

THE BAPTIST EDUCATOR



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Total 2009 Fall Enrollment at the 51 IABCU Schools: 139,661 Undergraduate: 113,261; Graduate: 26,400

	<u>UNDERGRADUATE</u>	<u>GRADUATE</u>		<u>UNDERGRADUATE</u>	<u>GRADUATE</u>
1. Anderson University	2,280	—	30. Louisiana College	987	—
2. Arkansas Baptist College	734	—	31. Mars Hill College	1,237	—
3. Baptist College of Florida	652	—	32. Mercer University	4,458	3,554
4. Baptist College of Health Sciences	1,021	—	32. Mid-Continent University	2,118	—
5. Baptist University of the Americas (with 25 off campus centers)	1,200	—	34. Mississippi College	3,092	1,680
6. Baylor University	12,149	2,465	35. Missouri Baptist University	3,413	1,423
7. Belmont University	4,388	1,005	36. North Greenville University	2,132	—
8. Blue Mountain College	500	—	37. Oklahoma Baptist University	1,709	—
9. Bluefield College	800	—	38. Ouachita Baptist University	1,447	—
10. Brewton-Parker College	1,017	—	39. Samford University	2,860	1,625
11. California Baptist University	3,222	883	40. Seinan Gakuin University	7,833	259
12. Campbell University	6,925	597	41. Shorter College (including adult degree students)	2,700	300
(first professional enrollment 1,087)			42. Southwest Baptist University	2,803	853
13. Campbellsville University	2,567	439	43. Truett-McConnell College	514	—
14. Carson-Newman College	1,900	248	44. Union University	2,648	1,122
15. Charleston Southern University	3,236	449	45. University of the Cumberlands	1,757	1,195
16. Chowan University	1,080	—	46. University of Mary Hardin-Baylor	2,547	221
17. Clear Creek Baptist Bible College	205	—	47. Virginia Intermont College	585	—
18. Dallas Baptist University	3,533	1,876	48. Wayland Baptist University *(with 3,516/1,110 on external campuses)	*4,491	*1,395
19. East Texas Baptist University	1,179	—	49. William Carey University	2,072	1,154
20. Fruitland Baptist Bible Institute	200	—	50. Williams Baptist College	615	—
21. Gardner-Webb University	2,741	1,259	51. Yellowstone Baptist College	50	—
22. Georgetown College	1,400	500	Totals	113,261	26,400
23. Golden Gate Baptist Theological Seminary (Diploma and CLD 787)	—	1,047			
24. Hannibal-LaGrange College	1,250	—			
25. Hardin-Simmons University (nursing enrollment: 190)	1,914	474			
26. Houston Baptist University	2,333	377			
27. Howard Payne University	1,217	—			
28. Judson College	300	—			
29. Judson University	1,250	—			

Total
Graduate and Undergraduate Enrollment 139,661

Source: from information supplied by member schools.
 “—” signifies no data reported
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“Legal Notes” is designed to provide accurate and authoritative information on legal issues facing Baptist-related higher education. It is provided with the understanding that the publisher and editors are not engaged in rendering legal counsel.

“Legal Notes” is not intended as a substitute for the services of a legal professional. If your institution needs legal counsel, a competent attorney should be consulted. **An annual subscription to *The Baptist Educator* is \$9.00.**

IABCU Annual Meeting and Workshops Set for June 6-8, 2010 in Nashville, Tenn.

The annual meeting and workshops of the International Association of Baptist Colleges and Universities is set for June 6-8, 2010 at the Vanderbilt Marriott in Nashville, Tennessee. The annual meeting will begin with a plenary session on Sunday afternoon and conclude on Tuesday at noon.

Belmont University, led by President Robert Fisher, will be the host school. A reception and banquet is being planned for Monday evening on the Belmont campus.

Workshops and plenary sessions will appeal to presidents, chief academic officers, financial officers, public relations and marketing officers, development officers, student affairs officers and denominational relations officers.

The hotel for the annual meeting will be the Nashville Vanderbilt Marriott located near downtown Nashville and convenient to shopping, restaurants and Music City attractions. A spouse tour and luncheon is being planned for Monday morning through early afternoon. The annual golf outing is being planned for Tuesday following the annual meeting.

A special low hotel rate has been set at \$119 per night plus taxes. Registration for the meeting is \$275 for conference attendees, that includes two breakfasts, the business lunch and the banquet. Spouse registration is \$55 for the tour and lunch, the banquet and a breakfast at the annual spouse workshop. To make hotel reservations and to register for the conference go to the IABCU website at www.baptistschools.org or www.baptistcolleges.org.

TENTATIVE SCHEDULE FOR IABCU ANNUAL MEETING

SUNDAY JUNE 6

2:00 p.m.	Exhibitors Arrive for Set-up
2:00–4:00	Board of Directors Meeting
3:00–6:00	Registration
4:30–5:45	First Plenary Session: Hester Lecture
	Evening is free for dinner, free time

MONDAY JUNE 7

7:30–8:45 a.m.	Buffet Breakfast Meetings
	All Sub Groups
9:00	Spouse tour and lunch (TBA)
9:00–10:30	Second Plenary Session: Hester Lecture
10:30–10:45	Break
10:45–12:00	Workshops
	Presidents and CAOs: Legal Affairs Briefing, Guenther, Jordan and Price, PC
	Workshop sessions for all other groups
12:15–1:45 p.m.	IABCU Business Luncheon—All groups meet together
1:45–2:00	Break
2:00–3:00	Workshops for all groups
5:30	Buses leave for reception and banquet at Belmont University

TUESDAY JUNE 8

7:30–8:45 a.m.	Breakfast—All groups meet together
7:30–9:00	Spouse Breakfast and Program
9:00–10:15	Workshops all groups
10:15–10:30	Break
10:30–12:00	Third Plenary Session
12:00 p.m.	Adjourn
2:30	Golf Outing

Comment: “As the World Turns”

By Michael Arrington, Executive Director, International Association of Baptist Colleges and Universities

I confess to having watched the iconic soap opera, “As the World Turns,” a few times since its debut in 1954. It was its title that first captured my attention, a subtle suggestion that change is an inevitable part of the human experience. The world certainly turned upside down in November 1963 when Walter Cronkite interrupted the soap opera with the announcement that President Kennedy had been shot. The final episode of “As the World Turns” in September 2010 will likely cause considerable grief among its regular viewers, but the show’s producers and sponsors realized that it was time for a change.

Similarly, over the last few years visionary leaders of the International Association of Baptist Colleges and Universities recognized and acted on the need for a global network of Baptist institutions of higher education. As a result, the IABCU formally welcomed the addition of two new member institutions during 2009. These new partnerships represent a ground breaking and historic change for Baptists around the world. The two institutions are Seinan Gakuin University of Fukuoka, Japan, and Arkansas Baptist College of Little Rock, Arkansas.

According to its website, Seinan Gakuin was founded in 1916 by Reverend Charles Kelsey Dozier, a graduate of Mercer University and The Southern Baptist Theological Seminary, who began his missionary service to Japan in 1905.

Seinan Gakuin, initially a private junior high school, opened a school of higher education in 1921. The Seinan Gakuin website further states, “During World War II, Christian schools in Japan were put under intense pressure, and Seinan Gakuin underwent many hardships...” The school opened junior and senior high schools after the war, and the university was re-established in 1949. Seinan Gakuin University has grown into a comprehensive institution of higher education with more than 8,000 students. One measure of its success is the quality of the faculty, who have the distinction of being the highest paid college faculty in Japan.

With the founder’s last words, “Seinan, be true to Christ,” as the school’s motto, Seinan Gakuin continues to be faithful to its founding spirit by pursuing excellence both in academic matters and in character development, encouraging and nurturing its students to become both local and global leaders.

Seinan Gakuin has been a long-time partner with several IABCU institutions, including Baylor, Mercer, Oklahoma Baptist and Ouachita Baptist Universities.

Dr. Gary Barkley became President of Seinan Gakuin in 2006 and is the university’s third American-born president. A graduate of Samford University, Barkley earned a doctorate from Southern Baptist Theological Seminary in 1984 and then moved to Japan to begin his service as a Southern Baptist missionary. Dr. Barkley joined the Seinan Gakuin Faculty in 1987 and also served as dean of religious affairs.



Michael Arrington

The IABCU formally welcomed the addition of two new member institutions during 2009.... The two institutions are Seinan Gakuin University of Fukuoka, Japan, and Arkansas Baptist College of Little Rock, Arkansas.

