

The Early History of Transylvania University  
An Archetype of Restoration Movement Institutions of Higher Education  
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### An Archetype of Restoration Movement Institutions of Higher Education

The Disciples of Christ or Restoration Movement has its genesis in the early part of the nineteenth century. As the movement moved westward, individuals and complete congregations of other religious persuasions aligned themselves with the new movement. As churches were established on the frontier, a need for grammar school, secondary and higher education followed. Many individuals seeing this need, established schools. In 1836, the Disciples higher educational mission began with what would eventually become Transylvania University. The early history of Transylvania is an archetype of the movement's educational experiences.

To fully understand the dynamics of the establishment of Transylvania University, it is necessary to understand the movement's origin and growth. Four independent movements seeking New Testament simplicity of faith and practice are credited with the laying the foundation of the greater movement. These early leaders are as follows: James O'Kelly, Abner Jones and Elias Smith, Barton W. Stone, and Thomas and Alexander Campbell.

The initial move to denominational independence occurred when, following a disagreement on church government, James O'Kelly separated from the Methodist-Episcopal church in 1793. Preferring a congregational government, he formed what was originally known as the Republican Methodists. Located in Virginia and North Carolina, this group of churches began using the name of "Christian" in 1794 (Jennings, 1919, pp. 62-63).

Beginning in 1801, a similar movement among New England Baptists had occurred. Abner Jones and Elias Smith withdrew from the Baptist convention and dropped all denominational names preferring the name of “Christian” (Murch, 1962, pp. 32-33). In 1804, Barton W. Stone and four others dissolved the Springfield Presbytery in Kentucky and southern Ohio and took the name of “Christian” (Davis, 1913, pp. 113-114). Rice Haggard, of the O’Kelly Secession, is credited with inspiring both O’Kelly and Stone for using the name Christian only (Murch, 1962, p. 89). Evidence suggests that the three groups of Christians had limited contact beginning in 1809; eventually, this group was identified as the Christian Connexion (Jennings. 1919, p. 75);

While these movements provided various levels of influence in the succeeding years, the father and son team of Thomas and Alexander Campbell were instrumental in the origin of the Disciples. Coming from Ireland in 1807, the elder Campbell, an Old Light, Anti-Burgher, Seceder Presbyterian, began questioning the divisions found in Christianity. Following chastisement from the Chartiers Association for serving communion to Presbyterians of a different synod, Thomas wrote the “Declaration and Address” in 1809. Separating from the Presbyterians, Campbell and a group of several others formed the Christian Association of Washington (County, PA). Because of their newly adopted position on immersion, Thomas and Alexander Campbell originally aligned themselves with the Redstone Baptist Association. Eventually the Disciples or Reformers, as they were also known, became an independent movement. Walter Scott, a noted Disciples evangelist, did much to aid the Campbells in furthering the movement on the American frontier. In 1832, the Disciples and some of Christian Connexion (or Christians) began moving towards unity. While most of Stone's group followed in this

union, there is evidence that some O'Kelly and Smith/Jones churches also cooperated. Those churches that didn't merge eventually became a part of the United Church of Christ in 1957 (Murch, 1962, pp. 35-168).

The movement was not without various disagreements. Three major divisions of the Restoration Movement exist today. The churches of Christ evolved because of the introduction of societies, conventions, instrumental music and other innovations. While this schism has its roots in the mid nineteenth century, the churches of Christ officially separated from the Disciples in 1906. While the churches of Christ have no organization, there are seventeen accredited institutions that are associated with this brotherhood

Another division in the movement are the Christian Churches/Churches of Christ; these are autonomous churches that have fellowship with one another as a part of a "brotherhood." The separation from the Disciples of Christ has its roots in the 1927 formation of the North American Christian Convention. While this convention has no official status among the churches, it began as a rendezvous for conservative congregations in the Disciples' movement opposing organization and liberal theological practices. When the Disciples officially became a denomination in 1968, the independent churches asked to be removed from the Disciples' yearbook. Like the churches of Christ, the independent group has not official organization; churches and individuals support educational institutions on a voluntary basis (Owston, J.M., 1996). The Christian Churches (Disciples of Christ) is an organized denomination and its schools are cooperatively supported by a Board of Higher Education (Garrison & DeGroot, 1948, p. 419).

