

THE BAPTIST EDUCATOR



News Journal of the International Association of Baptist Colleges and Universities

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Total 2011 Fall Enrollment at the 51 IABCU Schools: 153,800 Undergraduate: 122,883; Graduate: 30,917

	<u>UNDERGRADUATE</u>	<u>GRADUATE</u>		<u>UNDERGRADUATE</u>	<u>GRADUATE</u>
1. Anderson University	2,727	250	29. Judson College	348	—
2. Arkansas Baptist College	1,193	—	30. Judson University	1,200	—
3. The Baptist College of Florida	652	—	31. Louisiana College (level 3 grad, prog.)	1,157	426
4. Baptist College of Health Sciences	975	—	32. Mercer University	4,409	3,927
5. Baptist University of the Americas (with off campus centers)	750	—	33. Mid-Continent University	2,472	—
6. Baylor University	12,575	2,454	34. Mississippi College	3,200	2,018
7. Belmont University	5,004	1,370	35. Missouri Baptist University	3,842	1,359
8. Blue Mountain College	555	—	36. North Greenville University	2,200	238
9. Bluefield College	760	—	37. Oklahoma Baptist University	1,802	—
10. Bowen University (Nigeria)	4,500	—	38. Ouachita Baptist University	1,594	—
11. Brewton-Parker College	1,030	—	39. Samford University	2,950	1,808
12. California Baptist University	4,403	1,010	40. Seinan Gakuin University (Japan)	7,942	219
13. Campbell University (first professional enrollment 1128)	4,994	1,030	41. Shorter University (including adult degree students)	3,240	250
14. Campbellsville University	3,607	535	42. Southwest Baptist University	2,872	761
15. Carson-Newman College	1,686	284	43. Union University	3,025	1,180
16. Charleston Southern University	2,917	378	44. University of the Cumberlands	1,762	2,023
17. Chowan University	1,324	—	45. University of Mary Hardin-Baylor	2,784	353
18. Clear Creek Baptist Bible College	172	—	46. University of Mobile	1,538	175
19. Dallas Baptist University	3,485	2,060	47. Virginia Intermont College	551	—
20. East Texas Baptist University	1,214	—	48. Wayland Baptist University *(includes students on external campuses)	*4,956	*1304
21. Fruitland Baptist Bible Institute	233	—	49. William Carey University	2,267	1,438
22. Gardner-Webb University (professional 211)	2774	1719	50. Williams Baptist College	600	—
23. Georgetown College	1,273	545	51. Yellowstone Baptist College	50	—
24. Golden Gate Baptist Theological Seminary (includes diploma and CLD)	1,006	992	Totals	122,883	30,917
25. Hannibal-LaGrange University	1,151	—	Total Graduate and Undergraduate Enrollment: 153,800		
26. Hardin-Simmons University (nursing enrollment: 134)	1,891	467	Source: from information supplied by member schools.		
27. Houston Baptist University	2,088	344	“—” signifies no data reported		
28. Howard Payne University	1,183	—	(Published in the 2012 Online Directory of Member Schools: International Association of Baptist Colleges and Universities (www.baptistschools.org and www.baptistcolleges.org).		

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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.

Path to Leadership in Baptist Colleges and Universities The Baylor Seminar, May 13–17, 2012

Since 2007, one hundred fifty-four presidents, provosts, deans, associate deans, department chairs, faculty members, and other emerging leaders have participated in the “Seminar on Academic Leadership in Baptist Universities” held on the campus of Baylor University.

The seminar will be held this coming year on May 13–17, 2012. The seminar is designed to provide a unique and significant leadership development opportunity for those in colleges and universities across the country that have a historical connection with Baptists.

The seminar is an intensive experience, condensing into five days a host of issues that includes leadership principles, institutional culture and religious identity, faculty hiring and development, strategic planning and university finances, legal issues, and the rewards and opportunities of academic leadership.

The seminar features a balanced mix

of speakers, participant discussion, case studies, and other interactive methods.

Enrollment for the seminar will be capped at forty participants.

The total fee for the seminar is \$500, which covers all seminar-related costs except travel.

To receive complete information about the seminar, including the program, roster of speakers, and application form, please contact your chief academic officer or Julie Covington at the Center for Ministry Effectiveness and Educational Leadership at Baylor University (254-710-4677); <Julie_Covington@baylor.edu>.

The application deadline is March 15, 2012.

If you have questions about the seminar, contact the director of the seminar, Donald D. Schmeltkopf, provost emeritus at Baylor and director of the center, (254-710-7691);

<Donald_Schmeltkopf@baylor.edu> ■



Hannibal-LaGrange
UNIVERSITY

www.hlg.edu | Hannibal, Missouri

Presidential Search

The Board of Trustees of Hannibal-LaGrange University is in search of candidates for the office of President who have the knowledge and experience to lead the University into the future. Dr. Woodrow Burt has announced his retirement effective in the summer of 2012. A candidate must be an active member of a Southern Baptist church with appropriate academic credentials and professional experience to lead this great institution to grow and achieve. Hannibal La-Grange is affiliated with the Missouri Baptist Convention. More detailed information about the University can be found at www.hlg.edu.

Please send nominations or applications along with a resume to: HLGUPresidentialsearch@gmail.com

Comment: It's A Small World After All

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

Our four-year-old grandson took us to Walt Disney World in December, our first visit to the popular theme park in over twenty-five years. We were pleased to note that one of our favorite attractions, "it's a small world," continues to draw large crowds as it celebrates the diversity of our global community.

As we rode through the musical exhibit enjoying the national displays, I realized that we had visited many of the nations as representatives of Baptist colleges.

We last visited Disney World in 1986, the same year the Baptist schools association founded Cooperative Services International Education Consortium (CSIEC), now known as the Consortium for Global Education (CGE). For thousands of Baptist college and university faculty, staff, and students, CGE has provided opportunities for participation in an impressive array of global study programs. I first experienced the life-changing impact of international education programs in 1988 when my family accompanied 16 Ouachita students to Zhengzhou University in central China for a 7-week Chinese language and culture seminar.

CGE will celebrate its 25th anniversary September 19-21, 2012, returning to the site of the first annual meeting at Oklahoma Baptist University. Dr. Carolyn Bishop, the talented and energetic leader of CGE, continues to develop and nurture strategic partnerships with universities in approximately 80 nations. We are indebted to those Baptist university leaders who had the vision and determination to create an international education consortium that enabled Baptist colleges and universities to work together in promoting global studies programs on their campuses.

Dr. Bob Agee, Dr. Daniel Grant, and Dr. Cordell Maddox are



Michael Arrington

three former Baptist college presidents who played key roles in the mid-1980s in creating CGE. We should thank them and so many others for their pioneer work in expanding international opportunities for Baptist schools.

The International Association of Baptist Colleges and Universities is proud to be the "parent" organization of the Consortium for Global Education. CGE has been very successful in helping internationalize many Baptist college and university campuses.

One notable result of the internationalization of Baptist college and university campuses is a commitment by IABCU member institutions to the development and support of a global organization of Baptist colleges, universities, and seminaries. As one means of accomplishing that goal, IABCU has worked closely with the Baptist World Alliance in establishing and supporting an Affinity Group for Baptist Higher Education.

The Baptist Higher Education Affinity Group met in July 2011 at the BWA Annual Gathering in Kuala Lumpur, Malaysia.

Approximately 35 educators from Baptist institutions of higher education met and reacted positively to the establishment of a global organization specifically for Baptist higher education institutions. IABCU will continue to work with and support the Baptist Higher Education Affinity Group during the BWA annual gathering in Santiago, Chile, in July 2012.

We need your prayers and support as we continue transforming IABCU into a viable and valuable international organization dedicated to promoting and assisting Baptist institutions of higher education in every corner of our globe. If you have contact with a Baptist college, university, or seminary, please let them know about IABCU and let us know about them.

