



This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the United States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain conditions specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be *“used for any purpose other than private study, scholarship, or research.”* If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Contact

B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390

B.L. Fisher Library’s Digital Content
place.asburyseminary.edu



Asbury Theological Seminary
205 North Lexington Avenue
Wilmore, Kentucky 40390

800.2ASBURY
asburyseminary.edu

AN HISTORICAL SURVEY
OF
ASBURY THEOLOGICAL SEMINARY
1923 - 1949

A Thesis
Presented to
the Faculty of the Department of Religious Education
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Robert Owen Fraley
May 1949

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Purpose	2
Writings in this field	2
Factors motivating the founding	2
II. ORIGIN OF THE COLLEGE AND THE SEMINARY	9
Purpose and objective	9
A Biblical emphasis	13
Intellectual and spiritual development cooperative	14
The name	15
III. BIRTH OF THE SEMINARY	18
The vision	18
Founding date	19
The founder	20
IV. GROWTH AND EXPANSION	22
Faculty	22
Library	26
Accreditation	29
John Wesley Seminary Foundation	37
V. ADMINISTRATION	39
Founder and first president	39
The second president	42

CHAPTER	PAGE
	111
	PAGE
Mrs. H. C. Morrison - "Aunt Bettie"	44
The office of dean and vice president	46
Board of Trustees	48
VI. BUILDING PROGRAM	51
Original building	51
The move of 1939	51
Morrison Memorial Administration Building	54
Housing projects	57
Heating plant	58
Bettie Morrison Apartment Building	58
Summary	59
VII. CURRICULUMS	60
Pre-seminary years	60
Early seminary years	62
Change and expansion	64
Introduction of the M.R.E. degree	65
VIII. PUBLICATIONS	66
<u>The Pentecostal Herald</u>	66
<u>The Asbury Seminarian</u>	69
<u>The The-O-Log</u>	70
<u>The Seminarian</u>	70
<u>The Asbury Alumnus</u>	70
The seal of the Seminary	71

CHAPTER	PAGE
IX. PROGRAMS AND ACTIVITIES	72
Evangelistic program	72
Pastorates and Service Brotherhood	74
Student retreat	74
Special lectureships	75
Annual Ministers Conference	76
Social and educational organizations	77
Music	79
X. FINANCING THE SEMINARY PROGRAM	80
Thanksgiving, Easter, and Commencement	
offerings	80
Representation in the field	81
Scholarship program and loan funds	82
XI. CONCLUSION	85
BIBLIOGRAPHY	90

LIST OF TABLES

TABLE	PAGE
I. Departments of Instruction, with Faculty in Asbury Theological Seminary from 1923-1949 .	23
II. Total Student Enrollment of Asbury Theological Seminary for the Years 1923-24 through 1948-49	87
III. Matriculation Record, Showing the Total Number of New Students Each Year	88
IV. Record of Asbury Theological Seminary Graduating Classes	89

CHAPTER I

INTRODUCTION

Until this present time no attempt has been made to write a complete history of Asbury Theological Seminary in Wilmore, Kentucky. Any historical accounts as such are those very brief sketches included in the Seminary bulletins, and certain recorded highlights presented as news and interest stories in the Pentecostal Herald. The first quarter century of its existence has passed, and this present twenty-sixth year sees the Seminary as the tenth largest school of its kind in the United States.¹ The remarkable growth and progress of this past decade presents a challenge to record accurately the unusual history of this Seminary.

¹ Study made by Dean W. D. Turkington, Asbury Theological Seminary, 1948-1949, corroborated by Federal Security Agency, United States Office of Education enrollment study. This study gave the following statistics:

South West Baptist Theological Seminary	840
Southern Baptist Theological Seminary	769
Union Theological Seminary	540
Princeton Theological Seminary	377
Garrett Biblical Institute	348
New Orleans Baptist Theological Seminary	344
Yale Divinity School	331
Boston University School of Theology	325
Eastern Baptist Theological Seminary	293
Asbury Theological Seminary	281

I. PURPOSE

The purpose of this study, therefore, was to give a complete history of Asbury Theological Seminary, tracing as nearly as was possible the factors and vision leading to the actual establishment of the Seminary, and all major elements adding to its expansion and development up to this present time.

II. WRITINGS IN THIS FIELD

The writings in this field are very limited. The only relating histories are those brief sketches in the Asbury College Bulletin, one thesis² on the early history of Asbury College covering the first twenty-year period, and another rather complete but later history of the College contained in the fiftieth anniversary annual of the College. Other closely related histories are in the form of the biographical and autobiographical sketches of the Seminary's founder, Dr. Henry Clay Morrison.

III. FACTORS MOTIVATING THE FOUNDING

There may be many factors that stimulate the development of great educational institutions. In general, how-

² Earl Stanley McKee, "The Early History of Asbury College (1890-1910)," (unpublished Master's thesis, University of Kentucky, Lexington, 1926).

ever, it may be said that material, cultural, and religious progress, individually or in combination, are fundamental to the motivation of education and the growth of its institutions. In Europe, the Renaissance, as a spontaneous cultural awakening, motivated education, but with a strong humanistic emphasis. In America, the early impetus for education was largely religious. Almost every institution of higher learning bears some mark of church or religious affiliation. However, the impact of materialism in the nineteenth century made such strong inroads into schools of theology via various forms of higher criticism that by the beginning of this century few colleges and fewer graduate religious schools were preserving a Biblical orthodoxy either in theory or in practice. The fervor for scientific research had taken precedence, and it would seem that materialism and humanism had become the chief stimuli in education.

The saddest feature of the educational problem is, that many of the colleges and universities of the day are hotbeds of heresy and infidelity. The Cosmopolitan Magazine, a merely secular publication, has recently printed some things that reveal an astonishing state of things. The editor of this Magazine, commenting on an article in the May number by Mr. Boyce, says: "Out of the curricula of American Colleges a dynamic movement is upheaving ancient foundations and promising a way for revolutionary thought and life. Those who are not in touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class-rooms it is being taught daily that the Decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act of contravention of

society's accepted standard; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States"³

Science and materialism had placed a premium upon intellectual pursuit free from religious dogmas. Faith and the scientific method were placed in opposition to each other. This was a natural reaction to the medieval religious autocracy that would have dictated the very laws of science. Such intellectual oppression cost the cause of religion a great loss of respect among free-thinking people. Science began to vie with religion, offering new theories in the realms of ontology, cosmology, and anthropology. Religion's claims of the divine revelation of the Bible and its authority in regard to the origin and destiny of man and matter were held in derision. Religion in many quarters unwittingly blamed education for this crass infidelity, and thereupon withdrew from so-called vain intellectual pursuit that sought the approval of the advocates of the developing scientific method. The breach has ever widened from the emergence of New Thought in the period of the Renaissance until this present era in which science

³ Catalogue of Asbury College, 1908-1909, and Twentieth Announcement, 1909-1910, pp. 9-10.

holds a place of supreme authority in the intellectual world.