We are especially grateful for President Barkley’s leadership in guiding Seinan Gakuin University into partnership with the IABCU. We welcome Seinan Gakuin as the first international member of our association of Baptist schools. Under his leadership, Seinan Gakuin has taken a significant historic step for all of its constituents and for the IABCU. We look forward to the establishment of even stronger relationships with our first international sister institution, Seinan Gakuin University.

IABCU members voted unanimously in the Fall to approve the membership application of Arkansas Baptist College, one of eight Baptist institutions in the United States officially designated as a Historically Black College or University (HBCU).

Located near Little Rock Central High School National Historic Site, Arkansas Baptist College was founded in 1884 by black and white Baptists of Arkansas. Dr. Fitz Hill, a graduate of Ouachita Baptist University and the University of Arkansas, Fayetteville, has overseen a rapid and dramatic revival of the ABC campus and surrounding neighborhoods since becoming President in 2006.

President Hill’s passion, energy and vision for excellence stem from his deep-rooted Christian faith. Dr. Hill is former head football coach at San Jose State University (CA) and for several years was an assistant coach and recruiting coordinator at the University of Arkansas. He has brought a strong sense of pride and an optimistic vision to both Arkansas Baptist College and the city of Little Rock. One need be on the campus

for only a few minutes to recognize that the many positive changes Dr. Hill refers to as “the resurrection of the neighborhood” have brought a renewed hope and vitality to the college and to the city.

My first encounter with Fitz Hill took place at Ouachita when he requested permission to take a very heavy class load during his first semester as a transfer student. Although I counseled him about the risk for an athlete to take so many classes, he promised me he could handle the load. He took the 20 hours, made the Ouachita Honor Roll, and has since been successful in every endeavor he has undertaken. Arkansas Baptist College has already experienced tremendous growth under his dynamic leadership, as enrollment has quadrupled since he assumed office.

His bright and beautiful spouse, Dr. Cynthia Hill, who was an excellent student worker for four years in the Ouachita Academic Affairs Office, brings added value as first lady and retention specialist. We look forward to a strong and mutually beneficial relationship between IABCU and Arkansas Baptist College.

In the 1940s, the United States and Japan were bitter enemies. In the 1950s, Little Rock Central High School became an international symbol of racial prejudice and inequality. In 2010, the IABCU celebrates as we join hands with Seinan Gakuin University and Arkansas Baptist College, the newest members of our growing family of Baptist schools. Hallelujah, and may God bless and guide all the schools of the IABCU! ■

Christ and Culture Baptist Style: When Baptist Colleges Collide with American Realities

Editor's note: The following article was adapted from a Hester Lecture delivered at the annual meeting of the International Association of Baptist Colleges and Universities, June 8, 2009 in Birmingham, Alabama, by Wayne Flynt, Distinguished University Professor Emeritus, Auburn University and retired historian and social activist.

The views expressed in this article are the result of personal experiences of Wayne Flynt. His views and others were presented at the IABCU annual meeting in observance of the 400th anniversary of Baptists. Revisiting the history of Baptists is sometimes challenging and even painful, but such revisiting can move us closer to discerning God's will for our work in the world as Baptists as we stumble together towards righteousness.

by Wayne Flynt

What should a Baptist college or university be? Who should make that decision? What is the complex interaction between constituent groups that shape such an institution? What did the founders envision for the school? What do the constituents who mostly pay the bills want it to be? The president? The administration? The faculty? The students? The community in which the school is located? Can we even be so presumptuous as to believe that Jesus has a vision of what our institutions ought to be?

As the history of every one of your institutions demonstrates, colleges quickly outgrow the vision of their founders. Or, financial and other kinds of crises require that the vision change. The larger culture bears down on the niche culture, inevitably altering it. Presidents and administrators come and go, each imprinting the school in their own way, then giving way to some other imprimatur. So do faculties, students, and trustees. Communities change, as do their expectations and aspirations.

Even the eternal verities of people in the pews prove over time not to be so eternal as they are verities. In one generation, no divorced faculty or administrators need apply. Nor anyone who drinks wine. Nor anyone who dances on campus. As for homosexuality, abortion, or adultery, these are ranked sins 1, 2 and 3 in the list we are sure Jesus listed somewhere in the Sermon on the Mount, though we can't quite find the exact reference right now. These, of course, are other peoples' sins, sins of the culture which we must keep out of sacred academic space.

Quite obviously, however, even this agenda of sin changes over time, and many schools now fudge on eternal verities of the past (dancing and divorce, and at Wheaton College, even drinking) especially in professional schools where obtaining faculty is hard.

The pew influences the library and steeple, but not as much as it once did when it paid a larger share of the bills. We respectfully

listen to the pew on matters such as Darwinism without allowing it to influence very much our biology departments. We listen to the pew about the role of women as stay-at-home moms, housekeepers, and nurturers of their husbands. But we don't impose those expectations on women faculty or expect our religion departments and divinity schools to take seriously the 1984 SBC resolution on women's place within church and society. When one constituency stops paying the bills, other, more generous constituencies quickly shift the power balance in another direction.

Change comes more often from crisis than design. Many long-range planning committees busily charted a new course for Baptist colleges during the 1920s. But the evolution controversy and William L. Poteat's reaction to it probably changed Wake Forest University more than did hours of trustee-presidential planning. Lots of five-year plans died during the racial upheaval and culture wars of the 1950s and 1960s. The triumph of Baptist Fundamentalism during the 1970s and 80s arguably shifted the ground of Baptist higher education much faster than did shelves full of SAC studies that required thousands of hours of thoughtful planning by administrations and faculties.

So, let's think about some really BIG questions regarding Baptist higher education.

Assuming pews, trustees, alumni, founders, faculties, and students did not exist, what would you deep down in your soul want the institution to be?

Given the reality of all these other competing interest groups, what CAN the institution realistically be?

Given these two competing visions, how far can one administrator in one tenure move the institution from what it is to what he or she thinks it ought to be?

What is the appropriate role for other constituencies or interest groups in this transition?

Needless to say, such questions are far too complex for me to discuss in the time I have. Furthermore, my perspective is limited. Though I have participated in this debate from within four of the interest groups—student, Baptist parishioner, faculty member and member of the Samford Board of Overseers—and realize the conflicts between them, some of my perspectives trump others.

So let me try a different approach. Let me utilize my 12 year tenure on the faculty at Samford University between 1965–1977 to explore the questions. You will recognize these years as a difficult, seminal, divisive time for an Alabama Baptist college located in the city never too busy to hate that also boasted the largest percentage of Sunday School attendees in America. I had been a student at the college from 1958–1961 and in graduate school from 1961–65.

As you listen to the perspective of one faculty member, you will note the multiple perspectives that influenced me: affection for the institution; faculty bonding; a Biblical sense of social justice that was largely the product of my undergraduate contact with and deep respect for faculty in the religion department; the national Civil Rights Movement; the education and welfare of my students



Wayne Flynt

Change comes more often from crisis than design. Many long-range planning committees busily charted a new course for Baptist colleges during the 1920s.

and my sense of responsibility to them; my career; my family and especially its financial well-being.

As you listen, you may process my remarks in lots of ways: dismiss them as the typical rants of faculty who don't see the big picture; consider my remarks an interesting perspective but representing only one of many interest groups you have to deal with and even these interest groups are internally divided; conclude that this man was overly idealistic in a world where faculty can afford such ideals but presidents cannot; conclude that when you return to campus you will shred some documents lest one of your history faculty get hold of them after you die and do to you what Flynt just did to President Leslie Wright.

Though my memoir is personal and specific, I mean no harm to Samford. I know enough about recent events at lots of your institutions to assure you that someone could write a comparable memoir about your place. But I am much too courteous to do so while you are visiting our place. This is, as you might infer, part of a much longer discussion of my Howard/Samford days for a memoir I will complete in the next few months.

As we returned to Birmingham from graduate school in August 1965, my wife and I and our two-week-old son entered a world torn between two resolute forces, one determined even at the cost of life to change Birmingham, the other willing to risk wealth and power to preserve it. My vantage point for this contest became the Samford campus and the surrounding community of Homewood.

One of my students, David Graves, had entered college as a freshman just after I graduated in 1961, and we overlapped one year after I returned. He had grown up in Louisville, Kentucky, and attended Crescent Hill Baptist Church, a congregation favored by Southern Baptist Seminary faculty and pastored by a prophetic preacher, John Claypool.

