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The Philosophy of Christian Education as Evidenced by the Colleges Established by the Brethren of the Restoration Movement

Robert Sherwood Hutcheson

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THE PHILOSOPHY OF CHRISTIAN EDUCATION AS EVIDENCED BY THE COLLEGES ESTABLISHED BY THE BRETHREN OF THE RESTORATION MOVEMENT

An Abstract of a Thesis
Presented to
The Faculty of the Graduate School
Abilene Christian College

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Robert Sherwood Hutcheson
May 1973
The purpose of this study was to find the aims and purposes of the colleges of the restoration movement during each twenty year period from 1820 through 1959 and to note the changes that occurred in order to learn what was distinctive about these colleges.

The colleges were studied historically and comparatively to find the reasons that they gave for their existence and how they hoped to achieve their objectives. To accomplish this, college catalogs and brotherhood periodicals of this period were examined and the colleges still in existence were contacted directly.

At first most of the colleges did not include "Christian" as part of their names on the grounds that its use would make a denomination out of the restoration movement. Since 1940 the majority of the schools have used this term because they were under the control of Christians and were attempting to provide an environment conducive to Christian living and trying to build Christian character.

These schools were needed so as to provide young people with a complete education—one that developed them spiritually, socially, physically, and in knowledge. The shortage of preachers in the brotherhood was another reason that many of the schools were established. It was felt that attending a non-Christian school would weaken the faith that
students had while a Christian school would build up their faith.

David Lipscomb taught that every congregation should have a school. Alexander Campbell eventually taught that the brotherhood should only have one college. Most founders of schools were in favor of a multitude of schools at first but changed their view after seeking funds with which to operate.

Before World War I most of the colleges were located away from cities because it was felt that this was more conducive toward the physical and moral development of their students. After the War, cities were preferred because they had more to offer students culturally and in the way of part-time jobs.

Prior to World War II, all of the schools except Pepperdine were on a very shaky financial basis and the majority of them closed after only a few years of operation. After the War most of them were put on a firm financial basis and sought to establish permanent endowment funds.

The colleges were primarily liberal arts colleges and only a very small number were established to train preachers. However, most of them offered courses in the Bible and many required students to take them or at least required them for graduation.

These colleges always sought to be superior academically to other schools. Today they all are trying
to obtain the highest accreditation possible. In the past they sought to stand out by being different from other schools. Bethany was the first liberal arts college in the world to have a Bible department. Franklin was the first agricultural college in the United States. Burritt was the first co-educational college in the South.
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July 1972

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This thesis, directed and approved by the candidate’s committee, has been accepted by the Graduate Council of Abilene Christian College in partial fulfillment of the requirements for the degree of

Master of Science

11/9/72

Date

Thesis Committee

Chairman

J. S. Rebeaut
DEDICATION

This thesis is gratefully dedicated to Frieda Adeline Conway Hutcheson, my wife, without whose sacrificial love, encouragement, faith and trust it would never have been possible.
ACKNOWLEDGEMENTS

The writer wishes to acknowledge the assistance of Royal H. Bowers, Jack W. Bates, Mack Wayne Craig, E. Claude Gardner, Clinton D. Hamilton, R. Sams, J. P. Sanders, and L. C. Sears who were deans of some of the colleges included in chapter eight of this study, for supplying catalogs, faculty and student manuals, newspaper and magazine articles, and other material about their colleges.

The writer wishes to especially acknowledge the assistance of Dr. Claude E. Spencer, former Curator of the Disciples of Christ Historical Society in Nashville, Tennessee, for his help in obtaining theses and dissertations from colleges and universities all over the United States, access to private libraries, recommendations as to other libraries and sources of material, and for his help in finding material in the Society library (most of which was in storage awaiting completion of the Society's library building at the time that he was assisting me in 1957). This material included Alexander Campbell's personal set of The Millennial Harbinger as well as a complete set of the Gospel Advocate and other rare books and periodicals as well as old college catalogs.
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CHAPTER I

GENERAL INTRODUCTION

Christianity fears not the light of science, properly so called; nor can she be presented to the human understanding without learning. Bibles, without the art of reading them, or the literature necessary to the easy intelligence of them, would ... be of little use to the cause of the gospel.¹

Christianity is a taught religion. The spirituality of any people rises or declines in direct proportion to the amount of Christian education that they are receiving. No person who is truly spiritual can afford to be indifferent toward Christian education.² The president of one of the largest colleges operated by the brethren of the restoration movement has said, "Education that ignores God cannot be the kind of education that fits young people for successful living in this world or the world to come."³ Even the great men of the world emphasize the importance of Bible study. Benjamin Franklin said

Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is to your certain interest.

¹ Alexander Campbell, "Literary Institutions—No. II," The Millennial Harbinger, VIII (August, 1836), 376.
³ N. Norvel Young, "God in Education," Horizons, X, No. 8 (July 30, 1957), 1A.
I think Christ's system of morals and religion, as he left them with us, the best the world ever saw or is likely to see.\footnote{Benjamin Franklin, cited by R. H. Boll, "The Bible School," \textit{Gospel Advocate}, LIV (September 26, 1912), 1066.}

Christian education has been stressed by men, both in and outside of the restoration movement, for hundreds of years. An important question, however, attaches to this impetus on Christian education, and that is "just what is Christian education?"

\section{I. THE PROBLEM}

\textbf{Need for the study.} There are many questions which a study of the philosophy of Christian higher education can answer. These questions are asked by prospective students, prospective donors, church elders and preachers, college administrators and faculty members, even those who believe that Christian schools are scripturally wrong. Some of the common questions are: Why does the brotherhood have colleges? Is it right for Christians to operate colleges? Should there be more Christian colleges? Should the existing colleges be expanded? What is a Christian college? Why should one attend a Christian college? Who should attend a Christian college? What are Christian colleges trying to do? How can Christian colleges obtain money in order to operate?
Who should help support Christian colleges? These questions and many more can be answered or at least better understood by a study of the aims, purposes, and achievements of the colleges established and controlled by the brethren of the restoration movement.

Purpose of the study. "There is little doubt that the trend in American education is away from the study of the Bible or religion." This means that there will be fewer and fewer places where one may study the word of God. Alexander Campbell said, "Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges."

The purpose of this study is to find the aims and purposes of Christian colleges during the past and present, so that the future of those that do now exist and those that will ultimately be established might be brighter. This study will show the great achievements that the colleges have made; it will show the need for and the necessity of giving greater support to the existing and future colleges; and will aid those who are operating or are contemplating the operation of Christian colleges in establishing their

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5 Young, op. cit., p. 1.
6 Campbell, op. cit., p. 377.
goals and in getting the faculty, money, and students necessary for their accomplishment.

**Justification of the problem.** In the opening sentence of his speech, "A House Divided", Abraham Lincoln said, "If we could know where we are, and whither we are tending, we could better judge what to do, and how to do it." This applies to institutions of higher learning as well as to nations. E. H. Hopkins has said:

Efficiency implies the successful and effective accomplishment of predetermined purposes. Any process which does not accomplish its stated purposes, regardless of how smooth or frictionless it may be, is not an efficient process. . . . What is it that the institution stands for? What is its reason for being? Institutional goals and purposes are the only criteria against which one can measure genuine institutional progress and efficiency. They will supply many, although not all, of the standards by which one can evaluate the efficiency or the effectiveness of the administrative structure, policies, and procedures, and the effect of these, first on the faculty and ultimately on the students.

Concerning the importance of a study of the philosophy of education, Thomas Clark Rye Whitfield in his

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dissertation on the administration of colleges operated by members of the churches of Christ has said,

One probable cause of lack of uniformity of stated colleges is that they may not have given much organized attention to the study of their aims for the purpose of identifying them. This is suggested by the fact that in only two of the catalogues does one find a modern and clear statement of discrete purposes.\(^9\)

E. H. Hopkins has suggested that the purpose of a college should be stated in terms of the changes that are to take place in a student's behavior patterns as a result of the educational experience. In other words, "In what ways do we want him to be different upon graduation from what he was when he entered?"\(^10\)

A study of the philosophy of Christian education as evidenced by the colleges established by the brethren of the restoration movement is justified because many of the colleges do not make clear statements of how they hope to change a student while he is with them, either in their catalogues or in other material which they send out for general distribution. Leaders have made speeches and written articles in newspapers and magazines, but a number of these must be put together before the philosophy can be ascertained.

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The average member of the church does not take any religious paper and most of those who do take only one, so they do not learn of these philosophies nor feel any compunction to send their children or their money to the schools.

These colleges are constantly in search of financial support, and if they cannot explain to the brotherhood in a satisfying way why it should support the college, it (the brotherhood) simply will not. Further, because of the growth of the church there is a need of expanding the existing colleges and for the creation of new ones and unless those with funds can be shown that the brotherhood must supply these funds, they will not. In addition an understanding of the purposes of Christian colleges, past and present, will cause those connected with the colleges to have a greater understanding of what they can and should be doing and this will result in a greater zeal in accomplishing these purposes.

Limitations of the study. The primary limitation to this study is the fact that very little information exists concerning many colleges. In some cases they have been mentioned in a list of colleges in some brotherhood publication and that is the only information that could be found about the college. In other cases the only information available was a series of advertisements for students in a
brotherhood paper and this was further limited by the fact that all of the advertisements were identical.

Still another limitation was that many colleges never stated an aim, purpose, or objective. In these cases the philosophy was determined from what the colleges and their leaders did say.

In this study the writer has attempted to include, in the periods prior to 1900, all of the colleges that claimed to be a part of the restoration movement; but, because of the great increase in the number of schools after 1900, only the schools mentioned in the periodicals of the "conservative" or "non-instrumental" wing of the restoration have been included. Colleges about which almost nothing could be found are, also, included in the hope that others might be able to do research to find out more concerning them.

II. DEFINITIONS

Philosophy. The word philosophy has several meanings. In this study, the term will be used to mean "the general laws that furnish the rational explanation of anything."\footnote{Allen Walker Read (chair.) and John W. Dodge (ed.) \textit{Britannica World Language Dictionary}, Vol. I (Chicago: Encyclopaedia Britannica, Inc., 1960), p. 949.} The term will be used interchangeably with
the terms "purpose," "objective," and "aim." Some of the schools made a distinction in these terms, but what one school called its "aim" was called the "purpose" or "object" of another school and visa versa.

**Philosophy of education.** By philosophy of education is meant, "the attempt to formulate the over-all objectives, content and strategy of education in terms of a consistent, integrated organization."¹²

**Education.** To define the term "education", the restoration leaders will be allowed to speak. The most outstanding early leader of the restoration movement was Alexander Campbell. He saw education as a never-ending process. It was not preparation for life, but rather life itself. He said that "It enlarges, invigorates, beautifies, adorns, and beautifies the soul and spirit of man."¹³ He defined education as the proper development and cultivation of the physical, intellectual, and moral faculties.¹⁴ At

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the opening of Bethany College, he defined education as "the
development and improvement of the physical, intellectual
and moral powers of man, with a reference to his whole
destiny in the universe of God."\textsuperscript{15} He stated that the original
text of education in the restoration movement was "that all
men must study the Bible to be educated."\textsuperscript{16}

One of the earliest educators of the "conservative
wing" of the restoration movement was Tolbert Fanning. He
gave a definition of education somewhat different from
Campbell's.

It consists not in words merely or abstractions, but
in the acquisition of practical information and the full
development of all the natural powers of man. Theory
alone, (which is usually all that is taught in school)
should by no means be termed education; for so soon as
a few sounds and signs are forgotten, scarcely a trace
can be found of what were once thought the highest and
most fashionable accomplishments.\textsuperscript{17}

Former Senator William A. Blakely of Texas in an address

\textsuperscript{15} Introductory Addresses Delivered at the Organization
of Bethany College, November 2d, 1841. Published by Request
of the Students with an Appendix, containing the By-Laws of
the Institution (Bethany, Virginia: A. Campbell, 1841), p. 82.

\textsuperscript{16} Arthur B. Edwards, "Educational Problems of the
Churches of Christ to 1909." (unpublished Bachelor of
Divinity thesis, School of Religion, Butler University,
Indianapolis, 1949), p. 74, citing A. Campbell, Millennial

\textsuperscript{17} T. Fanning, "Education of Farmers," The Agri-
culturist, and Journal of the State and County Societies,
before the largest of the Christian colleges combined the statements of Campbell and Fanning to say,

> When we speak of education what do we mean? To me it means a great deal more than attendance at school or as a total objective—the acquisition of knowledge. It also means the useful application of knowledge for purposes that are worthwhile. Education is preparation for a useful constructive life—and your usefulness will more than likely be in proportion to the extent of your preparation.18

The term "education" will be used in this sense in this study unless the context of a statement or quotation indicates otherwise.

**Christian education.** Writers of the restoration movement are in general agreement as to what a Christian education is, though, as will be noted in this study, there is some difference of opinion. To provide some idea of what is meant a number of writers will be quoted here. Earle McMillan, former director of the University of Texas Bible Chair, has said

> A Christian education is a state of mind... a Christian education is personal growth in one's knowledge of the will and way of Christ... All training programs offered under supervision of local elderships as well as any established study which is designed to increase one's knowledge and understanding of Christian principles.19

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Dr. Frank Pack, Dean of the Graduate School at Pepperdine University, speaks of Christian education as being different in several ways from secular education.

All education is concerned with the pursuit of, the search for, and the testing of truth, but we in a Christian college remember what others in secular institutions forget. For he who spoke the words, "Ye shall know the truth, and the truth shall make ye free" is the same one who also said, "I am the truth." Unless in the expression, "the truth," is included him who said, "I am the truth," there can be no true search for truth itself. In a Christian college they will be approached from a different perspective, in a different atmosphere, and given a different character. 20

Harrison Matthews, a former minister of the church of Christ, agreed with McMillan and Pack when he said, "the true aim of Christian education is to bring man to the best possible relationship with his God, himself and his fellow man." 21

Earl C. Hargrove, a member of a group that sprang from the restoration, said in an address delivered to the Accrediting Association of Bible Colleges, that there are three philosophies in our society called Christian education today. First, that which claims that the church is supreme and, therefore, educational institutions should be church centered. Second, that which claims that God has all

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authority and His authority is revealed in His book, the Bible. Third, that which offers a good education in a "Christian atmosphere".22 Instances of all three of these philosophies will be found in the colleges of the restoration, but the primary one will be that based on the supremacy of Christ.

A few more specific definitions will now be noticed. The reader should note that even though these are generally the same—resting upon what has already been said—these men differ as to specifics. These distinctions will be found throughout the restoration. This study will include schools that fall into at least one of these classifications. Paul M. Tucker says, "by 'Christian education' I have reference to education under the guidance of Christian instructors."23 L. R. Wilson, founder and first president of two Christian colleges, said that by Christian education, "we have in mind such training as one receives in the schools which are owned and operated by Christian people."24


J. P. Sanders, who has served as dean of two Christian colleges, said that "Christian education is complete education. It provides a balanced development for the physical, social, intellectual and spiritual aspects of mankind." 25

In conclusion, J. N. Armstrong, who served as president of four Christian colleges has said,

If a child educated in a Christian school is not a different product from the child educated in a State institution; if being educated in an environment where the religion of our Lord is stressed—where the very atmosphere is all but charged with the spirit of the Christ and his religion and where he is taught the word of God daily by those who love God and reverence his word as the word of God—does not make him a different product, then all the work of faithful missionaries from Christ until now has been in vain; in short, it cancels the entire Christian effort in the world, and exalts paganism. 26

College. By a college is meant an institution of higher learning offering instruction in grade thirteen or higher. Included, also, will be any school whose students could transfer to a college with advanced standing. Also, there will be included any school whose product was ready to enter one of the professions (including the gospel ministry) upon completion of his studies. In addition to


the above, any school that called itself a college will be included.

Floyd Reeves has given the essential elements in the background of a church related college. They are (1) the aim, concepts, type of church government, number of communicates and their geographical distribution. (2) The purpose for which the institution was founded, the time of founding, and the group of individuals sponsoring the young institution. (3) The relation which the institution bears to other educational institutions supported by the same religious constituency. (4) The character of the work attempted. This includes not only such matters as types of curricula offered and the number of years of work provided, but also the level of excellence aspired to, as reflected in the type of accreditation held from the regional accrediting associations and the state boards of education. (5) A study of the environment of the institution is also important. This includes how the school is being modified to meet changing environmental conditions. (6) The field offered for higher education of the type which the school contemplates. Finally (7) a rough evaluation of the contribution made by the college in the past.27

Christian colleges. A Christian college is an institution, in most cases, designed to furnish its students with a liberal education, preparation for his life's work, and emphasizing the development of Christian character in every department. 28 Hoyt H. Houchen has stated that it will (1) have a Christian faculty. By this he meant that all would be members of the church of Christ, however this has not been the case in many of the colleges, past and present. (2) Christian influence will predominate the student body. This has been true in most of the schools most of the time. (3) Personal evangelism will be encouraged. And, Christian ideals will be promoted. 29

David Lipscomb and James A. Harding expressed the distinguishing factor in the majority of the colleges when they said that it would be a school in which "the Bible should be taught every day to every student by Christian teachers." 30


Restoration Movement. The restoration movement was a movement by men to reject denominational dogmas and to follow only the New Testament. It was a move from man-made churches to the church of the New Testament.

A restorationist: (1) Sees what the reformers failed to see, that the world needs not a reformation of apostate religion, but a complete, full return to the purity of the first century church. (2) He rejects the notion that man's religious destiny depends upon a choice between Protestantism and Catholicism. (3) He holds to the idea that man's eternal welfare depends on his unqualified acceptance of the pattern of New Testament Christianity. And (4) it is his purpose to go back to the beginning and, take the church of Christ as it is fully revealed in the New Testament, and restore it to the world precisely as it was at first.

III. ORGANIZATION OF THE REMAINDER OF THE STUDY

The soul of education is the education of the soul.  

Following this chapter, this study will consider each college in its historical sequence. It will present the history in short form and notice its philosophies during each twenty years of its existence. CHAPTER II will deal with the colleges and attempts at colleges prior to 1840. CHAPTER III

31 M. Norvel Young, "Restoring God to Education--V", The Minister's Monthly, IV, No. 8 (April 1959), 44.
will deal with the thirteen colleges that were in existence between 1840 and 1860. CHAPTER IV will consider the seventeen colleges that were in existence at the time of the civil war or that came into being soon afterwards (1860-1880).

CHAPTER V deals with the thirteen colleges that flourished during the last twenty years of the nineteenth century.

CHAPTER VI deals with the twenty-seven colleges that existed during the first twenty years of the twentieth century.

CHAPTER VII deals with the nine colleges between 1920 and 1940. CHAPTER VIII deals with the schools that were in existence from 1940 through 1959.

IV. METHODS

The methodology of this study is to make a historical and comparative study of the reasons given by Christian colleges for their existence and how they hope to achieve these objectives.

V. RESUME OF THE HISTORY OF THE RESTORATION MOVEMENT

The restoration movement began almost as soon as the church began. Only a few years after the establishment of the church on the first Pentecost after the resurrection of Christ, the Apostle Paul had to write to the new

\[32\text{Acts 2.}\]
congregations in Galatia,

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel only there are some that trouble you, and would pervert the gospel of Christ. 33

In the middle of the second century Montanus pleaded for a return to the purity and faith of the early church. 34 In the thirteenth century Francis of Assisi advocated a return to the teachings of the New Testament. He tried to accomplish this from within the Roman Catholic church and was not successful in his efforts. 35 In the sixteenth century, one finds the spark of the restoration in the works of Ulrich Zwingli. In his sixty-seven articles written January 23, 1523, he stated such things as (1) the right to preach regardless of church authority, (2) Christ is the only head of the church, and (3) that man should put no reliance in human doctrines but follow only the gospel. 36 Had it not been for the overshadowing of Luther there is a very good chance that

33 Galatians 1:6-7.


the restoration movement as it is known today would have begun in the sixteenth century rather than the eighteenth. In the seventeenth century there developed in Scotland a group that was "commonly (though falsely) called Anabaptists." 37 This group was started by John Smith who became acquainted with the Mennonite Church in Amsterdam, Holland. 38 In 1611, he wrote his "Confession in twenty articles", in which he said:

Art. 8: "That the grace of God, through the finished redemption of Christ, was to be prepared and offered to all without distinction."

Art. 12: "That the Church of Christ is a company of the faithful, baptized after confession of sin and of faith."

Art. 14: "That baptism is the external sign of the remission of sins, of dying and of being made alive, and, therefore, does not belong to infants."

Art. 15: "That the Lord's Supper is the sign of the communion of Christ and of the faithful among themselves by faith and love." 39

This confession did not use the name Baptist nor any other denominational name and rejected the fact that others called them by this name. They called themselves the Church of

37 George Yuille, History of the Baptists in Scotland From Pre-reformation Times (Glasgow: Baptist Union Publications Committee, 1926), 10.

38 Ibid.

39 Ibid.
Christ and said that adults should be baptized after they had confessed their sin—not their salvation.

In their first printed confession called the "Twenty-seven articles by Thomas Helwys," among other things they said:

Art. 22: "That the officers of every Church or congregacion are tied only to that particular congregacion. They cannot challenge by office anie auctoritie in anie other congregacion whatsoever."

In addition to being strictly congregational as shown by the above article, they also rejected apostolic succession and state control in their confession of 1613.

Art. 31: "That there is no succession in the outward Church; but that all succession is from Heaven."

Art. 64: "That the magistrate is not to meddle with religion, or matters of conscience, but to leave Christian religion free."

In their confession of 1644—the first one to be printed in Scotland—they still called themselves the Church of Christ, stressed that baptism was a "dipping or plunging the body under water," and said Christ was head of the church. Their confession of 1677 said a building had no particular religious significance. In their creed of 1679, they

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40 Ibid.
41 Ibid.
42 Ibid., 11.
43 Ibid., 12.
stressed that they were trying to be like the primitive church.

Art. 30: "The marks by which she (a Church) is known to be the true spouse of Christ are these: where the word of God is rightly preached, and the sacraments truly administered, according to Christ's institution, and the practice of the primitive Church; having discipline and government duly executed by ministers and pastors of God's appointing and the Church's election." 44

Though the Scotch Baptist's claim that this group was their predecessor—even though they called themselves the Church of Christ—they admit that it died out at the end of the seventeenth century. 45 In summarizing the movement, they say "I believe there were more souls converted in that short period than in any other season since the Reformation." 46

Also,

The Baptist denomination in Scotland which spread through the land and into England was a pure native growth. It was original, and borrowed nothing of doctrine or of order from the Churches of the like faith that had long existed across the Border. 47

This church differed from the English Baptists, in addition to the ways already noted, in that they had a plurality of

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Ibid., 13.
Ibid., 34.
Ibid., pp. 34-5.
Ibid., 44.
elders in every congregation and also observed the Lord’s Supper every Lord’s day.48

Another completely independent restoration movement started in Scotland in the eighteenth century. John Glas was deposed as a minister of the Church of Scotland in 1730 and organized independent churches in Dundee, Perth, and Edinburgh. These congregations were congregational in government and denied that creeds were worth anything. Robert Sandeman adopted these independent views in 1755. He advocated the weekly observance of the Lord’s Supper and a plurality of elders in every congregation.49

Having considered the early attempts at a restoration in the Old World, one is now ready to take up the restoration in the New World. No sooner had John Wesley established the Methodist Episcopal Church in the United States with Francis Asbury as Superintendent in 1784 than James O’Kelley of North Carolina began taking issue with him. In 1790 O’Kelley began complaining about Asbury’s misuse of his episcopal powers in the appointment of preachers. At the General Conference of the Methodist Episcopal Church in 1792, O’Kelley introduced a motion that gave the preacher

48 Ibid., 51.

the right to appeal to the Conference if he didn't like his appointment. After a three day debate, O'Kelley lost and he and his followers withdrew from the Conference. They formally severed relations with the Methodist Episcopal Church on December 25, 1793, and took the name of Republican Methodist. Then, at their next general meeting—August 4, 1794—they devised what has become known as "The Five Cardinal Principles of the Christian Church." (1) The Lord Jesus Christ was the only Head of the Church. (2) The name Christian should be used to the exclusion of all party and sectarian names. (3) The Holy Bible was their only creed, and a sufficient rule of faith. (4) Christian character was the only test of church membership. (5) The right of private judgment, and the liberty of conscience, were the privilege and duty of all.  

In 1801, the Republican Methodist Church took the name Christian Church.

The next movement to be considered was that led by Elias Smith of New Hampshire. He had been trained to be a preacher in the Baptist Church, but because of misgivings about Calvinism he left it for Universalism in 1801. Then in 1802, recognizing that all denominational names were

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wrong, he turned to Acts 11:26 and said that people should wear only the name Christian. The following year the congregation for which he was preaching began considering itself a church of Christ. In 1808, he began publishing the *Herald of Gospel Liberty*, which he claimed was the first religious paper to be published in the world. In 1816, he moved to Boston and in 1817 he returned to Universalism.51 West of the Appalachian Mountains there began the "Great Revival of the West" in 1800. One of the great leaders of this revival was Barton W. Stone. He gave impetus to increased Bible study and the religious liberty of undenominational Christianity. He had been sprinkled by the Church of England while still a baby in Maryland. In 1791 while attending school in North Carolina he became a Presbyterian and soon became a preacher for this denomination. After preaching in Eastern North Carolina; Virginia; and Castalian Springs, Tennessee; he moved to Kentucky. In 1801, the Great Revival had begun at Cane Ridge, Kentucky, with about thirty thousand people present. There were eighteen Presbyterian preachers, plus some Baptist and Methodist preachers. Five or six would be preaching at one time. Stone stressed the universality of the gospel and faith as a condition of salvation which caused the orthodox

Presbyterians to consider him a heretic. In 1803 Richard McNemar was condemned by the Synod of Kentucky for views similar to Stone's, whereupon Stone and others holding these views withdrew. They then formed the Springfield Presbytery and expressed total abandonment of all creeds except the Bible. In less than a year's time the Presbytery had fifteen congregations in Kentucky and Ohio. It, then, dissolved realizing that it also was but a denomination and as such had no reason for its continued existence. In dissolving the denomination they drew up the famous "Last Will and Testament of the Springfield Presbytery" which in general said:

(1) "We will, that this body die, be dissolved and sink into union with the body of Christ at large"; (2) "We will that our name of distinction... be forgotten"; (3) "We will, that our power of making laws for the government of the church, executing them by delegated authority, forever cease"; (4) "We will, that the Church of Christ resume her native right of internal government"; (5) "We will, that the people henceforth take the Bible as their only guide."

Hence, one can see that these people rejected denominationalism for Christianity. By 1820 the Christians in Virginia and North Carolina, New Hampshire and Vermont, and Kentucky and Ohio, were generally united into a group of some 50,000 people.53

52 Leroy Brownlow, Why I am a Member of the Church of Christ (Fort Worth: Privately Published, 1945), pp. 73-4.

There were other lesser known movements to restore New Testament Christianity. Christian Dasher without the knowledge of the work of others began a restoration in Southern Georgia. The Indiana Free Baptist Churches organized in 1810 with no articles of faith. It formed an association of Free Baptist Churches in 1813 and the following year dropped its name to become united with the Stone movement. Another, restoration movement was the Scotch Baptists of the North Atlantic States. Organized in New York City in 1810, they followed the restoration concepts of John Glas and Robert Sandeman.

Even though the restoration movement was already well established on the American scene prior to their arrival in this country, the best known leaders of the restoration in the United States were the father and son team of Thomas and Alexander Campbell.

Thomas Campbell, the father, was an Old Light Anti-burgher Seceder Presbyterian minister and teacher in North Ireland, who came to the new world for his health in 1807. Here he preached for churches in Buffalo, Pittsburgh, and Mount Pleasant for the Chartiers Presbytery of the Associated Presbyterian Church. By the time that he had

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55 West, 1849-1865, p. 43.
preached for this group for five months, his teaching against creeds and confessions of faith had raised such antagonism that his appointments were taken from him.

However, the Synod of the Associated Churches upheld him, so he filled appointments in Philadelphia for two months in 1808, after which he denounced the authority of the Presbytery, Synod, and all their courts, and was suspended from his ministerial office. Campbell continued to preach in the homes of his friends and in open air services. In 1809, he gave the famous motto of the restoration, "Where the Bible speaks; we speak; where the Bible is silent, we are silent."

Those who held similar views with Campbell banded themselves together in what they called the "Christian Association of Washington". They built a meeting house where services were held and Campbell taught school.\(^{56}\)

In 1808, Thomas Campbell's family set out from North Ireland for America; but due to a shipwreck, his son Alexander entered Glasgow University where he came in contact with the restoration in Scotland.\(^{57}\)

In late 1809 the family finally reached America. Alexander accepted the principles of the restoration and thereupon devoted six months to careful Bible study before

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\(^{56}\) Ibid., pp. 45-49.

\(^{57}\) Ibid., pp. 49-52.
he began preaching. This he began September 16, 1810, in the new meeting house that had been erected at Brush Run, Pennsylvania. Following careful Bible study, it was decided that infant baptism was unscriptural; hence, on June 12, 1812, a large portion of the Brush Run church was immersed. Whereupon Alexander Campbell began receiving invitations to preach for the neighborhood Baptist churches. These he refused because he thought of Baptist preachers as "narrow, conceited, illiberal and uneducated men." However, in 1813, the church joined the Redstone Association of the Baptist church.

In 1823, during a debate, Campbell suggested that baptism was for the remission of sins and that there was no command in the Bible for members of the church to be baptized.

That same year, because of the growing jealousy on the part of many of the preachers in the Redstone Association, the churches which Campbell established joined the Mahoning Association of Ohio, which was headed by Adamson Bentley, a Baptist preacher with views similar to Campbell's.\(^{58}\)

Also, in 1823 Campbell established the Christian Baptist, a magazine through which he vigorously attacked

\(^{58}\)Ibid., pp. 53-68.
all man-made innovations in churches. He pleaded for a restoration of the New Testament church based only on the Bible as its rule of faith. His teachings caused many Baptist churches to renounce their creeds and whole associations such as the Mahoning Association to dissolve just as the Springfield Presbytery had done. By 1830 he had made a complete break with the Baptists and in 1832 the followers of Campbell and Stone united.  

CHAPTER II

THE FIRST ATTEMPTS IN THE FIELD OF CHRISTIAN EDUCATION

The fact that the early leaders of the restoration in this country were educated men, plus the fact that their distinctive plea required a certain respect for education, contributed to the high opinion of college work in the minds of the restorers.\(^1\) Alexander Campbell said, "In all the ages of Christianity, the great reformers of the world were educated men."\(^2\)

Prior to 1840, while the restoration was still getting started in this country, attempts were already being made to establish Christian schools. The three that will be considered in this chapter will be Buffalo Seminary, Christian College, and Bacon College.

I. BUFFALO SEMINARY (1818-1823)

Most of the early colleges in this nation began in the homes of ministers. Buffalo Seminary, the predecessor of Bethany College, was no exception. It was born in the home of Alexander Campbell at Bethany, Brooke County,


\(^2\)Ibid., p. 26, quoting "Colleges--No. I", Millennial Harbinger, Series Four, II (1852), 110.
Virginia (later West Virginia), in 1818. Its purpose was not only to provide a better education for the youths of the community, but also to train young men for the Gospel ministry.

By boarding them in his own family, directing their studies and imbuing their minds with a knowledge of the Scriptures, in the daily recitations and lessons of instruction which he carefully kept up at the morning and evening devotions of his household, he thought that this desired object might thus be gradually attained. His objective in the curriculum was to provide a good classical background which included the teaching of Hebrew and French. Campbell was unable, though, to obtain a sufficient number of converts to the Gospel ministry so the school was closed in 1823.

Campbell was a close student of John Locke, from whose theory of knowledge he emphasized the idea that religious ideas, like others, can come only through the processes of clear thought working upon materials.

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6Ibid.
furnished by the senses; that feelings and the mystical consciousness gives us no valid religious knowledge; that man can know God only through revelation, which must come in clear sensory form; that faith is an intellectual act, the belief of testimony given by revelation. 7

The most distinctive theory of education put into practice by Campbell was the teaching of the Bible as both a textbook and a classic. 8

During this early period, Alexander Campbell in the Christian Baptist did not advocate any particular colleges, but when they came to his attention, he would give his castigation to those dominated by the clergy and commend those colleges which had been able to loose the bonds of the clergy from about their necks. 9 The restorers, who had broken away from dogmatism and creed-bound denominations, did not pour any affection upon the institutions controlled by these people. Even though Campbell was not advocating particular schools, he was already making statements which would later cause the restorers to establish their own schools. He declared that children brought nothing into

this world but capacities. They had no ideas or knowledge and, therefore, had to be educated. Without education, he said, whatever natural capacities or faculties they might have could never result in intellectual greatness or moral goodness. He, further, said that books and teachers were indispensable in accumulating an education and that it was the primary duty of all parents to educate their children in all useful knowledge, and that it was for this purpose that God created the marriage covenant. It was for this purpose that men created schools. As a result, civilization had come to have true learning and false learning, good schools and bad schools, good books and bad books, moral teachers and immoral teachers, and that this fact was universally acknowledged. He said, that it was the duty and privilege of Christians to use but not to abuse all good things.\(^\text{10}\)

It was Campbell’s contention that Schools of Theology had filled the world with idle speculations, doctrinal errors, and corruption of all sorts, which had caused innumerable discords and heresies. He further contended that colleges had usurped the place of sacred literature, fine taste, true eloquence, and sound practical science with Grecian and Roman mythology, and the demoralizing works of

pantheists, atheists, and deists. Further, that all the colleges in the country were more or less subservient to human creeds and partisan establishments, and that no one was devoted to the Bible alone and to the principles of simple, ancient, apostolic Christianity. But, in reference to the need for colleges and schools, he said that the best commentary on the Bible was a knowledge of God's various works. This included the history of man in all ages, latitudes, climates, and under all forms of government. He said that geography, chronology, ancient history, and ancient languages, were the best interpreters of all the manners, customs, and remote allusions in the two Testaments.\textsuperscript{11}

II. CHRISTIAN COLLEGE (1833)

The first attempt by the brethren of the restoration movement to establish a school on the college level was at New Albany, Indiana, in 1833. John Cook Bennett with such men as Barton W. Stone and Walter Scott on the board of trustees obtained a charter from the State of Indiana for Christian College. This charter, due to its historical importance, is included as Appendix I to this study.

Barton W. Stone, one of the most important leaders of the American restoration, felt that the Bible should be

\textsuperscript{11}Ibid.
used as a school book. He felt that in this way young people could receive information and impressions which could not be erased from their lives. He said that the Bible if it was not read in school would seldom be read afterwards.\textsuperscript{12}

The purpose of Christian College is shown by a letter written to Alexander Campbell on March 1, 1833, by John Cook Bennett, its president.

You once complained to me that the fountains of literary education were as much sectarian as the parties under whose auspices they were got up and patronized. You lamented that the youth of our country could nowhere obtain an education without the danger of becoming infidels or sectarians. I felt the force, because I knew the truth of it, at least in a limited sense; and from that day till now I have been endeavoring to excite an interest in the community in behalf of a literary institution free from those tendencies. I tried it in Ohio, and in Virginia, but without success. I have, however, made a successful effort in Indiana, and have actually succeeded in getting such an institution chartered. It is the most liberal in its provisions, and I hope to all the liberal-minded of the community, it will prove (what I sincerely wish it to be) a real and lasting benefit. A copy of the charter and the by-laws I herewith forward you, and hope they will meet your views.\textsuperscript{13}

In his reply to this letter, Campbell who had operated a school of his own just ten years previously, suggested that the church had no need for schools. This


\textsuperscript{13}"Christian College," \textit{Millennial Harbinger}, IV (April, 1833), p. 189.
is doubly interesting since only eight years later, he established a college of his own.

Yours of March 1st now lies before me. The intelligence it communicates was to me wholly unexpected. I heard nothing of this project until it was consummated. I had thought that your failure in Ohio and Virginia had broken your spirits in this enterprize, and that you had given it up. My remarks to you, to which you allude, were not made with a design to enlist you in such an enterprize; for you were then enlisted in it. And as the Christian religion has not much to expect from the literary institution of this world, except so far as society at large is benefited by them, I never wished to see any institution got up for the purpose of aiding or abetting a cause which needs no such alliance, and which never has been directly benefited by such institutions. The gospel converts men of all ranks, castes, talents, and education, to God; and then their literature and talents and property are consecrated to the Lord. While, then, I have sometimes expressed myself as you have represented, it was rather from a wish to see these fountains of education divested of the power of doing harm to Christianity, than with an expectation or desire to see any one instituted expressly for its benefit.\(^{14}\)

In that portion of the letter already quoted, Campbell mentioned that he had not been consulted as to the establishment of this college. He next states that this was an act of disrespect since he was a leader in the church. "It would, upon the whole, have been more respectful to the judgment and wishes of the brethren to have consulted them on the propriety of such a scheme."\(^{15}\) The

\(^{14}\text{Ibid.}, \ p. \ 190.\)

\(^{15}\text{Ibid.}, \ p. \ 191.\)
"brethren" in this sentence must have been Alexander Campbell, since Mr. Bennett had already tried to establish a college in two of the most important states in the restoration area at that time—Virginia and Ohio—by Campbell's own admission; and such leaders in the church as Barton W. Stone and Walter Scott were trustees of the college.

To suggest how he—the editor of the principal publication in the brotherhood—would kill the new college, Campbell concluded his reply by stating that he didn't see how the college would get funds.

It will no doubt be a question with some of them whether you ought not first to have had the concurrence of the Christian church, or "commonwealth of Christ," for whose "benefit" this institution is said to have been got up before you proceeded in the affair, and to have ascertained whether they needed such an institution. But now that it is founded without such an expression of their will, it will remain for them to signify how far they can give it the contenance of their names and their funds. 16

Campbell took his final slap at this college when he stated that it was unscriptural to use the term "Christian College".

But perhaps the word Christian is not taken in its Scriptural, but in its sectarian sense, as approved by a certain class of luminaries that assumed this name in Boston and New England, some half century ago. Not having perfect knowledge of the word Christian, when prefixed to a meeting-house, a college or a school, I cannot dogmatically affirm its character or design; for we have now Christian nations, and Christian Greeks and

16 Ibid.
Romans, the word, in such associations, is wholly unintelligible, inasmuch as none but disciples were called Christians in Antioch. The word Christian only applies to such persons as resemble them. A Christian sermon, a Christian book, a Christian institution, a Christian Baptist I can understand, but a Christian college of lads and misses, or of brick and mortar, or of Unitarian or Trinitarian philosophies is beyond my grasp. 17

Whether or not it was defeated as a result of Campbell’s opposition is not known, but there is no record of this college ever opening.

III. BACON COLLEGE (1836-1855)

The first college to actually be operated by the brethren of the restoration movement was designated in its prospectus as the Collegiate Institute and School for Civil Engineers. 18 This college, later called Bacon College, was established at Georgetown, Kentucky, on November 14, 1836. 19

The college came into being because Georgetown College, also, located in Georgetown, Kentucky, decided to become a strictly Baptist college. This caused Thornton


18 Peters, p. 13.

Johnson, a member of the church of Christ, who was professor of mathematics and civil engineering at Georgetown College to be placed in a very embarrassing position. Professor Johnson bought a house, enlisted the aid of two friends, and started his own college late in 1836. After some opposition, the college was finally able to receive a charter from the state legislature in February of 1837. By this time, the college already had over 130 students enrolled.²⁰

The founders of this college believed that higher education, whether it was in science, engineering, or the arts, could be best carried on in a religious atmosphere and directed by the Christian philosophy of life. They quoted Francis, Baron Verulam, Viscount St. Albans, Bacon, who said:

He that gives good advice builds with one hand. He that gives good counsel and example builds with both, but that he who gives good admonition and bad example builds with one hand and pulls down with the other.²¹

Walter Scott was chosen as the first president of this college. He was a native of Scotland and had attended the University of Edinburgh. In this country, he had taught in Jamaica, New York; Pittsburgh, Pennsylvania; and


²¹Ibid., p. 28.
Steubenville, Ohio. He had been reared a Scotch Presbyterian, but in Pittsburgh he became interested in primitive Christianity. He served as an evangelist for the Mahoning Association of the Baptist Church and then in 1831 became minister of the church in Cincinnati, Ohio, the "Queen City" of the west. There he published the Evangelist until 1836. Next to Thomas and Alexander Campbell, he was considered the most celebrated leader of the restoration. 22

In his installation address, Scott presented the original philosophy of the college. He said that the college pledged an uncorrupted interpretation of nature.

As this literary institution had been denominated Bacon College... its founders have offered to the public the name of "the Father of Experimental Philosophy," as a symbol of the uncorrupted interpretation of nature which they have themselves embraced, and which they have pledged their reputation and sacred honor to deliver to the ingenious youth whose education shall be confided to their care; ... 23

He stated that he considered subjectivity, matter, and mind, the elements of education.

But we come to the second topic of our discourse, --the Elements of Universal Education. Availing ourselves, therefore, of the vantageground supplied by the preceding induction, we propound as those elements subjectivity, matter and mind. These, whether considered philosophically or psychologically, in the finite or infinite, in nature or in art, in society or in religion, are the primatera of thought and the elements of all education. 24

22 West, op. cit., p. 76-85.


24 Ibid., p. 20.
He then stated what he thought should be taught in the college.

In the college we should have from nature, physics, chemistry, and mathematics. From art we should receive instruction by readings, and exercise, in the fine arts. From society, mental philosophy, governments, economics, military architecture, civil engineering, surveying, etc., exercise in language, poetry, eloquence, and every higher branch. Lastly, we should receive the highest confirmation of our religion as being from heaven, and suited in its principles and privileges, its doctrines and morals to all mankind, and so most worthy of being propagated all over the world.  

As to the design of the college, he stated:

... It is our design to propagate state education in all parts of these states, and in Kentucky particularly, and more particularly in Bacon College; that is, we design finally to make it a model school, in which nature, art, society, and religion shall be distributed and taught on a plan laid down in the nature of subjective and objective education, and for the great purposes of social life here and eternal life hereafter. In short, we intend to impart to you knowledge with a direct reference to the formation of your character as men and as citizens of the Republic of the United States, and of Kentucky in particular.  

Following his inauguration address, for some unknown reason Scott did not serve as president of the college.

D. S. Burnet, a boy preacher of twenty-eight was selected to take his place.

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25 Ibid., p. 29.
26 Ibid., pp. 43-44.
In 1837, Alexander Campbell gave this commendation to Bacon College.

They have, indeed, given their pledge that the morals and moral culture of the youth shall be their paramount concern. Believing, then, that parents may safely send their children to Georgetown as respects their moral safety; and as for literary and scientific advantages, it is already known that there is every thing which the students need. Therefore we can now say, that we hope that all who wish their sons well educated in all that is valuable in literature and science, without hazard to their moral, will send them to Georgetown; and that our Christian brethren especially will patronize and build up an institution of inestimable value to themselves and their posterity.28

In 1839, Burnet resigned to establish a girls school—The Hygeia Female Atheneum—near Cincinnati, Ohio. Samuel Hatch, a member of the board of trustees, was selected as president pro tempore.29

The college at this time, also, accepted an offer by citizens of Harrodsburg, Kentucky, of $50,000 for endowment and $10,000 for a building site if they would move to that city.30 They then put forth an effort to gain an additional $100,000 for endowment purposes.

1. The effort will be to obtain from 1 to 1000 names, of $100 each, payable in five annual installments. 2. The principal to be held sacred. 3. The half of the interest to be faithfully devoted to the education of

29 Ibid., p. 272.
30 Ibid., p. 272.
such poor youths as may be selected by the Trustees.

4. Payment to commence within the year, ending the 1st of July, 1840.\textsuperscript{31}

The college opened in its new location September 2, 1839, and Alexander Campbell applauded this move in the Millennial Harbinger.

The removal of Bacon College from Georgetown to Harrodsburg appears to me, since my visit to be even more judicious and advantageous than I had before imagined. Amongst the advantages gained, I rank that of the surrounding atmosphere as very important to the prosperity of the institution; I mean, neither the superior salubrity of the air, nor the justly celebrated efficacy of its mineral waters; but I allude to the moral atmosphere, as breathing more auspiciously upon the youth and destiny of the College. There was a prejudice—a deep and dark sectarian prejudice against the College, from neighborhood rivalries and clashings, which exist not at Harrodsburg. It is the wish and the effort, so far as I could learn, of all the circumjacent country to foster and cherish the institution without regard to creed or party.\textsuperscript{32}

This completes the study of the philosophy of Bacon College prior to 1840. The later philosophies of the college and its successors will be considered in future chapters.

IV. SUMMARY OF THE PHILOSOPHICAL DEVELOPMENTS OF THIS PERIOD

During this first period in the development of an educational philosophy within the restoration movement, many


different ideas began to be propounded. Some who expressed one view at this time would with the passing of time express other views. Other ideas would with the passing of time be dropped altogether.

This period marked the beginning of a long discussion as to whether or not the movement should even have colleges. When Christian College was organized in 1833 by John Cook Bennet, B. H. Miles, Barton W. Stone, and M. Cole, it was Alexander Campbell who announced that the movement did not even need the college and then set about seeing that it did not get the funds that were needed in order for it to open. Yet in 1836, he said that the movement "derived much advantage from schools and colleges." Campbell also said that it was the duty of Christians to use colleges since men are only born with capacities and "Tis education, therefore, makes the man."

Another long lasting debate that began at this time was the question as to whether or not it was right for a school to use the name "Christian". Alexander Campbell


said that it was impossible to have a Christian college.

The word Christian only applies to such persons as resemble them \[\text{the disciples}\]. A Christian sermon, a Christian book, a Christian institution, a Christian Baptist I can understand, but a Christian college of lads and misses, or of brick and mortar, or of Unitarian or Trinitarian philosophies is beyond my grasp.\textsuperscript{36}

In this period one finds the beginning of a long debate over whether the brotherhood should have a few strong schools or many small ones. Alexander Campbell said that every church should have a school so as to educate its children.\textsuperscript{37}

Over the years there has been some discussion as to where Christian schools should be located. Alexander Campbell said that one of his primary reasons for starting Buffalo Seminary on his farm was the need for a school in the vicinity.\textsuperscript{38} Location was so important at Bacon College that it moved from Georgetown to Harrodsburg so as to provide a higher moral atmosphere away from the "deep dark sectarian [Baptist] prejudices of Georgetown."\textsuperscript{39}

The proper way or ways to support a school has always been of much concern to those trying to operate one. Alexander Campbell financed Buffalo Seminary with his

\begin{itemize}
\item \textsuperscript{36}Peters, \textit{op. cit.}, p. 29, citing Millennial Harbinger, Vol. 3, p. 178.
\item \textsuperscript{37}Alexander Campbell, "Literary Institutions--No. II,", \textit{The Millennial Harbinger}, VII (August, 1836), 379.
\item \textsuperscript{38}Shaw, \textit{op. cit.}, p. 21.
\item \textsuperscript{39}Alexander Campbell, "The College at Harrodsburg," \textit{Millennial Harbinger}, New Series--Vol. IV (January, 1840), 31.
\end{itemize}
personal fortune. Christian College asked the movement at large for help and did not receive it. Bacon College was given a $50,000 endowment in 1839 and set about getting another $100,000 to add to this endowment. The plan was to get a thousand people to give a hundred dollars each payable in annual installments of twenty dollars. "The interest was to be held sacred. . . . [and] half of the interest [was] to be faithfully devoted to the education of such poor youths as may be selected by the Trustees." 40

One of the points that has always stood out among the colleges of the restoration movement has been the study of the Bible at most of its schools. It was noted in the discussion of Buffalo Seminary that the most distinctive theory of education put into practice by Alexander Campbell was the teaching of the Bible as both a textbook and classic. Barton W. Stone in his plans for Christian College felt that the Bible should be used as a school book. And, the founders of Bacon College thought that higher education, no matter what was taught, could best be carried on in a religious atmosphere as directed by the "Christian philosophy of life."

From the very beginning, there has been concern as to the purpose of the colleges. Was it to train preachers or everybody? Buffalo Seminary was founded to provide the young people of that neighborhood with a better education than they could otherwise obtain, but another reason was to train some young men for the ministry and Campbell's failure to accomplish this was his reason for closing the school. He said, however, that Schools of Theology had filled the world with discords and heresies. Bacon College offered engineering and liberal arts, but also taught religion.
CHAPTER III

CHRISTIAN EDUCATION BEFORE THE WAR
BETWEEN THE STATES

During the twenty-year period prior to the war between the states, the desire for their own colleges increased very rapidly in the hearts of the brethren of the restoration. Bacon College continued its work and a dozen new colleges were established in Virginia, Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, and Alabama. These colleges were Bethany College, Franklin College, Minerva College, Burritt College, South Kentucky College, Western Reserve Eclectic Institute, Christian University, Northwestern Christian University, Highland Home College, Eminence College, and Kentucky University.

I. BACON COLLEGE (1836-1855)

The only college to continue from the preceding period was Bacon College, now at Harrodsburg, Kentucky. Early in 1840, she selected a new permanent president—James Shannon. He was a prominent educator who had graduated from the Royal University, Belfast, Ireland, some twenty-two years previously. Before coming to Bacon, he had served as rector of an academy at Sunbury, Georgia; as
a professor at the state university at Athens, Georgia; and

By 1845, Bacon College had only around eighty
students,\footnote{Alexander Campbell, "Our Colleges," The Millennial Harbinger, Third Series—Vol. II (September, 1845), p. 429.} and support was declining generally. Carrol Kendrick, editor of the Ecclesiastical Reformer, debated the
issues publicly with Shannon before the brethren in Kentucky. The problem was found to be the fact that since the charter
of the college provided that the doctrines of no sect were
to be taught, Shannon was conducting the college as an inter-
denominational college. He informed the church that it was
a "sect" and the brethren dropped their support.\footnote{West, op. cit., p. 273.}

In 1850, Shannon resigned to become the president of
the University of Missouri. Bacon College was in such a
bad condition by this time that the trustees voted to close
it. For the next five years Samuel Hatch used the buildings
for a high school.\footnote{Ibid.}

Kentucky University, which will be discussed later in
this chapter, took over the Bacon College property in 1859.
II. BETHANY COLLEGE (1841-1972)

Introduction. In 1818, Alexander Campbell opened Buffalo Seminary to train the youth of his community. He closed this school in 1823 because of a lack of converts to the ministry. In 1833, he wrote to the organizers of Christian College that the church had no need of a college.

Background. By 1836, one begins to see a change in Campbell's philosophy. In 1836 before the College of Teachers in Cincinnati, he said "moral culture must accompany intellectual culture by always preceding and always following it." Then in August, he stated that Christians could operate colleges and schools.

If... an infant school—a common school, can be managed without making them schools for preachers or theological schools, then I presume it will be admitted that if these higher schools have no more to do with making preachers than with making kings, judges, magistrates, presidents, or schoolmasters, then are they not in the least of a theological character. This then, may be affirmed, that [if] a grammar school, or a scientific or classical school, can exist without becoming a theological school, because [it is] in the hands of christian supervision and christian teachers; then, indeed, may such a school exist as that sought, without one single feature of a theological school.6


In fact, Campbell went even further in this same article and said that every congregation should have a school.

I have, indeed, been much and long in favor of every church having a school for its own youth; and having the bishop of the church, or some other person by the church selected, to educate its children; for much is lost to the cause of human happiness and salvation in the present system of training children in, infidel, sectarian, and immoral institutions. 7

Finally, the next year, he endorsed the work of Bacon College.

In 1838, he showed an even greater interest in education when he stated his opinion of it.

