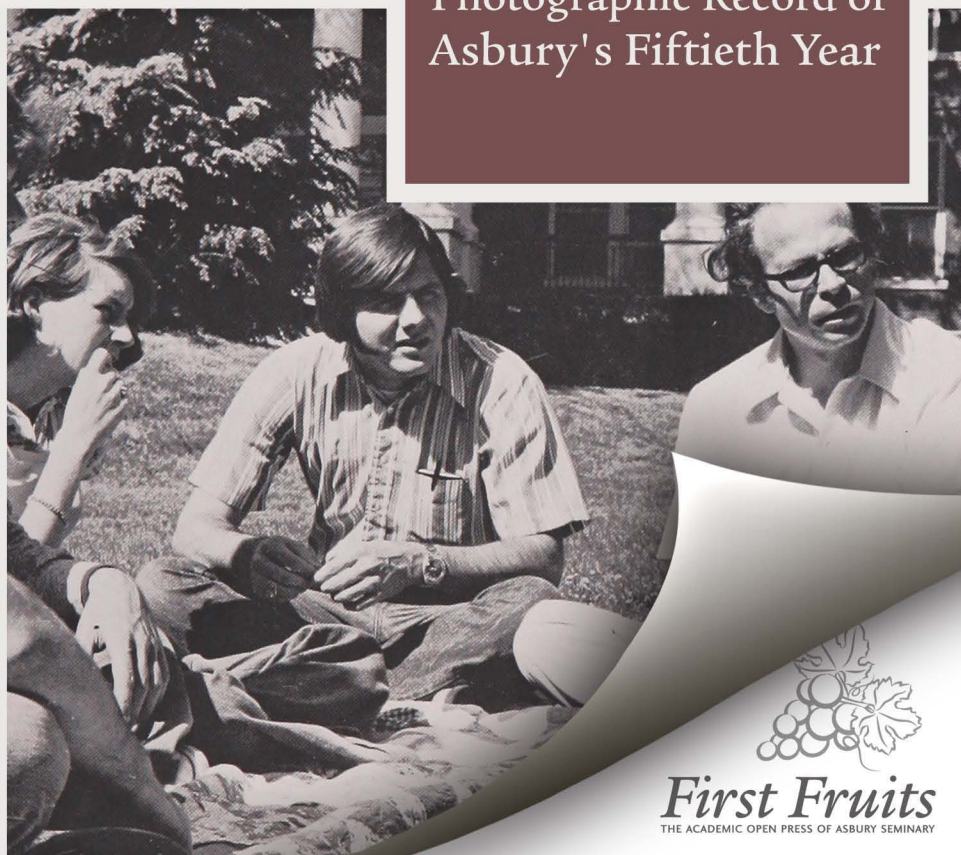


All Things Are Ours...  
Photographic Record of  
Asbury's Fiftieth Year



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# **Asbury Theological Seminary**

## **90th Anniversary**

### **Publications**

***Henry Clay Morrison***

***“Crusader Saint”***

*by Percival A. Wesche*

***A Short History of Asbury Theological Seminary***

*by Howard Fenimore Shipps*

***The Distinctive Emphases of Asbury Theological Seminary***

*by Harold B. Kuhn*

***Theological Foundations***

***Fiftieth Anniversary Scholarly Essays***

***All Things Are Ours...***

***Photographic Record of Asbury's Fiftieth Year***





# **Asbury Theological Seminary**

## **90th Anniversary**

### **Publications**

Audio Recordings from the 50th Anniversary Celebration  
and Special Lecture Series  
*March 11-15, 1974*

***50th Anniversary Banquet Speeches***  
*by Franklin D. Morrison, Frank Bateman Stanger, and  
J. C. McPheeters*

***"Salvation Today," "Ingredients of the Gospel,"  
"The Mind of Christ," and "Keep the Hope of Heaven"***  
*by Bishop Roy C. Nichols*

***"Whither Wesleyan Theology?" in four parts***  
*by Dr. Albert C. Outler*

***"Whiter Christology?" in four parts***  
*by Dr. C.F.D. Moule*

***"Whither Mission?" in four parts***  
*by Bishop Stephen Neill*



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# **All Things Are Ours...**

***Photographic Record of Asbury's***

***Fiftieth Year***

*Revised By*

Faith E. Parry

Robert Danielson

First Fruits Press  
Wilmore, Kentucky  
c2012

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# All Things Are Ours...

Donald M. Joy  
*Executive Editor*



Seminary Press  
Wilmore, Kentucky  
c1974



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# Forward

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An anniversary is a memorable occasion. It provides in an unusual way for the merging of the three tenses of what we speak of as "time" — the past, the present, the future. It is interesting to think about some of the varied ways in which people approach an anniversary occasion. The traditionalist thinks primarily of the past. He glories in the "good old days." Usually he notices a difference between them and the "not-quite-as-good new days." He hopes fervently that the anniversary will be the restoration of the "glories" of the past.

The presentist thinks of an anniversary as primarily an opportunity to "get one's second breath," to "get going again," and immediately. He reasons that the present is so pregnant with obligation and opportunity, that there is so much to be done right now, that it could be a sin, certainly a fatal hindrance, to over-dwell on past events, however right and good they may have been.

The futurist lives in a sense of the anticipated. Sometimes this is the result of fantasy. "Just wait until you see what is going to happen." But there can also be a very sane and balanced view of the future, based on the performances of the past and the relevance of the present.

During our fiftieth anniversary observance at Asbury Theological Seminary, we have been attempting to blend meaningfully the past and the present and the future. A proper sense of each is the only true wisdom. Cicero wrote: "Not to know what went before is forever to remain a child." But we are likewise reminded that "to eternity itself there is no other handle than the present" and that "the present is the purchase price of the future." And how important is the future! Charles Kettering declared: "My interest is in the future because I'm going to spend the rest of my life there."

An anniversary is actually a time of celebration. I am intrigued by the word "celebration." It comes from the Latin word *celeber* meaning "famous." It seems to carry within itself three root ideas: excellence, illustrious, a "publishing abroad."

Our seminary anniversary celebration begins with the past. We have something to celebrate. There is a first-rateness about our institution that has characterized its life and ministry through the years.

For fifty years we have been interested in a well-educated ministry. We have been concerned that such education for ministry included the total life of the seminarian. We have not neglected "the chapel" because of the demands of "the academy." Nor have we relegated "the academy" to a place of minor significance because of our emphasis upon spiritual experience.

For fifty years we have stood firmly upon a solid biblical foundation in our training for ministry. We believe in the inspiration, the authority, the infallibility of the Holy Scriptures, and everything which is said in our classrooms reflects this confidence. Because of our biblical foundation our theology is Christocentric, Spirit-energized, church-oriented, and person-focused. We have emphasized the declaration of the Holy

Scripture in relation to the primacy of experience, the building of the church, evangelism, and world missions.

For fifty years we have endeavored to be accurate interpreters of Wesleyan theology. Our founding objective has remained unchanged through the years: “It will be the object of this Seminary to prepare and send forth a well-trained, sanctified, Spirit-filled, evangelistic ministry.”

As we give thanks for the heritage of our past, we are exceedingly mindful of our present situation and opportunities. We have experienced a phenomenal growth — in student enrollment, faculty and staff personnel, curriculum, library resources, physical facilities, endowment, alumni serving throughout the nation and around the nation and around the world, supportive constituency, influence upon the church and the kingdom of God.

We are finding ourselves in the mainstream of the resurgence of evangelical theology, and countless numbers of people are focusing their attention and support upon us both as a training center in theological education and also as a citadel of Wesleyan evangelical doctrine. Truly our present is freighted with unusual opportunity and we are becoming increasingly sensitive to it.

We are often asked about the future of the seminary. On such occasions we covet truly prophetic insight. Even though we cannot be confidently predictive in every area, certainly a look at our past and a sense of our present gives us the prophet’s sense of confident hope for the future.

I predict a theological seminary that will continue to grow — both in the number of its students and in the quality of its programs. I envisage an ever increasing stream of dedicated young men and women being sent forth into the life of the church and exerting a deepening spiritual influence upon the

life of the nation and the world. I foresee an increasingly vital institutional participation in the cause of evangelical theology, and in the world-wide ministry of evangelism and missions. In my inspired dreams I see Asbury Theological Seminary as a center of theological training whose doors open wide on the world with its crying needs for ministry to the whole man and to society in its intricate and far-reaching relationships.

As I look ahead into the future of the seminary I call to mind the words of God's ancient leader, Moses, which in a very real sense spanned past and present and future:

"You shall remember all the way which the Lord your God has led you these...years...He...fed you with manna...Your clothing did not wear out upon you, and your foot did not swell...

"The Lord your God is bringing you into a good land, a land of brooks and water, of fountains and springs, flowing forth in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full, and you shall bless the Lord your God for the good land he has given you" (Deuteronomy 8:2-10).

The past is ours — we have inherited it! The present is ours — we are experiencing it! The vital question remains — will the future be ours? It all depends on how we respond to it.

In a very real sense the future of the seminary depends on each of us, on our responses as we envisage the future, as we are thrust into it. On the occasion of our fiftieth anniversary



banquet I told a story which I believe illustrates this. Uncle Ned was a wise old man who lived a sort of hermit-like life in a cabin on the edge of town. He was uncanny for his ability to answer every question that was asked him.

One day a couple of young fellows decided to put a tough riddle to Uncle Ned. One of them was to hold a live bird in his hand with only them had and beak showing and ask the old man whether the bird was dead or alive. If Uncle Ned replied “dead,” the young fellow would open his hand and the bird would fly away. If he answered “alive,” he would immediately crush the bird to death.

The crucial moment came: “Uncle Ned, what do I have in my hand?” He answered: “A bird, of course; I can see its head and beak.” “Uncle Ned, is this bird dead or alive?” Quick as a flash the old man replied, “It is as you choose.”

What is the future of Asbury Theological Seminary? There is but one answer: It is as you and I choose.

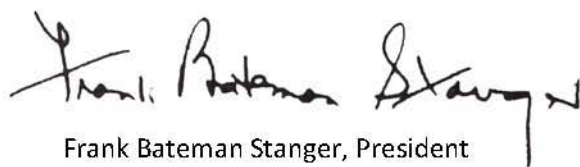
Upon the publication of this literary and pictorial record at the close of our fiftieth anniversary observance, and as a fitting climax to it, it is my privilege, my honor, my delight, to present to you this significant anniversary book, *All Things Our Ours*. All of us owe a deep debt of gratitude to those who have labored so long and painstakingly and magnificently to produce it. All of us pay tribute again to all of those who have made possible through a half century the kind of institution that merits such a volume. And it is sent forth with the hope and prayers that the entire Asbury Theological Seminary family — in heaven, on earth; in many lands, serving many races; performing manifold ministries through the various branches of Christ’s church — will be one in purpose and spirit and dedication to God’s will. George Wallace Briggs has written meaningful words for an anniversary occasion:

*Our Father, by whose servants  
Our house was built of old,  
Whose hand hath crowned her children  
With blessings manifold,  
For thine unfailing mercies  
Far-strewn along our way,  
With all who passed before us  
We praise thy Name today.*

*The changeful years unresting  
Their silent course have sped,  
New comrades ever bringing  
In comrades' steps to read:  
And some are long forgotten,  
Long spent their hopes and fear;  
Safe rest they in thy keeping,  
Who changest not with years.*

*They reap not where they labored;  
We reap what they have sown;  
Our harvest may be garner'd  
By ages yet unknown.  
The days of old have dower'd us  
With gifts beyond all praise:  
Our Father, make us faithful  
To serve the coming days.*

*Before us and beside us,  
Still holden in thine hand  
A cloud unseen of witness,  
Our elder comrades stand:  
One family unbroken,  
We join, with one acclaim,  
One heart, one voice uplifting,  
To glorify thy Name. Amen.*

A handwritten signature in black ink, reading "Frank Bateman Stanger". The signature is written in a cursive, flowing style. The first name "Frank" is written with a large, stylized "F". The last name "Stanger" is written with a long, sweeping "S" and a trailing flourish.

Frank Bateman Stanger, President



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# Introduction

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There is an Asbury Theological Seminary far from Wilmore. It is near you — in Washington, Detroit, or Brooklyn. Its campus hardly resembles the stately colonial buildings of the Kentucky setting.

Its classrooms are the spidery crannies of a Chicago tenement, or the antiseptic silence of a hospital ward near you.

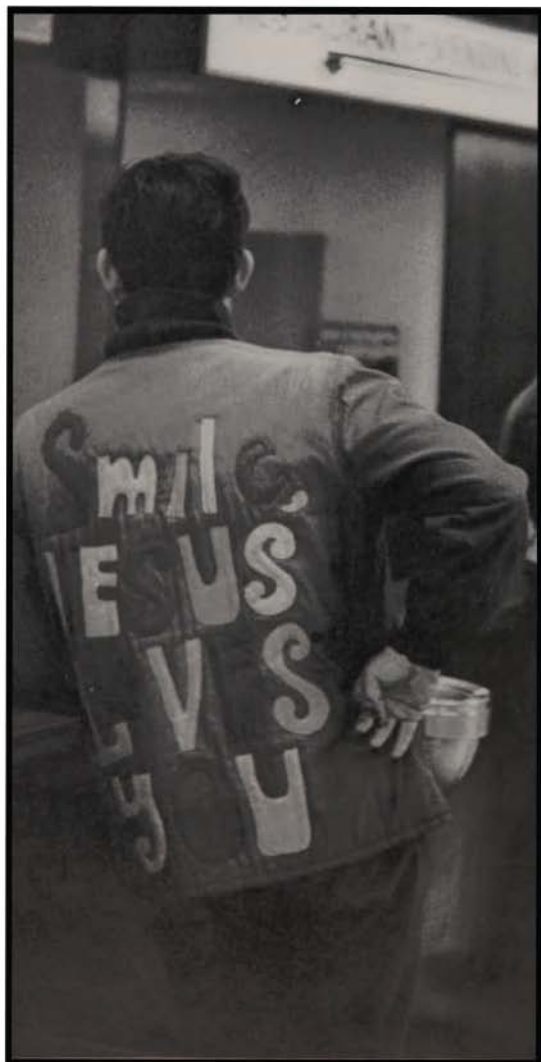
The terrazzo floors of its echoing halls have become the cracked sidewalk of Brooklyn or the peeling steps of one of its urban haciendas.

## 2 | Introduction

The desks are now the crackled pews of a town and country parish, or merely the ledge at a convenient window — anywhere that a rap session can happen.





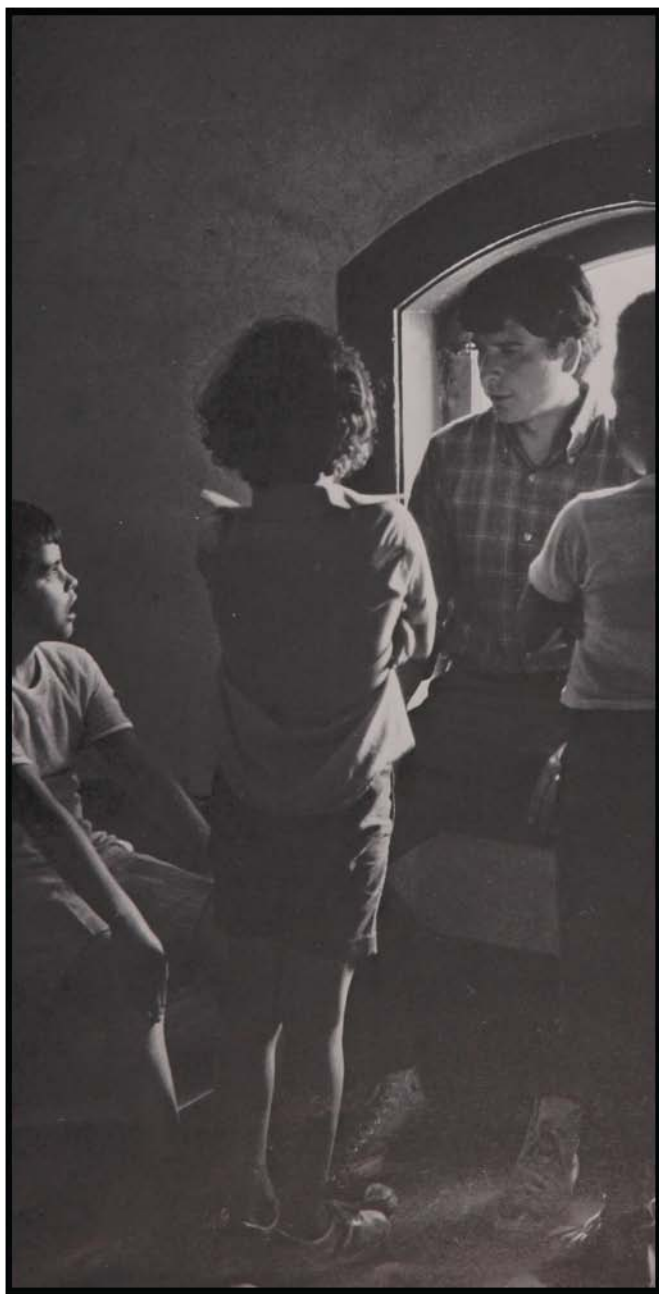


And the tests and assignments are written on the faces and the lives of people, making success the apex of life and failure an agony that endures.

#### 4 | Introduction

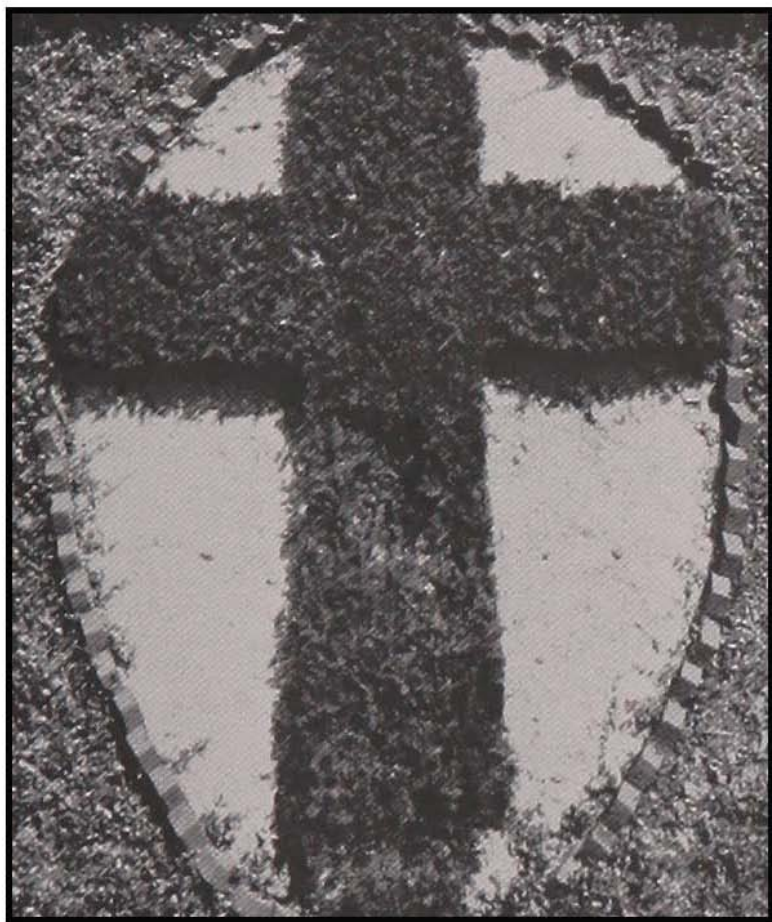
Asbury at work in your corner of the world is the real ATS. It is the Asbury most people see and know. Its muscles and concern may turn up in any unlikely spot. But that image of the institution is a finely focused portrait for its essence is its impact. Its identity is best seen through its silhouette in society.

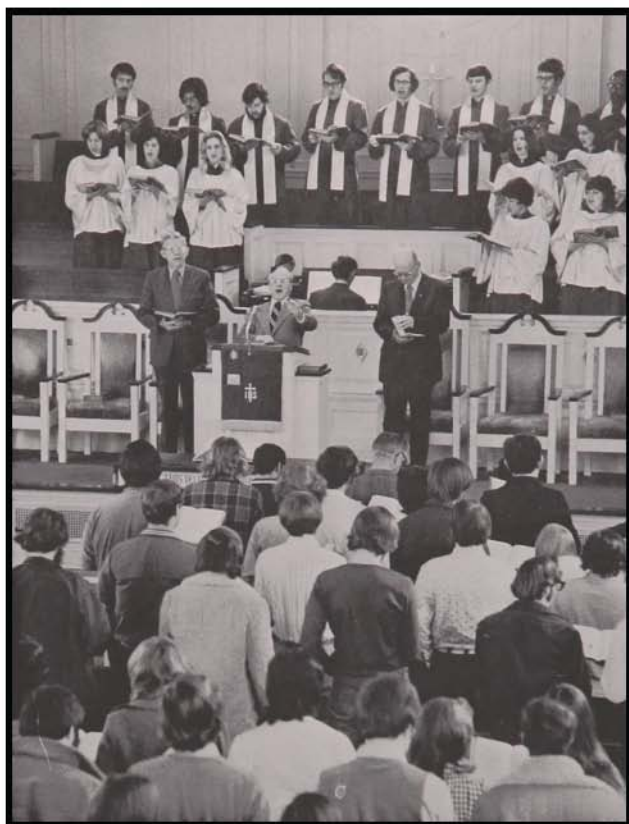




## 6 | Introduction

Asbury is organized and oriented around this concern for impact. Its Articles of Incorporation advocate “preparing and sending forth.” There is an awesome awareness of this pledge to impact flowing throughout the institution’s curriculum and programs — but most of all throughout its people. For Asbury is basically people — minds and lives intersecting and in the contact growing.

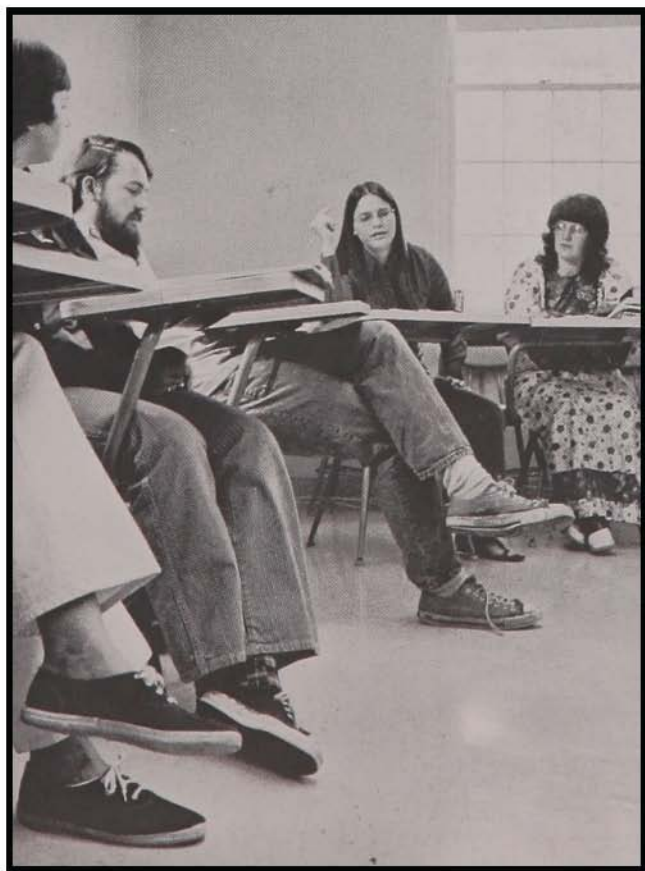




*Estes Chapel*

This contact is fostered by an atmosphere of true community. It is a subtle yet significant element of the Asbury phenomenon. It can hardly be described in words. It is a thing to be felt. But this atmosphere is reflected in a myriad of sights and sounds throughout the seminary. There are the sights of students with a professor at prayer in the dining commons, or married couples sharing in small group encounter in a faculty home. There are the countless exchanges between students and profs in which momentous thought is brought down like a lever on important issues.



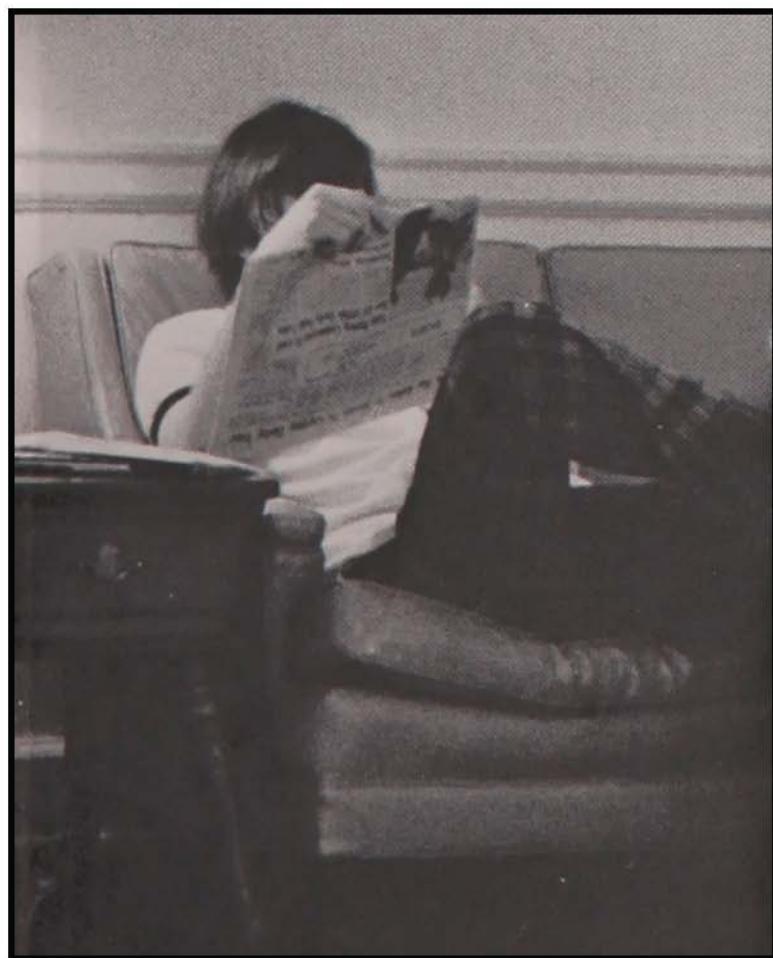


There are sounds too — the lively voices of students in debate or the echoed laughter of a hallway encounter. There are the distinctive sounds of a professor opening his class with prayer. Or again you hear the powerful cadence of “And Can it Be” resounding within the high walls of Estes Chapel. This is the Asbury atmosphere — people from many parts of the world, each bringing his own unique contribution, his own experience and his own identity and fusing it into the ATS community of learners.

The greatest cohesive energy of this community is its allegiance to Holy Scripture. Again, drawing from the Articles of Incorporation: "This Seminary will emphasize in its teaching the divine inspiration and infallibility of the Holy Scriptures, the Virgin Birth, Godhead, Vicarious Suffering, and bodily resurrection of our Lord Jesus Christ. The instruction of this Seminary will fully recognize the fallen estate of mankind, the necessity of individual regeneration, the witness of the Spirit, the remains of the carnal nature, and entire sanctification as a definite second work of grace subsequent to regeneration. The instruction of this Seminary will conform fully to the Wesleyan interpretation of the Scripture. The instructors in this institution will guard with jealous care against any sort of teaching in sympathy with modern liberalism."



This “jealous care” has been a hallmark of ATS since its founding and may well explain why *Time* magazine found ATS among the five largest multi-denominational seminaries in the United States, having leaped ahead of former leaders described by *Time* as “these once invulnerable bastions of liberal Protestantism” (*Time*, October 9, 1973).





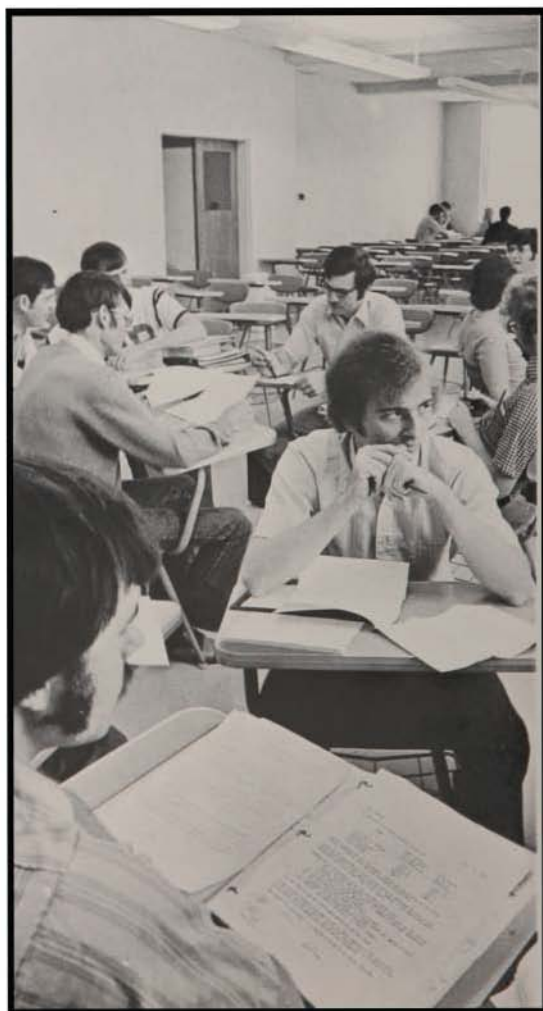


The ATS commitments are more than mere “conservative verbalisms.” They form a dynamic life-line of treasured values and beliefs firmly held and contagiously lived. Those commitments yield a throbbing impulse to ministry — propelling all members of its community to reach upward and to move out to serve. The ATS “package” (we call them “doctrinal distinctives”) becomes the basis of a confidence that cannot be compromised — a dynamic that resists dilution. And the distinctives fill the atmosphere with a fortitude and security that enhance the learning environment which is committed to the proposition that all truth is God’s truth.



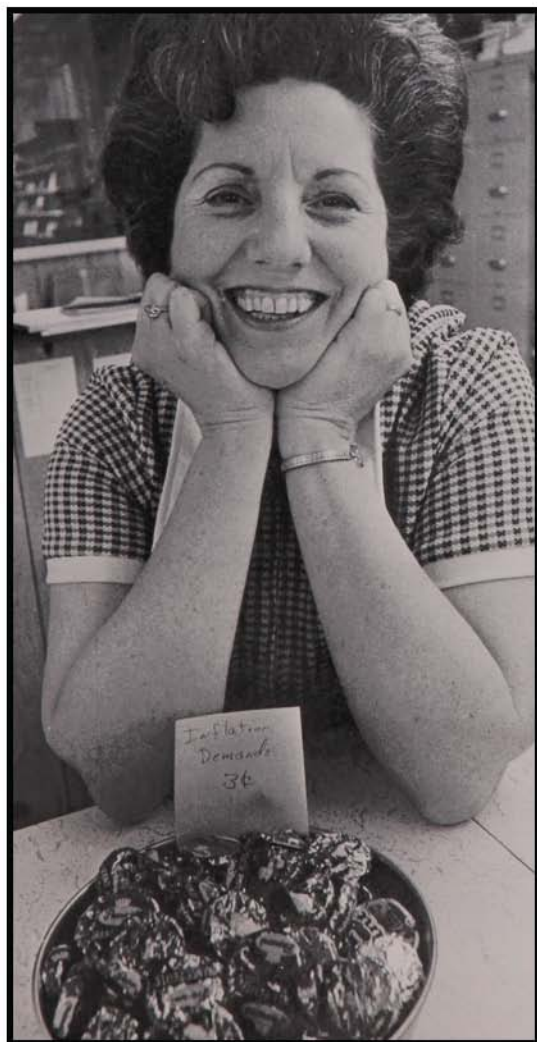
In the Asbury climate life emerges, and what has brought to life grows. It is an atmosphere where the Wesley concept of “crisis” and “process” as inseparable gains in credibility. And the Wesley notion that to be “justified” is to become truly human and to be “entirely sanctified” is to become fully human becomes credible and compelling.





With our total humanness subjected to the Lordship of Christ, ATS becomes an arena for expanding the mind, for committing the body to recreation and to disciplined care. It is the theater for establishing intimate interpersonal relationships — for finding total living in maturing, perfecting Christian love.

Asbury Seminary is located so near the end of Route 29 that, as President Frank Bateman Stanger reiterates, “nobody just ‘happens’ into Wilmore, they have to be going there on purpose.” Or, in the words of a student wit: “Wilmore may not be the ‘end of the world,’ but you can see it from here.”