May God continue to bless our friends and colleagues in Baptist higher education, wherever on Earth they may be located. Indeed, it's a small world after all. ■

New Baptist College & University Scholars Begin Classwork

The following students in the Baptist College and University Scholars Program at Baylor University entered classes in Fall 2011. Created in 2008, the Baptist College and University Scholar's Program at Baylor University works closely with the International Association of Baptist Colleges and Universities and Baptist colleges and universities to identify and support potential students for graduate study. The aim is to create a partnership with undergraduate institutions to retain potential doctoral students in Baptist colleges and universities. These students will be prime candidates to return to Baptist institutions as faculty.

Michelle Del'Homme graduated from the **University of Mary Hardin-Baylor** with a bachelor of science in Chemistry. Michelle was born in Houston, TX, but came to Belton to pursue her undergraduate degree at a place where she could both learn and grow in Christ. She hopes to attain her PhD so that she can one day teach others about the exciting world of chemistry. Michelle maintained a high GPA throughout college while volunteering with the Sigma Pi Chemistry Club, and doing many outreach activities, from working with local community organizations to traveling around the world on mission trips.

Chris Moore is a native of Mt. Olive, North Carolina. He earned his B.A. and M.Div. from **Campbell University**, and later a Th.M. from Duke University. This summer Chris will begin Ph.D. work at Baylor University, and hopes to study Baptist History. While at Campbell, Chris received the B. Donald Keyser Award for outstand-

ing achievement in Church History. Chris has also taught various religion courses for Campbell University and Sampson Community College (Clinton, N.C.).

Nicholas T. Pruitt earned a BA in History from **Wayland Baptist University** in 2007. Nicholas then completed an MA in Church-State Studies from **Baylor University** in 2009. Upon receiving his Masters, he returned to Wayland where he taught for two years as a history adjunct. He is now pursuing a Ph.D. in History at Baylor University. Nicholas's historical interests include twentieth-century American religious history and its relationship to social, cultural, and political trends.

Scott Ryan is a native of North Carolina who majored in Religious Studies with minors in Hellenistic Greek and Visual Art at **Gardner-Webb University**. He was the recipient of the Greek Award and Christian Service Award. Scott is also a recent graduate of the Master of Divinity and Master of Theology programs at Duke University Divinity School, where he received the Excellence in Biblical Studies Award. Throughout his studies, Scott maintained deep involvement in local Baptist churches, led mission trips to Haiti, and participated in other extracurricular activities. Scott is pursuing a PhD in Biblical Studies at Baylor. He plans to focus his research on New Testament and Christian Origins, with particular interests in the apostle Paul's reading of the Jewish Scriptures and the relationship of the Pauline epistles and Greco-Roman and Jewish Apocalyptic literature. ■

The Greatest Book—The Life and Legacy of the King James Bible

Editor’s note: The following article is the text of a Hester Lecture delivered by Michael Duduit, Dean, College of Christian Studies, Anderson University on June 6, 2011 at the annual meeting and workshops of the International Association of Baptist Colleges and Universities meeting in Abilene, Texas.

He was a young ruler newly come to the most powerful governing position in the world, and as he arrived in the capital he found two rival parties at odds with one another. Each faction sought to establish itself in power and sought the ear of a new ruler, hoping to use him to achieve their own political and cultural goals. One party, in particular, thought that he would lean in their direction because of his origins and past experience.

Much to their consternation, this young ruler was not as malleable as they had hoped. Instead of aligning himself with the intentions of the party that had so expected his support, he confounded their expectations by siding again and again with the other faction, much to their delight. Almost as an afterthought—so as not to send them away completely empty handed—he finally acceded to one modest request of the disappointed faction.

The young ruler? He was James VI of Scotland, who upon the death of Queen Elizabeth I became James I of England in 1603. The two parties he faced upon arrival in London were the clerical establishment led by the bishops and the puritan party which sought to cleanse the English church of its “popish” ceremonies, dress and theology. Because of James’ Scottish past and his education at the hands of rigorously Reformed Scots clergy, the puritans had every expectation that James would side with them. They assumed he would welcome making the English church more like the one he had left behind in Scotland.

In that assumption they were terribly mistaken, because it turns out that James was more than glad to be out from under the influence of the Scottish clergy and their rigid theological views. He had been tutored by the Protestant George Buchanan, who argued that kings received their power through the people; by contrast, James believed and would write that kings received their power directly from God and were not beholden to the wishes of the population. Much to the chagrin of the puritan party, the new king greatly preferred bishops to a presbytery; he saw the Episcopal system as an integral part of the civic structure within which he reigned. Indeed, on more than one occasion he offered the observation, “No bishop, no king.”

More than anything, however, what James desired was unity. He wanted to reduce the tension between various factions to create a unified Protestant church within the realm over which he would

preside. So when the puritans delivered a petition seeking various reforms within the English clergy—a petition that had been signed by more than a thousand clergy, thus giving the document to be called the Millenary Petition—James agreed to host a conclave at which the puritan leaders could state their case. Thus was born the three-day Hampton Court Conference in January 1604, which brought together the bishops, representing the Anglican establishment, and leaders of the puritan party, who were seeking dramatic changes within the church.

A look at the composition of the conference gives some indication of what was to come. Counting the Archbishop of Canterbury, eight bishops and six cathedral deans, plus members of the Privy Council, there were 19 representatives of the established church. Only four puritan representatives were invited, and they were hand-picked by James and his advisors from among the more moderate puritan scholars and ministers.¹

Leading the bishops was Richard Bancroft, Bishop of London. The puritan side was led by John Rainolds, president of Corpus Christi College at Oxford.² The puritans—who had greeted the accession of James to the English throne with such optimism—soon found that they were to be sorely disappointed. The new king sided with the bishops on one item after another. In fact, none of the major concerns of the puritans found a positive response from the king.

On the second day of the conference, the puritan delegation was invited to meet with the king, his Privy Council, the bishops and deans. As one writer describes the scene, “The Puritan delegates had been instructed to propose some moderate reforms: the improvement of the clergy, the revision of the Thirty-Nine Articles, the abolition of offensive ceremonies, the correction of the liturgy, better regulation of the Sabbath, and the authorization of a new short catechism. There was no mention of any new translation of the Bible.”³

Although it had not been an issue in their original set of proposals to be placed before the king, on that second day of the conference the puritan spokesman, Rainolds, offered one other proposal: that a new English translation of the Bible be developed. It was an interesting suggestion, considering that both parties already had their own translation in common use: the Bible used in the establishment churches was the Bishop’s Bible, while the puritan churches had a popular Bible already in use, the Geneva Bible. There had been no clamor among the puritans for a new translation of the Bible; their primary hope had been to gain permission to use their Geneva Bible in public worship, which was at that time prohibited by the Church of England.

To the surprise and consternation of the bishops—and perhaps even to the puritan delegation, who had been rebuffed on all of their other proposals—King James warmly received the idea of a new translation of the Bible for use in the churches, and he set in motion the process of creating such a translation. Having rejected other puritan ideas, why was James so receptive to the idea of a new Bible translation? It appears that the king may have already



Michael Duduit

had such a product in mind. To understand why, it is helpful to briefly touch on the legacy of English Bible translation up until that time.

That legacy began with John Wycliffe, son of a Yorkshire squire, born about 1328. Trained at Oxford and ordained as a priest, his study of the New Testament and his observation of growing clerical corruption convinced him of the need for reform within the church. Wycliffe had a high view of biblical authority—believing the teachings of scripture to be superior to recognized church tradition—and he believed in “the right of every man, whether cleric or layman, to examine the Bible for himself.”⁴ Of course, if every man was to have the opportunity to examine the Bible for himself, it would necessitate the availability of a biblical text in the language of the people, as opposed to Jerome’s Vulgate, the Latin translation that had been the church’s official text for nearly a millennium.

Prior to Wycliffe there had been “partial translations or paraphrases of parts of the Bible into Old and Middle English,”⁵ but Wycliffe began the process of the first full translation of the Vulgate into the English language. Wycliffe worked with others in the translation, and two versions were done—the second more readable than the first. Some 170 manuscripts of his Bibles still survive to our own day. Because of his writing, preaching and leadership in creating the first English translation of scripture, later observers would refer to Wycliffe as the “morning star” of the Reformation.

