CHANGES IN RELIGIOUS EMPHASIS AMONG SELECTED COLLEGES AND UNIVERSITIES ASSOCIATED WITH THE CHURCHES OF CHRIST

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PREFACE

The idea of religious change in church-related colleges or universities is seen in the very roots of higher education in America. The histories of many of the early institutions indicate tensions between religious interests and the eventual directions of the schools. Through either a deliberate course of action or a more gradual infusion of secular thought, many institutions lessened their ties with the religious bodies that had first fostered their development. This departure from original guiding philosophies is termed as a change in the religious emphasis of the schools.

For the purpose of this study, religious emphasis is placed within the context of belief and practices. Therefore, religious emphasis is defined as the emphasis placed on religion, as determined by beliefs and practices, within the selected institutions. A basic assumption is that the religious emphasis of an institution can be identified by an historical analysis of the schools.

This study is limited to three selected colleges and universities supported by members of the Churches of Christ. The participating schools were: David Lipscomb College in Nashville, Tennessee; Oklahoma Christian

College in Oklahoma City, Oklahoma; and Pepperdine University in Malibu, California. By spending 7 to 10 days on each campus, personal interviews could provide important perspectives into the religious history and emphasis of the school.

The study focused on changes occurring in the religious emphasis at these institutions since their beginning. Because of the autonomous nature of the Churches of Christ which precluded any central organization, much of the data analyzed came from the individual college libraries and scrapbooks. Newspapers and magazines printed by individual members of the Churches of Christ also provided valuable information for the content of the study.

A special acknowledgment goes to the many people associated with the three schools visited for their time and assistance. These school presidents, chancellors, administrators, board members, faculty members, librarians, and students graciously provided interviews and data necessary for such a project.

The writer expresses his sincere appreciation to Dr. Thomas Karman, chairman of the doctoral committee, for his spirit of critical inquiry. Dr. Karman's encouragement and advice were essential elements leading to the completion of this study.

Finally, the writer would like to dedicate this study to his family. With the support and sacrifice of his wife, Jane, and his children, Alicia and Carrie, this

study was a family effort at promoting scholarship and achievement.

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CHAPTER I

EDUCATION AND THE CHURCH-RELATED COLLEGE

Although the majority of the colleges and universities in the United States today are predominantly secular, most of the early institutions of higher learning in America were established by religious groups in order to maintain their doctrine and to fill their pulpits. Tewksbury (1969) referred to this when he said: "Practically all the colleges founded between the Revolution and the Civil War were organized, supported, and in most cases, controlled by religious interests" (p. 55). But in addition to serving as agents of a particular religious sect along the American frontier, these colleges also furthered cultural advancement through education.

Education was considered to be essential by the settlers of the new continent, and in 1636--a mere 16 years after the Pilgrims landed at Plymouth Rock--Harvard was established as the first of several religiously oriented schools, thus giving New England a college even before the needs of elementary and secondary education were addressed. In "New England's First Fruits" (cited in Patillo and MacKenzie, 1966), an early colonial document, it was stated:

> After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for Gods worship, and settled the civill Government: One of the next things we longed for, and looked after was to advance Learning, and perpetuate it to Posterity, dreading to leave an illiterate ministry to the Churches, when our present Ministers shall lie in the Dust (p. 2).

This religious mandate in establishing the first colleges was also noted by Sanford (1962), who stated:

> Harvard was founded to help the Puritans escape Anglican Oxford and Cambridge, and Yale appeared in 1701 when a group of New Haven Ministers, influenced in part by distrust of the liberal heresies that were coming to dominate Harvard, established a competing college to preserve the old social and religious order in Connecticut (p. 89).

William and Mary was the second school within the colonies, and her 1693 charter not only expressed the hope that the school would educate ministers but that it also would rear the youth in "good Letters and Manners and propogate Christianity among the Western Indians" (Hofstadter and Smith, 1961, p. 2). Furthermore, this Virginia college provided an escape for the southern aristocracy from the Puritan influences dominating New England and Harvard. William and Mary had been planned since 1619, when Sir Edwin Sandys and his associates in the Virginia Company were granted 10,000 acres of land for the establishment of a college (Pattillo and MacKenzie, 1966), but it took several years for William and Mary to actually take shape. Because of the sparse population in the South, Yale was chartered and producing graduates before

the Virginia college installed its faculty and began classes, thus providing the South with a liberal education college (Hofstadter and Smith, 1961).

English schools served as educational models for Harvard and other colonial schools. Their curriculum of medieval liberal arts emphasized the philosophy of Aristotle as well as studies in classical Latin, Greek, and Hebrew (Hofstadter and Hardy, 1952). However, in all the early American colleges, the liberal education courses were subordinate to religious instruction because the goal of the colonist was the "formation of Christian character as well as the furtherance of learning" (Hofstadter and Smith, 1961, p. 2). Reflecting the basic educational principles of English Puritanism, the curriculum of the colonial schools sought to produce "a learned clergy, and a lettered people" (Rudolph, 1962, p. 6).

In spite of having New England's colleges modeled after the schools of Old England, major differences began to develop quickly between the two. The Crown would have had to be called upon to grant a special royal charter if a large educational complex was to be created which would have resembled Cambridge. However, America was simply too vast and the people too poor for this to happen. A further difference was that where British universities had been founded by groups of mature self-governing scholars, nonresident laymen founded American schools (Hofstadter and Smith, 1961). Once these laymen had established

schools on American soil, they were reluctant to relinquish control to Royal authority. Because of these divergent factors, the educational pattern that evolved in the colonies consisted of several smaller schools scattered throughout the land with interdenominational boards of control similar to those which existed at the University of Leyden in The Netherlands (Brubacher and Rudy, 1976).

The new colleges native to American soil adapted to meet the needs of the frontier land and religion was one of the strongest influences. Despite the strong religious flavor, however, these early colleges were not founded merely to produce preachers. Although the ministry was a primary concern, the church-related schools provided a broad curriculum to prepare leaders for many fields. As more schools developed, they combined classical learning with religious teaching in order to provide a relatively broad liberal education that emphasized both thought and communication. Also, modern courses in areas such as mathematics, geography, history, and logic were gradually added to the curriculum (Hofstadter and Hardy, 1952). Brubacher and Rudy (1976) referred to the dual purpose that the school's courses of study had to satisfy when they said:

> Their charters make it amply clear that from the very beginning it was intended that they also educate professional men in fields other than the ministry and public officials of various kinds (p. 6).

Why did religion play such an important role in the foundation of American colleges? The fact that there was no other agency with sufficient strength to enter the field of education could be the answer. Christianity came to the United States on the shoulders of Puritan proprietors and professionals--lawyers, teachers, doctors, and clergy--and this same group became the business class of American society and supporters of its colleges.

To the colonists who supported higher education, religion was more than just one compartment in their lives, and the colleges were institutions designed to enhance the spirit as well as the intellect. Early schools, such as Harvard, Yale, Princeton, and Columbia, had the goal of religion and morality as well as education and culture. As the schools provided a unifying force upon both life and thought, they integrated scholarship with evangelism. In reflecting upon that era's underlying conviction that religion gave purpose to education, Holmes (1975, p. 20) said: "Christian perspectives can generate a world-view large enough to give meaning to all the disciplines and delights of life and to the whole of a liberal education."

From the middle to late eighteenth century, a pronounced shift occurred in religiously dominated higher education in America. As various new denominations sprang up within the country, a type of religious coexistence developed in some colleges. Perhaps the first significant

example of this new broader sponsorship was Princeton, which was chartered in 1746. Opening its doors to an interdenominational student body, this New Jersey school drifted away from sectarianism even though its control remained with the Presbyterian church (Hofstadter and Smith, 1961). King's College (Columbia), with its board of trustees composed of members of the Anglican church as well as four non-Anglican denominations, provided another example of less radical perspectives. When the president of King's College, Samuel Johnson, opened the school in 1754, he emphasized its nonsectarian position when he stated that "there is no intention to impose on the scholars, the peculiar tenets of any particular sect of Christians" (Hofstadter and Hardy, 1952, p. 6). By opening their doors to broader religious beliefs, these schools encouraged more perspective students, as well as discouraged other churches from establishing competing colleges. However, interdenominational policies and practices, while appealing to a greater number of people, also weakened the religious intent of the schools.

The American Revolution of 1776 and the French Revolution of 1789 introduced additional elements of secularism into American colleges. While citizens of the new United States gloried in freedom and democracy, they also reflected the liberal theological ideas of educated British officers. Despite the efforts of college faculties, deism was taken up by many young scholars as they savored

their new independence. In addition to deism, a sense of skepticism developed throughout the nation as a reaction to the French influences. Concerning education in this era, Bishop Mean (cited in Hofstadter and Hardy, 1952) of William and Mary, said that he expected to "find a skeptic if not an avowed unbeliever" (p. 8) in every young educated man of the late eighteenth century.

While the youth in American colleges experimented with new theological ideologies, Puritanism was also weakened by the comfort and affluency that developed along the eastern seaboard. As religious principles lessened in the society as a whole, the schools moved further away from their early religious intents. In a partial response, separate divinity schools began to emerge, which, in turn, allowed the original institutions to acquire an even more secular nature.

As the eastern United States flourished and its colleges experienced the changes that can often affect established institutions, the western frontier in America advanced and the number of new colleges increased.

> In the course of the westward expansion of the American people, as the forces of frontier life gained a cumulative power, a distinctive American institution was evolved, and educational institutions shaped and adapted to the peculiar needs of an advancing people (Tewksbury, 1969, p. 1).

The great distances within the country and the great value assigned to education sparked a perceived need to have educational institutions scattered throughout the land at

convenient distances from one another. Since religious bodies continued to be the primary propagators of such institutions, it was the denominations within America that managed to provide almost every American with a school they could attend.

> American higher education was the child of religion, and the history both of church denominations and of the westward expansion can be traced through the history of America's colleges and universities (Holmes, 1975, p. 19).

Even though the schools in the east as well as along the western frontier were highly denominational, the sparsity of colleges throughout the nation dictated less control over the nondenominational student body.

In contrast to the elitist system that had existed in Europe, there were fewer class and social distinctions on the frontier. Within the new colleges of America, many citizens considered higher education a right that should be available to everyone. In 1856, Theron Baldwin (cited in Tewksbury, 1969) reflected upon this educational dream when he said:

> It is one of the glories of our American colleges, that their doors are alike open to all classes in society, and that the only nobility known within their walls has its basis in intellectual power, high attainment and moral worth. . . . (p. 5).

As more and more young men with a diversity of religious beliefs sought a higher education, the college that was church-related either prospered, declined, or changed in direct relationship to the prevailing economic,

political, and social conditions (Snavely, 1955). Using the number of young men who attended Harvard to study for the ministry as an index, that school's shift in emphasis could be observed. In the 1640's, 70% of Harvard's graduates went into the clergy; by 1740, this figure was reduced to 45%; and by 1840, less than 10% of the young men went into the ministry. Statistics at Yale followed the same pattern (Hofstadter and Hardy, 1952) and the histories of other early institutions indicated that tensions increased between religious interests and the direction of the institutions. Some of the founders of the blossoming frontier colleges "for the first time, were prominent laymen, rather than clergymen" (Brubacher and Rudy, 1976, p. 9). As a response to the altered demands of the American people, many institutions broke their ties with religious denominations, while other schools allowed secularism to precipitate a more gradual change.

While the colleges were slowly moving away from strict religious control, the courses taught within the schools were not greatly affected. "The curriculum of the American colleges changed little from 1636 to the Civil War" (Pattillo and MacKenzie, 1966, p. 8). Although new subjects had been introduced into the liberal arts curriculum and although a few schools such as engineering, agriculture, medicine, and law had been organized, these changes had not greatly affected the main flow of collegiate education. By the close of the eighteenth century,

such philosophies as naturalism, deism, and rationalism were making a strong impact upon academic circles. Furthermore, some scholars contributed to the demand for curricular reform as they advocated more emphasis on the scientific approach to knowledge. The strain these factors placed upon the curriculum of the traditional college of liberal arts culminated with the passage of the Morrill Act of 1862, which provided for land-grant colleges. These colleges emphasized the practical branches of knowledge, and the philosophy of the German university also infiltrated the American system. "A critical spirit of inquiry has been nurtured. Nothing is immune from investigation. There is to be no orthodoxy except the doctrine of the right to pursue the truth" (Pattillo and MacKenzie, 1966, p. 10). Focusing more upon practical knowledge than on the human values that had previously dominated liberal education, this concept of investigative inquiry widened the chasm that had developed in church-related colleges, as well as leading to greater variety in types of institutions (Pattillo and MacKenzie, 1966).

In the era prior to the Civil War, "the legal foundations of one hundred and eighty-two permanent colleges were laid in this country" (Tewksbury, 1969, p. 15). Of these schools, "the whole number of colleges in the United States not founded by religion [could] be counted upon one hand" (Magoun, 1855, p. 30). Although many additional schools had begun, they did not survive such problems as

financial disaster, denominational competition, unfavorable location, natural catastrophy, or internal dissention (Tewksbury, 1969).

The problems that had plagued higher education in pre-Civil War years were followed by a revolutionary change in higher education, and this change first occurred in public rather than private education. Providing a prototype for the secular university, Cornell was established in 1865 and gave both men and women technical training for jobs in agriculture or in the emerging industrial society. Concerning this school, Ezra Cornell (cited in Pattillo and MacKenzie, 1966, p. 9) stated: "I would found an institution in which any person can find instruction in any study." As more public colleges accepted this concept, the whole educational system, both public and private, was affected. In addition to contributing to the rapid rise in industrial progress and in education itself, these schools ushered in the age of the university (Hofstadter and Hardy, 1952). In 1867, Ralph Waldo Emerson (cited in Rudolph, 1962) wrote an observation on higher education. He stated:

> The treatises that are written on University reform may be acute or not, but their chief value to the observer is the showing that a cleavage is occurring in the hitherto granite of the past and a new era is nearly arrived (p. 241).

In the 10 years after 1865, the visible changes in American higher education "lay in the direction of

concessions to the utilitarian type of demand for reform" (Veysey, 1965, p. 60). As religion in the colleges weakened, the utilitarian outlook focused upon individual usefulness. Bryan (cited in Veysey, 1965), President of Washington State University during the post Civil War era, referred to the educated man as one who was in close touch "with the interests of human life, not merely the spiritual or aesthetic" (p. 65). Another comptemporary scholar from New York University stated, "The college has ceased to be a cloister and has become a workshop" (Veysey, 1965, p. 61). In an answer to the educational reformers who placed a higher value upon the person doing the everyday work, the schools adapted curricula to meet changing needs.

Another major departure from the educational philosophy held by the church-related schools came with the founding of Johns Hopkins University. A severing of tradition was noticeable in the absence of a prayer or benediction at the school's opening ceremonies in 1876. Having T. H. Huxley, a famous proponent of Darwinism, as the keynote speaker also added to the break from previous religious traditions (Hofstadter and Hardy, 1952).

In addition to abandoning religious conventions, Johns Hopkins University also had a profound effect on the curriculum of both religious and secular colleges. Before this school was started, the American universities had been undergraduate colleges with a few simple graduate and

professional courses attached to their curriculum. Sensing a need for additional advanced studies, "Johns Hopkins gave priority to graduate study leading to the Ph.D. degree and to faculty research" (Pattillo and MacKenzie, 1966, p. 9). As other universities began to adapt to this model, many schools, religious and secular, added strong graduate departments to their existing programs.

As new universities made their influence felt upon the curriculum during the 1880's and 1890's, some of the earliest schools suffered internal problems which caused them to reduce their religious intensity. Despite calls of heresy, Harvard abolished its compulsory chapel in 1886. Columbia did the same in 1891 (Hofstadter and Hardy, 1952). At Princeton, the confrontation was over the sale of beer and wine at meals. The president, trustees, and some of the faculty defied the church-imposed rules forbidding such sales. In support of this stance, the president of Princeton stated: "I will do what in me lies to keep the hand of ecclesiasticism from resting on Princeton" (Hofstadter and Hardy, 1952, p. 36). These incidents were examples of the gradual secularization that occurred within church schools.

"No episode was more important in shaping the outlook and the expectations of American higher education . . . than the founding of the University of Chicago" (Rudolph, 1962, p. 349). In 1888, John D. Rockefeller had decided he wanted to found a new college in Chicago with the

cooperation of his Baptist denomination. William Harper, a young Baptist layman, took the lead in organizing the school. Enlisting the financial help of other industrial giants in Chicago and backed by the millions Rockefeller put into the venture, the Unviersity of Chicago became the educational envy of the rest of the nation. With both prestige and money behind him, Harper was able to hire the best administrators and faculty from other schools through-out the nation. The University of Chicago opened on October 1, 1892, with students from 33 states and 15 foreign countries and provinces. Dividing the year into four academic quarters, students were encouraged to attend three of the four sessions. Furthermore, the traditional four collegiate years were separated into two equal parts, with the first two years being the academic college and the second two years being the university or senior college. Another innovation was the system which allowed students to select a major study for in-depth work as well as a minor study. The school became the model university, and in 1906 Rockefeller (cited in Rudolph, 1962) said: "It is the best investment I ever made in my life" (p. 352).

The revolution toward universities instead of colleges in the latter part of the nineteenth century did more than merely add universities, technical schools, and graduate schools to America's higher education. It also altered the content within the existing colleges. During the last quarter of the nineteenth century, the number of

students attending college more than doubled (Hofstadter and Hardy, 1952). Although this increase in attendance was partially a response to the change in curricula, it also served as a factor in precipitating other changes. As the "growth of scientific knowlege went on with such rapidity that it confounded the old idea of a fixed body of study" (Hofstadter and Hardy, 1952, p. 48), the content of study had to meet the demands and needs of the larger number of students. As the educational system abandoned the philosophy of mental discipline that had been the mark of the church-related colleges established in pre-Civil War days, "American undergraduates [came] to demand either shortcuts or stimulation, and the disciplinary curriculum provided neither" (Veysey, 1965, p. 55). As an answer to this problem, the university began the transition into the elective system, and the colleges followed.

In the elective system, students chose from a large number of possible courses, and in 1865, Cornell had served as the forerunner to this expanded system of coursework. Also, years earlier, Huxley (cited in Hofstadter and Hardy, 1952) had made the statement at Johns Hopkins that "It is obviously impossible that any student should pass through the whole series of courses of instruction offered by a university" (p. 48). Concerning this same subject, the president of the University of Tennessee in 1896 (cited in Veysey, 1965, p. 67) stated: "The harmonious and equitable evolution of man does not

mean that every man must be educated just like his fellow." As professions such as engineering and school teaching became part of the available curriculum, the elective system recognized differences in individual interests and provided a selection for varied studies.

The small liberal arts, church-related colleges began to incorporate the course aspect of the elective system into their curriculum after 1890. In the post-Civil War denominational college, there was an acceptance:

> . . . for the introduction of such new fields of study as natural science, psychology, history and sociology, as long as clergymen-presidents and professors were able to harmonize the exact facts which such disciplines uncovered with an orthodox interpretation of the meaning of the word of God (Brubacher and Rudy, 1976, p. 115).

In this area of curriculum, the church-sponsored schools successfully added aspects of the public colleges and universities.

By 1910, the university as an institution had developed, and there was also an important change in secondary education that affected American colleges. After the emergence of the public high school, colleges required higher entrance standards. Also, with the development of these public high schools, a greater number of young Americans with a growing desire for more education swelled the enrollments at the state universities as well as the older, established church-related institutions.

Over 800 permanent colleges and universities were founded in the period between the Civil War and World War I. However, there were as many as 2,000 schools organized during that time. Obviously, most did not survive. Among the churches which used higher education as a way to fight the growing fear of secularism, the Methodists, Baptists, Roman Catholics, Presbyterians, and Lutherans were especially active in establishing schools with religious intent (Pattillo and MacKenzie, 1966). Finally, reaching its peak, the frenzy to create more universities ended with the advent of World War I.

In the first quarter of the twentieth century, as the number of new colleges being established declined, the elective system used by most universities and colleges came under serious attack. Because students were allowed to select any course of study and often loaded their schedules with easy courses or an excess of vocational work, standards within the schools had been lowered. Study lost the seriousness and spiritual tone of the prescribed curriculum and there were attempts to reorganize the curriculum. However, these efforts were not successful until the depression of the 1930's. "The elective curriculum had grown up in an age of optimism, expansion, competitiveness, and materialistic satisfaction" (Hofstadter and Hardy, 1952, p. 55). Suddenly, with the hardships of the depression, there was "a new emphasis on the importance of increasing [the] abilities to appreciate

and to enjoy the fruits of the spirit" (Hofstadter and Hardy, 1952, p. 56). In an attempt to provide balance to a curriculum that many felt had swung too far toward vocationalism, schools added large numbers of general humanities courses.

While the curriculum was evolving during the 1930's, an even greater event was about to shape both public and private schools--World War II. In the summer of 1940, before the United States entered the war, members of the government started forming plans for educational policies to help the veterans when they returned from overseas (Olson, 1974). Although the schools could foresee some financial help at the close of the war, the private and public institutions were experiencing severe enrollment and financial problems as college-aged students left the country to fight.

Because the need for additional money continued to grow, the pressure increased for federal and state policies to support both the public and private colleges. Until after the Second World War, states had provided very little financial aid to colleges and universities, and "no appreciable financial assistance came from the federal government until the passage of the G. I. Bill of Rights" (Brubacher and Rudy, 1976, pp. 169-170). This bill, officially named the "Servicemens' Readjustment Act of 1944," provided several benefits for American veterans, and payments toward the veteran's higher education was one

program. Although payment was technically made to individual students, most of the money generated by the bill eventually went to the public and private colleges where the students were enrolled.

With the close of World War II, veterans started taking advantage of the G. I. Bill. These veterans began to dominate American campuses, and they distinguished themselves by their numbers, their maturity, and their achievement. In 1947, Benjamin Fine (cited in Olson, 1974), Education Editor of the New York Times stated:

> . . . here is the most astonishing fact in the history of American higher education. . . . The G.I.'s are hogging the honor rolls and the Dean's lists; they are walking away with the top marks in all of their courses. Far from being an educational problem, the veteran has become an asset to higher education (p. 41).