## The Disciples and Higher Education

The story of the Disciples' immersion into the world of higher education nearly parallels the brotherhood's own history: separation from former bodies, mergers and an eventual self division.. Prior to the movement's actual entry into collegial education, a failed attempt to start Christian College located at New Albany began on January 24, 1833 with a granting of a charter by the state of Indiana. While Alexander Campbell voiced his opinion that such efforts were premature, the institution promised an environment where students could "obtain an education without the danger of becoming infidels or sectarians" (Campbell, 1833, pp. 189, 249). Barton W. Stone and Walter Scott were listed among its incorporators, however, Scott denied any knowledge of the work prior to receiving a letter declaring him as faculty president (Garrison & DeGroot, 1948, p. 233). The New Albany institution never came to fruition and the movement was still without its own college.

### Bacon College

In three short years and almost accidentally, the first Disciples' college opened, began instruction and continued a career (sometimes turbulent) which created lasting effects upon higher education. Championed by the movement's early leaders, its foray into higher education was not initiated by the Campbells, Stone or Scott. The credit for founding the Disciples' first college belongs to layman Thornton F. Johnson, a relatively new adherent to the movement. In 1829, Johnson, a West Point graduate, accepted a professorship in mathematics and civil engineering at a fledgling Baptist controlled institution at Georgetown, Kentucky. It was here that Johnson aligned himself with the "Christian" or "Stoneite" congregation, and in 1832, he fully embraced the union of the

“Christians” and “Disciples” (Fortune, 1932, p. 183). This same year, Stone (a relative Johnson’s wife) persuaded him to visit Jacksonville, Illinois to attempt to establish a school in that vicinity. Upon his return, Johnson discovered that Georgetown College’s trustees had reorganized the faculty without himself as a member -- thus, leaving him without employment for eighteen months. While seriously considering Stone’s offer to relocate, Georgetown College appealed to Johnson to return during spring 1834 (Rogers, 1861, pp. 121-122). With the previous reorganization taking a toll on the institution, the future appeared dismal; only eleven students enrolled during the May term. Of these students, the majority were aligned with the Disciples, and according to Johnson (1837a, p. 13), “the Baptists lost confidence, and felt no interest in the revival of the Institution.” Johnson was also given the responsibility of the management and governance of the school. By 1836, one hundred and four students enrolled during that spring. During this incubatory period, Johnson employed two additional part-time professors to assist in his labors (Johnson, T.F., 1837a, p. 13).

With the success of Johnson and his colleagues, the Kentucky Baptist Education Committee sought to capitalize on the school’s recent success by hiring a Baptist president (Rogers, 1861, p. 122). Johnson (1837a, p.14) concurred that “I found that my toils and sacrifices would soon be forgotten, when they could safely organize me out of the Institution. I began therefore to meditate on the means of the sustaining my family, when the year for which I stood pledged to the Trustees should expire.” Although always a Baptist institution, Georgetown apparently was not divided over sectarian lines until the beginning of President Benjamin Franklin Farnsworth’s administration in June 1836 (Fortune, 1932, p. 183). During fall 1836, Farnsworth appealed to the Kentucky Baptist

Education Committee to make Georgetown a distinctly Baptist college and was permitted to create two professorships that were only to be filled by Baptist ministers. On October 18, the two professors hired by Johnson were rejected for these newly created full-time positions; Johnson “took his hat and left in disgust” (Johnson, T.F., 1837a, p. 14).

Prior to his resignation, Johnson was concentrating on plans to establish a female institute at Georgetown modeled after P.S. Fall’s female academy at Poplar Hill, Kentucky. Because Johnson was concerned for his many former engineering students, his friends persuaded him to establish an institution of his own design. Thus, the plans for a female academy were shelved. On November 5, Johnson purchased a house and announced his intentions to the administration of Georgetown College the following Monday -- the opening day of their session. In order not to be “charged with the design to take advantage of the old school,” he delayed the new school’s opening for three days. On its inaugural day, Johnson met with as many as forty-five students and by the end of the following week upwards of fifty were enrolled (Johnson, T.F., 1837a, p. 14).