Despite growing opposition from clerical leaders, Wycliffe was never arrested, and he died of natural causes. His successor in this legacy was not so fortunate. William Tyndale was born about 1495. He studied at Oxford and then Cambridge, where he was influenced by the enthusiasm for Greek study that had been sparked by Erasmus, who taught there from 1511 to 1514.⁶ Like many in Cambridge, Tyndale came under the influence of the views of the Reformers who were even then transforming the church in Germany and Switzerland. It was an age when the study of Greek and Hebrew was being reintroduced at the great universities, and religious controversy was in the air.

Tyndale wanted to do an English translation of the New Testament, but was unable to accomplish his task in his native England—where Latin was still the language of choice for church and university and where Henry VIII was still a proud supporter of and “defender of the faith” for the Pope, at least for the time being. So Tyndale moved to Germany, where he completed his English translation of the New Testament, working not from the Vulgate but directly from the Greek text. Taking advantage of the new technology of the printing press, Tyndale had several thousand copies of his English New Testament printed and smuggled into England.

In his introduction to the translation, Tyndale pointed out that his goal was to render the biblical text in “proper English.” As Alister McGrath points out, “Tyndale himself understood it to mean ‘the right English words.’ In other words, his criteria were accuracy and clarity.”⁷

Whatever his goal, this first English translation from the original language had a profound impact on his native land, both reli-

gious and cultural. As McGrath observes, “Tyndale’s translation would prove to be of foundational importance to the shaping of later English translations. Many of the words and phrases used by Tyndale found their way into the English language. Tyndale was a master of the pithy phrase, near to conversational English, but distinct enough to be used like a proverb. In his Bible translations, Tyndale coined such phrases as: ‘the powers that be’ (Romans 13), ‘my brother’s keeper’ (Genesis 4), ‘the salt of the earth’ (Matthew 5), and ‘a law unto themselves’ (Romans 2). . . . Tyndale also introduced or revived many words that are still in use. He constructed the term ‘Jehovah’ from the Hebrew construction known as the ‘tetragrammaton’ in the Old Testament. He invented the English word ‘Passover’ to refer to the Jewish festival known in Hebrew as *Pesah*.” He also invented English words like “scapegoat” and “atonement” to express biblical ideas for which no English equivalent was then in use.⁸

The response of the English clerical establishment was to condemn the new translation and to seek to gather and burn as many copies as possible. While in Antwerp, Tyndale was arrested by Imperial church officials in 1535; while in prison he translated several Old Testament books into English. The following year he was tried and convicted of heresy, strangled to death by the hangman, and then his body burned at the stake.⁹ According to the account in Foxe’s *Book of Martyrs*, Tyndale’s last words were “Lord, open the king of England’s eyes.” It would not take long for that prayer to be answered.

Although Tyndale was gone, his work had revealed the need

and hunger for an English translation of the Bible. Ironically, even while he was under arrest in Antwerp, the first complete English Bible was published in 1535. It was produced by Miles Coverdale, who depended heavily on the translation work of others, including Tyndale’s own renderings of the New Testament and the Pentateuch. As Bobrick observes, although Coverdale

was not a significant scholar himself, he “had a remarkable editorial gift and an exquisitely melodic ear. With an almost unerring eye, he managed to blend and modify the best of his materials into a splendid whole.”¹⁰

Coverdale had once been an Augustinian friar who converted to Protestantism and became the bishop of Exeter. He also produced his Bible while living in exile in Antwerp, but the political atmosphere was rapidly changing in England as Protestant sympathizers moved into the king’s inner circle. In 1534, the English bishops had approved a new English translation—to counter the growing popularity of Tyndale’s work—and vice-regent Thomas Cromwell had enlisted Coverdale to provide the text. Coverdale wisely dedicated his English Bible to King Henry VIII; the illustration on the cover page displayed the King handing out copies of the Bible. While Coverdale used Tyndale’s translation extensively, much of his Old Testament reflects his own translation into English from German and Latin texts. His most important work was his translation of the Psalms, which would become the text used in the Book of Common Prayer for centuries thereafter, never replaced by the King James text which would otherwise become the standard English translation.

(Continued on page 6)

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The Greatest Book...

(Continued from page 5)

Some of Coverdale's beautiful phrases continued into later English translations, such as "tender mercies," "valley of the shadow of death" (Psalm 23), "the pride of life" (1 John 2:16), "cast me not away from thy presence, and take not thy Holy Spirit from me" (Psalms 51:11), "enter thou into the joy of the Lord" (Matthew 25:21, 23), and "forgive us our debts, as we forgive our debtors" (Matthew 6:12). The alternate phrase from the Lord's prayer, "forgive us our trespasses, as we forgive them that trespass against us," was from Tyndale's translation.¹¹

A second work, known as Matthew's Bible, was produced in 1537 by John Rogers, an associate of Tyndale's, and that volume was used in all of the translations done by Tyndale—including some never before published—and filled in the missing sections of the canon with Coverdale's translations. The name Thomas Matthew was a pseudonym under which Rogers published his work. The by-now Protestant Henry VIII was served by counselors such as Thomas Cromwell and Thomas Cranmer, who liked the Matthew's Bible and were able to get Henry to give the volume his royal stamp of approval and authorization to be sold in England—all this just a year after the execution of Tyndale.

Where Coverdale's Bible had been published as a smaller quarto volume, useful for individual reading but not ideal for a church lecturer, "the Matthew's Bible was published in the larger folio edition, ideally suited for church use."¹² The publishers expected such a Bible to sell widely—after all, it was approved by the King and well suited for use in the churches. However, the Matthew Bible did not get the reception many expected, in part because of some marginal notes that had been included which had a decidedly Reformed bias. The order of New Testament books also reflected the Lutheran model of placing the books of Hebrews, James, Jude and Revelation at the end of the New Testament, in a separate category which reflected Luther's questions about their canonicity. Neither Calvin or the Catholics followed Luther in this, and it placed a stigma on the Matthew Bible, which hurt sales.¹³

The King's counselor Thomas Cromwell commissioned Coverdale to do a revision of the work without the controversial notes, and the resulting product became known as the Great Bible and was widely used for public reading in English churches. The term "great" reflected the book's size, about 15 inches by 9 inches. The Great Bible was published in 1539 and was based on the Matthew Bible, with some editorial revisions based on work being done by continental scholars; the Psalms, however, remained as Coverdale had originally published them in his Bible. The volume included both the canonical books and those known as the apocrypha, and the books of the New Testament were restored to the normal order, as "set out by Erasmus in his 1516 Greek New Testament." As McGrath points out, this "pattern set by the Great Bible became normative for English Bibles."¹⁴ Although the King James Bible would later be called the "Authorized Version" by British readers, it actually never identifies itself as such; the only two Bibles to identify themselves as authorized—by the crown,

that is—were the Great Bible, authorized by Henry VIII, and later the Bishops' Bible, authorized by Elizabeth I.¹⁵

When the Catholic Queen Mary took the throne in 1553, the flurry of publication of English Bible translations came to a halt. John Rogers, who had published the Matthew Bible, was the first of some 400 Protestant executed in the persecution that was initiated by Mary, and many other Protestants fled to reformed cities such as Geneva and Zurich. One of those English exiles was William Whittington, a pastor and colleague of John Calvin, and possibly even his brother-in-law. Whittington worked with several others to complete what would be known as the Geneva Bible. The first portions were published in 1557, while Mary was still on the throne, and the complete Bible was published in 1560 and dedicated to the new Queen, Elizabeth I, who took the throne in 1558.