As these older students made their mark upon American campuses, both public and private schools were forced to make changes that took into consideration an older student body. Private, church-related schools especially had to make great alterations as their campuses allowed for the more mature student who often had a family of his or her own to support and already possessed fully shaped views of life and religion. Olson (1974) stated that by 1960:

> When the last student had received his last check, the V.A. (of whom 64,728, or 2.9 percent, were women) counted 2,232,000 veterans who had attended colleges under the G.I. Bill (p. 43).

Many of these students attended private schools because

the public schools simply could not meet the demand of the increased enrollment.

Even though the G. I. Bill had given the colleges and universities a tremendous boost throughout the 1950's, several problems faced higher education in America in the early 1960's. As enrollment boomed and then leveled off, schools were experiencing large vacancies. In addition to this, economic conditions were depressed, and students questioned the need for a college degree. Because colleges faced a financial crisis, they raised their tuition costs, and to compound the problem, inflation caused expenses to rise faster than the demand for money could be met. While these situations were troubling the nation's four-year colleges, a new problem arose when the relatively inexpensive two-year community college was developed and began playing a larger role in higher education. Although these factors plagued the public universities, they had the greatest effect upon the church-related schools. Since public education was more generously subsidized with government funds than the private sector, public schools did not have the same major financial problems that became a constant concern for almost all the private schools. Reflecting concern for the future of church-related institutions, Kemeny (cited in Breneman and Finn, 1978) said:

> I think the institution of private colleges and universities will survive but I'm afraid that I don't believe that all the present

> examples of those institutions will survive. I have predicted if present trends continue, about half of them are going to go out of business. One way or another they will no longer be private colleges in the sense in which they exist now (p. 3).

By the late 1960's, many of the private schools were facing deficits, and they were forced to make changes in order to continue operations. While federal and state governments provided some help, the schools also improved management. As the less expensive schools attracted more and more students, the private schools developed innovative programs to draw students as well as to search deeper in the private sector for financial support. Also, as had happened before when religious schools needed more students and greater financial backing, many private schools loosened their previous religious guidelines in order to broaden their support (Brubacher and Rudy, 1976).

In the 1970's and 1980's, both church-related and public colleges and universities in the United States became concerned about their futures. However, the small liberal arts, church-related institutions were in double jeopardy. One major factor of concern was the demographic trend within this country that showed a decreasing number of college-aged students (Western Interstate Commission for Higher Education, 1979), and the other involved the increased competition for supplemental funds from within the private sector. Because of these two problems, church-related institutions had to offer the students

and supporters something unique in order to attract their patronage.

Just as the religious nature of many of the early colleges changed, today's institutions also changed. Riesman (cited in Sanford, 1962) stated:

> The ties of the major Protestant denominations to 'their' colleges have been increasingly attenuated. . . . The better established church-related colleges increasingly compete for the same students and endowments as the nonsectarian institutions, and can often be distinguished from the latter only by such archaisms as compulsory chapel, a few ministers on the Board of Trustees, and a tenuous connection with a mission college in the Middle East or Africa (pp. 90-91).

Pattillo and MacKenzie (1966), in their study on church-sponsored higher education, agreed with Riesman's statement when they noted:

> At this point we shall say only that it is our considered opinion that religion is not as strong in programs of church-related institutions as one would expect. In fact, there is good reason to believe that these institutions are, by and large, stronger academically (in the secular sense) than they are religiously (p. 153).

Through a review of the history of higher education in America, one can see that the church-supported colleges have existed in a unique situation. Although they were founded on religious convictions of individuals or groups of individuals, the schools themselves were usually secular in nature due to the academic setting. Certainly, changes occurred in the relationship between churches and the institutions they supported, but did these changes

occur because of the secular influence of the academic program or did they occur because of a shift in attitude toward religious thought? Pattillo and MacKenzie (1966) made reference to this subject in their report to the Danforth Commission, *Church Sponsored Higher Education in the United States* when they said:

> The academic world today is essentially a secular world. Religion has been under attack or suspect by intellectuals for several generations. Probably no contemporary institution, however strong its religious foundations, can wholly escape the inroads of secular thought. These subtle influences might be expected to weaken the religious convictions of faculty and students and thus undermine the very principles that could unify church institutions (p. 17).

While searching for an answer to the complex problems besetting private religiously oriented schools, Pattillo and MacKenzie (1966) acknowledged that the maintenance of a religious emphasis in an increasingly secular world was "the clue to many of the problems of church-related colleges and universities today" (p. 2).

CHAPTER II

CHURCHES OF CHRIST AND CHURCH-RELATED COLLEGES

The religious body known as the Church (or Churches) of Christ was the outgrowth of a conservative, Bible-centered movement in the United States. Furthermore, this group became "the largest communion claiming a Restoration heritage and hence, the largest church body indigenous to America" (Banowsky, 1965, p. ix). While most early colleges in the United States had been established by religious groups migrating from Europe, the schools established by members of the Churches of Christ were a product of this powerful American Restoration Movement. Although paralleling the developments within higher education during the 1800's and 1900's, and providing an example of the close cooperation between education and religion, these new colleges supported by members of the Churches of Christ still managed to differ sharply from the earlier pattern of American higher education which had been strongly church-related until the end of the 1700's.

To understand the Churches of Christ today and thus the colleges supported by its members, one must consider the religious Restoration Movement of the nineteenth

century. By 1800, many persons had become dissatisfied with the multiplicity of religious groups within the nation, as well as with the secularism evident in religiously established universities such as Harvard, Yale, and Princeton (Dowling, 1964). Because of these two major concerns, as well as the increased circulation of the Bible along the American frontier, there was a plea for a return to a simpler, more basic religion (Cox, 1951). In response to this plea, the American Restoration began, and it was guided by two fundamentals:

> (1) That all believers in Christ should be unified in one body, and (2) that the only possible basis for such unity was the acceptance of the Bible as the absolute authority in religion (Banowsky, 1965, p. 2).

In America in the early 1800's, pioneers were moving into Kentucky and Tennessee, and these pioneers carried the restoration principles with them as the broke with religious traditions. Furthermore, the uniquely American revival method of evangelism thrilled the people of the frontier who had not often heard a preacher. Shaking off the burdens of religions with which they had disagreed, many settlers not only built homes and plowed virgin lands, they also put forth the motto: "Where the Bible speaks, we speak; where the Bible is silent, we are silent" (Banowsky, 1965, p. 3). Because the Restoration Movement paralleled the frontier movement with its desire for freedom and equality, the new religious groups bore the marks of the frontier influence.

Alexander Campbell and Barton Stone were the most prominent of the early leaders of the reform movement that developed into the body eventually known as the Churches of Christ, and their independent efforts were joined in 1832. Although members of this religious following were sometimes referred to as "Cambellites" or "Reformers," the name the group first used was "Disciples of Christ." However, the Disciples of Christ, reflecting their dissatisfaction with the many divergent religions in America, wished only to be called by the New Testament name "Christian," since their goal was to restore the original New Testament Church. On January 1, 1832, Stone (cited in Abbott, 1924) emphasized the group's strong desire to have only a biblical name and follow only biblical teachings when he said:

> Let us then, my brethren, be no longer Cambellites, or Stoneites, New Lights, or Old Lights, or any kind of lights, but let us all come to the Bible and to the Bible alone, as the only Book in the world that can give us all the light we need (p. 14).

The Restoration Movement and the founding of the Disciples of Christ cannot be separated from church-related schools because most early restoration leaders held the attitude that the key to the movement's success was education. Placing a special emphasis upon higher education, Campbell (1836) expressed his position when he stated:

> We, indeed, as a people devoted to the Bible cause, and to the Bible alone, for Christian faith and manners, and discipline, have

> derived much advantage from literature and science, from schools and colleges. Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges (p. 377).

He also said:

> In all the ages of Christianity, the great reformers of the world were educated men. Who have been the fathers of Protestantism, of Bible translation, and of the diffusion of Christian light, learning and science in the world? And who, of all of these, was not nursed and cherished in the bosom of a college (p. 110)?

Despite the importance Campbell placed on education, there were other Disciples who opposed such schools. Disagreeing with the position of Campbell and others on church-related colleges, Daniel Sommers (1913), another influential church leader, said: "Human institutions attached to the church are not only unscriptural but they have always been one of the most fruitful sources of corruption" (p. 222).

Perhaps one of the most surprising themes Campbell extolled was his strong opinion concerning the education of women in colleges. In 1833, Oberlin College (associated with the Congregational Church) had been the first college to open its doors to women on the same basis as men (Brubacher and Rudy, 1976). This school helped shape Campbell's (1838a) ideas:

> The education of the female sex, I contend, is at least of equal importance to society as the education of our own. In moral results it is perhaps greater. Their influence in extending and perpetuating general education, as well as their moral influence, is likely to be greater than ours (p. 256).

Including women in the Christian colleges helped prevent the schools from becoming models of the seminaries then in existence throughout the country, and it also established the precedent for coeducation which colleges associated with the Churches of Christ (hereafter referred to as Christian colleges) later chose to follow.

Although Campbell was a primary proponent of Christian colleges, he was strongly opposed to organized clergy and theological seminaries. He believed that the seminaries and their clergy had strayed into professional speculations which had caused much of the religious division the Restoration Movement was attempting to correct (Campbell, 1836). When Campbell first organized a school at Bethany, Virginia, his attitude toward seminaries influenced the type of institution he began, and Bethany College, as well as each of the schools later sponsored by members of the Disciples of Christ or the Churches of Christ, avoided being known as a School of Theology. In addition, the restoration-inspired colleges held closely to the original fundamental principles of the movement.

In 1840, Campbell established Bethany College at a site across a creek from his home in Bethany, Virginia (now West Virginia). In addition to serving on the school's board, Campbell was the president for nearly 25 years (Young, 1949). In accordance with his philosophy, the charter of the college stated that "nothing herein contained shall be so construed as at any time to authorize

the establishment of a Theological Professorship in said college" (Campbell, 1840, p. 176). Although the founders felt it was imperative to stay away from the concept of seminary schools, there was a provision in the charter for religious worship and instruction to be performed by "respectable ministers of various denominations" (Campbell, 1840, p. 177). Later becoming known as the "mother of colleges," Bethany, under Campbell's direction, had a marked influence upon the entire restoration movement as well as on the future Christian colleges. Although Campbell did not describe the college as a theological school, he did consider it a "literary and scientific institution founded upon the Bible as the basis of all true science and true learning" (Campbell, 1840, p. 179).

Campbell's (1840) definition of education summarized the way colleges associated with the Churches of Christ approached their studies. He stated:

> Education, with me, is the proper development and direction of human powers. It is not merely the simple communication of the knowledge of letters--of the names of things--of the rules of art, or of the outlines of the whole circle of science. It is the proper training, the full development and cultivation of the physical, intellectual, and moral faculties (p. 33).

Putting into practice the theory that the Bible should be taught both as a textbook and as a classic, Campbell proclaimed the "Bible as a true science and taught it inductively" (p. 33). Furthermore, the Bible was studied every day as a text at Bethany College (Campbell, 1882),

and this practice became a tradition at later Christian colleges. In reference to this kind of Bible study, Campbell (1850b) made the statement that "Bethany College is the only college known to us in the civilized world, founded upon the Bible" (p. 171). Instead of being just a religious seminary, Bethany was both a literary and scientific college.

Campbell's (1882) early thoughts on education molded the church's attitude toward Christian schools. He placed strong emphasis upon the value of education as a "protest against intolerant dogmatism on the one hand, and an intellectual reaction against a mystical and superstitious pietism on the other" (p. 329). Reflecting his own abhorrence of ignorance, Campbell's entire views of the Bible required thorough investigative study, and these ideas were predominant in his own college as well as in others later begun throughout the nation. Concerning the topic of education, Campbell (1838b) wrote:

> 'Tis education that makes the man--intellectually, morally, religiously, internally: 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 (p. 92).

Campbell had promoted and helped lead the restoration that results in the Disciples of Christ, and by 1841, just one year after Bethany College was established, "the total number of churches associated with the movement was 1,891 with 119,698 members" (Campbell, 1850a, p. 291). Campbell, through Bethany College, his preaching, and his

writings, had a profound influence over the entire Restoration Movement. However, Charles Clayton Morrison (cited in Young, 1949), a former editor of the Christian Century, said that Campbell's greatest contribution lay "in the field of education, for he was essentially a teacher" (p. 32).

Noting Bethany College's success, members of the Disciples of Christ established other church-related institutions. Perhaps the most important of these schools was Franklin College, founded in 1845 near Nashville, Tennessee. Because of the strong restoration spirit of Tolbert Fanning, a Disciples of Christ preacher and founder of the school, the Franklin College charter was silent upon the subject of religion because Fanning did not wish the school to be considered denominational. While--as at Bethany--there was no religious requirement written into the charter, most of both the faculty and the board of trustees were members of the Disciples of Christ, which also paralleled the Bethany pattern. However, at neither college was church membership a chartered requirement (Young, 1949).

Fanning (cited in Young, 1949), through Franklin College, exerted a strong influence over the Disciples within Tennessee:

> His students went out to become the leaders in all phases of the church's work, and through them he influenced every college which has been established by members of the Churches of Christ (p. 34).

At a time when the collegiate curriculum was relatively stable, Franklin became one of the first schools to combine a literary education with a practical study of agriculture and mechanical crafts (Young, 1949). Because Fanning (cited in Young, 1949), felt the work would "constitute and excellent laboratory for the study of natural philosophy" (p. 42), students were required to work on the adjoining farm as they attended school. Concerning the relationship between education and a church-oriented school, Fanning's methods of instilling religious as well as social responsibility were very successful at this stage in the history of the Disciples of Christ.

While the number of church-related colleges associated with the Disciples grew, the Disciples of Christ, as a whole, also continued to increase in membership. Even the political turbulence which existed within the United States in the mid-1800's did not greatly affect the growth of this religious body. The number of congregations in the North reached 1,241, while the South had 829, for an increase of 179 congregations in just under 15 years (DeGroot, 1940). While the nation fought a war that focused upon slavery, this question of slavery was not a major problem to the unity of the Disciples of Christ.

> While most of the (Church) papers were pacifistic, the rank and file of the membership took up arms as a matter of religious opinion, leaving others the right to a different opinion as to which side they chose, or as to whether they wished to fight at all or not (Young, 1949, p. 21).

By 1870, the membership was almost three times as great as it had been in 1850, growing from approximately 120,000 to 350,000 (Garrison, 1931). Although the Disciples were experiencing tremendous growth, there were difficulties within the church that were gradually emerging.

The question of missionary societies became a major disruptive influence within the Disciples of Christ after the Civil War. Those who wanted organized missionary societies supported by the entire body of the Disciples were strongly opposed by other Christians who believed the Bible taught that each congregation should have local control over decisions. The Christians opposing the socities held that:

> missionary work should be done under the supervision of the local congregation with other congregations cooperating if they desired. . . . They contended that a formal missionary society apart from the local congregation was unscriptural and therefore wrong (Young, 1949, p. 22).

Ironically, the Disciples, as a whole, had been able to continue growing during the Civil War because the local congregations had maintained local control. Now the concept of local congregational control became the central dividing issue as missionary societies were debated.

In addition to missionary societies, instrumental music in worship became a major cause of dissension among members of the Disciples of Christ. Before the Civil War, instruments were not available in much of the country; therefore, there were no major problems concerning their acceptability. However, when members began to bring in

instruments, many of the Disciples felt that this was a departure from the standard set for New Testament Christians.

The problems of missionary societies and instrumental music in worship made the body of the Disciples of Christ focus more closely upon Campbell's (cited in Young, 1949) two original fundamental principles: ". . . the union of all Christians, and the New Testament as the only true basis for such a union" (p. 22). The Disciples of Christ emphasized the first principle--the union of all Christians. A new religious group emerged from within the Disciples of Christ, and its members emphasized Campbell's second principle--the New Testament as the only true pattern for worship. This new religious group became known as the Churches of Christ, and the Disciples of Christ became the Christian Church (Banowsky, 1965). The Churches of Christ maintained the fundamental principle that each congregation retained complete local control, as it used the Bible as its only governing law.

Until 1906, the body of reformers had been listed as the Disciples of Christ in the United States Census. However, the questions of the late 1800's had divided the group. In 1906, the U.S. Census Bureau listed separately the "Churches of Christ" and the "Disciples or Christian Churches" (DeGroot, 1940, p. 131). The number of members worshiping in noninstrumental congregations, Churches of Christ, stood at about the same number in 1906 (159,658) as had the entire movement in 1855 (Lynn, 1981).

Despite the fact that the original Disciples had divided into two separate churches, the membership now known as the Churches of Christ still had a strong desire for Christian higher education. Consequently, other Christian colleges were established to follow Bethany and Franklin. Still exhibiting their restoration spirit, these new schools, like their predecessors, were marked by a definite independence from any church organization. Fanning (1855) wrote:

> The practice of cooperation of any body of men, such as association, conference, presbytery, or cooperation meeting, acting outside of the church, independent of her, and with a view to bringing the respective churches under obligation to do anything which such body might suggest, is an outrage against the Church of Christ (pp. 135-136).

While the schools could be controlled indirectly by the faith and patronage of the membership of the Churches of Christ, there was not an organic connection between the Churches of Christ and the colleges its membership supported. The schools were private enterprises operated and controlled by individuals.

Understanding the importance that Churches of Christ placed upon local congregational control and upon following biblical guidelines was essential if one were to understand the relationship between the Churches of Christ and the colleges and universities associated with them. While the churches' relationships with the colleges and universities were close, they were not bound together. In guarding the churches' restoration principles, supporters

of Christian schools recognized two fundamental dangers associated with Christian colleges:

> The schools might become organically united with the church, which would not be after the New Testament pattern, and thus gradually dominate the church. On the other hand, there is the danger that there may develop too wide a gulf between the schools and the church and that the schools may not be kept close to the fundamental principles which the Bible teaches (Young, 1949, p. 33).

These two extremes defined the boundaries within which the Christian colleges had to exist, and financial support was a major way the schools maintained their separateness. "The colleges are all private enterprises with no claim on the churches except the claim of common interest" (Young, 1949, p. 24).

In 1906, when the Disciples of Christ divided and became on the one hand Churches of Christ and on the other hand, the Christian Church, there were only seven small, struggling colleges supported by members of the Churches of Christ. Of these institutions, the Nashville Bible School, a college established in 1891 and later renamed David Lipscomb College, was the only one to survive the early years after the religious split. However,

> A number of preachers who preferred the fellowship of Churches of Christ were convinced that the cause could be most effectively advanced through Bible schools and colleges (Banowsky, 1965, p. 8).

As an early result of this belief, Abilene Christian College (now Abilene Christian University), was established in 1906, the same year the Churches of Christ were

officially recognized by the Bureau of the Census in America (Banowsky, 1965).

With a growing awareness of the importance of education under Christian auspices, the members of the Churches of Christ began establishing small colleges wherever the church was strong enough for members to support such a school. But because these small schools could not compete academically or financially with other private educational institutions, a trend developed toward fewer and larger Christian colleges. As many of the small schools began dying, people associated with them encouraged the support and patronage of their constituency to transfer to larger, more stable institutions (Young, 1949).

The Christian colleges that emerged in the early 1900's were marked by an independence from any formal church organization. Just as the early American Restoration Movement had demanded that no other institution should do the work of the church, the members of the Churches of Christ who supported Christian schools were careful to avoid ties of obligation between the colleges and the congregations. However, the Christian colleges soon began an important service that provided opportunity for members of local congregations to visit together as well as listen to outstanding leaders from the Churches of Christ. It was in Abilene, Texas, in 1918 that Abilene Christian College began the annual Bible Lectureship.

> . . . the loosely knit Churches of Christ, still dazed and disillusioned by the Disciples'

> division, had now discovered their crucial rallying center--soon to become a national forum to reflect and defend the distinguishing features of their faith (Banowsky, 1965, p. 15).

Seeing the significant value of such gatherings, other Christian colleges also developed annual lectureships to meet the needs of communication and encouragement within the area they served.

While the lectureship in no way bound the church to the college, it did advance the cause of both. During the first three decades of the twentieth century, the Churches of Christ experienced a great amount of growth within the United States. As membership increased, these Christians established more church-related schools. Of the 18 new Christian colleges begun in that era, five survived to the present date as strong institutions (Young, 1949).

While Christian colleges were producing graduates who carried their principles across the country, World War II helped carry these same men and their ideals to other shores. Although World War I had influenced mission work to some extent, it was the Second World War that made the more dramatic impact. Young servicemen played a major role in establishing the Churches of Christ in nations other than the United States.

As the influence of the Churches of Christ spread throughout the world in the 1940's, American Christian colleges were also benefiting from the Servicemen's Readjustment Act of 1944 (Brubacher and Rudy, 1976). This

Act, popularly known as the G. I. Bill of Rights, made payments to veterans as they pursued their education in either public or private colleges. With Uncle Sam paying the veteran's bill, Christian colleges were able to raise tuition and thus achieve greater financial flexibility. These payments provided a way for many students to attend Christian colleges and also helped combat the financial problems that were confronting the schools sponsored by members of the Churches of Christ in the United States.

Some of the servicemen who were continuing their education after World War II did not forget the nations in which they had fought. These veterans returned home with the desire to spread the gospel, and local congregations began to send these young men as preachers to foreign lands as well as to new domestic fields. Because of the birth of this new missionary spirit, the war had a "scattering" effect upon the church similar to that experienced by Christians during the persecutions of the first and second centuries (Lynn, 1981). Where Christians moved, the gospel spread and the Churches of Christ again grew as they reached out to others.

The 1940's and 1950's saw more growth for both the Churches of Christ and Christian colleges supported by her membership. During that time, nine new colleges were established by members of the Churches of Christ, and six remained active despite continuing financial problems. Also, concerning their size:

> The Churches of Christ by 1960 had soared in numerical strength into the select circle of the nation's top ten religious bodies . . . they steered a consistent course so biblically preservative that they now prevail as the most doctrinally conservative of the country's major religious organizations (Banowsky, 1965, p. 46).