As a border-state Baptist with a keen sense of moral righteousness, David became Howard's go-to person on race during the city's 1963 racial agony. He was present at Kelly Ingram Park the day of the fire hoses and police dogs. In March, he visited Dean of Students William P. Dale to discuss ways Howard students could help desegregate the college. Dale warned that he probably would be expelled if he tried. Because President Leslie Wright had also grown up in Louisville where his father was a pastor, had played basketball at the University of Louisville, gone to law school there, and then earned his doctorate at the University of Kentucky, David decided to take his plan directly to the president.

Wright was surprisingly accommodating, admitting that the college should assume leadership in solving racial divisions. But that was not realistic amid such bitter resistance. If the school tried to do so, its funding would likely dry up and it would have no influence at all. "In other words," David wrote a friend summarizing the conversation, "the spiritual realm cannot be separated from the financial."

David would not relent despite this dawning consciousness about how religion worked, and the next day he talked with Wright again, suggesting that recruiting even one Negro student would "get people used to that race." Since the trustees had established no policy on integration at the time, Wright "was in favor of the idea."

The president's tacit approval set David to work on how to implement his plan. He called President Lucius Pitts at all-black Miles College and arranged a meeting. David and his roommate visited Miles to talk with students. He also talked with his religion professors at Howard. They applauded the idea but hesitated to

accompany him for fear of retaliation. They advised David to talk with Gilbert Guffin, dean of religion, who warned him to be "very cautious." If he visited Miles, he must do so as an individual, not as a representative of the college. Yet Guffin was also encouraging, telling David that eleven years earlier Howard had conducted a Negro extension division. After the 1954 Brown Decision, Howard had terminated the program. Guffin told David that he was anxious to "rebuild these broken lines of communication without publicity."

David's visit to Miles went well. He found that Birmingham-Southern students already participated in a discussion group, which he and other Howard students joined. He also conspired to sneak a black friend from Miles into the Birmingham Symphony's Summer Pop Music concerts held on the Howard campus.

Wright had told David the truth about the peril that integration posed to the college both from white Alabama Baptists and college trustees. Leon Macon, editor of the *Alabama Baptist*, opposed integration because he believed it would create a "mongrel race," "the half-breed children of an integrated marriage." A letter published in the paper congratulated Alabama Baptists for supporting segregation and preserving "the true teaching of the Bible and the 'pure...blood of the white race.'" A letter to Wright warned that integration corrupted "the white youth of the south."

Dean of Women Margaret Sizemore and other conservative administrators made the school a regular stopover for visiting right-wing luminaries. The campus chapter of Young Americans for Freedom invited South Carolina Senator Strom Thurmond to speak, who tied integration to communism and mocked the idea of equality (at the time students did not know of his contributions to integration, interracial sex and the birth of his illegitimate mixed-race daughter). The right-wing Freedom Foundation regularly granted the school awards for its emphasis on Americanism, which became a source of pride among college administrators, trustees and conservative Birmingham whites. Many students eagerly listened to speakers such as Thurmond and supported the administration's determination to preserve segregation.

Trustees took a keen interest in these issues. Insurance executive Frank Samford had played the major role in selecting Wright as president. He was also the school's chief financial contributor and booster. Indeed it would be his influence in connecting the Beeson Family of Liberty National executives to the college that would transform it over the following half-century from a provincial college to a nationally respected research university. Recognizing its debt to him, the school changed its name to Samford University in 1966 after acquiring Cumberland Law School.

Whatever other legacy Samford bequeathed the school, he was determined to perpetuate the racial views of his Black Belt ancestors. When he discovered that students had begun tutorial programs in various black schools, he called Arthur Walker, Vice President for Student Affairs, demanding an explanation and instructing him to contact the board chairman before initiating future biracial programs.

I suppose I was responsible for poor Arthur's troubles with Mr. Samford. I had suggested to the Young Democrats, the Baptist Student Union, and the Student National Education Association, that they co-sponsor a tutoring program at Rosedale High School, Homewood's ghetto-bound secondary school several miles north of campus. The wretchedly funded institution had no science labora-

(continued on page 6)

Christ and Culture...

(continued from page 5)

tory or advanced math courses. Bright students simply languished. Dozens of my most idealistic Samford students, MKs, and future missionaries responded. Every Wednesday afternoon from 3:00–5:00 p.m., we trekked across Homewood to tutor all levels of students, from those who could not read to college-bound teenagers without adequate preparation. It was there that I tutored Elizabeth Sloan, a bright, articulate, teenaged daughter of a steel worker with dreams of greatness. From this small beginning with the help of education faculty from Samford and UAB, the tutoring program expanded to Ensley, Wenonah and elsewhere. In my orientation, I discussed economic development, health, politics, religion, and race. I forced white students to consider how they felt about a black roommate, racial stereotypes and interracial friendships.

During these same years, I served as faculty sponsor to the Young Democrats. Our major project was a voter registration drive in Homewood's black neighborhoods. We knocked on doors and transported African Americans to register.

When we returned to the neighborhoods in 1968 for the elections, we transported some of those newly registered voters to the polls. One of my most vivid memories involved a sullen, older white voting supervisor who refused to allow me into a voting booth to assist an illiterate, nearly 90-year-old black woman. I patiently explained that if Alabama had given her a chance at a decent education, she wouldn't need my help. That argument fell on deaf ears, partly because the registrar had been complicit in the woman's illiteracy. Instead she threatened to call the Homewood police.

Since I had failed with the firm, professional approach, I switched strategy. Was she aware of the Voting Rights Act of 1965? Well, then, she must know that the act provided for just this circumstance. She could call the Homewood police if she wished while I called Federal voting observers who had poured into Alabama for the election. Then she, they, and the police could chat about requirements of the Voting Rights Act. The supervisor relented, though with hostility that could have slain me with expression alone.

Although Samford trustees tried to shift blame for continuing segregation to the Alabama Baptist State Convention, internal university documents do not support their claim. My future pastor at Auburn First Baptist Church, John Jeffers, chaired the Convention's Christian Life and Public Affairs Commission in 1965. The state convention assigned John's group responsibility for determining whether or not its institutions should comply with the Civil Rights Act of 1964. Although sentiment in the convention seemed to oppose compliance, the commission realized that this would create hardships for Baptist schools and hospitals and promised to do "whatever we could to help our constituency adjust" to integration if the trustees deemed it wise.

The trustees did not deem it wise. As a consequence, neither did Wright. Leon Macon complicated John's attempt at accommodation by editorializing in the *Alabama Baptist* that "it would be a tragedy if our colleges bowed down to the federal government and in any way signed agreements by which they could lose their freedom of action." Buoyed by Macon's resistance, Mr. Samford hunkered down for battle.

The same month as Macon's editorial, Wright secretly convened a blue ribbon advisory group on integration and compli-

ance. Participants included corporate CEOs from some of Birmingham's most influential banks and businesses. Mr. Samford played a role in the meeting, suggesting and inviting participants, but did not attend. Other trustees were informed of the meeting as well. Fragmentary notes scribbled during the meeting were cryptic but revealing: "breakdown of historic constitutional relationships;" "states rights;" "extension of Federal control over every area of life ('creeping socialism');" "control over all levels of education."

Advised by so many conservative businessmen to resist integration, Wright complied. Speaking in February 1967 to the Childersburg Chamber of Commerce, he accused the Supreme Court of political and sociologically motivated judicial activism and called for a return to the original intent of the founding fathers. He also attacked President Johnson's war on poverty.

With the Baptist convention's lateral of the issue to the Board of Trustees, that body was forced to resolve the integration issue. The rapid expansion of federal funding during the 1960s involved not only student loans, but science equipment, buildings, and other educational facilities as well. To receive these funds, the university had to sign a non-discrimination compliance agreement. Wright rejected such action, echoing Leon Macon: taking federal money inevitably involved federal control.

By 1967 this position had become the university's Achilles' heel and potential death knell. Samford was among less than five percent of all accredited colleges that rejected federal funds. Creation of the University of Alabama in Birmingham and three state junior colleges in the city threatened the school's enrollment. Finances were precarious. Nine-month salaries my first year (1965-66) for full time professors averaged 25 percent below the national average. After a successful National Science Foundation summer teacher institute (which included five blacks) pumped money into the university, a trustee's wife called the director, demanding to know why blacks were on campus. As a result, a followup institute was cancelled.

