Bicentennial of the Brush Run Church
1811-2011

From Brush Run: A Voice of Educational Reform

By D. Duane Cummins

In January 1854, Campbell delivered an 18-page address on "Colleges," at a dedicatory event in Wheeling, Virginia. A decade and a half later a copy of that address was requested by another educator, Robert E. Lee, retired Confederate general and now president of Washington College. On writing to thank the friend who sent him the address, he shared his high opinion of the Bethany educator:

> I tender you many thanks for a copy of this address, and regard it as among the ablest productions I ever read. As Dr. Symonds said of the great Milton, so I may say of the late president of Bethany College,'…A man who if he had been delegated as a representative of his species to one of the many Superior worlds, would have suggested a grand idea of the *human race*'---such was President Campbell. [1]

Of Scottish ancestry, Alexander Campbell was born in Northern Ireland, 1788. His father, Thomas, a highly educated Presbyterian minister, tirelessly provided an exacting home tutelage for his son, teaching him the English classics---Shakespeare, Milton, Pope, Samuel Johnson---as well as French, Latin and Greek classics, including Homer, Horace and *Aesop's Fables*. On his 16th birthday, his father introduced him to the writings of John Locke (*Letters of Toleration* and *Essay on Human Understanding)* whose ideas of civil and religious liberty left a lasting impression on young Alexander. And a strict regimen of religious study formed the cornerstone of the Campbell home experience---a home described as a house of prayer, a house of hope, a house of happiness and a house of learning.

[1] Wrather. Vol. III, p. 210; Power. p. 46.

In addition to his thorough home schooling, Alexander attended elementary school at Market Hill, Ireland then was dispatched to the academy at Newry, a school managed and taught by his uncles Archibald and Enos. When his father departed for the United States in 1807, Alexander managed and taught the school founded by Thomas in Rich Hill. The following year he matriculated at the University of Glasgow where he studied with a faculty heavily influenced by the Scottish Enlightenment. Shortly after his 21st birthday in the fall of 1809, he, his mother and his siblings arrived in America where they were reunited with Thomas who had emigrated two years before. Alexander preached the first sermon in Brush Run in June of 1811; six months later he was ordained in that historic church. [2]

Within a decade of his arrival in the United States, Alexander established Buffalo Seminary, 1818-1823 (a preparatory or common school)---in his farm home. It offered daily paternalistic instruction in Scriptures, French and Hebrew languages, mathematics, science, English grammar and literature. Morning and evening devotions bracketed the academic study. He soon considered the students intellectually marginal and closed the school. In 1829, as an elected delegate to the Virginia Constitutional Convention, and as one of the country's earliest advocates for a public school system, he introduced a constitutional provision for free public schools in Virginia:

> …it shall always be the duty of the Legislature of this commonwealth to patronize...a system of education, or common schools and seminaries of learning…to secure to the youth of this Commonwealth such an education as may most promote the public good.

But Virginia's tidewater aristocracy defeated his proposal because they opposed taxation as the means to pay for common school education. Twelve years later, Campbell, still agitated by his defeat on this issue, wrote of the refusal of the Convention to include in the Constitution of Virginia,

> …a single provision expressive of the necessity of any legislative action on the subject of education. I had, indeed, the honor of offering the only resolution on that subject.

[2] Richardson, Robert. *Memoirs of Alexander Campbell*. 2 vols. Lipponcott, Philadelphia. 1868, 1870. Vol I., p. 26-32; Cummins, D. Duane. *The Disciples: A Struggle for Reformation.* Chalice Press. St. Louis. 2007. P. 49; Wrather, Eva Jean. *Alexander Campbell: Adventurer in Freedom*. Vol. I., TCU Press, Fort Worth. 2005. p. 30; Garrison, Winfred E. and DeGroot, Alfred. *The Disciples of Christ: A History*. Christian Board of Publication. St. Louis. 1948. p. 40-41.