"Tis education makes the man"—intellectually, morally, religiously, eternally: I mean education in its true, and proper, and all-comprehensive import. The world has been, till lately, asleep upon this mightiest of living interests. It is awaking, and only yet awaking, to the reality of the thing. It is a sovereign antidote against many moral evils, and effectual preventive of many the natural, and a cure for most of the mixed evils of human kind. 8

By 1839, he was asking the brotherhood to endow Bacon College. 9 This same year he gave his outline of what he thought a church college should be like. First, no degree should be awarded unless the student knew the Bible as well

7Ibid.


as other subjects in the curriculum. Second, this instruction should be like that of West Point Military Academy in that instead of theory alone being taught, the teachings of the Bible should be practiced daily on the campus. Third, if moral or disorderly actions did arise, they should be handled as they would be in the church, thus preparing the students to properly fill positions in churches. Fourth, he saw a school that would combine the family, common school, college, and church.  

Announcement. In April of 1840, Alexander Campbell published the charter of Bethany College in The Millennial Harbinger. Section 1 said that Bethany was to be a Seminary of learning for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the learned and foreign languages. Section 6 stated that the college could grant degrees. Section 11 established a department of agriculture. Section 14 said that there could not be a theological professorship. The board was empowered to fill its own vacancies.


Opening. On November 2, 1841, the college opened its doors. The speeches made at its opening gave a summary of the accumulated thinking on the subject of education in the restoration up to this time. A. F. Ross gave the purpose of studying the ancient classics.

That the classics have been the altar at which the torch of modern genius was lighted, and that it has been within their influence that it has attained to all its acknowledged preeminence, seems of itself an argument for the importance and utility of their being retained in a course of liberal education.

He then gave what he considered the object of education.

The object of education is to train, and discipline, and marshall in their due order and proportion, the various powers and susceptibilities of our nature, and to fit them for a course of vigorous and spontaneous action.

Concerning the importance of studying the ancient languages, he said:

We would simply ask whether any system of Christian education can be regarded as complete which makes no provision for a knowledge of that language in which the most important version of the Old Testament and the whole of the New are written? No matter how faithful a translation may be, no matter how nearly it may approach to the spirit of the original, still, in the language of another, it is the work of fallible men, it is a copy,

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13 Statement made in a personal interview by Dr. Claude E. Spencer, Curator, Disciples of Christ Historical Society, Nashville, Tennessee, 1957.


15 Ibid., p. 5.
not the original—the description of a traveller accurate indeed and graphic, but not the holy land itself. 16

He reemphasized the classics by saying:

... We... contend that in every system of education, the foundation should be laid in the classics. It is then that the student comes to these studies with a mind disciplined and prepared to grapple with their difficulties, and furnished with all the means necessary to enable him to reap the full benefit of his labors. It is then that he has laid a broad and solid foundation upon which he may build for life, without meeting with those intolerable difficulties and vexations which, without a knowledge of the classics, must continually impede his progress. 17

W. K. Pendleton gave the purpose of the science department.

Man is a being born to high aspirations and a noble destiny. Immortality is stamped upon his god-like image, and the first breathings of intelligence, lift his hopes upwards. Endowed with the noblest powers for improvement and quickened into effort by an instinctive love of knowledge, which swells with his growth, his first observations and deductions are made in that kingdom, some of whose laws it is the peculiar province of the department of science assigned to me, to unfold. 18

Alexander Campbell in his speech defined education.

With us education has primary regard to the formation of habits, more than the acquisition of knowledge; more in teaching a person the use of himself than in teaching him to use the labors of others. We define education to be the development and improvement of the physical, intellectual and moral powers of man, with a reference to his whole destiny in the Universe of God. 19

16 Ibid., pp. 13-14.
17 Ibid., pp. 26-27.
18 Ibid., p. 43.
19 Ibid., pp. 81-82.
Campbell's plan for the college was comprehensive. It included the training of the stages and attributes of man. It was a combination of a preparatory school, academy, college, and normal school. The Preparatory School was for boys 7 to 14 years of age. The Academy which was for boys over 14 years of age was "designed for agriculturalists, mechanics, manufactures, and merchants." The College Proper provided "a very liberal education, both literary and scientific." The Normal School, as the name implies had as its purpose the training of teachers.20

Plan. The original plan for the college was that it be divided into five schools: Sacred History, Ancient Languages, Mathematics, Chemistry, and Natural Philosophy.21 The students were not restricted to a fixed routine of classes, but were allowed to advance as fast as they were able. The students could receive a diploma from one of the schools, or departments, without even entering the other ones.22 Final examinations were given in February and June to those students, not classes, who thought that they were

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21 Woolery, op. cit., p. 54.
prepared for them,\textsuperscript{23} After a student had graduated from each of the five schools, he was then entitled to the degree of Bachelor of Arts.\textsuperscript{24}

In order that the educational concepts of this period might be better understood, the by-laws of this college and also its rules for students have been included as Appendices II and III.

Location. Campbell was, also, quite prolific on the subject of location. He stated that the rural location of Bethany was more favorable to health, morality, and study, than any city or village could ever be.\textsuperscript{25} Regarding health, he said:

There is not exaggeration in saying that a healthier soil or a purer air is not within the United States, than is around this location. During my residence of 29 years no epidemic has ever prevailed in this vicinity; not a single case of cholera ever originated in the county of Brook; no autumnal fevers; no aigues, nor endemics of that class, have ever, in the memory of man, been witnessed here.\textsuperscript{26}

Concerning the subject of morality, Campbell said:

Though our population is no better than it ought to be, I believe there is not a more moral country, in

\textsuperscript{23}Woolery, \textit{op. cit.}, p. 58.
\textsuperscript{24}\textit{Ibid.}, p. 62.
America than the county of Brook. Our county seat, I am told, has been for a whole year without a scene of native intemperance; and often our grand jury has met and dispersed without a single presentment. But two or three vagrants in 25 years have been sent to the Penitentiary; and no one has been capitally punished, so far as I have read, since the county was established. 27

Appeal for Support. On the subject of support, Campbell said that people should give because God needed their money.

To such person of all their responsibilities, I offer no other argument at present than that which our Saviour put into the mouth of those whom he sent to borrow a colt for his own use. He said, "tell the owner" (for he was an honorable man) "that the Master has need of him." If such persons, possessed of the same spirit, are of the opinion that the Master has need of their liberality to educate persons, children, or young men for his service, for the promotion of the cause of humanity, the best interests of mankind, I know they will find in their own reflections an eloquent pleader that will say all that they ought to hear to stir up their benevolence. 28

The college was begun on the basis of a $100,000 endowment subscribed by the community of Bethany. This amount was supplemented by selling scholarships. 29 The names of all contributors, no matter how much they gave was to be permanently kept by the college. 30

27 Ibid., p. 61.
29 Edwards, op. cit., p. 6.
Religion. Religion was a very important item at Bethany. Church attendance every Lord’s day was required of all the students. Ministers of the gospel and young men of indigent circumstances preparing for the ministry of any "denomination" were allowed to attend tuition free. At the beginning of the fourth session of the college, September, 1844, Campbell asked the ministerial students to meet with him at the church house to form a class outside the college for the study of the Bible. At the first meeting of the class he said:

The one object he had primarily at heart in the establishing of Bethany College was to give to the Church an educated ministry; and besides this, also to send forth among the congregations a body of men endowed with a true Christian education, one based upon and pervaded by the Bible. He wrote that he was the first to offer the Bible in a literary college.

I esteeon it as the greatest honor of my life that it was permitted me to introduce the Bible in this solemn and impressive form into a literary institution, chartered with full collegiate powers by the Legislature of the Old Dominion, and located on the Ultima Thule of the State that gave birth to Washington, Madison, Jefferson, and the American Mansfield—Chief Justice Marshall. In


honor of the Bible, it is the first College designated in its charter with a Bible name. 33

However with all that he said about teaching the Bible, Campbell made it clear that Bethany was not a theological school.

We do not mean that the Bible is to be taught or read theologically, as in the schools of divinity, or of didactic or pragmatic theology. It is to be read and studied historically, and with religious reference. Its whole moral power, and its spiritual power, are concentrated in its facts, precepts, and promises; and not in those speculative theories called theology. 34

He showed how the college was based upon the Bible.

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. 35

Since Alexander Campbell stated that the principle aim of Bethany was to train preachers, this training can be better understood by considering his requirements for a preacher.

1. The preacher must be a man of piety, and one who has the instruction and salvation of mankind sincerely at heart.


2. A man of modest and simple manners, and in his public performances and general behavior must conduct himself so as to make his people sensible that he has their temporal and eternal welfare more at heart than anything else.

3. He must be well instructed in morality and religion, and in the original tongues in which the Scriptures are written, for without them he can hardly be qualified to explain Scripture or to teach religion and morality.

4. He must be such a proficient in his own language, as to be able to express every doctrine and precept with the utmost simplicity, and without anything in his diction either finical on the one hand or vulgar on the other.

5. A sermon should be composed with regularity and unity of design, so that all its parts may have a mutual and natural connection, and it should not consist of many heads, neither should it be very long.

6. A sermon ought to be pronounced with gravity, modesty and meekness, and so as to be distinctly heard by all the audience.

Let the preacher, therefore, accustom himself to articulate slowly and deliver the words with a distinct voice, and without artificial attitudes or motions or any other affectations.\textsuperscript{36}

Application. For the accomplishment of his purposes, Campbell considered three things of prime importance. The rural location of the college. The selection of enlightened, energetic, and moral professors to teach in the college. The third factor was youth. He felt that youthfulness meant

uncontaminated. Any student over a certain age was required to furnish testimonials of his moral character.\(^{37}\)

Classes were held from 6:30 A.M. to 4:30 P.M. He felt that early rising was a very useful and healthful habit. He walked three-fourths of a mile each morning to teach his 6:30 A.M. class.\(^{38}\) Each professor was required to make a monthly report showing the time occupied and the subjects of every lecture and examination. He, then, presented the trustees with a consolidated report showing the subject of every lecture delivered by every professor during the year. This report showed the number of times each professor failed to meet his class and the number of times he failed to make his monthly report. The professors kept a report of the attendance of each student, the degree of attention, proficiency, and conduct of each student. These reports were turned in at the regular monthly faculty meetings and forwarded by the secretary of the faculty to the parents of the respective students.\(^{39}\)


\(^{38}\)Alexander Campbell, "Commencement of Bethany College," The Millennial Harbinger, New Series—Vol. VI (January, 1842), p. 34.

The freshman classes were taught by the seniors.\textsuperscript{40} The college had fraternities, which were officially ignored by the college, from 1859 on. The national fraternity, Delta Tau Delta, originated on the campus of Bethany.\textsuperscript{41}

**Student Government.** The students were formed into a republic. They had a constitution and the dormitories were divided into wards. They elected federal and state officers, enacted their own laws, held court, and executed their laws. The object of the laws was to maintain "good order, courtesy, and polite demeanor in rooms, at table, and general intercourse in all matters connected with the details of social life." It was felt that the students could do this best since their teachers were not always present.\textsuperscript{42}

**Endowment.** To operate the college, Campbell sold scholarships in addition to asking for donations.\textsuperscript{43} Disciples in different states endowed various departments. The brethren in Kentucky endowed the Chair of Sacred History.

\textsuperscript{40} B. C. Goodpasture, "The Autobiography of J. W. McGarvey," 

\textsuperscript{41} Woolery, \textit{op. cit.}, p. 236.

\textsuperscript{42} Alexander Campbell, "Police Regulations of the Students of Bethany College," 

\textsuperscript{43} Colby D. Hall, \textit{History of Texas Christian University}  
in Indiana endowed the Chair of Ancient Languages.44

Number of Colleges. Campbell believed that the brotherhood should only operate one college. He said that one good college, well furnished with able teachers, and well patronized by the church and public, was better than ten colleges created because of rivalry, schism, and false ambition.45 He said one successful college was better than four "abortive" ones.46

Campbell's Philosophy of Education. Henry Eli Speck in his dissertation on the educational contributions of Alexander Campbell, gave a nineteen point summary of Campbell's philosophy of education. This summary is included because it is impossible to separate the college and the man who founded and headed it for its first twenty-six years.

1. Campbell was . . . influenced by the . . . Christian home atmosphere in his early life, by his devoted study of the great philosophers of all ages from the time of the ancient Greeks to the contemporaries of his day, by the experiences in the intellectual atmosphere of the University of Glasgow, and by the great challenges confronting him in the United States.

45 Edwards, op. cit., p. 49.
46 Ibid., p. 7.
2. He visualized education as being a life-time process of continual growing, drawing out the latent potentialities by an ever-broadening range of experiences...

3. The primary objective in education should be for spiritual ends, though it should likewise contribute much toward a fuller and happier life.

4. He advocated the education of women as being just as essential as the education of men, though in view of their place and mission in life, it would be specially adapted to their needs.

5. Basically, public education is a responsibility of the State. Though the child is not the property of the State, the State nonetheless has a great interest in him. Since government is established for the governed, it therefore has definite obligations with regard to the benefits to be derived by society from education.

6. A government-initiated public system of education should be supported by the government through public taxation, and be supervised by non-sectarian authorities who are responsible to the government.

7. Appropriate schools should be established to provide for the special requirements of training in the professions.

8. No educational system can thrive where complete freedom is not enjoyed. Truth owes no allegiance to any kind or earthly power. To ensure such liberties in every phase of education, the principle of separation of Church and State must be maintained. Political and religious despotism comes as a result of ignoring this principle.

9. To enjoy freedom in religious education the masses must be liberated from the shackles of ecclesiasticism, creeds and the influences of the special class of organized clergy.

10. The first subject of study for everyone is himself, which study should be in relation to his whole being, body, mind and soul.

11. The study of moral philosophy cannot be neglected without serious consequences. Since the Bible
is the only suitable text for such a study, it should be included in every institution of learning.

12. The curriculum should be practical. Utility in education is of major consideration, and useless memorization is a waste of time.

13. Early home training is an indelible influence; therefore, all parents should be diligent in their efforts to train their children properly, both by example and precept, in the most formative years of their lives.

14. Religious education is greatly promoted by evangelism, public debates and scholarly writings which can be readily circulated among the people.

15. Campbell conceived of the Divine authority as being the supreme authority. Since this authority was delegated to the Apostles, and all the writers of the different sections of the Holy Scriptures were inspired by God, then he concluded that the Bible is the revealed will of the Father. What is commanded by the Apostles is just as authoritative as that commanded by Jesus.

16. He was deeply interested in political science, contributing much to the growth and progress of this nation by his writing and public addresses. He was a great influence in slavery issue; he spoke of education to the Missouri State Legislature; he spoke of Divine government contrasted with human government to the Congress of the United States; he was a delegate to the Virginia State Convention for the revision of the state constitution, and champion the cause of individual rights.47

III. FRANKLIN COLLEGE AND ITS PREDECESSOR (1833-1866)

The next schools that shall be studied also center around the work of one individual—Tolbert Fanning. Fanning was born in Cannon County, Tennessee, May 10, 1810. He

graduated from the University of Nashville in 1835. During two summers he traveled with Alexander Campbell on preaching tours that covered much of the Northeast and Canada. He was chosen to be professor of natural history on the first faculty of Bacon College in 1836. One next hears of him in Franklin, Tennessee, where together with his wife he operated Franklin Seminary for Girls. Next, they moved to a farm, called Elm Craig, east of Nashville and established in 1839, The Eclectic Institute for Young Ladies. Then in 1843, he established Elm Craig Agricultural Seminary. He expanded this school into a college in 1845 and renamed it Franklin College. Following the closing of the college in 1866, the Fannings took over Minerva College, which will be discussed separately in this chapter, and renamed it Hope Institute. Then in 1875 following Fanning's death, Mrs. Fanning continued the school as Fanning Orphan School. This school was closed in 1943, the land became part of Nashville Municipal Airport. The funds from the property are now an endowment for orphan girls at David Lipscomb College.


Fanning's ideas in the field of education are best found in another field in which he engaged—that of editing magazines. He served as the first editor of *The Agriculturalist*, begun in 1840 by the Tennessee Agricultural Society. In 1844, with William Lipscomb, he established the *Christian Review*. In 1847, because of a lack of time, they selected another to be editor and renamed the magazine the *Christian Magazine*. This magazine was taken over by the Tennessee Publication Society in 1849 and ceased to exist in 1853. In 1855, Fanning began the *Gospel Advocate* which still exists today.\(^{51}\)

In 1856, Fanning wrote in the *Gospel Advocate* that the young should be taught by Christian teachers.

Why it is religious people regard education as a worldly affair, and that Mohammedans, Jews, Romanists and Infidels are as competent teachers as Christians, I can not comprehend. Greater care should be observed in the first lessons to the young than in after life. Poison the mind of the child, and seldom can a remedy be found.

In plain terms, if Christians from the alphabet to the highest branches do not make Christianity the basis, the education must be of doubtful import. Solomon's declaration, "Train up a child in the way he should go, and when he is old he will not depart from it," should not be forgotten.\(^{52}\)

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\(^{51}\) *West, op. cit.*, pp. 260-266.

The year before he established Franklin College, Fanning wrote in the Christian Review on what he considered the ideal educational situation.

"... To make education general, it must be self-supporting; or in other words, a system must be established to enable young men to become educated without a large amount of money. How shall this be accomplished? There is but one remedy... the community must be convinced that it is better for the young to gain instruction by their own industry, than by the dollars of parents. ... If the theory be correct, that six or eight hours only in the 24 can be profitably employed at books, at least six hours may be devoted to labor; and assuredly a young man would pay boarding, tuition, and clothe himself, by his own industry. The greatest difficulty is to make labor honorable. ... The Creator of all things made man to "till the ground," and declared he should "eat bread by the sweat of his face." Both in the Patriarchal and Jewish ages, the most distinguished and best men, cultivated the earth, or minded their flocks for support. ... In the first days of the Christian religion, the founders and supporters of this sublime system were men addicted to industrious habits. ...

... Labor is essential to physical, intellectual and moral health. This great truth must be written indelibly upon the hearts of the young. When the physical man alone is developed, a near alliance to the brute is made; when the intellect alone is regarded, a feeble coxcomb is formed; and if the moral powers alone are educated, the individual is an unenergetic and useless being. ...

... Labor, to become sufficiently interesting to be pursued with pleasure, must be considered an important part of the education of youth. Connect Chemistry, Geology, Natural and Moral Philosophy, Botany, &c. with labor, and it will, in fact, be the most important part of instruction.

... To guard the manners and morals of youths, the country is the location for institutions of learning. ... The two surest safeguards of the morals of youth are, first, a separation, as far as possible, from contaminating influences; and secondly, the constant company and daily advice of preceptors..."
... To prevent extravagance in dress, students should not only be separated from the vain and fascinating shows of cities, but should be taught that plainness and neatness are unequalled virtues...

... The last item of improvement which I am disposed at present to suggest is, the absolute importance of employing all the time of the young. 53

On January 2, 1843, Tolbert Fanning opened Elm Craig Agricultural Seminary. 54 This school, according to Fanning's claim, was the first school in the United States devoted entirely to the dissemination of agricultural knowledge. 55 Its schedule of activities shows not only the energy of its founder, but also gives some idea of what was required of its students.

5-8 A.M. This period with the exception of a half hour for breakfast, was spent in the garden and nursery.

8-9 A.M. This hour was spent by the students in their rooms preparing for recitations.

9-12 A.M. This time was spent in studying and recitations.

12-2 P.M. Was free time for the students to use for study or recreation.

3-5 P.M. Was spent on class room exercises.


5-7 P.M. Was spent on "physical exercise" in the garden and nursery.

7-9 P.M. Was a study period.

Saturdays were spent in writing compositions and debating. Lord's days were devoted to the study of the Scriptures. The curriculum included "spelling, reading, writing, geography, history, English grammar, arithmetic, algebra, geometry, trigonometry, surveying, rhetoric, chemistry," Latin and Greek. 56

In 1845, the State of Tennessee chartered the successor to Elm Craig. Franklin College had the distinction of being the first agricultural college in the United States. 57

The new college continued to follow the philosophy of its predecessor and had the distinction of not desiring an endowment. 58 Another peculiarity of Fanning, which was carried over to many of the schools that followed Franklin, was that he did not believe in teacher's salaries. He based this philosophy on his belief that,

All salaries are corrupting in their tendency. They stifle exertion, beget habits of luxury and idleness; enervate responsibility, and too often deprave the heart. No lawyer, physician, teacher, preacher, field or shop laborer, in my estimation, will execute with half the

56 T. Fanning, "Elm Craig Agricultural School," The Agriculturist, and Journal of the State and County Societies, Vol. IV, No. 9 (September, 1843), 133.

57 T. Fanning, "Education," The Agriculturist and Journal of the State and County Societies, op. cit., p. 121.

energy, when working by the day, or year, that he will when his reward depends on his exertions. 59

It was Fanning's belief that if a school was not meritorious enough to prove self perpetuating, then it should fail. 60

Fanning and his partner, B. Embry, spent $20,000 on land and buildings. They were able to subscribe $2,000 toward the buildings. 61 In addition, they sold scholarships for $1000. The holder could send one student "forever" without paying board or tuition. They had another scholarship for $500 under which a student could be sent "forever" without paying tuition. 62

It was the aim of Franklin College "to make gentlemen first, and then scholars, if possible." 63 Individual students were furnished with plots of land and were allowed all that they could make to defray expenses after a deduction for rent, implements, and seeds. 64 The college practiced inbreeding.

60 Ibid.
63 Young, op. cit., p. 46.
By its seventh year it had four of its own graduates on the faculty. In 1856 Fanning sold each member of the faculty an interest in the college. He felt that this would make them more responsible and more devoted to the college.

In 1860, the Education Association of Tennessee, composed of members of the church of Christ, with John W. Richardson as chairman and David Lipscomb as secretary, bought the college. This ends the study of Franklin College prior to the War.

IV. MINERVA COLLEGE (1847-1860)

Sandy E. Jones, a powerful restoration preacher from Kentucky, was so inspired by Fanning's success at Franklin that he opened a girls school close by in 1847. The new college was called Minerva College. It was the most successful girl's school in the South from its inception until the Civil War. Being questioned about the dangers of having a

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65 Young, op. cit., p. 46.
67 Ibid., pp. 48-49.
college for men and one for women on the same property, Tolbert Fanning said, "while the ambition of Females will be aroused at the progress of the opposite sex, young men will obviously be purified and refined by the chastening influence of the fair."  

V. BURRITT COLLEGE (1849-1939)

The school destined to have the longest life of all those operated by the brethren of the restoration movement was Burritt College. It was established at Spencer, Tennessee, February 26, 1849. The college was named for Elihu Burritt, the educated blacksmith, and chartered for five hundred years. Isaac Newton Jones, one of the college's promoters; served as president during the college's first year. The motto of its board was "Run for service, not for profit." 

In 1850, William Davis Carnes became president of the college. Carnes was born in 1805 in Mecklenburg County, North Carolina. He learned to read before he ever attended school. Reared a Presbyterian he was baptized in 1822 and

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73 Ibid., p. 9.
began preaching in 1823. Later he became the teacher for the school in his district. In 1837, he entered East Tennessee University. After three years he received the B.A. degree and was chosen principal of the preparatory department. Two years later he received the M.A. degree and was chosen to be Professor of English. In Knoxville there was no congregation of the church of Christ, but Carnes often spoke for the Baptist and Presbyterian churches. On the campus he held prayer meetings and a revival. After eight years, health forced him to retire to farming. He served as president of Burritt from 1850 to 1858. Next, he was president of East Tennessee University (now the University of Tennessee) for two years. Then, he was chosen to be president of Franklin College where he replaced Tolbert Fanning. He conducted a school for one year at Burritt during the military occupation. Following the war, he served as president of Manchester College, Manchester, Tennessee, for seven years. He returned to Burritt for five years—1872-1878. He died in 1879 while serving as president of Waters and Walling College, McMinnville, Tennessee.  

74 Young, op. cit., pp. 53-55.

Burritt College is noted for two events of great importance that occurred during Carnes administration. The first one was that in 1850 it became the first co-educational college in the South. This was something so new that the president had to build the girls' dormitory as an annex to his own house in order to silence opposition. Concerning co-education, the head of the Bible department said in 1922, discipline in the school is kind, but unyielding. The institution regards it as a sacred duty to safeguard the morals of the pupils intrusted to its care and to inculcate and foster Christian ideals. To this end, the social relation of the sexes is made an object of sleepless vigilance. The boys and girls intermingle in social meetings arranged by the president and under strict surveillance of the faculty, but private courtship is not permitted.

A second thing for which Burritt College is noted is that prohibition in Tennessee had its birth on this campus. President Carnes was the author of the four-mile law. This law required that liquor not be sold within four miles of any educational institution in the state.

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77 Young, op. cit., p. 56, cited from *Burritt College Catalogue, 1855-1856*, p. 13.


The curriculum, which included mathematics, physics, metaphysics, Latin, Greek, and belles lettres, was modeled after that of East Tennessee State University. The gymnastic program consisted of half hour each day for both boys and girls of calisthenics "well calculated to develop the muscular system and render the body strong and active." The students were not required to take Bible courses, but they were required to attend every service of the church. The church of Christ was the only religious group that held services in Spencer. Since the College has been closed, however, several denominations have begun meeting in the town.

VI. SOUTH KENTUCKY COLLEGE (1850-1908)

In 1838, Hopkinsville Female Seminary was established at Hopkinsville, Christian County, Kentucky. The institution grew until it became South Kentucky Institute in 1848.

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81 Young, op. cit., p. 56, cited from Burritt College Catalogue, 1854-1855, p. 13.
83 Personal observation of the writer while attending alumni meetings.
and South Kentucky College in 1850. The college was "owned by the brotherhood at large" and was conducted as a college for women. Concerning the character of the school, the Gospel Advocate said in 1886, "If the future is to be judged by the past... the physical, mental, and moral well-being of... children will be most sedulously watched after and protected."  

VII. EUREKA COLLEGE (1850-1972)

As an outgrowth of four different schools established in the late 1840's in Eureka and Walnut Grove, Illinois, Eureka College was established in 1850. Its predecessors were Susan Jones' School (1847-1848), A. B. Fisher's School (1848-1849), Walnut Grove Seminary (1849), and Walnut Grove Academy (1849-1850). It conceived its proper function to be instructional education with moral emphasis, "to endow sons and daughters with a liberal education under the immediate control of Christian teachers." It tried to prepare all its students

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64 Information furnished by Disciples of Christ Historical Society, 1957.
to be good, active, and useful Christians. It felt that educated elders, deacons, and Bible school teachers were needed just as badly as preachers.88

VIII. WESTERN RESERVE ECLECTIC INSTITUTE (1850-1867)

Due to the "great" distance from the Western Reserve to Bethany College, the Western Reserve Eclectic Institute was organized November 27, 1850, at Hiram, Ohio.89 Hiram was chosen as the location because the poverty stricken appearance of the local doctor suggested that this would be a healthy location for the new school.90

The college charter stated that its purpose was the instruction of the youth of both sexes in the various branches of literature and science, with special concern for moral science based upon the facts and precepts of the Bible.91

The college opened with one hundred two students. A. S. Hayden, who had been conducting a school in Callarner,

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89F. M. Green, Hiram College and Western Reserve Eclectic Institute--Fifty Years of History 1850-1900 (Cleveland, Ohio: The O. S. Hubbell Printing Co., 1901), pp. 3-4.


91Green, op. cit., p. 14.
Ohio, was the first president. In 1856, James Abram Garfield, who was later president of the United States, became president of the college. Garfield had attended this college prior to entering Williams College where he studied under the famous Mark Hopkins. He graduated from Williams in 1856. He served Eclectic until January, 1860, when he entered the state legislature.

The later philosophies of this school will be considered in the next chapter.

IX. CHRISTIAN UNIVERSITY (1853-1972)

In 1853, Christian University was established at Canton, Missouri. It was distinguished for its departure from stereotyped teaching, its use of the Bible as a textbook, and for its adoption of co-education. It was purely a literary institution though it did have a "Chair of Sacred Literature."

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92 West, op. cit., p. 285.


94 George L. Peter, Dreams Come True--A History of Culver-Stockton College (Founded Christian University 1853). (Canton, Missouri: The Board of Trustees Culver-Stockton College, 1941), p. 18.

X. NORTHWESTERN CHRISTIAN UNIVERSITY (1855-1972)

In 1849, the churches in Indiana decided to establish North Western Christian University at Indianapolis. A charter was granted in 1850 and the college opened in 1855. 96 Alexander Campbell was against this college since, he said, the church had no need of regional colleges. 97

The charter gave the purpose of this college:

To establish . . . colleges for the instruction of . . . students in every branch of liberal and professional education; to educate and prepare suitable teachers for the common schools of the country; to teach and to inculcate the Christian faith and Christian morality as taught in the Sacred Scriptures, and to promote the sciences and arts. 98

XI. HIGHLAND HOME COLLEGE (1856-1915)

Highland Home College was established at Strata, in southern Alabama in 1856. Such further information as is known about this college will be discussed in the proper periods.

96 West, 1849-1865, p. 286.


XII. EMINENCE COLLEGE (1857-1877)

Eminence College was organized at Eminence, Kentucky, in 1857. Other known information will be given in the succeeding chapter.

XIII. KENTUCKY UNIVERSITY (1858-1972)

John B. Bowman and others organized Kentucky University on the ruins of Bacon College at Harrodsburg, Kentucky, on October 23, 1855. By the end of 1856, one hundred fifty thousand dollars had been raised for the school. A new charter stating that two-thirds of the curators must be members of the church in Kentucky was drawn up an approved January 16, 1858. The college opened its doors September 19, 1859. Robert Milligan was chosen to be its first president. 99

Milligan was a native of Tyrone, Ireland. He attended various schools in the United States and in 1843 received both the B.A. and M.A. degrees from Washington College. He taught English literature, chemistry, and natural history until 1852. This year he accepted a position with Indiana University teaching mathematics. In 1854, he went to Bethany College where he taught mathematics, served as co-editor of the Millennial Harbinger, and was an elder of the church until 1859 when he became president of Kentucky University. 100

99 West, 1849-1865, p. 274.
100 Ibid., pp. 274-6.
XIV. SUMMARY OF THE EDUCATIONAL PHILOSOPHY OF THE
RESTORATION MOVEMENT AT THIS TIME

This period brought a greater realization of the need
for Christian colleges. This was shown by the establishment
of twelve new schools. However, the one college that existed
at the beginning of the period--Bacon College--discontinued
its nondenominational plea and became interdenominational
thereby losing the support of the movement in 1845 and
ceasing to operate in 1850.

The question of whether or not the term "Christian"
should be used in a school name continued into this period
with those schools established in Indiana and Missouri where
Barton W. Stone had worked using this name and those in
Virginia, Ohio, Tennessee, and Alabama, where Alexander
Campbell's influence was predominate, not using it. In the
states of Kentucky and Illinois, where both had a great
deal of influence, regional names were chosen.

The leaders began to stress the differences found in
Christian schools at this time. The things that were stressed
were self-discipline, proper habits, good morals, and con-
duct. An important feature was the fact that as far as
possible Christians were used as teachers of all subjects.
Several schools stressed that they were teaching the
Biblical languages so that their students could study the
Bible without having to rely upon the interpretations of men.
The philosophy concerning the number of schools saw a reversal of opinion on the part of Alexander Campbell. In the last period, he said that every congregation should operate a school. During this period, he said,

One good institution, well organized, well furnished with an able cohort of teachers, well patronized by the brethren and the public, is better than ten such as we are likely to have got up and spirited into life by such arguments and efforts that tend much more to schism, rivalry, and false ambition, than to union, harmony, and successful action.\(^{101}\)

Campbell said that a brotherhood of only 200,000 members had no business dividing its means "on state, and local, and transient institutions."\(^{102}\) A quite different view was held by the large portion of the restoration movement which established eleven additional schools because they thought that their respective states needed schools of their own.

During this period there was an effort to expand upon the philosophy of location. In fact, this philosophy was stressed to a greater extent at this time than at any other period in this study. In the previous period only local need and the morality of the area were used for selecting locations, but during this period the advertisements added how healthy the students would become physically if they


attended a particular school. T. F. Johnson wrote concerning the high school that replaced Bacon College at Georgetown, Kentucky:

Only one case of serious illness has occurred among the pupils in five years, and that was contracted at home during the Christmas recess. The attention paid to diet, exercise, airing and warming school rooms and bed-rooms, which are all in the same building secures to our pupils health and cheerfulness. 103

Alexander Campbell used the same idea in his efforts to secure students for Bethany College at this time.

The location of Bethany College is not only most favorable to moral culture, but also eminently advantageous in regard to the physical health of its inmates. It may be said with emphasis that there is not in the United States a more healthy location. It is in the midst of a hilly and elevated region, where there is pure air, fine water, and a perfect exemption from those intermittent, congestive, and malignant fevers so prevalent in certain portions of the western country. Occupying too, as it does, a middle position between the northern and southern portions of the Union, this vicinity is equally free from those pulmonary affections so prevalent in the north, and the biliary derangements so common in the south. 104

Tolbert Fanning used this philosophy in his search for students for Franklin College.

In point of health and freedom from temptation, there is no location superior, and the well known attentions of the teachers afford the surest guarantee that the


institution offers a safe retreat to such as really desire an education. 105

Also, it was noted in the text of this study that Hiram College's location was selected because the poverty stricken appearance of the town doctor indicated that the location had to be healthy.

With the number of schools increasing, the philosophy of support for the colleges took upon itself a greater importance. The brotherhood was less than one-tenth the size that it is now; but it was attempting to operate twelve colleges plus many academies. Such an effort required a great deal of financial planning. Alexander Campbell delayed the establishment of Bethany College "until Bacon College should be sufficiently established as not to be endangered by a competitor."

Some ten different plans were used by the different schools, in addition to student fees, in their efforts to obtain funds. A basic plan continued to be the private wealth of the school's founder. 107 A second plan was to go to the brotherhood as a whole and ask for contributions. The withdrawal of the movement's endorsement caused the failure of


107 Ibid., p. 6.
Bacon College when no more contributions were made to it. A third plan was to get a permanent endowment established so that income derived from it could help pay the schools operating expenses. Alexander Campbell strongly supported this plan saying that no private school had lasted very long without an endowment. Tolbert Fanning strongly disagreed with this view saying that schools should stand on their own merits and if people will not pay all of their expenses in order to attend, then the school should die. He didn't believe in "annoying" the brethren for funds and said that an endowment only creates waste and cited state universities, as well as Bacon and Bethany, as excellent examples of this fact.

A fourth plan that was used by Bethany College was to get the brethren in a particular state to take over the support of one of the college's departments. A fifth plan that was widely used was to sell scholarships whereby parents could pay a certain sum, usually a thousand dollars, and then be entitled to send someone every year to the college—Bethany or Franklin. At other schools such as Kentucky


University, it was only an advanced payment of fees and the amount might be as low as fifty dollars. A sixth plan that was used by Franklin College, even though it was against endowments, was to have every member of the church in Tennessee contribute one dollar annually to pay for educating preachers and their sons.

A seventh plan that instead of raising funds reduced expenses was to not pay any teachers' salaries. This plan, which came into wide use in later periods but was only used by Franklin College at this time, reduced expenses and also encouraged the teachers to try harder. What happened was that at the end of each year the teachers divided what was left from student fees after all the college's expenses were paid. Fanning said that

all salaries are corrupting in their tendency. They stifle exertion, begat habits of luxury and idleness, enervate responsibility, and too often deprave the heart. No lawyer, physician, teacher, preacher, field or shop laborer, in my estimation, will execute with half the energy, when working by the day, or year, that he will when his reward depends upon his exertions.

In order for the students to pay enough so that the school could operate without an endowment and provide a profit for

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111 Hall, loc. cit.


the teachers and also so that students would not get help from their parents, a thing that Fanning thought kept students from appreciating their education and caused them to become lazy and wasteful, Franklin required all of its students to work on the college farm every day. An eighth plan was to organize the school as a business. Burritt College had twenty-seven stockholders who selected the trustees. Their investment of $10,000 built the college building and started the school. 114 Franklin was bought in 1860 by a society—Educational Association of Tennessee—headed by, among others, David Lipscomb, who would later oppose societies. Northwestern Christian University was established by the churches in Indiana, and Kentucky University required that two-thirds of its trustees be from Kentucky. A ninth plan was put into action at Franklin College in 1856 when the faculty bought the college from Tolbert Fanning. This gave them greater control over the no salary plan. 115

The tenth plan was to get state support. Alexander Campbell tried this in Virginia. He offered free instruction

114 "Burritt College Incorporated", Acts of the State of Tennessee passed at the first session of the Twenty-Seventh General Assembly for the Years 1847-1848 (Jackson, Tennessee: Gates and Parker, 1848), p. 112.

115 Young, op. cit., pp. 47-8, citing Franklin College Catalogue, 1846-1857, p. 11.
to one student from each county in the state in return for $3,000 per year from the state. This plan passed the lower house of the legislature, but was never brought up in the Senate.

During this period some of the schools (Bethany, Franklin, and Christian University) stressed that they required every student to study the Bible every day. Only Burritt College stated that its students were not required to take Bible courses. This philosophy was expanded at this time. A number of the schools (Bethany, Franklin, and Burritt) now stated that they required church attendance every Lord's day. Burritt required its students to attend every service of the church of Christ.

This period marks the beginning of the granting of degrees by a Christian college. Bethany College offered the Bachelor of Arts degree to any student who had earned a diploma from each of its five schools.

During this period there was continued effort to maintain the liberal arts philosophy of the colleges. Most of the colleges were liberal arts schools. Franklin, the only exception, was an agricultural school. None of them taught theology and Bethany's charter prohibited a theological professorship. They did, however, all offer courses in

\[\text{\footnote{Woolery, \textit{op. cit.}, pp. 119-120.}}\]
the Bible, including Burritt after 1854. Barton W. Stone said that "the Bible, not read in school, is seldom read afterwards." Bethany College did have a School of Sacred History, but this was no more than a Bible department, and J. W. McGarvey said that he actually learned very little in it.

When I left College, I knew very little about the Scriptures. I could have made a speech on astronomy or chemistry, or on the Greek or Roman history, more easily than on the New Testament. True, I had listened for three years to the magnificent lectures of Mr. Campbell; but I was not required to study the Scriptures and be examined in them, an consequently a very large part of the famous lectures passed in at one ear and out at the other.

Both Bethany and Franklin did, however, offer free tuition to ministerial students and Alexander Campbell said that the principle aim of Bethany College was to train preachers.

This period marked the beginning of a philosophy that has continued to be held by most of the colleges of the restoration movement. Bethany College's Board of Trustees filled its own vacancies. There were, of course, some exceptions. Burritt College had stockholders who selected

117 Young, op. cit., p. 55, citing Burritt College
Catalogue, 1854-1855, p. 2.

118 John Rogers, The Biography of Elder Barton Warren
Stone, Written by Himself with Additions and Reflections

119 Edwards, op. cit., pp. 65-66, citing J. W. McCarvey,
its trustees and Franklin College was owned by the Tennessee Education Association.

This period, also, marked the beginning of several different philosophies in regard to faculty. Bethany used seniors to teach its freshman classes. Franklin practiced inbreeding, that is, they selected their faculty members from among their graduates. This college also for a time required its faculty members to buy an interest in the school.

During this period Bethany College began the use of fraternities. This philosophy in regards to fraternities would not find acceptance on the part of most of the schools in this study.

Finally, one thing that would stand out among restoration colleges of this period was the philosophy of being a leader rather than a follower. Bethany was the "first" literary college in the world to have a Bible department as a part of a liberal arts education. Franklin College was the first agricultural college in the United States. Burritt College was the first co-education college in the South. Minerva College was the most successful girl's school in the South prior to the War Between the States. Burritt College

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was the birthplace of prohibition in Tennessee. This college was offering a daily calisthenic program for both boys and girls as early as 1854.\textsuperscript{122} Also, the first chapter of the national fraternity Delta Tau Delta was established at Bethany College in 1859.\textsuperscript{123}

\textsuperscript{122}Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 56, citing Burritt College Catalogue, 1854-1855, pp. 6-7.

\textsuperscript{123}Woolery, \textit{op. cit.}, p. 236.
CHAPTER IV

CHRISTIAN COLLEGES DURING AND IMMEDIATELY FOLLOWING
THE WAR FOR SOUTHERN INDEPENDENCE

With the coming of the War between the States, the work of Christian colleges in the South came to a halt and the student bodies of the schools in the North declined. Following the war many more colleges were established and the efforts became more widespread than during any previous period. During this period, 1860 to 1880, eleven colleges continued from the previous period and in addition five new colleges were established. All of the new colleges were in the South.

I. BETHANY COLLEGE (1841-1972)

Bethany College continued from the preceding period with Alexander Campbell still its president. The college was still a liberal arts college. Mr. Campbell was thoroughly opposed to theological schools. In 1860 he said, "To train any young man purposely to make him a teacher of Christianity, I am always ready to show, to be ridiculous and absurd; contrary to reason and revelation."¹ However, in 1865 C. L. Loos, Isaac Errett, and Albert Allen insisted that a Bible college

be established at Bethany. They said that it was just as necessary to prepare preachers for their special work as it was doctors and lawyers.²

Alexander Campbell died in 1866 and William Kimbrough Pendleton was elected president of the college. He had attended the University of Virginia where he majored in law. Twice he was the son-in-law of Alexander Campbell. In 1840, he married Lavina Campbell who died in 1846. Then in 1848 he married Clarina Campbell who died in 1850. His third wife was not a Campbell. He served on the first faculty of Bethany College, 1841, as professor of physical science. In 1845, he was made vice president of the college. He became co-editor of the Millennial Harbinger in 1846 and editor in 1864. This position, he held until 1870 when he ceased its publication. He was also interested in politics. He was a delegate to the Young Men's National Ratification Convention (Whig) in 1840. He was both the Democratic and Republican delegate to the West Virginia Constitutional Convention in 1872. The next year he became State Superintendent of Public Schools, a position that he held for many years. He was president of Bethany until

1885 when he became president emeritus, a position which he held until his death in 1899. ³

Pendleton established the Biblical Institute in 1867, but its curriculum was in reality that which had been offered in sacred history. A separate ministerial course leading to the B.L. Degree was initiated in 1871. ⁴ Tuition for ministerial students of "any denomination" continued to be free during this period. Tuition was also free for the sons of ministers. ⁵

A scientific course leading to the B.S. degree was established in 1869. ⁶ In 1877 the college became co-educational. ⁷

II. FRANKLIN COLLEGE (1843-1866)

In 1869 Franklin College became the property of the Education Association of Tennessee which chose W. D. Barnes, president of East Tennessee University and former president

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⁶ Woolery, op. cit., p. 108.
⁷ Ibid., p. 112.
of Burritt College, to be president of the college. The buildings were put in a "first class" condition for the new term, but the War came and the college was closed June 1861. It reopened October 2, 1865 with Tolbert Fanning again at its head but the administration building burned on October 28th. School continued in other buildings of the campus for the rest of the year and then the Association sold the property for $5500.8

III. BURRITT COLLEGE (1849-1939)

John Powell was still president of Burritt College in 1860. The college was closed during the War—1861 to 1867. After the War, Martin White served as president from 1867 to 1869. Then, Powell returned from 1870 to 1872. At this time former president Carnes returned to the college. In 1878 Carnes was forced to resign because of his age. Dr. T. W. Brents was then chosen to head the college.9

Dr. Brents received his training at the University of Nashville and Macon Medical College. Prior to coming to Burritt he had been a Nashville physician, a preacher, and the author of two outstanding books.10

8M. Norvel Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City, Missouri: The Old Paths Book Club, 1949), pp. 50-51.
9Ibid., pp. 58-61.
10Ibid., pp. 60-62.
In 1879 Brents said that the college had ten schools. Five required ones—Primary School, School of English Literature, School of Natural Science, School of Mathematics, School of Ancient Languages—and five optional schools—School of the Bible, School of Modern Languages (German, French, and Italian), School of Music, School of Art, and the Commercial School. 11

IV. SOUTH KENTUCKY COLLEGE (1850-1908)

South Kentucky College at Hopkinsville, Kentucky, also continued through this period as a women's college.

V. EUREKA COLLEGE (1850-1972)

Eureka College in Eureka, Illinois, was another college which successfully survived the Civil War.

VI. HIRAM COLLEGE (1850-1972)

In 1867, Western Reserve Eclectic Institute at Hiram, Ohio, became Hiram College. Its announcement that year stated that its aim was to furnish a course of study as thorough as any other school in the country with emphasis on

the classical. Also, it intended "to give a fuller course
than is common, in those branches which are modern and
national." \(^{12}\)

Burke Aaron Hinsdale became president of this college
in 1870. He had attended Western Reserve Eclectic Institute,
where he became a close friend of James A. Garfield. He
enlarged, reorganized, and enriched the curriculum. His
faculty was chosen with regard to permanency as well as schol-
arship. The student body as a result had a steady growth
from year to year. \(^{13}\)

In 1880, Hinsdale left the college to become super-
intendent of schools in Cleveland, Ohio. A city of 125,000
people at that time. In 1896, he was chosen to be professor
of the science and art of teaching at the University of
Michigan. He remained at this college until his death in
1900. \(^{14}\)

VII. CHRISTIAN UNIVERSITY (1853-1972)

During this period, 1860-1880, Christian University
continued its work at Canton, Missouri.

\(^{12}\) F. M. Green, Hiram College and Western Reserve
Eclectic Institute--Fifty Years of History 1853-1903 (Cleveland,

\(^{13}\) Thomas F. Beall, "Burke Aaron Hinsdale, Christian
p. 423.

\(^{14}\) Ibid.
VIII. NORTHWESTERN CHRISTIAN UNIVERSITY (1855-1972)

Northwestern Christian University at Indianapolis, Indiana, continued during this period. In 1862, A. R. Benton said that the endowment of this university was projected on the basis of a joint-stock company. The subscriber would pay in one hundred dollars and pay interest on a permanent loan of two hundred dollars for three shares of the company.\(^{15}\)

IX. HIGHLAND HOME COLLEGE (1856-1915)

Highland Home College at Strata, Alabama, continued its work during this period.

X. EMINENCE COLLEGE (1857-1877)

Another college that continued into this period was Eminence College at Eminence, Kentucky. The 1860 catalog of this college said that it was co-educational. By this, they meant that they had both a boys' department and a girls' department. The sexes were not allowed to mix except at chapel.\(^{16}\)


The principle advantage of the college listed in its 1870 catalog was its location. Here, it stated, were none of the allurements and excitements of the city which would divert the mind from study and lead to the formation of vicious and dissipated habits. "The College is advantageously located in the country, in the midst of an intelligent and moral community." 17

By 1876, this college had four professorships, one each in, Biblical literature, mental philosophy and chemistry; mathematics; Greek, Latin and rhetoric; and natural philosophy, physiology and botany. In addition, there was a department of music and an art department. 18

Information was not found concerning this college after 1877.

XI. KENTUCKY UNIVERSITY (1858-1972)

Kentucky University continued at Harrodsburg during the war. Then, in 1864, the main building burned. Lexington, Kentucky, offered the university thirty thousand dollars and

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18 Catalogue of the Officers and Students of Eminence College For the Session ending June 9, 1876. Together with the Course of Study and Annual Announcement for 1876-77, (Cincinnati: Elm Street Printing Company, 1876), p. 22.
the campus of Transylvania University if it would move to that city. This offer was accepted and classes began at the new location October 2, 1865.\textsuperscript{19}

At this time the university consisted of five colleges, each with its own president and John B. Bowman as regent. The colleges were the College of Arts, the Agricultural and Mechanical College, the College of Law, the Commercial College, and the College of the Bible. Robert Milligan continued as president of the College of the Bible and John W. McCarvey joined it as an instructor. In 1866 the university obtained the federal land grant for land grant colleges due to the fact that it had an Agricultural and Mechanical College.\textsuperscript{20}

Trouble erupted in this school just as it had at Bacon. Bowman operated the college as a non-sectarian institution, but he classed the church as a sect. Hence, the college was being operated as an interdenominational college. Moses E. Lard and Ben Franklin raised questions in their respective publications, the \textit{Apostolic Times} and the \textit{American Christian Review}, as to the attitude of Bowman and the trustees. Then in 1871, the church in Lexington withdrew fellowship from Bowman. Members of the church demanded that changes be

\textsuperscript{19} West, \textit{op. cit.}, p. 276.

\textsuperscript{20} Earl Irvin West, \textit{1866-1906} (Vol. II of The Search for the Ancient Order; (Indianapolis: Religious Book Service, 1950), pp. 113-4.}
made from the liberal views being followed by the college,
but the college refused to do so feeling that it was finan-
cially able to get along without the brotherhood. 21

In 1873, the college asked McGarvey to hand in his
resignation. Joseph Franklin, son of Ben Franklin wrote, "I
believe . . . that the 'Bible College' is just the same old
sectarian pod auger we used to know as the 'theological
seminary'." 22 In 1874, the University, to dismiss some of
the troubles, asked the Kentucky Christian Educational
Society to endow the College of the Bible and in return it
could select the teachers. The society chose Robert Graham
as president and McGarvey as professor of Sacred History in
1875. The brotherhood did not trust the University so funds
were not forthcoming. As a result, the Society decided to
open an independent College of the Bible in 1877. Moses E.
Lard was then selected as the president of the College of
the Bible operated by Kentucky University in the hope that
his name might bring back the support of the brotherhood.
The College failed in only one year and later the classrooms
were turned over to the independent college. 23

Kentucky University continues today under the name of
Transylvania University. This school is now operated by the

21 Ibid., pp. 114-116.
22 Ibid., pp. 120-123.
23 Ibid., pp. 124-127.
Christian Church, hence, it will no longer be considered in this study.

The distinction made here will be better understood if the reader will think back to the first chapter where it was said that the purpose of the restoration was to restore the ancient order of things as found in the New Testament. The "Christian Church (Disciples of Christ)" had turned from an emphasis upon simple New Testament Christianity to new religious methods and experiences that kept it up to date with the times. While all the restorers stressed the unity of all Christians, the Disciples felt that union was important enough to add such innovations of men as instrumental music and missionary societies.

XII. CARLTON COLLEGE (1867-1914)

In 1867, Charles Carlton opened Bonham Seminary in Bonham, Texas. It was the policy of this school to help every one who earnestly desired an education. No one was turned away because he lacked funds.

This co-educational college changed its name to Carlton College in 1868.

\[24\text{Young, op. cit., p. 22.}\]
XIII. MILLIGAN COLLEGE (1867-1972)

Milligan College was established at Milligan, Tennessee, in 1867. "The government of the institution has been conducted with reference to the development of Christian character."

XIV. MARS HILL COLLEGE (1870-1887)

In 1870, Theophilus Brown Larimore, who had studied under Fanning at Franklin College, founded Mars Hill College four miles north of Florence, Alabama, on the Bailey Spring's Road. The area was healthy, well-drained, and had an abundant supply of pure running water. It was so free of sources of temptation to dissipation and extravagance, that one writer penned, "I think that even a bad boy would find some trouble in meeting with an inducement to be bad."27

XV. ADD-RAN COLLEGE (1873-1972)

In 1871, Professor Cook established Thorp College at Thorp Spring, forty miles from Fort Worth, Texas.28 This was the first of a long list of schools at that location.


In 1872, Joseph Addison Clark bought the college and with his son Randolph opened Adran Male and Female College. This college was named in honor of Adran Clark who had just died. He was the grandson of Joseph Clark and the son of Addison Clark. The College had the distinction of being one of the first co-educational colleges in Texas. Its first catalog, only sixteen pages long, devoted two pages to a defense of co-education written by President Giltner of Eminence College.\textsuperscript{29} The college was soon renamed Add-Ran College.\textsuperscript{30} The College "was founded for the sole purpose of contributing to the great cause of Christian education."\textsuperscript{31}

The next year Addison Clark joined the college as president. His brother Randolph was vice-president. Their father managed the school and paid all the bills out of his own pocket.\textsuperscript{32} The charter which went into effect April 11, 1874, said that all of the trustees had to be members of the Christian church.\textsuperscript{33}

\textsuperscript{29}Colby D. Hall, \textit{History of Texas Christian University} (Forth Worth, Texas: Texas Christian University Press, 1947), p. 36.

\textsuperscript{30}Ledlow, \textit{op. cit.}, p. 548.