As Christian colleges grew in strength and established themselves, many members of the church and the community looked at the schools as more than just places for academic growth. With both students and financial support coming from a conservative religious faith, these colleges became a refuge from the world and a place to protect the youth. Athens Clay Pullias (1960), in a lectureship address at Harding College, said:

> Thanks to our Christian schools, several thousand mothers and fathers across this land will rest easy tonight, as they enjoy the assurance that their son or daughter is in good company (p. 124).

Such a broad statement of respect indicated what was expected of the Christian colleges. The campus had to provide more than academics; it also had to provide the principles that were an integral part of the transition from youth to a mature Christian adult.

From 1960 until the early 1980's, the Churches of Christ grew in membership, but not as dramatically as previously. Because of the heavy financial burden carried by private schools, no new colleges were established, but the 11 established institutions remained sound. By 1980, there were 12,721 congregations of the Churches of Christ in the United States, with 1,239,654 members (Lynn, 1981), and

worldwide there were approximately 20,000 congregations with a total of 2.5 to 3 million individual members (Barnett, 1979). While the size of local congregations varied from just a few members to several thousand, the greatest concentration remained in the southern United States. In Tennessee, where the Restoration Movement had first taken firm root, the city of Nashville had the largest concentration, with approximately 40,000 members divided among 135 congregations (Barnett, 1979), and the state of Texas had over 17% of the churches and over 22% of the entire membership of the Churches of Christ (Lynn, 1981). In contrast to this, the North Central and Northeast regions of the United States had very few congregations.

Members of the Churches of Christ of the 1980's still considered themselves people with a restoration spirit and the goal remained to restore the original New Testament Church. Because members still followed the pleas of the early reformers to "throw off denominationalism, to throw away human creeds, and to follow only the Bible" (Barnett, 1979, p. 3), both churches and schools were careful that nothing should be required of people as acts of faith except what was shown in the scriptures. Within the Churches of Christ there has never existed governing boards or district, regional, national, or international headquarters; furthermore, there were no conventions, annual meetings, or official publications. "Each congregation is autonomous and is independent of every other

congregation" (Barnett, 1979, p. 4). Members of the Churches of Christ continued to be convicted that the Bible was the only controlling authority and that local congregations had to remain autonomous. The Christian colleges also continued to stand firm as institutions separate and apart from the Church which provided its faith.

CHAPTER III

DAVID LIPSCOMB COLLEGE

Historical Background

David Lipscomb College, the oldest existing college operated by members of the Churches of Christ, owed its success to two men, David Lipscomb and, to a somewhat lesser degree, James A. Harding. These individual Christians were deeply affected by the Restoration Movement in general and the teachings of Tolbert Fanning and Alexander Campbell in particular. When Lipscomb and Harding eventually founded a school in Nashville, Tennessee, it portrayed the Christian principles of those earlier restoration leaders (Hooper, 1977).

Lipscomb had entered Franklin College in 1846 when he was just 15. This agricultural school east of Nashville had been established in 1845 by Fanning, and its curriculum included Christian principles that stressed manual labor (Hooper, 1977). Expressing the philosophy he wished to impart to his young students at Franklin, Fanning (cited in Young, 1949, p.42) said: "Genuine education implies not the exercise of the mind alone, or any one of its powers, but it is the full development of the whole man--body, mind, and soul." Furthermore, he stated, "The

Bible is the only book which will be recommended as authority in morals" (cited in Young, 1949, p. 42). Desiring to show his belief in the Bible, young Lipscomb, while recovering from a severe case of typhoid fever in 1846, requested that Fanning baptize him. Acquiescing to his request, Fanning emersed the youth in a watering trough and thus started him on his long life of Christian service (Hooper, 1979).

After graduating from college, Lipscomb spent most of his time as a farmer. Having inherited 300 acres of prime land at Williams Woods, he cultivated his own farm as well as his father's. While he did not consider himself a preacher, he did feel "his profession in life was that of being a Christian" (Hooper, 1979, p. 47). Because of his desire to accomplish whatever good he could, Lipscomb often shared the Bible with others. This led him further into preaching, even though he always felt embarrassment when he stood to speak (Hooper, 1979).

In 1855, while Lipscomb was farming and preaching, his mentor, Fanning, and his brother, William Lipscomb, established a church paper, the Gospel Advocate, in Nashville (Hooper, 1977). Expressing the views and concerns of the Disciples, this Christian publication provided an outlet for voicing the problems facing the Christians in Tennessee as well as the entire brotherhood. Although war clouds were gathering, a chief concern among Disciples was Christian education.

As early as 1860, a group of men began to formulate plans for a system of Christian schools in Middle Tennessee. These schools were to be based upon the principles of the Christian religion and were designed to compensate for a lack of facilities for the education of children in "proper moral and religious influences" (Lipscomb, 1860, p. 207). David Lipscomb became the leader in presenting this idea to the churches in the area. He said:

> . . . religion in its deepest meaning and most spiritual import, is fully expressed in the word 'education.' Hence, it is not a subject of trivial import, it cannot be separated from religion. . . . (Lipscomb, 1860, p. 330).

Since Franklin College was already established, it therefore was designated as the first school of the system.

The Civil War ended the original dream of an educational system in Tennessee based upon the Bible and the principles of Christian religion. Franklin College had been destroyed in the fall of 1865 and after the war it was impossible to raise the needed money to replace the burned school. However, Lipscomb's interest in Christian education in Tennessee did not die.

> Next to the family circle, there is no influence so potent for good or evil over the life of individuals as the associations of school days. . . . We hope then our brethren will strive to so direct their children both around the family fireside, and in the school circle, that the benign influences of pure Christianity will have an influence in moulding their hearts and lives (Lipscomb, 1866, p. 523).

In 1866, Lipscomb became editor of the weekly Gospel Advocate. Concerning the paper, Lipscomb (cited in Hooper,

1979) said:

> Our efforts in the future, as in the past, shall be to build up no party, no denomination or interest, to cater to no prejudices, political or sectional, but shall be to know the truth, the whole truth as it is revealed in the Scriptures, and to induce perishing mortals to obey the truth (p. 100).

While Lipscomb was preaching Christianity through his paper, he did not ignore education. Believing education was essential if the South were to rebuild, he urged Christians "to help in organizing a school or schools for the education of all children, even the poor" (Lipscomb, 1866, p. 588).

Although for many years money was inadequate among the Disciples in the South to organize a school, Lipscomb continued to use his influence through his preaching and the Advocate to stress the need for a Christian school. Deploring the tendency of education to be concerned only with the intellect, Lipscomb (1893, p. 196) stated: "The only solid foundation for church or state, for virtue or morality, for social and political good, is the development of the moral and spiritual nature in man." Furthermore, he believed that too many institutions were ignoring this moral and spiritual aspect in education. As a response to the problem of the secularization of society nurtured by many colleges in America, Lipscomb felt the answer was a school that required the study of the Bible. In reference to this Bible-oriented school, he said:

> The child that is required day by day in a regular and orderly way to study arithmetic, but is left to his own choice as to whether he studies the Bible . . . cannot avoid the conclusion that arithmetic is important, the Bible unimportant in the judgment of parents and teachers (Lipscomb, 1903, p. 196).

After years of hoping and planning for a Christian school in middle Tennessee, another figure appeared upon the scene and became the catalyst for the project. James A. Harding was a graduate of Bethany College and a staunch follower of the early Restoration principles that Campbell had espoused. Harding, an evangelist in almost constant demand as a speaker, conducted 300 revivals between 1876 and 1891, and 17 of these were held in Nashville. In 1889, during a revival at the South College Street Church in Nashville, he stayed in the home of David Lipscomb, who was then one of the congregation's elders. It was then that these two men discussed plans for opening a school where the Bible would be taught to every student as a textbook along with other branches of study (Pittman, 1941).

The new Bible school in Nashville came into existence because of a number of developments within the Restoration Movement during the years 1880-1890. Lipscomb and Harding, as well as other religious leaders, felt the schools operated by the Disciples of Christ were departing from the teachings of the New Testament. An example of this departure was Bethany College, where in 1890, dancing was introduced on the campus and an organ was installed in the

chapel. Another major concern was the fact that some of the larger churches, including Vine Street Christian, the original congregation in Nashville, introduced the organ and the missionary society into their activities (Hooper, 1979). With these changes causing deep concern, Lipscomb and Harding quickly moved to form another college.

The first definite notice of the proposed new school was written by Lipscomb in the Gospel Advocate in the early part of 1891. It read as follows:

> It is proposed to open a school in Nashville, 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 will be 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 will be taught as are needed and helpful in understanding and obeying the Bible and in teaching it to others. We desire at once to hear from all who feel an interest in establishing such a school and especially from such persons as are desirous of attending (Lipscomb, 1891a, p. 377).

Encouraged by the response to his article, Lipscomb (1892b, p. 445) said: "There are from twenty-five to fifty young men anxious to enjoy at once the help of this school." Furthermore, he announced that "The Bible School" would open in October of that year (p. 445).

Through the combined efforts of Lipscomb and Harding, the school opened on October 5, 1891 (David Lipscomb College Faculty Handbook, 1982). Located in a large, brick residence on what is now called Hermitage Avenue,

the school had no official name. It was Harding who published an article entitled "The Nashville Bible School" not long after the school opened. Thereafter, this title became the prevailing name for the college (Pittman, 1941).

The Nashville Bible School was the most important application of David Lipscomb's ideas on education. Reflecting his deep concern for Christian education, the school was a natural outgrowth of Lipscomb's training and thought. H. Leo Boles, an early student at the Nashville Bible School and later president of David Lipscomb College, wrote concerning the impact of earlier philosophies which influenced the Nashville Bible School. He stated:

> The idea of Christian education first formulated in the mind of Alexander Campbell, then enlarged upon a clear version by Tolbert Fanning in the work of Franklin College, and eventually developing more fully in the broad practical vision of David Lipscomb and J. A. Harding--found its fruition in the organization of the Nashville Bible School (n.d., n.p.).

Those early years of preparation for the school had not been without both conflict and apathy. While people from other parts of the country hurled sarcastic jibes through various religious papers, Lipscomb felt much of this was the lingering results of sectional feelings. He asked:

> Do you look upon the Southern brethren as hewers of wood and drawers of water for you, to support your schools, and serve as a dumping ground for your preachers out of a job? (Lipscomb, 1891c, p. 733).

Meanwhile, others could not see why another school should be established in Nashville. Responding to this, Lipscomb answered the critics by saying the Bible school would teach the subjects others taught just as well as any school, and it would give all students instruction in the Bible.

With a strong spiritual appeal, the school's financial support came from individuals, congregations, and students. Lipscomb appealed for aid to everyone loyal to the Restoration Movement. In 1892, he wrote:

> We have little faith in the church's making true and faithful Christians, until it takes the children and teaches them, not an hour one day in the week, but every day of the week, faithfully teaches them the way of life and truth. Until the church is thus earnest in training the children in the ways of salvation, instilling the Christian religion into their hearts with almost every breath drawn, it will never have faithful, true, devoted members of the church. The church that gives up the education of children to others will, no doubt, have faithless members (p. 370).

Although there were some who opposed support for the college on a congregational level, others maintained the school was "a good work which could advance the Kingdom of God" (David Lipscomb College Faculty Handbook, 1982, p. 9). The Nashville Bible School became the only college associated with the Churches of Christ to receive financial support from congregations; however, the control of the school remained with the trustees.

During the first school year, classwork was conducted in the large house rented by Lipscomb, J. R. Ward, and

W. H. Dodd. While only nine men appeared for enrollment the first day, 53 students, including two women, enrolled during the session. Of these students, 32 took the regular course of study, and 24 planned to become preachers (Lipscomb, 1892). In reference to students who would choose to attend the school, Lipscomb (1891c, p. 576) wrote: "The school is not especially for preachers, but to teach the Bible and all the branches that will be useful and helpful to the student." Providing instruction were James Harding and David and William Lipscomb. The school year closed on May 26, 1892, with definite plans to continue for a second year (Young, 1949).

Shortly before the opening of the second school year, arrangements were made to occupy a larger building on Cherry Street. A new, two-story, brick house was rented for the school, and it was a combination of a store building and rooming apartments with the storeroom serving as a chapel and recitation room. Although the facilities were more acceptable, the location was not a desirable one because it was on the edge of what was considered the "rough side" of town (Pittman, 1941). This undesirable location may have been the reason no girls were enrolled that year. While tuition charges were increased, those students unable to pay were still allowed to attend. Forty-two regular students enrolled and 32 of those planned to preach.

It was in 1893 that the school found a more permanent home. Encouraged by the early success of the venture, Lipscomb, Ward, and Dodd, the school's trustees, purchased the Reid property, two and one-half acres on Spruce Street (now Eighth Avenue), South (Lipscomb, 1893). The first formal organization of the school began with this land purchase. Outlining the purpose of the school and setting up its requirements, the deed stated that although the school was a private endeavor, every trustee of the property had to be a member of the Churches of Christ, in good standing with his local congregation (State of Tennessee, Davidson County, 1893). A factor that distinguished this school from others associated with Churches of Christ was also found in the original land deed. It stated that the property was to be used specifically 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 . . . shall be taught as a regular daily study to all who shall attend said school, and for no other purpose inconsistent with the object this condition being herein inserted at the request of the founders of the proposed Bible School (State of Tennessee, Davidson County, 1893, p. 381).

The close relationship of the school to the church was also noted by the fact that all but two of the students that year were members of the Churches of Christ (Young, 1949).

The Nashville Bible School continued to grow throughout the decade of the nineties. However, in 1899, Harding,

the school's administrator, declared that the board of trustees served only as advisers and custodians of property, and the faculty did not consult the board. Because the school operated so loosely and its financial structure was not strong, Harding saw the need for organizational changes.

In order to put the school on a sounder footing and bring its finances in line with the accepted method of the day, the board decided to incorporate the college (Pittman, 1941). A charter was issued on February 2, 1901, naming Lipscomb, Dodds, Ward, Moore, McQuiddy, and Chambers as incorporators (Nashville Bible School Catalogue, 1901-02, 1901). Although Harding had seen the need for change, he did not favor a legal organization of the school, and he resigned that spring to move to Bowling Green, Kentucky, to begin another Bible school (Pittman, 1941). Lipscomb (1901) wrote at that time:

> Brother Harding . . . [goes] to Bowling Green, Kentucky, to begin a similar school near that place. This comes of no disagreement or trouble in the faculty here; but means were offered to start a similar school there, and Brother Harding thought it would be best to accept and use this means, and the rest of us agreed to his ideas (p. 357).

Approximately half of the students who had attended the previous year and several of the faculty members accompanied Harding to the new Bowling Green school, but over 100 students enrolled at the Nashville school for the 1901-1902 session (Young, 1949).

The Nashville Bible School began this 11th session without Harding and some of the faculty who had played major roles in its early development. However, the idea of a daily Bible class remained the focal point of the school, and there was never any indication that Lipscomb wished to alter this concept. But, because of its name, Lipscomb was always having to explain that the Nashville Bible School was not just for ministers. When the college began, he had stated, "The school is not especially to make preachers, but to teach the Bible and all the branches that will be useful and helpful to the student" (Lipscomb, 1891c, p. 576). Lipscomb (cited in _Nashville Bible School Catalogue, 1897-98_, 1897) reiterated this philosophy by saying: "We are not trying to make professional preachers, we are trying to develop our students in the Lord's way, with the Lord's Book, for the Lord's service. . . ." (p. 5). This same conviction on Christian education for everyone was just as important at the turn of the twentieth century.

With the beginning of the new century, the division within the Disciples was obvious, and Lipscomb and the school he founded remained loyal to the Churches of Christ. While many were not concerned with the principles of education at this time, Lipscomb would not let his dream die. In 1903, when the Spruce Street property no longer allowed for expansion, Lipscomb gave 60 acres of his farm, now in a prominent section of Nashville, to the

school. Because of his great respect for Lipscomb, his neighbor, Oscar F. Noel, Sr., donated three acres on the north edge of the property (Pittman, 1941). The deeds to the properties stipulated that the land was to be used exclusively for a Bible school associated with the Churches of Christ and that the Bible was to be taught to every student, every day. If the land were ever sold, the proceeds had to be used for land for a Bible school that would follow the same guidelines as the original deed (State of Tennessee, Davidson County, 1904a).

Besides providing most of the site, Lipscomb served both as the construction superintendent for the new campus in an unofficial capacity and also as the major financier of the endeavor. When others who had been expected to help financially failed to provide the funds, Lipscomb personally gave or loaned enough money to keep the construction going so the school could open its new campus in the fall of 1903.

Although the Nashville Bible School was now located on its permanent campus, there were problems within the new institution. In 1906, the board hired E. A. Elam as the school's first president. During his administration, the faculty charged that Elam was showing partiality to his own children who were enrolled at the campus. This charge brought about the resignation of the entire faculty, and Elam, as a member of the board, moved that the

resignations be accepted. The motion passed (Nashville Bible School, 1913). However, when Elam resigned three months later, the entire faculty was rehired for the following year by the new president. H. Leo Boles, a faculty member and graduate of Burritt College, was elected to succeed Elam (Pittman, 1941).

In 1914, not long after Boles became president, Lipscomb deeded the remaining acres of his farm to the Bible school (Hooper, 1977). As before, the daily teaching of the Bible became an inherent stipulation in the agreement. The deed also included the agreement that Lipscomb and his wife could remain in their home on the property as long as either was alive (State of Tennessee, Davidson County, 1914).

While Lipscomb remained the school's principle benefactor, Boles became the first president to go out among the Churches of Christ to solicit funds (Young, 1949). With his efforts, Boles attempted to place the college upon a sounder financial basis. Up until 1916, the faculty had not received a certain stipulated salary. Instead, the school followed the practice of Franklin College where each member of the faculty shared alike in the school's profit at the end of the school year. Because of this practice, the faculty felt they were part owners in all the equipment and improvements made to the school. In 1916, because of this feeling, Boles persuaded the board of trustees to buy each faculty member's

interest in the school's property and to place the faculty on a salary basis (Nashville Bible School, 1916).

Under Boles' administration, the college increased its efforts to gain recognition for its academic work. In 1917, the requirements for a bachelor's degree were raised in order to conform to the standards of other institutions. Because Boles was a thorough scholar and an able teacher, he often taught in the classroom, where he drilled his students in the scriptures. As president, Boles was successful in promoting scholarships on campus and in winning support from a widening circle of patrons.

David Lipscomb died on November 11, 1917, at the age of 86. Showing his love for the students and the school, he had remained in the classroom, instructing from the Bible, as long as he was able to sit in a chair. A measure of the respect the students felt toward Lipscomb was reflected in the words of one of the alumni:

> I can almost see 'Uncle Dave' haltingly enter the room, with an effort, his stick in his hand, his worn old Bible--blessed Book--under his arm, and slowly he sits down to quietly tell us about Jesus--words beautiful in their simplicity . . . (Boles, n.d., n.p.).

In response to a petition by the faculty, the board changed the name of the school to David Lipscomb College in honor of Lipscomb's great service (State of Tennessee, 1918).

Even after his death, Lipscomb's ideas on education found fertile soil around the world. Other Christian

colleges were developed by members of the Churches of Christ, and many were patterned after Lipscomb's educational philosophies (Hooper, 1977). Concerning the developments within higher education among the Churches of Christ, Lipscomb "doubtless would be amazed as to the growth of the idea beyond the original confines of the old Nashville Bible School" (Hooper, 1965, p. 245).

Despite World War I and the death of Lipscomb, the college continued to grow. These events had not greatly affected the progress the school was making, and not long after the war, $50,000 was raised in order to construct a girl's dormitory. During this time, the college enrolled more than 200 students a year (Pittman, 1941).

After the resignation of Boles in 1920, A. B. Lipscomb, David's nephew, became the school's new president. His brother, Horace, was appointed dean. In reassuring others of his philosophy, A. B. (cited in Pittman, 1941, n.p.) said: "Our motto is but to carry forward a work that was begun humbly but which has grown from year to year and which promises as much for the future." When A. B. resigned before the close of the first year, Horace became president. During this Lipscomb administration, much work was done toward standardizing college requirements, and the school became a member of the Tennessee College Association with its work recognized by the State Department of Education as well as the other colleges of the state (Pittman, 1941).

When Boles returned to the campus in 1923 to resume the presidency, 225 students were enrolled. During his term, he enlarged the curriculum of the college. However, major setbacks occurred when fires destroyed two of the school's major buildings in 1929 and 1930. Although there was not adequate insurance to cover the financial loss, the administration was able to keep the school open. Despite disasters and a nationwide depression, the college managed to erect two new brick dormitories, but the school dropped back to a two-year status (Pittman, 1941).

In 1932, upon the resignation of Boles, Batsell Barrett Baxter, a 1911 graduate of the Nashville Bible School, moved from the presidency of Abilene Christian College to become president of David Lipscomb College. Baxter tried to lead the institution toward a more solid financial position, but during his first year in office the student enrollment dropped by 7%. In an attempt to respond to that problem, tuition and room and board charges were lowerd the following year in order to attract more students. This effort was successful, for the next school year saw a 50% increase in enrollment (Young, 1949). Although this increased enrollment put the school on a firmer basis, finances were still a severe problem.

In 1934, when Baxter resigned, E. H. Ijams became head of the school, taking over at a time when the school was in debt. Ijams began an intense campaign to raise money, and he was aided by a group of businessmen who

called themselves the "Batallion of Death," because their goal was to prevent the death of David Lipscomb College. During Ijams' years, he succeeded in lifting the great cloud of financial problems that had hung over the school (Pittman, 1941). Ijams served with ability and integrity until his resignation in 1943. At that time, Baxter returned to fill the office until 1946 when Athens Clay Pullias was elected president, with Willard Collins serving as vice-president (Young, 1949).

Of great importance to the development of David Lipscomb College was the extensive expansion program begun in 1944. Pullias was director and Collins associate director of the drive. During a five-year period, eight new buildings were constructed, and the college added the third and fourth years of collegiate coursework. Consequently, the first senior college class of 45 graduates received their degrees in June of 1948 (Young, 1949).