As Gordon Campbell writes, "The Geneva Bible was intended for private study. Most editions were printed in Roman type and published in small octavo editions that were easy to hold. It was the first English Bible to adopt verse numbers. . . . Private study was assisted by a system of chapter headings, maps, 'tables' of theological material and marginal notes, many of which are helpfully explanatory, but a few of which were deemed anti-monarchical. The presence of notes that reflected a particular theological position

offended those who maintained opposing positions; the decision to ban notes in the KJV was a direct reaction to the notes in the Geneva version. Bibles were thereafter reprinted without notes for centuries, until the Scofield Bibles reintroduced a similar system in the early twentieth century."¹⁶

Among the well-known phrases that originated with the Geneva Bible were:

"vanity of vanities," "except a man be born again," "a cloud of witnesses," and "My beloved Son in whom I am well pleased."¹⁷

Between 1560 and 1640, some seventy editions of the Geneva Bible were published, with various changes often made, including revisions in notes and the frequent omission of the Apocrypha. The Geneva Bible became the favorite of puritan churches in England, and it was the Bible that early puritan colonists would have carried to America. Through the friendship of Whittington and John Knox, the Geneva Bible became the first English Bible published in Scotland, where it became quite familiar to the Scottish King James VI, who would become James I of England. James was antagonistic toward some of the marginal notes that, in his view, raised questions about royal authority. For example, a note in the first chapter of Exodus affirmed the Hebrew midwives in their failure to obey Pharaoh's command to kill the male children born to Hebrew women. To James, all royal commands were to be obeyed.¹⁸

An interesting side note: although James was not a fan of the Geneva Bible, it appears that Elizabeth was more favorably inclined. Church historian Diarmaid MacCulloch points out that the queen's own copy of the Geneva Bible was recently discovered in Oxford's Bodleian Library. Her beautiful copy, bound in black and silver thread, included "her own pious commendation of 'the pleasant fields of the holy scriptures' inside the front cover in her fine italic hand."¹⁹ Not having grown up in the Scottish kirk, Elizabeth would likely have had a different perspective than James on the influence of Geneva on the English church.

Like the Scottish king, the English bishops were also not fans

The Geneva Bible became the favorite of puritan churches in England, and it was the Bible that early puritan colonists would have carried to America.

of the Geneva Bible, primarily because of the marginal notes. Archbishop of Canterbury Matthew Parker was concerned that some of those notes contradicted material that had been published in the Books of Homilies, a collection of “authorized sermons” that had been published during the reign of Edward VI (before Mary) and were to be read aloud in the churches.²⁰ The bishops wanted to maintain control of what was being taught in the churches, and the Geneva Bible—with its growing popularity and sales—was clearly a rival to that theological control.

Trying to counter the Geneva Bible, leaders in the Church of England in 1568 released a revised version of the Great Bible. The Revision Committee contained so many bishops that the volume became known as the Bishops’ Bible. It was required to be placed in all cathedrals, and was also purchased by many of the parish churches.²¹ It was the Bible you would often hear read during worship, but when they went home, Englishmen picked up their own copy of the Geneva Bible.

That was the situation as it stood in 1604, when James I of England gathered with his bishops and their puritan counterparts at the Hampton Court Conference. James already understood that the popularity of the Geneva Bible—and corresponding lack of interest in the Bishops’ Bible among the people—was an obstacle to his desire to bring religious unity to his realm. In fact, this was not the first time James had favored a new translation. In 1601, at the meeting in Fife of the General Assembly of the Church of Scotland, James had made a similar suggestion, though nothing came of it at that time.²²

Thus, when John Rainolds mentioned the possibility of a new translation of the Bible, it was exactly what James had been waiting for, and he responded accordingly. Who would have guessed then that it is the only decision made at that conference that would have a lasting influence for the next four centuries?

It was certainly an opportune time for a new translation to take place. Since the Bishops’ Bible had been released in 1568, enormous progress had been made in the study of Greek and Hebrew; Oxford and Cambridge now had endowed chairs for the study of the biblical languages. Scholars recognized the poor quality of the Bishops’ Bible, and the scorned Geneva Bible was selling large quantities and becoming the Bible of the common people. As the new king, James saw such an undertaking as a way to demonstrate his own considerable learning and to move the Church of England toward a common text for use in worship and study. He wished for “one uniform translation” that could be done by the best scholars in the land, with the result—in James’ words—that “this whole Church to be bound unto it and none other.”²³

James agreed with the bishops that the new Bible should not include the kind of controversial marginal notes that caused their antagonism toward the Geneva Bible. Beyond that condition, it appears that plans for the new translation project came together quickly. He stipulated that the “best-learned in both universities” (Oxford and Cambridge) should be designated to work on the new translation, their work to be “reviewed by the bishops and the chief learned of the church; then to be presented to the Privy Council; and lastly to be ratified by royal authority,” so that “the whole church would be bound to it, and none other.”²⁴

Bishop Bancroft, who had opposed the idea of the translation, now became its advocate. In part that was because he was given a major role in selecting the translators and creating the parameters within which they would work. He likely also saw the advantage of

creating a single translation to be used across the entire church, as opposed to the possibility of having the Geneva Bible gain authorization to be used in public worship. A third and likely possibility for Bancroft’s support is that it aligned him with the King’s stated position at a time when the Archbishop of Canterbury was about to die and the King would be selecting a successor. Although Bancroft had tried to convince James not to adopt the proposal for a new translation, as soon as James made his decision Bancroft immediately set about the task of choosing translators and raising money for the project. And, sure enough, that October he was selected as the new Archbishop of Canterbury.²⁵

While still Bishop of London, Bancroft set about appointing a panel of translators, inviting nominations from Oxford, Cambridge, and from Lancelot Andrewes, who was then dean of Westminster. Unfortunately, while the King had approved the proposal for a new translation, he did not allocate any funds for the project—the royal treasury had seen better days. So there was no guarantee the translators would be paid—though Bancroft did suggest to potential candidates that participation might be a wise career move, given his influence in future appointments and opportunities. Bancroft wrote to his fellow bishops to raise money and to encourage them to find paying positions for the translators as openings might become available.²⁶

By late July in 1604, a list of 54 names of “learned men” was presented to the King, though later records only reflect 47 names. It is possible that some candidates were unable or unwilling to participate, or even out of the country at the time the work was undertaken. The translators were placed in six teams, with two each meeting at Westminster, Oxford, and Cambridge. One of the Westminster groups worked on Genesis through 2 Kings, while the other worked on the New Testament epistles. The Old Testament company at Oxford worked with the Prophets and Lamentations, while the New Testament group worked with the Gospels, Acts, and Revelation. Of the two Cambridge teams, one worked with I Chronicles through Song of Solomon, and the other worked with the Apocrypha.²⁷

For a project that would have such lasting significance, there is remarkably little documentary evidence of the process through which the translators did their work between 1604 and 1611. The translators did share some comments in their preface, and there are a few letters and documents that mention the work underway. The primary evidence we have consists of a biography of Join Bois, one of the translators, and a 39-page set of notes that Bois himself kept during the final revision of the Epistles to Revelation in the New Testament; those notes were only discovered in 1958 in the Bodleian Library, and another copy was later found in the British Library. The final significant evidence for historians is a 1602 copy of the Bishops’ Bible—now in the Bodleian Library—which contains annotations made by the translators.²⁸

Among the rules set down by Bancroft was that they were not to develop an entirely new version, but to take the Bishops’ Bible and to repair its faults using the available Greek and Hebrew copies of the biblical text. Since the Bishops’ Bible was itself a revision of the Great Bible, which was built on the work of Tyndale and Coverdale, they really had at their disposal the existing legacy of English Bible translation. They were to keep the existing chapter and verse divisions, and to maintain ecclesiastical terms then in

(Continued on page 8)

The Greatest Book...

(Continued from page 7)

use (such as “church”). If a clarifying word was needed that was not in the original text, they could insert it but it must appear in a distinctive type.²⁹

For a project so influenced by political and religious controversy, the participants selected for the project were remarkably qualified—to use a contemporary phrase, they were “fair and balanced.” They tended to be middle-aged men, all but one were ordained, and they were well-qualified academically in one or more of the biblical languages. All were members of the Church of England, with about a fourth of the group drawn from among Puritan scholars.

