible, calling Bible things by Bible names."

As one of the leaders in this movement, Alexander Campbell held views of the Bible which required a strong emphasis upon education. Campbell wrote that:

Religious ideas, like others, can come only through the process of clear thought working upon materials furnished by the senses; that feelings and the mystical consciousness gives us no valid religious knowledge; that man can know God only through revelation, which must come in clear sensory form; that faith is an intellectual act, the belief of testimony given by revelation.

A religion which emphasized emotional, mystical concepts would have little use for college training, but a faith devoted to finding God's revelation through reasonable study of the scriptures would need to emphasize higher education.

Alexander Campbell commented on the importance of education in these words:

We, indeed, as a people devoted to the Bible cause, and to the Bible alone, for Christian faith and manners, and discipline, have derived much advantage from literature and science, from schools and colleges. Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges.

Campbell went on to point out that the leaders in all important movements were educated men. This, he noted, was also true in the realm of religion. Because of this kind of thinking, Alexander Campbell took the lead in establishing Bethany College in the fall of 1840. This school was to be known as a "mother of colleges."

At another time Campbell wrote concerning education:

Continued on next page

This, of all earthly objects, is the chief concern. 'Tis education that makes the land — intellectually, morally, religiously, eternally: I mean education in its true, and proper, and all-comprehensive import. The world has been, till lately, asleep upon the mightiest of living interests.

Campbell had even championed the idea of educating females, as early as 1838, and before most people were of this turn of mind. He wrote:

The education of the female sex, I contend, is at least of equal importance to society as the education of our own. In moral results it is perhaps greater. Their influence in extending and perpetuating general education, as well as their moral influence, is likely to be greater than ours.

Christian Colleges

With this kind of emphasis from some of its leaders, it is no wonder that the Restoration Movement established a number of colleges. The first in the South was Franklin College, near Nashville, Tennessee, a school that began in 1845 and continued through 1866. Tolbert and Charlotte Fanning were its founders. Burritt College, in Spencer, Tennessee, lasted from 1849 to 1939, though it was somewhat dormant during some of these years. Thorpe Spring Christian College, near Ft. Worth, Texas, existing from 1873 to 1930, was another of the pioneer institutions.

As we celebrate the 50th anniversary of the founding of Harding College, it is appropriate that we should look back and see some of its ancestry. In addition to those just mentioned several other schools had significant roles to play in the ultimate founding of Harding College. At the head of the list was the Nashville Bible School, founded in 1891 by James A. Harding and David Lipscomb. Then came the Potter Bible College, 1901-1913, at Bowling Green, Kentucky. Next was the Western Bible and Literary College, 1905-1916, in Odessa, Missouri. Cordell Christian College, 1907-1931, in Cordell, Oklahoma, was next. Harper College, 1915-1924, in Harper, Kansas, was also in the lineage. Then, in 1924, Harding College was established in Morrilton, Arkansas.

Of this beginning Dr. M. Norvel Young, in his *A History of Christian Colleges*, says:

Harding College opened in the fall of 1924 with twenty-two faculty members. Six of them had the Master's degree, and seven had the Bachelor's degree. J. N. Armstrong was president, assisted by A. S. Croom as vice-president and L. C. Sears as dean. In addition to the training school and academy, a four-year course of college work was offered. Two hundred and nine college courses were listed in the catalog not including those in music, art, and public speaking. Two hundred and fifty-three students registered in the fall session, and the number increased to 288 for the entire year, although only sixty-one of them were in the college department.

A decade later the school moved to Searcy, Arkansas, where there were four hundred and sixty-one students

present for the opening in the fall of 1934. This college has grown remarkably since its move to Searcy in both numbers and in influence.

While it is utterly impossible to name even a small fraction of the people who have had significant roles in these various Christian colleges which have contributed to the founding and development of Harding College, some of the more prominent names are: James A. Harding, J. N. Armstrong, and his illustrious wife Harding Armstrong, R. C. Bell, R. N. Gardner, B. F. Rhodes, L. C. Sears, A. S. Croom, and in more recent years George Benson and Clifton L. Ganus.

The heritage of Harding College from the past is a very rich and meaningful one. However, I want us now to turn our attention to the purpose for which Harding College exists. Let us notice its emphasis and its contributions to today's world.

Contribution to the Church

Let me say here that we have no quarrel whatsoever with public education. The public school system in America is probably the finest in the whole world. On the whole it has accomplished a great deal of good. We are grateful for it. All of us have benefited by it. But, public education is not designed to build religious faith. In fact, it is unconstitutional for our public schools to try to propagate the Christian faith or any other religious faith. What it is designed to do, it does well, but it cannot do what it is not permitted to do. We must look elsewhere for the means of teaching the Christian faith to the young.

