

METAMORPHOSIS OF A DREAM:
THE HISTORY OF APPALACHIAN BIBLE COLLEGE
(1950-1983)

by

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Chapter 1

INTRODUCTION AND BACKGROUND

An Institution begins with a dream, an idealized picture of what its founders want it to become and to do. The dream provides purpose and direction for the Institution; it may also define key relationships within the Institution and/or between the Institution and other Institutions. But sometimes, in response to different circumstances, new personnel, and a variety of other human dynamics, institutional dreams change. Appalachian Bible Institute/College (ABI/ABC) began with a dream, but during the administration of its first president (1950-1983) the dream changed, and so did the institution.

ABI was organized in 1950 as a mission to southern Appalachia with an educational emphasis. It helped to define its identity by association with other mission organizations in the National Home Missions Fellowship. A "family" atmosphere prevailed at the Institute under the strong, patriarchal leadership of the president and his confounder. Students were expected to apply themselves to their studies with "military rigor" and their social lives were carefully regulated to this end. Financial policies permitted no solicitation and no indebtedness. A single academic program with a heavy

Bible-content emphasis was offered. Ecclesiastical and cultural separatism marked the institution and helped to account for its limited constituency and strict regimentation of students and staff.

However, in 1963 ABC identified itself primarily as a college and found its key relationship with other colleges in the American Association of Bible Colleges (an accrediting association). The organization was far more complex than earlier and involved strong leaders on a variety of levels with somewhat diversified viewpoints and goals. Discipline was considerably more relaxed and tended to appeal more to the students' need for personal convictions. The earlier financial approaches had been abandoned in favor of more traditional and business-like policies and procedures. The Bible-Theology major continued to be required, but new emphasis was given to General Studies in order to grant the Bachelor of Arts degree. A variety of "Professional Concentrations" (Pastoral Studies, Music, Missions, Teacher Education, etc.) had also been added. These academic minors sometimes consumed as much as a third of a student's program. Ecclesiastical separation was perpetuated, but a much more open attitude was displayed toward certain elements of the broader culture (e.g., secular music, organizational theory, social problems, government agencies, etc.).

Constituents, along with other interested observers, of the Institute/College have sometimes wondered how these changes took place and what contributed to the changes. This study will attempt to explain the shifting orientation and emphases of ABI/ABC in light of: (1) a transformation of institutional self-image from that of a mission organization to that of a collegiate institution; (2) a move from pure idealism to practical expediency; and (3) the gradual replacement of an antagonistic view toward culture with a more sympathetic one.

Mission organizations are generally initiated with only one purpose--to propagate the Faith. A variety of methods may be employed by such organizations (e.g., children's clubs, street evangelism, medical work, adult Bible classes, etc.) but the goal is always the same--to propagate the Faith. New mission workers are recruited to this vision, and mission leaders are responsible for keeping it bright in the minds and hearts of their team members. On the other hand, colleges, even when founded with religious motives, normally have a more diffused task. It is common for them to become involved in the elevation of society and the pursuit of academic respectability. College staff members are recruited to a discipline or specialized service; specific qualifications other than willingness and spiritual

maturity are required. Missions often identify their target population by geography and adapt to the local culture, but a college is more likely to think in terms of an educational product that it can offer to whoever is interested in and capable of accepting it. Mission organization is generally simple and emphasizes comradeship, whereas college organization tends to be complex and political by nature. Staff support in a mission is generally according to need, but colleges pay their personnel according to their perceived value to the institution and other predetermined criteria. Missions can often survive with little emphasis on organizational or property maintenance, but colleges generally must devote time and effort to building consensus and providing appropriate facilities. Appalachian Bible Institute/College moved progressively from its earlier mission-orientation to that of a college.

Another facet of the "metamorphosis of a dream" at ABI/ABC involved the switch from a very idealistic orientation to finances and administration to a more pragmatic orientation. The no-solicitation and no-indebtedness policies at ABI/ABC were based upon religious convictions and a missions-oriented philosophy. Prayer and a sharing of needs seemed, in the early years, to be the only methods needed in order to financially support the school program. Later, pressing financial

burdens and unfulfilled ambitions caused administrators to adopt more "practical" means of raising support. In the same way, the ideal of "brotherly harmony" and consensus decision-making was sometimes sacrificed in power struggles and the suppression of certain viewpoints. This too was part of the story of ABI/ABC.

Christians, through the centuries, have often struggled with how to implement Jesus' admonition to be "in the world" but not "of the world."¹ Nowhere has this been more clearly demonstrated than in the varying viewpoints taken by Christian groups toward culture. H. Richard Niebuhr, in Christ and Culture,² provided a five-part typology that has proved useful to students of religion in discussions of this matter. Two of Niebuhr's types are helpful in understanding what happened at ABI/ABC. "Christ Against Culture" is the position of radical separatism; it "uncompromisingly affirms the sole authority of Christ over the Christian and resolutely rejects culture's claim to loyalty."³ Christians are viewed as unique people who should not share the values, practices, and institutions of "the world." Reason is suppressed by revelation, and sometimes rejected completely. Politics and social action are generally

¹ John 17:11, 14.

² (New York: Harper and Row, Publishers, 1951).

³ Ibid., p. 45.

ignored. Legalism often characterizes this life-style. On the other hand, "Christ the Transformer of Culture" represents a conversionist attitude. "They hold fast to the radical distinction between God's work in Christ and man's work in culture Yet they believe that such culture is under God's sovereign rule, and that the Christian must carry on cultural work in obedience to the Lord."⁴ In this position a more positive and hopeful attitude is manifested toward human institutions, toward cooperation with those whose beliefs may differ, and toward "secular" arts and sciences. Reason is given more of a role, although still subordinated to revelation. The tension between these two positions helps to explain conflicts at ABI/ABC over the behavioral restraints placed upon students, the role of General Studies in the curriculum, the propriety of accepting funds from government agencies, etc. Although the ABI/ABC position was never either extreme separatism or extreme conversionism, there was definitely a shift in the latter years from moderate separatism to moderate conversionism.

The changes at ABI/ABC will be surveyed in five distinct periods that are set apart by events that are both highly visible and symbolic. The school was born in 1950 in the Independent Baptist Church in Pettus, West Virginia, where one of the co-founders was pastor. The

⁴ Ibid., pp. 190-191.

Initial staff, curriculum, and policies were established there. The second period began in 1956, when the Institute moved to its own campus in Bradley, West Virginia. The co-founder from Pettus resigned over the move, but it opened up new opportunities for mission-ministry. This period was characterized by dynamic presidential leadership and climaxed with the school being accepted into associate membership in the Accrediting Association of Bible Colleges (AABC) in 1960. The third period was marked by major directional changes and full accreditation in 1967. In the fourth period middle management emerged at ABI, and the AABC exerted tremendous influence over the institution's administrators. The final period was introduced in 1973 by the state's granting of the right to offer the Bachelor of Arts degree and the introduction by the Institute of a graduated salary scale, instead of the missionary allowance system of earlier years. This period was characterized by the loss of presidential initiative, a growing collegiate orientation, reduced student population, and the president's retirement in 1983.

The changes in each period at ABI/ABC will be examined under four major headings. (1) Administration was chosen to represent policies, organizational structures, oversight, and external relationships.

Because little hierarchical distinction was made within the staff for many years, all personnel issues were included under this heading. Extension ministries (e.g., public school ministry, camp, women's conferences, etc.) were also considered a part of this subject.

(2) Finances are obviously an important factor in institutional development, and they seemed to warrant a separate category both for data collection and analysis.

(3) Students can change an institution over the years because of their backgrounds, their expectations and their individual personalities. Evolving guidelines for student behavior and student activities were also considered under this heading. (4) Curriculum is another very broad category, and it was used to include everything related to the academic work of the institution. These major headings and their subdivisions will be the same in every chapter in order to facilitate easy comparison from one period to another.

Background for the Study

Early accounts of the Bible College Movement claimed that these schools were "always Fundamentalist. There are no exceptions."⁵ This is an accurate

⁵William Stuart McBirnes, Jr., "A Study of the Bible Institute Movement" (unpublished dissertation, Southwestern Baptist Theological Seminary, 1953), p. 7. (Evangelical)

description of the current character of Bible Institutes and Bible colleges, but it is not historically verifiable. The original Bible Institutes antedated the Modernist-Fundamentalist controversy; it was nearly two decades after their founding before "Fundamentalist" became a popular designation.⁶ Both Fundamentalism and the Bible College Movement are products of a broader Evangelical Protestant climate that characterized the United States between the close of the Civil War and the turn of the century.

Evangelical Roots

Revivalism had marked American culture ever since the Great Awakening of colonial days. By 1870, the

negative associations of revivals primarily with excess or with the frontier were only distant memories. Awakenings were now most respectable and even necessary signs of vitality in cities as much as in the countryside, among the educated as certainly as among the unlettered. The most immediate common memories were of the popular revivals that had swept through army camps, both Northern and Southern, but the outstanding model for renewal was the great revival of 1857-58 Most college-educated Americans had attended schools where periodically intense spiritual outpourings were expected among the student body.⁷

⁶Gene Arnold Getz, "A History of Moody Bible Institute and Its Contributions to Evangelical Education" (unpublished dissertation, New York University, 1968), p. 521. (Fundamentalist)

⁷George M. Marsden, Fundamentalism and American Culture (New York: Oxford University Press, 1968), p. 11. (Evangelical)

In this setting, massive evangelistic campaigns were conducted by Dwight Lyman Moody, a former shoe salesman, YMCA worker, and Sunday School enthusiast.

Moody organized revival campaigns in the style of a successful business venture He employed every technique of modern business promotion--planning, organization, publicity, efficient executive direction, the expenditure of immense sums of money Moody's theology illustrates pietistic reductionism in its clearest form. Never claiming to be anything but a layman and having no formal training in theology, he preached a straightforward, simple version of the gospel, sticking to what he called the "three R's:" "Ruin by sin, Redemption by Christ, and Regeneration by the Holy Ghost." Hundreds of "decision cards" were distributed to his hearers and, when signed, these cards were used by the local ministers to follow up the revival services by enlisting the new converts into the churches of the city.⁸

Lesser lights like B. Fay Mills, Samuel Paul Jones, and Rodney "Gipsy" Smith had their share in the widespread ingathering of souls.⁹ It was clear to these men that the new converts needed to be taught the Bible and to be directed into fruitful service for their Lord.

"From 1850 to 1900 the chief feature of religious education in America was the growth and spread of the

⁸George C. Bedell, Leo Sandon, Jr., and Charles Y. Wellborn, Religion in America (New York: Macmillan Publishing Co., Inc., 1976), p. 169. (Non-Evangelical)

⁹George W. Dollan, A History of Fundamentalism in America (Greenville, South Carolina: Bob Jones University, 1973), p. 77. (Fundamentalist)

Sunday school."¹⁰ Initiated in 1780, by Robert Raikes of Gloucester, England, the Sunday school had been an innovative way to teach reading and Christian character to juvenile factory workers.¹¹ Later, it was adapted by the Wesleys to more evangelistic purposes.¹² Sunday schools began to be established in America after 1785.¹³

The first Sunday school workers were paid employees but the Movement was soon manned by volunteers. For many years it operated apart from clergy or church programs. Sunday school associations and societies were formed to promote and coordinate the efforts of those involved in this wide-spread Bible-teaching ministry. In 1817 the American Sunday School Union was founded (originally called the Philadelphia Sunday and Adult School Union).¹⁴

This interdenominational "union" was assisted by the appearance of various denominational organizations, which also promoted Sunday school work and provided teaching materials. The emphasis in the years between 1872 and 1903 was upon the training of leadership through

¹⁰C. E. Eavey, History of Christian Education (Chicago: Moody Press, 1964), p. 309. (Evangelical)

¹¹Ibid., p. 224.

¹²Ibid., p. 227.

¹³Ibid., p. 231.

¹⁴Ibid., p.233-234.

week-end conventions, summer institutes, and short term councils. But Moody believed that something more substantial would be needed in the area of leadership training.¹⁵

The evangelist demonstrated the natural connection that he saw between evangelism and missions, when, in 1886, he convened an international gathering of students at his Northfield, Massachusetts, home, which he had converted into a Bible conference center. This meeting "led to the formation the next summer of the immensely influential Student Volunteer Movement, embodying the missionary enthusiasm of thousands of collegians in America and England for 'the evangelization of the world in this generation.'"¹⁶

The idea of missionary service was certainly not a new one in the American church at this late date. John Elliot in 1646, and David Brainerd in 1744, had preached extensively to the Indians.¹⁷ The American Board of Commissioners for Foreign Missions had been formed in

¹⁵ Ibid., p. 242.

¹⁶ Marsden, Fundamentalism and American Culture, p. 35. See also John R. Mott, The Decisive Hour of Christian Missions (New York: Student Volunteer Movement for Foreign Missions, 1910).

¹⁷ Earl Parvin, Missions U.S.A. (Chicago: Moody Press, 1985), pp. 25-26. (Fundamentalist)

1810, sending missionaries to Burma and India.¹⁸ Various societies had been founded to plant churches in the homeland, including the American Home Mission Society in 1826.¹⁹ However, a new dimension was being added to mission organizations that would significantly change their complexion and organization.

Interdenominational missions were now being called "faith missions" to indicate the dependence of these boards upon individual believers, rather than denominational groups of churches, for financial support and intercessory prayer. For some missions this was a highly mystical process (largely the result of prayer alone), since no direct solicitation of funds was allowed and no salary was guaranteed to missionary recruits.²⁰ An additional feature was that "where once church leaders directed the evangelistic efforts of the missionary outreach of the church, now mission societies with their separate leadership gave oversight to this ministry."²¹

¹⁸ Robert Hall Glover, The Progress of Worldwide Missions (New York: Harper and Brothers, 1960), p. 62. (Evangelical)

¹⁹ Kenneth Scott Latourette, A History of Christianity (New York: Harper and Row, Publishers, 1953), p. 1231. (Ecumenical Baptist)

²⁰ Harold W. Boone, "The Development of the Bible College or Institute in the United States and Canada Since 1880 and Its Relationship to the Field of Theological Education in America," (unpublished dissertation, New York University, 1950), p. 29.

²¹ Parvin, p. 30.

Home and foreign boards began to appear overnight: China Inland Mission (American branch, 1888), The Evangelical Alliance Mission (1890), Sudan Interior Mission (1893), American Board of Missions to the Jews (1894), Africa Inland Mission (1895), and American Rescue Workers Mission (1896).²²

Personnel were needed to staff these new missions and traditional routes for recruiting missionaries were no longer proving adequate. Some mission leaders began to question whether the traditional method of preparing missionaries by way of a liberal arts college and theological seminary was really the most efficient and/or suitable method anyway.

Most Evangelicals in the nineteenth century were committed to some kind of social reform as a corollary to their enthusiasm for evangelism. Reform was generally considered to be an outgrowth of changed hearts in the days before the Social Gospel tried to reverse the order.²³ A British preacher was articulating widely held convictions when he announced at the Evangelical Alliance in 1873:

Christianity is a universal philanthropist It trains the young; it feeds the hungry; it heals the sick. It rejoices in the increase of the elements of material

²² *ibid.*

²³ Walter Rauschenbusch, Christianizing the Social Order (New York: Macmillan Publishing Co., Inc., 1912).

civilization. But it maintains that all of these agencies are subordinate. The divine method of human improvement begins in human hearts through evangelical truth, and it spreads from within outwardly till all is renewed.²⁴

Moody, in contrast with other Evangelicals, but in anticipation of incipient Fundamentalism, largely dropped direct involvement in social reform. He decided that it distracted from his primary goal, which was evangelism. For him it was not a matter of neglecting the poor but of putting the emphasis where he felt it belonged. Evangelism was the best way to meet social needs in the long run. Conversion would inevitably lead to the assumption of personal responsibility and the moral uplift of society. "The emphasis on motherhood and domesticity in Moody's preaching was part of the widespread evangelical conviction that stability in the home was the key to the resolution of other social problems."²⁵

It was in the context of this uniquely American, Evangelical sub-culture that the Bible Institute (later called Bible College) Movement first took root. Tiny seedlings were planted in three independent locations by men with similar but separate dreams.

²⁴ Joseph Angus, "Duty of the Church in Relation to Mission," Evangelical Alliance, 1873, p. 583.

²⁵ Marsden, p. 37.

Bible Institutes Begin

T. DeWitt Talmage, well-known and influential pastor of the Presbyterian Tabernacle in Brooklyn, led in the creation of the Lay College in 1872. Apparently, his inspiration and model was the Pastors' College of C. H. Spurgeon, a famous English Baptist, with whom Talmage had extensive correspondence.²⁶ Broad denominational support was given to the Lay College and more than 500 students were recruited from the New York area in the first year.²⁷ The lifespan of the college was not long and its story has largely been lost to historians.

The man usually credited with initiating the Bible Institute Movement is A. B. Simpson. Simpson, too, had been a Presbyterian pastor, in New York and elsewhere, but he had also engaged in extensive evangelistic work. When his efforts among the lower classes were resisted by his fashionable church members, he withdrew to an independent work. This ministry was later incorporated as the Christian and Missionary Alliance denomination.²⁸ He agitated for a missionary college through editorials in his magazine, The Gospel in All Lands, specifically mentioning his desire to emulate the "East London Institute for Home and Foreign

²⁶McBirne, p. 19.

²⁷Ibid., p. 31.

²⁸Boone, p. 30.

Missionaries."²⁹ His school started in 1883, with twelve students, on the rear platform of the Twenty-Third Street Theatre in New York City.³⁰ It was organized as the Missionary Training College of Home and Foreign Missionaries and Evangelists. Through the years the name was changed variously to The Training College, The New York Training Institute, The Missionary Training Institute, Nyack Missionary College, and Nyack College. As the name now implies, the school was moved to Nyack, New York in 1897. While still in operation, Nyack College is now devoted to Christian liberal arts and no longer shares the unique distinctives of the Bible Institute/College Movement.³¹

By far the best known Bible institute in the world grew out of the Chicago Evangelization Society, founded by D. L. Moody himself in 1886.³² Moody had earlier established two residential, Evangelical, secondary schools--one for young women and one for young

²⁹S. A. Witmer, The Bible College Story: Education with Dimension (Manhasset, New York: Channel Press, Inc., 1962), p. 34. (Fundamentalist)

³⁰Boone, p. 35.

³¹Ibid.

³²Ibid., p. 42.

men.³³ With Moody's support, Miss Emma Dryer, Dean of Women from the Illinois State Normal College, had been conducting short-term "institutes" in Chicago for prospective Bible readers and city missionaries, over a period of several years.³⁴ There is also some evidence that the evangelist was acquainted with the educational endeavors of Talmage and of Spurgeon,³⁵ although he never gave any public credit to their influence on what came to be called Moody Bible Institute. R. A. Torrey, one of Moody's lieutenants and later a well-known evangelist in his own right, took an active role in the Institute from the early days and became its second president. It was largely through Torrey's influence that Bible institutes came to be closely related to Fundamentalism.³⁶

These pioneers of the Bible Institute Movement were not opposed to liberal arts colleges or theological seminaries. They simply did not believe that they were well suited for meeting certain needs. However, the early Bible institutes were never supposed to replace

³³ Ibid., p. 40. "Moody's revival campaigns not only were successful in securing Christian converts, but raised huge sums of money. As a result Moody made a fortune, but he gave it all away, particularly in the establishment of schools and seminaries." Bedell, et. al., p. 170.

³⁴ Witmer, p. 43.

³⁵ McBirne, p. 21.

³⁶ Ibid., p. 25.

regular colleges, nor did they intend to train pastors. Simpson spoke of equipping "irregulars" to do practical missionary work. The classical approach to the preparation of ministers (including an undergraduate liberal arts program and a graduate degree in theology, with emphasis on the original languages of the Bible) simply seemed too time consuming and often eliminated some who could be quite useful on the mission field.³⁷ Talmage and Moody focused on training laymen. Moody called his graduates "gap men"--they stood between the seminary trained ministers and the people in the pews.³⁸ From the very beginning, Bible institutes/colleges were marked by: "Distinct Bible training . . . practical training in definite lines of Christian work . . . Holy Ghost missionaries . . . simplicity and economy . . . actual results."³⁹ Moody added, "I will give a great prominence to music, both vocal and instrumental. I believe that music is one of the most powerful agents for good or for evil."⁴⁰

The curriculum in Simpson's school covered three years and included literary, theological, and practical

³⁷ Witmer, p. 34.

³⁸ Boone, p. 42.

³⁹ Witmer, p. 35.

⁴⁰ Getz, p. 71.

subjects.⁴¹ Moody put little emphasis on English grammar or literature, not being well-educated in this area himself, but this "deficiency" in the curriculum was corrected after his death.⁴² The Moody diploma could originally be earned in two years, since classes were conducted all year round.⁴³ In all Bible Institutes, the actual text of the Bible was studied carefully and thoroughly--by memorization, survey, analysis, and detailed exposition. Bible Institute educators believed that too much time was spent in theological seminaries studying different viewpoints on theology and commentaries on the Bible, instead of the text of Scripture itself.⁴⁴ In 1895, Moody's Institute began to offer the novelty of the "three-course plan," in which students could choose to diversify their program slightly according to their personal goals.⁴⁵

Fundamentalism Emerges

The milieu that gave birth to the Bible Institute/college came under attack by a new theological liberalism that would, in turn, create the reaction

⁴¹ Witmer, p. 35.

⁴² Getz, p. 75.

⁴³ Ibid., p. 74.

⁴⁴ Joseph W. Schmidt, "What is a Bible Institute?" Good News Broadcaster (February 1973). (Fundamentalist)

⁴⁵ Getz, p. 74.

called "Fundamentalism." The philosophies of Immanuel Kant, G. F. Hegel, F. C. Baur, Albrecht Ritschl, and G. F. Schleiermacher were being exported from Europe to America.⁴⁶ Darwin's Origin of the Species (published in 1859) challenged conservative interpretations of Genesis and led to widespread application of the theory of evolution to religion as a whole.⁴⁷

To three men go the discredit of planting liberal ideas in the soil of American churches: William Rainey Harper, founder of the University of Chicago; William Newton Clarke, professor of theology at Hamilton Institute (now Colgate Rochester Divinity School) with his very influential book, Outline of Christian Theology; and William Adams Brown of Union Seminary in New York and his textbook, Christian Theology in Outline. All three men joined in enunciating fifteen principles of theological Liberalism in America

1. We must promote adjustment to new ideas in science, philosophy, economics and politics.
2. There must be a devotion to truth as men find it anywhere.
3. We must be sympathetic to all views within the religious community and actively engage in pooling all these ideas as valuable and worthwhile.
4. Christians should be skeptical about reaching ultimate truth in any field
5. Scholars should put the emphasis on continuity and concern for harmony and not on conflict between Christianity and other religions and between God and men.

⁴⁶Dollar, p. 7; Frank Hugh Foster, "Influences from Abroad," The Modern Movement in American Thought (Freeport, New York: Books for Libraries Press, 1969), pp. 132-143. (Non-Evangelical)

⁴⁷Dollar, p. 11; Foster, "Reception of Evolution by Theologians," pp. 38-58, "Liberalism Under the Full Influence of Evolution," pp. 155-171.

6. Man deserves to be optimistic concerning his powers, future, and ability to conquer nature and human ills.
7. Our emphasis should be on human experiences and not on doctrines such as the Authority of the Bible, Redemption, and Revelation.
8. The Person of Christ ought to be accorded great honor, although there have been concepts added to this through the centuries such as His Deity, the two natures of His Person, and His imminent bodily Return.
9. A new interest is needed in social reform
10. God must be taught as immanent
God does not break into this process with miracles and the supernatural. . . .
11. The humanity of Jesus must be rediscovered
12. True scholarship will repudiate the deity of Christ as taught traditionally in the historic faith
13. New stress will be put on the dignity and divinity of man
14. The true and basic authority is no longer the Church of the Romanist nor the Bible of the Protestants, but the inward experiences springing from reason and intuition
15. Sin is essentially social and one should be saved socially⁴⁸

⁴⁸ Ibid., pp. 12-13.

Men holding to these or similar positions were known as "Modernists"⁴⁹ and became increasingly more influential in many major denominations as the nineteenth century drew to a close. They sought positions in the denominational hierarchies, became writers for denominational publishing houses, and rose to prominence in denominational colleges and seminaries. The scene was set for conservative backlash.⁵⁰

One of the first concrete expressions of collective reaction came in 1895, when the Niagara Bible Conference issued a Statement of Belief, the "Fundamentals of the Faith." Five of these "Fundamentals" have been widely publicized since: (1) the Inspiration of the Bible, (2) the Depravity of Man, (3) Redemption through Christ's Blood, (4) the True Church

⁴⁹Shailer Matthews later defined a Modernist as one who: (1) is involved in the scientific struggle for freedom in thought and belief, (2) accepts every scientific theory as material for theological thinking, (3) has adopted the methods of historical and literary science in the study of the Bible and religion, (4) believes that the Christian religion will help man meet social as well as individual needs, (5) believes that the spiritual and moral needs of the world can be met because Christian attitudes and faith are consistent with other realities, and (6) accepts Jesus Christ as the revelation of a Savior God. The Faith of Modernism (New York: AMS Press, 1924), pp. 29-36. (Modernist)

⁵⁰Jerry Falwell (ed.), The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity (Garden City, New York: Doubleday and Company, Inc., 1981), p. 4. (Fundamentalist)

Composed of All Believers, (5) the Second Coming of Christ to Reign.⁵¹

This was followed in 1909 with the publication of a series of twelve booklets, entitled The Fundamentals: A Testimony of Truth. Wyman and Milton Stewart financed the publications and distributed them by mail, free of charge, to pastors, evangelists, missionaries, professors, students and YMCA/YWCA personnel all over the English-speaking world. Three million booklets were distributed. The earlier issues were edited by A. C. Dixon and the latter by Reuben A. Torrey (the former President of Moody Bible Institute, who had, by that time, become Dean of the Bible Institute of Los Angeles). The articles were written by an international and interdenominational slate of authors, including many respected scholars. They slightly redefined the "five points" that would become the "sine qua non of Fundamentalism": Infallibility of the Bible, Christ's Virgin Birth, His Substitutionary Atonement, His Resurrection, and His Second Coming. The booklets' presentations were neither emotional nor hostile, but

⁵¹Dollar has correctly pointed out that there were actually fourteen articles. In addition to those mentioned above, there was (6) the Trinity, (7) the Fall of Adam, (8) the Need for the New Birth, (9) Full Deliverance from Guilt at Salvation, (10) the Assurance of Salvation, (11) the Centrality of Christ in the Bible, (12) the Walk after the Spirit, (13) the Resurrection of Believers and Unbelievers, and (14) the Ripening of the Present Age for Judgment. Dollar, pp. 72-73.