While the original proposed name was “The Collegiate Institute and School for Civil Engineers,” it was christened Bacon College in honor of Sir Francis Bacon (Garrison and DeGroot, 1948, p. 224). “The name would indicate that they were more concerned about the educational phase of this institution than they were of the religious” (Fortune, 1932, p. 184). Disciple evangelist Walter Scott was chosen as president *pro tem*. On a senate vote of nineteen to thirteen and a house vote of sixty-one to twenty, the Kentucky legislature granted a charter to the trustees of Bacon College in February 1837 (Johnson, J.T., 1837a, p. 20). The road to charter, however, was one that was not easily traversed. Prior to its passage, individuals loyal to Georgetown College attempted to

sway the legislature to deny the charter, and afterwards they voiced their displeasure of the new school. Opposition to Bacon College included personal attacks on the school's personnel. Letters to the Religious Herald, a Baptist publication, derided president Scott by alluding to his relationship with Alexander Campbell by identifying him as "the "Apostle." Other comments negatively referred to the Polish ancestry of C.R.

Przriminiski, professor of modern languages and topographical drawing. The Herald's editor even commented that "The chartering of Bacon College was a singular instance of Legislative blindness: as it was in direct opposition to . . . the residents of Scott County, in which Georgetown is situated" (The Herald vs Bacon College, 1837, pp. 181-182).

Even with opposition, Bacon College was a success. During its second term, 129 students enrolled in the infant college; the majority (72%) of students were Kentucky residents. Other locations represented within the student body include the following: Ohio (7 students); Mississippi and Louisiana (5 students each); Tennessee (4 students); New York and the District of Columbia (2 students each); and Alabama, Arkansas, Georgia, Illinois, Massachusetts, Pennsylvania, South Carolina and the U.S. Navy (1 student each) (Bacon College, 1837a, p. 23-24). By the end of its initial year, 203 students attended classes at Bacon (Johnson, J.T., 1837b, p. 167). The school's faculty included two preparatory instructors and professorships in the following fields: moral and mental science; mathematics and civil engineering; ancient languages; Hebrew literature; modern languages and topographic drawing; and chemistry, geology and mineralogy (Bacon College," 1837a, pp. 23-24). Tuition for each twenty-one week session was set at the rate

of one dollar per week with the total in advance. Students received boarding in the homes of local families at a rate of \$2.50 to \$3.00 per week (Bacon College, 1837, p. 183).

To insure its future, the trustees sought to build an endowment through one hundred subscribers at five hundred dollars each. The first installment of each subscription would come due only when one hundred pledges were received. To further entice subscribers, the following additional conditions were included: each subscriber had one vote to decide the college's relocation, the subscription and/or vote were transferable, the college would allow each subscriber to send one scholar at no charge, any previous donation was credited towards the first installment and no estate (unless specified) would be charged the balance of the subscription in the event of the donor's death (Scott, 1839, pp. 70-71). To prevent potential donors from diverting funds away from Bacon, Alexander Campbell even delayed the opening of his institution in western Virginia: Bethany College (Jennings, 1919, p. 287). By 1839, continued growth seemed evident at Bacon; the plan for building the college's first permanent building, which included a chapel, were underway (Bacon College, 1839, p. 205). Financial difficulties, however, would necessitate an immediate action. The trustees publicly appealed to towns throughout Kentucky that the college would move to any location that could provide fifty thousand dollars in subscriptions. Seeing the benefits of such an institution in his town, Major James Taylor secured one hundred subscriptions and an additional ten thousand dollars for a physical plant in order to make Harrodsburg the college's home. On May 2, 1839, Bacon's trustees approved the relocation, and by fall, classes were held in a private

residence in Harrodsburg. In 1843, the move to a permanent location situated on ten acres of land was accomplished (West, 1957, pp. 272-273).