Horace Mann, in 1837, eight years after the Virginia convention, replicated Campbell's vision with the establishment of the nation's first tax supported common school system in the state of Massachusetts.[3]

After the closing of Buffalo Seminary in 1823, and following extensive study and reflection on the matter, Campbell concluded that schools were offering the wrong subjects at the wrong time. In 1830 he published his opinion on the issue.

> I have doubted, seriously doubted…whether the present mode of training the human mind in common schools…was sailing against the wind and tide of human nature. It is worse than wrong end foremost. [4]

Throughout the 1830's---an era of educational revolution and reform in antebellum America---Campbell turned a significant share of his attention, thought, energy and writing to education, noting in the first issue of the *Millennial Harbinger* that one of the critical subjects to be addressed was "The inadequacy of all the present systems of education." In his judgment, the entire educational system had to be reformed. By 1832, influenced by the antebellum educational reformation, he had become a vocal public advocate:

> …the systems of education call for a reformation as radical and extensive as the popular systems of government and religion. In most of our common schools years are squandered in learning little else than an irrational way of 'reading, writing, and ciphering,' with some of the technicalities of grammar and geography. A mere smattering in words, without the knowledge of any thing in nature, society or religion, is the reward of the literary toils of our children…Those sent to college are very often placed in circumstances not much more advantageous for the formation of useful character. A few years are devoted to the dead languages and mythology of Pagan nations, frequently to the great moral detriment of the student, and seldom much to his literary and intellectual advantage in the acquisition of real knowledge. A peep into 'the sciences,' the hasty perusal of a few authors, rather read than studied, obtain for him his honors; and then he enters the theatre of life without a thorough knowledge of any one art or science, with a large stock of words rather than ideas…His memory cultivated much more than his judgment.[5]

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[3] Campbell, Alexander. *Popular Lectures and Addresses*. Standard Publishers, Cincinnati. 1863. p. 264-265; Wrather. Vol. II, p. 392-394.
[4] *Millennial Harbinger*. Vol. I, No. 6. June 1830. p. 252.
[5] *Millennial Harbinger*. Vol. I, No. 1. January 4, 1830. p. 1; *Millennial Harbinger*. Vol. III, No. 8. August 1832. p. 408-409.

It is not generally known that about this time Campbell joined the Western Literary Institute and College of Professional Teachers headquartered in Cincinnati, Ohio. Movements and associations for educational reform were regularly appearing in many parts of the country during the late 1820's and early 1830's when the Cincinnati "College of Professional Teachers (as it was known by its membership)," founded in 1829, proclaimed its purpose to promote "by every laudable means the diffusion of knowledge in regard to education and especially by aiming at the elevation of the character of teachers." Its membership, ranging from 125 to 225, included William H. McGuffy, author of the famed *Electric Readers*; the Reverend Lyman Beecher, president of Lane Theological Seminary and his son Henry Ward Beecher; Calvin Stowe, husband of Harriet Beecher Stowe; Thomas Smith Grimke, a South Carolina barrister and educational reform activist much admired and often quoted by Campbell; archbishop John B. Purcell who Campbell later debated; Dr. Daniel Drake, founder of several medical schools in Ohio; and Dr. Benjamin P. Aydelott, president of Woodward College and the Ohio College of Dental Surgery. Among Disciples who joined the Institute with Campbell were, Walter Scott, Phillip S. Fall, Robert Richardson and David S. Burnett, president of Bacon College.

By 1836 Alexander Campbell had enthusiastically immersed himself in the 'College of Professional Teachers', delivering the invocation at the 1836 annual convention, delivering a keynote lecture on "The importance of Uniting the Moral with the Intellectual Culture of the Mind," serving on the nominating committee for officers and on the committee to determine the 1837 convention agenda, as well as a member of two constituted committees. And in that year, the Institute elected him one of its vice presidents. The Western Literary Institute and College of Professional Teachers, certainly not the only educational reform association in the United States, but at that time one of the most important, viewed Alexander Campbell as one of its most active and valued members.[6]

