1973

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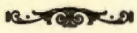

RICHARD M. POPE

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RICHARD M. POPE
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LEXINGTON, KENTUCKY
LEXINGTON THEOLOGICAL SEMINARY
1973

PREFACE

In 1960, Richard M. Pope, Professor of Church History at this institution since 1958 was asked by a faculty committee to prepare a brief narrative concerning the traditions and the past of the Seminary, to be used in part in orientation of new students. This was published in 1961 in a 28-page brochure entitled "The College of the Bible—A Brief Narrative" and has been widely distributed and used in many ways to help interpret the school's purpose and program. But, after a dozen years, this brochure was in need of up-dating. Accordingly, upon his return in 1972 from a year's sabbatical study abroad, Professor Pope was requested to write in his own inimitable way the story of recent developments at Lexington Seminary. He chose to re-write and enlarge only the final section of the 12-year-old brochure.

What is reproduced here, then, in pages 4-25, are the first four sections of the 1961 document as they first appeared, with no changes at all ("The College of the Bible" stands as it did then as the name of the Seminary), plus the new last section, pages 26-35. The bibliography at the end is that which accompanied the original brochure. To it should be added the comprehensive centennial history of the school, written by Dwight E. Stevenson: *Lexington Theological Seminary: The College of the Bible Century* (St. Louis, Bethany Press, 1964).

What Dr. Pope wrote in his preface to the earlier brochure should be repeated here:

"There should be this word of warning: it is always possible to make too much of tradition. In fact, it is a part of our tradition at The College of the Bible to not be bound by the traditions of men, and this is a part of our larger Disciple tradition. All that we desire in writing and publishing this account of our past is that we might not carelessly accept that which has come down to us through the sacrifice and labor of other generations. Since many people have labored hard to give us this institution, we must be sensitive to their aspirations and responsible stewards of their legacy to us.

"In addition, those who seek understanding of the Disciple present through a study of the Disciple past, will discover that The College of the Bible has played a leading role in that history, and has therefore a larger meaning, and one that should not be forgotten, by those who would know the story of this people."

THE DARK AND BLOODY GROUND

Introduction to a Region

> Lexington is located in the heart of the Blue Grass region in Kentucky, and is easily accessible by railway, air and bus lines. It is renowned for the refinements of its citizens, the moral and Christian influences of its numerous churches, its historic associations, and its institutions of higher education.
>
> —*The College of the Bible Catalog, 1959*

To those arriving in Lexington for the first time the above statement may seem somewhat exaggerated. The "refinement of its citizens" and "the moral and Christian influence of its numerous churches," may not be readily apparent. If one arrives in the heat of August, or on one of those warm Indian Summer days in September, when the crickets and locusts sing in the grass, one may think that Stephen Foster was closer to the truth when he composed the familiar lines—

"The sun shines bright on my old Kentucky home . . . "

Yet, making due allowance for the element of fiction that must enter both into the lyrics of popular songs and the material that goes into academic catalogs, it remains true that this is a region that is rich in history. In 1763 the Treaty of Paris ended the struggle between the English and the French for mastery of the North American continent with victory for the English. The result was the exploration and settlement of this area by hardy frontiersmen like Daniel Boone from the English colonies across the mountains. They fought the Indians for possession of "the dark and bloody ground," and then later, during the Revolution, fought both the British and the Indians, until it became a part of a new nation, described by one of her sons as "conceived in liberty and dedicated to the proposition that all men are created equal."

After the frontier came the era of civilization, of the "old South," with its dream of an aristocratic, paternalistic civilization based on caste and class. Because they admired the similar civilization of the ancient Greeks, their public buildings and their fine homes were built in the classic manner. Slave labor and the produce from fertile hemp and tobacco fields built stone fences and lovely mansions set back from the roads by a long avenue of trees. Here was a kind of culture where hospitality became a fine tradition, and where sometimes gambling, bourbon whiskey, and horse-racing were

loved "not wisely, but well." Some of the finest Thoroughbreds and gaited saddle horses in America have ever since been a familiar sight in the lush pastures of the blue grass. Here was a society that produced men like Henry Clay, the hot-blooded Cassius Clay, and John Hunt Morgan, the "thunderbolt of the Confederacy."

But the Civil War (or the War Between the States, if you prefer) marks the beginning of the end for this romantic and tragic culture, and since that time Kentucky has struggled to adjust itself to a new industrialized and urban society. It is still a land of contrasts, of wealth and poverty, of education and ignorance, of fertile land and poor land, of mountains and hills, of great bustling cities, and quiet, remote villages. Kentucky is not one, but many. It is the mountaineer in his "holler," the coal miner in his camp, the rich man on his veranda, the poor man in his cabin, the old folks on the front porch, and the suburbanite having an out-door barbecue on his terrace. But all is interesting, all a part of the panorama of life that is Kentucky . . . .

But this land is not only rich in history generally, it is peculiarly rich in memory and sentiment for the people of the Christian Church. Here are to be found thier first churches; here they came into existence as a separate people under God. The Christian Churches at Harrodsburg, Concord-Carlisle, and Indian Creek have had a continuous history since 1803. Cane Ridge, where it all began with the great camp meeting of 1801, took the simple name of "Christian" and the Bible as its only rule of faith and practice several years before Thomas or Alexander Campbell came to this country. This old log church, built in 1791, is probably the most beloved church among the Disciples of Christ, and is one of the historic shrines of America. A few miles southwest of Lexington, on the Harrodsburg Road (said to have once been a buffalo trail) is the South Elkhorn Christian Church that goes back to 1783. It was originally a Baptist church, established as such when a Baptist congregation migrated from Virginia and settled there as the first church north of the Kentucky River. Sometime during the 1820's its members voted to become a part of the Disciple movement.

Perhaps more important than the historic churches and places are the great men who lived and labored in this region; men whose names are forever associated with the founding and establishment of the Disciple movement for Christian unity—Barton W. Stone, "Raccoon" John Smith, John T. Johnson, the Jacob Creaths,

Walter Scott, Moses E. Lard, Philip S. Fall, Robert Milligan, Robert Graham, John W. McGarvey, L. L. Pinkerton, John Allen Gano, E. E. Snoddy and A. W. Fortune, to name only a few. It is not uncommon for a student-minister to discover that the church he serves once had some great soul like Raccoon John Smith or Edgar DeWitt Jones as its preacher.

Kentucky, called "the garden of the republic" by Walter Scott, was visited many times by Alexander Campbell on his travels, and there are churches still standing in which he spoke to "packed houses." Two of his famous debates were held in Kentucky, one in the little town of Washington (near Maysville) and the other at Lexington. This latter debate was held in the old Main Street Christian church, which was located on what is now the municipal parking lot adjacent to the Lafayette hotel, and had for its moderator the great Henry Clay.

In Lexington, too, occurred the memorable meeting on New Year's day, 1832, in which the "Christians" under the leadership of Barton W. Stone, and the Disciples, under the leadership of "Raccoon" John Smith (who followed the Campbells) united to form one church. The building in which this significant meeting was held is still standing on High Street, and was then known as the Hill Street Christian Church.

Finally, in the Blue-grass area are to be found the three oldest institutions of their kind among the Disciples of Christ—Transylvania College, Midway Junior College and The College of the Bible. To this latter, the pioneer Seminary for the training of ministers among the Disciples, we now turn.