\textsuperscript{33}Hall, \textit{op. cit.}, p. 360.
Thorp Spring was chosen as the site of the college because of the advantages of health offered by that location and because it was away from the wicked influences of Fort Worth.\textsuperscript{34} The teachers were earnest Christian men and women of good ability and experience.\textsuperscript{35} The church endorsed the college as a Christian college December 30, 1873.\textsuperscript{36} Some of the money that was needed was raised by selling scholarships good for four years tuition and board. This later proved a hardship since the money was used to build the new building in 1877 and there was none available to feed the students.\textsuperscript{37}

The college at first did not award degrees and placed little emphasis on credits toward graduating, but "strenuously emphasised thoroughness in search for knowledge that built life."\textsuperscript{38} By 1884, the college had 435 students. In 1879, their father turned the college over to Addison and Randolph Clark debt free.\textsuperscript{39} In 1880 the college purchased

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\textsuperscript{36} Hall, \textit{op. cit.}, p. 35.

\textsuperscript{37} \textit{Tbid.}, p. 39.

\textsuperscript{38} Randolph Clark, \textit{Reminiscences Biographical and Historical} (Wichita Falls, Texas: Lee Clark, Publisher, 1919), p. 22.

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a hundred acre farm so that orphan boys could work their way through college. 40

XVI. COLLEGE OF THE BIBLE (1876-1972)

Due to the trouble at Kentucky University and more specifically to the fact that the College of the Bible was virtually abandoned by the University on July 10, 1877, a mass meeting of the brotherhood was called July 27, 1877. They organized an independent College of the Bible at Lexington. Robert Graham and J. W. McGarvey were given the same positions that they had held in the old college and they were joined by L. B. Grubbs. 41

In 1878, Kentucky University offered the college the use of its classrooms and it met here for the remainder of this period.

XVII. SUMMARY OF THE EDUCATIONAL PHILOSOPHY OF THE RESTORATION MOVEMENT FROM 1860 TO 1879

During this period, the debate over the philosophy of the number of schools continued. Moses E. Lard joined Alexander Campbell in saying that the brotherhood should only have one university.

40 Young, op. cit., p. 71.
41 West, 1866-1906, pp. 125-6.
Had we only one, and had that one all the money which from first to last has been spent on colleges, and the control of all the young men we are not sending to either of ten un-built, half-built, and imperfectly endowed institutions, the results would be far better.42

Lard did, however, expand upon this philosophy by stating that there should be a single well endowed college in each state that had 50,000 members of the church.43 The opposite view was championed by David Lipscomb who said,

A Bible school or college we believe to be good that is a school or college in which the Bible is fully and thoroughly taught. . . . That kind of a Bible school we believe in and would like to see every church with one.44

During this period the philosophy of location stressed the superiority of a rural location away from the evil influences of the cities. Add-Ran and Mar's Hill both used this philosophy in their search for students.45

During this period there was little change in the philosophy of support. Carlton and Add-Ran both relied to a

43 Ibid.
45 Ledlow, op. cit., p. 549, and Lauderdale, op. cit.
great extent upon the private fortunes of their founders. The controversy relating to endowments continued into this period with Northwestern Christian University and Kentucky University joining Bethany in favor of endowments and David Lipscomb and Eminence College joining Franklin in opposition to endowments. The endowment of Kentucky University reached such a size that the University decided that it could exist without the support of the brotherhood. Add-Ran sold scholarships. A new source of support was tried by Bethany. This was an interest in the life department of the Capitol Accident Company of Springfield, Ohio.

During this period there was an effort to enhance the liberal arts philosophy of the schools. Tolbert Fanning, David Lipscomb and James A. Harding stressed that the only safe schools for Christian parents to send their children to were those directed by Christians and that "the Romish custom on this subject is the true one." However, Alexander

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46 West, 1866-1906, p. 388 and Catalogue of the Officers and Students of Eminence College for the Session ending June 2, 1876. Together with the Course of Study and Annual Announcement for 1876-1877, p. 22.


Campbell, Benjamin Franklin and David Lipscomb said that the church had no need of theological schools or schools for preachers. Campbell said that to train any young man purposely to make him a teacher of Christianity was "ridiculous and absurd; contrary to reason and revelation." \(^{51}\) Franklin brought out that preachers should receive the same liberal arts training that everyone else was receiving and not some special course designed just for them. \(^{52}\) Lipscomb said that "The fatal mistake of Alexander Campbell's life, and one that had done much... to undo his life's work, was the establishment of a school to train and educate young preachers." \(^{53}\) Yet in 1865, Kentucky University established its College of the Bible which was specifically chartered to train ministers and by 1870 the students at Bethany were divided into two groups—the "clergy" and the "Gentiles"—to distinguish the fifty per cent that planned on becoming preachers from the other half that did not plan on doing this \(^{54}\) and in 1871 Bethany started a ministerial course leading to the B.L.


\(^{52}\) Benjamin Franklin "Do We Need a 'Theological School'?" The Millennial Harbinger, (1865), pp. 364-72.


\(^{54}\) G. W. Williams, An Early College Year in the Hills, Bethany college life 1870-1871, R.P., R.d., p. 3.
degree. In 1874 the Kentucky Christian Education Society took over the support of Kentucky University's College of the Bible and then in 1877 established its own College of the Bible, both for the sole purpose of training ministers.
CHAPTER V

CHRISTIAN COLLEGES DURING THE FALLING AWAY

David Lipscomb, who was emerging as one of the great leaders of the restoration in the years prior to 1900, gave a list of the Christian schools in 1883.

Bethany College, our oldest school, the mother of preachers and college professors, still in the strength and vigor; Kentucky University, now emerged from its difficulties and troubles; South Kentucky Institute, Hopkinsville; Burritt College, Spencer; Haynes Institute, Murfreesboro; Broadhurst Institute, Clarksville; Owen's Station School, Brentwood; South Harpeth, Bellevue... together with Lynville Academy, Lynville; Beech Grove Academy, Carter's Creek; and others that do not now occur to us in Tenn. Mars Hill College, Florence, and Highland Home, Argus, Alabama; Add Ran College, Thorp Springs; Carlton College, Bonham; together with others in Texas, whose address we do not know, certainly constitute a list from which a selection might be made by any Christian parent, that he may not feel any necessity of placing his children under influences that tend to destroy faith in God.¹

The reader will notice that several colleges that have been previously included in this study were excluded from Lipscomb's list. The schism between the "Christian Church (Disciples of Christ)" or "instrumental" wing and the "churches of Christ" or "non-instrumental" wing was increasing. David Lipscomb and others believed that the "Disciples" had turned away from the plea for a return to the ancient

order of things so that they could be like their denominational neighbors. They taught that the "Disciples" had given up the simple Spiritual worship of the New Testament for worship through the idolatrous musical instrument—a program designed to tickle their ears rather than a divine service of worship to God. They, also, said that the "Disciples" had turned the work of the church over to a human institution—the missionary society. Four colleges which adhered to this digressive sentiment will now be dropped from this study: Hiram College, Christian University (later Culver-Stockton College), Northwestern Christian University (later Butler University), and Milligan College.

I. BETHANY COLLEGE (1841-1972)

The last two decades of the nineteenth century at Bethany College were spent primarily in concern over finances. Alexander Campbell had spent his private means on Bethany but this in no way provided a solid foundation for the college. Campbell tried to get help from the state of Virginia. The plan was that Virginia would give Bethany $3000 a year, the college in turn would furnish free

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instruction to one student from each county in the state. The bill passed the House of Delegates but failed in the Senate. The Capital Accident Company of Springfield, Ohio, proposed to give the college an interest in earnings from a life insurance department which it was going to establish.

In 1884, the board of the college reached a four point decision as to what it would do about its financial problems.

1. That the debt of the College be paid.
2. That the expenses of the College hereafter be not allowed to exceed its income.
3. That Bethany College be made preeminently a Bible and Missionary College, to educate and train, not only the young men for the home mission fields, but also men and women for foreign missionary service; and that in view of this an earnest and vigorous effort be made at once to increase the endowment to $100,000--not one dollar of which shall ever be used for any other purpose than endowment.
4. That in order to effect this, the President, W. K. Pendleton, be released from his duties in the college, that he may be able to visit our men of wealth and have free conference with them on this subject, urging on this question of the life or death of Bethany College.

The college had learned that the best way to get money from Bible people was to be a Bible college.

In 1893, President H. McDiarmid suggested that Bethany be made a "Brotherhood University," since she was not

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3 W. K. Woolery, Bethany Years (Huntington, West Virginia: Standard Printing & Publishing Company, 1941), pp. 119-120.


receiving sufficient local support. R. P. Shepherd, in 1897, said that a college should have an endowment: (1) so that the faculty would not have to seek outside employment, (2) so that the teachers would not be teaching over three hours per day and thus have time for their own improvement.

II. BURRITT COLLEGE (1849-1939)

This new period finds Dr. T. W. Brents still serving as president of Burritt College at Spencer, Tennessee. He took over as head of the Bible Department, organized a preachers class, made tuition free for all preachers, kept the brotherhood papers informed of everything that was going on at the college, and, in general, put forth a concerted effort to get the support and patronage of the churches of Christ. David Lipscomb said,

_Burritt College_, Spencer, Tenn., offers advantages in many respects superior to any school among our brethren in the South. They have a splendid new three-story building, and plenty of accommodations for students, on the grounds, and in the village, which is situated on the breezy top of Cumberland Mountain, in as healthy a country as can be found.

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6 Ibid., p. 9.
Speaking of its location, Dr. Brents said that the college was "far above all epidemic or malarious influences, free from cholera or yellow fever, and in the midst of as good society as can be found anywhere." A later advertisement of the school said,

Although we are in the midst of summer, the air is cool and pleasant. The recent rains have lowered the temperature till the nights and mornings are very cool. Students from the valleys, where the air is hot and oppressive, are delighted with the pleasant breezes and rare atmosphere of the Cumberland plateau. Their meals are taken with a relish, such as only those can appreciate who have tried the mountain water and air, and the cool nights are passed in refreshing sleep.

A. T. Seitz, who had been vice president under Brents, became president of the college in 1882. Seitz possessed a better academic background than Brents, but enrollment went down and expenses went up during his administration.

A. G. Thomas served as president during the 1886-1887 school year. W. H. Sutton became president in 1887, but he was unable to make a financial success of the college. In 1890, W. N. Billingsley, superintendent of White County (Sparta, Tennessee) public schools and president of the

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12 Young, op. cit., p. 63.
Tennessee Association of Public School Officers, was
pursuaded to lease the college plant for fifteen years.
Billingsley held the Master's degree which he had received
from Burritt College.\footnote{13}

III. SOUTH KENTUCKY COLLEGE (1850-1908)

One of the older colleges in the brotherhood by this
time was South Kentucky College at Hopkinsville, Kentucky.
This college which opened in 1850 had survived the Civil War
and was by now an outstanding woman's college. In 1881 the
college became co-educational.\footnote{14} In 1887 James E. Scobey,
an outstanding graduate of Franklin College, leased the
college property.\footnote{15}

Scobey said that the curriculum included classical,
scientific, engineering, English, commercial, art, music and
normal courses as well as daily study of the Bible.\footnote{16} He
said that the philosophy of the college was "to develop man-
hood and womanhood... to teach pupils self-reliance and
self-restraint."\footnote{17}

\footnote{13}{\textit{Ibid.}, pp. 63-65.}
\footnote{14}{J. W. Higbee, "Change in South Ky. College," \textit{Gospel
Advocate}, Vol. XXIII (April 7, 1881), p. 218.}
\footnote{15}{James E. Scobey, "South Kentucky College, Hopkinsville,
\footnote{16}{\textit{Ibid.}}
\footnote{17}{James E. Scobey, "South Kentucky College," \textit{Gospel
Advocate}, Vol. XXX (July 11, 1888), p. 12.}
IV. EUREKA COLLEGE (1850-1972)

Eureka College at Eureka, Illinois, said in 1894 that it considered its function to be "to endow sons and daughters with a liberal education under the immediate control of Christian teachers." It stated that its purpose was, "by the use of a thoroughly Christian faculty, to prepare all its students, whatever may be their profession, to be good, active, and useful Christian workers."

During this period, Eureka College cast its lot with the "Disciples of Christ," hence even though the college continues until today it will no longer be considered in this study.

V. HIGHLAND HOME COLLEGE (1856-1915)

Highland Home College in Southern Alabama at Strata, from its beginning in 1856, moved in 1881 to a more healthful location near Argus, Alabama, which was called Highland Home. There it built a "large" school building and three large dwellings for boarders. The area was virgin pine forests and it was eleven miles from the closest railroad.

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19 Edwards, op. cit., p. 82.

It was the policy of the college "to demand thorough and conscientious work and to maintain strict and firm discipline".\textsuperscript{21}

VI. CARLTON COLLEGE (1867-1914)

Carlton College at Bonham, Texas, continued as a co-educational institution until 1887 when it became a girl's school exclusively.\textsuperscript{22}

VII. MARS HILL COLLEGE (1876-1887)

Mars Hill College near Florence, Alabama, continued to be operated by T. B. Larimore during this period. The college had three specialties: (1) preaching, (2) teaching, and (3) preaching and teaching.\textsuperscript{23} This college offered some literary studies, but it was primarily a Bible school.\textsuperscript{24}

The college advertised as though it were a health resort.

All the "doctor bills," for services rendered our pupils... do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who

\textsuperscript{21}Ibid.

\textsuperscript{22}Kenneth M. Hay, The Life and Influence of Charles Carlton (n. p., 1940), p. 23.


have come here pale and puny, from malarial districts, have without exception, we believe returned to their homes enjoying health.25

The college was forced to close its doors for lack of funds on June 9, 1887.26 A high school by the same name is presently conducted on these premises. This school is controlled by the brethren of the restoration movement in its home county.27

VIII. ADD-RAN CHRISTIAN UNIVERSITY (1871-1893)

In 1887, Add-Ran College at Thorp Spring, Texas, became Add-Ran Christian University.28 Then in 1889, the university was turned over to the Convention of Disciples in Texas. This was a mass meeting of the brethren, not delegated, and at that time not incorporated.29

Degrees were not offered by Add-Ran College. In 1888, however, Add-Ran Christian University began offering degrees.

29Colby D. Hall, History of Texas Christian University (Fort Worth, Texas: Texas Christian University Press, 1947), p. 44.
The first degrees were Bachelor of Science, Bachelor of Arts, and Bachelor of Literature. The Bachelor of Arts degree required Greek and Latin. The Bachelor of Science degree required a little more science in place of the foreign languages. The Bachelor of Literature degree required more literature but omitted the foreign language requirement.\textsuperscript{30}

In 1893, the instrument was added to the worship services at the school and the majority of the students left with the school’s formal rejection of the restoration plea. Under the Disciples of Christ this school continued with Addison Clark as president. In 1895 the college took over the campus of the Waco Female College in Waco, Texas, and president Clark resigned. Then in 1900 it moved to Fort Worth and became Texas Christian University. This college continues today under the direction of the "Disciples of Christ."\textsuperscript{31}

The Christian Church used the Thorp Spring property for Jarvis Institute from 1896 to 1898. Randolph Clark served as its president. From 1898 to 1905, the property was used by Jarvis College. T. R. Dunlap served as president of this college.\textsuperscript{32}

\begin{itemize}
\item[30] Hall, \textit{op. cit.}, p. 57.
\item[32] Young, \textit{op. cit.}, p. 73.
\end{itemize}
IX. COLLEGE OF THE BIBLE (1878-1972)

The College of the Bible at Lexington, Kentucky, noted because of the teaching of J. W. McGarvey, continued its work in the years before the turn of the century.

This school was still meeting in classrooms of Kentucky University in 1880, but was finally able to move into buildings of its own in 1895.\(^\text{33}\)

The *Gospel Advocate* in 1888 gave the design of this institution.

The design of the college is to impart to young men such an education as will best fit them for usefulness in the church. To this end it provides two courses of study; one of these, called the classical, includes all that is requisite to the degree of A.B., together with all that is peculiar to the College of the Bible. The other includes the same, with the exception of higher mathematics, the more advanced branches of natural history, and the ancient languages. It is called the English course, and it requires four years for its completion, while the classical course requires seven.\(^\text{34}\)

The college trained men to be preachers of the gospel exclusively and was not a liberal arts college.

X. WEST TENNESSEE CHRISTIAN COLLEGE (1884-1905)

For over two-thirds of a century private schools have operated in Henderson, Tennessee. At times some of these


have combined, whereas others became extinct and new institutions sprang up. 35

The first school was Masonic Male and Female Institute, which was founded in 1869 by G. M. Sales. This institution was purchased by J. B. Inman in 1884 and renamed West Tennessee Christian College. 36 Since that date with the exception of a brief period from 1905 to 1908, this college and its successors have been operated by members of the churches of Christ. In regard to West Tennessee Christian College, brother Inman said in 1886,

It is not an enterprise projected by a few individuals for a personal or local benefit, but an institution growing out of the necessities of a large number of Christian people, who want a school where they can educate their sons and daughters at the smallest expense; have them under the most wholesome Christian influence, and at the same time give them literary advantages of a superior character. This is the object of West Tennessee Christian College. Most young men would be safer in that college than at home with their parents. 37

In 1889, Arvy Glenn Freed's school at Essary Springs --Southern Tennessee Normal College--united with West Tennessee Christian College and in 1895 Freed became pres-. 35

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ident of the combined institution. In 1897 following a
$5,000 donation by J. F. Robertson, the college was renamed
Georgie Robertson Christian College in honor of Mr. Robertson's
deceased daughter. The school was very popular and enroll-
ment grew to over five hundred students. It offered
numerous degrees under the authority of the state of Tennessee.
These were the bachelor's degree in accounting, penmanship,
elocution, oratory, science, literature, classics, arts, and
pedagogy; the master's degree in accounting, oratory, science,
and arts; and the doctor of pedagogy degree.

XI. NASHVILLE BIBLE SCHOOL (1891-1918)

Nashville Bible School in Nashville, Tennessee, like
the other schools of this study was very closely associated
with the life of one man. This man was David Lipscomb. He
graduated from Franklin College in 1849 and then went to
Georgia where he managed a large farm. He soon accumulated
sufficient wealth to buy his own farm and slaves. By 1852
he was a successful farmer. He began preaching in 1857 or
1858. In 1866 when the Gospel Advocate was revived, after

38 Bulletin of Freed-Hardeman College, op. cit., p. 15.
39 H. Hicks and C. P. Roland, "The History of Freed-
Hardeman College," Gospel Advocate, Vol. 6, No. 2 (January 9,
40 A. G. Freed, "The Henderson Normal," Gospel Advocate,
Vol. XLIV (July 17, 1902), p. 46f.
the War, he took his brother's place as co-editor. In 1868 he became editor. In 1867 when Tolbert Fanning chartered Pearce College to replace Franklin, Lipscomb was on the board of trustees.\footnote{West, op. cit., pp. 1-22, 368-70.}

In 1869 and 1870 he wrote against Bible colleges. He said that Bible colleges established as distinct order of clergy in the churches of Christ just as the theological schools were doing for denominations. He said that these preachers would not work in poor communities and looked down on those who had had fewer educational advantages.\footnote{\textit{Robert G. Neil, "The History of David Lipscomb College,"} (unpublished Master's thesis, George Peabody College for Teachers, 1938), p. 16, citing "Bible Colleges," \textit{Gospel Advocate}, XI, pp. 1154, 1158.} In 1870, he said that he had had this view for ten years. According to Lipscomb the professional preacher catered to that class of church members who paid their salaries. He said, "Our Bible college culture has a tendency to substitute theory instead of practice in religion, long theoretic sermons instead of practical teachings."\footnote{Ibid., p. 16, citing "Bible Colleges," \textit{Gospel Advocate}, XII, p. 491.}

The same year that he made the above statements about schools for preachers, he showed that he was for Christian education in general. "We have little faith in the church
making earnest and faithful Christians until it takes the children and teaches them not an hour one day a week, but every day of every week." He said, "All schools conducted by Christians ought to teach the Bible thoroughly to all who attend no matter what their anticipations for life may be." He said that he would like to see every congregation have a Bible college or school where the Bible is fully and thoroughly taught. Then, in 1877 he said that he had always believed in Bible colleges. He said that his objection was that they were especially to make preachers. If the school would teach the Bible to all of its students, then that would be a good work. The next year he wrote that churches did not have any more business operating schools than they did farms. Then five years later he said that the Scriptures command that the Bible be taught in schools.

We have long insisted that Christians ought to have Christian schools for their children, and children ought to be taught the New Testament... as they study the spelling book or the reader... Nothing short of this fills the demand of God to teach children the word of God.

If Christians were half as determined that their children should be taught the Bible at school, as the opponents of religion are that theirs shall not be, there would be schools all over our land teaching the Bible.49

This interest that Lipscomb had in Christian education was further augmented by the fact that he was receiving many calls for preachers and there were just none to send. He talked about his concern with James A. Harding, a 1869 graduate of Bethany College, who was doing seven months of meeting work in Nashville. It was decided that just as soon as Harding would complete the meetings which he had promised to hold, they would open a school with Harding at its head.50

In September 1891 David Lipscomb wrote, "The School is not especially to make preachers, but to teach the Bible, and with it all the branches that will be useful and helpful to the student."51 Nashville, educationally, had come to be looked upon as the "Athens of the South." It was also, as

50. West, 1866-1906, p. 372.
far as the restoration was concerned rapidly becoming the "Jerusalem of the South." The church throughout the South was turning toward Nashville, yet the Christians in Nashville had to send their children elsewhere to be trained. 52

Lipscomb notified the brotherhood of his intentions to establish a school June 17, 1891, through the Gospel Advocate.

It is proposed to open a school in Nashville, in September next, under safe and competent teachers, in which the Bible, excluding all human opinions and philosophy, as the only rule of faith and practice; and the appointments of God, as ordained in the Scriptures, excluding all innovations and organizations of men, as the fullness of divine wisdom, for converting sinners and perfecting saints, will be earnestly taught. The aim is to teach the Christian religion as presented in the Bible in its purity and fullness; and in teaching this to prepare Christians for usefulness, in whatever sphere they are called upon to labor. Such additional branches of learning will be taught as are needed and helpful in understanding and obeying the Bible and in teaching it to others. 53

The first session began October 5, 1891, in a rented house with nine students, but during the session the enrollment grew to thirty-two. Buildings were built during the second session and used for the first time during the third session. 54

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52 West, 1866-1906, pp. 371-4.


The school was called a Bible school, not because the Bible was the only subject taught, but because it required every student to take one class daily in the Bible. 55 It was the first college to make this requirement. 56 The organization was somewhat unorthodox in that the college had no charter and no officers. People simply went to be taught and were taught. Those who gave money had no more control than those who give money to build meeting houses have control of the meeting house. The trustees held the property, but had no control over the school. The teachers controlled the school. The faculty did not receive a salary, but simply divided whatever the students paid in accordance with their needs. 57 Tuition was three dollars per month for those who could afford it. 58

The deed conveying the first property of the college stated that the property would

... Be used for maintaining a school in which, in addition to other branches of learning, the Bible as the recorded will of God and the only standard of faith and practice in religion, excluding all human systems and opinions and all innovations, inventions, and devices of men from the service and worship of God, shall be taught as a regular daily study to all who shall attend said school, and no other purpose inconsistent with this object... All trustees shall be members of the church of Christ, in full sympathy with the teachings set forth above, and willing to see that they are carried out. Any one failing to have this qualification shall resign or be removed. 59

The reason that the trustees had to be members of the church was the requirement "Be not unequally yoked together with unbelievers." They said that this requirement must be met in a Christian school just as in any other business operated by Christians. 60

James A. Harding stated the philosophy of Nashville Bible School in 1892.

The founders of Nashville Bible School believe:
1. That the Bible, as it came from the hands of apostles and prophets, is the word of God.
2. That it is complete as a rule of faith and practice, and all-sufficient as a guide in the work and worship of the church.
3. That the churches of God, when they are what their divine Father designed them to be, are complete as missionary, religious and benevolent societies, and that we need no others whatever.
4. That when the churches are defective and inefficient, instead of writing creeds, rules of discipline, and confessions of faith to remedy their defects, instead of inventing missionary societies, benevolent societies,

young people's societies, or any other kind of societies to do their work, we should simply bend all of our energies to the study of the word of God, to the practice of its divine precepts, and to the effort to induce all churches and all disciples to walk in the same glorious way. Hence we are opposed to all innovations upon the work and worship revealed in the New Testament. We believe the Bible to be the divine Book and the churches the divine societies, and that with these the man of God is thoroughly equipped for every good work. 61

The first faculty consisted of James Harding and William Lipscomb, with David Lipscomb on a part-time basis. Classes were offered in English, Latin, Greek, mathematics, logic, metaphysics, natural science, and the Bible. Three classes were offered in the Bible: Old Testament, New Testament, and topical investigation. It was the ambition of the faculty to cause each student to learn the name of each book of the Bible and to be able to give a brief outline of each. The students were also expected to be able to give a comprehensive synopsis of the contents of each chapter of each book in the Bible. Every graduate had to memorize every prayer, speech, and parable of the New Testament in both Greek and English, and to be able to give a detailed sketch of every major and minor character in the Bible. 62

62 West, The Life and Times of David Lipscomb, pp. 203-204.
Two courses were offered by the school, a long one of six to eight years and a short one requiring only four years. No degrees were conferred as they were felt to be empty titles, but the college did give each student a leather bound book which contained his entire college record on a month by month basis. 63

The college stated in 1896 that its purpose was to teach everyone who came under its influence to the extent of the faculties ability in all lines of useful learning and at the same time to develop them in goodness. They said that it was not their design to make professional preachers, but to train both males and females for the greatest usefulness in life. The student, then, would be able to choose his own vocation. 64 Bible was the only required course, the rest were elective. 65 They taught that every congregation should encourage some young man to enter the ministry. They felt that it was ridiculous to think of a congregation existing five years without developing someone able to teach God's word to the world. 66

XII. THE SCHOOL OF EVANGELISTS (1893-1972)

In 1893, the School of Evangelists was opened at Kinberlin Heights near Knoxville, Tennessee. This college was limited to those young men who wished to preach. Its purpose was to educate "young men to go out into unevangelized districts, on the promises of God, and preach the gospel to the poor." 67

Today this school is operated by the Christian Church under the name of Johnson Bible College as a seven year senior college offering the A.B., B.S.L., and B.S.M. degrees. 68

XIII. LOCKNEY CHRISTIAN COLLEGE (1894-1918)

The last college to be established in the period prior to the turn of the century by the brethren of the restoration movement was Lockney Christian College at Lockney, Texas. C. W. and S. W. Smith established this college in 1894. J. D. Burleson, who had attended college at San Marcos, Texas, and the University of Texas, was chosen as the first president. Christian parents were urged to send their


children to the college where they could get a practical education for a small cost.69

The college offered "a liberal education in the arts and sciences besides a practical knowledge of the Bible."70 Its building was a rather common plank construction and its blackboards were painted walls.71 The school specialized in grade school level work.72

In 1897 G. H. P. Showalter, a graduate of Milligan college, became president and the college was reorganized. A two-story frame building was completed in 1898. The emphasis was still on the primary and secondary departments under Showalter, but enrollment reached 425 in 1899.73

XIV. SUMMARY OF THE EDUCATIONAL PHILOSOPHY FROM 1880 TO 1899

This period brought forth a greater emphasis on having a single brotherhood university and, also a stronger rejection

69 Young, op. cit., pp. 146-9.


73 Young, op. cit., pp. 149-150.
of this plea than ever before. Both the Christian Standard and the Christian Evangelist offered a strong succession of articles by leading brethren in favor of one strong university in the brotherhood. They gave a number of reasons but these can be summed up in two reasons. (1) So that the scholars in the brotherhood would be considered at least equal to the greatest scholars of any other religious or non-religious body, so that they might persuade the world's scholars to investigate and accept New Testament Christianity. (2) So that the church's ministers would not have their minds filled with sectarian doctrines by having to attend theological seminaries in order to do their graduate work. 74 H. McDiarmid, president of Bethany College, put forth that school in 1893 as the logical choice for the brotherhood university, because the school needed "funds worse than some of the others." 75

Both David Lipscomb and James A. Harding advocated small Christian colleges in every community with enough members of

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the church to support a college. They were afraid of large colleges because they might dominate the church.76 The philosophy against using "Christian" in a college name was continued into this period. Randolph Clark refused to call Add-Ran a Christian College because that would denom- inationalize the name.77 However, upon being taken over by the Christian Church, it began to be called a Christian college on December 30, 1873.78

During this period the colleges placed greater stress on their philosophies of location. West Tennessee Christian College carried over the stress, placed during the previous twenty year period, on the absence of immorality at its location in Henderson.79 Most of the schools—Burritt, Add-Ran, Highland Home, and Mars Hill—went back to the first period of this study and stressed how healthy their location was to the physical body. Highland Home even moved from Strata to Argus so that the location would be more healthy and Mars Hill went so far as to say that "those who have come here pale and puny, from malarial districts, have without

76 Young, op. cit., pp. 116-7.
77 Randolph Clark, Reminiscences Biographical and Historical (Wichita Falls, Texas: Lee Clark Publisher, 1919), pp. 49-50.
78 Hall, op. cit., p. 35.
79 Inman, loc. cit.
exception... returned to their homes enjoying health."\textsuperscript{80} South Kentucky College used a philosophy which was new to this study when she stressed how "easy of access" Hopkinsville was by railroad to any part of the country.\textsuperscript{81} Nashville Bible school was established at Nashville, simply because Nashville had a larger proportion of members of the church of Christ than any other city in the world.\textsuperscript{82}

In this period the colleges showed greater needs in their philosophies of support. Bethany, since it could not get money to be the brotherhood's university, volunteered to become the brotherhood's "Bible and missionary college", requesting that gifts be made to it so that its endowment would be increased to $100,000. There were a number of reasons for the schools not getting the help that they needed from the brotherhood. (1) The plea of the restoration was such that the majority of its members saw no need for trained preachers. (2) The population of the country was moving west so fast that the schools could not develop a "regular clientele". (3) The development of the public school system provided another source of education. (4) Ministers and wealthy members did not know the difference between the


\textsuperscript{82} West, 1866-1906, p. 371.
schools operated by the brethren of the restoration movement and the non-restoration schools. The schools by this time found that one way to get an endowment was to let the different cities that wanted the school bid against one another, with the school locating in the city that offered the largest endowment. Several reasons were given for the need of an endowment. One was to provide a sufficient salary for a school's teachers so that they did not have to get an outside job. A second reason was to reduce the class load of the teachers so that they would have time for self improvement. A third reason was to make the college independent so that it could speak out "boldly in political matters as State Schools can never do." Nashville Bible School which was against endowments did ask every congregation to select someone to train for the ministry and provide his support while he went through school. The trustees of two colleges—Burritt and South Kentucky—leased their school property to individuals who took over as presidents of the

84 Ibid., p. 11.
schools. The Clarks turned Add-Ran over to the Convention of Disciples in Texas. Nashville Bible School followed the plan of Franklin College and did not pay its teachers, but instead let them divide the profits at the end of the year.

This period marks the beginning of required Bible study. Nashville Bible School not only required every student to study the Bible but in order to graduate they had to memorize large portions of it in both Greek and English. At Mars Hill the winter term was devoted exclusively to the study of the Bible.87

During this period a shift occurred in Add-Ran's philosophy on degrees and it began offering them in 1888. Nashville Bible School, however, continued to oppose them with James A. Harding calling them the "vain use of empty titles".

This period brought a greater realization of the need for trained preachers and as a result the schools began stressing ministerial training to a greater extent than ever before.

There seems to have been one single, controlling purpose in the minds of those who were responsible for the founding of Disciples colleges. That purpose was the provision of opportunities for training the leader-

ship for the communion, and through this leadership, to provide for the continuation and extension of the principles upon which the communion was founded. In 1884 Bethany became a school devoted to the training of missionaries. Burritt organized a preacher's class and Mars Hill had a preacher's specialty. The College of the Bible and the School of Evangelists trained preachers exclusively. J. B. Sweeney upon his arrival at Add-Ran in 1895 started stressing a Bible curriculum similar to that of the College of the Bible though he still included some liberal arts courses. However, a liberal arts curriculum continued to predominate at Eureka and Nashville Bible School. Their philosophy was "We need educated Elders, Deacons, Sunday School teachers, etc., almost as badly as we need preachers." So even though Nashville Bible School was started because of the shortage of preachers in the brotherhood, David Lipscomb did not believe that one became a preacher by taking a course designed for preachers only, but that everyone should study the Bible and those who afterwards "find an inclination and taste for teaching our holy religion" should be encouraged

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88 Floyd W. Reeves and John Dale Russell, College Organization and Administration (Indianapolis, Indiana: Board of Education Disciples of Christ, 1929), p. 22.
89 Colby D. Hall, op. cit., pp. 219-21.
to preach. He said that Nashville Bible School not only was not for preachers only, but that it was not even intended exclusively for members of the church of Christ.

Some particular points of philosophy noted during this period was that the Board of Nashville Bible School was to be self-perpetuating and only members of the church of Christ could serve on the Board. Also, it should be noted that members of the church were being used as most of the teachers and that these members were mostly graduates of colleges of the restoration movement. South Kentucky ceased to be a girl's school and became co-educational in 1881 while Carlton ceased to be co-educational and became a girl's school in 1887. Another important function of the colleges was the conservation of knowledge. All of the schools had libraries and some even had museums.

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93 Ibid., p. 29.


CHAPTER VI

CHRISTIAN HIGHER EDUCATION DURING THE FIRST TWENTY YEARS OF THE TWENTIETH CENTURY

The new century found the gulf between the "Disciples of Christ (Christian Church)" and the "churches of Christ" more marked than ever before. Bethany College and the College of the Bible were the only colleges remaining that were claimed by both wings of the restoration movement. The others had either taken a definite stand for the teachings of the New Testament or for both instrumental music and the missionary society. This later group said that they were being "progressive" while the others called them "digressive". The census of 1906 listed the "Christian Church" separately from the "Churches of Christ". As a result new schools were established very rapidly in the first decades of the twentieth century to replace those that had gone into the "digression".

I. BETHANY COLLEGE (1841-1972)

At the turn of the century, Bethany College in Bethany, West Virginia, was the oldest college established by the brethren of the restoration movement which was still in existence. The new president T. E. Cramblet, said in 1902 that "nothing shall be taught here which shall weaken belief in the Bible as the work of God; and the authority
of that sacred volume shall be taught in no wavering and uncertain tones."¹ He said that the college would "make every effort to conserve faith in such as have it, and to impart faith to such as have it not."²

In 1905 Andrew Carnegie offered the college $20,000 with which to build a new library building as soon as the friends of the college secured an equal amount for the permanent endowment. $19,000 was collected that year.³

With this fine start the college was still drifting further and further into digression. In fact, it was not long before those who believed in primitive Christianity no longer claimed this college. In a recent visit to the college, E. Claude Gardner of Freed-Hardeman College made these startling observations of Bethany College. He found that the college officials, students and townspeople did not even know what the restoration movement was about. They spoke as denominationalists and one young man who had attended for four years said that he had never heard the motto "where the Bible speaks we speak, and where the Bible


²Ibid.

is silent we are silent," The church practiced "student membership" whereby students who were members of any religious group could become "student participant members" of the "Bethany Memorial Church" while still holding membership in their home congregations. Instead of being undenominational as pled by Campbell, the college had become all-denominational with weekly religious chapels in which representatives of all Christian and Jewish faiths spoke.⁴

II. BURRITT COLLEGE (1849-1939)

By 1900 Burritt College was already over a half century old. It had a student body of two hundred five students and was a respected college in the brotherhood and especially in its native Tennessee. W. N. Billingsley was president of the college at this time. He also was a member of the State Textbook Commission and a commissioner of the Paris Exposition in France.⁵

The main building of the college burned in 1906 but a campaign was immediately begun to rebuild. The insurance money amounted to $5,000; Andrew Carnegie gave $4,240; and

⁵W. Morvel Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City, Missouri: The Old Paths Book Club, 1949), p. 65.
contributions were received in the amount of $9,250.6

In 1909, President Billingsley presented his philosophy of education.

The objects of education are twofold—first, the acquisition of mental power; second, the furnishing of the mind with the best means of bringing that power to bear upon the actual problems of life. To create and refine the taste, to inform and endow the judgment, to prune and cultivate the imagination, as well as to strengthen in a just proportion all the attributes of the intellect and of the heart.7

He said that education meant drawing out an individual's faculties, giving him full and free use of all his powers, creating in him a love for truth, and teaching him the process by which it could be acquired. He said that education should give one sound judgment, cause him to weigh evidence, and guard him against the common sources of error. It should give one knowledge of the outside world and an understanding of the principles of his trade or business. It should cause him to understand his own nature and give him self-comprehension. Most of all it should give him moral training.8

Billingsley resigned in 1911 to accept a professorship at Middle Tennessee State Teachers College at

6Ibid., pp. 65-6.


8Ibid.
Murfreesboro, Tennessee. He only lived a few months after this move. Dean W. S. Graves was promoted to the presidency. 9 During his administration Bible was made a permanent course in the curriculum, though it was still not compulsory. 10 He resigned in 1915 and H. C. Denson, the Bible teacher, became president for the remainder of the year.

In 1915 President Denson said,

Burritt College is entirely removed from all epidemic and malarial influences. Chalybeate and freestone springs abound in the vicinity. Gentle, invigorating breezes are almost constantly blowing during the summer months, making the village a delightful summer resort. Being nine miles distant from the railroad and on top of Cumberland Mountain, the institution is entirely free from the noise and bustle of the world. No traveling show disturbs the tranquility of the student, nor are citizens often annoyed by the presence of a tramp. The busy scenes and struggling activity of the great centers of trade and commerce, the dissipation and evil influences of a large city, and the constant interruption occasioned thereby, being far removed from the college, makes it one of the most delightful situations for the student in the bounds of our acquaintance. There is not a saloon, gambling hall, billiard room, or other place of improper resort in our vicinity. The religious and moral element predominates in the school. It is not respectable here to indulge in wicked and vicious habits. But few students have the audacity to persist in habits that are disowned by the faculty and a majority of the students and citizens of the town. 11

9 Young, op. cit., p. 66.


The college at this time offered four complete college courses, a primary department and a preparatory department. The college high school offered free tuition to all students in Van Buren County. The total cost of attending college for a year (ten months) was at this time $160 for young men. This included board, room, tuition, and all other school expenses. Young ladies boarded in town so their costs were approximately $20 higher.\textsuperscript{12}

In 1916, Dean H. B. Walker was elected president then in 1917 President Graves returned. Then in 1919, H. E. Scott was chosen president. He had taught four years in elementary schools, served ten years as a county superintendent, and for four years taught mathematics and science at Burritt College. He held his master's degree from the University of Tennessee.\textsuperscript{13}

\section*{III. SOUTH KENTUCKY COLLEGE (1850-1908)}

South Kentucky College in Hopkinsville, Kentucky, which was now a co-educational college, continued until 1908.\textsuperscript{14}

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\textsuperscript{12}Ibid.\textsuperscript{13}Young, \textit{op. cit.}, pp. 66-67.\textsuperscript{14}Information furnished by Dr. Claude Spencer, Curator of the Disciples of Christ Historical Society, Nashville, Tennessee, 1957.
\end{small}
IV. HIGHLAND HOME COLLEGE (1856-1915)

Highland Home College at Highland Home, Alabama, continued into the twentieth century. John E. Dunn pled for local support on several grounds: first, most of the boys that went to Northern schools never returned; second, if they did return, what they taught was wholly out of harmony with the New Testament. The Bible was used as a textbook every day for every student from the day they started school until they graduated. The college was not built to make preachers, but every girl and boy had "to study the Bible diligently and learn it."\(^{15}\)

This college ceased to exist in 1915.\(^{16}\)

V. CARLTON COLLEGE (1867-1914)

Carlton College at Boham, Texas, continued as a girls' school into this period. The college closed in 1914. During its last years it was operated by the Christian Church.\(^{17}\)


VI. COLLEGE OF THE BIBLE (1878-1972)

The College of the Bible at Lexington, Kentucky, entered the new century under the teaching of the venerable J. W. McGarvey. McGarvey was enthusiastically for the missionary society, but he was at the same time vehemently opposed to the musical instrument. Hence, both those who stood for the faith taught in the New Testament and those who had turned digressive attended this college.

McGarvey said that the College of the Bible required its students to study the Bible while Alexander Campbell at Bethany College—McGarvey's alma mater—had only presented lectures with nothing required on the student's part. In a comparison between his students and his own work at Bethany, McGarvey said, "I knew very little about the Scriptures. I could have made a speech on astronomy or chemistry, or on the Greek or Roman history, more easily than on the New Testament." Then, speaking of his own students at the College of the Bible, "They come out of the College, if they do their duty, better prepared for their work than I was when I had been preaching for ten years."\(^{19}\)

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It was not long until the Disciples of Christ assumed complete control of this college, so this college, even though it still remains, will no longer be considered in this study.

VII. FREED-HARDEMAN COLLEGE (1884-1972)

Georgie Robertson Christian College at Henderson, Tennessee, entered the twentieth century with A. G. Freed still its president. The college was a complete senior college offering the Instructor's degree in teaching, penmanship, and science; the Bachelor's degree in accounts, penmanship, elocution, oratory, science, literature, classics, arts, and pedagogy; the Master's degree in accounts, oratory, science, arts, and pedagogy; and the doctor of Pedagogy degree. The college at this time had over five hundred students. 20

In 1902, due to pressure from the "Christian Church", E. G. McDougla came to the college from the normal college in Huntington, Tennessee, to serve as co-president. 21 The pressure exerted by the digressives was such that when his ten year lease expired in 1905, A. G. Freed left to become


president of Southwestern Christian College at Denton, Texas. Georgie Robertson Christian College was, then, deeded to the Christian Missionary Society of Tennessee and McDougale became president. The brethren of the restoration movement discontinued their support of the college once this occurred, so in 1906 the college failed completely.

In 1908, N. B. Hardeman a former teacher at Georgie Robertson joined with brother Freed in opening National Teachers' Normal and Business College. They built the present administration building of Freed-Hardeman College with thirty thousand dollars of their own money and conducted the college as a private enterprise. Freed served as president and Hardeman as vice president for the life of the college. The object of the college was "the systematic training of the head, the hand, and the heart." Senator James K. Vardaman of Jackson, Mississippi, said,

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23 Young, op. cit., pp. 102-3.


25 Ibid.


I know of no institution where a boy or girl could possibly get more wholesome training and beneficial training than at the National Teachers' Normal and Business College. I like the moral atmosphere that pervades the entire community—away from the temptations of urban life. It is an admirable place to train the young mind to follow lofty ideals, develop the mind, and avoid the snares that are too often along the pathway of life in other places. 26

The purpose of the college was stated in 1913.

This institution is alive to the fact that we live in a practical, material age, and that the demand is for young men and young women who are competent and reliable. It has, therefore, planned its courses with great care and to the intent that all the powers of its pupils may be properly and harmoniously developed according to accepted principles. Stress is laid upon the necessity of laying a solid foundation on which a character, both for time and eternity, may be built. It is indeed a pity that many of our youth are so anxious to undertake their life work that they have not the patience to lay a broad, general foundation before they attempt to build their special structure. The result is weakness and narrowness to the end of their career. 29

In regard to standardization the college was a nonconformist. It paid little attention to requirements set up by other institutions; mapped out its own curriculum and policy; and pursued its own course on an independent basis. The reasoning behind this was very simple.

Though I believe it is sometimes legitimate to take advantage of all the good we can get from bad things, yet I do not believe it is right to commend a thing or

court its favor when it serves our purposes, and then, on the other hand, condemn it when it suits us. I do not think it is right to ask a university to "confer credit on" a Bible school to give it prestige, when at the same time the Bible school condemns the university as unfit for the children of Christian parents.30

For many years this college was the largest in the brotherhood. It drew not only from Christian homes, but also from those outside the brotherhood. It stood for everything that was good and pure and opposed all types of ruffianism and rowdyism. It opposed what is called "athletics" by colleges since this influence caused a student to waste his time and money, prevented him from making progress in his studies, and inculcated a spirit of ruffianism akin to barbarism. The college taught good morals, gentle manners, culture and refinement. In addition the school offered classroom work "not surpassed by any school".31

In 1919, twelve hundred members of the churches of Christ from Tennessee, Kentucky, Arkansas, Alabama, and Mississippi, purchased the college for thirty thousand dollars and re-chartered it as Freed-Hardeman College. The board of trustees was given complete control of the college. It chose the administration, and the faculty, and determined


the salaries, tuition, and board rate. The courses were rearranged and standardized to meet the requirements of the educational world. The new management also saw to it that the Bible department received more attention. The school existed so that students would have an opportunity to study the Bible though Bible study was not compulsory.

A minor controversy arose at the time that A. G. Freed and N. B. Hardeman sold National Teachers' Normal and Business College, due to the fact that the deed transferred the property to the "church of Christ". A question arose as to whether or not the church could own a college. It could be seen by the deed that it did own a college and that necessarily this institution was "separate from or in addition to" the church. It was shown by the college's supporters that the New Testament used the word "church" in two different ways: (1) to mean a local congregation of Christians and (2) to mean the world-wide church of Christ. Freed-Hardeman College was "separate from and in addition to"

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34 1 Corinthians 1:2.
35 Matthew 16:18.
the Henderson congregation, but not "separate from and in addition to" the world-wide body of Christ. 36

An argument was brought up stating that the Scriptures did not allow for the "church as such" to own property aside from the meeting house. In answer, they stated that the only reason for a "church as such" to own a meeting house was that the meeting house was necessary for the successful prosecution of the congregation's work of teaching. If this were not right, they asked to be shown the Scripture that told which property a "church as such" could own and which it could not. Then they asked if the Scriptures taught a distinction between "the church as such" and the work of "private individuals". They agreed that the Scriptures made a distinction between certain things that the church should do when it "assembled together" and things not necessarily to be done when the church "assembled together" but they could not see a distinction made between "the church as such" and the "private individual" Christian. If the private individual is a Christian, he is also a part of "the church as such". 37 If a member does the work authorized by the head.


37 Romans 12:4-8.
of the church, he is doing the work of the church. Work done by a member of Christ which was supported financially by other Christians could not be considered the work of a "private individual". It was stated that the manner of doing many things commanded in the Scriptures has not been shown in the Bible.

It is useless to ask for scripture passages which authorize, in the sense of specifying, anything whatever in the way of a committee, a board, a publishing company, an orphan's home, a widow's home, a college, or anything else in the way of a business arrangement or method of doing what churches are divinely authorized to do, for there are no such passages. Whether any such committee, board, publishing company, or orphan's home, college or any other arrangement or method of doing what churches are authorized to do is right or wrong depends entirely on the functions with which they are endowed. In numerous instances throughout the Bible, God issues commands, but says absolutely nothing on the manner or method of obeying them. 38

The question was brought up that if the church could have a college, why couldn't it have a missionary society? In refuting this argument, M. G. Kurfrees of the Gospel Advocate said,

The missionary society is not wrong because it is an organization "separate from, or in addition to, the church," but because it has vested in it authority and control over the churches in a way which interferes with God's order. 39

He, then, agreed that the business methods and systems of the

38Kurfrees, loc. cit.
39Ibid.
society showed more judgment than that exhibited by many of its opponents, but found fault in the fact that the missionary society was not only "separate from" the church, but it transferred the authority and control which God placed in the elders of each local congregation to a general board of supervisors appointed by men and this would be just as wrong if it were done by a college. He stated that if an individual does something that the church has authorized, he is doing the work of the church.\textsuperscript{40} As an example, he suggested the Scripture, "As we have opportunity, let us do good toward all men."\textsuperscript{41}

VIII. DAVID LIPSCOMB COLLEGE (1891-1972)

Nashville Bible School at Nashville, Tennessee, entered the twentieth century as a low cost, co-educational college design not to train preachers, but to train everyone in the Bible. James A. Harding continued as its president. The purpose of the college in 1900 was to "educate the young in the useful learning of the times, and, while doing it, to keep them under Christian influences and to teach them the work of God."\textsuperscript{42}

\textsuperscript{40} Ibid., pp. 611-612.
\textsuperscript{41} Galatians 6:10.
The college was incorporated on February 2, 1901, "for the purpose of teaching the word of God and various other branches of useful knowledge commonly taught in institutions of learning and . . . with powers to confer degrees . . . ." The college at this time began offering both the bachelor's and master's degrees in each of its three courses—classic, scientific, and literary.

President Harding along with several faculty members and half of the student body left the college at this time to establish Potter Bible College at Bowling Green, Kentucky. William Anderson was chosen to replace Harding and enough new students were enrolled so that the student body increased in spite of the loss of those who went to Kentucky.

44 Neil, op. cit., p. 40, cited from Charter of Incorporation, State of Tennessee, b. 0 2, p. 29.
David Lipscomb said that Nashville Bible School was not afraid that Potter would hurt it. He said that he would like "to see a school in which the Bible was taught to every pupil in every church," that children could not "be reared in the nurture and admonition of the Lord" without daily Bible instruction. He said that parents who had not provided this type of training for their children had sinned against the souls of their children. He felt that a dozen moderate-sized schools, distributed over the country would be better than one large, overgrown one. He, also, said that Christian schools should be provided for the higher branches of learning so that young men and women would not be forced to give up their daily Bible classes while engaged in such studies.

He said in 1904,

The Nashville Bible School, for lack of room, divided a couple of years ago, and each of them has done as well as the one school did before the division. The two have had over three hundred students the past session. Had they been together, they would have made a very respectable school. We believe the two smaller schools are doing more good than one large one could do. Smaller-sized schools are better because the pupil is brought more in contact with the teachers, and so more under their personal attention and influence. Especially this is true of younger pupils.

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By this time the college had already borne fruit in the form of five new colleges: one in Kentucky, two in Texas, and two in Canada.\footnote{David Lipscomb, "The Bible School," \textit{Gospel Advocate}, Vol. XLIV (December 4, 1902), p. 776.}

In 1902 the college recognized that it could not grow any larger unless it had more room, so David Lipscomb gave it fifty-nine acres of his farm on the Granny White Pike south of Nashville. The next year a classroom building and a boys' dormitory were constructed and Lipscomb's former home was enlarged to become the girls' dormitory. That year the college had one hundred sixty-five students.\footnote{Young, \textit{op. cit.}, p. 88.} Dr. J. S. Ward, financial and publicity director of the school, said in 1902 that the purpose of the college was to teach the Bible.

The supreme purpose of the school shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices. Such other branches of learning may be added as will aid in the understanding and teaching of the Scriptures and as will promote usefulness and good citizenship among men.\footnote{J. S. Ward, "Nashville Bible School Notes," \textit{Gospel Advocate}, Vol. XLIV (August 7, 1902), p. 505.}

He said that the object of the college was "not only to lead the young into paths of wisdom, but to have them grow
stronger in mind and body and in moral and spiritual powers." 55 David Lipscomb said that the aim of the college was "to qualify the pupils for the duties of life." 56

At this time the American Christian Review and others were raising objections against Bible Schools. David Lipscomb took their defense. "Teaching the Bible in a school does not make it a denominational school, any more than teaching the Bible to the church and through the church makes the church a denomination." 57 He went ahead to say, "To teach the whole Bible is the only sure remedy against all denominational institutions." 58 He then said that Bible schools were not unscriptural.

Jesus Christ told his Disciples: "Go ye into all the world;" "Teach all nations;" "Preach the gospel to every creature;" "Preach the word;" "Be instant in season, out of season." This embraces schools and young people in school. Paul tells parents to train up their children "in the nurture and admonition of the Lord." So long as parents send their children to schools I do not believe there is any sin in providing schools in which the Scriptures are taught to these children. I do not believe any parent will be damned for sending his children to schools in which they will be taught the Bible, instead of those in which they will not be taught it. I do not

58 Ibid.
believe any child will be damned for learning the Holy Scriptures at school, and I do not believe any teacher will be condemned for teaching the Bible to the children in schools. I cannot believe the editors of the Review believe any of these things. I am sorry for them if they do. 59

He said that Bible schools taught other things just as other schools did, and if they dropped the study of the Bible, no one would object to them. It must "be the study of the Bible that renders them objectionable." He then asked the question, "How did it become a sin to study and teach the Bible, the book of God, the learning and wisdom of God?" 60 He said, to state that it is right to require students to study man’s wisdom and wrong to study God’s wisdom, was sin. Lipscomb could not think of anything "more dishonoring and insulting to God and hurtful to man." 61

In the summer of 1905, President Anderson died and Dr. Ward was put in charge until a new president could be selected. 62 President Ward restated the original philosophy of the college. 63 It was the purpose of the college to be,

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61 Ibid.