Campbell read widely in the mainstream educational literature of his day, disciplining himself in the vitality of Eighteenth Century Enlightenment ideas. He drew his concepts of economics from Adam Smith, his doctrine of humanity and trust in reason from the French Enlightenment, his pragmatic notions of science from Sir Isaac Newton, and his commitment to intellectual freedom from John Milton. He derived his "common sense" philosophy from the Scottish Enlightenment, expressly through the writings of Tomas Reid and Duguld Stewart. This philosophy reinforced belief in the "unity of truth" and the importance of moral philosophy. He studied carefully the writings of Francis Bacon that emphasized inductive reasoning and scientific inquiry grounded in religious assumptions; and he steeped himself in the writings of renowned Swiss educators Philipp Emanuel Von Fellenberg and Heinrich Pestalozzi who

[6] Eckelberry, R. H. "The Western Literary Institute and College of Professional Teachers." *Educational Research Bulletin*, Ohio State University. 1925. P. 333-338; *Transactions of the Sixth Annual Meeting of the Western Literary Institute and College of Professional Teachers.* Cincinnati, October 3, 1836. p. 9-21 [Harvard University: Library of the Graduate School of Education].

strongly advocated the development of moral idealism. He then capped his educational inquiry with John Locke's *Thoughts on Education* and his *Essay Concerning Human Understanding*. Campbell's familiarity with European educators, illustrated in a letter he wrote in 1842, is evident in many of his writings:

> The combination of intellectual and moral culture….has long appeared a desideratum; and various schemes for accomplishing it have been devised and submitted to the test of experiment. The most flattering…in Switzerland and Germany. In our own country not much has yet been done. [7]

Campbell's Philosophy of Education

From his extensive travel (by 1840 he had made 21 tours totaling 24,000 miles over the United States delivering untold sermons and 500 public addresses---as many in schools and colleges as in churchs), his substantial reading and his considerable experience as an educator, Campbell developed a deep affinity for education as "one of the chief bulwarks of representative government and morality." Reflecting on his career in 1856 at the age of sixty-eight, he counted a major part of it as an educator, "…from many years experience and observation, at least one-quarter of a century of my life a professional teacher…" Building on this experience he shaped his educational philosophy.

One feature of this philosophy was *Wholeness of Person*, the development of physical, intellectual and moral human powers. Guided by this Lockean concept, Campbell believed the total human being—body, mind and spirit---should be developed through learning. "Man has a purely physical, a purely intellectual and a purely moral nature," wrote Campbell, "and these three are of necessity to be subjects of man's education from the cradle to the grave." In one of his last writings he advanced the theme just as forcefully as he had thirty years before: "…physical, intellectual, moral and religious education. These four words…ought to be printed with indelible ink on the most enduring parchment, deeply engraven (sic) on marble or brass." [8]

The predominant feature of Campbell's educational philosophy was *Moral Formation of Character*. The moral nature of persons, he argued, is superior to their intellectual and physical nature because it is in the moral nature of persons that the virtues of benevolence, justice,

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[7] Gresham, Perry E. *Campbell and the Colleges*. DCHS, Nashville. 1973. p. 21; Millennial Harbinger. Vol. VI, No. 4, April 1842. p. 158.

[8] Campbell, Alexander. *Popular Lectures and Addresses*. Standard Publishers, Cincinnati. 1863. p. 245. *Millennial Harbinger*. Vol. IV, No. 2. February 1854. p. 72; *Millennial Harbinger*. Vol. V, No. 3. March 1862. p. 112. Cummins, D. Duane. *The Disciples Colleges: A History*. CBP Press, St. Louis. 1987. p. 30-35; Gresham, Perry E. *Campbell and the Colleges*. DCHS, Nashville. 1973. p Gresham, Perry E. *Campbell and the Colleges*. DCHS, Nashville. 1973. P0. 19-38. 19-38; Cummins. D. Duane. "Educational Philosophy of Alexander Campbell." *Discipliana*, Vol. 59, No. 1. Spring 1999. DCHS, Nashville. p. 5-16.