Hence the Bible and science became competitors for authority in truth, and seemingly the man who sought knowledge scientifically was denied the privilege of simple faith and prayer. This trend toward infidelity in a century of scientific progress wrought havoc with growing religious schools that were seeking the approval of the intellectual world. Intellectual pursuits heightened, but Biblical orthodoxy gave way to heterodoxy. Especially was this true among Protestant denominational colleges and seminaries, to which the Methodist church schools were no exception. Most of the schools in the Wesleyan Arminian tradition became submerged in a sea of negative Biblical criticism. The call to Scriptural Holiness as taught by John Wesley, the founder of the Methodist Church, and his American co-laborers became faint and uncertain. Many of the schools flourished in numerical strength and financial security, but modern infidelity continued to sap the spiritual vigor of once great Christian institutions. It was in the very shadow of a Methodist school, the Kentucky Wesleyan College, bearing the name of its illustrious forefather, that a new life was born; and Asbury College, and then Asbury Theological Seminary, lifted once again the banner of Biblical orthodoxy and Scriptural Holiness in the midst of high intellectual endeavor.

That this influx of modern liberalism had perverted the spiritual tenor of our church schools even before the founding of Asbury College is demonstrated by a conversation between the Rev. John Wesley Hughes, founder of Asbury College, and the presiding bishop of the Kentucky Conference in the year 1890. It was requested by the Rev. Mr. Hughes that he be appointed president of a new school which he was to establish that fall in Wilmore, Kentucky. The school's name was announced as the "Kentucky Holiness School." To this request the bishop replied, "I could not. I object to the name, for all of our church schools are supposed to be holiness schools." Mr. Hughes replied, "I was educated in two of them⁴ and I never heard the subject mentioned pro or con."⁵

It is evident, therefore, that the lack of emphasis upon the fundamental doctrines of Methodism in its schools, and a zeal to protect and propagate these doctrines were the generating factors in the birth of Asbury College. That these identical factors motivated the founding of Asbury Seminary is evident from the historical review of the Seminary contained in the late Seminary Bulletin:

⁴ Kentucky Wesleyan College and Vanderbilt University.

⁵ The Autobiography of John Wesley Hughes, D.D., Founder of Asbury and Kingswood Colleges (Louisville, Kentucky: Pentecostal Publishing Company, 1923), p. 150.

In 1923 several members of the faculty of Asbury College met with President H. C. Morrison to discuss the matter of graduate theological education, particularly as it pertained to the further training of their own students. Experience and observation had shown that many graduates of Asbury and similar colleges were being graduated from theological seminaries and entering their ministerial calling with apparently little of the dynamic and burden for the redemption of the lost which had characterized their earlier lives and ministry. Out of the recognition of this situation came the realization of the need for a graduate theological seminary established upon the principles of evangelical Christianity as interpreted by historic Wesleyan theology. The result was the organization of Asbury Theological Seminary, which opened in the fall of 1923.⁶

⁶ Catalog for 1948-49 Sessions, Announcements for 1949-50 Sessions (Bulletin of Asbury Theological Seminary, Catalog Number, Vol. 26, No. 1, Wilmore, Kentucky), p. 15.

CHAPTER II

ORIGIN OF THE COLLEGE AND THE SEMINARY

The history of Asbury Theological Seminary is inseparably attached to that of her sister institution, Asbury College. Although the two schools are distinctly separate in campus, organization, and curriculum, there remains a basic unity of tradition, purpose, and doctrinal emphasis. Moreover, the transfer of students from the College to the Seminary lends strong interdependence. Because of this integral relationship, it is necessary that some of the history of the College be considered, as it relates directly to the history of the Seminary.

I. PURPOSE AND OBJECTIVE

Purposing to defend and propagate a Biblical orthodoxy and the doctrine of Scriptural Holiness, Rev. John Wesley Hughes in 1890 founded the institution which became known as Asbury College. Thirty-three years later, Dr. Henry Clay Morrison, with this same purpose, founded the sister institution known as Asbury Theological Seminary. This purpose is declared in the First Annual Announcement of the College:

Introductory: Feeling the great need of a distinctively religious school where young men and young women can get a thorough college education under the direction of a

faculty composed of men and women wholly consecrated to God, we have decided to open "Kentucky Holiness School" at Wilmore, eighteen miles south of Lexington, on the Cincinnati Southern Railroad, near High Bridge.¹

Course of Study: Our object is the development of the mental, moral, and spiritual faculties of every student. The Literary Course will be as full as the course offered for the A.B. degree in other colleges. The Bible will be incorporated in the course of study. The Doctrines of depravity, conviction for sin, and the direct witness of the Spirit to conversion, and a second definite blessing received subsequent to conversion will be taught.²

Due to widespread misunderstanding and often misinterpretation of doctrinal terms, it is necessary that the term "Scriptural Holiness" be sharply defined. John Wesley, founder of the Methodist Church, used interchangeably and synonymously such terms as "Christian Perfection," "perfect love," "heart purity," "Holiness," "entire sanctification," "sanctification," and others to describe the state of grace in which a Christian comes to love God with his whole heart, a state of deliverance from all sin.³ This doctrine was professed and preached by John Wesley and is a doctrine of the Methodist Church:

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby

¹ Announcement of the Kentucky Holiness School, Wilmore, Kentucky, Jessamine County, 1890-91, p. 1.

² Ibid., p. 2.

³ J.A. Wood, Christian Perfection as Taught by John Wesley (Boston: McDonald & Gill, 1865), p. 28.

we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless.⁴

Wesley defines the doctrine thus: "Entire sanctification or Christian perfection, is neither more nor less than pure love; expelling sin and governing both the heart and the life of the child of God."⁵ In the act of divine regeneration a person is forgiven the willful acts of transgression against God. In the experience of sanctification a person is cleansed or purified from the inbred nature of sin, i.e., the sin principle which is the root of the overt acts of transgression. This perfection, then, is not a human perfection, free from error, but a perfection of love.⁶ This second act of divine grace is not, then, a "forgiving" but a "cleansing" process.

