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A Study of Ministerial Education among the Disciples of Christ from 1900 to 1915

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A SURVEY OF MINISTERIAL EDUCATION AMONG THE DISCIPLES OF CHRIST FROM 1900 TO 1915

by

Marion Lynn Hieronymus

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INTRODUCTION

The purpose of this thesis is to examine both the philosophy and realization of ministerial education of the brotherhood of Christian Churches (Disciples of Christ) during a period extending from 1900 to 1915. This particular phase of study has been selected for several reasons.

(1) As W. T. Moore once commented: "The most fundamental thing in their plea is mainly educational."[1] There can be no comprehensive understanding of the Restoration Movement that does not take into consideration the educational system of that brotherhood.

(2) The difference of thought and practice that divides the brotherhood today may be seen in its embryonic stage in the period of our study.

(3) There has been a gradual development of the educational philosophy of the leaders of the brotherhood. The various types of ministerial education though originating prior to the twentieth century were nevertheless clarified and determined during the period of our study.

(4) The present day principles of financial support and brotherhood oversight were first realized during this time. There has been little change in principle in the subsequent years.

Though the content of this thesis is primarily devoted to the study of the period mentioned, we shall give sufficient attention to the

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[1]Winfred Ernest Garrison and Alfred T. DeGroot, The Disciples of Christ: A History (St. Louis: Christian Board of Publication, 1954), p. 372.

events preceding the period that make the period itself interpretable. Also in a few instances mention will be made of the period following 1915 when it is desirable to see the course of action that was taken as the result of the formation of thought or policy prior to 1915.

Only occasional references will be made to either the schools of the non-instrumental brethren or of the Negro brethren and these references will be made only when they are deemed pertinent to the general scope of our study. Furthermore the study will be concerned only with those colleges of the Disciples which are within the continental United States.

For purposes of clarification the term "Church of Christ" will be used to refer to that segment of the movement which in actual fact had separated from the rest of the brotherhood prior to our study though the official recognition of the separation came within this period. The terms "Disciples of Christ" and "Christian Churches" as well as "the brotherhood" and "the Restoration Movement" will be used to refer to the remainder of that movement, including those individuals or groups who may not necessarily be cooperative with the International Convention. On occasion the term "independent" will be used to designate this latter group.

CHAPTER I

DEVELOPMENT OF THE VARIOUS PHILOSOPHIES OF MINISTERIAL EDUCATION

A Historical Survey of the Early Colleges

The four men with whom the origination of the Restoration Movement is usually associated were men whose minds had been disciplined by formal education. The Campbells had studied in the University of Glasgow, Walter Scott in the University of Edinburgh, and Barton Stone in David Caldwell's school, which has been described as "in reality a private college."[1] These men were fully aware of the importance of education to the vitalization of the movement that was coming into being.

This concern led Alexander Campbell to establish a school for boys on his farm in 1818. The school, a simple one, was called Buffalo Seminary and Campbell's purpose in organizing it was to train young men for the ministry. As this was the earliest educational endeavor of the Disciples and as it reflects an early period in the thinking of Campbell[2] it is interesting to note the course of progress of that school.

> He took the students into his own home, boarded them at his own table, and taught them personally. The substantial house that Mr. Campbell's father-in-law, Mr. Brown, had built soon after he bought the farm in 1793 was enlarged by the addition of a two-story extension to the west

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[1] Ibid., p. 222.

[2] The contrast as it is to be noted between the writings of the Christian Baptist and of the Millennial Harbinger.

> with a one-story ell back of that, and by the enclosure of a porch. It does not seem to have been his expectation to add materially to his income by this means. Board was $1.50 a week, and tuition ("including Hebrew and French") was five dollars a quarter. But the school did not serve the purpose for which it was intended. The boys were not interested in preparing for the ministry. The school was discontinued after four years.[3]

The early years saw the rapid multiplication of the numerical following of the movement. Thousands were added annually by persuasive evangelists moving on the frontier. Almost as soon as these people became cognizant of the mission of their movement the clamor went up that a school or schools be established. However, the man who had once been eager to establish a school on the banks of Buffalo Creek was now hesitant. Alexander Campbell felt that "the proposals were premature."[4] Perhaps he had learned a lesson when Buffalo Seminary had closed. Perhaps he sensed the responsibility that was upon his shoulders as the generally accepted leader of the movement. Perhaps the youthful, zealous Campbell had grown more conservative. But the desire for a school continued unabated.

> The men who molded the American frontier knew that they could not conquer it if they allowed it to impose its wildness upon them. They were zealous for the establishment of institutions in which learning might be fostered and by which it might be disseminated.[5]

Separation of the Disciples from the Baptists, culminating in union with the Christians in 1832 gave an added impetus to the desire. John Cook Bennett unsuccessfully toured Ohio and Virginia in an attempt to establish a school. In Indiana he was successful and on January 24, 1833, he was granted a charter for "Christian College" to be located at New Albany. Bennett was to be president; Stone, secretary; and Scott,

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[3] Garrison and DeGroot, op. cit., p. 168.

[4] Ibid., p. 223.

[5] Ibid., pp. 222-223.

one of the incorporators. Again, Campbell offered no assistance to the project.[6] No further mention is made of the effort.

The actual crystallization of the aspirations of many came in 1836 when under the leadership of John Thorton Johnson a college was founded at Georgetown, Kentucky. The school was named Bacon College in honor of Francis Bacon, eminent English philosopher. Walter Scott was the first president of the college. The first year saw students coming from twelve states and the District of Columbia. At this point the reticence on the part of Alexander Campbell ended and he gave his hearty approval of the college in 1837.[7]

By this time a new factor had entered into the educational enterprise. The periodicals of the brotherhood were lending their support. Barton W. Stone, through the editorship of the Christian Messenger, spoke out emphatically on the subject. J. T. Johnson and Walter Scott, as coeditors of the Christian, encouraged the work and were both instrumental in founding Bacon College.[8] In the years that followed other periodicals took up the cry, prominent among them being the Millennial Harbinger, and in later years, the Christian Standard and the Christian-Evangelist.

In 1839 the brotherhood in Indiana held what is commonly regarded as the first state-wide assembly, attended by about fifty preachers and a host of other Christian workers, representing 116 churches and 7,701 members. Among the resolutions adopted was one encouraging the "education of young ministers and other youth at Indiana State University, Bloomington."[9]

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[6] Ibid., p. 250.

[7] Ibid., p. 249.

[8] William Thomas Moore, A Comprehensive History of the Disciples of Christ (New York: Fleming H. Revell Company, 1909), p. 358.

[9] Garrison and DeGroot, op. cit., p. 238.

However this was only an encouragement to study and there was no direct effort on the part of the brotherhood to offer financial support. Only years later was such an effort to take place.

In 1840 the Virginia Legislature granted a charter for Bethany College in the village of Bethany, Brooke County, Virginia.[10] The college opened the next year with Alexander Campbell as president. Serving in that capacity until his death in 1866, Campbell gave such leadership to the school as enabled it to become the "mother of colleges" for the brotherhood.

A decade later two new schools appeared simultaneously upon the horizon. The Ohio Legislature granted a charter on March 1, 1850, for the Western Reserve Eclectic Institute. The school itself opened for the first session on November 27, 1850. The curriculum covered a wide area from the elementary to the college level.[11] Growing rapidly, the school changed its name to Hiram. "The fact that Hiram, in the years immediately prior to the Civil War, was the only distinctly 'northern' school of the Disciples, played no small part in its success."[12]

Also in 1850 a charter was obtained in Indiana for Northwestern Christian University. This school likewise observed a remarkable growth and was later named Butler University in honor of Ovid Butler who had been instrumental in its founding. Though the relationship between Campbell and the founders of Bacon College had been quite amiable the affinity between Campbell and Ovid Butler was somewhat strained. Butler wrote to Campbell saying: "There are some, and indeed, many of us, who cannot

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[10] J. H. Garrison (ed.), The Reformation of the Nineteenth Century (St. Louis: Christian Publishing Company, 1901), p. 153.

[11] Henry K. Shaw, Buckeye Disciples (St. Louis: Christian Board of Publication, 1952), p. 161.

[12] Ibid., pp. 161-162.

avoid the conviction, that, in religion as in politics, the south claims and receives the principal attention of our leading brethren."[13] Campbell, sensing the feeling in the mind of Butler, replied that he had neglected to visit Indiana because "in autumn, Indiana has been celebrated for fevers, and in winter, for impassable roads."[14]

Once the norm was established schools began to spring up everywhere on the frontier at the instigation of the Disciples. It is well to note that at this period of American history the careful differentation of the educational system that characterizes the present day did not exist. There was no exact delineation of levels among schools, academies, institutes, seminaries, and colleges. In every instance standards of entrance, curriculum, and scholarship were low. Suffice it to say that the emphasis on education was emotional rather than deeply intellectual. Nevertheless the schools came.

> The interest in education continued to grow. The various periodicals published by the Disciples at this time all advocated the founding and support of colleges, and these began to multiply, even faster perhaps than was wise at that particular period. Nevertheless, it has always been true that whatever is in the air may become epidemic. The profound interest which had been developed in education became almost epidemic with the Disciples in the establishment of colleges, so that it was not long until a number of these had been started without any adequate support.[15]

We need but to look at the record of one state where the Reformation was strong to see the truth of this statement.

> To illustrate from one state alone, Kentucky, the Protestant Unionist (1840-48) indicates that in this early period, Disciples were then operating the Female Eclectic Institute (Poplar Hill Academy) near Frankfort, another at Mount Sterling, Greenville Institute at Harrodsburg, Georgetown Female Institute, the Inductive Institute at Paris, Ladies'

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[13] Garrison and DeGroot, op. cit., p. 333.

[14] Ibid.

[15] Moore, op. cit., p. 411.

> Boarding School at Versailles, and Pinkerton's School for Young Ladies at Midway. This is not a complete list for even one state in one decade.[16]

Claude E. Spencer, curator of the Disciples of Christ Historical Society, compiled a list in 1946 of "colleges, seminaries, academies and institutes founded or controlled by Disciples of Christ, either as privately or church owned institutions."[17] The record, though incomplete, listed 256 names. The large majority of these came into existence prior to 1900.

Some have claimed for these earliest Disciple colleges the honor of being the originators of coeducation. Actually Oberlin College was the first to accept the principle of coeducation but indeed the Disciple colleges were among the pioneers in the field.[18] Northwestern Christian University was chartered in 1850 with the provision that "both sexes should be taught in the same classes and graduated with the same honors."[19] Hiram College from its beginning in 1850 was coeducational.[20] Christian University,[21] chartered at Canton, Missouri, in 1853, and opening in 1855 was the first college of any faith west of the Mississippi River to pursue coeducation.[22] Eureka College, incorporated in February, 1855, was the first college in Illinois to accept women on an equal basis with men.[23] It is interesting to note that the opponents of coeducation argued that "the young

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[16]Garrison and DeGroot, op. cit., pp. 249-250.

[17]Ibid., p. 371.

[18]Survey of Service: Disciples of Christ (St. Louis: Christian Board of Publication, 1928), p. 653.

[19]Garrison (ed.), op. cit., p. 155.

[20]Survey of Service: Disciples of Christ, loc. cit.

[21]Now Culver-Stockton College.

[22]Garrison and DeGroot, op. cit., p. 252.

[23]Ibid., p. 304.

people, if brought together in the classroom, would fall in love with each other and that the standard would need to be lowered to accommodate the mentality of the presumed weaker sex."[24]

This is the general history of education in the brotherhood in the first sixty year period prior to the beginning of our study. At the close of this period a metamorphosis was taking place:

> With only small credit to the colleges, and that indirectly, there arose two new impulses in education among the Disciples during the nineties. One was the trickle of a small stream of young ministerial students from brotherhood institutions to the great graduate schools for seminary training. The second was the emergence of an entirely new type of higher educational institution--one in which the Disciples were pioneers--a religious foundation in affiliation with a secular or non-Disciple university. The major achievements of these agencies belong to the twentieth century, but since their birth and early success took place during the closing decade of the nineteenth, the record must begin here.[25]

The Educational Philosophy of Alexander Campbell

So dynamic was the life of Alexander Campbell that his thought and action determined the course of the life of the brotherhood of Christian Churches even until today, nearly a century after his passing. So it is in the area of education. No other man or group of men did so much to determine the course of education in general and ministerial education in specific as did Campbell. Consequently, it is imperative that we examine the educational philosophy of the Sage of Bethany.

As a youth Alexander observed the vocational interests of his father. The Disciple historians, Garrison and DeGroot, describe the Campbells as "a teaching family."[26]

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[24]Walter Wilson Jennings, A Short History of the Disciples of Christ (St. Louis: The Bethany Press, 1929), p. 184.

[25]Garrison and DeGroot, op. cit., p. 375.

[26]Ibid., p. 141.

The scholarly, voluminous works that came from Campbell's pen were not produced easily. From the time that he was forming the first great principles of the Reformation in his mind until the end he spent many tedious hours daily in study. It was his good fortune to avail himself at some length of the facilities at the University of Glasgow before he arrived for the first time in the United States. His pattern of study at Glasgow is noted here:

> Retiring to bed at ten o'clock P.M., he rose regularly at four in the morning. At six, he attended his class in French; from seven to eight, a class in the Greek Testament; and from eight to ten, his Latin classes, returning to bathe and breakfast at ten. In the afternoon he recited in a more advanced Greek class and in Logic, attending also several lectures per week delivered by Dr. Ure, and accompanied with experiments in natural science, in which he was very much interested.[27]

Though this brief effort brought to a close Campbell's formal education he did not cease to drink at the fountain of knowledge.

> Alexander Campbell, immediately upon his arrival on the scene of this nascent reformation, gave himself to diligent and systematic private study to prepare himself for usefulness in it. His ardor for it was not dampened by its apparent failure. He devoted an hour every day to the study of Greek, an hour to Latin, half an hour to Hebrew, two hours to memorizing ten verses of Scripture, reading them in the original language and studying the commentaries on them, and as much time as remained to the reading of Church history.[28]

Even in the latter years under the strain of the presidency of the brotherhood's leading college, the editorship of the brotherhood's most widely read periodical, and continual engagements as the brotherhood's outstanding lecturer, speaker, and leader he did not forsake the arduous toil of study. It was a familiar sight for the early riser at the Campbell mansion to see a light burning in the little brick study just west of the home, hours before the beginning of the first class on

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[27]Robert Richardson, Memoirs of Alexander Campbell (Cincinnati: Standard Publishing Company, n.d.), I, 131.

[28]Garrison and DeGroot, op. cit., pp. 153-154.

the nearby campus of Bethany College.

The keenly analytical mind of Campbell had formulated a philosophy of education back in the mid-thirties when he became aware of the ever-increasing demand of the brotherhood for a college. It is quite probable that Campbell did not give his approval to the first colleges because they did not coincide with his philosophy. A year before his college was incorporated he set forth his philosophy of education in a series of articles in the Millennial Harbinger.[29]

By gathering several statements composed over the years by Campbell we are able to grasp the basis of what was destined to be a new concept of education in the United States. Campbell wrote, "With me education and the formation of moral character are identical expressions."[30] He further defines education:

> It is agreed, by all who have devoted a proper amount of attention to this subject, that education, properly defined, is the full development of man to himself, in his whole physical, intellectual and moral constitution, with a proper reference to his whole destiny in the universe of God.[31]

Campbell's philosophy of education was well-rounded, as is seen in this observation by Earl West:

> Campbell's mind thought in terms of great principles. One of his favorite lines of thought was to divide his study of man into three important phases or states--the natural, preternatural, and supernatural--man as he was, as he is, and as he will be. Man is a physical, spiritual, and intellectual being, and no education can be complete that does not train man for all three. To train man to be a physical and intellectual giant while overlooking the spiritual is

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[29]Alexander Campbell, "Schools and Education. No. I," Millennial Harbinger, New Series, Vol. III, No. V (May, 1839), 233-234, and "Schools and Education - No. II," Millennial Harbinger, New Series, Vol. III, No. VI (June, 1839), 278-280.

[30]Alexander Campbell, "New Institutions - No. III," Millennial Harbinger, New Series, Vol. IV, No. IV (April, 1840), 157.

[31]Alexander Campbell, "Schools and Colleges - No. I," Millennial Harbinger, Series III, Vol. VII, No. III (March, 1850), 123.