Even the remoteness of Asbury may be an attribute. Its poised solitude set down between a urban future and a rural, town-and-country past is an invitation to reflection. In those “three years in the bluegrass desert” the servant of God in formation can see himself not only being equipped for ministry, but being formed for wholeness. In this awareness there comes a restlessness not unlike that of the distant runner poised at the starting blocks. His eyes focus on the race before him. His muscles throb to run free. Yet, there is so much to learn, so much to see before your feet dare dig into the track.

This creative tension becomes an energy that adds excitement to the seminary experience. The “starting block” posture is maintained through many elements of campus life. “In ministry” courses such as “clinical pastoral education” and “the urban church” strengthen this posture while stoking the fire of commitment to ministry.



The foundational course in English Bible and biblical theology alert the student to the enduring relevance of God’s revelation in Jesus Christ and in Scripture.



## **Fiftieth Anniversary Week**

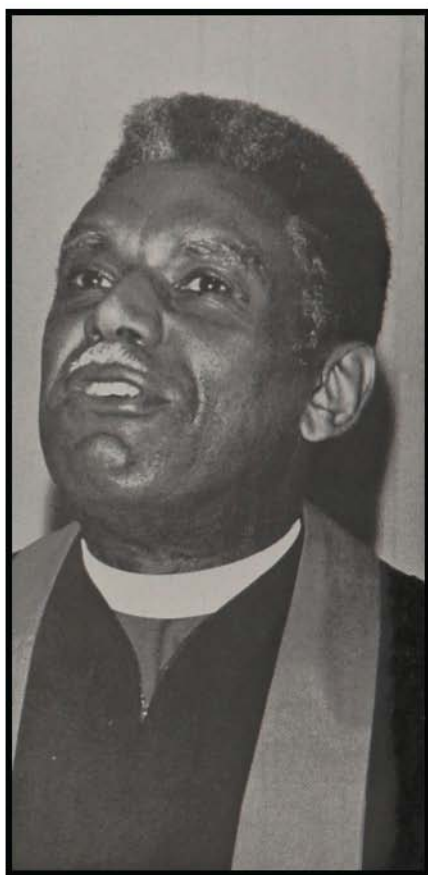
Consistent with its concern for impact, Asbury Theological Seminary celebrated its fiftieth anniversary reaching for tomorrow rather than merely reviewing yesterday. A full year of events, including a series of scholarly papers developed and presented by members of the faculty, affirmed the solid biblical foundation of the Seminary while projecting its continuing evangelical stance.

The annual Holiness Emphasis Week and Minister's Conference further illumined the seminary's continued faith in living in Christian holiness.

The highlight of the fiftieth anniversary celebration arrived in the Lectureship Week as four outstanding academic and ecclesiastical leaders shared their unique insights for the message and mission of the church.

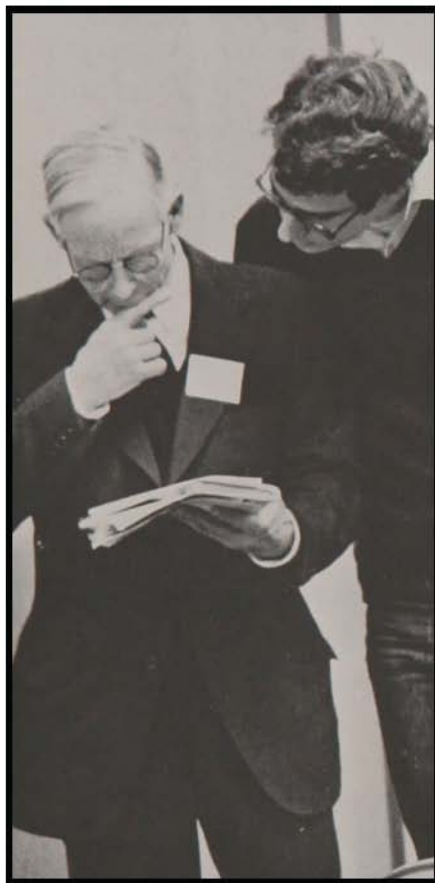


Bishop Roy C. Nichols of the Pittsburgh Area of the United Methodist Church, was the guest preacher each evening. Throughout the week he focused on biblical themes having particular relevance for contemporary man and the contemporary church. His stimulating sermons reached their climax when he appealed for the realization, through the Spirit of God, of "the mind of Christ" in every individual. Bishop Nichols declared that only the mind of Christ is adequate to meet the contemporary situation.



*Bishop Roy C. Nichols*





*Professor C.F.D. Moule*

Professor C.F.D. Moule, noted New Testament scholar from Cambridge University, dealt with the topic "Whither Christology?" during his lecture series. With keen academic precision he attempted to show by the data of the New Testament, that the early church thought of Christ in corporate as well as individual terms. He is the inclusive Christ who fulfills the whole purpose of God. All conceptions of right relationship find expression in Him.



*Dr. Albert C. Outler*

Dr. Albert C. Outler, Professor of Historical Theology at Perkins School of Theology, Southern Methodist University, spoke on 'Whither Wesleyan Theology?' His primary concern in the lectures was that a fresh attempt should be launched to understand Wesley's theological views against his Anglican, Reformation, and Patristic backgrounds, and to discover the relevance of Wesley's insights for contemporary ecumenical dialogue.

Bishop Stephen Neill, long-time world Christian leader, a missionary in India for twenty-one years, and most recently Professor of Philosophy and Religious Studies at the University of Nairobi in Africa, shared in four lectures his grasp of both the history of Christian missions and the contemporary missionary situation. Bishop Neill, even though not minimizing contemporary obstacles in world evangelism, is exceedingly hopeful about the effectiveness of world missions in the years just ahead, and called upon Christians to intensify their concern for and participation in world evangelization.



*Bishop Stephen Neill*

In its total thrust, the Anniversary events were challenging and creatively disturbing. The response will no doubt be written through another fifty years of service.



*The Lectureship Week Speakers*

Asbury Theological Seminary — through its identity, its atmosphere, and its impact — communicates a confidence. It has traditionally maintained a sure stance — believing in the inspiration, authority, and infallibility of the Holy Scriptures when others have compromised such beliefs, revering the Wesleyan-Arminian interpretation of the Scriptures while others toyed with modern liberalism, and reaching out in prayerful obedience when others have been content to remain still. This confident stance has been and continues to be the solid foundation beneath an ever growing, ever widening ministerial training program.

This confidence is reflected in the classrooms and hallways of the Seminary as all of life is fearlessly examined beneath the exacting gaze of the Scriptures. Asbury is truly an arena of learning and growth.

This confident stance is a reflection of the scriptural affirmation that all things are ours: the past, the present, and the future, for we belong to Christ, and Christ belongs to God (1 Corinthians 3:22-23). It is through a recognition of both the sovereignty of God and the availability of His power through Christ that we can begin to fearlessly grasp life in its fullness and begin to be the creative, empowered servants God intended us to be.



It is from this affirmation of the “joint ownership” with Christ that the Asbury identity springs. Its academic atmosphere, its phenomenal expansion, its sense of true community — all reverberate this basic claim of authority and power through Christ.

Asbury’s founding fathers were energized in their efforts to bring a dream into reality by an undaunting allegiance and obedience to this God of all things.



*Dr. Harold Barnes Kuhn delivers scholarly paper on Apologetics.*



*Dr. Kuhn entertains faculty questions and response.*





*Dr. Kuhn in student forum response to scholarly paper.*

Its early “hewing out” of its distinctive identity was marked with power and the deliberate direction of a divinely sanctioned endeavor.

Today, Asbury Theological Seminary still resounds this courageous fortitude of vibrant faith as it reaches out in its prominence, its progress, and its impact with the contemporary.

Yes, Asbury Theological Seminary is eager to complete a century through the empowering, commanding energy afforded through Jesus Christ.

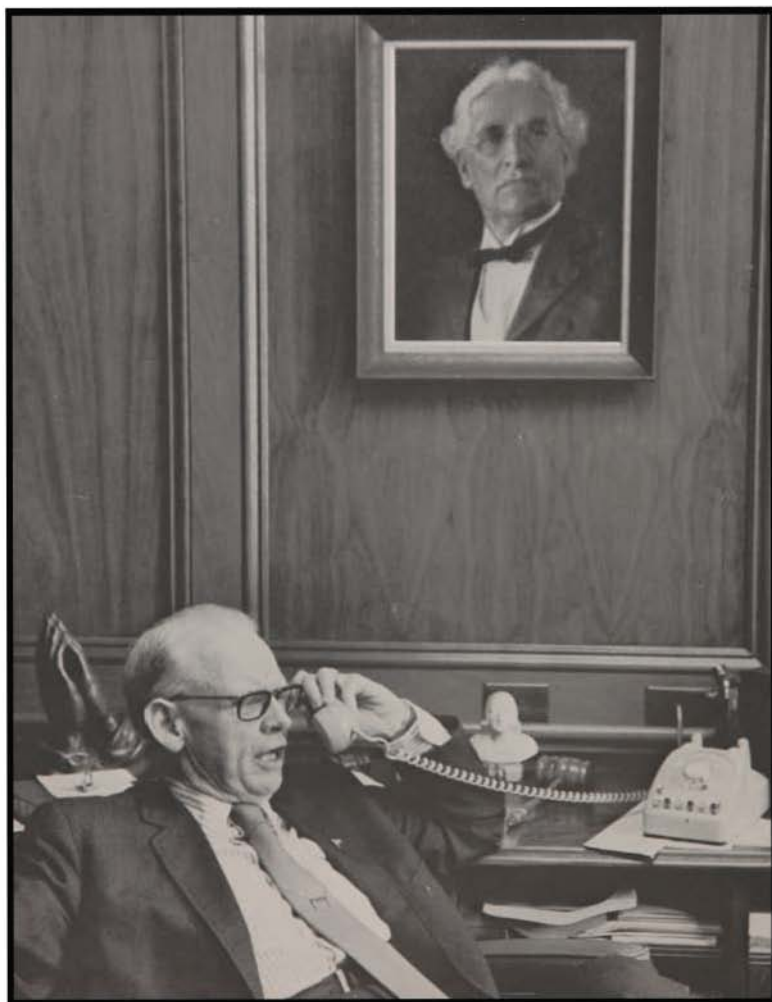




## The Future is Ours...

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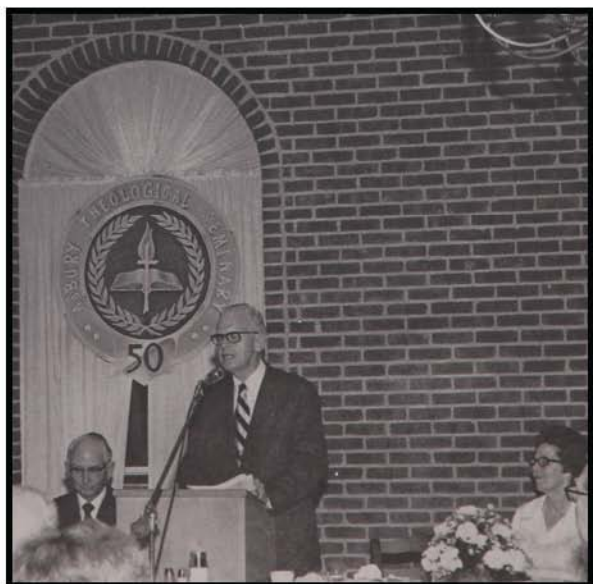




*Frank Bateman Stanger in his Office*

“The first fifty years are the hardest, the next fifty years are the best!” Frank Bateman Stanger, President of Asbury Theological Seminary, reflects the energetic optimism that has been a hallmark of the institution throughout its history.

But it is not a shallow, naive optimism that characterizes this dynamic institution. On the contrary, it is rooted in that deep awareness that God is the Master of all things for all time. Through Him, “all thing are ours, (the past, the present, and the future, for we belong to Christ and Christ belongs to God.” It is through an empowering awareness of this “joint ownership” that we can look confidently into the future with the clarity and focus intrinsic in such commitment. Our past has proven God’s faithfulness; our present reveals His continued sanction, and our projections for the future claim His promise of empowerment.



*Frank Bateman Stanger*

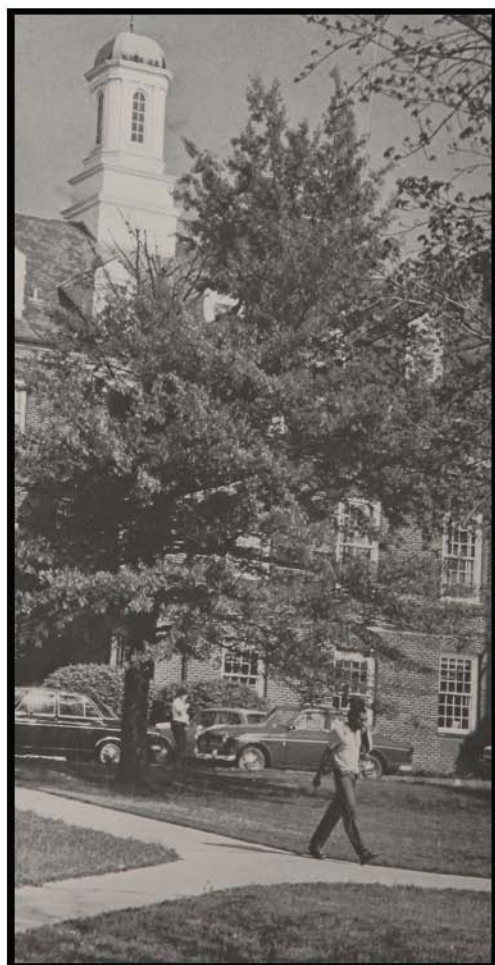


*Bell Tower on Administration Building*

Asbury Theological Seminary, standing on the threshold of another half-century, does not intend to ride into the future merely on the momentum of a prolific past. You have felt a greater momentum as you have felt the pulse of this unique institution. It is that Divine Momentum which first prompted Henry Clay Morrison to realize his vision for a theological seminary rooted in the Wesleyan tradition. It was that same Energy that sustained Julian C. McPheeters as he consolidated the institution and led it during the dark days of an accreditation crisis. And it was the same Cause that fortified Frank Bateman Stanger's decision to launch the multimillion dollar New Dimensions Campaign to insure the continuing thrust of the institution in the future.

A recognition of the past is indeed a factor of this energy, but it doesn't end there. It is also an energetic reaching for God's tomorrow, aware and open to the contemporary situation — its needs and its opportunities.

President Stanger suggests two principles which must be kept in clear focus as the Seminary looks toward its second fifty years: continuity and contemporaneity. With continuity relating the present and the future to the past, Dr. Stanger traces the distinctive institutional emphases of the first half-century:





- 1) We have been evangelical in our acceptance of the Holy Scriptures in our presentation of the Gospel. We have emphasized “the fundamentals of faith.”
- 2) Our theological perspective has been distinctly Wesleyan-Arminian. We have been influenced by, and committed to, the theological distinctives of John Wesley.



- 3) We have had an unceasing concern for pastoral ministry. A large percent of our graduates have

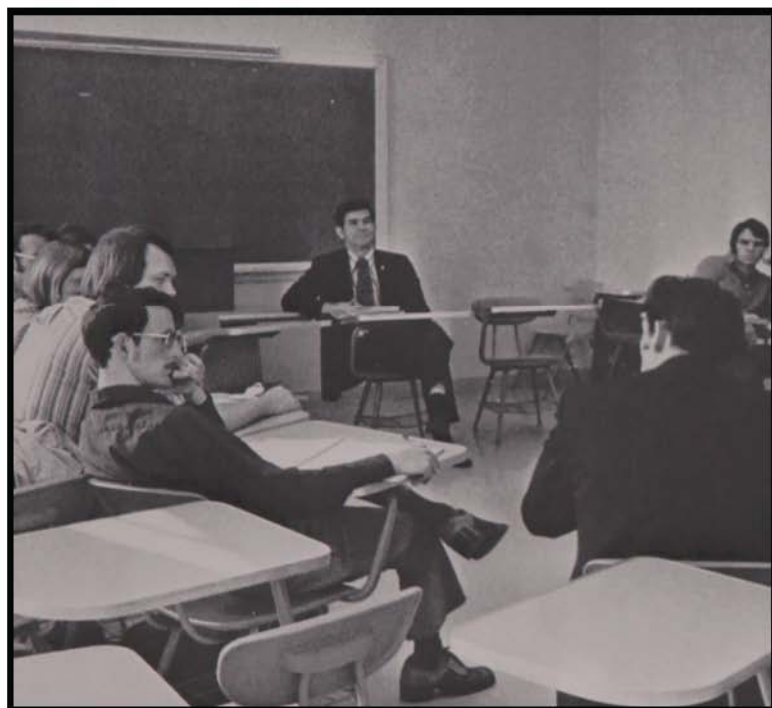


gone into the pastoral ministry. Our recent Self Study revealed that during the last decade seventy percent of our graduates have become pastors of local churches and ten more percent have assumed pastoral assignments on the mission fields.

- 4) We have emphasized evangelism and missions. Our students engage in evangelistic activities and in mission projects, both at home and abroad.



- 5) Asbury Theological Seminary has always had a deep concern for the personal spiritual experience and the maturing spiritual life of the seminarian. Theological educators today speak of this as "the spiritual formation of the seminarian." Our seminary has emphasized this from the day of our founding.
- 6) As a seminary we have experienced through our first half-century a growing appreciation of and a deepening insistence upon the academic disciplines. We recognize our position as a center of theological learning. We are fully committed to the sending forth of a "well-trained ministry."



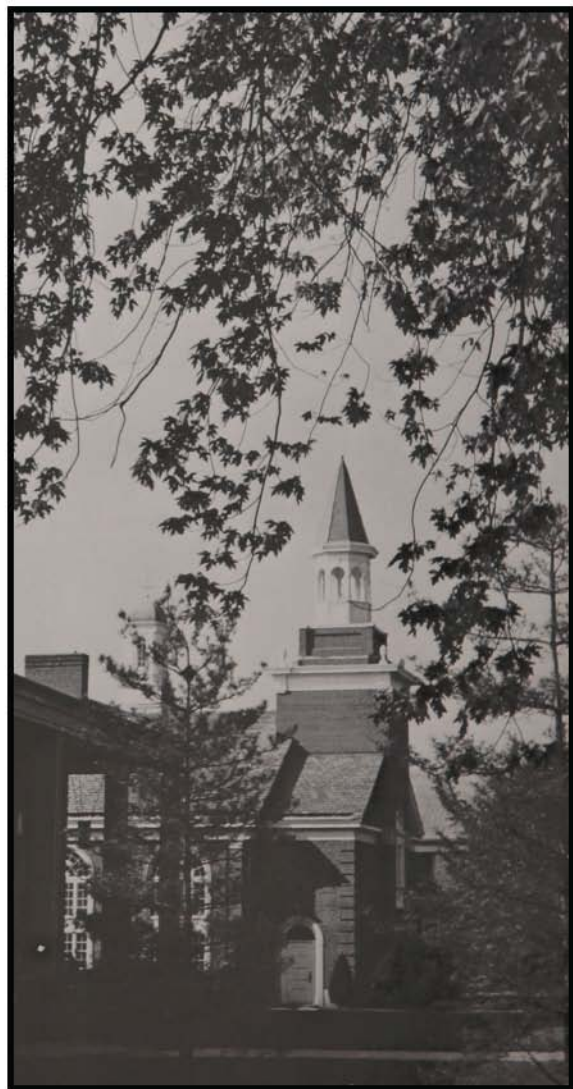
Yes, the causes for which the Seminary was founded fifty years ago are today guarded and affirmed with the same vigor and tenacity that stirred its beginning. But it is not a blind perpetuation of deals no longer felt. It is rather the continued awareness that the need for such distinctives, for such a "ministry" is a vital need to today's world.



The world of the present, and by all indications the future as well, is a world of rapid change. Technological advances, urbanization processes, and educational upheaval have ushered in a mood of transition and impermanence.



Heritage and the authority of history have too often been ignored as the quest for progress has been allowed to narrow rather than broaden the scope of perception.





This has not been the case with Asbury Theological Seminary. The Seminary is dedicated to the concept that the nature of man has not changed, and therefore his needs remain relatively constant. It is recognized, however, that the social setting which man lives is continually changing; therefore, the Seminary continually strives to be relevant to changing times and changing situations. Asbury Theological Seminary knows that its strength comes from maintaining a steadfast loyalty to every fundamental aspect of the Christian faith; only the means and manner of communicating these basic truths are changed.



Thus, the Seminary answers the transience of today's world with the empowering permanence of the eternal relevant Word of God. It offers to the ambivalence of a turbulent society the touchstone of scriptural direction and authority. It is through this sound archway that Asbury steps confidently into the future.



The means and manner of communicating the basic truths have been changed and undoubtedly will be altered in the future as Asbury Theological Seminary continues to provide its students with the highest quality theological training — rich in its Wesleyan-Arminian perspective and relevant to the nature and needs of contemporary man.



*B. L. Fisher Library Campus Entrance*



*B. L. Fisher Library Main Street Entrance*

Some of the advances have been linked with the phenomenal growth and development of the Seminary, a trend that is still continuing. The enrollment has soared to a record high of 485. The full-time faculty has doubled and the staff has nearly tripled just during the last decade. The facilities of the campus have been greatly improved through the building of nine major buildings during the last decade, including a modern \$1,000,000 library and a \$1,500,000 student center. In every area — physical, academic, and spiritual — the Seminary has made giant strides and today occupies a significant place of leadership in evangelical theological education.

The thrust of this development is continually being fitted to the coming age. Plans are being made prayerfully and in an awareness of the contemporary world and the mission of the church in that world.

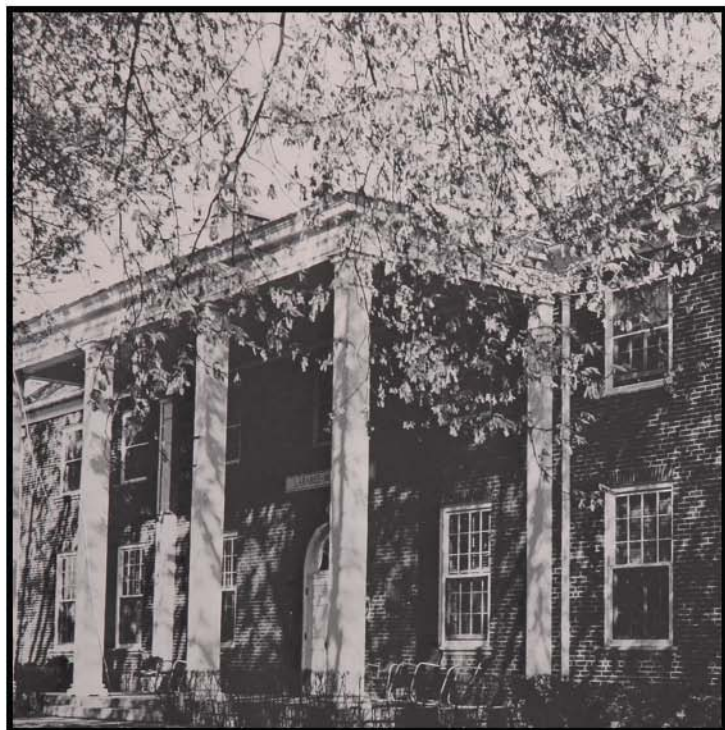




Then what will be the character and structure of theological studies on our campus as we complete a century of service? The answer to this question has been greatly illumined by our recent year-long Self Study and in the report of the official visitors from the American Association of Theological Schools. President Frank Bateman Stanger drew into perspective five major areas of these constructive suggestions in his address to the Advisory Council on March 2, 1973:



- 1) The Seminary must discover new sources for increased income. In this period of rapid institutional expansion and of national economic inflation our expenditures are moving far ahead of our income. We must aim at the elimination of deficit-operation.
- 2) There must be a more complete integration of studies. Not only must studies on campus be related to each other, but the total academic program must be continually related to preparation for effective ministry in today's world. One of the things which this demands is more action-training for the seminarian.



- 3) The Seminary must make room for more student involvement in both administrative and academic affairs. This is "a sign of the times." Theological seminaries are not exempt.
- 4) The matter of effective communication between the various campus publics — between administration and faculty, between administration and students, between faculty and students — must always be a major concern and appropriate steps must be taken both to safeguard and to enhance it.



*President Frank Bateman Stanger leads the dedication service for the 1974-1975 Student Council.*



- 5) A much more adequate program of Supervised Ministries must be developed for the students at Asbury Theological Seminary. Our Self Study revealed this need in our program, and it was confirmed by our visitors from the accrediting association. We have gone to work on this matter. We have employed a Guest Professor in Supervised Ministries who has been working on the following assignments for the 1973-1974 academic year: (1) research and making proposals for a new program of Supervised Ministries; (2) carrying on present field education program for those students who need it; (3) developing and conducting a pilot program of Supervised Ministries during the year; (4) serving as placement officer in relation to ministerial opportunities.

Within this same report, President Stanger focused more intensely on some of the specific priorities of the institution as it steps into its second fifty years:



- 1) Increase in enrollment — possibly 500 students.
- 2) Realization of new sources of income.

- 3) Expanded constituency — many new friends from among evangelicals in general without a restrictive reference to any particular theological system.
- 4) More emphasis upon action-training.
- 5) Expanded programs of Continuing Education.



- 6) Doctor of Ministry Program.
- 7) More training for Specialized Ministries.
- 8) More concern for theological training of lay people.
- 9) Greater appreciation for Asbury Theological Seminary by the church-at-large.
- 10) More open-mindedness on the part of faculty members in relation to the discovery for future insights into truth and a greater willingness to dialogue with all Christian thinkers.



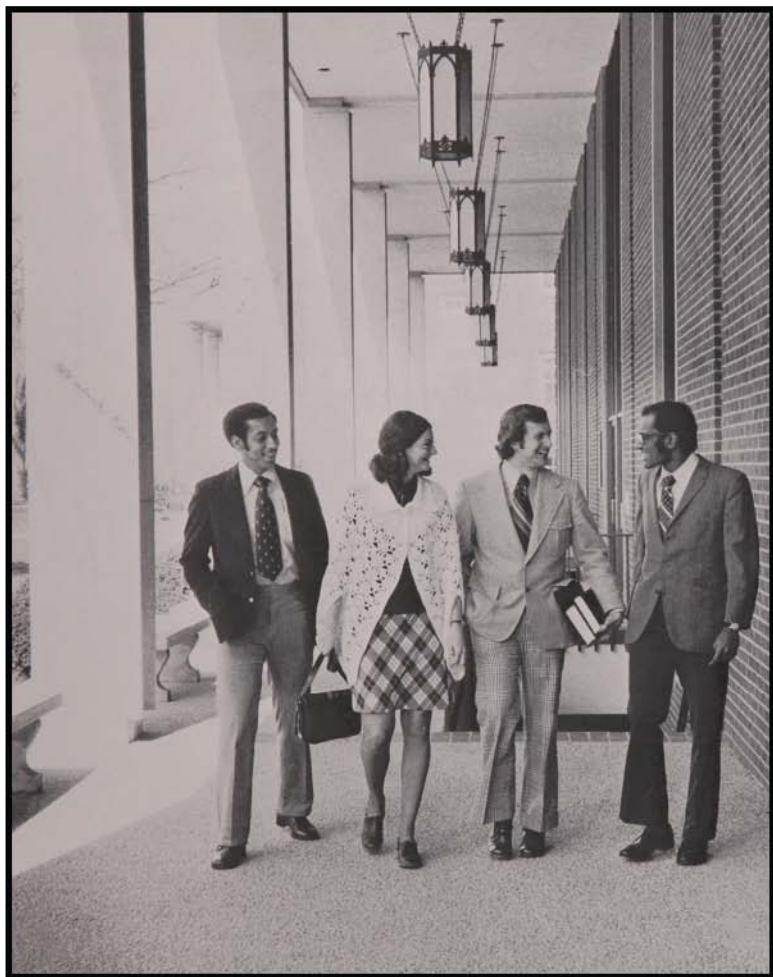


- 11) Greater interest in social issues and more emphasis upon social activity.
- 12) Greater involvement in the legitimate concerns of Christian unity.

Only the years ahead can demonstrate the accuracy or inaccuracy of these predictions. At least they provide some stakes to make the road into the challenging tomorrows. Perhaps many of the things mentioned will become institutional goals and objectives. Certainly they give all of us who are concerned about and deeply committed to Asbury Theological Seminary something to think and pray about and to work for.



With these priorities in focus, Asbury Theological Seminary enters another half-century with deliberate steps, making full use of the resources afforded in its heritage and the power available through the God of all things.



*Students Walking in Front of B. L. Fisher Library*



Its renewed allegiance to its founding principles make Asbury Theological Seminary unique in a world that is too often sacrificing its heritage for “progress.”





The philosophy of ATS that total acceptance of God results in changed lives, revived churches, and an improved society, needs to be echoed through our society as it was during the turbulent times of John Wesley. The need is again intense. The influence of John Wesley on the decadence in England and on the transformation of society as it was touched by God's Spirit, reveals to us today the potential for healing a wounded society in a person led by the Holy Spirit and a ministry dedicated to the work of Christ.



*Students Studying In Front of B. L. Fisher Library*

*We recognize the unusual opportunity God is giving Asbury Theological Seminary in this contemporary age. We are privileged to serve a host of Christian denominations, some large — some small. As a world-centered Biblical study and of Wesleyan studies and an increasingly influential center of evangelism and world missions, we are privileged to serve our nation, and the world by the undergirding of national life with sound Christian convictions and character.*

*We must build upon well-established foundations: the foundation of Jesus Christ; the Word of God; the divinely-commissioned church; the holy lives and sacrificial labors of those who have served the seminary so effectively during the first fifty years; and the foundation of the dedicated and fruitful spiritual ministries of more than twenty-four hundred graduates.*

*Frank Bateman Stanger*



Yes, this careful blend of heritage and progress equips Asbury Theological Seminary to face the future with confidence. The future is ours! As we draw from the past the enduring ideals of experience, and as we grasp the present in all its potential, we can reach to a future with the assurance that the God who gave light in the past is the God who illumines our future.

Frank Bateman Stanger, President of Asbury Theological Seminary, revealed such an assurance as he addressed the one thousand guests at his inauguration: "The future is irresistibly challenging! ...This is a certainty on which we can 'throw our entire weight' as we move into a new epoch in the life of Asbury Theological Seminary. God's goodness to us in the past is indeed the pledge of what He will be to us in the future, but it is not the full measure of it. He will be even better to us in the days ahead than He has been before."

"Even better" carries with it massive dimensions as we recall the goodness of God in the past. His faithfulness through these fifty years cannot be measured by any of earth's standards. And the prospect of His increased providence in the future energizes our steps as we enter another fifty years.

Fervent prayer has been a continuing hallmark of the Seminary throughout its history. ATS was conceived in the prayers of godly men. Its embryonic years were nurtured through prayer. Its youth, with the trials and struggles of growth, was guided by intercessory concern. And today, the plans and projections for tomorrow are prayerfully made — with the will of God the ultimate criterion.

These fervent prayers emanate from a consuming persuasion that through Christ, "all things are ours," and through prayer we can both discover the will of God and make our wishes known to Him. Our plans for the future, our desires for tomorrow — all are refined through our recognition of the

lordship of Christ and our subsequent power through Him. We can thus be bold in our plans and courageous in our projection as we attempt great things for Christ.

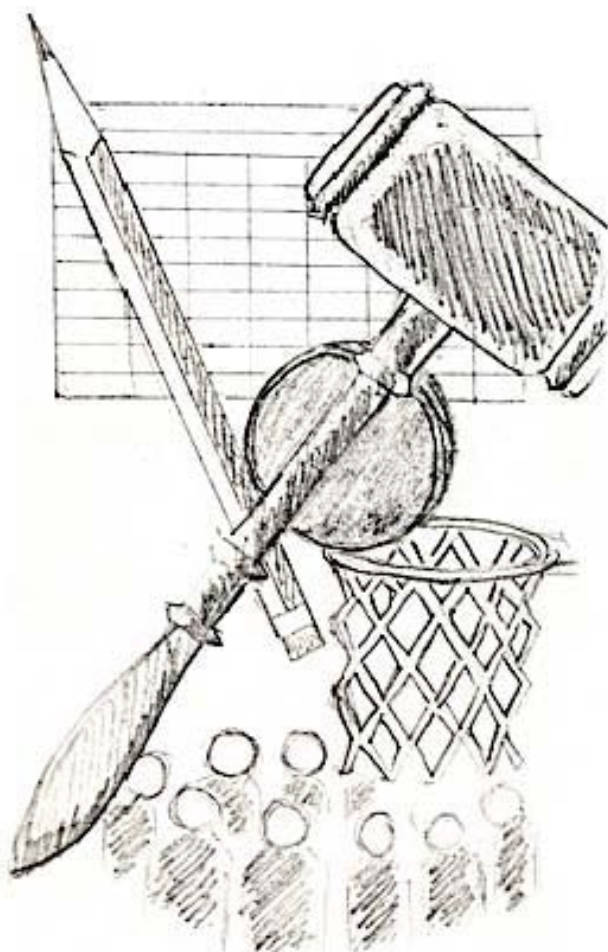
Through the assurance of faith, Asbury Theological Seminary can march boldly into the future. We need not falter in our steps, for we walk with God. To see ahead we need but look above to the Master of past, present, and future, within His hands are both the world of tomorrow and the strength and resources through which to meet that world. Indeed, through Christ, all is ours.