Lancelot Andrewes, for example, was leader of the company working at Westminster. Andrewes was dean of Westminster and had been one of twelve chaplains to Queen Elizabeth. He had studied at Cambridge, where one of his

classmates was poet Edmund Spenser, and he eventually mastered fifteen languages. One contemporary of his said that Andrewes “might have been interpreter general at Babel . . . the world (lacked) learning to know how learned he was.” He was a powerful and eloquent preacher as well; T.S. Eliot later talked about his gift of expression, and borrowed from one of Andrewes’ sermons in writing his own *The Journey of the Magi*. Andrewes held Puritan views as a young man, but over time dropped his Calvinist views and became High Church in his theological and ecclesiastical views.³⁰

Another translator—a member of the Oxford company—was Sir Henry Savile, the only non-clergy member among the translators. Sir Henry was warden of Merton College, provost of Eton, and well known as one of the most gifted classical scholars of his day. Years before he had been Latin tutor to Queen Elizabeth, and his English translation of the *Histories of Tacitus* was beloved by students of Latin such as the poet Ben Jonson. Over a twenty-year period, including the same time he was working on the KJV, he was assembling an eight-volume edition of the complete works of Chrysostom—the “golden mouth” of the ancient Eastern church. Because of Savile’s devotion to his studies, his wife, Lady Margaret, felt terribly neglected and once said, “I would I were a book too!”³¹

It was men like these who had been assembled to work on this project. Unlike other English Bible translations until that time, which had been prepared by individuals or a handful of translators, the King James Bible was the first such project to involve a large team of top scholars. As Gordon Campbell asserts, “The learning embodied in the men of these six companies is daunting. It is sometimes assumed that people in the twenty-first century know more than the benighted people of the seventeenth century, but in many ways the opposite is true. The population from which scholars can now be drawn is much larger than that of the seventeenth century, but it would be difficult now to bring together a group of more than 50 scholars with the range of languages and knowledge of other disciplines that characterized the KJV translators. We may live in a world with more knowledge, but it is populated by people with less knowledge.”³²

Although the established set of rules for the translators indicated that each man would translate all of the biblical material within their team’s scope of responsibility, some of the documentary evidence seems to indicate they instead assigned sections of the overall text to individual translators, who then brought their work back to share with their teams. While we don’t know the work patterns of most of the participants, the biography of John Bois indicates that he only spent Sunday working in his parish, with the rest of the week spent engaged in translation. His Cambridge team, which worked with the Apocrypha, finished its assignment in four years. Other teams also finished in 1608, while others worked until 1609. Once all the companies had submitted their work, the translations were assembled at Stationers’ Hall in London, and then an additional nine-month review took place involving one or two representatives of each team.³³

As they gathered for this review, it appears that one man would read aloud a portion of a translation while others listened as

they looked at other Bibles in various languages. If they heard anything that concerned them, they would raise the issue; if not, the reader would continue. As Alister McGrath reminds us, “There is an important point to be made here relating to the often-praised literary quality of the translation. Seldon’s account explicitly states that the draft translation was read aloud to the assembled delegates, who were then

free to suggest alterations. The King James Bible was designed to be read publicly in church, and there is no doubt that the translators gave careful consideration to ensuring that the translation could be understood by those to whom it was read, rather than just those who read it.”³⁴

Taking the various suggestions by the reviewing team, the manuscript was handed over to two men, Miles Smith and Thomas Bilson, for a final review of the text. Smith had been one of the Oxford company, while Bilson was not among the translators but was a trusted cleric. These two—one a Puritan, the other High Church—worked through the manuscript, updating and correcting as they saw fit based on the recommendations of the committee. Smith also wrote the preface (“The Translators to the Reader”) while Bilson wrote a “brief but florid dedicatory Epistle to the King.” Then, to the surprise of Smith and Bilson, in came Archbishop Bancroft, who claimed the right of final approval. Smith would later complain that Bancroft made fourteen changes of his own in the final text. One was to insert the word “Bishopric” in Acts 1:20, in place of the word “charge” or “office” which had been used in previous translations. The other 13 changes are lost to history.³⁵

So in 1611 the text of the new translation was handed over to Robert Barker, who held the license as the King’s Printer. It would be a massive project, and Barker set aside 3,500 pounds for the project, which would be an equivalent value of well over a million US dollars today. The first publication was done in a large folio edition—16 inches by 10 ½ inches in size—meant to be placed on a pulpit or lectern. It was set in the archaic black letter type, modeled on the German gothic type, which was already growing out of fashion. Perhaps it was thought that such type would lend dignity and gravitas to the new translation.

The King James Bible was designed to be read publicly in church, and there is no doubt that the translators gave careful consideration to ensuring that the translation could be understood by those to whom it was read, rather than just those who read it.

Later and smaller editions would use the more popular and legible Roman type.

Unfortunately for the King's Printer, he never reaped the financial rewards he had expected. Because of the cost, Barker took on financial partners, and that did not go well. Just as sales began to increase, he faced costly litigation. Among his most costly mistakes was an edition of his KJV that became known as the "Wicked Bible" because it omitted the word "not" in the seventh commandment, thus making the text read "Thou shalt commit adultery." He was fined 300 pounds and all copies had to be recalled. Barker eventually died in debtors' prison in 1643, still bearing the title King's Printer.³⁶

Errors were common in printing of the day—some things never change, I suppose—and Bibles were no exception. In the original 1611 edition, for every ten pages of text there was an average of one typographical error—actually not bad for a seventeenth-century printing project. The second edition in the same year had more errors, perhaps due to an effort to rush the job in response to the demand for the new Bible. Even later printings continued to carry such errors. An Oxford printer, John Baskett, published an elaborate edition of the King James Bible in 1682. Unfortunately for Baskett, his edition was filled with errors, such as the heading "Parable of the Vineyard" which was instead printed as "Parable of the Vinegar"—thus pinning on the volume the nickname the "Vinegar Bible."³⁷

Continued improvements were made when Cambridge University was granted royal permission to print Bibles, breaking the monopoly of the King's Printer. The first Cambridge edition was published in 1629, and the result was a beautifully-done edition in clear Roman type and several choices in paper quality. That first Cambridge edition also included more than 200 changes in the text, most of which were thereafter made a part of the KJV textual tradition. Oxford would come a half-century late to the party, publishing a New Testament in 1673 and a complete Bible in 1675. A 1679 Oxford edition introduced a biblical chronology that included dates as *anno mundi* (year of the Earth) rather than *anno Domini* (year of the Lord), so that Adam's death was listed as occurring in 130, the birth of Jesus in 4000, and the crucifixion in 4036. The 1701 edition included the latest scholarship by switching to a chronology developed by Bishop James Ussher, whose careful study dated the moment of creation as taking place the evening prior to Sunday, October 23, 4004 BC. That chronology continued to be used as late as the early Scofield Reference Bibles published by Oxford University Press.³⁸

Over time, the King James Bible gradually carved out a central place in the religious and cultural life of Britain. The Puritans at first resisted it, quite comfortable with their Geneva Bible which retained a popular following for many years. Famous writers like John Donne, John Milton and John Bunyan continued using their Geneva Bibles even after the KJV became available, although Donne and Milton did finally "warm to the KJV somewhat in later life."³⁹ Nevertheless, the new translation ultimately pushed aside its predecessors and, for English-speaking people, essentially became "the Bible" for more than three centuries of believers.

Although Americans have known it primarily as the King James Version, in England it became known (and is still referred to) as the Authorized Version, though there is no record of any royal proclamation, clerical Convocation or act of Parliament that ever

officially authorized or endorsed its use. The only "authorization" lies in the fact that it was "appointed to be read in churches" and stepped into the place of the Bishops' Bible when it was published in 1611.⁴⁰ In one sense, its primary authorization is in the role it assumed in the lives of the churches and individual believers, and the impact it has had in helping to shape the English language and in shaping the religious culture of the English-speaking world.