> like putting a high-powered gun in the hands of a savage. He becomes a potential threat to the safety of the community.[32]

Further attesting to the fact that education is to develop every realm of society in every aspect of life is this statement by Campbell in the preface to the Millennial Harbinger for 1840:

> The cause of education becomes a more and more interesting object in pursuance of this plan. We must begin at the nursery. We must have family, school, college, and church education, adapted to the entire physical, intellectual, moral and religious constitution of man. Of these the first in time, place and importance, is the domestic and family training. We have been dreaming for ages, and are only just now awaking to the importance of education--not merely to its importance, but to the rationale--the philosophy of the thing called Education.[33]

Such an understanding of education led Campbell to deviate from the accepted norm of education. When the announcement was made concerning the beginning of Bethany College, Campbell claimed that it was a unique institution in that the curriculum was centered about the Bible as the basic textbook.

> BETHANY COLLEGE is the only College known to us in the civilized world, founded upon the Bible. It is not a theological school, founded upon human theology, nor a school of divinity, founded upon the Bible; but a literary and scientific institution, founded upon the Bible as the basis of all true science and true learning.
>
> It is founded upon the Bible in the following manner: The Bible is every day publicly read by one student in the hearing of all the other students. It is then lectured upon for nearly one hour, contemplated first historically; in which view of it, its facts of creation, providence, legislation and redemption, as developed in the writings of Moses, and other Jewish historians and prophets, the Christian apostles and evangelists, are, in order, exhibited, investigated and classified under appropriate heads.[34]

This would not have been so startling had Bethany been begun as a ministerial training school. But for a school founded as an institution of

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[32]Earl Irvin West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 269-270.

[33]Alexander Campbell, "Preface," Millennial Harbinger, New Series, Vol. IV (1840), 4.

[34]Alexander Campbell, "Bethany College," Millennial Harbinger, Series III, Vol. VII, No. V (May, 1850), 291.

liberal arts this was an innovation.

His was to be a school to prepare young men for a Christian vocation whatever that vocation might be. The man who had sought ministerial candidates for Buffalo Seminary also urged them to come to Bethany but the curriculum was not to be altered to their advantage.

> Those destined for the ministry of the Word, are thus furnished with all the grand materials of their future profession; and those assigned to other professions in life, are prepared to enjoy themselves in the richest of all possessions--a mind enlightened with Divine Revelation, and the history of man impartially drawn by the hands of the greatest masters that ever spoke or wrote.[35]

To insure the continuation of this original operational procedure Campbell even had written into the charter of the college a prohibition against teaching "theology."[36]

That the principles for which his college was inaugurated might be carried out Campbell insisted that only students of high moral character be admitted to the school.

> None need apply for places that cannot come well recommended for moral character. Those direct from other Colleges must have good testimonials from the Faculty or President of such Institution. The formation of moral character, and the preservation of it, are, at this Institution, paramount and indispensable objects.[37]

In the same issue of the Millennial Harbinger Campbell was careful to point out that Bethany College was not a type of "reform school," designed to do that which negligent parents had failed to do.

> Some, however, it would seem, have either wholly mistaken the character of their sons, or the character and intentions of our Institution. They seem to have regarded it as a sort of Penitentiary institution, to which youth of either doubtful or desperate character may be sent in the hope of reformation. This is a grand mistake

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[35] Ibid.

[36] Garrison and DeGroot, op. cit., pp. 536-537.

[37] Alexander Campbell, "Bethany College," Millennial Harbinger, New Series, Vol. VI, No. II (February, 1842), 96.

> of our intentions. An institution of that sort, I have no doubt, is much needed in our country; but we will leave the erection, discipline, and government of it to more experienced hands. We intend a school for the acquisition of learning and science, and for the formation, corroboration, and salvation of moral character.[38]

Judging by today's standard of laxity, campus discipline at that time was rather strict. Students were forbidden to possess weapons, servants, horses, or dogs. Students were to refrain from gambling, swearing, drinking, and smoking. Minor infractions such as playing games on Sunday, playing musical instruments after 10 o'clock, defacing college property, and absence from classes or campus were also forbidden to the student.[39] To further protect the moral standard of his college Campbell took the precaution to locate the campus in an isolated place as a "safeguard against the corruptions of city life."[40] Indeed a more picturesque setting for a campus could not be found. "Everything about Bethany lends itself to communion with the great Creator."[41]

The Liberal Arts College

Bacon College was not the kind of school Campbell desired for the brotherhood. Campbell said:

> Well knowing that Bacon College could not answer the purposes I designed, I obtained a liberal charter for Bethany College, and founded it at once upon the Bible, as the only foundation of real learning, human philosophy and moral science.[42]

Campbell's school, founded on the basis of his philosophy of education,

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[38] Ibid., p. 80.

[39] Alexander Campbell, "By-Laws of Bethany College," Millennial Harbinger, New Series, Vol. VI, No. I (January, 1842), 30.

[40] Walter Wilson Jennings, Origin and Early History of the Disciples of Christ (Cincinnati: The Standard Publishing Company, 1919), p. 283.

[41] Moore, op. cit., p. 366.

[42] Alexander Campbell, "The North-Western Christian University," Millennial Harbinger, Series III, Vol. VII, No. VI (June, 1850), 334.

determined the course of general education as well as ministerial education for the remainder of the nineteenth century. A Bible centered liberal arts curriculum was to be provided for all young people desiring an education. Ministerial students would share the same classes with those preparing for law or medicine or engineering or teaching. Other colleges came into being in the subsequent years, following the curricular pattern of Bethany.

> Men who taught in these schools were for the most part school teachers by education and training. They desired to take their Christianity with them in their business, and while teaching other subjects, they would not neglect the greatest book of all--the Bible. Theological seminaries were for the most part tabooed. The idea was to give a general education, and along with it teach the Bible, for it was just as necessary to a complete education as any other phases of study.[43]

In 1849 L. L. Pinkerton, J. T. Johnson, and James Ware Parrish were instrumental in establishing Kentucky Female Orphan School, at Midway, Kentucky. This is now Midway Junior College. In 1850, Western Reserve Eclectic Institute opened in Hiram, Ohio, becoming Hiram College in 1867. Christian College, located in a small house in Columbia, Missouri, held its first classes in 1851. Christian University was chartered at Canton, Missouri, in 1853. Now Culver-Stockton College, it is located on a low, wooded hill overlooking the winding Mississippi River. Northwestern Christian University, now Butler University, began in 1855. Also in 1855, Eureka College was chartered at Eureka, Illinois. What is now Texas Christian University began in 1873. In 1875 Southern Christian Institute was chartered at Edwards, Mississippi, to serve the Negroes of that area. Drake University at Des Moines, Iowa, began in 1881. In 1889 Cotner College began at Lincoln, Nebraska. William Woods College of Fulton, Missouri, has served young women since 1890. While this is by no

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[43] West, op. cit., I, 270.

means a complete list of the Disciple schools of the period it does comprise the prominent schools that have continued to function and are today member institutions of the Board of Higher Education.[44]

To comprehend the significance of the contribution of the colleges of the period to the brotherhood we must acknowledge the uniqueness of the Bible centered curriculum. This has been listed as one of the four major Disciple contributions to American education.

> When Alexander Campbell stipulated that the Bible should be used as a textbook in Bethany, and when he made the study of it the center--the heart, as it were--of the college curriculum, he was starting an innovation in American education. Bethany College was the first college in the United States to make such a prescription, and as the Bible, and the Bible alone, was made the magna charta of the Current Reformation, so it likewise assumed a place of prime importance in the educational institutions which were established by the pioneers of this movement. As has been pointed out in the report, the Bible still remains the core of the curriculum.[45]

Campbell's position was that the study of the Bible was so imperative to a liberal arts education that the liberal education "could not be truly liberal but would be cramped and truncated without the Christian perspective as to man's spiritual nature and needs, his relation to God and his eternal destiny."[46] When delegates from thirty-one Ohio churches met in November, 1849, it was for the purpose of establishing a school to meet the local need of the brotherhood in "the character and scope of its instructions, especially its moral and religious instructions."[47]

> Its founders thought that the Bible ought to hold a prominent place in the educational system, that it was the only proper foundation for moral and ethical culture, and consequently that it ought to enter into

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[44] Board of Higher Education (Indianapolis: Board of Higher Education, n.d.)

[45] Survey of Service: Disciples of Christ, op. cit., p. 652.

[46] Winfred E. Garrison, Christian Unity and Disciples of Christ (St. Louis: The Bethany Press, 1955), p. 119.

[47] J. H. Garrison (ed.), The Reformation of the Nineteenth Century, op. cit., p. 154.

> the education of our young people--substantially the views which controlled Alexander Campbell in the founding of Bethany College.[48]

The mark of the churches that sponsored the school was very apparent.

> It was a child of the churches, at a time when the churches were composed of plain farmer folk and pioneer preachers. The purpose of its founders is seen in the motto on the college seal: "Let there be light." A clause in the charter, providing for instruction in moral science as based on the facts and precepts of the Holy Scriptures, points to the supreme source of that light as they conceived it.[49]

Indeed it could be said from the beginning that the effort of the school "has been directed toward the development of sterling manhood and womanhood, together with well-trained scholarship."[50] Northwestern Christian University of Indianapolis, chartered by the Indiana legislature on January 15, 1850, and beginning in November, 1855, was founded on a quite similar basis.

> The inspiration of the founders was a belief, or conviction, that the prosperity of New Testament Christianity, in our age and country, is intimately connected with the cause of education. The two were believed to go hand in hand. The Bible was, almost as a matter of course, adopted as a text-book, and so continues to this day.[51]

In summary, we note that no special emphasis was given to instruction for ministerial students. All students enjoyed a richly impregnated Biblical curriculum. Consequently ministerial students did not suffer for a lack of proper preparation. For example in the instance of Bethany College, "a large number of men were trained for the ministry within its walls, who received the impress of Mr. Campbell's personality, and who

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[48] Ibid., pp. 154-155.

[49] Alanson Wilcox, A History of the Disciples of Christ in Ohio (Cincinnati: The Standard Publishing Company, 1918), p. 87.

[50] Ibid., p. 84.

[51] J. H. Garrison (ed.), The Reformation of the Nineteenth Century, op. cit., p. 155.

subsequently became important factors in the development of the movement."[52]

The Bible College

Just prior to the passing of Campbell a new philosophy of ministerial education was being formed.

> Thus, there is evidence that in about 1865 a new emphasis was being placed on education as a requisite for the ministry by the churches. These discussions on more extensive ministerial training than heretofore had been given, led to the founding of the College of the Bible in connection with Transylvania University in 1865. In this move the theory of training preachers in connection with a scientific and literary institution was adhered to and the designation of theological school was purposely avoided. This marked the beginning of a new type of institution among Disciples of Christ, which has served as a model for a number of other institutions connected with colleges and universities of Disciples of Christ.[53]

This first school was the College of the Bible. It was one of five colleges composing Kentucky University which opened in Lexington, Kentucky, on October 2, 1865. There were thirty-seven students. Robert Milligan was the first president of the College of the Bible.[54]

> The College of the Bible held a unique position among the Disciples in those days. While most of the colleges had Bible departments, the College of the Bible was the first institution among the Disciples that was devoted exclusively to the training of ministers. It became the model for others, Drake University being the next institution to establish a College of the Bible. Because the College of the Bible was the oldest, and for a time the only institution of its kind among the Disciples, and because of the reputation of its faculty, it drew students from all parts of the world where there were Christian churches.[55]

In the years that followed the brethren that were later to constitute the Church of Christ established the Nashville Bible School at

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[52]J. H. Garrison, The Story of a Century (St. Louis: Christian Publishing Company, 1909), p. 161.

[53]Riley Benjamin Montgomery, The Education of Ministers of Disciples of Christ (St. Louis: The Bethany Press, 1931), pp. 50-51.

[54]West, op. cit., II, 114.

[55]Alonzo Willard Fortune, The Disciples in Kentucky (The Convention of the Christian Churches in Kentucky, 1932), p. 279.

Nashville. This school, established by Harding and Lipscomb, set the pattern for several other colleges that were established about the turn of the century.[56] J. W. McGarvey, at the College of the Bible, was somewhat perturbed by the beginning of this new school thinking that it might become a "formidable competitor" with the school with which he was affiliated.[57]

Other Bible colleges began to come. In 1893 the School of Evangelists was founded by Ashley Johnson at Kimberlin Heights, Tennessee.[58] This school later was named Johnson Bible College in honor of its founder. In 1895 the Eugene Divinity School was begun by E. C. Sanderson at Eugene, Oregon. Located across the street from the University of Oregon, the policy of the school at first was to not offer a degree but to provide "Christian instruction to young people who were encouraged to seek an accredited degree from the state university."[59] This school later became Eugene Bible University and still later Northwest Christian College. Following a policy similar to that of Sanderson's, two other schools were also established before the close of the century. One of these was the Bible College of Missouri, adjacent to the University of Missouri at Columbia. The other was Berkeley Bible Seminary, adjacent to the University of California at Berkeley.[60] This latter school later became Chapman College.

It has been said of these Bible colleges:

> The college of the Bible, or college of religion, where it has been established, has been of seminary nature, though always co-ordinated

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[56] West, op. cit., II, 385.

[57] Ibid., II, 384.

[58] Garrison and DeGroot, op. cit., p. 417.

[59] Ibid., p. 380.

[60] Ibid., p. 379.

> with a scientific and literary institution. These Bible colleges, though eschewing the designation of "theological seminaries" have come to offer the same degrees to their graduates as are given by the seminaries.[61]

The Bible colleges of the independent brethren of the Christian Churches are a phenonemon of the twentieth century, with the exception of Johnson Bible College, and will be considered later.

The Bible Chair

Also at the close of the century came the Bible chair at the university. This was a distinctive Disciple contribution to the field of religious education. Thomas Jefferson had first proposed the idea in the United States of placing theological seminaries next to universities but it was the Christian Woman's Board of Mission who first put this idea into practice.[62] Attendance had increased rapidly at the tax-supported educational institutions across the nation and it was observed that there were more young Disciples attending these schools than the brotherhood colleges.[63] Consequently the purpose of the Bible chairs was to "furnish adequate, constructive religious instruction for the students of the university on a par with other lines of university instruction, and to do it in cooperation with other religious forces on the campus."[64] It was argued that the placing of the Bible chairs at the state universities would be advantageous financially because there was no need to finance an entire school when it was possible to use the existing institutions and necessary to add only chairs of religious instruction. "The argument is, why

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[61] Montgomery, op. cit., p. 51.

[62] B. A. Abbot, The Disciples: An Interpretation (St. Louis: The Bethany Press, 1924), p. 29.

[63] Garrison and DeGroot, op. cit., p. 416.

[64] Survey of Service: Disciples of Christ, op. cit., p. 256.

pay vast sums to establish chairs of science, history and philosophy, when these chairs are already supported by the taxes we pay, and are usually filled by Christian gentlemen?"[65]

The first project, undertaken by the Christian Woman's Board of Missions, was to establish a chair for teaching the English Bible at the University of Michigan at Ann Arbor. This was accomplished in 1893. Immediately, lecture courses were offered at the Universities of Virginia, Pennsylvania, Georgia, Kansas, and Texas. The Universities of Pennsylvania and Georgia soon discontinued the projects. At the other schools the work prospered and Bible chairs were established at Lawrence, Kansas, in 1901, at Austin, Texas, in 1904, and at Charlottesville, Virginia in 1906.[66]

The response to the pioneering work of the Disciples was twofold: (1) the larger Protestant denominations instituted similar programs; (2) the universities who were at first disinterested responded to the new enterprise, encouraging it upon the campus, and offering regular college credit for such work.[67]

The Divinity House

Though limited numerically the divinity house does constitute a phase in the development of Disciple ministerial education. The divinity house is described as "the school or house affiliated with a university having a divinity school of its own in which the students of the 'house' are registered and to which it contributes such courses as it desires to

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[65] C. C. Rowlinson, "The Method of Contact In Our Educational System," Christian-Evangelist, Vol. XLII, No. 4 (January 26, 1905), 113.

[66] Survey of Service: Disciples of Christ, op. cit., p. 233.

[67] Ibid., p. 257.

offer for its own students or for others."[68]

The first project of the Disciples in this realm of ministerial education was that of the Disciples Divinity House in connection with the University of Chicago. This proved to be a very successful experiment.[69]

Writing on behalf of this project, J. H. Garrison said:

> Time was when it was thought by some that Bethany College would be adequate to meet all the educational needs of the Disciples, and each new effort since then to multiply educational facilities has had its critics.[70]

In this is reflected the general need of the period, namely a trained ministry. Churches were being established and converts being won at a more rapid rate than the ministry was being prepared.

The Graduate Seminary

Actually the seminary program of ministerial education as it is known in the mid-twentieth century had not been developed during the period covered by this thesis. Such a program consists of three years additional work, emphasizing special courses for ministerial preparation, beyond the standard bachelor's degree which is required for admission.