Out of Darkness a Light

A College Is Born

> The College of the Bible was founded in 1865 as one of the colleges of Kentucky University . . .
>
> —*The College of the Bible Catalog*

It may seem surprising that the Disciples should wait thirty years before founding their first college, and about sixty years before founding their first Seminary. The answer to this puzzle is not to be found in any lack of regard for the value of education. While the early Disciples did believe more passionately than most Protes-

tants in the priesthood of all believers, and both Alexander Campbell and Barton W. Stone had a contempt for the professional, educated minister who assumed an air of superiority over the laity, there was in their thought no contempt for culture, or for education, as such. Three of the big four among the founding fathers, the two Campbells and Scott, were University men, and Stone was a graduate of one of the best Presbyterian schools in the South.

The answer to the slowness with which the Disciples established schools is to be ascribed mainly to their original desire not to become another denomination. But by the 1830's it was becoming clear that the union of the churches on the basis of a return to the gourmetical church was not going to be easily or quickly won, and that the movement had grown to such proportions as to require of responsible leadership the founding of schools. And so the first college among them was founded at Georgetown, Kentucky, in 1836. It is interesting to note that this first school was not a Bible training school for ministers, but a liberal arts and engineering college. The man most responsible for the founding of this college, and its most popular teacher in the early years, was a West Point graduate who taught mathematics and civil engineering. The name of the College suggests the admiration that its founders had for Francis Bacon and the methods of science. This is of course consistent with the early Disciple affinity for the British empirical tradition.

As a matter of fact, the establishment of schools devoted exclusively to the training of ministers did not begin anywhere in this country until the early nineteenth century. The education of ministers in the colonial period generally followed the pattern of an arts education followed by study with some recognized minister. This apprentice type of education for the ministry was also rather generally followed in other professions such as that of medicine and law.

Bacon College was moved from Georgetown to Harrodsburg in 1839. It remained a liberal arts college, but, following the lead of Bethany College, it moved to establish a department of sacred history in which the English Bible was studied for credit.

In 1855 John B. Bowman, a wealthy young alumnus of Bacon College, conceived the idea of changing his alma mater into a great Christian university that would be free from any sectarian bias, yet related to the Disciples through having two thirds of its self-

perpetuating board to be members of the Christian Church. In this he was following the educational ideal of his friend, James Shannon, who, while President of Bacon, had operated on the assumption that a college can be Christian without being denominational.

Bowman must have been a very persuasive exponent of his dream of a great Christian university for he raised $150,000 in 150 days, $30,000 being raised in Mercer county alone by a prominent citizen, Major James Taylor, who was not a member of the Christian Church. In keeping with the dream, the name of Bacon College was changed to Kentucky University and in 1857 it began its enlarged operations with a notable faculty gathered from the leading Disciple schools of the day, including Robert Milligan and Robert Richardson from Bethany.

The newly strengthened and enlarged school opened in 1859 with nearly two hundred students, but already there was wild talk of secession and war, and the whole region was soon in the grip of bitter conflict. Each session saw fewer students in attendance, and by 1861 most of the young men were off to war. Professor Richardson's own son, to the anguish of his father, joined the Confederate cavalry and was killed in a few months. In October of 1862 one of the most savage conflicts of the war was fought a few miles from Harrodsburg, at Perryville, and the College building was converted into a Confederate hospital. In 1864 the main building of the University that had begun with such high hopes burned to the ground. The few remaining classes were then moved to the Christian Church.

But "it's a long road that has no turn," and in 1864 the tragic conflict came to an end. An invitation had been received from the trustees of Transylvania College, in Lexington, to take over their campus and buildings, as this school had fallen on evil days and seemed unable to go on for lack of finances. In other words, they had a campus, but not much money, and Kentucky University had no campus but a considerable endowment. It seemed like a happy solution to the problems of both schools, and the offer was accepted. In spite of its sad condition at this time, Transylvania had a proud heritage from the past. Founded in 1780, it first began to actually operate as a school in 1785, and was the first college in Kentucky, and the first west of the Appalachian mountains. It was founded as a State college, but in its early years it was under the control of the Presbyterians, who had the best educated ministry in the West, and the greatest zeal for education. In 1793 it was perma-

nently moved to Lexington, and its first building located in what is now Gratz Park, across from the present campus. It had gone through a period, when, under liberal leadership, it became one of the best schools in the country, drawing students from all over the South and West to its liberal arts college, medical school, and law school. Jefferson Davis, for instance, was sent by his father from Mississippi to study at the "Athens of the West." Henry Clay was a member of the Board of Trustees. But the school was attacked bitterly by the Presbyterians, and other defenders of orthodoxy, as being too liberal, and these attacks hurt the school and caused its decline.

It is interesting to note that the Presbyterian leaders in the same era were attacking not only Transylvania, but the "Christians," and Barton W. Stone in particular, as being guilty of the same crimes (infidelity, skepticism, Arianism, and Deism) and that Alexander Campbell, who visited Lexington in 1823, defended Transylvania from these charges in the pages of his journal, *The Christian Baptist*. It was an era when Calvinism was fighting desperately to maintain its hold on American church life against the inroads of the new scientific and humanistic world-view, that was to be found in the centers of learning and the emotional evangelism that was sweeping through the back-country. Eventually, the Presbyterians were themselves to divide over these and kindred issues.

By the time of the Civil War, Transylvania, by now a Methodist institution wracked by the struggle within that church over the issue of slavery, and an object of suspicion in many quarters, did not have much except a campus and some proud memories.

Thus it was that the year 1865 was a time of new beginnings—for Transylvania, for Kentucky University, and for The College of the Bible.

In accordance with the dream of John Bowman for a great nonsectarian Christian University, Kentucky University began, like the great Universities of the Middle Ages, as a kind of confederation of colleges, in which it was hoped every area of human knowledge would be studied and taught, and all informed and related by allegiance to the Christian faith. The University, when it opened in October, 1865, had a Liberal Arts College, a Law College, an Agriculture and Mechanical College, a College of the Bible, a School of Commerce, and an Academy. It was hoped that soon a revived Medical College and a Teacher's College would be added.

Most of the leaders in this new University were Disciples, yet

the Agriculture and Mechanical College was supported by money that came from the State. Actually, the new University was supported by three main sources of income—the Disciples, the government (both State and National) and the gifts of private citizens.

At first, all went well with the dream. An excellent faculty was secured, and a large student body was enrolled, which increased each year until, in the academic year of 1869-70, it became the fourth largest university in the nation with 772 students.

But in retrospect, one can see that the idea of a Christian University that received State Support under Disciple leadership and that received Disciple support under State supervision was an impossible dream. The trouble broke out from within the University and centered in The College of the Bible, specifically in a dynamic young minister-teacher named John W. McGarvey.

McGarvey, and those who followed him, believed that the first duty of the University was to serve the people of the Christian Churches. In addition, they felt that the University was too much interested in the progress of its new Agriculture and Mechanical College, too much concerned with science and the practical arts, and not enough with the Bible and the things of the Spirit. In words that we might use today, it was in danger of becoming too secular.

The conflict between the two sides became bitter and personal. During the course of the struggle Regent Bowman was excluded from the Main Street Christian Church and McGarvey was dismissed from the faculty of The College of the Bible. In 1877 The College of the Bible faculty separated themselves from the university and for about a year met as an independent school in rooms furnished by the Main Street Christian Church.

In 1878 the College of Agriculture and Mechanical Arts, that part of the University which was tax-supported and under State control, was established as a completely separate school and was thus removed to its present location where in time it became the University of Kentucky. The office of Regent was abolished in that same year, and John Bowman retired from the scene. Kentucky University became in effect a college of the Christian Church, and the way was open for The College of the Bible to return to the campus, which it did.

Since our primary concern is with The College of the Bible, we now leave its historic relationship to old Kentucky University, Transylvania College, and the University of Kentucky, and turn to its own history.