Asbury College is clear in declaring her objectives in relation to this doctrine. The Twenty-First Annual Announcement states in the introduction: "It is the purpose of the College, not only to lead our students to a saving knowledge of Christ but to establish them in the doctrine and experience

⁴ Doctrines and Disciplines of the Methodist Church, 1948 (Nashville; The Methodist Publishing House, 1948), p. 31.

⁵ The Works of the Reverend John Wesley, A.M. (New York: J. Emory & B. Waugh, 1831)

⁶ John Wesley, A Plain Account of Christian Perfection (Louisville, Kentucky: Pentecostal Publishing Company) pp. 15-16.

of holiness."⁷ The Seminary has maintained the same objective. The joint catalog for the College and Seminary, in the first year of graduate theological instruction, contains the following statement:

The purpose of the School of Theology is to associate with Asbury College a school where students for the ministry and Christian workers generally, may secure their preparation in Divinity in strict accord with Bible orthodoxy and the historical faith of the Christian church . . . Our school of Theology will have as its constant and unwavering purpose to cultivate both scholarship and piety, and to provide a place where Christian students may pursue their theological studies in such a way as to increase their faith in God, in His Word, and in the supernatural, and where they shall become so rooted and grounded in the "Most Holy Faith" that when they leave us they will ever stand firm as faithful preachers of the whole gospel, courageous defenders of the faith, and workers that "needeth not to be ashamed, rightly dividing the Word of Truth."⁸

Any misunderstanding at the point of the doctrinal tradition of the Seminary would destroy the historical significance of this study. The very foundation of Asbury Seminary was laid in the purpose of preparing a Spirit-filled host of ministers firmly grounded in a Biblical orthodoxy. A broader scope of the doctrinal emphasis is to be found in the Articles of Incorporation of the Seminary, which issue a full statement of her position.

⁷ Catalog of Asbury College, 1909-1910 and Twenty-First Announcement, 1910-1911, p. 8.

⁸ Catalogue for the Academic year of 1922-1923 with the Announcements for 1923-24 (Asbury College Bulletin, Vol. 34, No. 1: Wilmore, Kentucky), p. 71.

The business, nature, and purpose, proposed to be transacted, promoted and carried on, and the object of the corporation are: To maintain the corporation as a Theological Seminary for the promotion of Theological Education. It will be the object of this Seminary to prepare and send forth a well-trained, sanctified, Spirit-filled, Evangelistic Ministry. This Seminary will emphasize in its teaching the divine inspiration and infallibility of the Holy Scriptures, the Virgin Birth, Godhead, Vicarious Sufferings, 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 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.⁹

As a safeguard to these intrinsic operative principles, the following statements were also included under this Article:

No person shall be elected to the Board of Trustees, or to an official position, in this corporation, nor shall any person be employed as an instructor or assistant instructor, in its corps of teachers, who is not in full sympathy with the Wesleyan interpretation of the Scriptures on Entire Sanctification, and who does not in humble faith trust in Christ for full deliverance from all sin.

This corporation having been organized as a religious and educational one, any departure from or evasion of the objects and purposes stated . . . will forfeit all and every right of the corporation to all and any gifts, grants, devises, conveyances, or presents, that may have been theretofore made to the corporation . . . and the donors, givers or bestowers, their successors and real and personal representatives and heirs will have the right power and authority to take steps to cause any and all gifts, grants, devises, whether of real or per-

⁹ Articles of Incorporation, Asbury Theological Seminary, Article 4, Subhead D, p. 1.

sonal or mixed property to revert to the donors or givers or their successors.¹⁰

The Seminary catalogs including the current issue¹¹ carry a special page captioned "Aims and Designs." The statement thereon is a partial reiteration of the above objectives as contained in the original Articles of Incorporation.

II. A BIBLICAL EMPHASIS

The evangelical viewpoint concerning the Holy Bible has been from the beginning foundational to both Asbury institutions. The earliest catalogs of both College and Seminary are clear and emphatic at this point:

We consider the Bible the book given by inspiration of God and "profitable for doctrine, reproof, correction and instruction." We feel assured that the Bible, being a book of infallible teaching on these four subjects is indispensable to the moulding of moral character. We consider it not alone the only book of morals and true religion, but as one has said, "the brightest gem in the literary world."¹²

Similar assertions are made by the Seminary as may be observed in the above quotations from the Articles of Incorporation.

¹⁰ Articles of Incorporation, Asbury Theological Seminary, Article 4, Subhead E and F, p. 2.

¹¹ p. 14.

¹² Catalogue of Asbury College for 1891-'92 and Third Annual Announcement for 1892-'93, pp. 19-20.

III. INTELLECTUAL AND SPIRITUAL DEVELOPMENT COOPERATIVE

The religious emphasis and fervor that has dominated Asbury College and Asbury Seminary from the beginning has lead neither to the austerity of asceticism nor the fanaticism often rightly attributed to religious zealots. The continual effort has been for a medium of cultural normalcy. The profound conviction of both leaders and instructors through the many decades of Asbury's history is that the springboard for all normal and best living, humanly speaking, is that of sound Christian character.

Education that does not decidedly and distinctly develop the moral and religious nature is not only defective but very dangerous: in view of this fact special efforts are being made to cultivate the soul. While we give prominence to the religious, we give equal prominence to thorough mental training; thus giving liberal culture of mind and soul.¹³

With declarations such as these Asbury College and Seminary have launched their school programs each succeeding year. There has to this present time been no decline either of doctrinal standards or spiritual vigor. Quite naturally this position has often withstood the buffeting of religious liberalizers. Perhaps in response to such criticism and to vindicate the Asbury tradition even at its very inception, this statement appears in the second catalogue of the

¹³ Catalogue of Asbury College for 1891-'92 and Third Annual Announcement for 1892-'93, p. 3.