"calm, well-reasoned and well-balanced testimony to Christian truth."⁵² These early publications signaled the preoccupation of Fundamentalism with doctrinal purity and a willingness to define the common denominators within the Movement in a short and specific list.⁵³

Stevick has rightly called early Fundamentalism "an uneasy coalition of divergent groups of conservative Evangelicals, reacting against the common threat of theological Liberalism."⁵⁴ But the appearance of the Scotfield Reference Bible (SRB), in 1909 (amplified in 1919), did a great deal to standardize Bible interpretation across denominational lines. The annotations for this special King James Bible were prepared by Cyrus Ingersol Scotfield, a Congregational pastor in Dallas, Texas. Scotfield had been heavily influenced both by Moody and by John Nelson Darby, of the English Plymouth Brethren.⁵⁵

The theological framework promoted by the SRB is known as "Dispensationalism," which sharply distinguished

⁵²Falwell, p. 79.

⁵³James Barr, Fundamentalism (Philadelphia: The Westminster Press, 1977), pp. 161-162. (British "Evangelical Liberal")

⁵⁴D. B. Stevick, Beyond Fundamentalism (Richmond: John Knox Press, 1964): p. 19. (Non-Evangelical)

⁵⁵Falwell, p. 80.

Israel and the Church, focused on prophecy, and employed historical-grammatical principles of interpretation.

Dispensationalism is a premillennial scheme, that is, the second advent of Christ takes place before the millennium There are seven dispensations, different succeeding systems of relations between God and man: they are Innocency, Conscience, Human Government (beginning with Noah), Promise, Law (from Moses to Christ), Grace (the age of the Church) and Kingdom (the Millennium). The Church is a purely spiritual fellowship of true believers and is quite distinct from the empirical ecclesiastical bodies commonly known as churches. At a time known only to God the true church will be secretly "raptured" (a key word in the whole scheme) out of the world and taken to "meet the Lord in the air" (the central text for this all important concept is I Thess. 4:17).⁵⁶

Ernest Sandeen has argued that the motivating force in Fundamentalism was millenarian doctrines.⁵⁷ This would, at first, seem to be supported by the prophetic emphasis in the first major Fundamentalist conference, held in Philadelphia in 1918. But even there, W. B. Riley warned against "the dangers inherent in a drift toward liberal theology." When the delegates met at Moody Bible Institute the next year, the decision was made to create an organization to lead the offensive against Modernism and evolution. It would be called the World's Christian

⁵⁶ Barr, p. 171.

⁵⁷ Ernest R. Sandeen, The Roots of Fundamentalism: British and American Millenarianism, 1801-1930, (Chicago: University of Chicago Press, 1970), p. 192.

Fundamentals (WCF) Association and issue an official magazine, Christian Fundamentals in Church and School. Three independent groups of Baptist churches formed the Baptist Bible Union in 1923, with goals similar to WCF.⁵⁸ It is this aggressive stance that caused George Dollar to maintain that "Historic Fundamentalism is the literal exposition of all the affirmations and attitudes of the Bible and the militant exposure of all non-Biblical affirmations and attitudes."⁵⁹

The conference at Moody also urged the establishment of more Bible conferences and Bible institutes. The link between Fundamentalism and Bible institutes was securely forged.⁶⁰

Fundamentalist superstars seemed to be rising in the early 1920s and their influence upon denominational policies and leadership was significant. It was this influence that caused Harry Emerson Fosdick, a spokesman for Modernism, to preach the controversial "Shall the Fundamentalists Win?" sermon in 1922.⁶¹ W. B. Riley (of

⁵⁸ Falwell, p. 82.

⁵⁹ Dollar, Forward.

⁶⁰ Falwell, p. 82.

⁶¹ Reprinted in H. Shelton Smith, Robert T. Hardy, and Liefferts A. Loetscher, American Christianity, Vol. II (Charles Scribner's Sons, 1963), pp. 295-301.

Minneapolis),⁶² J. Frank Norris (of Fort Worth), John Roach Straton (of New York City),⁶³ and T. T. Shields (of Toronto)⁶⁴ were at the peak of their pulpit effectiveness. These colorful men were gathering a following and hoped to "save the day for true believers."⁶⁵

But 1925 proved to be a fateful year for the Movement. The eyes of the world focused that summer upon a Dayton, Tennessee courtroom, where John Thomas Scopes was tried for violating the state law in teaching organic evolution to public school students. It was a test case and Clarence Darrow, a world-famous lawyer, defended Scopes. The prosecution was led by William Jennings Bryan, one-time Democratic candidate for President of the United States and a champion for Fundamentalism. The court found young Scopes "guilty as charged" but not before Darrow had publicly humiliated Bryan and the press

⁶² Eulogized by William Jennings Bryan as "the greatest statesman in the American pulpit." Fort Worth Searchlight, May 14, 1926.

⁶³ Argued the negative before a capacity crowd at Carnegie Hall in a debate over whether "The Earth and Man Came by Evolution." New York Times, January 29, 1924.

⁶⁴ Criticized by an enemy as "inflexible of will, domineering, the very incarnation of fanatical conviction." "The Fundamentalist Flasco," Christian Century, XLVI (1929), p. 672.

⁶⁵ Dollar, pp. 105-143.

had mounted a crusade to make Fundamentalism appear ridiculous.⁶⁶

It has been common since the '20s to associate Fundamentalism with anti-intellectualism and general cultural backwardness, largely because of the negative image presented at that time in the press. A prominent American theologian, H. Richard Niebuhr, tried to interpret the Movement in social terms. Niebuhr thought that Fundamentalism had its roots in the older rural culture and that the opposing Liberalism (or Modernism) belonged to the rising industrialized urban culture.⁶⁷ This hypothesis is attractive but there are good reasons to question it. Sandeen argues persuasively that Fundamentalist leadership came from exactly the same social groups as Modernist leadership.⁶⁸ Fundamentalism has never been the special preserve of the uneducated. Doctors, lawyers, and scientists can be found in Fundamental churches just as well as in more liberal ones. Some critics, in fact, suggest that Fundamentalism has adopted too much of the scientific spirit in its attempts to provide a logical defense for the Faith.⁶⁹

⁶⁶Falwell, p. 84.

⁶⁷"Fundamentalism," Encyclopedia of the Social Sciences (New York: McMillan, 1931), pp. 526-527.

⁶⁸Sandeen, throughout.

⁶⁹Barr, p. 93.

The effect of the "bad press" on Fundamentalism was so devastating, however, that in 1926, the Christian Century published an article entitled "Vanishing Fundamentalism." The article predicted that Fundamentalism would "be a disappearing quantity in American religious life, while churches go on to larger issues, finding their controversies in realities that are present and significant for human welfare rather than hollow and sterile dogmas which are irrelevant even if true."⁷⁰ Attendance at Fundamentalist meetings dropped off for several years. Fundamentalist influence within the denominations was clearly reduced, but new strategies were being developed. Fundamentalism became a separatist, underground Movement. Efforts were directed away from influencing the major denominations and toward building distinctively Fundamentalist Bible conferences, Bible institutes, and local churches.⁷¹

This new Separatist stance is well illustrated by the controversy that ensued at Princeton Seminary. Earlier scholars Charles Hodge, A. A. Hodge, and B. B. Warfield had stood for orthodoxy and provided "ammunition" for Fundamentalist struggles.⁷² In the

⁷⁰Falwell, p. 89.

⁷¹Ibid.

⁷²Archibald Alexander Hodge, "The Inspiration of the Bible," Outlines of Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1920), pp. 65-69.

'20s, J. Gresham Machen, Oswald T. Allis, and Robert Dick Wilson aligned themselves with "The Fundamentals," in contrast with the seminary president, J. Ross Stevenson, who encouraged liberal trends. When the General Assembly, in 1929, refused to return the school to its more conservative foundations, the dissenting professors resigned to form Westminster Theological Seminary and the Independent Board for Presbyterian Foreign Missions.⁷³

The "Princeton Theology" added new dimensions to Fundamentalism and highlighted the fact that there have always been Biblical scholars within the ranks. Many of the contributors to the original "Fundamentals" were scholars in their fields. It was only the "destructive higher criticism" of the Bible, which Modernists had labeled as "scholarship," that Fundamentalists rejected.⁷⁴ However, it must be conceded, in fairness, that the Princeton scholars (largely because of their Reformed Theology) never quite fit in with their Fundamentalist brethren.⁷⁵

⁷³ Ibid., p. 91; Bedell, et. al., p. 239.

⁷⁴ Falwell, p. 5.

⁷⁵ Dollar has pointed out that they: (1) did not join the Fundamentalist organizations of the day, (2) did not plant or lead large churches, (3) did not hold premillennial or dispensational views, (4) were careful students of the original Biblical languages, (5) were reluctant to separate from apostasy, (6) were often more gracious in personal style. Dollar, pp. 173-175.

Fundamentalist leadership was usually dynamic and sometimes even dictatorial but the clergy-laity distinction was not generally sharp. Preaching, personal evangelism, personal ministry, and other forms of active participation in church business were never limited to ordained ministers. Personal faith in Jesus Christ, a good knowledge of the Bible, full acceptance of its authority, and Holy Spirit unction were considered sufficient qualification for most ecclesiastical service.⁷⁶

The sacraments in Fundamentalist churches were overshadowed by an emphasis on personal prayer. Private prayer and prayer meetings were emphasized. Baptism and Communion were reduced to "church ordinances" in Fundamentalist churches.⁷⁷

Major Fundamentalist denominations and associations of churches emerged in the 1930s: the General Association of Regular Baptists (1933), the Independent Fundamental Churches of America (1930), and the Grace Brethren.⁷⁸ Charles E. Fuller ("The Old Fashioned Revival Hour") and other radio preachers made the Fundamentalist message known. By 1942, Fuller could

⁷⁶ Barr, p. 30.

⁷⁷ Ibid.

⁷⁸ Falwell, p. 112.

be heard on 456 stations.⁷⁹ John R. Rice founded The Sword of the Lord, a Fundamentalist newspaper in 1934. It was widely distributed, along with other published materials.⁸⁰

Three major Fundamentalist colleges also emerged during the '30s. Wheaton College, in the Chicago area, had been founded in 1857 but experienced phenomenal growth under the presidency of J. Oliver Buswell, 1926-1940. Wheaton was committed to academic excellence and came to be known as the "Harvard of the Bible Belt." It has produced such outstanding leaders as Carl H. Henry and Billy Graham. Gordon College of Missions and Theology, in Boston, also came to prominence. Like Wheaton, Gordon was later associated with Neo-Evangelicalism.⁸¹

Bob Jones College (now Bob Jones University) was formed in 1926, at St. Andrews Bay, Florida but was moved to Cleveland, Tennessee, in 1929 and Greenville, South Carolina, in 1947. The college was founded by evangelist Bob Jones, Sr. and the leadership of the school through the years has remained in the hands of his family. The

⁷⁹ Ibid., p. 118.

⁸⁰ Ibid., p. 120.

⁸¹ Ibid., p. 111.

stance of Bob Jones University has always been militantly separatistic and uncompromisingly Fundamentalist.⁸²

In September, 1941, Carl McIntire organized the American Council of Christian Churches (ACCC) to "dispute the claim of the Federal Council to speak for all Protestants." The International Council of Christian Churches (ICCC) was founded in 1948 with a similar purpose in reference to the World Council of Churches. The Ecumenical Movement had become a new symbol of defection from the Faith.⁸³

A more moderate organization was also formed during this period. The National Association of Evangelicals grew out of a 1942 conference. The members wanted fellowship and were dissatisfied with ecumenical organizations but did not want to take McIntire's militant position. Outstanding leaders in the NAE were Harold John Ockenga, pastor of Park Street Church in Boston, William Ward Ayer, pastor of Calvary Baptist Church in New York City, Stephen Paine, president of Houghton College, and Robert G. Lee, pastor of Bellevue Baptist Church in Memphis.⁸⁴ "The NAE helped organize the National Religious Broadcasters, the Evangelical

⁸² Ibid., p. 112.

⁸³ Ibid., p. 121. For a simple history of the Ecumenical Movement, see Bedell, et. al., pp. 455-457.

⁸⁴ Falwell, p. 122.

Foreign Missions Association, the World Evangelical Fellowship, the National Sunday School Association, and the magazine Christianity Today.⁸⁵

Bible Institutes Flourish

Bible institutes proliferated and grew along with the Fundamentalism to which they had become joined. Only 11 such schools were founded in North America before 1900, but 24 more joined their ranks by 1920. In the twenties, 26 new schools were started and in the thirties, an additional 45 began. The numbers mushroomed in the forties, when 82 new Bible institutes came into existence. Many of these schools were small, but some grew to mammoth proportions. In 1948, Moody Bible Institute enrolled 1643 students, which was more than any denominational seminary in the world.⁸⁶

Bible institutes were often founded by strong, dynamic leaders, who maintained autocratic control over their institutions. Boards faced the supreme test of themselves and their institutions when called upon to select successors to the founders. Second and third generation leadership was not always able to "carry the

⁸⁵ Ibid.

⁸⁶ Wiltner, p. 40; McBirne, p. 2.

torch" and some institutes died; others were transformed into liberal arts colleges.⁸⁷

In the thirties and forties, denominational groups (Mennonites, Baptists, Lutherans, and various Holiness groups) began to establish Bible Institutes of their own. While interdenominational schools continued to dominate the Movement, these recent arrivals made their influence felt.⁸⁸ It should be noted that not all denominations welcomed the influx of Bible institute graduates. Some were even hostile to what seemed like "short-cut" or "second class" theological training. Nevertheless, the graduates were slowly infiltrating most Fundamentalist groups.⁸⁹

Characteristically, Bible Institutes were found in large urban centers, where there were concentrations of students and multiple opportunities for practical Christian service. As off-campus employment became necessary, the urban environment was also an asset. However, when downtown schools began to grow, it was sometimes necessary to move to more spacious facilities in the suburbs. There were a few outstanding exceptions to this pattern; rural settings were sometimes

⁸⁷Witmer, p. 42.

⁸⁸Eavey, p. 343.

⁸⁹McBirne, p. 2.

deliberately chosen to remove distractions and promote communal-type living.⁹⁰

As the Movement grew, important changes took place in the students and curriculum. Until the 1930s, many Institute students were older than the traditional college student and some had not completed high school. Moody had, in fact, insisted that "grammar school or its equivalent" would be the only educational prerequisite at MBI. Gradually, the background of students changed; almost everyone graduated from high school and many came directly to the institutes following their graduation. It even became common to find a few students in every institute that had also been to college for a few years. Naturally, the level and sophistication of institute training changed accordingly.⁹¹

As more graduates of Bible institutes found themselves in pastorates, the churches pressured the institutions to provide more professional training. Specialized programs began to be offered in the pastorate, missions, Christian education, and music.⁹² By the late 1940s, 20 percent of the institutes had begun to offer a recognizable degree.⁹³

⁹⁰Witmer, p. 50.

⁹¹McBirne, pp. 41-42.

⁹²Witmer, p. 43.

⁹³McBirne, p. 45.

Accreditation of Bible institutes had been a concern of Dr. James Gray of Moody as early as 1918. At that time, an investigating committee concluded that it was "impossible to draw up any method of unifying the whole Bible school system, or of establishing a system of interchangeable credits."⁹⁴ But the founding of the Evangelical Teacher Training Association (ETTA) in 1931 gave new hope to that idea. ETTA set up standards for training Sunday school workers. Bible institutes coveted ETTA approval and this had the effect of standardizing many elements of the curriculum from one institution to another.⁹⁵

At the 1946 meeting of the National Association of Evangelicals, Dr. Howard W. Ferrin delineated the Issue:

The distinctive elements of Bible Institute education are indispensable and must therefore be preserved. No existing agency assists Bible institutes to upgrade their programs by the process of accreditation. Accreditation by the regional associations is possible only by converting institutes to liberal arts colleges, which obliterates their distinctives. The only solution, therefore, is to establish an accrediting agency according to sound collegiate standards but which will be predicated on principles of Bible college education.⁹⁶

⁹⁴Witmer, p. 45.

⁹⁵Eavey, p. 343.

⁹⁶Witmer, p. 40.

As a result of that meeting, plans were made for the Accrediting Association of Bible Institutes and Bible Colleges to be formed at Winona Lake, Indiana in October, 1947. Twelve schools were accredited in 1948 and the Association was soon recognized by the U. S. Office of Education.⁹⁷ Most of the larger and older schools became members within the first few years. Some schools refused to participate because of their fear that membership would adversely affect curricular distinctives and/or institutional autonomy.⁹⁸ Generally, it is believed that the Accrediting Association has improved the quality of instruction in member schools, has helpfully represented the schools before the government and other educational institutions, has aided parents and prospective students in comparing the quality of various schools, and has facilitated the transfer of credits.⁹⁹

It was this Fundamentalist, Bible Institute Movement that was represented by the tiny school in the West Virginia hills. But this school would also bear the marks of its own special geography and culture.

⁹⁷ Ibid.

⁹⁸ Warren Benjamin Humphrey, "An Analysis of Bible College Administrators Concerning Selected Issues of College Curriculum" (unpublished dissertation: Syracuse University, 1965), p. 16.

⁹⁹ Eavey, p. 346.

Southern Appalachian Influences

"'Mainstream Americans' have often found the people in the southern Appalachian highlands mysterious and unsettling."¹⁰⁰ Henry Shapiro has traced the attempts to explain these unusual people--as rustic reminders of America's noble past, as lawless individuals in tension with advancing civilization, as descendants of violent Scottish clansmen, and as products of a socially and/or economically deprived environment.¹⁰¹ The Appalachian culture is unique because of both the types and the character of the peoples who settled in the region and because of the comparative isolation of the region from the larger American society for 100-150 years.¹⁰²

The original settlers came from an agrarian folk society in Europe. There were Germans, English, Dutch,

¹⁰⁰ Henry D. Shapiro, "Appalachia and the Idea of America: The Problem of the Persisting Frontier," An Appalachian Symposium, edited by J. W. Williamson (Boone, North Carolina: Appalachian State University Press, 1977), p. 43.

¹⁰¹ *Ibid.*, pp. 43-65.

¹⁰² Ernest J. Nestus (ed.), Proceedings: Commission on Religion in Appalachia, Inc. (Knoxville, 1966), p. 3. (Non-Evangelical) When O. H. Davis studied the Blue Grass and the Mountain Region for the State Geological Survey of Kentucky, he reported: "The stock is, in all probability, in a large part the same as that of the Blue Grass, but it has been modified by long isolation in an area of lesser opportunity." Geography of the Kentucky Mountains (Frankfort, Kentucky, 1928), pp. 157-158.

Swiss, and French.¹⁰³ But a major ethnic shift began in 1640, when large numbers of Scottish and Scotch-Irish immigrants began to flood the area. A more limited foreign migration into the mountain region after the Revolutionary War helped to insure that the racial-cultural mix would remain essentially the same until very recent years.¹⁰⁴

The early settlers were perennial frontiersmen, independent and self-reliant, interested in freedom from the restraints of law and order. Often they were embittered by the "civilized" life they had experienced in the "old country," a life-style that was already entrenched on the east coast of this new land. "Remote from ordered law and commerce, the Highlander learned by hard necessity to rely upon himself Each household in its hollow lived its own life. The man was the provider and protector. He actually was the law, not only in the management of affairs within the home, but in relation to the home to the outside world. Circumstances forced him to depend upon his own action until he came to consider independent action not only a prerogative, but a

¹⁰³ W. D. Weatherford and Earl D. C. Brewer, Life and Religion in Southern Appalachia (New York: Friendship Press, 1942), p. 1.

¹⁰⁴ Ibid. p. 3; Elizabeth R. Hooker, Religion in the Highlands (New York: The Home Missions Council, 1933), pp. 13-32.

duty."¹⁰⁵ Complete economic independence was the mark of a successful man and self-reliance, like many other frontier necessities, was elevated into a virtue.¹⁰⁶

Unlike the middle-class Germans, the Scottish newcomers were largely from the lower classes. They were members of non-conformist (Presbyterian) churches and government had not been their ally in recent history. Their ideals were democratic. No hierarchy, authorities, or experts would be allowed to form in this new society. Private justice, based upon personal and clan relationships would prevail.¹⁰⁷ Early writers described mountain society as isolated, non-literate, homogeneous, possessing a strong sense of group solidarity with traditionalized behaviors, spontaneous, uncritical, person-oriented, religious, highly regarding familial relationships, and more concerned for status than success in the market place.¹⁰⁸

¹⁰⁵ John C. Campbell, The Southern Highlander and His Homeland (Lexington: University of Kentucky Press, 1921), p. 93. See also Emma Bell Miles, The Spirit of the Mountains (New York: James Pott and Company, 1905).

¹⁰⁶ Thomas R. Ford, Southern Appalachian Region: A Survey (Lexington: University of Kentucky Press, 1962), p. 12; Hooker, pp. 34-36..

¹⁰⁷ Jack E. Weller, Yesterday's People (Lexington: University of Kentucky Press, 1965), p. 11. (Non-Evangelical)

¹⁰⁸ Nesius, p. 4.

Outside the highlands, commerce, industry, and education helped to build a broader culture in which the mountain people did not participate. Great cities became the national pace-setters, while rural ways predominated in southern Appalachia. Isolation, that had begun as a geographical incident, evolved into a cultural mindset.

Mountaineers were not likely to leave their haven in those days, but the needs of a growing nation sometimes brought outsiders into the area. First, the lumber companies came to strip the mountains of virgin timber. Then land companies bargained for the coal deposits and hired workers at sub-standard wages to mine them. The outside world had come to Appalachia but the unethical practices of many agents embittered local residents. The resources of the mountains were exploited for the benefit of "outsiders" and the economic deprivation of the "natives" only deepened.¹⁰⁹

In this era of private philanthropy, the region was generally viewed as a home mission field. Missionaries were sent to this "backward society" very much like they were sent to Africa.¹¹⁰ Pastors' salaries were sometimes subsidized, chapel-churches were built, and religious academies substituted for largely non-existent public high schools. Frontier nurses on

¹⁰⁹Weller, pp. 16-17.

¹¹⁰Nesius, p. 4.

horseback delivered babies in isolated homes and pioneered in public health work.¹¹¹

Despite the efforts of men like John C. Campbell¹¹² to draw attention to the plight of the mountaineer, little was done until the New Deal agencies of the 1930s focused national attention on the area. Public works, like the Civilian Conservation Corps and the National Youth Administration, made dramatic changes in southern Appalachia. Highway systems, financed and engineered by federal and state governments, began to cut through the isolation of generations. Funds were poured into local school budgets at an impressive rate. But, through this exposure to "outsiders," the mountaineers actually developed more wants, just at the time they learned that sizeable numbers of them were now eligible for relief funds.¹¹³ "The present paradox of the mountains is thus very real. Those rugged individualists, who hoped to run their own affairs, now expect and receive more outside relief and subsidy from government, churches, and private agencies in proportion to their contributions than any area of comparable size in the nation."¹¹⁴

¹¹¹ Ford, p. 3.

¹¹² Campbell.

¹¹³ Ford, p. 4.

¹¹⁴ Ibid.

Pearsall noted:

It is interesting to see how accepting welfare and charity has been fitted into local values of pride and independence It is clear that acquiring money from a welfare agency is not in itself considered degrading. Indeed, accepting welfare money seems almost as legitimate as earning it by some other method. As one woman put it, "It's the good Lord taking care of me because I've worked hard all my life and prayed to him."¹¹⁵

Ford has cited the growth of labor unions in the area as evidence of a growing appreciation for social organization. The history of labor organization in the mines and mills of Appalachia has been filled with blood and violence. The problem was not the companies, as much as it was the workers themselves. Kephart wrote, "They simply will not stick together."¹¹⁶ These labor unions were, at first, considered an intrusion by an alien way of life. But that all changed by the 1950s, when 42 percent of the households reported that the male wage-earner was or had been a union member.¹¹⁷

The coal mines flourished during the world wars, when coal was needed for the steel mills. But peace and alternative sources of fuel began to cut into the coal

¹¹⁵ Marion Pearsall, Little Smoky Ridge (Tuscaloosa, Alabama, 1959), p. 57.

¹¹⁶ Horace Kephart, Our Southern Highlanders (New York: The MacMillan Company, 1913), p. 309.