THE LIGHT SHINES

The McGarvey Era; or Intellectual Center of the Disciples

> Its first president was Robert Milligan, who served until his death in 1875. President Milligan was succeeded by Robert Graham, who continued in the executive office until he was compelled by the infirmities of old age to relinquish his duties in 1895, at which time John William McGarvey, who from the first had been a professor in the college became its executive head.
>
> —*The College of the Bible Catalog*

The first institution for the training of ministers among the Disciples of Christ began in 1865 with 37 students and two faculty members, President Milligan and Professor McGarvey. When Milligan died after ten years of service he was replaced by Robert Graham. In 1877 Isaiah B. Grubbs joined the faculty. It was these men who were to largely determine the nature of The College of the Bible for nearly fifty years. During this time the school remained substantially the same. Furthermore, as the first, and for about a decade the only school among the Discples devoted exclusively to the education of ministers, it had a profound influence on the intellectual and religious life of the Disciples and upon the character of all subsequent schools founded by them for the education of ministers. We therefore do well to know something about these men and the kind of school they founded.

Robert Milligan, like so many of the Disciple pioneers, was of Scotch-Irish descent, having been born in northern Ireland and brought to this country as a small boy. Reared as a Presbyterian, he was converted to "the Restoration Plea" at Old Cane Ridge while teaching a country school nearby, Flat Rock. He graduated from Washington College, in Pennsylvania (now Washington and Jefferson College), with the A.B. and M.A. degrees and remained for about twelve years at his alma mater as a member of the faculty, teaching English literature, Greek and Latin. In 1842 he married Miss Ellen Russell, of Washington, whose father was a member of Congress, and seemed destined to live a comfortable and settled life. But his College came under the control of the Presbyterian church, whereupon he resigned to take a position on the faculty of Indiana University. There he served successively as Professor of Mathematice and then of Chemistry. In 1854 he went to Bethany College where he taught mathematics and astronomy, and, for a while, served as co-editor of the *Millenial Harbinger*. It

may be remembered that in 1859 he was inaugurated as President of the new Kentucky University, successor of Bacon College, at Harrodsburg, where he also taught courses in sacred history. From the struggles of that institution through the Civil War he came to Lexington in 1865 to head The College of the Bible where he remained until his death.

Milligan, it will be observed, had a varied academic career, teaching almost every subject in the limited academic curriculum of that day, but his deep love was for the Bible. He published several works on the interpretation of the Scriptures, and one, *The Scheme of Redemption,* has gone through many printings, been studied by many generations of Disciple students, and is still in print. Written at the dawn of historical criticism of the Bible, it is a conservative work that emphasizes the unity and the developmental nature of the Biblical revelation.

Throughout most of his adult life Milligan seems to have had a battle against poor health, and his latter years were full of pain and illness. Yet his afflictions seem to have gentled him, and all who knew him bear witness to his kindly disposition and patient acceptance of suffering. He was a natural teacher, who had the knack of making difficult subjects seem clear and plain. Ordained by Thomas Campbell, and the friend of Alexander, Milligan possessed strong convictions in religion, but avoided controversy and debate. This gentle student and teacher, according to his friend and young colleague, McGarvey, is best described in the words of Scripture engraved upon his monument in the Lexington cemetery:

"He was a good man, and full of the Holy Spirit and of faith."

Like Milligan, Robert Graham, the second president, was born in the British Isles and brought to this country as a lad, but he was of English rather than Scotch Irish descent. He was reared as an Episcopalian, but as a young carpenter in Alleghany, Pennsylvania, he left that church to identify himself with the Restoration movement. Full of zeal for his new faith, he sold his carpenter tools and worked his way through Bethany College, doing odd jobs to support himself and his family, preaching for a nearby rural church, and accepting a loan from Mr. Campbell which he afterwards repaid (with interest) to that canny Scot. Graduating at the top of his class, he served during his senior year as an instructor in Greek, and had in his first class young J. W. McGarvey.

After his graduation he was employed by Mr. Campbell to go

on a tour through the Southwest as a collector of debts and promoter for the college. He was allowed to engage in some evangelistic activity, and in the hills of northwestern Arkansas, at Fayetteville, he held a successful protracted meeting with J. T. Johnson which resulted in the establishment of a church in that town. He subsequently resigned from his field work with Bethany to become pastor of this new church. Here he remained for about ten years, during which time he not only served as pastor of the church there, but founded and taught in Arkansas College. During the Civil War, in which his sympathies lay with the Union, he had a harrowing experience of escape through the war-ravaged areas of that border country, served for awhile as pastor of Central church in Cincinnati, then as a preacher and teacher in the mining camps of California. In 1866 he returned to Kentucky to accept the invitation to serve as head of the College of Arts and Sciences and Professor of English Literature of the new Kentucky University. In 1875 he was selected to be President of The College of the Bible, and professor of homiletics. In this position he remained for twenty years, the remainder of his active life. They were busy years. His first love was teaching, and he was known as a disciplinarian, who was yet liked by his students because of his personal interest in them and because of his breadth of experience.

In his thought, this favorite student of Alexander Campbell (he called him "the greatest discovery I ever made") tried to keep to the "old paths" yet made some adjustments to the new post-Civil War world. It was not easy. In the *Apostolic Times,* for instance, he and McGarvey accepted the validity of Missionary Associations, but opposed instrumental music in the churches. For many years he bore the burdens of administration and counseling in The College of the Bible, and he bore them well. The great literary output of McGarvey was no doubt made possible, in part, by this load of work shouldered by Graham. He was a man of integrity, respected by all who knew him, and revered by many. He was completely loyal to the faith as he had come to know it in the heroic days of his youth.

For twenty-eight years Isaiah B. Grubbs served on the faculty of The College of the Bible as the younger colleague of Graham and McGarvey. Like them, he was a graduate of Bethany and endeavored to be always faithful to the spirit and thought he had found there. A native of Kentucky, he had been the pastor of churches at Paducah, Eminence and Louisville, and had taught in

a school at Flemingsburg. He was thus well known to the brethren in Kentucky, and admired for his ability as an expository preacher and was greatly beloved both by his students and the people of his churches. Through personal affection for him, two wealthy farmers of Shelby county, John and Benjamin Thomas, gave $25,000.00 to The College of the Bible to endow the "Grubbs Chair of Exegesis."

A man of frail health, he was nevertheless capable of intense feeling while preaching or teaching. He taught Biblical exegesis and church history, but the subject that really fired his imagination was the interpretation of the Epistles of Paul. He introduced many generations of delighted students to these letters, and he was especially fascinated by the theology of Paul, and supremely by his concept of justification by faith and the relation between the Law and the Gospel. Morro tells us that when he really became absorbed in one of his lectures on Paul his voice would rise to the highest pitch and could be heard reverberating through the halls of old Morrison and to the walks outside. On such occasions, he says, older students would remark, "Professor Grubbs must be lecturing on the seventh chapter of Romans."

With all his preaching responsibilities and his zest for lecturing, Grubbs still managed to write several books, some of which are still in use. In his day McGarvey described him as being, with the exception of Milligan, the most beloved teacher on the faculty.

But of these four who did so much for The College of the Bible in its early years, Milligan, Graham, Grubbs and McGarvey, it was the latter who really was the leading spirit in the life of the school. It is entirely proper that the portrait of this man should hang in the place of honor over the fireplace in the library, for he, more than any other man, determined the character of The College of the Bible during its early years. Indeed, it might not be too wide of the mark to say that no man, after Barton Stone and Alexander Campbell, has so deeply determined the course of Disciple history. His books and writings, especially his *Commentary on Acts,* have probably been more widely studied by ministers of the Restoration Movement than those of any other man. He probably trained and influenced more young ministers than any other man in our history. His more than twenty books are still read with profit by students of our movement.