Why did the King James Bible become the dominant influence that it became for nearly four centuries? In part it was a matter of timing, according to the distinguished church historian Diarmaid MacCulloch. He explains, "It possesses undoubted literary merit, but a great deal of luck was also involved. It was produced in a narrow window of opportunity in the 1610s, when the English and Scottish churches were rather grudgingly moving together under King James' guidance, and before English Protestantism had irretrievably fragmented. This was something of a golden age for the Church of England, before the obtuseness of James' son Charles nearly ruined it forever. Published under the auspices of a king who in retrospect appeared a model of Protestant commitment compared with his untrustworthy offspring, the KJB had the potential to become a uniting symbol for English-speaking Protestantism—and, rather against the odds, that is precisely what happened. It was not tainted by Charles I; it did not become a totem of royalism, as it so easily might have done, and indeed versions were printed under the aegis of Lord Protector Cromwell. By the time that the episcopally governed Church of England came back with Charles II in 1660, even those Protestants who so disapproved of bishops and the Prayer Book that they refused to join the new Established Church had turned away from the Geneva version their parents would have preferred, toward the new Bible. . . . So it was that when England and Scotland jointly stumbled on a 'British' world empire, the unifying Anglophone book which they took to new lands was the KJB."⁴¹

The KJB did, indeed, become the book that traveled wherever the British empire stretched. Wherever British colonists and missionaries traveled, it was the Bible they carried. It was part of the education of anyone who learned to speak and write English. It established norms for the language, and helped shape the language used by common people, introducing words and phrases that became part of everyday discourse. By 1755, when Dr. Johnson writes that he used "the translation of the Bible" as a source for his *Dictionary of the English Language*, he wrote as if there *was* only one translation. And for the most part, that was correct; the other translations had, for all practical purposes, simply disappeared.⁴² There was simply one Bible used in the English-speaking world, and that single text exerted a remarkably unifying influence over the culture of that world.

The first English colony in America was established four years before the King James Bible was published, but as soon as it was published copies were sent to Virginia. By 1670 Charles II was exporting the Bibles to Canada, and by 1672 copies of the KJB were accompanying slave ships to the West Indies. Just as the sun never set on the British empire, so it never ceased to shine on the King James Bible. It was the Bible of George III and of George Washington. Even after the Revolution divided old world and new, the British and their American cousins were united by a common language and a common Bible.

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The Greatest Book...

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In 1920, a distinguished professor of English at Yale University noted that, “No other book has so penetrated and permeated the hearts and speech of the English race as has the Bible. What Homer was to the Greeks, and the Koran to the Arabs, that—or something not unlike it—the Bible has become to the English.”⁴³ George Bernard Shaw—certainly no believer—said that, “To this day the common Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.” It was the Bible of George Whitefield and of Jonathan Edwards, the Bible of Charles Spurgeon and Dwight L. Moody. It is the Bible John Wesley brought to America and William Carey took to India. It is the Bible quoted by Herman Melville and William Faulkner. It is the Bible that John Newton, Isaac Watts and Charles Wesley used in writing the great hymns of the faith.

When Abraham Lincoln sought to communicate his ideas so that they would engage the minds and hearts of his listeners, he drew on the majestic language of scripture that everyone knew, taken from the KJB. His famous “House Divided” speech used the words of Jesus in Matthew 12:25, “A house divided against itself shall not stand.” Even when not directly quoting scripture, Lincoln echoed the sound of the KJB in speeches like the Gettysburg Address and his powerful Second Inaugural. Why begin a speech with the archaic language “Fourscore and seven years ago” if not to lend to his thoughts the authority of the Book that used such language, and with which all of his listeners would be familiar?

Well into the twentieth century, the language of the KJB was put to work in shaping the attitudes of a nation. Society was changed through the rhetoric of Martin Luther King, Jr., who regularly used the words and phrases of the KJB. In his famous “I Have a Dream Speech”—presented in 1963 on the National Mall in Washington—he used the words of the prophet Amos on behalf of a people struggling for freedom, saying “No, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.”⁴⁴

The influence of the King James Bible is still felt in the language of the twenty-first century. Author David Crystal points to some 257 instances of a phrase still in use that came into the language through the KJB. Among the phrases we still know and use:

Salt of the earth
The powers that be
Nothing new under the sun
A land flowing with milk and honey
The leopard cannot change his spots
An eye for an eye
Turn the other cheek
All the days of my life
A law unto themselves
Signs of the times
Suffer fools gladly

The straight and narrow
A time and a place for everything

America’s love affair with the King James Bible continued well into the twentieth century. As Michael Haykin observes, “Until the 1950s, the King James Bible was ‘the Bible.’ It’s the version that English speaking Christians used.”⁴⁵ Even as updated volumes like the Revised Standard Version came on the scene, their sales fell far short of the KJB. The development of the New King James Bible (from 1979-1982) and its popularity among many American evangelicals is testimony of the lingering fondness for the language and majesty of the KJB. The publisher of one of the most popular of the newer translations, the English Standard Version, clearly identifies the ESV as in the Tyndale-KJB translation tradition.

And what of the KJB today? Despite the emergence of so many outstanding translations which draw on more ancient textual materials and which are written to accommodate a more contemporary idiom, still the King James Bible has a significant place in the life of many believers. A recent survey by LifeWay Research

found that more than 60 percent of all American adults still own a KJV Bible. And among regular Bible readers, that percentage is even higher: 82 percent of such readers own a KJB.⁴⁶

Four hundred years later, we celebrate the publication of a volume that has shaped a language and a culture, and that continues to touch the lives of every person

who uses the English language. Yet our focus cannot merely be on the historic occasion of a literary achievement.

As those who teach and lead at institutions of Christian higher education within the Baptist tradition, we should use such a commemoration to remind ourselves of the central place the Word of God must have in our colleges and universities if we are to be faithful to the term “Christian.” If that term is to have any meaning beyond public relations and institutional legacy, then to be Christian means to have Christ and His teachings at the center of our institutional values, purpose and practices. And that means having the Word of God at the heart of our institutions. A Christian university, to be true to that name, must be a scripture-centered university.

That means more than simply placing a biblical text on a wall or reading a text during chapel services. It means that we recognize that a biblical worldview must shape who we are, what we do and what we teach. Scripture should influence the curriculum every bit as much as it does the chapel program. That does not mean business classes must begin with a reading of a scripture passage, but it does mean we have a commitment to teach students what it means to live as Christians in the world of commerce. It doesn’t mean that biology classes must begin with a reading from the opening chapters of Genesis, but it does mean we teach with a commitment to the truth of those verses, that God is the originator and sustainer of all of the created order, and that we live in a world that has purpose and meaning because it is ultimately His handiwork. It means that in every discipline we deal faithfully and candidly with the implications of thinking Christianly, rooted in the truth of God’s Word.

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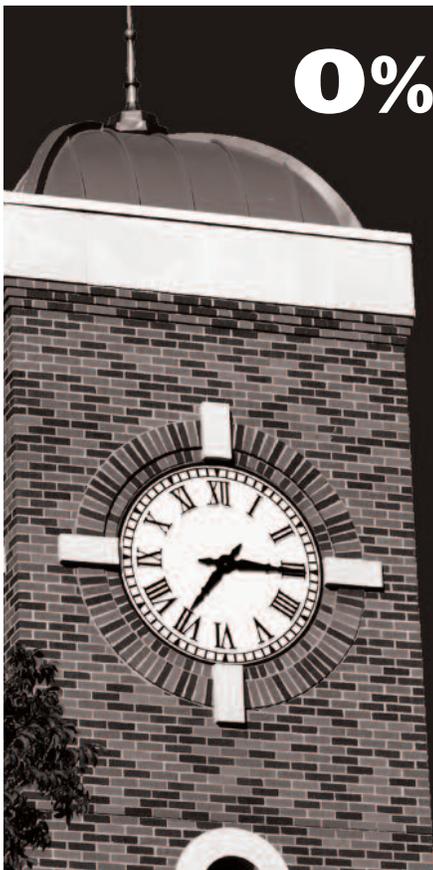
So even as we celebrate a legacy of English Bible translation, given to us most significantly in the four centuries of the life and influence of the King James Bible, let us also celebrate a great future for Christian higher education as we faithfully build on the foundation given to us in the words of scripture.