¹¹⁷ Ford, p. 10.

market. Then automation made coal competitive again, but it was at the price of many miners' jobs. It became clear to many young highlanders that the mountains could not sustain the population and out-migration to northern industrial cities began. "It is not an illogical proposition that migration drains off those who are energetic and highly motivated to succeed, leaving behind only those who still value tradition above change or who are too apathetic to take action on their own behalf."¹¹⁸ The story of these urban Appalachians cannot be told here, but it is correct to say that the region was often "robbed" of its most valuable resources when they left their homes.¹¹⁹

Mountain people have never put a high priority on education, a fact that has often hindered their adaptability and resourcefulness. "The low level of education in the Region is associated with and perhaps, in part, responsible for the low level of the economy."¹²⁰ Certainly, this characteristic presented a challenge for an educational institution, like Appalachian Bible Institute, as it entered the area.

In 1950, Southern Appalachian residents twenty-five years of age and older were significantly less well educated than the

¹¹⁸ Ibid., p. 16.

¹¹⁹ Weller, pp. 18-20.

¹²⁰ Ford, p. 188.

same age group in the nation as a whole. The median school years completed by persons twenty-five and older was 9.3 for the nation and 7.2 for the Region. The regional mean was less than the median for any state in the union and less than that for any other economic region in the nation The low educational level of the community is related to the lack of holding power of the schools A sample study revealed that high school seniors in the rural systems in 1947 represented about one-fourth of those who were in the sixth grade in 1941, six years prior The metropolitan systems did somewhat better; about two-thirds of the 1941 sixth grade enrolled in the ninth grade and about 40 percent were retained in the twelfth grade.¹²¹

The religious orientation of the area was obviously important to a new Bible Institute. "Religious values so thoroughly permeate the culture of the Southern Appalachian Region that it is virtually impossible to treat meaningfully any aspect of life without taking them into consideration. Because they underlie so many attitudes and beliefs, they exert complex and frequently subtle influences on secular behavior which are not always apparent to outside observers or even to the people of the Region themselves."¹²²

The earliest Christian congregations were Lutheran, Reformed, and Moravian churches, which retained the German language in their services for some time. Their identification with what came to be an ethnic

¹²¹ Ibid.

¹²² Ibid., p. 21.

minority, their inability to train pastors on the frontier, and the general similarity of their doctrine made these groups easy prey to the Scottish and Scotch-Irish Presbyterians that followed them into the area.¹²³ The German churches left little in the way of an indelible mark upon the region.

On the other hand, the Presbyterian doctrine of predestination had a far-reaching impact. The fatalism and general passivity of mountain people is generally credited to a corruption of this doctrine.¹²⁴ "Their otherworldliness has been a gigantic obstacle to progress and has prevented wholly or in part the development of a rational control over social conditions Before each forward step can be taken--in health practices, in living conditions, in education--'The will of God' must be overcome."¹²⁵

Ford has cautioned, however, against assigning too much credit/blame to religion for this mind set.

It seems unlikely that fatalism and traditionalism were as closely linked in frontier days as they later came to be. The frontier settler, after all, was seeking to better his lot, and his approach to this end was one that required both high motivation and strenuous activity. Fatalism developed in response to the same circumstances that

¹²³ Campbell, pp. 152-153.

¹²⁴ Nesius, p. 4.

¹²⁵ John F. Day, Bloody Ground (New York, 1941), p.

were largely responsible for the other-worldly emphasis of mountain religion . . . life is governed by external forces over which humans have little control126

The education-oriented Presbyterians surrounded the mountains with fine schools and colleges, mainly for the children of the well-to-do,¹²⁷ but they were unable to recruit students for them. The Presbyterian clergy had grave difficulties in adapting to the unlettered mountain ways and most were unwilling to tolerate the emotionalism of the Great Revival of 1800-1802 or its "after-shocks" throughout the nineteenth century. Therefore, most of the converts were claimed by Baptists and Methodists.¹²⁸

Baptist doctrine and polity appealed to the fierce individualism of the mountain people. They liked independent, democratic, congregational government. Baptists de-emphasized education for ministry, in favor of a "divine call," and often employed lay ministers. Emotional and highly dramatic preachers attracted converts with a simple gospel and led in the establishment of new congregations. These features were ideally suited to frontier conditions, and were nearly

¹²⁶Ford, p. 16.

¹²⁷Hooker, p. 196.

¹²⁸W. D. Weatherford (ed.), Religion in the Appalachian Mountains (Berea, Kentucky: Berea College Centennial Publications, 1955), pp. 36-37. (Non-Evangelical)

always retained by the numerous other sects that later arose in the region.¹²⁹

The Methodists were less democratic than the Baptists, as evidenced by their episcopal polity, which significantly was discarded by the many sects that splintered off from the Methodist church. However, the Methodists, too, met frontier needs through their use of circuit riders and their stress on free grace, which was much more in keeping with the democratic spirit of the frontier than was the Calvinist Presbyterians' doctrine of the elect.¹³⁰

Enthusiasm and evangelistic zeal characterized the early work of these denominations. Southern Baptists and Methodists composed nearly 60 percent of the church members in Southern Appalachia in 1957 (with Baptists only slightly outnumbering Methodists). This contrasted with national statistics, in which these groups equalled only 21 percent of the church members in the country as a whole. Southern Presbyterians were third in membership statistics for this region.¹³¹

Along with traditional churches, many smaller sects also took root in Appalachia. They were normally Bible-centered, highly individualistic, and the emotional appeal was sometimes (although not always) strong. Among

¹²⁹Campbell, pp. 156-165; Hooker, pp. 38-43..

¹³⁰Ford, p. 21.

¹³¹Weatherford, Appalachian Mountains, pp. 60-73; Ford, p. 201. (Non-Evangelical!)

these sects were various Holiness groups, Pentecostal groups, Churches of Christ, and Adventist groups.¹³²

With the support of the Russell Sage Foundation, in 1912, John C. Campbell formed the Council of the Southern Mountains. Its purpose was to unite all missionaries and others concerned with social conditions into a coordinated regional "uplift program." The Council provided an important forum for regional issues for over sixty years but latter-day critics accused the Council of collaborating with the "colonial" interests of the lumber and mining operators.¹³³

In spite of a growing Roman Catholic presence in the region, at mid-twentieth century, the dominant religious spirit was still "left-wing protestantism." Its distinguishing characteristics, regardless of denomination, were: "puritanical behavior patterns, religious individualism . . . little distinction between clergy and laity, sectarian concepts of the church and its mission, revivalism, informality in public worship, and opposition to central authority of state or church. This broad picture of mountain religion has been

¹³² *Ibid.*, pp. 96-107; Eleanor Dickinson and Barbara Burzinger, Revival (New York: Harper and Row, Publishers, 1974).

¹³³ David Whisnant, Modernizing the Mountaineer (New York: Burt Franklin and Company, 1980), pp. 3-42.

associated with the prevalence of poorly trained leadership and inadequate budgets and buildings."¹³⁴

Appalachian churches have often been designated "fundamentalist," meaning that they have a high regard for the Bible and claim to interpret it literally. Neslus maintained that what "The Bible says" was considered "undisputable law." This did not, however, mean that the people were well versed in the text itself. General Bible knowledge and exactness of reference were often lacking. Knowledge of the Bible came second-hand, by way of the preachers.¹³⁵ A study of 190 Appalachian counties, in 1957, indicated that these "fundamentalist" beliefs were strong and that they were stronger in rural, low-income areas and among the uneducated than among the urban, better educated, and better paid people.¹³⁶

This Appalachian "fundamentalism," was very different from, and largely unrelated to the Fundamentalist Movement discussed earlier in this chapter. In his study of the stationary poor in Appalachia, Nathan Gerrard properly distinguished this

¹³⁴ "Left-wing" is used in this context to indicate religious radicalism, rather than religious liberalism. Ford, p. 201.

¹³⁵ Neslus, pp. 5-6.

¹³⁶ Ibid.

Appalachian "folk religion" from what he called "middle-class Fundamentalism."¹³⁷

Obviously, not everyone who lived in West Virginia in 1950 was poor, lived in the country, or attended a "fundamentalist" church. There were some millionaires and a growing middle class in the hills. Major cities were developing and other kinds of religious expression were appearing.

But a student of the region will soon conclude that the influence which seems to dominate all the sides of the structure we call 'the way of life' is the ruralized mountain culture, which stems from the past and has been refined and developed for more than a century and a half. This ruralized mountain culture controls in many respects the individual and collective activities of the people in Appalachia. To understand the ruralized mountain culture is the important requisite to understanding the region. All studies and programs for Appalachia begin on this premise.¹³⁸

Summary

Fundamentalism, the Bible College Movement, and Southern Appalachia--these form the special context in which the dramatic changes within Appalachian Bible

¹³⁷ Nathan L. Gerrard, "Churches of the Stationary Poor in Southern Appalachia," Change in Rural Appalachia, edited by John Photiadis and Henry Schwarzeller (Philadelphia: University of Pennsylvania Press, 1970), pp. 99-111. (Non-Evangelical)

¹³⁸ Nesius, p. 1.

Institute/College were unfolded. Within this "cocoon" one can observe "The Metamorphosis of a Dream."

Chapter 2

AN APPALACHIAN MISSION BEGINS

(1950-1956)

For its first six years, the Appalachian Bible Institute was located in and clearly aligned with the Independent Baptist Church of Pettus, West Virginia. During that time it clearly conformed to the mission-image. The initial staff members were committed to the co-founders' dream and related to one another like "family." They were willing to subsist on meager "allowances" and to focus their ministries upon a limited geographical area. The Institute also associated itself in those years with other home mission organizations in a national fellowship.

A strongly separatist position was taken ("Christ Against Culture"), although there was little recognition that "culture" was an issue. Biblical principles and northern church standards were used to suppress undesired local practices and to conform students to Fundamentalist codes of behavior.

The mission-orientation and separatist-position combined to support no-solicitation and no-indebtedness policies, but these policies seemed to prohibit expansion

of the work. Conflict over a pragmatic accommodation of these policies in order to secure a bigger and better campus climaxed in the resignation of one of the co-founders in 1956.

Beginning Administration

Personnel

The two couples who founded Appalachian Bible Institute first met at the 1945 inauguration of Southland Bible Institute in Pikeville, Kentucky.¹ Missionaries in the southern Appalachians had come to believe that a Bible school was essential to an effective ministry among the nearly six million people in 205 mountainous counties of nine different states south of the Mason-Dixon Line. Sixty-five percent of these people were not publicly committed to any form of Christianity² and the rest were believed to be severely handicapped by small, ineffectual churches and lay-preachers who were not well-versed in the Bible. Many of the missionaries during the 1940s had focused on Sunday school work, public school visitation, and camping. Their efforts had produced many juvenile converts but had not led to the self-supporting and self-

¹ Interview, Gretchen Pipkin, June 20, 1984.

² Compared to 42 percent church membership in the nation as whole in 1950. Constant A. Jacquet, Jr. (ed.), Yearbook of American Churches (New York: National Council of Churches in the U.S.A., 1972, 1973), pp. 229, 234.

propagating churches that were envisioned. The solution to this problem seemed to be in training regional youth to become pastors, pastors' wives, and church workers of the various types found elsewhere.³ Sending mountain young people to schools outside the area had not proved particularly successful.⁴

Pastor Robert Guelich and his wife Nan were enthusiastic about training young people for Christian service, and most of the first class at Southland came from the church they led in Pettus, West Virginia. Guelich was self-taught in the Bible, but a dynamic leader, who had founded the church that he pastored. In only five years he had built the congregation to approximately 225. He was committed to evangelism, Bible-teaching, and "his people." He was highly idealistic and did not feel comfortable in dealing with "grey issues." The congregation was charmed by and committed to him. Mrs. Guelich, on the other hand, was well known for her quiet demeanor, good humor, and godly support of her husband.⁵

The Reverend Lester Pipkin and his wife Gretchen were on the staff of the new Bible Institute. Lester was

³ Appalachian Bible Institute, Self Evaluation (hereinafter referred to simply as Self), 1976, p. 1.

⁴ Interview, Robert Guelich, April 24, 1985.

⁵ Interview, Gretchen Pipkin, June 20, 1984; Robert Guelich, April 24, 1985.

academic dean and a Bible instructor; Gretchen taught piano. The Pipkins had grown up in Denver, Colorado, but attended Moody Bible Institute, where they were heavily influenced by the emphasis on missions. "We came out of Moody believing that we should either go ourselves or else be used of God to get others out to the fields."⁶ They served in a pastorate for approximately five years, while Lester continued his education and maintained an intensive training program for the young people in the congregation. In 1944, the Pipkins applied for missionary service with the Sudan Interior Mission; they anticipated service in a Bible school overseas. But Gretchen's pregnancy and the war-time conditions in Africa delayed their acceptance long enough for them to be redirected to the Appalachian highlands.⁷

Southland was not the first attempt to start a school in the mountains; two or three other earlier efforts had failed. Unfortunately, in spite of Guelich's expectation that this would be "the perfect school," internal dissension soon began to develop in this work also. After only three years, the West Virginia pastor stopped sending his young people to Southland and the

⁶ ibid.

⁷ interview, Lester Pipkin, July 3, 1984.

Pipkins moved to the Oak Hills Fellowship, in Bemidji, Minnesota.⁸

In spite of the problems at the new Institute, "Bob" Guelich was impressed with Lester Pipkin and believed that they could work together on Guelich's new dream. Soon after the Pipkins' resignation, Bob approached Lester during a conference at Moody Bible Institute about helping to start another institute in the Independent Baptist Church in Pettus, West Virginia.⁹ This seemed unwise to the Pipkins because (1) Lester's spirit was broken, (2) he wanted to complete his own schooling, and (3) they did not want to be a cause of further division among the mountain missionaries. Many of them did not yet recognize the serious nature of the problems at Southland.¹⁰

The two years that they spent in Minnesota were important to the Pipkins and to the future Appalachian Bible Institute. Lester pastored a mission chapel and taught part-time in the mission Bible institute; he was getting important practical experience. His educational goals were being realized and his spirit was renewed. The Pipkins continued to resist Guelich's appeals, in

⁷ Interview, Gretchen Pipkin, June 20, 1984; Robert Guelich, April 24, 1985.

⁹ Interview, Robert Guelich, April 24, 1985.

¹⁰ Interview, Gretchen Pipkin, June 20, 1984.

letters and visits, to "come back to the hills" but their own dreams for an educational mission in southern Appalachia were becoming more and more vivid.¹¹

The West Virginia pastor's persistence was finally rewarded in the Spring of 1950, when the Pipkins agreed to survey the need in southern West Virginia. After extensive discussion about philosophy and administration and meetings with key pastors, the two men believed that they would be able to work together. They visualized a mission to southern Appalachia very much like the China Inland Mission or the Sudan Interior Mission. They recognized that they were both strong leaders and that conflicts could develop but it was agreed that Bob would be the head of the church and that Lester would head the school. They also agreed that it was God's will for the school to open the following Fall.¹²

In those early days, both couples worked tirelessly to realize their common dream. Lester and Bob taught all the classes. Gretchen worked with the musical activities. Nan worked in the kitchen. The Guelichs served as Dean of Men and Dean of Women.¹³ Gretchen recalled that "It was unthinkable to refuse to do

¹¹ Ibid.

¹² Ibid.; Robert Guelich, April 24, 1985.

¹³ Interview, Robert Guelich, April 24, 1985.

anything We may have been impatient with anyone who did not give themselves as totally as we felt we were doing."¹⁴

The school prospered and grew but differences began to develop between the founders about whether students' Christian service should revolve around the Pettus church; the amount of information about needs that should be shared in newsletters; and a variety of personal issues. This was especially serious since they constituted their own Board of Directors and would sometimes cancel out each other's vote.¹⁵ As strange as this administrative arrangement may seem, precedent for this orientation had earlier been set by William Booth of the Salvation Army and Hudson Taylor of the China Inland Mission. Both had organized their Boards on the field and each had served as a kind of "general" for his own spiritual "army."¹⁶ An important difference in the situations, however, was that neither Booth nor Taylor had to share ultimate authority with another leader. This deadlock in decision-making helped Pipkin to see the need for expanding the Board as soon as possible. New

¹⁴ Ibid.

¹⁵ Self, 1960, p. 10.

¹⁶ Stephen Neill, A History of Christian Missions (Middlesex, England: Penguin Books, Ltd., 1964), p. 334.

members were always added by the unanimous vote of current members.¹⁷

Qualifications for Board membership were established,¹⁸ but Board growth was slow because candidates were scarce. While financial assets were considered important for Board membership, that quality was often sacrificed for the sake of others that seemed more important to this kind of institution. No wealthy men served on the Board in its early years.¹⁹

The Faculty-Staff also started growing and diversifying. The Reverend Calvin Beukema and his wife Peg had served with the Pipkins at Southland. They joined the ABI team in 1953. Like Lester, Cal was a graduate of Moody Bible Institute and had been a pastor;

¹⁷ Interview, Lester Pipkin, May 30, 1984.

¹⁸ Appointments were made by unanimous vote on the basis of the prospect's (1) personal loyalty to Jesus Christ, (2) evidenced interest in the work of the Institute, (3) residence in proximity of the area, (4) leadership ability as expressed in church or business, (5) Christian affiliations in harmony with the Institute's standards of separation, (6) financial integrity and ability. Self, 1960, p. 13.

¹⁹ Board members in 1956 included: Rev. Lester E. Pipkin (President, ABI), Mr. John R. Price (Merchant, Sylvester, W.V.), Rev. Cal C. Beukema (Director of Christian Education, ABI), Rev. Gerald S. Hobart (Pastor, East Lynn Bible Church, East Lynn, W.V. and Executive Secretary, National Home Missions Fellowship), Mr. William Berry (Manager, J. C. Penney Company, Bluefield, W.V.), Mr. Harry P. Ramsey, Sr. (Merchant, Delbarton, W.V.), and Rev. A. Reid Jepson (Pastor, City Bible Center, Charleston, W.V.). Appalachian Bible Institute Catalog (hereinafter referred to as Catalog), 1956-1957, p. 7.

but he was much more people-oriented in his personality and ministry. He was not nearly as concerned as Lester about exposition in the pulpit or academics in the classroom; his was a devotional and practical emphasis. Even before coming to Appalachian Bible Institute, "Uncle Cal" was well known throughout the area and in his native Michigan for his week-end and summer children's meetings. He was a role-model for the students in that he seemed to live and breathe personal evangelism.²⁰ Cal was a gifted musician, who led singing and directed choirs, but he had little formal training in this area. Both Pipkin and Guelich remembered Cal as a kind of "tie breaker," especially after he was added to the Board. Generally, he was loyal to Pipkin.²¹

However, Beukema's legalistic Dutch Reformed background caused him to reinforce some of the behavioral restrictions that Bob Guelich had favored and to introduce a few of his own. Strict observation of Sunday as a special day can be especially attributed to him. Lester did not hold these convictions so strongly but was content to let the other men's preferences prevail in this matter. Mrs. Beukema was not involved in classroom

²⁰ Interview, Joseph Pinter, June 21, 1984.

²¹ Interview, Lester Pipkin, May 30, 1984; Robert Guelich, April 24, 1985.

activities but worked in the kitchen and helped her husband with children's meetings.²²

In the Spring of 1954, Pastor Guelich (sensing that the die was already cast contrary to his choosing) left the church in Pettus for another charge in South Charleston. He continued to serve on the Institute Board of Directors and to teach part-time. The new pastor was the Reverend William Hanmer, another graduate of Moody Bible Institute. Hanmer and his wife Jean came from central Pennsylvania but had been involved in itinerant evangelistic work. Because Hanmer had no previous pastoral experience, Lester sometimes felt obliged to "help" his younger co-worker, but he met with some resistance in his efforts to do this.²³ On the other hand, Hanmer was genuinely attracted to this decisive man with a vision for what could be done in the hills. "Bill" was soon teaching in the Bible Institute and, because of a correspondence course he had completed in Business Administration, he was asked to take over the bookkeeping. (The following year, he began a twice-weekly trip to Charleston, where he pursued an accounting degree at Morris Harvey College.)²⁴ He enjoyed preaching and people liked his practical ministry. He liked

²² Interview, Joseph Pinter, June 21, 1984.

²³ Interview, Gretchen Pipkin, June 20, 1984.

²⁴ Interview, William Hanmer, November, 12, 1984.

teaching too but was never very interested in academic standards or details. He also demonstrated a sincere evangelistic concern, although he was generally quite jovial. His wife, on the other hand, was quiet, thoughtful, meticulous, and deeply concerned for the physical welfare of others. Jean was a nurse and found many occasions to use her training in the Institute environment.²⁵ Bill Hanmer was also asked to join the Board.

E. Joyce Garrett became the first Registrar at the fledgling school, the following fall. She, too, was a graduate of Moody and came from 11 years of service in Kentucky with the Scripture Memory Mountain Mission.²⁶

The following year, another family unit was added to the growing Institute "family," the Reverend John Van Puffelen and his wife Truda. John had attended Columbia Bible College, Calvin College, and Northern Baptist Theological Seminary. He had been a pastor in Michigan for seven years and taught part-time at Grand Rapids School of the Bible. John never believed that his gifts were evangelistic, but he brought a keen delight in learning and the perspective of a pastor-teacher to the missionary-team. Like Bill Hanmer, he appreciated humor,

²⁵ Interview, Joseph Pinter, June 21, 1984.

²⁶ Appalachian Bible Institute, Catalog, 1956-1957, p. 8.

but he was generally more even in temperament.²⁷ "Trudy" had also attended Columbia and graduated from Calvin College. She had been a public high school teacher for three years and was deeply interested in the students at the Institute from the day she arrived.²⁸ She was concerned that students learn common courtesies and etiquette, along with their other preparations for Christian ministry.²⁹ "Mrs. Van" had grown up in the same church with Cal Beukema, and it was through that association that the Vans were invited to ABI. They did not always agree with the stringent regulations but they understood the background and appreciated the motives out of which the regulations had come.³⁰

Others supported the work at the Institute during these years: cooking, supervising the dormitories, keeping records, and leading children's meetings. Their names have not been given. Those mentioned above have been specifically noted because of their special contributions to the direction and/or character of the Institution. In subsequent chapters, as well, only those

²⁷ Ibid., p. 9; Interview, Joseph Pinter, June 21, 1984.

²⁸ Catalog, 1956-1957, p. 8.

²⁹ Interview, Joseph Pinter, June 21, 1984.

³⁰ Interview, John and Truda Van Puffelen, June 18, 1984.

who have made these kinds of contributions will be specifically mentioned.

Doctrine

By the end of this first period, the Appalachian Bible Institute had adopted a typical Fundamentalist doctrinal statement that was to be affirmed in writing annually by the Board, the Faculty, and the Staff.³¹ The statement included items on the Trinity, the inspiration of Scripture, the deity and substitutionary sacrifice of Christ, the need for and possibility of salvation by grace through faith, the universal and local church, the obligation of believers to evangelize the lost, the bodily resurrection, and the premillennial, bodily second coming of Christ.³²

The statement was atypical of Bible Institutes in that it included items on Believer's Baptism by immersion and the Eternal Security of Believers, ("We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever We believe it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian

³¹ Appalachian Bible Institute, Board Minutes (hereinafter referred to as Board), March, 1956.

³² Catalog, 1956-1957, pp. 4-5.

liberty as an occasion to the flesh."³³) It was not clearly recognized for some time that these positions eliminated the possibility of a truly inter-denominational constituency, but they represented the honest convictions of the founders and would not be sacrificed. The school had, in its doctrinal position, aligned itself exclusively with certain Baptist and Independent churches.³⁴

A doctrinal problem of another sort involved the failure to specify clearly that Christ's coming for the Church ("The Rapture") would precede the seven-year Tribulation Period, as well as the Millenium. This omission was by design. Pastor Guelich had come under the sway of Arthur Pink, a noted Bible teacher and author with strongly Calvinistic views, and favored a Mid-Tribulation Rapture. Lester struggled with the problems related to the Pre-Tribulation position and tended to favor a Post-Tribulation position. Because of the differences in viewpoints, it was not specified in the statement. This ambiguity and a later Staff member's insistence on the Post-Tribulation position caused some Fundamentalist pastors to question the doctrinal soundness of the institution for a number of years.³⁵

³³ Ibid.

³⁴ Interview; Lester Pipkin, May 31, 1984.

³⁵ Ibid.

Separatism

Closely related to doctrine in all Fundamentalist institutions is the practice of Separation. Pickering represents Fundamentalists when he writes, "Separation, both personal and ecclesiastical, is grounded in the nature of God. God is the great Separatist. He is absolutely separated from all evil and error. Do His people err in emulating Him?"³⁶ Concerning personal separation, Quebedeaux writes, "Cultural taboos are applied rigorously in the fight against worldliness which is looked upon as the fruit of apostasy--no drinking, no smoking, no social dancing, no gambling, no attendance at the theater, and the like."³⁷

The separation issue was generally considered in these personal terms in the early years at ABI. Bob Guelich had strong opinions against Christians attending ball games and Christian women wearing make-up, along with the more traditional prohibitions. He believed that women should always wear hats and gloves to church. Pipkin's convictions in these areas were more traditional but he was, by his own admission, inclined toward

³⁶ Ernest Pickering, Biblical Separation: The Struggle for a Pure Church (Schaumburg, Illinois: Regular Baptist Press, 1979), p. 163.