Although Bacon College appeared to be successful, a number of events in the decade of the 1840s signified a death knell to the Disciples' first institution. The first problem was a drop in enrollment and hence a loss of income. In 1845, James Shannon, Bacon's first permanent president resigned. With the raising of additional funds, Shannon was persuaded to continue for five additional years. His tenure as president was racked with a controversy which further damaged the situation at Bacon. While explaining the college's charter (which was borrowed from Centre College), Shannon stated that the school would teach the bible but not Disciples doctrine, as the charter forbade any sectarian teaching. A Disciples organ in Kentucky, the Ecclesiastical Reformer, debated Shannon's position and "charged that the brethren of Kentucky were refusing to support the school because Bacon College was not serving its cause." Following Shannon's exit in 1850, the trustees voted to close the school (West, 1957, p. 273). It is also possible that unofficial Disciples leader Alexander Campbell's entrance into higher education with Bethany College in 1840 may have also contributed to Bacon's demise.

#### Kentucky University

While Bacon's collegiate status had expired, Dr. Samuel Hatch continued for four years to use the facilities and endowment to operate a high school. By continuing educational activities, Hatch was privileged to use its facilities and the principal on the small remaining balance of Bacon's endowment until the college could reopen. At an 1852 trustee meeting, it was determined that, if the College was to be reestablished,

damage control within the brotherhood needed to occur. It was proposed that Bacon College would transfer control to “Christians in the State of Kentucky, which are sometimes called Disciples or Reformers.” When Hatch accepted a faculty position at Christian University, Canton, Missouri in 1855, instruction ceased for first time in Bacon College’s nineteen year history (Fortune, 1932, pp. 192-193).

Like the mythical phoenix, Kentucky University rose from Bacon College’s ashes and resumed collegial education on September 19, 1859 with 194 students. A series of meetings, which began on October 22, 1855, began the process of resurrecting the institution. The first order of business was to revitalize the expired endowment. In 1856, Major James Taylor raised thirty thousand dollars in Mercer County, Kentucky and John B. Bowman raised the remarkable \$150 thousand in one hundred fifty days (Fortune, 1932, pp. 193-194). Bowman, a Bacon alumnus, was described as “a man of true independent spirit -- of independent fortune -- of fine, cultivated mind and generous Christian heart (Rogers, 1861, p. 127). In 1857, the preparatory school continued instruction in anticipation of the new institution. A new charter was designed which provided for a self-perpetuating board of thirty curators; at least twenty of the curators were to always be members of Christian (Disciples) churches located within Kentucky. On February 2, 1858, both Bacon’s trustees and Kentucky University’s curators approved the new charter (Fortune, 1932, p. 193). Because of its success, the university’s curators were approached in June 1860 by Transylvania University in Lexington to consummate a merger. If Kentucky University would relocate to Lexington, Transylvania’s trustees were prepared to transfer all property, complete control and thirty thousand dollars in

funds. At their September meeting, the curators rejected the offer and remained loyal to Harrodsburg (Fortune, 1932, p. 193).

### Transylvania University

After the disastrous loss of enrollment because of American Civil War and the burning of the university's main building in 1864, the offer from Transylvania was renewed. Kentucky University reluctantly accepted and removed to Lexington amid the protests of Harrodsburg residents. The Kentucky Legislature approved the merger on February 28, 1865 (Fortune, 1932, p. 195-196). While the merger joined Kentucky University to the first college located west of the Allegheny Mountains, the name of the infant institution was retained. By 1865, Transylvania University had a rich history. During the American Revolution, the General Assembly of Virginia confiscated eight thousand acres of land in Kentucky County from loyalists. This act assigned the land "for the purpose of a public school or seminary of learning." In 1783, the name Transylvania Seminary was selected (Garrison & DeGroot, 1948, p. 248). An early land company led by Daniel Boone christened the region Transylvania from the Latin meaning "across the woods" (Transylvania History). Led by frontier Presbyterian ministers, classes opened in 1785. When an English Unitarian assumed presidency of Transylvania in 1794, Kentucky Academy was created as opposing measure. The newly created rival institution was endowed by well known political figures including: George Washington, John Adams, Robert Morris, Lafayette and Aaron Burr (Jennings, 1919, p. 288). By 1803, both institutions effected a merger under the name of Transylvania University (Garrison & DeGroot, 1948, pp. 248-249). The university eventually included a medical school, a law school, a seminary and a college of arts and sciences. Other historic

Americans are inextricably associated with Transylvania. Henry Clay was a faculty member and trustee. Distinguished alumni include: Stephen Austin, Jefferson Davis, Cassius M. Clay and a host of vice presidents, senators and governors (Transylvania History).