In 1938 the American Association of Theological Schools announced, for the first time, a list of accredited seminaries. Included on this list was the College of the Bible at Lexington. Later, Brite College of Texas Christian University was added to become the second school of the Disciples. In 1945 the School of Religion of Butler University was accredited, becoming the third school.[71]

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[68] Garrison and DeGroot, op. cit., p. 377.

[69] W. E. Garrison, Christian Unity and Disciples of Christ, op. cit., p. 121.

[70] J. H. Garrison, "The Chicago Educational Enterprise," Christian-Evangelist, Vol. XXXI, No. 31 (August 2, 1894), 482.

[71] Colby D. Hall, History of Texas Christian University (Fort Worth: Texas Christian University Press, 1947), pp. 222-223.

We note, then, in summarizing this introductory period that (1) Alexander Campbell made what he considered a unique contribution in establishing a Bible centered curriculum at Bethany College and (2) all of the various types of Disciple educational institutions, with the exception of the graduate seminary, had originated prior to the beginning of the period of our study. However we must recognize that the uniqueness of the Bible based curriculum has been unintentionally exaggerated by our writers, including Campbell himself. A careful examination indicates that the Bible was used in denominational schools of the period. The uniqueness of Campbell's contribution no doubt was in the fact that Bible study as he conducted it at Bethany was for the most part disassociated with established theological doctrines.

CHAPTER II

PROBLEMS OF THE INTERPRETATION OF THE PURPOSE OF THE MOVEMENT

Any study of the Disciple colleges after the turn of the century must take into account the problem of the interpretation of the purpose of the Restoration Movement. In the years following the death of Campbell there came to be two major emphases in the brotherhood. Discussion arose over the nature of the restoration that was to be desired. Some sought a literal restoration of first century Christianity, others sought a more figurative or symbolical restoration. Discussion led to controversy and controversy brought division. But even after the separation controversy continued within the progressive element. One segment of the leaders of the movement placed the preponderance of emphasis on the achievement of Christian union as the goal of the movement. The other segment placed great emphasis on the exactness of the re-creation or restoration of first century Christianity. The delicate balance of emphasis between union and restoration that had been maintained while Campbell lived was lost. Consequently the problem arose within the colleges in the period of our study as to the interpretation of the purpose of the Restoration Movement. It is with this problem that we are concerned in this chapter of our study. Obviously we shall not attempt to reconcile the problem for greater men than we have been unsuccessful in attempting this. It will be our purpose to simply recognize the significance of the problem to the development of the system of ministerial education in the period being considered.

The Policy in the Early Years

Campbell had founded a college of liberal arts, unique in that it was based upon the Bible as the source of information.

> A text-book he must have for the studies of material nature, and a text-book he must have for the studies of spiritual nature. God has provided for him both, and they are equally infallible and Divine. Education, therefore, never can be properly conducted nor perfected without these two great Divine and infallible text-books--material nature, and the Inspired Volume. A school without a Bible, is, therefore, as desolate and cheerless as a house without bed and board. Any scheme of moral science or moral training, without the study of the Bible, is, therefore, not adapted to the genius of human nature.[1]

Some had objected to such religious education, saying, "It is better to have no religious instruction, lest some error be communicated, and an undue advantage be thus gained."[2] Campbell's answer was this:

> This objection, whether silly or wise, bears not against our method of teaching the Bible. Our profession, being purely catholic--not Roman, nor Grecian, nor Anglican Catholic, but simply catholic, or extending only to that which is universally admitted by all denominations--we cannot, while true to our profession and our party, do any thing, or teach any thing, contradictory to our position. We, indeed, are the only denomination or people that could introduce the Bible into a College, and daily teach it, inasmuch as we care for nothing that is not recognized by every party in Christendom.[3]

It was Campbell's belief that no harm could come from such a study of Biblical truth. Campbell even had the original bylaws of Bethany College written to provide for "religious worship and instruction . . . to be performed by respectable ministers of various denominations" in the college chapel every Sunday.[4]

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[1] Alexander Campbell, "Schools and Colleges--No. I," Millennial Harbinger, Series III, Vol. VII, No. III (March, 1850), 125.

[2] Alexander Campbell, "Bethany College," Millennial Harbinger, Series III, Vol. VII, No. V (May, 1850), 291-292.

[3] Ibid., p. 292.

[4] W. E. Garrison, Christian Unity and Disciples of Christ, op. cit., p. 119.

Though the second generation of the Movement saw a numerical expansion of the constituency there was not a corresponding proportionate increase in the number of scholars to lead this constituency. The effect of this situation was seen in the attitude of the colleges toward their purpose.

> The training of preachers came to be conceived as indoctrination in "the plea." Since the plea was simple, the training could be brief. At most, it was an undergraduate operation in a Disciple college staffed with its own graduates, or graduates of other colleges just like it. Colleges multiplied, but deteriorated, and it was not regarded as safe or desirable to seek education in institutions of "the sects."[5]

This produced a situation that is referred to as intellectual inbreeding, that is, the employing of graduates of a school to serve as professors in the same institution. And, as new schools were founded they were founded by and staffed by graduates of the older brotherhood schools.[6] Many felt that it was important that this practice should be followed in that it represented "an attempt to preserve a tradition and extend the faith."[7] On the other hand there were those who thought that the brotherhood colleges should employ at least some of their teachers from men outside the brotherhood so as to inject fresh thought into the entire educational enterprise. This was where the problem that we are considering began. The question posed was this: Is one to be "loyal to the Plea" by preserving the faith of the fathers of the movement or by searching for new truth regardless of what might happen to the old tradition?

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[5] Garrison and DeGroot, op. cit., p. 375.

[6] Survey of Service: Disciples of Christ, op. cit., p. 647.

[7] Ibid., p. 640.

Emerging Differences of Opinion

In the years immediately following 1890 a new trend was established in ministerial education. Some young men completing their undergraduate training at brotherhood colleges continued by enrolling in the large Eastern seminaries and universities. The reaction of some of the older leaders of the brotherhood was phrased in the criticism that these youths had had their education "topped off in the uncongenial atmosphere of a sectarian theological seminary."[8] Other men approved such a procedure. B. A. Jenkins, speaking before the Indiana State Convention on May 17, 1900, said:

> It has always been that our leaders have sought culture in university centers outside of our own ranks. And they must do so, perforce, till our movement is old enough to provide university centers of our own. Among the many who have thus done are not a few of our most distinguished and loyal men, from the days of Campbell and Scott themselves, to the days of such men as Philputt, Sweeney, Tyrell, Lockhart, Coller, Willett and a host of others.[9]

The trend continued and an ever increasing number of students enrolled in other schools. "The era of intellectual isolation in the training of the ministry was coming to an end."[10]

All of this only intensified the problem of interpreting the purpose of the brotherhood colleges. It is interesting to follow this conflict in the pages of the periodicals.

In 1894 J. H. Garrison, speaking through the Christian-Evangelist, wrote:

> There is food for reflection in these remarks. What better guarantee can we have that any institution will be conducted in harmony

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[8] Garrison and DeGroot, op. cit., p. 376.

[9] B. A. Jenkins, "Our Education," Christian Standard, Vol. XXXVI, No. 21 (May 26, 1900), 1.

[10] Garrison and DeGroot, op. cit., p. 377.

> with the spirit and genius of the body which established it than the fact that it is under the guidance of a board of trustees, composed of representative men of the body, chosen with reference to their fitness for such a trust? In addition to this, however, is the fact that the patronage of the institution must depend very largely on its being conducted in harmony with the essential principles of the body which founded it. This is specially true of any institution of learning under the auspices of a religious body that distinguishes sharply between religion and theology, faith and opinion. Such a body can afford to say to its Bible Colleges, "Hold on to the New Testament faith, and under its guidance proceed to investigate the Bible in the light of all truth, from every field, and whatsoever is true, that accept, that teach." That is spiritual freedom, Christian liberty. Anything short of that is ecclesiastical bondage.[11]

Later, in the same year he added further clarification to his view:

> The moment any college comes to regard it as its mission to teach a fixed set of tenets or theological views, instead of stimulating its students to love the truth and seek for it as for hidden pearls, it ceases to represent the spirit and aim of this reformation and is not the kind of college we should seek to establish or endow.[12]

Reflecting the other point of view is this statement by Simpson Ely in the Christian Standard.

> There is but one reason why we should endow our schools and patronize them. If they constantly make prominent our plea for the restoration of the primitive church, and if their special and conspicuous feature is to train young men and young women to accomplish that result, then, and then only, have they a claim upon the purse and patronage of this brotherhood. If the arts and sciences and athletics are to be the prominent features there is no reason why any of our schools should exist. Our young people can do better in the older and more richly endowed institutions.
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> . . . . . .
>
> My only interest in our colleges, rather than in others, is the support that they give to "Our Plea" for the restoration of the primitive church. Omit this, and by every consideration, I would favor other institutions. They have abler instructors, more thorough curriculi, and superior buildings and apparatus. But with the primitive gospel in the foreground, it very largely condones for the lack of the above conveniences.[13]

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[11] J. H. Garrison, "The Theological Seminary and the Church," Christian-Evangelist, Vol. XXXI, No. 26 (June 28, 1894), 402.

[12] J. H. Garrison, "What Kind of Colleges Should We Establish?," Christian-Evangelist, Vol. XXXI, No. 40 (October 4, 1894), 626.

[13] Simpson Ely, "Why Endow Our Colleges," Christian Standard, Vol. XXXIV, No. 40 (October 1, 1898), 1309.

Again, the viewpoint of the progressive party as presented in the Christian-Evangelist in 1905 and 1907.

> There is a very strong belief among us that the truth we want is universal truth. Multitudes of our older men as well as of the younger believe that this truth can best be realized by entering into perfect fellowship with students and professors of every creed and of no creed, as they all diligently seek for the everlasting realities of life. It is held, that unless our position can stand the test of the most searching comparison with all other religious views, it is not final, and therefore must be abandoned or modified.[14]

> For this a certain degree of intellectual freedom is necessary. I do not mean that a college shall have liberty to depart entirely from sympathy and fellowship with the movement which gave it birth and still claims support from it. But for this I plead, that men, even college professors, shall have the privilege of searching for truth in book, in society, in nature, with open mind and with the assurance that all truth will be welcomed.[15]

As the years went by this question of the nature of the purpose of the schools became increasingly associated with the problem of securing financial support and endowment. The Restorationists emphatically insisted that support should be given only to those schools that interpreted the purpose of the movement in the same way as did they. Also, the progressive element encouraged only such an educational policy as coincided with their own views. Speaking for the Restorationists was C. B. Coleman:

> We note with extreme pleasure the endowment of a Bible Chair in Bethany College, by T. W. Phillips, who donates thirty thousand dollars for the purpose.
>
> With even greater pleasure we note the precaution taken that this fund be held sacred for this purpose. The donor stipulates that the Chair shall never be filled by one who denies the miraculous birth, the divinity or the actual resurrection of Jesus. The written condition on which he endows the Chair stipulates that the trustees of the college may have three months to remove an offending teacher, and that, on failure to do so, the thirty thousand dollars shall be forfeited at

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[14] C. C. Rowlison, "The Method of Contact In Our Educational System," Christian-Evangelist, Vol. XLII, No. 4 (January 26, 1905), 113.

[15] C. B. Coleman, "The Aims of a Christian College," Christian-Evangelist, Vol. XLIV, No. 2 (January 10, 1907), 43.

once to the National Benevolent Association.[16]

And in rebuttal appeared such articles as this in the Christian-Evangelist:

> The essence of that plea is unity, liberty, loyalty. They should stand for freedom of speech, conscience and life. They should "Stand fast in liberty wherein Christ has made them free and be not entangled in the yoke of bondage." A perpetual financial support should not be given to any man's hobby. Nor should any school mortgage its future by accepting gifts with over-cautious restrictions. Harvard recently rejected a gift of ten millions because of an unworthy condition imposed. An institution should have an educational independence, and not be hampered by absurd foundations and wills.[17]

The Reaction in the Colleges

In light of the attitude of the brotherhood as a whole toward this problem we shall now examine the course of events that transpired in the colleges themselves. It will be noted that the colleges were by no means in accord with one another nor was there always common agreement within the faculty of any particular school.

In reviewing the history prior to our period of study we find that the problem existed as early as 1850. Bacon College, though it possessed twenty thousand dollars of property and a fifteen thousand dollar endowment, was in a critical financial situation. Carroll Kendrick, editor of the Ecclesiastic Reformer, printed in Kentucky, stated in his paper in 1850 that the Christian Churches of the state were not supporting the school because it was not serving the cause of the brotherhood. Shannon, president of the college, defended his position.

> Shannon declared that their charter, which was borrowed from Centre College at Danville, had stipulated that the peculiar doctrines of no sect should be preached. Shannon defended the school by insisting they were teaching the Bible, but that they had consistently refused

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[16] "Model Endowment," Christian Standard, Vol. XLVI, No. 27 (July 2, 1910), 1140.

[17] E. M. Waits, "Our Educational Institutions," Christian-Evangelist, Vol. LII, No. 2 (January 14, 1915), 40.

to teach the peculiar doctrines of the churches of Christ.[18] The financial status became progressively worse and it was necessary to close the school. At the state meeting of the churches of Kentucky in 1852 it was voted to reopen the college, with plans being made to raise an endowment. Furthermore, it was unanimously resolved that the trustees should amend the charter so that the control of Bacon College would be placed in the hands of the "Christians in the State of Kentucky, which are sometimes called Disciples or Reformers."[19]

Approaching the period of our study, attention is turned on Hugh C. Garvin, professor at Butler University. Garvin, head of the department of ministerial training, had received notoriety through his scholarship and such eccentricities as requiring his students to read the complete Old Testament in the unpointed Hebrew text. In 1894 his dismissal was requested by the third district convention of Indiana on this charge:

> It was soon observed that young men in his classes learned to challenge their basic presupposition that the New Testament is primarily the record of fixed patterns of behavior and belief which are essential to valid work and worship.[20]

The predecessor of Eureka College was the Walnut Grove Academy. J. T. Jones, president of the board of trustees of the Academy, had made this statement as to the purpose of that institution.

> We propose to educate gratis all indigent young men who will pledge themselves to preach the gospel. And we hope to be able, at some future period, to train up, free of charge, indigent orphans. One of our cardinal points will ever be to induce more of our young brethren to embark in the proclamation of the ancient gospel, and to render it possible for them to be qualified with the necessary education.[21]

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[18] West, op. cit., I, 273.

[19] Fortune, op. cit., p. 192.

[20] Garrison and DeGroot, op. cit., p. 392.

[21] J. H. Garrison (ed.), The Reformation of the Nineteenth Century, op. cit., p. 157.

Eureka College retained much of that early spirit. In 1904 the Bible School was one of seven departments in the college. "The Bible, the text book of this department, is presented as God's revelation to man and as the one book indispensable to religious culture."[22] Just four years later B. J. Radford, a professor at Eureka, published a letter in the Christian Standard explaining his actions in resigning from the college faculty.

> It may seem to some that I am narrow, fogyish, "illiberal," when I say that I resigned because there is, as I believe, influential and dominate in local college and church affairs in Eureka, a school of thought and teaching utterly at variance with the teaching of the Bible, with what the college has stood for in the past, and what its founders desired it should stand for. . . . Those among us who are most insistent that doctrine is of little moment are most insistent in propagating their own doctrines, or rather those which they take without discrimination from German rationalistic "scholars." . . . Believing this state of things to be destructive of "the faith once for all delivered to the saints," and the ends for which Eureka College was founded, I have for several years made earnest and unfailing protest against it, and, notwithstanding the fact that it has caused deep and extensive dissatisfaction both in the college and in the Christian Church, I see no hope of a change.
>
> If the churches of Christ in Illinois, to which the college looks for support, approve of these conditions, I can not conscientiously continue to serve them; if they do not approve of them, I can not give whatever influence and strength I may have to them, and receive remuneration for these undesirable services. In the face of this dilemma, I could not do otherwise than resign.[23]

Following the resignation of E. V. Zollars as president of Hiram College in 1902 there was a general disagreement among the trustees as to the type of man that should replace him.

> The conflict in the Hiram College Board of Trustees, however, is better described as one between generations rather than between parties. The older men represented the past to which they were tenaciously and devotedly attached. The younger men thought and felt in terms of the

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[22] John T. Brown, Churches of Christ: A Historical, Biographical, and Pictorial History of Churches of Christ (Louisville: John P. Morton and Company, 1904), p. 395.

[23] B. J. Radford, "Why I Resigned," Christian Standard, Vol. XLIV, No. 7 (February 15, 1908), 271.

future which they delighted to see coming.[24]

Prior to the engaging of Miner Lee Bates as president in 1907, several men were selected on this basis.