Here is where the Christian school comes in. It takes its strategic place along side the Christian home and the church. There are three main functions which the Christian school serves, which are beneficial to the church. The first of these is the inculcation of religious faith. Back in 1892, writing in the *Gospel Advocate*, David Lipscomb penned this clear statement of the goal of the Nashville Bible School, a goal I believe to be relevant today not only to the school that bears his name but also to Harding College.

Our effort in the Bible school is to give Bible teaching its true importance in education; to train children to be better, truer Christians. We are doing what we believe should be done in teaching every child, whether he intends to farm or merchandise, preach the gospel or practice medicine. All alike need the Bible teaching; need to learn to appreciate religion above all else, and to carry the teachings of the Bible into their lives, whatever they do and wherever they go.

We believe that each person is a many-sided creation of God. In addition to the mental, the physical, and the social sides of our nature, there is even more importantly the spiritual side. This idea is conveyed, we find, in a simple statement about the growth and development of Jesus: "And Jesus advanced in wisdom and stature, and in favor with God and men" (Luke 2:52). In Matthew 6:33, we read a statement of Jesus in which he emphasizes the spiritual above the secular, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto



Speaking to a large crowd on the college campus, Dr. Baxter illuminates the background and purposes of Harding's existence.

you." The Christian college helps young people learn to put first things first. The religious training is the most important training young people receive and since it is not possible to receive it in public schools, it needs to be taught in private Christian schools, like Harding College.

In Proverbs 22:6, there is the familiar line, "Train up a child in the way he should go and when he is old he will not depart therefrom." Many years ago I traveled with my father often when he spoke in behalf of Christian education. I remember him saying on many occasions, "Our children are largely what they are taught to be."

The second great contribution that the Christian college makes to the church is in the training of leaders. I do not mean ministers only, though it has made a great contribution in the training of qualified ministers for the various churches. However, there are many other roles of leadership which the college helps to prepare men and women to occupy. Through their daily Bible study, their devotional periods and their general guidance by Christian teachers, young people are preparing to become elders, deacons, teachers, song leaders, educational directors, and the like. The role of a Christian wife is also especially important, when the husband has some important leadership responsibility in the church.

The third contribution which the Christian college makes to the church is in providing young people opportunities for Christian association during their formative years. The association with Christian teachers, in all of the different areas of college instruction, is invaluable. To study Chemistry, or Math, or Art, or Drama, or any one of a number of other subjects, under a devoted Christian teacher is one of the great blessings of attendance at a Christian school.

Not only is the association meaningful with Christian teachers, but perhaps even more influential is the association with other Christian young people. Instead of having to stand alone on many occasions when the crowd goes an un-Christian direction, the student in a Christian college can go with the crowd and still go right. A favorable environment, with wholesome recreational activities, is a great blessing during youth's formative years. The choosing of one's life partner can also best be done among other Christian young people. Through the years thousands of Christian homes have been established by young people who met on the Harding campus.

In my judgment these tasks are being accomplished, both here and in several of our other Christian colleges today. Dr. George Benson, in a personal letter to me recently, said, "It seems to me it is becoming recognized that the best educating being done in America today is being done in our church related colleges that are medium in size and still conservative." He went on to say, "We are growing into a day when religion is almost absent from the state colleges and universities and when probably more than eighty per cent of the young people from Christian homes, who enroll in a state college and stay long enough to graduate, quit going to church." In all of these ways Harding College contributes a great deal to the church today.

Contributions to Society

Harding College, through the years, has also made a major contribution to society in general. Thousands upon thousands of young men and women have gone out into the adult world with high ideals of honesty, truthfulness, and integrity. They have learned good habits involving morality and ethics. They have had a concern for the good of others and have been loyal citizens of the state, proud defenders of our democratic system. If there were no other benefit, I believe this college has justified its existence in turning out loyal, dedicated citizens who have been assets to communities all across the land.

Some years ago I heard Dr. Benson speak on the values of private education. It was one of the most comprehensive speeches that I have ever heard on this general theme. He pointed out throughout the history of our nation the key role that men and women trained in small, liberal arts, religious colleges had played in our national affairs. I wish I had the freedom that the men and women of the Congress in Washington have to extend their own personal remarks, by including in the day's record, speeches, articles, reports, and the like. If I had such privilege,

Continued on next page

I would include Dr. Benson's excellent message at this point in my speech.

Several generations ago most of the nation's college graduates had received their education in private college, many of them religious colleges, but today the pendulum has swung far in the opposite direction and only 15 to 17 per cent of college graduates attend religious colleges. This will inevitably have its effect upon the ethical and moral standards of the nation. There are today between 35 and 40 million people in our educational institutions. Tragically, fully one-third of these young people do not have any religiously motivated instruction in moral and ethical principles. They do not get this training in the home; they have no affiliation with the church; they do not get it in school.

There are, from my vantage point, six major trends that are taking place in our modern America. They are:

- (1) A trend toward materialism.
- (2) A trend away from morality.
- (3) A trend toward more and more crime.
- (4) A trend away from respect for authority.
- (5) A trend away from hard work and self-discipline.
- (6) A trend toward atheism and the loss of religious faith.