compassion, and mercy are developed and that human excellence is achieved. "Moral culture," he wrote, "is the great end of all human education. This is the polar star of our whole theory." Without a moral nature, Campbell concluded, human beings are unfit for society. "Oxygen is not more essential to combustion," he argued, "or respiration to human life than morality to the well being of society." Campbell complained that genius was valued more highly than benevolence, intellect more than moral worth, and that teachers directed their instruction to the head, with very little attention to the heart. "Education in its proper import," he proclaimed, "not only enlightens the mind, but forms the conscience and humanizes the heart of man." Nearly a decade later he observed:

> *Moral action, moral evidence, moral sense*…We have in our dictionaries, columns of definitions of this term…By a moral education we mean the proper development and direction of our moral constitution…without it you may create a popular gentleman or a fashionable philosopher…but without it you cannot create a man of…moral grandeur.

The theme of moral excellence appeared repeatedly in Campbell's writings and invariably referred to what he believed to be the most important characteristic of an educated person. "The formation of moral character, the culture of the heart," he wrote, "is the supreme end of education. With me, education and the formation of moral character are identical expressions." [9]

Biblical Studies became a continuum in Campbell's educational philosophy, an unwavering theme from his first address to his last essay on education. Convinced that the study of the Bible was essential to a comprehensive literary education and the safeguarding of ethics, Campbell declared: "A school without the Bible is like a universe without a sun." He believed it should be studied as a textbook. "We make no apology," he declared, " for uniting the Bible and the college…It is the charter of all our charters…Of one hundred and twenty colleges in these United States, only one [Bethany] has a Chair for Sacred History and Bible Literature." He considered the Bible the great moral engine of civilization, the noblest of all classics, a Book that spoke to the conscience, heart and soul of humanity. [10]

Another important component of his educational pantheon was *Non-Sectarianism*. He viewed sectarian education as a contradiction in terms, and feuded regularly with Presbyterians, Baptists and Methodists (who also claimed to be non-sectarian) about the

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[9] Campbell, Alexander. *Popular Lectures and Addresses*. Standard Publishers, Cincinnati. 1863. p. 243. *Millennial Harbinger*. Vol. VII, No. 9. December 1836. p. 580-604. *Millennial Harbinger.* Vol. IV, No. 4. April 1840. p. 157. Campbell, Alexander. "Baccalaureate Address: July 4, 1846." *Popular Lectures and Addresses.* Standard Publishers, Cincinnati. 1863. p. 511. *Millennial Harbinger*. Vol. IV, No. 2. February 1854. p. 72-73.

[10] *Millennial Harbinger.* Vol. VI, No. 9. November 1856. p. 649. *Millennial Harbinger.* Vol. V. No. 1. January 1855. p. 9-10. *Millennial Harbinger.* Vol. VI, No. 1. July 1837. p. 327. *Millennial Harbinger.* Vol. III, No. 7. July 1860. p. 369. *Millennial Harbinger*. Vol. IV, No. 2. February 1854. p. 76-77.

sectarian nature of their schools. Determined that Bethany College would be non-sectarian, he often declared, "Sectarian influence is one of the greatest defects on the educational system."

Lifelong Learning completed his philosophical framework for education. He believed learning began in infancy and spanned the totality of a lifetime. "Man is never out of his pupilage," he said. His original comprehensive plan for Bethany---a multi-level, multi-purpose institution---included a nursery or family school, a common school (he often called it an Academy of Arts and Sciences) as well as a college and church. Although masterful in concept and admirable in intent, the scheme would prove unworkable in practice. Only the college successfully developed. Campbell, again and again, included in his baccalaureate remarks to the graduating classes "Every student that has attained graduation…is merely licensed to become his own teacher and pupil…you owe to God, to Society, to your Alma Mater and to yourselves to continue to be students."