John W. McGarvey was born in Hopkinsville, in western Kentucky, in 1829, of the typical Scotch-Irish antecedents. His father died when he was young, and his mother re-married a widower

with nine children, a well-to-do physician from New England. Disliking the institution of slavery, the latter moved his large family to the free state of Illinois when J. W. was ten, where he worked on his father's extensive farms, and became a good student in a private school conducted by a Yankee schoolmaster. One gets the impression that McGarvey as a boy spent his impressionable years in a large and happy family which, though in comfortable circumstances, knew the meaning of hard work and disciplined life.

At the age of 18 he entered Bethany College, after a week-long journey by steamboat down the Mississippi, and up the Ohio to Wellsburg, West Virginia. At Bethany he arose early each morning and, with the other students, walked up the hill to hear Mr. Campbell lecture on the Bible. He listened attentively, caught the attention of the President, who gave him an inscribed copy of the New Testament and which became one of his prized possessions. At Bethany he went on the Lord's Day to the plain little church in the village and there heard Mr. Campbell explain in his logical manner the way of salvation, listened reverently while Dr. Richardson prepared the congregation for the service of Communion with one of his brief and beautiful meditations. During his second year he made public confession of his faith in Jesus as the Christ, and was baptized that same day in the waters of Buffalo Creek, "just below the bridge near the church." Sometimes in the evening young McGarvey would be present in the Campbell home when the family would be gathered together for prayer and Bible reading, and on other occasions he would be asked to hold the Bible for Grandfather Thomas Campbell, who had grown old and blind, and to follow him as he quoted some beloved passage from memory, and to correct him if he made any mistakes. The faith and devotion to the Bible that he found in the Campbell household and at Bethany made a deep impression upon this bright young man from Kentucky and Illinois, and the great passion of his life became the study and interpretation of the Bible as he had come to know it during these happy and studious years.

In 1859 McGarvey graduated with first honors in his class of 12. His family in the meantime had moved on westward to the rolling prairies of Howard county, Missouri. There, in the "little Dixie country" of west central Missouri, so largely settled by Kentuckians, he taught school and became a preacher. In 1853 he married Frances Hix ("A girl of 18 with bright face, perfect form, a sweet singer," as he describes her in his *Autobiography*) and it

is perhaps characteristic of him that they should go, on their honeymoon, to a convention for advocates of Bible revision.

During the decade of the fifties McGarvey established a reputation as a thorough student of the Bible and as a very able debater. Even during the tumult and shouting of the Civil War—which he opposed as a Christian pacifist—he calmly and single-mindedly kept to his study, working away at his first book, the *Commentary on Acts.* While other men around him read nothing but newspapers and talked of war, he studied the Bible and reflected upon the redemption of man. He does admit to two "slight interruptions," one in Missouri when into his study there came the distant, rolling thunder of the battle of Lexington, and again in Lexington, Kentucky, when the peace of his study was again disturbed by the rhythmic beat of drums in the street announcing the entrance into his city of the Confederate Army after the battle of Richmond. One can imagine that, after watching the lines of troops march by, he returned once again to his desk and took up once more the study of some passage of Scripture.

McGarvey had accepted, in 1862, a call to become pastor of the Main Street Christian Church, in Lexington, and, in 1865 he also accepted the invitation to become the Professor of Sacred History in the new College of the Bible. He had had other opportunities to teach other subjects in other schools, including his alma mater, but he had turned them all down because he wanted only to teach the Bible.

There is reason to believe that it was McGarvey who not only suggested the name "College of the Bible," but whose philosophy of ministerial education largely determined its curriculum.

In this educational philosophy, the study of the Bible was to be absolutely central. Medieval universities might consider theology the queen of the sciences, and other Seminaries might teach a number of subjects of almost equal importance, but to McGarvey the minister must know the Bible, thoroughly, and preferably in the original languages, or he is nothing. The core subject which ran through most of the entire course of study, was called sacred history. As we have seen, it had its origin in the course by that name taught at Bethany and old Kentucky University. It was a painstaking study of the Bible, from beginning to end, but with the emphasis on the Scriptures as a history of God's dealings with the ancient Hebrews, and the lessons to be learned by this study. The student's primary task was simply to master the text of the Bible

together with his instructor's notes on the Book, and a good student would complete his education by being perfectly familiar with every verse of Scripture, and could probably quote much of it from memory.

There was some study in areas other than the Bible and its languages, especially by those who took the more complete and difficult "classical course." Some time would also be given to homiletics, doctrine, and church history, but they were definitely subordinate to the study of the Scriptures. The school was well named; it was in truth The College of the Bible.

Throughout these years of the late nineteenth and early twentieth century the student body averaged about one hundred. They came from all over the world because for part of the time this was the only place where specific training for the ministry could be had among the Disciples, and because, for the remainder, it was the best known. In those days before accrediting associations, it was not necessary to pay much attention to the previous educational experience of the student. Most of them would have had the equivalent of a high school education when they came here, a few would be college graduates, and some would have had only a few months in some rural school. This made the capability and performance of the students very uneven, and the task of the teacher very complex.[1]

The curriculum was largely prescribed, except for the choice of taking either the English or the Classical course, and in any event the main study was the sequence of studies in Bible history and interpretation. Towards the end of the course, students were thoroughly indoctrinated in the defense of the Inspiration and Credibility of the Bible against skeptics and "higher critics," and throughout they were imbued with the doctrinal position of the Restoration movement. During these years The College of the Bible was, in short, essentially an undergraduate school dedicated to the training of a ministry for a church that took the Bible, and the Bible alone, as its authority. The role of the minister in the

1. Yet from these classes came some of the outstanding preachers in the history of the Brotherhood—men like Edgar DeWitt Jones, Peter Ainslie, George Hamilton Combs and Roger Nooe. Others went forth to become outstanding educators and some to found other "colleges of the Bible" modeled after their alma mater. President E. M. Waits, Dean Colby D. Hall, Clinton Lockhart and W. C. Morro, for example, all helped to establish schools located, if memory serves me right, in Fort Worth, Texas, and Indianapolis, Indiana.

Disciple church of that day was to be a doctrinal preacher, to do the work of an evangelist, and to be a pastor to the sick and dying. In its educational philosophy, therefore, The College of the Bible served the church of its day faithfully and well.

Milligan, Graham, Grubbs, and McGarvey were, in fact, true servants of the church, which in their day was rural, Biblical, evangelistic and partisan. Something of the aura of the frontier with its spirit of rough and ready debate, its strong loyalties, its intense individualism and its suspicion of the complexities of urban civilization lingered in their thought. Three of them had known intimately the Sage of Bethany, and had followed his clear reasoning about the reformation of the church, and all of them were devoted to the Restoration Plea as formulated by the pioneer fathers. They labored together in mutual affection and faith. Their comradeship in sacrificial service to the cause of The College of the Bible is moving; their love for it was a real thing.

But of the four it was McGarvey who over-shadows the rest, not because he was domineering, but because of the sheer force of character and intellectual strength that was naturally his. His colleagues bear witness that he conducted the affairs of the faculty in a genuinely democratic manner, willingly deferring to the collective judgment of the others when they differed from him. Although his was a very disciplined life, and though he was inclined to be authoritarian in his interpretation of Scripture, he was kindly in his personal relations, and knew the grace of laughter. His knowledge of the Bible became a legend. Short of stature, he was known affectionately among his students as "Daddy Mac" and was regarded as being only slightly lower than the angels as an interpreter of Gospel truth.