Ours is the secular age in which religion seems to be in decline. Harvey Cox, the popular young Harvard theologian, writes convincingly of the "secularization of Christianity." Many are saying that we now live in a "post-Christian era." This secularization has caused men like M. V. C. Jeffreys to write:

The illumination of the educational process by the Christian sense of divine purpose means, rather, that education is understood and experienced at its full depth. The most melancholy feature of our contemporary education, especially our higher education, is its shallowness. It contains a surface layer of knowledge and skill and their relation to occupational need, and social amenity, and it leaves unplumbed the depth of the meaning and purpose in human life. It is cast into the dimensions of preparation for the citizens' journey through some fifty years of wage earning or a professional career, not in the dimensions of the journey of the immortal soul through eternity.

Alfred Whitehead has made some rather thoughtful comments on the barrenness of the secular view of life and on secular educational training for our young. We offer the young, he says:

Algebra, from which nothing follows; Geometry, from which nothing follows; Science, from which nothing follows; History, from which nothing follows; a couple of Languages, never mastered; and lastly, most dreary of all, Literature, represented by plays of Shakespeare, with philological notes and short analyses of plots and characters to be in substance committed to memory . . . The best that can be said of it is, that it is a rapid table of contents which a deity might go over in his mind

while he was thinking of creating a world, and had not yet determined how to put it together.

In contrast here are the words of David B. Sageser, as he attempts a definition of Christian education:

Rather the distinctive mark of the Christian college is that it finds its integrating faith and philosophy in the Christian religion . . . (It) may be defined as a school of higher education, meeting the needs of contemporaneous culture, verified by the knowledge and love of God, guided by the teachings of Christ, and employing all means required to develop a Christ-like conscience.

To put it in our own words, Christian education has meaning — goals for which to strive — which secular education can not have. The Danforth Commission Report suggests that church-related institutions may make a valuable contribution by helping to develop in the student "a reasoned framework of belief that gives meaning to human existence."

The Only Hope For Civilization

David Raphael Klein, in an article entitled "Is There A Substitute For God," which appeared in the *Reader's Digest*, March, 1970, puts his finger on the problem of our age. He talks about the current discarding of religious faith in terms of its effect upon the moral and ethical behavior of the people. He points out that the first generation of those who give up their religious faith will likely still behave pretty much as they were taught to behave by their parents. Such a person, according to Klein, "obeys the commandments without believing they were commanded; he speaks of right and wrong in the framework of convictions he no longer possesses; he acts according to a Judeo-Christian ethic, although he has abjured the belief." However, this cannot be transmitted to the next generation. They grow up, not only without faith in God, but without any commitment to the moral and ethical principles of Christianity. When a father tells his son that he ought to behave in such-and-such-a-way, the son merely looks at him and asks "Why?" There is no absolute right and wrong, there is no judgment, there is no God. So, who's to say that this is right and that is wrong? Even if the young man decides to take his own life, because he is bored with the merry-go-round of modern living, the father really has nothing to say to him that has any logic or meaning.

In our modern, mixed-up, disillusioned, going-nowhere world, the Christian college is sorely needed to provide the moral and ethical foundation for living. I am convinced that it cannot be done apart from religion. If there is no respect for God, then who's to say what ought to be done. The hope of civilization lies in the teaching of Christ's way of life. This means that the Christian college is desperately needed for the survival of civilization, not to mention the contribution it makes to the saving of men's souls.

All of this, I conceive to be Harding College's heritage and its reason for existence. □



Answering questions at a press conference in Little Rock about the new nursing grant are Dr. Clifton L. Ganus Jr., president, Dr. Billy Ray Cox, vice president, Mrs. A. Michelle Warren, chairman of the nursing department, and Charles Evans, executive director of the Arkansas State Nurses Association.

W. K. Kellogg Foundation Approves \$401,325 Grant for Nursing Program

Harding College and its year-old nursing program has been named the recipient of a \$401,325 grant from the W. K. Kellogg Foundation of Battle Creek, Michigan, President Clifton L. Ganus announced here recently.

The grant, one of the largest of its kind ever received by an Arkansas college or university, will be funded over a three-year period, July 1, 1976 through June 30, 1979.

The funds will aid in the development of the general and upper level baccalaureate program for preparation of nurses for family practice (Family Nurse Practitioner).

Ganus described the grant as "one of the most significant contributions in the history of Harding College and nursing education in Arkansas."

"The decision of the Kellogg Foundation to assist in the development of a baccalaureate Nurse Practitioner Program will be a major factor in Harding efforts to assist in meeting the health care needs of our state. We are grateful for the Foundation's confidence and support," Ganus said.