62 Young, op. cit., p. 89.

A school in which, while all the various branches of learning were being taught, the Bible, the most profound, the most philosophical, the wisest and greatest of all books, should be studied daily by every student, whether male or female, saint or sinner; not to educate or make preachers specially, but to teach all the Bible, whether they intend to farm or merchandise, practice medicine or teach school or follow any other calling in life. This it was believed would be of incalculable benefit to the young in making them wiser and better and increasing their usefulness and happiness.64

The grading at the college was very strict. Either the student made good grades or he took the course over again.65

In 1906 E. A. Elam, a member of the board of trustees, was made superintendent. He wanted the college to go further into debt in order to build an additional building, but David Lipscomb said no. Elam then secured sufficient funds for the foundation and the college went into debt for the rest.66

J. W. Shepard said concerning the school,

The establishment of the school was providential. The "Society" group were making a determined effort to get control of Tennessee. The Bible School turned the tide against them in the state and in other sections of the South.67


66 Young, op. cit., p. 89.

M. Norvel Young, present chancellor of Pepperdine University has said,

The Nashville Bible School meant to the Church of Christ in the early years of its separate existence as a religious body what Bethany College meant to the general restoration movement in its formative years. 68

In 1909, B. C. Young called for more Bible schools.

Let us have more schools... so as to reach and educate more people. Give every boy and girl a chance for an education. And every school ought to be a Bible school... all Christians ought to look after the interests of their children and provide schools where they will be taught the Bible daily. A good, comfortable, cheap house in every community of Christians; with some Christian man or woman to conduct the school, would be economy, and would, I am sure, give better results than we get under the present order of things. The trouble today is, so few people study the Bible; and it will be so long as they are dependent on these schools for teaching. 69

David Lipscomb continued his plea for more everyday schools where children could learn the Bible free of charge, but he made it clear that he did not mean colleges. He said that Christian colleges should not be close enough together to hurt one another. 70

In 1913 the faculty at Nashville Bible School resigned following two years of discontent over President Elam's


administration. He showed partiality especially toward his own children. The board supported Elam, but he resigned and H. Leo Boles, one of the teachers, took his place. He rehired the faculty. President Boles was a 1900 graduate of Burritt College and the first president of Nashville Bible School to go out and seek students. 71 In 1915 the purpose of the college was stated as, "not to prepare students for higher institutions, but for usefulness in life." 72 Boles had improved the curriculum to the extent that students could transfer to any state college in Tennessee and receive full credit for everything except Bible. Tulane University annually gave a scholarship to one graduate of the B.S. or B.A. course. 73

In 1916 the board purchased the faculty's interest in the school and put it for the first time on a salary basis. 74 The aim of the college according to its 1917-1918 catalog was to "secure for the student the highest possible development in body, mind, and spirit." 75

71 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 90.
73 Ibid.
74 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 91.
David Lipscomb died November 11, 1917 and his nephew, A. B. Lipscomb, was elected chairman of the board in his place. In 1918 the name of the college was changed to David Lipscomb College in honor of its deceased founder. The purpose of the college was given by the board of trustees in 1918.

In the future, as in the past, the teaching of the Bible will be a prominent feature in its curriculum. At the same time, it is our purpose to see that its work along other educational lines shall be marked by such efficiency and progress as will best fit its students for useful and successful Christian lives.

IX. LOCKNEY COLLEGE AND BIBLE SCHOOL (1894-1918)

Lockney Christian College at Lockney, Texas, entered the twentieth century with G. H. P. Showalter still serving as its president. Brother Showalter said that the college was following the Nashville Bible School pattern. It had no intention of being a standard college and was not competing with the state colleges. He said that the college was

76 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 91.


concentrating primarily at the primary level since that was the best time to train a child and because ninety percent of school children never went any further. In 1902 three of the teachers bought the college and incorporated it under the name "Lockney College and Bible School." The purpose of the college at this time was to afford "young people an opportunity to secure a liberal education in the arts and sciences besides a practical knowledge of the Bible." In 1906 President Showalter resigned to become president of Sabinal Christian College and James L. German was elected president. He made the college a four year senior college in 1908 and resigned in 1911 after friction with the local church.

J. C. Estes became president of the college in 1911. While he was president, the college bought several thousand dollars worth of equipment. Then, in 1913 T. W. Croom became

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81 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 150.


83 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, pp. 150-1.
He said that he would not ask the brotherhood for money, but only for its children. He said that Lockney was a beautiful little town with twelve hundred citizens, no saloons, and its health and water could not be equalled.  

In 1914 W. F. Ledlow, who had just received his Master's degree from the University of Texas, accepted the presidency. The college had one hundred sixty-six students his first year and he tried to get the college accredited by the University of Texas as a junior college. He was unsuccessful in this. He said that the college stood "not only for higher education, but also for Christian character." It sought "to build for eternity." He said, "The Bible and the religion it teaches occupy a very important place in our school. It is the most valuable course offered."  

This college which never offered dormitory facilities, closed its doors in 1918.

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84 Ibid., p. 151.
87 Ibid.
88 W. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 151.
X. CORDELL CHRISTIAN COLLEGE (1898-1919)

The church of Christ in Cordell, Oklahoma, established Cordell Academy in 1898. In 1907 it was decided to make a college out of the school. They bought a one hundred sixty acre tract of land and sold one hundred fifty acres as lots. With this money they erected a building on the remaining ten acres. 89

J. H. Lawson, a preacher, served as president of the college its first year. J. N. Armstrong, who had served on the faculties of Nashville Bible School and Potter Bible College and also as president of Western Bible and Literary College, became president of the college in 1908. The curriculum which went from first grade through four years of college was modeled after that of Western Bible and Literary College. A frame boys' dormitory was added the second year. The girls lived in the president's home. 90

In 1913 the state university accredited the high school and twenty units of college work. In 1917 the college received accreditation for two years of college work. 91

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90 Ibid., p. 123.

91 Ibid., p. 124.
The college did not open in 1918 since President Armstrong, part of the faculty, some of the board, and most of the students were conscientious objectors to military service. Many members of the local church opposed this action and the local council ordered the college closed. The president, seven faculty members, many of the students, the library, laboratory equipment, and other movable fixtures, moved to Harper College in Kansas.  

XI. POTTER BIBLE COLLEGE (1901-1913)

The first new college to be established in this new period was Potter Bible College at Bowling Green, Kentucky. James A. Harding, president of Nashville Bible School, realized that that school had reached its maximum size and that its buildings could hold no more students. He accepted an offer made by the C. C. Potters of Bowling Green to establish a college there, which they (the Potters) would support. Harding believed that two small colleges could do more good than one larger one.

Harding did his college work at Bethany College where he was intimately associated with Alexander Campbell. After devoting some time to teaching in the public schools, he

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92 Ibid., pp. 124-6.
93 Ibid., pp. 110-1.
began full-time preaching in the mountains of Kentucky. Though criticized for this action because it was said that he could not support his family by doing mission work, he was later able to say "I have lacked nothing. Everything I have needed has been supplied without my asking for help from man."94 As can be seen, Harding was a man of faith like the patriarchs of old.

The college was located two miles out of town on the Potter farm. Mr. Potter cultivated the farm and gave the college the proceeds. The college building was a large three story brick building with a stone finish. It had steam heat. The building contained a chapel, classrooms, dining hall, and lodging rooms. The president's home was a large two story brick structure which also served as the girls' dormitory. There were two frame dwellings in which three teachers lived along with their families and thirty-two students. The college was called a Bible college because every student was required to study the Bible every day.95

The college offered the Bachelor's degree in three fields--arts, science, and literature--and also the Master

of Arts degree. There was a primary department and an academy but these were never emphasized.\textsuperscript{96}

The teachers did not receive salaries, but received a share of the proceeds of the college along with vegetables and poultry from the farm.\textsuperscript{97} The college was unique in that it refused to accept gifts from its supporters.\textsuperscript{98}

The college offered calisthenics but did not allow intercollegiate athletics. The faculty had charge of the chapel services, which all of the students were required to attend. The students held religious services two evenings a week.\textsuperscript{99} "During the school year ending September 23, 1907, the teachers and students of Potter Bible College led six hundred and fifty-two persons to Christ."\textsuperscript{100} The college was also responsible for three Bible colleges being established—Western Bible and Literary College, Cordell Christian College, and Maritime Bible and Literary College.\textsuperscript{101}

In 1912 President Harding resigned because of his health. George A. Klingman took his place. He enlarged

\textsuperscript{96}M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, pp. 113-4.

\textsuperscript{97}Ibid., p. 114, citing Woodson Harding Armstrong, "Potter Bible College," unpublished article, March 18, 1943.

\textsuperscript{98}Ibid., p. 115.

\textsuperscript{99}Ibid., pp. 114-5.


\textsuperscript{101}Ibid.
the curriculum and put the faculty on a salary basis. The college ran out of funds in December and closed at the end of the school year. The buildings were used to create Potter Orphan's Home. 102

XII. BEAMSVILLE BIBLE SCHOOL (1902-1915)

As an outgrowth of Nashville Bible School, members of the churches of Christ in Canada established Beamsville Bible School at Beamsville, Ontario, Canada in 1902. This was the only school in Ontario where Christian parents could send their children so that they would "be free from the evil influences of sectarianism and digressionism." 103 They believed that education was a never ending continuous process. There is little known about this college but it is known that it was still in existence in 1915. 104

XIII. ALATENNGA COLLEGE (Circa 1903)

Around 1903 there existed in Bridgeport, Alabama, a college by the name of Alatennonga College. J. W. Grant was

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president. It had one regular Bible class and frequent short lectures on the Bible and Bible subjects.  

XIV. GUNTER BIBLE COLLEGE (1903-1928)

In 1903 Colonel Jot Gunter, who was not a member of the church, gave five acres of land and five hundred dollars in the newly created town of Gunter, Texas, which had no church, for the establishment of a college. Its charter said that the purpose of the college was "the advancement of education, in which the arts, sciences, languages, and the Scriptures shall always be taught." The charter required that each member of the board of directors be a member of the church.

Each of whom shall be a member of a congregation of the church of Christ which takes the New Testament as its only and sufficient rule of faith, worship, and practice, and rejects from its faith, worship, and practice everything not required, either by precept or example, and which does not introduce into the faith, worship, and practice, as a part of the same or as adjuncts thereto, any supplemental organization or anything else not clearly and directly authorized in the New Testament, either by precept or example.


106 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 152.


108 Ibid.
The charter stated that the college had to operate on its income and that gifts could only be used for land, buildings, and endowment. The college was not to be a "preacher factory" but study of the Bible was to be a regular course.  

N. L. Clark, who had attended the University of Mississippi for three years and had been teacher and part-owner of Lockney College and Bible School, became the first president. Sam I. Jones, graduate of Nashville Bible School who later taught at David Lipscomb, served as vice-president. The college began with an unfinished building, a heavy debt and nine students.

In order to get much needed funds from the ultra-conservative wing of the church, a resolution was passed putting the college in line with their thinking.

Resolved, that it is the sense of this Board of Directors that the use of printed literature except the Bible itself in the public services of the Church of Christ is productive of evil results and therefore should be given up. Furthermore, that the name Sunday School when applied to the Lord’s Day meeting of disciples of Christ is unscriptural, that no proper authority whatever exists for any institution called a Sunday School. Moreover, that the employment of sisters as teachers in a public capacity in the Lord’s Day meeting is unscriptural.

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109 Ibid.


112 Ibid., p. 155.
The college had three departments—primary, secondary, and collegiate—and offered three Bachelor's degrees—Arts, science, and English.\footnote{113} The college was co-educational and was the only Christian college in Texas where the study of the Bible was compulsory.\footnote{114} In 1906 the college had six teachers and one hundred ninety students. By 1912 the college was out of debt and its property—two frame buildings—was valued at twelve thousand dollars. It did not stay in this condition very long.

In 1912, President Clark resigned and Alfred Ellmore took his place. Ellmore lacked academic training but had been a preacher for forty years.\footnote{115} In 1915, he said that the object of the college was to teach morals, ethics, and the Bible.\footnote{116}

XV. SOUTHWESTERN CHRISTIAN COLLEGE (OR SOUTHLAND UNIVERSITY) (1904-1909)

In 1904, the citizens of Denton, Texas, offered the members of the church of Christ the property of the John B. 

\footnote{113} Ibid.
\footnote{115} M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 157.
Denton College, if they would make a first class college out of it. This property consisted of a modern brick building and seven acres of land valued at fifteen thousand dollars. 117

The new college, which was named Southwestern Christian College, modeled its charter after that of Gunter Bible College. The college had a college of the Bible, a college of arts and sciences, a college of music, a school of expression and physical culture, a school of art, an academy, and a preparatory school. The college offered both the Bachelor's and Master's degree. Dr. H. G. Fleming was the first dean of the faculty. 118

The next year President A. G. Freed of Georgie Robertson Christian College became president. Enrollment almost reached three hundred under his administration. He left in 1907 to found National Teachers' Normal and Business College. B. W. Miller was then chosen president of the college. In 1908 President A. B. Barret of Childer's Classical Institute became president. That year the college's name was changed to Southland University. The city of Denton offered to match everything the university was able to raise up to thirty thousand dollars, but dissension arose between

118 Ibid., pp. 162-3.
the faculty and board so the school closed in 1909. President
Barret went to Cleburne to establish Clebarro College. 119

An unsuccessful attempt was made to reopen the college
in 1913. 120

XVI. LINGLEVILLE COLLEGE (1905-1909)

Lingleville College in Lingleville, Texas was operated
for about five years from 1905 to 1909 by D. S. Ligon and
others. 121

XVII. WESTERN BIBLE AND LITERARY COLLEGE (1905-1916)

In 1904, three faculty members from Potter Bible
College following the small school philosophy of David
Lipscomb and James A. Harding set forth to establish South-
western Bible and Literary College at Paragould, Arkansas,
but because of the offer of a large new two-story brick
college building and two acres of land by the city of Odessa,
Missouri, established Western Bible and Literary College at
that place. The deed said that the property could only be
used for a school which in addition to regular courses

119 Ibid., pp. 163-4.

120 John Straiton, "The Proposed Southland University,"

121 Colby D. Hall, History of Texas Christian University
(Fort Worth, Texas: Texas Christian University Press, 1947),
p. 333.
taught, "the Bible as the recorded will of God and as the only and sufficient rule of faith and practice... as a regular daily study to all who shall attend said school."122

The faculty bought a nine acre plot across the street from the college and built a thirty-eight room frame dormitory. The faculty lived on the first floor, girls on the second floor, and the boys were on the third floor.123

J. N. Armstrong was chosen as the first president. He was the son-in-law of James A. Harding. He studied law and then attended Nashville Bible School. He taught Greek at that school and then went with Harding to found Potter Bible College.124 He modeled Western's curriculum after that of Potter Bible College. The primary emphasis was in the study of the Bible. It offered classical, scientific, and literary courses leading to the Bachelor's degree. It also had a primary school, a grammar school, and a preparatory school.125 In addition, the college had a normal school and a business school.126

125 Young, op. cit., p. 119.
In 1907 Armstrong resigned because of ill health and R. N. Gardner, one of the college's founders, was selected as president. In 1910 T. Q. Martin from the Potter faculty became president. In 1911 the college was incorporated and R. N. Gardner was again made president. The college did not pay teachers salaries and by 1915 some teachers had not been paid anything for three years. The college closed in 1916 for lack of funds. The administration building was returned to the city and the dormitory was sold to the college's creditors. Finally, in 1919 sufficient funds were donated to pay off the original mortgage.

XVIII. CHILDERS' CLASSICAL INSTITUTE (1906-1972)

In 1906, Allen Booker Barret opened Childers' Classical Institute at Abilene, Texas. He had attended West Tennessee Christian College and Nashville Bible School where he studied under such men as A. G. Freed, James A. Harding and David Lipscomb. He served on the faculty of Southwestern Christian College for one year and then at the age of twenty-six

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became the founder and first president of Childers' Classical Institute. He said that the purpose of the school was to "teach the Bible and build character."\(^{130}\)

The charter of the college was modeled after that of Gunter Bible College. Each member of the board of trustees had to be a member of the church of Christ,

Which takes the New Testament as its only sufficient rule of faith, worship and practice, and rejects from its faith, worship and practice everything not required by either precept or example.\(^{131}\)

The school had a classroom building, which cost $8,000, a president's home which also served as the girls' dormitory, and five acres of land. The school in the beginning did not offer any college work, but offered grade school and high school work. The front cover of the first catalog said,

It is far more important for the future of man that he should find the right school than the right college. What can college or counting room do with a person where preparatory opportunities have been abused?\(^{132}\)

President Barret was responsible for the teachers' salaries and could keep what was left over. None was ever left over. He said that his motto was, "What man has done,


\(^{131}\) M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, pp. 171-2.

man can do." He told West Texas, "The true test of civilization is not the census, nor the size of the cities, nor the crops—no, but the kinds of men the country turns out." He told the faculty "Remember that... pupils may be a fountain which a teacher's skill is to set free, not a cistern to be filled from the abundance of his own authority." He told the students, "Wisdom never opens her door at her counters, no short cuts to her goal. Pay the price or leave the goods is her motto."  

In 1908 President Barret resigned to accept the presidency of Southwestern Christian College. H. C. Darden, public school superintendent at Clyde, Texas, took his place. He received the buildings rent free and could have all of its income but he had to pay all of the schools bills. The school engaged in intercollegiate baseball this year.

In 1909 R. L. Whiteside, a graduate of Nashville Bible School who was minister of the college church and had served

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133 Ibid., p. 27.
134 Ibid., p. 28.
135 Ibid.
136 Ibid.
137 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 175.
138 Morris and Leach, op. cit., p. 43.
one year on the faculty, was selected as president. College
work was offered for the first time this year.139 President
Whiteside said,

There's nothing in the world that will take the place
of a responsibility to higher power in the education of
a boy and girl. . . . The next best thing that we can
give a boy or girl is to aid him in learning to do his
own thinking.140

In 1911 James F. Cox, who had just received his Master's
degree from the University of Texas and had served previously
at Lingleville College, accepted the presidency. He was the
first president to receive a salary. This amounted to $1,500
for a year for which he in turn worked exclusively for the
school. This year the school did not offer any college
courses.141

In 1912 Jesse F. Sewell, a member of the board and
a graduate of Nashville Bible School, leased the college for
five years. At this time people began calling the school
Abilene Christian College. A junior college was established
and the college was accredited by the University of Texas.142
A student who satisfactorily completed the two years of

139 M. N. Young, A History of Colleges Established and
Controlled by Members of the Churches of Christ, p. 176.

140 Morris and Leach, op. cit., p. 49.

141 M. N. Young, A History of Colleges Established and
Controlled by Members of the Churches of Christ, p. 177.

142 Whitfield, op. cit., pp. 16-17.
college work offered received the Bachelor of Literature degree. Concerning the location of the college President Sewell said, "Students can, without doubt, do better work and more work in our excellent climate, than in the low altitudes and humid atmosphere further east." He, also, made a statement of the aim of the college.

It will not be our work to simply fill the minds of students, intrusted to us, with facts, figures, dates, and rules. We shall conduct a training school. We shall do our best to train each student in body, mind, heart, and life. In body, that they may be well and live long; in mind, that they may think—think accurately and intensely, always; in life, that they may act properly. And all of this training shall be given from the view point of the religion of Jesus Christ. No teacher who is not in accord with these views and will not endeavor to accomplish them will be given a position in the school.

In 1912 the college debt was paid and the school newspaper, The Optimist was begun. The following year a modern three story brick girls' dormitory and dining hall was built. The president's home then became the boys' cottage.

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143 Morris and Leach, op. cit., p. 70.
144 Ibid., p. 60.
146 N. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 179.
147 Morris and Leach, op. cit., p. 80.
148 Ibid., pp. 80-81.
In 1914 every student was required to be in a Bible class every day. They set entrance requirements for the first time during this year. The college made arrangements with Draughn's Business College for the commercial students to take their business courses there. This arrangement only lasted one year.

In 1916 the college was accredited by the Texas Association of Colleges. A new dormitory for girls was built and a small frame dormitory was built for boys. The next year a large addition was made to the administration building. During 1918, the Students' Army Training Corps offered classes on the campus. A science laboratory building was built in 1916. The alumni association was also begun during this year.

In 1917, the Bible department was named the "Mrs. A. M. Thornton Bible School" and the annual Bible Lecture Week was begun. President Sewell notified future students, "If you expect to come here and waste your time and indulge in evil practices we invite you to stay away.

151 Ibid., pp. 180-1.
152 Morris and Leach, op. cit., pp. 89-90.
153 Ibid., p. 105.
If you come and persist in such a course you will be promptly sent home. Experience has taught us that we can do such students no good and they contaminate other students, and do the school untold injury otherwise. • • • If you have not controlled your boys and girls and have allowed them to become idle and vicious, you must not expect us to keep them here to contaminate other students. Send them to a reformatory. 154

He said "cigarettes, whiskey, cards, profanity, vulgarity, and other vices will not be tolerated on the campus anywhere at any time." 155 Religious groups for those preparing to preach, to do mission work, and for Christian womanhood had begun by this time. The college yearbook—The Prickly Pear—began this year. 156

In 1919 Childers' Classical Institute became a senior college. Every department head held, at least, a Master's degree. The College of Arts and Sciences consisted of eight schools: Bible, English, mathematics, social sciences, education and philosophy, ancient languages, modern languages, and science. A student who completed a major in one of these fields, did not smoke, and wrote a five thousand word thesis was awarded the Bachelor of Arts degree. 157 There was also

154 Ibid., pp. 105-6.
155 Ibid., p. 105.
156 Ibid.
a seminary that offered the Bachelor of Theology and Master of Theology degrees. The Academy and freshman classes used college juniors and seniors for teachers as there was not enough money to hire full time teachers for these classes.

XIX. SILVER POINT CHRISTIAN COLLEGE (1906-1920)

Though little information is available, schools for Negroes have been conducted by the brethren of the restoration movement in Tennessee since the time of the War Between the States.

In 1868 W. K. Pendleton wrote in the Millennial Harbinger about Tennessee Manual Labor University. This school, which was designed for the colored race, had as its purpose the purchase of a farm with mills for manufacturing agricultural and other implements, and cotton and woollen fabrics; and thus helping one hundred students defray their expenses in this school.

By 1906 the Negro's plight had become such that G. P. Bowser wrote,

We beheld with amazement the rapid strides of denominational bodies through universities and colleges. With awe we contemplated the Bible schools of our white brethren.

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159 Morris and Leach, op. cit., p. 95.
We drooped our heads in shame to think of so little being done to advance our people along the line of true Bible education. To wait longer for a more opportune time appeared impractical. To begin an institution without capital or resources appeared a leap in the dark. The thoughts of a possible failure after beginning caused a shudder. To make no effort at all was to be an indolent failure. 161

A meeting was called in Nashville, Tennessee, in October of 1906 concerning a school and on January 8, 1907 the Nashville Normal, Industrial, and Orphan School opened in the Jackson Street church of Christ building in that city. In 1909 the school moved to Silver Point near Cookeville, Tennessee, and became Putnam County Normal, Industrial, and Orphan School. There on ten acres of ground was built a rude two-story frame building. By its ninth term the school had grown to sixty-three students. It offered a Normal course and had a number of industrial features by which the students could pay their way. There were printing, sewing, blacksmithing, broom making and farming. The Bible was taught as a textbook. 162 By 1918 this school had become Silver Point Christian College. 163


162 Ibid.

On January 5, 1920 the school returned to Nashville under the name of Southern Practical Institute and still exists in that city. The school later called Nashville Christian Institute continued to operate on the high school level for a number of years.

XX. SABINAL CHRISTIAN COLLEGE (1907-1917)

Sabinal Christian College at Sabinal, Texas, opened September 10, 1907. G. H. F. Showalter who had served as president of Lockney Christian College became its first president. The purpose of the college was to allow young men and women of that area to study the Bible while they were receiving their secular education. It was the aim of the college to prepare boys and girls, young men and young women for the practical duties of life and at the same time teach them the word of God; to respect and reverence its teachings, study its precepts, and put those precepts into practical use in their daily lives. The college had an administration building, two frame dormitories and a frame dining hall.

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President Showalter resigned in 1908 to become editor of the Firm Foundation. W. A. Schultz was the next president. He added an intermediate department. Isaac Tackett, next, came from Southland University to become president in 1909. The school ceased to offer degrees this year though the college continued to have a teachers course and a commercial course. Bible became a required course. Enrollment was approximately two hundred throughout President Tackett's administration. President Tackett informed his critics that this school was not a "preacher factory".

Sabinal Christian College is not a "preacher factory," as some might criticisingly accuse. We make no special effort to get young men to become preachers. We help in the best possible way those who have decided to engage in this, the greatest of all vocations. We instruct them to become plain, humble, consecrated gospel preachers, and we show them the danger of trying to become "professional preachers." We try to implant the principles in them to live Christianity in their lives and teach it to others by example. In our school all students are taught alike. In Brother Shultz's Bible class there were more than a dozen young ladies and many young men that will never make preachers. Only those become preachers who are seized with a desire to preach the gospel to others.

In 1913 J. Paul Slayden, a preacher from Tennessee, became president. A junior college was established this

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168 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, pp. 159-60.


170 M. N. Young, op. cit., p. 160.
year. It was the purpose of the college to offer literary work as good as any other school and, in addition, to "teach the principles of Christianity to all who desire to study the Bible."\textsuperscript{171} The Bible course became a four year course and attempts were made to receive accreditation from the University of Texas.\textsuperscript{172}

In 1915 J. O. Garrett, who had served on the faculty of Thorp Spring Christian College and had been vice president of Childers' Classical Institute, became president. The college closed in 1917 and by 1920 the bills had been paid.\textsuperscript{173}

XXI. CLAY BIBLE AND LITERARY COLLEGE (1908-1909)

Clay Bible and Literary College was established at Clay, Arkansas, on October 12, 1908. It was the philosophy of the college that everyone who attended would be required to study the Bible and no teacher would be hired without being a member of a loyal congregation of the church.\textsuperscript{174} By the church it meant Christians who were "satisfied with 'that which is written' in the Book."\textsuperscript{175}


\textsuperscript{173}M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 161.


XXII. CLEBARRO COLLEGE (1909-1917)

In 1909, A. B. Barret and Charles H. Roberson opened Clebarro College in Cleburne, Texas, as a privately owned enterprise. Barret, who had attended West Tennessee Christian College and Nashville Bible School and had previously served as president of Childers' Classical Institute and Southland University, became president. Charles H. Roberson, who held an M.A. from Georgie Robertson Christian College and had served on the faculties of Childers' Classical Institute and Southland University, served as secretary-treasurer. 176

The college consisted of a three story administration building and later a women's dormitory. It did not call itself a Christian college because they did not believe that this name should be applied to a secular institution. The study of the Bible was not a required course, but most of the students took this course. 177

This school had a grade school, a high school, and college sections. The college section had a teachers' department, a commercial department, a music department, an oratory department, and a physical culture department. The college conferred the Bachelor of Arts,

176 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 165.
177 Ibid., pp. 166-7.
Science, and Literature, degrees upon those who completed its two year course.\textsuperscript{178} It engaged in intercollegiate basketball, football, baseball, and tennis.\textsuperscript{179}

In 1913 President Barret sold his interest so that Charles H. Roberson became sole owner and president of the college.\textsuperscript{180} In 1915 the college added a demonstration farm and department of agriculture. The aim of the college was "to build character."\textsuperscript{181} Many students left when World War I began and the college closed in 1917.\textsuperscript{182}

XXIII. UNIVERSITY OF DIXIE (1909-1916)

On November 18, 1909 ten members of the church of Christ in Cookeville, Tennessee, became the trustees of a college which they hoped to organize. This school was the University of Dixie.\textsuperscript{183} It was their purpose to include a preparatory department, a collegiate department, a graduate

\textsuperscript{178}Ibid., p. 168.
\textsuperscript{179}Ibid.
\textsuperscript{180}Ibid., p. 169.
\textsuperscript{182}H. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 169.
school, and a College of the Bible. W. B. Boyd, a graduate of Burritt College who had also attended the University of Chicago and had founded Montvale College, was selected as the first president. He said that the aim of the college would be to provide for the training of, and to offer the advantages of higher education to, the thousands of young people in our own greatly neglected region of Tennessee, and especially to provide for the training of men and women whose sane scientific attainments, Biblical knowledge, and unworlidy social conceptions shall become a safeguard to morals and religion in all our common country.

By January 1911, sufficient contributions had been received to begin construction. William B. Stetner, architect for the St. Louis (Mo.) Board of Education, laid out the campus and Runge and Dickie, architects of Nashville, Tennessee, designed the first building. Their work was of such quality that the state university, which now occupies the campus, followed this basic thirty building design as they developed their campus. The Dixie University building serves as the administration building of the successor institution.


185 Smith, op. cit., p. 17.


The college opened September 2, 1912. In describing the college, President Boyd said,

Dixie College is co-educational, and comprises: a Bible School; a School of Science and Literature; a School of Music; a School of Art; a School of Expression; a Commercial Department; Normal Courses for teachers; General Farming now in operation; Domestic Science soon to be added. Location is ideal. Free from vices and temptation.

Splendid railroad facilities; climate healthful and delightful; new buildings with latest improvements and most modern equipments; most successful term just closed; over a dozen members in faculty, each one a specialist. Expenses very reasonable; girls board in president’s home.

The object of the college was "the Making of the man, or the building of a character." The purpose of the college was "education of the whole man, and all men and women, from the farm to the pulpit, from the kitchen to the parlor."

The Bible school, though a part of the complete campus, was organized as a separate institution with a separate deed to its property. It was to have its own faculty and trustees. The school taught the Bible daily.

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188 Ibid., p. 13.
190 Ibid.
There was to be a four years' course embracing two years of Old Testament and two of New Testament as well as courses in church history, Christian evidences, homiletics, logic, Greek, vocal music, and elocution. No tuition was to be charged for the Bible courses. It was the aim of the school to "thoroughly equip those for their work who consecrated their lives to the ministry of the word."  

Students of the University were to be able to study the Bible at the school and others who did not desire to take courses in the university could enroll in the Bible school only.

The location of the college was described as a summer resort.

For healthfulness of climate and scenic beauty, Cookeville cannot be surpassed. We have an abundance of pure freestone water, no mosquitoes, no malaria. Our nights in the hottest summer weather are always cool and pleasant. Our elevation is about twelve hundred feet.

... Cookeville is a delightful summer resort, and our climate is mild in winter. We are free from extremes of either heat or cold. The moral and spiritual atmosphere of our city is the very best--no saloons or other dens of vice of any kind. We have one of the strongest churches of Christ in the State.

Because of a lack of funds the college merged with Putnam County High School in 1914. R. K. Pitts, a graduate

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194 Ibid.
195 Ibid.
of the University of Chicago, was made president of the college and a local high school teacher was made principal of the high school division. 196

In 1915 an agreement was reached between the University of Dixie, Putnam County, and the City of Cookeville. Under this agreement the University property, except that of the College of the Bible, was transferred to the State of Tennessee. In return for this property which was valued at $42,500, 197 the city and county appropriated $75,000 to pay off the existing college debt of $17,500 and to build two dormitories. The state established Tennessee Polytechnic Institute on this campus. 198 This is now Tennessee Technological University, one of the largest universities in the state of Tennessee. 199

XXIV. MARITIME BIBLE AND LITERARY COLLEGE (1909-1915)

In 1909 when J. C. McQuiddy discussed the Christian colleges then in existence he listed four colleges that were a result of the work of Potter Bible College. One of these was Maritime Bible and Literary College at West Cape, Nova


197 Ibid.


199 The writer was a 1953 graduate of this institution.
Scotia, in Canada. This college was very unique in that it was predominately a correspondence-school.

Maritime Bible and Literary College was designed to help five classes of people. First, it proposed to help those young men who desired to preach but were too poor to attend college. The second group was those already preaching but who wanted "to rub off the rust and brighten up along certain lines." Another group which the college hoped to help was the elders of the churches. The fourth group was the Sunday School teachers. The last group was anyone else who wanted to increase his "usefulness in the cause of Christ.

At this college, the student was able to do his lessons, ask for help, and pass examinations, all by correspondence. The student could go ahead and support his family while attending school by simply using his spare time for his studies. Tuition for one month was less than board would have been for one week away from home. The student

202 Ibid., p. 750.
203 Ibid.
could take enough work by correspondence to earn a degree or
he could take up residential work and receive full credit
for the work that he had done by correspondence. 204

The last available information about this college was
dated July 29, 1915. 205

XXV. COFER BIBLE COLLEGE (1909-1915)

Another correspondence-school of this period was
Cofer Bible College at Krum, Texas. This college was opened
in November of 1909 and chartered by the state of Texas in
March of 1912. C. C. Cofer served as president. The college
offered three courses of twenty lessons each. These were
the English Bible, New Testament Greek and the Hebrew Bible.
Each course comprised twenty lessons and the English Bible
lessons consisted of eleven hundred questions which embraced
"the differences between us and the rest of the religious
world." 206 The language courses were designed to prepare
the student to study the Bible for himself. In addition to
correspondence work, the president would also go to different
neighborhoods and teach in person. A diploma was awarded

204 Ibid., pp. 750-1.
205 Ibid.
each time a student completed one of the courses. 207

It was the aim of this college,

To give the people a more critical and better knowledge of the Bible and to promote interest in Bible study, and especially to teach those who desire to preach how to study the Bible and to promote piety and deep conviction in Bible truth. 208

This college was still in existence July 29, 1915. 209

XXVI. THORP SPRING CHRISTIAN COLLEGE (1910–1930)

In 1895 Add-Ran Christian University moved to Waco, Texas. The property was used by Jarvis Institute until 1898 and then it was used by Jarvis College until 1905. Add-Ran–Jarvis College with the Clark brothers at its head continued at this location for the next three years. 210 On March 1, 1910, the brethren of the restoration movement again gained control of this property and reopened the college as Thorp Spring Christian College. 211 A. W. Young, a Texas preacher, became its first president. College work was offered in a

207 Ibid., p. 747.
208 Ibid.
209 Ibid.
commercial department, a normal department, and a fine arts
department. The grade school and high school work was
organized in cooperation with the public school system.\textsuperscript{212}
The location was suggested as a quiet place where there was
"no disturbing elements or worldly attractions to keep the
boy and girl from doing his or her very best work."\textsuperscript{213}

In 1911 R. C. Bell, who had served on the faculties
of Potter Bible College, Western Bible and Literary College,
and Cordell Christian College, became president. The college
became a four year college with a faculty of seventeen. It
began offering the Bachelor's degree this year.\textsuperscript{214} All of
the teachers were members of the church of Christ, and every
student studied the Bible daily.\textsuperscript{215} The college started
taking part in intercollegiate sports in 1912.\textsuperscript{216}

The college pursued a more liberal policy than the
other schools operated by the brethren in Texas and by 1915

\textsuperscript{212} M. N. Young, \textit{A History of Colleges Established and
Controlled by Members of the Churches of Christ}, pp. 73-4.
\textsuperscript{213} A. O. Colley, "What I Think of Bible Schools,"
\textsuperscript{214} Young, \textit{op. cit.}, p. 74.
\textsuperscript{215} R. C. Bell, "Good Prospect for Thorp Spring,"
\textsuperscript{216} Young, \textit{op. cit.}, p. 75, citing The Thorp Spring
Pennant, Student newspaper, II, No. 2 (November, 1913), p. 12.
had sought and obtained recognition by the Association of Texas Colleges and the State Department of Education as a standard junior college. The college was given unqualified accreditation by the University of Texas as a junior college.

In 1915 President Bell gave the philosophy of Thorp Spring Christian College.

The truly educated man has a heart that loves and desires to serve his unfortunate race. When the desires and promptings of the heart are wrong, no matter what the intellectual attainments, there can be no true education.

It was the purpose of the college, "to make the heart king upon the throne, first pure, and then to give it strong, sharpened instruments with which to work." The motto of the college was, "The school of the heart."

In 1916 C. R. Nichol, a well known evangelist and secretary-treasurer of the college board, was chosen as the college's president. He greatly improved the laboratories,

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217 Hall, History of Texas Christian University, p. 333.
220 Ibid.
221 Ibid.
obtained sufficient funds to build a new boys' dormitory, added three teachers with the Master's degree and three with the Bachelor's degree. The college was given the "A" grade by the Classification Committee on Texas Colleges in 1916. The domestic science work was certified in 1917 which made it possible for the college to issue first-grade teachers' certificates. 222

In 1918 the college launched a drive for two hundred fifty thousand dollars so that it could become a senior college. This drive was unsuccessful so next President Nichol tried to merge the college with Clebarro College in Cleburn, Texas. This was also unsuccessful so President Nichol and most of the faculty resigned. 223

In 1918 W. F. Ledlow became president of the college. He received his Master's degree from the University of Texas, and had formerly been president of Lockney College and Bible School. 224

XXVII. HARPER COLLEGE (1915-1924)

Harper, Kansas, was and still is a small town of two thousand people in south central Kansas near the Oklahoma

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222 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, pp. 75-6.
223 Ibid., pp. 76-7.
224 Ibid., p. 77.
border. There was a large congregation of the church of Christ at this place which did not believe in Sunday Schools. These people had been forced to send their children all the way to Gunter Bible College in Texas in order to provide them with the type of education that they wanted them to have. These people had for some six years wished to have a school closer to home where the evil influences of the public school system could be avoided. They wanted a college of their own but there was one major difficulty and that was money. "Just at this point Providence seemed to favor them." When Harper County was formed, Harper had built a fine two-story brick-and-stone building to be used as the court house. However, Anthony, Kansas, was chosen to be the county seat. This left Harper with a fine building and nothing to use it for. They then heard that the church of Christ wanted to build a college and offered them the building. Five brethren became the board and received subscriptions of between five and six thousand dollars to repair, furnish the buildings, and operate the college during its first year.

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225 M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ, p. 129.


227 Ibid.
Dow Martin, a graduate of Gunter Bible College who was at this time teaching English and Latin and serving as principal of Gunter, became head of the new school with the title of Dean.\textsuperscript{228} Dean Martin said that it was the aim of the college,

To provide a place where parents interested in the moral and spiritual development of their children [might] secure for them instruction that [was] free from the blighting influence of skepticism [then] so prevalent in [their] public schools.\textsuperscript{229}

The school was to give training that was "conducive to the building of high ideals and noble characters."\textsuperscript{230} The college provided,

Primary, intermediate, grammar-school, preparatory, collegiate, commercial, and vocal departments, and, in addition, daily instruction in the Bible to every student that could be induced to study it.\textsuperscript{231}

These students who completed the two years of college work that was offered were awarded the Bachelor's degree.\textsuperscript{232} The tuition was low, the board was at actual cost, and students were allowed a discount from tuition equal to their railroad

\textsuperscript{228} M. N. Young, \textit{A History of Colleges Established and Controlled by Members of the Churches of Christ}, pp. 130, 157.

\textsuperscript{229} Martin, \textit{op. cit.}, p. 746.

\textsuperscript{230} Ibid.

\textsuperscript{231} Ibid.

\textsuperscript{232} M. N. Young, \textit{A History of Colleges Established and Controlled by Members of the Churches of Christ}, p. 129.
fare to school. The college opened September 8, 1915. 233

In 1917 N. L. Clark became the first president of the college. He had attended the University of Mississippi, been a partner in Lockney College and Bible School, and had for nine years been president of Gunter Bible College. In 1918 Dean Martin took over the leadership again as president. This year the college showed a great increase in enrollment due to the closing of Cordell Christian College. In 1919 J. N. Armstrong became president of the college. President Armstrong had served on the faculties of Nashville Bible School, Potter Bible College, Western Bible and Literary College and Cordell Christian College. He served as president of the last two colleges. As a condition to Armstrong taking the presidency, the church pledged nineteen thousand dollars to build a three story brick dormitory. A permanent partition divided the boys from the girls. The college required President Armstrong and the faculty members from Cordell to agree not to push Sunday Schools either at Harper or in other congregations that did not believe in them. 234

233 Martin, op. cit., p. 746.

XXVIII. EAST TEXAS TRAINING SCHOOL (1916)

In 1916, Isaac E. Tackett opened East Texas Training School at Troup, Texas. This college offered literary, commercial, and Bible courses. The college was supported by the profits from a fruit, truck, and nursery business and also by dairying. Students were allowed to support themselves by working in these enterprises. It was the purpose of the school to demonstrate that a school could "be established and maintained on a self-supporting basis." It failed to accomplish this, because there was no record of its existence after this first year.

XXIX. SUMMARY OF THE EDUCATIONAL PHILOSOPHY
FROM 1900 TO 1919

The brethren of the restoration movement from the very beginning had been establishing colleges because of the shortage of preachers within the church and because they wanted schools where the Bible was taught and because they felt that only members of the church of Christ were suitable to teach their children. In this period, several new reasons were shown for the need of Christian schools. The saving of souls

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had always been an indirect reason for the schools, but now it became a direct reason with the students and faculty of Potter Bible College leading 652 souls to Christ in 1907. Also, Nashville Bible School was given as the reason for the churches in Tennessee and several other Southeastern states not adding the musical instrument to their worship. The colleges had so proved their worth to the movement that nineteen new colleges were established during this period and David Lipscomb, who had always opposed large colleges, said that the movement should now provide graduate schools so that students would not have to stop their daily study of the Bible while engaged in advanced studies.

The controversy over the number of schools had come to an end with the schools finally having come into agreement with James A. Harding and David Lipscomb that the more colleges the movement had, the better off the church would be. As a result, many more colleges were established in Kentucky, Alabama, Texas, Missouri, Arkansas, Tennessee, Oklahoma, Kansas, and Canada. Lipscomb did say that colleges should not be so close as to hurt one another which was a variation from Harding's view that there should be one in every community. J. D. Tant said,

This increase of schools among our people should be enough to teach some that one school will not kill another, but that one becomes cooperator to help build up and gain students to all other schools. Not only is this true, but each student that goes out from a school becomes a drummer for said school, sending in
from three to five students each year, necessitating
the building up of other schools so all can be
accommodated.

One school has no more tendency to kill out another
school than a second child born in a family will kill
out the firstborn. Not only is this true but each
school becomes a light to all that community for good
and higher education. It becomes the salt to save;
and twenty ordinary lights burning in twenty places
will light up twenty cities and do more good than one
big light shining in one town.237

Another new reason given for many small colleges was that
many people simply could not afford to attend a large
school far from their homes, but could afford to attend a
small one within commuting distance.238

The philosophy of location did not change basically
during this period. Eight of the colleges still stressed
the fact that they were located in small towns, free from
the immoral influences of the cities, with water and alti-
tudes that made them the most healthy locations in the United
States. However, there were those who did not agree with
this philosophy. South Kentucky, the College of the Bible,
and Nashville Bible School had done very well with a city
location and when Thorp Spring Christian College attempted
to get funds to expand into a senior college in 1918, it
found that this was impossible because its rural location

237J. D. Tant, "The Henderson College and Nashville
Bible School," Gospel Advocate, Vol. L (September 10, 1908),
p. 537.

238B. C. Young, "Bible Schools," Gospel Advocate,
did not provide it with a sufficient number of supporters and that others would not help because it lacked the attractions and conveniences of a college in a large town.239 Highland Home used a philosophy that fifty years later would be used in reverse to start schools in the Northern states. This was the idea that boys and girls who went North for an education did not return to the South, so the only way that the South could hold onto its young people would be to send their children to southern Christian colleges.240 The Tennessee colleges stressed their ease of access to other parts of the country with Burritt College going so far as to say that the pike from Spencer to Doyle, where the railroad station was located, was one of the best in the country and that an automobile could make the nine mile trip down the mountain to Doyle in only forty minutes.241

During this period there was basically seven different philosophies on the support of the colleges. Six had been


241 Denson, "Burritt College, Spencer, Tenn.", p. 745. He did not mention how long it took to go up the mountain. The present writer's father said that when his family moved to Spencer in 1904, that they had to take the teams from the three wagons in which they had their furniture and pull one wagon at a time up Cumberland Mountain to Spencer. As late as the 1949 alumni reunion, the radiators of automobiles would boil over trying to manipulate the steep winding road up that mountain to Spencer.
used by schools during the nineteenth century, but one was new. Three of the schools operated as private businesses, but only one—Clebarro—stayed that way through its entire life. The other two—Lockney and National Teachers' Normal—reorganized as non-profit corporations to meet their financial needs. Three schools were operated by groups of brethren—Gunter, Nashville Bible (after 1916), and Freed-Hardeman (after 1919)—or had one individual to provide for its financial needs as was the case of Potter Bible College. Potter closed after only twelve years because this means of support did not provide enough funds. Three colleges—Potter, Gunter, and Lockney—would not accept contributions to help defray their operating expenses, though Gunter would allow brethren to contribute toward buildings and equipment and Lockney during its last year did ask for contributions toward an endowment. It is significant to note that all three of these schools had short lives and closed because of the lack of funds. Four of the colleges attempted to operate without teachers' salaries by simply allowing the teachers (in the case of Childers' Classical Institute, the president) to divide the profits at the end of the year. Two of these schools—Childers' Classical and Nashville Bible—rejected this philosophy and started paying salaries and the other two—Potter and Western—had to close (Western after going
several years without having anything for the teachers to
divide) because this plan did not work. Two schools
attempted to follow the Franklin College plan of having the
students pay all the operating expenses out of earnings from
the college farm. East Texas only lasted one year and Silver
Point closed after eleven years. Five of the colleges were
given their buildings so that they would locate in the
particular community and two more bought or were given
tracts of land from which they sold lots to get money to
build their buildings. None of these six schools lasted for
many years which suggests that schools cannot break even
from student fees even when they are given their buildings.
A new method of support—matching fund grants—has continued
to be used by the colleges. The Carnegie grant to Bethany
helped it to continue and possibly Denton's offer to
Southland would have caused it to continue for several
additional years, if it had not already been on the verge
of financial collapse at the time of the offer.

This period brought a greater realization of the need
for required Bible study. Following the pattern set by the
Nashville Bible School, most of the schools now required every
student to be in a Bible class every day. The few exceptions
were Burritt, Freed-Hardeman, Lockney, Childers', Sabinal,
and Clebarro, with Sabinal requiring it after 1909 and
Childers' requiring it after 1914. David Lipscomb said that
the only way that parents could obey the command to train up their children in the nurture and admonition of the Lord was to provide them with daily Bible instruction and that parents who did not do this had sinned against the souls of their children. His influence upon the church was very strong at this time and it seems as though the colleges either agreed with him or thought that it was best not to disagree.

This period brought a greater realization of the need for standardized courses and accreditation. Even though James A. Harding did not change his views and Potter Bible College never did standardize its courses, most of the remaining schools at least attempted to get accreditation and started offering degrees during this period.

The liberal arts philosophy predominated the colleges during this period. Only four of the schools—Bethany, College of the Bible, Maritime, and Cofer—were exclusively for the training of preachers. However, Sabinal had a four year Bible course in addition to its junior college liberal arts program and Childer's had a seminary offering the Th.B. and Th.M. degrees and Southland University and the University of Dixie both had Colleges of the Bible to train preachers.

Gunter Bible College and Childer's Classical Institute joined Nashville Bible School in requiring that all of their board members be members of the church of Christ.
Childers' Classical Institute used upper classmen to teach its academy and freshman classes in order to save money.

Maritime and Cofer were basically correspondence schools in order to reduce the cost of becoming a preacher. They did not last very long.

National Teachers' Normal opposed athletics as a waste of time and money that kept students from their studies and built a spirit of ruffianism. Potter Bible College supported this philosophy. However, not all of the schools held to this philosophy and Childers', Clebarro, and Thorp Spring engaged in intercollegiate athletics.

Due to the fact that most of the colleges were in the South where segregation was the law, most of the schools excluded the Negro. Silver Point Christian College was organized to provide these brethren with a Christian education.
CHAPTER VII

COLLEGES OF THE RESTORATION BETWEEN THE WORLD WARS

Many of the colleges started during the last period that was discussed closed during World War I never to open again. The few colleges that were able to survive the war had a very hard time following the crash of 1929. Out of eight Christian schools in 1920 there were only four remaining in 1940. In addition, four new colleges were established during this period. Three of this number continued until the end of the period.

I. BURRITT COLLEGE (1849-1939)

By this time, Burritt College in Spencer, Tennessee, had become the oldest college in the brotherhood. H. E. Scott, who had become president in 1919, was still president in 1920. In 1921, the college began offering a summer school for teachers. The college was accredited as a junior college in 1922.¹ There was over $36,000 in the endowment fund by this time.

James E. Chessor, head of the Bible department, gave the aim of the college in 1922.

¹M. Norvel Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City, Missouri: The Old Paths Book Club, 1949), p. 65.
The school holds that its highest function is to build Christian character; and, to accomplish this, strives religiously to lay the foundation upon the bedrock principles of virtue, honesty, and perseverance. While ultimate efficiency on the part of pupils and graduates is one of its chief aims, the primary aspiration of Burritt College is to be the School of the Heart.²

He reemphasized this philosophy in 1924.

Burritt College is under the control of trustees who, according to the deed of the property, must be loyal members of the church of Christ. Ample protection is provided, not only against innovations in the worship, but also against the teaching of destructive higher criticism and other forms of modern infidelity which tend to undermine and destroy the faith of our youth.³

He stated that the college was serving the Appalachian Mountain section of the country just as other Bible colleges were serving their sections. The college was serving those parents who wanted their children removed from the influences of cities and towns. He, also, said that the college was serving those young people who could resist the pernicious temptations of cities as there were no cities anywhere near Burritt College.⁴ Each day's classes were begun with


⁴Ibid.
devotional exercises and Bible study was strongly encouraged.  

A two story brick boys' dormitory was constructed in 1926. Football was added to the athletic program in 1927. The college debt by 1928 was $20,000 and A. M. Burton, a Nashville business man, said that if the brethren in Tennessee would contribute $80,000 another $20,000 would be put with it so that the debts of all the Christian colleges in Tennessee could be paid. Burritt's debts were included in those to be paid off.

In 1931, new equipment was added. A gymnasium was built in 1933. Accreditation for the high school and junior college was renewed in 1932. The college advertised that it had "strong departments in Music, Expression, Commercial Subjects, Home Economics, and Agriculture."


6 Young, op. cit., p. 68.


9 Young, op. cit., p. 68.

Due to the adverse affects of the depression, the county took over responsibility for the payment of teacher's salaries in the high school department. The junior college was discontinued in 1936 and the high school closed in 1939 when the county built its own high school.\textsuperscript{11} The library of six thousand volumes was transferred to Athens Bible School, in Athens, Alabama, and the buildings except for two rooms retained by the alumni association are now occupied by a shirt factory, the county's only industry. The alumni association has not yet disposed of the college's funds. It is considering building a combination museum and county library to contain the libraries and records of the school's two societies and thus give the alumni something to come back to each year when they have their reunion.\textsuperscript{12}

In 1943, A. B. Barret who had established three Christian colleges and a Bible chair in Texas and at this time had leased the college's plant, equipment, and library, in the hope of reopening it, said concerning Burritt College:

The word "Burritt" brings to thousands fond recollections. Burritt College has stood for many years as

\textsuperscript{11}Young, \textit{op. cit.}, p. 68.

\textsuperscript{12}The writer has attended a number of alumni association meetings in recent years. Since most of the descendants of his great grandfather attended this college, the meetings serve as the Hutcheson family reunion.
a heroine for proper learning—proper because of her insistence upon Bible learning along with secular education.