He had the complete confidence of the churches. To have been one of his students, and to have his recommendation, was to have an open door to any of them. They wanted preachers who knew the Bible, and who could stand behind the sacred desk and preach a clear expository sermon with a powerful and evangelistic exhortation at the end; and they knew that Brother McGarvey produced that kind of preacher. In his numerous books, in his popular column in the *Christian Standard,* and in his sermons and lectures at conventions and in Ministers' Institutes he won what was probably the largest following of any Disciple of his day. He began his great career at The College of the Bible at just the time when Alexander Campbell laid his burdens down and it has been said with truth

that in his generation he made Lexington and The College of the Bible the successor to Bethany as the intellectual center of the Disciples.

CANDLE IN THE WIND

Through Toil and Struggle

> Upon the death of President McGarvey in October of 1911, Richard Henry Crossfield was elected the first joint president of Transylvania College and The College of the Bible. . . .
>
> —*The College of the Bible Catalog*

McGarvey died in 1911. It has been said that 1910 was the last year of "normalcy."

The frontier, upon which the Disciples had flourished like rabbits in a briar patch, had disappeared. The simple, uncomplicated life of rural America in the 19th century was being rapidly replaced by the urban, industrial, scientific civilization of the 20th.

For one thing, it was more and more difficult to "keep the boys down on the farm." There was no more land for them to clear and cultivate. They drifted north to the big cities where they worked in factories and lived among crowded streets with strangers who had strange names and stranger ways. Their children played in the dirty streets, under the street-lights, and grew up to marry in other churches. People were insecure as they lived from pay-check to pay-check, as they competed for better houses and the shiny new gadgets and luxuries of an increasingly materialistic society. The Disciples as a church had difficulty in following their people into the big cities; somehow sermons on "baptizo" seemed irrelevant. One might wish for the good old days when one went to sleep in a feather bed at 9 p.m. to the sound of nothing more disturbing than gently rustling leaves and the plaintive cry of a distant owl, or for the all day meetin's with dinner on the ground and a good strong sermon on Acts 2:38 at Old Antioch, but wishing didn't bring back the old ways.

In the rural areas the migration of people to the cities left villages and country neighborhoods often with the spectacle of two or three competing churches with dwindling congregations, kept barely

alive by the memory of the past rather than the prospects of the future.

America had become a world power, with world responsibilities, open increasingly to all the currents of thought and belief that are to be found in this varied earth. The Disciples had at last awakened to this challenge, sent out missionaries to far places, but it turned out to be a two-way road that was traveled. At the World's Fair in Chicago in 1893 the Parliament of Religions brought home to many for the first time the uncomfortable reality of other religions, other sacred Scriptures that were believed and followed with faith and devotion. It was all very puzzling.

Increasingly young people from Disciple homes went off to universities to learn the ways of science and its revolutionary methods, to seek to be objective, to take nothing for granted or upon authority, not even religion or the Bible. They learned that the earth is very old, that all religions have their miracles, all cultures think they are right and others wrong, and instead of Latin and Greek they began to study the new sciences of human behavior—psychology, political science, anthropology, sociology and economics.

This new scientific approach to life inevitably led to the study of the Bible in a more historical and objective manner, just as one would study the literature of any people. It was seen as the collected literature of the ancient Hebrews, who were uniquely sensitive in the realm of religion and ethics, yet whose literature and history revealed, like everything else, an evolutionary development that culminated in Jesus of Nazareth.

These forces—the migration to the industrial city, the interpretation of all the cultures and religions of the world, the dominance of the method and spirit of science in every area of life—these and other forces began to profoundly affect the churches, and thus ultimately to affect The College of the Bible.

McGarvey was not unaware of these new developments. He took seriously the new scientific and historical methods of studying the Bible, and modified his views somewhat. For example, he gave up the idea of an absolutely pure text, and conceded there were some variations in the oldest manuscripts, but held that all the major teachings and doctrines of the faith are untouched by these textual problems. However, in the main he tried with great skill and scholarly argument to defend the idea of an infallible Bible against the inroads of radical Bible criticism.

J. W. McGarvey had the vision to see that Disciples in the future

were going to have to live in this new world and he encouraged some of his best students, young men like Hall Laurie Calhoun, Austin Findlay, R. C. Foster and Charles L. Pyatt, to go east and study at Yale and Harvard.

In the light of these developments, it is not surprising that as the men of the old order passed from the scene they were replaced by young scholars of a new generation. These men were university trained and they had come through the disciplines of the new intellectual life of these graduate schools and were eager to make The College of the Bible open to the new currents of thought that were flowing into America.

These new teachers, who came to the faculty in the years 1912-1914 were A. W. Fortune, W. C. Bower, and E. E. Snoddy. They were to remain together for many years and were to give The College of the Bible as distinctive a character in their time as McGarvey, Grubbs, Graham and Milligan had in theirs. With them the second great phase in the history of the seminary begins.

Fortune, Bower and Snoddy worked a kind of revolution in the academic life of The College of the Bible. They broadened the base of the reading in their classes, introduced students to different points of view, encouraged independent thinking. They related their studies to the new disciplines of psychology, economics, biology, and world history. They permitted greater freedom of opinion among the students in their classes, made the curriculum more flexible, introduced new courses. Of the new courses none were newer than those in Religious Education. In fact, it can be said that here was developed the first department of Religious Education with a full-time teacher in the nation.

These men also sought to raise the academic standards by developing The College of the Bible into a graduate school, and the Bachelor of Divinity degree was first offered in 1915. This degree was offered to students who had satisfactorily completed three years of undergraduate training and three years of professional training; the A.B. was conferred after the fourth year was completed.

This transformation did not go unchallenged. In 1917 a small group of students petitioned the trustees of The College of the Bible charging that these teachers were unsound doctrinally and were spreading the results of destructive criticism and Darwinian evolution among their classes, and urged their dismissal.

This charge was given wide publicity throughout the Brotherhood by the *Christian Standard,* a weekly journal which had come

to represent the conservative element among the people of the Christian Churches, and which began to call for an investigation. McGarvey had been succeeded as head of The College of the Bible by Hall Laurie Calhoun, who took the title of Dean, inasmuch as it had been agreed that the President of Transylvania should also serve as President of The College of the Bible. Calhoun, a conservative, sided with the dissident students and intimated that their charges were true. Thus the stage was set for the most serious "heresy trial" in Disciple history.

When the trustees met to consider the case they were defended by the President of Transylvania and The College of the Bible, President R. H. Crossfield, himself a former student of McGarvey's and a graduate of The College of the Bible. He had, in fact, taken the lead in bringing these new faculty members to the school, and he asserted that he was in sympathy with their aims, and that if any one was on trial he was that person.

There were some stormy scenes, made all the more bitter in that there were conscientious men on both sides of the controversy. On the one hand were those who wanted to maintain the doctrines of the past in as fixed and loyal a manner as possible; and on the other were those who, keeping their central loyalty to Christ and the Church unchanged, desired to relate constructively their faith to the new world of science, including evolution, and to the new urban, industrial civilization that was revolutionizing human life everywhere. There were (and are) dangers in both positions: those who cling to the fixed doctrines of the past are in danger of becoming legalistic sectarians, Bible lawyers, who make the religion of Christ irrelevant to those who must live in this new age; and for those on the other side there is the danger that the Christian religion may become too much accommodated to what is admittedly a rather secular and materialistic civilization, and thus cause the salt to lose its savor. But one can hardly avoid the conclusion that in the long run there could be only one rightful settlement of the issue: if an educational institution is to have relevance it must come to grips with the intellectual life of its time. Indeed, if it is to be a Christian educational institution, and not simply a training school, it must permit faculty and students to read widely, to discuss and debate, to search for new truth and understanding in an atmosphere of freedom, and be bound by no creed other than that of faith in Jesus as the Christ.