## The Present is Ours...

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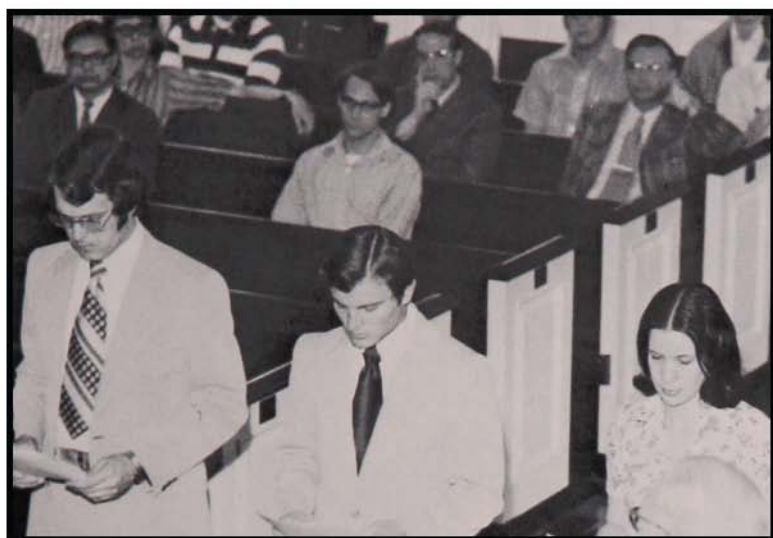


## Fellowship of Interaction



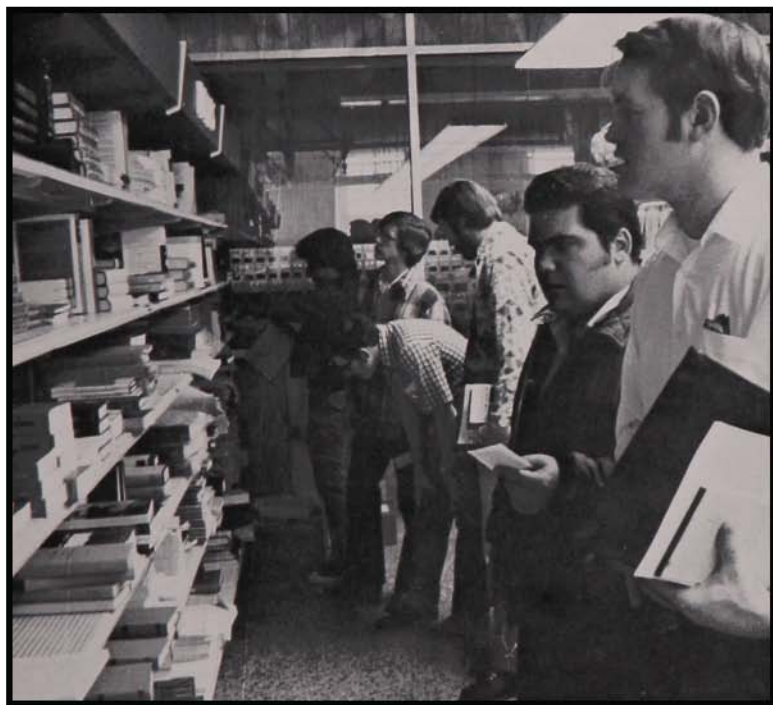
*Drawn by Kipton Smutz*

The Asbury Theological Seminary of the present is a true community. It is couched in the setting of the small community of Wilmore, deep in the rolling hills of the Kentucky Bluegrass. But more than this geographical setting, ATS is a community because it represents a microcosm of people interacting, growing, serving, and learning in and through a common commitment.



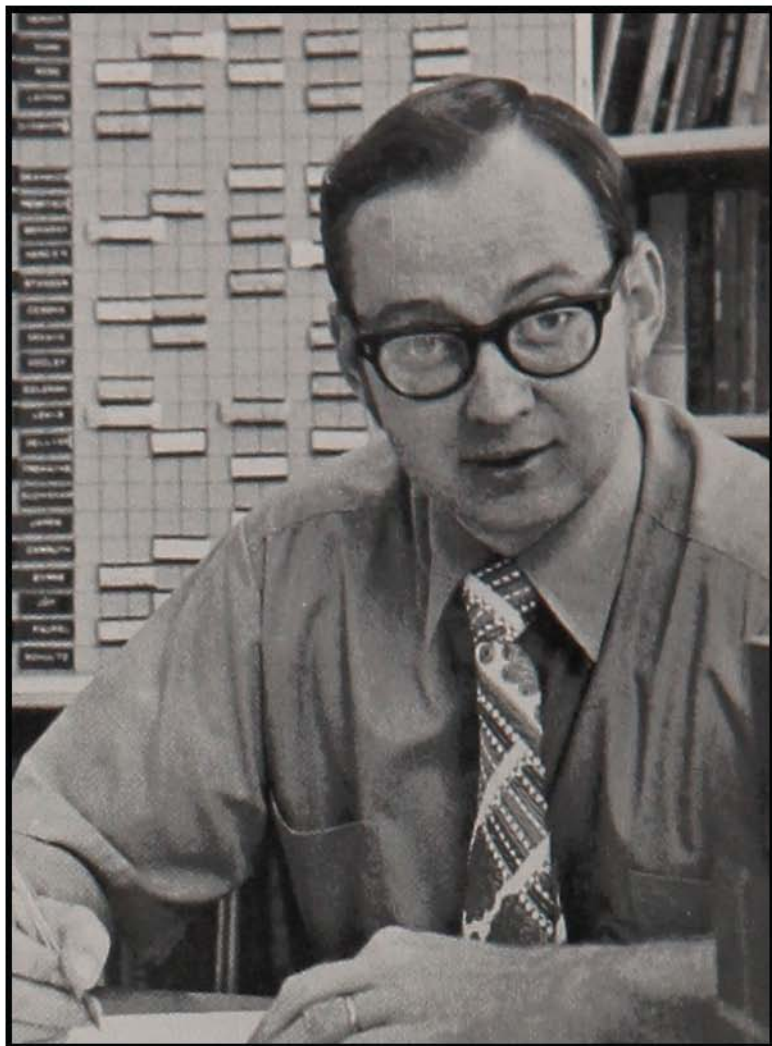
*Estes Chapel*

It is a concert of commitment — with a subtle design in the harmony. It is the desire of the Seminary to create and maintain an environment of “belonging” — to Christ, to His Church, and to one another. While we are unique and individual beings, our uniqueness finds its greatest expression when blossoming in the context of Christian fellowship.



*Student Buying Their Books for the Semester in the Book Store.*





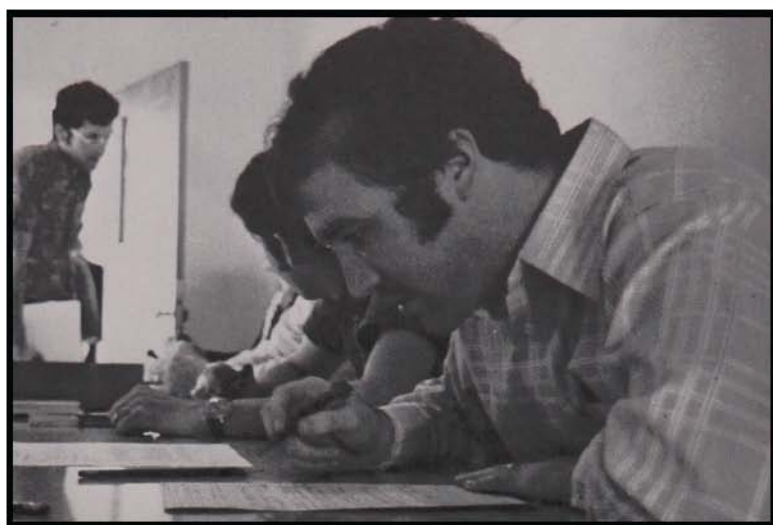
Asbury Theological Seminary tried to provide an environment stimulating individual creativity while affirming the strength of community.



*Student Registration*

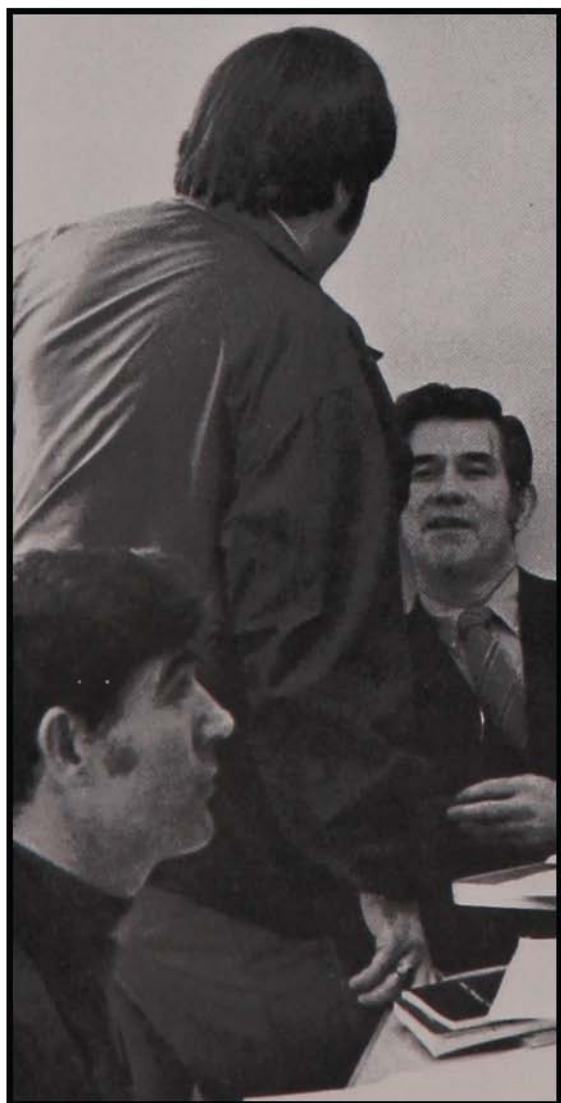
Every aspect of the life of the Seminary is refracted through the expanding prism of fellowship. From the moment you approach the registration line you are aware that you belong. You are a member of a unique community and you are unique within it. You are more than a number or a name on a class roll. Your plans and interests are drawn into the arena as you select, your courses and work out your schedule. You discover a faculty interested in your specific and individual needs. You encounter a student body anxious for your unique contribution. Yes, you belong!

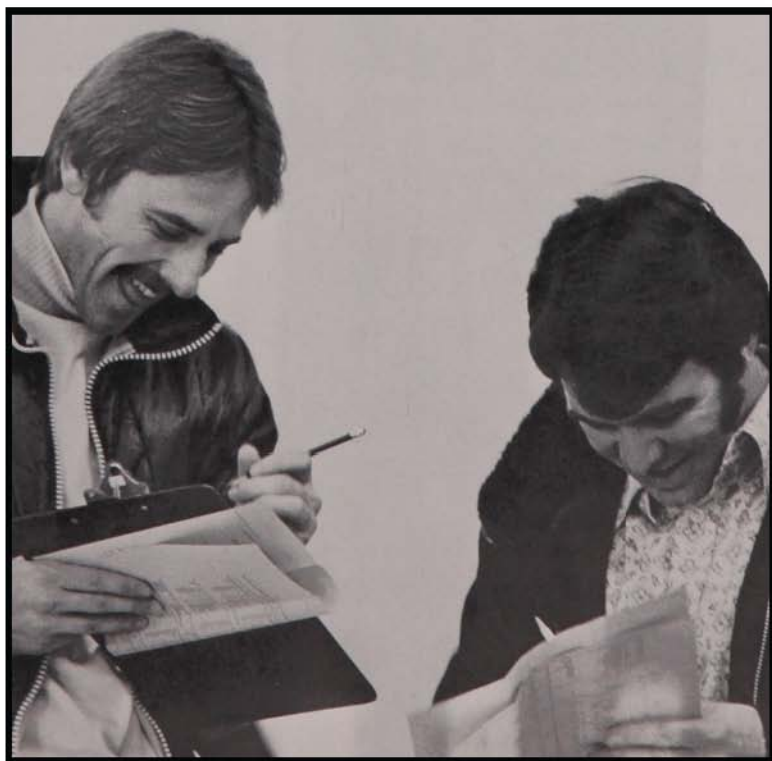
Community is affirmed through many direct and subtle vehicles. One of these is recognized early as the new student becomes acquainted with his advisor, a faculty member, stands besides the student as he makes decisions about his course of study. But he may do more. A comradeship often flourishes between advisor and advisee. They are peers in Christian community; the faculty person knows that eventually the two of them may be peers in the discipline of knowledge which has brought them together. Traffic patterns of social exchange and of life shared move in both directions — from student apartment to faculty home, and the other way too.



*Student Registration*

At any rate, from the first moments of registration, you know that you are an important member of a community.





### *Student Registration*

Within the Asbury community, there are many fellowships at work. They are not departmentalized or structured. They are merely appendages of the “body” of life at Asbury. One of these involves the fellowship of interaction — the sometimes intentional and sometimes incidental crossing of lifestyles that sparks an energy of life. This fellowship gains some of its momentum through the thrust of various organizations on campus offering unique fellowship opportunities geared to the specific interests and needs of the student.



In essence, this fellowship is everywhere at Asbury. It's in the hallways, classrooms, apartments, and library. It's in a smile, a tear, a probing question, or a timeless joke. It's that natural yet always surprising climate of community that arrives as you belong.



Perhaps the major "circuit box" of this fellowship of interaction is the student council. This group of students, elected by the student body and advised by the dean of students, coordinates many of the activities on campus while initiating many others. Its basic objectives, as outlined in its constitution and by-laws, are "to provide means to: (1) deepen the students' spiritual life; (2) develop social and recreational opportunities for the seminary community; and (3) express student opinion."



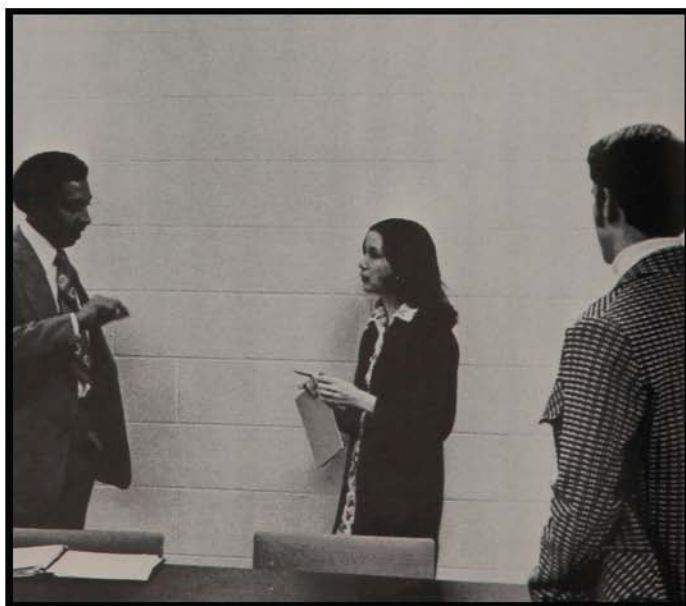
*Estes Chapel*

During this anniversary year, the student council has indeed provided these means. The student council offers many continuing services available to any and all students. There are intramural sports activities for those inclined or interested. There are many exciting encounters designed with the single student in focus. And there are the encounters offering total fellowship for the entire seminary community.



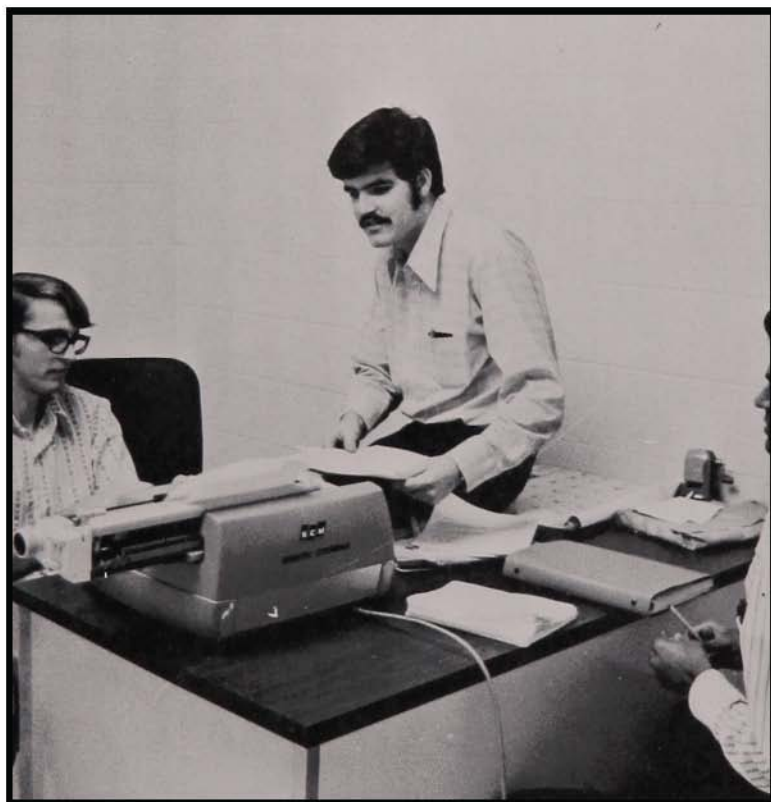


Many of the clubs and campus fellowships channel their efforts through the student council to more adequately serve the seminary community.



*The Short Circuit Staff*

The Student Council, through working toward its objectives, reflects the Seminary's endeavor for community as it presents actual opportunities to interact and "touch" others within the community. Special effort has been made this year by student council president Ed Goins and vice president Steve Ruegg to insure this year's student body a significant role in this memorable anniversary year. The result has been exciting. The student body was itself involved in the celebration rather than being mere spectators. The year belonged very much to this year's students and because of this, the celebration of fifty years is all the more significant.



*The Short Circuit Staff*

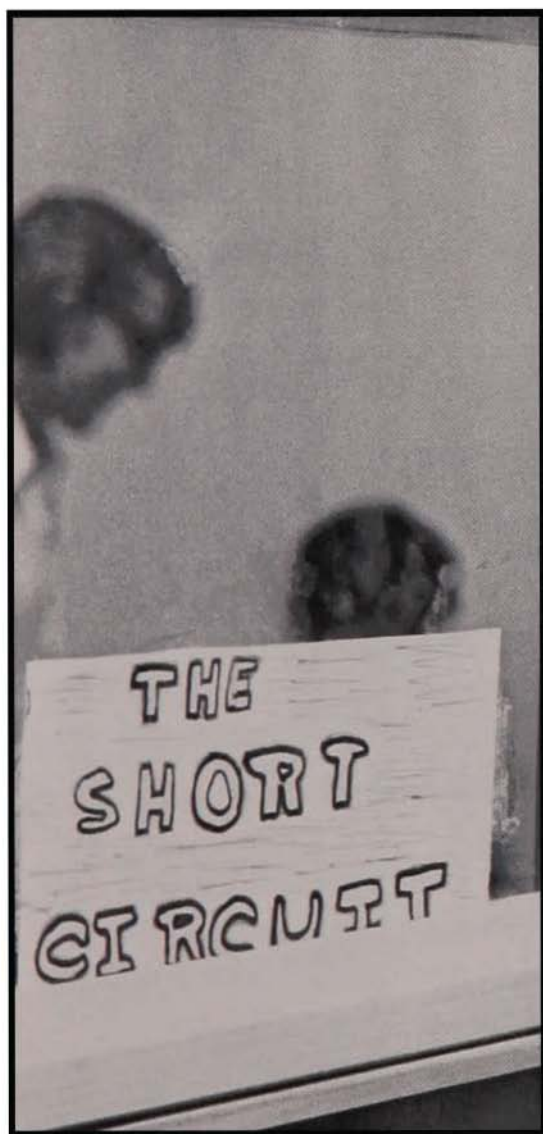
Another great contribution of the Student Council concerns its commitment to realize its third basic objective — “providing the means to express student opinion.” The Student Council’s response to student opinion further stimulates continued student expression. The Student Council is sensitive to the needs and desires of the community it serves. It probes the various avenues of student expressions as it maps its course.

These avenues appear in the form of student/faculty forums, Student Council "listening sessions," and other means of "picking up" on student feeling.



*The Student Council*

One very direct and meaningful means for student expression in the community is the *Short Circuit*. This student publication, published bi-weekly, provides the student community with a megaphone to shout through, a monocle to better focus experience, or a medium in which a concerned listener can share a deep hurt or longing. Feelings and deep impressions are allowed to surface and are faced with honesty and sincerity.



While virtually autonomous, the *Short Circuit* does extend the concerns of the Student Council to provide an avenue for expression in a meaningful and open manner.

The Student Council also realizes the uniqueness of its task as it recognizes that it serves a "family of families." The Asbury community is composed of many individual families — each with its own dynamics and concerns — and yet, each trying to find its place in the seminary community. This apparent dilemma becomes part of the dynamic of life at Asbury as the whole family discovers a place of belonging beneath the canopy of Christian fellowship.



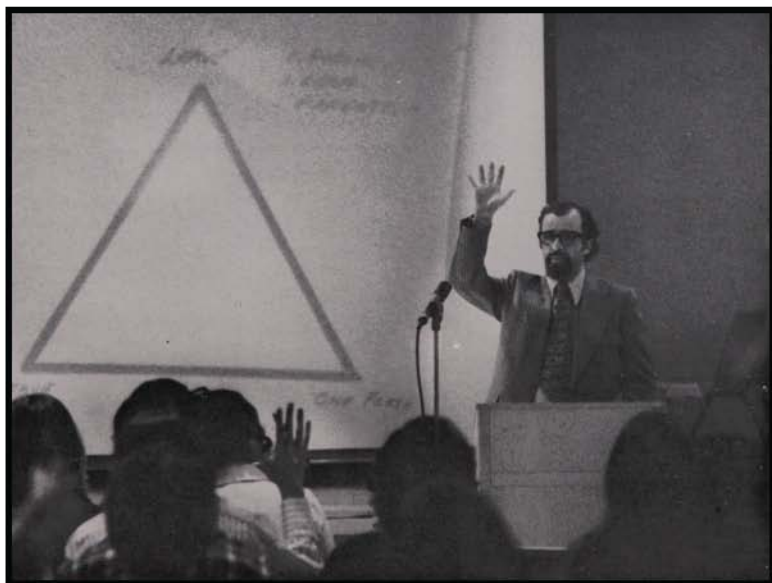
This commitment to family life was energized this year as the Student Council offered an event which focused on the specific elements of family living. Everyone can benefit from family training for everyone is, in some way and role, involved in a family. Potential ministers and Christian workers need such training both in serving others and in the life they live out in their own home with their own family.

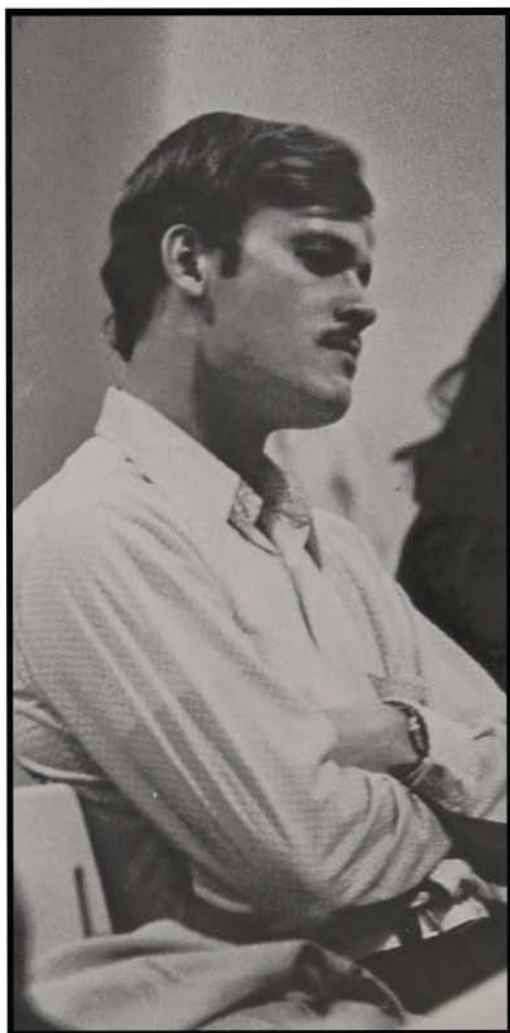






The Student Council of Asbury Theological Seminary, in cooperation with Thomas F. Stanley Foundation, presented the "Family Ministries Seminary." While the seminar spanned only three days in February, the creative repercussions of its impact are still felt in the lives and ministries of all involved in the encounter.





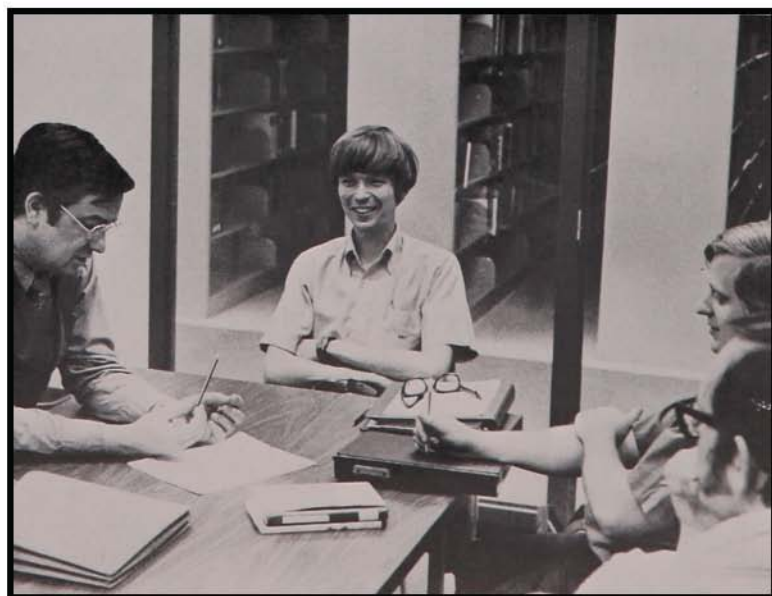
The intensity of those reverberations is probably proportional to the intense exposure of the two personalities involved in the experience. The format of the seminar facilitated a wholesome exposure of the minds, lives, and hearts of the men who came to sharpen our focus of the family.



Dr. Ted Ward, Professor of Education at Michigan State University exposed the seminary community to the exciting realm of values development and its implication in the home and church. With insight and courage, Dr. Ward drew some of the fascinating and disturbing data from contemporary studies in values development by Lawrence Kohlberg, Jean Piaget and others, and aimed them into the arena of Christian ministry. His considerations were thorough and true to the ultimate concerns of the Christian, and the resulting suggestions for family living and ministry stimulate and demand a response.



Dave Pollack, pastor of Sayre Woods Baptist Church in Old Bridge, New Jersey, drew the students into a confrontation with the whole spectrum of marriage and family relationship. The issues he shared had a clarity that insured understanding and a depth that prompted continued reflection. All in all, the seminar was an inspiring and creatively disturbing event. The response will likely be unfolded in the tomorrows of ministry.





*All-School Banquet*

Another contribution of the student council arrives in the annual all-school event. In years past this event has taken the form of a picnic. This year, an all-school banquet provided the warm setting of fellowship melting the entire community into a unit.



*All-School Banquet*

The mood ranged from a hilarious comedy monologue highlighting the faculty, to the contemplative reverence of the community being led in prayer by its students chaplain.

Through the laughter and contemplation, a bond of intimacy was being strengthened and a true feeling of “family” was being aroused.



*All-School Banquet*



*All-School Banquet*

Within a family, you can laugh with one another without being threatened, and you can feel things deeply with one another in the comfort of their presence.

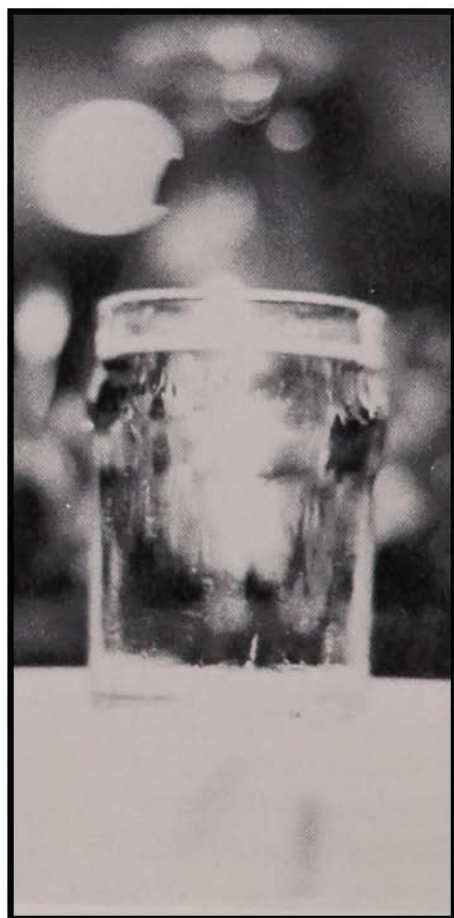


It is toward this end that the student council provides such events — to reinforce the already emerging sense of “family.” There is something electric about having the entire seminary community beneath one roof, in close physical proximity. Though some faces are foreign, a friendly smile draws them immediately into your growing family of familiar faces. And that smile is usually the door to a deeper, richer relationship that will add dimension to your Wilmore experience.



*All-School Banquet*

Such events are options to the seminarian and his family. For some, it's a meaningful medium through which to broaden their friendships and feel a sense of belonging. But, because they are options, respect is extended to those who perhaps need a period of anonymity and privacy through which to develop themselves before extending that self to others.



*All-School Banquet*





The intimacy of this fellowship of interaction extends further into the home of the seminarian as Adelphai offers activities designed for the seminary wife. Previously known as "Student Wives" and "Seminariannes," Adelphai has, since the fall of 1970, woven a thread of feminine concern and understanding through the tapestry of campus life. Yes, the wives are an integral part of the "team" being trained here.



The activities of Adelpai reflect this commitment to “team training” as wives attend “The Life and Work of the Minister’s Wife.” This course, making its debut in the fall of 1965 as an informal discussion group in the living room of the home of Mardelle Stanger, has developed into a comprehensive and exciting course of study exploring the unique role of the minister’s wife — her problems and privileges. Wives may complete a three year cycle in the course. “Life and Work...” fosters the sense of community on campus as wives interact with faculty spouses and find inspiration as they search for fulfillment and service in the role of the co-laboring, co-ministering wife. The Monday night seminary does another thing. It gives credibility to what husbands spend total energy on for three full years, and places wives in the “academic setting.”

Another contribution of Adelphai arrives in the many social activities designed for the family with the sensitive expertise of the feminine mind. The annual Thanksgiving Banquet is a much anticipated event on the seminary calendar. To the amazement of all, the entire seminary family is invited to a festive dinner which offers both the elegance of a formal occasion and the informal intimacy of a family potluck. It is a real highlight in the year. The Valentine's Banquet offers another opportunity to interact in the pleasant setting of a candlelit dinning commons. These events are subtle but significant reinforcements of a commitment that is indeed a "team" that is being prepared at Asbury. As each develops individually, the "togetherness" that energizes their individuality must also be developed. Adelphai seeks to set the stage and present events that will help to facilitate this type of growth.



*Valentine's Banquet*

Adelphai also plans monthly meetings that handle various topics and approach a diversity of subjects from fashions to housekeeping. The discussion of the subject is not the only thing happening in an Adelphai meeting. Friendships are being made, concerns are being aired, and the unity of the community is being strengthened.