College: "While we place religion first we are not fanatics and purpose to do as thorough mental work as any other college."¹⁴ A few months before his death, Dr. Henry Clay Morrison, founder and president of Asbury Theological Seminary for nearly a quarter of a century, declared the conviction upon which the Seminary foundation was laid: "I claim that there is nothing more important than a Theological Seminary, absolutely true to the teachings of the Holy Scriptures, and sending out a body of men well trained"¹⁵

Ever in upward spiral have risen the scholastic standards and the intellectual respectability of Asbury College and Seminary. It may be aptly stated that the untimely severance of an evangelical Christian faith and sound intellectual pursuit has found new union on the campus of the Asbury institutions.

IV. THE NAME

The name "Asbury" was early adopted as the official title for the College. Rev. Hughes, the founder, did not himself like the original name, "Kentucky Holiness School," which he had selected. Although the title was befitting to

¹⁴ Catalogue of Asbury College for 1891-'92 and Third Annual Announcement for 1892-'93, p. 20.

¹⁵ Rev. H. C. Morrison, Some Chapters of my Life Story (Louisville, Kentucky: Pentecostal Publishing Co., 1941), frontispiece.

the doctrinal New Testament emphasis of its charter policy, the founder himself felt it better to find a "less pretentious name."¹⁶ It was toward the close of the first year of the College that the name was changed. Rev. Hughes, in speaking of this change, said, "I got the name that did appeal to me one day while on my knees in prayer. I believe the Lord gave me the name, 'Asbury College.'¹⁷

Several of the early catalogs give the following explanation:

Asbury College, established September 2, 1890, named for Bishop Francis Asbury, is just four miles from the site of Bethel Academy, founded by Bishop Asbury in 1790; this was the second chartered Methodist school in America. Asbury College is conducted to carry out the soul-saving idea, which was the dominant thought of both Wesley and Asbury in all their work in organizing both schools and churches.¹⁸

Bethel Academy, although long non-existent,¹⁹ was a monumental work of Bishop Asbury. The name of these present institutions is a tribute to his educational pioneering and dynamic, directive labors as a bishop of the Methodist

¹⁶ John Wesley Hughes, op. cit., p. 110.

¹⁷ Ibid., p. 111.

¹⁸ Catalogue of Asbury College, 1903-1904, and Fifteenth Annucement, 1904-1905, p. 3.

¹⁹ The exact life of the school is not known. The best records reveal a period of fifteen to twenty years during which Bethel Academy was owned and supported by the Methodist Church. See Earl Stanley McKee, "The Early History of Asbury College, 1890-1910," (unpublished Master's thesis, The University of Kentucky, Lexington, 1926), pp. 1-13.

Church. It, too, is in keeping with his zealous safeguard and preaching of the great Methodist doctrine of Scriptural Holiness. Dr. Andrew Johnson comments, "We do not hesitate to say that Asbury College is the most fortunately, felicitously, historically, and Methodistically named institution in the United States."²⁰

Gradual expansion led to the organization of a distinct School of Theology, offering the graduate degree of Bachelor of Divinity. It was therefore quite logical that the Seminary should bear the same name as the College. The name "Asbury" holds official recognition in the corporation papers. "The name the corporation has selected is, Asbury Theological Seminary."²¹

²⁰ John Wesley Hughes, op. cit., p. 203.

²¹ Articles of Incorporation, Asbury Theological Seminary, Article I, p. 1.

CHAPTER III

BIRTH OF THE SEMINARY

I. THE VISION

The vision for a theological seminary which would honor fully the New Testament teaching of "full salvation" grew first of all out of Dr. Morrison's personal experience. As a Methodist, he had come under the influence of the pure doctrinal teachings once so powerfully promulgated by the Wesleyan revival. He describes his sanctification experience in his own inimitable style:

It was through the instruction, and in answer to the prayers of Methodist preachers, that I had been taught the doctrine of sanctification subsequent to regeneration, and with loving patience they led me on over Jordan, and had shouted with me while the walls of Jericho fell.¹

With an earnest desire to see the young men of Asbury College preparing for the ministry not only intellectually well equipped, but also established in the power and influence of this experience of full salvation, the vision for a seminary began to take form. Many of his friends intimately connected with the College participated in this hope with him. The Rev. A. P. Jones, member of the College Board of Trustees who had made the direct appeal to Dr. Morrison for the presidency of the College, and who was in continual

¹ Rev. H. C. Morrison, op. cit., p. 185.

contact with Dr. Morrison, along with instructor George W. Ridout and others, shared in the growing vision for the Seminary. Mrs. Jones tells of the hours Dr. Morrison and Mr. Jones spent in their home formulating plans for the new school.²

Final plans for this action took definite form during the school year of 1921-1922. One of the faculty members of the College in the Department of Theology relates the detail of the decisive moment in a faculty meeting that year:

For some time Dr. Morrison and the members of the faculty had been talking about opening a theological seminary. We were deeply impressed with the necessity of Asbury College having its own theological school and we agitated the matter. Dr. Larabee, who is a thorough school man, and this writer, went to work to draw up plans for the school of theology. We canvassed the subject pretty thoroughly, made a careful study of the situation and then drew up the plans for the school. We can remember well one night in Dr. Morrison's office where a group of us met, we discussed things fully, and finally, Dr. Morrison stood up and, with an emphatic gesture, he said, "We will start the Seminary next year."³

II. FOUNDING DATE

Preceding plans were consummated when in the fall of 1923, the curriculum in the School of Theology was increased to a full program leading to the Bachelor of Divinity degree, and thus was born Asbury Theological Seminary bearing the

² Personal interview with Mrs. Jones, December, 1948.

³ George W. Ridout, "Asbury Theological Seminary," Pentecostal Herald, 55:2, May 12, 1943.

same educational and religious purpose as Asbury College, and in the same historic tradition of a Biblical orthodoxy. This placed the School of Theology upon a graduate level, separating its credits earned toward the Bachelor of Divinity degree from those of any undergraduate degree. The catalog of 1922 describes the requirement thus: "Candidates for the B.D. degree course, shall have received the degree of Bachelor of Arts from some approved College or University."⁴ / Further details of this move are described in the next chapter.