For as 1 Peter 1:24-25 reminds us—in the words of, what else, the King James Bible—“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever.”

Footnotes

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3. Laurence M. Vance, *King James, His Bible, and Its Translators* (Pensacola: Vance Publications, 2009), p. 19.
4. Benson Bobrick, *Wide as the Waters: The Story of the English Bible and the Revolution it Inspired* (New York: Simon and Shuster, 2001), p. 48.
5. Bobrick, p. 51.
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16. Campbell, p. 26.
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20. McGrath, p. 125.
21. Campbell, pp. 29-30.
22. MacCulloch, p. 20.
23. Bobrick, pp. 215-216.
24. McGrath, p. 163.
25. McGrath, pp. 164-165.
26. McGrath, pp. 172-173.
27. Vance, pp. 29-30.
28. Vance, pp. 38-39.
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30. Bobrick, pp. 218-220.
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32. Campbell, p. 55.
33. McGrath, p. 185.
34. McGrath, p. 187.
35. Bobrick, p. 248.
36. Bobrick, p. 253.
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41. MacCulloch, p. 21.
42. Sweeney, p. 107.
43. McGrath, p. 253.
44. Sweeney, p. 142.
45. “Until ‘50s KJV was ‘the Bible,’” *Florida Baptist Witness* (from a Baptist Press story), May 12, 2011, p. 8.
46. “KJV Bible popular 400 years later, poll says,” *Florida Baptist Witness* (from a Baptist Press story), May 12, 2001, p. 9. ■



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IABCU Annual Meeting and Workshops Set for June 3-5, 2012 in Little Rock, AR



The Old Main building at twilight at Arkansas Baptist College in Little Rock

The annual meeting and workshops of the International Association of Baptist Colleges and Universities is set for June 3-5, 2012 at the historic downtown Capital Hotel.

The newest association member, Arkansas Baptist College faculty, staff and President Fitz Hill and first lady, Cynthia Hill, will be hosts for the meeting. The annual meeting will begin with a plenary session on Sunday afternoon and conclude on Tuesday at noon. The Sunday session opens with the first of three plenary sessions and the first of three Hester Lectures.

Hester lecturers are Douglas Jacobsen and Rhonda Hustedt Jacobsen, both authors and professors at Messiah College in Grantham, PA. They will be presenting the lectures for all three days on topics related to religion in higher education.

A campus tour, reception and banquet is being planned for Monday evening on the Arkansas Baptist College campus in their new food service facility.

Those administrators invited to the annual meeting and workshops include presidents, chief academic officers, financial officers, public relations and marketing officers, development officers, student affairs officers, denominational relations officers and others interested in Baptist-related higher education.

A spouse tour and luncheon is being planned for Monday morning through early afternoon including visits to the Clinton Museum and Library, The Little Rock Central High School Museum, featuring the civil rights movement in America, and other sites to be announced.

The annual Bob Agee golf outing is scheduled for Tuesday afternoon following the annual meeting.

A special low hotel rate has been set at \$139 per night for single or double occupancy plus taxes. Registration for the meeting is \$280 for conference attendees, that includes two breakfasts, the business lunch and the reception and banquet.

Spouse registration is \$65 for the tour and lunch, the reception and banquet and a breakfast at the annual spouse workshop Tuesday morning (actual cost is supplemented by IABCU).

To make hotel reservations and to register for the conference go to the IABCU website at <www.baptistschools.org> or <www.Basidiolichenes.org>. ■

Tentative Schedule for IABCU Annual Meeting June 3-5, 2012 at the Capital Hotel and Arkansas Baptist College, Little Rock, Arkansas

SUNDAY JUNE 3

1:00 p.m.	Exhibitors Arrive for Set-up
1:30-4:00	Board of Directors Meeting
3:00-6:00	Registration
4:30-5:45	First Plenary Session: Hester Lecture Douglas Jacobsen and Rhonda Hustedt Jacobsen, Messiah College, Grantham, PA

MONDAY JUNE 4

7:15-8:45 a.m.	Buffet Breakfast Presidents Session CAOs Session
8:45	Spouse tour and lunch
9:00-10:30	Second Plenary Session: Hester Lecture Douglas Jacobsen and Rhonda Hustedt Jacobsen
10:30-10:45	Break
10:45-12:00	Legal Affairs Briefing, Guenther, Jordan and Price, PC
12:15-1:45 p.m.	IABCU Business Luncheon—All groups meet together
1:45-2:00	Break
2:00-3:00	Speaker: William Underwood, President, Mercer University
5:30	Buses leave for reception and banquet at Arkansas Baptist College

TUESDAY JUNE 5

7:30-8:45 a.m.	Buffet Breakfast—All groups meet together Speaker: William Crouch, President, Georgetown College
7:30-9:00	Spouse Breakfast and Program
9:00-10:15	Workshops all groups Workshop leaders to be announced
10:15-10:30	Break
10:30-11:45	Third Plenary Session: Hester Lecture Douglas Jacobsen and Rhonda Hustedt Jacobsen
11:45 p.m.	Adjourn
1:30	Golf Outing

Arkansas Baptist College Rises from Despair to Life Changing Hope and Vitality for Students and the Surrounding Community

By Larry Bone

Director of Institutional Advancement
Arkansas Baptist College

Arkansas Baptist College (ABC), originally known as the Minister's Institute, was founded by black and white religious leaders in 1884 to provide a place for those who had been denied educational access. As a private, historically black, four-year liberal arts college, ABC continues to provide an education to those who are traditionally locked out of post-secondary educational opportunities.

It is difficult to overstate how grave a situation the college faced prior to February 2006. Enrollment had been declining for several years. Buildings were in major disrepair. From month-to-month the college struggled to pay bills and payroll.

The surrounding community was filled with boarded up homes. Poverty was evident throughout the community. Crime was more widespread in this college neighborhood than in any other part of the state. The city of Little Rock considered the college neighborhood as the most dangerous place within the city.

Upon President Fitz Hill's arrival, he compared the community and college to "a broken ankle." No one wanted to walk on it. The once stable neighborhood had become "the hood." Dr. Hill has often referred to the community and college as "in critical care and on life support" when he arrived to serve as president.

The basic elements of Dr. Hill's plan from the beginning included continued accreditation for the college (a major battleground when he first arrived), stabilize the neighborhood, pay off college debts that had accumulated, recruit a viable faculty and student body, raise needed funds, and put a plan of action together to accomplish these concerns. The plan included investing in human capital, providing educational access and support for educational success, and delivering new economic opportunities for the college and community.

Since 2006, ABC has:

- Stabilized the college's at-risk accreditation status with the North Central Higher Learning Commission

- Increased student enrollment from 287 in the fall of 2005 to 1,193 students in the fall of 2011
- Recruited African American males, with a resultant male to female ratio of 6:4
- Increased annual operating revenue from \$2.8 million in 2005 to \$20.2 million in 2011
- Increased total assets from \$1.2 million in 2005 to \$29.9 million in 2011
- Purchased and demolished or re-purposed 29 blighted neighborhood properties
- Opened two neighborhood businesses
- Demolished three dilapidated campus buildings
- Built new student housing, dining hall, and general education buildings
- Restored the oldest African American educational building in Arkansas

The college is financially healthy, vibrant and growing, but the restoration and construction of buildings do not tell the whole story. The work of the college is changing lives. ABC's open enrollment

policy is welcoming all who have lost the hope of an education. Neighbors who were afraid to go outside are watching crime rates fall (now by more than 50 percent). Through a special partnership with the Arkansas Department of Community Correction, some ex-offenders are enrolling at the college in a program that supports a successful "return to the community." The impoverished are witnessing housing values climb and jobs are being created. Hard work and honest ethics can bring success! Dr. Hill appropriately states, "We have gone from critical care to having our own hospital room."