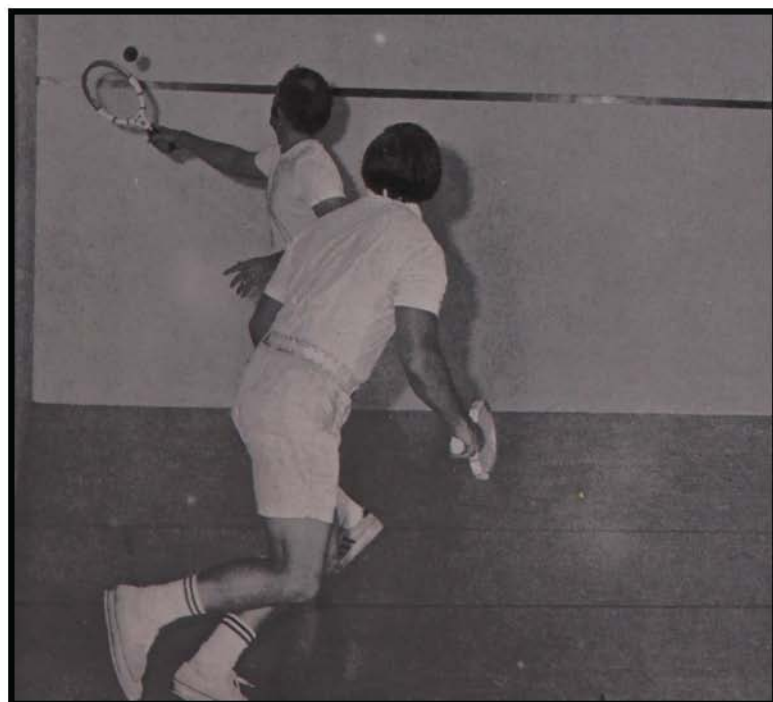
*An Adelphai Meeting*



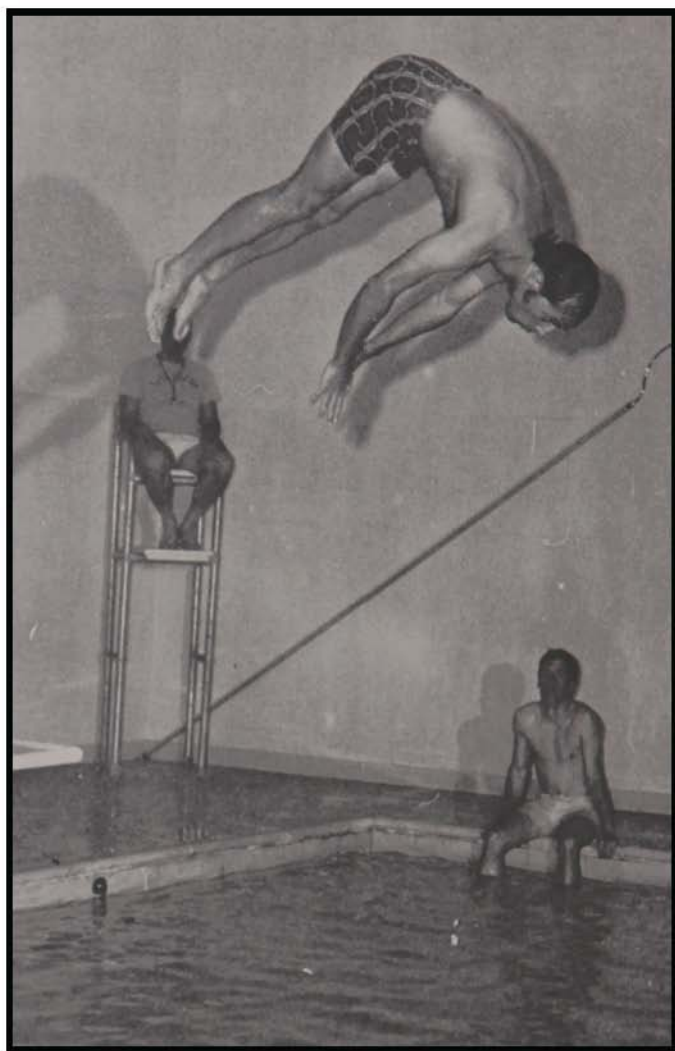
*The Front of the Sherman Thomas Student Center*

The Sherman Thomas Student Center, opened in 1971, offers much to the fellowship of interaction on campus. In offering the facilities for recreation and encounter, it affirms in a very visible way, the Seminary's commitment in preparing the "whole person" for ministry.

The student center is open to all seminarians and their families, with available activities including handball, paddleball, weight lifting, basketball, volleyball, badminton, swimming, tennis, and table tennis. A wide variety of interests and abilities are provided for.







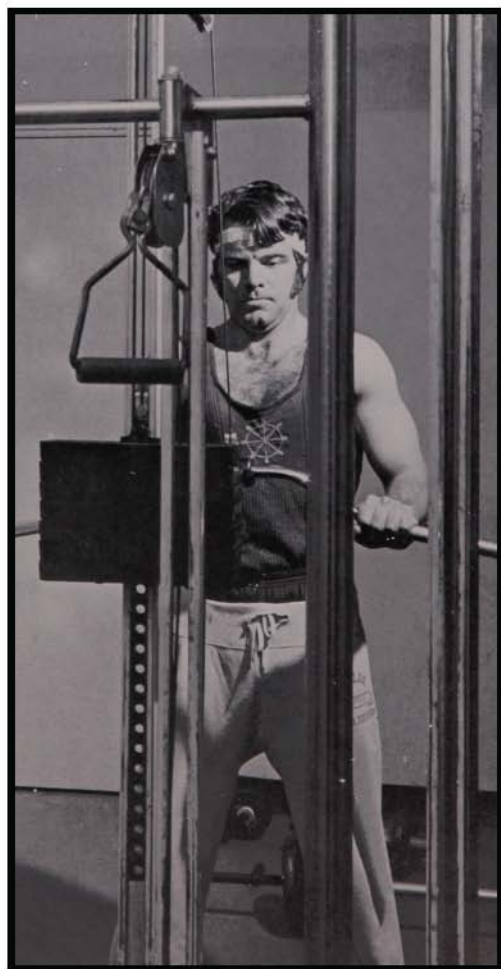
The student center is a place of constant action, whether it be the frantic race to retrieve that hurtling handball or the graceful dive into the rippling water of the swimming pool. There is a constant pulse of physical action around the student center.



The student center is also a center for the energy of interaction as the power of teamwork is underscored through an organized program of athletics. Competitive sports including touch football, basketball, softball, and volley ball are arranged. Tournaments are organized for golf, tennis, table tennis, and handball. Varsity teams keep an intercollegiate schedule in soccer and in basketball.



In essence, the athletic opportunities at ATS are consistent and supportive of a commitment to helping students realize their greatest total potential in Christ – not neglecting some areas to fulfill others. It is a total development of the total person. Physical fitness and the ability to tune in the team effort are essential elements of the development here.



The fellowship of interaction reaches beyond the campus boundaries through the annual minister's conference. This unique event allows the interaction of present seminarians with ministers active in serving the needs of the world. For three days, in the conference open their lives to others — sharing experiences and impressions — as they open their minds to the visiting lecturers and church leaders.





The 30<sup>th</sup> Annual Minister's Conference of this year was a very special one as it further focused on the continuing concerns of the seminary after fifty years of history. For the first time in the long series of ministers' conferences, a particular theme was introduced. No more appropriate and relevant theme could have been selected — "The Person and Work of the Holy Spirit."



Bishop Mack B. Stokes resident bishop of the Jackson, Mississippi Area of the United Methodist Church, brought this experience as an educator, author, and influential episcopal leader. He traced the Holy Spirit in essence and interpretation from the biblical foundations of the church through the contemporary renewal movements.

Dr. Paul S. Rees, Vice President-at-Large of World Vision International and a familiar personality on campus, powerfully presented his careful insights into the nature of the Holy Spirit in spiritual formation and ministry. His prowess as a lecturer, author, and internationally known evangelical leader was again evidenced as students and ministers reached a new level of understanding of the person and work of the Holy Spirit.



The continuing conference experience is a vivid reminder that the Asbury fellowship reaches far beyond Wilmore. It is a fellowship of commitment in which many, many share. It is impressive to discover that students in formation for ministry are connected with servants of God now laying their lives on the line for the Good News of Christ.

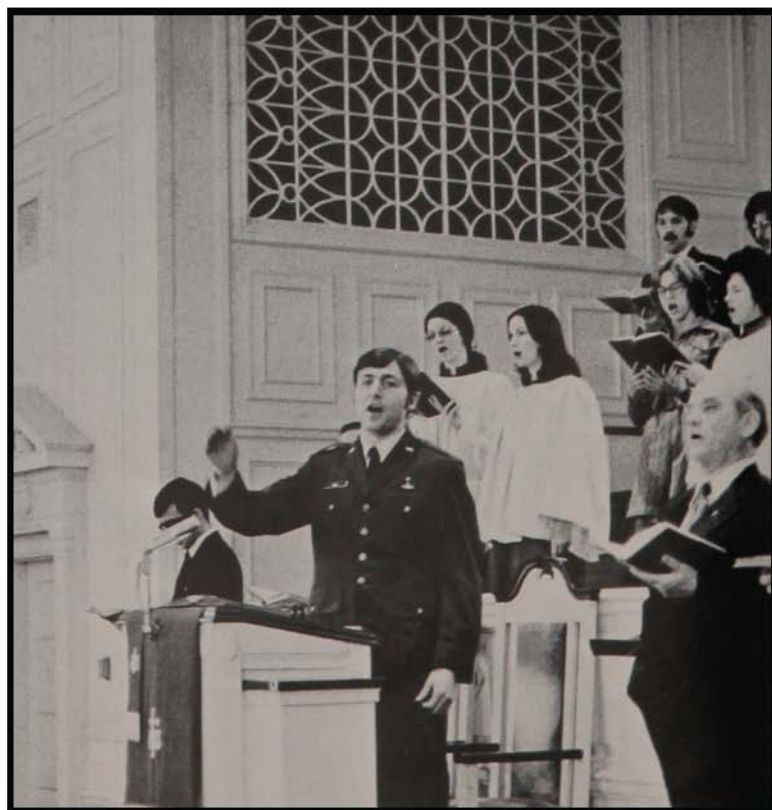




*Military Chaplains Club Speaking in Estes Chapel*

Another organization offering specialized fellowship for unique interests is the *Military Chaplains Club*. This club, founded by Dr. Harold B. Kuhn, was organized to provide an opportunity for those interested in the armed forces to share common interests and experiences. It also serves to alert its members to the actual opportunities for placement in chaplaincy positions in the armed forces.



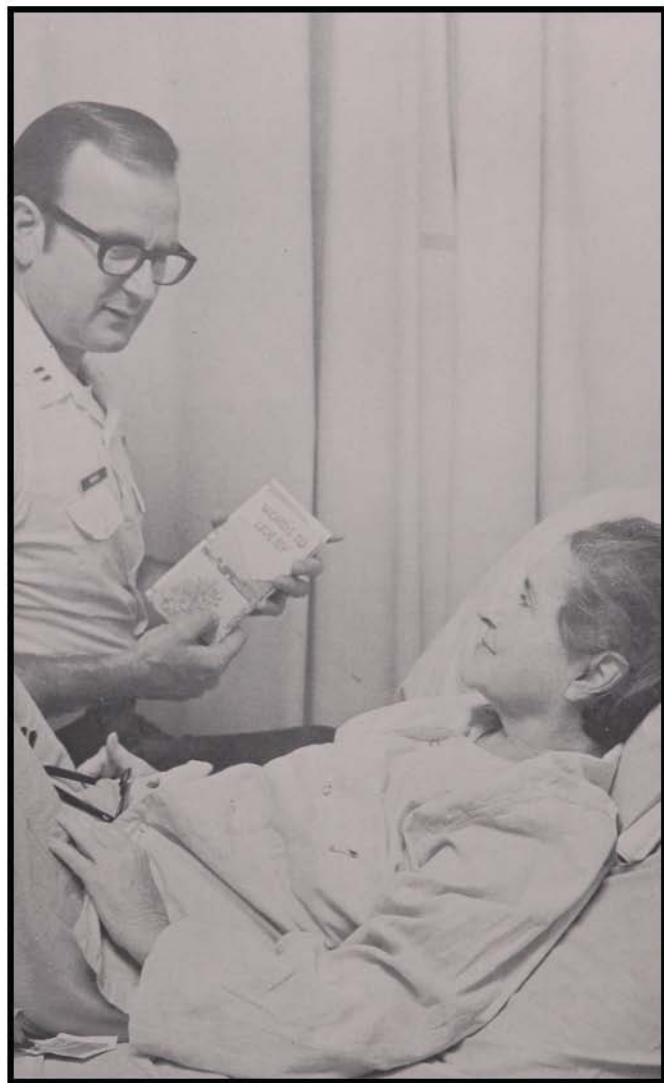


*The Military Chaplains Club Leading Worship in Estes Chapel*

Through its annual chapel service, it brings its deep concern for military ministry before the entire seminary community and clarifies its role as an important means for bringing the power of Christ to bear upon the needs of the world.



While its purpose is not to enlist or draw others into a future of chaplaincy, this sometimes results as some recognized the chaplaincy as a real option for the first time.



The club's events include visits from present military chaplains, discussion and dialogue meetings, and observation trips to nearby military ministry programs. All of this further brings to the forefront the fact that there is a needed ministry in the military and exposes possible roles for seminarians anticipating this kind of service in the future.

*"The Military Chaplains Club has brought me into contact with men who are dedicated in this field, and it has encouraged me and given me a sense of pride in being associated with these men, this Seminary, and the armed forces."*

*Dave DeDonato, President, MCC, 1974*



*The Military Chaplains Club*

The pulse of world need is felt throughout the seminary community. It's the natural result of a people beginning to resound the concerns of Christ. Again, with the entire community aiming at impact with the real needs of the real world, it is only natural that some groups should focus on specific concerns. Through such a genesis, three fellowships emerged with focus on global vision.



The Cosmopolitan Club was a development of Dr. Saphir Athyal, now president of Union Biblical Seminary, Yeotmal, India. While a student at ATS, Dr. Athyal was concerned with the general lack of knowledge of the various cultures represented among the students. How can a body really become The Body when some of its parts are unknown? Therefore, this club was founded to bring the student family into an awareness of the culture and concerns of other lands.



*Cosmopolitan Club Banquet*

Today, the club adds an international flavor to the community as it reminds us that the Body of Christ extends throughout the world. Many of today's Cosmopolitan Club members are actually second and third generation products of ATS ministry overseas.

The annual Cosmopolitan Club banquet is undoubtedly the highlight of the club's contributions to the seminary community. The international menu, mediation, and entertainment stimulate both a new awareness and interest.

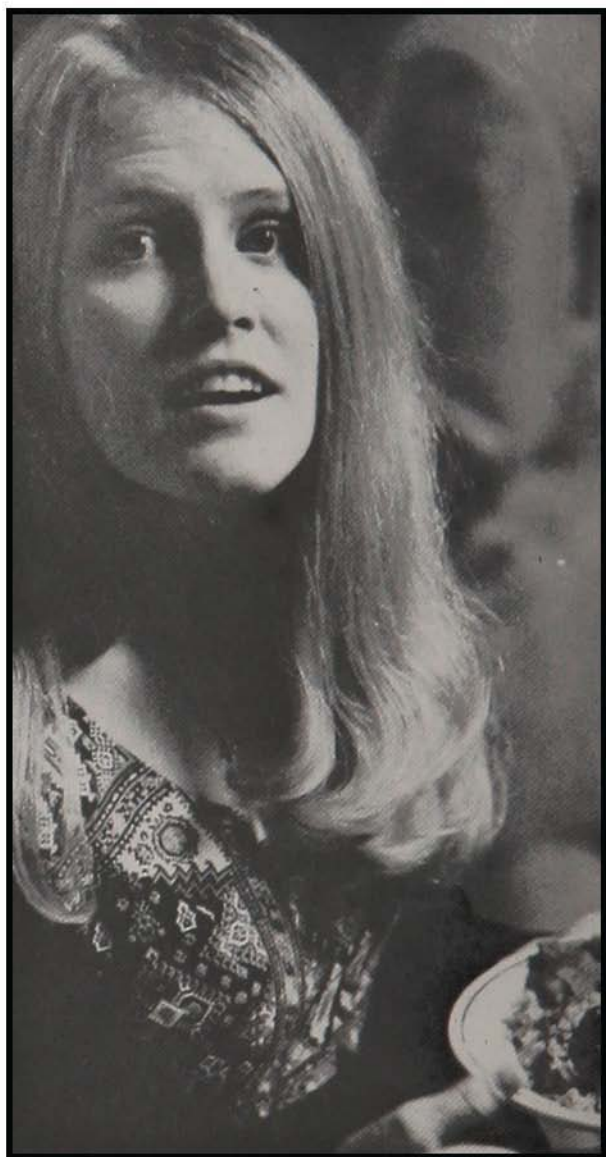


*Cosmopolitan Club Banquet*

World Outreach was another development of Dr. Athyal when he served as guest professor at the Seminary. It began as a prayer group and latter developed into a more extensive program of awareness for overseas ministry.



*Cosmopolitan Club Banquet*



*Cosmopolitan Club Banquet*





Through special appearances by mission leaders, noon prayer meetings, and missions seminars, World Outreach is a perpetual testimony of global concern in the seminary community. Perhaps its most significant contribution is that it confronts students with actual opportunities for service.

While World Outreach is composed largely of those anticipating full time overseas service, many others join through the contagion of their commitment.

*"I would say, as a foreign student, this fellowship helped on the mission field. After those prayer meetings I come back to my room with a new vision for my home."*

Ajith Fernando  
Colombo, Sri Lanka (Ceylon)  
President of World Outreach, 1973-1974



*Asbury Missionary Aviation Ministry*

Students from the larger Asbury community join to form the Asbury Missionary Aviation Ministry. This fellowship had its conception during the missionary conference of 1971 and is a service organization between the College and the Seminary introducing people to the purpose of missionary service. People in this organization have the opportunity to fly the organization's planes which they own and maintain. This fellowship further illustrates the degree of specialized fellowship provided within the Asbury community to serve the unique needs of its unique members.



The concept of small groups has swept the country as a means to retain the sense of intimacy in a large and growing entity. Asbury Theological Seminary is such a place for it has witnessed phenomenal growth in its student body and facilities during its fifty years of history. However, because it is an institution formed around the Cause and Person of Christ, through Him a true sense of intimacy has withstood the usually depersonalizing effects of rapid growth and development.





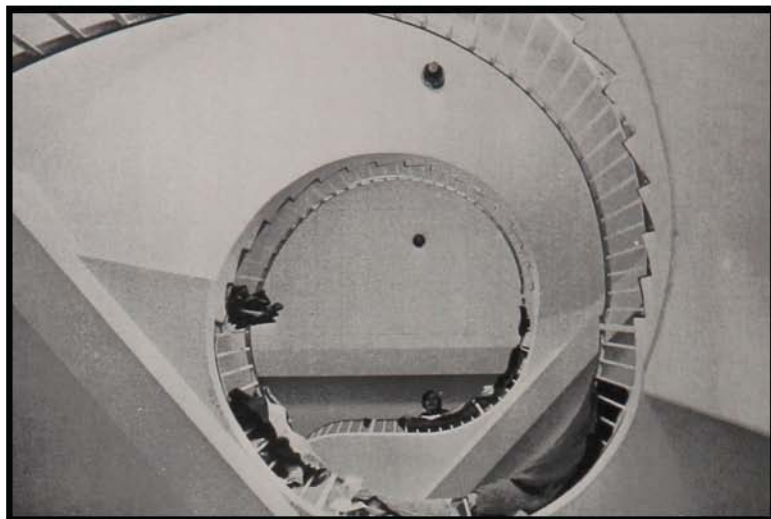
But there are other benefits of the small group and these have been tapped at ATS as such groups have been developed under the auspices of the Student Council.





*Student Small Group Meeting Outside Campus*

Faculty members have volunteered their homes and leadership for the purpose of allowing groups to develop for the purpose of discussing various concerns, allowing thoughts and feelings to surface in the setting of fellowship, and merely to be with others heading in the same direction as you.



*Larabee-Morris Hall*

Asbury's 145 students living in the seminary's single student housing represent another aspect of this fellowship of interaction. In a very tangible way, these students' lives intersect within the context and confines of dorm life.

The pressures of a term paper and the thrill of a good test score are transmitted through the true sense of Christian intimacy and brotherhood pervading the halls and rooms of the dormitories.



It is a life style facilitating community and yet respecting the anonymity sometimes essential in growing and adjusting.







Dorm life at Asbury is active, reflective of the spirit and comradery of dorm life on any campus but with that added dimension of Christian fellowship and concern.



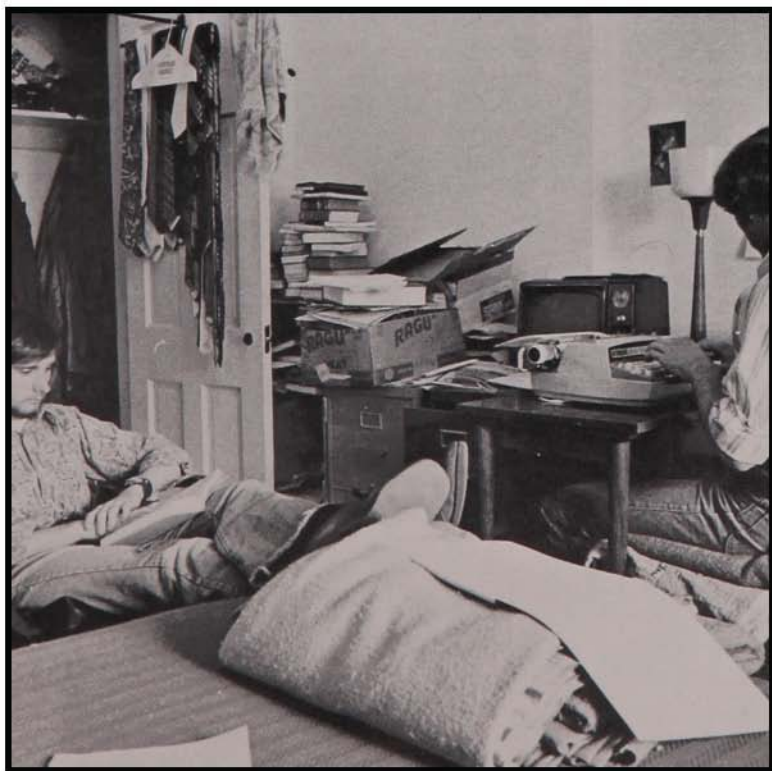
Yes, while there are still the boisterous moments of hilarity seemingly intrinsic within the dormitory phenomenon, there are also the rich moments of a shared hurt, a final victory, or a call to prayer. Deep and meaningful friendships seem almost inevitable as you discover that you are in close proximity — emotionally and spiritually as well as geographically — with others who also are in this same process of growth and preparation at Asbury.



You discover that you can benefit from relationships with others. As you open yourself to another, you not only see him but you begin to discover who you yourself are as you witness yourself in the context of fellowship.



But this quality of fellowship is not exclusive to the single students on campus. The married students and their families also enjoy this fellowship of interaction with others living in the same apartment building, on the same street, or on the other end of a modern duplex housing module.





While not enjoying the closeness of the physical setting of dorm life, a feeling of genuine “closeness” is developed through periodic apartment and “block” parties. There are always the spontaneous relationships of neighbors that will endure long after the U-Hauls mark the end of the geographical tie. The conversations over the backyard grill and the exchanges of experience in the laundromat reinforce a bond of friendship while allowing a place to “be” that person that is beginning to emerge.



Yes, this is that aspect of seminary life beyond the classroom, but it's surprising the amount of growth and learning that is stirred through these hidden lecterns.

## Fellowship of Spiritual Growth



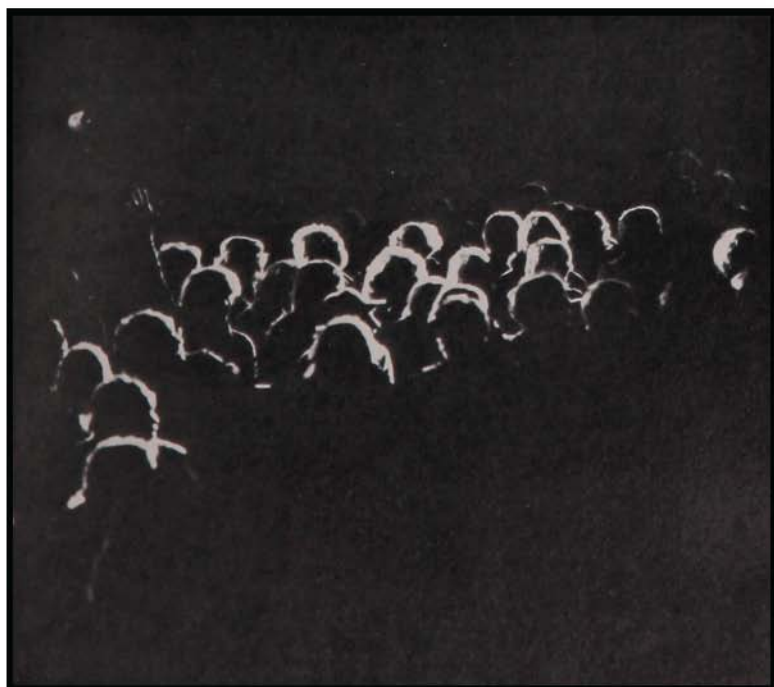
*Drawn by Kipton Smutz*

Another aspect of fellowship is the fellowship of spiritual formation. While this fellowship is perhaps more subtle and less structured than other dimensions of community, it saturates every facet of life at Asbury. It is that awareness of the ultimate concerns of the community — that “you-centeredness” of the whole experience. And the concern involves your total being — your confrontation with the complete Truth and His exposure to the complete “you.”



*Estes Chapel*





*Asbury Community in Worship*

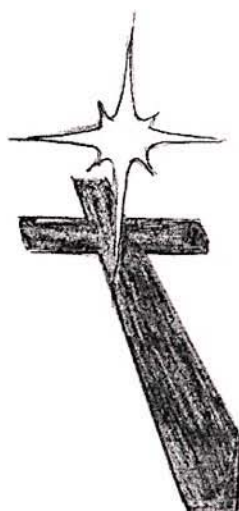
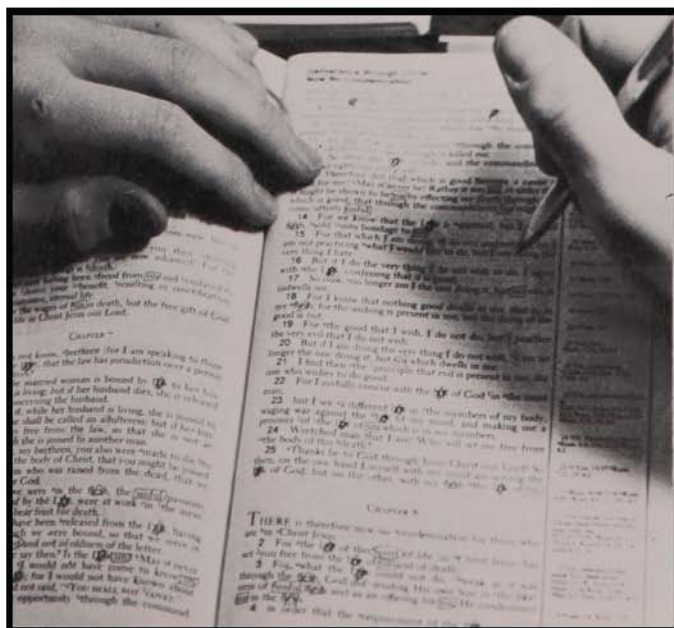
This fellowship is a difficult thing to isolate for it is evidenced in everything at Asbury from the honest dialogue in the classroom to the miracle of corporate worship in the chapel. However, there are certain events designed with the thought of facilitating spiritual formation. This is a high priority of the Seminary . The demand for spiritually prepared, alive Christian leaders grows intense as the needs of a clamoring, crying world shout an appeal for real people with a real solution. And it is the purpose of the Seminary to prepare and send forth wellformed, equipped persons to carry the truth into a waiting world.



*Communion Chalice*

It is not enough to “do.” You must “be.” Asbury Theological Seminary attempts to create an environment allowing its members to “be” — through the transforming, empowering energy of the Spirit, and in being, to begin powerfully to “do” all that God has for them to do. The best way to perpetuate the action is to fortify the commitment motivating that action.





Drawn by Kipton Smutz

One of the early evidences of this pledge to spiritual formation arrives in the opening convocation of the seminary year. Again, this year's convocation carried particular significance as it opened the fiftieth year of academic service of the Seminary.



*Opening Convocation*

The processional seemed even more impressive as personalities passing through the doors of Estes Chapel reflected the present blend of contemporary students with faculty and administrators who have had a part in the building of the Asbury heritage. The cadence of the organ march seemed to echo the tones of past dreams and plans which today have come to fruition.

Fittingly, the Reverend Doctor Frank Bateman Stanger, president of the Seminary, led this historic convocation service into a true worship experience. Using his text, Psalm 139:23-24, Dr. Stanger urged all to place their lives beneath the exacting, illumining scrutiny of God as a fit beginning for a life of ministry.



*Estes Chapel*

The convocation service was truly a moment of commitment and challenge — corporately and individually.

Also at the beginning of the academic year is the Holiness Emphasis Conference. This conference has been an annual event on the campus for more than two decades. The purpose of the Conference is to focus attention on the life and doctrine of holiness, and to provide for the deepening of the individual's relationship with God.



*Vice President/Dean Robert A. Traina Speaking During the Holiness Emphasis Conference*

This year's speakers were our vice president/dean of the Seminary, Robert A. Traina, and the Reverend Doctor James Earl Massey from Anderson College in Indiana. Dean Traina presented a series of three lectures on "A Biblical Basis for the Doctrine of Holiness," and Dr. Massey delivered a series of sermons elaborating on Christian holiness.

The theme chosen by this year's Student Council for the Holiness Emphasis Conference was "Spiritual Community." It is the continuing desire of the Council that these days of study and introspection will spiritually strengthen each individual, and thus fortify the sense of "spiritual community" here at Asbury Theological Seminary.



While Convocation and Holiness Emphasis Conference involve only a few days in the academic calendar of the Asbury year, they are keys which unlock much of what the Seminary experience is all about.

The continuing impact of this event in the life of the Seminary and its members serves to perpetuate the individual awareness of the doctrine and life of holiness as well as reaffirm the institutional stance of the Seminary.







*Wesleyan and Free Methodist Ministers and Students Join for Breakfast During Minister's Conference*

The fellowship of spiritual formation is further focused through the five denominational fellowships of the Asbury community. Asbury Theological Seminary is a multi-denominational graduate school of theology. Ten Protestant denominations are represented in its faculty. The student body counts members from more than thirty denominations. Alumni of the Seminary serve in some forty religious bodies.

This diversity in its denominational scope is a part of the Asbury energy. It encourages an early and warm awareness of the evangelical stance of like denominations as it provides an atmosphere of learning that is open and an arena rather than a denominational cloister.

However, Asbury offers the best of both worlds as it provides fellowships of particular denominational interest.

There is a strong sense of commitment to working in the "organized church" — even a sense of mutual support for one another as each finds ways of ministering within his denominational framework.



*Phil Abram leads Friends Fellowship in Discussion*

The Francis Asbury Fellowship is made up of students anticipating a ministry within the United Methodist Church. The Alliance Fellowship meets twice a month to provide fellowship for Christian and Missionary Alliance students. Quaker students from the larger Asbury community find opportunities for fellowship through the Friends Fellowship.



The John Wesley Seminary Foundation, begun in 1947, is the official graduate ministerial training program of the Free Methodist Church. It was founded under the direction of the Reverend Doctor W. Curry Mavis, then Professor of Pastoral Ministry at ATS, and this year celebrated its 25th anniversary. Through its present Chaplain, the Reverend Doctor C. E. Van Valin, and a council of Free Methodist students at the Seminary, a program of worship, guidance, and activities is maintained.



*Rik Cyderman, Chairman of the John Wesley Seminary Foundation Student Council, Directs Discussion*

The Wesleyan Seminary Foundation serves as the fellowship organization for students from the Wesleyan Church. Under the supervision of the director, the Reverend Kenneth Gooden, regular activities are conducted.