The years between 1946 and 1976 stand as marks of achievement for Pullias. Prior to 1946, enrollment had been below 300; but in 1946, it climbed to 618 (David Lipscomb College, 1973). While the student body was increasing, Pullias' adminstrative skill was also winning the respect of the school's patrons. This trust resulted in the "building of an endowed, academically sound, spiritually powerful institution" (Craig, 1983). By the end of his presidency in the late 1970's, David Lipscomb

College had an enrollment of approximately 2,200 (David Lipscomb College Bulletin, 1979-80; 1980-81).

Collins, who had served as vice-president for many years, succeeded Pullias in office. A graduate of Vanderbilt in Nashville, he moved easily into the position. While providing leadership on the Nashville campus, Collins also retained the respect and support of the members of the Churches of Christ.

Stated Objectives

Lipscomb and Harding were convinced that, in addition to regular academic subjects, what each student needed most was the daily study of the Bible. The school's current religious objectives were set forth in the following statement:

> 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 teachings of the Scriptures and as will promote usefulness and good citizenship among men (David Lipscomb College Bulletin, 1982-83, 1982, p. 9).

This purpose had been specified in the deed conveying the property on Spruce Street for the use of the school. This deed stated:

> . . . the property shall 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 for no other purpose inconsistent with this object. The condition being inserted at the request of the founders of the proposed Bible School, the same is hereby declared fundamental, and shall adhere to the premises conveyed as an imperative restriction upon their use so long as the same shall be owned by said Bible School, or its trustees, and to any and all property which may be purchased with the proceeds of said premises in case of sale or reinvestment, as hereinafter provided (State of Tennessee, Davidson County, 1893, p. 381).

Since 1891, every regular student was enrolled in a daily Bible class, and the college had no authority to suspend this regulation for any student (David Lipscomb College Bulletin, 1982-83, 1982).

The stated objectives of the campus were listed in all the published catalogs since its foundation. Those objectives were as follows:

1. To provide the very best in a Christian education under the direction of Christian teachers in a distinctively Christian environment.

2. To equip the student to communicate clearly, logically, and effectively through reading, writing, speaking, and listening.

3. To give the student basic economic understanding and ability to choose a vocation that will make the best use of their talents.

4. To encourage the development of an appreciation for the good and beautiful.

5. To train future leaders in the church.

6. To train future leaders in all honorable professions and vocations.

7. To develop socially responsible citizens.

8. To prepare young men and women for their future roles as builders of the home, as husbands and wives, and as fathers and mothers.

9. To stimulate intellectual curiosity.

10. To hold up Christ as the example to follow in every field of activity (David Lipscomb College Bulletin, 1982-83, 1982, p. 10).

The original founding statement and the objectives listed in current catalogs do not vary. They have remained the same throughout the 94-year history of the college. Although the original charter requirements could be changed through legal action, the college did not wish to do so. Changing the charter would have been considered a blemish on--as well as a breach of faith with--the patrons and supporters, both past and present (David Lipscomb College, 1974).

Administration and Organization

David Lipscomb College was closely related to the Churches of Christ and also sensitive to the views of the church members as its major constituency. Membership on the board of directors, administration, or faculty was contingent upon the individual's acceptance of the original purpose of the college and upon his or her being a member of the Churches of Christ. An example of this point was when a board member was asked to resign his post

because he had joined the Vine Street Christian Church (David Lipscomb College, 1920). Another member of the board was asked to resign due to:

> . . . his immoral conduct with a woman. His penitence, confession of his sin before the church, his sincerity and forgiveness by the Lord was not questioned by anyone of the Board (David Lipscomb College, 1921, p. 2).

These two accounts reflected the public nature of the board and the importance placed on maintaining a good relationship with the area church members.

David Lipscomb College was never legally related to any church board or agency, but was held in trust and governed by a self-perpetuating board of directors independent of any outside authority (Bylaws of the Nashville Bible School, 1908). This board vested in the president, as chief executive officer, complete management and oversight of the affairs of David Lipscomb College, High School, and Elementary School. The board elected the president and, subject to the approval of the board, the president appointed the applicants to other positions.

The officers of the board were a chairman, a vice-chairman, a secretary, and a treasurer, and the last two officers could be combined. The current 17-member board met semiannually in July and November. The board assumed the responsibility for financing the college, determined major policies, elected the president, and appointed the faculty and administrative personnel from the president's nominations.

The current student body recognized the power of the administration even when a few disagreed with that power. In one copy of an underground student newspaper, The Orator, the editor of the paper referred to the school leaders as ". . . a no-nonsense administration trying to hold faithful to the original purpose and very much aware of what elderships have to say" ("G? PG? R?", 1983, n.p.). However, the administration being aware of what was "expected" from the local churches also drew criticism from The Orator:

> A very unfortunate thing happened awhile back. The movie 'Taps' was to be shown on campus. . . . 'Taps' was not shown due to objectional material. We at The Orator hope the administration of Lipscomb College will one day wake up and realize that the Lipscomb students are able to handle the oft un-Christian character of other human beings. When reality is removed from the faculty and students by the administration, a very important concept must be remembered: that same reality still exists whether it is acknowledged or not ("G? PG? R?", 1983, n.p.)

Although some students rebelled against the restrictions of the conservative religious school and administration, most respected the authority it held.

Curriculum

The curriculum at David Lipscomb College had to be somewhat altered in order to meet the evolving needs of its students. As the number of students planning full-time work in Bible-related fields decreased, the numbers wanting training in areas of social services increased.

To meet this mission-related goal, the school added more courses in such areas as youth-ministry, family studies, child care, social work, and marriage counseling.

While more courses were added to the curriculum in different areas, the Bible Department at David Lipscomb maintained a heavily biblical-text with Bible classes remaining the heart of the curriculum. One administrator stated that teaching the Bible was the supreme purpose of the institution. Every student taking more than one course also had to take a Bible class five days a week. As previously stated, this Bible requirement was in effect from the beginning of Lipscomb College and did not change through the years. The administration felt that students needed to learn the scriptures whether they were going to preach or plow. Upon completion of the four years of collegiate work at Lipscomb, a student would have a Bible major.

A student complaint concerned the daily Bible requirement. The problem was not that students had to take a Bible course every day, but that they only received one to two credits per course. The students felt that since they met the course five hours a week, more credit should be given. In response, the administration said the students only paid for one to two hours credit in order to keep their cost lower. Furthermore, it would be impossible for a student to transfer so many credits if they were to change schools.

There was a freedom of academic pursuit within the curriculum for both the faculty and students, but this freedom was not as pronounced within the Bible Department. In this field, "truth" was what was practiced by the majority of the mainline Churches of Christ. Although there was some conflict over the freedom within the Bible Department, there was no conflict over the Christian perspective which permeated all of the curriculum. For example, one faculty member said:

> I think that the religious idea will show up more in the classroom situation than anyplace else. I feel sure that all the other faculty members teach from a religious perspective. A student should be able to tell that a Christian is teaching their class just by the way they are treated and by the example of the professor's life.

It was felt that every student attending David Lipscomb College should have Bible classes in order to be a better citizen. The catalog said this about the Bible requirement:

> Every college or university has a right and even an obligation to be unique and distinctive based upon its individual purpose. Few, if any, other colleges today require students to take regular daily classes in Bible study. Students who choose to attend David Lipscomb College should be interested in and supportive of the daily Bible program. The college has no authority to suspend this requirement for any student (David Lipscomb College Bulletin, 1982-83, 1982, p. 31).

This religious emphasis within the curriculum did not change from the very foundation of the institution in 1891.

Faculty

Faculty at David Lipscomb College has always been selected on the basis of their conformity with the doctrines of the Churches of Christ. It was required that all be members in "good standing" with a local congregation.

> A prerequisite for membership on the faculty is loyalty to New Testament Christianity as understood and traditionally practiced among Churches of Christ. This includes complete and unwavering acceptance of the Bible as the divinely inspired word of God; opposition to such unscriptural practices as the use of instrumental music in worship, missionary societies, and neo-pentecostalism; avoidance of extremist positions such as opposition to cooperative efforts of congregations as to support of orphans' and retirement homes; faithfulness in personal life to those ideals and habits which contribute to purity and opposition to the various forms of worldliness; and active participation in the work of a local congregation (*David Lipscomb College Faculty Handbook, 1982-83*, 1982, p. 10).

Opposition to any of the above statements in teaching, personal life, or influence would be judged a violation of the contract between a teacher and the college. A clause was inserted into every teacher's contract that stated:

> It is expressly understood between the contracting parties as a basic condition of this contract that the said (faculty member) accepts and will consistently and actively support in teaching and in personal life the academic and religious policies of David Lipscomb College as interpreted and announced by the Board of Directors and/or the Administration (David Lipscomb College, n.d.).

In the sense that the faculty always shared a basic doctrinal commitment, there was a special closeness among

the faculty members. Besides their basic doctrinal beliefs, the fact that 70 of the 128 faculty members were also Lipscomb graduates contributed to their "family" feeling. Nineteen of the 29 administrators were Lipscomb graduates.

Many of the faculty expressed the idea that their commitment to Christian education was a ministry they "provided." Because the faculty and the vast majority of the student body were Christian, it was felt that they all should be the best possible. The _David Lipscomb Faculty Handbook, 1982-83_ (1982, p. 11) stated: "Since the cause we serve is _Christian_ education, we dare not be content with the shoddy or inferior in such an undertaking." One adminstrator stated that the key to Lipscomb's religious emphasis was the faculty. The faculty as a whole had a personal commitment to Lipscomb and its original purpose. When asked if there had ever been faculty members who were dissatisfied with the religious commitment of the school, one instructor said:

> Of course there have been members of the faculty that arrived on campus with the idea that the school was not really all that committed to religion. But, after a year or two on campus, they either became a part of this commitment or felt it was time for a change.

The _David Lipscomb College Faculty Handbook, 1982-83_ made a fair and accurate statement concerning commitment. It stated:

> The faculty of David Lipscomb College has shared the joy of service since the first term

> in 1891. Those who have taught here have done so because they were convinced that they could accomplish good for man and God, and not because of financial gain or personal ambition. . . . To consider the opportunity of teaching at Lipscomb as merely a stepping stone to some other position would be unworthy of the sacrifices of those who have gone before (p. 12).

Students

By far the most evident flux in religious emphasis on the campus was noted in the students. The differences in student attitudes toward the church were noted by both the administration and the faculty. Students still believed in the basic doctrines, such as the diety of Christ and the inspiration of the scriptures, but some questioned social issues such as smoking and drinking. Furthermore, there was a majority feeling among administrators, faculty, and student respondents that the students of the 1980's, from more affluent and educated backgrounds, were more questioning and sophisticated than their predecessors.

It was because of these students that change could occur on the campus. One faculty member stated that if there would ever be a change in the religious emphasis at Lipscomb, it would come from the students. As an example, he used a recent change in the library hours. The library was closing at 9:30 p.m. on week nights and at 5:30 p.m. on Wednesdays and Sundays. But, due to the students coming "in mass" to the administration, the library was opened later in the evenings as well as reopening after

evening church services on Wednesdays and Sundays. Although changes occurred in different areas of campus life, administrators did not feel this would ever happen in the area of religious emphasis on campus.

The guidelines for admission to the college were spelled out in several official publications. In the David Lipscomb College Bulletin, 1982-83, it stated:

> The first principle in the Christian religion is respect for and obedience to rightful authority. A second principle is individual responsibility. This means that the faithful Christian will obey the law and will act as a responsible individual, never as a faceless part of a mob. . . . The third principle is that the older shall govern the younger (p. 11).

Thus, with this statement, the basis for student governance was set.

The differences found in the rules and regulations of the student body after 1891 could be attributed to changes in the American society. Some students felt the dress code on campus was a point of religious emphasis; others considered it just an arbitrary rule. Whatever their reason, the students complained that the dress code was too restrictive, while some of the administrators felt it was too permissive. An example of this was found in a statement made by an administrator, who said that Lipscomb was the last Christian college that allowed women to wear slacks on campus. The reason for this change was weather-related. In the winter of 1978, there was a prolonged period of bitter cold weather; therefore, the female

students were allowed to wear slacks to classes and chapel. After this extreme weather subsided, the women continued to wear slacks and the administration, in essence, "looked" the other way. It was explained that the administration would never have allowed this change in the dress code had the church not allowed women to wear slacks in the worship service. It was felt that the college could not enforce a rule that conflicted with what the churches in that area were allowing.

Many of the rules and regulations governing the students remained the same since 1891. Included in those rules of conduct of things forbidden were: alcohol possession or consumption of any kind, tobacco in all forms, sexual immorality, dishonesty, and public display of affection (David Lipscomb College Student Handbook, 1982-83, 1982). Because the regulations were not altered, the students questioned the relevance of some of these restrictions. The one regulation that caused the most distress for faculty and administration resulted from the changing attitudes of parents toward drinking. One administrator expressed the difference that exists today by saying:

> It used to be when parents had to come to campus to pick up a student that had been dismissed for using alcoholic beverages, the mother would cry and both parents would be apologetic and feel disgraced. Today, most parents come to the defense of these students because they see nothing wrong with drinking. In fact, it [alcohol] is used in their homes. The parents now feel that the school and its restrictive regulations are antiquated.

With 92% of the student body made up of members of the Churches of Christ, this indicated a trend of change within the churches.

All the students interviewed expressed a strong commitment to the church and Christianity, but there were two distinct groups of students within the school. Some of the students were strongly oriented to the church and its mission, and this group was made up of the Bible majors and those interested in full-time church work. The second group was by far the larger and was made up of the students seeking other careers and at the same time wanting to obtain their education in a Christian atmosphere.

According to one professor, the changes within the student body could be traced to a "rural church in an urban society." He further stated that it is possible to adapt to cultural changes without compromising church doctrine. While strongly committed to the church and the Christian faith, the student today is different from counterparts of earlier years. He is more questioning, more sophisticated, less apt to choose a full-time religious vocation, and more apt to be critical of social issues within the church. The changing student had an internal affect on the religious emphasis of the college.

Religious Activities

Religious activities on the campus were always a substantial part of the college program. Compulsory daily

Bible classes and daily chapel were among the school's first requirements. Other planned activities were the Tuesday night devotionals, daily devotions in the residence halls, the World Mission Forum, Lectureships, Elder-Preacher retreats, and a Family Encampment conducted each year. Also included in the activities were various social clubs, consisting of students interested in specific areas of religious service. An on-going project was the Project Good News. This program was designed to help train and relocate Lipscomb graduates for a two-year period in the area of the world, foreign or domestic, where the Churches of Christ had a mission outreach.

There was little evidence that the basic pattern of religious activities on campus had altered since its beginning. One administrator, actively associated with the college for 50 years, commented about change in religious emphasis by stating that there had been very little change --after something is done for 50 years, it becomes a tradition.

CHAPTER IV

OKLAHOMA CHRISTIAN COLLEGE

Historical Background

Members of the Church of Christ in Oklahoma began efforts to establish a Christian college within the state in 1907. Because Cordell Academy--an elementary and secondary school--had been operating in a building owned by the church in Cordell since 1898 (Cordell Beacon, 1941), members began looking there when their thoughts turned toward Christian higher education. Early in 1907, representatives from several western Oklahoma congregations met at Hobart to discuss this issue, and members of the Cordell church convinced the group to locate a college in Cordell, with its population of 2,500. After selecting a board of trustees, the decision was made to buy 160 acres of land north of Cordell's business district. This land was subdivided into lots and sold at auction, and 10 acres were set aside for the college campus. With the money from the sale of the other lots, an administration building was constructed (Young, 1949).

The first years of the school were marked by problems as well as by growth. When Cordell Christian College

actually began operation on September 17, 1907, it had 70 students and 7 faculty members (Young, 1949). Because the board did not agree with the policy of the president, J. H. Lawson, he resigned at the end of the school year. When J. N. Armstrong assumed the presidency in 1908, he was faced with debts incurred when the school began operation, a lingering of ill-feelings between the faculty and board over problems of the previous year, and some faculty resignations.

Early in his presidency, Armstrong rehired some of the men and women from the previous faculty and brought in additional new instructors. Under this new organization, the study body grew to over 100 (Young, 1949). With this encouraging growth, Armstrong launched fund-raising campaigns and also added buildings.

Cordell Christian College was growing, and in the 1911-1912 school year, the college began efforts to gain accreditation. President Armstrong and two faculty members, B. F. Rhodes and L. C. Sears, went to the dean of the University of Oklahoma in July, 1917, and requested full standing from that school. As a result of these efforts, the college was granted full recognition on two years of work, provided the students could satisfactorily continue their program of studies at the University (*Cordell Christian College Catalogue, 1918-19*, 1918). This was the greatest academic recognition any of the Christian

colleges in the brotherhood had received up to that time ("Cordell Christian College," 1917).

Any academic success, enrollment increase, or financial advancement was wiped out by the advent of World War I.

> President Armstrong and several members of the faculty and board of trustees were conscientious objectors to military service. They did not propose pacifism as a national policy, but they held that a Christian's obligation to his government did not require him to kill (Young, 1949, p. 125).

Some of the young men attending college entered noncombat duty, but there were others who refused even that type of work. Three who refused noncombat assignments were sent to prison at Leavenworth, Kansas (Young, 1949). Even though the college produced a play to earn money for the Red Cross and even though several faculty and board members bought war bonds, resentment against Cordell Christian College grew. A sign of this attitude was demonstrated when the local city council demanded that all the boys have military training. As unfavorable sentiment grew, local church members became active in their opposition to the school. Even though Judge Owen of the State Supreme Court investigated the situation and "found the school guilty of no unpatriotic action" (Young, 1949, p. 126), the college still closed its doors in 1918 and sold the school property.

After the end of World War I, prejudices began to fade, and local citizens started a drive to revive the college at Cordell. In 1920, the city of Cordell bought

the original school land and offered it to members of the Churches of Christ if they would re-establish a college on that property (Young, 1949). Because of this offer, members of the Churches of Christ held a meeting in Cordell on April 1, 1921, and pledged $78,000 toward reopening the college. With more statewide support, the school's new name would be "Western Oklahoma Christian College" (*Western Oklahoma Christian College Catalogue, 1922-23*, 1922).

Throughout the history of Western Oklahoma Christian College, the school was plagued with serious financial problems. Although several men served as president of the college and made major efforts to raise money to meet financial obligations, the problems never ceased. While these monetary burdens were always in the background, the school still managed to maintain a two-year curriculum--strong in Bible--very similar to the former Cordell Christian College. In 1925, in an attempt to attract broader support, the name of the institution was changed from Western Oklahoma Christian College to "Oklahoma Christian College" (Young, 1949). Finally, the financial obligations became too great, and the efforts of the supporters of the college failed. The school was closed in 1931, a petition of bankruptcy was filed, the property was sold, and the proceeds were used to pay creditors (District Court of the United States for the Western District of Oklahoma, 1932).

Despite the closing of Oklahoma Christian College in 1931, many of its supporters continued to dream of Christian higher education within the state. Even with the failure of the two previous schools, there was still hope for a healthy school at some time in the future. Meanwhile, the depression of the 1930's was followed by World War II. Therefore, it was not until 1946 that a concrete move was made toward re-establishing a college supported by members of the Churches of Christ in Oklahoma.

At the close of World War II, the United States Government held large amounts of land which it considered surplus, and schools were given high priority in acquiring this type of property. Nine miles south of Pryor, Oklahoma, was a partially completed project known as the "Prisoner of War Camp." Part of the camp was occupied, part was completed but not yet occupied, and another section was still under construction. After the war, these 340 acres and the buildings became vacant. Hoping to benefit the economy of the city, the Pryor Chamber of Commerce began a search for a new occupant (Beeman, 1970). In May, 1946, the editor of the *Pryor Eagle*, D. Ealin, asked that A. H. Bryant, preacher for the Church of Christ in Pryor, meet with him. Bryant was informed that:

> . . . the city of Pryor, through the Chamber of Commerce, was in the process of purchasing land, buildings and articles of equipment, appliances, furniture, etc., having in mind a gift to the Church of Christ in event they, the Church, would operate a Christian college in the vicinity of Pryor (Beeman, 1970, p. 10).

At 10:00 a.m. on June 4, 1946, over 90 men representing Churches of Christ in Oklahoma, Arkansas, Kansas, and Texas met with the representatives of the Chamber of Commerce. This group inspected the proposed site, then reconvened at the church building and appointed a committee to draw up a plan of organization. For several months the interested members discussed the acceptance of the property. Finally, on September 25, 1946, there was a meeting at the church in Pryor, and it was decided that the negotiations should continue and that the committee should consider forming a charter. The name "Mid-States Christian College" was adopted. Because the city itself was facing a September 30th deadline, articles of incorporation were prepared, signed, and taken to the Secretary of State in Oklahoma City on September 26th. These articles were accepted, and the charter was issued on the same day.

After negotiations finally seemed complete, a major problem arose of which neither the church nor the city of Pryor had been aware. The federal government entered the picture, and on October 25, 1946, government representatives revealed that:

> A determination of need would have to be made, which would involve evidence that a shortage of educational facilities existed in the area required for persons engaged in the pursuit of courses of study under Title III of the Servicemen's Readjustment Act of 1944 (Beeman, 1970, p. 16).

Because of this, the entire scope of the project began to

change. Now the government would deed the land at a nominal price and furnish certain buildings and equipment on the basis of a contract with the school to provide site preparation, utilities, and operation of the college. Furthermore, it was never completely clear what the federal government would require or what it expected from the school. As a result of these developments, a letter went out to the Churches of Christ on February 20, 1947, from Bryan Fullerton, Chairman of the Board of Trustees of Mid-States Christian College, and a meeting was set for February 28, 1947, for all interested in Christian higher education in Oklahoma. At this meeting, with a fear of federal intervention and obligations, everyone present agreed to dissolve Mid-State Christian College before contracts were signed with the federal government (Beeman, 1970).

Perhaps the greatest result of the attempt to begin a college at Pryor was the surge of interest in Christian education within Oklahoma. A steering committee was selected to find a possible location for a Christian college and to begin a fund-raising campaign to collect between $250,000 and $500,000 (Beeman, 1970). While the struggle to establish a school near Pryor was over, the idea of Christian higher education in Oklahoma had grown a firm root. The Christians who had given time, money, and emotion in the earlier effort were left with both the desire and determination to succeed. Even though there

was no connection, legal or otherwise, between Mid-States Christian College and a new school that would eventually take the name "Oklahoma Christian College," many of the same men with the same purpose were on the steering committee and served in the work of starting another college.