The program is the first of its kind in Arkansas to offer an upper-level baccalaureate program for R.N.'s that will lead to a Bachelor of Science in Nursing and certification as a Family Nurse Practitioner.

Registered nurses as well as outstanding general majors will be admitted to the FNP curriculum track. The new program will complement Harding's highly acclaimed pre-medical and medical technology curriculums. The development of the nursing program is the direct result of Harding's interest in correcting a state and national shortage of qualified Registered

Nurses as well as a desire to improve the quantity and quality of health services in Arkansas.

Vice-president Billy Ray Cox said, "All Arkansans should share a sense of pride and appreciation in the assistance being provided by the Kellogg Foundation. The entire Arkansas congressional delegation worked with us in obtaining this significant investment in health care in Arkansas. We are overwhelmed and appreciative of the great response of the Kellogg people."

The primary thrust of the program, according to Mrs. A. Michele Warren, chairman of the nursing department, is to upgrade the educational preparation of R.N.'s in Arkansas and thereby to improve the quality of health care in Arkansas.

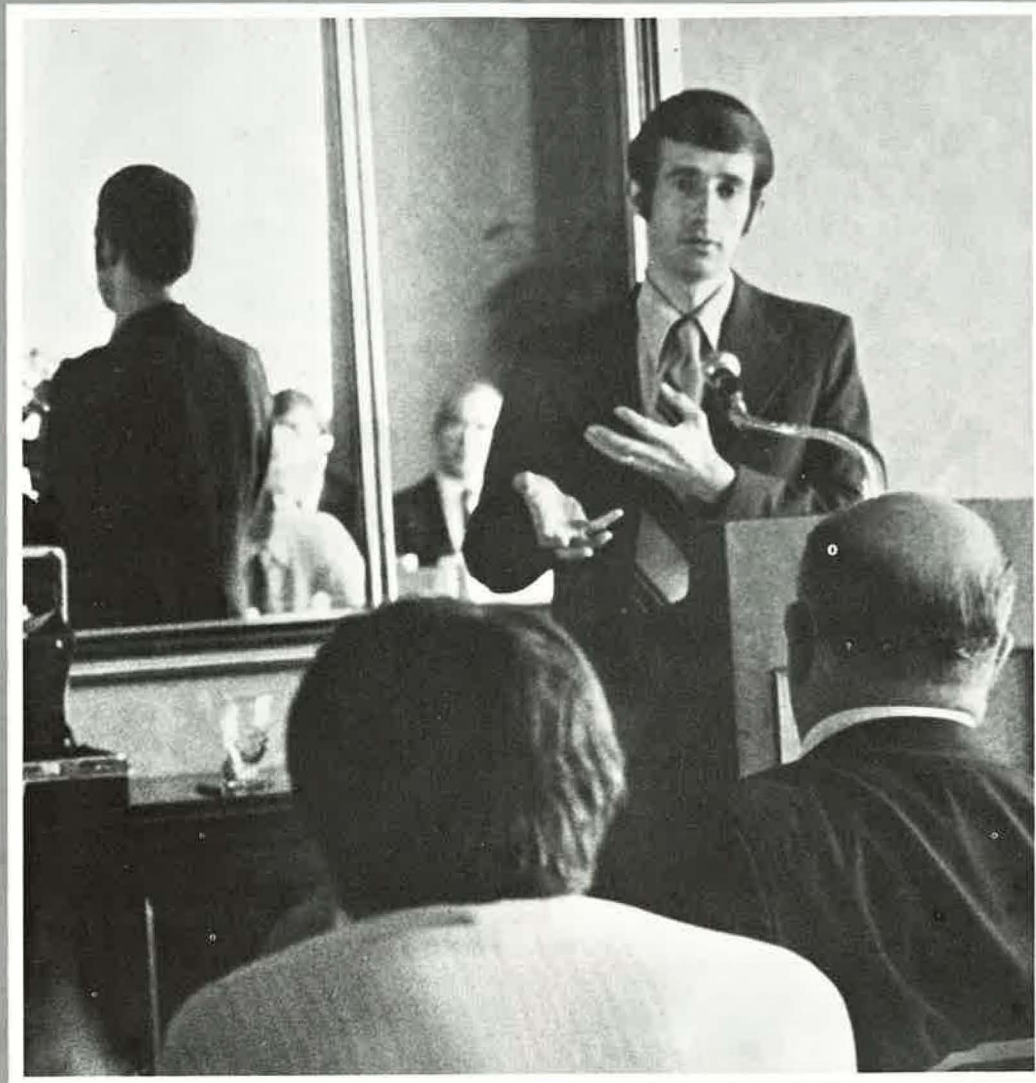
"Included in the program is a two-year curriculum designed specifically for registered nurses with associate degrees or diplomas who wish to complete their baccalaureate degree in nursing," she said.

She explained the program would provide registered nurses with the opportunity for career mobility without the frustration of having to repeat nursing courses which they had taken in their basic program.