III. THE FOUNDER

As Asbury College was born through the vision of a great leader, John Wesley Hughes, so Asbury Seminary was born through the vision of another great leader, Henry Clay Morrison. Dr. Morrison's affiliation with the Asbury institutions had begun relatively early in the history of the College. His installation as president was a providential interlude, so the early history of the College reveals. The first fifteen years of administration, 1890-1905, were skilfully guided by J. W. Hughes, the founder, president, and owner. In 1904, Dr. Hughes turned the administration, legal, and financial, over to a board of trustees, but still retained the office of presidency. Because of Dr. Hughes's failing

⁴ p. 72.

health, and also because of the sentiment of the new Board, he was asked to retire the following year.⁵ The succeeding five years are well described by McKee in his thesis chapter entitled, "Asbury College Adrift."⁶ A changing presidency, great financial loss and instability, and waning student body marked these years. In 1909 a fire demolished the nine-year old brick administration building. The school faced both this loss and large indebtedness. It was at this crisis that Dr. Henry Clay Morrison, renowned Methodist evangelist, was summoned to the presidency.⁷ Dr. Morrison served as president of the College for two terms, 1910-1925 and 1933-1940, and held continuous presidency of the Seminary from its founding in 1923 until his death on March 10, 1942.

"These two institutions as they stand today are largely the result of the love, energy, sacrifice, and labors of this mighty man of God."⁸

⁵ Earl Stanley McKee, op. cit., pp. 38-41.

⁶ Ibid., pp. 43 ff.

⁷ Ibid., p. 54.

⁸ The Asbury Alumnus, March, 1942, (Vol. XV, No. 5, Wilmore, Kentucky).

CHAPTER IV

GROWTH AND EXPANSION

I. FACULTY

In the twenty-five years of the Seminary's history its faculty has undergone a variety of changes. This history relating to the faculty may be divided into two parts: the first, a twenty-year period with a body of instructors, some outstanding in their fields, but few holding Doctor of Philosophy degrees; and the second, the last five-year period with a rapid gain of members, practically all holding their Doctor of Philosophy degrees. In the earlier period, the time of greatest faculty strength was from about 1927 through 1933. During these years nearly every major department essential to standard seminary training was functioning.¹ After 1933, however, there was a decline in the number of instructors; thus some of these departments were weakened.

Another natural division in the faculty history came at the separation of the College and Seminary in 1939. Prior to and including that year nearly every member of the Seminary faculty served also on the College faculty. Accreditation standards for the College would not permit this interchange of faculty, so with the move of the Seminary to the

¹ See Table I on the following page.

	DOCTRINE	NEW TESTAMENT (including Greek)	OLD TESTAMENT (including Hebrew)	ENGLISH BIBLE
1923-24	E.J. Guest	F.H. Larabee W.E. Harrison	E.S. Guest	W.H. Harrison
1924-25	F.P. Morris	F.H. Larabee W.E. Harrison	F.P. Morris	
1925-26	F.P. Morris	F.H. Larabee W.E. Harrison	W.D. Akers	
1926-27	F.P. Morris	F.H. Larabee W.E. Harrison	W.D. Akers	C.L. Hawkins
1927-28	F.P. Morris	F.H. Larabee W.E. Harrison	W.D. Akers	C.L. Hawkins
1928-29	F.P. Morris	F.H. Larabee W.E. Harrison	W.D. Akers	C.L. Hawkins
1929-30	F.P. Morris	F.H. Larabee W.E. Harrison W.D. Turkington	W.D. Akers	
1930-31	F.P. Morris	F.H. Larabee W.D. Turkington	W.D. Akers	
1931-32	F.P. Morris	F.H. Larabee W.D. Turkington J.M. Maxey W.O. Allen P.S. Clapp	W.D. Akers	
1932-33	F.P. Morris	F.H. Larabee W.D. Turkington	W.D. Akers	J.M. Maxey P.S. Clapp
1933-34	F.P. Morris	F.H. Larabee W.D. Turkington	W.D. Akers	S.A. Maxwell
1934-35	F.P. Morris	F.H. Larabee W.D. Turkington		
1935-36	F.P. Morris	F.H. Larabee W.D. Turkington	Gaile Morris	

TABLE I

DEPARTMENTS OF INSTRUCTION, WITH FACULTY
IN ANDREWS THEOLOGICAL SEMINARY FROM 1923-1949

CHURCH HISTORY (including Social Science and Missions)	APPLIED THEOLOGY (including Psychology)	CHRISTIAN EDUCATION	PHILOSOPHY	MUSIC AND SPEECH
W.R. Reynolds	G.W. Ridout			Daisy D. Gray
W.R. Reynolds	G.W. Ridout			Daisy D. Gray
W.E. Harrison W.O. Allen	G.W. Ridout			
W.E. Harrison C.L. Hawkins	G.W. Ridout			
W.E. Harrison W.O. Allen	W.D. Turkington			Daisy D. Gray
W.E. Harrison W.O. Allen	W.D. Turkington			Daisy D. Gray
W.L. Nofcier W.O. Allen	C.L. Hawkins	S.A. Maxwell		Daisy D. Gray
W.L. Nofcier W.O. Allen G.W. Ridout	C.L. Hawkins	S.A. Maxwell		Daisy D. Gray
W.L. Nofcier W.O. Allen H.M. Hilliard	F.P. Morris	S.A. Maxwell		Daisy D. Gray
W.L. Nofcier W.O. Allen H.M. Hilliard	F.P. Morris H.E. Rosenberger	S.A. Maxwell	H.E. Rosenberger	Daisy D. Gray Mary E. Corley
W.L. Nofcier H.M. Hilliard W.R. Reynolds	F.P. Morris H.E. Rosenberger	S.A. Maxwell	H.E. Rosenberger	Daisy D. Gray Mary E. Corley
W.R. Reynolds	F.P. Morris H.M. Cross		H.M. Cross	Daisy D. Gray
W.R. Reynolds Mildred Stanhope	F.P. Morris			Daisy D. Gray

SPECIAL LECTURES MISCELLANEOUS
(Evangelism and
Church
Administration)