As proponents for this new college met in several cities, the desire for a Christian college in Oklahoma continually increased. On May 5, 1947, the steering committee convened, selected tentative board members, and hired G. R. Tinius on a salary basis as a fund raiser. In addition, a very important resolution was adopted:

> Whereas, a group of individuals interested in Christian Education has begun the work of endeavoring to build a Christian College in this section of the country, and
>
> Whereas, we believe that such an institution should be kept separate and apart from the church;
>
> Therefore be it resolved, that such an institution shall be organized as a business corporation and that no funds shall be solicited or accepted from any congregation of the Lord's Church, but that contributions be confined to individual Christians and those interested in Christian Education (State of Oklahoma, 1947a, n.p.)

As a sign of determination on the part of the committee, the name "Central Christian College" was selected for the yet unborn school, and Articles of Incorporation and By-laws were prepared. Qualifications of the Board of Trustees of Central Christian College were established in Article Six of the Charter, which said:

> Section 1. The said college and institution of learning shall be under the management, direction, and control of a Board of Trustees to be composed of not less than twenty (20) nor more than thirty (30) persons, each of whom shall be members of a congregation of the Church of Christ, which takes the New Testament as its only and sufficient rule of faith, worship, and which does not introduce into the faith, worship, and practice as a part of the same or as adjunct thereto any supplemental organization or anything else not clearly and directly authorized in the New Testament either by precept or example, and no person shall be qualified to act as trustee whose religious belief, faith, or practice is not in conformity with the provisions and qualifications set out in this paragraph (State of Oklahoma, 1947b, n.p.)

In January of 1948, a report was made to the steering committee that Bartlesville was interested in having the college locate there on an available site of 152 acres of land with a beautiful mansion. While the purchase price would be $125,000, the city of Bartlesville promised to provide $100,000 toward new construction if the property were bought and a college begun. After much deliberation, the committee members decided to move ahead with this plan. Becoming the first president, L. R. Wilson, former president of Florida Christian College, undertook the huge task of pushing for more funds, as well as preparing for the eventual opening of the college. Even though plans were moving ahead quickly, a major setback occurred when the city of Bartlesville told the committee it could only raise $40,000 of the promised $100,000 (Beeman, 1970).

Despite a myriad of financial woes, the school prepared to open on August 17, 1950, as a junior college.

Also, the University of Oklahoma and Oklahoma A and M College (Oklahoma State University) assured the school that the work would receive provisional accreditation, and full accreditation was expected by the end of the first school year. Still determined to get the college started, bonds were drawn up and sold as a way of relieving the financial stress of the school. When the school opened that year, the first class had an enrollment of 97 students, and by the end of the year, the college was certified for accreditation by the Oklahoma State Board of Regents for Higher Education (Central Christian College Catalogue, 1955-56, 1955).

The primary aim in founding Central Christian College was to provide a school where young people could acquire a higher education within a Christian environment. "Regardless of what a student plans to be in life, he (or she) should be a Christian first of all" (Central Christian College Catalogue, 1950-51, 1950, p. 11). With this in mind, each student and teacher was required to attend a 30-minute daily chapel. Furthermore, every student was also expected to take a Bible course every semester as part of the liberal arts curriculum.

As before, financial problems were a major burden to the young school. Through intensive fund drives as well as a large bank loan, the remainder of the original mortgage was paid in full on June 30, 1952 (Beeman, 1970). Yet, in spite of financial concerns, enrollment on the

campus continued to grow. While the fall semester of 1950 had seen 97 students, in 1951 there were 130 students enrolled, and by 1952, the number had grown to 161 (Beeman, 1970).

In May of 1954, Wilson resigned as President of Central Christian College because he preferred preaching to college adminstration and felt he had done what he could in helping establish Central Christian College. Upon leaving, Wilson prepared a statement which was recorded in Beeman's book, Oklahoma Christian College--Dream to Reality (1970). Wilson said,

> When I accepted the call to head the school in Oklahoma, I was diligent to find a man to work with me as Dean who was qualified not only academically, but who understood the real meaning of Christian education, and who could inspire confidence in others. Not for one minute did I ever feel that I had made a mistake in the selection of Dr. James O. Baird for this place. . . . It was my hope that one day he would take my place (p. 60).

In May, 1954, before Wilson resigned, James Baird, Dean of the college, had requested and been granted a two-year leave of absence to work as a missionary in Nigeria, but circumstances caused him to change his plans. On September 1, just two weeks before he was to leave for Africa, the board offered Baird the presidency of Central Christian College, and he accepted (Beeman, 1970). After the change in leadership, many businessmen in Bartlesville, disappointed in the resignation of Wilson, no longer provided financial help for the college. Therefore, it began

to be clear that the campus would have to move to another location where it would receive the full support of the businessmen of the community. When Baird assumed the presidency, there was a heavy debt, and the morale of the board was low.

Baird had realized that the possibility of school growth in Bartlesville was remote. When fund drives continually failed in that location, he saw the need for the school to relocate in a larger metropolitan area. Hoping to improve the financial arrangements of the college, Baird, with board approval, hired W. O. Beeman, business manager of WHBQ Radio and Television stations in Memphis, Tennessee, as business manager for the school.

After Beeman's arrival, Baird made a daring move that changed the prospects for the school. On July 4, 1955, a special board meeting was held at Baird's request. At this meeting, Baird (cited in Beeman, 1970) offered his resignation, giving two reasons:

> 1. An agreement, made at the time he was elected to the presidency in June, 1954, [saying] each member of the Board would be responsible for raising $1000 per year toward the operating deficit, had not been met. Some had fulfilled the agreement, but more had not.
>
> 2. The major reason for his resignation, however, was the refusal of the Board at the June 18 meeting to even study the possibility of moving the school to a larger city (pp. 71-72).

After a stormy session, Baird's resignation was rejected and plans were made to appoint a committee of three men

outside the Board to research the possibilities of moving the campus to a larger city (Beeman, 1970).

The note for $10,000 held by the First National Bank of Bartlesville came due October 1, 1955. Baird and Beeman approached John Cronin, president of the bank, and asked that the note be renewed. Mr. Cronin (cited in Beeman, 1970), said:

> Gentlemen, I am going to renew this for ninety days, but at the end of that time the note must be paid, either by the college or by the men whose names ride the back of the note (p. 74).

This action was a complete surprise, for the bank had never indicated that the interest could not be paid and the principle renewed. Beeman (1970) later stated:

> I have been shocked a few times in my life by cold-blooded talk from a banker, but this was the most abrupt, the most unexpected and the most uncalled for in my experience (p. 74).

This unexpected event occurred at a time when the financial picture had been looking somewhat better for the school. Through the efforts of a support group named the "Stepping Stones," and with a loan from a bank in Caney, Kansas, the debt was paid in January, 1956. The incident had two marked effects--the relationship with Bartlesville grew more strained, and the college would no longer ask trustees to finance the college with personal credit.

The committee researching the move to a larger city reported to the board in October, 1955, and suggested the board try to secure an offer from Oklahoma City or Tulsa. Eventually, it was decided that, if the necessary financial

support could be obtained, Oklahoma City would be best because of its central location. In January, 1956, $100,000 was raised among church members in Oklahoma City, and by June 1, 1956, an additional $155,000 had been raised in a statewide drive. Of equal importance was the work of George Benson, one of the committee members, who organized a challenge among business interests in Oklahoma City to raise a fund of $200,000. The Oklahoma City sponsoring committee that Benson had assembled was extremely influential in the decision to move the campus. Quickly raising $60,000, one member of the committee, E.K. Gaylord (cited in Beeman, 1970), president of Oklahoma Publishing Company, wrote to Benson, stating: "This is merely earnest money to prove that the City will finish its obligation next November. You can assure your Board of Directors that we will not fail them" (p. 77). With this encouragement, the Board of Trustees of Central Christian College decided the school should be moved to Oklahoma City.

A 200-acre tract with frontage on Eastern Avenue and Memorial Road was located by the Oklahoma City Chamber of Commerce. It was farm land under three separate ownerships and it could be purchased at $500 an acre. Even though that was a high price at the time, the school agreed to it and purchased the land. When the school put its sign on the land announcing the future home of the college, surrounding land quickly rose in price to $1,000

an acre. Meanwhile, architects were hired and plans were also begun to sell the Bartlesville campus. In 1957, a sale was completed of the Bartlesville site for $185,000. The school met on the old campus for the 1957-58 school year, but the students were looking forward to the move.

> In 1958, when the college occupies its quarters in Oklahoma City, plans now suggest that at least four buildings will be ready for use: an administration building, which will include offices, classrooms, library and auditorium; a student center-cafeteria; two dormitories; and possibly a gymnasium (Central Christian College Catalogue, 1957-58, 1957, p. 15).

As plans for opening a new campus in Oklahoma city quickly progressed, several events took place. When the board of trustees created the new position of chancellor in the administration, Benson was appointed to it. Although he served two-thirds of his time as president of Harding Christian College in Searcy, Arkansas, Benson was in Oklahoma City the remainder of the time at Central Christian College. As construction and costs advanced, Benson was instrumental in securing loans for the remainder of the building fund.

A formal ground breaking took place on May 25, 1957. Because of a torrential rain storm, the ceremony was held on the stage of the Oklahoma City Municipal Auditorium. Placing a box of soil on stage, a gilded shovel was used to turn the first dirt and officially launch the project. The unusual ceremony caught the imagination of feature

writers in local newspapers and helped stimulate statewide interest in the new campus (Beeman, 1970).

Registration began on the new campus in the third week of September, 1958. This was just two weeks past the target date. An operating fund of $450,000 was borrowed from the First National Bank in Oklahoma City.

The school had moved from Bartlesville, where it was never really accepted as part of the community, to Oklahoma City, where it was welcomed with an optimistic success-oriented attitude. However, the name "Central Christian College" was a problem, since the campus was only three miles from Central State College. On September 24, 1959, the charter was amended in accordance with a board resolution, and the school officially became Oklahoma Christian College (State of Oklahoma, Oklahoma County, 1959).

Several important events occurred at Oklahoma Christian College during the decade of the 1960's. With a desire to enlarge the school's educational scope, plans began in September, 1960, to change the school from a junior to a senior college. As a result of this change, the first bachelor's degrees were conferred in May of 1962 (Oklahoma Christian College Catalog, 1960-61; 1961-62, 1960). As the school progressed academically, there was also an intense desire to end the debt to the Oklahoma City bank. Following the success of fund drives, the debt was completely paid by November 1, 1963. Beeman (1970) tells of the day he took the check to Pollock of the First

National Bank:

> The clerk laid it [the check] on the marble counter and Mr. Pollock picked up the note, looked at it and compared the balance as shown by the tabulation on the back, then handed the note and check to the clerk. He looked at both papers, then laid the note down on his marble counter, picked up his 'Paid' stamp and whammed it down on the note. I am sure this was an ordinary routine matter to the bank, but so far as I was concerned, that paid stamp thump was the crash heard 'round the world' (pp. 89-90).

Late in the sixties, other developments on the campus helped Oklahoma Christian College develop into a highly respected and innovative academic community. In order to strengthen an appreciation of the American heritage, Benson established the American Citizenship Center on the campus. As a function of this center, Freedom Forums and Youth Forums were held within the state to increase patriotism in both the high school and college students of Oklahoma.

One of Baird's dreams in the sixties was a Learning Center to house not only a library but individual electronic learning carrels for each student. After extensive planning and large fund drives, the new building was opened in September of 1965 as the first such complex in the nation. Because of the center's unique concept, Oklahoma Christian received national attention as well as strong local approval, thus becoming a model for many other schools. By March of 1966, not long after the completion of the Learning Center, Oklahoma Christian

College also recieved full North Central accreditation (Oklahoma Christian College Catalog, 1967-68, 1967).

In 1967, when Oklahoma Christian College stood on firm academic and financial ground, Benson resigned as chancellor of the school. With his retirement, the board of trustess did not have anyone they wished to put into that position. Therefore, the post remained vacant until September, 1974, when Baird retired from the presidency and was appointed chancellor. From that position he maintained a strong influence over the school he had served since its beginnings in Bartlesville. The board selected Terry Johnson, an Oklahoma Christian College alumnus who worked as an attorney in Oklahoma City, as the college's third president.

While the people with the most influence over the school remained very much the same, the area surrounding Oklahoma Christian College was changing. The campus had originally been located in a field between Oklahoma City and Edmond, but as the metropolitan areas of these towns grew, they surrounded the school. Because of this growth, the large city influence provided the students with a more "in the world" concept. This large city location, coupled with the fact that most students were coming from urban areas and society as a whole was more status conscious, was reflected in the students' increased desire for monetary benefits from life. Since most students, encouraged by their parents, began to push toward the goal of an

education that would lead to a job with a good salary, the number of young men going into the ministry decreased in the 1970's and 1980's.

In the early 1980's as the college changed to meet the varying needs of the student body, the school began another innovative program. This newest educational concept was named "Enterprise Square," and it opened in 1982 when the student body had grown to approximately 1,250. As a model of the private enterprise economy, the square provided hands-on experiences for thousands of visitors each year. Furthermore, it was the nation's first computerized educational center for economic learning. This new concept helped establish Oklahoma Christian College as an educational leader throughout the region.

Stated Objectives

The founders of Oklahoma Christian College (Central Christian College) established the school's major objective in the Articles of Incorporation when they stated the college would be a "nonpublic collegiate institution of learning . . . in which the arts, sciences, languages, and Holy Scripture shall always be taught" (Oklahoma Christian College, 1964, p. 2). These founders wanted young people, primarily members of the Churches of Christ, to have Bible study and Christian association while they acquired a liberal arts education. The 1951-52 _Central Christian College Catalog_ said that education under a Christian

faculty was:

> extended in the hope that those who receive it may be more capable of meeting the problems of life as they come, that it will enable them to be leaders in whatever field they may choose, and, above all, that it will teach them to be honorable, upright, Christian citizens (p. 1).

The statement of aims of the college were expanded slightly in the 1957-58 Central Christian College Catalog. In order to meet a stated aim of developing the student's total personality, the administration and faculty would attempt to provide:

> (1) a Christian community with daily religious activities; (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; (4) A program planned to encourage physical development and a proper understanding of man as a physical being (p. 14).

Faculty continued to study and revise the statement of purpose of the college until it was agreed that the statement appearing in the 1962-64 catalog expressed the aims of the college. While this statement was long, it provided much more detail on what was expected of the college and the students. Some excerpts from the stated aims show that there were no major changes in the underlying philosophy of the school.

> While the college program is designed basically for young men and women from homes of members of the Church of Christ, the student body is not limited to this constituency. The aim of spiritual enrichment undergirds the entire program.
>
> Oklahoma Christian College shares the general objectives of higher education throughout the nation, but in particular seeks to train

> leaders for its church constituency, to develop men and women of Christian character, and to prepare responsible citizens for the community, the nation, and the world.
>
> In terms of specific goals, the aim of the college may be divided into three areas: general education; career education; and adult training (Oklahoma Christian College Catalog, 1962-63; 1963-64, 1962, n.p.)

Members of the constituency of the college in Oklahoma expressed their support of the religious emphasis of the college and of the statement of purpose (Oklahoma Christian College, 1963b). The only real change in these objectives came in the beginning of the 1970's when adult training as a specific goal was changed to "public services" (Oklahoma Christian College, 1970, p. 8).

Administration and Organization

The organization behind Oklahoma Christian College began with the steering committee that was appointed when the attempt to establish Mid-States Christian College at Pryor was aborted. This steeing committee drew up a list of 30 names to consider as board members for the new college they would create--Central Christian College. On May 5, 1957, nine men were elected from the list, and they became members of the Board of Directors (later called Board of Trustees), along with the original eight men from the steering committee. On May 19, 1947, three more members were elected, and the board consisted of 20 men. Four officers were elected for the board and an executive

committee of five was also appointed to make many of the decisions that would arise while the college was being established. The board of trustees appointed the president of the college, and it became the president's job to make other appointments in the administration, subject to the approval of the board. The article governing the board of trustees stated that the board should consist of 20 persons who were members of the Churches of Christ (State of Oklahoma, 1947a). On October 1, 1954, the size of the board of trustees was increased to 30 members (Beeman, 1970).

The organization of the school remained basically the same throughout its stay in Bartlesville and its relocation in Oklahoma City. At times, members would resign and new ones would be appointed, but the philosophy and power structure remained firm. However, one change occurred on November 16, 1956, when a new position was created by the board of trustees at the request of Baird. As previously noted, the office of chancellor was made part of the administration. The chancellor was to be directly responsible for fund raising as well as consultant to the president without usurping any of the administrative functions of the president's office (Beeman, 1970). The job of chancellor lapsed in 1967 when Benson resigned, but it was refilled in 1974 when Baird was appointed to the position and when Terry Johnson became the third president of Oklahoma Christian College.

In describing the structure of the organization, the 1983-84 school catalog stated:

> The governing body of Oklahoma Christian College is a self-perpetuating Board of Trustees originally chosen from those who were interested in the establishment of the College. This board establishes the major policies of the College and is the final authority in school affairs. It provides the appointment of all administrators, staff and faculty members. The Board of Development acts in an advisory capacity to the Board of Trustees and assists in many projects (Oklahoma Christian College Catalog, 1983-84, 1983, p. 25).

Many of the original trustees and administrators were still involved in the leadership of Oklahoma Christian College; therefore, the school's religious emphasis remained stable from the time of its conception.

Curriculum

The curriculum at Oklahoma Christian College was designed to satisfy the purpose of the school under the following framework:

> (1) The study of the Bible constitutes a valid educational experience; (2) The areas of human knowledge taught traditionally in a college can be satisfactorily taught within a framework of the Christian philosophy; (3) The acknowledgment of a spiritual objective can provide motivation in a quality academic program (Oklahoma Christian College, 1964, p. 3).

Liberal arts and the Bible provided the core of the general education curriculum at Oklahoma Christian College. Since the school was founded to provide a Christian environment for students to continue their education, all students were expected to take some courses in the Bible

as part of their curriculum every semester. This expectation had not changed since 1950. While the liberal arts courses in the sciences, the social sciences, and the humanities were to broaden the student's general education, the textual Bible courses were to deepen the student's faith. There were 56 semester hours in the general education program required of all students who graduated from the school. Although Oklahoma Christian College, through its curriculum, shared the general objectives of higher education throughout the nation, it also sought to "train leaders for its church constituency, to develop men and women of Christian character, and to prepare responsible citizens . . ." (p. 4). One of the stated requirements for a bachelor's degree from the school was:

> A student must, in addition to his intellectual achievements, be of good character, having established with the faculty and administration of the college a reputation for honesty, dependability and high moral standards (*Oklahoma Christian College Catalog, 1983-84*, 1983, n.p.)

The addition of the Learning Center in 1965 made a major impact upon the way the curriculum was presented but not upon what subjects were taught or the content of those courses. The Learning Center provided every student with an assigned carrel for indiviudalized study. The carrels were equipped to dial into the main computer and the student could listen to or view materials prepared for specific classes. In order to take advantage of this new concept, many course structures were redesigned. Because

this was the first project of this type and size within the nation, it attracted great attention, as a former student stated:

> As a freshman in 1965, I remember sitting in my carrel, listening to a tape, and following the notebook pages designed to supplement a speech course. When something disturbed me, I looked up to find myself surrounded by high school students amazed at the technology I took for granted. It was not at all uncommon during the early years of the Learning Center to find groups of students from schools all over Oklahoma roaming up and down the many rows of carrels. The college students quickly accepted being on display as they studied.

The Learning Center became the place where most of the study on campus took place. With the library and resource materials on the ground level, the computers and carrels were located on the upper floors. These carrels became minirooms for students to use in the middle of the campus and became a vital part of the prepared curriculum.

Oklahoma Christian College recognized changes occurring within the nation which affected the curriculum. Because of changing needs, the school increased the number of courses in communication skills, science, mathematics, foreign language, and computer literacy (Oklahoma Christian College, 1983). With an increase in teacher education requirements within Oklahoma and other states, the school also upgraded its education department. Besides trying to meet immediate needs within the school, Oklahoma Christian College projected two additional goals as part of its curriculum:

1. Pursue the feasibility of an engineering school.

1. Do not add graduate programs now but consider them at some point during the next ten years (Oklahoma Christian College, 1984, n.p.).

All of these changes remained within the framework of a Christian environment and a Bible-oriented curriculum.

Faculty

Attempting to provide a general education through the study of the liberal arts and the scriptures, the administration at Oklahoma Christian College tried to locate teachers dedicated to that same purpose. The _Oklahoma Christian College Faculty Handbook_ (1982), said:

> Everyone connected with the college, from the Board to the Students, recognizes that the purposes of the school are achieved principally by the faculty members through their contact with and direction of students, both inside and outside the classroom. For this reason, faculty competence is of fundamental concern to all. The work of each teacher should therefore be a matter of constant reappraisal, both by the teacher himself and by the administration of the college (p. 2).

The faculty were involved in all aspects of the college and had input into policy. Article XIII of the Bylaws of the school allowed for faculty meetings and also stated:

> The faculty shall prescribe, subject to the approval of the President and Board of Trustees, requirements for admission, courses of study, conditions of graduation, and nature of degrees to be conferred, rules and methods for the conduct of the educational work of the college, and shall recommend to the Board candidates for earned degrees ("Tenth Amended Bylaws of Oklahoma Christian College," 1976, p. 5).

Membership on the faculty also required a strong dedication to spiritual and academic goals in all areas of a teacher's life.

> The most basic function of all faculty members as well as all employees of the college is that of exhibiting a genuine Christian character. The faculty members, through their activities in and out of the classroom, are the primary instruments by which the purposes of the college are achieved (Oklahoma Christian College, 1964, p. 9).