³⁷ Richard Quebedeaux, The Young Evangelicals: Revolution in Orthodoxy (New York: Harper and Row, Publishers, 1974), p. 22.

severity and allowed the emphasis to be taught as his co-founder wished.³⁸

On the issue of ecclesiastical separation (formal and informal association with groups or leaders considered "apostate"³⁹), Guelich had less to say. Pipkin had led his church in Minnesota into the National Association of Evangelicals, when it was founded, in order to resist Modernism. But he had not been totally satisfied with the strength and direction of that organization in subsequent years.⁴⁰ He was clearly moving toward a more ecclesiastically separated position when he spoke to the Beckley Ministerial Association in October, 1955. The local newspaper reported his unfavorable remarks about the National Council of Churches and his clear identification of the Institute as a "Fundamentalist" institution.⁴¹ Shortly after that Pipkin joined the Independent Fundamental Churches of America, a clearly separatist organization. The President believed that other Staff members were generally in sympathy with his stand on this issue.⁴² It

³⁸ Interview, Lester Pipkin, May 31, 1984.

³⁹ Pickering, pp. 157-168.

⁴⁰ Interview, Lester Pipkin, May 31, 1984.

⁴¹ "Ministerial Association Discusses Bible School," Raleigh County Register (October 26, 1955).

⁴² Interview, Lester Pipkin, May 31, 1984.

should be remembered that "Separation," as it is used in this context, has a more specialized meaning than when it is used in reference to culture in general (à la Niebuhr).

Philosophy

Early participants in the Appalachian Bible Institute believed that, like the doctrinal statement, most of the philosophy was intact from the earliest days. It was, however, early contacts with the Accrediting Association of Bible Colleges and the pressing need to produce a catalog in 1956 (in order to expand the ministry at the new campus) that caused the principles to be more carefully articulated.

Inasmuch as the Board of Directors and the Staff firmly believe that there is no substitute for Bible Institute training, the Appalachian Bible Institute proposes the following: first, to keep the number of Bible subjects in the curriculum at a high percentage; secondly, to encourage expository preaching and teaching of the Word of God; third, to provide an atmosphere which fosters the deeper spiritual life; fourth, to introduce the students to as many different phases of Christian service as possible; and fifth, to hold before the students the Scriptural truth that "the field is the world" and by that method lead them to world-wide missionary conviction and passion.⁴³

A strongly Separatist position in relation to culture is evident in this statement. Indoctrination and

⁴³ Catalog, 1956-1957, p. 3.

training clearly characterized this mission-institution, and there was little room for "a liberal education."

When, in the 1976 Self-Evaluation for Accreditation, early Staff members were asked to summarize the founding principles of the Institute, seven characteristics were listed: (1) Independent--the Institute would be an autonomous body with ultimate authority vested in a Board of Directors, which would be subject to no ecclesiastical tribunal. Board members would come only from churches that were separated from theological Liberalism. (2) Professional--this would be a single purpose institution, in which Christians could prepare for church-related ministries. All tendencies to become a liberal arts college or multi-purpose vocational training institution would be blocked. (3) Biblical--direct study of the Bible itself would dominate the curriculum and the spiritual life of the student would be of paramount concern. (4) Local church centered--the importance of the local church would be taught and loyalty to it would be fostered. (5) Missions-oriented--ABI would be considered a specialized missionary agency that both invites and merits the prayer and financial support of Christians and churches. (6) Frugal--the Institute would not incur long-range indebtedness. Monthly obligations to outside suppliers would be met before Staff and Faculty allowances were released.

(7) Regulated--the grace principle of Christian living would not nullify the implementation of strict standards or the need for submission to constituted authority.⁴⁴

Relationships

In light of its philosophic orientation, it is no surprise that ABI became a member of the National Home Missions Fellowship (NHMF) in 1955.⁴⁵ This non-denominational organization promoted fellowship among home missionaries of many different types and provided some national representation along with mutual development. The idea of an association in the southern highlands had been nurtured as early as 1932; NHMF was actually formed at the Moody Memorial Church, in Chicago, in 1942.⁴⁶ Pipkin had been exposed to the Fellowship while he was at Southland and saw it as a means of clearly identifying the missionary nature of ABI.⁴⁷ The Reverend Gerald Hobart, one of the early ABI Board members, was also the Executive Secretary of NHMF.⁴⁸

The relationship between the Institute and the Independent Baptist Church in Pettus was never a formal

⁴⁴ Self, 1976, pp. 3-5.

³⁸ Board, May, 1955.

⁴⁶ Earl Parvin, Missions U.S.A. (Chicago: Moody Press, 1985), p. 36.

⁴⁷ Interview, Lester Pipkin, May 31, 1984.

⁴⁸ Catalog, 1956-1957, p. 7.

one. The church provided the facilities for the school and gave a monthly gift of \$200 towards its maintenance. Start-up costs were partly defrayed by the church's sale of an evangelistic tent. Individuals, including the pastor's parents, often gave personal gifts to the Institute Staff and/or the school. Generally, the church people were very receptive to the Bible Institute and its personnel, but little leadership developed in the men of the congregation during the years that the Institute was in Pettus.⁴⁹

Other Fundamentalist churches in the area were few and far between. Those independent Baptist and interdenominational churches with which the Bible Institute could happily work were identified early.⁵⁰ Many churches associated with the American Baptist Convention (which was a member of the National Council of Churches) had a doctrinal affinity with the Institute and it was clear to the missionary staff that, with instruction and assistance, some of these churches could take a genuinely separatist stand too.⁵¹

Moody Bible Institute exerted an important influence upon this little school in the hills, not only

⁴⁹ Interview, Lester and Gretchen Pipkin, June 5, 1984; Robert Guelich, April 24, 1985.

⁵⁰ Interview, Agnes Bowling, August 3, 1984.

⁵¹ Interview, Lester Pipkin, May 31, 1984.

because several of the Staff had graduated from there but because the whole ABI student body was taken to Spring Conference at Moody for several years consecutively. The ABI delegation was officially recognized at the conferences and some labeled Appalachian Bible Institute "The Moody Bible Institute of the South." Students from Moody sometimes transferred to ABI either because of limited dormitory space in Chicago or because they had failed at MBI.⁵²

Public representation of ABI was initially sporadic and disorganized. The Faculty men preached in area churches. A monthly news bulletin and a few simple pieces of literature were produced.⁵³ The school had a booth at a Youth for Christ rally. Small musical groups and a traveling choir were organized.⁵⁴ The radio ministry began with recorded music on a single station in Kentucky.⁵⁵ In 1955, two Institute graduates were enlisted by the President to conduct evangelistic meetings and Bible conferences in churches throughout the region;

⁵² Interview, Lester Pipkin, June 5, 1984.

⁵³ Appalachian Bible Institute, Faculty Minutes (hereinafter referred to as Faculty), September 28, 1955.

⁵⁴ Ibid., February 22, 1954.

⁵⁵ Ibid., October 8, 1951; August 31, 1955; February 22, 1956.

they were to present the ministry of the school at least one night during each series.⁵⁶

Little financial support was coming from outside the area in the early days. Consequently, there was little influence from outside, except as individuals or groups had helped to provide and equip the Staff.⁵⁷

Extension

The Pipkins' dream for the Appalachian hills was similar to the multi-faceted ministry they had seen at the Oak Hills Fellowship and what they would have anticipated in Africa. Staff and students were involved in public school chapels from the beginning. Some of this work was already under way even before the Pipkins' arrival. In September, 1952, 1400 children were being contacted regularly in 18 different schools.⁵⁸ This led naturally to a camp ministry, which was used as a reward for faithful memorization of scripture by public school students. Camping facilities had to be rented.⁵⁹ Vacation Bible School in various churches was an outgrowth of the other work among children.⁶⁰ Youth

⁵⁶ Board, September, 1955.

⁵⁷ Interview, Lester Pipkin, May 31, 1984.

⁵⁸ Faculty, September 25, 1951.

⁵⁹ Ibid., February 18, 1952; March 24, 1952.

⁶⁰ Ibid., May 12, 1952; January 21, 1953.

retreats were also conducted, usually three times a year during school holidays.⁶¹

In the years at Pettus, only one day-long Women's Conference was held. It was a simple program but met with an enthusiastic response. This humble beginning would lead in latter years to a much greater emphasis on ministry to and for area women.⁶²

Beginning Finances

Policies

From its inception, the Appalachian Bible Institute has operated on the "faith-principle" of looking to the Lord expectantly for the provision for daily needs. Therefore, funds are not solicited. The needs of the work are sometimes mentioned in newsletters to the general constituency of friends, but a deliberate effort is made by the administration to keep this information from being a direct appeal to the individual receiving the letter. The conviction is firmly held that the Holy Spirit is able to put the need upon the persons He would have meet the need.⁶³

Pastor Guelich had very strong convictions against solicitation. He was even opposed to making needs known through newsletters, since, to him, that was tantamount to asking others for specific gifts. His was

⁶¹Board, May, 1956.

⁶²Faculty, March 24, 1952.

⁶³Catalog, 1956-1957, p. 20.

essentially the approach taken by Hudson Taylor of the China Inland Mission and George Mueller, who was widely acclaimed in Evangelical circles for running an English orphanage on nothing but believing prayer. Pipkin was more inclined to make needs known in a general fashion without direct appeal. He was acquainted with this approach through his contact with the Sudan Interior Mission. It was this somewhat softer approach, which still preserved the no-solicitation policy, that prevailed at ABI by consensus of the Staff.⁶⁴

The second major financial policy was a corollary to the first; there would be no long-range indebtedness. All bills would be paid monthly and Staff allowances would be paid only if sufficient funds remained in the treasury at that time.⁶⁵ The justification for this policy was partly Biblical ("Owe no man anything," Romans 13:8) and partly practical. The missionary team was unwilling to commit any unknown and undefined constituency to a long-range financial obligation.⁶⁶ This was a common attitude and practice in the faith missions with which the founders were acquainted. The co-founders were committed to these principles from the

⁶⁴ Interview, Lester Pipkin, May 31, 1984; Robert Guélich, April 24, 1985.

⁶⁵ Catalog, 1956-1957, p. 20.

⁶⁶ Interview, Lester Pipkin, May 31, 1984.

start. Guelich reported that, "It worked out when we operated on that basis."⁶⁷

Allowances

From the earliest days there was a desire for each worker's needs to be subsidized by friends and churches that knew him/her. It was never practical, however, to demand that workers have full support before they began their service. Personnel were needed in a school at stated times, whether they had full support or not.

All gifts toward Staff support were pooled and each worker, no matter what his/her position, received essentially the same amount. Additional money from the General Fund could be used for Staff allowances after bills were paid.

The two men who served as pastor at Pettus (Guelich and Hanmer) were exceptions to this procedure. Each of them was paid by the church and merely shared his time with the Institute.⁶⁸

Fees

There was no tuition during these years, but students paid very nominal fees (\$27.50 per term) and

⁶⁷ Interview, Robert Guelich, April 24, 1985.

⁶⁸ Interviews, William Hanmer, November 12, 1984; Robert Guelich, April 24, 1985.

room and board (\$35 per month).⁶⁹ With even these nominal charges, some students fell behind on their accounts and it was not uncommon for someone to leave school without paying his/her bills. Ideally, this should never have happened, but in light of the practical reality, it was decided that diplomas would not be issued and academic credit not given when financial responsibilities were not properly met.⁷⁰

Aid

No financial aid was available to students through ABI in the initial years. But a couple of men were eligible for G. I. benefits and the Veterans' Administration was contacted. Some kind of accreditation or recognition by other Bible Institutes was required. Because Guelich resisted the idea of receiving any kind of aid from the government, the issue was temporarily dropped,⁷¹ but initial contact with the Accrediting Association of Bible Colleges was made at that time.⁷²

⁶⁹ Catalog, 1956-1957, p. 18.

⁷⁰ Board, May, 1955; Appalachian Bible Institute, Staff Minutes (hereinafter referred to as Staff), March 4, 1955.

⁷¹ Board, November, 1954; Robert Guelich, April 24, 1985.

⁷² Interview, Lester Pipkin, May 31, 1984.

Properties

Growth in 1950-1956 years was not spectacular but it was steady. The student population the first year was 7; by the fifth year it was 38. In addition to the church facilities, one small apartment building was rented the first year. At the end of the fifth year, Appalachian Bible Institute was paying rent for seven buildings. The dream of a multi-faceted educational mission had been realized as fully as was possible in such cramped quarters.⁷³ The Staff prayed for a tract of land that would be closer to a population center--to facilitate student employment, cultural enrichment, and enhanced opportunities for Christian service. Several properties were investigated. Among other things, the no-indebtedness policy seemed to prohibit a move.

In the summer of 1955, an interesting sequence of events began with a series of articles in a Beckley newspaper, written by a young member of the House of Delegates, entitled "Beckley Needs a Bible College." These events culminated in the forming of a non-profit corporation called the Fayral Development Company, which was composed of business men of the Beckley and Mt. Hope, West Virginia, area. This company purchased a 95-acre tract of land on the edge of Bradley, West Virginia, and five miles out of Beckley. They issued bonds at 3 1/2% interest to the amount of \$85,000, bought most of the bonds themselves, and built upon this land a 240 by 90 foot multi-purpose school building and one faculty

⁷³Self, 1960, p. 2.

residence--all to ABI's specifications
 . The contract signed with the company allowed the Institute to maintain the policy of no indebtedness. It is a 20 year rental-purchase contract which requires no down payment from us The Fellowship is free of any obligation to this Company other than to pay the rent.⁷⁴

The main building was to have dormitory accommodations for fifty students and academic facilities for a student body of one hundred.⁷⁵ Excitement ran high in the Institute and in the community of Beckley, but not everyone agreed with the advisability of the move.

Although no longer pastor of the Pettus congregation, Bob Guelich, who had remained on the Institute Board of Directors, strongly objected to the impending change of location. He believed that the financial policies were being violated (in taking, even soliciting, money from unbelievers), that the Institute had an obligation to revive the church attendance (which was now reflecting the serious out-migration of the period), and that Pipkin was getting an upper hand in administration. Guelich feared that the Institute was becoming embroiled in politics, since "the primary motive for giving the land was political They wanted to do something 'religious' to get votes." When he was unable to persuade either the Board or the Staff, he

⁷⁴ Ibid., pp. 3-4.

⁷⁵ Catalog, p. 11.

resigned from the Institute in 1956, rather than becoming a continual dissenter.⁷⁶

The decision made by the majority of the Board and the Staff concerning the move to Bradley was clearly the first major accommodation to expediency. Certainly it was not in the spirit of the original financial policies. It could also be interpreted as a slight move toward a more conversionist attitude toward culture.

Beginning Students

Characteristics

The growth in number of students during these years has already been noted. In the first class there was one student who had come with the Pipkins from Minnesota, but most of the rest came from the Pettus church.⁷⁷ With growth, the students came from a broader geographical background, but the vast majority hailed from southern Appalachia.⁷⁸ Several came from Southland,

⁷⁶ Interviews, Lester Pipkin, May 31, 1984; Robert Guelich, April 24, 1985; Board, January, 1956. Guelich was pastor at Spring Hill Baptist Church in South Charleston for seven years. For the 24 years following that he has been pastor at Glengriff Baptist Church in Norfolk, Virginia. He has had no significant contact with ABI/ABC since 1956, but he claims not to have spoken ill of the institution to others.

⁷⁷ Interview, Lester Pipkin, June 5, 1984.

⁷⁸ Faculty, September 25, 1951.

when it was closed for a year.⁷⁹ Because the students generally came from poorer homes, they did not seem to mind the cramped and sometimes limiting facilities.⁸⁰

None of these early students were considered "dumb," but several came with serious academic deficiencies.⁸¹ Lester was particularly concerned about their limitations in use of the English language. Some had not graduated from high school; they were allowed to attend but were usually unable to complete the work necessary for graduation. It should, however, also be noted that these early classes also included some very good students, who have since become outstanding Christian leaders.⁸²

Early Staff members remember the students of this period as highly motivated and happy.⁸³ But, of course, this was not always the case. The missionary Staff personally grieved over losses related to spiritual

⁷⁹ Interview, Lester Pipkin, June 5, 1984.

⁸⁰ Interview, William Hanmer, November 12, 1984.

⁸¹ Ibid.

⁸² Cary Perdue became founder and first President of the Asian Theological Seminary in Manila, Philippines. Bobby Sizemore became Staff Evangelist and later pastored several outstanding churches. Austin Lockhart became a missionary in Irian Jaya, Missions Professor at Lancaster Bible College, and a mission executive. Nanny Jones became a veteran missionary to Brazil. Interview, Lester Pipkin, June 5, 1984.

⁸³ Interviews, Lester Pipkin, May 31, 1985; John and Truda Van Puffelen, June 21, 1985.

failure or lack of academic commitment. "Anyhow, what a tug at one's heart-strings when promising young folks go down in defeat in the struggle."⁸⁴

Supervision

"Traditionally, the American college operated in loco parentis, exercising authority over the personal lives as well as the academic pursuits of students in behalf of their parents."⁸⁵ Long after the growing universities had given up this attitude, church-related colleges retained it.⁸⁶ Appalachian Bible Institute embraced the doctrine for both philosophical and practical reasons.

In a Bible institute "the whole life of the student--social, recreational, devotional, intellectual--is shaped in an environment positively Christian. Personal growth takes place in a society both unified and wholesome."⁸⁷ In the early student handbooks, clear guidelines were provided to govern dorm life, study time, devotional life, and social activities. Even "Everyday

⁸⁴ Pipkins' "Newsletter", January, 1951.

⁸⁵ Arthur Frank Holmes, The Idea of a Christian College (Grand Rapids: W. B. Eerdmans, 1975), p. 93.

⁸⁶ Leslie Karr Patton, The Purposes of Church-Related Colleges (New York: Teachers College, Columbia University, 1940), p. 59.

⁸⁷ Joseph W. Schmidt, "What Is a Bible Institute?" Good News Broadcaster (February, 1973).

courtesies" like "Don't chew with your mouth open!" and "Don't butter a whole slice of bread . . ." were specified. Students were not allowed to work more than 20 hours a week outside of the Institute.⁸⁸

Student leaves were carefully controlled. No one was allowed to be away from the school more than three nights in a term, even if his/her family home was in the community.⁸⁹ It was feared that their "inordinate attachment to family" might prevent them from returning; every effort was made to "wean" them from this dependent kind of relationship.⁹⁰

It was in the social area that this cautious oversight created the most strains. The emphasis on girls in the hills marrying young and the commonly observed practice of allowing babies to be born out of wedlock contributed to the Institute's strictness in this area. But more important than either of these was the conviction held by both co-founders that Bible school students should give themselves with "military discipline" to their studies and preparation for a lifetime of Christian service.⁹¹ "To give concentrated

⁸⁸ Appalachian Bible Institute, Student Handbook (hereinafter referred to as Student), 1953 and 1954.

⁸⁹ Student, 1953, p. 5.

⁹⁰ Interview, Lester Pipkin, May 31, 1984.

⁹¹ ibid.

and prolonged attention to any subject other than your Bible School Training, is to defeat the purpose for which you have enrolled in school."⁹² There was to be absolutely nothing that could be construed as "steady dating" and this policy was strictly enforced. Obviously, "No engagements or marriages may be contracted during the entire Bible Institute course."⁹³

In fairness, it should be noted that other Christian organizations of the time also considered romance and marriage secondary to spiritual issues. The 1946 Handbook of the Sudan Interior Mission insisted that "Unmarried Candidates of either sex, whether engaged or otherwise, will be expected to defer marriage until each has been at least twelve months on the Field, and has also met with the approval of the District Superintendent and Field Director Engaged couples are not placed on the same station."⁹⁴

Some Staff members felt that the military metaphor was pushed too hard and that the ideal of having young adults relate to one another only as brothers and sisters was unrealistic. They claimed that there were inconsistencies in the application of these regulations

⁹² Faculty, September 4, 1950.

⁹³ Ibid.

⁹⁴ Sudan Interior Mission, Handbook (Cedar Grove, New Jersey, 1946), pp. 36-37.

that created many unnecessary practical problems. In spite of these objections, the regulations were retained throughout the period and students were largely unaware of differences within the Staff about them.⁹⁵

Activities

The need for student social activities was recognized by all, in order to relieve tensions and to round out the training provided by the Institute. Weekly activities were planned, sometimes in conjunction with the church. Students were required to attend these functions.⁹⁶ A Christmas banquet, a Senior Sneak (Retreat), and several other activities soon became traditions.⁹⁷

Along with his/her academic and social responsibilities, each student was expected to devote a minimum number of hours each week to domestic work. Duties might included sweeping, mopping, dusting, yard work and building-repair. This work helped to offset the

⁹⁵ Interview, Lester Pipkin, June 5, 1984.

⁹⁶ Faculty, September 4, 1950; November 16, 1953.

⁹⁷ Faculty, September 26, 1955; January 11, 1956.

expenses of running the school but it was also believed to build/test Christian character.⁹⁸

Organizations

Few student organizations were needed when the school was small and everyone was involved in everything. However, simple class organization (Freshman, Middler, and Senior) began to emerge and a Student Council was formed in the Fall of 1955.

The Student Body is organized for the purpose of fostering the spirit of fellowship in the entire Institute family, the promoting of the interests and welfare of the students, the representing of the Student Body before the Faculty and directing of student affairs The Student Council will not deal with individual discipline problems nor academic schedules One Faculty Member will be the faculty representative for the Student Council. He will be the intermediary between the Student Council and Faculty.⁹⁹

Beginning Curriculum

Graduation

From the very beginning, graduation from Appalachian Bible Institute was supposed to represent more than an academic achievement. In light of numerous

⁹⁸ Student, 1953, p. 8.

⁹⁹ Ibid., 1955, pp. 15-16.

Bible Institute graduates who had become "spiritual dropouts," President Pipkin proposed, in 1952, that ABI consider withholding its diploma for a year after the course work was finished, to allow graduates to prove themselves. The Staff recognized the gravity of the problem but decided that the practical problems involved in keeping in touch with graduates for a whole year, developing criteria for evaluation, and securing evaluators were insurmountable.¹⁰⁰

However, the procedures for evaluating Christian character while a student was in school were formalized in 1955.¹⁰¹ In the 1956 Catalog, three requirements for graduation are listed: (1) Scholastic rating--135 credits (quarter-hours) of the prescribed courses, with a "C" average; (2) Christian character--approved by the Staff; (3) Christian Service--commendable zeal and faithfulness in practical work assignments for each term in attendance. Qualified students also received the Advanced Teacher's Certificate of the Evangelical Teacher Training Association.¹⁰²

¹⁰⁰ Faculty, April 7, 1952.

¹⁰¹ Faculty, August 31, 1955.

¹⁰² Catalog, 1955-1957, p. 15.

Programs

All students at the Institute in its first six years followed the same program of study, largely patterned on the General Bible Course at Moody. The individual courses were offered on a quarterly, rather than a semester, basis. The typical student load was 15-16 quarter hours.

The courses offered in the initial quarter were Bible Survey (4 q.h.), Bible Doctrine (3 q.h.), Christian Education (2 q.h.), and Personal Evangelism (1 q.h.).¹⁰³ In subsequent quarters, various courses were added: Life of Christ, Public Speaking, Music, Missions, Bible Analysis and Exegesis, Church History, Greek Grammar, etc.¹⁰⁴ Approximately 60 percent of the courses offered involved Bible study, about 2 percent were General Studies, and the remaining 38 percent were specific preparation for ministry.

Transfer

The school had no recognized accreditation during the years in Pettus. However, its credits were being accepted, sometimes credit for credit, in outstanding Christian colleges, like John Brown University, Bob Jones

¹⁰³ Faculty, September 14, 1950.

¹⁰⁴ Course schedule sheets, 1953-1956.

University, Columbia Bible College, Wheaton College, and Grace College and Theological Seminary.¹⁰⁵

Institute training was designed to be terminal in nature but some students were encouraged to continue their education in other institutions, at least until they secured a Bachelor's degree. According to the President's recollection, approximately one-third of those who graduated in these early years went on to nurses' training, a Christian liberal arts college, a theological seminary, or a secular college.¹⁰⁶

Instruction

Pipkin's concern for students with serious English deficiencies and/or lack of a high school diploma led him to propose a "Make-up High School Course." He investigated materials through the local high school, but no program was ever officially adopted.¹⁰⁷

Efforts were focused on getting students to identify and correct English errors. This was formalized in the requirement that each student submit a weekly written report of the errors observed, in order to sensitize him/her to problem areas. Personal tutoring was also provided for those with major or persistent

¹⁰⁵ "ABI Provides the Highest Instruction for Students," Post-Herald and Register (November 29, 1956).

¹⁰⁶ Interview, Lester Pipkin, June 5, 1984.

¹⁰⁷ Faculty, November 16, 1953; November 23, 1953.

problems. The emphasis was generally upon English as a tool for Christian ministry, but there was also a sense of wanting to educate the students out of their "backward culture."¹⁰⁸

Cal Beukema was particularly concerned about students who could not seem to make passing grades. He emphasized the spiritual side of Bible Institute training and believed that if God had brought a student to ABI and the student tried, he/she should be given a passing grade.¹⁰⁹ This attitude seemed to be consistent with the idealism and mission-image of the organization in its early days, but it was not generally shared by the rest of the Staff.

Some on the Staff were concerned about giving proper recognition to those who were excelling academically. An Honor Roll was initiated in 1953 in order to do this.¹¹⁰

Auxiliary

Several auxiliary instructional procedures were initiated in this period. A Christian Education course was offered to area Sunday school teachers, youth workers, and pastors, on Monday evenings during the third

¹⁰⁸ Interviews, Lester Pipkin, June 5, 1984; Joseph Pinter, June 21, 1984.

¹⁰⁹ Ibid.

¹¹⁰ Faculty, November 16, 1953.

quarter of 1955-1956.¹¹¹ Thus, the idea of a regular evening school was launched.