She is the oldest college conducted by members of the churches of Christ in the world. Her graduates have stood for the highest and best things of life, from the first days of her marvelous service to her last alumnus. Among them have been many of the most noted men and women of the United States, many of whom yet live to serve the nation and the Christ.\textsuperscript{13}

II. FREED-HARDEMAN COLLEGE (1884-1972)

In 1919 the church at large purchased National Teachers' Normal and Business College at Henderson, Tennessee, and renamed it Freed-Hardeman College. A. G. Freed served as president of this new institution and H. B. Hardeman became its vice-president.\textsuperscript{14} President Freed resigned in 1923 to become dean of David Lipscomb College in Nashville, Tennessee, where he served until his death in 1931.\textsuperscript{15}

In 1923 the board selected W. Claude Hall, who had previously been head of South Fulton College in Fulton, Kentucky, as president. He tried to standardize the curriculum and gain accreditation for the college. These efforts


were rewarded in 1925 when the Tennessee Board of Education approved the college as a teacher training institution and the school became a member of the Tennessee Association of Colleges. The aim of the college at this time was thoroughness from "kindergarten to the classics." With all of Hall's achievements along academic lines the enrollment was falling and by 1925 there were only thirty-three college students. He resigned in 1925 to become president of Western Oklahoma Christian College.

In 1925 N. B. Hardeman returned to the college and was joined by Hall C. Calhoun. Together these men became the associate presidents of the college. Calhoun received his Bachelor of Divinity degree from Yale University and his Doctor's degree from Harvard University. He resigned at the end of one year and Hardeman became the sole president. He launched a campaign to gain additional support for the college. In 1926, $60,000 was willed to the college.


19 Bulletin of Freed-Hardeman College, op. cit., p. 16

20 Young, op. cit., p. 107.
The purpose of the college in 1927 was stated by

L. L. Brigance.

The principal reasons for which this school exists are that we may have an opportunity to teach the Bible to all whom we can induce to study it and that Christian parents may have a safe place in which to educate their children. The study of the Bible, however, has never been made compulsory, because we believe it is contrary to the spirit and teaching of the Bible itself to compel any one to study it. But while we do not force our pupils to take the Bible, nearly all of them do so. Only seven out of the entire school this year have not been in Bible classes. 21

President Hardeman continued his efforts for additional support and by 1928 he had reduced the college's indebtedness to $20,000. 22 $50,000 was contributed in 1928 to build a new boys' dormitory. Land was given to the college which was sold for $23,000 in 1935. 23 As a result of these efforts, the college paid off its indebtedness in 1937. 24

In 1930 president Hardeman said that the college stood for the "old-paths" and that its teaching was safe and sound in all matters that pertained to life and godliness. 25


23 Young, op. cit., pp. 107-8.


25 Hardeman, op. cit., p. 582.
Christians pray with Paul that every one may be preserved in spirit, soul, and body. Schools of this kind seek to train students physically, mentally, and spiritually. They endeavor to prepare them not only for citizenship here, but also for the kingdom of God in the hereafter. Christian parents ought to fill every school among us and thus have their children return home with faith in God, in the divinity of Christ, and in the inspiration of the Bible.  

In 1931 the college began requiring nine hours of Bible credit for graduation. The college grew during Hardeman's first five years as president from two acres of ground to eight; from two buildings to four; from a five hundred volume library to two thousand volumes; from a one room science department to seven rooms; from 135 students to 300; from 33 college pupils to 203; and at the same time reduced its debt from $25,000 to $20,000.

During this period the city of Florence, Alabama, made an attractive offer to the college in order to get it to move to that city. The trustees turned down the offer, but it did bring about greater support from the citizens of Henderson.

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26 Ibid.
27 Young, op. cit., p. 104.
28 Hardeman, op. cit., p. 582.
In 1936 president Hardeman reiterated the fact that even though credit in Bible was required for graduation from Freed-Hardeman College, the college had never made Bible study compulsory. He said,

We have never believed that people should be forced to study the Bible any more than they should be forced to obey the gospel, but that they should rather be encouraged and persuaded to do so. While there are many sectarians among our number, nearly every student takes one or more courses in the Bible. 30

The 1937 college catalog gave three important reasons for the existence of junior colleges. First, the gulf between high school and senior college is so great that many freshmen become bewildered and fail to make the grade. The junior college helps bridge this gap. Second, in senior colleges many freshman classes are taught by the upper classmen. A junior college uses its best teachers in its first year classes. Third, all the students in a junior college are equal while freshmen at senior colleges are the brunt of jokes, pranks and required to act in a very embarrassing way. 31 This same catalog stated that the object of the college was sixfold: a sound body, a cultured mind, a

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skillful hand, a consecrated heart, a transformed spirit, and a Christian character. The college said that it would rather be a first-rate junior college than a second-rate senior college. Hence, since they were not in a position to become a first-rate senior college, it was their ambition to be the best junior college in the South.

III. DAVID LIPSCOMB COLLEGE (1891-1972)

In January of 1920, A. B. Lipscomb, chairman of the college board of trustees, editor of the Gospel Advocate, and nephew of David Lipscomb, became president of David Lipscomb College at Nashville, Tennessee. During his administration this college discontinued offering degrees and became a junior college. Fifty thousand dollars was given to the college on February 12, 1921, to endow the "E. A.Elem Chair" of the Bible. This was the first major financial gift to this college. President Lipscomb resigned in 1921 because of criticism after only one year as president of the college.

\[32\] Ibid., p. 7.


\[35\] Young, op. cit., p. 92.
H. S. Lipscomb, dean of the college, brother of A. B. Lipscomb, and for eighteen years a teacher in the Nashville public school system, became president of the college in April of 1921. At that time the school was admitted to the Tennessee College Association. During his second year as president, he offered several proposals for the expansion of the college. These were not accepted, so he resigned. 36

H. Leo Boles, who had served as president of the college from 1913 to 1920, again became president of the college in 1923. A gymnasium was built during that year. 37 The college debt in the year 1928 was $22,000. 38 The boy's dormitory burned in December of that year and the girl's dormitory burned in March of the following year. There was very little insurance on either of these buildings, but the college did not give up its effort to train young people. Two new "fireproof" dormitories were immediately begun to replace the destroyed buildings. $125,000 was contributed toward these buildings and a mortgage in an equal amount

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36 Ibid., p. 93
37 Ibid.
38 Burton, op. cit., p. 985.
was placed upon the college property. When school opened in
1929 the college had almost three hundred students which was
more than it had ever had before. While the college was
under this heavy debt at a high rate of interest, the
depression hit the college and president Boles resigned
effective at the end of the 1931-1932 session. He did,
however, remain with the college as a teacher.39

Batsell Baxter, an alumnus of Nashville Bible School,
gave up the presidency of Abilene Christian College to
become the next president of David Lipscomb College. The
student body reached four hundred in 1933 but the college
was still heavily overburdened with debts.40 President
Baxter wrote in the Gospel Advocate that Christians were
forcing their schools to die.

A babe is born into a home. The father and mother
are rather proud of him. But they greet his presence
with much misgiving. They have noticed that a good many
babies die before they reach manhood or womanhood. In
fact, one of their own died while still a child. They
remember the money that they lost upon him. They don't
want another such blunder. So, to safeguard their
funds, they put the baby out into another room to kick
along without any help until he demonstrates that he is
going to live long enough to make his mark in the world.
What would happen to a baby treated like that? He

39 Young, op. cit., pp. 93-94.
40 Ibid., pp. 94-95.
would soon die, of course. Well, that is what happened to those colleges that died. Good, Christian men with plenty of money have set by with "watchful waiting" while the school struggled and died. A good many brethren of "means" are waiting to see what will become of these colleges that are still running.\textsuperscript{41}

The financial burden of the college was too much for president Baxter, so he resigned in 1934 to become head of the Bible department at Abilene Christian College in Texas.\textsuperscript{42}

The next president of the college was E. H. Ijams, who had served as dean under president Baxter.\textsuperscript{43} The 1935 catalog of the college stated that "the two great aims of this school were to guide its students in the thorough mastery of subjects and the development of well-balanced dynamic Christian character."\textsuperscript{44}

During the Fall of 1935, the college launched a campaign, with professional assistance to pay off its debts. This effort was directed toward those out of the

\textsuperscript{41}Batsell Baxter, "The 'Failures' We have Made," \textit{Gospel Advocate}, Vol. LXXIV (January 21, 1932), p. 70.

\textsuperscript{42}Young, \textit{op. cit.}, p. 95.

\textsuperscript{43}Ibid.

church as well as in the church and it reduced the indebtedness of the college from $179,605 to $75,000.\textsuperscript{45}

The 1940 catalog of the college restated the college's original purpose and quoted the deed to the property and then concluded that "this means that every student takes a Bible lesson daily and that the college has no authority to suspend this regulation for any student."\textsuperscript{46}

The college had by this time developed its purpose into a ten-fold aim.

1. Development of Spiritual insight, "the fear of the Lord" which "is the beginning of knowledge."

2. Clearer and better answers to questions of what to think, believe, choose.

3. Greater capacity to enjoy the good, true and beautiful.

4. Power, skill, and endurance in attaining worthy goals.

5. Fitness to hold a job, fill a profession, or manage a business.

6. The ability and the disposition to make, keep and serve friends in all relationships.

7. The imagination, initiative, and courage that meets the tests of a changing world.

\textsuperscript{45}Young, op. cit., p. 95.

8. Cultivation of a home-loving, and God-fearing spirit in all things.

9. Skill in using the arts and instruments of communication with credit to one's self and profit to others.

10. Increasing appreciation of that fragile mystery, sublime wonder, and priceless intrustment—Life. 47

IV. GUNTER COLLEGE (1903-1928)

Gunter Bible College at Gunter, Texas, had by 1920 declined to a new low in prestige and influence, due to the lack of academic training on the part of its president—Alfred Ellmore—and its teachings concerning Sunday schools. 48

In 1922, John R. Freeman, an alumnus of the college who held a Master's degree from the University of Texas, became president of this college. By 1925, the college had ceased to offer classes in the Bible stating,

The Bible will be taught at Gunter by the Church in public meetings and by personal help. The class system will not be used, nor will any meetings be conducted during school hours. 49

47 Ibid., p. 15.


49 Young, op. cit., p. 158, citing a letter from John R. Freeman to J. S. Darnall, August 11, 1925.
By the end of the 1925 school year the college had changed its name to Gunter College since it no longer taught the Bible.\footnote{50}

As you have noticed, the college in addition to its financial difficulties was coming under greater and greater influence of the anti-class people. Just as at Lockney, the college did not allow separate classes for Bible study, literature, nor women teachers. This attitude forced the college to suspend its operations at Gunter in 1927 and move to Littlefield, Texas, where it came under the direct patronage of the anti-class people. This was of no avail, however, and the college closed in 1928.\footnote{51}

V. ABILENE CHRISTIAN COLLEGE (1906-1972)

On April 16, 1920, the board of trustees of Childers' Classical Institute in Abilene, Texas, changed the name of the college to Abilene Christian College. The heirs of W. H. Childers were reimbursed for the amount of his original donation and gave their consent to this change.\footnote{52}

\footnote{50}Ibid., citing a letter from John R. Freeman to J. S. Darnall, June 16, 1925.


Jesse P. Sewell, who had served as president of Childers' Classical Institute since 1912, continued as president of the college. That summer the college conducted its first summer school with approximately eight teachers and seventy students.\textsuperscript{53} Then in the fall, G. C. Morlan introduced the school song of Highland Park in Iowa to become the school song. The name of this song was "O Dear Christian College."\textsuperscript{54} This session the college had twenty-five teachers.\textsuperscript{55}

The purpose or philosophy of the college is shown by an advertisement that appeared in the \textit{Gospel Advocate} in 1921. This article said that the fundamental purpose of the college was Christian service and that everything else was secondary. It said that everything that did not lend itself to the accomplishment of this purpose was rejected as unworthy. Every student at the college studied the Bible in the classroom, on the campus, in the chapel, and on the athletic field. This study was begun in the first grade and continued through four years of college and then into three years of an advanced Bible course. Christ was

\begin{footnotes}
\footnote{\textit{Ibid.}, p. 102.}
\footnote{\textit{Ibid.}, p. 106}
\footnote{Young, \textit{op. cit.}, p. 182.}
\end{footnotes}
upheld as the only true ideal of life. The school was trying to teach everything more efficiently, at greater convenience to the student, with better equipment, and in a happier environment than could be found elsewhere. The motto of the college was "Not the biggest, but the best", greatness rather than bigness.\footnote{Advertisement in the Gospel Advocate, "The Purpose of Abilene Christian College," Vol. LXIII (Aug. 18, 1921), p. p. 792.}

By 1923, the value of the campus had reached $225,000 and the student body had increased to 303.\footnote{Morris and Leach, op. cit., p. 109.} In December, the students began building a college gymnasium. They subscribed the money to start it and then did most of the work in building it.\footnote{Ibid., p. 110 citing Daily Reporter, December 6, 1923, and February 11, 1925.} In 1920, the college was rated as an "A plus" four year college by the state accrediting agencies. The college began publication of its lecture- ships in 1922. On December 31, 1923, president Sewell tendered his resignation which became effective at the end of the school year.\footnote{Young, op. cit., pp. 182-4.}

In 1924, Batsell Baxter was selected as president of the college. His annual salary was $3,600. He was graduate of Nashville Bible School, had received his Bachelor's
degree from the University of Texas, and his Master's degree from Baylor University. He had already served Abilene Christian as acting dean for one year and as instructor of natural science for four years. In 1925, a new boys dormitory was erected, the enrollment had reached 461 and the library had grown to 8,000 volumes. This year the college dropped the stipulation that cigarette smokers would not be awarded degrees; but it did issue a new regulation with regard to tobacco.

The college believes that the use of tobacco in any form is injurious to the user. It is our purpose, therefore, to discourage the use of tobacco in every way that we can. Its use on the college campus will not be tolerated—no student who uses tobacco will be permitted to represent the college in any public way. This means that such students cannot represent the college in any music club, public speaking contest, or any athletic team or to hold office on any college publication. Since the college is opposed to the use of tobacco, we believe that the student who uses it should not hold any position of honor or trust in any of the college activities.

By this time the students not only competed in intercollegiate athletics, but also in speech, journalism and music.

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60 Ibid., pp. 183-4.
61 Morris and Leach, op. cit., pp. 117-119.
62 Ibid., p. 120.
63 Ibid., p. 121.
The trustees decided in 1927 that the campus would not satisfy the needs of the college as it continued to grow. Five new sites for the college were considered. Three were in Abilene, one in Wichita Falls, and one in San Angelo where two sections of land and fifty thousand dollars were offered the college. They decided to build a new campus in the north-eastern part of Abilene. This site consisted of 680 acres for which the college paid $129,600. Sixty acres were to be used as the campus and the remainder sold as residential lots.  

This year the college yearbook stated that

Abilene Christian College exists for the primary purpose of teaching the Bible. The institution was founded on the basic principle that not only must the body and mind be trained in order that man may be equipped for the highest, broadest, fullest, richest, noblest living and happiness but that the heart must also be trained and cultivated if this end is to be achieved.

Many young men were being trained to preach the gospel by this time. Not only were they learning the Bible, but they were learning to speak effectively, study efficiently, to organize material in intelligent and meaningful ways, and how to understand human beings. This year the girls

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64 [Ibid.], pp. 125-128, 138-139.
65 [Ibid.], p. 132.
66 [Ibid.], p. 137.
ceased the wearing of uniforms but there were still some regulations regarding their dress. They could not wear sleeveless dresses and their skirts had to reach two or three inches below the knee cap.  

67

In 1928, $35,000 worth of productive farm land was given to the college and construction was started on the administration building, demonstration school, two dormitories, dining hall and auditorium at the new campus.  

68

On January 28, 1929, the administration building on the old campus burned. The permanent records and some of the books in the library were saved, but the damage totaled $75,000. Insurance benefits amounting to $65,000 were applied toward the new buildings.  

69

The college began its 1929-30 school year on its new campus with 517 students. The depression came and most of lots that were sold to get money for the new buildings were returned. President Baxter showed his true self by his steady work, leadership and example.  

70 One of the trustees, G. W. Birchfield, signed a five month note for $100,000

67Ibid., pp. 139-40.
68Ibid., p. 145.
69Ibid., pp. 145-6.
which gave a little relief and then in August the college was able to obtain a ten year loan of $200,000 from the Caldwell Company in Nashville, Tennessee. In the 1930-31 session, the administration and faculty took a cut in pay to further economize.\textsuperscript{71}

On December 10, 1931, president Baxter resigned to become president of David Lipscomb College. His resignation became effective June 1, 1932. James F. Cox was selected to take president Baxter's place. He received his master's degree from the University of Texas, and did his doctorate work at George Peabody College but never finished his dissertation. He had served as president of Lingleville College and John Tarleton College. He had already served Abilene as president during the summer of 1911, as head of the education department from 1920 to 1924, and as dean from 1924 until 1932.\textsuperscript{72}

Cox was able to keep the school going. The teachers' salaries were cut in half, tuition was reduced, and work was provided for all who wanted to work.\textsuperscript{73} This caused enrollment to increase from 405 to an average of 600 college students.\textsuperscript{74}

\textsuperscript{71} Young, op. cit., p. 186.

\textsuperscript{72} Burch, op. cit., p. 101.

\textsuperscript{73} Ibid.

\textsuperscript{74} Morris and Leach, op. cit., p. 169.
On February 22, 1934, a great financial step forward was made by the college. John G. Hardin, a Baptist philanthropist whose first wife had been a member of the church of Christ, gave the college bank bonds with a par value of $160,000. The holders of Abilene Christian College bonds agreed to accept these in place of the $228,000 worth of college bonds which they held. The college agreed to pay Mr. or Mrs. Hardin $800 a month as long as one of them lived. To secure this, the college gave them a first mortgage on the campus and pledges from friends of the college in the amount of $1,600 per month.\textsuperscript{75}

This year president Cox said that Abilene Christian College was "the only senior college in the world where (1) every member of the faculty is a member of the New Testament Church and (2) as much as twenty-one term hours in the Bible text is required for graduation."\textsuperscript{76}

By 1936 the entire debt of the college had been reduced to $90,000.\textsuperscript{77}

President Cox stated at this time that the college did not belong to the church, but to those individuals who

\textsuperscript{75}\textit{ Ibid.}, pp. 175-193.


\textsuperscript{77}Morris and Leach, \textit{op. cit.}, p. 193.
had paid for and supported it. He said that the duty of the trustees was to hold the property in trust and carry out the ideals of its supporters. He did not think that the college should be a preacher factory, but that it should foster Christian education. He defined Christian education as that which causes the child to grow mentally, physically, spiritually, and socially. He said, "the body should be developed and trained—the mind certainly must be—but we believe that along with the training of the mind and body the soul, too, should have an opportunity to grow and develop." 78 He felt that this was what made a Christian College different from a state college.

Abilene stressed the development of the soul by making Bible study and religious activities the most important part of the curriculum. The president said, "We require more credit in Bible than in any other subject, and more than any other college in the world for graduation." 79 He said that every teacher at Abilene Christian College taught with the firm belief that the Bible was God's word. 80

79 Ibid.
80 Ibid.
The purpose of the college at this time was to cause students to "grow into happy, useful Christian citizens of our country, ready, able, and willing to serve God and humanity."\textsuperscript{81}

In 1939, president Cox asked to be relieved of his administrative duties. Don H. Morris was elected president and took office the following June. Morris was a 1924 graduate of Abilene Christian College. After a brief period as a teacher, he had served as head of the speech department and then as vice president under president Cox.\textsuperscript{82}

\textbf{VI. THORP SPRING CHRISTIAN COLLEGE (1910-1930)}

1920 found Thorp Spring Christian College at Thorp Spring, Texas, in the middle of its short history. W. F. Ledlow was still president of this college.

At this time the location of the college was being stressed as one of its strong points.

We believe that boys and girls educated in a junior college in a quiet little school town have many opportunities for character building that never come to boys and girls in a city. Our leading educators in moral and religion are saying that the lack of moments

\textsuperscript{81}Ibid.

\textsuperscript{82}Morris and Leach, \textit{op. cit.}, pp. 195-200.
of quiet and solitude is the one great evil of city life. We can give your boy or girl the strength of character represented by our everlasting hills.\textsuperscript{83}

Not only was the natural beauty stressed, but the healthy environment of the college was also used to bring in students. Its publicity brought out that it was only forty miles from Mineral Wells and only twenty miles from Glen Rose, a small town noted for its sulphur water.\textsuperscript{84}

President Ledlow left the college in 1920 to work on his doctor's degree. C. H. Hale and A. R. Holton were chosen as co-presidents. Hale was a graduate of Texas Christian University and had served as principal of an academy for twelve years. Holton was a graduate of Thorp Spring Christian College and had done his Master's work at Southern Methodist University.\textsuperscript{85}

Hale left the college in 1921 and left A. R. Holton as sole president. Supporters of the college agreed to give the college $8,750 per year for ten years. This was done by pledging 5% of a stated amount.\textsuperscript{86}

\begin{flushright}
\underline{84} Ibid.
\underline{85} Young, op. cit., pp. 77-78.
\underline{86} Ibid., p. 78.
\end{flushright}
President Holton gave a brief description of the college in the April 19, 1923, issue of the Gospel Advocate.

AIMS—To furnish for the young the most thorough-going education under Christian influences.

STANDARDS—First-class rating as Junior College. Efficiency generally recognized.Universities and Senior Colleges allow full credit for work done.

FACULTY—Educated, Christian men and women of experience as instructors, and of recognized high moral character. Smaller classes and relatively larger faculty make personal instruction possible.

EQUIPMENT—Excellent classrooms, chapel, and dormitories. Beautiful campus and park, with athletic field; swimming pool and spring.

LOCATION—Ideal for college work; Christian atmosphere, most conducive to conscientious, thorough work. Located three miles from Granbury on Frisco Railroad, forty miles from Fort Worth, one mile from Brazos River, on banks of Stroud Creek.

HISTORY—Second oldest college in Texas. Founded in 1871, and operated ever since on high moral, spiritual, and educational principles.87

The college was hard pressed by accreditation requirements. The high school department was withdrawn from the public school system and became a fully accredited secondary school.88 Randolph Clark's farm was purchased in 1925 and became the department of agriculture. This department was operated in cooperation with the extension service of

88 Young, op. cit., p. 78.
Texas A & M College. 89 A new girls dormitory was built and the amount due on the boys dormitory was paid. Summer sessions were begun in 1923 and grew until they equaled the regular school year for attendance. 90

Public high schools started taking more and more of the students. Abilene Christian College was growing and taking more of the college students each year. Being away from any large towns, which at first had been a moral asset, had now become a financial liability. Abilene was getting strong local support while none was available for Thorp Spring. In 1928, the board became so discouraged that all but three members resigned. 91

On February 1, 1928, U. R. Forrest became president, chairman of the executive board of trustees, and business manager of the college. 92 In 1929, the city of Terrell, Texas, offered the site of a country club as a new campus. This site had three new buildings. President Forrest

89 Ibid., citing The Spring Times, VII, No. 4 (July 15, 1925).


decided to accept and the college equipment and furniture were moved. The name of the college was changed to Texas Christian College.\footnote{Colby D. Hall, \textit{History of Texas Christian University} (Fort Worth, Texas: Texas Christian University Press, 1947), pp. 333-334.} Most of the faculty refused to go to the new location and president Forrest was asked to resign. Charles H. Roberson became the new president. He served through the summer session and the college ceased to function. The Terrell campus was returned to the city of Terrell. The library was given to Boles Orphan home, and the Thorp Spring campus became a church camp.\footnote{Young, \textit{op. cit.}, p. 81}

\textbf{VII. HARPER COLLEGE (1915-1924)}

1920 found J. N. Armstrong serving as president of Harper College in Harper, Kansas. A new dormitory and a science building were erected this year. A third year of college work was offered and the student body reached 232. This year saw the high school department accredited and the normal course approved by the Kansas Board of Education. The college also gained membership in the American Association of Junior Colleges.\footnote{\textit{Ibid.}, p. 132.} In 1921, the fourth year of college work was offered and it became an accredited junior college.\footnote{\textit{Ibid.}}
The college's living endowment had reached $177,500 by this time. Contributors agreed to give five per cent of their contribution every year and could be sued if they failed to do so. They were organized as the Association of Endowers and had the power to select the board of the college.97

The aim of education at the college was stated in 1922 as follows:

The word "education" is thought to be derived from "educere," which means "to lead out." Education is the leading out of the faculties and powers with which God has endowed the individual. Education, accurately defined and correctly construed, aims to develop body, mind, and soul--the whole man. The educated man is one whose powers, close-shut in the days of youth, have unfolded as the bursting of the buds in spring. Like the flowers that spread freshness and fragrance to passers-by, the educated man has petals of power that lie open for service to the contingent world.

Real education leads into the large life of usefulness and happiness. The best way to be happy is to be useful.98

The aim of the college was expressed in only a few words. "Our 'aim of education' is to develop boys and girls into efficient Christians--into faithful servants of God."99

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97Ibid., p. 133.


In 1924, the college merged with Arkansas Christian College in Morrilton, Arkansas.

VIII. DASHER BIBLE SCHOOL (1915-1972)

Dasher Bible School, which hoped to become a junior college during the 1960’s\textsuperscript{100} was founded in 1915 by Christian parents in the area around Valdosta, Georgia. It offered both elementary and secondary work and met at first in the Dasher Church of Christ meeting house. During its first year, it had 22 students. The school received support from the county until 1928 when individual backers had to take over the support of the school.\textsuperscript{101}

In time, the school built an administration building and an auditorium. These were destroyed by fire in 1932. "New buildings were erected, new faculty members were added and enrollment increased."\textsuperscript{102}

\textsuperscript{100}Personal interview with Jesse D. Hudleston a member of the faculty, 1963.


\textsuperscript{102}Ibid.
Arkansas Christian College was chartered as a junior college at Morrilton, Arkansas, in 1919.\textsuperscript{103} It originated in the mind of Jenney (Mrs. W. A.) Hill who made the first gift to the college. Her pledge amounted to $10,000. The location was selected on a competitive basis. That city which offered the most to the college would be its site. Morrilton bid one hundred thousand dollars and was chosen as the location of the college.\textsuperscript{104}

In 1920, it was stated that the college was no part of the church. It was operated by members of the church of Christ and they were to contribute as members and not as churches. Its purpose was to educate boys and girls and it was to be run just as any other business. Further, it was stated that it was to be the only school in the state of Arkansas operated by members of the church and if all the Christians in Arkansas would support it, they would have a school that they could be proud of.\textsuperscript{105}


\textsuperscript{105} ibid., pp. 27-28.
The original design was to raise $350,000 to be used in establishing the college. Of this amount, $100,000 was to be used to build the school building, $75,000 for a boys dormitory, $75,000 for a girls dormitory, and $100,000 to start a permanent endowment.106

The town of Morrilton was small at this time, only 5,000 citizens, but it was located near the center of the state. The climate was unusually good and the town was also one of the richest cities in the state.107

The first board of trustees consisted of thirteen men with W. A. Hill as president and O. E. Billingsley as vice president.108 They bought forty acres of land at the north edge of town and borrowed $30,000 to start the administration building which contained twenty-three classrooms, four laboratories, an auditorium that seated a thousand, and a gymnasium.109

The college began operation in 1922.110 A. S. Croom, who had been a mathematics professor at Harper College, was

106 Ibid.
107 Ibid., p. 28
108 Ibid., p. 27.
109 Young, op. cit., p. 135 citing Harding College Catalogue, 1924-1925, p. 16.
the first president and he along with five other teachers made up the first faculty.\textsuperscript{111}

In 1924, the administration building was completed. The college paid off the indebtedness of Harper College and the two colleges merged. The Harper College buildings were traded for a hospital building near the Morrilton campus. Library, laboratory and dormitory equipment were moved from Harper to Morrilton and the faculties were merged.\textsuperscript{112} In order to get money that had been donated to Harper College for the erection of a new administration building to be called the James A. Harding Memorial Building, after James A. Harding who had just died, the name of Arkansas Christian College was changed to Harding College.\textsuperscript{113}

A three story brick girls dormitory was erected this year which brought the total indebtedness of the college to over $170,000. The merger enlarged the faculty to twenty-two members and the student body rose to sixty-one college students.\textsuperscript{114}

\textsuperscript{111}Young, op. cit., p. 135 citing Harding College Catalogue, 1924-1925, pp. 11, 82.

\textsuperscript{112}Young, op. cit., pp. 136-7.


\textsuperscript{114}Young, op. cit., pp. 137-8.
As a result of the merger, J. N. Armstrong became president of the college. He had served on the faculties of Nashville Bible School and Potter Bible College, and had served as president of Western Bible and Literary College, Cordell Christian College, and Harper College. One who knew president Armstrong has written,

He was able to move, to inspire, young people. I have seen few men who could move a student body as could he. He made one feel that he ought to do something for God and thus he was instrumental in motivating students to dedicate themselves to work for the Lord in difficult fields. He, more than anyone else in his day, inspired people to go to foreign fields to preach.  

In 1924 the Arkansas Department of Education accredited the college as a junior college. The next year, the academy department which had had 192 students during the 1924-1925 session was given a class "A" rating as a high school. In 1926, the Arkansas Board of Education accredited Harding as senior college for one year. This recognition was extended until 1928 and then


117 Ibid., p. 139 citing letter from H. G. Hotz, state high school supervisor, to the secretary of the Board of Trustees of Harding College, July 21, 1925.

118 Ibid., pp. 139-40 citing telegram from A. S. Rose, clerk of the State Board of Education, June 4, 1926.
the college was given full accreditation by the state board of education.\textsuperscript{119}

By 1926, the indebtedness of the college still exceeded one hundred thousand dollars. A two hundred and fifty thousand dollar fund raising campaign in 1927 only hurt the college. In 1928, the citizens of Morrilton gave $10,000 to keep the college's doors open. With the coming of the depression in 1929, the college reorganized and took the name of Harding Christian College.\textsuperscript{120} The curriculum was revised to correspond with the regional accrediting association, a Bible class was required of every student every term, and the college began engaging in inter-collegiate football, basketball, baseball, tennis and track.\textsuperscript{121} In 1930, inter-collegiate football was dropped.\textsuperscript{122}

In 1931, farmers were requested to each plant two acres as a "Harding College crop" and faithfully till it and then give the net to the college. It hoped that five hundred farmers would do this so that if they only netted ten dollars per acre, the college would get ten thousand

\textsuperscript{119}ibid., p. 140.
\textsuperscript{120}ibid., p. 140-141.
\textsuperscript{121}ibid., pp. 141-42.
\textsuperscript{122}ibid., p. 142.
dollars. The college name was changed back to Harding College.

The 1933 bulletin of the college said the purpose of the college was to build men and women. It said that the college was dedicated to the architecture of character and that a vital element of character was the religious and moral nature. The college said it had three objectives: first, the moral and spiritual development of the students; second, efficiency and strength in the faculty; and third, to have equipment in each department adequate for the courses offered.

In 1934 the enrollment of the college had reached 430 students and a larger plant was needed to take care of them. The college had no money and the city of Morrilton was unable to raise enough to help. At this time the Methodist Church was consolidating its colleges in Arkansas and offered to sell the campus of Galloway College in Searcy, Arkansas, for seventy-five thousand dollars. A


new corporation was chartered as Harding College at Searcy, Arkansas, and it bought Galloway College by giving seven thousand dollars cash and assuming the plants sixty-eight thousand dollar mortgage. The Morrilton campus was turned over to the Central States Life Insurance Company for the debt due on it.127

In 1935 the college had 461 students. President Armstrong said that the philosophy of the college was as follows:

Our every aim is to be nonsectarian, undenominational. We subscribe to no human creed, written or unwritten; join no party, either to advocate or to oppose any "special views" that affect no man's practice. The Bible is our sole and only authority in religion and right living. We teach it, not theories about it or theories based upon any of its poetic or prophetic statements. We make no claims as interpreters or commentators. We teach the word of God, the naked word of God.128

Five of the Bible teachers at this time, including president Armstrong, had been students at Nashville Bible School under Lipscomb and Harding. Concerning the faculty he said, If Harding College owes its life, its progress, its standing, or recognition to any one group in all the world, it owes it to this group of Christian-trained teachers that have stood by the work, paid or unpaid;

127Young, op. cit., p. 143
it is they that have infused into the institution the spirit and life of which we are justly proud; it is they who have brought the college through its dark and hopeless years and kept it, against all odds, a growing institution. 129

This school year the University of Arkansas inspection committee said that Harding College was more strongly equipped than any other college included in its survey. 130

In 1936, the old campus at Morrilton was purchased from the St. Louis bondholders by Harley Woodward of Ft. Smith, Arkansas, for $15,000 and became the home of Southern Christian Home. 131

On April 22, 1936, president Armstrong resigned because of his age and George S. Benson was selected to serve as president. He was a graduate of Harper College and held a master's degree from the University of Chicago. He had served as principal of Harding Academy at Morrilton, established both the Canton Bible School and the Canton English School in Canton, China, and had taught for Sun Yat Sen University. 132

129 Ibid.
130 Young, op. cit., p. 144.
In 1936 the college plant was worth half a million dollars and its debt amounted to $68,000. He immediately set to work to pay this debt. In 1936, the college had 467 students.

In 1937 they put the faculty on a salary schedule. On November 30, 1939 the mortgage on the college was paid. The college at this time did not have an endowment nor did it have any wealthy trustees nor was it included in the budget of any church. By 1939, John Kirk wrote of the college,

Its marvelous growth and its amazing accomplishments in preparing young folks for Christian service is a tribute to the resolute Christian spirit, the unselfish devotion to an ideal and the willingness on the part of those in charge to make personal sacrifices almost without limit in order that their dream might be made to come true.

At this time the college was listing a dual philosophy. First, to prepare young people for useful vocations where they will be ready to give their best, and secondly to give these young people an abiding faith in God and reverence.

134 Whitfield, op. cit., p. 22.
135 Young, op. cit., p. 145.
136 Whitfield, op. cit., p. 23.
for Christian principles.\textsuperscript{138}

At the close of this period, president Benson gave a lengthy discussion in the Gospel Advocate of why Christian Colleges must exist. The first reason was that God has always demanded that His people thoroughly teach His word to their own children. Since most fathers and mothers can't find time and many are unprepared to do this, it becomes necessary to have the Christian school. Since the country is in a period of religious confusion, growing unbelief, infidelity and atheism, young people who are not thoroughly taught will become confused and will easily be swept away from the church. Daily Bible classes taught by those who believe in the Bible are the only solution.

Further, since school training makes up the largest part of the training of a young person to become a useful citizen and Solomon stated that a child trained in the right way will stay in that way, it becomes of utmost importance that the young person is directed toward heaven in his schooling. David taught that no child is trained in the right way unless he is trained in the knowledge of God. Proper education must involve the Spiritual as well as the academic and physical sides of man. Young people must receive Bible instruction right along with their academic training.

\textsuperscript{138}Ibid.
A second reason for the Christian College is the dangerous influences that a young person receives in the average college. In America more young people are attending high school and college than in the rest of the world combined. Yet, the teaching of evolution and modernism have become so common to the state college and the average private college that it is not safe for Christian parents to send their children to them. President Benson stated that in the past three years he had visited half the states in the United States and had hardly been able to find a congregation that hadn't lost at least one of its young people through the influence of the college that it had attended. Hence, Christian colleges are needed so that young people can attend college in a safe environment and be instructed by godly teachers.  

X. WESTERN OKLAHOMA CHRISTIAN COLLEGE (1922-1931)

In 1920, the city of Cordell, Oklahoma, bought the property of Cordell Christian College and offered it to members of the church of Christ to be used as a college. Members of the church from throughout the state met April 1, 1921, and pledged $78,000 for reopening the college. The

reopened school was named Western Oklahoma Christian college.\textsuperscript{139}

Ira Winterrowd was made president of the reopened college. He was a graduate of Nashville Bible School and had received his masters degree from the University of Oklahoma. The curriculum was the same as the Cordell Christian College course of study. Every student was required to study the Bible. There were 161 students during the 1922-1923 school year.\textsuperscript{140} The college opened for its second year September 17, 1923, with an enrollment of 250. It had received an absolute deed to the college property. The members of the five member board of trustees were all members of the church of Christ. It was accredited as a two year junior college by the University of Oklahoma. Its high school department was accredited by the state board of education for twenty-six and one-half units. Grade school work was also offered.\textsuperscript{141} The purpose of the college

\textsuperscript{139}Young, op. cit., p. 126, citing Western Oklahoma Christian College Catalogue, 1922-1923, pp. 1, 12.

\textsuperscript{140}Young, op. cit., pp. 126-7, citing The Cordell Beacon, August 25, 1921, and the Western Oklahoma Christian College Catalogue, 1922-1923, pp. 3, 12.

was given this year as "the development of the spiritual mind as well as the mental capacities."

The next year Silas E. Templeton became president of the college and the student body fell to 185. In 1925, W. Claude Hall became president of the college. He had previously served as president of South Fulton College in Fulton, Kentucky, and Freed-hardeman College in Henderson, Tennessee. This year the name of the college was changed to Oklahoma Christian College. The next year the student body fell off to 117.

In 1927, George A. O'Neal became president of the college. He had been dean. Financial problems were increasing all the time. In 1929, Ulrich R. Beeson, who had served as the dean of the college during the 1923-1924 session, became president of the college. Under him the college went deeper into debt.

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143 Young, op. cit., p. 127.
144 Ibid., p. 127 citing Oklahoma Christian College Catalogue, 1925-1926, pp. 4-6.
146 Ibid., p. 127.
In 1930, Cordell businessmen pledged $2,500 to the college and A. S. Croom was given a five year contract as president of the college. He had been a professor at Washburn College and Harper College and had served as president of Arkansas Christian College. The rest of the state would no longer support the college, so on December 28, 1930 a meeting was held in Oklahoma City to consider moving the college. Not enough interest was shown so on March 23, 1931, the registrar was given the power to sell the college property. Cordell members tried to prevent the sale, so the college was declared bankrupt June 3, 1932.\footnote{Ibid., pp. 128-129.}

\section*{XI. RAVELLE CHRISTIAN COLLEGE (1932-1972)}

to Radville, Saskatchewan, and Wilfred Orr became its principal.\footnote{150}

XII. PEPPERDINE COLLEGE (1937-1972)

An unusual announcement appeared in the April 15, 1937, issue of the Gospel Advocate. It told of one individual Christian who from his private fortune was going to build a college and provide it with sufficient endowment to operate.\footnote{151}

This individual was a man by the name of George Pepperdine. A man who in 1909 borrowed five dollars with which he started the Western Auto Stores in Kansas City, Missouri. In 1916 he moved to Los Angeles, California. There he lived such a life that by 1961 he had been awarded the Los Angeles County Distinguished Service Medal for extraordinary and outstanding public service. The award was the first such award given by this county. For years he had assisted various congregations of the church of Christ reaching the point that at one time he was sending monthly assistance checks to forty different congregations.

He served as an elder of the Southwest Church of Christ in Los Angeles. For seventeen years, he had served as a member of the Central YMCA board. He was a member of the board of Pacific Lodge Boy's Home. He established Camp Pepperdine as a Boy Scout Leader training camp and served as an honorary vice president of the National Council of Boy Scouts of America and was a member of the Executive Board of the Los Angeles Area Council. In 1931, he established the George Pepperdine Foundation which supervised his charitable works.¹⁵²

The greatest of all of his achievements was to be the creation of Pepperdine College. It was not his plan to just establish a college, but to establish the greatest college in the United States. To accomplish this he began by supplying the college with one and a half million dollars. A half million to be used in erecting the buildings and a million to serve as the beginning of the college's endowment.¹⁵³

Batsell Baxter was selected to serve as the first president of this college. He had served as president of both Abilene Christian College and David Lipscomb College. The conditions under which the college was established


were five-fold. First, the project was to be recognized from the very beginning as a private institution and not connected with the church in any way. Second, under no circumstances would the church ever be asked to contribute to the college. Third, the perpetuation of the work was to be assured by an adequate endowment. Fourth, from its beginning it was to qualify as a standard-grade, four year college. Fifth, the board of trustees and faculty was to be composed of Christian men and women.154

In the beginning the college had two basic purposes. The first was to begin out of debt and then stay out of debt. The second was that it would not be dependent upon the church for anything. The exception being that they would want members of the church to operate the college and to attend it. It was the desire of the college to have no teacher with less than a master’s degree when it began and to work toward having a faculty where every teacher held a doctor’s degree. It was felt that no Christian parent could object to sending his child to a college which offered the best academic training available and at the same time was saturated by the religion of Christ.155

154 Ibid.

George Pepperdine, in the college’s first catalog, gave his purpose for the college.

The two main factors which I feel should be stressed in providing a well rounded education for young men and young women today are:

Adequate preparation for a life of usefulness in a competitive world;

A foundation of Christian character and faith which will survive the storms of life.

I believe the greatest contribution I can possibly make to the coming generation is to establish and endow an institution of higher learning, the ideals and purposes of which shall be as follows:

A four-year standard college, under wholesome Christian atmosphere, the work of which shall be recognized by the standard accrediting agencies of the United States.

In addition to standard courses of the Liberal Arts College, special attention shall be given to Business Administration and Commercial School work, which shall prepare young men and young women for important and diversified activities in the business world.

The faculty and board of trustees shall be composed of devout Christian men and women, who will give careful attention to safeguarding and deepening the faith of the students, increasing their loyalty to Jesus and their zeal for saving souls.

The institution while placing special emphasis on Christian living and fundamental Christian Faith, shall be a private enterprise, not connected with any church, and shall not solicit contributions from the churches.

Aggressive and systematic efforts shall be made to help students secure part time employment to assist those who are unable to pay their expenses. Worthy young people with very little money but with a burning desire to get an education and make good shall receive special consideration.156

156The George Pepperdine College Catalogue, Vol. 1
(Los Angeles, Calif. George Pepperdine College, 1937), pp. 3-4.
This college was officially established July 7, 1937, and formally opened September 21, 1937. It was located on thirty-four acres in the Southwest part of Los Angeles. In the beginning it had five buildings—a three story administration building which included sixteen classrooms, five administrative offices, and a small auditorium; two dormitories with private baths; a dining hall; and a combination fine arts center and president's home. The college began with twenty-one teachers and one hundred and sixty students. In just seven months, this college received full accreditation from the Northwest Association of Colleges.\(^\text{157}\)

In 1938 the faculty was increased to twenty-six teachers. The enrollment reached 276 during the second year. On September 28, 1938 a gymnasium was erected.\(^\text{158}\)

In March of 1939, president Baxter resigned because of ill health and was given a one year leave of absence at full salary. Hugh M. Tiner was chosen as the college's new president. He held a B.A. from Abilene Christian College, an M.A. from Stanford University, a Ph.D from the University of Southern California, and a L.L.D. from the College of

\(^{157}\text{Young, op. cit., pp. 190-193.}\)

\(^{158}\text{Ibid., p. 195.}\)
Osteopathic Physicians and Surgeons. He had taught in the public schools of California for nine years, served as supervisor of Los Angeles County Schools for four years, and been dean of Pepperdine College for two years.

In 1939, George Pepperdine sold his control of the Western Auto Supply Company and gave the college 95,558 shares of its capital stock. The new owners gave the college $165,000. The two dormitories were doubled in size and a library was erected. This brought the value of the plant to $673,497.01 and the total assets of the college to $2,017,218.07.

This year the faculty reached thirty-one members and the student body reached 362. This year chapel attendance became voluntary. The income of the college exceeded its expenses by $40,000. President Tiner stated that the financial philosophy of the college was to grow as fast as it could safely grow and expand this through student aid, memorials to loved ones, and gifts for special chairs.

160 Young, op. cit., p. 191
161 Ibid., p. 196
162 Ibid., p. 197
The goals of the college were to maintain and to improve the high academic standing of the college as a fully accredited liberal arts institution; and to emphasize in teaching and practice the distinctive Christian nature of the college. The college said that it would seek to serve as the home in training its students in such a way as to strengthen their faith in God and the Bible. It would attempt to return its students to their homes better able to serve in the home, in the church, and in the nation. 164

XIII. SUMMARY OF THE EDUCATIONAL PHILOSOPHY
FROM 1920 TO 1939

As this period began, the Apostolic Review was questioning the right of members of the church to operate Christian colleges. 165 John T. Lewis offered a very convincing answer to this question.

What is the objection to a Bible college? Stop, lock, and listen before you answer. Do you say it is doing the work God has committed to the church? Then quote the Scripture that shows God committed the duty of educating the youth of our country to the church. When you do that, you will show that it is not merely a privilege, but the imperative duty of the church, to organize and support educational institutions, and that is what you have been fighting.

Do you say you object to teaching the Bible in those colleges? When you object to teaching the Bible anywhere, then I shall not dignify your objection with a reply. Do you say you object to applying a divine name to a human organization? But the word "Bible" is not a divine name; it is a human name applied to a divine Book.

The education of our children is absolutely an individual affair, not a church duty. That our tax-supported schools, endowed colleges, and universities are honeycombed with infidelity, I suppose, would not be denied by the heads of those institutions. If you are a Christian and want to put your children through those higher institutions of learning, at the cost of several thousand dollars, whose business is it? Absolutely your own business. Suppose the faith of your children is shipwrecked while in those schools? Whose would be the responsibility? Yours, not the church's.

With these undeniable facts and conditions before us, let us study the "college question." Suppose Christian men and women, who have been blessed with this world's goods, decide to build colleges where their children and their neighbors' children can be educated under Christian men and women away from the blighting influence of infidelity. Whose business is that? Absolutely their own. What would be wrong in these Christians calling upon others to help them?\footnote{John T. Lewis, "Bible Schools," Gospel Advocate, Vol. LXXV (Apr. 20, 1933), p. 365.}

Two of Harding College's presidents expressed the reasons that Christian parents must send their children to Christian colleges. The first reason was to teach them the Bible. Solomon said, "Train up a child in the way he should go, and even when he is old he will not depart from it."\footnote{Proverbs 22:6.} Jesus said, "Be thou faithful unto death, and I will give thee the crown of life."\footnote{Revelation 2:10.} President Benson
said that these two passages taken together show that parents are chiefly responsible for the eternal destiny of their children.  

A state university's course in the Bible as literature or worse a doctrinal course taught by one who ridicules God and the Bible did not teach the morals and doctrines of the Bible. The Bible must be taught as the power of God to save men and even a Christian employed in a state university would not be allowed to teach it in this way. A child who had been trained physically and mentally was not properly educated because "To fear God, and keep His commandments, ... is the whole duty of man,"  

and unless the Bible has been taught to the child as the Word of God, he still was not educated.  

A second reason for Christian Colleges was to develop the moral and religious powers of the child. "Society is not in any special need of better trained intellects, but rather of awakened consciences of deeper feeling and clearer vision of moral obligations." Only in a Christian college does the faculty have the freedom to provide this type of development.  

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169 Benson, loc. cit.  
171 Benson, loc. cit.  
A third reason was that in a Christian college a child was not just another name on the roll, but the faculty in the spirit of martyrs had dedicated their lives to the high ideals of Christian education. Their aim was to provide an environment in which every experience of every child would help develop him spiritually, morally, mentally, and physically. An environment where dormitory life, social activities, every assembly program, every course—whether Bible, science, or history—would draw the student closer to God. President Armstrong felt that it was a sin for Christians to send their children to big universities since "the entire system . . . leads away from God." 173 He felt that this was as it should be. A school operated by the world (public education) would make a child worldly and a school operated by Christians would make a child Christ-like. He further stated that ninety-five per cent of those who did not lose their faith at a state university became lukewarm Christians, that is, they could only be counted on to attend church services on Sunday mornings and could not be expected to teach a class or help in the work of the church. 174

173 Ibid.
174 Ibid., p. 1151.
This period finds the philosophy that stressed how healthy the location of the college was and the advantages of a rural location away from the evil influences of the cities being stressed only by Burritt and Thorp Spring. The rural locations of these two schools caused them both to have to close during this period for lack of students and financial support.

Since the depression came during this period the schools' philosophy of support changed, for all practical purposes, to do anything that will bring in money. Most of the means used in previous periods were used and in addition ten new methods for fund raising were used. Abilene Christian said that it did not belong to the church at large, but to those who provided for its financial support. David Lipscomb conducted a fund raising campaign with the aid of professional outside help that was directed at those outside the church as well as in it, that almost paid off the entire debt of the college. Harper College had a $177,500 living endowment (5% of principal) under which the contributors could be sued if they didn't make their contributions and in return they selected four of the college's nine trustees. Abilene Christian gave Mr. and Mrs. John Hardin a guaranteed (secured by a first mortgage on the campus) life income of $800 a month as long as either lived
in return for bank bonds with a par value of $160,000. This school then gave these in payment of a much larger debt owed by the college. Harding asked farmers to each give their net income from two acres of land (Harding acres). George Pepperdine in the midst of the depression gave one and a half million dollars and later over ninety-five thousand shares of the Western Auto Supply Company in order to establish Pepperdine College and make it the financially strongest school ever operated by the brethren of the restoration movement. Harper merged with Arkansas Christian so that the two junior colleges by consolidating their assets could become a senior college. Arkansas Christian changed its name to Harding College so that it could get the James A. Harding Memorial Fund. Finally, in 1934 Harding College reincorporated as Harding College, Searcy, Arkansas, so that it was freed from all of the debts of Harding College, Morrilton, Arkansas, leaving its creditors with the campus of the old school.

The philosophy of requiring Bible study continued to gain acceptance during this period. All of the new colleges except Harding made Bible study compulsory from the beginning and Burritt was requiring it by 1926.175

Harding by 1929. Even Freed-Hardeman which still did not require its students to study the Bible did in 1931 begin requiring it for graduation. A notable shift occurred at Gunter Bible College, which had been the first school in Texas to make Bible study compulsory. In 1925 it ceased to offer any courses in the Bible. It soon lost most of its support and closed.

By this time the philosophy that opposed accreditation had been completely rejected by the schools, with the possible exception of Gunter Bible College. All of the colleges except Gunter gained some form of accreditation during this period and Pepperdine College even gained full regional accreditation.

The philosophy that Christian colleges could engage in intercollegiate athletics gained more adherents during this period with Burritt in 1927 and Harding in 1929 adding intercollegiate athletic programs. This brought the number of schools with such programs to four since Abilene and Thorp Spring already had athletic programs. Harding did drop football in 1930.

Pepperdine was established with a philosophy that as soon as possible it would have a faculty where every teacher held the doctor's degree. Abilene and Burritt added summer schools during this period and Thorp Spring added a department of agriculture.
CHAPTER VIII

CHRISTIAN COLLEGES DURING AND FOLLOWING WORLD WAR II

The last period to be included in this study is the twenty years period that began in 1940 and ran through 1959. This period began with only six colleges and blossomed forth to include the establishment of over thirty new colleges and Bible schools. The total enrollment in the colleges and graduate schools by the end of this period was 8,158 students. If one adds the kindergarten, elementary, and secondary students to this number, it becomes 14,533.¹

I. FREED-HARDEMAN COLLEGE (1884-1972)

In 1940 president N. B. Hardeman began his sixteenth year as president of Freed-Hardeman College at Henderson, Tennessee. The college’s first permanent endowment in the amount of $200,000 was created for the college in 1945. This was the gift of R. W. Comer of Nashville, Tennessee.²

L. L. Brigance expressed the philosophy of this college in 1946. He said that the college was a junior college


and had never seriously thought about being anything else. They would rather be a first-class junior college than a second-class senior college. The college was placing special emphasis on the study and teaching of the Bible and stood with all its might for the "old paths," and would fight every departure from the "ancient order of things." It was against sectarianism and denominationalism. It would ride no hobbies and avoided foolish and unlearned questions. It was not anxious to be a conventional college even though it did offer standardized courses. It attempted to make its students into well-rounded Christian characters fitted and prepared to live and be happy in this world and in that which is to come.3

This year, H. Leo Boles said Freed-Hardeman College was full, and had more men training for the ministry than any other college operated by members of the church of Christ.