According to administrative policy, all faculty members assigned tenure had to be members of the Churches of Christ (Central Christian College, 1955). Furthermore, the Spiritual Life Committee of the faculty suggested an even stricter qualification be placed upon teachers in the Bible Division. They must have been experienced ministers because of their high visibility, leadership, and spiritual impact (Oklahoma Christian College, 1984). Since the staff served as the biggest human force contributing to the spirituality of the campus, the procedure for acquiring new personnel involved looking for outstanding Christians who also possessed necessary professional qualifications.

Students

Ninety-two percent of the student body at Oklahoma Christian was made up of members of the Churches of Christ, with the other 8% believing in the sonship of Jesus, but not members (Johnson, 1984).

> Oklahoma Christian was founded and is supported principally by members of the Churches of Christ in Oklahoma and nearby states; therefore, the college exists primarily to supply education beyond high school for this clientele. While the college program is designed basically for young men and women from homes of members of the Church of Christ, the student body is not limited to this constituency (Oklahoma Christian College, 1964, p. 4).

Although membership in the Churches of Christ was not a qualification for enrollment, there were behavioral requirements for becoming a student. Students had to:

> (1) indicate by their former lives and their behavior while at the college that they wished to advance toward the stated aims of the school, and (2) show by high school and college achievement test scores, and individual intiative the aptitude to perform on a college level (Oklahoma Christian College, 1964, p. 4).

The strong emphasis upon the study of scriptures as well as the cost of tuition in a private college tended to limit students further to those particularly interested in a Christian environment.

The founders of Oklahoma Christian College originally saw the school serving students from Oklahoma and Kansas. As the school expanded, however, 80% came from an eight state area which included Oklahoma, Texas, New Mexico, Missouri, Louisiana, Kansas, Colorado, and Arkansas (Oklahoma Christian College, 1983). The 1980 census showed that, for the first time in America's history, there were more people living in the South and West (118 million) than in the North and East (108 million). This population shift was an indication of an economic shift that placed

more college students within the area of Oklahoma Christian College. Along with this, there was also a shift in the age of students attending college. While more adults over the age of 25 were going back to campuses, there was a decrease in the number of 18- to 24-year-olds within the nation. Although Oklahoma's decline was less than most states (-2%) (Oklahoma Christian College, 1983), it still became harder for a more expensive Christian college to compete with the junior colleges and state schools. The school realized that it had to present an appealing package to attract the students to the more expensive campus.

Although the percentage of younger students enrolling immediately after high school had somewhat declined, the school continued to gear many of its rules to their needs. However, these rules were modified over the years. Examples of change could be seen in such areas as the dress code, which was altered in order to allow women to wear slacks on campus; and the curfew time, which was lengthened to accommodate the students. Other changes included allowing men to grow beards and more freedom in housing arrangements for upperclass students.

Change was also reflected in campus activities. One area especially affected was the social service clubs. These clubs were originally open to any student, male or female, but the student body began pushing for organizations similar to fraternities and sororities on state campuses. As a result, the organizations became

coeducational, although still retaining their social service functions. One point the administration did not concede to students was to allow current members to select or refuse new members into the clubs.

While social service clubs were becoming more like those on state campuses, the sports activities at Oklahoma Christian College were also becoming a more integral school function. Sports such as basketball, baseball, and track became important parts of campus life. A women's basketball team was also added to the intercollegiate activities.

As the activities on campus grew more like those found at state colleges, the number of young men planning to preach also declined. Along with this decrease in the number of Bible majors on the campus, there also seemed to be less respect for the serious Bible student. Furthermore, these Bible students were not the campus leaders as had been the case in the school's earlier days. Although materialism had encouraged students to go into professions with more economically sound rewards, many students still wanted to find outlets for their faith. As a result, the number of students interested in missions as a supplement to their main course of study increased.

Racial integration was not a serious problem at Oklahoma Christian College:

> The move to integrate was probably sparked by a letter from the Stillwater church addressed to the Chairman of the Board which was presented

> to the Board in its meeting on October 15, 1959 (Beeman, 1970, p. 157).

A letter of reply to the Stillwater Church of Christ said that the matter was under advisement, and on March 28, 1961, a formal resolution was presented to the board and passed. Hereafter, it would be the policy of the college to admit qualified students without regard to race or color (Beeman, 1970).

The only major racial issue on the campus occurred in February and March, 1969. At that time, 14 Oklahoma Christian College students, some Black and some White, were dismissed from school for attending an all-night party and for improper "sign-outs" from the residence halls. On March 6, a group of students, again some Black and some White, presented a statement of grievances to President Baird and threatened to occupy the administration building until certain conditions were met. This was in direct conflict of policy as established by the board and as stated in the handbook. Students were given five minutes to leave or be expelled. Eighteen students continued the demonstration and were arrested. The administration maintained a firm commitment toward discipline of any student defying the rules of the college, and the student body--both Black and White--adapted to this commitment (Schubert, 1969).

As the college grew, the administration and faculty tried to acquaint new or prospective students with the

purpose of the college by providing on-campus activities throughout the year, as well as written material outlining what was expected of the students. The freshman orientation program also stressed the school's goals, as well as each person's involvement. In addition, the Oklahoma Christian College Student Handbook, 1983-84 (1983, p. 4) stated: "The primary aim of Oklahoma Christian College is to stimulate you toward your greatest possible development--spiritual, intellectual, social, and physical" (p. 4). Students were expected to meet this goal.

Religious Activities

Because of the underlying principles of Oklahoma Christian College, campus life was expected to provide a Christian environment. The different worship and activity experiences were designed to direct students toward Christian maturity. Part of the activities were required of every student, while others were completely voluntary.

From the very inception of the school, chapel attendance was required of each student on every weekday. Even though 10 absences were allowed during a semester, after five absences, students were required to submit written excuses signed by a doctor, nurse, or parent (Oklahoma Christian College Student Handbook, 1983-84, 1983). The chapel exercises were designed to unify the student body, and all the students, from both on and off campus, attended the short worship services. In addition to chapel,

regular church attendance was strongly encouraged. In order to meet this need, a congregation of the Churches of Christ was established adjacent to the campus, and transportation was also available to several area congregations.

Every regularly enrolled student at Oklahoma Christian College was required to take a Bible class every semester just as when the school began. The Bible Department was staffed with well-known Bible scholars who provided the foundation for work at the school. In addition to Bible classes, campus devotionals were held regularly and attended voluntarily. Some of these end-of-the-day devotionals were on the central part of the campus; others were inside the dormitories.

Religious organizations or clubs were also active at Oklahoma Christian College. These religious clubs, such as Harvesters, Gleaners, and Outreach, emphasized such aspects of life as Christian service and mission work. With their spiritual goals, they provided actual experiences for students who wanted to go deeper into Christian service. These religious clubs did not prevent students from also being members of the active social clubs on campus. However, as government financial aid became harder to obtain, many students worked 20 to 25 hours a week, and with classes, study, and work, the hours for other Christian activities were limited.

The annual Bible Lectureships at Oklahoma Christian College were a major event within the entire state for

members of the Churches of Christ. Speakers came from all over the United States, as well as from other countries, and delivered lectures and provided workshops and discussion groups. Thousands of members of the Churches of Christ convened on the campus to participate. Students took an active part in the work and planning for these meetings and they were encouraged to attend as much of the lectureships as possible.

Although regular church attendance was encouraged at Oklahoma Christian College, it was no longer required. The rule that all boarding students were expected to attend church Sunday mornings, Sunday evenings, and Wednesday nights was in the handbook as late as 1957-58. However, this was later dropped. While the school still wanted its students to worship as regularly as ever, it no longer took the place of parents in supervising such attendance. This reflected a change in how "in-loco parenentis" was defined (Johnson, 1984).

The newest concept of religious activity on the Oklahoma Christian College campus was still under consideration. The Spiritual Life Committee, with Baird as its chairman, suggested a program in which every student selected an area of Christian service, as well as a major and a minor (Oklahoma Christian College, 1984). While attending school, if this program were to become part of the school's requirements, the student would include classes, volunteer work, readings, field trips, interviews,

part-time jobs, and other related activities as preparation for the Christian service portion of the school's program.

CHAPTER V

PEPPERDINE UNIVERSITY

Historical Background

The beautiful Southern California campus overlooking the Pacific Ocean at Malibu developed from the vision of one amazing gentleman--George Pepperdine. He was born on June 10, 1886, to a farming couple who lived in a one-room cabin on the Western Kansas prairie (Clark and Bates, 1959). Although the family was poor, they held the strong religious convictions of members of the Churches of Christ, and these conservative values affected the entire life and work of their son, George. As the young man matured in the Kansas region, his concept of Christian education was influenced by Daniel Sommer, a Church of Christ preacher, and an anti-Christian college advocate (Young, 1949).

The Pepperdine family moved from the farm to the town of Parsons, Kansas, in order to be near a high school for the children. After graduating from high school, George Pepperdine and his brother attended Parsons Business College in Parsons, Kansas (Youngs, 1976). With the help of

this training, George became proficient in shorthand, bookkeeping, and related business subjects.

In 1905, when 19-year-old Pepperdine graduated from Parsons, he "got his first job, saw his first automobile, and went away from home for the first time" (Youngs, 1976, p. 82). While working as a bookkeeper for a Kansas City garage for the weekly salary of $15.00, Pepperdine had an idea which led to his becoming a millionaire. Pepperdine's fortune began in 1909 with an intial investment of $5.00 spent on postage to mail out circulars which advertised automobile accessories. As he worked in the garage, Pepperdine noticed that many cars were sold without such accessories as tops, windshield wipers, or bumpers. His initial business venture was to open a mail-order house to supply parts for cars, especially Ford cars. He and his new wife, Lena, filled the orders from their small apartment (Clark and Bates, 1959).

A wholesale house agreed to provide the supplies to Pepperdine on credit. His first month's profit was $100.00, and with this capital he opened the first Western Auto Supply Store in Kansas City, Missouri. With continued success, the original store was expanded until Pepperdine operated 174 stores in the middle-western and eastern states (Clark and Bates, 1959).

Because of an attack of tuberculosis, Pepperdine's doctors urged him to move farther west. He first went to Denver, where he opened a branch store, but then he moved

on to California. Pepperdine became an ardent booster of Los Angeles, where he not only recovered his health, but also achieved outstanding financial success. He continued to operate the business until 1939, when he sold the controlling interest of the company he had begun 30 years earlier (Youngs, 1976).

Before his retirement, Pepperdine displayed a strong spirit toward service, and he was a generous contributor to many organizations. During the 1930's, he contributed to the establishment of many Churches of Christ in the West, and at one time he simultaneously assisted 40 new congregations with financial support. Displaying a loving interest in young people, Pepperdine also provided financial aid to the Boy Scouts, the Venice Boys Club, the YMCA, the Helen Louise Girl's Home, and the Casa Colina Home for Crippled Children, which served the victims of polio (Clark and Bates, 1959).

In 1931, in order to be more methodical in his contributions, Pepperdine set up a nonprofit foundation. According to the foundation's charter, its purpose was to make gifts to: (1) religious, (2) charitable, and (3) educational organizations (George Pepperdine College, 1938a). By 1937, he had fulfilled the first two goals of the foundation, but not the last.

In the early months of 1937, Hugh M. Tiner, Supervisor of the Los Angeles County Schools and a minister for the Churches of Christ, tried to encourage the

philanthropist to achieve his third objective by founding a Bible-related college. But Pepperdine was not at first convinced that a Bible college was the best agency to assist young people (Gardner, 1968). The Bible lessons he had heard growing up in Kansas where the anti-religious school influence and teachings of Sommers had been so prevalent still affected him. However, Pepperdine (cited in Clark and Bates, 1959) could remember seeing

> young people go off to college with strong Christian faith and after four years of training . . . return home minus their spiritual nature and faith in God. . . . If a college could be established which would provide a Christian environment, employ dedicated professors with a profound faith in God, provide a sound curriculum which would reflect high ideals in every area, be it business training, art, science, history, or whatever, he was interested (p. 175).

While he had missed the opportunity to attend a liberal arts college and had still made a success of his life, he felt that his life would have been richer if he had acquired a higher education.

Although many individuals eventually influenced Pepperdine in favor of Christian education, it was the enthusiastic Tiner who did as much as anyone to persuade him to establish a Bible college, and in the spring of 1937, they began plans for the school (Baxter, 1938). Pepperdine outlined to Tiner the conditions under which he would be interested in providing money for a college. Those conditions were:

> (1) That the project be recognized from the beginning as a private institution, not connected with the church in any manner; (2) That under no circumstances will the church ever be asked for contributions to the college; (3) That the perpetuation of the work be assured by an adequate endowment; (4) That the institution from its very beginning be able to qualify as a standard grade, four year college; (5) That the board of trustees and faculty be composed of devout Christian men and women, thereby safeguarding and deepening the faith of the students (Gardner, 1968, p. 5).

George Pepperdine College was organized July 7, 1937, as a nonprofit corporation for general educational purposes. Pepperdine specified that:

> the institution, while placing 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 (George Pepperdine College, 1937, n.p.).

Tiner had encouraged Pepperdine to talk to Batsell Baxter about establishing the new college. Because Baxter had been president of both Abilene Christian College and David Lipscomb College and had been in Christian education since 1912, Pepperdine felt he could trust his judgment (Clark and Bates, 1959). It was during this visit with Baxter that Pepperdine was asked to describe the school he wanted to establish. Pepperdine (cited in Clark and Bates, 1959) said:

> That's the whole trouble, Dr. Baxter. I don't know exactly what I want. I know one or two things I don't want--I don't want another college that will be dependent upon the churches for support. I have in mind a four-year, liberal arts college, an institution of higher learning where any worthy boy or girl, regardless of his religion or financial standing, can

> get an education. And I want it to be a college academically sound, based in Christian faith. Is that too much to ask? (p. 176).

After Baxter reassured Pepperdine that he could have such a school, Pepperdine immediately began to formulate plans. He promptly announced that he intended to open the college in September, 1937. This came as a surprise to Tiner and Baxter because it was already late March, 1937. With Pepperdine's formal announcement about his plans for a college, people in the community began to voice their approval. Expressing his confidence in Pepperdine, Frank L. Shaw, the mayor of Los Angeles, stated that the college would prove to be a valuable addition to higher education in the city (Shaw, 1937). Furthermore, the announcement concerning the establishment of the new college made the pages of Time magazine:

> Last week, George Pepperdine was bubbling with plans for a new enterprise to be called George Pepperdine College. He has 34 acres of land on Los Angeles' flat southside, plans for ten buildings, of which four, low and glass-sided, will be up and ready for use this autumn. . . . Mr. Pepperdine has already lined up a president, Batsell Baxter of Tennessee's David Lipscomb College, a faculty recruited from Duke, University of Colorado, University of California, University of Oklahoma, and several small southern schools. Founder Pepperdine is a pillar of the Church of Christ and his teachers were selected partially for their devotion to Christian ideals and fundamental faith ("New Colleges: George Pepperdine," 1937, p. 48).

As publicity concerning the school grew, Pepperdine saw that articles of incorporation were prepared. These articles required that each of the trustees be a member in

good standing of the Churches of Christ. It was also the expressed policy of the board of trustees to choose faculty members who were of the same faith whenever that was possible (George Pepperdine College, 1937). The five charter members of the George Pepperdine College Board of Trustees were: Pepperdine, Charles Shattuck, A. J. Dumm, Tiner, and Donald Miller (State of California, 1937).

With the approval of the board, Baxter, Pepperdine's choice for president and one of the most respected men among the members of the Churches of Christ, selected a faculty of 21 members for the first year (*George Pepperdine College Catalog*, 1937). Of that faculty, eight were drawn from other Churches of Christ-related schools in the "Bible Belt" of the southern states. Including the president, 11 of the first faculty had received at least a part of their training in Christian colleges. Of the original 20 faculty members, 4 had bachelor's degrees, 10 had master's degrees, 4 had doctor's degrees, and 2 others had specialized degrees in music (*George Pepperdine College Catalog*, 1937).

In order to prepare a school for the new faculty, land was purchased by Pepperdine in a new residential area of Southwest Los Angeles on 79th Street. On this property existed a large home which was converted into a fine arts center and a home for the president. At the same time that the property was acquired, contracts were signed for the construction of four other buildings at Pepperdine's

expense (George Pepperdine College Catalog, 1937). The formal opening of George Pepperdine College occurred on September 21, 1937. Although the buildings were not completed until one week after classes began, 160 students from 19 states enrolled. Because of inadequate housing, boarding students were accommodated in a hotel owned by the Pepperdine Foundation (The Graphic, 1937).

Pepperdine, a member of the original board of trustees, delivered a founder's statement which included basic principles. With views similar to those of Alexander Campbell of Bethany College, Pepperdine said:

> The heart of man usually grows to be perverse unless trained by the influence of God's word. if we educate a man's mind and improve his intellect with all the scientific knowledge men have discovered and do not educate the heart by bringing it under the influence of God's word, that man is dangerous. . . . There is no life so much worthwhile in this world as the Christian life because it promotes the most happiness and contentment and the greatest promise of the life hereafter. Therefore, as my contribution to the well being and happiness of this generation and those who follow, I am endowing this institution to help young men and women to prepare themselves for a life of usefulness in this competitive world and to help them build a foundation of Christian character and faith which will survive the storms of life. Young men and women in this institution are to be given educational privileges equal to the best in the liberal arts, business administration, Bible training, and later, we hope, in preparing for various professions. All instruction is to be given under conservative, fundamental Christian supervision with stress upon the importance of strict Christian living (The Graphic, 1937, n.p.).

Pepperdine's address stressed two factors he felt were vital to the youth in America--a Christian

environment for growth and study as well as preparation for a competitive world. He desired that the students be given the opportunity to learn about the "important and diversified activities in the business world" (The Graphic, 1937, n.p.). Pepperdine closed his founding address, which blended a useful education with the Christian life, by telling of the religious impulse which prompted his gift. He said: "In this way we shall do our small bit to glorify the name of God in the earth and extend His Kingdom among the children of men" (The Graphic, 1937, n.p.).

During the first year, various extracurricular activities which were part of Pepperdine's sister schools were instituted at George Pepperdine College. Of these, the religious chapel exercises were most prominent. At the school's beginning, each student was required to attend chapel each day (George Pepperdine College Catalog, 1937).

Although Baxter's administration was short (1937-1939), he managed to launch the college successfully. Probably Baxter had been secured to head the school in its infancy for two compelling reasons. First, he was a school man whose administrative skills had been successfully demonstrated, and this experience was crucial to the college in its infancy. The second reason was the confidence Baxter enjoyed within the Churches of Christ. If the new school were to be openly accepted by the church members in other geographic regions, it was important that a man of stature among the members of the Churches of

Christ be selected as its president. The Gospel Advocate took notice of the new college and wished it success. A well-known preacher for the Churches of Christ, S. H. Hall (1937) commented on Baxter's move to Los Angeles by saying, "It would be sinful to hesitate to lend a helping hand to this glorious work being inaugurated on the Pacific Coast" (p. 3). Another endorsement for Pepperdine College came from the editor of the church paper, Firm Foundation. In an article Showalter (1937) wrote:

> Our long acquaintance with, and confidence in, the President of this school, and most of the faculty members, prompts us to recommend to all prospective students a consideration of the claims of this new college before deciding on where to matriculate (n.p.).

Because Pepperdine insisted that the college be fully accredited, Baxter presented the school's application for membership at the April meeting of the Northwest Association of Colleges in Spokane, Washington. After only seven months of operation, the college was allowed full standing for one year with the provision that if sufficient improvement had been made at the end of that year, accreditation would be granted (George Pepperdine College, 1938b). At the next annual meeting of the accrediting association, permanent standing was awarded the college (The Graphic, 1939).

In March, 1939, Baxter submitted his resignation, listing health problems as his reason. Showing his respect for the dean who had served under him, Baxter

recommended that Tiner be promoted to the presidency (George Pepperdine College, 1939). Accepting Baxter's resignation, the board displayed its appreciation for his service by granting him a one-year leave of absence with full pay and naming the men's dormitory "Baxter Hall" (George Pepperdine College, 1939). Tiner was elected to succeed Baxter, and he was also re-elected as a member of the board for another five years (George Pepperdine College, 1939).

Although the school was doing extremely well, Pepperdine was anxious to see its continued success. During the summer of 1939, having sold his control of the Western Auto Supply Company, he presented the college with a gift of 95,558 shares of capital stock in the company (George Pepperdine College, 1939). In the fall of 1942, he further added to the financial stability of the college by arranging that 75% of the income of the George Pepperdine Foundation be given to the college (Young, 1949).

From 1939 to 1957, Tiner held the presidency of George Pepperdine College and remained a close friend of Pepperdine. Pepperdine deeply respected Tiner's goals and abilities. Acknowledging Tiner's role in the formation of the school, Pepperdine (cited in _California Christian_, 1952, n.p.) said: "I have known President Tiner since he came to California in 1929. He, perhaps more than anyone else, influenced me to establish a Christian college."

From 1939 to World War II, under Tiner's presidency, the enrollment continued to grow, and new buildings had to be added to the campus in order to accommodate the student body. During the war years, the enrollment had been around 300-400, but in the fall of 1946, the enrollment climbed to 1,426 (Young, 1949). In order to handle the influx of returning veterans, the administration added several temporary buildings and a new permanent business administration building, which especially pleased George Pepperdine (The Graphic, 1947).

The impact of Pepperdine's money on the Tiner administration was strong, for Pepperdine invested over three million dollars in the school. Until 1950, Pepperdine was able to meet any financial need of the college, which meant that Tiner did not have to raise huge sums of money as the presidents of other Christian colleges were forced to do. However, in 1951, Mr. Pepperdine suffered financial reversals, as business difficulties forced him into bankruptcy. He was no longer able to cover the operating deficits of the college and consequently, it became necessary for the school to dip into its endowment fund to acquire necessary funds. The Pepperdines were forced to live on income earned from money he had given as gifts to his wife (The Graphic, 1962). He explained the cause of his financial reversals in a commencement address at the college in 1957: "I made millions in business, but I also lost part of those millions through unwise investments in

types of businesses in which I was not experienced" (The Graphic, 1957b, n.p.).