More critical than the cancelled institute was accreditation of Cumberland Law School. Both the American Bar Association (ABA) and the Association of American Law Schools (AALS) required desegregation as a condition of accreditation. Wright took the issue to the trustees in January 1967, warning that ABA and AALS censure "would be disastrous" for Cumberland. Rumors that the University of Alabama might move its law school to Birmingham added urgency to the warning. Furthermore, the daughter of reputedly the wealthiest black resident of Alabama (who was also a Republican), became the first academically qualified black to apply. Several south Alabama trustees supported her admission, saying that they had been praying about the matter and believed it was time to act. Denominational representatives on the board agreed. Former president Harwell Davis also endorsed integration.

Following trustee approval of Gaston's admission, Wright wrote law school dean Arthur Weeks that her admission was "for this time and this time only." He planned to "sit on" any future applications by blacks sent to him. Weeks subverted the president's strategy by sending a file on the next qualified black applicant, together with a cover letter telling Wright that he would accept the applicant unless the president specifically sent a rejection letter. Wright was furious with Weeks but relented.

Meanwhile pressure built from another direction. At a 1968 faculty meeting, a French professor proposed a faculty poll about integration. I spoke in favor of the resolution, arguing that we

should also send the results to the Board of Trustees. Debate turned hot after that, with most opposition coming from faculty in the professional schools. A business professor was aghast that the faculty would meddle in trustee affairs. A pharmacy professor argued that as a private school, Samford could admit whomever it pleased.

As a top-down institution where trustees ruled and the rest of us were expected to do what we were told, faculty were under no illusions about our power to change university policy. Shared governance was not even a glimmer in our eyes.

Dean of Religion Gilbert Guffin listened to our debate and responded in his own way. He had been timid in his reaction to David Graves but demonstrated considerable courage over NDEA compliance. Sweeping aside cobweb rhetoric about states' rights, he wrote President Wright privately that the real issue was segregation, which the tide of world opinion and even Southern Baptist thinking (except in the Deep South) had turned against.

Segregation was "contrary to Christian teaching, even as we now see slavery was objectionable." "If the issue before us were only a social or political one, as some of our friends insist it is, the stakes would not be as high. But despite its other overtones, it seems inescapably at its depths a moral issue; and it is exceedingly important that an institution like Howard finally

come down not on the pragmatic, but on the right side of a moral question." Though he did not plan on mounting a crusade, he nonetheless knew that many students and faculty agreed with him. Given the fact that Frank Samford chaired the board, and his pastor at Southside Baptist Church (where Samford was a deacon) served as vice-chairman, the center of power was quite beyond our reach. Samford presided at all trustee meetings, appointed all committees, decided all questions of order, and rejected integration. He blamed the school's worsening financial problems not on his own intransigence against taking federal funds, but upon national foundations that refused to fund segregated colleges. "I believe," he wrote a Baptist minister friend, "that by adhering to our principles of having a college for white young men and women we will attract support we have not previously enjoyed." Though he conceded that the school might someday have to admit blacks to its undergraduate college, "I know that as long as I am connected with it, I will oppose it."

He was as good as his word. But over his bitter objection, the university named in his honor signed a compliance agreement on August 14, 1968, accepting both black students and federal funds.

Wright decided to launch integration of the undergraduate school by recruiting black basketball players. Mr. Samford opposed, was voted down, and despite the humiliation, remained as board chairman for five years longer. The first year of integration was worth \$750,000 in federal funds. Enrollment began to increase, surging to 3,800 my last year in 1977.

The transition for whites was not easy, but it was far more traumatic for Elizabeth Sloan, who became the first black female to live on campus. When she moved into her dorm, she was taken to a large room with double beds but no roommate. Nor was she to have one. Like so many civil rights pioneers, she forged her victory for human rights with few allies. But resistance was largely generational. When black students finally were assigned rooms with

whites, more parents than students objected. Yet, the yearbook did not contain Elizabeth's photograph, and in 1975 one fraternity insensitively raised money for summer missions by sponsoring a "slave day."

One day Frank Samford visited Wright's office and asked to see the new gymnasium and the suddenly competitive basketball team at practice. Moments later head coach Van Washer received an urgent phone call from the president's office to get our first two black players, Sherman Hogan and Otha Mitchell, out of the gym. Coach Washer gave them money, with instructions to go to McDonald's and buy something to eat. They never did understand why the coach interrupted a scrimmage to give them a snack break.

Despite Elizabeth Sloan's restraint, elegance, and high grades in speech (her major) and history, the experience left scar tissue. But many students and faculty befriended her. In 1971 student members elected her president of the Young Democrats. I introduced her to a former Samford student working in her chosen field, and he helped her land a job at television station WBRC. That launched a career that carried her to Huntsville, where she eventually became director of educational television at Alabama A&M University.

Irelished the changes wrought by Tom Corts, who created the Public Affairs Research Council of Alabama, supported the Alabama Poverty Project, launched Citizens for Constitutional Reform, and promoted international education. [Andrew Westmoreland has continued Tom's opening to the world.](#)

Samford also dragged its feet on affirmative action. Individual deans integrated their schools with various degrees of resistance and enthusiasm. Ruric Wheeler, a nationally respected mathematician and Vice-President for Academic Affairs, urged Wright to implement good-faith efforts to recruit black students and faculty, attended national conferences on the subject, and reminded other administrators that at the end of the 1970s, only one percent of Samford's

students were African American. He drafted a model affirmative action statement and released additional funds to hire two outstanding black faculty in Law and Nursing.

Every forward step had to overcome barriers. After years of grouching about segregated Christmas parties for "the Samford family" (administrators, faculty and staff), several faculty decided to boycott the December 1970 event. On December 17, I wrote Wright that Dartie and I would not attend until blacks were allowed to participate. I congratulated him on his recent stand for desegregation with the trustees. But I could no longer "in good conscience attend when I know the same black people we asked for money at a mixed banquet some months ago are now confined to secondary place. This, of course, is my own private issue, but I have always thought it cowardly to...criticize behind someone's back. I appreciate the constant dilemma you are in on this matter with pressure from both sides; I have no simple answers, but I do feel duty-bound not to attend for this reason." The following year, blacks and whites met together in a joyous Christmas celebration. I sent Wright another letter, expressing my gratitude and congratulations for his decision.

My mercurial relationship with the president soon plunged again, this time over establishment of a campus chapter of the American Association of University Professors (AAUP). Ten faculty who were already individual members of AAUP decided in 1974 to establish a chapter because faculty were not consulted in deci-

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sions such as integration or accepting federal funds. I sent out invitations, which generated a strong faculty response and an administrative firestorm.

Ruric Wheeler came to our meeting because, he said, faculty were going to be hurt. Trustees considered AAUP to be a labor union and would never approve. Enjoy your individual membership, he urged, but “keep away from anything that would hurt your career if you plan to stay at Samford.”

I interpreted the remarks as a threat, as did nearly everyone. Among 20 or so faculty who initially agreed to join the chapter, a few called to remove their names. I found it ironic that no one from religion caved in, whereas almost all the law faculty withdrew. I knew Ruric thought he was protecting us. But what is left to protect, I wondered, when time after time principle surrenders to expediency.

Despite his warning, we established our chapter on February 6, 1975, with me as secretary, and a total of 17 members.

One of my favorite novelists, Olive Ann Burns has Rucker Blakeslee explain to his perplexed grandson, Will Tweedy, why he ignored community sentiment by marrying a much younger woman not long after his wife died. “Living is like pouring water out of a tumbler into a dang Coca-Cola bottle. If you are scared you can’t do it...” My band of brothers and sisters, poured water with steady hands and did not spill a drop. As it turned out, we were not fired, just ignored.

Perhaps this conflict was my bridge-too-far. After twelve years, two published books and another under contract, dozens of publications, hundreds of speeches, numerous teaching awards, and service on many committees, I had become a dangerous pariah in the view of some administrators. I suffered this vituperation for a salary of \$17,000 a year, too little even to send my sons to college, assuming they decided on a university other than Samford. For my family’s sake as well as my own, I began to cast about for another job. Over the years, I had received numerous offers which I had declined: at Judson College, Kentucky Southern, the University of Texas at Arlington and the University of Florida. Now I went on offense, applying at many universities, including for headship of the history department at Auburn University. The speed with which that search proceeded was as impressive as its professionalism. I was pleased with the committee, the faculty, the administrators I met, as well as the impressive traditions of the department. Emotion tied me to Samford, but by 1977 nothing much else did. Dartie was patient. Dad was impatient but I dithered.

Finally I took the issue to Ruric. I could not remain as poor as I was. On the other hand, I loved my students and hated to leave. Could he help at all? He promised to talk with Wright though he warned that I already was the second highest paid member of the faculty. When we met again, he wished me good luck in my new job.