For this reason it was a momentous victory, not only for aca-

demic freedom, and for the future usefulness of The College of the Bible to church and society but for the Disciples of Christ as a people, when the Board of Trustees voted on May 1, 1917 their confidence in the faculty.

Although they were not the only ones on the facultyof The College of the Bible who were vindicated by this decision, it was Fortune, Bower, and Snoddy who were the central figures in the controversy, and the principal architects of The College of the Bible in its second phase of history. Dr. A. W. Fortune was a graduate of Hiram, Rochester Theological Seminary and the University of Chicago who taught New Testament, Church History, and Homiletics. A man of distinguished appearance, he disliked controversy, and his books *(The Disciples in Kentucky, Origin and Development of the Disciples, The Church of the Future, Adventuring With Disciple Pioneers,* and *Thinking Things Through With E. E. Snoddy)* all reveal him to be a man of irenic spirit, and scholarly interests. An excellent preacher, he was nationally known as a lecturer and speaker, much in demand at conventions. It was, therefore, perhaps inevitable that he should resign as Dean to become Minister of Central Christian Church in Lexington, though he continued to teach on a part-time basis for many years. His memory is revered by hundreds of people in central Kentucky.

Dr. W. C. Bower, a native of Indiana, grew up on a farm in a home of evangelical piety, and while studying at Tri-State College came under the influence of the Christian minister at Angola, Charles S. Medury, and left the Methodist church of his childhood for the Christian Church. At Butler University, where he went to prepare for the ministry, he found teachers who accepted the theory of evolution and higher criticism and yet remained deeply committed to the church—among them the brilliant young Edward Scribner Ames and Winfred E. Garrison. Later, while serving as pastor of a Christian Church in New York, Bower did graduate work at Columbia University and Union Theological Seminary. There he was deeply influenced by the new social sciences, and he came to see religion as a phase of culture, as growing out of life, though it also integrates and gives meaning to life. In 1912 he came to The College of the Bible from the Wilshire Boulevard Christian Church in Los Angeles, to teach in the newly founded Alexander Campbell Hopkins Chair of Religious Education, took a leading role in the "heresy trial," became Dean in 1921, and left in 1926 to become a member of the faculty of the University of Chicago.

Dr. Bower is remembered by his students as a very gracious gentleman, soft-spoken, scholarly, and with a sparkling sense of humor. He is the author of a number of books which have established his reputation as one of the most distinguished leaders and thinkers in the field of Religious Education in this century.

The inimitable E. E. Snoddy was, like Bower, a Hoosier whose childhood was spent in that village life celebrated by James Whitcomb Riley in his old fashioned verses about such things as circus time, the ol' swimming hole, and the mid-America autumn when

"the frost is on the punkin' and the fodder's in the shock . . ."

At 19 he moved with his family to homestead land on the plains of Dakota territory where he taught school and farmed. At the age of about 25 he was converted, and soon afterwards began to preach. At the age of 27 he left the sod schoolhouses of South Dakota for the ivied walls of Hiram College. A fellow student of A. W. Fortune's, he worked his way through the school with such distinction that upon his graduation he remained as a member of the faculty, teaching first Greek language and literature, then New Testament Greek, and finally philosophy. During the summer terms, and on leaves of absence, he studied at Michigan, Chicago, and Yale.

In 1914 he came to The College of the Bible and Transylvania where he taught mainly philosophy and Christian doctrine. Here he was to remain until his death in 1936. He was so engaging as a teacher, so warm and human as a person that many reckon him the most influential teacher of his time among the Disciples.

Snoddy had come out of the rural world of his childhood into the modern scientific world of his maturity fully alive to all the exciting new modes of thought and yet with a firm grip upon what he believed to be the essentials of the Christian faith. Yet it had not been easy, and he knew the meaning of doubt and uncertainy and despair. He read widely, faced openly all the questions that could be asked by modern skepticism and agnosticism. He never wanted his students to dodge these questions. A favorite thought of his was that a man should not be in the stagnant eddies but in the main current of the thought in his time. In the American philosophy of his day this was pragmatism, and he was deeply influenced by William James and John Dewey. He disliked labels, however, and wanted his mind free from any doctrinaire point of view; his greatest wish was for his students to be open-minded and growing in their understanding of life. Like James he disliked absolutisms of

all kinds. For him the universe was unfinished, and men are called to work with God in the creative task of redeeming human life from evil. A. W. Fortune, in his very excellent book, *Thinking Things Through With E. E. Snoddy,* says that there were two fundamental convictions which gave direction to his thought—faith in God as He is known in Christ, and the freedom and worth of the individual soul. He thus rejected the naturalistic humanism of Dewey and defended passionately the theistic position.

When he was ordained as a young man to the Christian ministry, he was not asked any questions about his beliefs. In the light of his good confession of faith in Jesus as the Christ he was simply given a Bible, and asked to study and preach what he found there. He was faithful to that charge. Although his thought *about* the Scriptures underwent many changes, his belief in its truth and its relevance for life, and his deep love for it never changed. His students have often described his well-worn Bible which he used, not in a sentimental way, but seriously, because he believed that no one could be a very faithful or effective Christian without knowing and using this Book. Although he did not believe in "a dead level" Bible, or in the doctrine of the plenary inspiration and verbal infallibility of the Scriptures, he did know that God spoke to him in its pages as nowhere else. In his day, he was as faithful to the Scriptural revelation of God in Christ as McGarvey was in his, and both sought, in their different ways, to make its message heard in the world.

With a keen sense of humor, a rare gift for making difficult concepts in philosophy and theology plain and vital, a Christian always on the frontiers of the thought of his day, he caught up his classes in the contagion of his love of learning, and study became an adventure. A few days before his death, knowing that he faced eternity, he dictated to his wife a letter to some friends in which there is this testament of his faith:

> "The gospel of Christ can still be purified as we Disciples have always held. It may be vastly enriched from every imaginable source, something that we have not always appreciated. It may be defended against every attack, but no substitute is ever possible. Christ is still the hope of the world. . . . Trust in a good and righteous God is the ultimate solution of life, but Christ only can give us that assurance.'
>
> Yours in love and fellowship,
> E. E. Snoddy

A Light on a Hill

A Pioneer Seminary on New Frontiers

> While Lexington Theological Seminary is a graduate professional school, it differs from the graduate school of a university in that it undertakes more than the phenomenological study of religion, and more than academic preparation for teaching and research. It begins by admitting students who are already committed to or are willing to be confronted by Christian faith and life, and it seeks to prepare them for the practice of Christian ministry as a profession.
>
> —*Lexington Theological Seminary Catalog, 1973*

In the decade of the 1930's the College of the Bible came to a fork in the road. It could remain in close cooperation with Transylvania University and continue to provide courses in Bible and Religion for its undergraduate students, or it could cut these historic ties, pursue a separate career, and devote itself exclusively to the graduate education of men and women for ministry in the Church.

There were fears and uncertainties that haunted either road. Certainly, in those years of financial desperation and low enrollments, it took courage to think that the little school could, in the words of Dwight Stevenson, "walk alone." And, in those depression years, when most schools thought only of survival, it took faith to look far into the future and to see the school on a separate campus as a graduate Seminary. It was an audacious vision. But, adroitly led by Dean C. L. Pyatt, this was the road taken. And it has made all the difference.