H.C. Morrison

H.C. Morrison

H.C. Morrison L.R. Akers Sacred Art

H.C. Morrison L.R. Akers Sacred Art

H.C. Morrison L.R. Akers Sacred Art
G.W. Ridout

H.C. Morrison L.R. Akers Sacred Art
G.W. Ridout

H.C. Morrison L.R. Akers Sacred Art
G.W. Ridout

H.C. Morrison L.R. Akers Sacred Art

H.C. Morrison L.R. Akers Sacred Art
G.W. Ridout

H.C. Morrison
G.W. Ridout

H.C. Morrison

H.C. Morrison

H.C. Morrison

	DOCTRINE	NEW TESTAMENT (including Greek)	OLD TESTAMENT (including Hebrew)	ENGLISH BIBLE
1936-37	F.P. Morris	F.H. Larabee W.D. Turkington		
1937-38	F.P. Morris	F.H. Larabee W.D. Turkington	Gaile Morris	
1938-39	C a t a l o g	M i s s i n g		
1939-40	F.P. Morris P. Wiseman	F.H. Larabee W.D. Turkington	Gaile Morris	Mary Chamberlain
1940-41	C a t a l o g	M i s s i n g		
1941-42	F.P. Morris	F.H. Larabee A.R. Moore	Gaile Morris	
1942-43	F.P. Morris	F.H. Larabee J.H. Paul A.R. Moore K.P. Wesche	Gaile Morris F.P. Morris	
1943-44	F.P. Morris	F.H. Larabee W.D. Turkington	Gaile Morris F.P. Morris	
1944-45	F.P. Morris	F.H. Larabee W.D. Turkington	Gaile Morris	
1945-46	F.P. Morris	F.H. Larabee W.D. Turkington	Gaile Morris	K.P. Wesche
1946-47	F.P. Morris	F.H. Larabee W.D. Turkington	Gaile Morris	G.A. Turner
1947-48	F.P. Morris C.H. Thompson	W.D. Turkington J.H. Greenlee	Gaile Morris	G.A. Turner
1948-49	C.H. Thompson	W.D. Turkington J.H. Greenlee	R.P. Shuler	G.A. Turner

Department titles are listed according to present usage.
 Include all courses, although not necessarily the
 used in earlier years.

CHURCH HISTORY (including Social Science and Missions)	APPLIED THEOLOGY (including Psychology)	CHRISTIAN EDUCATION	PHILOSOPHY	MUSIC AND SPEECH
J.R. Reynolds Eldred Stanhope	F.P. Morris			Daisy D. Gray
J.R. Reynolds E. Stanhope	F.P. Morris P. Wiseman			Daisy D. Gray Ruth Little Ada B. Carroll
C.H. Larabee	P. Wiseman			
K.P. Wesche	J.H. Paul			
K.P. Wesche L.R. Moore J.W. Wilcher	J.H. Paul			
K.P. Wesche	J.H. Paul			
K.P. Wesche	J.H. Paul	B.J. Martin	H.B. Kuhn	Ada B. Carroll
E.A. Turner K.P. Wesche	J.H. Paul	B.J. Martin	H.B. Kuhn	Ada B. Carroll
J.R. Reynolds	J.D. Robertson A. Gilliam	B.J. Martin	H.B. Kuhn	Ada B. Carroll
J.R. Reynolds	J.D. Robertson W.C. Mavis	B.J. Martin C.E. Olmstead	H.B. Kuhn	Ada B. Carroll R. Long
J.R. Reynolds	J.D. Robertson W.C. Mavis	H.C. Mason	H.B. Kuhn	Ada B. Carroll J.S. Tremaine

SPECIAL LECTURES
(Evangelism and
Church
Administration)

MISCELLANEOUS

H.C. Morrison

H.C. Morrison

H.C. Morrison

H.C. Morrison

J.C. McPheeters

J.C. McPheeters

J.C. McPheeters

J.C. McPheeters	Lena B. Nofcier	Librarian
	Annie Kartoian	Chinese

J.C. McPheeters	Lena B. Nofcier	Librarian
	Ollie Williams	Assistant Librarian
	C.V. Hunter	Counselor
	Majel Michel	Cataloger

J.C. McPheeters	Lena B. Nofcier	Librarian
	Ollie Williams	Cataloger
	C.V. Hunter	Counselor
	R.F. Ockerman	Methodist Polity

J.C. McPheeters	Lena B. Nofcier	Librarian
	Ollie Williams	Cataloger
	R.F. Ockerman	Methodist Polity

new campus the faculty was separated, leaving the Seminary with four full-time instructors. The condition of the school at this time was reflected in the following report:

The separation of the two schools has reduced our teaching force and the possibility of our offerings in courses of study. This reduction in teaching force was a place at which I held my breath for fear, when the decision of separation was being made last year rendering the reduction necessary. But by asking our teachers to work up alternate courses, and thus overtaxing them somewhat, we have made the year through, and I trust without serious loss to our influence and prestige. But it is a fact that we are running on a less than minimum basis in our instruction force for an institution purporting to grant the Bachelor of Divinity degree.

Our institution very much needs for next year one more teacher, and our aim for no distant future should be two more instructors.²

Though there was little immediate outward benefit in the move of separation as far as prestige and scholarship were concerned, there was rich compensation in the intrinsic spiritual quality which holds its vital place in Asbury's life and purpose.

It is agreed by all who have closely observed the activities of the Seminary this year, that nothing has been done which has more greatly improved the tone and morale of our students than the separation of the two schools. The feeling of a satisfactory recognition of the post-graduate character of the students' work has been a challenge to higher endeavor. The segregation of the students of a common aim and purpose has given to them higher privilege in the exchange of thought, greater opportunities of discussion, bringing to them

² Minute-Records of the Official Proceedings of Asbury Theological Seminary, Wilmore, Kentucky, (Report of Asbury Theological Seminary for the school year ending May 29, 1940, by F. H. Larabee, Dean), p. 37.

a more mutual and satisfactory understanding of each other and of their common problems.³

The fact of the limited faculty, however, was of foremost and vital concern to the administration, as the report of the dean for the year 1940-1941 indicates:

Since the separation from the college, our faculty has been limited. We have had only four teachers this past year, and one instructor, a number not quite sufficient for the best work; but by making use of alternate courses, we have managed to make the year and without serious loss to our standards. Next year we shall increase our faculty staff by one teacher, and this will greatly add to the effectiveness of our instruction.⁴

By the school year 1942-1943 a gradual faculty recovery had begun. The dean's report for that year stated that the teaching staff had numbered "six full-time professors with no instructors."⁵ The count remained the same for the next year. By the fall of 1944 signs of full recovery, and strong hope for accreditation standards in faculty status were evident. In that year two younger men, holding their Doctor of Philosophy degrees, joined the faculty ranks. The total for that year was nine full professors and one instructor.

³ Minute-Records, Asbury Theological Seminary, (Report of Asbury Theological Seminary for the school year ending May 29, 1940, by F. H. Larabee, Dean), p. 37.

⁴ Ibid., (Report of the dean for the year ending June 1, 1941), p. 43.

⁵ Ibid., (Report of the dean for the year ending May 31, 1943), p. 64.