Attention was focused on the College of the Bible on several occasions before and after the turn of the century. In the decade following 1870 Regent Bowman and most of the curators of Kentucky University dreamed of an outstanding university that would "promote the cause of education and religion in a way that would serve the state rather than promote the interest of a single communion."[25] On the other hand the professors in the College of the Bible, headed by J. W. McGarvey, and supported by Disciple leaders in the state, desired a "university that would train a leadership for the church and would promote the cause that was dear to them."[26] The controversy between these two factions reached the point that Bowman was excluded from the Main Street Christian Church and McGarvey was dismissed from the faculty of the College of the Bible. The reaction of this dispute brought about the reorganization of the College of the Bible on a basis independent of the university.[27] The charter of this new school, granted February 19, 1878, included a provision to protect the interests of the church:

> No person shall act as president, professor, or tutor in said college, or shall receive out of its funds any compensation for teaching, who is not a member in good standing of some congregation of the Christian Church.[28]

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[24]Mary Bosworth Treudley, Prelude to the Future: The First Hundred Years of Hiram College (New York: Association Press, 1950), p. 150.

[25]Fortune, op. cit., p. 261.

[26]Ibid., pp. 261-262.

[27]For a more detailed account of the Kentucky University - College of the Bible controversy see West, op. cit., Vol. II, pp. 113-127.

[28]Fortune, op. cit., p. 278.

A major disturbance was again created in the College of the Bible in the period considered by our study. Several new professors had been added to the faculty and the method of teaching as well as the content of the material taught was altered. Principles of higher criticism became the basis of study.[29] At the agitation of a number of students who had studied under McGarvey and the older generation of professors the cry went up that "modernism" had entered the college. "To Disciples, unfamiliar with scholarly biblical study and lacking a modern conception of scholarship, these startling headlines in the Standard became a warning signal of danger."[30] Conflict raged in the pages of the periodicals.[31] On May 1, 1917, the board of trustees met to consider charges that had been brought against three of the professors and President Crossfield. The unanimous decision of the board was this:

> The board has found no teaching in this college by any member of the faculty that is out of harmony with the fundamental conceptions and convictions of our Brotherhood which relates to the inspiration of the Bible as the divine Word of God, divinely given, and of divine authority, or to the divinity of Jesus Christ or to the plea of our people.[32]

Texas Christianity University was a school that had as its aim the development of Christian character, scholarship, and culture by placing "Christianity as its cornerstone."[33] In 1911 L. C. Brite gave $25,000 to endow a chair of English Bible and in 1914 he pledged an additional $35,000 to erect a building. "He had a faith which he wanted propagated; he tried

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[29]Stephen J. Corey, Fifty Years of Attack and Controversy (St. Louis: The Christian Board of Publication, 1953), pp. 49-50.

[30]Ibid., p. 51.

[31]For a more detailed account of this controversy see Corey, op. cit., pp. 46-56.

[32]Fortune, op. cit., pp. 282-283.

[33]Chalmers McPherson, Disciples of Christ in Texas (Cincinnati: The Standard Publishing Company, 1920), p. 79.

to set up safeguards to see that no other teachings would ever be presented."[34] These safeguards were a careful selection of the trustees and faculty and a careful determination of the charter. The spirit that he engendered into the school is to be seen in this portion of the service that was used at the dedication of Brite College of the Bible.

> A Member of Faculty--What seed should be planted in the minds and hearts of our students?
> Trustees and Congregation--The seed is the word of God.
> A Member of Faculty--What should be our attitude toward this Word as we teach it?
> Trustees and Congregation--Let the Word of Christ dwell in you richly.
> A Member of Faculty--Are words which were uttered centuries ago to be counted as of authority to-day?
> Trustees and Congregation--Heaven and earth shall pass away, but His words shall never pass away.
> A Member of Faculty--Can not the cultured and wise prophets of later centuries speak words of authority equal to that of the Man of Galilee?
> Trustees and Congregation--Never man spake like this man.[35]

Johnson Bible College had originated as the School of Evangelists for the purpose of training for the ministry young men with limited financial resources. As the problem that we are considering came to be a crucial one in the years that followed Johnson Bible College took the position of the Restorationist element of the brotherhood. Writing in the Christian-Evangelist Ashley Johnson said:

> It is my desire that the institution shall always be true to the faith; hence, as in the past, I am planning that it shall be of the brethren, by the brethren and for the brethren. They have maintained it in the past, and I believe they will in the future. I much prefer that the institution shall die--and I have put more than ten times as much into it as anybody else--than that it shall ever depart from the Faith; but the great body of the Disciples are true to it, and I believe will remain true. If Johnson Bible College, after my day, shall be dominated by destructive criticism or other forms of unbelief, the brethren will find it out, withdraw their support and kill it before it has time to disgrace itself. This institution cannot live one hundred days without

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[34] Hall, op. cit., p. 225.

[35] McPherson, op. cit., pp. 308-309.

the help of those who believe in it.[36]

Also we note this statement by the president in the 1913-14 college catalog.

> We are training men to do in this generation what Alexander Campbell trained men to do in his best days in Bethany College. This place is saturated with the idea of preaching and the idea of the gospel, and with the idea that the Gospel prevails over every other thing; that the disciples have a plea which will, in somebody's hands, take the world some sweet day, and we believe that we are the people to contribute something, how much God only knows, to that end.
>
> If a young man desires to know and learn Higher Criticism and wants to be a Unitarian or a Universalist, this is not the place for him, but if he wants a Biblical and classical education, with the emphasis always on the Bible, and wants to preach the Gospel to the poor, Johnson has striven and is striving and will strive to teach just these things.[37]

In 1912 a college was opened at Canton, Ohio, at the instigation of T. W. Phillips, in whose honor the school was named Phillips Bible Institute. It was especially designed for preachers or lay workers who could not or did not wish to follow the customary procedure of training at the liberal arts college and seminary. The trustees wrote a number of doctrinal items into the constitution. "They had even gone so far as to designate Phillips' book, The Church of Christ, and Isaac Errett's Our Position as the standards of judgment in case a question should arise."[38] It was said of the curriculum: "For the most part the text and reference books used will be those which most succinctly set forth the principles of the Restoration movement and the best methods of church

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[36]Ashley S. Johnson, "The Future of Johnson Bible College," Christian-Evangelist, Vol. XLIX, No. 28 (July 11, 1912), 1015.

[37]Robert E. Black, The Story of Johnson Bible College (Kimberlin Heights, Tenn.: Tennessee Valley Printing Co., 1951), p. 38.

[38]Ronald E. Osborn, Ely Vaughn Zollars (St. Louis: Christian Board of Publication, 1947), p. 254.

and Bible-school work."[39]

D. E. Olson had incorporated "The Scandinavian Christian Missionary Society and International Bible Mission" in 1913 for the purpose of establishing Bible Colleges at strategic places across the United States. The first-fruits of this enterprise was a college opposite the campus of the University of Minnesota at Minneapolis. The present building was completed five years later and was dedicated on July 14, 1918. By this time the college was independent of the cooperative work in Minnesota.[40]

The die was cast. Independent Bible colleges began to spring up across the country, each dedicated to the task of educating a ministry to serve the Restoration Movement as they understood it. In 1919 Kentucky Christian was founded at Grayson, Kentucky.[41] McGarvey Bible College started in Louisville on October 1, 1923. It was soon to merge with the Cincinnati Bible Institute which began in 1923 to form the Cincinnati Bible Seminary in Cincinnati, Ohio, beginning on September 23, 1924.[42] Following this in 1927 were Manhattan Bible College in Manhattan, Kansas, and National Bible College in Wichita, Kansas. In 1928 Atlanta Christian College in Atlanta, Georgia, and Pacific Bible Seminary in Long Beach, California, were started.[43] And more were yet to follow.

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[39]Martin L. Pierce, "Phillips Bible Institute," Christian Standard, Vol. XLVIII, No. 20 (May 18, 1912), p. 835.

[40]Ada L. Forster, A History of the Christian Church and Church of Christ in Minnesota (St. Louis: Christian Board of Publication, 1953), pp. 48-49.

[41]A. T. DeGroot, Independent Disciple Missions and Colleges: A Preliminary Study (Fort Worth: 1954), p. 18.

[42]Corey, op. cit., p. 53.

[43]DeGroot, loc. cit.

Consequently we observe that two very different interpretations of the purpose of the Restoration Movement were emerging quite rapidly during this period. This diverenge in interpretation was to be immediately correlated to the development of the philosophies of ministerial education of the brotherhood.

CHAPTER III

ACADEMIC PROBLEMS

Curricular Standards of the Early Years

The educational standing of the schools in the days prior to the Civil War and even later is quite surprising to one acquainted with the educational system of today. Admission requirements were at the barest minimum. Academic standards were low. The teacher often had little more education than the pupil. Nevertheless the desire of the leaders of the frontier church was to establish schools. "Education was a magic word, and great sacrifices were made that the church might have its colleges, of whatever grade."[1] Many schools were started and almost as many were closed by the turn of the century.

Actually the schools which were designated colleges were scarcely that. Fundamentally the problem was one of inadequate training on the high school level. High schools were relatively few in number.

> As a result, in this period a student entering one of their colleges with a four-year high-school course was so rare as to create surprise and some embarrassment. On the basis of "credits," there was nothing to do but put him in the junior class. Until a very few years before the end of the nineteenth century, the Disciple colleges were, with not more than three exceptions, junior colleges--though the term had not yet come into general use.[2]

In an effort to raise the academic standing and to compensate for the prevalent lack of initial education most of the Disciple colleges established

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[1] Garrison and DeGroot, op. cit., p. 253.

[2] Ibid., p. 372.

preparatory schools or classes in connection with the college program. These schools were designed to offer sufficient work that students might begin the regular college curriculum on a somewhat equal basis. J. H. Garrison wrote in 1902:

> We have not, perhaps, too many colleges, but we do have by far too few preparatory schools. All our colleges are suffering for the lack of better preparatory work on the part of the students who come to them. These preparatory schools, whether you call them seminaries or institutes, have greater value and dignity than we usually attach to them.[3]

It was not until the first and second decades of the twentieth century that these preparatory departments were eliminated. In 1911 when the trustees abolished the preparatory department at Hiram a sub-freshman class was nevertheless continued for another year "to accommodate students who had almost reached college entrance standards."[4] By September of 1915 these schools no longer offered work below the college level: Hiram, Butler, Bible College of Missouri, Drake, Disciples Divinity House in Chicago, Transylvania, and the College of the Bible. At this time Eureka, Milligan, Cotner, Bethany, Texas Christian University, Phillips University, Atlantic Christian College, Eugene Bible University, and a few others still offered high school work.[5] By 1928 almost all such work had been discontinued.[6]

Yet we would not minimize the effort that was expended to obtain the finest in education for the brotherhood. The first faculty and the first curriculum of Bacon College, the oldest school, are to be noted:

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[3] J. H. Garrison, "Our Education Number," Christian-Evangelist, Vol. XXXIX, No. 27 (July 3, 1902), 460.

[4] Shaw, op. cit., p. 347.

[5] R. H. Crossfield, "Condition of Our Schools and Colleges," Christian Standard, Vol. L, No. 49 (September 4, 1915), 1618.

[6] Survey of Service: Disciples of Christ, op. cit., pp. 650-651.

> Walter Scott, president and professor of Hebrew Literature; Dr. S. Knight, professor of moral and mental sciences, belles lettres, etc; T. F. Johnson, professor of mathematics and civil engineering; S. G. Mullins, professor of ancient languages; C. R. Prczriminski, professor of modern languages and topographical drawing; T. Fanning, professor of natural philosophy, chemistry, geology and mineralogy; J. Crenshaw, teacher in preparatory department.[7]

It was a scholastic endeavor to meet a need for a particular type of individual, the trained Christian engineer. The founders of Bethany College attempted to offer classes of high calibre at the first session. A. F. Ross, from New Athens College in Ohio, was teaching ancient languages and ancient history. Charles Stuart taught algebra and general mathematics. Robert Richardson taught chemistry, geology, and the kindred sciences. W. K. Pendleton, from the University of Virginia, taught natural philosophy and other natural sciences. Campbell himself taught mental philosophy, evidences of Christianity, morals, and political economy. Also English, grammar, logic, rhetoric, and other classes were offered.[8]

But though there were many leaders who aspired to high ideals in education and especially to high standards of ministerial education the brotherhood as a whole had not. E. V. Zollars could write in 1893:

> The masses of our people are not yet educated up to such ideas of ministerial education as our colleges are even now prepared to meet. How many of our people think it necessary for a young man to pass through a seven years' course of training based on at least a good common school education, much less to think of a two or three years' supplementary course? Less than half this length of time is considered ample for all needed preparation, and it is with the utmost difficulty that we can hold our students until such a course is completed, owing to the pressure constantly brought to bear by the Churches to induce students to leave school.[9]

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[7]Fortune, op. cit., pp. 184-185.

[8]Alexander Campbell, "Bethany College," Millennial Harbinger, New Series, Vol. V, No. VIII (August, 1841), 377-378.

[9]E. V. Zollars, "Our Educational Problem," Christian-Evangelist, Vol. XXX, No. 14 (April 6, 1893), 217.

As the years passed the educational system of the brotherhood was formed to meet the need of the frontier church. C. C. Rowlison said of the system in the period prior to our study:

> We have an educational system. It is not one devised by a company of educators, nor by representative denominational partisans. Its value lies in the fact that it is a system which has grown out of the necessities and of the essential spirit of the Disciples of Christ. It is a system in which, like everything else among the Disciples, the constituent parts are quite independent of each other--too independent, minds of ecclesiastical mold have often thought--but which is found quite well suited to the needs of our own people.[10]

Even as he wrote a new era in the process of ministerial education was beginning.

The Educational Philosophy of the Period

The innovation that Alexander Campbell had instituted in the field of American education had so permeated the thinking of the Disciples that it was to remain what Campbell had called the "beau ideal" of education of the brotherhood. There was a Bible centered curriculum designed for the education of a student, regardless of the form of specialized service that he might be entering.

> Colleges are not instituted especially for the benefit of qualifying men for preaching the gospel. Sacred history, and the Bible in colleges as a text-book, with regular systematic lectures thereon, are just as necessary to properly educate school teachers, lawyers, doctors of medicine, farmers, merchants, mechanics, &c., as to educate preachers.[11]

The educational philosophy of this period strengthened and undergirded this basic tenet of Campbell's but by no means altered it.

R. P. Shepherd, writing in 1900, spoke of conditions as he saw them at the beginning of our period of study.

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[10] C. C. Rowlison, "The Educational System of the Disciples of Christ," Christian-Evangelist, Vol. XLII, No. 2 (January 12, 1905), 46.

[11] Alexander Campbell, "The Bible a Text-book in Colleges," Millennial Harbinger, Series III, Vol. VII, No. IX (September, 1850), 511.

> With our colleges a crisis is imminent. If the church does not realize it our educators do, and we might do well to listen to their voice. The sacrifices are dearly numbered. But two courses seem possible to them, and on one or the other of these we must soon enter. One is, the colleges must cease attempting to keep pace with advancing educational requirements, drop out of the competitive field in general literary training, confine their work to the education of men who expect to preach and make Bible Chair work their specialty. The other is, the church must lay hold with strong hand on the educational problems which confront us and make our schools and colleges worthy competitors with the best in the land.[12]

In 1903 a campaign was inaugurated, partially sponsored by the Christian Standard, to raise $50,000 to endow what was to be called the McGarvey Chair of Sacred History at the College of the Bible. A number of articles appeared in the Christian Standard encouraging the effort. Typical was this:

> Viewed apart from any personal relationships, the enterprise is a most laudable one. The greatest need in ministerial education of the present day is devout and reverent knowledge of the word of God. Much of what is called Bible study is poor, second-hand work. Where the Bible itself should be studied, the time of ministerial students is taken up with books about the Bible, many of which diminish rather than increase faith in the sacred volume.[13]

Sharing this concern for the standard of Christian education was McGarvey himself. Later in the same year he quoted an article by Harper which had appeared in Inter-Ocean of May 17, 1903, in which he warned of what he termed the increasing infidelity in secular colleges.

> There are many who took an active part in the work of their home churches before entering college, who, during their college careers, take little part in the Christian activities, and after graduating take even less. In this respect infidelity is increasing in the colleges. . . . In the past few years I have visited most of the Eastern and Western colleges. Everywhere I have noticed the same tendencies.[14]

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[12] R. P. Shepherd, "Concerning an Agent for Our Educational Board," Christian-Evangelist, Vol. XXXVII, No. 6 (February 8, 1900), 169.

[13] "The McGarvey Bible Chair," Christian Standard, Vol. XXXIX, No. 11 (March 14, 1903), 365.