The Family Nurse Practitioner Program will (1) provide more Arkansans the opportunity for contact with health care professionals, (2) further improve the quality of health care by graduating nurse practitioners who are capable of providing sophisticated primary health care with physician back-up and (3) improve the status of nursing in Arkansas and provide individual nurses with the opportunity for professional development.

According to Mrs. Warren, at the close of the spring semester, there were 200 nursing majors on the Harding campus.

*"Economic illiteracy
is the culprit that can
bring about the demise
of free enterprise."*



Dr. Don Diffine discusses the future of free enterprise.

An economist looks at the free enterprise dilemma

Reprinted from the *GroupVine*, a monthly publication of Dresser Industries in Houston, Texas. Dr. Diffine frequently speaks at business meetings and seminars across the nation to promote the free enterprise system of the United States.

"The private enterprise system is in danger of suffering death by strangulation."

That's the opinion of Dr. Don Diffine, Assistant Professor of Economics at Harding College in Searcy, Arkansas. Diffine, described as one of the few remaining conservative economists, made his remarks to upper level managers from all three Petroleum and Minerals Groups at a seminar March 10.

Economic illiteracy is the culprit that can bring about the demise of free enterprise, according to Diffine. Economic illiteracy is the legacy left to us by previous generations who failed to do their homework. The public opinion polls have shown this for decades.

"The trouble is that most of us know we have a great economy, but we don't know why," said Diffine. "If we knew how this prosperity came about, through personal initiative and private property, we would never allow the government intervention currently being proposed as 'free enterprise' legislation."

"When economic situations like the one we're currently experiencing arise," said Diffine, "big business and capitalism in general get a lot of bad press. In this instance, the cure-all being proposed by the new intellectuals

to eliminate all our problems is to break up the larger companies, specifically the petroleum companies, who at one time or another have been charged with causing inflation, recession and almost every other economic woe. It's happened before. In the 1920s, when Ford Motor Company was doing so well, people said break it up and create some competition. But then along came General Motors. Later on everyone said break up the New York Yankees, that no one will ever beat them. But somebody did. The whole point here is that the free enterprise system works best when it's not tampered with. Yet I've never known of a field so beset with restrictions, regulations, controls, poor tax incentives, and inadequate depreciation allowances as is the economic straitjacket which shrouds the energy-related industries which are by necessity and nature very capital intensive."

Those that seek to break up or control business have used the term excess profits as justification for their proposed action. Profit, according to Diffine, is the energizer that makes the machinery run. Without the hope of profit, there is no incentive to operate efficiently in the marketplace. Quoting Samuel Gompers, founder of

the AFL-CIO, Diffine said "The greatest crime that business can commit against labor is to fail to make a profit."

Illustrating the nature of profits, Diffine told a story about an immigrant who came to this country with nothing but the clothes he was wearing. After some time he built up his small business to a moderately successful level. He kept his accounts receivable in a box on one side of his desk, his daily cash returns in a cash register, and his accounts payable in a box on the other side of his desk. When his son, an accounting major, came home from college he was shocked, and asked his father how he determined his profits with such a primitive and disorganized accounting system. "It's easy," he said. "I just add up all the things that I've accrued during my stay in this country, a paid for home, business, car, your education, etc., subtract this old pair of pants, and the rest is profit."

Apparently most people don't have such a clear view of profits, a fact which has given rise to discussion about what is best for the free enterprise system. According to Diffine, this inaction is largely responsible for the situation big business finds itself in today.

"Alexander Bell didn't lobby against late letters, Thomas Edison didn't go around cursing the dark, and the Wright brothers didn't file a class action suit against gravity."

"The free enterprise system was founded on action, not discussion," said Diffine. "Alexander Bell didn't lobby against late letters. Thomas Edison didn't go around cursing the dark. The Wright brothers didn't file a class action suit against gravity. George Washington Carver didn't demonstrate against bad soil. They all took action. They did something about it."

Diffine also directed his attention to some other problems currently besetting the nation. Here are some of his comments:

On inflation (which he sees as too much money chasing too few goods):

"Inflation has created some unusual problems," he said. "People you once wouldn't give two cents for are now three for a quarter."

"Because of inflation, now you can live in a more expensive neighborhood, without ever moving."

"Governments don't like gold because it prevents them from hiding what they are doing — engineering inflation into the monetary system."

On recession:

"The best time for an incumbent to have a recession is the year before an election year. Then have a slow recovery during election year and take credit for it."

On business:

"Business is the goose that laid the golden egg. But now some are shooting at it. The goose keeps thinking that sooner or later they are going to come to their senses and realize where the golden eggs are coming from. But the crowd of shooters is getting larger and more hostile, and the goose is having a hard time staying aloft."