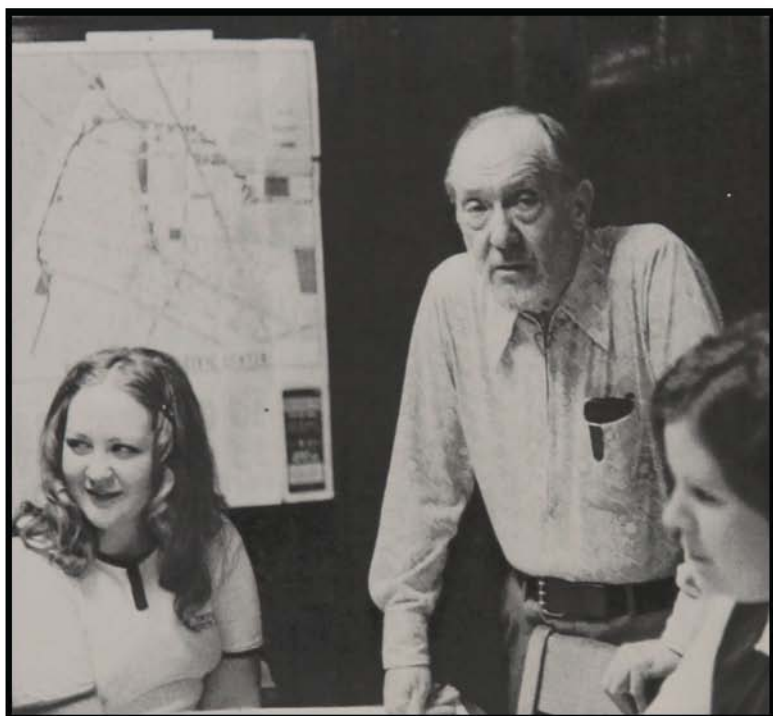
A significant development within this area of fellowship occurred as the John Wesley Seminary Foundation and the Wesleyan Seminary Foundation merged their efforts for complementing the seminary experience with denominational direction. To increase each foundation's efficiency and eliminate the costly overlap of recruitment travel, the respective denominations took official action to join the foundations. While some areas of fellowship still retain a sense of denominational intimacy, the administrative efforts have been joined.

These fellowships and foundations served to supplement the seminary experience with an awareness of denominational affairs and events. Again, this is a part of the energy of such a transdenominational institution — diversity with direction.

*"It's good support to know the tradition of our denomination and to know how important these traditions have been in my life. The fellowship of my Christian brothers in this organization has been a valuable thing to me." —Phil Abram*



*Dr. C. E. Van Valin, Rev. Kenneth E. Gooden, Dr. Melvin E. Dieter,  
and Dr. W. Curry Mavis*



Another facet of this fellowship of spiritual formation involves a subtle power at work beneath the surface of life at Asbury. It is that electricity that receives its spark when lives intersect. Asbury is a continuous intersection of life and experience. It is through the impact of a relationship that the impulse for spiritual formation is conducted.

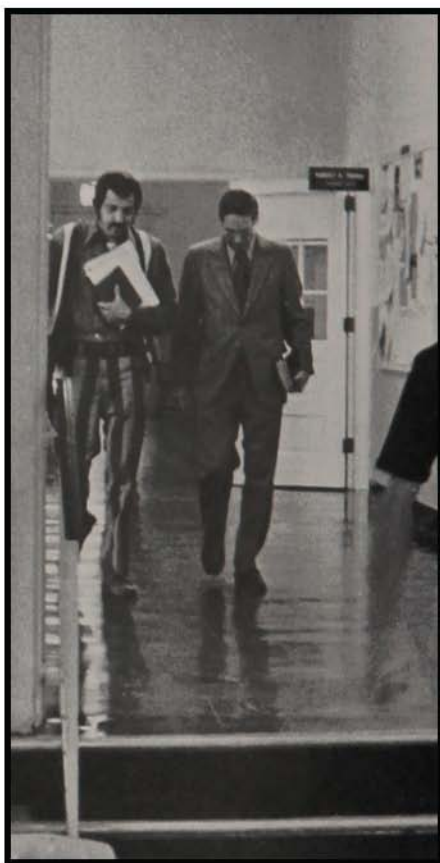


A prime conductor of this impulse at Asbury is the relationship that students and faculty members enjoy. Each allows himself to be vulnerable to each other — opening not only his mind but his life. A climate is set for such an exchange through the opening of classroom dialogue, the honesty of campus forums, the many opportunities for student-faculty encounter, and the establishment of advisor-advisee relationships that may develop into a deeper bond of friendship. The depth of experience of the faculty member is blended with the energetic reaching of the student mind in a resulting dynamic that cannot help but stimulate a deep awareness of life.

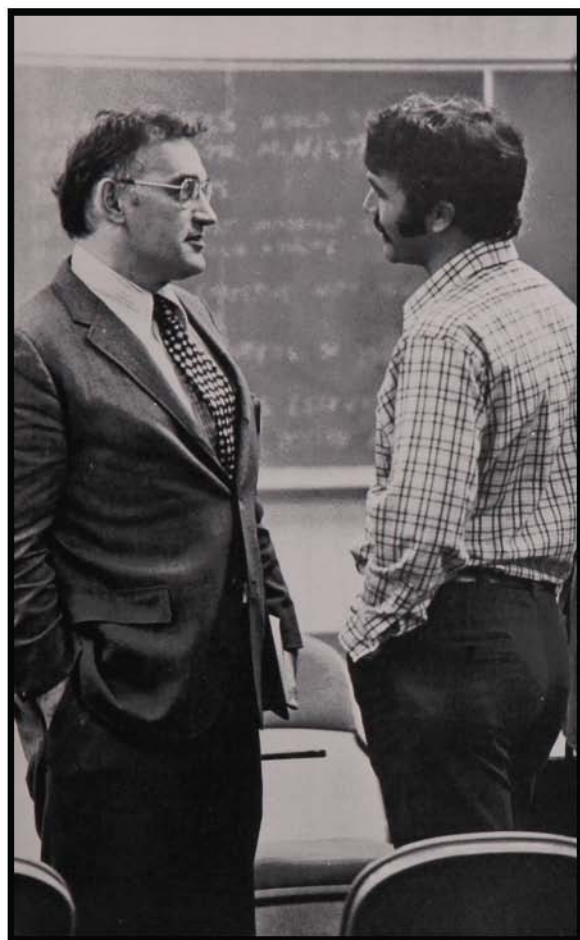
While this phenomenon occurs for the most part spontaneously, it is consciously pursued by faculty and administrators as they prompt one another from time to time to be alert to opportunities for building and reinforcing bonds of intimacy with those whose lives are momentarily within reach. The Seminary recognizes the great boost that such relationships offer to the whole process of genuine learning. A certain “credibility” accompanies the faculty as it becomes transparent before its students and allows it to see that, yes, this commitment to Christ, this challenge with life, and this love for others is genuine and extends beyond the classroom!



Again, while perhaps the most powerful energy of Asbury's fellowship of spiritual formation, the faculty-student relationships are the least organized and directed. There are no events designed specifically with this result in view and no organizations coordinating occasions of interaction. The secret of its strength is most likely the subtlety of its influence on campus. It is not an overpowering emphasis which commands a response, but rather an attractive and illumining option available to all in the Asbury community.







The images reflecting this facet of spiritual formation are seen throughout the Seminary — in the quiet scene of a student's serious sharing with one of his professors or the not-so-quiet view of a student and professor's discourse in the arena of true intellectual searching. While the sights and sounds vary, there is a consistent spirit of Christian comradery and an enduring commitment to mutual growth which add meaning to the serious times of sharing and mellow the occasions of stimulating intellectual encounter.





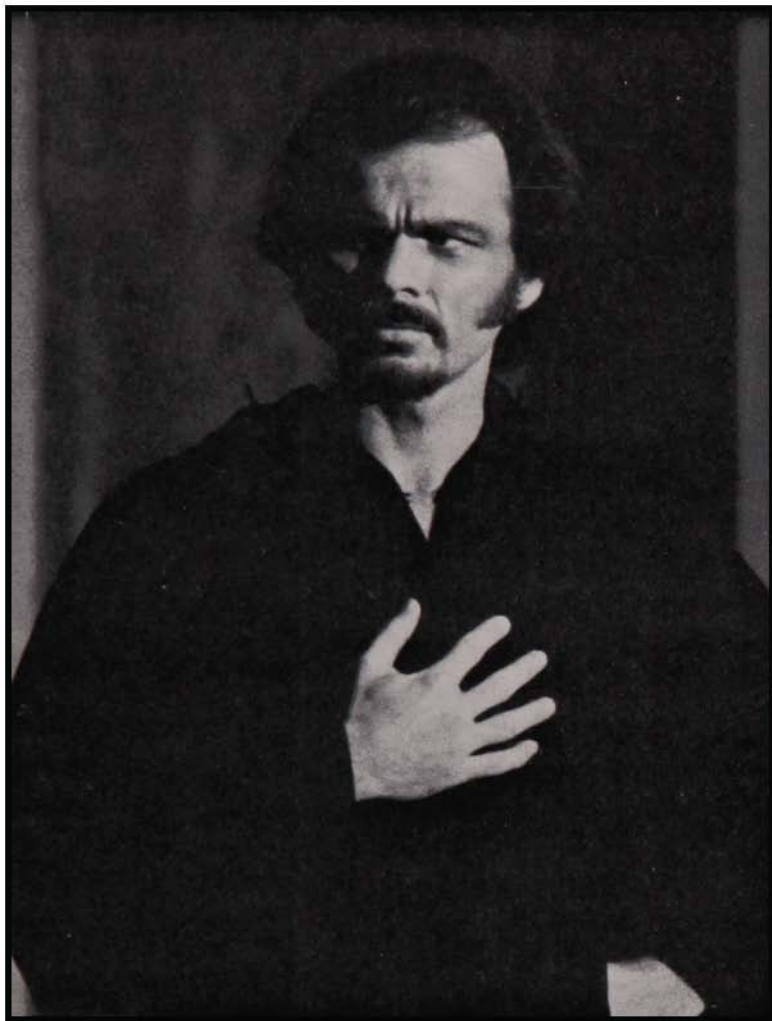
Yes, much of the “matter” making up spiritual formation is absorbed through the lives of true persons committed to the Asbury ethos, but in a greater way, committed to the cause of Christ. This explains why the interlude at Wilmore is a treasured “moment” in the lives of many. We saw Christ through His people. We have felt His pulse surging through the veins of others. And what a difference it has made!

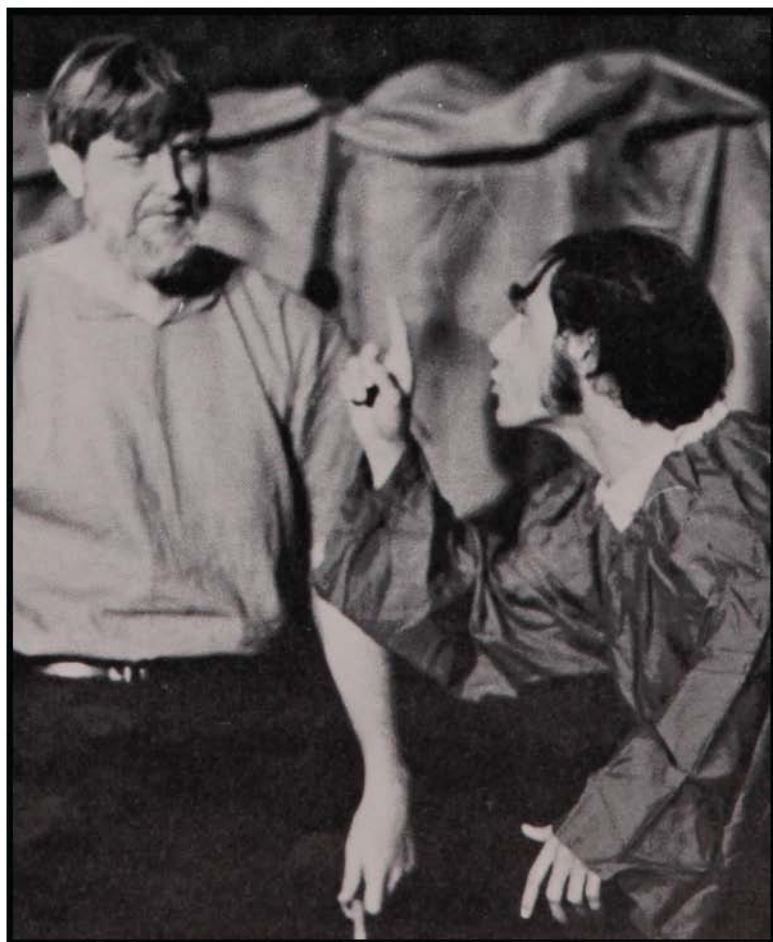
## Fellowship of Ministry and Service



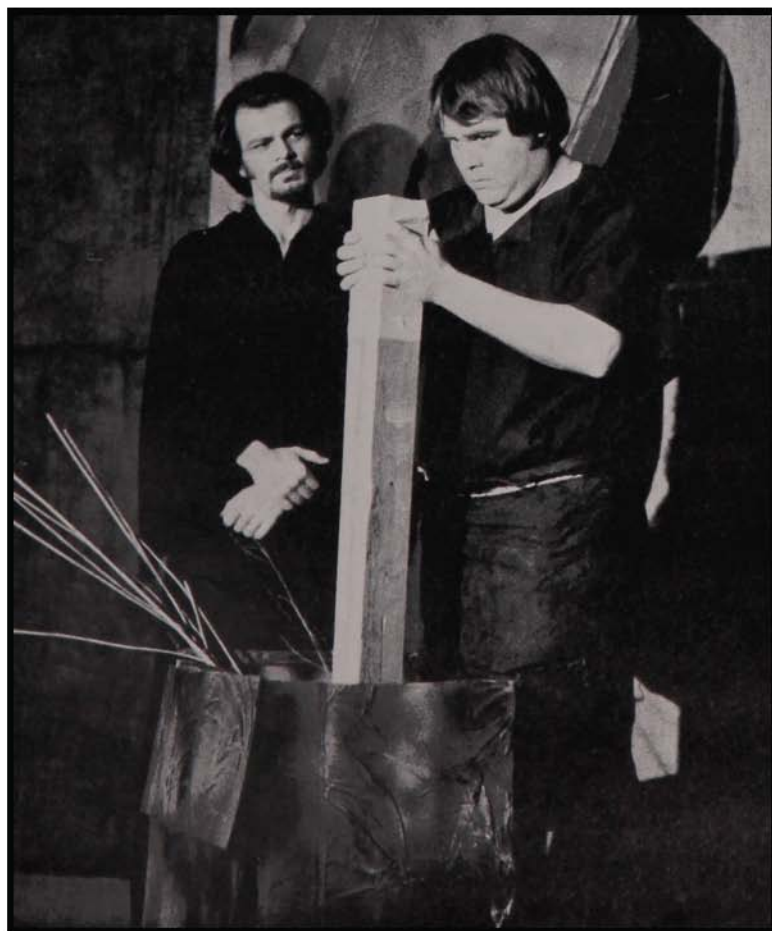
*Drawn by Kipton Smutz*

Asbury Theological Seminary is also a fellowship of service. With a climate of Christian concern and commission, it seems only natural that Asbury should become a “hotbed” for individual and group expressions of ministry.





Many creative alliances of talent and ability form during the period of preparation at ATS. And these groups go out representing the redemptive power of Christ while also reflecting something of the essence of life at Asbury.



One unique ministry within this fellowship of service is the Dramatic Ministries organization of the Seminary. Under the direction of Charles D. Killian, this group prepares dramatic presentations of Christian themes that are presented to the seminary community and also to various churches, youth groups, and other settings in the larger Asbury community.



The deep concerns and issues of Christian thought are examined beneath the stage lights in a powerful and pointed confrontation that defies apathetic observance. You are stirred to respond. You are disturbed enough to be honest with yourself and with your God. And you are challenged to change as you witness the truth through the actors on stage.

Dramatic Ministries, though contemporary in appearance and style, is fundamental in its tenacity to deliver the undiluted message of the power of Christ to its growing audience.



Through such creative productions as a readers theatre presentation of C.S. Lewis' *The Lion, the Witch, and the Wardrobe* or the dramatization of Paddy Chayefsky's *Gideon*, Dramatic Ministries draws the seminary community into an honest confrontation with religious truths while alerting them to the potential of drama in ministry.

Dramatic Ministries, while working through the fantasy of script and roles, deals with ultimate truth and reality as it confronts the world with the deep thoughts of Christian experience.

Beyond the organized service efforts, Asbury also maintains that type of atmosphere which breeds individual ministry endeavors. Through Asbury's long history, many students have chosen to complement their experience here with some specialized service effort.

*The Christian Accents* and *The Watchman* present through the medium of the gospel quartet, the message of Christ. The harmony of song is also reflected through the unity of the group as they minister to many churches and youth groups in the area.



*The Christian Accents*



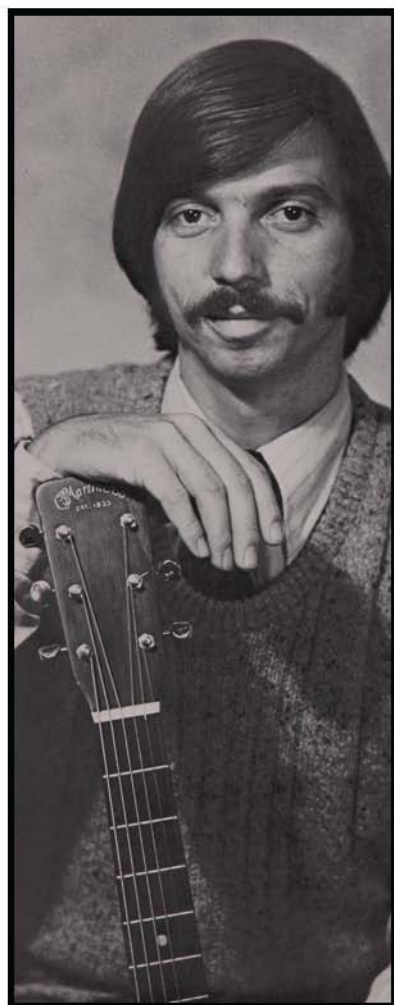
*The Joyistics*, a group of eight singers and several back-up members, blend the enduring message of the Gospel with the contemporary sound of today.



*The Joyistics*



*The Joyistics*



*Paul Johnson Presents the Gospel Through a Contemporary Sound.*

Paul Johnson continues in this contemporary style as he witnesses through song and testimony to youth and adults of the area and beyond. He illustrates the fact that “one” can do something in ministry when empowered by the Spirit.

Another person contributing his unique talent to the service of God is Nobuo Tanaka, an international student from Japan. Nobuo allows God to work through his unique talent as a magician to speak to children, youth, and adults.



*Nobuo Tanaka, Ministers Through Magic*

Requests come from near and far for Nobuo's exciting presentation of the Gospel message through magic. The audience is not only amazed by his artistry as a magician, but also enriched through the exposure of one reflecting the love of Christ.

Yes, individual ministries are a part of Asbury's fellowship of service. While not directly associated with the Seminary, these ministries represent well the spirit and ideals of the Seminary as they share Christian faith through song, magic, and testimony.



*The Joyistics Close a Concert with a Challenge.*



*Singing Seminarists*

Another opportunity for involvement in the fellowship of service at Asbury arrives in the *Singing Seminarists*. This men's student organization meets for rehearsals two hours each week preparing a concert of sacred song for an annual spring tour.



But beneath the surface of practice and musical excellence, there is another harmony building in measures that will extend beyond the Seminary experience. *Singing Seminarymen* is also a concert of persons — united in their commitment to mellow their voices and lives in praise to God.



Perhaps this is the Asbury you see, for the *Singing Seminarians* reach far into the seminary constituency. This year, their tour carried them into Ohio, Michigan, Indiana, and Illinois. Each spring the tour attempts to minister to new areas of the larger Asbury community, sharing through sacred song the story of the risen Christ.





Aptly directed by Professor John S. Tremaine, the choir presents a diverse and appealing program of music combining the contemporaneity of modern arrangements with the rich heritage of Wesleyan hymnody. Professor C. Barron Buchanan complements the choir with his talents at the piano and organ. Together, there is a true “concert” — in sound and spirit.



*John S. Tremaine Directing the Singing Seminarians*



Dr. And Mrs. Frank Bateman Stanger traveled with the choir this year and further mellowed the spirit of spiritual concert.



The *Singing Seminarians* are a fine reflection of the spirit and harmony of Asbury. Their commitment to excellence in service projects a focused image of the Seminary's concerns. The harmony of cause sounding from and through these men reaches its crescendo as together we praise "our Lord, high and lifted up."

A vital organization coordinating and stimulating this fellowship of service at ATS is the *Christian Service Brotherhood*. This group provides a wide variety of opportunities for involvement in redemptive ministries. Consequently, its image is refracted through a number of individual ministries.



CSB's Helping Another in Need or Distress — HAND — project attempts to meet the physical needs of people who, through poverty or tragic circumstances, are without the essentials of clothes, food, or furniture. They were especially active this year as they became involved in the restoration and rescue of the many left homeless by the tornadoes ravaging the central Kentucky area. A distribution center is maintained to offer various goods to students and community people in need. In a very tangible way, HAND communicates the compassion of true Christian fellowship.





CSB also maintains a ministry of personal interaction at nearby University of Kentucky. Many students become involved in this opportunity to put into operation their commitments to Christ and to others.



Among the nine ministries of CSB, Asbury students can discover an opportunity fitting to their uniqueness. The spectrum ranges from a tract ministry to an opportunity to interact and minister to those in Kentucky's correctional institutions. You can become as involved as you choose.



Perhaps the most evident of the images of *Christian Service Brotherhood* is its annual Ichthus Festival. This two-day phenomenon of sight and sound focuses on the needs of American youth — but don't be surprised if one of the heads in the crowd sports grey hair! The spirit and excitement of Ichthus is transmitted across the generations as well as across the miles.



The music is as full of life and action as the persons hearing it. But threaded through the rhythm and beat the songs is the eternally relevant message that "Christ is Lord of Life." And this message is heard and responded to through the many accounts of changed and renewed lives. This is the true beat of Ichthus — the contagious rhythm of life!









This year's Ichthus festival swelled to a record breaking nine thousand as cars, vans, motorcycles, and busses brought young and old alike into the small town of Wilmore for a two-day celebration of the Christian life. Many Asburians became involved as counselors, coordinators, or in the many necessary tasks such as directing traffic or manning concession stands.

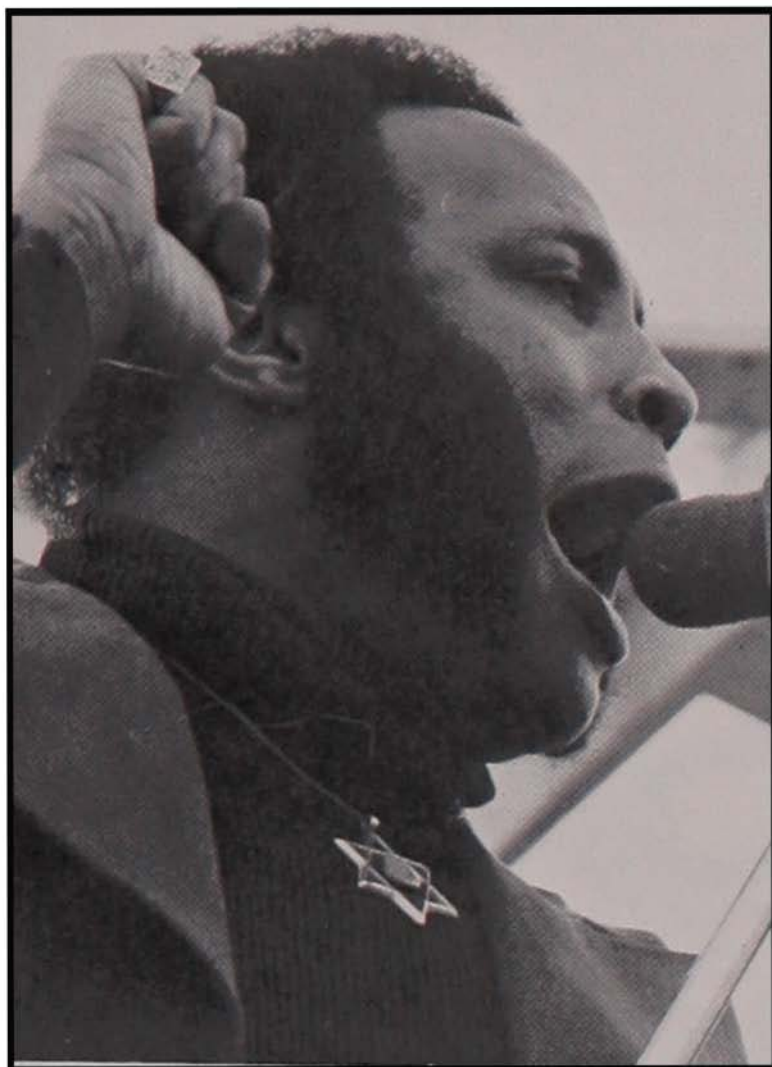


Among the many personalities on this year's Ichthus stage were Tom Skinner and Andrae Crouch and the Disciples. Both presented, in a manner both intense and sensitive, the clear gospel message of Redemption and regeneration. The response is yet unfinished as thousands of young people return to their churches, their communities, and their high schools with the echoes of Christian celebration ringing in their ears and the rhythm of spiritual energy pulsating within their hearts.

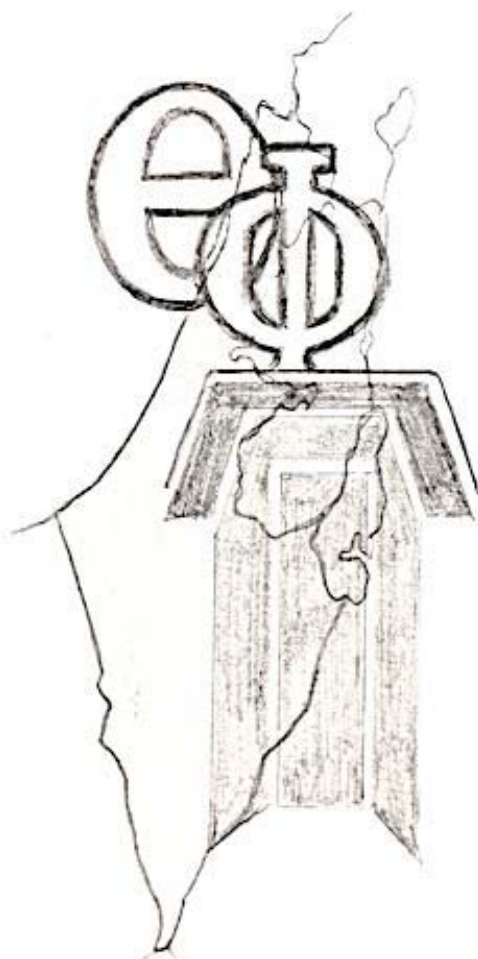






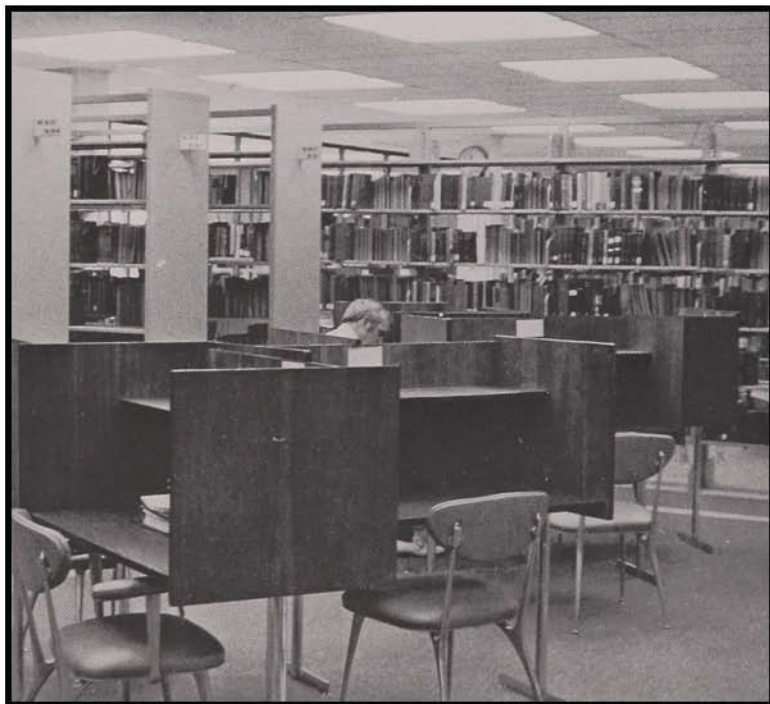


## Fellowship of Learning



*Drawn by Kipton Smutz*

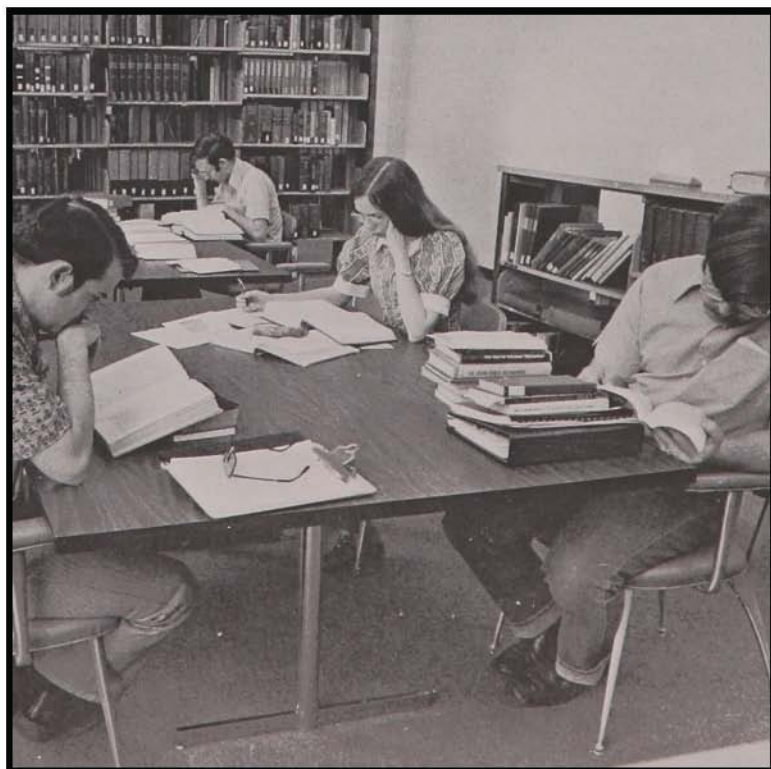
Perhaps the most evident facet of Asbury's community is its fellowship of learning. Asbury is by design a place of learning. But it is also, by desire, a place of fellowship. When that "content" that is being taught involves as much the dynamic of human relationships as theology does, it seems only natural that the setting should reflect the content intensely. Hence, learning at Asbury occurs within the context of fellowship.





*Robert A. Traina, Dean and Vice President of Academic Administration*

While this fellowship is often realized in harmony and agreement, dissonance and disagreement are also allowed and even encouraged as the uniqueness of perception and commitment are fostered. But even as diversity emerges in some interpretive areas, a bond of mutual commitment to the ultimate cause of Christ fortifies the spirit of fellowship within the learning, growing experience. Asbury is an arena in which facades are lifted, philosophies collide, and truth is ever focused. There is an intenseness that defies apathetic observance. It demands involvement and an individual response. At the helm of this fellowship of learning is Dr. Robert A. Traina, Dean and Vice President of Academic Administration. Under his direction, a curriculum offering degrees in a diverse range of specialized fields has been developed. Not only does the Seminary provide a Master of Divinity program, a three-year course of study designed primarily as preparation for the parish ministry, but also provides Master of Arts in Religion programs in eight areas of specialization.



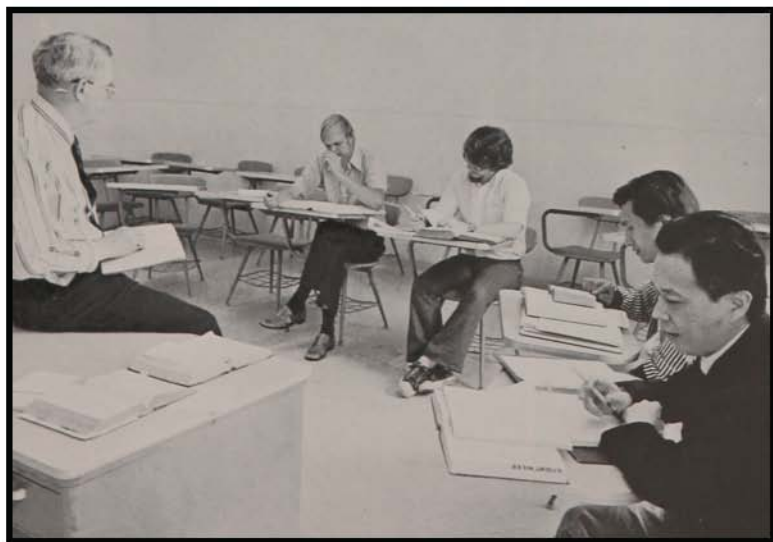
It is apparent that the Seminary attempts to offer courses diverse enough to stimulate the varied interests represented in its students while providing a core curriculum of foundational courses basic to ministry.

Throughout the learning arena, it is evident that the Seminary is committed to and convinced by the confident perspective that “all things are ours...for we belong to God.” Hence, all of life may be drawn beneath the exacting gaze of the Holy Scripture and all of experience be laid before the scrutiny of God.