The vision of the college is clear. Since February 2006 the college has moved from poor to fair and is in the process of moving from fair to good. By the year 2020, the goal is to move from good to great, and for the college to be nationally known as an urban college that is successfully focused on serving the needs of its students and community. ■



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Counting the Cost to Help the Suicidal Student



Thanks to some excellent work by an observant resident assistant and your Dean of Students, your institution has identified a student who is clearly a direct threat to herself before any real physical harm has occurred. You want to remove her to a safer environment with her family where she can get the professional help she needs, but your attorney is concerned about recent Title II regulations from the Department of Justice. You know teen suicide is a very real risk. Is the law really going to punish you for saving this student's life?

For years schools have operated under the belief that a student could be removed from the campus community if the school made a proper determination that the student posed a direct threat to herself or to others. This viewpoint was supported by regulations and interpretations of the U.S. Department of Justice and the Department of Education's Office for Civil Rights (OCR). However, recent regulations issued with respect to the Americans with Disabilities Act (ADA) and subsequent opinions from OCR are causing schools to fear that removing a student who poses a threat only to herself may be illegal disability discrimination under the ADA and Sec. 504 of the Rehabilitation Act.

Last spring new ADA regulations from the Department of Justice took effect. As expected, the regulations allow a school to take adverse action against a student without liability for disability discrimination if the student poses a "direct threat" to the health or safety of others. Much attention has been drawn to the fact that the regulations are glaringly silent about whether a school can remove a student who poses a direct threat only to himself without risking a disability discrimination claim.

OCR is taking the omission of "direct threat to self" very seriously. Although there is no official guidance from OCR as of this writing, OCR officials have stated in recent correspondence and presentations that institutions may no longer include an assessment of the threat to one's self in policies for emergency removal or involuntary medical withdrawal of students.

So, what is an institution to do in order to safely and lawfully deal with the student who constitutes a direct threat to herself? The school should work closely with its legal counsel to determine whether there is any new official guidance in this area. Until that time, the following course of action based on previous OCR and court guidance may be a reasonable alternative to simply standing by and doing nothing:

- Adopt a written protocol for dealing with students who may constitute a direct threat to themselves.

- Include a statement of intent to apply the protocol in a nondiscriminatory manner.

- Guide decision makers acting under the protocol to make determinations based on observing a student's conduct, actions, and statements, and never on the basis of generalizations or stereotypes about the effects of a particular disability.

- Base any decision to remove a student on an individualized and objective assessment of the student's ability to participate safely in the school's programs, including consultation with a professional qualified to interpret the evidence. A court might find that a student who cannot follow school policies and poses a risk of harm to himself is not "otherwise qualified" to participate in some or all of the school's programs and could be excluded.

- Action by the institution should be based on a high probability of substantial harm, and not a slightly increased, speculative, or remote risk of substantial harm.

- Provide the student with notice and an opportunity to be heard before finalizing any action the student may consider to be adverse.

- Consider means other than removal for mitigating the risk of injury to the student. In some cases removing the student from friends at school and returning the student to a family environment may harm more than help. Look for reasonable accommodations.

At present, the legal commentators are divided on whether these steps will protect the institution from risk. Until OCR issues official guidance, institutions will be forced to balance on the razor's edge between the devil of allowing a student to harm herself and the deep blue sea of disability discrimination.

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2011-12 Annual Tuition at IABCU Schools

FUKUOKA, JAPAN		KENTUCKY		SOUTH CAROLINA	
Seinan Gakuin University	720,000 yen	Campbellsville University	\$20,290	Anderson University	\$20,910
(Approximate US dollars)	\$7,961	Clear Creek Baptist College	\$5,220	Charleston Southern University	\$20,600
IWO, OWSUN STATE, NIGERIA		Georgetown College	\$29,300	North Greenville University	\$13,396
Bowen University	\$1,200	Mid-Continent University	\$12,100	TENNESSEE	
ALABAMA		University of the Cumberland	\$19,000	Baptist College of	
Judson College	\$13,600	LOUISIANA		Health Sciences	\$9,810
Samford University	\$23,422	Louisiana College (12 hrs./sem.)	\$9,480	Belmont University	\$23,770
University of Mobile	\$16,450	MISSISSIPPI		Carson-Newman College	\$20,786
ARKANSAS		Blue Mountain College	\$8,680	Union University	\$23,330
Arkansas Baptist College	\$6,960	Mississippi College	\$13,340	TEXAS	
Ouachita Baptist University	\$20,960	William Carey University	\$10,350	Baptist University of the Americas	\$4,080
Williams Baptist College	\$11,800	MISSOURI		(12 hrs./semester)	
CALIFORNIA		Hannibal-LaGrange University	\$16,180	Baylor University	\$28,720
California Baptist University	\$23,998	Missouri Baptist University	\$18,700	Dallas Baptist University	\$18,690
Golden Gate Baptist Theological		Southwest Baptist University	\$18,360	East Texas Baptist University	\$18,368
Seminary		MONTANA		Hardin-Simmons University	\$21,450
So. Baptist students per unit:	\$195	Yellowstone Baptist College	\$4,800	Houston Baptist University	\$24,145
Online courses per unit	\$260	NORTH CAROLINA		Howard Payne University	\$20,400
FLORIDA		Campbell University	\$22,900	University of Mary	
The Baptist College of Florida	\$290	Chowan University	\$20,700	Hardin-Baylor	\$20,700
(per semester hour)		Fruitland Baptist Bible Institute		Wayland Baptist University	
GEORGIA		North Carolina Residents:	\$1,700	(includes fees +\$435 per hr.)	\$16,966
Brewton-Parker College	\$12,290	Non-Baptists or Out of State:	\$2,000	VIRGINIA	
Mercer University	\$31,248	Gardner-Webb University	\$23,120	Bluefield College	\$19,980
Shorter University	\$17,500	OKLAHOMA		Virginia Interment	\$24,542
ILLINOIS		Oklahoma Baptist University	\$19,756		
Judson University	\$25,400				

Baylor's First Heisman Trophy Winner Receives Additional Sports Honors

Baylor University Heisman Trophy-winning quarterback Robert Griffin III has been named College Football Player of the Year by The Associated Press. RG3 received 43 of 56 votes for the nation's top player.

Griffin III is the first Baylor player to win the AP's Player of the Year award and the first to win the Heisman Trophy and the Davey O'Brien National Quarterback Award. RG3 was previously named National Player of the Year by *Sporting News* and Yahoo!/Rivals.com and National Offensive Player of the Year by FoxSportsNext.com. Griffin III has also been named first-team All-America by The Associated Press, *Sporting News*, CBSSports.com, SI.com, Yahoo!/Rivals.com, Phil Steele, FoxSportsNext.com and Football Writers Association of America.

4.6 Million in Grants to Support New Information Model at Mercer

Grants of \$4.6 million from the John S. and James L. Knight Foundation will support a program at Mercer University to help students in the School of Journalism to learn and employ digital-age storytelling skills to meet Central Georgia's information needs.

Professionals from The (Macon) Telegraph and Georgia Public Broadcasting (GPB Media) will work alongside Mercer students in the new program.

In coming years, the joint newsroom also will launch community engagement projects that will involve Macon residents in choosing important issues to cover, reporting the facts, debating the choices facing them and ultimately creating solutions.

Houston Baptist University Acquires Memorial Hermann Wellness Center

Houston Baptist University has acquired the Memorial Hermann Wellness Center as part of an ongoing effort to enrich its total student life experience and build a residential community of learning. The state-of-the-art fitness center is located adjacent to the HBU campus on property that fronts the Southwest Freeway.

The acquisition will have significant benefits for every member of HBU's growing student body and represents an important step forward in the implementation of the University's Ten Pillars vision for the future, which includes plans to enhance and redevelop its property along the heavily traveled Southwest Freeway between Beechnut and Fondren. ■