Armed with this educational philosophy, coupled with his reformer's zeal for the perfectibility of the individual, Campbell resolved to address the class conflict within his religious Movement, rather than compete in college building with other denominations. Campbell believed the major cause of internal dissension within his religious Movement was the combination of "untaught converts" and "uneducated advocates." Sociologically, Disciples were predominantly Scots-Irish, frontier farmers. English, Welsh, German, a few French, a few African Americans, along with others intermingled within the membership. Some of the urban merchant class in Cincinnati, Pittsburgh, Lexington and Louisville held membership with the Disciples as well, but the broad base of the Movement was a rural, Scots-Irish social stratum. Describing the Disciples in 1839, Alexander Campbell observed, "We have a few educated intelligent men, as we have a few rich and powerful; but the majority are poor, ignorant and uneducated." Congregations were selecting poorly trained leaders, thereby creating a growing need for ecclesiastical order and accountability. But there was deep disagreement within the Movement over the educational preparation of ministers. Many believed founding a college was the work of Satan and that Campbell should abandon his idea of establishing such an institution. Alexander Campbell, however, was not swayed from his resolve. He accurately assessed a critical need for educated leaders, predicting correctly the education of clergy would become the key issue of the next half-century. [11]

Campbell expressed himself genuinely when he introduced his plan for Bethany college in 1840 with the words that it had been "a favorite scheme deeply impressed upon my mind; long cherished…". The venture was not a sudden egoistical whim, not an attempt to be a "village booster", not a competitive act between Virginia and some other state, nor was it a competitive act to establish more colleges than other denominations. It was a two-fold effort: a sincere effort at *educational reform*; and a sincere effort to *improve the literacy level of*

[11] Cummins. *The Disciples*. p. 100-101.

Disciples congregational leadership. A decade later, Campbell again stated his motivation for establishing Bethany College: "It was the cause of education---intellectual, moral, religious education---the cause of Reformation, in its connexion (sic) with literature, science and art---the conviction that educated minds must govern the world and the church---that originated the idea of Bethany College." The depth of Campbell's commitment to his motivation and vision for the establishment of Bethany College is clearly revealed in his generous pledge, "I am willing to bestow much personal labor, without any charge, in getting up this institution, and also to vest a few thousand dollars in it." Campbell backed his pledge by becoming the largest and most generous benefactor of the college during his 26 years as president. [12]

Campbell developed his educational philosophy and founded a college during an antebellum educational revolution that occurred at all levels. Among other things, the revolution sparked a contagion for college building, particularly between 1830 and 1860. It became known as the "Golden Age" for founding small, rural denominational colleges, "hill-top colleges" typically with six to twelve professors and 100 to 300 students. In this atmosphere Baptists declared that every state would have its own Baptist College, and soon, Methodists voted to place a college in every annual conference.

All four founders of the Disciples Movement began their careers as educators. Each of them, Thomas and Alexander Campbell, Barton Stone and Walter Scott would serve as president or principle of an academy or college, in addition to being highly respected teachers and authors. Disciples are known to have founded fourteen educational institutions prior to 1840; eleven of them established during the 1830s. Four were founded in Indiana and seven in Kentucky, with others in Ohio, Pennsylvania and Virginia. Only one of the institutions, Bacon College, survived beyond the Civil War, but in 1858 it was re-chartered as Kentucky University in Harrodsburg and merged with Transylvania University in Lexington. Most were academies, institutes or seminaries, forerunners of the modern primary, middle and senior high schools. Financed on a modest scale, they regularly solicited funds from congregations as well as individuals. They were privately organized, owned and maintained by influential lkocal personalities within the Movement who were not accountable to any ecclesiastical authority---due to the absence of denominational structure. "Supreme independency," noted William T. Moore, "which controlled in the organization of churches, also controlled in the organization of colleges." Nevertheless, these institutions were regarded as part of the Movement. [13]

Between 1840 and 1866, individual constituents founded 115 educational institutions. Of that number, 83 would be considered high schools today, predecessors of the public high