### The College of the Bible

The merger was not the only significant event for the institution in 1865. During this same year, two additional colleges within the university were established. This first of these was the official entry into the field of ministerial training. While other religious bodies sought to train ministers within the halls of their original institutions, the Disciples provided bible training only as a general studies requirement adjacent to a liberal arts education. While some ministerial training occurred at Bethany, the creation of the College of the Bible would lay the foundation for other seminaries, bible chairs and bible colleges. The College of the Bible is descended from Bacon College's Department of Hebrew Literature led by Walter Scott. Expanded under the original Kentucky University charter, the department eventually became the School of Biblical Literature and Moral Science (History of LTS). By 1865, the newly formed College of the Bible was operational with two instructors: president Robert Milligan and John W. McGarvey. Both men were well known ministers and educators among the Disciples. Later in life, McGarvey held the honor of being designated as being "the ripest Bible scholar on earth" by the Times of London (Davis, 1913, p. 233). Under the leadership of these two able professors, thirty-seven students received biblical instruction. By 1869, the faculty increased to three and the student body numbered at one hundred fourteen (Fortune, 1932, p. 268-269). McGarvey eventually became the leading force behind the College

and often publicly disagreed with regent John B. Bowman concerning the mission and scope of Kentucky University. Bowman desired to broaden the institution's scope with an undenominational focus: serving all Kentuckians and not just Disciples. McGarvey held the position that the school was created and funded by Disciples and should remain solely within the Disciples fold. The disagreements led to the eventual dismissal from Kentucky University in 1873. Through the efforts of the Kentucky Christian Education Society, Robert Graham was appointed president and McGarvey was reinstated as professor in 1875. For several years, Kentucky University was not adequately funding the college; the curators announced that they could not fund Graham's position and would only provide McGarvey half-pay. Because of this, the Kentucky Christian Education Society sought funding from various churches and endeavored to separate the College of the Bible from Kentucky University. With fifteen hundred dollars pledged to the school, an independent College of the Bible was created on July 27, 1877; classes were slated to begin in September (Fortune, 1932, p. 272-277). Even though it was a separate institution, the college continued to hold classes on the Kentucky (later Transylvania) University campus until 1950. In 1965, the College of the Bible re-identified itself as Lexington Theological Seminary (History of LTS).

#### Agricultural and Mechanical College

In addition to the seminary, an Agricultural and Mechanical College was approved by the Kentucky Legislature in 1865. The school took advantage of the Morrill Act of 1862 and was endowed with funds from sale of land deeded to the state by the federal government. Under the stipulations of the state legislature, Kentucky University was required to raise an additional one hundred thousand dollars, buy a farm and erect the

necessary buildings. A stipulation was added: “Nothing sectarian was to be taught in the agricultural and mechanical college, and no partiality was to be shown to one denomination over another.” The new school opened for students on October 1, 1866 (Fortune, 1932, pp. 259-260). In the year following the College of the Bible’s exit from Kentucky University, the state separated the Agricultural and Mechanical College from its parent. After a series of name changes, the new institution eventually became the University of Kentucky (Founding). To avoid confusion with its daughter institution, the institution reverted to the original name of one of its parents: Transylvania University. The change occurred in 1908 (Fortune, 1932, p. 264).