About the events that have followed in the last forty years it is difficult to speak with objectivity, because they are so near at hand and so many of the leading figures are living associates and friends. But the main lines of development are clear enough.

In 1936 the College of the Bible became a wholly graduate theological school admitting only students with bachelor's degrees from accredited colleges or its equivalent.

In 1938 the Seminary severed all administrative ties with Transylvania and elected its own President, Stephen J. Corey. A native of the Missouri Ozarks, Corey was a man of long experience as pastor and missions executive, a scarred veteran of the doctrinal battles that divided Disciples in this era, and a man of world vision.

Although nearing retirement age, he worked effectively in moving the school along its chosen way.

In the same year The College of the Bible was fully accredited by the American Association of Theological Schools. Indeed, it had played a leading role in the formation of the Association, and Dean Pyatt later served for two terms as its executive secretary.

In 1946, under the leadership of President Kenneth Bowen, a native of North Carolina and long-term pastor, a tract of land across South Limestone from the University of Kentucky was purchased to be the future home of the school. Transylvania was expanding, and needed the site of the old College of the Bible building, and so the two institutions were, with mutual advantage and good will, separated. However, between Transylvania, The College of the Bible and the University of Kentucky there will always exist the memory of a common origin, and a shared history.

In 1949 a tall, genial Virginian became President of the Seminary. Riley B. Montgomery came to this office with rich experience as a college president (Lynchburg), an intimate knowledge of Disciple affairs (President of the International Convention), a long-time interest in ministerial education (he had a doctoral dissertation and published a book on the subject) and a deep love of the Church. He embraced with enthusiasm the new vision of a larger purpose for the Seminary, and it was no small, narrow or sectarian vision that fired his imagination. With skill and tact he set to work to make this vision a reality.

A staff was assembled that related easily and capably to the people in the churches. The faculty expanded, with increased salaries and with more time to devote to scholarship and teaching. The student body grew to its highest point in the history of the school. The library became known as one of the best of its kind in the nation. In the background, but indispensable, was a distinguished Board of Trustees.

The physical setting was a handsome new group of Georgian Colonial buildings completed in 1950. To these were added, in 1959, an additional group of buildings, which gave the Seminary a beautiful and complete home. The total cost of the new physical plant was more than $2,000,000. Giving from churches and individuals to operating expenses, in 1960, was about ten times what it had been in 1950.

The achievements of "the Montgomery years" were massive. The school was now well launched with a new campus and an enlarged student body, faculty and library on its career as a graduate professional school. This new phase in its history was symbolized by the taking of a new name—the Lexington Theological Seminary—as it prepared to enter, in 1965, its second century of service. There were not a few who loved the old name and who hated to give it up. But they were of the inner circle of its graduates and friends. Outside this circle, the old name implied an undergraduate, non-accredited, Bible school. And so, after considerable deliberation and consultation with alumni and church constituency, a new name more descriptive of its new and enlarged purpose, was chosen.

Thus, one might have stood on the columned portico of the library and looked, from this high point, over the campus of the University of Kentucky and the city of Lexington, and realized that the Seminary had come a long way. In those days to walk up the hill (after coffee at the restaurant on South Limestone) was like the ascent to Mount Zion. The decade of the sixties seemed to promise, for the nation and for the Seminary, continued, unbroken advance in the day of the new frontier.

But the event was something else. Whatever it was, it wasn't Zion.

How can one describe the mood of America in the troubled sixties?

A war in Vietnam, slowly gathering momentum, troubled the conscience of America, and frustrated nearly everyone because it could seemingly be neither won nor lost but only prolonged in endless agony. The civil rights struggle of black Americans took a militant turn. There were riots in the cities, marches and confrontations. The militancy spread. There were riots on campuses as students took up the tactic of confrontation and disruption to express their grievances. A youth counter-culture appeared which at its best sought for a more human, peaceful, and loving community, but at its worst was a cop-out from responsibility. Drugs rapidly became a disturbing and frightening menace. There was burgeoning crime, and some cities seemed close, at times, to anarchy. The grievances of all minority groups began to surface in angry demonstrations. The American economy began to show signs of strain as the government wrestled with both inflation and recession. The

business community felt driven, harassed and misunderstood by the rest of the nation. The blue-collar worker saw himself belittled by intellectuals and ignored by politicans. There were pockets of poverty and malnutrition in this richest nation on earth that were breeding grounds of crime and despair. The specter of over-population, slimy rivers, polluted air and a spoiled earth haunted our dreams of a better world of tomorrow. The faith of Americans in one another and in their common destiny seemed to falter.

Over against this recital of woes one might point out that this era was also one of magnificent achievement. America reached for the moon—and made it. Even in areas where we hurt most—such as race relations—real progress was being made. It could be argued that Americans of this generation were, on balance, among the most fortunate people in all history. But we are concerned here with mood, with the way people felt, and all their achievements did not lay to rest the fears, the uncertainties, and the frustrations felt by large segments of American society.

This changing mood of the sixties affected theological education in many ways, and most of them were bad. The previous decade had been one of basic optimism, of an upsurge of interest in institutional religion, of record-breaking attendance, membership, building construction, and giving in the churches, which was reflected in the swelling numbers of young people who sought the ministry of the church as their vocation. But the mood of the sixties produced a different generation concerned for social action but critical of the church and of all the established institutions of society. The number of young people choosing a church vocation went down sharply. Some good seminaries closed their doors. Numbers of clergy left the ministry or priesthood. The action, they believed, was elsewhere. A few theologians even tried to construct a theology without God. They made headlines, but few converts, either in the church or out, but their efforts may be taken as symbolic of the rise in secularity and the decline of religion in these times.

At Lexington enrollment declined about one third. Business uncertainty and recession resulted in diminished financial support. President Montgomery reached retirement age and the Seminary, like the nation, seemed to falter.

It was in an atmosphere of gloom, therefore, that a new President came to the helm. With his energy, drive and wry humour,

W. A. Welsh quickly generated confidence. He knew how to listen, and to learn; and he knew how to lead and to inspire. Still relatively young, he had ideal credentials: he was a New Testament scholar and seminary teacher at Texas Christian University, and had been the successful pastor of a large urban congregation, the East Dallas Christian Church. He was thus equally at home in class-room or pulpit. In addition, he knew intimately the organizational structure, leadership and finances of the Disciples of Christ, and had served as President of the International Convention of that religious body.

Welsh worked closely with a new Vice-President, Lee C. Pierce. Building on financial foundations laid by Frank Gardner in the depression years and by an earlier Vice-President, Charles Dietze, in the Montgomery years, the level of support for the Seminary was increased. The physical plant was improved. The debt was reduced. Faculty and staff salaries were raised. And the Seminary was doing what a very large number of theological schools in the nation were unable to do—it was operating in the black.

Even more striking have been some developments in the inner life and educational work of the Seminary. Closely involved in them was Dwight Stevenson, the complete seminary teacher, a faculty in himself—scholar in a dozen fields, careful teacher, brilliant preacher, creative writer, popular lecturer, perceptive counsellor, and now the new Dean. As in the realm of finance, Stevenson built on the work of some notable predecessors—C. L. Pyatt with his vision of the future, Myron Hopper with his wonderful blend of learning, humour and human sympathy, and Ralph Wilburn, whose concern for academic excellence made theological education at Lexington an exciting enterprise. Even so, academic developments in this era, like those in finance, are striking.

First, there was an heightened awareness that education is what happens to a student in his total experience as a human being. And so there was a continuing effort to create in the Seminary a more viable sense of community,—a sharing of life in worship, in recreation, in social action and in governance,—and one that would include wives and staff as well as faculty and students. This has been no easy task. Ministers, and ministerial students, are by nature individualistic, and about a third live in remote student parishes.