Because the President had himself benefited from Bible correspondence courses, he proposed that correspondence courses be promoted through the radio program. Mrs. Van was asked to grade the courses and supervise the project.¹¹² There was not enough time for this new ministry to get started before the school moved but it would be extensively developed at a later time.

A small attempt was also made at conducting a short summer school. This, however, was never intended for the regular Institute students and was more like a work-camp with Bible classes. It was used primarily as a college preview and recruiting device.¹¹³

Christian Service

Door-to-door religious surveys, tract distribution, and personal witnessing characterized practical Christian service in the early years. Public school chapels, children's Bible clubs, and hospital visitation also provided opportunities. But Christian service was largely limited to work within the Pettus church--teaching Sunday school and working with the young

¹¹¹ Ibid., February 22, 1956.

¹¹² Ibid., February 8, 1956.

¹¹³ Ibid., September 18, 1952; April 7, 1952.

people. Pastor Guellich's desire to keep Institute activities centered in the church was a source of considerable friction between the co-founders. The opportunity for a greater range of Christian service activities and a broader clientele of churches was one of the major attractions to the Bradley campus.¹¹⁴

Conferences

Conferences have always been considered a distinct part of the curriculum at Appalachian Bible Institute; they were never considered extra-curricular. Attendance was required of all students. Along with the Moody conference mentioned earlier (to which the whole Student Body was taken), a Bible and Missions Conference was organized on campus to close the school year each Spring.¹¹⁵

Outstanding Fundamentalist Bible teachers and missionaries (usually from outside the area) were invited to be speakers. The Conference was planned in conjunction with the church and speakers were selected on the basis of the co-founders' personal knowledge. No stated philosophy governed the selection of speakers at that time.

¹¹⁴ Ibid., September 25, 1951; September 21, 1955; Staff, October 5, 1953.

¹¹⁵ Faculty, September 14, 1950; October 8, 1951.

Guests from outside the church and the area were specifically invited to attend the conferences and to stay in the dormitories free of charge. Local residents were always welcome.¹¹⁶

Culture

The co-founders were well acquainted with the area culture before opening the school. The Guelichs had grown up in the area. The Pipkins had spent three years in Kentucky and had traveled widely through the region, interviewing Christian workers. They all thought that they knew the people and their culture. But later reflection caused Lester to confess that the strength of his own personality and the vividness of his dream made it difficult for him to adapt to the mental framework of the local people in any practical way.¹¹⁷

No attempt was made to prepare Staff for cultural adaptation. The emphasis in the recruitment of Staff was upon spiritual needs and the lack of Bible teaching in the churches, rather than upon cultural factors. "I'm afraid that in those early days we were more inclined to want to change them to our way of thinking than we actually tried to understand their way of thinking." These impositions included language, proper dress for

¹¹⁶ Ibid., December 7, 1953; January 4, 1954; February 11, 1955; November 3, 1955.

¹¹⁷ Interview, Lester Pipkin, July 3, 1984.

church, decorum in church services, church organization, and even the presence of baptistries in church buildings.¹¹⁸

An important source of cultural conflict involved musical taste. In spite of Cal Beukema's experience at Southland, he had not adapted to mountain ideas about music. He was "obsessed" with getting rid of Southern Gospel music, because of its association in his mind with commercialization and because of the immoral lives of some gospel quartet members. He also made fun of the ballads and blue-grass songs that were so precious to many mountaineers. The high-pitched and nasal form of delivering these songs was sometimes mimicked by various Staff members. The arguments given against listening to or participating in these kinds of music were generally Biblical and spiritual. The issue was not identified as a cultural one or something that involved personal taste.¹¹⁹

The radio ministry began shortly after Beukema's arrival and one of its clear intentions was to expose people of the area to a better quality of Christian music. Cal selected his music from the hymn books and simple choir arrangements with which he had become

¹¹⁸ Interview, Lester Pipkin, July 3, 1984.

¹¹⁹ Interview, Gretchen Pipkin and Sarah Pipkin Shook, July 5, 1984.

acquainted in the North. The choir numbers were interspersed with small group numbers and solos. Mrs. Pipkin, who played piano solos, generally selected her music from the gospel songs she had learned before coming South. "To their ears the gospel songs with which we were familiar were not exciting and so, from the start, there were complaints."¹²⁰

In spite of these conflicts, music abounded in the Bible Institute. Many of the Staff appreciated classical music and tried, not always successfully, to stimulate that appreciation in students. Secular music was widely used in various musical events, as long as it complied with certain strict guidelines.¹²¹

Inconsistencies in this approach to music began to become apparent. Cal's lack of sophisticated musical training sometimes caused him accidentally to lapse over into the very styles of music that he condemned. Some of the arguments became ludicrous and enforcement of what appeared to be arbitrary rules became increasingly difficult. This issue did not come to a climax during this period, but Garlen Howington, a graduate who had a ministry in the area, took a clear stand in favor of using mountain standards for music whenever possible. Gretchen Pipkin did some reading on the subject and was

¹²⁰ Ibid.

¹²¹ Ibid.

Inclined to agree with Howington; but a united front was maintained before the students.¹²²

As a rule, there was little overt reaction by students to the cultural confrontations. Staff members generally thought that they accepted their own inconveniences and learned to "fit in." Some Staff were especially aggressive in making friends throughout the area (the Beukemas were certainly among these), but they were always considered "outsiders" to some degree.¹²³

Summary

During the ten years between 1950 and 1960, the Southern Appalachian Region¹²⁴ had a net loss through migration of more than one million persons, a number equal to nearly a fifth of the total population in 1950. So many more people left the Region than came into it that the rate of natural increase (excess of birth over deaths) could not offset the net loss due to migration. Consequently, the 1960 census revealed a regional population decrease for the first time since the Appalachians were settled.¹²⁵

¹²² Ibid.

¹²³ Interview, Lester Pipkin, July 3, 1984.

¹²⁴ Defined in this particular study as 80,000 square miles, in 190 counties, in West Virginia, western Virginia, eastern Kentucky and Tennessee, western North Carolina, and northern Georgia and Alabama.

¹²⁵ Thomas R. Ford (ed.), The Southern Appalachian Region: A Survey (Lexington: University of Kentucky Press, 1962), p. 54.

It appears in retrospect that an important motive in Pastor Bob Guelich's bringing the Appalachian Bible Institute to Pettus, West Virginia, was to reverse the effect of this out-migration upon his church. But the out-migration continued and the long-range effect of the school upon the church was minimal.

The dream of the co-founders was realized in the initiation of an educational institution that shared many important characteristics with other faith missions. But dissension between the two men over philosophical and practical issues led to Guelich's departure, and the Institute moved to a new location.

A staff with varying viewpoints and personalities had been recruited to the dream. Staff members knew what they wanted students to become, and they thought they knew exactly what the students needed to become such. Commitment was high; self-sacrifice was expected by everyone and from everyone.

Students were indigenous to the area, and they were generally treated as a unified and uniform group. There was little idea of any cultural adaptation of content or methods in the beginning years at Appalachian Bible Institute.

Chapter 3

THE MISSION-CONCEPT EXPANDS

(1956-1960)

During the second period of its history, Appalachian Bible Institute most fully expressed Pipkin's version of the mission-vision for the organization. Separated from an individual church, the public school ministry flourished, a permanent camp and conference ministry was established, and a parent organization called Appalachian Bible Fellowship was incorporated. Financial shortages were shared equally by the missionary-staff through the pooled allowance system. Priority was still given to recruiting students from the region, although some were beginning to come from a greater distance. Evening school and extension Bible classes were conducted to benefit local residents.

But the seeds that would eventually blossom into a collegiate institution were planted early at ABI. A theologian-scholar was recruited to be Dean of Education. Diversification of programs was introduced, and attempts to upgrade the academic side of the school led to

associate membership in the Accrediting Association of Bible Colleges.

During these years, the President firmly established himself as the leader of the organization. In the absence of the co-founder, he clearly dominated the Board and the Staff. The original financial policies were officially maintained but in practice they were not working well. The Institute's association with AABC qualified the students who were veterans for government benefits and, this time, no objection was raised by Staff members. Programs and courses were standardized to maximize transfer of credits both into and out of the institution.

The Institute's response to "culture" in these years was somewhat more ambivalent than in the first period, but it was still basically separatist. The role of General Studies in the curriculum was still quite limited. Institute personnel strongly reacted to the Neo-Evangelical threat in the religious world, which was seen as a "compromise with the world." Failure to be involved in the Christian anti-Communist crusades of the period suggests both geographical isolation and a separatist mentality. Clothing and dating continued to be carefully regulated, as in earlier days. On the other hand, affiliation with the Accrediting Association and concern about state recognition of the Institute diploma

suggest a more open attitude toward culture in some forms. The presence of married students on campus and the slightly relaxed atmosphere between the sexes seemed to permit "the world" to intrude into Institute life a little more than it had in the past.

Expanding Administration

Personnel

The Faculty and Administration from Pettus carried over to the new location, with some adjustments in emphases. John Van Puffelen had become the Dean of Men and his wife Trudy the Dean of Women after Guelichs left. "They sought to enforce student regulations in a consistent fashion. Yet they both had student concerns at heart."¹ Cal Beukema maintained his responsibilities in Christian Education and music. In 1959, he was appointed Vice President, a position that was generally acknowledged to be primarily a figurehead.² Mrs. Beukema was a dietitian and worked with the kitchen personnel. The Hammers, at first, tried to divide their time between the church in Pettus and the Institute in Bradley, but later resigned from the church because of the constraints

¹ Interview, Joseph Pinter, June 21, 1984.

² Appalachian Bible Institute, Catalog, (hereinafter referred to as Catalog) 1959, p. 11; Interview, Pinters and Van Puffelens, June 21, 1985.

of time and the distance involved in commuting. Bill served as Christian Service Director and Business Manager. Jean was school nurse and, for some time, maintained a day-nursery for the children of Staff and the small number of married students.³

The Pipkins provided aggressive leadership for the work. Both were deeply and totally involved. The testimony of their contemporaries was that they inspired devotion to the task. "Lester was a strong natural leader with exacting standards for himself and others. He was very project-oriented and wanted to avoid getting personally bogged down in details. He presented a forceful and scholarly image in the area churches where he preached." Gretchen, on the other hand, was attributed with being "more people-oriented." Students and Staff claimed to have found her a source of comfort and encouragement.⁴

During this time, several additions were made to the Staff. Because of expanded opportunities in public school ministry, Betty Kemper and Lillian Wegner were enlisted on a full-time basis.⁵ But clearly the most significant additions were Joseph and Jennette Pinter. This couple was important for several reasons.

³ Catalog, 1956, p. 7; 1959, p. 8.

⁴ Interview, Van Puffelens, June 21, 1964.

⁵ Catalog, 1957, p. 11.

Before the Pinters' coming there had been no Dean of Education at ABI, but because Lester Pipkin had been the Dean at Southland he was well acquainted with the unique responsibilities of and value in this office. When the Pipkins interviewed Joe Pinter at Dallas Theological Seminary, in 1958, it was specifically with this position in mind. Pinter had earned his Bachelor's Degree from Bob Jones University (1951) and his Master's Degree from Dallas (1955). After two years in the pastorate, he had returned to the Seminary and completed his course work for a doctorate in theology (1958).⁶ Both the President and Pinter's colleagues claimed that he brought high academic standards to ABI and that his own educational background enhanced the academic reputation of the institution.⁷ The Dean was always heavily involved in teaching and advising; administration was never allowed to dominate his time.⁸

Jennette Pinter was in charge of the dining hall, and under her supervision the sexes were permitted to intermingle at meals. "Our students were remaining social morons by not being able to eat together as they

⁶Ibid., 1959, p. 12.

⁷Interview, William Hanmer, November 12, 1984; Lester Pipkin, June 16, 1984; Van Puffelens, June 21, 1984.

⁸Appalachian Bible Institute, Self-Evaluation (hereinafter referred to as Self), 1967, p. 17.

would in normal life situations." This mealtime innovation was followed by permitting male and female students who were not dating one another to sit together in chapel.⁹

By 1960, the Faculty consisted of ten persons and the student-faculty ratio was 10.5 to 1. All who joined the Staff claimed to have a clear sense of "missionary call." According to their testimony in 1960, they were convinced that God's personal plan for their lives involved missionary service and that ABI was a mission endeavor.¹⁰

Doctrine

No alterations were made in the school's official doctrinal position or statement during these years. One point was, however, highlighted. In connection with the annual Thanksgiving Day service, the Student Council requested a Communion service. The Faculty rejected this request on the grounds that the ordinances were the clear prerogative of the local church, as delineated in the school's Doctrinal Statement. It was argued that the school surely would not baptize new converts; nor should it serve Communion. It was common to serve Communion in interdenominational schools and it would have been easy

⁹ Interview, Joseph Pinter, June 21, 1984.

¹⁰ Self, 1960, p. 30.

to yield on this point, but under Pipkin's leadership the school always held a strong position on the priority of the local church.¹¹

Separatism

Ecclesiastical separation became much more of an issue for ABI as it increased in size and visibility. These were also the years in which Ecumenical Evangelism and Neo-Evangelicalism came to the forefront nationally.

Early controversy centered around evangelist Billy Graham. Graham had clearly identified himself as a Fundamentalist, who took a "militant stand against Modernism in every form."¹² He had close associations with John R. Rice and served on the Board of The Sword of the Lord. He received an honorary doctorate from Bob Jones University.¹³

Graham had catapulted into national attention after a singularly successful campaign in Los Angeles in 1949, in which numerous famous figures professed conversion. Newspaper publisher, William Randolph Hearst "puffed" the crusade in his papers and launched an

¹¹ Appalachian Bible Institute, Faculty Minutes (hereinafter referred to as Faculty), October 27, 1958; interview, Pinters and Van Puffelens, June 21, 1985.

¹² Northwestern Schools Magazine, The Pilot. Quoted by Jerry Falwell (ed), The Fundamentalist Phenomenon (Garden City, New York: Doubleday and Company, Inc., 1981), p. 146.

¹³ ibid. pp. 128-129.

international ministry for Graham. The rift with Fundamentalists came in the 1957, New York crusade. When Fundamentalist leaders, led by evangelist Jack Wyrzten refused to serve on the sponsoring committee along with Modernists, Graham conducted his crusade under the sponsorship of the (ecumenical) Protestant Council of New York City. Inclusivism and "co-operation" became his policy from that point on and he no longer drew lines of demarcation between Fundamentalists and others.¹⁴

The most comprehensive defense of Ecumenical Evangelism was written by Robert O. Ferm, Dean of Students at Houghton College, in New York. He concluded: "Having examined the policy of Billy Graham from the perspective of history and the Scriptures, it has been shown that he is neither out of harmony with the major evangelists, nor is his policy contrary to the Scriptures. He has not conducted his crusades with the attitude of an opportunist, doing evil that good may come, but he has sought for both message and method in Scriptures."¹⁵ Ferm chastized Fundamentalists for not having a more positive attitude: "Negative separation is withdrawal from the very territory where the impact of a Christian witness is most needed . . . a monastic type of

¹⁴ Ibid.

¹⁵ Robert O. Ferm, Cooperative Evangelism (Grand Rapids: Zondervan, 1952), p. 87.

Christianity."¹⁶ He appealed to Christian unity: "Most important of all, these are days when Christians should join hands in prayer for every fruitful work of making Christ known."¹⁷

Dr. Charles J. Woodbridge, on the other hand, warned: "If you (Graham) persist in making common cause with those who deny the Word of God, and thus minimizing the sharp line of distinction between those who are loyal and disloyal to the Scriptures, it is my strong opinion that the verdict of church history will be that you will be known as the greatest divider of the Church of Christ in the twentieth century."¹⁸

William E. Ashbrook wrote: "Billy Graham represents the most appalling enigma of our time, that he would on the one hand preach the gospel of Christ's saving grace which fundamentalists hold dear, and that he should on the other hand berate the consistent and long-time exponents of that gospel with charges of bitterness, hypocrisy, and lack of concern for the souls of men. He finds the sweetest fellowship with and consistently seeks

¹⁶ Ibid., p. 91.

¹⁷ Ibid., p. 94.

¹⁸ Quoted by William E. Ashbrook, Evangelicalism: The New Neutralism (Columbus, Ohio: Calvary Baptist Church, 1963), p. 13.

out the company and favor of men who hate the gospel he preaches"19

President Pipkin had preached in Ashbrook's church and Ashbrook had lectured on "The New Neutralism" at the Bible college. The school was being pressured by Ashbrook and others of his persuasion to take a clear position against Ecumenical Evangelism.²⁰

But Ecumenical Evangelism was only one manifestation of a more pervasive spirit, which had been called "New" or "Neo-Evangelicalism," by one of its founders, Harold J. Ockenga, in 1947.²¹ The purpose of this movement was "to experience revival of Christianity in a secular world; to recapture the denominational leadership from the inside by infiltration instead of frontal attack; to achieve respectability for orthodoxy; and to attain social reforms."²²

This new movement claimed to be Fundamentalism with the harsh, critical spirit removed. Many Fundamentalists did not see it that way. Woodbridge

¹⁹ Ashbrook, p. 13.

²⁰ Faculty, October 21, 1957; Appalachian Bible Institute, Board Minutes (hereinafter referred to as Board), February, 1958; Interview, Lester Pipkin, July 3, 1984.

²¹ Falwell, p. 151.

²² Harold J. Ockenga, "From Fundamentalism Through New Evangelicalism to Evangelicalism," Kenneth Kantzer (ed.), Evangelical Roots (Nashville: Thomas Nelson, 1978), p. 44.

wrote: "The new Evangelicalism is a theological and moral compromise of the deadliest sort. It is an insidious attack upon the Word of God. No more subtle menace has confronted the church of Christ since the Protestant Reformation in the days of Luther and Calvin."²³ The movement was faulted in its attempt to appeal to liberals and conservatives. "New Evangelicalism, beyond question, is seeking middle ground with respect to the theological controversies of our day."²⁴ Neo-Evangelicals were accused of overemphasizing intellectualism and characterizing Fundamentalists as grossly anti-intellectual.²⁵ Some claimed that the "Neos" were returning to the Social Gospel in their insistence that "faith must be related to the societal problems of race, class, war, delinquency, divorce, immorality, and use of liquor and drugs."²⁶

Although several of the sources cited in these paragraphs are dated beyond this period, they accurately reflect the ferment of the period over this issue. Bible schools and churches were deeply concerned about being labeled "Neo-Evangelical" and sometimes they over-reacted

²³ Charles Woodbridge, The New Evangelicalism (Greenville, South Carolina: Bob Jones University Press, 1969), p. 15.

²⁴ Ashbrook, p. 5.

²⁵ Falwell, p. 152.

²⁶ Ockenga, p. 44.

to avoid that possibility. It appears that Appalachian Bible Institute conformed to the expectations of the most separated of its constituents in order to avoid this label. Specific confrontations over this issue would come in later periods.

Philosophy

The goals and philosophy of the earlier period remained essentially unchanged in these years, although they were more carefully articulated in preparation for accreditation. In light of the contacts with the Accrediting Association and the new Dean of Education's background in a liberal arts college, rather than a Bible Institute, some discussions ensued over the difference between these kinds of institutions.

The distinctions articulated were basically the same as those the Association recognized in its own attempt to settle the boundaries of its authority:

1. Similarities. Both the Christian liberal arts college and the Bible college should be committed to a Biblical philosophy of education. In both, Christ should be the center of integration. Both are concerned with the personal development of students. Both seek to broaden and deepen the educational foundation of incoming students by general education.

2. Distinctive objectives The liberal arts college goes on from a foundation of general education in the humanities and sciences to prepare students by liberal arts majors for many professions and vocations

Bible colleges, on the other hand, are specialized. Their distinctive function is to prepare students for Christian ministries and church vocations. This they do through a program of Biblical, general, and professional education. The Bible major therefore is at the heart of the Bible college curriculum The requirement of 30 semester hours is considered the minimum for both lay and professional service. The minimum for Bible teaching and preaching ministries is 40.

Other essential features of Bible college education also follow from its central purpose. Because of the essentiality of Christian life to effective Christian service, Bible colleges stress culture of the spiritual life - faith, prayer, the Spirit's enduement (sic), self-denial, dedication. Because their graduates enter varied ministries at home and abroad calling for special skills, practical training has a vital part in the Bible college program; Christian service is not an activity chosen voluntarily, as is the practice in Christian liberal arts colleges; in a Bible college it is an integral part of the student's preparation and is required of all majors.²⁷

ABI Staff members were constantly contrasting their institution with Bob Jones, Wheaton, and Bryan, some of the Christian liberal arts colleges with which their constituents were acquainted. "General education and Christian culture with respect to the fine arts, physical education, and training in vocational or professional skills have obtained little or no place in

²⁷ Accrediting Association of Bible Colleges, Policy Statement, adopted at 14th Annual Meeting, "Bible Colleges Vs. Liberal Arts College," AABC Newsletter (November, 1960; Vol. IV, No. 4).

the Institute's program."²⁸ Those courses that might normally be considered liberal arts that were a part of the Institute curriculum, like English and Public Speaking, were "forced to serve very narrow and specific objectives," e.g. Public Speaking primarily involved oral Scripture reading and sermon preparation.²⁹

Organization

The ideal of a multi-faceted mission-ministry reached organizational reality when the Institute Board, in May 1956, voted to incorporate as Appalachian Bible Fellowship. "This incorporation will include the ministries of the Bible Institute, Bible Camp, Bible Conference, school-house ministry and other diversified ministries."³⁰ The character of the Fellowship was first publicly explained in the 1957 Catalog and clarified in the 1960 Self-Study for accreditation:

The Appalachian Bible Fellowship is an independent, organized missionary agency established for the purpose of providing Bible training for the children, Christian young people, and adults in the area in which it is established. The chief end of the Bible training shall not exclude the winning of the unsaved to Christ, but shall emphasize the developing of a strong, flourishing New Testament church in every community. This shall be accomplished

²⁸ Self, 1960, p. 9.

²⁹ Interview, Lester Pipkin, June 18, 1984; Catalog, 1956, p. 30.

³⁰ Board, May, 1956.

through children's evangelism and Bible classes, youth work of every purposeful kind, Bible preaching, and teaching in community classes, local churches, and conferences, and the systematic and specialized instruction of the Bible Institute. At all times it is recognized that no ministry of the Appalachian Bible Fellowship is an end in itself, but rather a God-appointed means to the end of establishing and encouraging New Testament churches.

The Appalachian Bible Fellowship shall sponsor neither a church, an association, nor a denomination of churches, in as much as an independent missionary agency is not the mother and custodian of churches, but rather an auxiliary to them to be recognized and used as those autonomous churches and their members, under God, sovereignly decide 31

The Fellowship concept was clearly influenced by the Pipkins' earlier ministry with the Oak Hills Fellowship. The desire to see this vision become a reality had definitely contributed to the move from the church in Pettus.³²

The stage of organizational development in the Institute and in the Fellowship was reflected in the Board of Directors. All Board members were appointed by presidential recommendation, and few had any experience in educational administration. The members in 1960 consisted of seven ministers of the Gospel (of whom three were Staff members), one was a professional man, and four

³¹ Self, 1960, pp. 7-8.

³² Interviews, Lester Pipkin, June 18, 1984; William Hamner, November 12, 1984.

were local business men. The Board was stable and committed, but initiated little business; the President established agendas and made recommendations.³³ Because the members were not organized into committees, there were few responsibilities between meetings.³⁴ These observations are consistent with Parvin's contention that leaders of early home-missions were often strong individualists who employed minimal organization.³⁵

Evidences of frustration and/or insecurity in the President's office appear as early as January, 1959. Struggles over the conflicting demands of teaching, administering, and representing the school were shared with the Board.³⁶ In April of the following year, Pipkin shared his deep personal heart-searching with the Faculty, and was given a vote of confidence.³⁷ But, periodically, the questions resurfaced; his perfectionistic tendencies haunted him. Pipkin was concerned about being strong enough to inspire followership and appalled by the possessiveness that he had seen in some other Christian leaders. He vowed that

³³ Self, 1960, pp. 12-13.

³⁴ Interview, Lester Pipkin, July 3, 1984.

³⁵ Earl Parvin, Missions U.S.A. (Chicago: Moody Press, 1985), p. 35.

³⁶ Board, January, 1959.

³⁷ Faculty, April 26, 1960.

he would never "hang on and hang on until the thing died This is not my school; this is God's school." Periodically, he offered to resign so that someone else, who was not as close to the initial problems, could lead the work to greater heights.³⁸ Outsiders have sometimes interpreted these moves as "power plays" but those close to the President in those years insist that his concern was genuine and not self-seeking. There was little need for him to grasp after the power that was already his.³⁹

The Faculty as a whole deliberated over academic matters, student problems, and policies of general school life. Basic social rules established by the Board, under the direction of the President, were developed and implemented by the Staff. Standing committees included Admissions, Library, Christian Service, and Music.⁴⁰

Academic upgrading and personal development were encouraged within the Staff. It was reported in 1960 that two members were in the process of completing a program of advanced training, using in-service training funds, and a third (Dean Pinter) had recently finished

³⁸ Interview, Lester Pipkin, June 18, 1984; July 3, 1984.

³⁹ Interview, Pinters and Van Puffelens, June 21, 1985; William Hanmer, November 12, 1984.