[14] J. W. McGarvey, "President Harper on Infidelity in Universities," Christian Standard, Vol. XXXIX, No. 25 (June 20, 1903), 868.

In 1905 J. H. Garrison spoke of the relation of the church schools to the church in respect to the many state schools:

> Our highest wish for our own colleges, is that along with a thorough academic discipline, they may unite, not only Biblical instruction and ministerial training, but a profoundly religious spirit that will lift them entirely out of competition with state schools, because they belong to a different class. To the exact degree that our colleges are permeated with the Christ idea of life and with the Christ spirit, above that of state or other institutions, to that extent do they place themselves out of competition with state schools, and in such relation to the churches as to entitle them to their patronage and support.[15]

Writing in 1907 C. B. Coleman asked what was expected from the brotherhood colleges and answered his own question by replying, a trained ministry. He continued to say that ministerial candidates could not receive a complete training in the Bible college alone and that the ministerial education must be prefaced by a liberal arts education.

> This involves general preparation, physical, social, intellectual, moral. This general preparation it is the task of the college--not of the Bible college or the theological seminary--to give. . . .
> Not only must general culture precede special training, but the latter is best accomplished in the atmosphere of the former. The ministerial training school must be conducted in conjunction with and in the same locality as the college.[16]

J. H. Garrison, following in the tradition of Campbell, was convinced that the strength of the Restoration Movement lay in a great host of educated laymen and not just with the trained ministry alone. He wrote in 1908:

> We are far from believing that the colleges among us have as their sole function the education and training of preachers. We need educated men--men trained in Christian colleges--in every vocation of life. Christian lawyers, Christian physicians, Christian teachers, farmers and business men, all having a liberal education and cherishing fond memories of our institutions as their alma maters and bound together by

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[15] J. H. Garrison, "Has the Religious College an Assured Future?," Christian-Evangelist, Vol. XLII, No. 27 (July 6, 1905), 857.

[16] C. B. Coleman, "The Aims of a Christian College," Christian-Evangelist, Vol. XLIV, No. 2 (January 10, 1907), 43.

ties of college friendship, are an asset of incalcuable value to any worthy cause.[17]

F. D. Kershner stands out as one of the great figures in brotherhood education in the twentieth century. In 1910 he spoke of what he called the "ideal education."

> The ideal education will not be reached without the firmest confidence in an all-wise, all-powerful and all-good Ruler of the universe. We need not quarrel over points of theology; but unless teacher and pupil have a firm faith in a God from whom nothing is hidden and to whom all must render an account, the character-building will be weak and the symmetrical development will be slow.[18]

Writing in 1915, the closing year of our study, E. M. Waits speaks of the need of the colleges.

> The real end of, and aim of, our schools in giving a vital religious training can be secured in three ways:
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> First. A fuller and more reverent teaching of God's word. Not alone in the Biblical Department, but intensively and extensively required in the whole course, because we are asking the Brotherhood not to maintain a Bible Department but a Christian College. This is our supreme appeal and here we enter a field unoccupied. . . .
>
> Second. We need more men of spiritual power in our faculties. If, however, we are to have right character we must have right atmosphere. We need men in our faculties and in the places of leadership, men who will help to keep the faith and deepen the spirituality of our institutions rather than men who shatter the one and ignore the other.[19]

In the early years Campbell had imposed a rather strict system of campus discipline on the students of Bethany College.[20] The other colleges instituted similar regulations in their own situations. Consequently a mark of the colleges in the period we are studying was simplicity in the personal habits of the students. Expensive dress, dancing, smoking,

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[17] J. H. Garrison, "The College and the Preacher," Christian-Evangelist, Vol. XLV, No. 2 (January 9, 1908), 36.

[18] F. D. Kershner, "The Ideal Education," Christian-Standard, Vol. XLVI, No. 38 (September 17, 1910), 1612.

[19] E. M. Waits, "Our Educational Institutions," Christian-Evangelist, Vol. LII, No. 2 (January 14, 1915), 40.

[20] Supra, p. 12.

fraternities, and sororities were often forbidden "as types of the undesirable in student life."[21]

The year 1906 saw the beginning of a new phase of education, that of religious education as a specialized work. The first classes in this subject were held at Eureka College in the year mentioned. The College of the Bible at Lexington was the first school among the Disciples to establish a chair of religious education. This it did in 1909, calling it the Alexander Campbell Hopkins Chair of Religious Education.[22]

In the latter part of this period the Bible chairs were entering the second decade of their existence. In 1909 W. T. Moore wrote that a

> drawback is found in the fact that the Disciples are the only religious people who have availed themselves of the opportunity offered in this respect, and consequently their presence at the state universities is regarded with some suspicion by the denominations, and in a few instances their presence at these universities has been opposed, if not openly, at least secretly.[23]

In addition to this there had been some controversy within the ranks of the brotherhood itself as to whether young men should attempt to prepare for the ministry in such an institution or rather avail themselves of the facilities of a Bible college.[24] As early as 1893 McGarvey had argued that the purpose of the Bible chairs was not to train young men for the ministry.

> The aim was to be, not to gather into the school young men who wish to prepare themselves for preaching; but to draw into it as many as possible of the young men who for other purposes attend the various departments of that immense University, that they may obtain some knowledge of the Word of God while they are prosecuting their other

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[21] Survey of Service: Disciples of Christ, op. cit., p. 642.

[22] Garrison and DeGroot, op. cit., p. 497.

[23] Ibid., p. 379.

[24] Ibid.

studies.[25]

This was the policy that was largely followed in the subsequent years.

The period saw a general effort to improve the library facilities of the various colleges. The value of a well selected library was realized. In 1900 Butler made an appeal in the pages of the Christian Standard for books relating to the Restoration Movement.

> Butler Bible College is collecting a library of all the literature bearing upon the history and teachings of the disciples of Christ. Brethren who have books upon this subject which they themselves will not use, or which they are ready to pass on to some one else, can do nothing better than to send them to the college library. A collection of such books adds to the value of each book contained in it, and the practical utility of such a library is nowhere greater than in a college. The preachers who are going out from our institutions ought to be acquainted with the lives and the thoughts of the leaders of our movement.[26]

That such efforts were rewarded can be seen by a comparison of the Year Book for 1902 (the first year that such figures were compiled) and the Year Book for 1915. In 1902 Butler possessed 7,000 books in its library, in 1915 it had 12,802. Bethany College increased from 3,000 books in 1902 to 8,000 in 1915. The College of the Bible at Lexington doubled its library during the period, going from 2,500 to 5,000 volumes. Cotner increased its library from 2,500 to 6,500. Making the largest gain of all, both numerically and percentage wise, was Drake University. It increased its library from 7,000 volumes in 1902 to 27,000 in 1915. Hiram's effort was to increase its library from 10,000 to 12,600. Milligan, possessing 2,000 books in 1902 added 1,000 more. The School of the Evangelists increased its facilities by going from 1,000 to 2,500 books. Eugene multiplied from 1,500 to 4,700. Only one school decreased, and that was only

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[25] J. W. McGarvey, "The Proposed School at Ann Arbor," Christian-Evangelist, Vol. XXX, No. 8 (February 23, 1893), 120.

[26] "A Library of the Literature of the Disciples," Christian Standard, XXXVI, No. 18 (May 5, 1900), 566.

negligible, as Add Ran dropped from 4,000 to 3,795 books.[27]

There is one noticeable change to be observed in several of the colleges in the latter part of this period, a change that was to become increasingly apparent in the years to come.

> The most important single aim of the colleges and universities of the Disciples of Christ appears to be the continuation and extension of the faith of the communion. All of these institutions were established with this end in view. However, with the passing years, this aim has become modified in some of the institutions. . . . An excellent example of a change of aim is that of Drake University. This institution has developed from a small college established to serve as a means of training ministers of the Disciples of Christ, to a university serving also the varied needs of a municipality for the advantages of higher education. However, the original impulse and objective in the case of Drake is being carried out in Drake Bible College, one of the colleges of the university.[28]

An Examination of the Curriculum of Specific Colleges

Prior to the period of our study and yet interesting to note are the courses that were offered at Hiram in 1893 for the ministerial student. In addition to the regular classes of natural sciences, classic languages, literature, history, mathematics, and philosophy, there were two years of Hebrew language, one year of Greek, one year of Biblical history, church history, hermeneutics, Biblical theology, homiletics, pastoral theology, Christian evidences, moral philosophy, Sanskrit, and Syriac.[29] Commenting on this course, Zollars said: "To accomplish all this means seven years of hard work. True, we have a shorter four years' course which we consider

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[27]Compare: Benjamin Lyon Smith (ed.), Year Book of the Churches of Christ (Cincinnati: American Christian Missionary Society, 1902), p. 31, and, F. W. Burnham, Grant K. Lewis, and Robert M. Hopkins (eds.), Year Book of the Churches of Christ (Cincinnati: American Christian Missionary Society, 1915), pp. 47-54.

[28]Survey of Service: Disciples of Christ, op. cit., p. 640.

[29]E. V. Zollars, "Our Educational Problem," Christian-Evangelist, Vol. XXX, No. 14 (April 6, 1893), 217.

very excellent."[30]

In 1865 Kentucky University was moved to Lexington and the College of the Bible was formed as a separate college affiliated with the university. John W. McGarvey was instrumental in forming the curriculum, which was revolutionary in the field of Disciple ministerial education.

> It took its name from the fact that it was intended to impart, above all things else, a thorough course of instruction in the whole of the English Bible. Its founders believed that such a course of instruction is the basis, and the only safe basis for a preacher's education. As in all other branches of science facts furnish the basis for all the deductions of reason, so all knowledge of the Christian religion must have the facts recorded in the Bible for its basis. A knowledge of these facts is therefore the beginning of the education of one who is to "preach the word," and if it should also be the ending, the man fully equipped with it is a mighty power for good.[31]

The curriculum consisted mostly of Bible study with some philosophy added. In comparing it with the Campbellian concept of the ministerial curriculum it is to be noted that the broad study of the liberal arts was ignored. "The Lexington training stressed the practical preparation for the minister's task, especially evangelism, whereas the Bethany type stressed the basic and broad education, with the Bible interwoven."[32] The outstanding class at the inauguration, and one which was to receive such recognition even into the twentieth century, was the course Sacred History, "a careful study of all the historical books of both Testaments, and a historical study of all the other books."[33] McGarvey himself devoted two hours a day to teaching this class.[34] The entire course of study was to last four years and consisted of daily lectures, recitations, and memorization

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[30] Ibid.

[31] Brown, op. cit., p. 395.

[32] Hall, op. cit., p. 220.

[33] Brown, loc. cit.

[34] West, op. cit., I, 305.

of much of the Biblical, especially the New Testament, texts.[35] When the course was completed no degree was given. Instead, an English Bible diploma was presented to the student who had completed the three year course, and a classical diploma was presented to the one who in addition to the College of the Bible course had received the B.A. degree with Greek from the university.[36]

We have given our careful attention to the College of the Bible curriculum in these early years because the pattern that was established then was to continue through almost all of the period of our study. Writing in the Christian Standard in 1901 McGarvey compares the curriculum of the College of the Bible to that of Bethany College at a time when he was a student there. The sharpness of the distinction between McGarvey's and Campbell's philosophy of education is to be noted.

> When I left college, I knew very little about the Scriptures. I could have made a speech on astronomy or chemistry, or on Greek or Roman history, more easily than on the New Testament. True, I had listened for three years to the magnificient lectures of Mr. Campbell; but I was not required to study the Scriptures and be examined on lessons in them, and consequently a very large part of the famous lectures passed in at one ear and out at the other. Our students in the College of the Bible today enjoy advantages, notwithstanding they have no Alexander Campbell to instruct them, far above those that students at Bethany enjoyed in my day. They come out of college, if they do their duty, better prepared for the work than I was when I had been preaching ten years.[37]

And yet it must be realized that not everything "passed in at one ear and out at the other" because McGarvey became a Christian during his student days at Bethany. B. C. DeWeese speaks of the College of the Bible in 1903.

> The following brief statement respecting these three causes of its prestige may be of interest. From the first, chief stress has been

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[35] Brown, loc. cit.

[36] Hall, loc. cit.

[37] J. W. McGarvey, "My Semi-Centennial," Christian Standard, Vol. XXXVII, No. 40 (October 5, 1901), 1257.

> laid on the face-to-face study of the Bible text itself during the several years' study required for graduation. The founders of the college were fully convinced that the usual methods of the theological seminaries, where books about the Bible, far more than the Bible itself, are studied, do not meet the needs of those who are called to preach the Word. The physician must study medicine; the lawyer, law; and he who preaches human systems of theology must go to the theological seminary. The very name "College of the Bible" tells the purpose of its founders. It was their cherished conviction that if men were to preach the Word they must study the Bible. All who are acquainted with the course of study in the college know, of course, that literary studies are required in addition to this extended and special study of the Bible. This study of the Bible is more extensive than in other schools where ministers are trained, even in those of our own people which most closely imitate its method.[38]

Colby D. Hall, who had been a student under McGarvey and later became dean of Brite College of the Bible at Texas Christian University, made this somewhat critical comment about McGarvey: "I studied under him for three years; the only books he ever referred to were the Bible and the Lands of the Bible."[39] He added that in all that time McGarvey never suggested that they use the college library.

In the years following McGarvey's death on October 6, 1911, many educational as well as administrational changes were made in the College of the Bible. As these changes were inaugurated for the most part in the period following that of our study we shall simply note that the new educational principles of the College of the Bible became "mainly the conviction and working principle of the faculties in all of our schools holding membership in the Board of Higher Education of Disciples of Christ."[40]

In 1895 E. C. Sanderson, a graduate of Drake University, established the Eugene Divinity School across the street from the University of

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[38] B. C. DeWeese, "The Spirit of the College of the Bible," Christian Standard, Vol. XXXIX, No. 11 (March 14, 1903), 361.

[39] Corey, op. cit., p. 49.

[40] Ibid., p. 55.

Oregon. The course of study is referred to in the Christian Standard in 1900:

> Although not less than two-thirds of the Board of Regents must be members of the Christian Church, the school is open to young men and women without regard to denominational peculiarity. All who desire to matriculate must present satisfactory credentials of their Christian character, and be willing to do hard work.
>
> Although these schools have no organic connection, our students may avail themselves of all the advantages given by the University of Oregon.
>
> The four years course leads to the degree of Bachelor of Divinity. In order to graduate from this course, each student is required to finish the studies of one of the standard courses in the University, or some other accepted school, to the close of the Sophomore year or the equivalent studies. Not less than one year of the required work must be done in the Divinity school.[41]

Sanderson's purpose in doing this was to take "advantage of the classical and scientific courses offered by the state in connection with the Bible work of a Christian school."[42]

Butler Bible College announced the following course for summer school in 1900. Jabez Hall was to lecture on pastoral theology, Burris A. Jenkins on the New Testament, John McKee on the Old Testament, and C. B. Coleman on church history. Each professor was to give a week's instruction.[43]

Atlantic Christian College opened on September 3, 1902, with one hundred and eighty-five students, ten of whom were ministerial students.[44] There were two courses of three years each for the ministerial student.

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[41]George F. Hall, "The Eugene Divinity School," Christian Standard, Vol. XXXVI, No. 9 (March 3, 1900), 258.

[42]C. F. Swander, Making Disciples in Oregon (Oregon Christian Missionary Convention, 1928), p. 144.

[43]Burris Jenkins, "Butler College at Bethany Park," Christian Standard, Vol. XXXVI, No. 19 (May 12, 1900), 589.

[44]Charles Crossfield Ware, North Carolina Disciples of Christ (St. Louis: Christian Board of Publication, 1927), p. 174.

"In the English, a diploma would be given in completion, and in the classical, the B.S., A.B., or B.D. degree would be respectively conferred."[45] A year later, in 1903, a Bible department was added to the college.[46]

In 1904 E. V. Zollars was serving as both president of Texas Christian University and dean of the Bible College. A large portion of the curriculum at this time was devoted to ministerial subjects.

> The only "literary" subjects assigned were Mathematics 5 hours, and English 15 hours, in the Freshman year; and in the Senior year, Psychology 4, Logic 2, a total of 28, out of 180.[47]

Zollars, a truly great figure in the field of education of the brotherhood, favored a combination of the Campbell and McGarvey principles of ministerial education.[48]

Christian University at Canton, Missouri, chartered in 1853, was divided into four colleges in 1876, one of these being the College of the Bible.[49] By 1904 the school had graduated 150 ministers. At that time it was said of the curriculum:

> Particular attention is paid in this school to Bible work, and to the preparation of young men for the ministry. The view is here taught that the Bible is inspired, and students are warned against the evil of destructive higher criticism.[50]

Alfred M. Haggard became dean of the College of the Bible at Drake University in 1898, serving in the capacity until 1910. Through his efforts and emphasis the Bible College building was erected during his adminis-

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[45] Charles Crossfield Ware, A History of Atlantic Christian College (St. Louis: The Bethany Press, 1956), p. 77.