There has never been any question about the soundness of the teaching at Freed-Hardeman College. Young preachers trained under N. B. Hardeman go out faithful to the book of God and loyal to the church.4

The 1949 catalog of the college summarized what it had to offer students as: personal interest and attention,


splendid living conditions, a healthful location, friendly atmosphere, good meals, unexcelled Bible training, thorough instruction, accredited courses, association with students from the best homes in the land, a friendly and sympathetic faculty, traditions of the oldest school among the churches of Christ, the personal relationships of a small college, and good buildings fully equipped for the students pleasure and progress.  

On May 24, 1950, president Hardeman resigned following a student strike. Later that year H. A. Dixon was selected as president of the college. He had attended Morgan Preparatory School, Murfreesboro State College, and the University of Alabama from which he received the B.A. degree. He had taught for five years in Maury County, Tennessee, two years in Isom, and three years in Hampshire. The purpose of the college was stated as being to develop Christian character and life as the essence of good citizenship in the community and nation. It sought to develop its students mentally, socially, physically, and spiritually. By 1952


6Personal interview with Gilbert Shaffer, a former director of the college, 1958.


the enrollment of the college had reached 415 and the net
worth of the college was $625,000.00. 9

To the student the college offered:

(1) To prepare him for a more complete, full and
happy life in personal and family, school and society,
civic and spiritual relationships by aiding him in
developing moral and religious values. (2) To increase
his understanding and appreciation of the world and
our cultural heritage through the arts, sciences and
humanities. (3) To prepare him to make a living as he
makes a contribution to society and to the kingdom
of God. 10

In December of 1954 the college was admitted to
membership in the Southern Association of Junior Colleges. 11

In 1956 the college spoke of itself as:

(1) A college where Christian ideals are applied
in every kind of human activity. (2) A college that
conserves moral values. (3) A college that emphasizes
the spiritual and eternal. (4) A college that does not
lose sight of present-day needs. (5) A college where
individual attention is assured. (6) A college with a
faculty of high moral character, and experience in
teaching. (7) A college with a good name; it has
been tested and trusted for two-thirds of a century.
(8) A college with a teacher education program
approved by the Tennessee State Board of Education.
(9) A college with the first two years of liberal
arts. (10) A college that offers pre-professional
courses. (11) A college representing a wide geographical
area, with varied levels where you can mingle happily

9 Thomas Clark Rye Whitfield, "Administration of
of Colleges Operated by Members of Churches of Christ,"
(unpublished Doctor's thesis, George Peabody College for

10 Bulletin of Freed-Hardeman College, 1956-1957,
op. cit., p. 17.

11 Bulletin of Freed-Hardeman College, 1957-1958,
Vol. 50, No. 2 (Henderson, Tenn.: Freed-Hardeman College,
in the democratic way of life. (12) A college where good citizenship and good sportsmanship are developed; where leadership is encouraged along wholesome lines. (13) A college dedicated to the development of a full personality; one that recognizes that you are composed of body, soul and spirit.  

The motto of the college was "teaching how to live and how to make a living."  

On December 6, 1956, this college became fully accredited by the Southern Association of Colleges and Secondary Schools. 

In the 1957-1958 session enrollment reached 422. 

The objectives of the college were suggested by Luke 2:52. First, "Favor with God . . . We shall not return a youth home weaker in the faith than when he came but to the contrary we intend to provide such climate and good influences that will result in spiritual giants." Second, "Favor with man." This was accomplished through

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13. Ibid., cover.
the essence of good citizenship in the community and nation." It was constantly working toward a sound academic program which would cover the first two years of college in a Christian environment with the Bible as a daily text.

The college held that the objectives of education were: "adjustment, development of social efficiency, development of personality, reorganization of experience, and development of one physically, socially, mentally, and spiritually." The college was not for preachers only. Only 40% of its students planned to preach, so for the rest standard courses were offered covering the first two years of college work.

The head of the Bible department said that it was not enough to study about the Bible, one must study the Bible. Also, he said that the Bible should be the heart of the curriculum and all other teaching should be related to it.

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19 Ibid., p. 17.
20 Ibid.
21 Ibid.
22 Ibid., pp. 17-18.
In 1958 the college urged all of its former students to become members of its alumni association so that they could keep tract of their former classmates and also help the college in a financial way.\textsuperscript{24} The Dean of the college said that a Christian College could remain one by: (1) selecting an interested Board of Directors who are Christians, (2) electing able administrators and consecrated teachers who are Christians, (3) by gaining the patronage of Christian students (Dean Gardner suggested that if the number of non-members of the church of Christ reached 20\% the real purposes of the school would be thwarted), (4) planning wholesome Christian activities, and (5) receiving the financial support needed to operate from Christians.\textsuperscript{25}

The enrollment in 1958 reached 440 students including three from foreign countries and 131 Bible majors.\textsuperscript{26} This school year saw the opening of a new three-story girls' dormitory built at the cost of $200,000 and capable of housing 108 women.\textsuperscript{27}

\begin{itemize}
\item \textsuperscript{26}News Item, "Record Seen At F-HC," \textit{Christian Chronicle}, Vol. XVI, No. 2 (October 14, 1958), p. 6.
\end{itemize}
The enrollment in 1959 reached a new high. The total was 455 which included students from five foreign countries.28 This year the college changed from the quarter system to the semester system, established a Department of Art and added Hebrew to the curriculum.29 The faculty had thirty-two members and the value of the college plant reached $1,085,000.30 The work done by this college in supplying a trained ministry for the church of Christ was demonstrated by the fact that of those listed in Preachers of Today, Volume II—a book listing ministers of the church of Christ—twenty per cent had attended Freed-Hardeman College.31


II. DAVID LIPSCOMB COLLEGE (1891-1972)

1941 found David Lipscomb College in Nashville, Tennessee, still headed by E. H. Ijams. The college reached a milestone in November when the college debt was paid off.\textsuperscript{32}

President Ijams resigned in October 1943 after a dispute with four members of the board of trustees. He was replaced by Batsell Baxter.\textsuperscript{33} Baxter was a graduate of Nashville Bible School and held a Bachelor's degree from the University of Texas and a Master's degree from Baylor University. He had also received an honorary doctor's degree from Harding College. He had taught for Thorp Spring Christian College, served as dean of Cordell Christian College and been president of Abilene Christian College and Pepperdine College. He had also previously served as President of David Lipscomb College from 1932 to 1934.\textsuperscript{34}

\textsuperscript{32}M. Norvel Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City, Missouri: The Old Paths Book Club, 1949), p. 95.

\textsuperscript{33}Ibid., p. 96.

\textsuperscript{34}J. P. Sanders, "Batsell Baxter," 20th Century Christian, Vol. XXVI, No. 9 (June 1964), p. 31.
In 1943 the total worth of the college was $598,512.85. The faculty now had 39 members and there were 562 students.35

In 1945, the college had 656 students with a faculty of 37. The assets of the college were valued at $987,595.54.36

In 1946, Athens Clay Pullias became president of the college and Mr. Baxter became head of the Bible Department. President Pullias had attended David Lipscomb College, took his B.A. and LL.B. at Cumberland University, and held his B.D. from Vanderbilt. Prior to becoming president of the college he had served it first as a teacher of geography and sociology, then for nine years as its Head of the Bible Department, for 4 years he was its Executive Assistant, and for five years served as vice president of the college.37

The student body jumped to 1019 in 1946 and the faculty was increased to 45 members. The value of the


36 Ibid.

college including endowment funds reached $2,144,954.38
It was decided to expand the college to a senior college
and three new buildings were erected— an administration
building, a library building and an auditorium.39

In 1947 the college added a third year of work.40
The enrollment reached 1,690 including 952 college students.41
The faculty had increased to 55 members and the net worth
of the college was $2,707,249.23.42

In May of 1948 the Tennessee State Board of Education
recognized David Lipscomb as a standard senior college for
teacher training purposes.43 In the fall the college
began offering the fourth year of college work.44 The
student body totaled 1,198 and the value of the college's
assets was $3,195,001.23.45

38"David Lipscomb College Growth Through the Years,"
loc. cit.
39H. Leo Bates, loc. cit.
40Young, op. cit., pp. 96-97.
41Willard Collins, "Lipscomb Reports Thirteenth
XCIX, No. 49 (December 5, 1947), p. 775.
42"David Lipscomb College Growth Through the Years,"
loc. cit.
43Young, op. cit., p. 97.
44Ibid., pp. 96-97.
45"David Lipscomb College Growth Through the Years,"
loc. cit.
Enrollment was 1361 in 1950 and the faculty was increased to 69 members. The college's new worth was placed at $3,854,041.15 this year.\textsuperscript{46} The design of the college was stated in the college catalog this year as being to provide children of church members with a chance to obtain a general education and at the same time allow them to "study the Bible daily as the only source of faith and practice in religion."\textsuperscript{47} The purpose of the college was stated to be,

\begin{quote}
To teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of man, and from the work and worship of the church of God all human inventions and devices. Such other branches of learning may be added as will aid in the understanding and teaching of the Scriptures and as will promote usefulness and good citizenship among men.\textsuperscript{48}
\end{quote}

In 1951 the college graduated 136 students.\textsuperscript{49} The total enrollment this year was 1289.\textsuperscript{50}

\textsuperscript{46} Ibid.

\textsuperscript{47} David Lipscomb College Bulletin 1950-1951, op. cit., p. 17.

\textsuperscript{48} Ibid.


By 1952, David Lipscomb College was offering work in nineteen major fields and had a faculty of 52 members. Of this number, six held the doctor's degree and thirty-one held master's degrees. The college enrollment had reached 664 college students and the new worth of the college was $3,810,276.92. The total enrollment this year was 1404. In 1954 the college was elected to membership in the Southern Association of Colleges and Secondary Schools. The total enrollment this year reached 1494. In 1955 the college had 1581 students.

In 1956 the college graduated 149 seniors.

The college bulletin in 1957 showed that the college had a complete sports program and was a member of the Volunteer State Athletic Conference. The sports

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52 "College Days are Happy Days at Lipscomb," op. cit., p. 33.


54 "College Days are Happy Days at Lipscomb," loc. cit.

in which the college was engaging on an intercollegiate basis were basketball, baseball, golf, tennis and track. This year president Pullias gave a detailed listing of the purpose of the college during the lectureship. It included ten points: first, to provide the best Christian liberal arts education possible in a distinctively Christian environment; second, to equip the student to communicate clearly, logically, and effectively through reading, writing, speaking, and listening; third, to give the student a basic economic understanding so that he can make the best use of his talents in earning a living and in serving God and his fellow man; fourth, to help the student develop an appreciation of the good and beautiful; fifth, to train future leaders for the church; sixth, to train leaders in all honorable professions and vocations; seventh, to develop socially responsible citizens; eighth to prepare young people for their future roles in the home as husbands, wives, fathers and mothers; ninth, to stimulate intellectual curiosity; and finally, to make Christ the example to follow in every field of activity. He said that the overall


purpose of the school was "the fullest possible development of young men and women in physical, intellectual, and spiritual living."58 Still further, the deed to the college is interpreted as meaning that every student must have a Bible class everyday.59

The total enrollment was 1,680 in 1957 which included 952 in the college, 367 in the high school, 320 in the grade school, and 41 in kindergarten.60 The Permanent Endowment Fund had the Pat Boone division established with an initial $10,000 gift to which additional "liberal contributions" were to be added every year.61

In 1958 the total enrollment was 1,773 which included 1,083 college students.62 This year a Department

58 Ibid.


of Religious Education was added.63 Out of the total enrollment 173 students had already started preaching or were preparing to preach.64 Mr. and Mrs. J. E. Acuff gave the college a 600 seat auditorium valued at $100,000 to be used as the chapel for the high school and elementary school students.65

The college announced that it would have 200 scholarships available during the 1959-60 session.66 This session the college offered majors in twenty-four different fields.67 During the session the college held its thirty-second annual

63 "DLC Adds Division of Religious Education,"  


67 Willard Collins, "Make sure Your Place at Lipscomb will be waiting for you next Fall by Starting Your application Now," Gospel Advocate, Vol. CI, No. 2 (January 8, 1959), p. 32.
Bible lectureship. 68 A new feature of the work offered by David Lipscomb was a forty-six day tour of Europe, which could be taken for credit during the summer of 1959. 69 This same summer work was begun on a new $330,000 air conditioned girls' dormitory building. The new building had 24 suites consisting of four bedrooms, a living room, a bathroom, and a private entrance from an inner court. Each suite accommodated eight young ladies. The total capacity of the dormitory was 192. 70 During the summer of 1959, the college held its twelfth annual summer lectureship with 722 in attendance. 71 The enrollment for the 1959-1960 session was 1,901 which included 1,182


college students. The faculty, this session, numbered 95 of which 65 taught college level classes. This included twenty new faculty members of which ten would be teaching college level classes. A Food Services Building was completed in time for this session at a cost of $81,000.

Bible study was of such importance at David Lipscomb that every student was taking more work in the Bible than in any other subject including his major field of study.

III. ABILENE CHRISTIAN COLLEGE (1906-1972)

In June of 1940, Don H. Morris became president of Abilene Christian College in Abilene, Texas. He was the first alumnus of the college to hold this position. He received his M.A. degree from the University of Texas.

72 Enrollment in Christian Schools and Colleges, "loc. cit.
73 Bates, op. cit., p. 36.
At this time the college had a faculty of 40. It was assisting students who could not pay their way by providing work for them at the high rate of twenty cents an hour. The student body reached 683 that September. All the college classes except art and chemistry were being held in the administration building.

In 1942 two new departments were added, the Department of Agriculture and the Department of Christian Education. The Department of Agriculture had been provided with 914 acres of land, most of which was leased.

In 1943 naval trainees began receiving academic instruction from the A.C.C. faculty as well as flight instruction at the local airport. This, at least, for a year helped to make up for the students who were being lost to the war effort.

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79 Young, op. cit., p. 188.

Max Leach, Director of Public Relations for the college, issued a news release which expressed the philosophy of the college at this time in a very fine way.

Since the past has gone, and the future is yet to be this promise is to you, students of the present.

Believing first that the Christian life is the only life to be lived, I will do all that is in my power to help you to live as a Christian.

Believing that the greatest characters that have ever lived are the humble, the serving, the unselfish, I will do my best to inspire you to educate or mold your life around these qualities.

Believing that you are average, rather than a genius or a moron, I will devote most of my attention to you, and will plan my work for you, and will exist for you.

Believing that not riches, nor power, nor worldly glory, nor fame, nor pride of life constitute success nor contribute to the happy life, I will keep these things foreign to your knowledge and your way of living.

Believing that there is more to be learned than can be taken from books, I will not try to make of you a stuffy intellectual nor a learned snob, but will give you an education that is useful in the living of life among men, and towards spending eternity on the banks of the River of Life.

Believing that you are an individual, having your own hopes and fears, abilities and limitations, talents and defects, I will treat you as such—loving you, cherishing you. You will not be just a number nor a name in my roll book. Believing that your soul is precious in the sight of God. I will help you in every way I can to seek that which will aid your development as a Christian and cause you to be well pleasing to Him.

\[\text{\textsuperscript{81}}\text{\textsuperscript{bid.}, p. 204.}\]
In 1945 a new science building was built at the cost of $300,000. In 1946 the school obtained from the government apartments for 170 couples, rooms for four hundred single boys, cottages for thirteen teachers, plus buildings for class rooms, teachers' offices, and a shop. These buildings had formerly been located at Camp Barkley some twenty miles from the college campus.

In 1947 a third girls dormitory was built which could house 210 girls. The purpose of the college was stated by its president to be "an education that would be both Christian and, at the same time, designed to help one to make living better and to make a better living."

In selecting teachers, president Morris said, "the first requirement that these teachers must meet is that they be members of the church of Christ, with reputations in their home communities of being active workers in the church."

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82 Ibid., p. 205 and Young, op. cit., p. 188.
83 Morris and Leach, op. cit., pp. 212-3.
84 Ibid., p. 213 and Young, op. cit., p. 188.
In 1948 enrollment reached a peak of 1689 students, but by 1951 it dropped to 1,333. 87 On December 6, 1951, the college was admitted to fully accredited status in the Southern Association of Colleges and Secondary Schools. 88

In 1952 the J. E. and L. E. Mabee Foundation gave the college a new boys' dormitory valued at $650,000 and capable of housing 308 boys. 89 By this time there were 73 members of the faculty with fifteen holding doctor's degrees and 44 holding master's degrees. The budget was $1,044,131.23 for the year and the net worth of the college had reached $2,941,007. 89 90

On June 1, 1952, oil was discovered on the 1600 acres of land that L. F. Bennett gave the college back in 1929. This caused the land to increase in value from $100,000 to over a million dollars. Since this land was part of the permanent endowment of the college, this increase in endowment made it possible for the college to establish

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88 Morris and Leach, op. cit., p. 216.
89 Ibid., pp. 223-225.
90 Whitfield, op. cit., pp. 16-17.
a graduate school beginning with the summer of the 1953 session. Work was offered toward a master's degree in both Bible and education.91 The purpose of the graduate school was five-fold:

1. To afford an opportunity for graduates of Abilene Christian College to pursue a fifth year of work in order that they may be better equipped for leadership in their respective fields.

2. To afford an opportunity for qualified students to secure the Master's Degree from a Christian College.

3. To afford an opportunity for graduates of other institutions to have a fifth year in a Christian College.

4. To stimulate the growth and development of the faculty of the college with the challenge that comes with offering advanced work.

5. To foster research in those fields which the fifth year students and faculty of the college will be concerned.92

The bulletin of the Graduate School stated,

The Board of Trustees, cognizant of the demand, believing that the college has reached sufficient maturity and stability, and having faith that the friends of the school would continue to rally to its support, by unanimous vote, February 23, 1953, passed a resolution authorizing the establishment of the Graduate School in June, 1953.93


93 Ibid., p. 8.
By 1954 the enrollment of the college had reached 1,786. The catalogue of the college said that its purpose was "to provide that environment in and out of the classroom that will be conducive to Christian living on the part of all students so that they may develop into strong, Christian characters, while teaching them at the same time how to cope with the problems they will meet in the world." To show the fundamental belief of those who established the college and of those who administer, serve on the faculty, and attend this college, the cornerstone of the administration building states, "We believe in the Divinity of Christ and in the inspiration of the Holy Scriptures. Contend earnestly for the faith once for all delivered to the saints."  

One ex-student said of the college in 1955:

I desired to be blameless and found guidance in her teachings; I sought to have a good report from without and found direction in her leaders; I planned to teach His word and found opportunity to make preparations; I was to have one wife and found on the campus a helpmeet that has been my counselor and comforter, the mother of my two daughters who have been in subjection to me with all gravity.

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94 Abilene Christian College Bulletin, 1954-1955

95 The writer attended this college as a postgraduate student in 1955 and then as a graduate student in 1956-57.

During 1955 four new buildings were added to the campus—a men's dormitory, a women's dormitory, a Bible classroom building, and a cafeteria—the endowment was increased to two million dollars and enrollment reached 2,079. 97

In 1956 the college's enrollment reached 2,210. 98 The head of the Bible department said that the purpose of the college was "inseparably linked with the mission and message of the Messiah." 99 He then went ahead to show this by quoting Jesus who said, "I came that they may have life, and may have it abundantly." 100 The relation being that in accordance with Luke 2:52 the abundant life requires the development of the physical, mental, social, and spiritual natures of a man. Thus, the college exists to be a standard educational institution emphasizing Christian living and agrees with Dr. William Lyon Phelps, who said, "a knowledge of the Bible without a college course is more valuable than a college course without the Bible." 101

100 John 10:10.
101 Southern, op. cit., p. 106.
The catalog of the college showed the value of the college's location by stating that Abilene was the largest city between Fort Worth and El Paso and had a population of 63,000. Of this location it said, Abilene had,

an altitude of 1,750 feet, and a generally sunshiny and dry climate. It is the home of two other institutions of higher learning; is a rapidly expanding oil, wholesale, and industrial center; and offers many opportunities, both educational and of a civic nature. 102

The same catalog listed eight things that the college was trying to make each student to be:

To be a Christ-centered, Christ-governed individual through prayerful study of the Bible as God’s Word, and the development of attitudes and skills in living the Christian life.

To think accurately and constructively.

To understand the ideas of other persons and to be able to express one’s own ideas effectively.

To appreciate the dignity of work, and prepare for the practice of a personally satisfying and useful vocation.

To maintain and improve one’s physical health and well-being, and follow up building recreational practices.

To acquire the knowledge, attitudes, and skill necessary for responsible citizenship.

To understand the fundamental principles of the sciences and their influences upon daily life, and to appreciate the values and limitation of, and to develop the ability to use the scientific method.

To understand and enjoy literature, art, music, drama, and other cultural areas of human experience.

as true expressions of man's aesthetic nature, and, if possible, to participate in some form of creative cultural activity.103

The college was steadily expanding its resources and had expanded the library to 44,000 bound volumes. As a result of two additional colleges being in the city, students had at their disposal 130,000 books, 700 periodicals, and 30 newspapers.104 The student body included 20 post-graduate students and 71 graduate students which was indicative of the college's ever improving scholastic standing. The demonstration school had 255 students which were not included in the total college enrollment.105

By 1957 the college enrollment had jumped to 2,574 including 2,227 undergraduate college students and 347 graduate students.106 The president stated that the purpose of the college was "to educate its students for abundant living as Christian citizens serving in a free society."107

In 1958 the enrollment reached 2,914 which included 2,287 college undergraduate students and 155 graduate students.108

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103 Ibid., p. 24.
104 Ibid., p. 25.
105 Ibid., p. 177.
students. \textsuperscript{108} This year the college became the first college in Texas to use closed-circuit television. This enabled education majors to observe classes in the demonstration school and also made possible the teaching of more than one class at a time. \textsuperscript{109} It was decided to add another wing to the administration building to serve as a citizenship center. This new wing was estimated to cost $500,000. This money was to be supplied by (1) the establishment of the One Thousand Club made up of those who gave $1,000 to the building fund and it had 16 members before the campaign ever began; (2) it was hoped that 14,400 friends of the college would make a contribution; (3) it was hoped that Abilene businessmen would contribute thousands of dollars; (4) to obtain money from every parent with children enrolled in the college; (5) receiving unanimous support from the Board of Trustees, Advisory Board, administration, staff, faculty, and students; and (6) from the alumni. \textsuperscript{110}

The college began, this year offering a Master of Science degree in business administration. The college


was already offering graduate degrees in Bible, education, chemistry, biology, mathematics, and physics. The aim of the college was stated this year as being "the development of Christian personality, individuals mature in Christ." In 1959 the Abilene Christian College enrollment reached 2,897 which included 2,315 college students and 136 graduate students. The faculty numbered 186 of which 176 served the college and graduate school. The building program for the next five years was to include, in addition to the Citizenship Center, two new dormitories at a cost of $1,500,000, cafeteria facilities at a cost of $150,000, a library at a cost of $1,000,000, and a field house at a cost of $1,000,000. The estimated enrollment for 1965 was 3,699.

This year the graduate school added its ninth department, the Department of History and the library had added its 90,000th book.

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114 Bates, loc. cit.
IV. GEORGIA CHRISTIAN INSTITUTE (1914-1972)

The school which began in Valdosta, Georgia, as Dasher Bible School\textsuperscript{117} and which during the 1920's was known as Valdosta College\textsuperscript{118} began this new period of its history under the name of Dasher Bible School. William Oscar Norton was president of the school. He had received his training at David Lipscomb College and Howard College.\textsuperscript{119}

By 1946, Lacy H. Elrod had become president of the school.\textsuperscript{120} In 1952 E. H. Ijams was president of the school.\textsuperscript{121} He had received his B.A. and M.A. degrees from George Peabody College, and received his LL.D. from Harding College. Prior to becoming president of Dasher Bible School, he had served as dean and president of David Lipscomb College.\textsuperscript{122} This


\textsuperscript{121}Georgia Christian School and Home Progress Report, op. cit., p. 1.

year the name of the school was changed to Georgia Christian Institute. 123

In 1956, Winford Claiborne was president of the school and it was $40,000 in debt. 124 In 1957 the school had 159 students including 85 at the high school level. 125 Prewitte Copeland became president of the school in 1957. 126 In 1958 it had 165 students including 81 at the high school level. 127

In 1959 the school had 173 students including 80 in the high school. 128 The school at this time had a faculty of 16. This year they announced plans to spend $260,000 within the next five years on new buildings so that they could be ready for a student body of from 250 to 300 in 1965. The new buildings planned were a Dining Hall; a Dormitory; and an Administration building. 129


1959 this was the only school not offering college work in 
the brotherhood which provided boarding facilities for its 
students.\textsuperscript{130} 

The school has continued to exist and grow, but has 
changed its name to Georgia Christian School and Home.

V. HARDING COLLEGE (1920–1972)

1940 found Harding College at Searcy, Arkansas, still 
headed by George S. Benson. In 1941 it had 318 students. 
In 1942 the college had 294 students and was adver- 
tising that there were seven reasons for young people to 
attend this college. These advertisements said that Harding 
was:

1. A school for a changing world. A broad course 
of study offering basic preparation for a great variety 
of needs: needs yet unknown.

2. A school with a growing list of distinguished 
graduates to prove that its well-known scholarship 
record is upheld vigorously.

3. A school where only men and women of integrity 
and creditable behavior remain; where graduation means 
more than mere learning.

4. A school where standards are upheld by educated 
Christians on the campus, not by far-away rules of 
national lodges and fraternities.

5. A school where students meet faculty members as 
social equals and count them among their closest friends.

\textsuperscript{130}A. C. Hobbs, "Georgia Christian Institute," 
6. A school where athletics are for fun and physical exercise, not for advertising and for revenue.

7. A school where students who own and study Bibles are not looked upon as psychopathic cases. 131

Every student at the college had a Bible class every day, every year. These classes were plain and positive and taught just as though a protracted meeting was being conducted. During their first year students took three courses in Bible. One each in Matthew, Acts, and Hebrews. In the second year Old Testament history was covered. Advance students took John, Romans, and Corinthians, one year; and the short Epistles in the other. Bible Majors in addition to these courses studied church history, Christian evidences, Christian education or "Jesus the Master Teacher," a course in the oral interpretation of Bible stories, and homiletics. 132

In 1943 faculty salaries were increased twenty-five per cent and its size was increased to fifty. This year the college had 270 students. The income of the college from sources other than tuition and fees was $98,070.64. 133

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133 Young, op. cit., pp. 145-146.
In 1944 the college had 326 students and said that its purpose was to maintain a Christian environment in which young people could get a standard education. Every student was required to take a Bible course every term because the college believed that the Bible was the greatest book in the world.\textsuperscript{134}

In 1945 the college had 441 students and in 1946 it had 549 students. This year the college strongly considered moving its campus to Memphis, Tennessee.\textsuperscript{135}

In 1947 the college had 814 students. In 1948 the college began limiting its enrollment to 700 students. An industrial arts building was constructed and equipped for a cost of $450,000, and a one and a half million dollar building campaign was also completed. Off campus investments of the college reached $495,796.36 and income aside from tuition and fees reached $325,028.70. The president was writing a weekly newspaper article which appeared in 3600 newspapers. A series of seven films on the American way of life were produced by the college and a weekly radio program was being transcribed and heard over 181 radio stations in 42 states. This radio, newspaper,

\textsuperscript{134}“Harding College Moves Forward,” Gospel Advocate, Vol. LXXXVI (June 1, 1944), p. 375.

\textsuperscript{135}H. Leo Boles, "Our Colleges," \textit{op. cit.}, p. 173.
and film work was under the direction of the college's unique Department of National Education. In addition to Bible study being required, daily chapel attendance was also compulsory. 136

The college's philosophy was expressed in 1950 as being that it believed that God placed in the Bible that which was needed for man to successfully meet every experience of life. Therefore no man was educated to successfully meet the experiences of life until he was well educated in the Bible. Hence, the college required every student to be enrolled in a Bible class from the day he enrolled until the day he left. 137

By 1951 the college was offering major work in fifteen fields. It had a faculty of forty-six members. Eleven of them held the doctor's degree and twenty-eight held a master's degree. The college had 629 students from thirty-seven states and six foreign countries. Its total assets were $3,130,818.58 and its annual cost of operation had reached $376,051.15. 138

In 1954 the total enrollment for the regular school year was 1,085 plus an additional 251 for the summer session. This included 783 college students in

136 Young, op. cit., pp. 146-7.
the regular session and 161 in the summer session. The graduate school had 61 students in the regular session and 53 in the summer session. These students were from 39 states and 9 foreign countries.\textsuperscript{139}

At this time work was being offered toward a bachelor's degree in 34 fields and three different graduate degrees were being offered.\textsuperscript{140} The college had become fully accredited by the North Central Association of Colleges and Secondary Schools and was a member of the American Council on Education and the Association of American Colleges.\textsuperscript{141} It had forty acres of land plus a farm, twenty-two buildings valued at more than $5,000,000 and a library with 37,000 volumes.\textsuperscript{142}

The purpose of the college was by the use of interested instructors and counselors, by the use of academic courses designed to meet the student's needs and through activities involving recreation, cooperation with others, and leadership training to assist the students in building


\textsuperscript{140}Harding College is a College you'll Like, pp. 1-2.


\textsuperscript{142}ibid., pp. 19, 23.
a philosophy of life based upon a foundation of Christian ideals and also to develop skills and abilities necessary to earn a living.\textsuperscript{143}

An extension program for the Department of Bible was begun in 1955 in Memphis, Tennesseee, for those unable to come to the Searcy campus.\textsuperscript{144}

In 1957 the Memphis program was expanded to a Branch of the college and it was anticipated that in the future most of the graduate work in Bible would be moved to that campus.\textsuperscript{145}

The Memphis campus came into being when the college acquired the facilities of the Memphis Christian School, an institution founded in 1952. Included in the acquisition was an estate which Memphis Christian School had purchased in 1953 for $300,000. This estate consisted of a 30 room mansion and 60 acres of land in one of the best locations in east Memphis.\textsuperscript{146}

W. B. West, Jr. was chosen to be Dean of the Memphis Branch. He attended David Lipscomb College, received his

\begin{itemize}
  \item \textsuperscript{143} \textit{Harding College Bulletin, Vol. XXIX, No. 17 (Searcy, Arkansas: Harding College, May 1954)}, p. 17.
  \item \textsuperscript{144} \textit{Harding College School of Bible and Religion Bulletin 1958-1959}, p. 6.
  \item \textsuperscript{145} \textit{Ibid.}
  \item \textsuperscript{146} Reese Wells, "Searcy's Harding College to Establish an Academy and Graduate School Here," \textit{The Commercial Appeal}, (June 30, 1957), pp. 1, 8.
\end{itemize}
B.A. from Abilene Christian College, did graduate work at the University of Chicago, McCormick Theological Seminary and Garrett Biblical Institute, received his M.A. and Th.D from the University of Southern California, and did special study at the University of Oxford. Prior to becoming dean of the Harding Branch he served as Head of the Department of Religion at Pepperdine College for ten years and as Chairman of the Department of Bible, Religion, and Philosophy at Harding College for six years. 147

It was the philosophy of the Graduate Department of Bible and Religion to provide training for those desiring to preach, teach the Bible and related subjects, become church educational directors, elders, deacons, missionaries or engage in any other type of Christian service. 148

In 1957 the college had 1,264 students and Memphis Christian School had an additional 230. Of this number 939 were college students and 68 were graduate students. 149

In 1958 the school had 1,516 students including 311 at Memphis. Of this number 367 were college students and


97 were graduate students.\textsuperscript{150} The Memphis branch was now offering three years of graduate work. The student was offered the M.A. for one year, the M.R.E. for two years, and the B.S.L. for three years of work.\textsuperscript{151}

In 1959 the school had 1,882 students including 575 at Memphis. College and graduate students accounted for 1,064 of this total.\textsuperscript{152} This year the Memphis Academy was accredited by the Southern Association of Secondary Schools and Colleges.\textsuperscript{153} Also, the Master of Arts in Teaching was accredited by the North Central Association of Colleges and Secondary Schools.\textsuperscript{154}

The faculty had by this time reached 88 in number. Recent additions to the Searcy campus included a Bible building at a cost of $200,000, apartments for married students at a cost of $60,000 and by 1965 the college hoped to build another women's dormitory and a Science building so that it would be able to handle 1,500 students.


\textsuperscript{152} Enrollment in Christian Schools and Colleges," \textit{loc. cit.}


The academy at Memphis had a faculty with 23 members and a plant valued at $650,000 with a new grade school under construction at a cost of $105,000. It was estimated that the Memphis Academy would have a student body of 800 by 1965.155

VI. WESTERN CHRISTIAN COLLEGE (1932-1972)

Radville Christian School began this period still at Radville, Saskatchewan, Canada, with Wilfred Orr continuing to serve as principal. In 1944 Mr. Orr donated six acres of land to the college and a meeting was held October 7th in which it was decided to reorganize the school and build a dormitory.156

Under the new organization the school was owned and operated by a Stock Company through a Board of Directors chosen at the annual shareholders' meeting.157 In 1945 it became Radville Christian College. In the beginning the college only had three classrooms and one teacher had a private room. This room in addition to being bedroom and sitting room for the teacher was also used as a meeting place for the various student committees, a


place for staff meetings, teacher-student interviews, canteen, and many classes. At this time the college had no electricity, washing machines, or storm windows; yet from the very beginning its students were able to take the department's examinations set by the Provincial Department of Education. Its grade 12 was recognized as equal to the first year of college. Location was a serious problem for Radville Christian College. A river would sometimes overflow unto the campus. There was not enough space for the increasing student body. There were seven boys in rooms built for two and faculty housing was non-existent. The city dump was close to the campus. Work opportunities were limited. Transportation facilities were poor. Finally, the townspeople were opposed to the college.

The philosophy of the college was stated as being to provide a good education under Christian influence for anyone, whatever they planned to do in life, and to cause

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158 Dryden Sinclair, "Canadian Teacher is Example of Devotion to Cause of Christ," Christian Chronicle, Vol. XVI, No. 46 (September 1, 1959), p. 3.

159 Willingham, loc. cit.

the members of the church to become more zealous, so that they would give more, support more meetings, and do more work.\textsuperscript{161}

By 1957 the college had 83 students.\textsuperscript{162} The buildings were deteriorating and the need for expansion was keenly felt. The shareholders decided to move thirty-miles to the town of Weyburn. If the college could pay off its $8,500 debt, the government would rent it four old Air Force buildings northeast of that city for only $145 a month.\textsuperscript{163} It was felt that enrollment could be doubled yet only one additional teacher would be needed, thus increasing the income of the college.\textsuperscript{164} This new location would have facilities for a classroom for each grade, a typing room, a large library, a science room, a Bible room, and a home economics room, plus dormitory space for 180 students, a dining room, and a gymnasium.\textsuperscript{165}

The college was renamed Western Christian College.\textsuperscript{166}

\begin{thebibliography}{9}
\bibitem{163} Willingham, \textit{loc. cit.}
\bibitem{165} Wilkerson, \textit{loc. cit.}
\end{thebibliography}
In 1958 enrollment reached 85 including 6 in grade 13 which is equivalent to our second year in college.\textsuperscript{167}

The dormitories were divided into rooms and staff apartments were improved.\textsuperscript{168} The college continued to be fully accredited.\textsuperscript{169}

In 1959 enrollment reached 126 including 26 college students.\textsuperscript{170} This year D. W. Dryden Sinclair, head of the Department of Public Relations, gave the college $10,000 worth of land and a business interest worth $2,500.\textsuperscript{171}

A unique feature of this college that a few Americans are taking advantage of is that by sending their children here at a very moderate cost and giving them the advantage of a foreign education, letting them participate in a Canadian sports program, they also allow them to complete four years of high school and two years of college in just five years.\textsuperscript{172}


\textsuperscript{170}"Enrollment in Christian Schools and Colleges;" \textit{loc. cit.}


The college had a staff of 20 including 10 teachers. A five year $600,000 expansion program was begun in 1959.\textsuperscript{173}

\textbf{VII. PEPPERDINE COLLEGE (1937-1972)}

In 1940 Pepperdine College in Los Angeles, California, saw twenty students receive their degrees. Hugh M. Tiner continued to serve as its president. A program was initiated for faculty improvement. Under this program all full time faculty members received full salary each summer so that they could continue their graduate work. In 1941 this program was expanded so that each year two faculty members were given a year's leave of absence at partial salary to continue their graduate studies.\textsuperscript{174}

In 1942 George Pepperdine arranged a contract between the George Pepperdine Foundation and the college whereby the college would receive 75\% of the income of the Foundation until his death. At his death 75\% of the assets of the Foundation were to be transferred to the college.\textsuperscript{175}

The student body in 1942 rose to 412 and the faculty was increased to 37 members. A Business Administration Building, a girls' dormitory, an athletic building, and 98 apartments were erected this year.\textsuperscript{176}

\textsuperscript{173} Wilkerson, \textit{loc. cit.}
\textsuperscript{174} Young, \textit{op cit.}, p. 197.
\textsuperscript{175} Ibid., p. 198
\textsuperscript{176} Ibid., pp. 195-198.
In 1943 the enrollment was 385. In 1944 it rose to 529, and a graduate school of religion was begun. In 1945 it rose again to 824. In 1946 the enrollment continued to increase to 1426 students and steps were undertaken to expand the college into a university.

In 1947 enrollment jumped to 1723. Income of the college was $1,090,981 and total expenditures were $813,194. The library had 29,464 volumes. The value of the college campus and buildings was $1,622,781. The college had an intercollegiate athletic program that won much recognition in its area. In 1948 enrollment was 1590.

The 1951 catalog gave the purpose of the college as being to develop students into wise, rich characters so that they might enjoy full, abundant living, and to develop vocational skills necessary to help them to make honest, adequate livings for themselves and their families. The aim of the college was to provide the highest quality of instruction in a Christian environment planned to develop Christian character and ideals in its students.

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177Ibid., pp. 198-199.
179Young, op. cit., pp. 198-199.
181Ibid.
The objectives of the college were outlined in the 1951 catalog as:

1. To help the individual student to develop a well-rounded and well-adjusted Christian personality.

2. To develop good citizens by promoting civic intelligence and competence, and to train young people for unselfish and courageous leadership through emphasizing Christian principles of service to humanity and through providing opportunities for democratic living in a wholesome environment. Classroom and non-classroom activities are planned to give practice in and prepare the student for high quality of democratic citizenship. This program includes an acquaintance with and an appreciation of the great purposes, ideals and accomplishments of our own country.

3. To safeguard and deepen Christian faith in the students.

4. To educate young people so that they may live more effective and wholesome lives in the home; to uphold the sanctity of the Christian home; to give guidance to young people who will soon set up homes; to train young people to be effective in home relationships and in the discharge of duties enjoined upon them in home life.

5. To develop habits of thought and activity that make for continuous education throughout life. Every effort is made to help students to understand that college years are merely a phase of one's education and that the truly educated man is the one who learns the processes of education and continues to apply them throughout life.

6. To provide two years of general education to all its students. These first two years are designed to give a balanced and reasonably comprehensive view of learning and human experience.

7. To provide two upper division years of college work that (a) continue the general purposes of the lower division years, and (b) develop trained personnel for leadership in various vocations; namely, business (various types), medicine, law, teaching (elementary and secondary), home economics, science, etc. Some persons so trained will transfer to graduate institutions to equip themselves to
extend the frontiers of knowledge and to occupy higher positions of leadership. 182

A unique feature of the educational program at Pepperdine and at most of the other schools included in this study is completeness. This is accomplished by fully developing all sides of the human personality—physical, social, intellectual, and spiritual. 183 The principles upon which the faculty and board are building the college are seven fold.

1. That faith in God and in the Bible as the revealed word of God is fundamental to effective living.

2. That the life and teaching of the Christ are a perfect guide to man’s relation to God; that proper understanding and unreserved obedience of the New Testament is the only basis for real Christian unity; and that it is the first duty of every Christian person to promote the principles of undenominational Christianity.

3. That the urgent need of our time—in fact, of anytime—is men and women in positions of leadership who are guided by deep and sincere faith in God and His plan for man as revealed through His Son.

4. That the greatest opportunities for service come in positions of leadership; and that in this day positions of leadership can be achieved only by young men and women who are adequately educated.

5. That if young people can not secure the best academic training in an institution where Christian faith is protected and deepened, many of them (as has been the case in the past) will turn to other types of institutions for their training; that in such institutions they are frequently lost to the Christian cause; and that such loss will in the course of generations have a disastrous effect upon the Church.


6. That, therefore, one of the greatest services that can be rendered to modern society, is the provision of institutions of higher learning that give promising young men and women the very best technical training (such training as is absolutely necessary for those who hope to achieve leadership in modern life) in an environment conducive to the development of Christian faith and character.

7. That such institutions make an immeasurable contribution to the cause of Christianity, hence Christian education is an inspiring undertaking for all those men and women who have the vision to give their money, their effort and their prayers to the realization of its noble ideals.\(^{184}\)

In 1951 the faculty reached 65 in number. Of these 25 held doctor's degrees and of the remaining 40, 34 held master's degrees. The cost of operation reached $886,000 and the college property rose in value to $2,766,232.\(^{185}\)

The purpose of the college was stated in 1956 as being to develop students for a wise, spiritually centered, full, abundant life; to develop in them skills that prepare them for a constructive place in the world of work; and to develop in them attitudes and skills necessary for effective citizenship.\(^{186}\) One of the advantages listed by the college this year was its location. Being in the third largest city in the United States, it gives its students the advantages of a world famous cultural and educational center with great art treasures, museums, and libraries.

\(^{184}\) Ibid., pp. 11-12.
\(^{185}\) Whitfield, op. cit., p. 21.
Work opportunities are unlimited as a student can quickly get from the college campus to any part of Los Angeles. Yet even though the college is located near a thriving business district, it is in the middle of a quiet residential area.187

Another unique program of this college was its Education-Industry Program whereby a student worked 20 hours a week in a particular business field and at the same time took prescribed courses which led to a degree in business. The advantages of this program were outlined as follows:

1. This program allows the student to acquire practical experience during the college career rather than at the end of four years.

2. The student receives:

   (a) an opportunity to work in the business field of his choice and with a specific company within the field under careful guidance by the company and the Education and Industry coordinator.

   (b) an opportunity to earn at going rates for approximately 20 hours per week while on-the-job training.

   (c) an opportunity to stay with one company during the entire four-year college course and hence participate in seniority privileges.

3. The Student learns to work with groups in actual business situations and therefore develops maturity and self-assurance at an early date.

4. The college business courses offered at Pepperdine are well balanced to give the student a firm foundation in the principles and functions of business in our free enterprise system. Special emphasis is given to understanding our economy and how to foster its continued growth. 188

In 1957 the college had 1,078 students including 34 graduate students. 189 The college by this time had fourteen buildings including: administration building, business administration building, fine arts and auditorium building, gymnasium, five dormitories, a library, a combination dining hall and student union building, a home economics building, and a psychology and speech clinic. In addition it had a number of temporary buildings including 98 apartments for married couples; biology, chemistry, and physics laboratories; musical studios; and a medical center. 190

This year M. Norvel Young was made president of the college. He was a graduate of David Lipscomb College. He received his B.A. from Abilene Christian College. He took his M.A. from Vanderbilt University and received his Ph.D. from George Peabody College. Prior to coming to Pepperdine, he served as a teacher for David Lipscomb High School and during Pepperdine's first years was a social science teacher.

189 "Over 11,000 Enrolled in Christian Schools," op. cit., p. 4.
He served as minister of the College church of Christ in Nashville, Tennessee, and of the Broadway church of Christ in Lubbock, Texas, at that time the largest congregation of the churches of Christ in the United States. He was associate editor of Firm Foundation and co-founder and editor of 20th Century Christian, both leading magazines among those published by members of the church of Christ. At this time he had also authored two books.\footnote{191}

The new president listed a twofold philosophy for the success of the college. First, there must be steadfast loyalty of the College to the Christian principles upon which it was established. The leadership must have an abounding faith in the vital need of a private college which is able to supply the "plus" of Bible teaching, daily chapel combined with Christian guidance and association on the campus. Secondly, the success of the College will depend upon loyal cooperation and support of many thousands of people. These include the faculty, student body, alumni, friends in the community and in the business world, and Christians around the world. To accomplish this, the college will maintain and improve its high academic

\footnote{191 M. Norvel Young, "A Message from the President," A Message From the President and Dean, Vol. XXI, No. 7 Pepperdine Bulletin (August, 1957), p. 2.}
standing as a fully accredited liberal arts college and emphasize in teachings and practice its distinctive Christian nature. 192

A Bible professor noted the difference between a Christian College and other colleges. (1) The Board of Trustees of any college is interested in buildings, equipment, endowments, teachers, salaries, curriculums, and campuses, but in a Christian college it is more concerned about its responsibility for providing an environment which will orient students for a creative, productive Christian life. (2) The administration will try to exceed other colleges in professional competence, inspiring leadership, and calm judgment. In addition, it must create a campus where the student is free to live the Christian life. (3) Every teacher must "know his stuff" and his weaknesses, but the Christian teacher must be faithful in church attendance and humbly seek to embody in his character the spirit of Christ. (4) The curriculum of a Christian College may not include the frills of other colleges, but it must introduce young minds to that which is beautiful, significant, and profound in art, history, language, literature, music, philosophy, and science. (5) While many colleges have chapel services, the chapel service

192 Ibid., pp. 2-3.
at a Christian college must be the heart of the campus. Here spirituality must be taught, practiced, and grasped. Student at Pepperdine participate in inter-collegiate football, basketball, track, tennis, and baseball. The college is accredited by both the Northwest Association of Secondary and Higher Schools and the Western College Association.  

In 1958 the college had 1,084 students including 70 graduate students. A five year development program was announced this year to secure $3,000,000 with which to erect a wing to both the boys' and girls' dormitories, to build a science building, and to erect 50 apartments for married couples. This year they began offering a Master's program in education and its work was approved to qualify a student for General Secondary Credentials. This year the college began an American Indian Scholarship.

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program which will eventually provide full tuition for three students who are at least three-quarter blood Indians. 198

Pepperdine offers many opportunities for its students to earn at least part of their way through college. There are one hundred jobs available on the campus which pay from $300 to $400 a year and in addition the placement office has been able to provide jobs off the campus for seventy per cent of the students. 199

Supporters were being asked to pay $180 to cover one day's deficit under the college's "Pay for a Day Plan." 200

In 1959 the college had 1,082 students including 117 graduate students. 201 Two new majors were added to the curriculum this year--Greek and Religious Education. 202 An additional women's dormitory was authorized by the

201 "Enrollment in Christian Schools and Colleges," loc. cit.
board of trustees. A Coe Foundation grant of $10,580 was granted the college to provide for an American Studies program.

The faculty this year had 60 full-time teachers and 40 part-time teachers. It was expected that in the next five years enrollment will reach 2,000. To handle this increase the college hoped to build eight new buildings. These would include a Science building for $1,000,000, an Art Gallery and Classrooms for $250,000, a Bible Building for $250,000, a Student Center for $500,000, and a Field House for $500,000.

VIII. ALABAMA CHRISTIAN COLLEGE (1942-1972)

The first new college to be established in this last period of this study was Montgomery Bible College at Montgomery, Alabama.

Here men with faith and very little else set about to establish a Christian College. They had neither campus, buildings, faculty, nor money, but only a strong desire

to provide the advantages of a Christian education for their young people. A board of trustees was selected, and the official announcement of the college appeared on the back page of the April 25, 1942, issue of Sound Doctrine. By this time the college had received promises of support in the amount of $235.00.\textsuperscript{207}

Calvin Leonard Johnson and Rex A. Turner were chosen to serve as co-presidents of the new college. Mr. Johnson had received his education from David Lipscomb College, Harding College, Alabama Polytechnic Institute, and the University of Tennessee. He had previously served as principal of Harding College Academy and as minister of churches in Pensacola, Florida; Nashville, Tennessee; and Montgomery Alabama.\textsuperscript{208} Mr. Turner received his education from the University of Alabama, Jacksonville State Teachers College, and his A.B. from Howard College. He had previously served as principal of Mt. High Elementary School in Blount County, Alabama, and as a junior high school teacher in Terrant City, Alabama, and for the past six years as minister of three different churches of Christ in Montgomery, Alabama.\textsuperscript{209}


\textsuperscript{208}Baxter and Young, Preachers of Today, Vol. 2, op. cit., p. 224.

These two men were hardly thirty years old at the time. If this hadn't been true they might have never undertaken such a task as this.\textsuperscript{210}

It was hoped at first that the college could meet in a church building. Since objection to this arose, the college purchased twenty-six acres of land three miles from the heart of Montgomery for $1,300. This land included a two story house.\textsuperscript{211} The board of trustees borrowed $300 and paid $500 down for the property and an additional $500 on September 1, 1942 at which time they received possession of the property.\textsuperscript{212}

The college opened September 1\textsubscript{4}, 1942. Its first year, it offered four years of high school and the first year of college. It began with 23 students but increased this number to 45.\textsuperscript{213} Of this final number, nine were college students.\textsuperscript{214} The college had six faculty members, this first year, including the two presidents. They served

\textsuperscript{210}Brannon, \textit{loc. cit.}

\textsuperscript{211}Young, \textit{op. cit.}, p. 200


\textsuperscript{213}\textit{Ibid.}, p. 14.

without pay, in fact, the only operational cost that the college had this first year were lights, water, coal, and $80 a month paid on the property.\textsuperscript{215}

The purpose of the college was to build men and women of character with the religious and moral nature being considered the vital element. Every student was required to take an hour of Bible work daily and also to attend a daily chapel period.\textsuperscript{216}

In its second year the college added seventh and eighth grades and the second year of college. This year it had 75 students, 17 of which were college students.\textsuperscript{217}

In 1946 it was decided that the college would accept unsolicited donations from churches. However, the college still did not solicit help from churches as such.\textsuperscript{218}

This college is in a territory not being reached by any other school. It is 325 miles from David Lipscomb College and 225 miles from North Alabama Bible School which is only a high school with no dormitories. Twenty-five

\begin{align*}
\textsuperscript{215} & \text{Catalogue Alabama Christian College, 1957-1958, loc. cit.} \\
\textsuperscript{217} & \text{Catalogue Alabama Christian College, 1957-1958, loc. cit.} \\
\textsuperscript{218} & \text{Gus Nichols, "Does Alabama Christian College Solicit Funds from Churches?" Gospel Advocate, Vol. Cl, No. 37 (September 10, 1959), p. 583.}
\end{align*}
preachers were enrolled in the college in 1947 who will have a great influence throughout Alabama and Georgia.\textsuperscript{219}

In 1948 president Johnson resigned to leave and organize a similar college in Atlanta, Georgia, leaving Rex Turner as sole president. This year the entire faculty with the exception of the president and his wife were put on a regular salary of $100 per month.\textsuperscript{220} The president was excluded because he was already receiving a salary for preaching for the Panama Street church of Christ in Montgomery, Alabama. This was a congregation with over a hundred members.\textsuperscript{221}

The high school department was accredited by the State Department of Education of Alabama and on May 8, 1948 the Association of Alabama Colleges agreed to admit Montgomery Bible College students to their respective colleges on a provisional basis. If after nine months they had not made below C in any course, they were granted full credit for their non-Bible work done at Montgomery Bible College.\textsuperscript{222} This year it was also


\textsuperscript{220} Young, \textit{op. cit.}, p. 201.


admitted to membership in the Association of Alabama Colleges.\textsuperscript{223}

In 1949 enrollment passed the two hundred mark with over a hundred students in the college department. This year the college added a third year of Bible leading to the Associate of Arts degree and also added evening classes for adults.\textsuperscript{224}

By 1949 the largest single donation received by the college was $1,575.00. The college had three dwellings for teachers and girl students, a twenty-five room dormitory, a library building with classrooms in it, and a dining hall.\textsuperscript{225}

In 1950, president Turner said the Montgomery Bible College would not turn away any student for lack of funds if he were honorable, worthy, and willing to work.\textsuperscript{226}

In 1951 an elementary department was added to the college. This department enrolled 78 children its first year.\textsuperscript{227}

\begin{flushright}
\textsuperscript{223}Brannan, "Alabama Christian College," \textit{op. cit.}, p. 238.