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[12] *Millennial Harbinger*. Vol III, No. 10. October 1839. p. 446. *Millennial Harbinger*. Vol VII, No. 6. June 1850. p. 333.
[13] Cummins, D. Duane. *The Disciples Colleges: A History*. CBP, St. Louis.1987. p. 25-27. Burke, Colin. *American Collegiate Populations: A Test of the Traditional View.* New York University Press. 1982. p. 14. Tewksbury, Donald. *The Founding of American Colleges and Universities before the Civil War*. Columbia Univ. Press, New York. 1932. p. 32-33. Moore, William T. *A Comprehensive History of the Disciples of Christ*. Revell Company, New York. 1909. p. 682.

school representing a transitional stage in American education. No charters, no catalogues and few records remain to testify they existed; but their contribution to the literacy of the Movement is incalculable. These academies and institutes made their contributions over a short historical period, quickly became obsolete, and were soon crowded out of existence by the rapidly expanding public school system. The strongest among them made a gradual transition to two or four-year colleges. Thirty-two of the 115 institutions were colleges, rooted in the settled ways of rural communities where they attempted to insulate themselves from what they thought to be the evils of urban America. These colleges mirrored the educational philosophy of Alexander Campbell and modeled themselves in the image of Bethany College, often led and staffed by Bethany graduates.

Disciples' colleges were among the earliest schools to pioneer the concept of coeducation and female education. Graduates were attracted to teaching and ministry, with law a close third. The mortality rate among these new schools hovered at 75 to 80 percent, a rate that would last throughout the century. The number of colleges founded was too great for the Movement to support. William T. Moore observed, "It is remarkable that any of these colleges have lived. Many of them have certainly lived at a half-dying rate." Campbell, quick to realize the problem, commented:

> We should be glad to see a flourishing University in every state in the union, sustained by our Christian brotherhood. But, according to my political economy, we cannot now have a model one for an age to come, because we are lavishing our means on too many experiments, or un-matured projects…We must pay the price of wisdom in the school of folly, and leave our children to wish…that their fathers had been more wise.

Disciples' enthusiasm for establishing colleges often outstripped their resources to sustain and their ability to manage. W. E. Garrison graphically described the result.

> Soon the prairies were scattered with the bones of dead colleges whose very names have been forgotten. It is not surprising that the Disciples of that period little realized what it took to make a college, in money, scholarship and constituency. [14]

The Civil War stands as a watershed in the history of American higher education, separating the era of the small, sectarian college from the era of the large, land-grant, state-owned, secular universities. The post-Civil War industrial boom triggered the rise of the university responding to the demands for vocational and specialized education in a capital-

[14] Cummins. *The Disciples Colleges*. p. 35-43. *Millennial Harbinger*. 1854, p. 589. Garrison, W. E. *Religion Follows the Frontier*. Harper, New York.1931. P. 218. Garrison and DeGroot. p. 253. Moore. A Comprehensive History. p. 683.

driven, free-market economy. They were founded by politicians and industrialists rather than clergy, and administered by professional academics. But the Disciples Movement was not idle. Between 1867 and 1899 the Movement established 79 colleges and 74 academies and institutes. The border states of Kentucky and Missouri accounted for twenty and eighteen colleges respectively, while the South established a total of 25 colleges, fifteen of those in Tennessee, the heartland of the future Churches of Christ. Eventually, the Movement founded 215 colleges and universities along with 207 academies and institutes, a total of 422 known institutions. Among those are Drake University, Texas Christian University, Butler University and Bethany College.

The relationship between the church and the colleges and universities has steadily evolved---from free and independent institutions, to a period of ecclesiastical oversight, to loose affiliation through an association structure, to a highly vocal lobby constituted in a Board of Higher Education, to the present "covenantal" relationship. The multiplication of institutions and competition for finances and students prompted the 1894 establishment of a nine member Board of Education in the American Christian Missionary Society. It received no funds for its work. Mrs. Albertina Forrest was appointed coordinating secretary. She prepared a ground breaking report on the colleges entitled "The Status of Education among Disciples," containing a long list of deficiencies, pointing out for example that none of the colleges and universities had sufficient endowment; among all the faculty in all the colleges only one faculty member held a PhD; and 42% had no graduate training at all. Degree requirements were vastly different, prompting early 20th century demands from the church for uniform standards, academic accreditation, state convention approval for the founding of any new Disciples educational institution, and a national fund raising effort for college endowments. Despite all the deficiencies, Disciples Colleges and the Movement during the 19th century made four distinct and unique contributions to American higher education.