[46] Ibid.

[47] Hall, op. cit., pp. 112-113.

[48] Ibid., pp. 220-221.

[49] West, op. cit., II, 171.

[50] Brown, op. cit., p. 386.

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The Missionary Training School was founded in 1910 by the Christian Woman's Board of Missions. The school, opening September 20, 1910, was the first school "to meet the requirements for the preparation of missionaries as recommended by the Edinburg Conference."[52] The name of the school was changed in 1912 to College of Missions. An announcement concerning this said:

> The new name more clearly indicates the advanced nature of instructions given. It at once suggests entrance requirements and collegiate standards. It sets forth the status and nature of the institution, and the purpose of its foundation.[53]

An article, appearing in the Christian-Evangelist in 1913, quoted partially from a catalog of the college.

> The College of Missions, founded in 1910 by the Christian Woman's Board of Missions, seeks to meet the present-day requirements in the education of missionaries for service in both the home and foreign fields. Its courses based on the recommendations of the Edinburgh Report, are, in the main, supplementary to those usually given in college or university. Its entrance requirements are college graduation, or acceptance by a missionary board. Being a post-graduate institution, it is not in competition with regular academic institutions.[54]

In September, 1928, the College of Missions became affiliated with the Kennedy School of Missions, an interdenominational school at Hartford, Connecticut, and its individuality was lost.[55]

On October 29, 1910, the Bloomington Bible Chair was incorporated at Indiana University at Bloomington, Indiana. Joseph C. Todd who had been

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[51]Charles Blanchard, History of Drake University, Vol. I: Building for the Centuries (Des Moines: Drake University, 1931), p. 49.

[52]Commodore Wesley Cauble, Disciples of Christ in Indiana (Indianapolis: Meigs Publishing Company, 1930), p. 183.

[53]Ibid.

[54]"The College of Missions," Christian-Evangelist, Vol. L, No. 31 (July 31, 1913), 1029.

[55]Cauble, op. cit., p. 184.

serving as financial secretary became dean on November 1, 1912.[56] In 1914 he wrote:

> There are twenty-six hundred students at Indiana University. Five hundred of these come from homes of our own people. The Bloomington Bible Chair is endeavoring to offer Biblical and religious instruction, give ministerial care and direct the religious activities of these hundreds of students.[57]

The name of the Bible chair was changed to the Indiana School of Religion on September 25, 1917.[58]

Phillips Bible Institute, which opened on September 10, 1912, and was incorporated on April 12, 1913, came into being for the express purpose of providing a "speed up" training course for ministers. Thomas W. Phillips, principal supporter of the school, was willing to deviate from the accepted procedure of ministerial training that a number of preachers might be quickly trained to supply the demand of pastorless churches.

> He desired a school that would be available to those who could not attend college. It was to be considered as a Normal School of Religious Instruction to meet the emergency needs of pastorless churches. Because of the apparent success of the Canton church and Bible school, this was thought to be an ideal location for a preacher-training center. Canton could be used as a workshop and observation point, so it was thought, as well as a place to house the new school. The Official Board of the Canton church approved, and the work was started. The curriculum provided for a three-year course, with the student permitted to take any and all subjects he thought he could carry. The plan was elastic, with no academic requirements for entrance; and the privilege of beginning at any time, by correspondence or as a resident student, was extended to all.[59]

The fact that the churches of the state of Georgia were obtaining ministers with college training caused them to desire a Christian college within their borders. Such a college was opened on a farm near Clarkston,

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[56] Ibid., p. 186.

[57] Joseph C. Todd, "The Bloomington Bible Chair, Indiana University," Christian Standard, Vol. XLIX, No. 2 (January 10, 1914), p. 75.

[58] Cauble, loc. cit.

[59] Shaw, op. cit., pp. 343-344.

Georgia, on February 4, 1913. It was named Lamar College in honor of James S. Lamar, preacher and writer. "Buildings included a 14-room house that became a dormitory, a woodshed made into a chapel, and a chicken house remodeled into the music studio."[60] Opening with 15 students the number increased to 40 in 1914 but the school closed in June of 1915.[61]

In 1913 L. C. Brite gave $34,000 that an administration building for a Bible college at Texas Christian University might be built. This Bible college became a reality in the fall of 1914 when a charter, faculty, and a board of trustees were secured for the new school. F. D. Kershner, who was also serving as president of Texas Christian University, was made president of the Bible college. "In recognition of the great service of the man who had pioneered in giving, and who set the example for others to follow, the school was named 'The Brite College of the Bible.'"[62] Brite College moved into its new building in 1915.

In 1916 Johnson Bible College was offering the following curriculum to its students:

Freshman
- Pentateuch
- English
- Zoology
- Livy
- Astronomy
- Bible Geography
- Horace
- Physiology
- Geology

Sophomore
- Old Testament History
- Homiletics
- New Testament Greek
- Dramatic Literature
- Sociology
- Economics
- Pastoral Theology
- Milton and Dante
- European History

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[60] J. Edward Moseley, Disciples of Christ in Georgia (St. Louis: The Bethany Press, 1954), p. 283.

[61] Ibid.

[62] McPherson, op. cit., pp. 94-95.

Junior
- Old Testament Criticism
- Psychology
- Sunday School Pedagogy
- New Testament Greek
- Missions
- Poetics
- Minor Prophets
- Ethics
- Logic
- Shakespeare

Senior
- The Gospels
- Church History
- Public Speaking
- Hermeneutics
- First Principles
- History of Philosophy
- New Testament Introduction
- Philosophy of Religion
- Major Prophets[63]

Ashley Johnson, founder and long time president of the school, commented at length on the nature and purpose of the curriculum at Johnson Bible College.

> We propose to give our boys a good English and Classical education, but all these things are tributary and subservient to the one greater end: a good--indeed the best--Bible education. We teach English, Mathematics, Science, Latin and Greek, History, only because of their value to the mind and as a supplement to our Bible work. We do not discount scholarship, but emphasize the one vast, unsatisfied and all prevailing need of Bible Scholarship. It is amazing how little gospel is preached in the average, so-called cultured pulpit. Philosophical and scientific disquisitions, good enough in their places, are damning both the pulpit and the pew. We have no desire to add to the ranks that sort of men. "Out of the abundance of the heart the mouth speaketh." A man is compelled by the law of nature to speak most about that of which he knows most. We want our boys to be Linguists, Historians, Philosophers, Mathematicians, in a degree but, and if I could, I would thunder it to the earth's ends: We desire that their knowledge of the Old Book,--the Jerusalem gospel--should so far excel and surpass their knowledge of everything else that they shall count the learning, the wisdom, the eloquence of the world as "refuse" when compared to the excellency, the glory, and the saving efficiency of Him who is revealed therein--this is our one desire, ambition and all-consuming passion.[64]

He also wrote:

> During all its history Johnson Bible College has had one aim and one only, so to train men for the ministry of the Churches of Christ, that they shall give diligence to present themselves approved unto God, workmen that need not be ashamed, handling aright the Word of truth. . . . As is usual with vocational and professional institutions, colleges of law, medicine, and others, no attempt is here made for general education for its own sake. The courses offered apart from those in sacred history and theology are such as are deemed essential to the preparation of the preacher for the largest and most helpful services.

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[63] Black, op. cit., pp. 62-63.

[64] Ibid., pp. 56-57.

> In this way more intense application to essential preparation for preaching is secured, less diversity in equipment is necessary, and a less numerous faculty is required. For this reason also, the income of the institution, largely the contributions of thousands of friends, is wholly devoted to the training of the preacher and not for the furtherance of secular education.[65]

The Development of Graduate Study

Little emphasis was given to graduate study before the turn of the century. A few had even objected to the master's degree, quoting "call no man master."[66] At the beginning of the period of our study B. A. Jenkins wrote concerning the apparent need of opportunities for graduate study.

> The time is very close at hand, to be sure, when we shall need to add to our colleges a department for advanced training--post-graduate training--of ministers, and thus to take one step, at least, into the university world. I do not mean a department which carries on ministerial training in conjunction with courses in arts. Such Bible departments and Bible colleges have served a noble purpose in the past, and, indeed, are still serving such ends; but a step in advance may be taken, if not immediately, requiring a more thorough training in arts as preparatory to special training for the ministry.[67]

The work that was offered in the Bible colleges of that day was combined with the regular college work. There was no program offered in the brotherhood colleges whereby a graduate might pursue such studies as would lead to the degrees of Master of Arts or Bachelor of Divinity. Consequently a number of students upon completion of their studies in the brotherhood colleges would enroll in "ministerial training centers, such as Yale, Harvard, Union, Rochester, Chicago, and Princeton, where a three-year seminary course was offered."[68]

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[65] Ibid., p. 71.

[66] Garrison and DeGroot, op. cit., p. 385.

[67] B. A. Jenkins, "Our Education," Christian Standard, Vol. XXXVI, No. 21 (May 26, 1900), 2.

[68] Corey, op. cit., p. 17.

The first brotherhood college to confer the D.D. degree was Drake University.[69] In 1897 a Disciple student at the University of Chicago received the first Ph.D. granted in the department of church history.[70]

The master's degree was offered at Cotner University about the turn of the century. The degree was to be granted to the student "who had done one year's work in advance of a Bachelor of Arts degree or if he 'had engaged successfully in some literary or professional calling for three years.'"[71] In addition the student had to present a thesis. By the close of the period in 1915 the policy of the university was to "discourage graduate work."[72]

During the school year 1906-1907 Clinton Lockhart, dean of the Bible college at Texas Christian University, introduced the Bachelor of Divinity degree into the school. "The Bachelor of Arts degree was required as a basis for it, but the two curricula were intermingled. The close figuring student could obtain both degrees within five and a half years."[73] Lockhart himself had studied at the universities in the East where such work was offered.

The policy of Atlantic Christian College toward graduate work during the presidency of Caldwell (1908 to 1916) was negative. Only one student qualified for the M.A. degree during this time and because of Caldwell's attitude, he declined it.[74]

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[69]Garrison and DeGroot, loc. cit.

[70]Ibid., p. 543.

[71]Leon A. Moomaw, History of Cotner University (1916), p. 125.

[72]Ibid.

[73]Hall, op. cit., p. 113.

[74]Ware, A History of Atlantic Christian College, op. cit., p. 109.

The Master of Arts degree was granted to those at Bethany College who earned it during these years. Occasionally it was presented on an honorary basis.[75]

In 1913 Eureka College offered the Master of Arts degree only in the religious field. Charles E. Underwood wrote of the college in that year:

> The standard has been constantly raised, until our graduates have been accepted in the graduate schools of Yale, Harvard, Chicago and the State Universities.
>
> The college has recently extended its work of ministerial education until it can now offer the degree Master of Arts, with courses that are thorough graduate courses, fully up to the standard of the larger universities. This Master of Arts will be given only in the Sacred Literature department, and only on resident work to those who have taken the A.B. degree from Eureka College or an institution of like standing.[76]

By 1920 the majority of the colleges offered graduate work:

> Yet, none of these institutions offered courses designed primarily for graduate students. Graduate students were put in classes with senior-college students, and in many cases, with junior-college students.[77]

In 1931 Riley Benjamin Montgomery conducted a survey of the Disciple ministry. His studies indicated that at that time 43.4 per cent of the preachers had less than a college education and only 11.1 per cent had postgraduate training.[78] The situation was even worse among rural preachers of whom 51.4 per cent had neither college or seminary training and only 10.5 per cent had both a college and seminary training and an

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[75] W. K. Woolery, Bethany Years (Huntington, West Va.: Standard Printing & Publishing Company, 1911), p. 185.

[76] Charles E. Underwood, "Eureka College," Christian-Evangelist, Vol. L, No. 31 (July 31, 1913), 1031.

[77] Survey of Service: Disciples of Christ, op. cit., p. 650.

[78] Montgomery, op. cit., p. 87.

additional 4.2 per cent had had the seminary course only.[79] While these figures represent only those who responded to the survey being conducted by Montgomery they do indicate to some extent the response of the brotherhood to the opportunities made available by the colleges.

The Question of Accreditation

In the period prior to that of our study the matter of accreditation was not such a pertinent concern as it came to be in later years. It was later said of the College of the Bible that at a time in 1878 when they were independent of the University of Kentucky, "they were not particular about standards, and this course was planned to meet the needs of those who were preparing for the ministry."[80]

After the turn of the century this problem came to be of greater concern to the educational leaders of the brotherhood. J. H. Garrison wrote in 1905:

> The university must allow credit for certain work done in the Bible college classes. Of course this work must be up to the university's standard, but there is no valid reason why a student attending a good course of lectures on Biblical history in Hebrew or some of the other subjects taken up in the Bible colleges shall not receive credits just the same as if he took the courses in philosophy or French history in the university, provided the work is equally thorough.[81]

He was speaking specifically of the Bible college at Columbia, Missouri, being adjacent to the state university but more generally of education in the brotherhood. Writing in 1907 C. B. Coleman spoke of what he called the "aims of a Christian college:"

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[79] Ibid., p. 82.

[80] Fortune, op. cit., p. 278.

[81] J. H. Garrison, "Bible Colleges and State Universities," Christian-Evangelist, Vol. XLII, No. 34 (August 24, 1905), 1085.

> It should aim at sound, progressive scholarship, its standards should be high, not only in catalog announcement but in the daily class room; its students must not be ashamed of their work when they present it for credit at an alien institution. The religious world has no right to foist upon the educational world institutions, large or small, masquerading under the name of colleges and lowering the standards of scholarship.[82]

As late as 1911 there was not a single college in the brotherhood from which graduates "could classify as graduate students without condition at the better graduate schools of America."[83]

> There were only two institutions whose graduates could, probably, earn the degree by one year plus a good summer course; only five others whose graduates would probably need one year for undergraduate work and one for the earning of the Master's degree; and only one other whose Bachelor of Arts degree was merely two years short of equivalency with the A.B. of a standard college.[84]

With the exception of these eight colleges, the remainder of the brotherhood schools in 1911 were not equivalent even to a junior college.[85] The two colleges referred to as having the highest standing among the brotherhood schools were Drake University and Butler University.[86]

As early as 1894 Eureka College had placed certain restrictions upon graduation for the purpose of raising the standard of the work. No one could be graduated from the Biblical Department until he had completed the three years' course, and prior to this he had to receive the literary degree.[87] Consequently, by 1913 the school could say: "The standard has

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[82] C. B. Coleman, "The Aims of a Christian College," Christian-Evangelist, Vol. XLIV, No. 2 (January 10, 1907), 42.

[83] Survey of Service: Disciples of Christ, loc. cit.

[84] Montgomery, op. cit., p. 45.

[85] Ibid.

[86] Survey of Service: Disciples of Christ, loc. cit.

[87] B. C. Deweese, "The Disciple's Divinity House," Christian-Evangelist, Vol. XXXI, No. 31 (August 2, 1894), 487.

been constantly raised, until our graduates have been accepted in the graduate schools of Yale, Harvard, Chicago and the State Universities."[88] And yet this does not say that they were accepted on a par with graduates from other colleges.

The colleges were beginning to take an interest in standardizing their academic programs. In 1913 Cotner University strengthened its standards by requiring high school work for entrance, classes of fifty-five minutes in length (they had previously been forty-five and prior to that thirty), and one hundred and thirty hours for graduation.[89]

In 1915 Hiram College was elected to membership in the North Central Association of Colleges and Secondary Schools. At the same time the State Department of Education placed the college on the certified list thus enabling its graduates "to teach in the public schools without further examination."[90]

Some of the colleges were not as concerned about the matter of accreditation and standardization as were others. Such a school was Johnson Bible College which, though concerned about the quality of the work, was not particularly interested in accreditation. "No attempt is made for membership in secular college associations but all subjects are so taught as to receive full credit wherever credit is granted to such subjects."[91]

Five Disciple schools, Butler, Drake, Hiram, Transylvania, and Cotner, were included in a list prepared by the American Council on Education

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[88]Charles E. Underwood, "Eureka College," Christian-Evangelist, Vol. L, No. 31 (July 31, 1913), 1031.

[89]Moomaw, op. cit., p. 123.

[90]Shaw, op. cit., pp. 390-391.

[91]Black, loc. cit.

in 1920 as being recommended for "preparing students for postgraduate study in foreign universities."[92] The academic standards of all the schools were continually raised until in 1928 the majority of them had "standarized their work and organized their programs to fit into the educational system of which they are a part."[93]

We note that during this period the two philosophies of ministerial education had crystallized. Yet in both the liberal arts and Bible centered curriculums there was a concentrated emphasis on Bible study. In the latter part of the period there was a determined effort on the part of the colleges to raise the academic standards that standardization and accreditation might be achieved.