As Pepperdine suffered financial reverals, so did the Tiner administration. Financial problems in the college were accompanied by criticisms among the church members that the college was drifting away from its religious background as students from varying religious backgrounds increased the school's enrollment after World War II. In the spring of 1957, Tiner announced that he would be taking a leave of absence, and one month later the school newspaper carried his resignation (The Graphic, 1957a). A news item in the Firm Foundation (Lemmons, 1957) explained the reason for his departure as due to illness caused by having served so long with no rest or periods of vacation.

In 1957, the 21st year of the college, the third president was appointed. At that time, M. Norvel Young was selected by the board of trustees to fill the position. Highly respected throughout the brotherhood, it was hoped that Young's influence would result in a greater spiritual emphasis on the campus. Along with Young, J. P. Sanders was appointed as chief educational officer (Christian Chronicle, 1957).

Church leaders reacted favorably to the appointment of Young and Sanders to Pepperdine's top leadership positions. The three largest and most influential church papers carried editorial support of the appointments. B. C. Goodpasture (1957), editor of the Gospel Advocate,

said that the trustees "could not have made a better selection" (p. 2). R. Lemmons (1957), of the *Firm Foundation* noted: "We know of no two men among us more highly qualified, academically or spiritually for the task . . ." (p. 2). The *Christian Chronicle* carried the reaction of J. W. Nichols (1957), its editor, who said: "We know of no two other men better suited or adapted to further develop this good work" (p. 2).

The inauguration of President Young featured 65 delegates from educational institutions. Included in this number were representatives from 10 sister Christian colleges. Such delegate support indicated the considerable respect for the new Young-Sanders administration coming from within the church (Pepperdine College, 1958).

Young's appointment to the presidency also rated space in *Time* magazine. Notice was taken of Young's departure from the pulpit of the Broadway Church of Christ in Lubbock, Texas, to head one of the four senior Christian colleges in the country:

> . . . run on Church of Christ principles and supported by private donation. There, Young hopes to double the 1,200 enrollment in ten years [and] eventually make the faculty 100% members of the faith (present proportion: 60%) ("Nondenomination," 1957, p. 6).

Young's appointment and tenure as president came at a time when the college was in need of a new direction. There was a mandate from the trustees as well as the church leaders as a whole to restore a religious emphasis

to the campus. At the end of his first year, Young received 17 letters of resignations from a faculty of over 100 members. Young explained that their resignations were due to the desire for better-paying positions (Gardner, 1968). He commented that each of them would "leave with a handshake" (Los Angeles Times, 1958, p. 22). Whitten, Chairman of the Social Studies Department, disagreed with Young's assessment and charged that the new administration had failed to observe academic due process, thus causing members of the faculty to be concerned about the future of academic freedom on the Pepperdine campus (Los Angeles Times, 1958).

Eventually, Young received the support of the student body and faculty. While managing to restore some of the religious atmosphere of the first administration, he secured financial support from both the business community and members of the Churches of Christ and proceeded to strengthen the academic program. During Young's tenure, he established the Year-In-Europe program and adopted a trimester calendar. He also hired William S. Banowsky as assistant to the president. Banowsky was later to become chancellor and then president of the University.

While Young was serving as president of the school, Pepperdine and his wife lived in a simple way until his death in 1962. During this time, his greatest satisfaction came from observing the activities on the college campus he had founded. His philosophy of life was written

in the book, Faith is My Fortune, and the title of the book reflected his belief that his real fortune was his faith, not the millions he had lost. In his last days, he devoted much of his time to Bible study (Clark and Bates, 1959).

It was while Young was still president that the Watts civil rights riot of 1965 occurred in Los Angeles. The effects of these riots proved to be a major turning point in the history of Pepperdine College. Although the campus was not located in the Watts area, it was within one mile of one of the worst riots of the 1960's (Pack, 1983). Because of the publicity that surrounded the riots, many prospective students would not enroll at the campus. Mothers and fathers did not want to send their sons and daughters to a school located so close to such a troubled area. The decision had to be made that if the college were to continue, it would have to relocate, and there was much discussion concerning the proposed move.

It was after the administration began looking for a new location that a tragic event occurred which marked the end of the Los Angeles camp. On the night of Thursday, March 13, 1969, a well-known and beloved security guard named Charles Lane accidentally shot and killed a 15-year-old Black high school student named Larry Kimmons (Los Angeles Times, 1969). The community uproar over this incident prompted the school to meet certain demands of its nearly 300 Black students. Pepperdine College agreed

to:

> (1) Keep Los Angeles police off the "Christian campus;" (2) Pay the costs of the funeral; (3) Provide financial assistance to allow Kimmons' surviving brother and sister to obtain a college education; (4) Make efforts to postpone the departure of Kimmons' brother, who was due to leave for Vietnam; (5) Distribute handbills in the community regarding the youth's death and announcing memorial services for him (Los Angeles Times, 1969, p. 3).

For over a week, Young and Chancellor Banowsky were on television daily, trying to calm and assure the area that Pepperdine College would act responsibly in this tragic occurrence (Pack, 1983).

This incident heightened the necessity of a new location for the campus. In an attempt to provide a type of buffer between the school and the surrounding section of Los Angeles, the college had purchased the houses close to the Los Angeles campus, and faculty members lived in them. However, enrollment continued to drop, and the board and administration realized the need to have an area where they could control the "environment."

While racial problems were plaguing the Los Angeles campus, help in relocating came from the widow of a friend of Pepperdine. Frank R. Seaver was an astute businessman with a conservative religious philosophy who gave tremendous support to higher education in California. In the early 1960's, Seaver and his wife had become interested in Pepperdine College. When Seaver died, his will included a donation to the school.

After her husband's death, Blanche Seaver continued her support of Pepperdine College and also became a member of the Churches of Christ. Some 819 acres of purchasable land were located in the Santa Monica mountains of Malibu, overlooking the Pacific Ocean. When Banowsky became president in 1968 and Young assumed the chancellor's position, Banowsky actively sought funds for moving the campus to the Malibu site.

> While many generous donors assisted or played major roles in building the magnificent structures, Mrs. Frank R. Seaver was the major benefactor in the establishment of the college at Malibu (Pepperdine University Seaver College Student Handbook, 1983-84, 1983, p. 11).

In 1970, as the new campus was under construction, Pepperdine College acquired its university status. The Malibu campus opened in 1972 and was named "Seaver College of Letters, Arts and Science of Pepperdine University." With all undergraduate work located on the Seaver campus, the administration still maintained an urban center college at the original site. After two more years, in 1974, the administration moved to the Seaver campus, and the downtown campus was moved to another building in Los Angeles where the Graduate School of Education and Psychology was established (Pepperdine University Seaver College Catalog, 1983-84, 1983).

Both the move to Malibu was completed and the new downtown graduate school were established while Banowsky was serving as president. However, he resigned in 1978 to

assume the presidency of the University of Oklahoma in Norman. He was followed in office by Howard White, a professor of history on the Malibu campus.

Under White, the campus continued to grow academically and numerically. More buildings were added at Seaver, including a new School of Law, and the School of Business and Management became part of the Los Angeles campus. In order to meet increased demands, additional courses were taught at other educational centers throughout Southern California, and enrollment increased to over 6,000 students (Pepperdine University Seaver College Catalog, 1983-84, 1983).

In 1982, the New York Times Selective Guide to Colleges (1981) referred to Pepperdine University as one of 250 of the best and most interesting institutions of higher learning in our nation (p. 297). As Pepperdine's academic prestige was recognized throughout the nation, it also maintained a spiritual tone. However, the school was not designed to offer the same degree of student control as did the other Christian colleges. The Pepperdine University Seaver College Catalog, 1983-84 (1983) stated:

> Pepperdine University maintains a relationship with the Churches of Christ of which Mr. Pepperdine was a lifelong member. It was the founder's plan for the school to be nonsectarian and independent of ecclesiastical controls. Accordingly, faculty, administrators, and members of the Board of Regents represent many religious backgrounds, and students of all races and faiths are welcomed. It is the purpose of Pepperdine University to pursue the very highest academic standards within a context

> which celebrates and extends the spiritual and and ethical ideals of the Christian faith (p. 9).

Stated Objectives

The objectives or mission of Pepperdine University were originally set down by the founder, George Pepperdine. In the first catalog issued (George Pepperdine College Catalog, 1937), he made this statement:

> The two main factors which I feel should be stressed in providing a well-rounded education for young men and young women today are: (1) Adequate preparation for a life of usefulness in a competitive world; (2) A foundation of Christian character and faith which will survive the storms of life. . . . I hope every student who attends this college will embrace the philosophy of life which acknowledges our responsibility to God and to our fellow man. A great gift has been made to each and every one of us--the privilege of living in the world for a short span of years and the opportunity of doing our part to help the less fortunate; to improve civilization; to advance knowledge, both the scientific knowledge of men and the 'wisdom' which is from above. And most important of all, the privilege of receiving the eternal redemption offered through Christ's atonement (p. 3).

From its begininng in 1937, George Pepperdine College (now Pepperdine University), was never intended to be a Christian college like those of the "Bible Belt." Instead, Pepperdine wished that his school would be a fully accredited college that taught the subjects in a Christian environment. However, the college, and now the university, was looked upon with caution from the established Christian community in the "Bible Belt" of Texas, Oklahoma, Arkansas, and Tennessee. This caution stemmed from

the fact that little understanding existed about the original purpose of Pepperdine. The college was never intended to be an Oklahoma Christian or a David Lipscomb.

The current stated objectives of Pepperdine University did not differ from George Pepperdine's original idea. In the mission statement, these comments were made:

> Mr. Pepperdine's original statement of purpose is still the guiding principle of the University. . . . the most distinctive feature of Pepperdine is the fact that it maintains a serious commitment to a rigorous academic program in concert with concern for spiritual matters. It does not profess to be a church or a religious body, but recognizes its role as an educational institution, albeit one with a very distinctive and unique heritage and mission (Pepperdine University, 1982a, n.p.).

A recent catalog stated the objectives of Seaver College of Pepperdine University:

> . . . its programs are designed for the student who wants to develop as a whole person, who wants to think honestly and explore thoroughly. The interdisciplinary approach of Seaver College needs to integrate Christian values into the total curriculum and to unify knowledge around Christian truth (_Pepperdine University Seaver College Catalog, 1983-84_, p. 11).

From 1937 to the present day, the objective of Pepperdine University has basically been the same. The educational philosophy of Pepperdine University was summarized in the following statement printed in all of the catalogs and graduation programs of the institution:

> Pepperdine University affirms:
>
> That God is
> That He is revealed uniquely in Christ
> That the educational process may not, with

> impunity, be divorced from the divine process. That the Student, as a person of infinite dignity, is the heart of the educational enterprise.
> That the quality of student life is a valid concern of the University.
> That truth, having nothing to fear from investigation, must be pursued relentlessly in every discipline.
> That spiritual commitment, tolerating no excuse for mediocrity, demands the highest standards of academic excellence.
> That freedom, whether spiritual, intellectual, or economic, is indivisible.
> That knowledge calls, ultimately, for a life of service (Pepperdine University, 1982b, n.p.)

Administration and Organization

From the beginning, George Pepperdine College was under the legal control of a board of trustees or regents, with the board being self-perpetuating. Formal legal relationships between the church and the university resided in the controls vested in the board of regents, and the charter was adapted to say a majority of these had to be members of the Churches of Christ. Recent members of the governing board were also represented by a diverse mixture of community and professional interests who were in harmony with and supportive of the university's heritage (Pepperdine University, 1982a).

The administration and organization of the college could be divided into six periods of time. First was the period from 1937 to 1946, during the administrations of Baxter and Tiner. In this era, the college was a small,

church-related school that had a close relationship with the Churches of Christ.

The second period was from 1946 to 1957. This followed World War II and was during the administration of Tiner. In this era, the G. I. Bill changed the school almost overnight. The student body was larger in number as well as older, and a smaller percentage of members of the Churches of Christ attended. A lessening of church relationships and religious emphasis could be traced to this time period. This was also the time in which George Pepperdine's fortune was lost, and Tiner had a heavy burden of keeping up with the rapid growth of the student body and the declining finances. To make matters worse, Tiner lost some of the confidence of the church members who did not like the direction the college seemed to be taking. Chapel was dropped as a daily requirement and placed on a mandated one-day-a-week attendance (Pepperdine College Bulletin, 1957). As the school's religious reputation declined among members of the Churches of Christ, annual Lectureship attendance also declined, and Christian teachers started leaving the faculty (Gardner, 1968).

The third period was called the "Glory Years" and was made up of the time from 1957 to 1965. Tiner was replaced as president by Young, who was just completing 13 years as minister to the largest Church of Christ in the world, the Broadway Church in Lubbock, Texas. Young was given a mandate from George Pepperdine to turn the college back to a

closer relationship with the Churches of Christ. With this mandate, Young brought Sanders, a well-known preacher and Bible scholar, into the administrative team as the new dean. After their first year of guiding the college, 17 faculty members who disagreed with the philosophy of Young and Sanders resigned. Young then recruited qualified teachers from within the membership of the Churches of Christ. The lectureships grew and record numbers of church members attended Pepperdine College (Rushford, 1983).

The tragic events during the Watts riots and the events surrounding that period made up the fourth time period. The dates of this transition were from 1965 to 1972. The school was looking for a new location and at the same time just barely missed becoming another "Kent State" because of the accidental shooting of a Black youth. This era confirmed the need to move the campus.

The fifth period was from 1972 to 1978. The campus was moved to the Malibu location, and Banowsky became the fourth president. With the new campus, the school began to draw students from a higher socioeconomic class. Its church relationship lessened, and a new direction was taken. In 1976, the bylaws were amended to allow nonmembers of the Churches of Christ to become part of the board of regents. The board was increased to a total number of 40, as compared to the previous number of 24, and the

amended bylaws stated that a majority of the regents were to be members of the Churches of Christ (State of California, 1976).

The sixth period of administration began in 1978. Howard White became the fifth president and started to move the university back to a closer relationship with the Churches of Christ. With the approval of the board, White started filling key administration positions with young, well-qualified members of the Churches of Christ. He also told the division chairmen to fill vacant positions with members of that church, if they were qualified (Yates, 1983). He still wanted to maintain an outstanding academic program, but he felt there were qualified church members who could be hired to positions as they opened. His "affirmative action" program was not hidden but rather was made public at every opportunity and this style of leadership was appreciated by most members of the faculty. While there was apprehension on the part of some faculty members that the academic quality of the institution would be compromised, this did not come to pass. If a member of the Churches of Christ and a nonmember were applying for the same position, the one with the best qualifications and credentials was hired, regardless of church affiliation (Rushford, 1983).

While the number of faculty members from within the Churches of Christ increased, financial support for the

institution did not come from members of the churches. Only $150,000 of a $52 million dollar annual budget was donated by church members. Because support from church members was not sufficient, outside financial sources were sought. This outside support came from the politically conservative group of people who were in sympathy with the ideals of Pepperdine University (White, 1983).

Curriculum

Pepperdine University's mission was "to provide education of excellent academic quality within the context of its Christian heritage and with particular attention to Christian values" (Pepperdine University, 1982a, n.p.). The curricular requirements within the religion department had changed little in the past 48 years. Students were still required to take a minimum of eight credit hours in the areas of religion during their undergraduate work on the Seaver campus. This amounted to two four-hour courses, one of which had to be the "Introduction to the Bible" or the "Life of Christ Jesus." The study of religion was considered a legitimate--indeed an essential--part of the liberal arts academic discipline, and the Bible was taught as a foundation to theological understanding (*Pepperdine University Seaver College Catalog, 1983-84*, 1983).

The course listings within the department of religion reflected a broader religious spectrum than in earlier

times. While the early courses were predominantly Bible-oriented, the later listings included such courses as: (1) Modern Christian Thought; (2) Ancient Near Eastern Backgrounds; (3) Religion, Ideology, and Revolution; (4) Psychology of Religion; and (5) Sociology of Religion (Pepperdine University Seaver College Catalog, 1983-84, 1983).

The remainder of the curriculum was closely linked to a strong, general education in the liberal arts. The interdisciplinary structure of the university was designed to integrate Christian values into the total curriculum and to unify knowledge around Christian truth. General preprofessional and professional programs included training in business, communications, education, fine arts, religion, humanities, law, natural science, and social sciences.

The professional schools were regarded as logical extensions of the established undergraduate school. Business Administration, a discipline advocated by the founder, and education were emphasized in two of the schools of the university. The program in law was an effort to meet the school's commitment to the serious study of human relations and values.

Faculty

The faculty members of Pepperdine University were not

all members of the Churches of Christ, but they had to be persons of high ethical and moral standards who were selected because of their academic qualifications and their promise for success as teachers. All the faculty members were chosen with a view to their willingness to support the distinctive philosophy of the institution and to work within it. In the recruitment and selection of faculty, the quality of academic preparation, acceptance of Christian values, and the respect for the university's heritage were paramount considerations.

All the members of the Bible faculty were members of the Churches of Christ, and they were considered to be some of the leading Bible scholars within the brotherhood. Because they were held in high regard, these Bible teachers maintained a good relationship with the Churches of Christ. One faculty member did comment that there were, however, some churches that "would not have one of us as a speaker because we were from Pepperdine," but he also said that was okay because he had more than he could do already.

There was a changing nature within the faculty. At the beginning of the institution, nearly 100% of the faculty were members of the Churches of Christ. That number steadily declined until 1957 when the college had a weaker relationship with that religious body. Beginning in 1957, a concentrated effort was made to recruit qualified teachers who were members of the Churches of Christ.

Then again, from 1972 to 1978, the number of faculty members who were church members declined as the campus moved to a new location. As was mentioned earlier, beginning with Howard White's administration, "affirmative action" was taken to hire qualified faculty members from within the membership of the Churches of Christ (White, 1983).

When asked about the reputation that Pepperdine University had within the brotherhood of the churches, especially with regard to a faculty that was not 100% from the Churches of Christ, Young, the former president and now chancellor, stated that Pepperdine was not meant to be a "Christian" college in the same sense of the others.

A faculty member in the Bible department stated that he did not think the faculty who were not from within the Churches of Christ weakened the institution's religious commitment. In fact, he said that in some cases the nonmember was better attuned to the Christian philosophy of the campus than were some of the members. Many of the faculty came from sister schools because they felt that for all practical purposes, Pepperdine was in a mission field. Other faculty members moved from sister schools because of the repression they had felt when bound by rules and regulations with which they were uncomfortable.

Students

"Most undergraduates came from well-to-do, Southern

California families, and many of them were members of the Churches of Christ or other evangelical groups" (Pepperdine University, 1982, p. 298). Nearly one-third of the 7,100 students were minorities and foreign nationals, and the remaining population was homogeneous. One student said: "We share a conservative outlook politically, socially, and theologically." Another student said, "If you attend Pepperdine, you'd better be a Republican." The vast majority of students at Pepperdine were from conservative backgrounds, but were not members of the Churches of Christ. Only slightly over 4% of the student population came from the church membership (Pepperdine University, 1982b), which compared to 95% of the church members attending the sister schools in the southern states.

According to the latest information available, the largest religious group on campus was Roman Catholic (19% of the student body). The Churches of Christ ranked number four (4%), following the Presbyterians and Christian Church members. The students served by the university were drawn from most of the states in the United States and approximately 60 foreign countries. These students represented a wide variety of religious and ethnic backgrounds (Pepperdine University, 1982b).

There was the expected problem of students complaining about the required Bible courses and attending chapel services. However, the major complaint of the student

body concerned the "conservative rules" that were maintained on campus. An example of one of these rules that seemed inconsistent to the students regarded dancing on campus. While dances were not allowed on campus, the Student Government Association could sponsor dances off campus. The director of student activities said that this rule was due to the campus trying to maintain its unique relationship with the Churches of Christ. One other regulation that some of the students complained about was not being able to visit in the dormitory rooms of the opposite sex.

Most rules on campus were what might be expected. No alcoholic beverages were allowed on campus and there was a ban on all controlled substances. Two areas in which the regulations of Pepperdine University and the other Christian colleges differed were in the use of tobacco and in the dress code. Smoking was allowed in the students' rooms, or outdoors, but it was not allowed in main lobby areas of the university. One Bible professor commented that he was sorry smoking was ever allowed on campus. He remembered it starting when the university hosted different business seminars on campus and allowed the businessmen to smoke outside the buildings. When they were going to allow smoking for one group of people, the administration felt they would also have to allow the students to smoke.

The other area that differed was the dress code. Where the other colleges had a stated dress code, Pepperdine did not have a written policy on student dress. For the most part, a student's dress was left to the individual's discretion.

In addition to the trends mentioned above, fewer restrictions were placed on the behavior of the students, especially after World War II and the Korean War. The influence of the veterans from these wars had an effect on the campus. One faculty member noted: "We were getting too many people too fast without knowing what to do with the expansion."

Sports were also an important part of the programs at Pepperdine University. Some activities included basketball, track, baseball, swimming, tennis, and water polo. Intramural sports activities were also encouraged among the clubs on campus. During the summer, the campus regularly featured various coaching clinics in different sports on the campus.

Religious Activities

Various religious activities were practiced from the beginning of the institution. Originally, chapel was required daily of all students. In the college bulletin (*Pepperdine College Bulletin*, 1943), this statement was made about chapel: "Every student . . . is expected to

attend chapel" (p. 22). But the next year, when many of the returning servicemen were enrolling at the college, that statement was changed to read: "Every student . . . is encouraged to attend chapel" (Pepperdine College Bulletin, 1944, p. 31). The all-school Monday Convocation "is a visibly unifying experience which seeks to relate Pepperdine University's founding base of faith to the entire realm of collegiate experience" (Pepperdine University Student Handbook, 1983-84, 1983, p. 11). Besides the once-a-week required chapel, there was also daily volunteer chapel. These voluntary daily chapels were held Tuesdays through Fridays and were conducted by the faculty and students. Another type of service was the weekly chapel, in which the entire program was spoken in Spanish, French, or German. Students interested in these languages, or students taking courses in them, could substitute the foreign language chapel for the required Monday convocation.