On the environment:

"Jacques Cousteau once said that 'when effluents from a paper mill can

be drunk and exhaust from factory smokestacks can be breathed, then man will have done a good job in saving the environment . . . what we want is zero toxicity, no effluents.' However, Cousteau himself breathes in air with 21 percent oxygen and exhales it with 17 percent. He drinks water with perhaps 200 ppm dissolved solids and releases it with perhaps 20,000 ppm. No living animal can meet his criteria. It is equally unrealistic to expect it of industry."

In his closing remarks Diffine passed along a set of business guidelines or constants in the world of commerce. He called them The Ten Pillars of Economic Wisdom.

1. Nothing in our material world can come from nowhere or go nowhere, nor can it be free: everything in our economic life has a source, a destination and a cost that must be paid.

2. Government is never a source of goods. Everything produced is produced by the people, and everything that government gives to the people, it must first take from the people.

3. The only valuable money that government has to spend is that money taxed or borrowed out of the people's earnings. When government decides to spend more than it has thus received, that extra unearned money is created out of thin air, through the banks, and, when spent, takes on value only by reducing the value of all money, savings and insurance.

4. In our modern exchange economy, all payroll and employment come from customers, and the only worthwhile job security is customer security; if there are no customers, there can be no payroll and no jobs.

5. Customer security can be achieved by the worker only when he

cooperates with management in doing things that win and hold customers. Job security, therefore, is a partnership problem that can be solved only in a spirit of understanding and cooperation.

6. Because wages are the principal cost of everything, widespread wage increases, without corresponding increases in production, simply increase the cost of everybody's living.

7. The greatest good for the greatest number means, in its material sense, the greatest goods for the greatest number which, in turn, means the greatest productivity per worker.

8. All productivity is based on three factors: (a) natural resources, whose form, place and condition are changed by the expenditure of (b) human energy (both muscular and mental), with the aid of (c) tools.

9. Tools are the only one of these three factors that man can increase without limit, and tools come into being in a free society only when there is a reward for the temporary self denial that people must practice in order to channel part of their earnings away from purchases that produce immediate comfort and pleasure, and into new tools of production. Proper payment for the use of tools is essential to their creation.

10. The productivity of the tools—that is, the efficiency of the human energy applied in connection with their use—has always been highest in a competitive society in which the economic decisions are made by millions of progress-seeking individuals, rather than in a state-planned society in which those decisions are made by a handful of all-powerful people, regardless of how well-meaning, unselfish, sincere and intelligent those people may be. □

HARDING COLLEGE



CITATION OF HONOR

TO

MRS. EDNA McINTEER

Because God having graced us through the personality of Mrs. Edna McInteer has recently called her to a more glorious life, the Board of Trustees of Harding College wish to remember with honor the many expressions and deeds, attitudes and thoughts, admonitions and examples which characterized her gracious and noble life.

Born in meager and humble circumstances, she championed industry, frugality and thrift, proving the sufficiency of God through ingenuity and conservation. And though never wealthy as men count wealth, she indeed was abundantly so as counted by angels and the heavenly host.

Her faith in the Master was manifold, and she shared it daily with joy and excitement. Always known for her love of people, the occasions for hospitality were rarely missed. She delighted in furthering the gospel. Many a preacher has found the warmth of the McInteer homestead; her charity reached out to others for Jesus' sake; she was a charter member of the Locust Grove Church of Christ — 1904 — and worshipped there the remainder of her life — seventy-two years; she openly expressed the joy of salvation and was known to applaud at one's baptism; her name brought thoughts of goodness wherever it was spoken.

Granny was a devoted wife and mother. Married to W. T. McInteer for 54 years she was his constant helper and homemaker. Her only son, our beloved Jim Bill, was nurtured in an atmosphere of pleasant, trusting faith and frequently saw her refined sense of humor.

Let it be known to all people, particularly those of the Faith, that Harding College Trustees write in their record this seventh day of May, 1976, of our esteem for the life of Edna McInteer, our thanksgiving to God for her inspiration to the faithful and our encouragement for the emulation of her ways.

"A worthy woman, who can find?

For her price is far above rubies."

news, notes

PREACHER TRAINING COURSE TO GRADUATE ALPHA CLASS

The first graduating class of the Christian Communications Program will receive diplomas in special commencement exercises on the Harding campus July 31.

Twenty-seven of the program's initial enrollees, the members of Alpha class, will culminate two years of in-depth Biblical studies and preacher training in the graduation exercise.

Ed Sanders, director of the program, and Dr. George S. Benson, president-emeritus of Harding and an elder of Searcy's College Church of Christ, will speak to the students on "Success and Failure" and "An Elder's Charge" respectively.

"These graduates demonstrate the success of our Christian Communications Program," Sanders said of the Alpha members. "They have already established themselves as effective ministers in the local work they have done, and many already have plans and arrangements confirmed to begin work in places like France, England, Australia, Sierra Leone and a number of states."

"The efforts these men have made, and the contributions they are now able to make have resulted in a wide acceptance of our preacher training program," he added.