For the year 1945-1946 the number of full professors was increased to eleven, with one instructor, and a librarian holding faculty status. As yet only two of the full professors held Doctor of Philosophy degrees, but others were working toward that end.

In 1946-1947 there were eleven full professors, five of whom were Doctors of Philosophy. Seven other persons held faculty status - - librarians, cataloger, special lecturer, instructor, and spiritual life counselor.

In 1947-1948 the total faculty count was nineteen. Twelve of these were full professors, eight of whom had received Doctor of Philosophy degrees.

For this last year, 1948-1949, the faculty numbered sixteen, seven of whom held Doctor of Philosophy degrees, with three others having completed residence work for this degree.

This phenomenal growth of faculty and its scholarship has been chiefly responsible for the present high standing of Asbury Theological Seminary among the theological schools of this nation.

II. LIBRARY

Another serious problem facing the Seminary in the separation of the schools in 1939 was that of library. Until the time of the separation the Seminary students' only

library facilities were those of the College, and the private libraries of the professors. At this time the College gave to the Seminary a few hundred volumes as a nucleus for a new library of its own. There were practically no funds available for a rapid purchase of books needed; hence an appeal was made by the dean through the columns of the Pentecostal Herald.

Asbury Theological Seminary is earnestly looking forward to the time when she may ask for accrediting at the hands of the only accrediting agency for Theological Schools in America, The American Association of Theological Schools for the United States and Canada. . . .

We believe that there is a large reading clientele of the Pentecostal Herald, who could become interested in such a worthy object as the building of a fine Theological Library, which will become available for the use of young men in their training to become preachers of the Gospel. . . .

.

The Seminary already has a nice start, approximately a nucleus of six hundred and fifty volumes, but we need to have before we can safely carry out our plans for accrediting from seven to ten thousand volumes.⁶

There was evidently a fair response to this appeal, for the dean's report to the Seminary Board of Trustees in 1941, five months later, showed a proportionately large increase.

Splendid strides have been achieved this year in the beginning of a library. A few books were turned over to the Seminary Library two years ago by the College as a

⁶ Dean F. H. Larabee, "An Appeal for Books," Pentecostal Herald, 53:6, January 1, 1941.

nucleus for a Seminary Library. To that collection there have been added from time to time through the year, some small libraries from retired pastors and others until we have around two thousand volumes at present, with more to come later. It is our purpose to build up our library as rapidly as possible.⁷

There was the same spirit of optimism in this regard in the dean's report to the Board the following year.

Marvelous strides have been made this year in our library facilities, from a few hundred volumes lying on our shelves with no systematization or classification to a well-organized small library of about 3000 volumes, two-thirds of which are accessioned and catalogued and made available for use to our students. We were fortunate in having a student, Harold Shingledecker, who has had training in library science and has been thoroughly able to place our small library on a working basis. Besides the 3000 volumes now, the nucleus of a much larger library in anticipation for the future, there are about an equal number of valuable books belonging to the professors who offer gratuitously their collections when needed for research and advanced work.⁸

The desire for high scholarship and the meeting of the requirements for accreditation pressed the Seminary to the remarkable growth in library facilities as indicated in the following figures:⁹

⁷ Minute-Records, Asbury Theological Seminary, (Report of the Dean, for the year ending June 1, 1941), p. 43.

⁸ Ibid., (Report of the Dean to the Board of Trustees, 1941-1942), p. 49-50.

⁹ Figures taken from the Annual Reports of the Dean and President to the Board of Trustees, as recorded in the Minute-Records, Asbury Theological Seminary, except for the 1948 figure which was taken from the Bulletin of Asbury Theological Seminary, (Vol. XXV, No. 1, June, 1948).

1940	650 volumes
1941	2000 volumes
1942	3000 volumes
1943	4000 volumes
1944	4770 volumes
1945	10,000 volumes
1946	16,000 volumes, 1000 pamphlets, 159 periodicals
1947	20,295 volumes, 1000 pamphlets, 209 periodicals
1948	25,000 volumes, 1500 pamphlets, 266 periodicals ¹⁰

In 1945 the librarian, with a degree in library science, was given faculty status. The library staff increased during the years, so that by 1947 it consisted of three full-time professional librarians and ten part-time workers.¹¹ In 1946 a complete reorganization and reclassification of books was begun, using the Union Theological Seminary classification system.¹²

The steady growth and expansion of the library and its staff was one of the major factors making accreditation possible.

III. ACCREDITATION

To understand the desire of the Seminary's administration to attain the highest academic standards, one needs but to trace the long persistent struggle for accreditation.

¹⁰ A microfilm reader, projector, and selected audio-visual aids were also added to the facilities that year.

¹¹ Minute-Records, Asbury Theological Seminary, (The President's report to the Board, May 31, 1947), pp. 152 ff.

¹² Annual Catalog of Asbury Theological Seminary, (Wilmore, Kentucky, Catalog for 1946), p. 20.

The first major move on the part of the Seminary toward accreditation was to improve the curriculum. According to the catalog the B.D. degree required three years of study with a full credit load each year. It was long the policy of the Seminary, however, in common with some other theological schools to give credit toward the B.D. degree for undergraduate courses in certain fields. This credit was not to exceed an equivalent of one year's work. This credit transfer from undergraduate work was practiced from the first years of the Seminary, according to records.¹³ The first catalog to make a clear statement to this effect was the Bulletin for 1928-1929:

Students in the senior year in Asbury College, who are to become candidates for the B.D. degree in the seminary may transfer a maximum total of 32 semester hours of Biblical and Theological work from college and allow it to count as the first year in their Seminary course.¹⁴

According to the record of graduates a majority of the students took advantage of this credit transfer, many of them thus completing the B.D. course in a period of two years.¹⁵ This practice became a point of indirect criticism,

¹³ See Asbury Seminary Transcript Records, Registrar's Office.

¹⁴ Special Edition for the Asbury Theological Seminary, (Asbury College Bulletin, New Series, Vol. V, No. 2, April, 1929), p. 12.