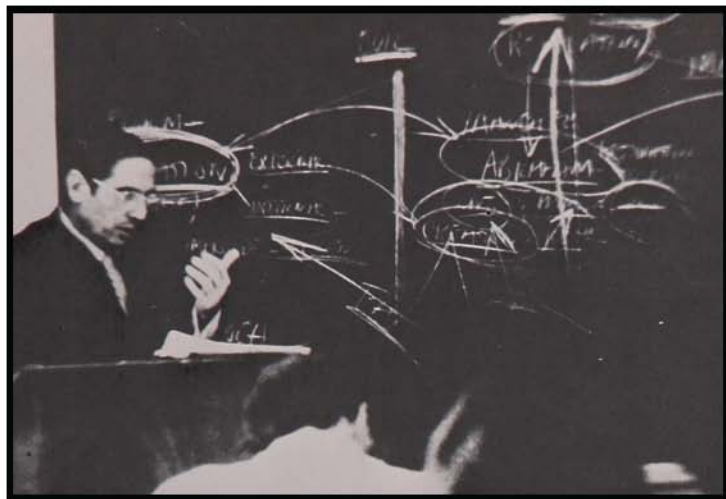
Within this fellowship of learning, you can begin to discover yourself, your talents, and the course God has set before you. Through the touchstone of Christian fellowship and the exposure to the various theological disciplines, you can begin to “be” the growing Christian God intends and start equipping yourself for the unique ministry you represent.







While this fellowship of learning provides a broad spectrum of course offerings and degree programs satisfying the diverse interest of the Asbury community, it also furnishes a unified platform upon which to build a specialized ministry. The core curriculum of foundational courses insures a basic exposure to the essential principles and understanding of the Scripture and ministry.



Asbury Theological Seminary's Division of Biblical Literature provides the student with a sound base of biblical understanding. This division is greatly energized by its excellent team of biblical scholars — alive to the Word and adept in the processes of inductive study.



This division covers the wide spectrum of Old and New Testament history, language study, exegesis, and isolated book studies in a manner not unlike the phenomenon of orchestration. Each professor contributes his "tone" of biblical understanding to create a final symphony of learning.



*Dr. Robert A. Traina — Vice President — Academic Administration, Professor of English Bible*

G. Herbert Livingston, Professor of Old Testament, offers his rich experience in the archaeological and cultural analysis of the ancient Near East to the search of an understanding of the people and time through which the Word was transmitted.



*Dr. Robert W. Lyon fields student questions in library conference room.*



*Dr. Joseph S. Wang exposes his students to the power of the New Testament.*

This understanding is further focused through the insights of John N. Oswalt, Associate Professor of Biblical Languages and Literature. His mastery of the basic languages of the Old Testament coupled with his ability to transform the classroom into a stimulating arena of vital concerns enrich the Old Testament department and the seminary community as well.

The Department of New Testament studies is enhanced by the interacting personalities of Robert W. Lyon, Professor of New Testament Interpretation, Joseph S. Wang, Assistant Professor of New Testament, Loal C. Ames, Instructor of Greek, and David D. Bundy, Instructor of Greek. This department directs the student through the basic mastery of the Greek language into a growing alertness to the interpretive elements of the New Testament.



*Dr. George A. Turner, Professor of Biblical Literature.*

A further effort to develop and define a disciplined method of Bible study is made through the English Bible Department. Robert A. Traina, Academic Dean and Professor of English Bible, and George Allen Turner, Professor of Biblical Literature inject their experience and insight of the Scriptures into the learning arena. While many of the truths unearthed are basic to the foundations of Wesleyan theology, they are refreshingly rediscovered individually in the stimulating arena of this fellowship of learning.



Like the orchestra, this division allows the creative dissonance of varied opinion to be transposed through the harmony of a united affirmation of the Word's enduring power to speak to man.



*Instructor Loal C. Ames receives some assistance from his daughter, Heidi, as he prepares a lesson.*



*David D. Bundy, Instructor of Greek, leads students through the foundational Elementary Greek course*



Complementing and building on this sound base of biblical understanding is the Division of Theology and Philosophy of Religion. This element of Asbury's fellowship of learning focuses specifically on the basic issues and principles of doctrine, biblical theology, and philosophy of religion. You can anticipate the fervor of discussion imminent with such a blend of disciplines so individually interpretive yet basic to Christian thought.

Asbury Theological Seminary is fortunate to have within this division the qualified medley of minds attuned to the trends and developments of contemporary theological thought.



*Jerry L Mercer, Associate Professor of Theology and Preaching*

The prominence of this division in the minds of the Asbury constituency is further evidenced through its two professorial chairs.



*The Wesleyan Theological Society meets to discuss vital and exchange implications of Wesleyan theology.*

The dynamic personal attributes and the many years of effective teaching of Dr. Frank Paul Morris, Professor of Christian Doctrine at Asbury Theological Seminary, 1924-1947, have been recognized and memorialized by the members of the Alumni Association and friends through the Frank Paul Morris Chair of Christian Doctrine. The announced success of the \$200,000 goal came during Commencement in 1963. William M. Arnett, faculty member since 1951, currently occupies the Frank Paul Morrison Chair of Christian Doctrine.

The spiritual influences of Dr. C. W. Butler and Mr. C. C. Valade were recognized in 1960 by the establishment of the Butler-Valade Chair of Biblical Theology at Asbury Theological Seminary. The combined efforts of the Detroit Holiness Association and Seminary friends have brought this endowed chair to its present sustained position. It is hoped that the entire permanent fund will be completed by people who felt the impact of the lives and ministries of these holiness leaders: Dr. Butler, a minister, and Mr. Valade, a layman. Delbert Roy Rose, Butler-Valade Professor of Biblical Theology, continues in this rich holiness tradition as he exposes his students to the issues and thoughts of theology.



*Delbert Roy Rose, Butler-Valade Professor of Biblical Theology*

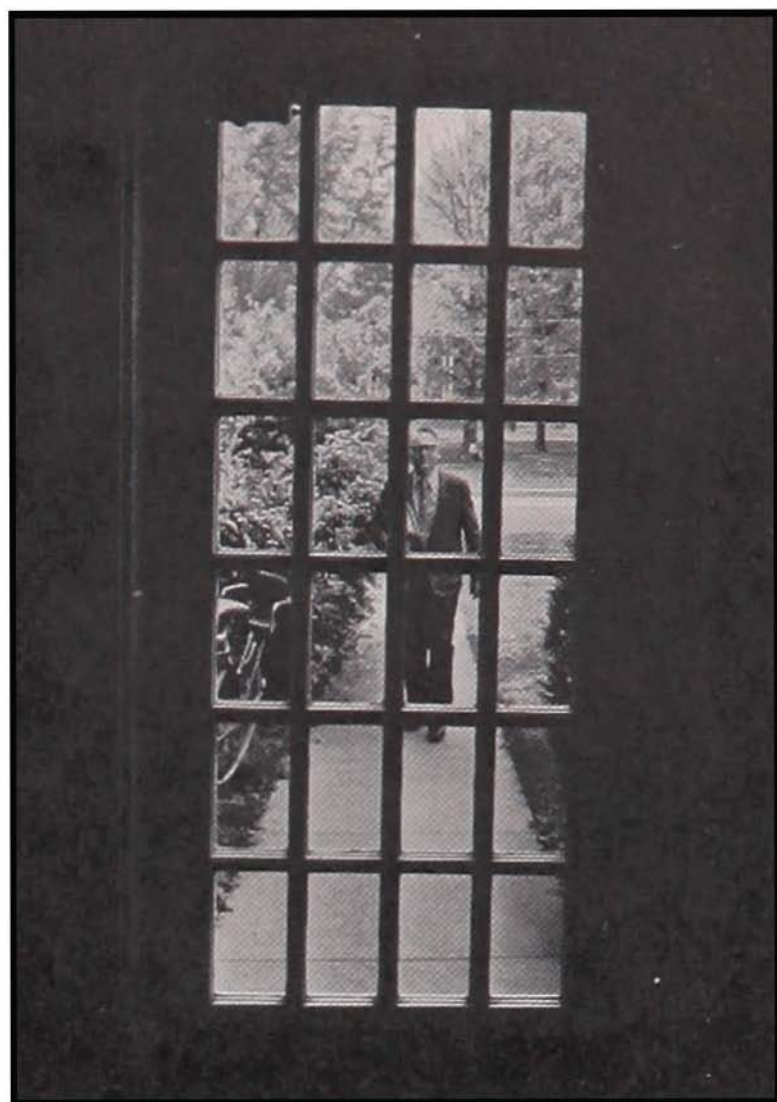
Further dimensions are added to this department through the personalities and minds of Jerry L. Mercer, Associate Professor of Theology and Preaching, Fred Dale Layman, Professor of Biblical Theology, and Harold Barnes Kuhn, Professor of Philosophy of Religion.



*Harold Barnes Kuhn, Professor of Philosophy of Religion*

Again, a true fellowship of learning is realized as the interpretive energy of the “substance” of theology and philosophy is examined within the arena of learning.

This department has the unique distinction of articulating the doctrinal stance of the institution. That heritage is both honestly examined and fortified. Through challenging those beliefs and ideals that make us distinctive, we can reaffirm them with renewed confidence and commitment. This division holds special responsibility for guarding against the mere naive perpetuation of the doctrinal distinctives of ATS as it illumines them in their enduring relevance.



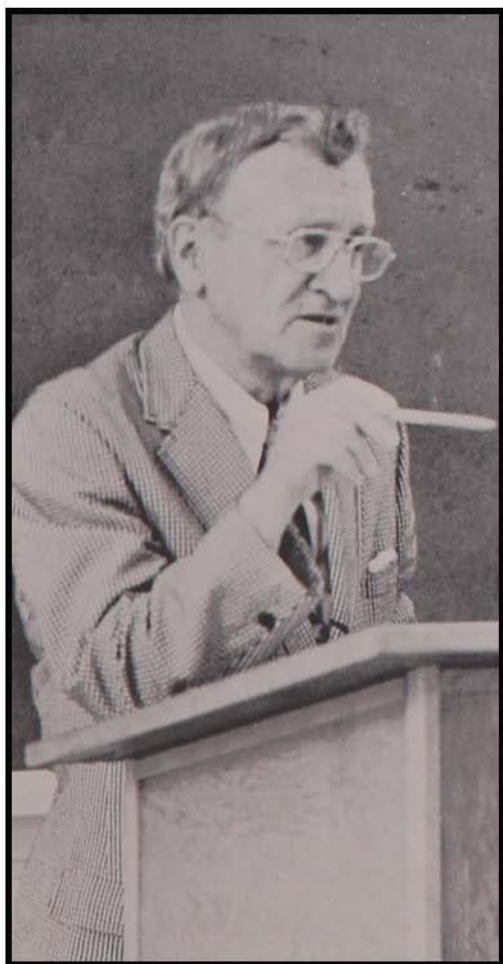
Essential to any fellowship is the basic foundation of communication. With the fellowship of learning at ATS geared toward perpetuating such a fellowship in later ministry, it is an imperative that the basic skills of communicating the message be mastered. Hence, the Seminary presents the student with many alternatives for developing preaching and speech skills.



*A Student is Recorded while Preaching in Estes for Later Review*



The *Preaching* and *Speech* departments of the Seminary reflect a commitment to the enduring principles of sound, expository preaching while aware of the contemporary trends of speech and drama. A fine blend of viewpoints and personalities expose the student to the dynamics involved in allowing God to speak through your uniqueness.







Through the minds and lives of James D. Robertson, Professor in Preaching, and Donald E. Demaray, Dean of Students and Professor of Preaching, the basic nature of the worship experience is explored in an effort to clarify those principles involved in ushering others into the presence of the Almighty God.

The classes take on the mood of a workshop as opinions are exchanged and conclusions challenged. Each student is guided in the development of his own criteria for sermon preparation and delivery. Through observation and critique experiences, the student begins to internalize these principles to the point that they begin to direct and give form to his own preaching efforts.

Each student anticipating the parish ministry becomes involved in a practical course of preaching where he will actually produce and deliver a number of sermons before an audience of fellow students preparing critiques of suggestions and encouraging comments.

Closed circuit television, an evidence of the Seminary's close touch with the times, has been adapted to the evaluation process of student preaching and provides the preaching with a "parishioner's view" of his polished delivery.



Again, these workshops pulsate with the true comradery of fellowship. We are all in process. We can help each other and in doing so, grow ourselves.

Ralph Loren Lewis, Professor of Speech, exposes the students to the basics of speech principles and stimulates an interest and desire to perfect this vital realm of the communicative ministry.

The speech department also broadens the communication spectrum to recognize the potential of modern drama in contemporary ministry. Charles D. Killian, Associate Professor of Speech-Predaching, provides opportunity for student exposure to and participation in modern dramatic productions with Christian themes and contemporary appeal. Hence, dramatic ministry can be seen as integrated with, and complementary to the entire preaching event.

The Departments of Speech and Preaching begin to draw the practical aspects of the ministry into the arena of learning and growth. Through looking at others and yourself, you begin to develop awareness of the principles and ideals of empowered expository preaching.



*Charles Killian Talking with a Student*

Exposure to the practical concerns and practices of the ministry, a high priority at ATS, can be found through the offerings of the Pastoral Ministry department. This department offers a wide scope of courses ranging from a basic orientation in the life and work of the minister explored through the insights of President Frank Bateman Stanger, Professor of Pastoral Work and Preaching, to the comprehensive examination of the techniques and goals of pastoral counseling, under the direction of William Conrad Cessna, Professor of Pastoral Counseling and Director of Counseling Services at the Seminary.



*Charles Killian*



Supervision of practical ministerial service is carried on through this department under the direction of William H. McKain, Jr., Guest Professor in Supervised Ministries. This program of field education is slated for expansion in the near future to better fulfill the diverse and specialized need of the students.





A further unique contribution of this department is its programs of applied counseling techniques. The security of the classroom and the distance that it represents from the clamor of real needs can sometimes obstruct your ability to learn. Being sensitive to this, the Seminary developed a course in *Clinical Pastoral Education (CPE)*. This unique and contemporary program, under the direction of Ray N. Cooley, Teaching Associate in Clinical Pastoral Education, goes beyond theory to the actual experience of counseling and ministering to the real needs of real people in the area's hospitals and health facilities. You see and feel the theories and methods of counseling as you yourself become the counselor. You enjoy a fellowship of learning as your fellow students join to share their experiences and anxieties in counseling. CPE becomes more than a course in your schedule — it's an event in your life of growth and learning.

Alumni of ATS reflect on the impact of CPE in their own lives as they evaluate it from the perspective of active involvement in the ministry:

*The sessions I had in CPE have helped me be more at ease with my counselees. I've had a greater awareness of the needs of the individual when counseling with him. I have learned to listen with the 'third ear,' trying to sense what is really going on in their being.*

*CPE certainly helped my self-understanding and in so doing enlarged my concept of God.*

*The most valuable aspect of the CPE program was the insight I gained into myself. In retrospect, I realize now that insights gained at the time were springboards for a progressive understanding of myself.*





The effects of this program are also realized in the many lives of those counselees being ministered to. Indeed, CPE begins to integrate theory and experience in an illuminating learning experience.





The history and expansion of the church through the ages is of particular interest and significance to the potential church leader. As you trace the original church of the New Testament, you become aware of those founding qualities revealing the divine design for the church while sharpening your focus of the events and elements distorting and diluting this original essence.

The Division of *History and Missions* at ATS provides access to the disciplines of learning from the past and the discoveries of the total scope of the mission the church in a changing world.



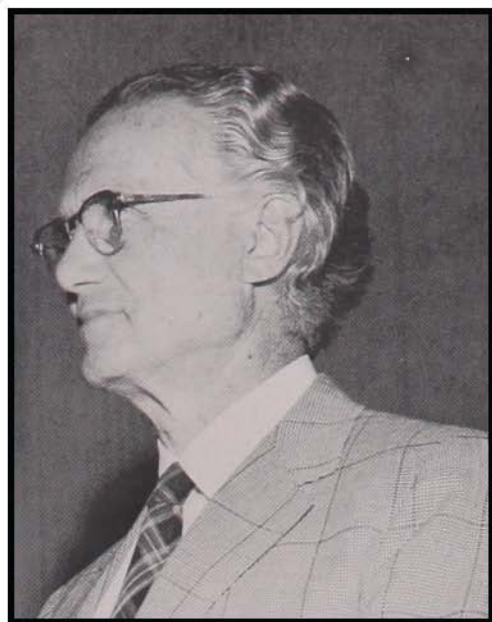
*Kenneth C. Kinghorn, Professor of Church History*

Kenneth Cain Kinghorn injects the sharp wit and humor of his own personality into his excellent understanding of the history and heritage of the Christian church. His lectures are true “experiences” of learning and discovery.

The major streams of church history are approached in the intense and comprehensive individual courses covering the theology of Luther, Calvin, the Reformation, and other developments of major weight in historical consideration.

This division further satisfies the unique needs of the student by providing courses focusing on the history and development of specific denominations.

Howard F. Shipps, Professor of Church History, Emeritus at ATS, continues to offer his keen insights into church history through the course on the History of Methodism. His rich experience and clear understanding of the history and direction of the church add a certain depth to his teaching. Indeed, the students of Asbury are richer for having had the exposure to his mind and life.



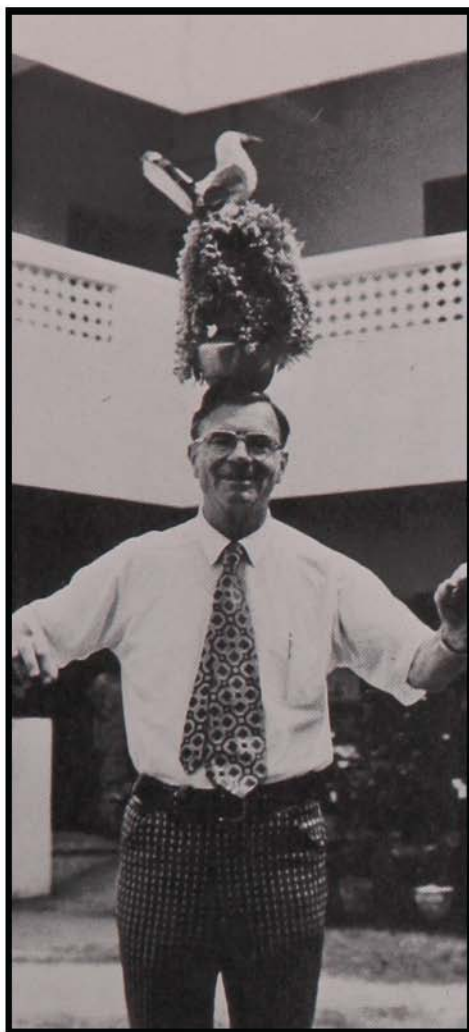
*Howard F. Shipps, Professor of Church History, Emeritus.*

Similar denominational courses are taught by faculty members representing their denominations. Such courses are sometimes required for ordination by the various denominations represented within the Asbury community. But such courses are always beneficial in familiarizing the student with that church through which he plans to serve.



The Division of Christian Missions at ATS further underscore the Seminary's commitment to impact with the entire world. The world is indeed our parish!

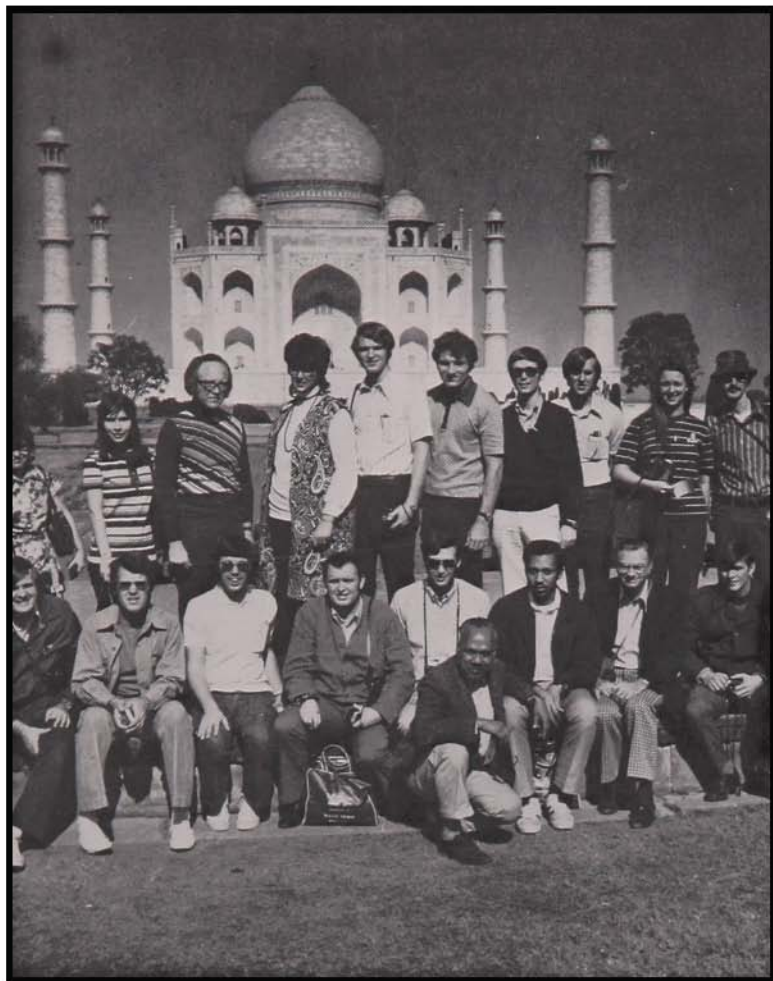
This fervor and excitement for world mission so interwoven within Wesleyan thought, is reflected through the life and personality of John T. Seamands, John Wesley Beeson Professor of Christian Missions at ATS. This memorial chair was dedicated in the fall of 1964 in memory of Dr. John Wesley Beeson, former president of Meridian College, who displayed a lifelong interest in the cause of Christian missions. This chair has been established through the interest and generosity of Dr. Beeson's sons and their wives, Mr. and Mrs. Dwight Beeson and Mr. And Mrs. Ralph Beeson of Birmingham, Alabama. This Chair supports American theological education's most unique Christian Missions department in that the professor spends an allocated amount of each academic year on the mission field in order to keep in close touch with missionary activity.



*John Seamands*

Indeed, Dr. Seamands is a true representative of missions, qualified both by experience and commitment. He seems to reverberate the Great Commission through his very countenance.





And apparently others have felt its vibrations, for many leave Asbury anticipating ministry overseas. Virtually all graduates go with a strong sense of commitment to world mission and evangelization.



Many become involved in the s=Seminary's interterm opportunity for foreign service under the direction of Dr. Seamands. This year, fifteen students accompanied Dr. Seamands and an Asbury alumnus and his wife to India for a month of exposure and service through foreign missions. The tour allowed the students to see and feel India — the beauty of her cities and the ugliness of her poverty and need. Dr. Seamands showed the students the India he knows and the India that tourists don't come to see. Therefore, the students returned with more than memories of a trip into a land of history, culture, and legend. The students return with impressions of a land of need and potential responses to Christian missions.

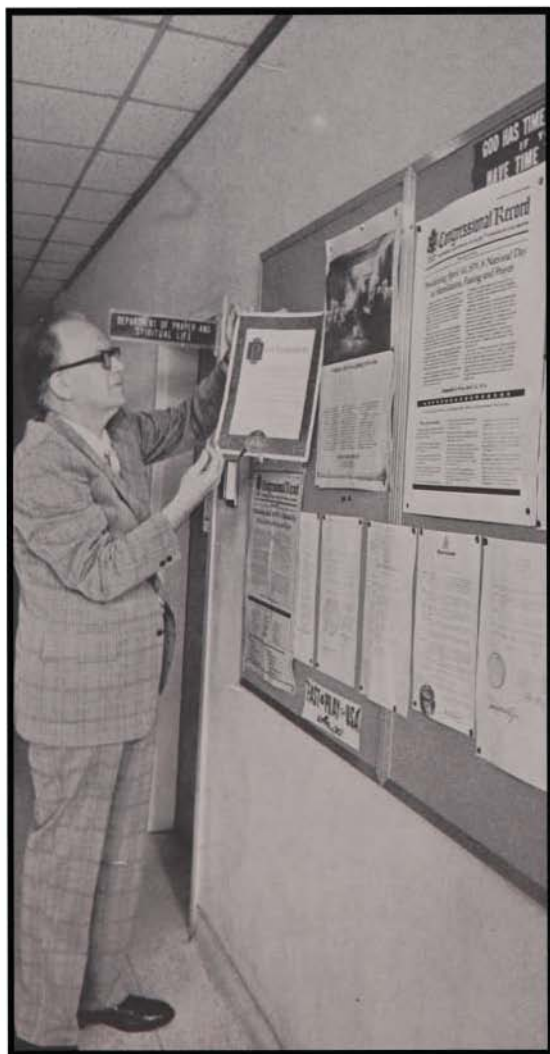
The India experience also serves to open the student's eyes to the providence and care of God for his servants in ministry. Each student is responsible for his own financial support and travel expenses. Further, the care of a Divine Father through trans-continental travel prompts a renewed reliance upon the God of the whole world. Indeed, it is a learning and growing experience in the lives of many.



Asbury Theological Seminary was one of the first seminaries in America to institute a full-time professorship in evangelism. In recognition of the importance of this area of emphasis, and in appreciation of the Seminary's role in world evangelism, Dr. And Mrs. Sollie E. McCreless of San Antonio, Texas, established the McCreless Chair of Evangelism in 1955, and support it annually.



*Robert Coleman*



Today, ATS stands at the top among seminaries in the USA in the scope of its offerings through the *Department of Evangelism*. It further boasts the earliest chair in evangelism founded by the United Methodist Church in the USA.



Perhaps the greatest reason for the excitement and fervor within this department is the personality behind it. Professor Robert E. Coleman is both an active evangelist and an effective teacher in evangelism. His lectures are high moments through which you can begin to feel the pulse of one committed to communicate Christ. Through his instruction, this pulse is transmitted into the lives of students discovering the principles and strategies of discipleship. Dr. Coleman's busy schedule of travel and national involvement serves to keep the contemporary trends of evangelism in immediate focus.

Another department unique among theological seminaries is the *Department of Prayer and Spiritual Life*. This department further underscores the institution's deep commitment to prayer and to the spiritual formation of its students. Dr. Thomas A. Carruth injects his understanding and experience into this department.

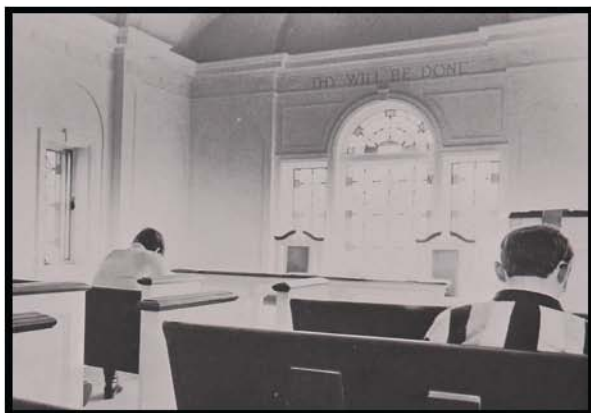


*Dr. Thomas Carruth*



This department, while assisting in maintaining an atmosphere at Asbury for facilitating spiritual formation, further instructs the student in developing the principles for the later establishing of a like environment in the parish.

The establishment of a WATS line on campus was a major breakthrough for the department as it provides a link of communication between the Seminary and the larger Asbury community of the world, for the purpose of sharpening the sensitivity of Christian concern through maintaining a prayer network.







Realizing the need for a department that will “interpret the biblical message of salvation in terms of the needs and understanding of people in diverse cultures and social classes within the contemporary world,” a unique department, *The Church in Society*, was established by the administration and faculty of Asbury Theological Seminary during the Fall of 1965.



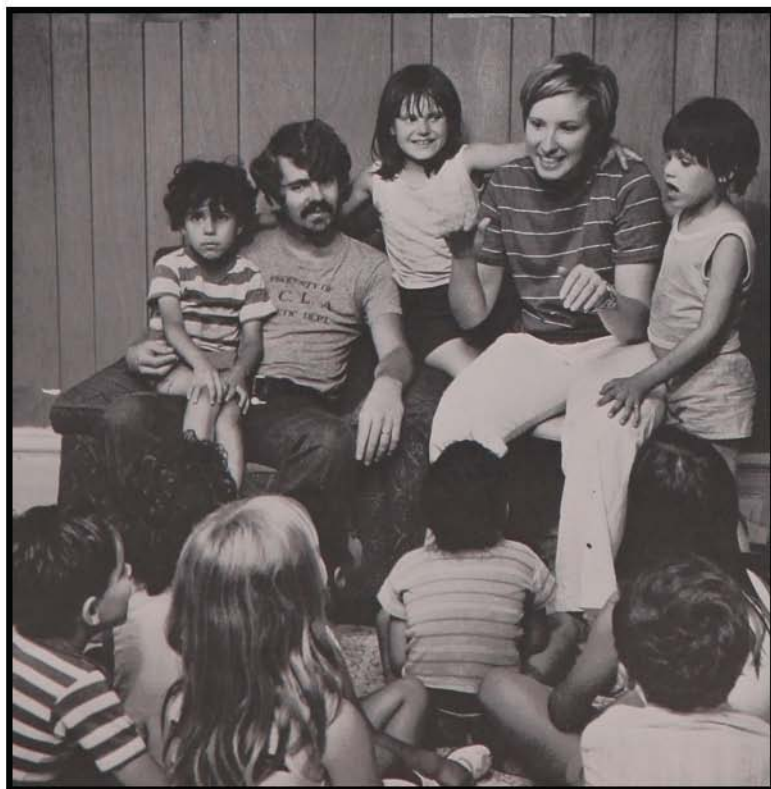


Under the direction of Professor Gilbert M. James, the continuing objectives of this department are: (1) to establish a community and church survey research laboratory on campus; (2) to maintain internships such as visits to prisons, university campuses, and city welfare work; and (3) to conduct a seminar each year in some large city with the students and professor living in the area of those to whom they are ministering.

Indeed, this department reflects in its class settings and seminars a deep commitment to a fellowship of learning. The discussions are intense and charged with the sincere emotion that accompanies a growing awareness of the plight of the city. But this awareness is not complete until you actually see and feel the city. Dr. James states, "As helpful as these courses may be, the training must be practical as well as academic. The student should learn by involvement about ignorance, racial intolerance, and poverty, but the student will never understand until he has had an opportunity to live close to the victims of these deprivations and to some degree feel what they feel."

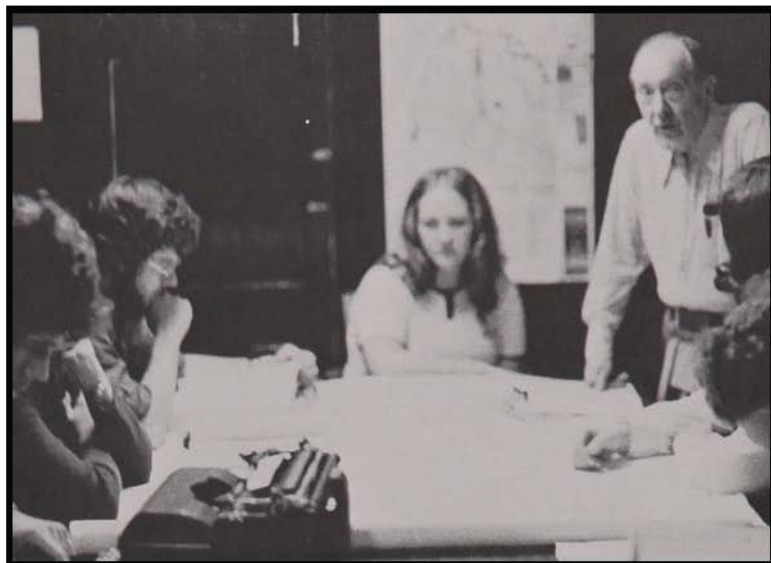


For this reason, a course has been devised called "Introduction to Ministries of Urban Involvement." This course is a student-faculty Seminary conducted within the inner core of one or more of America's large metropolitan areas. Students and faculty live in transitional areas under slum conditions for a summer term of three months. Emphasis is placed upon the student's emotional identity with the slum dweller and an emphatic understanding of human behavior.





Students of the Asbury community becoming involved in such programs return with a new awareness — not only of the seething social order of the city, but also of themselves. You cannot expose yourself to an experience like this and return the same.



One such program offering a summer opportunity for involvement in city ministries is the *Urban Ministries Program for Seminarians in Chicago (UMPS)*. UMPS is an urban action seminary credit program which is conducted in Chicago under the direction of the deans of seven cooperating seminaries. This program offers the student the opportunity to penetrate the city at the heart of its needs, and in doing so to penetrate his own prejudices and facaded notions of city culture. It's a disturbing but developing experience.