\textsuperscript{224}Ibid.

\textsuperscript{225}Young, \textit{op. cit.}, pp. 200-201.


\textsuperscript{227}Brannan, "Alabama Christian College," \textit{loc. cit.}
\end{flushright}
By 1952 the college had become a provisional member of the American Association of Junior Colleges. The faculty now had 16 members, five of whom held a master's degree. There were 130 students. The annual cost of operations was $97,000 and the net worth of the college was $200,000. 228 Salaries were increased this year to a scale which provided $100 per month for teachers with a bachelor's degree, $125 per month for those with master's degrees, and $150 per month for those with doctor's degrees. 229 This year the college began offering a fourth year of work leading to the Bachelor of Arts degree in Bible and in religious education.

By 1956 the college had changed its name to Alabama Christian College and was listing three advantages—Christian environment, bedrock economy, and work opportunities. 230

In 1957 the school had 411 students. 237 of these were college students. 231 This year the college listed seven advantages that it offered to its students: spiritual

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231 "Over 11,000 Enrolled in Christian Schools," loc. cit.
atmosphere, cultural environment, small classes, high standards, skilled guidance, wholesome fellowship, and varied activities.\textsuperscript{232}

At this time the college was offering the Bachelor of Arts degree in Bible, and the Bachelor of Science degree in three fields—religious education, business administration, and secretarial science.\textsuperscript{233} By this time the college had three dwellings for teachers, a twenty-five room girls' dormitory, a thirty-five room boys' dormitory, library building which contained the president's office, a dining hall, an elementary school building, and an eighteen room classroom building. The total value of the school's property was \$300,000.\textsuperscript{234} The college library had 11,000 volumes.\textsuperscript{235}

The philosophy of education at Alabama Christian is to thoroughly prepare its students. For a Bachelor of Arts degree the student must complete a major in Bible, a minor in education so that he will know how to teach the Bible, and a minor in a related field—church history, history, social science, English, or speech. The course leading to a Bachelor of Arts in Religious Education is

\textsuperscript{232}Alabama Christian College, The College That Built Itself, p. 3.


\textsuperscript{234}Ibid., p. 15.

\textsuperscript{235}Ibid., p. 17.
designed to prepare a young woman to be a good wife, mother, and church worker. She must complete a major in religious education, a minor in education, and a minor in home economics. The Department of Business Administration offers a broad and thorough knowledge of economic society and an awareness of the social universe. Bachelor of Science degrees are offered in Business Administration and also in Secretarial Science. Two-year terminal programs are also offered in these two fields. In addition to the work already named a Junior College diploma is awarded for completion of a two-year general course and there is a one year pre-pharmacy program. No other college work is offered.  

In order to assist students financially various work opportunities have been provided. Eight of the college buildings have been constructed with the assistance of student workers. Also, the college maintains several auxiliary services in which students work—laundry, student center, book store, and a printing and letter-writing service.

Because some had stated that this college had taken an extremist view on such things as posture in prayer, women's coverings (the hat question), and being conscientiously opposed to military service, the advisory council

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236 Ibid., pp. 28-43.

237 Braman, "Founded on Faith," op. cit., p. 3.
of the college issued a statement forbidding the college from being a center of extremism on anything and stating that the college should "exist as a center of Christian education where students are encouraged to study, think and act independently on all subjects." The board of trustees added to this statement their philosophy of education.

1. That a Christian school is an educational institution where young men and women are to be taught the principles of the Bible in conjunction with their study in arts, sciences, vocations.

2. That a Christian school is not and should not be a policy-making institution for the brotherhood.

3. That no Bible principle should be emphasized out of proportion to the emphasis placed on all other Bible principles.

4. That a Christian school as such has no prerogative to wage a crusading campaign on matters affecting the administration of the local congregations.

5. That crusading for and against issues has its place with old and more experienced brethren, but such crusading can be most dangerous and unfortunate when it is done by young, immature and inexperienced college students.

In 1958 this school had 290 students. 97 of these were college students and 158 were night school students.


In order to help the college, Leslie G. Thomas gave it 300 copies of his book *The Beautiful Gleaner* to be sold by the college at $1.00 per copy.\(^{241}\)

In 1959 it had 344 students including 116 college students and 92 night school students.\(^{242}\) The library now had 19,000 books. This year the college added new science and business facilities and an auditorium.\(^{243}\)

In order to get additional support the college organized the Gold Star Endowment Association whereby an individual pledges $100 or more per year for ten years to the college. Each $100 so pledge being equivalent to a $2,000 cash endowment gift. As of the summer of 1959 seventy-six individuals had joined this association pledging a total of $11,300 a year to the college. It is hoped that this total will grow to $50,000.\(^{244}\)

The faculty has increased to 23 including 14 teaching in the college. It is hoped to build a gymnasium and two dormitories in the next five years. It is anticipated that by 1965 the college division alone will have 300 students.\(^{245}\)


\(^{242}\)"Enrollment in Christian Schools and Colleges," loc. cit.


\(^{245}\)Bates, loc. cit.
IX. BURRITT-BARRET BIBLE SCHOOL (1943)

On July 22, 1943, the brotherhood was notified that a contract had been negotiated between A. B. Barret and the trustees of Burritt College in Spencer, Tennessee, whereby A. B. Barret gained the right to establish a Bible school in the old Burritt College buildings.\textsuperscript{246}

A. B. Barret was the founder of Abilene Christian College and Cleburne Christian College and had served as president of Southwestern Christian College and as the first director of the restoration's first Bible chair which was at the University of Texas.\textsuperscript{247}

The name of the new school was to be Burritt-Barret Bible School\textsuperscript{248} thus maintaining the name of the movement's oldest college which had closed after ninety years of operation in 1939.\textsuperscript{249}

The school which was to open September 8, 1943, was to use the Boys' Dormitory from the old college for classes and dormitory space. A. B. Barret was solely responsible for the upkeep of the buildings and operating the school.\textsuperscript{250}

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\textsuperscript{247} \textit{Ibid.}

\textsuperscript{248} \textit{Ibid.}


\textsuperscript{250} \textit{Ibid.}\n
The school was to be supported by fees collected from students and by freewill offerings from those who believed that the church could be benefited by having preachers who had an understanding of the Word of God. 251

No other information was found concerning this school, which most likely never did open.

X. HOSKINS BIBLE SCHOOL (1945-1946)

In 1932 the instrumental branch of the restoration movement established "The Stinnett Settlement School," in Hoskinston, Kentucky. In 1945 S. H. Hall held a meeting at this school which resulted in it being turned over to him to reorganize. 252

Edwin Hughes moved to the school and took charge in the middle of June and the school opened in its re-organized form July 1, 1945. The Christian Church through the Kentucky Christian notified its members to quit sending help to the school. 253

The contract between Mr. Hall and the trustees read as follows:

We, parties of the first part, are turning over to the said S. H. Hall, party of the second part, the

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251 Ibid.


253 Ibid.
responsibility of reorganizing both church and school. He, assuming responsibility of securing a man to take charge of the school and being the regular minister of the church, who with him takes the New Testament as his only guide in religion, keeping out of said school and church all human doctrines such as instrumental music in church worship—such, however, being allowed in the home and in the exercises of the school in all of its entertainments and programs for the development of such as a matter of art, or as an aid to school entertainments, but always making a distinction between such exercises and school entertainments and the regular work and worship of the church—and who opposes all human societies and organizations for carrying on the work of the church, who oppose all speculations, such as premillennialism, as being taught in the school or church, and who opposes the one-cup theory in communion services, and who is in favor of the use of written lesson helps in Bible study, and the development and use of women teachers who shall work under the eldership of the local church as helpers. Having come to know that S. H. Hall stands for the above teaching and ideas as to school and church, and because we ourselves, having become fully convinced that only such a course will be pleasing to our God, and that the school and church may be put on solid footing, standing for something definite, specific, and sound and aggressive, we, as stated before, are placing in the hands of the said S. H. Hall, party of the second part, to obtain for us a man who will see to it that the above wishes of the said trustees be carried out and put into effect at the opening of our next school year, July, 1945. . . . 254

Hall also agreed to help obtain a boys' dormitory, get funds for redecorating the buildings, help get an electric lighting system installed, and promote the expansion of the school. 255

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254 Ibid., pp. 511-512.

255 Ibid., p. 512.
The name of the school was changed to Hoskins Bible School in honor of Albert Hoskins, the principal supporter of the school.\textsuperscript{256}

By October, Hall was asking for help to raise Hoskins Bible School to a junior college.\textsuperscript{257} In 1946 the \textit{Gospel Advocate} was still making reports on this school.\textsuperscript{258}

XI. FLORIDA CHRISTIAN COLLEGE (1944-1972)

Efforts to establish a Christian college in Florida were first put forth in 1890. The next effort came in 1942. President Norton of Dasher Bible School met with Florida preachers during the summer in an effort to establish a college. In 1943 a meeting was held at Deland to consider the purchase of Pineland College which was located there. At a second meeting the Florida Bible Institute property at Temple Terrace near Tampa was brought under consideration.\textsuperscript{259} It was decided to have a senior high school in addition to college work, so it was decided that the college would have to be near a large city so as to have a large enough number

\textsuperscript{256}Ibid.


\textsuperscript{258}Boles, "Our College," \textit{Gospel Advocate}, loc. cit.

\textsuperscript{259}Young, \textit{op. cit.}, p. 202.
of high school students. On June 6, 1944, at a meeting at Lakeland, Florida, a board of directors was selected and a finance committee appointed. On December 21 the college was officially named Florida Christian College and Temple Terrace was selected as its location. This property consisted of 150 acres through which the Hillsborough River runs.

The aim of the college was to be a senior high school and junior college offering arts, sciences, and languages with the Bible taught every day to every student. The faculty was to be composed of Christian men and women only and the school was to be a source of accredited training within a Christian environment to young men who desire to be preachers. Every member of the board had to be a member of the church of Christ and was selected for three years with the board choosing its own new members. Effort was taken in drawing up the charter to guard the college against premillennialism and modernism.

Lawrence Ray Wilson was selected to serve as president. He was a graduate of Freed-Hardeman College, received his bachelor's degree from Union University, and did his graduate

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262 Vaughan, loc. cit.
work at Birmingham Southern University. He had served as minister of churches in Knoxville, Tennessee; Tulsa, Oklahoma; and San Antonio, Texas.263

President Wilson said that it was the purpose of the college to develop Christian character. That man possesses a physical, a mental, and a spiritual nature. Hence, any education that omitted the development of anyone of these three phases of man's nature was defective. He said that no effort would be made to dictate to congregations nor to take over their work.264

The first session officially opened in September, 1946.265 It offered two years of college and three years of high school. It had just over 100 students.266

The faculty manual states the philosophy of the college. The college believes that an individual is best equipped for life when his skills are directed toward service to God and humanity. The Christian ideal of unselfish service is the basic philosophy of the college. The purpose of the college is to inculcate the principles of


266Young, op. cit., p. 203.
the religion of Christ into the student. Scholarship, thoroughness, dependability, and responsibility are stressed. The board agreed unanimously that no congregation would be asked for a contribution to the college but that they would be asked to supply membership lists so that members could be contacted directly.

In the fall of 1948 the third year of college work was added. In February of 1949 president Wilson resigned and James R. Cope was chosen to succeed him. He was a graduate of David Lipscomb College and received his B.S. and M.A. from Peabody College. He had previously taught at David Lipscomb College and Freed-Hardeman College.

President Cope did not desire to create a large school, but one that would meet the demands of the school's area. He said that the college existed to develop men and women spiritually, mentally, socially, and physically.

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271 Young, op. cit., p. 203.
272 Ibid.
In September the college added a fourth year of work. The college by this time had almost a half million dollars worth of buildings and equipment with a debt of only $30,000. It had a boys' dormitory and a girls' dormitory, a cafeteria, a home economics laboratory, a chapel, a cottage for single veterans, a president's home, and a classroom building.

In 1950 they retrenched and became a junior college again. However, the four year course in the Bible was retained and a four year course in religious education was added. The three year high school was continued.

This year the college began a hydroponics farm to grow tomatoes for the Tampa market. This provided work for some of the students and additional funds for the college.

In 1950 the president restated the philosophy of the college and said that Florida Christian College was endeavoring to be just what its middle name indicated—"Christian". He said that the college was concerned with academic values, but that it operated upon the principle

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274 Whitfield, loc. cit.
275 Young, op. cit., pp. 202-203.
that attitude was the basic force that would determine its success or failure. It was concerned with personality and ideals as well as knowledge, skills, and subject matter.\textsuperscript{278}

By 1952 the college was offering majors in eight fields. It had a 22 member faculty, one of whom held a doctor's degree and fourteen of the remaining twenty-one held master's degrees. There were 208 students. The net worth of the college was $600,000 and the annual cost of operations was $104,000.\textsuperscript{279}

In 1953 a woodworking shop was opened to build door jambs. This provided more help for students and more funds for the college.\textsuperscript{280}

In 1954 the college became fully accredited by the Southern Association of Colleges and Secondary Schools.\textsuperscript{281} In 1957 the college had 228 students.\textsuperscript{282} The number of students majoring in business and science were increasing and the number majoring in Bible was decreasing. A certificate of achievement was being awarded to those students who completed four years of Bible or religious education work.


\textsuperscript{279} Whitfield, op. cit., p. 20.


\textsuperscript{281} Ibid.

\textsuperscript{282} "Over 11,000 Enrolled in Christian Schools," op. cit., p. 4.
Every teacher pledged himself to refrain from alcoholic beverages, the modern dance, mixed bathing, and immodest dress. Fifteen fatherless children were being visited by employees of this college and a number of widows were being supported in whole or in part by employees of this college. A sixty-two acre citrus grove was started this year to provide additional support for the college.283

The Board of Directors approved plans for a fifteen year development program that would create an entirely new campus including facilities for classroom, science, library, music, administration, and gymnasium. The college's aim was to not be big, but to good.284

The object of the college as declared in the Charter of Incorporation was restated in the 1957 catalog. It said that Florida Christian College was to be

A college wherein the arts, sciences, and languages shall be taught and (wherein is provided an) opportunity for young men and women to study the Bible as the revealed will of God to man and as the only sufficient rule of faith and practice, while they are educated in the Liberal Arts.285

283Cope, "Florida Christian College: Retrospect and Prospect," loc. cit.
284Ibid.
A student who successfully completes two years of work is awarded the Associate of Arts Degree.\textsuperscript{286}

The five definite rules of the college are: (1) Students of the opposite sex may not meet in any private place without special permission. This includes walking or riding together off campus. (2) Students may not enter places of ill repute. This includes any eating establishment not approved by the college. (3) Students may not gamble nor drink any intoxicating liquor including beer, ale, or wine. (4) Students may not possess firearms or firecrackers. (5) Proven guilt of theft or cheating automatically suspends a student.\textsuperscript{287}

The library of the college contains 7,000 volumes and receives approximately 100 periodicals.\textsuperscript{288}

In 1958 the school had 273 students of which 231 were college students.\textsuperscript{289} In 1959 it had 324 students of which 240 were college students.\textsuperscript{290}

The college continues unto this day, but it has dropped the name "Christian" and is now known as Florida

\begin{itemize}
\item \textsuperscript{286} Ibid., p. 27.
\item \textsuperscript{287} Ibid., p. 33.
\item \textsuperscript{288} Ibid., p. 40.
\item \textsuperscript{290} "Enrollment in Christian Schools and Colleges," \textit{op. cit.}, p. 154.
\end{itemize}
College. It has the support of the anti-orphan home and anti-cooperation element in the restoration movement.

XII. COLUMBIA CHRISTIAN COLLEGE (1947-1972)

On May 16, 1947 a group meeting in Portland, Oregon, selected the first nine trustees of Columbia Bible School. The school began in September with an elementary school and then added one grade each year until it was a junior college.\textsuperscript{291} Lyman Dean Webb was selected to serve as the first president of the school.\textsuperscript{292} He received his B.A. degree from Abilene Christian College, his M.A. at Pepperdine College, and did further work at the University of Southern California.\textsuperscript{293} He was minister of the Central church of Christ, in Portland, Oregon at the time he went to Columbia.\textsuperscript{294}

The school began in the educational wing of the Central church building with four teachers and thirty-six students.\textsuperscript{295}

\begin{itemize}
\item \textsuperscript{293} Haxter and Young (ed), Preachers of Today, Vol. 2, op. cit., p. 465.
\item \textsuperscript{294} "362 Students Enroll for Columbia Work This Year," Christian Chronicle, Vol. XXII, No. 9 (November 27, 1964), p. 3.
\item \textsuperscript{295} Ibid.
\end{itemize}
Attendance grew each year and one or two teachers were added each year. The board stated, "We believe the school and church should be separate and that the responsibilities of perpetuating the school, especially financially, should be done by individuals and not by the treasury of the church of the Lord." It was not to be known as a "church of Christ School," but as an independent organization.

The school emphasized that the soul of education is the soul and agreed with Milton, who said, "The end of all education is for the child to gain knowledge of God in Christ, and out of that knowledge to love him, to imitate him, and to grow like him."

In 1953 the school received eight acres of land as a gift from the city, county, the Portland General Electric Company, and various individuals. Upon this land was constructed a modern building to house the school.

296 Webb, loc. cit.
297 Guild, loc. cit.
299 Ibid.
By this time the school had six full time teachers and two part time teachers. 302

An eightfold philosophy was stated for the school this year:

1. All the members of the board directing Columbia Bible School are faithful Christian men, and are in good standing in their respective congregations. The board recognizes the autonomy of the local congregation and will not in any way try to interfere with, or dictate the policies of any local church. The trustees recognize that the work of the church is different from that of the school, and is superior to it. They also recognize the training and education that Columbia Bible School offers is a good work, worthy of support from all brethren everywhere.

2. The board is made up of liberal men, willing to back up their decisions with their money, for they know the good the school is doing and will do for the young people of the Northwest.

3. The board members are family men. Most of them have sons and daughters who either have attended, are attending or plan to attend a Christian school. Men of this type cannot fail to develop the kind of school you want to expect.

4. To provide for and protect the welfare of the young people while they are in Columbia Bible School, the trustees have obtained a beautiful eight-acre site at Nineteenth and North East Gilman Streets, in Northeast Portland, for the school.

5. All teachers in Columbia Bible School are godly, Christian men and women. The president of the school, L. D. Webb, is of good reputation and sound in the faith. All of these faculty members are sacrificing and profoundly interested in making this school what you want it to be.

6. The faculty and students are endeavoring by their good deeds and conduct to obtain the respect and best wishes of the citizens of Portland. This has been done in a commendable way.

302 "362 Students Enroll for Columbia Work This Year," Christian Chronicle, loc. cit.
(7) The school's credits are accepted by the Portland schools, also, the State Department of Education. We plan to add a junior college as soon as the support will permit.

(8) The Board of Trustees believes the school and church should be separate and that the responsibilities of perpetuating the school, especially financially, should be done by individual Christians and not by the treasury of the church of the Lord. The board makes a clear-cut and positive distinction between the school and the church. The two are distinct and different; the church being a divine institution under the oversight of elders, while the school is a human institution under the direction of a Board of Trustees. 303

Columbia Bible School changed its name to Columbia Christian College on April 29, 1956. 304 The purpose of the college was stated to be to educate people to live as Christian citizens in a free society, to cause them to appreciate the dignity of work, and to prepare them for the practice of a personally satisfying and useful vocation. 305 The college was by this time offering work from first grade through the first year of college. A master plan for a campus of fifteen buildings was developed. 306 A financial campaign was begun to raise $300,000 in order to build two dormitories. This year the school had 43 college students

304 Ibid., p. 1.
305 Ibid., p. 11.
of which 23 were day students. The total enrollment was 204 and the faculty had 16 teachers. The college plant was valued at $176,000 and monthly operating costs were $3,400.

The college was by this time advertising twelve advantages:

1. Our Classes will be small to give personal attention and to encourage students to make the most rapid development.

2. A sound Bible department.

3. Preacher boys will have opportunities to preach that are denied in larger schools.

4. There is better opportunity for employment in Portland.

5. A small school provides a friendly family atmosphere.

6. There are more civic and cultural functions such as opera and symphony orchestra in a city the size of Portland.

7. There is greater variety of recreation for students such as boating, skiing, ice skating, hunting and fishing.

8. Columbia Christian College is in a healthful location.

9. Christian ideals are applied in every field of activity.

10. There are courses designed for preparation in almost every field or profession.

11. Portland and Columbia Christian College offer beautiful scenery and ideal climate.

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308 Guild, op. cit., p. 3.
12. There will be music training designed for song leaders and preachers.309

One of the greatest advantages that the college had to offer Christian parents in the Portland area was that it was close at hand and therefore less expensive than the other Christian schools which were far away.310

President Webb resigned at the end of the school year to become minister of the Trinity Lane church in Nashville, Tennessee, and do graduate work at Vanderbilt University.311 During the 1957-1958 session the college operated without a president.312 During this period, Claude Adrian Guild led the college as acting president. He had attended the College of Idaho and Abilene Christian College. He had previously served as a minister of churches of Christ in Yakima, Washington; Albany, Oregon; Vancouver, British Columbia; and Fort Worth, Texas.313

312"362 Students Enroll for Columbia Work This Year," op. cit., p. 3.
On June 1, 1958, Truman Harrison Etheridge became president of the college. He attended National Teachers Normal and Business College (later Freed-Hardeman College), Thorp Spring Christian College, and received his A.B. degree from Abilene Christian College, his M.A. degree from Texas Christian University, and his Ph. D. from the University of Texas. He had served previously as a teacher in McNairy County, Tennessee; as principal of Gunter Bible School; as instructor of philosophy and psychology at Texas Christian University; as a teaching fellow in the history and philosophy of education at the University of Texas; as associate professor of education at San Houston State College; and as dean of Sul Ross State College.  

In 1958 the school had 187 students of which 24 were college students. This year the college has 19 on its faculty. One held a Ph.D., twelve held M.A.'s and six held B.A.'s. The library now held 6,000 volumes. But, the school was in dire financial troubles. On the first of October the brotherhood was notified that the school needed $60,000 immediately. It needed $7,500 to pay a note due in just 30 days, $8,000 to pay back teacher's salaries, $10,000 to pay for science and library equipment, $15,000 for... 

to pay for things bought on account, and $20,000 for salaries. A "National $20 Boosters Club" was formed in the hope of securing 3,000 members to meet this need. 316 The faculty was only partially paid in November and not paid at all in December. Members of the church in the Portland area gave each teacher with a family groceries and the student body took up funds so the dean could buy some clothes. By Christmas $11,150 of the needed $60,000 had been received. 317 By the middle of February, 1959, the school had received $21,000. With this it had paid $1,500 on its back note, all of its 1958 salaries and had started on the January, 1959, salaries. 318 On May 28, 1959 A. K. York, a retired Portland farmer with no religious affiliation, gave the school $20,000 which reduced the total college debt to $45,000. 319

In 1959, president Etheridge resigned and Robert H. Rowland was selected to serve as president. He had


previously served as dean.\textsuperscript{320} The school had 168 students this year of which 14 were college students.\textsuperscript{321} The faculty consisted of fourteen teachers. At this time the college built a $30,000 girls' dormitory.\textsuperscript{322}

It was hoped that in the next five years the college could build a $200,000 boys' dormitory, a $150,000 administration, building, and a $60,000 gymnasium. It was estimated that by 1965 the school would have 350 students.\textsuperscript{323}

XIII. CENTRAL CHRISTIAN COLLEGE (1948-1972)

Midstate Christian College was organized at Pryor, Oklahoma, early in 1946. A temporary board of five members was selected and a site for the college was chosen. The plant was built by the government to serve as living quarters for a nearby ordinance plant. It consisted of three hundred forty acres and eleven two-story frame dormitory buildings plus other buildings that could be used as offices, classrooms, shops, and laboratories. The plant was valued at

\begin{itemize}
  \item \textsuperscript{320}"362 Students Enroll for Columbia Work This Year,"
  \textit{loc. cit.}
  \item \textsuperscript{321}"Enrollment in Christian Schools and Colleges,"
  \textit{Gospel Advocate, loc. cit.}
  \item \textsuperscript{322}Bates, "Significant News and Views, 20th Century Christian, \textit{op. cit.}, p. 36.
  \item \textsuperscript{323}\textit{Ibid.}
\end{itemize}
several hundred thousand dollars and available free if it was used for school purposes.\textsuperscript{324}

The property at Pryor was not found to be suitable for a college, so Midstate Christian never came into existence. Interest in a college had been manifested, however, so locations in Oklahoma, Kansas, Missouri, and Arkansas, continued to be considered. Then in July, 1948, a board of directors was formed.\textsuperscript{325}

Two adjoining estates were located at Bartlesville, Oklahoma, consisting of 160 acres of land, a thirty-two room residence, a five room residence, and a four room residence. This property could be had for $125,000. This property was purchased.\textsuperscript{326} Plans were announced to open as a junior college in September of 1949 and expand to a fully accredited senior college as soon as possible.\textsuperscript{327} It was felt that the college could handle 200 students with 100 living on the campus.\textsuperscript{328}


\textsuperscript{325}Young, op. cit., p. 204.

\textsuperscript{326}Tbid.


\textsuperscript{328}Young, op. cit., p. 204.
The college finally opened September 25, 1950, as Central Christian College. Lawrence Ray Wilson became the first president of the college. He had attended Freed-Hardeman College, Union University and Birmingham Southern College, and had been the founder and first president of Florida Christian College.

The college opened with 92 students and an overall plant valued at $300,000. By the end of its first year the college had been certified for accreditation by the Oklahoma State Board of Regents for Higher Education. President Wilson said that it was the aim of the college, to furnish young people a liberal arts education on the junior college level with additional courses in Bible, Business Administration, and Home Economics. Above all that it will teach them to be honorable upright Christian citizens.

In 1954, president Wilson resigned to become minister of the Central church of Christ in Amarillo, Texas. James O. Baird, who had served as dean since the college

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began, was selected to be the new president. He had graduated from Freed-Hardeman College and received his B.A., M.A. and Ph.D. from George Peabody College. He did graduate work at Rutgers University and Princeton Seminary. Prior to coming to Central Christian, he taught sociology and Bible at David Lipscomb College.

On June 26, 1956, "the Board of Directors of Central Christian College voted unanimously to move the college to Oklahoma City." The move was to take place in September, 1957.Christians in Oklahoma City gave $100,000 toward the move in January and by June Christians in the rest of the state had contributed $155,000 toward the move. It was hoped that Oklahoma City businessmen would contribute an additional $200,000 toward the move.

In the Fall of 1956, George S. Benson was chosen to be the chancellor of the college. He also was serving as president of Harding College. He had graduated from Harper College and received his master's degree from the

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335 North, loc. cit.
338 Ibid.
339 R. Stafford North, loc. cit.
University of Chicago. Prior to his becoming president of Harding College he had served as principal of Harding Academy, as Head of both the Canton Bible School and the Canton English School in Canton, China, and served on the faculty of Sun Yat Sen University.\footnote{340} In this capacity, Benson maintained an office on the Central Christian Campus where he spent about a fourth of his time and was administrative head of the college. Primarily his work consisted of fund raising and the general development of policy.\footnote{341}

A 200-acre site was purchased in the northeast part of Oklahoma City and plans were made to open in September of 1958.\footnote{342} The new campus was divided into four parallel zones all connected by a mall so that students would never have to cross a road. The eastern zone was to be the academic buildings; the next zone was for parking; the next for activities, such as gymnasium, playing fields, and student center; and the west zone was to be student housing.\footnote{343}


\footnote{342}R. Stafford North, "Historical Sketch of the College," \textit{loc. cit.}

In 1957 the college had 181 students. The aims of the college as stated in the catalog this year were fourfold:

Central Christian College is a liberal arts junior college, and exists for the purpose of developing the student’s total personality, thereby assisting him in achieving maximum happiness and usefulness. In order to realize this objective, the administration and faculty attempt to provide:

1. A Christian community with daily religious activities. These activities include courses in Bible, along with other experiences intended (a) strengthen the character and develop the moral nature of all students, and (b) enable young men who plan to preach the gospel to do so more effectively and successfully.

2. Two years of standard college work in the liberal arts field.

3. An environment in which the student is encouraged toward greater social maturity. The elements of this social maturity include the ability to get along with one’s fellowmen, the ability to choose one’s companions wisely, and an understanding of correct etiquette and poise.

4. A program planned to encourage physical development, and a proper understanding of man as a physical being.

On May 11, 1957, ground was broken for the new campus in Oklahoma City. The first building

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344 "Over 11,000 Enrolled in Christian Schools," loc. cit.
was the administration building. It was followed by three classroom buildings, dormitories, the gymnasium, and the cafeteria-student center. 347

On December 5, 1957, the sale of the Bartlesville property was announced. L. E. Scott of Bartlesville purchased the property for about $200,000 and would receive possession on July 1, 1958. This amounted to a return of the college's entire investment in the property even though the college had used the property for eight years. It was felt that the campus including a library-auditorium would be ready by that time. 348

The 1958 catalog showed that the college was divided into seven divisions: Bible and related subjects, business education, fine and applied arts, language and literature, mathematics and science, social sciences, and physical education. 349 Terminal work was offered in Liberal Arts, General, Business Administration, Home Economics, Bible, and Secretarial Science. College continuation work was offered in Liberal Arts, Bible, Pre-engineering, Teacher


Preparatory, Business Administration, Home Economics, Music, Pre-nursing, and Secretarial Science.  

In the 1958-1959 session the college began using its Oklahoma City plant and had an enrollment of 209. The new $1,500,000 campus was called "America's most modern college campus."

It was announced in May, 1959 that the college would become a senior college beginning with the 1960-1961 school year and the name of the college would be changed to "Oklahoma Christian College" at that time. The third year of work would be added in 1960 and the fourth year of work would be added in 1961.

In the 1959-1960 session the college had 245 students. The campus was valued at $1,900,000 at that time. The faculty had 22 members. It was hoped that by 1964 enrollment would reach 800 and that a field house and two dormitories could be added.

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350 Ibid., p. 35.


For the second time in a fifty year period, a college named Southwestern Christian College was established in the Dallas, Texas, area in 1948. Where the first college was about 36 miles northwest of Dallas at Denton, this college was 16 miles east of Dallas at Terrell. The two colleges also differed in the fact that the first college was for Whites while this new one was for Negroes. The need for such a school in this area had been expressed some twelve years earlier, "With this rapid development among the Negroes has grown up a serious demand for educated preachers who can teach and otherwise direct these new congregations." At that time, this area was specifically pointed out as the best location for such a college.

My judgment tells me that the best section of the entire South in which to build a college for Negroes is . . . between Dallas and Marshall, Texas. This section is in the midst of a large Negro population.

This school actually began in the fall of 1948 in the auditorium of the Lake Como church of Christ in Fort

356 See discussion of Southland University.


358 Ibid.
Worth as the Southern Bible Institute. Two temporary buildings were erected in the church yard for the use of the school. It had 45 students, its first year. The major subject offered by the school at this time was Bible with such related subjects as English, history, and public speaking. The aim of the school was "to prepare men to be better and more able ministers of the gospel—a school for the preparation of colored men for the ministry."

In the summer of 1949 the school purchased the property of Texas Military College in Terrell to be its permanent location. The name of the school was changed to Southwestern Christian College at this time. The purpose of the college was to offer such academic instruction as would equip the student to effectively take his place in the business and social world, obtain eternal life, and to be well rooted and grounded in the word of God.

364 Ibid., p. 7.
Edward W. McMillan served as the first president of this college. He had attended Gunter Bible College, Austin College, Baylor University, and Southwestern Baptist Theological Seminary. He had previously served as head of the Bible Department at Abilene Christian College and as president of Ibaraki Christian College.\textsuperscript{365}

In 1953, it was noted that where white congregations were making progress in the fields of mission work, education, and benevolence because of trained leaders and workers, the Negro churches were fewer and membership smaller than it had been twenty-five years before. SWCC was established to help solve this problem, but it needed students and money in order to do the job.\textsuperscript{366}

This college was different from all other schools in that both its board and faculty were integrated and it was the only college supported by members of the church of Christ dedicated to the task of offering a Christian education to Negroes.\textsuperscript{367}

Another work of this particular college was its work in converting souls to the Lord. Whereas only about 58% of its students would be Christians at the beginning


\textsuperscript{367}\emph{ibid.}
of a school year, 90% or better would be Christians at the end of a school year and by that time over half of the students would be training to enter the ministry. Emphasis was placed on the fact that every student must take a Bible class every day because it was an infallible book inspired by God.

In 1953 president McMillan resigned. Dr. E. L. Barber was chosen to be the next president. He said that Southwestern was not a Negro college, but that three races were working together in it. That any needy, deserving young person could attend as long as he was worthy and willing to attend. He said that the college was receiving support from Whites, Negroes, Japanese, Filipinos, Latin-Americans, Canadians, Jews, and Mexicans.

In 1956 president Barber resigned and A. V. Isbell was selected to be the new president. He had attended Weatherford College, received his B.S. at West Texas State.

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College, and did graduate work at Texas Christian University. He had previously served as a public school teacher for eleven years and as a minister for eleven years.\textsuperscript{373}

In 1957 the college had 50 students.\textsuperscript{374}

The college was affiliated with the Texas Association of Colleges and approved by the United States government for veterans training and foreign students.\textsuperscript{375} There were seventeen buildings on the twenty-five acre campus. These included an administration building containing offices, chapel, laboratories, library, lecture rooms, several classrooms, and the college print shop; a gymnasium; two boys' dormitories; two girls' dormitories; a dining hall; an athletic field; and seven houses for the faculty and administration.\textsuperscript{376} The college offered a basic junior college program plus an additional two years in Bible that were not accredited.\textsuperscript{377}

\begin{itemize}
\item \textsuperscript{373}Baxter and Young, (ed), Preachers of Today, Vol. 2, \textit{op. cit.}, p. 219.
\item \textsuperscript{374}"Over 11,000 Enrolled in Christian Schools," \textit{Christian Chronicle}, Vol. XVI, No. 9 (December 2, 1958), \textit{loc. cit.}
\item \textsuperscript{375}Catalogue Southwestern Christian College, 1957-1958, \textit{op. cit.}, p. 7.
\item \textsuperscript{376}\textit{Ibid.}, pp. 8-9.
\item \textsuperscript{377}\textit{Ibid.}, p. 14.
\end{itemize}
In 1958 the college had 72 students,\textsuperscript{378} and in 1959 it had 71 students.\textsuperscript{379}

XV. IJBARAKI CHRISTIAN COLLEGE (1948-1972)

In the spring of 1948 E. W. McMillan walked upon a former golf course consisting of 36 acres of land on the shore of the Pacific Ocean 110 miles north of Tokyo, Japan.\textsuperscript{380} Mr. McMillan saw an opportunity for a Bible training center in Japan at this place. The Union Avenue church of Christ in Memphis, Tennessee, undertook the sponsorship of this institution and contributed $8,000 toward its beginning. They appointed McMillan, who was working under their elders, to be the first president of the school. The school they proposed would offer work from kindergarten through one year of college. It began at Taga, Ibaraki, Japan.\textsuperscript{381}

Edward W. McMillan received his training at Gunter Bible College, Austin College, Baylor University, and Southwestern Baptist Theological Seminary. He had previously


\textsuperscript{379}"Enrollment in Christian Schools and Colleges," loc. cit.


served as head of the Bible Department at Abilene Christian College from 1929 to 1935 and as a minister for congregations in Abilene, Texas, and Nashville and Memphis, Tennessee. 382

The original enrollment at the school was 60 students. 383 It was named Ibaraki Christian College. The purpose of the school was stated in a bulletin which the school published. It stated that the college would be,

A school where Christian boys and girls will find their faith growing stronger, their love for God deepened, and their zeal for evangelizing the lost increasing until it is a burning passion;

A school where students who do not know Christ will be so touched with the gospel message that they will surrender their lives to their Savior;

A school that will be a center of reverent but scholarly Bible study, and from which will go out to serve the church in Japan a steady stream of capable, devoted preachers of the gospel;

A school where students will learn the theory and the practice of the democratic way of life, and where they will find the spiritual courage without which no man can be democratic;

A school where students and teachers bow together in the presence of God, and His truth, goodness and beauty, but will bow to nothing else, whether it be a graven image or a bigoted despot, wealth or power, injustice or falsehood.


383 Ibaraki Christian College, Serving the Church in Japan (Los Angeles: Ibaraki Christian Foundation), p. 3.
A school where thoughtfulness is encouraged and prejudices, superstitions, and ignorance are unmercifully attacked:

And most of all, a school where increasingly the law of love will replace both self-centeredness and rulebound behavior until love reigns throughout.

This is our dream for Ibaraki Christian College. 384

By 1950 the land had been paid for and some hastily constructed inadequate buildings were housing the student body and the high school and junior college. 385 In 1951, it was stated that the college was dedicated to the training of youth for Christ by providing an atmosphere that would not only supply knowledge, but also how to use it for the betterment of mankind and the glory of God. 386

All of the preachers in the state of Ibaraki received at least a part of their education at Ibaraki Christian College. 387 The only limit to the number of Japanese who could be trained at the college was funds. 388

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384 Ibid., pp. 4-5.

385 E. W. McMillan, loc. cit.


387 Ibaraki Christian College, Serving the Church in Japan, op. cit., p. 3.

In 1952 president McMillan resigned and Logan Jordon Fox was chosen as the new president. He had attended David Lipscomb College, the University of Syracuse, received his B.A. from George Pepperdine College, and received his M.A. from the University of Chicago. He had served as dean of the college prior to being chosen to be its president.\textsuperscript{389}

When president Fox came to Japan, he had just completed his Master's work in counseling under Dr. Carl Rogers at the University of Chicago so he brought to Japan Roger's view of counseling—the non-directive method. He spoke on this method at Ykoiku Daigaku in Tokyo. This was Japan's leading teacher training university. Later the Minister of Health and Welfare recommended that the Rogerian method be adopted in Japan, thus bringing much recognition to president Fox and Ibaraki Christian. Each year beginning in 1955, the college offered a summer workshop in counseling which has further increased Japan's recognition of the college. The man recognized as the most effective counselor in Japan was Dr. Endo who serves in the Counseling Institute on the Ibaraki Christian College campus.\textsuperscript{390}


President Fox said that Ibaraki Christian existed because they believed that the Japanese people had no hope of salvation unless they heard the gospel of Christ. He said fifteen boys could be trained there for the same cost that one could be sent to the United States for an education. Further, a Japanese who was trained in America was not accepted by the Japanese people. Hence, a liberal arts course was taken by all students.\footnote{Logan J. Fox, "Training Gospel Preachers for Japan," Christ in You, the Hope of Glory (Austin, Texas: Firm Foundation Publishing House, 1957), pp. 171-176.}

The church in Ibaraki grew from 125 members to the point that by 1957 it had 5,000 members. This shows the influence faith produced by hearing the Gospel can have when its real teaching is heard. In 1957 the church in the state of Ibaraki had 35 congregations, an orphan home, and an old folk’s home. All board members of the college had to be members of the church of Christ in order to comply with the college’s charter.\footnote{“Ibaraki Christian College,” Christian Chronicle, (February 19, 1957), p. 6.}

The college was fully accredited by the Japanese government and Japanese businessmen in Ibaraki gave the
college two buildings in 1956. The college at this
time was begging for an adequate Bible building which
would contain classrooms and a 1,500 seat chapel. The
enrollment this year reached 600. It was thought that
the type of building which the college needed could be
built for $300,000. The college needed to expand to
the four-year level. To accomplish this the college
would need an adequate library, science buildings, and
dormitories. They felt that this expansion could be
accomplished for $200,000. The college was at this
time offering a fully accredited three-year high school
program in addition to its junior college program. The
school had to refuse admittance to a thousand students
this year simply because there was no room for them.

In 1958 a unique arrangement was made between
Ibaraki Christian College and Abilene Christian College
whereby they would exchange a professor with one another
for a year's duration. This exchange began by ACC sending
Bill Decker, assistant professor of Bible, to Japan in
exchange for Joe Cannon, head of the ICC Bible Department.

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393 *Ibaraki Christian College, Serving the Church in Japan*, op. cit., p. 6.
394 Ibid., p. 7.
395 Ibid.
In 1959 president Fox stated that the college hoped in the next three years to increase the high school enrollment to 600 add a junior high school with 180 students, and an elementary school with 200 students and increase the college to become a senior college with 1200 students. The campus by this time had a value of $250,000 and eighty per cent of the faculty were members of the church. This year the man selected to be governor of Ibaraki province — Jiro Iwakami — was a strong member of the church of Christ and a former teacher at Ibaraki Christian.

In the Fall of 1959, Ibaraki Christian College had 731 students including 213 college students. The cost of attending was ten dollars per month. Of this five dollars was paid by the student and an additional five dollars was paid by an American sponsor.


398 McMillan, loc. cit.


XVI. ROCKY MOUNTAIN CHRISTIAN SCHOOL (1948-1958)

On September 7, 1948, Rocky Mountain Christian School opened its doors. This school came into being because Christians in Denver, Colorado, desired more than the public schools could offer. Their desires included:

1. A program designed to really give the seven cardinal principles of education, i.e.—Health, Command of Fundamental Processes, Worthy Home Membership, Vocational Insight, Citizenship, Worthy Use of Leisure Time and Ethical Character.

2. A program giving spiritual and moral background—as well as secular.

3. A program which would develop an abiding foundation for character.

4. A program more closely geared to individual needs.

5. A program which would ultimately lower taxes through production of BETTER citizens.

The school began operations in the basement of the church of Christ building at 2005 South Lincoln in Denver. The school had purchased two lots next door to this church. During the school year a school building was built and the school moved into its own building for the beginning of


403 Ibid.
the 1949 session. The building was sufficient to accommodate between 150 and 175 students in kindergarten through the ninth grade.\footnote{404}

In 1953 the board said that the needs of the school could be met by a guaranteed annual cash income of $24,000. This would make it possible for the school to secure better qualified teachers and add a high school and college department.\footnote{405} In order to accomplish this the school tried to obtain a thousand people who would pledge $2.00 per month.\footnote{406}

At this time the school's assets amounted to $40,972.87 consisting of buildings, grounds, and equipment.\footnote{407}

In 1957 the school had 42 students.\footnote{408} But, the school went out of existence in 1958.\footnote{409}

\footnote{404}{\textit{Ibid.}}
\footnote{405}{\textit{Ibid.}, p. 3.}
\footnote{406}{\textit{Ibid.}, p. 5.}
\footnote{407}{\textit{Ibid.}, p. 7.}
\footnote{408}"Over 11,000 Enrolled in Christian Schools," \textit{op. cit.}, p. 4.
XVII. FRANKFORT BIBLE SCHOOL (1948-1951)

Late in October, 1948, the two main floors of a castle-like structure in Königstein, Germany, just twelve miles from Frankfort was rented for a year. This structure was to serve as the college building for the Frankfort Bible School.\textsuperscript{410}

School began December 1, 1948, with ten students between the ages of eighteen and twenty-five. These were from the little church in Munich and also the Boy’s Home at Rebstock.\textsuperscript{411}

Roy Virgil Palmer served as the first head of this school. He received his B.S. from Abilene Christian College and his M.A. from Pepperdine College and also did graduate study at the University of Heidelberg.\textsuperscript{412}

The immediate goal of the school was a student body of twenty-five boys. The courses offered the first semester included: Old Testament Survey, Harmony of the Gospels, Acts of the Apostles, Doctrinal Problems, New Testament Greek, Church History, Singing, Chapel, and

\textsuperscript{411}Ibid.
English language practice. By the end of their first two years of the three-year course, students had studied forty-five of the sixty-six books of the Bible.

XVIII. GREAT LAKES CHRISTIAN COLLEGE (1950-1972)

In 1950, Great Lakes Christian College, a Christian high school was incorporated. Prior to the opening of its doors Bruce C. Merritt said that the purpose of the school would be to provide a course of study under Christian environment in which the student could develop physically, mentally, and spiritually.

It was the desire of the founders of this school that it would eventually become a fully accredited high school and junior college which would teach its students to live happy, useful Christian lives. With this training it was felt that the students would be able and willing to serve God and humanity in whatever vocation they chose to follow.

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413 Bunn, loc. cit.
417 Ibid.
418 Ibid.
Money and personnel were sought in the United States but was not found. Hence, the school turned to Canadian Christians to provide both. Thirteen acres with three buildings were purchased in Beamsville, Ontario, Canada.\(^{419}\) C. M. McPhee was chosen to serve as the first president. He received his education at Maritime Bible and Literary College and Nashville Bible School.\(^{420}\)

Classes began in 1952 with fourteen students on the high school level and enrollment has increased 15% every year since.\(^{421}\)

In 1954, President McPhee resigned to devote full time to preaching for the St. Catherine's church of Christ—the largest congregation of the church of Christ in Canada.\(^{422}\) The school was then directed by the combined efforts of Oliver Tallman, chairman of the board; Bruce C. Merritt, principal; and A. L. Whitelaw, business administrator.\(^{423}\)


\(^{421}\) Ellis, op. cit., p. 264.

\(^{422}\) Perry, loc. cit.

\(^{423}\) "Merritt is Named President of Great Lakes Christian College," Christian Chronicle, Vol. XV, No. 6 (July 16, 1957), p. 1B.
In 1957, Merritt was made president of the college. He received his B.A. from McMaster University, did graduate work at Abilene Christian College, received his M.A. from Pepperdine College, and did work at the University of Toronto.

The 1957 college catalog said that the purpose of the college was "to develop and nurture an intelligent faith in the minds of young people and to surround them with those influences that produce consecrated character." It said that the college was based on the belief that "no education is complete without a thorough knowledge of the Word of God."

By this time the college had eighteen acres of land on the Niagara Peninsula. This included eight acres of grapes which were a great aid in financing the school. A three story stone dwelling served as chapel, offices, and classrooms on the first floor with the upper two stories being the girls' dormitory. Two other stone buildings served as kitchen, dining room, and boys' dormitories. A

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424 Ellis, loc. cit.
427 Ibid.
new building had the student union on the first floor and three classrooms upstairs. The school, also, had teachers’ apartments, playing fields and courts, and a large outdoor skating rink. Additional classrooms and dormitories were to be built as soon as funds were available.428

The college was now offering five years of work (grades 9 through 13). A one year commercial course was available to those who had completed grade 11 of the general course. A two-year Bible course was offered, to students who had completed grade 12, to assist not only those who desired to preach, but also men and women who simply desired to increase their effectiveness in the Lord’s service.429

In 1957 enrollment reached 85. Twelve of these students were college students.430 In 1958 there were 70 students with 6 in grade 13.431 In 1959 enrollment increased to 78 with 11 college students.432

428 Ibid., p. 8.
429 Ibid., p. 10.
In 1959 Great Lakes Christian College Foundation was formed in Nashville, Tennessee, with Herbert N. Jordan as president, to provide funds for the college. Since gifts to a Canadian school cannot be deducted from one's United States income tax return, this foundation made it possible for contributions to be deducted. 433

By this time the college was fully accredited, had seven teachers, and had a campus worth $150,000. By 1965 the college expected an enrollment of from 150 to 160 students and was hoping to build a $100,000 auditorium and classroom building. 434

XIX. PHILIPPINE BIBLE COLLEGE (1952-1972)

During World War II a Christian serviceman by the name of Ralph Brashears saw an opportunity to serve God in the Philippines. As a result, he returned to the Philippines with his bride in 1948. 435 In 1952 he organized the Philippine Bible College at Baguio City. 436


President Brashears received his B.A. from Central
(Oklahoma) State Teachers College, did a year's work at
Harding College, received his M.A. at Pepperdine College,
and also did graduate work at Oklahoma University.\textsuperscript{437}

The college started with four students. The work
offered was Bible and related subjects and led to the
Associate of Theology and Bachelor of Theology degrees.\textsuperscript{438}

By 1957 the college had 53 students with 26 pre-
paring for the ministry. The facilities were being rented
from the Catholics for $300 a month.\textsuperscript{439} These facilities
were very meager. The hall for worship was small, crowded,
and noisy, and there were no classrooms. The toilet
facilities were almost unusable. The dormitories were
quite poor.\textsuperscript{440}

In 1959 the college had 90 students. This year
the college paid $6,401 as a down payment on 1.7 acres
of land. The remainder of $13,347.87 was to be paid within
five years without interest. It was hoped that a church
building, classrooms, and dormitories could be built

\textsuperscript{437} Baxter and Young (ed.), \textit{Preachers of Today},

\textsuperscript{438} Brashears, \textit{op. cit.}, p. 1.

\textsuperscript{439} "Philippine Bible School Asks for New Facilities," \textit{loc. cit.}

\textsuperscript{440} Brashears, \textit{loc. cit.}
as needed and that the college could occupy its new facilities by January 1, 1960, and thus no longer have to pay rent. $50,000 would be needed to begin construction work.\textsuperscript{441}

By this time Brashears had also established a branch of the college at Manila some 150 miles from Baguio City and was operating both of them by commuting several times a week by public transportation over rough mountainous roads.\textsuperscript{442}

It was planned in January to send E. N. Franklin to join Brashears in the work in August.\textsuperscript{443} He received his B.S. from the University of Houston and his M.A. from Eastern New Mexico University. He had previously taught in a Houston high school.\textsuperscript{444}

XXX. MICHIGAN CHRISTIAN COLLEGE (1952 - )

Michigan Christian College started in 1952 at 14500 Greenfield, Detroit 27, Michigan. It met on Tuesday evenings, had nine instructors, and offered fourteen classes.

\textsuperscript{441} Ibid.


\textsuperscript{443} Ibid.

By the beginning of its second year this college had 103 students.445

XXI. TORREON BIBLE SCHOOL (1952-1972)

On January 21, 1952, Torreon Bible School met for the first time in Torreon, Coahuila, Mexico. The students were required to complete 100 semester hours of work plus two summers of work in the field under the supervision of older brethren.446

The only entrance requirements were that the students had to be members of the church of Christ and have completed a common school education. The students were trained in Old and New Testament, Homiletics, Hermeneutics, New Testament Greek, Education Psychology, Teaching Methods, English, Spanish, Elementary Mathematics, and Bible Geography.447

447 Ibid.
XXII. HOUSTON CHRISTIAN SCHOOLS (1953-1962)

Houston Christian Schools were organized at Houston, Texas, in 1953 under a board of trustees.\textsuperscript{448} From the very beginning it was the desire of its leaders that the school should become a college.\textsuperscript{449} It was started as a grade school and one grade was to be added each year until a complete program of high school work was offered.\textsuperscript{450} This school was fully accredited as an elementary school.\textsuperscript{451}

In 1957 this school had 180 kindergarten and elementary students.\textsuperscript{452} In 1958 it had 185 students.\textsuperscript{453} In 1959, it had 144 students.\textsuperscript{454}

In 1959 the school erected three elementary school buildings at the cost of $250,000.\textsuperscript{455}


\textsuperscript{451} "Houston Christian College to Open as Night School.

\textsuperscript{452} "Over 11,000 Enrolled in Christian School," \textit{loc. cit.}

\textsuperscript{453} Puhliss, "1958-1959 Enrollment in Christian Schools and Colleges of North America," \textit{loc. cit.}


\textsuperscript{455} "Houston Christian College to Open as Night School," \textit{Christian Chronicle}, \textit{loc. cit.}
On February 1, 1954, the dreams of all the missionaries in Nigeria became a reality. The Bible Training College at Ukpong, Calabar Province, Nigeria, British West Africa, began its first classes. All of the white missionaries in Nigeria from the church of Christ served as members of its faculty. The student body consisted of 40 specially selected natives. Tuition was free and money for feeding the students was coming from interested brethren in the United States. An old native church building served as the first college building. The college offered a two-year course in the Bible.\textsuperscript{456}

Howard Horton served as the first principal of this college.\textsuperscript{457} He had attended David Lipscomb College, received his A.B. degree from Pepperdine College, and took his B.D. degree at Vanderbilt University. Prior to becoming head of the college, he served in Nigeria as a missionary.