Besides the chapel requirements, religion manifested itself on campus in another way. For example, Pepperdine University was the only college associated with the Churches of Christ that had a full-time student minister working on campus to meet the spiritual needs of the students. This minister was employed by the University Church of Christ and was allowed office space and residence on the Malibu campus. This individual met with the

students interested in learning more about the Churches of Christ, and he was also involved in planning religious activities and outings for interested students.

Religious activities could be found at Pepperdine similar to those at other Christian colleges. Dormitory devotionals were held daily, and there were religious service organizations in which students could participate. A World Mission trip was sponsored each fall by the Spiritual Life Committee, which was a part of the Student Government Association, and was also "responsible for planning activities of a spiritual nature throughout the year on the campus" (Pepperdine University Student Handbook, 1983-84, 1983, p. 11).

A concentrated effort was made at Pepperdine to strengthen the school's relationship with the Churches of Christ. As a result, a church-relations office--called the "Office of Church Services"--was created on campus. The director of this office was responsible for maintaining contact with not only the churches in California, but also with all the Churches of Christ in the Western United States. It also maintained periodic mailings about the college to over 1,000 Churches of Christ, some as far away as Texas. The director would travel to congregations throughout the brotherhood and speak about Pepperdine University and its mission. In his travels, he would put out the "little brush fires" of rumors about the Malibu school by answering questions about the college (Rushford, 1983).

CHAPTER VI

SUMMATION

An Overview

In early American educational history, the founding of private colleges and universities was primarily a Christian endeavor. Prior to the Civil War, the curriculum and spiritual emphases of these institutions changed little. However, by 1900, most state universities had become secularized, and in the twentieth century, Christian religion lost much of its influence in colleges that had begun as private Protestant schools.

In the 1962 report of the Danforth Commission on church-sponsored higher education, Pattillo and MacKenzie (1966) identified three types of church-related colleges in America. The first was the "defender of the faith college." In this setting, administrators, faculty, and students were all committed to a particular religious tradition, and the schools tended to be controlled by a more conservative or fundamental religious group. The second type was the "nonaffirming college," and this school gave little attention to religion. Furthermore, in this type of college, there was only a tenuous

relationship with a church body and no clear sense of religious identity (Pattilo and MacKenzie, 1966). The third classification was the "free Christian college." In defining this type of school, Pattillo and MacKenzie (1966) stated:

> It is free because it does not control thought: Christian because it has a definite commitment. Most of its faculty share its religious purposes and consider them to be important in the life of the college (p. 194).

The Danforth Foundation report found more than one-third of America's colleges and universities were church-related. These schools constituted a majority of the liberal arts colleges of the nation. As a result of their research, the Danforth Commission (cited in Pattillo and MacKenzie, 1966) stated:

> . . . the most basic problem of church-sponsored higher education is, in a very real sense, theological. The shifting sands of religious faith today provide an uncertain foundation for religiously oriented education programs (p. viii).

As many of America's private colleges yielded to those "shifting sands of religious faith" and became increasingly secular, it was the nation's more conservative religious groups that maintained schools that could clearly be called Christian institutions. However, these church-related schools were also affected by the changing American society. The question then became, "How did schools associated with a conservative religious group adapt their religious emphasis to evolving American culture?"

This study traced the development and organization of three selected colleges and universities associated with the Churches of Christ. Within this scope, it attempted to determine if the religious emphasis within these institutions changed in the years following their organization. No attempt was made to evaluate or rate the schools, but rather, the goal was to identify changes, if any, in the current religious emphasis of the school as compared to the concepts of the original founders.

The three schools used in this study were selected because of factors which might have indicated some differences in their educational and religious philosophies. A major consideration was the physical location of schools. They were selected from varying geographic regions in order to provide different external influences. A second factor in selection was the year in which the schools were founded. Since one was established in the late 1800's, another in the 1930's before World War II, and the third in the 1950's after the Korean War, these different eras could have influenced the original principles governing the different schools. Another factor taken under consideration was the financial backing of the colleges, which could have affected the direction the schools took as they were forced to appeal to a wider range of people for the necessary financial support.

David Lipscomb College, founded in 1891, was the oldest existing school associated with the Churches of

Christ. Furthermore, it was founded in Nashville, Tennessee, in the very core of the Bible Belt, where Alexander Campbell and Barton W. Stone had espoused restoration principles and established the Disciples of Christ. David Lipscomb donated most of the land where the school is now located, but money for the structures and plant operation came from various individuals, as well as from congregations of the Churches of Christ. Although the school was originally functioning under the Disciples, its founders embraced the principles of the group that eventually became known as the Churches of Christ, and the school became the forerunner for sister colleges throughout the country. David Lipscomb College could be classified as a "defender of the faith" college.

The second school studied, Oklahoma Christian College, was located in the south-central United States where the membership of the Churches of Christ was strong. It was begun in 1950 by several men after other attempts to establish a permanent Christian college in Oklahoma had been aborted. While many individuals and corporations contributed to the school, congregations were never asked to do so. However, the school was strongly patronized by members of the Churches of Christ, and it could be considered a "defender of the faith" college.

Pepperdine University, located in southern California on the Malibu Coast near Los Angeles, was begun in 1937 through the efforts of the philanthropist, George

Pepperdine. Because of Pepperdine's money and determination, the college actually began on a firm financial and academic basis. Since it was located in what was considered by the members of the Churches of Christ to be a "mission area," a majority of its students always came from outside the membership of the churches. Pepperdine never intended his college to be religiously exclusive, and it could be classified as a "free Christian" college.

Trips were made to each of the three campuses in order to gather relevant information. While at the schools, numerous interviews were conducted with administrators, board members, faculty members, current students, and former students. The elements then considered in the analysis of the school's religious emphasis were the historical background; the school's stated objectives, administration and organization; curriculum; faculty; students; and the religious activities of each school.

Similar Characteristics

While the three selected institutions had some basic differences because of their location, finances, and longevity, there were also several characteristics which they held in common. These were identified as follows:

1. Each of the schools was founded by individuals who were staunch members of the Churches of Christ. Because of their beliefs, these men wanted to provide their geographic region with a college which displayed strong

Christian principles. Although the degree of religious guidelines varied among the schools, the commitment to Christian fundamentals did not.

2. Each of the schools was independent of any church organization. This independence was a reflection of the Churches of Christ doctrine which prohibited a central organization for their congregations. Just as the local churches were completely independent of one another, the colleges were also independent of one another, as well as of any legal church control.

3. Each of the schools was a private enterprise. They were incorporated, and a board of trustees served as the controlling agent in all decisions concerning the activities of the school. All properties belonged to the college as a corporation.

4. When each school was established, all board members were required to be faithful members of the Churches of Christ. This membership requirement was written into the original articles of incorporation and reflected the wishes of the founders.

5. Each school tried to maintain a close relationship with the Churches of Christ throughout the nation. Annual Bible lectureships on the three campuses were one important way this was achieved. The schools felt weakening ties with the church that provided its faith would weaken the institution as a whole. Banowsky, as he was leaving the presidency at Pepperdine, made the following

statement which characteriized all three schools' concerns:

> Most importantly, the University must continue to adhere to the Christian values which have uniquely characterized the University during the entirety of its history. In that regard, the University's strong relationship with the Churches of Christ must be preserved and strengthened (Pepperdine University, 1982, p. 8).

6. Each school maintained a strong Bible Department as part of its curriculum. Furthermore, within the Bible Department, all the faculty had to be members of the Churches of Christ.

7. Each of the three schools had a goal of strong academic achievement. They actively sought and obtained accreditation within their regional association and they were highly respected within the area they served.

8. At some time in their history, each school relocated its campus.

Differing Characteristics

Although several similar factors existed within the designated colleges, there were also points in which these schools varied. Research identified those diverse characteristics as follows:

1. The founders of David Lipscomb College and Oklahoma Christian College hoped to establish schools strong in the faith practiced by the Churches of Christ. Primarily, the schools were to serve members of the Churches

of Christ. However, George Pepperdine founded Pepperdine College as a school designed to give any student from any religious background strong academic preparation for life in a Christian environment.

2. The deed for land ownership at David Lipscomb College provided the stipulation that the land on which the college sat was given with the provision that the Bible had to be taught to every enrolled student every day. This clause insured the strict adherence to the original principles of David Lipscomb and James Harding. Such a stipulation was not included in the land deeds of the other schools.

3. While the other schools often struggled with financial problems, Pepperdine College began with a strong monetary foundation. Although there were periods when the school suffered setbacks, the recent finances were the strongest ever, and the "operating budget has been favorably balanced for twenty-four consecutive years" (Pepperdine University, 1982, p. 10).

4. Although board members from all schools were originally required to be members of the Churches of Christ, in 1976, the board at Pepperdine College amended its bylaws to require only a majority of the board to be members of that faith.

5. The hiring policy of all three schools indicated some differences. David Lipscomb College required that all faculty be members of the Churches of Christ. At

Oklahoma Christian College, faculty could be hired from other religious groups, but only those from within the Churches of Christ were granted tenure. At Pepperdine, the faculty came from diverse religious backgrounds, and only 50 of the 180 members were from the Churches of Christ (Pepperdine University, 1982).

6. While David Lipscomb College and Oklahoma Christian College required daily chapel attendance, Pepperdine University changed its original policy to one that only required students to attend one service a week.

7. David Lipscomb College and Oklahoma Christian College required all full-time students to take a Bible course every semester, but at Pepperdine, students were required to take only two courses in Bible during their four years of undergraduate work.

8. While all schools were strongly influenced by Christian leadership, Oklahoma Christian College had one man--James Baird--as a major guiding force from its very beginning. First as a dean, then as president, and finally as chancellor and chairman of the Spiritual Life Committee, he influenced the entire history of the college.

9. More than 90% of the student body at David Lipscomb College and Oklahoma Christian College came from the membership of the Churches of Christ. However, at Pepperdine University, only 4% of its total enrollment came from within the Churches of Christ.

Conclusions

David Lipscomb College

There were very few noticeable changes in the religious emphasis of David Lipscomb College. The school's administration and faculty remained true to the founder's original ideas. Furthermore, the heart of the curriculum remained the Bible, and all students were prepared for whatever vocation they pursued with a foundation of moral and biblical teachings. Concerning the commitment to the school's principles, an administrator said:

> Without the daily Bible and chapel requirements, David Lipscomb College might as well close its doors. Because, then, it would have lost its uniqueness and become just another school.

Although the school has not changed greatly, some differences were reflected within the student body. There was a decrease in the number of students planning full-time church work. Instead, students wanted training for well-paying careers while they received their education in a Christian environment. As the number of full-time Bible students was dropping, there was a corresponding increase in the emphasis among students in social services. While this shift was occurring in the curriculum and campus organizations, there was also a slight softening of the dress code, as women were allowed to wear slacks on campus. Although the college's position did not change,

students were more openly questioning such social issues within the church as smoking and drinking.

There were factors which were identified by respondents as influencing the religious character of the college. The fact that America had become a more affluent and secular society was reflected in the background of students attending David Lipscomb College, as they came from higher socioeconomic classes than had earlier students. Also, the educational background of members of the Churches of Christ was high; therefore, educational expectations from the families was also high as well as career-oriented. Additionally, the nature of the church itself had also altered as it had become more urban. More members of the Churches of Christ began worshiping in large congregations in metropolitan areas. These congregations more readily adapted to the pressures of a changing society than did the more isolated rural churches. All of these factors were a product of the current generation and could cause members of the Churches of Christ to re-examine what they expected from their Christian colleges.

In the history of the college there were strong, stabilizing factors which insured the same basic religious orientation. This was seen in the tight control the founders of the church established concerning the daily Bible courses and chapel requirements. Provisions for these activities were an important part of the property deeds. Furthermore, the requirements that all Board

members be from the Churches of Christ and that the board also be self-perpetuating helped preserve the same basic philosophy for the school. Another way in which the school insured the conservative spiritual outlook was the rigid adherence to selecting faculty and administrators who were members of the Churches of Christ and who shared the same basic religious commitment.

Oklahoma Christian College

Oklahoma Christian College existed to serve the fellowship of the Churches of Christ. This commitment to serve was part of the original Articles of Incorporation and has always remained in existence. Baird, first as a dean when the school began, then as president of the college for 20 years, and eventually as chancellor, jealously guarded the purpose of the school as servant to the church. He stated:

> I believe that this board and this administration, the founding board and the administration, was prayerfully and almost grimly determined that the college be, if anything, Christian. I do not see any major retreat from that. I think the present board and the present administration feel that if they forfeit the Christian dimension, that they have betrayed their stewardship (Baird, 1984, n.p.).

Terry Johnson (1984), president of Oklahoma Christian College, stated: "In terms of the commitment to have the religious and spiritual values as part of the campus, I do not think there has been a change" (n.p.). In view of the

underlying religious objectives of the school, there was little variance during the school's 35 years. The core of the administrative team remained the same for the last 10 years and probably will remain the same for several more years.

A study of the written material such as Articles of Incorporation, self-studies, handbooks, catalogs, and bylaws, as well as personal interviews, indicated that while little change occurred in the basic religious orientation of the campus, there were trends that reflected change within the school. These changes did not affect the deep degree of faith of individuals, but they did reflect ways in which the church, and especially the urban church, adapted to the world in which it existed. Areas in which changes occurred were:

1. There was an alteration in how "in-loco parentis" was defined. The school no longer took the place of the student's parents in supervising all areas of student life.

2. The rules were adapted to conform to accepted changes within the church. Examples of this included allowing women to wear slacks, later hours for "sign-ins," allowing men to grow beards, and more freedom in housing arrangements for upperclass students.

3. Fewer men became Bible majors, which was seen as a response to the demand of a materialistic society for

better-paying jobs. Respect for serious Bible students also declined.

4. The social service clubs changed in structure. This change occurred as students demanded organizations more like those found on state campuses.

There were several underlying reasons for changes facing Oklahoma Christian College. At one time the campus was in the country, but slowly a major metropolitan area had encircled it. Also, materialism had increased within the church; therefore, this trend also affected the college. Because of the high cost of a Christian higher education, many students had to work part-time jobs and were limited in their involvement in religious activities offered on the campus. Added to these problems was an overall decline in the number of 18- to 24-year-olds in the nation.

Pepperdine University

Pepperdine University was never designed to have the same strict religious guidelines as other Christian colleges associated with the Churches of Christ. George Pepperdine had founded the school as an academic institution that would function within a Christian environment and actively seek students in all religious faiths. However, the school did attempt to maintain a healthy relationship with the Churches of Christ throughout the

nation, as it functioned in a geographic area where the church was not especially strong.

Several administrative efforts were made at different times in the school's history to strengthen its ties with the churches and with other Christian schools located in the traditional southern "Bible Belt" of the nation. The appointment of Baxter (from Abilene, Texas) as the first president, especially indicated Pepperdine's desire for approval from other Christian colleges. Under Tiner's administration, the college lost some of the support of members of the Churches of Christ. Therefore, Young (from Lubbock, Texas), a popular minister for the Churches of Christ, was selected as president. Under the leadership of Banowsky, the school lost some of its appeal with fellow church members. Upon his resignation, White, as the next president, began an "affirmative action" to increase the spiritual emphases within the school.

There were two periods of time when the religious emphasis of the school slipped toward secularism. First, the influx of a large number of students following World War II may have helped the school financially, but the rapid growth of a more mature student body caused the school to lessen its religious emphasis. Second, in the period following the Watts riot, the college looked for a new location. This move prompted the administration to seek donations from individuals and corporations other than members of the Churches of Christ. It was also at

this time that the school opened membership of its board of regents to indivdiuals who were supportive of the historical perspective of the school but who were not necessarily members of the Churches of Christ.

After World War II and the Korean War, several trends developed within George Pepperdine College. Fewer restrictions were placed on student behavior. Again, this was a partial response to the huge increase in the number of students, many of whom were much older than the traditional 18-year-old freshman. As the college grew, there was also a decrease in the percentage of students coming from within the Churches of Christ. This figure dropped, until only 4% came from within that religious body. Perhaps one factor in this change was the academic success Pepperdine was achieving. As more southern California students observed the academic programs at Pepperdine, they chose to enroll. With this increase of West Coast students, the total number of students from Churches of Christ did not drop significantly, but their percentage of the complete enrollment did decrease drastically.

A trend that may well have resulted from the great influx of students from outside the Churches of Christ was the lessened interest in, and commitment to, religious activities among the students. This was especially evident in the rules regarding chapel attendance. As previously stated, daily required attendance was changed to attendance once each week in the Monday convocation or the

foreign language chapel. However, rules concerning Bible courses did not change. Students were still required to take two courses during their four years of study at Pepperdine, although that was minimal as compared to the other schools.

The administration of the college made an effort to strengthen the spiritual foundation of Pepperdine. This could be seen in several areas. The new hiring policy that searched out highly qualified instructors from within the membership of the Churches of Christ was a first major step. Also, allowing a full-time student minister from the University Church of Christ in Malibu to live and work on campus among the students was another step toward stronger religious emphasis. The formation of the Office of Church services on campus to maintain close contact with churches and schools throughout California and the western United States also pointed to the direction the school hoped to take in its future.

Inferences

David Lipscomb College

Because the college serves the Churches of Christ and is closely related to the feelings of the members of the church, the school will change its religious emphasis only as the church changes. It was said that David Lipscomb College reflects the church just as public schools reflect

the public, and that this institution was founded to serve the Churches of Christ. If major changes occur within the Churches of Christ, those changes will be slowly reflected in David Lipscomb College. However, the youth who graduate from the campus and develop into strong church leaders will help maintain the conservative nature of the church.

The religious emphasis of the school should remain stable because of the strict guidelines set forth in the original deeds and articles of incorporation. Even though the current president is nearing retirement after serving eight years, the leading candidates for that job now serve within that administration and hold the same religious philosophy. Because of this, David Lipscomb College will probably continue in the traditional form established in 1891 by Lipscomb and Harding.

Oklahoma Christian College

Because of the very close relationship between Oklahoma Christian College and the Churches of Christ, changes within the church will have an effect upon the religious emphasis of the school. As church parents exert less control over their children, "in-loco parentis" will continue to lessen. Furthermore, more liberal, large-city congregations will have even greater influence as they provide the bulk of students. Another influencing factor will arise because there will be more students coming from

broken homes as the divorce rate among church members grows.

As factors of change affect the church membership and the college, competition for students will become greater. As the cost of education continues to rise, more of the Christian families will be forced to choose state colleges because of finances. Oklahoma Christian College will have to broaden its search for private monies to provide more scholarships for students.

The gulf betweeen Bible students and liberal arts students may grow even deeper. The proposed Bible Center on campus could renew some of the prestige of the young men wanting to preach, but most students will still look toward fields that will provide better financially for their futures. Oklahoma Christian College will be forced to be a leader academically within the state. Richard Mock (1984), Dean of Campus Life, said: "If you are not careful, the years slip by and what was new and innovative becomes hackneyed and clickish. It behoves us as an administrative team to grow" (n.p.) This growth, academically and spiritually, will be essential if the school is to remain a strong force in higher education.

Pepperdine University

Because of George Pepperdine's original philosophy on religion and higher education, Pepperdine University will never be an institution that regulates the actions of all

students according to the beliefs of members of the Churches of Christ. However, the school can and should maintain a healthy relationship with the rest of the brotherhood if the founder's goals are to be maintained. In American educational history, as church-supported schools severed their ties with their founding religious bodies, they also became more secular.

The history of the different administrations directing the school indicates that the office of president is extremely important in the school's relationship to the Churches of Christ, as well as to the religious emphasis on the campus. Through that office, the school's strong academic program must be balanced with fundamental Christian values. This blending of the academic and spiritual is especially reflected in the faculty and other administrative officers.

Although a strong Christian president gives the school a greater religious focus, the geographic region of southern California will remain a predominant influence on the direction of the school. The majority of the students who attend Pepperdine will come from this area where the sophisticated metropolitan area of Los Angeles meets the sand and surf of Malibu, and the background of these students will have to blend with the rules and regulations of the campus. Also, because the western United States is considered a mission area by members of the Churches of Christ and is over 1,000 miles from the majority of its

membership, the percentage of church members as students will remain lower than the administration would like.

Since the percentage of Churches of Christ membership will remain low, the school will have to continue to find ways of building ties with the rest of the brotherhood. The Office of Church Services is an excellent example of the school's efforts in this direction. Another function that can aid in spiritual motivation is the Bible Lectureship held on campus each year. This lectureship can pull church members from throughout the United States to the Malibu campus and can also lend respect to the Christian activities the campus provides.

The school is attempting to stay within the philosophy of its founder, Pepperdine. With a strong academic and financial base, the university encourages individual spiritual development. The administration, board, and faculty recognizes that its distinctiveness lies in the value-centered curriculum it offers as a setting of Christian faith.

Continued Religious Emphasis

As the traditional values of American society were eroded, the need for value-centered education increased. Therefore, the Christian college provided the distinctiveness which was an education that cultivated the active integration of faith and learning. Through these elements, the students in the selected Christian colleges

were expected to strengthen their Christian faith, acquire a quality academic education, and also develop a commitment to a stronger and better America.

While historically, many colleges associated with religious groups drifted away from their original guidelines, this was not the case at the selected colleges associated with the Churches of Christ. Although Pepperdine University made the most changes in its religious guidelines, it continued to operate within the philosophy of its founder, George Pepperdine, who hoped to establish a college where students of all faiths could receive a quality education within a Christian environment. David Lipscomb College and Oklahoma Christian College, the two schools located in regions of the United States where the Churches of Christ were well established, made little change in their religious emphasis from the time of their establishment. These schools chiefly served students from within the membership of the Churches of Christ, and the students were expected to develop as mature Christians as they received a liberal arts education.

Education in a Christian college did not imply a simple educational acceptability. Instead, educational excellence was and should always be the standard. In no way did the spiritual heritage imply that the product would be of inferior academic quality. Instead, in many areas, the schools pushed toward educational innovation as

they maintained a Christian environment and faith-oriented perspective.

The three colleges studied offered unique views of their heritage, their mission, and their success. Furthermore, it was acknowledged that the relationship to the Churches of Christ embodied the very soul of the schools for the character of the institutions developed from their theological foundations. Their greatest service could be rendered when they remained faithful to their heritage by educating the whole person--the spirit, the mind, and the body.

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