Like a newborn bird, I needed to be tossed out of the nest. Ruric and Wright did the tossing. The experience, like most kinds of freedom following long bondage, was both traumatic and liberating. I never second-guessed myself about whether I had made

the correct decision. And in a sense that only certain religious people would understand, I saw the movement of God in all this. My Dad saw the 35 percent salary increase and wondered why it had taken me so long to perceive the hand of God in so obvious a sign.

Wright made my exit easier by telling denominational leaders that I left for more money because the school was so poorly funded. Worse than that was his speech to the state Beta Club, where he told students: “Make the bold choice: Follow the path of the unsafe independent thinker, expose your ideas to the dangers of controversy, speak your mind, and fear less the label of ‘crackpot’ than the stigma of conformity.” I copied that newspaper report to remind myself of what his administration had not encouraged, rewarded, or in the end, even permitted. As president he did many good things, even a few courageous ones. He was certainly constrained by Mr. Samford and other trustees. But within five years, 7 of the 17 members of our AAUP chapter had left. Others tried unsuccessfully to leave. To their credit, those who remained preserved their dignity, taught brilliantly and served their students faithfully.

In time my wounds healed as I transferred my energy and passion to Auburn. I tried to think positively, give everyone their due at Samford, remember that they were caught in the jaws of history as tightly as I was, and as new administrations came and went, I tried to help the school in whatever ways I could. My son, Sean, attended the university happily, had some of those AAUP members as his favorite teachers, and received a fine education. Both my sons married brilliant young women who graduated from Samford, one of whom returned there to teach classics.

The rapprochement was two-way. I was selected *Alumnus of the Year*, awarded a Doctor of Humane Letters degree, and appointed to the Board of Overseers. I relished the changes wrought by Tom Corts, who created the Public Affairs Research Council of Alabama, supported the Alabama Poverty Project, launched Citizens for Constitutional Reform and promoted international education. Andrew Westmoreland has continued Tom’s opening to the world.

But for the time being, I sorrowfully moved on to a new life. Despite many requests to apply to become dean, provost, or president at Baptist universities, I never responded.

This is my story, my unique perspective. It is important you understand that students such as David Graves and Randall Williams might have a different perspective and a different story to tell. If President Wright could launch his own defense, or Mr. Samford, or Leon Macon, or Dean Guffin, they would all explain the issues from their points of view, which would be different from mine. And if history is our judge, I believe God is as well. We will stand before the bar of history when historians interpret our actions. But even historians will stand before God’s judgment, so we should not be swallowed up in our own hubris and self-importance.

Baptist historians have as much trouble negotiating their way through their discrete cultures as Baptist university presidents, with just as many potential pitfalls and land mines. The journey is not easy for any of us, and we must all do the best we can to sort out what is Christ’s realm and what belongs to our diverse cultures. ■

The journey is not easy for any of us, and we must all do the best we can to sort out what is Christ’s realm and what belongs to our diverse cultures.

Higher Education and the Contributions of Northern Baptists: Growth of African American Intellectualism During Reconstruction

Editor's note: The following Hester Lecture was delivered at the annual meeting of the International Association of Baptist Colleges and Universities, June 7, 2009 in Birmingham, Alabama, by Pamela Smoot, Assistant Professor, Department of History/Black American Studies Program, Director of Educational Enhancement for Minority Students, Southern Illinois University, Carbondale. This lecture was one of a series of three lectures in observance of the 400th anniversary of Baptists.

By Pamela Smoot

In his sterling H.I. Hester Lecture "The Opportunity and the Need for Academic Leadership," George Marsden stated that "One of the jobs of a historian is to help us notice things in the present that are peculiar. By looking at ourselves in the perspective of past societies, we notice things that we take for granted about ourselves but which a visitor from another age would find very peculiar."¹ I appreciate Professor Marsden's observation because I am not a philosopher or theologian; I am a historian. From a historical standpoint, the history of higher education in America is a study in transformation, from sacred beginnings to state supported public institutions. In some cases, particularly after the Civil War and Reconstruction, history took some interesting twists and turns on the heels of the end of legalized slavery. Many newly freed slaves were hungry for the fruits of a higher education, and the contributions of religious and private donors made access to it possible.

This lecture examines the contributions of northern Baptists who made higher education possible for African Americans. Some of the pertinent factors related to this unique form of philanthropy are their establishment of African American colleges in the South, the obstacles they faced in their efforts to provide opportunities for higher education among African Americans, the curriculum, the cooperation of other Baptist bodies to insure the success of these African American colleges and the eventual transfer of the administrative leadership from whites to African Americans. Baptists in the North have played a significant role in the success of thousands of African Americans who graduated from the institutions of higher education they created.

The aftermath of the U.S. Civil War was a tumultuous time for newly freed African Americans most of whom had been slaves for their entire lives. Much confusion existed over the term freedom and what it actually meant. Leon Litwack in *Been in the Storm So Long: the Aftermath of Slavery* (1979) says that "Most of the slaves were constantly asking the question of what it meant to be free; how free was free?"² Noted historian Darlene Clark Hine points out that freedom for former slaves meant, "families would stay together, moving around without having to obtain permission,

organizing churches, labor would produce income for the laborer and not the master, learning to read and write, and the right to own, cultivate, and live on one's land."³ A scholar of the Reconstruction Period, Eric Foner, sums up the meaning of freedom as "access to education, so long denied to most African Americans."⁴ According to Foner, the thirst for learning among [newly freed slaves] sprang from many sources: the recognition that learning was a form of empowerment, a desire to read the Bible, the need to prepare one's self for the economic marketplace or simply a general thrust toward uplift and group advancement.⁵

During the Reconstruction Period, the federal government, northern white philanthropists and northern denominations began to make a vested interest in the education of southern blacks. The Freedmen's Bureau established March 1, 1865 was charged with numerous tasks including the creation and supervision of schools in the South. Northern white philanthropists, Andrew Carnegie, Julius Rosenwald, and John D. Rockefeller to name a few, began to support schools for educating former slaves. Members of white denominations including Methodists, Episcopalians, Presbyterians and Baptists were among the many teachers from the North who taught in the day, night, and industrial schools established by the Freedmen's Bureau. They were also instrumental in establishing a number of denominational schools in the South for African Americans after the Civil War.



Pamela Smoot

Higher Education of Blacks During Reconstruction: The Northern Baptists

The "movers and shakers" instrumental in the movement of higher education for blacks were operatives of the American Baptist Home Mission Society (ABHMS) established in New York in 1832, and its leadership. The main goal of this Baptist organization with regard to African Americans before and after the war was to "maintain distinctive work on their behalf"⁶ ABHMS sent missionaries and teachers to areas occupied by the Union forces in the District of Columbia, and five states including Virginia, North Carolina, Tennessee, Mississippi and Louisiana.⁷ Also seeking to draw the freedmen into the Baptist churches, to teach them to read and interpret the Bible, and be effective preachers of Christian truth, the ABHMS had dedicated itself to race-uplift among the newly freed slaves. Some of the northern Baptist men and women who undertook this great work of Christian education were: Reverends Henry Tupper, Charles H. Corey, Lyman B. Tefft, Lucy H. Upton and Sophia B. Packard. It was their profound leadership that led to the establishment of higher educational institutions in the South for African Americans, and the selective admission of those African Americans whom they perceived would be effective race leaders.

Northern white philanthropists also sought to engage in the vocation of higher education for former slaves. Interested in the improvement of conditions among African Americans, they provided financial support for industrial schools such as Hampton

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Institute (1868), led by Samuel Chapman Armstrong and Tuskegee Institute founded by Booker T. Washington in 1881.⁸ It was, however, because of Washington's influence with white northern philanthropists that Hampton was able to benefit as well, by association. Much criticism of other black leaders against Washington persisted regarding the industrial training of African Americans, which he promoted as more beneficial than a liberal arts education.

John Hope Franklin noted that numerous historians believed the white South's support for Washington and his philosophy was as way of promoting "education for the new slavery."⁹ This is consistent with W.E.B. DuBois's argument that African Americans should obtain a liberal arts education. DuBois insisted that a liberal arts education would bring African Americans some measure of success, enable them to effectively participate in the electoral process and other civic affairs, and change their economic status and quality of life. In addition, a liberal arts education would provide greater opportunities not associated with agricultural or manual labor. DuBois's argument against industrial education would again surface in the creation of higher educational institutions by northern Baptist for African Americans.