### Conclusion

In addition to the aforementioned mergers and dissolutions, Transylvania also absorbed a Disciples’ women’s college (Hamilton College) initially with control in 1903 and an eventual merger in 1932 (Fortune, 1932, p. 299-301). Transylvania University continues to provide liberal arts education. Its early history mirrors the accounts of higher educational institutions both within and without the Restoration Movement. Bacon College’s trouble with its endowment and closure was repeated with the 1998 bankruptcy and closure of the Disciples’ Phillips University (Nicklin, 1998). President Shannon’s misinterpreted statements of regarding Bacon’s mission of Bacon College are similar to reactions concerning Milligan College’s mission. The school, a liberal arts church supported entity, has been perceived as being liberal in theological views. Such misperceptions caused former Milligan president Marshall Leggett to refer to the school as a “Christian school for the arts and sciences” (Owston, J.A., 1998). The merger of Bacon and Transylvania, mirrors the recent absorption of Eastern Christian College by

Lincoln Christian College and Seminary (A brief history of Lincoln Christian College). The establishment of the College of the Bible, trail blazed the path for the majority of accredited bible colleges and the multitudinous unaccredited “preacher schools” operated by the Christian Churches/Churches of Christ and by the churches of Christ. The eventual relinquishing of the Agricultural and Mechanical College of Kentucky University to the state foreshadows the dissolution of the Mountain Mission Schools. The Christian Women’s Board of Missions transferred Hazel Green Academy and Beckley Institute to local school boards and Morehead Normal School became Morehead State College (Cramblett, 1971, pp. 272-274). The liberal arts tradition of Transylvania University continues with the majority of schools operated by the Christian Church (Disciples of Christ) as well as with Milligan and Pepperdine. The effects of a small engineering college in Georgetown, Kentucky infused a movement to emphasize education in all forms. In the initial hundred years following the establishment of Bacon College, over 250 colleges in the Disciples tradition had been established (Garrison & DeGroot, 1948, p. 371). Most of these schools failed, several merged with other institutions and the control of some were transferred to other entities. Today, fifty-eight accredited Restoration Movement schools continue the education tradition established on the frontier of Kentucky in 1836.

Table 1.

## Institutions Affiliated with the Christian Church (Disciples of Christ) as of 1997

Institution	State	Year Est.	Carnegie Class	FTE	Tuition*	FTE Tuition**
Chapman University	CA	1861	Master's I	3413	\$18,510	\$63,174,630
Eureka College	IL	1855	Baccalaureate II	486	\$13,950	\$6,779,700
Butler University	IN	1855	Master's I	3932	\$15,570	\$61,221,240
Christian Theological Seminary	IN	1958	Religious	408	\$5,070	\$2,068,560
Drake University	IA	1881	Master's I	5376	\$15,200	\$81,715,200
Lexington Theological Seminary	KY	1865	Religious	133	\$4,240	\$563,920
Midway College	KY	1847	Baccalaureate II	1021	\$8,160	\$8,331,360
Transylvania University	KY	1780	Baccalaureate I	979	\$13,260	\$12,981,540
Columbia College	MO	1851	Baccalaureate II	6748	\$9,244	\$62,378,512
Culver-Stockton College	MO	1853	Baccalaureate II	1031	\$9,200	\$9,485,200
Drury College	MO	1873	Master's II	1600	\$9,990	\$11,590
William Woods University	MO	1870	Baccalaureate II	1151	\$12,200	\$14,042,200
Barton College	NC	1902	Baccalaureate II	1295	\$9,614	\$12,450,130
Hiram College	OH	1850	Baccalaureate I	1036	\$16,224	\$16,808,064
Phillips Theological Seminary	OK	????	Religious	208	\$7,293	\$1,516,944
Phillips University***	OK	1906	Master's II	621	\$7,040	\$4,371,840
Jarvis Christian College	TX	1912	Baccalaureate II	557	\$6,694	\$3,728,558
Texas Christian University	TX	1873	Doctoral II	6961	\$11,090	\$77,197,490
Lynchburg College	VA	1903	Master's I	1842	\$15,615	\$28,762,830
Bethany College	WV	1840	Baccalaureate I	712	\$17,022	\$12,119,664
				39510		\$479,709,172

\*Undergraduate tuition

\*\*Minimum FTE tuition based upon undergraduate tuition rates.

\*\*\*Phillips University closed in August 1998

Table 2.