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[92] Survey of Service: Disciples of Christ, loc. cit.

[93] Ibid., p. 641.

CHAPTER IV

FINANCIAL PROBLEMS

Early Principles of Financial Support

In the early frontier situation schools were built in the towns that would make the highest "bid" for them. The trustees of Bacon College announced that they would move the school from Georgetown to any town that would subscribe $50,000 to the school. James Taylor, a lawyer in Harrodsburg, secured one hundred pledges of five hundred dollars each plus an additional $10,000 for a building site. Consequently on May 2, 1839, the trustees agreed to move the school.[1] Many of the early schools were located on a basis similar to this.

However while the frontier colleges followed the practice of Bacon College for many years, there were nevertheless two new, antithetical principles of financial support developing that would eventually be accepted by one faction or the other of the brotherhood schools. These were the principles inaugurated by Campbell and by Tolbert Fanning.

In launching the project of Bethany College, Campbell supplied $15,000 out of his private funds with which to begin to build buildings to be used as classrooms.[2] It was then that he sought to secure endowment for the college.

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[1] West, op. cit., I, 272.

[2] Moore, op. cit., p. 366.

> His developed belief in general support of evangelistic and other activities enabled him to assume that the churches ought to support it, since it was designed--by him, if not by them--to train ministers and other young people for Christian living.[3]

One response came from the people of Illinois who at the state meeting in Jacksonville in 1852 pledged $10,000 to endow a chair in Bethany College.[4] To gain such endowment Campbell made numerous excursions throughout the United States.

> Program makers for the district and state gatherings soon learned that they could be almost certain to get this prize attraction, the nationally eminent debater and orator, on their list of speakers if they would permit him to give an address on education and take an offering for the college.[5]

His efforts were not nearly as successful as he desired because the brotherhood was quite young and poor at this time. It is interesting to note that Campbell offered to train a Missouri boy in Bethany College from the proceeds of the sale of his hymnbook in the state of Missouri. Alexander Proctor was thus selected and, graduating in 1848, became the first college graduate of the Disciple ministers in the state of Missouri.[6]

The second principle of financial support was established by Tolbert Fanning. Fanning, along with others, became alarmed at the situation which arose in the 1870's when Kentucky University felt little obligation to the churches of the state and consequently received little support from them.[7]

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[3]Garrison and DeGroot, op. cit., p. 242.

[4]Nathaniel S. Haynes, History of the Disciples of Christ in Illinois (Cincinnati: The Standard Publishing Company, 1915), pp. 38-39.

[5]Garrison and DeGroot, loc. cit.

[6]Ibid., p. 312.

[7]Supra, pp. 29-30.

> It was the realization of this danger that had led Tolbert Fanning and David Lipscomb to advocate that schools have no endowment and that they might die upon the death of their founders. Men would give money to richly endow a school and after they died, the money would be used to destroy the very thing they had tried to erect.[8]

On this basis Fanning founded Franklin College. There was no endowment and an extremely low tuition fee. The school was indeed dependent upon the support of the brotherhood. "Fanning was a man of great faith, fully determining to do the will of God and depending upon God to look after him."[9]

The attitude of Campbell toward such a policy was quite clear.

> Not a College in the world has existed one century without endowment: nor can they. This fact is worth a thousand lectures. Can any one name a College that has seen one century without other funds than the fees of tuition? Bacon College, like Bethany, seeks for endowment.[10]

Bacon College continued for fifteen years without endowment and finally closed, not for lack of money, but because of the war as soldiers of first the south and then the north used the college for barracks.[11]

Even as late as the close of the century there were still colleges that elected to be financed on the subscription basis. An illustration of such a school is presented here as it was typical of many schools and colleges of the frontier situation.

> At Albany, Missouri, a village of 2,000, Central Christian College was founded in 1893 on the basis of a gift of five acres of land for a campus. An adjacent area of 100 acres was to be plotted and sold in lots, the college to receive one-fifth of the proceeds. Local subscriptions of $13,000 and the credit of local supporters financed the erection of "a magnificient college building at a cost of $20,000." There was no endowment, and the demand for lots was not brisk. The faculty was of high school grade, or less. A Methodist college was

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[8] West, op. cit., II, 116-117.

[9] Ibid., I, 283.

[10] Garrison and DeGroot, op. cit., p. 251.

[11] West, op. cit., I, 284.

started in the same town simultaneously. It was hopefully and naively predicted that the resulting rivalry would "put both schools on their mettle." Instead, it put them on the rocks.[12]

Indeed it could be said that "the prairies were scattered with the bones of dead colleges whose very names have been forgotten."[13]

In 1879 the brotherhood could boast five universities, twenty-five colleges, fifteen institutes, seminaries, schools, and Bible chairs with a total endowment of $1,177,000. Seventeen of these schools no longer exist.[14]

Twentieth Century Colleges and Financial Support

During the period of our study the situation began to improve. Nevertheless in the state of Texas alone from 1900 to 1915 the Disciples claimed eight colleges, the Church of Christ claimed seven, and there was an additional college belonging to both of them. Of the sixteen only three exist today: Texas Christian University, Abilene Christian College (Church of Christ), and Jarvis Christian College (Negro.)[15]

The twentieth century however saw the brotherhood manifest a greater concern as they began to acknowledge their obligation to their colleges.

In 1904 Joseph I. Irwin gave $100,000 to Butler University for endowment which at that time was "by far the largest amount that any Disciple had ever given to anything."[16]

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[12] Garrison and DeGroot, op. cit., p. 373.

[13] Ibid., p. 253.

[14] Ibid., p. 374.

[15] Colby D. Hall, Texas Disciples (Fort Worth: Texas Christian University Press, 1953), pp. 248-249.

[16] Garrison and DeGroot, op. cit., p. 413.

E. V. Zollars, while at Hiram College, had instituted a system of financial support that he called "living endowment." This scheme "meant a promise to pay a specified sum each year, rather than contributing the large capital funds necessary to produce an equivalent amount of interest."[17] It was one of Zollars' greatest contributions to the college. In essence it was quite similar to that which Tolbert Fanning had proposed years before. In 1907 Miner Lee Bates became president of Hiram, in which capacity he served for twenty-two years. His administration was typical of that of so many college presidents of the era.

> President Bates needed no second warning as to the attention that a college president should give to the securing of hard cash. In later years, it was he who constantly stirred up the trustees to undertake one financial campaign after another. It is difficult to disentangle the campaigns from the continuous search for funds and from each other, since they often overlapped and money which originally was sought for one objective, by the time it was secured, was credited to another use. There was always talk, too, of larger sums than were announced and projects were voted by the trustees that never got started. Very wisely the policy of limited objectives that could be reached quickly was in general adopted.[18]

E. C. Sanderson established the Eugene Divinity School close to the University of Oregon for several reasons, one of them being that fewer teachers and less equipment would be needed in the Divinity School, thus keeping operating costs at a minimum.[19] A number of the other schools, especially the Bible colleges and the Bible chairs, followed a similar procedure to realize economy.

We have previously noticed that there were individuals who gave financial support for the purpose of seeing their beliefs perpetuated in

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[17]Osborn, op. cit., p. 170.

[18]Treudley, op. cit., p. 175.

[19]Swander, op. cit., p. 144.

the teaching of the schools.[20] L. C. Brite gave $62,500 to Texas Christian University "to see that the right kind of teaching should prevail."[21] T. W. Phillips, outstanding Disciple philanthropist, gave $30,000 to Bethany College in 1910 for such a purpose.[22] Phillips was also the principal supporter of Phillips Bible Institute. With his death the school moved to Valparaiso, Indiana, where in 1916 it merged with another school and lost its identity. Its failure was largely that of a lack of financial support.[23]

Reflecting both the thought of Zollars in obtaining "living endowment" and the thought of Fanning in maintaining the position of the founders, Johnson Bible College faced the financial problem in this way.

> Finally, our friends do not want this college endowed. They could give $250,000, but they prefer to keep the capital and support the school, and when we or our successors fail to keep the covenant by introducing anything into our school out of line with the truth revealed and recorded, they can cut off the fodder and the sheep can hunt other pastures.[24]

In this particular statement Ashley Johnson was explaining why Johnson Bible College did not wish to participate in the Men and Millions Movement seeking college endowment. From the beginning Johnson had offered free admission to the college to "any young preacher who is without money but willing to work."[25] Through the blessing of the Lord, as he believed,

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[20] Supra, pp. 27 ff.

[21] Hall, History of Texas Christian University, op. cit., p. 225.

[22] "Model Endowment," Christian Standard, Vol. XLVI, No. 27 (July 2, 1910), 1140.

[23] Shaw, op. cit., pp. 344-345.

[24] Ashley Sidney Johnson, "Why Johnson Bible College Asked to be Excused," Christian Standard, Vol. XLIX, No. 3 (January 17, 1914), 103.

[25] Ashley S. Johnson, "I Want to Help the Poor Young Preachers," Christian-Evangelist, Vol. XXXI, No. 33 (August 16, 1894), 516.

and through the support of Christian people who shared his views Johnson was able to continue operating the school on the basis on which it was founded and without endowment.

Also, throughout the period there were those who warned against placing too much emphasis on the importance of endowment. Such a person was W. P. Aylsworth, professor at Cotner:

> In a time like ours when educational advantages are so largely linked with external equipments, such as laboratories and libraries, we are in danger of underestimating the chief power in education, viz., the personality of the teacher. . . . What Garfield said about Mark Hopkins, a president of Williams college, is true of culture. To sit upon one end of a log with this great teacher on the other was to enjoy a nobler opportunity than could be offered at some great center in which the arrogance of learning is uppermost. In our own history Bethany College, in its early days, stands a shining example. Placed beside modern institutions with up-to-date equipment, it would be wholly outclassed. Yet what school of the modern days produces more marked results in real scholarship? There was a master spirit inspiring pupils and fellow-workers to the highest self development.[26]

The Fruits of Endowment

By 1915 the financial condition of the colleges was greatly stabilized. The immediate economic future of most of the colleges had been made secure through the numerous efforts to secure endowment. A comparison of the Year Book of 1902 with that of 1915 indicates what had been accomplished. Bethany had increased its endowment from $61,000 in 1902 to $400,000 in 1915. Butler's endowment had increased from $250,000 to $390,000. The College of the Bible extended its endowment from $103,000 to $179,308.43. Cotner multiplied its endowment from $8,000 to $44,800. Drake University went from $175,000 to $796,000 to become the richest school in terms of endowment in the brotherhood. Eureka's increase was negligible, going from $175,000 to $175,375. Eugene enjoyed the greatest

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[26]W. P. Aylsworth, "Personality in Education," Christian-Evangelist, Vol. XLII, No. 29 (July 20, 1905), 929.

proportionate increase, extending its endowment from a meager $5,000 to $80,000. Hiram College increased its endowment from $300,000 to $400,000.[27] No longer, it appeared, was there a danger of these colleges being closed because "there was no money to keep them going after their founders had passed away."[28] However this was only a temporary achievement. To the chagrin of those who had so optimistically sought endowment the years of the depression placed a severe economic strain on the colleges. Many of them went deeply in debt and one of them, Cotner University, was closed.

But a new trend to secure endowment had been established. The statement was to be made that more money was given to support and endow the colleges from 1914 to 1924 "than during all the previous history of the movement."[29] Consequently while in 1909 there were thirty-three colleges with a total endowment of $2,067,749, in 1928 there were twenty-five colleges (all of the schools affiliated with the Board of Education) with a total endowment of $14,105,646.07.[30]

The two principles of financial support were well clarified during this period. The majority of the schools sought permanent endowment and relied upon "living" endowment only as necessity demanded. For the most part only the independent Bible colleges of a later period sought "living" endowment as the ultimate goal of financial support.

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[27]Compare: Smith, ed., op. cit., p. 31, and Burnham, Lewis, Hopkins, eds., op. cit., pp. 47-54.

[28]Abbot, op. cit., p. 28.

[29]Ibid.

[30]Montgomery, op. cit., p. 62.

CHAPTER V

PROBLEMS OF A SERVICE NATURE

The Critical Shortage of Ministers

The periodicals of the period reveal a very pressing problem of the brotherhood. Early in the first half of the twentieth century it became apparent to many leaders of the movement that there were not enough ministers to supply the churches. The brotherhood had increased numerically at a faster rate than the facilities of the colleges enabled them to prepare an adequate ministry. This is not to be construed as a criticism of the ineffectiveness of the colleges but rather as a commendation of the effectiveness of the Restoration evangelists.

In 1905 Hill M. Bell wrote of the problem.

> The need of a more competent ministry is becoming more apparent every day. It is utterly impossible to supply the increasing demand made upon the colleges of the Bible at the present time. Churches are growing in strength, and are now demanding stronger men than they were willing to accept a few years ago. We are losing some churches because of our inability to furnish them with energetic, intelligent pastors. The head of one of the leading Bible colleges of our brotherhood said to me recently that he could not begin to supply ministers for established churches as fast as they were called for.[1]

In 1906 there were 1700 churches of Christ in the state of Missouri and these churches had a membership of 180,000. To supply a ministry for these churches there were twenty-one men and women studying in Columbia Bible College. In contrast to this attention was called to the fact that there were one hundred and thirty-four students enrolled at an

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[1] Hill M. Bell, "The Needs of the Churches," Christian-Evangelist, Vol. XLII, No. 2 (January 12, 1905), 44.

"anti" school at Odessa, Missouri.[2] Though this situation was hardly typical of all the states, it does give a picture of the conditions in the state where Disciples were strongest.

Carl Johann, writing in 1907, compared the number of churches and available ministers with the number of ministerial students being prepared by all the brotherhood colleges.

> Our national statistician tells us that there are now in the United States twelve thousand churches and only seven thousand ministers, and that, as the older ministers and pioneer preachers are rapidly passing away, while the number of churches is constantly increasing, the discrepancy becomes larger every day.
>
> . . . . . .
>
> You will probably be surprised when I tell you that in all these schools there are perhaps five hundred young men preparing for the ministry, and, if these young men are divided about equally between the four classes (Freshmen, Sophomores, Juniors and Seniors) usually found in colleges, there may be about 125 graduates each year.[3]

In 1908 J. H. Garrison made the observation, which we have already noted, that the colleges were not training fewer men for the ministry but rather that the churches were demanding more than ever before.

> Among the Disciples of Christ there has not been a decrease in the number of young men preparing for the ministry, except perhaps relatively to our numerical strength, as compared with former times; but in our case the dearth of ministers has resulted from the fact that churches have been multiplied much more rapidly than has our ministerial supply. In other words, evangelization with us has outrun education.[4]

Garrison criticized the brotherhood for not showing a proper concern about the work of the colleges.

> It is evident from our neglect of our colleges, that we do not realize yet the vital connection between our colleges and our ministerial

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[2]"The Missouri Bible College," Christian Standard, Vol. XLII, No. 50 (December 15, 1906), 1927.

[3]Carl Johann, "Our Great Educational Problem," Christian Standard, Vol. XLII, No. 12 (March 23, 1907), 501.

[4]J. H. Garrison, "A Study of Our Present-Day Problems," Christian-Evangelist, Vol. XLV, No. 1 (January 2, 1908), 4.

supply, which we must have if our cause among us to-day who are wielding the greatest influence in the ministry, and note how largely they are men of college education. Where are we to look for the large increase in our ministerial supply, which we must have if our cause is not to suffer irreparable damage, if not to our colleges?[5]

Hugh McLellan commended the colleges for the work that they were doing and implored the churches to be more responsible in their relations with the colleges.

> The colleges under our care have done excellent work. No better testimony is needed than the host of Gospel preachers who, as a body, are presenting the claims of Christ with a power second to none. But we need more men. We need now five hundred freshly minted from our colleges. There is a natural and continuous leakage in our ministerial supply. Some die, some retire, some are diverted into other callings. There should be a fresh and large stream ever flowing in. To do this we must devote thought and money to building up our educational institutions.[6]

R. H. Crossfield made a comparison in 1912 of the church and ministerial student ratio. The results of his study appeared in the Christian Standard.

> We have in all 10,940 congregations in the United States, and 5,988 preachers. This number of ministers includes all of our evangelists, most of our superannuated preachers, all who combine other pursuits and professions with their ministry, and all student preachers.
> . . . . . .
> In all of our colleges, State universities, and other colleges, we have 1,097 young men and young women preparing for the ministry and the mission field. Of this number, 371 are already preaching, leaving a net prospective reserve supply of 726. Of these 726, not more than two hundred complete their preparation and enter the ministry annually. This number is far too small even to maintain our present ministry, as is shown by the fact that there was a net decrease of 177 last year.[7]

In comparing this article by Crossfield in 1912 with the one by Carl Johann in 1907 we see that there were fewer churches and ministers in 1912

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[5]J. H. Garrison, "The College and the Preacher," Christian-Evangelist, Vol. XLV, No. 2 (January 9, 1908), 36-37.