This issue of an education for ex-slaves was not only a concern of the two warring factions Washington and DuBois, but also among many southern whites. Some of them feared that a formal education for former slaves would create ideas of racial equality, citizenship, enfranchisement and a demand by African Americans for their rights guaranteed by the U.S. Constitution. Of course, not all southern whites maintained this attitude. There were those who sought to limit former slaves to a basic education. Others supported the idea of a college education "to prepare only a few professionals needed to ensure a hermetic caste system of vocational training which became the corollary to white supremacy."¹⁰ In other words, limited education would assure southern whites that former slaves would remain submissive.

Nevertheless, the Freedmen's Bureau would begin the major task of assisting ex-slaves in their transition from slavery to freedom. The Bureau's responsibilities entailed medical care, negotiating labor contracts between landowners and ex-slaves, and providing food, shelter and clothing. More importantly, was the challenge of educating newly freed slaves who were deemed not learned and inferior by nature in accordance with Social Darwinism, a dominant ideology of the late 19th century preceded by the literature on slave management.

The Bureau achieved its greatest successes in education and by 1869, there were 9,503 teachers and the following year 247,333 pupils in 4,329 schools.¹¹ The Freedmen's Bureau spent two-thirds of its budget from 1865-1970 on schools.¹² DuBois credits the "missionary teachers from the North as unsung heroines and heroes who came not to keep Negroes in their places, but to raise them out of defilement of the places where slavery had wallowed them."¹³ The basic education provided by the Freedmen's schools was only the beginning of a foreseeable future for former slaves with the help of northern Baptists.

History of Northern Baptists and Higher Education: The Story Continues

Among the American Baptist Home Mission society's numerous goals was a need to provide higher education for African Americans. Baptist historian Bill Leonard explains that after the Civil War, "higher education was encouraged by the denomination." The ABHMS was the vanguard of early educational efforts for African Americans, and for higher education as well. Several reasons account for the denomination's educational initiatives: a dire need to train more African Americans as teachers and ministers, to strengthen the African American community, to create a venue for uplifting the race, to prepare African Americans for leadership positions. The ABHMS advocated a liberal arts education for ex-slaves for these same reasons. I might also add that teaching and preaching during the Reconstruction Period were the only two professional occupations open to blacks.

By 1881, the ABHMS had established ten institutions of higher education for African Americans which were owned and operated by the society and financially supported by northern Baptists. They were not land-grant institutions created under the Morrill Act, but private schools. In 1865, the same year the Civil War ended, northern Baptists founded Shaw College, and several others all before the turn-of-the-century. They included Roger Williams (1866), Morehouse (1867), Storer (1867), Benedict (1870), Bishop (1881), Virginia Union (1867), Natchez Seminary (1877), St. Augustine (1892), and two colleges for African American women, Spelman (1881) and Hartshorn (1883).¹⁴ From their inception, they were designed to train Christian ministers and teachers.¹⁵ These Baptist colleges enabled the ABHMS to at least begin the task of satisfying the critical demand for more of the same.

The enrollment of African American students in ABHMS colleges was on the rise. Statistics show that during 1894-1895, there were 211 professional and college students and Shaw had the largest number at 58 closely followed by Richmond Theological Seminary.¹⁶ Virginia Union ranked first in the number of students enrolled between 1914-1915 with 75 students in college and professional schools and Morehouse second with 56 students.¹⁷ The total number of African American students attending ABHMS colleges in the South was 278. Within ten years, Reverend George Hovey tells us that an increase in the number of students attending these Baptist institutions of higher education increased from 374-2,080.¹⁸

While the ABHMS was successful in making higher education available in the South for African Americans with four of them receiving grade A status from their respective State Board's of Education, in several cases, it was not without controversy. African American Baptist leaders particularly in Virginia and Georgia cast suspicion on and began to question the motives of the ABHMS. Moreover, they openly accused the ABHMS's leadership of paternalism and claimed it was fraught with common white perceptions of black inferiority. These allegations caused dissension and schisms within the rank-and-file of Virginia and Georgia's African American Baptists about the leadership of the ABHMS's African American schools, because the majority of the faculty and administrators were white.

One might ask the question, why is this a problem? After all, white northern Baptists founded, funded, and for the most part, maintained all nine of their African American institutions of higher education. They also invested a great deal of time in ensuring and planning the future of these schools and provided financial

assistance. It is true that the leadership personnel at the ABHMS African American colleges were white. From 1894–1895 all of its college presidents were white and between 1914–1915, six of eight college presidents were white. Only at Morehouse, Shaw, and Roger Williams did black faculty and administrators outnumber whites. Morehouse and Shaw had 17 black faculty each and Roger Williams had no white faculty members. A desire of black Baptist leaders, many of whom were trained in ABHMS colleges, to lead these institutions did not fall on deaf ears, but northern Baptists were not willing to relinquish the reigns without certainty that the colleges would be financially sound, had highly competent teachers supported by equally competent administrators.

Despite the animosity, ABHMS devised and implemented a plan for the stability of its African American colleges. It involved the appointment of directors for religious activities, campus life, and student groups working in the community.¹⁹ Of utmost importance was the issue of funds, so northern Baptists held endowment campaigns and donated the money to African American Baptist colleges while simultaneously encouraging African Americans to do the same. The idea of creating an endowment would help to sustain and build a solid foundations for these colleges. The recruitment of students for the ministry was significant to the plan as a means of increasing the responsibility and support of African American Baptist leaders. In addition, efforts were made to raise the standards of ABHMS schools by strengthening the curriculum, improving campus facilities.

Northern Baptists and Interracial Cooperation for Higher Education

The Reconstruction Period ended in 1877 and great strides had been made with the ABHMS's African American Baptist colleges. However, their interest in these schools was unwavering. In 1936, a meeting between the Southern, Northern, and National Baptist Conventions occurred in St. Louis, Missouri, where the decision was made for each body would form a committee whose purpose would be to find ways to recruit African Americans for the ministry. Also, it was agreed that a survey would be conducted of the African American Baptist ministry and churches to ascertain the effectiveness of Negro Baptist ministerial work.²⁰ All three conventions pledged to assist the Home Mission Society in its quest to carry out a survey of Negro educational facilities.

On November 4, 1941 a conference was held in conjunction with the Southern Baptist, the National Baptist, and the Northern Baptist Conventions to discuss "all colleges for Negroes established in missionary zeal and the sacrifices of earlier generations of northern Baptist leaders."²¹ These institutions (many of them now more than 75 years old), they thought, should be re-examined (the process itself was referred to as a "re-study" and was similar to a re-creditation self-study) to determine four things: their specific needs, to identify those colleges that would benefit most, to whom support would be given and how much support should be given. The survey dealt with five factors: 1) whether there was a need for trained ministers, 2) what facilities were available at the time to meet educational needs, 3) what kind of training could be provided and properly distributed, 4) what kind of training was required for an effective ministry in African American communities, and 5) what would be the basis for a joint strategy by blacks and Northern and Southern Baptist Conventions.

In looking at all African American seminaries, it was thought, if there was cooperation among Baptist Conventions, then the schools

could receive much needed improvements such as the erection of 10 new housing units for married students, \$25,000 to purchase library books, and the hiring of well-educated faculty with doctorates. Dr. W.R. White, president of Hardin-Simmons College, stated that this conference "should prove to be the beginning of a new era between Negro and white Baptists in terms of coordination and cooperation with various Baptist institutions." Important to the conference was the desire of African American and white Baptists to make ABHMS colleges a better educational system.

Changing of the Guard

The history of higher education for African Americans under the leadership of northern Baptists has been one of dedication and commitment. In looking at the past, incredible legacies and individual successes with continuity are highly visible. The ABHMS fulfilled its mission in providing higher education to thousands of African Americans over a period of 144 years, which is a major contribution to Baptist history. Furthermore, these northern Baptists were able to dispel theory of black inferiority and to bolster the importance of a liberal arts education for African Americans as opposed to an industrial education. Committed to the higher education of African Americans, northern Baptists were the catalyst in supplanting professionals in African American communities to encourage and foster self-help and race-uplift.

The mere presence of ABHMS graduates surely inspired African Americans to obtain a liberal arts education. They were part of an emerging black middle-class in the South during the late 19th and early 20th centuries. African American physicians, attorneys, dentists, social workers, government officials and dynamic Baptist preachers and teachers were a vivid reflection of the higher education afforded them by northern Baptists and the American Baptist Home Mission Society. In addition, the success of ABHMS schools for African Americans also encouraged northern Baptists to continue work on their behalf.