Accredited Institutions Affiliated with the Independent  
Christian Churches/Churches of Christ as of 1997

<b>Institution</b>	<b>State</b>	<b>Year Est.</b>	<b>Carnegie Class</b>	<b>FTE</b>	<b>Tuition*</b>	<b>FTE Tuition**</b>
San Jose Christian College	CA	1939	Religious	328	\$7,563	\$2,480,664
Florida Christian College	FL	1976	Religious	177	\$4,735	\$838,095
Atlanta Christian College	GA	1937	Religious	276	\$6,426	\$1,773,576
Boise Bible College	ID	1945	Religious	147	\$7,964	\$1,170,708
Lincoln Christian College	IL	1944	Religious	859	\$5,884	\$5,054,356
Manhattan Christian College	KS	1927	Religious	281	\$5,620	\$1,579,220
Kentucky Christian College	KY	1919	Baccalaureate II	530	\$5,984	\$3,171,520
Great Lakes Christian College	MI	1949	Religious	161	\$5,868	\$944,748
Minnesota Bible College	MN	1913	Religious	114	\$5,345	\$609,330
Central Christian College of the Bible	MO	1957	Religious	153	\$4,326	\$661,878
Ozark Christian College	MO	1942	Religious	661	\$3,920	\$2,591,120
Saint Louis Christian College	MO	1956	Religious	175	\$6,194	\$1,083,950
Nebraska Christian College	NE	1945	Religious	147	\$4,310	\$633,570
Roanoke Bible College	NC	1948	Religious	161	\$4,480	\$721,280
Cincinnati Bible College & Seminary	OH	1924	Religious	835	\$5,800	\$4,843,000
Northwest Christian College	OR	1895	Baccalaureate II	468	\$11,074	\$5,182,632
Emmanuel School of Religion	TN	1961	Religious	165	\$3,960	\$653,400
Johnson Bible College	TN	1893	Religious	460	\$5,000	\$2,300,000
Milligan College	TN	1866	Baccalaureate II	836	\$10,260	\$8,577,360
Dallas Christian College	TX	1950	Religious	254	\$4,620	\$1,173,480
Puget Sound Christian College	WA	1950	Religious	210	\$6,075	\$1,275,750
				9138		\$47,319,367

\*Undergraduate tuition

\*\*Minimum FTE tuition based upon undergraduate tuition rates.

Table 3.

## Accredited Institutions Affiliated with the churches of Christ as of 1997

<b>Institution</b>	<b>State</b>	<b>Year Est.</b>	<b>Carnegie Class</b>	<b>FTE</b>	<b>Tuition*</b>	<b>FTE Tuition**</b>
Faulkner University	AL	1942	Baccalaureate II	2376	\$7,078	\$16,817,328
International Bible College	AL	1971	Religious	162	\$4,893	\$792,666
Southern Christian University	AL	1967	Religious	186	\$7,416	\$1,379,376
Crowley's Ridge College	AR	????	N/A	112	\$4,570	\$511,840
Harding University (Main Campus)	AR	1924	Master's I	4086	\$7,170	\$29,296,620
Pepperdine University	CA	1937	Doctoral II	7668	\$21,100	\$161,794,800
Florida College	FL	1944	Associate of Arts	379	\$6,270	\$2,376,330
Magnolia Bible College	MS	1976	Religious	49	\$3,000	\$147,000
York College	NE	1890	Associate of Arts	452	\$6,615	\$2,989,980
Oklahoma Christian University	OK	1950	Baccalaureate II	1562	\$9,000	\$14,058,000
David Lipscomb University	TN	1891	Baccalaureate II	2538	\$7,868	\$19,968,984
Freed-Hardeman University	TN	1869	Baccalaureate II	1562	\$7,524	\$11,752,488
Harding University Graduate School	TN	1958	Religious	221	\$4,734	\$1,046,214
Abilene Christian University	TX	1906	Master's I	4397	\$9,180	\$40,364,460
Lubbock Christian University	TX	1957	Baccalaureate II	1124	\$4,289	\$4,820,836
Southwestern Christian College	TX	1949	Religious	195	\$5,057	\$986,115
Ohio Valley College	WV	1958	Associate of Arts	299	\$6,771	\$2,024,529
				27368		\$311,127,566

\*Undergraduate tuition

\*\*Minimum FTE tuition based upon undergraduate tuition rates.

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