After a brief devotional period and the keynote addresses, awards will be given to the class representatives who have served on the Student Affairs Committee and served as liaison between the classes and the director.

CROSS COUNTRY BROCHURE RECEIVES NATIONAL HONOR

"Cross Country, 1975," a sports brochure produced by the Harding Office of Public Relations, received an honorable mention rating in the national contest of the College Sports Information Directors' Association.

The cross country pamphlet was edited by Stanley B. Green, director, and student assistant John McGee. The 1974 football and spring sports publications were previously honored by the sports writers' organization.

KEYNOTE SPEAKERS NAMED FOR ANNUAL LECTURESHIP

Keynote addresses by Dr. Clifton L. Ganus Jr., Jimmy Allen, Dr. Harold Hazelip and Dr. Jerry Jones will highlight the evening presentations of the 53rd Annual Harding College Lectureship Oct. 12-15.

Dr. Ganus, president of the college, will open the 1976 Lectureship Tuesday night with the theme topic "Count It All Joy." Venue for the nightly 7:30 lectures is the expanded auditorium of the College Church of Christ.

The Wednesday night speaker will be Allen, an associate professor of Bible at Harding. He will present "The Joy of Christian Unity."

Dr. Hazelip, dean of Harding Graduate School of Religion in Memphis will speak on "The Joy of Forgiveness" to climax the Thursday session of the Lectureship.

The head of Harding's department of Bible, Dr. Jones, will close out the annual meeting with the Friday night address, "The Eternal Joy of Heaven."

This year's Lectureship will feature more daily classes and forum sessions than usual. In addition to the four evening keynote addresses and regular daily chapel programs, there will be 14 other lectures and 42 class sessions from which to choose. Four theme forums and three open forums are also included in the schedule.

Ganus, Allen, Hazelip and Jones will be joined by 50 other teachers, administrators or associates of Harding College is Searcy or Harding Graduate School in Memphis on the speaking slate. Because of the all-Harding list of lecturers, a special invitation has been extended to the alumni and friends of Harding.

Additional information may be obtained by writing Dr. Neale T. Pryor, Lectureship Director, Harding College, Searcy, Arkansas 72143.

ALTMAN SELECTED ADVISOR FOR NATIONAL ASSOCIATION

Dr. Ted Altman, dean of students, has been appointed to the Advisory Committee to the National Association of Student Personnel Administrators, according to an announcement from the 9,000-member organization.

The Advisory Committee's duties include determining the year's issues of discussion for the eight annual regional conferences of college student personnel administrators and coordinating those conferences. The Committee also oversees the production and editorial content of *Journal of College Student Personnel*, the association's monthly magazine.



Jim Guy Tucker

STATE ATTORNEY GENERAL TO ADDRESS AUGUST GRADS

Jim Guy Tucker, Arkansas Attorney General and Democratic nominee for Arkansas Second District to the U.S. House of Representatives, will speak to more than 100 graduates at Harding's August 13 commencement exercises.

Tucker, who attended high school at Harding Academy, has served as the state's attorney general since 1972. Before his election to that post and his re-election in 1974, he had served in private law practice around the state. He obtained his J.D. degree from the University of Arkansas.

Graduate ceremonies will be held at 10:30 a.m. in the college's main auditorium.

MAY GRADUATE JOINS STAFF AS ADMISSIONS COUNSELOR

Ricky Barnes, a former Bison football standout, is joining the Harding College Admissions Office, Director Fred Alexander has announced.

A 1976 graduate of Harding, Barnes was a three-year letterman on the Bison football team. The 6-3, 225-lb. Dallas native played at the offensive guard and tackle positions.

Barnes received the Bachelor of Arts degree in physical education in Harding's May commencement exercises. While a student he was also active on the college's athletic committee.

According to Alexander, the 23-year-old Barnes' duties will consist largely of recruitment in the Southwest portion of the United States. Barnes is a graduate of the Dallas (Tex.) Christian School system.



Ricky Barnes

IKE HAMILTON TO SUPERVISE STUDENT HOUSING PROGRAM

Ike Hamilton, former missionary to Ecuador, has been named Harding's new director of housing, according to Dr. Ted Altman, dean of students. He replaces Mrs. Jo Choate who has returned to work in Kalamazoo, Mich.

The Lake Charles, La. native is a graduate of Southwest Louisiana University at Lafayette and a retired United States Air Force lieutenant colonel. He has served on the faculty and staff of schools for Reserved Officer Training Corps, Squadron Officers and the Air Force Academy at Loveland, Colo. Upon military retirement in 1970 he served as a minister in Florida and was a missionary to Ecuador for three years.

As housing director, Hamilton will coordinate the living assignments for more than 2,100 boarding students in addition to managing married student housing and residence hall upkeep.