Although there is an existing need for more teachers and preachers, these institutions of higher education, have added new areas of study since the ABHMS transferred control of the campuses to African American Baptist leaders. Between 1906 and 1953, the early tradition of white presidents of African American Baptist colleges gradually changed. The faces of the boards of trustees, faculty and administrators signify the changing of the guard.

Northern Baptists clearly understood the underpinnings of an industrial education for African Americans as well as the possibilities that higher education in liberal arts could create. With the continued establishment of industrial and agricultural schools for African Americans, during Reconstruction, came an abundance of students with vocational skills that could either tie them to the land as agricultural laborers or factory workers.

Today, six of the nine colleges established in the South by the ABHMS for the higher education of African Americans continue to thrive: Shaw, Morehouse, Benedict, Spelman, Hartshorn Memorial, and Richmond and Wayland Theological Seminaries which merged to form Virginia Union University in 1899.²² To illustrate continued growth for example, in 1915 Shaw had 46 college and professional students and Virginia Union had 75 students. In 2008–2009, Shaw's total enrollment is 2,866 and Virginia Union now has 1,535 students.²³ Morehouse even has a medical school with an enrollment of 300 students. The purchase of additional land, the construction of new buildings, the hiring of larger numbers of African American

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faculty and administrators with terminal degrees can be attributed to the early guidance of northern Baptists.

What conclusions can be drawn about Northern Baptists and their quest to educate African Americans? Northern Baptists had given new growth to African American intellectualism among those whom previously had no hope. The emancipation of slaves came without a blueprint; there was no ready-made program for former slaves—there was no New Deal program for them. Abraham Lincoln made no provisions for those newly freed from bondage; but northern Baptists did in the forms of both religion and higher education. Scholar of religion Albert J. Raboteau, says that “the tradition of religion and education are not surprising given the cultural shaping of the power of religion in American history.”²⁴ This can also be said for the tradition of northern Baptists.

Endnotes

1. George Marsden, “The Opportunity and the Need for Academic Leadership,” *The Southern Baptist Educator*, LXV (June 2001): 3.
2. See Leon Litwack’s *Been in Storm so Long: the Aftermath of Slavery*, Chapter 5: How Free is Free?, 221-291.
3. Darlene Clark Hine, William C. Hine, and Stanley Harrold, *The African American Odyssey*. (New York: Prentice-Hall, 2005), 259.
4. Eric Foner, *Forever Free: The Story of Emancipation and Reconstruction*. (New York: Vintage Books, 2006), 91.
5. *Ibid.*, 88.
6. Reverend H.L. Morehouse, D.D., “The Work of the American Baptist Home Mission Society for the Negroes of the United States” *The Reformed Reader*, <http://www.reformedreader.org/history/pius/chapter12c.htm>, accessed May 1, 2009.
7. *Ibid.*, 1. <http://www.reformed>
8. Both of these institutions were initially established for the education of former slaves and Native Americans. Vocational training, thrift, and patience with regard to racial equality were instilled in students attending Hampton and Tuskegee Institutes.
9. See John Hope Franklin, *From Slavery to Freedom: A History of African Americans*, Seventh Edition, New York: Alfred Knopf, 2000), 272.
10. Raymond Wolters, *The New Negro on Campus: Black Colleges Rebellion of the 1920s*. (Princeton: Princeton University Press, 1973), 16.
11. Franklin, 230-231.
12. James McPherson, *Ordeal by Fire: the Civil War*, Volume II, (New York: McGraw-Hill, 2001), 435.
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14. George Rice Hovey. *Negro Schools of the American Baptist Home Mission Society*, AR 631 Una R. Lawrence Collection, Education- Negro, Box 2, FF 25, 6, 7, 10. Southern Baptist Historical Library and Archives, Nashville, Tennessee.
15. John M. Heffron. “To Form a More Perfect

Union: The Moral Example of Southern Baptist Thought and Education, 1890-1920.” *Journal of Religion and American Culture*, 8 (Summer, 1998): 188.

16. James McPherson. “White Liberals and Black Power in Negro Education, 1865–1915.” *American Historical Review*, 75 (June 1970): 1383.
17. *Ibid.*, 1383.
18. Hovey, 2.
19. *Ibid.*, 4.
20. *Minutes of Meeting of Joint Committee of Southern Baptists, Northern Baptists, and National Baptist Convention on Race Relations and Negro Ministerial Education*, Virginia Union University, Richmond, VA, February 1, 1949, URL Collection, AR 631, Box 2, FF 25, SBHLA.
21. *Proceedings of the Unofficial Inter-Racial Conference on Christian Education for Negroes*, 5, URL Collection, AR 631, Box 2, FF 25, SBHLA.
22. Roger Williams College was destroyed by fire and Bishop College, after 107 years, closed in 1988 as a result of low enrollment and huge financial debts. It was no longer feasible for the institution to remain open. Jackson State University, formerly Natchez Seminary, became a State institution.
23. National Center for Education Statistics, Institute of Education Sciences. http://nces.ed.gov/globallocator/col_info accessed May 5, 2009.
24. Albert J. Raboteau. “The Commanding Role of Religion in the Defeat of Racial Segregation.” *The Journal of Black Higher Education*, 74 (Summer 2004): 129. ■



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Gifts & Grants

Arkansas Baptist College Receives \$500,000 Gift

Arkansas Baptist College (ABC) has received a gift of \$500,000 in honor of Scott Ford, a Little Rock businessman and former CEO of Alltel Communications.

The donor, who wishes to remain anonymous, recognizes the tremendous contributions of Ford to the state of Arkansas and wishes to be a part of the commitment that he has made towards the revitalization of Arkansas Baptist College and the community in which it resides. In making the presentation, he stated, "I wanted to honor Scott Ford for all he has done for me and our community, so I asked him which of all his charitable efforts I should contribute to in his honor. He suggested that I visit Arkansas Baptist College President Dr. Fitz Hill. I did. What Dr. Hill and Arkansas Baptist College are doing in downtown Little Rock is miraculous."

"This generous contribution to the College recognizes the common goals of the donor, Scott and me," said ABC President Fitz Hill. Both of the gentlemen are savvy business executives who have invested in us so we may continue leading the charge of developing human capital, creating educational opportunities and revitalizing our community to improve Little Rock as a whole."

The community surrounding the College is being transformed by addressing specific problems with specific solutions. The College plays a leadership role in bringing together key leaders in the community to help provide jobs, safety and community services.

Chowan University Receives Gift of Grotrian Grand Concert Royal Piano

Referred to as "the Rolls Royce of pianos", Chowan University has acquired a world-renowned Concert Royal Model 275 Grotrian grand piano through a gift from trustee and long-time supporter Jane Newsome of Winton, NC.

Her gift is a reflection of the progress Chowan's Department of Music has developed in quality and standing, also noted in its newly-instated Full Institutional Membership status into the National Association of Schools of Music'

Mrs. Newsome's gift also allowed for the purchase of two additional Yamaha P-22 practice pianos and a Kawai GE-30 grand piano for a teaching studio.

Belmont College of Business Awarded \$188,000 Grant

Belmont University's College of Business Administration (COBA) was recently awarded more than \$188,000 in federal grant monies to enhance international business education at Belmont University and to sponsor international business and trade activities in Nashville.

The Nashville Area Chamber of Commerce, the State of Tennessee Department of Economic and Community Development and the Nashville Export Assistance Center of the U.S. Department of Commerce supported the grant efforts. Belmont will use the grant to partner with these organizations to present seminars and workshops on various international topics to the greater Nashville business community along with support for international business research and analysis.

The Title VI Grant was made through the Business and International Education (BIE)

Program of the U.S. Department of Education. The grant proposal, titled "Collaborating to Equip Belmont and Nashville for the Dynamic Global Economy," received BIE funding over a two-year period which began August 1.

BIE funds will finance five key initiatives:

1. Internationalize Belmont's current curriculum by investing in faculty expertise development and course enhancement
2. Develop study abroad opportunities and co-curricular activities in order to foster a global mindset among students and faculty
3. Develop international career and internship opportunities for Belmont's COBA students
4. Serve and educate the Nashville business community to increase global awareness and build trade expertise
5. Enable the development of a higher profile for International Business at Belmont to facilitate connections with the Nashville and international business communities. ■

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2009–10 Annual Tuition at IABCU Schools

Tuition prices listed are for the 2009-10 term. **Current prices are subject to change at any time without notice. Amounts do not include student fees, books or room and board. Tuition is based on varying semester hours at each school.**

Source: information provided by member schools of the International Association of Baptist Colleges and Universities.