⁴⁰ Self, 1960, p. 29.

his seminary training (his dissertation was written and typed on site, in the summer).⁴¹

Relationships

The President was himself the chief public relations program for many years. He traveled a great deal and represented the school through his pulpit ministry. Staff members could not travel so much, but used week-end opportunities to present the Institute in churches and youth groups. Current students generally had a positive impact on area churches and in their home communities. In addition to personal contacts, direct mailings, infrequent newspaper articles, catalogs, advertisements, yearbooks, and brochures were used to make the school known.⁴² The Institute did much of its own printing.⁴³ A traveling male quartet was organized in the summer of 1959 to represent the school throughout the region.⁴⁴

ABI had been offered free radio time as early as the Spring of 1955. Three programs were recorded weekly: (1) A Sunday morning program of music, testimonies, poetry, and guests; (2) A Sunday evening program just

⁴¹ Ibid., p. 30.

⁴² Ibid., pp. 105-106.

⁴³ Faculty, November 17, 1958; December 1, 1958.

⁴⁴ "Appalachian Bible Institute Ambassadors Travel on Faith," The Mingo County Journal (August 24, 1959).

before sign-off with vocal solos and poetry; and (3) A Tuesday morning all-piano program. In addition to the original station, two others picked up one or another of these programs. The stations were very complimentary about the quality of the programs.⁴⁵ But the stations were located some distance from campus and the programs were aired at inconvenient times. Very few letters were received and only a few phone calls. There were some complaints as well as some compliments, and it was sometimes questioned whether these programs were a wise investment of personnel and time (no money was involved per se), but the ministry continued throughout this period and expanded in the next.⁴⁶

The only Christian High School in the area was sponsored by Mt. Tabor Baptist Church, and several ABI Staff men assisted in chapels and various programs there. Pastor Ben Jennings had started the school about the same time that the Institute began in Pettus, basically because he saw the same spiritual needs in the area that Pipkin and Guelich had seen. But the economic decline forced the High School to close its doors after approximately eight years of operation.⁴⁷

⁴⁵ Interview, Gretchen Pipkin, June 18, 1984.

⁴⁶ Ibid.

⁴⁷ Ibid.; "Delivers Sermon," Beckley Post-Herald (April 24, 1959); "Rev. Jennings Leaving Area," Beckley Post-Herald (September 9, 1959).

A Board of Reference was formed in 1958, to help build confidence in the new Institute. The Board was mainly composed of former conference speakers. Noteworthy names were William McCarrell of the Independent Fundamental Churches of America; Ernest Pickering of the General Association of Regular Baptists; William Culbertson of Moody Bible Institute; and William Ashbrook, the pastor from Ohio who had written on Near-Evangelicalism.⁴⁸

The area populace as a whole has been characteristically indifferent to our existence as it would to any religious endeavor. But as individuals have learned of the Institute through news items, personal visits, attendance at meetings involving students, etc., the reaction has been favorable and aggressively friendly. The direct opposition has come from the major denominational group with which we find ourselves in most basic agreement doctrinally (American Baptist Convention). Perhaps this group of brethren are fearful that the school will tend to be divisive.⁴⁹

Outside the area of Southern Appalachia, many Fundamentalists in the late 1950s were involved in anti-communist crusades. Led by the Reverend Carl McIntire and the Reverend Billy James Hargis, these groups conducted rallies, boycotted certain imported items, and tried to spread the Gospel in the Russian satellite countries with gas-filled balloons. They attacked the

⁴⁸ Board, February, 1958; April, 1958.

⁴⁹ Self, 1960, p. 110.

United Nations, the National Council of Churches, and the Civil Rights Movement as communistically inspired.⁵⁰ The effects of these crusades upon Appalachian Bible Institute were minimal, partly because of its isolated location and partly because of its general separatist attitude toward culture and social concerns.

On March 20, 1956, the Southwide Baptist Fellowship was formed at Highland Park Baptist Church in Chattanooga, Tennessee.⁵¹ This organization was designed to provide fellowship for Fundamental Baptist pastors, and indirectly it has sometimes influenced the Institute by promoting a militant kind of ecclesiastical separatism. ABI's response in this early period (1956-1960) was generally to conform to expectations.⁵²

As the school grew, so did the number of alumni. Some accepted pastorates in the immediate area,⁵³ and others made an effort to return periodically.⁵⁴ Attempts were made to develop alumni loyalty and appeals to

⁵⁰Falwell, p. 132.

⁵¹Ibid., p. 131.

⁵²Interviews, Lester Pipkin, July 3, 1984; Pinters and Van Puffelens, June 21, 1985.

⁵³"Rev. Whaley Ordained at Lookout," Raleigh County Register (August 1, 1959); "James Dotson was Ordained Dec. 29 by Canandaigua Community Church," The Fundamental Fellowship (January 10, 1960).

⁵⁴"Fall Bible Conference Opens Today at Bradley," Post-Herald Register (September 21, 1959).

various classes for specific giving projects proved very successful.⁵⁵ Although any attempt to change the rules met with loud protests from at least a few alumni, it was generally conceded that alumni had little influence upon the direction of school policy at this time.⁵⁶

It was during this period that President Pipkin first contacted the State Board of Education. The Board insisted on categorizing ABI with vocational schools and did not recognize its collegiate status.⁵⁷ There was no provision for this type of institution in the law or the Board guidelines. Pipkin began to take the initiative once he became aware that the Institute was technically operating illegally. Slowly but surely he became convinced that genuine approval and accreditation would have to go together.⁵⁸ This may have been a move based purely on expediency--recognition in order to raise more money and get more students. It is also possible that Pipkin had more of a conversionist attitude toward culture than he had yet been able to articulate. Some separatists would have simply continued to operate without official recognition.

⁵⁵ Interview, Lester Pipkin, July 3, 1984.

⁵⁶ Interview, Pinters and Van Puffelens, June 18, 1984.

⁵⁷ Board, April, 1958.

⁵⁸ Interview, Lester Pipkin, June 18, 1984.

He learned that the quality of education as a whole in the area was on the rise and that state governments were going to take a more aggressive hand in higher education in the future.⁵⁹ "There are 77 higher education institutions in the Region, 50 four year colleges and 27 Junior colleges. Seven four-year colleges and six Junior colleges were unaccredited by the regional association in 1958 In the 25 year period from 1933 to 1958 there was an increase of eight in the total number of colleges. Of more significance was the fact that there was an increase of 31 complying with accreditation standards."⁶⁰

Pipkin had been aware of the Accrediting Association of Bible Colleges (AABC) even before he went to Southland, but his feelings about accreditation were somewhat ambivalent. He appreciated quality but, like most Fundamentalists, was concerned about being controlled, especially in the curriculum. As the President of ABI, he began to attend AABC meetings and corresponded with AABC leaders primarily to improve the educational quality of the institution. He only gradually came to see the added value of recognition.⁶¹

⁵⁹ Ibid., July 3, 1984.

⁶⁰ Thomas R. Ford, The Southern Appalachian Region: A Survey (Lexington: University of Kentucky Press, 1962), p. 197.

⁶¹ Interview, Lester Pipkin, July 3, 1984.

Many of his friends actually advised against accreditation,⁶² but in the September, 1958, Board meeting the motion was finally passed to begin the Self-Evaluation that would lead to Associate Membership.⁶³

The benefits of Associate Membership, as explained to the Staff were: (1) Recognition by other schools in the Association; (2) Recognition by the Veterans' Administration; (3) Greater ease in transferring of students to accredited colleges and Bible institutes; (4) Eligibility for Government Surplus properties; and (5) Compilation of the ABI Story.⁶⁴ Economic factors and the desire for growth surely contributed to the decision to seek accreditation.

Enthusiasm was high within the Accrediting Association for the recognition of academic quality. At the 1959 annual meeting, 129 delegates from 76 Bible institutes and colleges in the United States and Canada, made it the most representative meeting of its kind up to that time.⁶⁵ However, not everyone of the ABI Staff was impressed with this academic emphasis; some believed that

⁶²Some considered accreditation a compromise with the world. Interviews, Pinters and Van Puffelens, June 18, 1984; Lester Pipkin, July 3, 1984.

⁶³Board, September, 1958.

⁶⁴Staff, September 5, 1960.

⁶⁵"Accrediting Association of Bible Colleges 1959 Annual Meeting," AABC Newsletter (III, 4, November, 1959).

a practical and spiritual emphasis was being lost in the push for standardization and acceptance in the academic community.⁶⁶

Another issue involving the Accrediting Association that affected the young Institute was the growing emphasis on liberal arts. In addition to the traditional three-year diploma programs, some AABC schools had a four-year degree program. In 1931 Columbia Bible College had pioneered in this direction⁶⁷ and by 1960 several other schools had followed suit (often changing their names to Bible College). Some had gone so far in this direction that they offered other majors along with the Bible. Serious questions were being raised about the role of liberal arts in the curriculum as a whole and the integrity of the Movement (if the required Bible major were no longer considered one of its distinctive features).⁶⁸

Extension

ABF's work in the public schools greatly increased during this period. The children's workers, in 1960, reported 70 classes in 28 schools on a two-week

⁶⁶ Interview, William Hanner, November 12, 1984

⁶⁷ C. B. Eavey, History of Christian Education (Chicago: Moody Press, 1964), p. 344.

⁶⁸ Interview, Lester Pipkin, July 3, 1984.

cycle. They contacted approximately 5,000 children through these classes.⁶⁹

This, in turn, led to a greater emphasis on camp, free attendance at which was awarded for scripture memorization in the classes. A campground had always been rented for one or two weeks, but in 1960 two weeks of camp were held on ABI property. The number in attendance was small (only 32) but the spirit was reported to be high and the Staff anticipated greater things in the future.⁷⁰

Regular youth retreats were scheduled throughout these years. The Women's Auxiliary was organized on a permanent basis with regular conferences and meetings.⁷¹ An annual week-long Family Bible Conference on the premises was initiated in 1958.⁷²

The inability of many students to find part-time employment (as they had done in the past) in an economically depressed period led to the initiation of Institute Industries.⁷³ Attempts were made at manufacturing lawn furniture, church register boards, chalk boards, and children's furniture. The products

⁶⁹ Board, May 1, 1960.

⁷⁰ Ibid.

⁷¹ Board, February, 1958.

⁷² Ibid.

⁷³ Formalized in Board, May, 1960; September, 1960.

were good, but mass production with unskilled labor was not feasible. At the time of the 1960 Self-Evaluation, great hope was expressed for a door-mat project, but this proved to be a shrinking market, because the mats never wore out.⁷⁴ Institute Industries eventually ceased to function completely.

Expanding Finances

Policies

The coal industry was in a slump during these years. Churches were closing as towns dissolved. More and more articles appeared in the newspapers and in national magazines on the poverty of Appalachia. The national Food Stamp Legislation was enacted, with special concern for the mountain people. (The problem was not a shortage of coal but the need to wash the dirt and impurities out of the coal that make mining it economically unfeasible.) Unsuccessful attempts were made by civic minded people to attract new business to the area.⁷⁵

⁷⁴ Self, 1960, p. 97.

⁷⁵ Ibid. p. 98; Interview, Pinters and Van Puffelens, July 18, 1985.

In the face of these pressures, Appalachian Bible Institute officially maintained its policies of no direct solicitation of funds and no indebtedness.⁷⁶ In practice, however, paying all bills each month became impractical. As the Institute grew it found that many suppliers did not submit invoices in time for the end of the month balancing; attempts to estimate and reserve funds for these bills did not prove very satisfactory. The physical demands of balancing all the books and writing allowance checks within a single eight-hour day proved to be too much for the Business Office.⁷⁷

The need for a carefully designed and controlled budget was becoming increasingly clear. Up to this point only the most perfunctory guidelines had been employed by the President and no official board approval had been involved in most expenditures.⁷⁸

Allowances

The missions' concept of an "allowance," rather than a stated salary was reaffirmed during this period but several variations were tried. The issue involved the relative needs of different sized families and the role of wives in the work. At the beginning, allowances

⁷⁶ Self, 1960, p. 79.

⁷⁷ Interview, Lester Pipkin, July 3, 1984.

⁷⁸ Self, 1960, p. 93.

were distributed equally to each family unit; there were no differences in regard to family size or the functions of the adult members. This was the policy of the Sudan Interior Mission and some other organizations.⁷⁹ Then specific amounts were established for each adult and each child (uniformly across the board). This was then refined to allow different amounts for pre-schoolers, elementary-school-age children, high-schoolers, and collegians.⁸⁰

Throughout this period, wives were treated as full Fellowship members. Generally the husband was assigned a particular job and his wife was expected to fill in wherever she could. Mrs. Pipkin set the pace by her whole-hearted commitment to the organization and involvement in every facet of the work; foreign missions always expected the wife to feel "called" and to give herself as fully to the work as her husband. But some men did not want their wives to work and the demands of larger families made it nearly impossible for others. Tension began to develop between Staff families over the inequalities in the system. But the President resisted any radical changes in the allowance system because it

⁷⁹ Interview, Lester Pipkin, July 3, 1984.

⁸⁰ Self, 1960, p. 79.

seemed to him that they would do violence to his whole missions' philosophy.⁸¹

The no-indebtedness policy sometimes led to withheld or greatly reduced allowances. When this was necessary, the attitude of the Staff was generally positive. People in local churches often helped to make up the difference by providing food and other assistance. Tax-deductible receipts were provided when shortages could not be made up. In those days, there was no way for Staff members to supplement their income; even honoraria for preaching in churches were returned to the Institute.⁸²

In attempts to avoid allowance cuts, funds were sometimes manipulated and the Staff was given some voice in these decisions. But it seemed to some that hours were spent on a few hundred dollars, and then much larger expenditures were made by the administration (the President) without any discussion. Everyone seemed to understand that "it had to be that way," but it was easy for every purchase to become a personal matter since it affected "my paycheck."⁸³

⁸¹ Interview, Lester Pipkin, July 3, 1984.

⁸² Interview, Pinters and Van Puffelens, June 18, 1984.

⁸³ Ibid.

Fees

Tuition was still free at ABI and general fees had only increased a small amount. Room and board for a month were \$45. Registration was \$18 per term and books were estimated to cost \$25.⁸⁴

Aid

Concern about veterans' benefits was one of the issues that led to accreditation. Some benefits were available before the school was accepted by AABC but the Veterans' Administration required that a record of the actual "clock-hours" each recipient spent in school work be kept. This was supposed to insure the quality of education, until a more substantial review could be conducted via accreditation.⁸⁵

Domestic work continued to be expected from each student as a way of defraying expenses. Little financial aid was actually required since fees were so minimal.⁸⁶

Giving

It became obvious very early in the school's history that gift income would be its life-blood. For

⁸⁴ Self, 1960, p. 80.

⁸⁵ Four men received benefits in 1958, in 1959, and in 1960. Appalachian Bible Institute, Veterans' Administration Records. Catalog, 1959-1960, p. 11; Faculty, September 28, 1959; September 5, 1960.

⁸⁶ Interview, Pinters and Van Puffelens, June 18, 1984.

every \$1 of student income, an additional \$3.25 would be required for operation. In 1960, 75-80 churches and individuals were giving regularly and the "bulk of finances came from unpredictable sources."⁸⁷ It was not unusual for President Pipkin to report, "Praise the Lord for relief from the terrific pressure we have felt for so many months under the financial burden. Last week an optometrist from Oak Hill walked into the office and laid down on the counter a check for \$500. It was a most unexpected surprise and was the first big gift we have had now in over a year."⁸⁸

Properties

In addition to the land upon which the Bible Institute was now located, the Fayral Development Company had provided several important buildings, which were completed during these years. The Main Building was a combination administrative-academic-dormitory building. It housed 60 students, a library, a chapel/dining-room, offices and classrooms. Seven Staff residences were constructed on the property for families (family privacy was respected). Single Staff members lived in the dormitories with students. A dairy barn that was located on the property was converted to a wood-working shop and

⁸⁷ Self, 1960, p. 80.

⁸⁸ Newsletter, P Atkins, October 8, 1959.

two quanset huts were used for a machine shop and a welding shop (these were primarily used for maintenance work). Later, Institute Industries was housed in one of these. A parking lot, recreational area, and ball field were also on the property.⁸⁹

Why a group of men who, largely, did not share the spiritual concerns of the ABF Staff should go to such extremes to provide these facilities continued to be a mystery. "Who but the Lord could accomplish a thing like this in men's hearts? It is surely of Him."⁹⁰

Expanding Students

Characteristics

The student body grew to 70 by 1960. Applicants from the southern Appalachian region (within a radius of approximately three hundred miles) were given prior consideration. The uniqueness of the mountain culture was recognized by the Missionary-Staff and students from outside the region were not deliberately recruited.⁹¹ Approximately 90 percent of the students were from Virginia, West Virginia, and Kentucky.⁹² A few began to

⁸⁹ Self, 1960, pp. 98-104.

⁹⁰ Letter, from Gretchen Pipkin, to her parents, July 3, 1956.

⁹¹ Self, 1960, p. 9.

⁹² Ibid., p. 60.

arrive from Michigan, through the influence of the Vans and the Beukemas. A few also came from Ohio.⁹³

Denominationally, the students were basically from Baptist and independent churches. Women slightly outnumbered men in the student body, as they did in most Bible institutes during this period. About a dozen married students joined the group in these years. Their impact was generally positive and a special Married Couple's Fellowship was formed. But their presence complicated student activities. It was largely because of married students that the required domestic work was reduced from 6 hours to 3 hours a week; it was nearly impossible to donate 6 hours of work, study, take care of a family, and work part-time at an outside job.⁹⁴

Prior to 1958, the President handled the processing of student applications and accepted students, with Faculty consent. After 1958, an Admissions Committee, composed of Registrar, Dean of Men, and Dean of Women handled this. In addition to transcripts, and medical and character reference forms, a letter was requested from the applicant. In the letter the applicant indicated his/her reasons for believing that he/she was saved, his/her standards of Christian conduct,

⁹³ Interview, Pipkins, June, 1984.

⁹⁴ Board, September, 1958; April, 1960; Interview, Pipkins, June 5, 1984.

his/her spiritual interests and development, his/her experience in Christian service and his/her purpose in coming to the Institute.⁹⁵

High school graduation was not required, but it was strongly recommended. Few came without a diploma, but some were successful, both in school and in later ministry, in spite of this handicap.⁹⁶

There were no black students in the Institute during those years but the possibility was sometimes discussed. Faculty action in 1956 stipulated that "Colored people will not be rejected from attending Evening School classes, nor day school specials, but will not be encouraged through publicity, to enroll."⁹⁷ Public schools in the area were still segregated. It was decided that when the day came, no white students would be forced to room with a black student and that, if possible, blacks should room together.⁹⁸

Discussion during these years included consideration of limiting the size of the student body in order to preserve the "family-spirit" on campus. This might seem unusual, but the Ford study, in 1962, revealed

⁹⁵ Self, 1960, pp. 59-61.

⁹⁶ Ibid., p. 60.

⁹⁷ Faculty, August 27, 1956.

⁹⁸ Interview, Pinters and Van Puffelins, June 18, 1984.

that it was a common practice in church-related colleges throughout the region to limit the enrollment.⁹⁹

Supervision

Prior to 1959, the responsibility for student welfare was shared by the Faculty and Staff as a whole, with little individualization of responsibility. This led to long meetings and extended differences of opinion.¹⁰⁰ Slowly, the Dean of Men and Dean of Women were given more direct oversight in areas of employment, social activities, dormitory life, housing, and personal counseling.¹⁰¹

"Discipline" was defined primarily as "Joyful submission to the Word of God and the regulations of the school." It was therefore viewed as an important part of the training provided by the Institute.¹⁰² This training included the student's devotional life and personal standards. They were to abstain from smoking, dancing, card-playing, using liquor, attending theaters, reading unwholesome literature, or attending to improper radio or

⁹⁹Ford, p. 177.

¹⁰⁰Interview, Pinters and Van Puffelins, June 18, 1984.

¹⁰¹Self, 1960, p. 54.

¹⁰²Ibid., p. 63.

television programs. Recreational activities on Sundays were also proscribed.¹⁰³

Considerable discussion was given to the propriety of women students wearing jeans for work or recreation. The Board seemed to be even more conservative on this issue than the Faculty and to want the women students to wear skirts at all times. There had been some negative feedback from supporting churches to pictures of women on campus in jeans. "Jeans were associated with carelessness and the hippy generation, the rebellious ones."¹⁰⁴

But "discipline" also involved penalties and punishments. A demerit system was established in 1957. Offenses included: unexcused absence from class or chapel, failure to sign in or out, improper conduct toward the opposite sex, insubordination, malicious griping, failure to keep room clean, and failure to do domestic work. Fifty demerits in any semester (later changed to fifty demerits in a school year) would result in immediate dismissal.¹⁰⁵ Students were never encouraged

¹⁰³ Catalog, 1959-1960, p. 21.

¹⁰⁴ Interview, Pinters and Van Puffelens, June 18, 1984.

¹⁰⁵ Student, 1957, pp. 14-15; Faculty, November 11, 1957.

to report on one another, as they were at some other Christian schools.¹⁰⁶

In cases of particular difficulty the Faculty was expected to take the responsibility for restricting a student to campus or dismissing him/her. By this procedure, the heavy weight of a decision did not rest upon the Deans alone.¹⁰⁷

Dating continued to be regulated and engagement and marriage while a student were forbidden. But greater detail was needed in the regulations during these years. After spelling out the occasions in which a couple could properly date, the 1957 Handbook stated that "At no other times are couples to seek special privilege of social fellowship." This meant that excessive talking to a person of the opposite sex or in any way seeking to simulate a dating situation was forbidden. This led to a lot of confusion; "some students just couldn't understand" and not all the Staff really supported the regulation.

In the same Handbook, engagement is defined as "a definite verbal commitment made by a couple to the effect that they plan to be married." This too was difficult to enforce. "This is the area where we have most of our problems, but yet we feel that our very rules on dating

¹⁰⁶ Self, 1960, p. 69.

¹⁰⁷ Ibid., p. 64.

have kept these problems at a minimum. We are not against social contact, engagements, marriages or close friendships, but we do rebel at the lightness of our age on these matters. Our young people come to us from high schools where this matter is overemphasized. We want to fight, if necessary, for a sane, wholesome, spiritual standard of association between girls and boys."¹⁰⁸

In its May, 1956, meeting, the Board considered the possibility of separate rules for the growing number of married students. Little progress was made on this proposal during these years.¹⁰⁹

Given the restrictions outlined in these paragraphs, one might expect students to be chaffing, but the evidence seems to suggest otherwise. "If statements of visiting missionary leaders, speakers, and friends mean anything, we can assume that the atmosphere at ABI is a place for happy, friendly spirituality. Graduates write concerning the Lord's speaking to them here and how they have come to regard ABI as 'home.'"¹¹⁰ Allowing for the self-congratulatory nature of accreditation studies, one must still note that there was no evidence in the records of massive student unrest.

¹⁰⁸ Ibid., p. 68.

¹⁰⁹ Board, May, 1956.

¹¹⁰ Self, 1960, p. 70.

Activities

Because employment could interfere with studies, students were limited to no more than twenty hours of work per week. Some exceptions were made for married students with children. The Institute could not promise employment to prospective students but it did help students to secure work whenever possible.¹¹¹

Organizations

Classes (Freshman, Middler, and Senior) were more highly organized in this period. Projects were carried out, money was raised for various banquets, and senior trips were organized by the classes. Each had its own officers and Staff sponsor. Students gained experience in cooperative planning and endeavor through these organizations.¹¹²

Home and Foreign Missionary Prayer Bands were organized by students. These groups met weekly to acquaint the voluntary participants with facts about mission fields and to pray for the specific needs on these fields.¹¹³

¹¹¹ Catalog, 1957-1958, p. 23.

¹¹² Self, 1960, p. 57.

¹¹³ Catalog, 1956-1957, p. 17.

Expanding CurriculumGraduation

Scholastic achievement, character development, and zeal in Christian service continued to be required for graduation. These requirements were announced to students at the beginning of each school year and they were repeated periodically. Students with problems in any one of these areas were warned and counseled appropriately. Scholastic progress was monitored by the Dean of Education; scholastic probation led to curtailment of social privileges. Christian character was the proper concern of the entire Staff and under the careful supervision of the Deans of Students. The Christian Service Department evaluated faithfulness and attitude, which were considered more important than particular skills.¹¹⁴

Programs

In addition to the General Bible Course (Program), a new Pastoral Course (Program) and a Christian Education (CE) Course (Program) began to be offered in 1957.¹¹⁵ The Pastoral Course included Pastoral Theology, Hermeneutics, Apologetics, Introduction to

¹¹⁴ Self, 1960, p. 24.

¹¹⁵ Catalog, 1957-1958, inserts.

Philosophy, Homiletics, Practice Preaching, Greek, and usually, a year's experience as a student pastor. The CE Course involved: Introduction to Christian Education, Child Psychology, Educational Psychology, Organization and Administration, Teaching Methods, and Teaching Materials.¹¹⁶

These variations were introduced because the student body had grown to a point to make them feasible, because Moody graduates automatically assumed that this was the direction to take, and because the Faculty was now available to teach the more specialized courses. According to President Pipkin, the Staff did not consider these to be philosophical changes, but further development of principles incipient in the original philosophy.¹¹⁷

The Pastoral Course was heavily influenced by the President's own background and convictions. He:

believed in a church organization in which there was a constitution which provided for a body of Deacons and Trustees (or Elders and Deacons) who bore the responsibility of oversight and service to the Congregation. The Congregation should be the final deciding body. The Pastor is the chief Elder and bears the responsibility to steer the Congregation aright and to lead the Deacons and Trustees (Elders and Deacons) - but he is NOT the dictator. He is the shepherd! He is the teacher, the expounder of the Word, the counsellor, the comforter,

¹¹⁶ Self, 1960, pp. 18,19.