[6]Hugh McLellan, "Education Day," Christian-Evangelist, Vol. XLV, No. 2 (January 9, 1908), 40.

[7]R. H. Crossfield, "The Present Crisis," Christian Standard, Vol. XLVIII, No. 26 (June 29, 1912), 1043.

but more students in preparation. This would tend to indicate that the situation was improving.

(The reader must keep in mind that it was during this period that the separation between Churches of Christ and Disciples of Christ became "official" in that the two separate groups were now listed. Consequently, all figures concerning the number of churches and ministers as presented in this chapter, such as the comparison between Crossfield and Johann as presented above, must be interpreted in light of this fact.)

The Colleges and the Supply of Ministers

To gain a perspective of the period we note a survey conducted in 1893 by Maria Butler Jameson. The presidents of the brotherhood colleges were questioned: "How many students are preparing to preach the Gospel?" From the replies of those that responded to the survey these figures were obtained. Bethany had fifty such students. Butler had thirty-one. Cotner had thirty-four. Drake University claimed seventy-five. Eureka had eighty. Hiram's reply was rather indefinite, indicating that it had between seventy-five and one hundred. The College of the Bible at Lexington had the largest group, one hundred and eighty-six. Nashville College of the Bible had thirty-five.[8] Just two years before the College of the Bible had had only one hundred and forty-one, showing an increase of forty-five ministerial students.[9]

The Campbell Institute was organized in Springfield, Illinois, on October 19, 1896, during the national convention. There were fourteen

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[8]Maria Butler Jameson, "Our Bible Colleges and Ministerial Students," Christian-Evangelist, Vol. XXX, No. 18 (May 4, 1893), 284.

[9]Chas. Louis Loos, "Kentucky University," Christian-Evangelist, Vol. XXVIII, No. 32 (August 6, 1891), 508.

charter members. That which "impelled them to organize" was: "Many young men were being lost, or were in danger of being lost, to the ministry and educational work of the Disciples because higher education seemed to mean a break with the brotherhood."[10]

The Eugene Divinity School had thirty-four students in 1903, twenty of whom were preparing for the ministry.[11] Two years later, in 1905, the college had thirty-eight students, which was "the largest enrollment in the eleven years' history of the school."[12] Obviously not all of these were ministerial students.

Hiram College during the presidency of Zollars, which began in 1888 and ended in 1902, became "the leading school in the brotherhood for the training of religious leaders."[13] In 1905 of the forty-one students that constituted the largest class ever to graduate from Hiram there were eighteen that had prepared for the ministry.[14] In 1910 there were forty-three young men studying for the ministry.[15] During these years there was a strong missionary emphasis in the college. In 1910 B. S. Dean, a professor in the college, wrote that Hiram had sent sixty of its students to the mission fields in the past sixteen years. This was approximately twenty-five per cent of all the missionaries of the brotherhood.[16] By

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[10]Ellsworth Faris, "The Campbell Institute: Questions and Answers," Progress, ed. Herbert L. Willett, Orvis F. Jordan, and Charles M. Sharpe (Chicago: The Christian Century Press, 1917), p. 47.

[11]Brown, op. cit., p. 390.

[12]J. M. Morris, "Eugene Divinity School," Christian-Evangelist, Vol. XLII, No. 48 (November 30, 1905), 1561.

[13]Shaw, op. cit., p. 304.

[14]Ibid., p. 347.

[15]Ibid.

[16]Ibid., p. 346.

1918 Hiram had sent eighty of its students to the mission fields.[17] In this same year a report was made that seventy per cent of the nine hundred and twenty-eight living alumni of Hiram had given themselves to the altruistic services of "preaching, teaching, nursing, and social settlement and various religious vocations."[18]

In 1908 there were one hundred and sixty-five students in the College of the Bible of Drake University. This seems to have been the high point of enrollment. Of this number eighty-four were preachers, fifty-four of whom were regularly serving seventy-eight pulpits in Iowa, Missouri, and Kansas.[19]

Oklahoma Christian University began in 1907 with fifty-four ministerial students.[20] The second year saw a total enrollment of three hundred and twelve, of whom seventy-three were ministerial students.[21] In 1909 President Zollars expressed the optimistic belief that during the third year they would enroll "not less than 100 ministerial students."[22]

In 1909 at the close of over fifty years of service to the churches of Illinois, Eureka College had graduated three hundred and six men and one hundred and thirty-five women. Of this number there were one hundred

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[17]Wilcox, op. cit., p. 85.

[18]Ibid., p. 84.

[19]Blanchard, op. cit., p. 50.

[20]E. V. Zollars, "Oklahoma Christian University," Christian-Evangelist, Vol. XLVI, No. 1 (January 7, 1909), 16.

[21]Program of the International Centennial Celebration and Conventions of the Disciples of Christ (Christian Churches) (Cincinnati: The American Christian Missionary Society, 1909), p. 75.

[22]E. V. Zollars, "Oklahoma Christian University," Christian-Evangelist, Vol. XLVI, No. 1 (January 7, 1909), 16.

and nine ministers and ten missionaries.[23]

On December 16, 1910, G. W. Muckley wrote to the various schools of the brotherhood, requesting a "list of the junior and senior students preparing for the ministry."[24] Five months later he was prepared to publish a report indicating that there were two hundred and twenty ministerial students distributed as follows: Bethany College had eighteen such ministerial students. College of the Bible at Lexington had thirty-five. Cotner University had thirteen. Canton Christian University had sixteen. Drake University had thirty-seven. Eureka College had thirteen. Eugene Bible University had twenty-six. Johnson Bible College had the largest number of all, thirty-nine. Milligan College had nine. Texas Christian University had fourteen.[25] Obviously this is not a complete picture of the prospective ministry of the brotherhood because freshman and sophomore ministerial students were not included nor did all the schools respond to the survey.

Short-lived Lamar College indicated in 1909 (which proved to be its final year) that of its fifty-five students, nine young men were preparing for the ministry and three young ladies for missionary service.[26]

Of a total of 3,751 alumni from the four schools Butler, Transylvania, Hiram and Eureka during the years 1860 to 1919, a total of six hundred and ninety-three, or nineteen per cent, entered some kind of

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[23]Program of the International Centennial Celebration and Conventions of the Disciples of Christ (Christian Churches), loc. cit.

[24]G. W. Muckley, "The Need of the Ministry," Christian-Evangelist, Vol. XLVIII, No. 21 (May 25, 1911), 722.

[25]Ibid.

[26]Josephus Hopwood, "Lamar College," Christian Standard, Vol. XLIX, No. 25 (June 20, 1914), 1099.

religious service.[27]

A comparison of the Year Book for 1902 with the one for 1915 indicates what was in most instances an increase in the enrollment of ministerial students in the brotherhood schools. In 1902 Bethany had thirty ministerial students; in 1915 it had eighty-four. In 1902 Butler had thirty, in 1915, thirty-three. Christian University at Canton had thirty-eight in 1902 and thirty-seven in 1915. The College of the Bible at Lexington had one hundred and forty-seven in 1902 and one hundred and sixty-three in 1915. Cotner multiplied from twenty-five in 1902 to sixty in 1915. Drake had one hundred and three in 1902 and one hundred and thirty-one in 1915. Eugene multiplied from eighteen to sixty-two. Eureka decreased from thirty-seven to thirty-three. Hiram, ignoring the emphasis of Zollar's administration, slipped from one hundred to forty-one. Milligan increased from ten to seventeen. The School of the Evangelists increased from one hundred and ten to one hundred and thirty-eight. Texas Christian University had fifteen in 1902 and thirty-seven in 1915.[28]

Another comparison shows that while there was a definite increase of ministerial students during the years of our study the trend did not continue in the years immediately to follow. In 1909 the thirty-three colleges of the Disciples had 1,065 ministerial students. In 1928 the twenty-five colleges (all of the schools affiliated with the Board of Education) reported a total of 1,062 ministerial students. During this same period the entire enrollment of the colleges had increased from 7,658 students to 11,807 students.[29]

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[27] Survey of Service: Disciples of Christ, op. cit., p. 622.

[28] Compare: Smith, ed., op. cit., p. 31, and Burnham, Lewis, Hopkins, eds., op. cit., pp. 47-54.

[29] Montgomery, op. cit., p. 62.

Consequently a number of the leaders of the movement began to envision special ministerial training schools that would quickly supply a trained ministry to answer the demand of the churches. T. W. Phillips' attempt at Canton, Ohio, was such an effort. The numerous independent Bible colleges of the twenties, thirties, and forties were similar responses.

The Boards of Education

The benefits of cooperation in the various aspects of brotherhood life were early recognized by the leaders of the movement. Consequently there were early cooperative attempts related to the educational efforts of the brotherhood. One of the first of such efforts and most outstanding was the organization of the Kentucky Christian Education Society, founded at Versailles, Kentucky, on June 6, 1855. The purpose of the organization was "to educate and prepare pious members of the Congregations of Christ in Kentucky for discharging the duties of Christian ministers."[30] Instrumental in forming the society were John T. Johnson, William Morton, and Philip S. Fall. By 1901 the society had assisted in the training of five hundred young men at a total expenditure of $100,000. In the early years the money was given as a gift, in later years loaned without interest, to students to provide "such financial assistance as is necessary to enable a student to obtain a college education at the cheapest rate of living."[31] In the light of our study in the chapter on the interpretation of the purpose of the Restoration Movement it is interesting to note this excerpt from the charter which was granted on March 8, 1856.

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[30]Fortune, op. cit., p. 285.

[31]J. H. Garrison (ed.), The Reformation of the Nineteenth Century, op. cit., pp. 155-156.

> The exclusive object of this society shall be to educate pious young men who have been immersed 'into the name of the Father, and of the Son, and of the Holy Spirit' upon a confession of their faith that 'Jesus is the Christ, the Son of the living God,' who are willing to devote their lives to the proclamation of the gospel as taught by the Messiah and his apostles, and who, as disciples of Christ, prefer to be denominated 'Christians.'[32]

Efforts at cooperation on a national level crystallized in the American Christian Education Society. At the Detroit convention in October of 1904 Harry G. Hill was elected as the first full-time corresponding secretary of that organization. At the same time the convention approved the third Sunday in January as an annual, national "Education Day."[33] Special emphasis was given from that time on in the brotherhood periodicals to this "Education Day."

However this organization did not sufficiently answer the desires of the leaders in education. In 1911 Zollars wrote, arguing for a National Education Society:

> This desirable result cannot be accomplished except through a national organization. Schools with small endowments cannot, of course, cover as large a field as schools with large endowments, but there ought to be a recognized amount of work required for the Bachelor's degree and a degree received from any of our schools ought to stand for as much work as is required for the same degree in any other school. The work may differ somewhat in kind; that is, some schools may offer a larger field of electives than others, but in the amount required for a given degree there ought to be a substantial agreement. A National Society can do much to bring this about, and especially if it has a National Secretary devoting himself entirely to the work.[34]

In 1914 R. A. Long promised to give $1,000,000 if the brotherhood would contribute an additional $5,000,000 for missions, education, and benevolences.[35] Long made his pledge with the understanding that $3,500,000

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[32] Fortune, loc. cit.

[33] Osborn, op. cit., p. 182.

[34] E. V. Zollars, "Educational Letters to the Brotherhood," Christian-Evangelist, Vol. XLVIII, No. 3 (January 19, 1911), 74.

[35] This financial endeavor became the Men and Millions Movement.

of the total was to go specifically to the colleges. The magnitude of this project "called for a more substantial educational organization."[36] Out of this necessity the Board of Education of Disciples of Christ was formed in St. Louis in 1914. There were twenty-six institutions represented and the presidents of these institutions formed the board.[37] Ten years later, in 1924, this statement was made about the successful endeavors of the board.

> The board was organized in 1914, yet in the short time that has elapsed since, it has aroused a new enthusiasm for education among the Disciples. Largely by its influence and suggestions the colleges have been put on better financial basis, the standard of scholarship raised, and the institutions have gained more confidence and attention from the Brotherhood at large. It is rapidly recovering some of our lost educational ideals and giving our colleges better standing all around. Not the least of its services is the promotion of co-operation among the colleges themselves.[38]

The present Board of Higher Education was organized in 1938 on a somewhat different basis. The board today "represents lay personnel, ministers, and executive heads of member institutions and agencies."[39]

Brotherhood Control of the Colleges

At a meeting of the churches of Illinois--such a meeting as was embryonic of the present convention--at Abingdon in 1852 a plan was endorsed to improve the educational system at Walnut Grove. At that time there were already students from twenty Illinois communities studying there.[40] The same convention also organized a Board of Education, selecting ministers William Davenport, John Lindsay, George W. Minier, Jonathan Atkinson, and

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[36] Garrison and DeGroot, op. cit., p. 415.

[37] Ibid.

[38] Abbott, op. cit., p. 208.

[39] Corey, op. cit., p. 269.

[40] Haynes, op. cit., p. 37.

A. J. Kane and professor A. S. Fisher to serve on the board. The purpose of this board was "to consider and report ways and means of establishing academies in various parts of the State under the exclusive management of the Disciples in Illinois."[41]

Campbell had always sought to gain general brotherhood recognition and support of Bethany College. There was no action taken, however, during Campbell's lifetime to place the college in the control of the brotherhood.

In 1882 the state convention of the churches of Missouri adopted a constitution "which assumed the oversight of all the schools operated by the brethren in the state."[42] Furthermore the convention insisted that "all schools demanding recognition allow the nomination of their trustees by the State Convention."[43] Though this plan seemed sensible to the convention the colleges were slow to respond. Three years later there were only two schools that had submitted to state control, Christian University at Canton and the orphan school at Camden Point.

Northwestern Christian College was established at Excelsior, Minnesota, as a liberal arts school. In 1891 the control of the college came under the auspices of the state.

> The ownership and management of the college is now under the control of our Minnesota Christian Missionary Society. In other words, it is not a private affair, but belongs to the brotherhood of Minnesota.[44]

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[41] Ibid., pp. 37-38.

[42] West, op. cit., II, 285.

[43] Ibid.

[44] "Minnesota Educational Work," Christian-Evangelist, Vol. XXVIII, No. 28 (July 9, 1891), 439.

Such were the early attempts to place the colleges under state brotherhood control. For the most part, though, the spirit of the colleges was the spirit of independency.[45] The rise and fall of the many colleges is indicative of this. The only real control of the churches over the colleges was quite indirect, that of the colleges recognizing the obligations to the churches that they must accept if they were to be assured of adequate financial support. In the latter part of the period of our study, as endowments were multiplied, the colleges became increasingly independent.

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[45]Moore, op. cit., p. 49.

CONCLUSIONS

It has not been our purpose to make such a study as can be reduced to a few pregnant statements of conclusion. Rather the value of our study is to be found in the varied impressions that are gained concerning the nature and scope of ministerial education of the brotherhood of Christian Churches at the beginning of the twentieth century. Of the various observations made throughout the study, the more important are presented here.

(1) The difference of opinion in the colleges and among the educational leaders of the period reflects the two divergent philosophies that were developing, philosophies of the nature of ministerial education as well as of the very interpretation of the purpose of the Restoration Movement. This is not to say that the colleges determined the course that these two philosophies should take but rather they reflected the way that they were going. Actually, the periodicals of the Movement largely determined the course of the development of brotherhood life and activity. Also there were several outstanding figures, such as McGarvey and Zollars, in the field of education who were quite instrumental in this process. For the most part the colleges simply fell in line with one philosophy of action or the other.

(2) The two significant principles of ministerial education today were outlined and clarified by 1915. One philosophy was to emphasize liberal arts education as the basis of the training, the other to center on a specialized curriculum of Bible study.

(3) There was a general attitude of genuine concern about raising the level of scholarship in the brotherhood colleges. This was to be achieved through raising the entrance requirements, strengthening the faculties, increasing the libraries, seeking standardization and accreditation, and emphasizing continued graduate study.

(4) The principles of securing financial support, though originating years earlier, were realized in this period. The majority of the schools sought permanent endowment while a number of schools desired only "living endowment."

(5) The brotherhood was aware of the critical shortage of ministers and attempted to rectify this situation.

(6) In harmony with the spirit of the times there were several attempts to establish such organizations of leadership as would offer guidance to the colleges and correlate their efforts.

The investigation of this subject and the preparation of this thesis have proven to be a most intriguing study for the writer. He has sincerely appreciated this examination of a very formative period of the brotherhood that is so dear to him.

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