1. Disciples' colleges were among the earliest schools to pioneer the concept of co-education and female education.
2. Considered by many its most original contribution, was the establishment of Bible chairs, divinity houses and schools of religion at state owned colleges and universities, founding a greater number than any other religious body.
3. Disciples originated and advanced the concept of "campus ministry" on state owned campuses. The first was the Campus Ministry at the University of Michigan in Ann Arbor, established by the Christian Woman's Board of Missions in 1894.
4. The significant place given the study of the Bible in undergraduate curriculum. Several Disciples colleges today still hold to the requirement of 3 to 6 hours in Biblical studies. Several designate it an elective. [15]

[15] Cummins. *The Disciples Colleges*. p. 97-101.

In 1910 an Association of Colleges of the Disciples of Christ was established to bring schools into closer relationship and serve as a consultation resource. Then in 1914, thirty-seven institutions agreed to affiliate with a new Board of Education of Disciples of Christ. The 1938 incorporation of a new Board of Higher Education, consolidating both the former Association and Board into a single entity, separated higher education from the Missionary Society. It had forty-two board members, later expanded to 77, including the heads of each institution. The work was *funded by assessments of member institutions*, not the church, and the Board functioned as a 'lobby' pressing the church with its demands and concerns. The Board's existence lasted for forty years (1938-1978).

During the 1960's the Christian Church (Disciples of Christ) experienced a total restructure. In 1973 the Board of Higher Education launched a self-study that over the next five years led to the creation of the Division of Higher Education in 1977, converting itself from an association of dues paying institutions to a division of, by and for the church, funded by the church rather than the institutions. This Division of the church contained a Council of Colleges and Universities, a Council of Theological Education and a Council of Campus Ministries. [16]

The colleges and universities raised questions about how they were to be related to the restructured church. In 1973 a coalition of Disciples colleges in Missouri appealed their financial allocation and called for legal arbitration. Plans were laid for the creation of a court with James Noe, Moderator of the church, to serve as judge. On the recommendation of Kenneth Teegarden the General Board, in May 1975, appointed a Higher Education Evaluation Task Force. It recommended a 24-point covenantal relationship between the institutions and the church; twelve responsibilities placed upon the church and twelve responsibilities placed upon the institutions, embodying the principles of mutual interpretation, mutual supportive services, a mutual community of faith and reason, and a mutual acceptance of the Campbell philosophy of wholeness of person. The task force also recommended a four-part funding formula for annual distribution of funds to each college and university that accepted the covenantal relationship: (a) $30,000 as a base or historic figure, (b) $10 for every full-time student, (c) $100 for every student who was a member of the Christian Church (Disciples of Christ), and (d) $500 for each graduating student who enrolled in an accredited seminary. The task force report was approved at the 1976 meeting of the General Board. Implementation occurred in 1977 when the board of trustees of each of the thirteen institutions approved and each president signed

[16] *The Provisional Design*. June. 1972. Paragraph 44. p. 11. Committee on Structure and Function. *Progress Report. October, 1973. p. 1-14. DCHS, GMP, Box 5, Structure File.* Cummins, D. Duane. "The First Decade of D.H.E." *Disciples Theological Digest*. Vol. 9, No. 1, 1994. P. 35-51. *The Design*. July 2005. Paragraph 68. P. 14.

the covenant and accepted the formula. At this writing the covenant and formula have been in operation thirty-two years (1978-2010). [17]

[17] Higher Education Evaluation Task Force Report. June 12-15, 1976. p. 1-22 of 150 pages. In possession of the Author. [Membership: C.C. Nolen, Duane Cummins, Ann Dickerson, Jim Spainhower, Bill Howland, Kenneth Teegarden, Robbie Chisholm].