¹¹⁷ Interview, Lester Pipkin, September 15, 1984.

the instructor in righteousness--and the one to point out sin and to lead in the discipline of anyone who is violating clear statements of Scripture or any statements in the constitution which have been accepted by all the members.¹¹⁸

The CE Course, on the other hand, was created in the image of Cal Beukema. Cal was practical, rather than theoretical, in his orientation and his courses focused on the "how to" of the field. The program claimed to prepare one for "children's or youth work both here at home and abroad," but in reality it focused almost exclusively on children's work in the homeland.¹¹⁹ It should be remembered that "Bible women" (female missionaries who conducted Bible classes in homes and in public schools) were plentiful in the Appalachian highlands. This was clearly a type of vocational Christian service that would appeal to many women students.

While the preparation of Appalachian young people to serve in Appalachia continued to be the primary focus, greater emphasis was being given to foreign missionary service, "to which more and more of our students are turning."¹²⁰ Eventually this would lead to a Missions Program, although that did not happen in this period.

¹¹⁸ *Ibid.*

¹¹⁹ *Self*, 1960: p. 17.

¹²⁰ *Ibid.*, p. 18.

In preparation for accreditation, attention had to be given to the terminal versus preparatory nature of the programs. The Staff was not comfortable with this terminology, but, when forced by AABC to use it, labeled ABI programs "terminal." However, they claimed "A secondary general aim is to meet basic needs in preparatory programs." The examiners did not like the way this issue was handled; nevertheless, approximately 25 percent of the graduates were continuing their education elsewhere.¹²¹

Curricula was subject to annual evaluation by the entire Faculty. Changes were made in attempts to be relevant and properly equip the students. No matter who recommended the change, the Dean of Education, in consultation with the President and Registrar, generally worked out the details. The final authorization for the changes had to be given by the Faculty as a whole.¹²²

In the 1960 Self-Evaluation, positive factors in the curriculum were judged to be: the sequencing of courses, the elimination of fragmentary courses, the high number of Bible courses, the yearly evaluation by faculty, practicality, and integration. Factors considered negative were: resource limitations, a narrow range of courses, crowding of content in some courses,

¹²¹ *ibid.*

¹²² *ibid.*, p. 22.

Inadequate correlation between course work and Christian service, insufficient number of general studies courses for those who would go on, inadequacies in instruction, and not enough individualization for student needs.¹²³

Investigation of a four-year program that would lead to a degree was begun by the Board as early as 1958. This idea, although endorsed by the President, met with little enthusiasm in the Staff.¹²⁴

Transfer

Concerns about transfer of credit extended in two different directions. Attempts were made to avoid making the elements in various programs too distinctive in order to facilitate the transfer of credits for those who might come into ABI from another institution.¹²⁵

An important benefit in accreditation was surely that it made transfer of credit for work done at ABI to another school easier. The value of this benefit was greatest to those who viewed the Institute programs as preparatory rather than terminal.¹²⁶ The ability to transfer credit to other institutions probably benefited the Institution by attracting students and funds.

¹²³ Ibid., p. 25.

¹²⁴ Board, February, 1958; Faculty, March 17, 1958.

¹²⁵ Self, 1960, p. 28.

¹²⁶ Ibid.

Instruction

Standardized Bible content tests, designed and provided by the Accrediting Association of Bible Colleges, began to be administered in 1958 to ABI's freshmen and seniors. The average score for incoming students in those years was 77.7 (out of 150), but no comparative figures from a national sampling were available. Seniors averaged 104.95, compared to a national AABC norm of 107. Comparative statistics of this kind tended to pull ABI into conformity with other Bible schools and away from its mission-vision.¹²⁷

Students were required to attend all classes unless excused by their deans. Three unexcused absences resulted in the final grade being dropped a full letter. The three point grading system was employed.¹²⁸

With the fairly recent arrival of the Dean of Education and the number of other pressing responsibilities, little systematic evaluation of instructors or instruction took place. "To our advantage are the following facts: first, classes are relatively small because of our limited student capacity; secondly, a student-faculty ratio of approximately ten to one exists; thirdly, faculty members teach in the area for which they are best qualified to teach; and fourthly, a

¹²⁷ Board, January, 1960.

¹²⁸ Catalog, 1956-1957, p. 14.

sincere attempt is made to secure the best textbooks for instruction."¹²⁹

Auxiliary

The evening school classes for community people that had begun in Pettus were continued, with expanded offerings, at the new campus. These courses were designed to appeal to people in the community. A need for more effective publicity was sometimes expressed. Attendance in 1959-1960 was 30, 11, and 12 in the respective quarters.¹³⁰

Courses similar to those in the campus evening school were also offered in three churches, each about 50 miles from the school. The response to these courses was numerically small, although it was very effective in promoting the school to people in these churches. The drain on Faculty members, who were expected to fulfill these teaching assignments on top of an already full schedule, soon made conducting the classes impossible. Staff members felt that the President's strong sense of mission and his personal stamina sometimes caused him to over-extend them, and they believed that these classes

¹²⁹ Seif, 1960, p. 22.

¹³⁰ Faculty, February 10, 1957; Board, May, 1960.

were an example of his having done that.¹³¹ On the other hand, these extension classes were a direct outgrowth of the mission-vision that brought the school into existence.

Library

For its first eight years, the Institute did not have the benefit of a full-time librarian and money was not budgeted for library operation. When the administration visualized the school as primarily a training center the library was not as important as it would be when a broader education and "academic respectability" were sought. Thus in 1958, there were only 2,200, inadequately catalogued volumes. Anticipation of accreditation review radically changed all that. Workers were employed and a library drive was launched. Constituents responded enthusiastically and in 1960, 4,700 volumes graced the library shelves. Thirty-nine periodicals were then received either monthly or quarterly.¹³²

¹³¹ "ABI Extension Courses Set Throughout State," Post-Herald (October 30, 1958); Board, September, 1958; Interview, Pinters and Van Puffelens, June 21, 1984.

¹³² Self, 1960, pp. 42-47.

Projections, in 1960, called for 8,000 volumes within the next two years. A trained librarian, preferably with an academic degree, would be sought.¹³³

Christian Service

The new location gave students access to many more churches and encouraged a wider range of ministry opportunities. Many more were involved in Sunday school teaching, public school Bible classes, hospital and rest home visitation, and music group ministries. Many more student pastorates were available and several graduates pastored nearby churches. ¹³⁴

Christian service assignments during these years were arbitrarily given, more according to need and availability than because of an individual student's career goals. Once the assignments were made, however, they were considered providential and students were expected to accept their lot without complaint.¹³⁵

Weekly Christian service report forms were completed by the students from the earliest days in Pettus. These provided a record of student activity and, after 1957, were used to aggregate totals for the Christian Service Director's report to the Board, by way

¹³³ Ibid.

¹³⁴ Interview, Pinters and Van Puffelins, June 21, 1984.

¹³⁵ Ibid.

of the Dean of Education.¹³⁶ The 1959-1960 totals included: 1,620 personal testimonies given; 6,084 gospel tracts distributed; 864 sermons preached; 504 Sunday school classes taught; 860 special musical selections provided (excluding Spring Choir Tour); and 60 new professions of faith.¹³⁷

In preparation for accreditation the purposes of the Christian Service Department were articulated by Dean Pinter and Mr. Hanmer (the current Christian Service Director):

- (1) To provide an opportunity to apply classroom "theory."
- (2) To indicate the school's active support of, and cooperation with local interested churches and individuals.
- (3) To bring spiritual benefit to the local community and beyond to the extent of our outreach.
- (4) To provide additional opportunities for further observation of the student, with a view toward making recommendations for his present improvement.
- (5) To provide as broad a reference file as possible regarding student ability and character traits in the prospect of future recommendations for employment.¹³⁸

It is truly amazing that so much was actually accomplished in this area, in light of the fact that "Christian Service, for years, was a 'step-child.'" The

¹³⁶ Self, 1960, p. 45.

¹³⁷ Board, May, 1960.

¹³⁸ Self, 1960, pp. 48-51.

first assignment for numerous new Staff members was to supervise the Christian Service Department.¹³⁹ A Christian Service Committee was appointed as early as 1959, but it is unclear how it actually functioned.¹⁴⁰

Culture

The Pinters' introduction to Appalachian culture was not as dramatic as that of some who preceded them. Joe had grown up in a multi-cultured and multi-lingual home in Philadelphia. He had experienced cultural differences during his student days in South Carolina and Texas, and during his short pastorate in Louisiana. Jennette had been raised in North Carolina, under conditions that were very similar to those they found in West Virginia. They were impressed by the single industry economy, the slag dumps, and the smoldering, sulphurous odor that pervaded the area. Outstanding differences that they noted in churches concerned children and activity during the services. Since most mountain churches had no nurseries or children's church program, preachers had to take the commotion in stride; sometimes it almost seemed irreverent to a northerner.¹⁴¹

¹³⁹ Interview, Pinters and Van Puffelens, June 21, 1984.

¹⁴⁰ Catalog, 1957-1980, p. 10.

¹⁴¹ Interview, Pinters, June 21, 1984.

President Pipkin tried to foster an appreciation in the Pinters for the uniqueness of the area people. He encouraged travel into some of the more remote areas and interaction with the Appalachian missionaries. He recognized the danger of superiority attitudes and the "we versus they" mentality.¹⁴²

In 1960, the Staff could say, "We are frankly and confessedly interested in the training of young people who reside in the Southern Appalachian Highlands region. We are not particularly interested in preserving mountain culture as much as we are in avoiding cutting across the grain of this culture We also recognize the limited and sometimes inferior backgrounds of some of our students."¹⁴³

As in the earlier period, some of the cultural conflict revolved around music. "We were always reluctant to use any of the music commonly used here for our own purposes. We superimposed our philosophy of music"¹⁴⁴ It was considered proper for an institution of higher education to expose students to something better and to attempt to instill certain attitudes, "It is gratifying to see students year by year increasingly appreciate the value of planning and

¹⁴² Ibid.

¹⁴³ Seif, 1960, p. 17.

¹⁴⁴ Interview, Van Puffelens, June 21, 1984.

practice and of self-criticism and helpful supervision."¹⁴⁵

One local observer noted that some churches and area residents kept Institute Staff, and sometimes students, at arm's length for basically cultural reasons. At first, Staff was suspect simply for being "Northerners" and "unfriendly." Local people sometimes opposed systematic and formal Bible teaching on philosophical bases, and "quiet worship" did not appeal to them. Churches were sometimes concerned that the better educated Staff and students might try to take over control of their groups.¹⁴⁶

Summary

All of the facets of the Pipkins' dream were in place. Mission policies were employed in the organizational structure and in the support program for personnel. Camp, conferences, and public school work were fully integrated with the Bible Institute. An expanded campus, without the limitations of a one-church identity, had increased opportunities for Christian service and influence. An adequate Staff had been recruited to maintain the programs. A sizable core of

¹⁴⁵ Self, 1960: p. 113.

¹⁴⁶ Interview, Agnes Bowling, August 3, 1984.

students from Southern Appalachia were being trained for practical Christian ministries.

But certain practical demands were making the application of some of the mission financial policies more and more difficult. Students were beginning to come from outside the area. And, most important, the desire for official recognition of the Institute diploma by the State of West Virginia prompted association with an accrediting agency. There were important hints in this period that Appalachian Bible Institute in the future would be more concerned about being a college like other colleges than about being a specialized mission organization.

Chapter 4

A MAJOR TRANSFORMATION BEGINS

(1960-1967)

In the 1960s, important changes came to Southern Appalachia, largely as a result of publicity generated when John F. Kennedy campaigned for President in West Virginia. Extensive regional studies were undertaken, the most influential of which was sponsored by the Ford Foundation in 1962.¹ The Appalachian Regional Development Act of the 89th Congress (1965) and the War on Poverty focused national attention upon the area.² The Elementary and Secondary Education Acts (also in 1965), authorizing the general use of federal funds in elementary and secondary schools, improved the quality of education in the region.³ Simply put, outside moneys and

¹Thomas R. Ford (ed.), The Southern Appalachian Region: A Survey (Lexington: The University of Kentucky Press, 1962), forward.

²Ernest J. Nesius, Proceedings--Commission on Religion in Appalachia, Inc. (Knoxville, 1960), p. 17.

³Alexander S. Rippa, Education in a Free Society: An American History (New York: Longman, 1967), p. 365.

influence dramatically changed Southern Appalachia. These were also important transition years in the history of Appalachian Bible Institute.

As the Institute moved from Associate Membership in the Accrediting Association of Bible Colleges (AABC) in 1960 to Full Membership in 1967, its character subtly but clearly changed. In all official representation, Appalachian Bible Fellowship/Institute was presented as a mission, but in practice it was becoming more and more like other academic institutions. More highly trained and specialized personnel were recruited, and the "family" atmosphere began to be discouraged (much to the displeasure of some of the older Staff members). Those facets of the work that were not directly related to higher education were de-emphasized; the public school ministry ceased after the Supreme Court decisions against prayer and devotional Bible reading, and the camp closed for three years after that. Evangelists were no longer used to represent the school/mission. The allowance concept was retained, with a number of variations, but it was challenged by the accrediting agency. Fund-raising within the guidelines of the financial policies was attempted, with little success. Several professional concentrations were introduced into the curriculum and a Bachelor of Theology degree began to be offered. "Grade Inflation" and building up the library became important

concerns. The mission vision was no longer being stimulated in the Staff; it was being replaced by a dream of building a great Bible-teaching Institution.

In response to pressure from the AABC, the organizational relationship between ABF and ABI was clarified. Board members were beginning to show more initiative and sometimes differed with the President, although this did not change policy in this period. Pipkin tried to present a positive image of the Institute through press releases and news articles, but he refused to employ "Madison Avenue" techniques to generate support. Serious difficulties in raising money to build dormitories hindered expansion, and ultimately led the Institute to revise its financial policies.

ABI demonstrated its commitment to ecclesiastical separation by refusing to participate in the Evangelism-in-Depth campaign for Appalachia. It retained its separatist position in relationship to music and in many of the behavioral restraints that it placed upon students. But its attitude toward culture in general was noticeably relaxed. It sought a special ruling from the state Board of Education to get recognition for its diploma and in order to offer a Bachelor of Theology degree. It worked closely with other Bible colleges in the AABC.

The transformation was far from complete in 1967, but an uneasiness with many of the older policies and methods had definitely set in. Changes had begun. These changes were generally not greeted with alarm, and few of the participants were aware of any deliberate shift in direction at the time.

Transforming Administration

Personnel

In these years of growth and development, President Pipkin continued to be viewed by the Staff members, and friends of the Institute, as a dynamic leader, a forceful preacher, and an effective classroom instructor. He seemed to provide vision and a pacesetting example. Gretchen was seen as the faithful companion who supplemented his ministry.⁴

Joe Pinter was seen as the detail man who backed up the President from his office as Dean of Education. He was respected by his students as a classroom instructor and did the necessary research to support presidential decision-making.⁵ He was happy to be working on full accreditation. But soon after Pinter

⁴Interviews, Cary Perdue, September 7, 1984; William Hanmer, November 12, 1984; Joseph Pinter, April 24, 1985.

⁵Interviews, Cary Perdue, September 7, 1984; Lester Pipkin, July 26, 1984.

completed his doctorate he resigned from the Institute in order to join the faculty at Philadelphia College of Bible (PCB). Several classmates from Dallas Seminary were at PCB and Philadelphia was his hometown. He also yearned to own his own home, which was impossible during this period at ABI. The Pinters were away from the Institute for only one year (1964-1965) before they asked to be reinstated. They were convinced that they had gone "out of the will of God." Joe's experiences at PCB did help to shape his thoughts about many academic matters that would appear at ABI in the following years.⁶

Cary Perdue was an early graduate of ABI, who had continued his education at Bryan College and Dallas Theological Seminary. He had greatly admired President Pipkin, and kept in touch with the Institute, as his parents had joined the Staff to assist in maintenance and cooking. In 1962 he and his wife were invited to join the ABI "family." He served as an instructor and Assistant to the President.⁷

Cary was respected by his colleagues. He had been a good student, and was believed to be a very effective instructor in Greek, Bible, Public Speaking, and Homiletics. He brought the Rapture question to the forefront in debates with Pinter. As a student, Perdue

⁶Interview, Joseph Pinter, April 24, 1984.

⁷Interview, Cary Perdue, September 7, 1984.

had picked up Pipkin's uncertainty about the Pre-Tribulation Rapture of the Church and was now preaching a Post-Tribulation position with some dogmatism. Pipkin was, by then, backing away from his earlier questions, and Pinter took a clearly Pre-Tribulation position. The differences between the men were never violent and seemed to stem from different methodologies, Pinter being more theological in his orientation (taking a systematic view of scriptural teaching as a whole) and Perdue more exegetical (seeking to interpret each text in its individual context).⁸

Most of the Staff assumed that Perdue was being groomed to be the next president, although his testimony is that his responsibilities as Assistant to the President were vague and insignificant.⁹ When Pinter resigned, Perdue was appointed Acting Dean of Education, for two years.¹⁰ He had a strong personality and tried to influence the direction of the school academically; he strongly supported the move toward accreditation and supervised the 1967 Self-Evaluation. But he was less enthusiastic about the mission-orientation of Appalachian

⁸ Interviews, Lester Pipkin, July 26, 1984; Joseph Pinter, July 23, 1984.

⁹ Interviews, Joseph Pinter, April 24, 1985; Cary Perdue, September 7, 1984.

¹⁰ Appalachian Bible Institute, Catalog (hereinafter referred to simply as Catalog), 1964-1965, p. 8.

Bible Fellowship, particularly as it involved the wives in the ministry. Perdue believed that, like Pinter, he did little independent planning or promotion of Institute programs. President Pipkin was the uncontested leader of this organization.¹¹

In 1968, the Perdues left ABI so that Cary could continue his formal education. The changes toward an academic orientation were not coming fast enough for him and he felt hemmed in by the behavioral restrictions at ABI. Eventually, he became the Founder-President of the Asian Theological Seminary in Manila.¹²

The Beukemas continued their person-oriented ministry through this period. Some friction occurred with the President and other Staff members over the Beukemas' insistence on being called "Uncle Cal" and "Aunt Peg." More formal titles seemed more appropriate to an "educational institution." Cal was not academically-oriented himself, and he resisted some of the efforts to make the Institute conform to those contours. As the student body increased and the music program was added, his influence in that area was

¹¹ Interview, Cary Perdue, September 7, 1984.

¹² Ibid.; Joseph Pinter, July 23, 1984; William Hanmer, November 12, 1984.

gradually reduced; ultimately involving direction of the Institute choir only.¹³

Lucky Shepherd and his wife, Helen, joined the Staff in 1962. Helen had been a member of the Independent Baptist Church in Pettus and the Shepherds had worked with the Hammers in evangelism before either couple came to the Institute. Lucky was a Moody graduate and had been a chalk artist, musician, and preacher. His first assignments at ABI were as Christian Service Director and printshop operator. Slowly he became involved in the music ministries by engineering the radio broadcasts. Then he started directing a male quartet, and later, a mixed ensemble. When the Music Program was inaugurated, he was asked by the President to chair the department.¹⁴

After that, Lucky began to teach music courses and expanded his involvement with the music groups. He did not, however, take over the responsibility for the choir during this period. Like Cal Beukema, Lucky was practical in his orientation and not particularly concerned about "academic excellence." He completed his own Bachelor's degree in music while teaching at the Institute. Mrs. Shepherd, who was not as involved in official ministry at the school as some other Staff

¹³ Ibid.; Lester Pipkin, July 26, 1984.

¹⁴ Interview, Lucky Shepherd, September 5, 1984.

women, nevertheless contributed to the work through personal counselling and encouragement of students.¹⁵

Another important addition to the Music Department was Sarah V. Pipkin, the eldest daughter of Lester and Gretchen. She had graduated from the Institute and completed both her Bachelor's and a Master's degree in music at Bob Jones University. This made her the first to join the Staff with a graduate degree in music and gave her better academic qualifications than the chairman of her department.¹⁶ Observers acknowledge that she brought a greater degree of professionalism and specialization to the department.¹⁷

Bill Hanmer continued in his responsibilities as Treasurer and Business Manager.¹⁸ Because he handled the money and money was sometimes a source of friction in this period, Bill was sometimes caught in the middle between the President and the Staff. He was often

¹⁵ Ibid.; Cary Perdue, September 7, 1984.

¹⁶ Catalog, 1966-1967, p. 12.

¹⁷ Interviews, William Hanmer, November 12, 1984; Cary Perdue, September 7, 1984.

¹⁸ Catalog, 1964-1965, p. 8.

misunderstood by both. He was not academically oriented but was popular in the classroom.¹⁹

Trudy Van Puffelen continued her "wise and careful ministry" as Dean of Women. John Van Puffelen's love for books, his concern for detail, and his steady nature were considered good qualifications for a librarian, and he was asked to pursue a graduate degree in this area.²⁰ His new responsibilities began in the Fall of 1965, but he continued to be extensively involved as an instructor.²¹

Reverend Melvin Seguire temporarily replaced John in the office of Dean of Students/Dean of Men.²² Mel and his wife Francine had joined the Staff in 1963, following the lead of their daughter Jenny. They were very outgoing and gracious people who tried to fit in wherever they could. Mrs. Seguire had shared in the initiation of the Women's Auxiliary even before she joined the Staff and she maintained her interest in this work. She also trained students to conduct Bible clubs and encouraged the Institute's cooperation with the Child Evangelism

¹⁹ Interview, Cary Perdue, September 7, 1984; Joseph Pinter, July 23, 1984; William Hanmer, November 12, 1984.

²⁰ Ibid.

²¹ Appalachian Bible Institute, Board Minutes (hereinafter referred to as Board), September, 1965.

²² Catalog, 1966-1967, p. 12.

Fellowship. Mel revived the interest of many faculty men in the Independent Fundamental Churches of America (IFCA). He had been involved in beautification of the property, but, when there was a need in the Dean of Students' office, he was willing to help there. He was generally considered a good counselor but disorganized and unable to handle details.²³

In 1965, Earl and Alda Parvin were added to the Staff. They represented one of the first attempts, beyond Pinter, to deliberately recruit someone for a specialized role within the academic division. The Parvins had been foreign missionaries and were needed to initiate the Missions Program in the Institute. Up to this time Staff members were recruited almost exclusively for their spiritual qualifications and their willingness. Then they fitted themselves into the organization wherever they could, with some assistance from the Administration. This was beginning to change.²⁴

Earl was a graduate of Houghton College and the Master's program at Columbia Bible College. Alda had graduated from Bryan and Columbia. After their return from missionary service in Pakistan, Earl had pastored in Ohio, and completed a Bachelor of Divinity degree at

²³ Interviews, Pinters and Van Puffelens, July 23, 1984; Cary Perdue, September 7, 1984.

²⁴ Catalog, 1966-1967, p. 10; Interview, William Hanmer, November 12, 1984.

Ashland Theological Seminary. At ABI, Alda became Assistant Christian Service Director and Earl provided aggressive leadership for the new Missions Department.²⁵

Bob Sizemore and Carl Johnson served as Staff Evangelists during this period. They represented the school in area churches, but had little influence upon the direction of the institution.²⁶

Separation

New ecumenical pressures came to bear upon the Institute in the '60s. The "Southern Appalachian Studies" (1956) and the Ford study (1962) led to the Council on Religion in Appalachia (CORA). Groups contributing to CORA were various denominational bodies, the Council of the Southern Mountains, the Division of Home Missions of the National Council of Churches of Christ in the USA, The National Catholic Rural Life Conference, Glenmary Order, state and local councils of churches, colleges, seminaries, and government agencies. The objectives of CORA included: clarifying the total mission of the Church, training indigenous church leaders, interpreting the needs of the region, pooling resources, etc.²⁷

²⁵ Ibid., Lester Pipkin, July 26, 1984.

²⁶ Catalog, 1962-1963, p. 14; 1964-1965, p. 14; 1966-1967, p. 16.

²⁷ Nesius, p. 17.

It was in this spirit of cooperation that an Evangelism-in-Depth Program was planned for the region in 1965 and the Appalachian Bible Institute was invited to participate. This inclusivist, saturation-approach to a geographical area had been extensively employed in Latin America. Fundamentalist missionaries had largely come to distrust the program organizers and the ABI Board had serious apprehensions about the possible compromises involved in such a program for Appalachia.²⁸

The Institute Board included some militant separatists, as well as some whose views on the matter were somewhat more moderate. Neo-Evangelicalism had been extensively discussed by both Faculty and Board. Various versions of a policy statement on separation were considered, beginning in January, 1963.²⁹ The Evangelism-in-Depth program brought the issue to a head, and an official statement was finally issued in September, 1965.

In view of the teaching of the Scriptures, e.g. Romans 16:17; I Timothy 6:3-5, 2 John 9-11, 2 Corinthians 6:14-18, the following policy of separation for the Appalachian Bible Fellowship is set forth.

I. Members of the Board of Directors, faculty, and staff must be associated with churches and religious organizations which are not members of apostate bodies, such as the National Council of Churches.

²⁸ Board, January, 1965.

²⁹ Interviews, Lester Pipkin, July 26, 1984; Cary Perdue, September 7, 1984; Board, January, 1963; May, 1963; September, 1963; January, 1964; January, 1965; May, 1965.

Membership may not be held in secret societies.

II. Members of the Board of Directors, faculty, and staff are free to accept invitations to minister the Word of God in any church as long as there are no restrictions placed on the ministry of the Word.

III. The Appalachian Bible Fellowship, as an organization does not affiliate with or participate in united community efforts.