\textsuperscript{457}Bill Curry, "December Marks 10th Year for Nigerian Work," Christian Chronicle, Vol. XX, No. 12 (December 12, 1962), p. 3.
for two years.\textsuperscript{458} Mr. Horton was supported in his work by the Lawrence Avenue church of Christ in Nashville, Tennessee.\textsuperscript{459}

The work at Ukpom was with the Efik speaking people. Classes were four hours per day and were taught in English. The curriculum consisted only of courses in the Bible and related subjects. The related subjects were church history, church music, sermon building, etc. The work was not recognized by the government and was not accredited. To enter, one must have completed the Nigerian equivalent of eighth grade. The expenses of the college were paid by the Lawrence Avenue church of Christ in Nashville, Tennessee.\textsuperscript{460}

By late summer 1954 construction had started on a classroom building and the roof was on by December of that year. The money for leasing the land and building the building was provided by the Vultee Boulevard church of Christ in Nashville, Tennessee.\textsuperscript{461}

In December, 1954, Mr. Horton left to become minister of the Lawrence Avenue church of Christ in Nashville, Tennessee.\textsuperscript{462}

\textsuperscript{459}\textsuperscript{459} Curry, \textit{loc. cit.}
\textsuperscript{461}\textsuperscript{461} Horton, \textit{op. cit.}, p. 278.
\textsuperscript{462}\textsuperscript{462} Baxter and Young, \textit{Preachers of Today}, Vol. 2, \textit{loc. cit.}
Lucien Palmer was selected to be the new principal of the college. He had attended David Lipscomb College and received his B.A., M.A., and did further graduate work at George Peabody College. He had formerly been a teacher at David Lipscomb College. He was supported by the Lawrence Avenue church of Christ in Nashville, Tennessee.

The second school year began January 18, 1955, with the classroom building completed. Over a thousand people assembled for the opening ceremonies. The college had almost seventy students this year.

The greatest problem at the college was dormitory space. A large mud building was used during the first three years, but the floors were damp and there were no doors nor windows. Mosquitoes just swarmed over the students. A government health officer informed the college in 1957 that this had to either be corrected or else the college had to be closed. Another problem was the lack of a cafeteria. Each student had to find his own wood and cook his own food.

463 Curry, loc. cit.
465 Curry, loc. cit.
and this reduced the time he had for studying. Hence, the college made plans for the building of a dormitory for $12,000 and a cafeteria for $4,000.\textsuperscript{468}

In 1958, Mr. Palmer left to become President of Nashville Christian Institute in Nashville, Tennessee.\textsuperscript{469} Sewell Hall was selected to be the next principal.\textsuperscript{470}

Mr. Hall left at the end of the year and Glenn Martin became principal in 1959.\textsuperscript{471} He received his education at David Lipscomb College and had served as minister of the Sage Avenue church of Christ in Mobile, Alabama, and as director of the Gulf Coast Bible Camp prior to his going to Nigeria.\textsuperscript{472}

By December 1, 1959, there were twelve missionaries of the church of Christ in Nigeria. Of this number, four couples and their ten children were in the Ukpom area of the country. These four men served as the faculty of the college at this time. Since the beginning of the college, 385 or more preachers had been trained by the college. Baptisms were running at about 100 per month

\textsuperscript{468}\textit{Ibid.}  
\textsuperscript{469}\textit{Baxter and Young (ed), Preachers of Today, Vol. 2, op. cit., p. 332.}  
\textsuperscript{470}\textit{Curry, loc. cit.}  
\textsuperscript{471}\textit{Ibid.}  
\textsuperscript{472}\textit{Baxter and Young (ed), Preachers of Today, Vol. 2, op. cit., p. 269.}
and there were 271 congregations in Calabar Province. The congregations averaged around 75 members each and most of them owned their own buildings worth between $20 and $200 each.\textsuperscript{473}

XXIV. LUBBOCK CHRISTIAN COLLEGE (1954-1972)

On August 26, 1954, the state of Texas approved Lubbock Christian School at Lubbock, Texas. In September, kindergarten work was offered. In 1955 first grade was added and in 1956 second, third and fourth grades were added.\textsuperscript{474}

In June of 1956 Fount William Mattox became president of the school. He had received his B.A. from Central State Teachers College, his M.A. from Oklahoma University, and his Ph.D. from George Peabody. Prior to coming to Lubbock, he had been Dean of Students at Harding College.\textsuperscript{475}

By August 23, 1956, plans were already being made for a 500 student college and some college teachers had already been selected.\textsuperscript{476}

\textsuperscript{473} Broom, \textit{op. cit.}, pp. 4-5.


In October of 1956, the name of the school was changed to Lubbock Christian College and a campaign was started to raise $1,500,000.\textsuperscript{477} It was decided to offer junior college work in September of 1957.\textsuperscript{478}

The first catalog of the college stated that the aim of the college was "to provide young men and women thorough training in the arts and sciences and general education."\textsuperscript{479} The purpose of the college was to provide its students with preparation so that they could "earn a living and make a life."\textsuperscript{480} It was the design of the school "to bridge the gap between high school and adult life or between high school and senior college."\textsuperscript{481} The college hoped to train its students to measure success in terms of personal happiness and service to others rather than in terms of money.\textsuperscript{482}

In addition to standard junior college courses the college planned to "emphasize the values and responsibilities of citizenship."\textsuperscript{483} It would aim to develop

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\textsuperscript{478} Mattox, loc. cit.
\textsuperscript{479} Bulletin Lubbock Christian College, 1957-1958, op. cit., p. 3.
\textsuperscript{480} Ibid., p. 12.
\textsuperscript{481} Ibid.
\textsuperscript{482} Ibid., p. 3.
\textsuperscript{483} Ibid., p. 13.
\end{flushleft}
within the student "an appreciation of our American heritage and a sense of responsibility for preserving all that is good in our American way of life."\textsuperscript{484} It was felt that the aims of the college could "be accomplished through a well-balanced study of the humanities, the Bible, the social sciences, and the physical and biological sciences."\textsuperscript{485}

During its first year as a college (1957-1958) the college only offered freshman courses.\textsuperscript{486} This year they had to use temporary quarters for housing the college.\textsuperscript{487} Yet, it still had nearly 200 students.\textsuperscript{488}

A 160 acre site in Lubbock, Texas, was chosen to be the location of the college. The first building would be ready in September of 1958. This would be followed by dormitories and a gymnasium as soon as possible.\textsuperscript{489}

In its first year the college had 368 students. 182 of these were in the college department. The rest were in grade school and kindergarten.\textsuperscript{490}

\textsuperscript{484}Ibid.
\textsuperscript{485}Ibid.
\textsuperscript{488}"Some at Night LCC Enrolles 200 For Spring Term," \textit{loc. cit.}
\textsuperscript{489}Bulletin Lubbock Christian College, \textit{loc. cit.}
\textsuperscript{490}"Over 11,000 Enrolled in Christian Schools," \textit{loc. cit.}
Sophomore work was added in the fall of 1958.\textsuperscript{491}
The first building was completed August 16th. It contained administrative and teachers' offices, 18 classrooms, a library capable of holding 150,000 volumes, and an auditorium which would seat 840 persons. It was felt that this building would be sufficient to care for as many as 1,500 students. Other temporary buildings at this time were a girls' dormitory, a men's dormitory, science and music rooms, classrooms, a bookstore, and student center.\textsuperscript{492}
The first faculty had 17 members and three held doctor's degrees.\textsuperscript{493}

In the 1958-1959 session the college had 550 students with 294 at college level.\textsuperscript{494} The faculty had 25 members this session.\textsuperscript{495}

The college chorus made a two week tour of the Texas Panhandle during the summer of 1959 and over $6,000 was raised in pledges on this trip.\textsuperscript{496}

\textsuperscript{491}"Some At Night-LCC Enrolles 200 For Spring Term," loc. cit.


\textsuperscript{493}Ibid., p. 3.


\textsuperscript{495}Herman Wilson, "LCC's First Year Will be Hard to Match," Christian Chronicle, (November 18, 1958), p. 3A.

In 1959 the college had 585 students with 353 at the college level. The faculty this year had 37 members. The college was at this time building a $300,000 girls' dormitory and hoped to soon begin a $200,000 field house. Within the next five years the college hoped to build two men's dormitories, a girls' dormitory, a science building, a music building, a student center, and a classroom building for a total cost of over a million dollars so that it would be able to handle an estimated 1,200 student enrollment in 1965.

XXV. YORK COLLEGE (1956-1972)

In 1891 the United Brethren Church established York College at York, Nebraska. When this denomination merged with the Evangelical Church it continued to be operated by the Evangelical-United Brethren Church.

In January 1951 the college administration building burned. The general conference of the denomination had already decided to close one of its colleges, so it was decided to close York rather than build a new administration.

building. Since the terms of the trust for the college said that the campus could neither be mortgaged nor sold, it had to be abandoned. 500

Dale Larson, minister of the church of Christ in Omaha, Nebraska, wrote to the York Chamber of Commerce to see what it would cost to buy the college. They wrote back that it couldn't be sold, but must be given to the next people who operated it. 501

A temporary board of trustees was organized which became a permanent board in May 1955. They began negotiating for the college and also looking for other college locations just in case they didn't get York. 502

The Nebraska Supreme Court ruled in August, 1955, that the Evangelical-United Brethren Church could move or sell the equipment in the buildings at York College for $40,000. The board of trustees then decided to establish a college elsewhere and not pay the $40,000. At the same moment, the citizens of York made a settlement with the Evangelical-United Brethren Church by which members of the church of Christ were given York College free of charge. 503

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500 Ibid., pp. 386-387.
501 Ibid., p. 387.
502 Ibid.
503 Ibid., p. 388.
The college consisted of seven acres of land, a boys' dormitory, a girls' dormitory, a library building, a gymnasium, ten apartments, and three residences.\textsuperscript{504}

Harvey Allen Childress was selected to serve as the first president of the college. He received his academic training at Abilene Christian College.\textsuperscript{505} The college's first catalog listed a faculty of thirteen in addition to president Childress.\textsuperscript{506} Courses leading to the Associate of Arts and Associate of Science degrees were offered in Bible, liberal arts, and education, and pre-professional work was offered in law, engineering, medicine, dentistry, laboratory technology, nursing and social work.\textsuperscript{507}

The functions of the college as outlined in its first catalog were: first, to prepare students to enter senior college; second, to provide vocational training for those not planning on going to senior college; third, to be a source of inspiration and culture for those who neither desired to go to a senior college nor enter a

\textsuperscript{504} \textit{Ibid.}


\textsuperscript{507} \textit{Ibid.}, p. 7.
vocation; and fourth, to provide an atmosphere in which the student was stimulated spiritually.508

It was the aim of York College to be a blessing and render service to all mankind. The business of the college was the building of complete character—physical, spiritual, social, and intellectual.509

The buildings of the college were worth $500,000 and capable of handling 200 students. Its first year the college had 82 students. It was planned to have 500 students by 1962.510

Near the end of the college’s first school year, President Childress had a heart attack and resigned as president, but remained on the Board of Trustees. He went to Richfield, Minnesota, to establish a congregation of the church of Christ.511 Gene Hancock, Jr., was selected to be the next president of the college. He had attended Harding College, Arkansas State Teachers College, Wichita University, and Nebraska Wesleyan University. Prior to becoming president of York he had been serving as minister

508 Ibid., p. 15.
of the Northside church of Christ in Wichita, Kansas, operating the Christian Worker magazine, owned a large construction company, and operated a used automobile business. 512

The 1957 catalog said that the aim of the college was "to give a Bible-centered liberal arts education, in a Christian atmosphere." 513 The purpose of the college was to prepare students physically, intellectually, socially and spiritually to live happy, successful lives as good citizens of our nation and world. 514 This year the administration and faculty had eighteen members. 515 The college had 155 students. 516 The college library was listed as having 15,000 books and these were supplemented by the city library which had more than 20,000 books. 517 This year in addition to the Associate of Arts degree which was already being offered for two years of work the college began offering the Bachelor of Arts and

512 Baxter and Young (ed), Preachers of Today, Vol. 2, op. cit., p. 179


514 Ibid.

515 Ibid., pp. 4-6.

516 "over 11,000 Enrolled in Christian Schools," loc. cit.

Bachelor of Science degrees to those who had completed four years of work. The college began its endowment with the gift of 480 acres of wheat land in Kansas.

On July 7, 1958, the four year program at York was approved by the Veteran's Administration.

The college had 117 students during its 1958-1959 session. This included 10 juniors and 2 seniors.

In the 1959-1960 school year the college reverted back to a junior college offering the Associate of Arts degree. It had 80 students. The faculty totaled 13 members.

By 1965 the college expected to have 225 students. To handle this increased enrollment a $200,000 building program was planned to build an administration building and an additional dormitory.

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518 Ibid., p. 8.
526 Ibid.
XXVI. MAGIC VALLEY CHRISTIAN COLLEGE (1956-1969)

Marsh Creek Valley in Idaho enclosed a hundred and fifty miles of intriguing sky line, low rolling fields and great stretches of grass land. Settlers came into this valley from Utah in 1868 and the first school was established in 1875. In 1857, the Village of Albion was established. Soon this village became the trading center of the Valley which now became known as Albion Valley and the population grew quickly to three hundred. In 1876 the state route was re-routed through Albion and as many as 300 head of oxen could be seen grazing near Albion at one time.527

In 1878, the Methodist church became the first church in the Valley and Village. On April 7, 1879, Albion became the county seat of the newly created Cassia County.528

By 1893, Albion was the most important town in South Central Idaho. Cassia County of which it was county seat covered an area 200 miles by 150 miles.529

528 Ibid.
When Idaho became a state in 1890, Albion was the leading candidate for state capital, but the gold rush in Northern Idaho caused the capital to be placed further north at Boise. In 1893, a private Normal School was established to placate Albion for not being chosen state capital. The School was accredited by the State Board of Education at the time of its founding.

In 1896, the state appropriated $37,500 to complete the job begun by private funds and the school became known as Albion State Normal School and offered a two year course devoted to teacher training. When the Union Pacific Railroad came through Idaho, it was unable to climb the mountains to Albion, so the town began to decline and in 1919 lost the county seat.

530 From conversation with local citizens. The writer served as Business Manager, Chairman of the Department of Business and Economics, Acting Head of the Mathematics Department and Bible teacher at Magic Valley Christian College, a successor institution to Albion State Normal School from 1958-1960.


In 1925 the school became accredited by the Northwest Association of Colleges and Secondary Schools. In 1943, it was accredited by the American Association of Colleges for Teacher Education and became a four-year college. In 1947, its name was changed to Southern Idaho College of Education.

In 1951, the state closed this college as well as Northern Idaho College of Education. This was done so that the University of Idaho and Idaho State College might have large enrollments and compare more favorably with universities in other states.

In 1956, while holding a Gospel Meeting in Jerome, Idaho, Brad Brunley who later joined the faculty of Freed-Hardeman College asked Hershall Johnson, the minister of the Jerome church of Christ, why members of the church of Christ didn't take over the abandoned college and operate it.

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536 Ibid.
537 Ibid.
538 Background Data For Magic Valley Christian College, loc. cit.
539 Comments by area residents to the writer.
540 Statements by members of the church of Christ in the Magic Valley area. The writer served as educational director of the College church of Christ in Albion, Idaho, from 1958 to 1960.
On Labor Day, 1956, Johnson and two others met at Idaho City to discuss the reopening of the college. They went from there to the college campus. On December 4, 1956 Magic Valley Christian College, Inc. came into being. Its first act was to obtain legal counsel to approach the State of Idaho. This was the first time in the history of American Jurisprudence that a private group had asked to take over public property for educational purposes.

On January 29, 1957, a bill passed the Idaho State Senate 36 to 7, which allowed the Idaho Board of Land Commissioners to sell or lease the abandoned facilities of Southern Idaho College of Education to members of the church of Christ for use as an educational institute for little or no money. The final bill, after it passed the House, agreed to lease the 41 acre campus, the entire inventory and supplies to M.V.C.C., Inc. for 99 years.

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541 Background Data for Magic Valley Christian College, op. cit., p. 2. The other two were Lyle Dalzell, minister of the church in Caldwell, Idaho, and Leonard Evans, a salesman from Boise, Idaho.

542 Ibid.

for an annual payment of $100. If the school did not reopen in 1958, the property would revert back to the state.\(^{544}\)

The school was to be a liberal arts senior high school and junior college emphasizing the development of Christian character. The Bible would be taught as a textbook, "in its simplicity and purity."\(^{545}\)

The lease was signed July 12, 1957.\(^{546}\) Lyle Dazell, one of the board members, was named publicity director and moved onto the campus and began holding regular church services on July 26, 1957.\(^{547}\)

On November 15, 1957, American Campaign Services of Kansas City, Missouri, was selected to raise one and a half million dollars for the operation of the school during its first five years.\(^{548}\)

\(^{544}\) Background Data for Magic Valley Christian College, loc. cit.


\(^{546}\) Background Data for Magic Valley Christian College, loc. cit.


\(^{548}\) Background Data for Magic Valley Christian College, loc. cit.
In December of 1957, George W. DeHoff accepted the presidency of the school. He attended Burritt Preparatory School, Freed-Hardeman College, received the B.A. degree from Harding College, and then attended the College of William and Mary and George Peabody College. He served at one time as vice-president of Freed-Hardeman College and at the time of his appointment in 1957 was minister of the East Main church of Christ in Murfreesboro, Tennessee.

The By-Laws of the college were copied from Harding College. The philosophy at this time was stated as being to "teach the student to think rationally, logically and objectively; to recognize the difference between fact and opinion" and to make honest and intelligent decisions.

By February of 1958, the school was only seeking $600,000 to cover a five year deficit. Announcement was immediately made that $100,000 had been pledged toward this

549 "DeHoff to Head College in Idaho," Nashville Tennessean, December 1, 1957.
552 Statement to writer by George W. DeHoff, 1958.
amount. The college stressed the fact that there was a $5,000,000 campus and 26,000 volume library ready to use as soon as funds to cover the operating deficit were supplied. Actually the school was insured for around $900,000 and the five million was simply an estimate of what it would cost to build a brand new campus from scratch. A large portion of the library books were grade school books that the former college had received as publisher's samples. However, even at that, this was a great opportunity for the church and a greater head start than any church of Christ college had ever received before with the exception of Pepperdine College. The college consisted of 41 acres of land, 10 buildings, equipment, furniture, and books.

In May of 1958 the school realized that American Campaign Services had failed. $63,000 was still needed even to open the doors in September. The school was $18,000 in debt and still only had the buildings half repaired.


556 The writer was business manager of the college from 1958-1960.


558 Background Data for Magic Valley Christian College, op. cit., p. 3.
At this time the "Three Dollar Endowment" campaign was begun. This campaign was begun at the suggestion of Mrs. DeHoff, who said that if large donations couldn't be found, surely anyone asked would give at least three dollars. This effort was a great success and by September over fifty thousand dollars cash had been produced from all sources including pledges.

On September 8, 1958, the school opened with 110 students. The school was placed on the approved list of the Idaho State Department of Education which made it possible for it to purchase surplus government property and to enroll students under the G. I. Bill.

The school in its literature stressed religious training and high moral conduct. Students were required to take a Bible class and attend chapel services. They were also required to attend church services—Bible study and morning, evening and mid-week services. High school

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559 Letter from George W. DeHoff to writer, May 28, 1958.
560 Statement by George W. DeHoff to writer.
561 The present writer handled the books of the college not only during its first two years of operation, but because no formal records were kept during the year preceding operation, he took the cancelled checks and deposit tickets and with the help of the Board treasurer, college president and publicity director in interpreting these records, also prepared the books for that year, too.
students and college girls were not permitted to smoke. 563

In 1959 the college showed a 60% increase in enrollment with students from twenty-five states and Korea. The faculty was increased to sixteen members. 564 The student body numbered 172, thirty of which were high school students. 128 of these students were affiliated with the church of Christ. 565

XXVII. BIBLE TRAINING COLLEGE, ONICHIA NGWA, ABA, NIGERIA
(1957-1972)

On February 19, 1957, a school began at Onichia, Nigeria, British West Africa, 566 for the training of preachers among the Ibo people. 567 It began with 40 students meeting in the Onichia Council buildings. 568

563 Campus Rules for You at Magic Valley Christian College, pp. 3, 6.


565 Records of the present writer who served as the college’s business manager during this time.


568 Drennett, loc. cit.
The teachers were J. W. Nicks and James Finley. 569 John William Nicks received his education at Freed-Hardeman College, Memphis State University, and Abilene Christian College. He served as minister of the Highland View church of Christ in Oak Ridge, Tennessee, for six years before going to Nigeria in 1955. 570

The school would need a classroom building and a dormitory. The total cost of these two buildings would be $10,000. 571

In 1959 J. W. Nicks returned to the United States to serve as minister of the church of Christ in Cross Plains, Texas. 572 He was replaced by Jim Massey. 573 Before going to Nigeria, Massey taught English and Greek at Alabama Christian College. 574

569 "Preachers Training School in Iboland," loc. cit.
572 Baxter and Young (ed), Preachers of Today, loc. cit.
A two year course was offered by the college and a student must have completed the eighth grade before he could enter. 575

XXVIII. MONTANA CHRISTIAN COLLEGE (1957-1972)

Montana Christian College was incorporated in 1957. No college work has yet been offered, but the Bow and Arrow Ranch near Yellowstone National Park was purchased in 1957 to serve as its campus. 576

At present the campus is used for the Yellowstone Bible encampment and young people's camps. 577

XXIX. OHIO VALLEY COLLEGE (1957-1972)

On January 28, 1957, a "planning committee" meeting at Marietta, Ohio, voted to incorporate as "Ohio Educational Foundation, Inc." 578 This committee had been in existence


577 Ibid.

since August, 1955.579 On December 6, 1957, Parkersburg, West Virginia, was unanimously selected as the location of the college.580 Plans were for the college to begin operation in the Fall of 1960.581 The name chosen for the college was Ohio Valley College and it held its first college lectureship in April of 1959.582

Don Gardner was chosen to be president of the college in July of 1959. He attended Freed-Hardeman College, Abilene Christian College, and Hardin-Simmons University and served churches in Abilene, Texas; East London, Union of South Africa; Pretoria, Union of South Africa; Jackson, Tennessee; and Pittsburg, Pennsylvania; prior to becoming president.583

In addition to seeking all of the money that it could get its hands on, this college was also seeking trading stamps with which to buy equipment.584


XXX. FORT WORTH CHRISTIAN COLLEGE (1958-1972)

Fort Worth Christian College opened in September of 1958, with grades one through eight and added ninth grade and the first year of college in 1959. During its first year the school had 222 students. Thomas B. Warren was selected as acting president of the college in 1959. He attended Abilene Christian College, Southwestern Seminary and the University of Houston and preached at Liberty, Houston and Fort Worth, Texas, prior to his appointment.

In 1959 college classes were begun on a night school basis. This year the school had eighteen teachers, a president and a staff of six with 250 elementary-junior high students and 70 college students.

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XXXI. WHITE ROCK CHRISTIAN SCHOOL (1958-1972)

White Rock Christian School opened at Dallas, Texas, in September of 1958, with preschool and first grade classes. Its purpose was to maintain a Christian school from kindergarten through college level. The educational aims of the school were to provide a Christian environment, Christian teachers, associates, and activities, whereby each student could gain knowledge of Christ and out of that knowledge, to love Him, to imitate Him, and to grow more like Him, whereby the student would be encouraged to develop to the fullest extent spiritually, mentally, socially, emotionally, and physically.

Durward Boggs was chosen as superintendent. He held a B.S. and M.S. degree from North Texas State College and had nine years of public school experience including seven years in school administration.

591 Ibid.
The school had eight students in 1958 in first grade. In 1959 it had 185 students in grades one through eight. In addition kindergarten was conducted at three locations in Dalles and one in Garland.592

XXXII. NEWE BIBLE COLLEGE (1958-1972)

Nnewe ("h" is silent) Mission is located near Macheke, Southern Rhodesia, about 90 miles from Salisbury, on a 1900 acre tract leased from the government for fifty years. The lease was granted in return for the church teaching the native children. The government pays the cost of board and room for the students in the regular school and the salaries of the native teachers who teach most of the classes. There are 1150 students at Nnewe and its outlying schools. The church pays the salaries and expenses of four white men who work there.593

In February of 1958, Nnewe Bible College was started financed entirely by the church. This was a three year preacher-training school for graduates of the regular


school. During its first year it had thirteen students and 200 baptisms. 594

R. V. Palmer was the first superintendent of the college. He received his B.S. at Abilene Christian College and his M.S. from Pepperdine College and also attended the University of Heidelberg and the University of Oklahoma. He preached at The Dalles, Oregon; North Long Beach, California; Frankfurt, Germany; and Norman, Oklahoma; before coming to Nkowe. 595

The next superintendent was Richard Hudson Clark. He attended Arlington State, received his B.S. from Texas A & M, and his M.S. from Abilene Christian and preached at Sylvester, Texas, prior to going to Rhodesia. 596

It costs twenty dollars a month to support a married student and ten dollars to support a single student. In the second year the college had twenty students, six of whom were married. These students worked in return for their support. Each one was required to work sixteen hours a week for the Mission, preach on Sundays, and work during the three months of holiday time. 597

594 Ibid.


596 Ibid., p. 74.

XXXIII. KOREA CHRISTIAN INSTITUTE (1958-1972)

Korea Christian Institute opened its doors for classes on April 7, 1958, at Seoul, Korea. A. R. Holton was its head. He attended Thorp Spring Christian College, Howard Payne College, received his M.A. from Texas Christian University and his B.D. from Southern Methodist University. He served churches in Norman, Oklahoma; Detroit, Michigan; Sherman, Texas; Nashville, Tennessee; and Washington, D. C. and was for nine years the president of Thorp Spring Christian College. 598

The college offered courses in Old Testament, New Testament, Preparation and Delivery of Sermons, Christian Education and Christian Sociology. It stated its philosophy as follows:

Christianity from the very beginning has been engaged in certain undertakings. It has had to make clear its distinction from other ways of living and thought. To do this, it has had to set forth its cardinal principles. It has also had to chart a course of procedure.

The New Testament is the great example of how the early church in ever-widening circles enveloped the Roman Empire, and then it had to select and develop its leadership.

The purpose of the Korea Christian Institute will take into consideration the above three undertakings of the early church as outlined in the New Testament. We wish our students to be familiar with the great truths as set forth in the Bible. We want them to be able to reproduce and have part in the restoration of the church as set forth by the Apostles of our Lord. We wish to develop a leadership that will have a thirst for reality and that will be free from egotism and that will have an absorbing sense of God. 599

XXXIV. TANGANYIKA BIBLE SCHOOL (1958-1972)

Tanganyika Bible School was opened in 1958 at Chimara, Tanganyika, East Africa. The courses offered were Old and New Testament Survey, the Book of Acts, the Epistles, the New Testament Church, First and Second Year Greek, Word Studies, Church Music and Church History. This is a two-year program. 600 By February of 1959, the school had twenty-three students. 601

XXXV. WICHITA CHRISTIAN SCHOOLS (1958-1972)

Wichita Christian Schools were organized April 18, 1958, with plans to offer grades seven through junior.


The purpose was to develop more Christian leaders and preachers and marriages. Only three out of every hundred marriages and in divorce when there has been Christian schooling while one out of five ends in divorce where there has not been Christian schooling. 603

XXXVI. NORTH CENTRAL CHRISTIAN COLLEGE (1959-1972)

North Central Christian College Foundation, Inc. purchased an estate in Rochester, Michigan, in December of 1957, and made plans to open in the fall of 1959. The school was to begin as a two year college and then eventually become a four year college. When the property was found, they asked 60 churches in the Detroit area for $150,000 to get started and got 2,500 persons to pledge $250,000. 604

Otis Gatewood was named president of the college and took office in January of 1959. He attended Abilene Christian College (B.A.), University of Utah, Pepperdine College (M.A.), and the University of Frankfurt, and

served the church at Las Vegas, New Mexico; Salt Lake City, Utah; and Frankfurt, Germany; prior to going to Rochester.605

This school was the first to have a Mission Department in addition to its liberal arts curriculum.606 Courses offered by this department included: 102 Missions, 112 Missions, 302 History of Missions, 313 Mission Work in America, 325 Methods and Work of Missionary, 405 The Experienced Missionary, 413 Comparative Religions, 423 Comparative Missions, 432 Missionary Medical Instruction, 442 Social Aspects of Mission Work, and 452 History of Christianity in Mission Fields.607 Fifty-four per cent of the college's students the first semester planned to become full-time church workers.608

XXXVII. NORTHEASTERN INSTITUTE FOR CHRISTIAN EDUCATION

(1959-1972)

On January 21, 1956, the board of trustees of Northeastern Christian College met and emphasized the

need for a Christian college in this area by pointing out that one-fourth of the population of the United States lives within a 400 mile radius of Philadelphia.\textsuperscript{609} It was their objective to pay fully for the Villanova property before the school opened in the fall of 1959. The building and grounds were sufficient to serve a student body of 200 and cost $182,000.\textsuperscript{610}

The aim of the college was as follows:

1. Permit many young people to attend a Christian school . . . Young people now prevented by money and distance.

2. Encourage many other young people to attend a Christian school . . . Young people with not so firm convictions about Christian education, and who would otherwise accept less than Christian education from nearby schools.

3. Permit students to form lifelong friendships in northeast, building up the Christian brotherhood continually in this area.

4. Encourage the proper marriages of Christian boys and girls from the same general area of the country, thus strengthening family ties--for lifetime living. These young people would make their homes in the northeast and would rear their children there.

5. Christian college in the northeast would also permit students to remain in touch with the church in the northeast . . . to remain aware of its needs, its challenges, and its rewards.


A northeastern Christian college would permit vocational and professional training to be geared to the needs and standards of the northeast. It would permit young men who plan to preach the gospel to obtain actual experience in the northeast and thus become acquainted with the peculiarities of this section of the country.

By founding all teachings on the Bible Northeastern Institute for Christian Education will turn out more effective Christian men and women working in their chosen fields in the northeast. 611

The purposes of the college were threefold. First to teach the principles of Christianity and how to apply them in daily associations in the home, business, or profession. Second, to show how God works in history, science, and in other areas of human knowledge to accomplish His purposes. The third purpose was to teach students the knowledge and skills necessary to make a Christian living. 612

It was planned to start the college as a junior college and then to later become a senior college. 613 Rex F. Johnston was chosen to be the president of the college. He received his B.S. from North Texas State College, his M.Ed. from University of Texas, and his

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612 Rex F. Johnston, Key Facts About Your College (Villanova, Pa.: Northeastern Institute for Christian Education).

613 Ibid.

On October 8, 1958, J. Harold Thomas was chosen to be the next president of the college. In January the announcement was made that Pat Boone, one of the directors of the college, had given the school the royalty rights to his book, Twixt Twelve and Twenty.

The college opened September 21, 1959, with forty students. This was made possible through the $160,000 derived from the sale of Pat Boone's book.

XXXVIII. FLORENCE BIBLE SCHOOL (1959-1960)

On April 8, 1959, the ten American evangelists in Italy met in Rome to lay plans for a Bible school to train prospective Italian leaders. The school was to be

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located in Florence in a large villa on the outskirts of
town. The initial enrollment was a dozen handpicked
young men. The administrator selected was Joe Gibbs.
He attended Abilene Christian College and received his
Master’s Degree from Harding College.620

The courses offered were: How to Study the Bible,
Introduction to the Old Testament, Introduction to the
New Testament, the Law and the Gospel, The Four Gospels,
the Church of Christ, Acts of the Apostles, The Work of
an Evangelist, Introduction to Homiletics, Christian
Evidences, Denominational Doctrines, Fundamental Doctrines
of Roman Catholicism, The Holy Spirit, Letter to the
Romans, Practical Psychology, and Christian Ethics.621

XXXIX. HONG KONG CHRISTIAN COLLEGE (1959-1972)

A foundation was established in Abilene, Texas, on
November 16, 1959, to build a Christian school and college
in the British Crown Colony of Hong Kong. George S.

620 "Training School Planned In Italy for Native Boys,"

621 Joe E. Gibbs, "Florence Bible School After One
Year," Christian Chronicle, Vol. XVII, No. 31 (May 10,
Benson said that a good medium-size plant could be built
for $200,000 and that the government would furnish three-
fourths of that just to get a school. 622

XL. SUMMARY OF THE EDUCATIONAL PHILOSOPHY
FROM 1940 TO 1959

During this period the economic conditions in
the United States improved immensely and World War II
caused many Christians to realize that the church was
very weak not only in many parts of the United States,
but almost nonexistent in many other lands. Missionaries
were being sent out in greater numbers than had ever been
known in the United States. Many more Christians were
now financially able to send their children to college
than had ever before been the case. Christian colleges
began stressing their unique difference to a greater
extent than had ever before been the case. They stressed
that they offered a complete education in which the young
adult could grow spiritually, socially, physically, and
in knowledge. The attendance at these schools rapidly
increased and the need for more schools was readily
recognized.

622 "Plans for School Now Underway for Hong Kong,"
These schools were attempting to fill the great need for preachers throughout the world and, especially in the United States, they were seeking accreditation so that they could supply leaders in as many fields as possible. The older schools were all getting regional accreditation and the newer schools were working toward it.

Bible Lectureships were being provided by these colleges which not only made it possible for Christians to hear the best thinkers in the brotherhood, but also brought the preachers and many others of the various areas of the country together so that they could get to know one another and begin assisting one another in spreading the Gospel at home and abroad.

A reversal occurred in the philosophy of location so that rural schools were now either stressing how close they were to a city, moving to a city, or opening a branch in a city to provide: more jobs for their students, the cultural advantages of the cities, and obtain the support both financially and in the form of students from those that lived within the city.

The philosophy of support was able to move from an attempt to meet the next month's bills to the directions of long-term stability. The schools were developing living and permanent endowments. The size of the contributions
were increasing with two schools being given entire campuses including all of the buildings, library, and equipment of colleges that were already regionally accredited. The schools were asking their supporters to pay-for-a-day or to give one third hundred sixty-fifth of the year's operating deficit.

Three of the colleges began offering graduate work and the libraries of all of the schools were being greatly improved. Harding College started a Department of National Affairs which attempted to expand its influence to the entire nation.

It was pointed out that none of the schools, though some were larger than Christian schools had ever before been in size, were really large in comparison with other schools and that if all of the Christian colleges were combined, there would still be many colleges that had more students.
APPENDIX

CHARTER OF THE FIRST COLLEGE ORGANIZED BY THE
BRETHREN OF THE RESTORATION MOVEMENT.

AN ACT

To incorporate the Christian College, at New Albany, Floyd
county, Indiana.

Sect. 1. Be it enacted by the General Assembly of
the State of Indiana, That John Cook Bennett, E. H. Miles,
E. W. Stone, N. Field, F. E. Becton, S. Woodruff, G. Bosworth,
M. Cole, W. Scott, J. Bledsoe, and their associates and
successors in office, be, and are hereby constituted and
declared to be a body corporated and politic, by the name
and style of the "Christian College;" and by that name they
shall have perpetual succession, with full power and authority
to confer, or cause to be conferred degrees; to contract and
be contracted with; to acquire, hold, enjoy, and transfer
property, real and personal, in their corporate capacity.
Provided, That said corporation shall not own, at any one
time, more than ten thousand dollars worth of real property.
To make, have, and use a common seal, and the same to alter
at pleasure; to sue and be sued, plead and be impleaded,
in any court of law or equity; to receive and accept of any
grant, gift, donation, bequest, or conveyance, by any person,
company, or corporation, or any property, real or personal,
and to hold, enjoy, and dispose of the same, as may be
deemed best for the interest of said College; to elect a
President and all such other officers, professors, instructors,
tutors, and agents as they may think necessary for the
benefit of said University; to make, ordain, establish, and
execute such by-laws, rules, and ordinances, not inconsistent
with the constitution and laws of the United States, or of
this state, as they shall deem necessary for the welfare of
said institution; and to do all other acts in pursuance
thereof, necessary for the prosperity of said University,
and the promotion of scientific and literary objects connected
with said College.

Sect. 2. The following shall be the fundamental laws
of said institution, to wit: All elections shall be by
ballot, and the majority of votes shall decide; and the
majority of members present, at any meeting of the corpo-
ration shall govern in all other cases. There shall be four
quarterly meetings of the corporation, to wit: Upon the last Wednesdays of January, April, July, and October, in each year, with power to continue from time, to time, if the business requires it. A plurality shall form a quorum to do business at any meeting. No religious doctrine or tenets peculiar to any sect of professing Christians, shall ever be taught the students of said institution, as such, either directly or indirectly, by any of the professors, instructors, tutors, or members of the corporation, or any other person or persons connected there with, under the penalty of immediate expulsion; and every member of the corporation, and every professor, and officer, and every person connected with the same, students excepted, shall take the following obligation before they enter upon the duties assigned them, which shall be administered by any person duly authorized to administer oaths in this state, to wit: You do solemnly affirm that you will well and truly discharge the duties assigned you, according to the best of your abilities, and that you will support the charter of the Christian college, under the pains and penalties of perjury.

Sect. 3. That John Cook Bennett shall be the first President, B. H. Miles, the first Vice-President, B. W. Stone and M. Cole, the first Secretaries, and Seth Woodruff, the first Treasurer, who shall hold their offices until after the first meeting of the corporation, and until their successors are elected and qualified.

Sect. 4. The first meeting of said corporation shall be on some day in the months of January or February, eighteen hundred and thirty-three, as circumstances may suit. This act is declared to be a public act, and the same shall be construed favorable for every beneficial purpose therein intended. Provided, however, That the Legislature reserves the right of altering or amending said charter at any time after the expiration of ten years.

Sect. 5. This act shall take effect and be in force from and after its passage and publication in the Political Pioneer, printed at Charlestown, Indiana.

JOHN W. DAVIS
Speaker of the House of Representatives.

DAVID WALLACE,
President of the Senate.

Approved January 24th, 1833

N. NOBLE
APPENDIX II

BY-LAWS OF BETHANY COLLEGE.

The Faculty shall be composed of the President and Professors; a majority of whom, at any regular or legally notified meeting, shall constitute a quorum; and at all meetings of the Faculty the President, when present, shall preside.

The President shall exercise a general superintendence and control over the Institution.

A Secretary shall be chosen, who shall keep a faithful record of the proceedings of the Faculty; which, at all times, shall be subject to the examination of the Trustees.

The regular meetings of the Faculty shall be held on the first Monday of every month during the session. Special meetings shall be called by the President at his discretion, or upon request of any one of the Professors; of which due notice shall be given to the Faculty by the Secretary.

The collegiate year shall commence on the 1st day of September, and terminate on the 4th of July following.

Students who remain at College during the recess, shall be under the control of the Faculty, and may have access to the Library, subject only to a charge of twelve dollars for boarding, washing, and etc.

Each Professor shall have a general charge or oversight of the Students, and especially when in attendance upon his department; subject in all cases, however, to the superintendence of the President.

It shall constitute a part of the duties of each Professor to keep a regular account of the absence of each member of his class, the degree of his attention and proficiency, and of his general demeanor; and report the same at the monthly meetings of the Faculty, to be forwarded by the Secretary to the parent or guardian of the Student.

Each Professor shall make a monthly report to the President—exhibiting the days and the subject of lecture and examination, and the time occupied by each respectively.
It shall be the duty of the President to prepare and lay before the Trustees at every annual meeting, a consolidated report, founded on the monthly reports of the Professors—exhibiting, 1st. A concise and clear statement of the heads of the lectures or subjects of instruction delivered or taught by each of the Professors during the year. 2nd. A statement of the number of times which any Professor shall have failed to lecture or attend his class on the regular days appointed for such purposes, the time occupied by each Professor in the delivery of his lectures and the examination of his classes, and the number of times each Professor shall have failed to make his monthly report.

The College Hall shall be opened every Lord's day morning for religious worship and instruction, to be performed by respectable ministers of various denominations; and it shall be the duty of all Students to attend worship either there or at some other place. —Minister of the gospel, and pious young men of indigent circumstances, preparing for the ministry in any of the religious denominations, shall be permitted to attend College without charge of tuition.

No Student shall be guilty of non-attendance of school, inattention to the exercises prescribed, misbehaviour, or any indecorum in school.

No Student shall permit any disturbing noises in his room, or make them any where within the precincts of the College.

No Student shall introduce, keep, or use within the precincts of the College, weapons or arms of any kind, or gunpowder, or keep a servant, horse, or dog.

Riotous, disorderly, indecent, or contumacious conduct of any Student shall be punished by any of the modes herein-after mentioned, at the discretion of the President, Professors, or Faculty.

Habits of expense, of dissoluteness, or dissipation, of playing games of chance, or profane swearing, or of any immoral or useless indulgences, obstructive to the acquisition of science, or otherwise pernicious in their influence, shall be subject to any of the punishments herein-after prescribed. And every Student who shall, within the precincts of the College, introduce, keep, or use any spirituous or vinous liquors, or any cards, dice, or other implements of gaming, shall be subject to like punishment.
Any Student violating or contemning any order of the President or Faculty, or insubordinate to any lawful sentence pronounced against him, shall be deemed guilty of contumacy, and punished at the discretion of the Faculty.

Smoking segars, or any other use of tobacco, is at all times strictly forbidden within the College precincts.

Injuring or defacing in any manner whatsoever, by writing or otherwise, the buildings, fences, gates, trees, shrubbery, &c., of the Institution, is strictly forbidden; and any Student so offending shall be subject to fine and punishment at the discretion of the Faculty.

Playing at any games, or indulging in any unbecoming conduct on the Lord's day, shall be regarded as disorderly conduct, subjecting the offender to the action of the Faculty.

The use of musical instruments in interdicted before dinner, after 10 o'clock at night, and on Lord's days.

No Student shall be permitted to absent himself from College without permission from the President.

Every Student shall deposite with the President, or some one of the Faculty, if his parents or guardians require it, all the money, checks, bills, drafts, and other available funds, which he shall have in his possession, or under his control, in any manner intended to defray his expenses while a Student of Bethany College.

In like manner, if requested, he shall deposite with the President, or some one of the Faculty, all the funds he shall receive while a Student of Bethany College, for the purposes aforesaid.

At the end of the first half session he shall deposite enough to pay the expenses of the second half, or balance of the session; and if any Student fail to pay in advance the last installment of his expenses, as herein required, and shall be in default ten days, the President shall report him to the Faculty, that proper measures may be taken to compel performance, and, if necessary, to punish the defaulter.

When the Student shall deposite any funds with the President, or any of the Faculty, he shall take from him a fair receipt, stating the amount deposited and the several purposes to which it is to be applied; and the person with whom he deposits shall disburse the same by payment.
and settlement with the Treasurer of his College dues, and
in payment of such necessary personal expenses and pecuniary
advancements as he may authorize or deem necessary—acting
for the time as guardian over his pecuniary affairs. And
at the end of each session, or when required, he shall render
an account of his disbursements, and pay over the balance,
if any. No Student, thus depositing, shall contract a debt
or make any purchase without the written permission of his
Bursar; and for every thing purchased by him he shall forth-
with pay the cash or draw upon his Bursar, except upon
license from the President as hereafter provided.

The President of Bethany College shall be, and is hereby
empowered to grant license to Students of this Institution
to contract such debts as he may think proper, in the manner
contemplated and authorized by the first section of the Act
of the General Assembly, regulating and restraining the
terms on which credit shall be allowed to Students, passed
on the 1st of March, 1838.

Any Student contracting any debt forbidden by the
provisions of the Act aforesaid, shall be subject to
punishment by the discretion of the Faculty.

The bell shall be rung every morning throughout the
collegiate year at dawn. The Students shall rise at this
signal, and assemble in the rooms for general meeting, to
attend on worship, at such hour as the Faculty may determine.

It shall be the duty of the President to keep a general
supervision of the internal management of the Steward's
Inn.

On matriculating each Student shall sign his name in a
book, to be kept for that purpose by the Secretary; in which
shall be stated his age, the name and residence of his father
or guardian, under a caption in the following words, which
shall be distinctly read to him before his signs his name,
viz. — 'After having carefully read the Rules and Regulations
of Bethany College, I subscribe myself a Student thereof;
and promise to be punctual, orderly at worship, recitations,
and all the College exercises; to be diligent in study; to
be strictly moral in language and conduct; to be respectful
to the Officers of the Institution and courteous to my
fellow Students; and that I enter the College with a desire
to reap the benefit of its instruction, and with a
determined resolution to conform to all its laws and
regulations.'
The dress of the Students shall be uniform and plain—shall be of a dark grey or black color—at a price not exceeding six dollars a-yard—and the coat shall be made single-breasted, and the collar bound round with braid, and a star worked in black silk on each end of it: Provided, that a Student may be allowed to wear any clothes which he may have had when he matriculated; and in summer any cheap light garments approved by the Faculty. It is also recommended by the Trustees that the Kentucky Jeans be selected as the cloth for common wearing apparel.

The punishments shall be—1st. Reproof by a Professor, or by the President, privately, or in presence of the class of the offender, or of the whole school, or dismissal from the class during the day. 2nd. Rustication, dismissal, and expulsion. The first may be executed by the President or any one of the Faculty. The second shall require the action of the Faculty; and in case of expulsion the sentence shall not be final till confirmed by the Trustees.

Rustication shall be a suspension of College privileges, and removal from the precincts to some retired place, designated in the sentence of rustication, for a term not less than one, nor more than four weeks.

Dismissal shall be a discharge and removal from the College, and entire severance of all College rights and privileges for the balance of the collegiate year during which such sentence may have been pronounced.

Expulsion being a sentence of reprobation, shall be a cancelling of all College honors, rights, and privileges forever; and no Student who may have been expelled from this or any other Literary Institution, shall, during the continuance of such sentence, ever be permitted to enter the precincts of this College.

Upon the infliction of any of the second class of punishments, it shall be the duty of the President promptly to inform the parent or guardian of the Student, of such sentence.

It shall be the duty of the Steward to visit the rooms of the Students at least once-a-week, for the purpose of seeing that the servants do their duty, and that the comfort of the Students is sufficiently attended to.

The Steward shall furnish the Students with clean sheets and pillow-cases at least once-a-fortnight, and with clean towels at least twice-a-week.
It shall be the duty of the Steward to have the rooms of Students well swept and ventilated every day, and to take such other means for promoting the comfort and health of the department as the President may require.

The Steward shall be required to furnish to the President a list of such Students as may be absent from any meal, and of those who do not appear till half an hour after the bell has been rung.

The Steward shall not be required to furnish meals for Students who are not in the dining room within half an hour from the ringing of the bell—unless good reason can be shown for such absence.

From the 1st of September to the 1st of March following, the hour of breakfast shall be from 7 to 8 o’clock; of dinner, 1 o’clock; and supper, 6 to 7 o’clock, as the Faculty may decide. From the 1st of March to the 4th of July, the hours shall be 6 to 7 o’clock A.M., 1 o’clock, and 6 to 7 o’clock P.M., as the Faculty shall determine; at which hours the College bell shall be rung, and the dining-room opened.

When any servant about the Steward’s Inn, from bad habits or misconduct, shall be deemed by the Faculty unfit to remain at Bethany College, it shall be the duty of the Steward to dismiss such servants and upon failure to do so, upon proper notice, he shall be liable to fine at the discretion of the Faculty.

The Steward shall be responsible for the cleanliness of the tenements and grounds in his occupation, and shall cause the sweepings and offal from them to be daily removed to such places as may be designated by the President or Faculty. If he fail herein he shall be fined for each offence at the discretion of the Faculty.

The practice of keeping or raising hogs within the precincts is forbidden; and any one living within the precincts and violating this prohibition, shall be liable to a fine of not less than one, nor more than ten dollars, for each hog or pig kept within the precincts more than 24 hours, to be assessed by the Faculty.

The Steward shall not furnish luxurious fare to the Students; but the fare shall be plentiful, plain, served neatly, and well dressed—of good and wholesome viands—and in all its details conformable to such rules as the Faculty may prescribe.
The Steward shall furnish boarding, lodging, washing, fuel, and one candle for every two Students till bed hour; also, proper attendance of servants for domestic and menial duties, and attendance upon the immediate vicinage requirements of Students; the details of all which shall be regulated by the Faculty; for all of which his compensation shall be one hundred dollars for each Student per collegiate year. The clothes to be washed for each Student shall not exceed nine pieces in Winter, and twelve in Summer, per week; and when ever the washing shall not be done in proper manner, the Faculty may authorize the Students to have it done elsewhere, and deduct the price thereof from his board.

Students entering College after the commencement of the collegiate year, shall pay board only for the time unexpired, at the yearly rate.

If at any time the Steward shall fail to comply with the rules herein before prescribed, or with such as may hereafter by prescribed by the Faculty, there shall be such deduction made from the amount of board allowed him as the Faculty shall judge proper.

The Faculty shall have power from time to time to prescribe regulations of police, not inconsistent with the laws of the land or the enactments of this Board; which regulations shall be submitted to the Trustees at their next succeeding meeting, and shall be in force till disapproved by the Trustees or repealed by the Faculty.

The President, in connection with the Professor of each department, shall decide upon the course of studies, the times to be occupied in lecturing and examining, by each and all the details connected with the studies, &c. of the Institution; and shall report such arrangements as may be adopted to the Board of Trustees at their next meeting thereafter.

Any person residing in the vicinage of the College may be permitted to attend College studies, boarding at his residence, subject to such tuition fees as the Faculty may think proper.
APPENDIX III

RULES FOR STUDENTS AT BETHANY

No Student shall be guilty of non-attendance on school, inattention to exercises prescribed, misbehaviour, or any indecorum in school.

No Student shall permit any disturbing noise in his room, or make them any where within the precincts of the College.

No Student shall introduce, keep, or use within the precincts of the College, weapons or arms of any kind, or gunpowder, or keep a servant, horse, or dog.

Riotous, disorderly, indecent, or contumacious conduct of any Student shall be punished by any of the modes hereinafter mentioned at the discretion of the President, Professors, or Faculty.

Habits of expense, of dissoluteness, of dissipation, of playing at games of chance, of profane swearing, or of any immoral or useless indulgences, obstructive to the acquisition of science, or otherwise pernicious in their influence, shall be subject to any of the punishments hereinafter prescribed. Any every Student who shall, within the precincts of the College, introduce, keep, or use any spirituous or vinous liquors, or any cards, dice, or other implements of gaming shall be subject to like punishment.

Any Student violating or containing any order of the President or Faculty, or insubordinate to any lawful sentence pronounced against him, shall be deemed guilty of contumacy, and punished at the discretion of the Faculty.

Smoking segars, or any other use of tobacco, is at all times strictly forbidden within the College precincts.

Injuring or defacing in any manner whatsoever, by writing or otherwise, the buildings, fences, gates, trees, shrubbery, &c., of the Institution, is strictly forbidden; and any Student so offending shall be subject to fine and punishment at the discretion of the Faculty.
Playing at any games, or indulging in any unbecoming conduct on the Lord's day, shall be regarded as disorderly conduct, subjecting the offender to the action of the Faculty.

The use of musical instruments is interdicted before dinner, after 10 o'clock at night, and on Lord's day.

No Student shall be permitted to absent himself from College without permission from the President.

Every Student shall deposite with the President, or some one of the Faculty, if his parents or guardians require it, all the money, checks, bills, drafts, and other available funds, which he shall have in his possession, or under his control, in any manner intended to defray his expenses while Student of Bethany College.

In like manner, if requested, he shall deposite with the President, or some one of the Faculty, all the funds he shall receive while a Student of Bethany College, for the purposes aforesaid.

At the end of the first half session he shall deposite enough to pay the expenses of the second half, or balance of the session; and if any Student fail to pay in advance the last installment of his expenses, as herein require, and shall be in default ten days, the President shall report him to the Faculty, that proper measures may be taken to compel performance, and, if necessary, to punish the defaulter.
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