¹⁵ See Asbury Seminary Alumni Files, Administration Building.

although it was also done in other graduate theological schools. The honest endeavor to sustain the highest scholastic standards possible for Asbury Seminary prompted Dean Larabee to include in his Annual Report to the Board of Trustees in 1936 the following explanation and exhortation:

The only very serious criticism of our work that has come to my ears has been that our course of study requires only two years of post-graduate work, and that we accept a year of foundation work from the College. The large Seminaries in the North and those without college affiliation sometimes make this charge. Of course it must be remembered that we are not in the same area geographically as are they, nevertheless such a charge reflects against us. In the Southern area, we are in line with the schools of theology such as Duke and Emory and others on the matter of curriculum and so we feel that the criticism is not so serious after all. But for the sake of avoiding any savor of just criticism and especially in order that we may organize our work more effectively in our own school, we hope that with the coming of funds sufficient to make it possible we may be able to enlarge our Faculty by a teacher or two and shape our curriculum into a full three years of post-graduate work. And we recommend this as soon as conditions make it possible.¹⁶

In its continued effort for higher standards and recognition, Asbury Seminary became a member of the American Association of Theological Schools in 1937. It did not, however, become accredited by this Association until 1946. In keeping with growing academic standards and in view of membership in the Association, the recognition of college credit toward B.D. work was discontinued in 1937.¹⁷

¹⁶ Minute-Records, Asbury Theological Seminary, (Report of the Dean for the year ending May 31, 1936), p. 16.

¹⁷ A statement allowing credit for undergraduate work did not appear in the 1937-38 Announcement or any thereafter.

The American Association of Theological Seminaries through its committee has tentatively admitted us to its fellowship and a seat in its counsels on basis of three years' post graduate course to be introduced next year.¹⁸

This move had its effects, however, upon the graduating class of 1939.¹⁹ This class of six graduates was the smallest since the fourth year of the institution's history when the same number were graduated. The only graduates of 1939 were apparently those who had begun work in 1936 and who by personal choice or possibly because of a lack of necessary prerequisites had taken the full three years of work in the Seminary.

A second move, strengthening the hope of accreditation, was the complete separation of the College and Seminary in 1939. The College had been seeking its own accreditation with the Southern Association of Colleges and Secondary Schools for some time, and the demand for a complete separation of the two schools had been made upon it. The following explanation was made in the Pentecostal Herald concerning the move:

One year ago, the Seminary, which had been closely associated with Asbury College in her curriculum and administrative interests, severed her connection with that institution and became an independent institution.

¹⁸ Minute-Records, Asbury Theological Seminary, (Minutes of the meeting of the Board of Trustees, May 29, 1937), p. 22.

¹⁹ See Table IV, p. 89.

It removed its base of operation from the Asbury College Campus. This demand was made of Asbury College in order to assure her accreditation with the Southern Educational Association.²⁰

The determination and vision of Dr. Morrison comes with powerful affirmation at this crisis period in the move of 1939. There were confronting obstacles that might have caused one of lesser strength and conviction to compromise or to be content to pursue a smaller program. In fact even some sympathetic observers must have felt that the envisioned program of a fully accredited school in the light of so feeble a beginning was most untenable. In reply to any of this persuasion came the following article from the pen of Dr. Morrison:

We feel that we are just in the beginning of the building of a great Seminary that will be true to the teachings of Christ, the prophets, the apostles, John Wesley, and the fathers and founders of Methodism. Trusting in God we are not uneasy with reference to a field of service for the young men who are students in the Seminary here. Doors are open for them. Sad to say, there are many churches that hear very little of regenerating grace and sanctifying power. There is hungering and thirsting throughout the land and around the world, for the Gospel which is the power of God unto salvation.

The number of students is not quite as large as last year, this small falling off being due to several factors we might mention. The M.E. Church lifted its standards of requirement, which admits only students from fully accredited theological seminaries. Because of our limited means we have not yet been able to become a fully accredited seminary. . . .

²⁰ Dean F. H. Larabee, "The Opening at Asbury Theological Seminary," Pentecostal Herald, 52:7, October 30, 1940.

Because of the requirements of united Methodism which opens its doors only to graduates from fully accredited seminaries, some of our friends have suggested that we give a seminary course of two years, then let our students go for one year to some accredited seminary which will secure our students open doors to the Annual Conferences of Methodism.

We are not at all inclined to pursue that course. . . .²¹

A third major move for the Seminary toward accreditation was in the realm of administration. The following record from the Minutes is self-explanatory:

According to the requirements of accreditation of the two associations it has been necessary for the final separation of the Board of Trustees of Asbury Theological Seminary and Asbury College. In compliance with these requirements Dr. J. C. McPheeters, President of Asbury Theological Seminary, resigned as Trustee and Chairman of the Board of Asbury College. Dr. Warner P. Davis, Dr. Virgil Moore, and Dr. W. W. Holland, Trustees of both boards resigned as Trustees of Asbury Theological Seminary.²²

The attainment of high scholarship conjointly with a deep undergirding of piety and Scriptural orthodoxy was ever in the minds of the Asbury leaders. Continually this noble purpose found expression in the Seminary's record of growth and achievement. Dean Larabee's great concern for this end is voiced in his Annual Report of 1941 to the Board of Trustees:

²¹ H. C. Morrison, "Asbury Theological Seminary," Pentecostal Herald, 51:8, June 21, 1939.

²² Minute-Records, Asbury Theological Seminary, (Special Meeting, October 24, 1942), p. 56.

We are hoping this year to apply for accreditation in the American Association of Theological Schools. . . . This is an attainment greatly to be coveted and while it will make but little difference with our effectiveness, it will save us from the great embarrassment of being depreciated by reason of being unable to meet the standards of the Theological Association, which by the way, are not at all unreasonable.²³

Persistently the battle for accreditation continued. In spite of almost overwhelming odds the next annual report carried the same note of hope and determination:

Last year at this time we had strong hope of getting the matter of our accreditation before the Association of Theological Schools for their action this June. But matters having to do with our qualification at the point of endowment could not be hurried up in sufficient time for our case to come before the Committee of Accreditation at their annual meeting in December. This committee meets only once a year and that in December.

.

It is our expectation now to begin soon after the opening of the coming year to prepare the various schedules already in our hands and present them complete to the Accrediting Committee meeting in next December for their reaction, and if favorable, take the next step towards securing our accreditation.²⁴

With the rapid growth in faculty size and scholarship and in library facilities, new encouragement was extended to Dean Larabee and the Seminary by the Association at its 1944 session. The Dean made the following report on this session:

²³ Minute-Records, Asbury Theological Seminary, (Report of the Dean for the year ending June 1, 1941), p. 43.

²⁴ Ibid., (Report of the Dean, 1941-1942), p. 50.