ADMISSIONS AID PROMOTED TO ASSISTANT TO DIRECTOR

Mrs. Rosemary Wilson has been promoted to the position of Assistant to the Director of Admissions, according to an announcement made by Dr. Clifton L. Ganus, president of the college.

Mrs. Wilson has served in the capacity of secretary in the Admissions Office since 1968. Her new assignment was made in June.

Fred Alexander, director of admissions, recognized Mrs. Wilson for her record: "She's a real asset to our program. Much of our success has been due to her efforts."

DISTINGUISHED ALUMNUS NOMINATIONS REQUESTED

Nominations for the 1976 Distinguished Alumnus Award have been requested by the Alumni Association. Nominations must be submitted by Sept. 20.

The Distinguished Alumnus will be honored during Homecoming festivities Oct. 29-30. The executive committee of the association will select the honoree from submitted nominations.

Candidates must meet the following qualifications:

(1) Must be an active supporter of Harding College.



Ike Hamilton



Rosemary Wilson

(2) Life must be consistent with the ideals of Harding College.

(3) Must have achieved a degree of excellence and recognition in his chosen field of activity.

(4) Must strive to advance academically and spiritually to serve God.

Nominations should include as much information as possible about the nominee. Nominations may be mailed to Harding Alumni Association, Box 768, Harding College, Searcy, Ark. 72143.

BISONS TO HOST DADS, LANE IN SEPT. 11 SEASON OPENER

Harding's Bison football program will kick off its 1976 schedule Sept. 11 when Coach John Prock's gridders host a new opponent, Lane College of Jackson, Tenn., in a Dad's Night contest.

Bison football teams have won seven, tied two and lost two Dad's Day games since the custom of scheduling a home game to honor the fathers of Bison players began in 1965.

Footballer Wins Recognition As League Scholar-Athlete

Kenneth Vern Neller of Harding College has been named the winner of the 1976 Arkansas Intercollegiate Conference Scholar-Athlete Award, according to Leroy Nix, commissioner of the league.

Neller is the 10th Harding athlete to win the coveted award in the 20 years of its existence. Six other Harding athletes have been runners-up for the award.

"The continued success of our students is a tribute to their diligence and scholarship," said Dr. Joseph Pryor, academic dean of the college.

"These young men have compiled exceptional records during their undergraduate careers and have gone on to make outstanding contributions at the graduate level and in their chosen professions. They represent well the men in our athletic program."

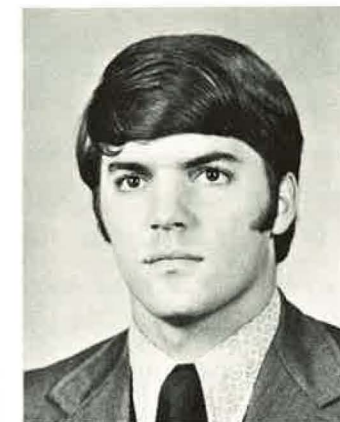
A four-year football letterman, Neller compiled a 3.992 grade-point average while completing a double major in Bible and history. He was ranked second in a class of 450. Neller has been awarded the H.Y. Benedict Scholarship for 1976-77 by the National Council of Alpha Chi and plans to pursue graduate study at the Harding Graduate School of Religion this fall.

As a senior defensive guard, the Huntsville, Ala. native was named to the All-AIC honorable mention team and was selected as the outstanding defensive lineman on the 1975 Bison squad.

He was a member of the TNT social club and served as historian as a junior and as president as a senior. He won the outstanding German student award and the award for the best term paper in history during his junior year. He was elected to Alpha Chi honor society as a junior and to Phi Alpha Theta as a senior.

Kenneth is married to the former Barbara Franklin, also of Huntsville, who completed the B.S. degree in vocational home economics from Harding in the spring of 1975.

Four other Bison athletes graduated this spring with better than 3.50 cumulative averages. They are John David Alston (3.610); Timothy Ray Oldham (3.562); Charles Austin Ganus (3.524); and Michael H. Emerson (3.511).



Ken Neller

Calendar of Events

- Summer School, Second Session — July 12-Aug. 13
- Early Orientation — July 18-20
- Christian Communications Program Graduation — July 31
- Preachers' Workshop — Aug. 3-5
- Elders' Workshop — Aug. 3-5
- Preachers' and Elders' Wives' Workshop — Aug. 3-5
- Commencement Exercises — Aug. 13
- Faculty Conference — Aug. 20
- Orientation, Fall Semester — Aug. 25
- Registration, Fall Semester — Aug. 25
- Fall Semester Classes Begin — Aug. 26
- Football-Lane College (Dad's Night) — Sept. 11
- Football-Washburn University — Sept. 25
- Football-Henderson State — Oct. 2
- 53rd Annual Bible Lectureship — Oct. 12-15
- Football-Arkansas Tech — Oct. 16
- Alumni Homecoming Weekend — Oct. 28-30
- Football-Tarleton State — Oct. 30