During this Fiftieth Year, ATS sent eight students under the direction of Dr. James into the Brooklyn, New York, area for an interterm with census tabulation, and the establishment of a file system of available youth services as a primary step in developing an occupational counseling service for Brooklyn youth.

Such learning experiences alert the student to the opportunities and obstacles in urban ministry.





The ministry of music is illumined in its growing brilliance through the *Department of Church Music* of the Seminary. The theoretical realm of music — its philosophy and historical role is probed as well as the practical realm offered through the many courses in conducting, choir, voice, piano, and organ.

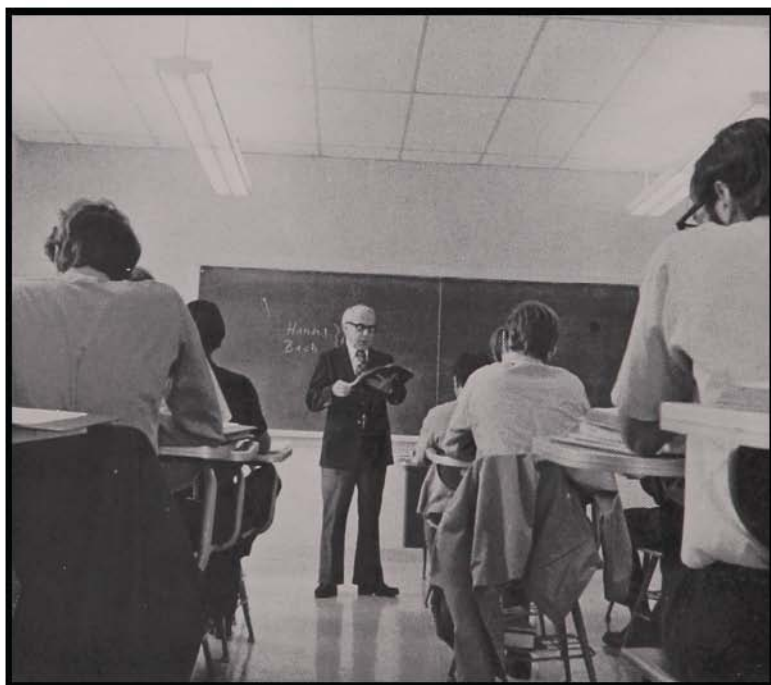
While designed primarily for the preparation of future ministers of music, the courses often tempt others to develop a better understanding of music and its potential in ministry.



*Professor John S. Tremaine, Dr. Don Hustad, Mr. William Earle Edwards, President Frank Bateman Stanger, Pastor Lowell O. Nelson*

During the 1972-1973 academic year, the newest professorial chair was established at ATS in the music department. Because of his life-long interest in church music, his concern for the renewal of Christian worship, his appreciation for the evangelical witness of Asbury Theological Seminary in the training of ministers, and his warm admiration for the Reverend Lowell O. Nelson (ATS 1965), Mr. William Earle Edwards of Leipsic, Ohio, endowed the William Earle Edwards Chair of Church Music at the Seminary. A formal convocation was held on the campus on April 25, 1973.





*Professor John S. Tremaine Leads Students into a Discovery of Wesleyan Hymnody*

At that time, Professor John S. Tremaine was installed as the first William Earle Edwards Professor of Church Music.

Associate Professor C. Barron Buchanan offers his skill and artistry at the piano and organ while also contributing through sharing his insights into church music through the various courses he directs.



The music department injects into the seminary community a tone of praise and melodic worship through its various events in the academic schedule. This year was especially rich with a number of public performances of musical “experiences.”

The Christmas season was a time of joyous celebration for the entire seminary community as the music department joined with the Dramatic Ministries players to perform Menotti's Christmas opera, *Amahl*. The season was further commemorated as the entire community joined in the high moment of the annual Candlelight Service. Within the darkness of Estes Chapel, the Light of light was symbolically passed from hand to hand until the chapel was aglow in the joyous celebration of the birth of the Savior. The evening was enriched through the beautiful anthems of Christmas presented by the Seminary Chorus.



*Christmas Opera Amahl*

Perhaps the highlight of this fiftieth year, in terms of the contributions of the music department, arrived in the presentation of "The Jubilee," a musical service celebrating Holy Communion prepared especially for the fiftieth anniversary observed by C. Barron Buchanan, Associate Professor of Church Music. The Seminary Chorus and the Chapel Choir joined to present this creative expression of praise.



*Associate Professor C. Barron Buchanan and Student Naomi Newman*



*Naomi Newman Playing the Organ*

Other contributions of the music department included a senior recital featuring Joanne Applegate, soprano, and Naomi Newman, organist.

The music department offers much to the seminary community as it offers rich “moments” of praise and worship and the continuing awareness of the potential of sacred music in Christian experience.

No people has long survived unless it gave top priority to transmitting its faith to its young. The “child in the midst” concern of warm-hearted Christian communities places an automatic focus upon the ministry of education. In the ATS fellowship of learning, that focus emanates with strength from the *Division of Christian Education*.



All students touch the Christian education arena through one basic course, but many continue to complete the Christian education major within the Master of Divinity degree. Students committed to vocations in Christian education ministry more often concentrate on the two-year Master of Arts degree in Christian Education. They find growing opportunities in parish settings, denominational staff, and graduate study.

Besides the essential structural studies which establish guidelines for facilitating educational ministry in the local church, the course offerings are organized around professional formation for ministry, and around an understanding of the nature of learning in the human transactional arena. Whereas "Christian education" was once thought of as a mere set of tools for transmitting theology and right living practices, it is coming to be seen as a profound discipline of its own.

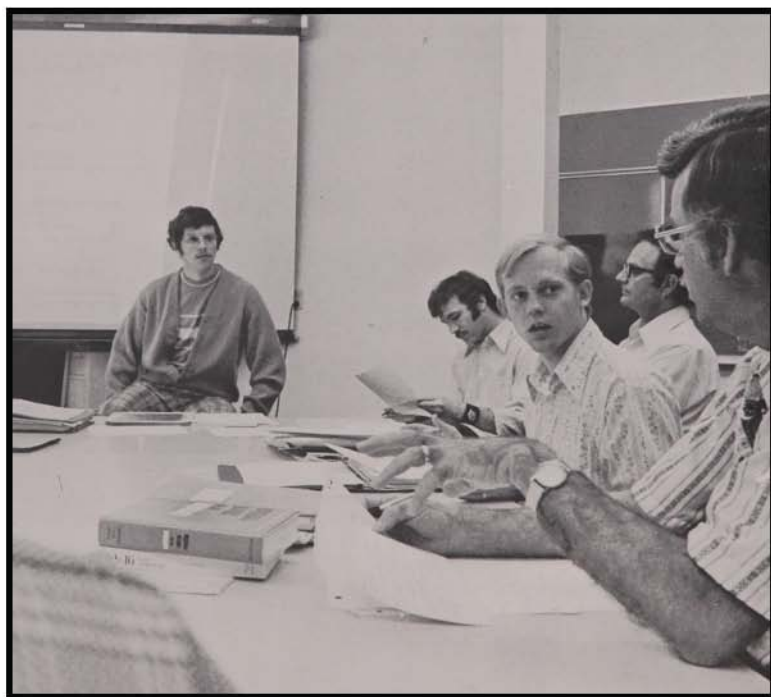
In Christian education at ATS today, the whole network of social science research, which in its broadest sense can only be interpreted with its theological implications, is being brought to bear on helping persons to grow in their understanding of God and His grace at work in their experience.

Asbury is quickly establishing itself as a pioneer in "values development education," a newly emerging perspective on ministry rooted deeply in the development of moral thought. Students participate in first-hand research, gathering interview data from young children, writing instructional materials for parish settings and analyzing their own data from young college adults who respond to moral dilemma interviews. And in all of this, the typical seminary student comes to understand his own history — his childhood thinking, his adolescent responses — and his appreciation grows for his deep and growing rootage in faith.

The creative energy of varied opinion is tapped as the students are exposed to the two professors of the division. Herbert W. Byrne, Professor of Christian Education, and Donald M. Joy, Associate Professor of Christian Education, combine their insight and experience in Christian education, exposing their students to both the great potential of educational ministries in the church and the specific obstacles which must be removed.



The learning environment through which this is attempted is one characterized by a fervor of creative exchange as each student develops a growing storehouse of criteria through which to evaluate and develop strategies for Christian education.



Asbury's Division of Christian Education reaffirms the claim that "all things are ours" through Christ as it draws from many sources for principles of sound education.



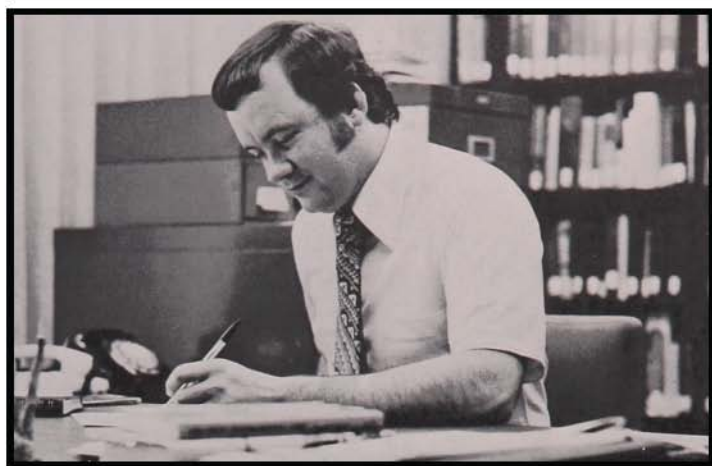
*Miss Susan A. Schultz, Director of Library Services Assisting a Student*

In the fall of 1970, a new division, unique among the theological seminaries in America, was added to the growing, expanding curriculum of the Seminary. The *Division of Bibliography and Research*, under the direction of Susan A. Schultz, Professor of Bibliography and Research and Director of Library Services, serves to equip the students with an acquaintance of library methodology both for using the excellent facilities of the B. L. Fisher Library and for developing the awareness of library principles that will be of help in establishing personal and parish libraries.

Miss Schultz is assisted in this division by D. William Faupel, Assistant Professor of Bibliography and Public Services Librarian, and by John Albert Seery, Assistant Professor of Bibliography and Catalog Librarian.

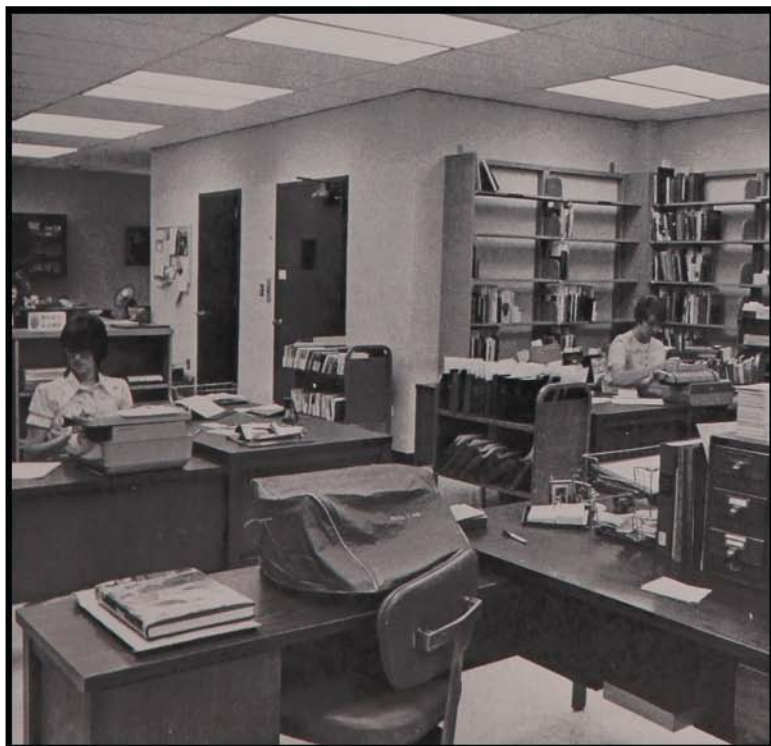


*John Albert Seery, Assistant Professor of Bibliography and Catalog Librarian.*



*D. William Faupel, Assistant Professor of Bibliography and Public Services Librarian*

Asbury's library facilities, housed in the impressive B. L. Fisher Library, rank high among the libraries of America's theological seminaries. With 95,000 volumes presently on the shelves and 5,000 being added annually, it was a "consuming passion" of the library staff and the administration that full use of these fine facilities be realized. The obstacles of library disorientation and lack of knowledge as to the shelving system needed to be removed so that students might better "tap" the resources of the library. Thus, a division was established conducting a comprehensive probe of library systems for all incoming students at ATS. Further courses in bibliographic and research disciplines are offered in the curriculum.



Indeed, the result can be seen and heard as the constant flow of students “swish” through the front doors of the library. Everywhere you look, you can see students — poring over a commentary, scanning the shelves for that book on the collateral list, or sitting at a table quietly conversing with a friend.

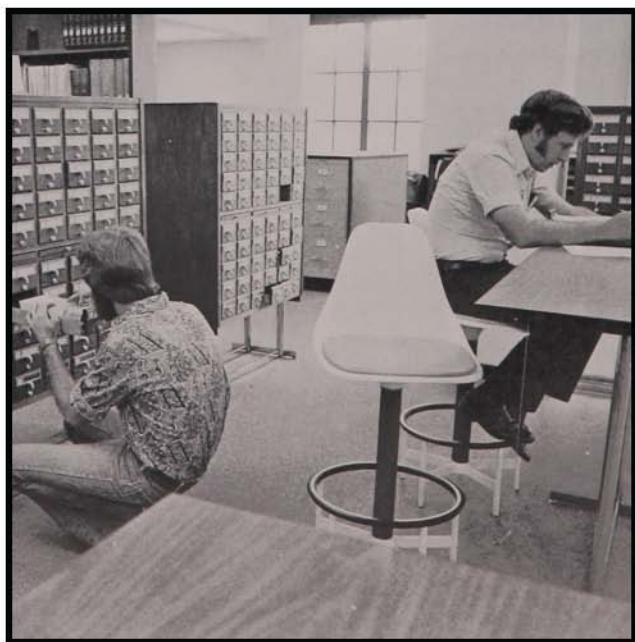


*A View of the Main Entry Way of the B. L. Fisher Library from the Second Floor*





*Students Studying in the B. L. Fisher Library*



*Student Searching in Library Catalog*

The B. L. Fisher Library is a place of action — whether it be the physical action of walking through the stacks to find a book or the contemplative action that is the result of finding that book. The Division of Bibliography and Research has helped to activate this pattern.



Graduation at Asbury Theological Seminary carries with it, not the languid mood of finality, but the vital throb of beginning. While it does mark the close of a pilgrimage through seminary, the continuum of growth and learning merely broadens and expands as those starting blocks are jettisoned behind, and your feet finally dig into that track that you've studied and pondered from your poised stance.



In its approach, graduation offers a time of personal reflection — a final evaluation of yourself, your needs, your capabilities, and your relationship with others and with your God while still within the comfort and confines of the Asbury community. It is at this time of exit that the entire seminary experience begins to come into focus in ways before blurred by intense involvement.



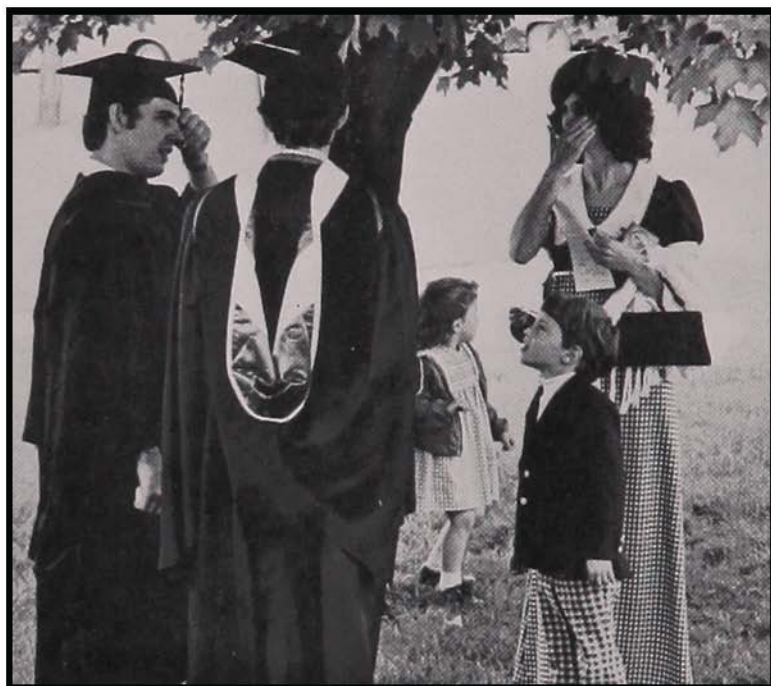
*Grace V. Ely, Honorary Class Member*

One of this year's graduates, Brad Smith, reflected on the total seminary experience in the final chapel hour: *"I think I have experienced a three-fold setting experience within this fellowship. First, it is a place where I can rest and simply respond to the promptings of the Spirit in my own life. I enjoy the anonymity that this setting has offered in which to do that. Second, the seminary experience has given me the freedom to take a long and careful look at myself and to get a realistic appraisal of what God has given me and where I need to grow. Third, ATS has provided the matrix of fellowship in which these two things being to fall together. I'm just very, very thankful that beyond program there is a place where we can come together to become all that God is calling us to be — through reflection, study, and fellowship."*





Here, in this clarity of focus offered by the unique moment of departure, the essence of Asbury is exposed — “a place beyond program.” And within the kaleidoscope of emotions filling the graduate’s mind, amid those high feelings of completion and fruition, there is a very real sentiment for this place, this experience that has allowed and encouraged you to become.



There are also those farewells to people who have entered your life and helped you on your way. These friendships will endure — though miles separate tomorrow what steps separate today. They have helped to show you who are, and in doing so have shown you how to share that “you” with others through ministry. They have served to remind you of the marvelous diversity of the working Body of Christ. They have alerted you to your continuing need to bounce your image off the mirror of genuine fellowship. They have helped you to realize, affirm, and claim anew the confidence that all things are yours through the power of a personal God.

Amid the reflection, you also project toward that future so near before you. Your images are hazy here, for the future is unclear and undefined. While you may have received that first appointment, your images of the church, the parsonage, the people and the tasks are vague and distorted by your dreams and fears. It is here that the echoes of classroom discussions inject a pulse of confidence into your projection. You have learned. You have equipped yourself with the essential skills of ministry with the heightened awareness of resources, and you have further discovered the depth and power available through the Master Minister.





With these reflections and images within your mind, the cadence of the processional seems to suggest the final blows of the blacksmith's hammer — forging out a finished, useful piece. The rough edges have been pounded out — sometimes gently, sometimes harshly — until the emerging form is complete and fitted for its purpose. Strength and hardness has been tempered through the refining flames of guidance and discipline. And now, this piece — prepared for service, strengthened for impact, and resilient to withstand the stress of action — finds its place and purpose in a waiting world.



In this its Fiftieth Year, Asbury Theological Seminary is presenting degrees to one hundred thirty-four students at its commencement exercise. This class represents a broad spectrum of thirty-four states, nine foreign countries, and twenty-two denominations. Of the ninety-nine receiving the Master of Divinity degree, the thirty-three receiving the Master of Arts in Religion Degree, and the two receiving the Master of Theology Degree, eight anticipate pastoral ministry, twelve plan to teach, eleven are committed to ministries abroad, and ten are involved in positions of Christian education leadership. A further breakdown reveals some of the wide diversity of specialized ministries spawning within the aware, contemporary climate at Asbury as students begin to penetrate their world through campus ministry, pastoral counseling, the hospital chaplaincy, the military chaplaincy, ministry of music, and intercity ministries. To some, Asbury has been a step in a yet incomplete educational pilgrimage. To a few, Asbury has provided professional training to return to their previous careers of engineering, commercial art, or teaching equipped to serve as trained laymen contributing in a unique way for the building of the kingdom. Regardless of the degree, the training, or the direction, each graduate carries with him a new and heightened awareness of himself, others, and the God of both.

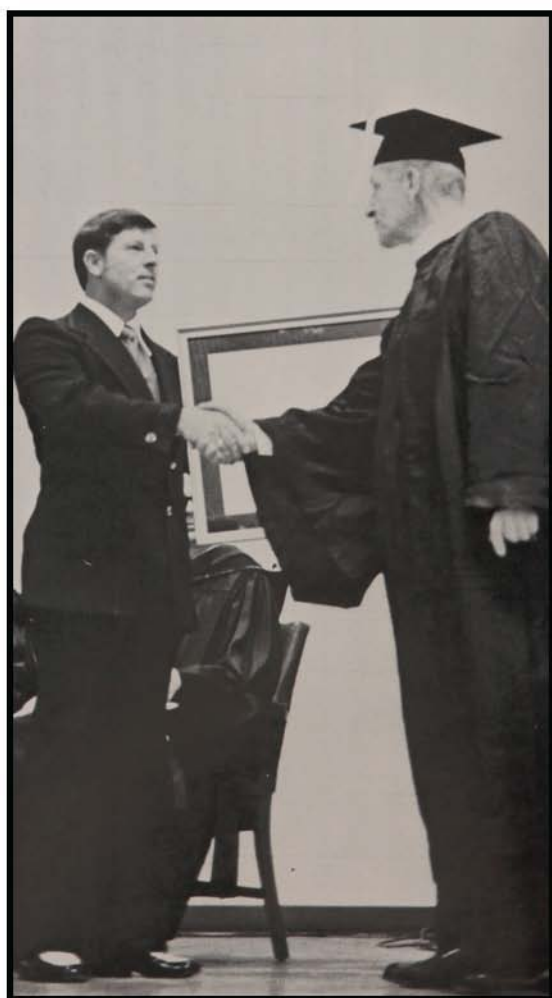
Baccalaureate marked for many, the last time to join in worship as a seminary community. For many seniors, the U-Hauls were loaded and the trunks packed for travel to their awaiting parishes. The words of the Reverend Dr. Charles G. Turkington, United Methodist minister from Winchester, Kentucky and a member of the Board of Trustees of Asbury Theological Seminary, challenged the seniors as they "paused" in this moment of meditation before entering a life of the active ministry. The words seemed to fall with a new resonance as the reality of graduation was being realized.





The high moment of graduation arrived during the afternoon, Sunday, May 26, as nearly one thousand guests and friends of the Seminary gathered in the large Broadhurst Gymnasium-Auditorium to honor and commemorate the graduation of the largest class of seniors to pass through the Seminary.

The flurry of robes, the reverberating strains of the organ, and the rainbow effect of the multi-colored hoods of the procession communicated through the senses the feeling of dignity and splendor as the heritage of fifty years blended with the vitality of the future.

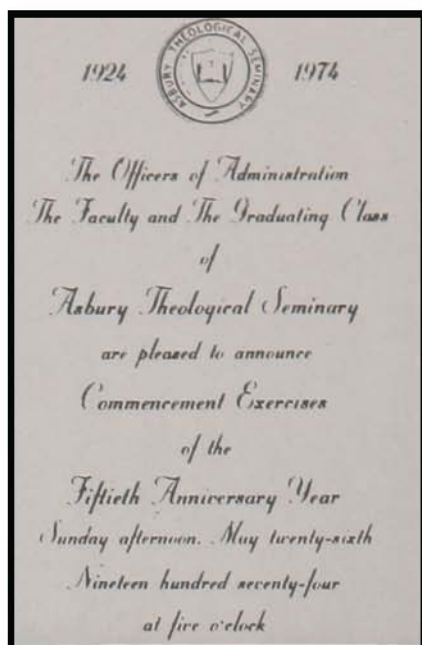


*Franklin Morrison, son of Henry Clay Morrison, receives the No. 02 print from artist Howard Fain.*

This year's commencement was especially meaningful with the presentation of fifty Distinguished Service Awards. These awards were given in the anniversary year in place of traditional honorary degrees. Recipients included trustees, administrators, faculty, staff, alumni, and donors. The recipients, listed in the Appendix, represent the large contribution which these groups have made in extending the influence of Asbury Theological Seminary.

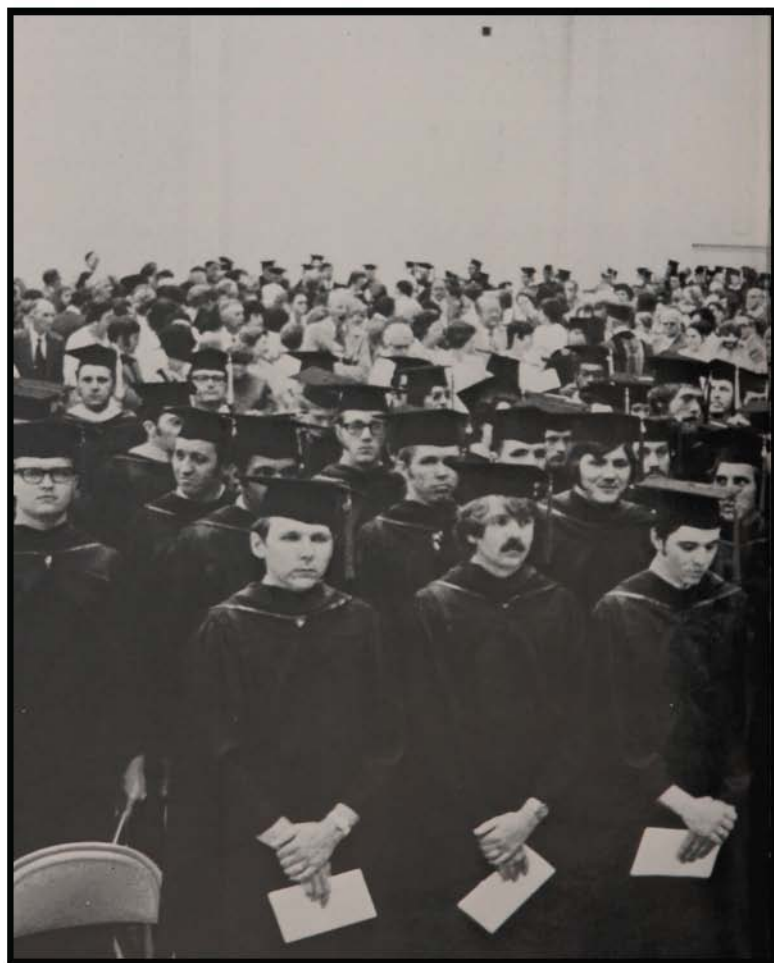


*Dr. and Mrs. Lowell Ryan receive a Distinguished Service Award for Dr. Ryan's fine service as chairman of the ATS Board of Trustees.*



While there was that somber sentiment that comes with the farewell of graduation, there was also the joyous expectancy of this new energy being poured into the flowing stream of Christian ministry.





While the family of seminary fellowship is dispersed each year the sense of true brotherhood goes on forever.

By the very nature of time, we are involved in the present. We can ignore the past, with all its valuable experience and inherent guidance. We can neglect the future — tomorrow's today. But the present envelops us as we live in the "now" of time. Our actions, our relationships, our discoveries — all pass through the refining fire of the present tense.

Asbury Theological Seminary has a rich and glorious past. Personalities and accomplishments have pressed the Seminary toward the mark of distinction which it holds today. Frank Bateman Stanger predicts an ever more glorious future as God continues to lead us into new dimensions of service. But, with the past behind and the future ahead, Asbury has a very identifiable present.

Asbury's present is marked by action. The present is ours...through Christ becomes the impetus for going, serving, telling, discovering, and learning. All of the dimensions of fellowship at ATS find energy in this claim to "joint ownership" through Christ. There is a vitality in Asbury's present for it pulsates with life in its abundance.

God owns our present, and He empowers us to live within it. He offers strength for today's demanding labor. He allows His creative nature to be reflected in our personalities and minds. And he heightens our awareness of all of life through His enlightening vision. We can become in the present what God intends for us in the future.

Asbury's present is an atmosphere allowing "becoming." The fellowship of learning, service, spiritual formation, and interaction facilitates such a growth. But Asbury's present also helps the student to recognize the continuum of God's time. Past and future are indeed a part of the present as we benefit from remembering yesterday as we plan tomorrow. Asbury is not a day or even a year. It is a part

of the flow of God's revealed purpose on earth and a glimpse of His will for tomorrow. This blend of past, present, and future is really the "today" of Asbury Theological Seminary.

As we remember today what God did for us as individuals and as an institution yesterday, and as we plan in the present for His will for us in the future, this year and this day become more meaningful as they fit into the harmony of God's concert of time.

Yes, the present is ours. Through Christ and His Father we can begin to grasp the present in all its potential. We can be, in the present tense, empowered by His strength and active in His will.



## The Past is Ours...

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Asbury Theological Seminary has a rich and renowned heritage as a multi-denominational school of theology operating on the graduate level. Its major objective is the education of men and women who are called of God to the Christian ministry in its many forms. This heritage is very much a part of the essence of life on campus today. There is a security and authority inherent in such an awareness of our distinctive past.

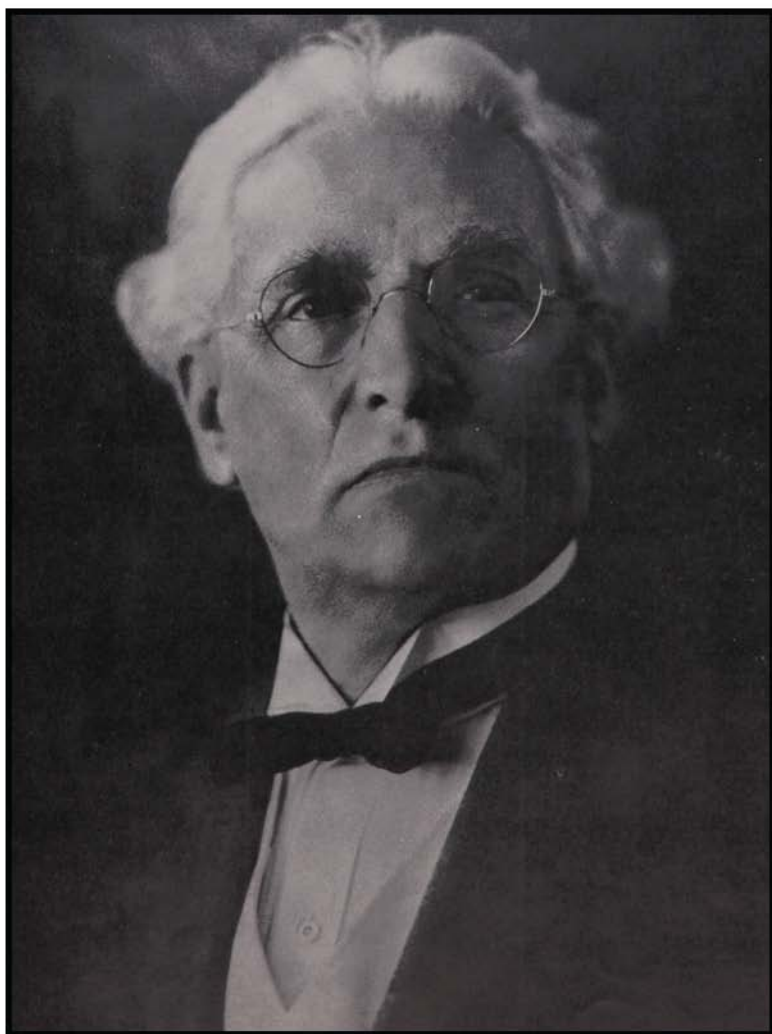
Indeed, the past is ours. We learn from it, we take pride in it, and we praise God for it!

Asbury's past can best be seen through the three personalities through which it comes. The Seminary would never have reached such heights had it not been for the leadership of three dynamic men — Henry Clay Morrison, Julian C. McPheeters, and Frank Bateman Stanger. Asbury Theological Seminary is truly the lengthened shadow of these presidential leaders.

While each man contributed to the building of Asbury in a unique and distinctive way, each shared one great quality — the unfaltering commitment to God as the authority and resource for life. Through their leadership, this commitment has found expression through the programs and accomplishments of Asbury Theological Seminary.

## **Henry Clay Morrison**

### **President 1923-1942**



The early murmurs heralding the birth of Asbury Theological Seminary began long before the 1923 opening. As early as 1905 when the Reverend Francis F. Fitch became the second president of Asbury College, there was an increased interest in theological studies as evidenced by the enrollment of forty-eight ministerial students. This led President-elect Fitch to prepare an academic foundation upon which he hoped to establish a fully accredited theological seminary. It was upon this dream and through the leadership of Henry Clay Morrison that the reality of Asbury Theological Seminary was finally realized.