To this must be added the changing character of the students themselves. They are a diverse lot. Whereas a large number still come from church-related colleges, an increasing number have come from state universities with little or no background of study in Bible or religion—and a few with little or no background in the Church. Whereas most are still young, growing numbers are mature men and women with experience in other vocations. (It is sometimes forgotten that while some men were leaving the ministry for other careers, other men were leaving these same careers for the ministry.) Whereas most are Disciples, a rising percentage are of other communions, giving the school a more ecumenical quality. Whereas most are white, an increasing number are black, and brown and red. If our education is to be education for life then such diversity, since it is a part of life in our world, is to be welcomed.

If such diversity therefore, put strains upon the sense of community it also made the need of it more imperative, and the nature of it more instructive. Some good teaching might go on over a cup of coffee in fellowship hall, or in the game room or a car pool, when the conversation moved from the casual to some deeper level of sharing. This feeling was reflected also in the class-room, where any visitor, after an absence of years, might be struck by the trend away from the authoritarian lecture method and towards the round-table approach of the seminar, with its sharing of research and critical discussion. In the chapel also, one found manifold forms of worship, from traditional to experimental, which sought to express the varieties of religious experience in the community. In all this, it was clear that a new kind of student was creating a new kind of situation for theological education.

Even more striking have been some developments in the formal educational work at Lexington. In response to the growing numbers of people who seek out the ministry of the church for help in meeting personal crises and family problems, the Seminary has expanded its offerings in the area of pastoral counseling. In cooperation with the nearby University of Kentucky Medical Center, and with other hospitals and counseling centers in the Lexington area, a program of clinical training in pastoral care has been inaugurated. In this program students get supervised experience in visiting and counseling with people in crises situations. Through reading, conferences with their supervisor and with other students in the pro-

gram, they grow in their understanding of the heights and depths of human life, and of their ministry to people in need of help. They also, incidentally, learn a lot about themselves.

The resources upon which the Seminary could draw, and the breadth of experience which it could offer its students and faculty, were also greatly enhanced by Lexington's venture into a close relationship with four neighboring theological schools—the Louisville Presbyterian Seminary, the Southern Baptist Theological Seminary, the Asbury Theological Seminary, and the St. Meinrad School of Theology. This cooperative venture—called TEAM-A (Theological Education Association of Mid-America), makes possible an inter-change of students and a sharing of library holdings, lectureships and faculty. Since these seminaries are not only excellent in their own right, but also represent a wide range of Protestant belief and practice and include a Roman Catholic seminary in a monastic (Benedictine) setting, this new venture opens up exciting new vistas of understanding for Lexington students.

Finally, in keeping with a national trend in this direction, and one that brings theological education in line with that of medicine and law, Lexington moved to offer a professional doctorate in ministry. The new degree program, in addition to traditional studies such as Bible, theology, etc. emphasizes supervised professional practice, clinical training, an integration of learning, a clearer understanding of ministry in the modern world, and of the student's own self-understanding in relation to this ministry. Basically a four year course of study which normally includes some course work at one of the related seminaries in TEAM-A or at the University of Kentucky, it has broadened the experience of the students while sharpening the point of their preparation by centering upon preparation for *ministry* rather than purely academic studies. This new degree program, leading to the Doctor of Ministry Degree, has not replaced the Master of Divinity program, but at this point seems to be growing in popularity not only at Lexington, but nationally as well. It also seems to meet a need felt by many ministers for a refresher course of study, so that some of the students in the program are men who have come back to the campus after a period of years in the parish.

In looking back over these busy years in the history of this school we can see that it has undergone profound changes which

have corresponded to far-reaching movement in American life. We should not be surprised. All living things change. This is not to say that all change is necessarily good. But it is a fact of life. The Seminary will continue to move in response to the changing world it serves. It will be a different place, we may be sure, in another generation. Other times will have different needs, and require new ways.

Even so, there are some things that remain unchanged. This school is the servant of the Church. In this service it is not servile or uncritical, but its purpose in being is to educate men and women for the Church's ministry. In this it is one with the McGarvey era and true to its founding purpose. Its move away from part-time involvement in teaching religion to undergraduates was not a denial of the validity and importance of this task, but it was an affirmation of its dedication to the rather different task of preparing men for the ministry of the Church. Its move from an undergraduate to a graduate level of professional training corresponding to similar shifts in medical and legal education, and to the rising level of general education, was in keeping with this purpose, and was necessary if the ministry were to remain an effective force in our society. In a time when the expansion of human knowledge has been likened to an "explosion," not to have moved with the times would have condemned the Church and its leadership to futility and irrelevance. But with this growth and increasing complexity, the basic purpose of the school has remained the same—to educate able ministers for the Church of Jesus Christ.

Further, one can see in this school's history a continuous pioneering spirit such as befits a communion that had its origin among a venturesome, reforming people whose earliest place of origin was a log meeting house on the American frontier. Beginning as the pioneer theological school among the Disciples, and as the first to make the move to accredited graduate standing, it cut cherished ties with Transylvania to pursue its own destiny, and, during the "Montgomery years" moved boldly into the future, with a new campus and an enlarged faculty, in a daring venture of faith. In its early years, it is true, the atmosphere of the school was benevolently authoritarian. But the crisis of 1917, like a summer thunderstorm, cleared the air, and since then a spirit of openness and freedom has been one of its most precious possessions. It is a liberal school, not in any doctrinaire way for it welcomes "conservatives"

as well as "liberals" into its life, but in the sense of believing that the truth of God is greater than that possessed by any individual or human group, and that therefore education is not so much an indoctrination in fixed and final dogmas as it is a shared adventure, an exploration, a continual growth in understanding that moves always towards the mystery of the ages revealed in the inexhaustible riches of Jesus Christ.

Now all this talk about the Seminary on new frontiers may seem to be nothing more than a verbal smoke-screen to hide some ugly realities. The present moment would not seem to be a very promising one for the Church and its institutions. Wars and rumours of war, divisions of class, race and generation. overpopulation, environmental deterioration, the growth of secularism and the decline in institutional religion—these and all the other ills of our society might seem to offer a discouraging prospect for theological education.

But we might recall that the Church has often been at its best in the times of trouble. There was the collapse of Roman civilization and the barbarian invasions when the Church laid the foundations of western civilization. There were the upheavals of the French revolution followed in the 19th century, not by the collapse of Christianity, but by its world expansion.

As we contemplate the future we should beware of neat prophecies and expect the unexpected. But it is at least possible that the disturbances of our time may represent a creative ferment. The horror of modern technological warfare might create a new willingness for us to listen to the Prince of Peace. That there are grave dissatisfactions with our present society on the part of nearly all of its members, and especially the young, might just possibly be a divine discontent that could lead—dare we put it in these terms? —to a revival of effort for the Kingdom of God on earth. That there is something radically wrong in human affairs, and that men need forgiveness and new life is written plainly over the events of the 20th century. That secularism and materialism are failing to satisfy the hungers of the human spirit seems rather obvious. The need of man for love—the love of God and the love of neighbor—seems not to change with the passing of time. There would seem to be an emptiness in the heart of man which can only be filled by that which is unseen and eternal.

Is this not what the Church and its ministry is all about? Is it

not entrusted with the divine Word "that God was in Christ reconciling the world to himself?"

And so, moving on into an unknown future, Lexington Seminary can take courage in these words of the Apostle Paul:

> "Therefore, having this ministry by the mercy of God, we do not lose heart."

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