FUKUOKA, JAPAN		KENTUCKY		OKLAHOMA	
Seinan Gakuin University	720,000 yen	Campbellsville University	\$18,410	Oklahoma Baptist University	\$17,624
(Approximate US dollars)	\$7,961	Clear Creek Baptist College	\$5,322	SOUTH CAROLINA	
ALABAMA		Georgetown College	\$26,080	Anderson University	\$19,210
Judson College	\$12,340	Mid-Continent University	\$12,450	Charleston Southern University	\$19,238
Samford University	\$20,200	University of the Cumberlands	\$15,658	North Greenville University	\$12,264
ARKANSAS		LOUISIANA		TENNESSEE	
Arkansas Baptist College	\$6,400	Louisiana College	\$11,100	Baptist College of Health Sciences	\$9,730
Ouachita Baptist University	\$18,500	MISSISSIPPI		Belmont University	\$21,270
Williams Baptist College	\$10,600	Blue Mountain College	\$8,070	Carson-Newman College	\$17,850
CALIFORNIA		Mississippi College	\$12,670	Union University	\$18,980
California Baptist University	\$21,866	William Carey University	\$9,750	TEXAS	
Golden Gate Baptist Theological Seminary		MISSOURI		Baptist University of the Americas	\$4,080
for Southern Baptist Students per unit:	\$185	Hannibal-LaGrange College	\$13,978	Baylor University	\$25,320
for non-Southern Baptists per unit:	\$350	Missouri Baptist University	\$17,860	Dallas Baptist University	
for Online courses per unit	\$250	Southwest Baptist University	\$16,500	(12 hrs./semester)	\$13,992
FLORIDA		MONTANA		East Texas Baptist University	\$17,180
Baptist College of Florida	\$8,100	Yellowstone Baptist College		Hardin-Simmons University	\$18,750
GEORGIA		(12 hrs./semester)	\$3,600	Houston Baptist University	\$20,830
Brewton-Parker College	\$13,440	NORTH CAROLINA		Howard Payne University	\$17,600
Mercer University	\$29,540	Campbell University	\$20,700	University of Mary Hardin Baylor	\$18,300
Shorter College	\$15,950	Chowan University	\$18,850	Wayland Baptist University	
Truett-McConnell College	\$13,500	Fruitland Baptist Bible Institute		(12 hours/semester)	\$9,480
ILLINOIS		or North Carolina Residents:	\$1,500	VIRGINIA	
Judson University	\$22,950	for Non-Baptists or Out of State:	\$1,800	Bluefield College	\$17,900
		Gardner-Webb University	\$20,780	Virginia Intermont	\$23,373
		Mars Hill College	\$20,850		

Legal Notes by James D. Jordan

Better Living Through Compliance



Has life in the ivory tower ever been so rife with red tape and regulation? Over 200 federal laws regulate colleges and universities in the United States, not counting the myriad of state laws and local ordinances. Who on your campus is keeping an eye out to make sure that the institution does not lose its way, or even its metaphorical head, in this lethal labyrinth of legislated legalisms?

No wonder the subject of compliance programs is a hot topic at college and university meetings. Presidents, deans, and department heads are trying to map out ways the institution can efficiently learn what it must do and get the job done. That is all a “compliance program” is—a system for understanding the institution’s legal obligations, assigning people the job of meeting those obligations, and having some type of oversight to make sure no one drops the ball.

Schools approach a compliance program with either a “glass half full” or a “glass half empty” mentality. To give the devil his due, there are sound policy reasons behind most of the laws regulating higher education. Some laws enhance students’ educational experiences while others make the campus a safer place to

work or study. Laws protect students’ privacy and their financial information and give equal opportunity to people who have historically endured prejudice. Many schools have implemented compliance programs to embrace and promote these worthy goals.

If the carrot convinces some, others find the stick more persuasive. A good compliance program can minimize the risk of fines, penalties, athletic program sanctions, injuries and lawsuits.

If the institution is unfortunate enough to run afoul of some federal laws, the fact that the institution has a compliance program may reduce penalties by as much as ninety percent under federal sentencing guidelines for organizations.

Starting a compliance program takes thought, planning and a champion—someone who has the will and the clout to see the process through. The institution needs to determine what risks are the most likely to occur within its specific programs and what risks, although less likely, must be deliberately managed in order to avoid catastrophic consequences.

There are different models to consider, such as a centralized compliance office (think: com-

pliance czar) or a decentralized system in which various deans, directors, or vice-presidents manage compliance in their respective areas. Numerous resources can help the institution tailor the best compliance program available within the constraints of its budget. There are books, free resources from insurance companies and risk management groups, seminars, webinars, and numerous college and university compliance program web sites.

If recent history teaches us anything, the trend will continue towards greater, not less, regulation. While getting a handle on legal compliance in the current environment may feel like wrestling a swamp full of alligators, the solution is not going to get any easier as long as our elected representatives and their appointed bureaucracies continue to toss more gators our way. Stop getting bushwhacked! Adopt a more intentional approach, and learn synchronized swimming with those alligators. ■

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From Jerusalem to Georgia—Building a Bridge with Online Education

It's evening in Jerusalem, and the sun has just started to set below the Israeli skyline. From her window at the St. George's Cathedral Pilgrims Guest House, Lori Skinner takes in the view and recalls the day's events. The sophomore at Shorter College is nearly 6,000 miles from home, taking part in an archeological excavation trip offered through the college's study abroad program.

Lori, a dozen other Shorter students and a team of local residents have just completed a five-and-a-half hour excavation at Bethsaida. But Lori's day doesn't end when the pickaxes and trowels are packed away. She pulls out her laptop, and with a push of a button and a few clicks of the mouse, she's now attending a Shorter College Algebra class, earning college credit half a world away from the Rome, Georgia, campus.

Made possible through Shorter's recently launched online program, the online course allows Lori to connect with her peers and her instructor and complete class assignments, even from such a great distance.

Shorter's online program, which made its debut in June, 2009, offers eight-week online courses in subjects like freshman English, history, sports leadership and sociology. In addition, the college has added online courses to its Bachelor of Business Administration in Sport Management. Those courses focus on the preparation of professionals qualified to manage and lead sport-related organizations. To offer its online degree programs, Shorter College has partnered with The Learning House, Inc., a total online education solutions partner that provides the college with the support needed in the development and management of online courses and programs.

"There are certainly benefits from taking an online course," said Sean Butcher, director of online programs for Shorter. "Since there is no mandatory sequence of classes to attend, our online students have more flexibility in scheduling classes around their other commitments. The students also have more control over how they manage their study schedule, and this gives them a greater ability to work at their own pace." Butcher adds that academic expectations and outcomes are the same as those for a traditional class.

The addition of online courses grew from Shorter's strategic plan and it is an important step toward opening new avenues for individ-



uals seeking a college education, according to Shorter College president, Harold E. Newman. "We recognize that we live in a technological world and that people are turning more frequently to the Internet for educational services," he said. "We also recognize that not everyone can go to a campus and attend classes every day. By utilizing an online format for the delivery of our courses, we allow that segment of the population to have the educational experiences that they need."

Online education allows Lori to comfortably attend courses at Shorter College in Rome, Ga., from Jerusalem. And, like Lori, busy adult learners who understand and seek the value of academic education at Shorter College, can continue their pursuit of knowledge from anywhere in the world and at times convenient for them, without having to choose between college and life commitments.

For additional information on the online program at Shorter College, visit <www.shorter.edu> or call 800-868-6980.

About Shorter College

Founded in 1873, Shorter College is a Christian college committed to excellence in education. Since 2003, *U.S. News & World Report* has ranked Shorter among the South's best baccalaureate colleges, and *The Princeton*

Review annually includes Shorter on its lists of best value and best Southeastern colleges. In addition to its online program, the college offers bachelor's degrees in 48 major areas and both master's level and undergraduate degree programs for working adults. Shorter will transition to university status June 1, 2010. For more information, visit <www.shorter.edu>.

About The Learning House, Inc.

The Learning House, Inc. is a corporate sponsor of the International Association of Baptist Colleges and Universities and is a comprehensive online education solutions partner that helps colleges and universities offer and manage their online education programs.

Learning House provides a total online campus solution to each of its clients, including online course development and publishing, online program marketing, infrastructure support, learning management system customization and hosting, faculty and staff training, 24/7 technology support and consulting.

For more information about Learning House, please visit: <www.learninghouse.com>. To find online courses or programs, please visit <www.elearnportal.com> or the IABCU website at <www.baptistschools.org>. ■