*Henry Clay Morrison points to the sign above the doorway at Larabee-Morris Hall, the first building on Asbury Theological Seminary's Campus.*



*"Aunt Bettie" Morrison and Mrs. F. H. Larabee*

The Reverend Dr. Henry Clay Morrison assumed the presidency of Asbury College in 1910. Throughout his administration he dreamed boldly and prayed earnestly for a worthy graduate school of theology. At the same time, he resisted any attempt to alter the nature of Asbury College from an institution of liberal arts. As early as 1920, President Morrison announced his expectation that out of the theological department of the College there would soon emerge a graduate seminary.

The time was ripe for the birth of Asbury Theological Seminary. In addition to a legitimate general desire for a sound evangelistic school of theology, there were two other major considerations urging conservative theologians to action. First, there was a period of widespread departure from the faith. Questions were being raised concerning the great fundamental doctrines of the Christian church. Professors of theology, occupying chairs in traditionally orthodox and conservative institutions, were denying the veracity of the Word of God and other foundational truths upon which the church has been established. Second, the causality list of young ministers having received their collegiate training from Asbury College was increasing. These young men found it difficult to withstand the onslaughts of clever modern liberalism which sought to undermine and destroy the faith of the fathers.

Because of these destructive influences within the church, Dr. Morrison was deeply moved and genuinely concerned. He sought vehemently to counteract them. He preached, published, prayed, persuaded, and organized the people of God to this end. And now, by the clear and unmistakable call of God, he believed the time had arrived when he, with a small band of faithful helpers, should take that first bold step to found and establish Asbury Theological Seminary.

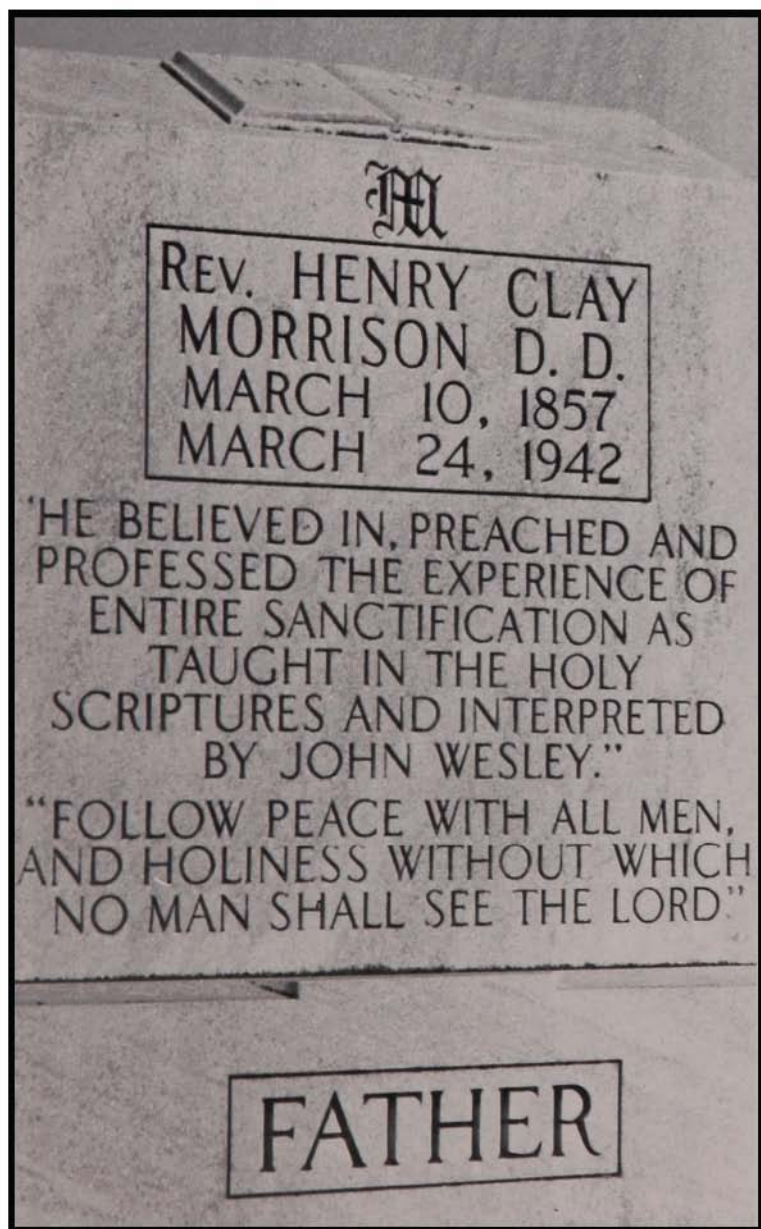
Early in 1923 Dr. Morrison had invited a number of professors of the College who were interested in this project to meet with him in his office. Those who responded were Fred Halsey Larabee, George M. Ridout, Walter E. Harrison, John Martin Maxey, Claude Lee Hawkins, and Wilder Roberts Reynolds. Plans for the proposed school were discussed thoroughly. Finally Morrison arose, and in his characteristically emphatic manner declared, *"Let us have it and begin with the fall opening."*

Thus, Asbury Theological Seminary made its entrance into the realm of graduate theological education.

While it was not until 1926 that the Seminary was authorized as a separate institution and Morrison elected as its first president, the institution was already beginning to hew out its own distinctive identity.

The years of Henry Clay Morrison's able leadership were marked by his deep conviction for the founding purpose of the Seminary and his strong reliance on the guidance of the Father. Guided by God and energized by His Spirit, Henry Clay Morrison built a firm foundation for the Seminary. Though the first years were dark and difficult, his undaunting commitment directed the institution toward numerous triumphs and accomplishments.





*Henry Clay Morrison's Grave Stone*

- 1923 — Asbury Theological Seminary was established as a graduate school of theology within Asbury College. Fred Halsey Larabee was appointed dean of the Seminary.
- 1926 — Henry Clay Morrison was elected as the Seminary's first president.
- 1931 — The Articles of Incorporation were adopted by the Board of Trustees.  
The Seminary became a separate educational unit.
- 1932 — The Seminary began to operate autonomous of the college through the establishment of its own Board of Trustees.
- 1933 — An organized plan of student scholarship aid was put into operation.  
Dr. Morrison was called back to become president of the College in addition to his duties as president of the Seminary.
- 1939 — Larabee-Morrison Hall was built and the Seminary moved to the present campus.
- 1942 — The *Henry Clay Morrison Living Endowment Fund and Scholarship Program* was confirmed and made permanent by action of the Board of Trustees.

**Julian C. McPheeters**  
**President 1942-1962**



*"Our first concern at Asbury Theological Seminary is that members of the faculty and the student body shall abound more and more spiritually. We believe that the norm of the Christian life is the flood tide of Pentecost. Anything less than this may be a substitution of that which is 'good' for the 'best.'" Through these words, from the president's report to the Board of Trustees, May 28, 1949, one can feel the spirit and dynamic of Julian C. McPheeters. His clarity of purpose and diligence in leadership arrived at an opportune moment in the history of the seminary.*





*Groundbreaking service for Henry Clay Morrison Memorial Administration Building, October 23, 1945, Mrs. H. C. Morrison with shovel, flanked by W. D. Turkington and J. C. McPheeters*

When Dr. Julian C. McPheeters succeeded Dr. Henry Clay Morrison in 1942, as the second president of the Seminary, the school had one building, eight-nine students, a faculty of four, and assets of less than \$100,000. At the time of his retirement in 1962, the Seminary had fifteen buildings, twenty faculty members, twenty-five acres added to the campus, a student body of 250, a foreign scholarship program, and assets in excess of four million dollars.

In 1944 the Minister's Conferences were begun under the leadership of Dr. McPheeters. The Crary-McPheeters Missions and Evangelism Building stands as a tribute to Dr. McPheeters' widespread missionary and evangelistic interests. In 1960, the *Julian C. McPheeters Missions Foundation* was established, with funds to be used for an annual missionary conference in his honor.

Dr. McPheeters succeeded in building up a large and responsive constituency whose support in prayer and contributions played a vital role in the forward movement of the Seminary. During the first six years of his presidency, he assumed a triple responsibility: (1) pastor of Glide Memorial Church, San Francisco, (2) editor of "The Herald" (which office he still holds), and (3) the presidency of the seminary. Through these years, Dr. McPheeters commuted by auto from San Francisco to Wilmore several times a year.

In all of his labors, Dr. McPheeters had the warm, dedicated support of his beloved wife, Ethel Chilton McPheeters, who went to be with the Lord on January 28, 1956.

While Dr. McPheeters' years were not without severe testing, there was always that calm, implicit trust that is still so characteristic of this servant of God. His life radiates the undiminished optimism in the strength of God.



*Henry Clay Morrison Memorial Administration Building Under Construction*

One closely associated with him in the work of the school — the late Dean William D. Turkington, said: “Under Dr. McPheeters’ administration, the Seminary became a veritable school of prayer. Emphasis on the personal prayer life, prayer cells, prayer chains, and nights of prayer, brought real results into the program and world outreach of Asbury Theological Seminary. The Seminary was going forward on its knees.”

Julian C. McPheeters continues to lend, by his very presence on campus, an aura of faith and courage to the institution as he reminds us all of the sacrifice and divine empowerment of Asbury’s founding fathers.

*Our chief mission is to spread scripture holiness over the earth. We believe that it is for this purpose that God has raised us up, and this only justifies our existence. If we fail here, our failure is colossal. If we are true to this sacred trust, we can face the future with courage and confidence, realizing the full meaning of the words of the Apostle Paul, “He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?”*

Julian C. McPheeters  
From the President’s report  
to the Board of Trustees,  
May 28, 1949





Julian C. McPheeters

**1942** — Dr. McPheeters was elected as the second President of Asbury Theological Seminary.

**1944** — Ministers' Conferences were begun.

**1945** — Ground-breaking ceremonies for the Morrison Memorial Quadrangle.

**1946** — American Association of Theological Schools accreditation and membership achieved.  
William D. Turkington appointed Academic Dean.  
Seminary Alumni Association formally organized during commencement.

**1947** — The Henry Clay Morrison Administration Building opened for use.  
John Wesley Seminary Foundation, the official ministerial training program of the Free Methodist Church, established as the first denominational foundation on campus.

**1948** — The Bettie Morrison Apartments opened for married students.

**1950** — A new chapel was proposed, to include a small prayer chapel.  
The Seminary received from Mr. and Mrs. Floyd Estes its largest gift to date.

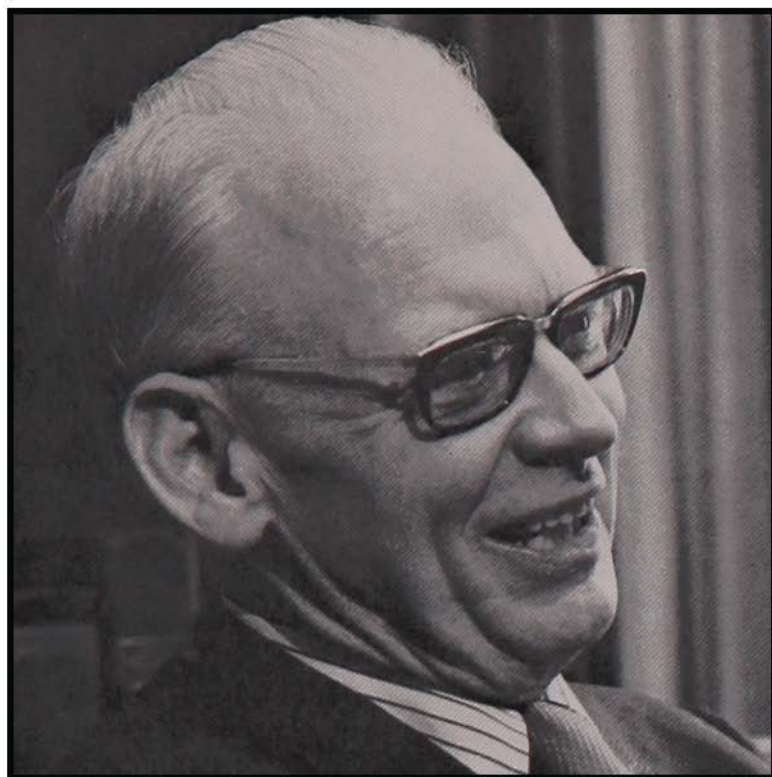
**1951** — A crisis in accreditation.

**1952** — Ground-breaking ceremonies for the new chapel.  
The Hutchins duplex apartments built.

**1954** — Dedication of Estes Chapel.  
The Freitas lectures were established.

- 1955** — A Chair of Evangelism established by an annual gift of Mr. And Mrs. Sollie McCreless.  
Program of faculty sabbatical leave established.
- 1958** — Ground-breaking ceremonies for Ely-McIntire Hall for women students.
- 1959** — Dr. Frank Bateman Stanger came to Asbury Theological Seminary as Executive Vice-President.
- 1960** — The Julian C. McPheeters Missions Foundation was established by the Board of Trustees.  
Dedicated the Ely-McIntire Hall.  
Asbury Theological Seminary was granted full accreditation by both the American Association of Theological Schools and the American Association of Schools of Religious Education.  
The Martha R. Jones Lectureship established.  
The Wesleyan Methodist Foundation established at Asbury was officially approved at the annual meeting of the Board of Trustees.

**Frank Bateman Stanger**  
**President 1962-1982**



Thursday, October 11, 1962, was a significant day at Asbury Theological Seminary. It marked the first formal inauguration of a president of the Seminary. On that day, Frank Bateman Stanger was inaugurated as the third President of Asbury Theological Seminary.

Approximately one thousand persons were in attendance as theological seminaries, colleges and universities, denominations, and learned societies sent official representatives. Once again, God had sent the right man at the right time to Asbury Theological Seminary.

The Trustees and Faculty of  
ASBURY THEOLOGICAL SEMINARY  
announce the inauguration of  
FRANK BATEMAN STANGER  
as Third President of the Seminary  
Thursday morning, the eleventh of October  
Nineteen hundred and sixty-two  
Wilmore, Kentucky

IT IS HOPED THAT THIS ANNOUNCEMENT WILL  
ENABLE YOU TO MAKE PLANS TO ATTEND.  
A FORMAL INVITATION WILL BE SENT LATER.



*Dr. Paul S. Rees, Vice-President at Large, World Vision, Delivers Address at the Inauguration of Frank Bateman Stanger*

Frank Bateman Stanger had led and is leading the seminary through a period of solidification and unprecedented expansion of academic programs, student enrollments, and physical facilities. During his twelve years of service as president, nine major buildings have been erected — among these are examples of the finest and most functional buildings of their style to be found on any campus. Their image on campus portrays visually the careful blend of heritage and progress of the institution.

Academic expansion is a must in Frank Bateman Stanger's concept of a growing seminary. Through his leadership, we have witnessed the addition of four academic departments, the doubling of an ever more qualified faculty, a library which has grown from 40,000 to 95,000 volumes, and most significant of all, a student body reaching a record high of almost 500 virtually doubling during these twelve short years.

Dr. Stanger's genius for administration and organization is well known. A testimony of this is his recent election as president of the Theological Education Association of Mid-America (TEAM-A), a consortium of five theological graduate schools in the midwest, of which Asbury Theological Seminary is a founding member.



*Dr. and Mrs. Frank Bateman Stanger with the president's parents, Judge Francis A. Stanger, Jr. and Mrs. Sarah Bateman Stanger.*

Another contribution of the Stanger administration to Seminary life has become increasingly evident during this anniversary year. Dr. Stanger, with his lovely wife, Mardelle, have had the unique ability of transforming a moment into a rich and memorable "event." Through the many anniversary events of this year and the many evenings in which the president and his wife have entertained faculty, students, or guest of the Seminary, the gracious hospitality and finesse in entertaining demonstrated by the Stangers have made memories of moments.



An example of such an “event” was the gracious annual banquet for the faculty. During this evening of fellowship, the Stangers introduced to the Seminary community F. D. “Howard” Fain, a Jessamine county artist from nearby Nicholasville. Mr. Fain proceeded to relate in warm and insightful simplicity a bit of his past and the philosophy behind his creative work. The climax of the evening arrived as the Stangers unveiled a beautiful line drawing of the Henry Clay Morrison Administration Building, which they had personally commissioned for this anniversary year. Through the artist’s sensitivity and affectionate skill, the drawing radiated to all who have been associated with ATS, something of the dignity and security of our heritage.



*Dr. and Mrs. Frank Bateman Stanger Revealing the Artwork by Mr. Fain of the Henry Clay Morrison Administration Building.*

It has been under the Stanger administration that the Seminary, founded chiefly to perpetuate an evangelistic ministry within the Methodist movement in the southern United States, has taken on a larger and wider focus. It has moved beyond even its transitional image of being "interdenominational" to what Frank Bateman Stanger calls the "multidenominational" stance. In this climate every student's ecclesiastical identity is enhanced and nourished. Denominational leaders punctuate the visitor's rosters, and the Seminary is regarded by the denominational agencies as a servant in professional and graduate preparation of its candidates.



*Frank Bateman Stanger's Inauguration in front of the Henry Clay Morrison Administration Building*

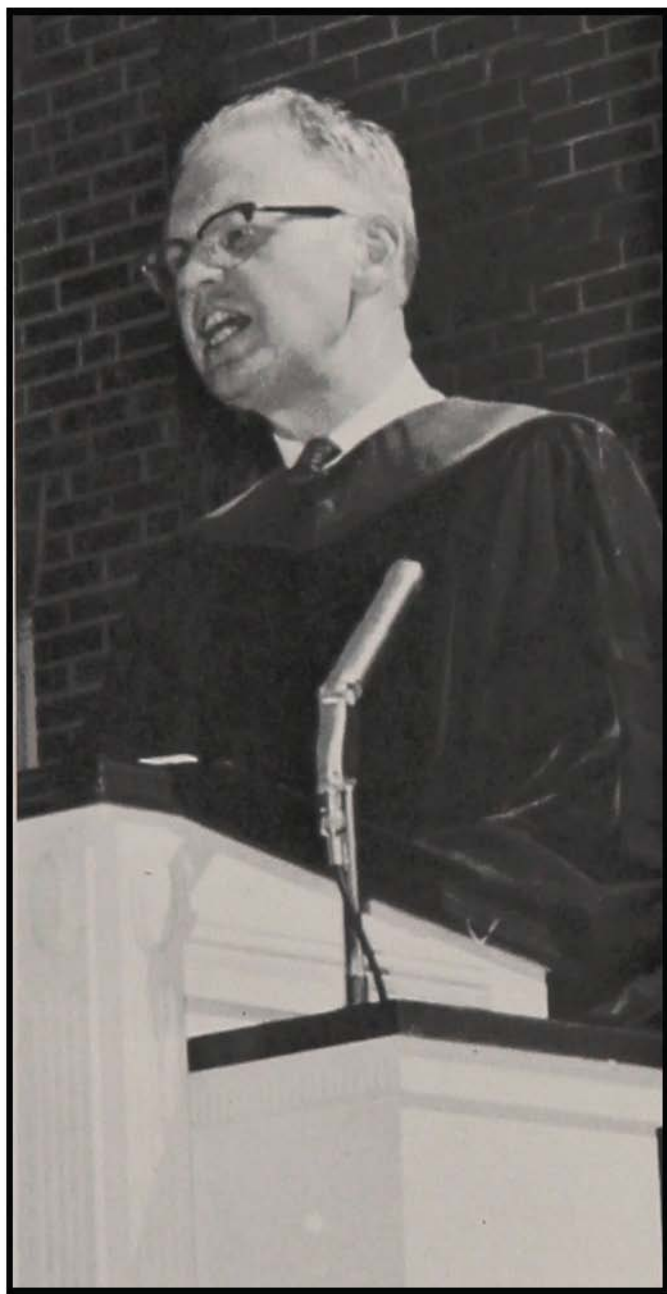


Frank Bateman Stanger has helped the Seminary to maintain a balance of unity in diversity. He continues to encourage, by example and exhortation, faculty, staff, and students to heed Jesus' words: "By this shall all men know that you are my disciples, if you have love for one another."

Indeed, through the leadership of Frank Bateman Stanger, Asbury Theological Seminary can look confidently into the future, eager for God's tomorrow.

*"Some men dream dreams — and there is a place for them in God's scheme of things. Others have enough imagination and know-how to start those dreams on the road to reality. And still others put their hand to the plow and work long and hard hours to see dreams come true. But in my friend, Frank Stanger, I see a man to whom our Heavenly Father has given all of these capacities. He dreams daily of a great Asbury Seminary. He knows how to make these dreams come true. He rolls up his sleeves and works today as though there might be no tomorrow."*

Charles G. Turkington  
in tribute to Frank Bateman  
Stanger at the Fiftieth  
Anniversary Banquet.





*Dr. Frank Bateman Stanger and Mrs. Elisabeth Fretias*

- 1962** — Dr. Stanger became the third President of Asbury Theological Seminary in the Seminary's first official inauguration ceremony.
- 1963** — Dedication of the Frank Paul Morris Chair of Christian Doctrine.  
Dedication of Crary-McPheeters Building of Missions and Evangelism.  
October 13-20: Fortieth Anniversary Celebration.
- 1964** — Dedication of the John Wesley Beeson Chair of Christian Missions.  
The Ryan Lectureship established by Dr. and Mrs. Lowell Ryan of San Antonio, Texas.
- 1965** — Department of Prayer and Spiritual Life established.
- 1966** — The President's Award established for excellence in preaching.  
Alumni Manor opened for married student housing.  
The Urban Ministries Program for seminarians begun, with training in Chicago.
- 1967** — Dedication of the B. L. Fisher Library.  
Robert A. Traina appointed as Academic Dean.  
Dedication of Turkington Manor.
- 1968** — Dedication of Palmer Manor.
- 1970** - The Seminary become a founding partner in TEAM-A, a five-seminary consortium for cooperation in areas of mutual concern, including student exchanges during the January term.
- 1971** — Dedication of the Sherman Thomas Student Center.

- 1972** — Self Study conducted during the entire year in preparation for an official visit from representatives of the American Association of Theological Schools.
- 1973** — Confirmation of the Seminary's accreditation.  
Research proposal in development regarding a possible Doctor of Ministries program.  
Research proposal developed for phasing in a supervised ministries program to replace the "field work" concept.
- 1974** — March 12-15: Fiftieth Anniversary Lectureship Week.



# Appendix

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The lists of names here are a direct copy of the lists as they were published in the original publication of this book in 1974.

## Founding Board of Trustees

This founding board of Asbury Theological Seminary was the 1923 Board of Trustees of Asbury College. When the articles of incorporation of the seminary were drawn up in 1931, they called for a separation of administrative boards. So, in 1932, individual trustees were given the option of continuing with the college board or becoming eligible for membership on the autonomous board of the seminary; hence, the large number of terms which expire with 1932. Some overlap in board membership did not continue, however, until an accreditation ultimatum received by the college brought about the resignation of those members who held membership on both boards.

The articles of incorporation can be found in book two of this 90th Anniversary collection: *A Short History of Asbury Theological Seminary* by Howard Fenimore Shipps. A free digital copy is available through First Fruits Press:

<http://place.asburyseminary.edu/firstfruitsheritagematerial/23/>

L. R. Akers	1923-1932
Mrs. J. B. Alford	1923-1924
J. F. Askins	1923-1927
J. M. Brafford	1923-1932
J. W. Bramel	1923-1925
H. W. Bromley	1923-1932
R. F. Burden	1923-1928
W. L. Clark	1923-1932

U. V. W. Darlington	1923-1932
Fred B. Fisher	1923-1932
W. E. Foshier	1923-1924
J. L. Gaugh	1923-1932
J. M. Harris	1923-1932
Grace Crary Haskins	1923-1932
C. M. Hood	1923- 1932
J. W. Hughes	1923-1932
Andrew Johnson	1923-1932
A. P. Jones	1923-1931
C. A. Lovejoy	1923-1930
J. S. Lowry	1923-1929
George W. Matthews	1923-1925
H. C. Morrison	1923-1942
J. J. Overstreet	1923-1925
E. O. Rice	1923-1924
C. W. Ruth	1923-1932
W. H. Shehan	1923-1926
Pendleton Spruce	1923-1925

C. Valade	1923-1932
G. Vallentyne	1923-1924 1944-1946
George W. Vaughn	1923-1932
E. J. Westfall	1923-1925

## Other ATS Trustees

O. H. Callis	1925-1932
J. E. Humphries	1925-1926
R. A. Young	1925-1929
J. C. Lashley	1925-1932
W. W. Holland	1925-1944
Thomas Valade	1925-1931
H. A. Butts	1925-1931
E. Stanley Jones	1925-1931
Clarence True Wilson	1926-1932
Jennie Ullendorff Gossett	1926-1928
H. M. DuBose	1926-1932
W. F. Oldham	1926-1931
John Thomas	1926-1932
F. H. Trimble	1926-1928
Lizzie H. Glide	1928-1932
H. H. Barr	1928-1931
J. E. Bartlett	1929-1932
C. S. Bobb	1930-1932

Mary Harris Armor	1930-1932
Aruthur J. Moore	1930-1932
W. G. Cram	1930-1932
H. M. Shuman	1931-1932
V. C. Curtis	1931-1932
Elizabeth (Mrs. H. C.) Morrison	1932-1944
Virgil L. Moore	1932-1943
Frank P. Morris	1932-1945
Fred Halsey Larabee	1932-1949
W. H. Butler	1932-1940
J. H. Pritchard	1932-1940
S. H. Tubeville	1932-1956
Robert H. Williams	1932-1937
O. W. Robinson	1932-1940
W. R. Reynolds	1932-1937
J. L. Piercy	1932-1947
Warner P. Davis	1932-1943
Z. T. Johnson	1937-1947
H. G. Ryan	1940-1945

John H. Paul	1940-1962
T. Delos Crary	1940-1970
Harry A. Naylor	1942-1961
O. B. Newton	1943-1965
C. I. Armstrong	1944-1974
J. A. Huffman	1944-1947
Robert P. Shuler	1946-1951
Leslie R. Marston*	1947-1974
B. Joseph Martin	1947-1948
Andrew F. Fallman	1948-1969
B. L. Fisher	1951-1956
C. S. Luce	1954-1955
R. S. Cushman	1954-1961
Robert G. Mayfield	1962-1973

\*Made "Life Member"

1974



## **Fiftieth Anniversary Board of Trustees**

Julian C. McPheeters	1932
William E. Savage*	1945
Don A. Morris	1947
Claude G. Sageser	1947
George L. Royal	1954
Eugene A. Erny	1954
Charles B. Cochran	1954
Dee W. Cobb	1954
William Broadhurst	1955
Sherman Thomas	1956
Alvin Kropf	1956
Charles E. Crouse	1959
Frank Bateman Stanger	1959
Franklin D. Morrison	1961
Lowell O. Ryan	1962
Kenneth E. Geiger	1965
Stephen W. Paine	1965
Russell H. Perrine	1965

Paul S. Rees	1965
Jordan H. Grooms	1971
Harold P. Dutt	1971
Ira Gallaway	1971
Billy E. Loflin	1971
Howard Winters	1971
Paul N. Ellis	1971
Z. T. Johnson, Jr.	1971
Charles G. Turkington	1971
Robert A. Traina*	1971
Laton E. Holmgren	1972
William F. Brunk*	1973

*\*\*Ex officio*

## Faculty and Administrators' Service Roster 1923-1974

	<u>Years of Service</u>
<b>William David Turkington</b> Dean Lecturer of New Testament Interpretation	34
<b>Harold Barnes Kuhn</b> Professor of Philosophy of Religion	31
<b>George Allen Turner</b> Professor Biblical Literature	29
<b>James D. Robertson</b> Professor of Preaching	28
<b>William E. Savage</b> Vice President, Business Administration	28
<b>W. Curry Mavis</b> Professor of Pastoral Ministry	27
<b>Fred Halsey Larabee</b> Dean Professor of New Testament Greek	26
<b>Susan A. Schultz</b> Professor of Bibliography and Research Director of Library Services	25
<b>Frank Paul Morris</b> Professor of Doctrine	24

<b>William M. Arnett</b>	23
Frank Paul Morris Professor of Christian Doctrine	
<b>Delbert Roy Rose</b>	23
Butler-Valade Professor of Biblical Theology	
<b>J. Harold Greenlee</b>	21
Professor of New Testament Language	
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A complete list of full time faculty through 2012 can be found in book two of this 90th Anniversary collection: *A Short History of Asbury Theological Seminary* by Howard Fenimore Shipps. A free digital copy is available through First Fruits Press: <http://place.asburyseminary.edu/firstfruitsheritagematerial/23/>

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Throughout the fiftieth academic year, ten academic papers were presented to the student body. These papers have been published in a separate volume, which is the fourth book of this 90th Anniversary collection: *Theological Foundations: Fiftieth Anniversary Scholarly Essays*. A free digital copy is available through First Fruits Press:  
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## Fiftieth Anniversary Scholarly Papers

	Date Paper Presented
<b>Dr. G. Herbert Livingston</b> Biblical Authority	September 12, 1973
<b>Dr. Fred D. Layman</b> Man and Sin in the Perspective of Biblical Theology	October 3, 1973
<b>Dr. Robert W. Lyon</b> The Person and Work of Jesus Christ	October 24, 1973
<b>Dr. Kenneth C. Kinghorn</b> The Person and Ministry of the Holy Spirit	November 7, 1973
<b>Dr. Robert E. Coleman</b> Justification: The Just Shall Live by Faith	November 20, 1973
<b>Dr. William M. Arnett</b> Entire Sanctification	January 16, 1974
<b>Dr. Howard F. Shipps</b> The Church	February 20, 1974
<b>Dr. Harold B. Kuhn</b> Apologetics	March 6, 1974
<b>Dr. Gilbert M. James</b> The Use and Abuse of Power: A Study of Principles and Power	April 17, 1974
<b>Dr. Delbert R. Rose</b> Eschatology	May 1, 1974

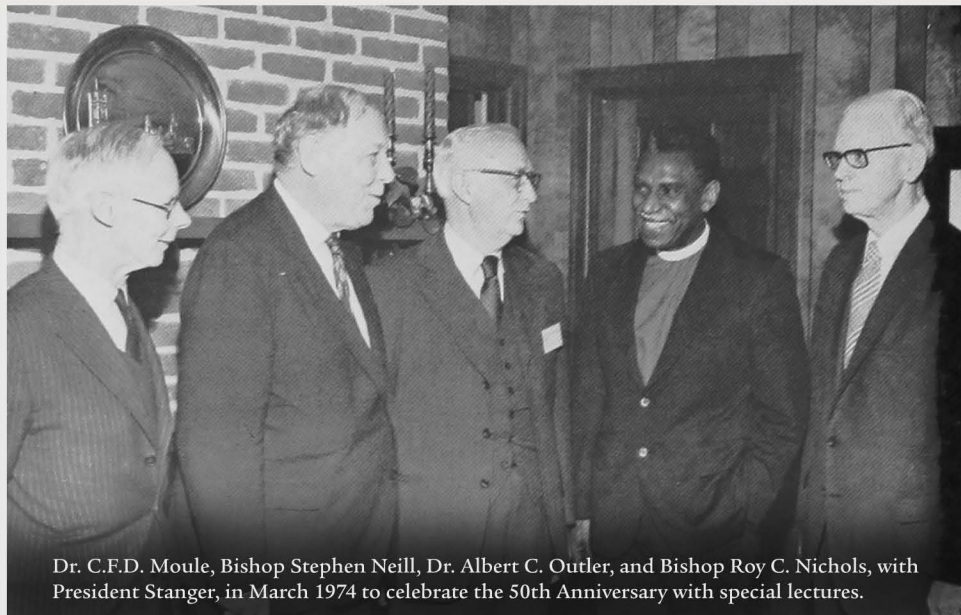


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Dr. C.F.D. Moule, Bishop Stephen Neill, Dr. Albert C. Outler, and Bishop Roy C. Nichols, with President Stanger, in March 1974 to celebrate the 50th Anniversary with special lectures.

In honor of Asbury Theological Seminary's 90th anniversary, First Fruits Press has released several historic works published by the Seminary in the past.

For its 40th anniversary in 1963, President Frank Stanger had three books published to celebrate the special event. These included a biography of Asbury Theological Seminary founder Henry Clay Morrison by Percival A. Wesche, a brief history of Asbury Theological Seminary by Howard Fenimore Shipp, and a volume of chapters on special theological emphases written by various faculty members. All three of these out-of-print works will now be released again as part of this special 90th anniversary set.

On the 50th anniversary of Asbury Theological Seminary in 1973, President Stanger celebrated with a series of special lectures and scholarly papers to be given throughout the academic year of 1973-1974. Key faculty were assigned important theological topics and orally presented these papers in Estes Chapel. They have never been published until now in this special 90th anniversary set.

First Fruits Press is delighted to bring the voices of some of Asbury Theological Seminary's past to a new audience as we celebrate 90 years of serving God and spreading scriptural holiness throughout the world!



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