IV. Individual faculty and staff members of the Appalachian Bible Fellowship, preferably through their local churches, shall participate in such evangelistic efforts or other spiritual ministries as are sponsored entirely by individuals and/or groups holding to the fundamental doctrines of the Christian Faith.

V. A student at Appalachian Bible Institute is at liberty to choose the church he or she wishes to attend; however, students are encouraged by staff members to affiliate with fellowships that hold New Testament church standards.³⁰

During these years, many who knew the Institute assumed its affinity with Bob Jones University on the subject of ecclesiastical separation. It was natural for this to happen. Some Board members and some constituent pastors were BJU graduates and/or supporters. Joe Pinter and Sarah Pipkin had attended the University. Then President Pipkin was granted an honorary Doctor of Laws degree from BJU in June 1967.³¹ Some Staff and Board members felt that the Institute was being forced into a

³⁰Board, September, 1965.

³¹"Bob Jones University Confers Honorary Degree on Dr. Pipkin," Raleigh Register (June 2, 1969). Interview, Lester Pipkin, July 26, 1984.

rigid and untenable position, partly because of this assumed affinity. Many of ABI's actions appeared to be reactions, rather than clearly thought out responses to convictions.³²

Philosophy

Statements of purpose for both Appalachian Bible Fellowship and Appalachian Bible Institute were formulated for the 1960 Self-Evaluation and formally adopted by the Board.³³ Under pressure from the Accrediting Association some rewording and amplification of the Institute statement was made.³⁴

The earlier statement had claimed that the overall "purpose of the Bible Institute shall be for the training of Christian workers."³⁵ The slight shift in wording to "provide eligible men and women the initial and essential basic training needed for the Christian ministry"³⁶ was not supposed to represent a philosophical shift (it even retained the word "training") but when taken along with later modifications it does suggest a

³² Interview, Cary Perdue, September 7, 1984; William Hanmer, November 12, 1984.

³³ Board, September, 1961.

³⁴ Interview, Lester Pipkin, September 15, 1984.

³⁵ Board, January, 1960.

³⁶ Appalachian Bible Institute, Self-Evaluation (hereinafter referred to as Self), 1967, p. 3.

slightly different emphasis. The terminal nature of the programs was viewed more tentatively, and the very notion of "training" began to soften.³⁷

The specific stated purposes (objectives) for the Institute were not changed in these years, but they were "more carefully defined for the benefit of reviewers and other outsiders." Staff members claimed to already have a clear understanding,³⁸ but subsequent history suggests that their ideas of the institution's purposes were in fact changing. The very process of articulating their philosophy for evaluation helped to bring them into the "academic" orbit.

Organization

The relationship between ABF and the Bible Institute was confusing to some on the accreditation team in 1960. Documents seemed to overlap and the general officers of both entities were the same.³⁹ The practical distinction was not always clear to Staff members either, although Cary Perdue had sometimes pressed a clear preference for involvement in the Institute, rather than the broader Fellowship.⁴⁰

³⁷ Interview, William Hanmer, November 12, 1984.

³⁸ Ibid., Lester Pipkin, June 5, 1984.

³⁹ Board, January, 1961.

⁴⁰ Interview, Cary Perdue, September 7, 1984.

Separate and more distinct documents were developed and updated organizational charts were supplied.⁴¹ Staff members were encouraged to speak of themselves as members of the Appalachian Bible Fellowship, "a home missionary society specializing in Biblical education."⁴² Unfortunately, the confusion was not totally eliminated either internally or externally by this practice.

As the Board of Directors grew in size and competency there were adjustments to be made in its role. Because some of the members were businessmen, who had no previous experience with Bible institutes, they sometimes saw certain issues (like women's slacks, dating rules, and curriculum) from a different point of view than Faculty or Administration.⁴³ Although no one directly opposed the President, alternate viewpoints were sometimes expressed. As the Institute and Fellowship grew it became necessary to delineate administrative and Board concerns more clearly. "Board business was defined as matters of major concern such as new building projects or major changes, policy and personnel."⁴⁴ The Board was

⁴¹ Board, January, 1963.

⁴² Appalachian Bible Institute, Staff Minutes (hereinafter referred to as Staff), August 28, 1962.

⁴³ Interview: William Hanmer, November 12, 1984.

⁴⁴ Board, January, 1960.

thus removed from direct involvement in the daily operation of the Institute.

The Board increased its sophistication by dividing itself into working committees: Finance, Personnel, Programming and Development, Investment, Evaluation, and Separation.⁴⁵ An Executive Committee was authorized to conduct business between regular Board meetings.⁴⁶

Alumni were now officially represented on the Board,⁴⁷ but serious exception was taken by the Accrediting Association in 1960 to having two Staff members (in addition to the President) on the Board. The Staff members submitted their resignations immediately but were kept on the Board until 1966. It seemed to the President and to other ABF/ABI personnel that the advantages involved in having these particular men on the Board outweighed the supposed problems related to doing so.⁴⁸ Bill Hanmer accepted the final decision graciously, especially since he continued to attend the meetings as Treasurer. Cal Beukema (the Vice-President), on the other hand, resigned as requested, but was never happy about the decision. He felt that he could help to

⁴⁵ Ibid., January, 1966.

⁴⁶ Ibid., January, 1967.

⁴⁷ Ibid., May, 1963; May, 1965; May, 1967.

⁴⁸ Ibid., January, 1961; January, 1966.

balance the President's presentation to the Board and to the Staff. Cal had joined the Staff when the co-founders were sometimes deadlocked on the Board, and he had often served as the peace-maker in high-level disputes. It was hard for him to relinquish that role.⁴⁹

An Advisory Council was also formed to provide prayer support, counsel, assistance in public relations, assistance in recruiting, and improved financial structures. The best help available in these areas was needed and wanted.⁵⁰

During these years, serious consideration was given to merging ABF with Source of Light Mission. Possibilities were discussed, a merger committee was organized, and pilot projects were proposed.⁵¹ Bible correspondence work was the main ministry of Source of Light; it had 15 full-time workers. In 1966, it was decided that, although the organizations were in many ways compatible, merger was a very remote possibility.⁵²

By 1967, there were 17 people with Faculty status. Three of these were exclusively involved in administration. Eight carried teaching and

⁴⁹ Interview, Lester Pipkin, June 5, 1984; Pinters and Van Puffelens, July 23, 1984..

⁵⁰ Board, January 1965, January, 1966.

⁵¹ Ibid., May, 1964; September, 1964; January, 1966; Faculty, February 9, 1966; February 23, 1966.

⁵² Board, May 1966.

administrative responsibilities. Two were partially involved in mission activities beyond the Institute, and the remaining four were full-time instructors. These full-time instructors averaged 10-13 teaching hours per week and the others somewhat less. The student-faculty ratio was ten to one.⁵³

The need for a Faculty-Staff Handbook was recognized and some mimeographed materials were distributed, but no final product materialized.⁵⁴ The Faculty was somewhat involved in institutional planning, being organized into various committees: Admissions, Catalog, Chapel-Conference, Christian Service, Curriculum, Library, Music, and Discipline.⁵⁵

Staff benefits continued to include on-campus housing and some meals with students in the Dining Hall.⁵⁶ Staff members were expected to attend Institute Chapel services regularly.⁵⁷

Some concern was expressed in the 1967 Self-Evaluation over the lack of graduate degrees held by the Faculty, although there were five Masters of Arts, three Bachelors of Divinity, two Masters of Theology, and one

⁵³ Self, 1967, p. 51.

⁵⁴ Faculty, June 1-5, 1964; Self, 1967, p. 55.

⁵⁵ Self, 1967, p. 56; Faculty, October 29, 1962.

⁵⁶ Faculty, September 10, 1962.

⁵⁷ Staff, August 30, 1963.

Doctor of Theology. It was true, however, that in two cases, even the Bachelor's degree had not yet been earned. All who were underqualified, at that time, were enrolled in appropriate programs⁵⁸ and an In-Service Training Policy was enacted. Funds were to be advanced on a contractual basis, to be paid back in services rendered. Arrangements for sabbatical leaves were included.⁵⁹

Faculty workshops focused on professional improvement. Subjects included Grade Distribution, Teaching Methods, Course Syllabi, the Bible College Movement, Music, Counseling, and Appalachian Studies.⁶⁰ A Bible Lands tour was offered to individual members of the Bible Department as in-service training.⁶¹

Up to this point, Staff recruitment had been largely handled by the President alone. Those who were recruited were personally known to him and/or others on the Staff. Because neither of these conditions could continue in an enlarged organization, standardized forms and interviews had to be instituted.⁶² In the same way,

⁵⁸ Self, 1967, p. 53.

⁵⁹ Board, January, 1963; January, 1965; May, 1965.

⁶⁰ Faculty, February 13, 1961; April 10, 1961; June 9, 1961; November 13, 1963; October 2, 1966; October 12, 1966; Staff, December 15, 1965--May 4, 1966.

⁶¹ Board, January, 1967; May, 1967.

⁶² Self, 1967, p. 55; Board, January, 1961.

more complex organization made it necessary to distinguish Staff from both salaried and hourly employees.⁶³

Excessive fraternization between students and some Staff members prompted a memo from the President in November, 1963: "The Student Handbook states on Page 23: 'THE HOMES OF FACULTY AND STAFF MEMBERS are not to be visited during scheduled study periods' All staff members are expected to be aware of and support the stated regulations for students Staff members must constantly bear in mind their staff status when associating with students" ⁶⁴ Faculty were instructed to warn students against intruding into their family times.⁶⁵ "Expressions of friendship that are of such a nature as to give rise to questions of favoritism or indiscretion must be restrained."⁶⁶ The "family" atmosphere of earlier days was obviously gone.

It was the assessment of both the President and Dean Pinter, at that time, that morale was generally good in the Staff.⁶⁷ However, some felt that they were being

⁶³Board, September, 1967.

⁶⁴Staff, November 20, 1963.

⁶⁵interview, Pinters and Van Puffelens, July 23, 1984.

⁶⁶Faculty, May 31, 1965.

⁶⁷Self, 1967, p. 58.

worked so hard and regimented so much that they were unable to fully develop their own personal goals and life-styles.⁶⁸

Relationships

Associate membership in the Accrediting Association did not settle the issue of state regulation once and for all. A special ruling by the state Board of Education was needed in 1967 to clarify the matter. "By law, institutions seeking to offer collegiate degrees must obtain board (West Virginia Board of Education) approval of their standards Board practice and policy have been not to regulate specialized schools in various fields so long as they do not offer degrees. The policy has been to leave approval of these institutions to national organizations in the particular fields . . . the board sought the opinion after receiving a request from the Appalachian Bible Institute" ⁶⁹

President Pipkin and others at the Institute were not content simply to be allowed to operate; now they wanted explicit approval to grant a diploma in West Virginia. They did not want to be controlled by the government but approval and acceptance were genuinely desired.

⁶⁸ Interview, Cary Perdue, September 7, 1984.

⁶⁹ "Board May Regulate Special Institutes," Charleston Gazette (October 21, 1967).

"After more than a year of deliberation, the decision was made that the State Board of Education would regulate private schools in West Virginia The board finally adopted the manual of the Accrediting Association of Bible Colleges as its guide" in regard to ABI.⁷⁰

The school's relationship with area churches was strengthened by a new policy in 1963, requiring Staff members to identify themselves with individual local churches, by membership, if possible. Because of their missionary status and financial support from outside the area, some Staff members had not joined area churches. One had also come from a Plymouth Brethren background, in which official church membership was not recognized. Complaints had come to the President that some Staff women were not attending church regularly and other Staff seemed to be drifting from one church to another.⁷¹ As a result of the new policy, Staff were expected to participate in normal church life and to support the local church program.⁷²

This commitment to churches was intensified in the 1966 Board statement concerning monetary gifts: "It

⁷⁰"Steps Made to Regulate State's Private Schools," Charleston Gazette (October 21, 1967).

⁷¹Interviews, Pinters and Van Puffelens, July 23, 1984; Pipkins, July 26, 1984.

⁷²Staff, February 18, 1963.

is the conviction and policy of the ABF that students and staff of the ABI be urged to give the Lord's portion to each individual's local church, provided that church is a New Testament church. This urging is one concrete expression of ABF's conviction of the primacy of the local church."⁷³

Other evidences of the strong church-orientation of the Institute can be seen in the conferences conducted for pastors and the availability of the library for area church leaders.⁷⁴ The school wanted to be helpful.

Throughout the period, attempts were made through newspaper promotion to present an image of growth and progress to the public.⁷⁵ By participation in a state-wide clean up campaign, the school was even able to get a visit from the governor.⁷⁶ The story of the Institute was presented in a gift booklet, called That Men Might

⁷³Board, September, 1966.

⁷⁴"Sunday School Workshop to be Conference Feature," Post-Herald and Register (October 31, 1966); "Conference on Preaching," Beckley Post-Herald (October 31, 1966); "Ministers From Five States Attend Management Seminar," Beckley Post-Herald (June 7, 1967); Board, January, 1961.

⁷⁵"Registration Is Up 40 Percent at Institute," Beckley Post-Herald (September, 1964); "Appalachian Bible Institute Thrives at Raleigh Campus," Charleston Daily Mail (October, 1964); "Dr. Henry Morris to Help Dedicate ABI Dormitory," Raleigh Register (October 18, 1964); "Spiritual Aid from Appalachia," Charleston Gazette Mail (October 25, 1964).

⁷⁶"Barron Launches Cleanup," Raleigh Register (April 5, 1961).

Rejoice.⁷⁷ The radio ministry was expanded to 18 stations in 5 states but its value as a tool for public relations continued to be questioned.⁷⁸ In the Spring of 1965, fourteen one-half hour weekly telecasts were sponsored by some local businessmen for the school.⁷⁹ A ten-day tour during Spring break and weekend performances by the Institute choir, along with appearances by smaller musical groups helped the Institute to make friends and strengthened relationships.⁸⁰

An unusual public relations device involved the distribution of several booklets on scientific creationism, authored jointly and individually by John Whitcomb of Grace Theological Seminary and Henry Morris of Virginia Polytechnic Institute and State University. Morris' presence on the Board undoubtedly contributed to the attractiveness of these gifts to donors, but creationism was a controversial issue among Fundamentalists during these years and President Pipkin felt that his own position had been strengthened by reading these particular booklets.⁸¹

⁷⁷Staff, January 19, 1966.

⁷⁸Faculty, December 14, 1966.

⁷⁹Board, May, 1965.

⁸⁰Self, 1967, pp. 48, 49.

⁸¹Faculty, September 11, 1963; Board, January, 1964; May, 1964; January, 1965; Interview, Lester Pipkin, July 26, 1984.

Public relations in those years was almost exclusively the responsibility of the President. He was deeply concerned that public relations never become a "false face" and worked from the premise that institutional character and integrity were the best public relations program. Promotion was done, but "Madison Avenue" techniques were carefully avoided. Pipkin was beginning to recognize the need for some specialized assistance in this area.⁸²

Alumni representation on the Board has already been noted. The Alumni Association was coming into its own. Its relative independence of the school administration was established in 1966.⁸³ Membership in 1967 was reported to be approximately 300.⁸⁴ A survey conducted that year revealed that approximately 50 percent of those responding highly valued the Bible emphasis they received and profited greatly from conferences. Approximately 35 percent felt that they had been too sheltered but that they had greatly profited from dorm life, Christian service, and informal fellowship with the faculty.⁸⁵

⁸² Self, 1967, p. 47.

⁸³ Board, May, 1966; September, 1966.

⁸⁴ ibid., September, 1967.

⁸⁵ ibid., May, 1967.

A powerful and pervasive influence upon Appalachian Bible Institute in the 1960s was the Accrediting Association. This was to be expected, as the Institute prepared itself for full accreditation. Dean Pinter compiled a comparative report for the Board of Directors in 1963, indicating that: (1) ABI had a significantly smaller enrollment than the average associate member school, (2) that its classes were smaller, (3) that it accepted more students who had not graduated from high school, and (4) that its library holdings were considerably below average, and (5) The teaching load of the Faculty and the average years of post-high school education were comparable to both associate and full member schools.⁸⁶ Reports in subsequent years indicated that substantial effort was expended to bring the institution into line with AABC expectations.⁸⁷

Witmer's book on Bible college "distinctives" was carefully studied in the faculty meetings in late 1963 and early 1964.⁸⁸ A schedule was established in 1966 for completing the Institutional Self-Evaluation and preparing for the Evaluative Team.⁸⁹

⁸⁶ Ibid., January, 1963.

⁸⁷ Ibid., January, 1964; January, 1965.

⁸⁸ Faculty, November 27, 1963--February 26, 1964.

⁸⁹ Ibid., January 12, 1966.

The key person in preparing the Self-Study was Cary Perdue, who was then Acting Academic Dean. His biggest task was to get others to think through and carefully articulate their goals and roles. His efforts were later commended by the evaluators.⁹⁰ Perdue also mediated the observations made by the AABC's Executive Director on a preview visit. Questions were raised at that time about husbands and wives working together, about so-called "irregularities in the organizational structure" and in the relationship between ABF and ABI, about the rental-purchase plan on the property, and about the frequent absence of the President for public relations purposes (the President's absence during this visit may have contributed to this criticism). The Executive Director, in spite of the problems he mentioned, was generally pleased with preparations for the visit of the Evaluative Team.⁹¹

The Team made its visit in April, 1967, and in November, the Institute was officially notified of its Full Accreditation.⁹² Several deficiencies were noted, however: (1) objectives in both the catalog and the constitution needed strengthening, (2) the Fellowship and

⁹⁰ Interview, Cary Perdue, September 7, 1984.

⁹¹ Board, May, 1966.

⁹² Correspondence from AABC, November 7, 1967; "Bradley Bible College Receives Accreditation," Beckley Post-Herald and Raleigh Register (November 19, 1967).

the Institute needed to be more clearly distinguished in official documents; (3) the terminal versus preparatory nature of programs needed clarifying; (4) care needed to be taken to avoid overloading faculty who were also involved in administration; (5) additional help was needed in public relations; (6) a unified purchasing system was needed; and (7) students needed to be encouraged to use the library more, etc.⁹³

During these years, important developments were taking place within the Bible College Movement as a whole. S. A. Witmer, the first Executive Director of AABC produced The Bible College Story: Education with Dimension.⁹⁴ The book was popularly written and sometimes poorly documented, but it was considered authoritative and widely circulated. Studies and recommendations concerning specific areas of the curriculum (Christian education, Missions, etc.) followed a general introduction to the Movement.⁹⁵ Scholarly

⁹³Report of the Evaluating Team, April, 1967.

⁹⁴S. A. Witmer, The Bible College Story: Education with Dimension (Manhasset, New York: Channel Press, 1962).

⁹⁵"Christian Education Study," AABC Newsletter (VI, 3, August, 1962).

research on facets of the Movement began about this time.⁹⁶

An earnest effort was being made to present a clearer image of the Bible college "distinctives" to the public. Articles like "The Philosophy of Education of Moody Bible Institute," "Putting Faith In(To) Education," and "Education and Faith" began to appear in Fundamentalist publications.⁹⁷

More than fleeting references to other forms of Christian higher education in the Bible college literature of this period are rare, but an important exception appeared in 1966. In response to a special study of the church-related college by the Danforth Foundation, the Education Commission on Higher Education of the National Association of Evangelicals prepared a clarifying document, entitled, "The Affirming College." In it, the Commission attempted "properly (to) identify and characterize the evangelical Christian college."⁹⁸

⁹⁶ Warren Benjamin Humphrey, "An Analysis of Opinions of Bible College Administration Concerning Selected Issues of College Curriculum" (unpublished dissertation, Syracuse University, 1965).

⁹⁷ "Promoting the Bible College Image," AABC Newsletter (VII, 4, November, 1963); S. Maxwell Coder, "The Philosophy of Moody Bible Institute," Voice Magazine (August, 1964); Roger Andrus, "Putting Faith In(To) Education," Calvary Bible College Bulletin (July-September, 1964); Roger Andrus, "Education and Faith," AABC Newsletter (X, 3, Summer, 1966).

⁹⁸ "The Affirming College," AABC Newsletter (X, 4, Fall, 1966).

This document helped to distinguish evangelical colleges from others, but it also indicated numerous areas in which Bible colleges and evangelical liberal arts colleges were similar (e.g., commitment to religious beliefs, concern for Christian character in their students, dependence upon churches, commitment to service professions). It was time for Bible colleges to reaffirm their commonalities with, as well as their differences from, Christian liberal arts colleges.

S. A. Witmer died in 1962 and John Mostert became the Executive Director of AABC.⁹⁷ It was Mostert who conducted the preview visit to ABI, although Witmer had been on campus at an earlier time. There was generally a move toward greater professionalism in accreditation under Mostert's leadership. Procedures were considerably more refined when ABI did its 1967 Self-Evaluation than they had been in 1960. AABC became more aware of other accrediting agencies and was feeling the pressure of the U. S. Office of Education to maintain quality controls in order to retain its position on the "approved list."¹⁰⁰

A survey of the presidents of AABC schools, in 1966, indicated that most believed the Association was providing valuable services. Many were favorable toward

⁹⁷ "Mostert Became New Executive Director," AABC Newsletter (VI, 4, November, 1962).

¹⁰⁰ Interview, Lester Pipkin, July 23, 1984.

seeking regional accreditation, where that was allowed (professional schools cannot be accredited by some regional associations). However, even when regional accreditation was possible, the presidents believed that the special relationship of schools within the AABC would continue to be important in the future. They pledged themselves to support the Movement and the Association.¹⁰¹

Extension

The public school ministry of the Appalachian Bible Fellowship was thriving at the beginning of this period. In May of 1963, four children's workers were conducting 121 classes in 44 different schools, regularly contacting over 5,000 children.¹⁰² But when the Supreme Court of the United States declared formal prayer and Bible reading illegal in the public schools, the work was dramatically curtailed.¹⁰³ There was extensive discussion among the missionaries in Southern Appalachia and between missionaries and state authorities. Many believed that the ruling could be effectively challenged, but President Pipkin decided to protect the reputation of the main work of ABF at the Institute. The public school work was dropped; some effort was made to conduct after-school

¹⁰¹ "Bible College Presidents Express Views on Accreditation," AABC Newsletter (X, 4, Fall, 1966.)

¹⁰² Board, May, 1963.

¹⁰³ Interview, Lester Pipkin, July 23, 1984.

clubs but this was not nearly as successful as the earlier work had been.¹⁰⁴

The ministry of Appalachian Bible Camp was now located on the grounds of the Institute and the dorms, dining room, and other facilities of the school were used for summer camp. During the years when a week at camp was used primarily as a reward for public school children memorizing Bible verses, separate camps were conducted for black and for white children.¹⁰⁵ When the public school work was discontinued, the camp was then closed for three summers.¹⁰⁶ It reopened as Alpine Bible Camp in 1967, with a new director, an amended philosophy, and plans to build its own facilities. A Camping Association of area churches was proposed to help finance this phase of the ministry.¹⁰⁷

Youth retreats also continued to be conducted, during school holidays. Reports to the Board were generally glowing, as 100-135 teen-agers gathered for challenging meetings and recreational activities.¹⁰⁸

Reports on the summer Family Bible Conferences for this period were not very complete, but it is clear

¹⁰⁴ Ibid.

¹⁰⁵ Board, January, 1961; May, 1961.

¹⁰⁶ Ibid., January, 1964.

¹⁰⁷ Ibid., January, 1967; May, 1967.

¹⁰⁸ Ibid., January, 1961-1967.

that the conference grew from 50 participants to over 100. In 1967, some guests had to be turned away because of limitations in the facilities. This conference was for only one week each summer in the 1960s.¹⁰⁹

The Women's Conference was also growing, but more important than the number who attended was the strengthening of the sponsoring Ladies' Auxiliary. Like the Alumni Association, the Ladies' Auxiliary had some difficulty in establishing itself as an entity separate from the ABF administration. It seemed to the President, at least at first, that it was just another branch of the total ministry. Once this separate identity was established, controls were built into the constitution to insure its continuing fidelity to the institution. The first recorded project of the Ladies' Auxiliary was the purchase of chairs and the preparation of drapes for the Institute dining room.¹¹⁰

The Evangelistic extension of the Fellowship was discontinued, when Bobby Sizemore, the Staff Evangelist, became Director of the Christian Service Department. No one replaced Sizemore in his evangelistic and representational work.¹¹¹

¹⁰⁹ Ibid., September, 1962; September, 1966; September, 1967.

¹¹⁰ Ibid., January, 1966; September, 1966.

¹¹¹ Ibid., May, 1964.

Several new ministries were either attempted or considered during these years. A Short Term Bible Institute was conducted in the summers of 1963 and 1964. The courses were designed to provide first-hand experience with collegiate-level Bible study and to better equip those who attended for Christian service. Although there were some administrative conflicts related to the Short Term Institute, it was generally considered successful, with 28 students and 39 students in respective years. The final recommendation of the Director was that the Short Term Bible Institute be merged into the high school camp program, but there is no evidence that any of the Institute characteristics appeared in the later camp program.¹¹²

The part of the Institutional Purpose that prohibited the Fellowship from starting new churches was challenged in 1962. To some people the "need was evident" and the necessity of adding missionary-pastors to the Staff was urgent. But surveys by other organizations failed to reveal a specific need for more churches; it seemed more feasible to work with existing churches in order to make them the kind that ABF could support and work with. The largely aborted efforts of Evangel Church Mission (an extension mission of the

¹¹² Ibid., May, 1963; September, 1963; September, 1964; Faculty, May 31, 1965.

Independent Fundamental Churches of America, begun about that time) seemed to support this conclusion.¹¹³

Generally speaking, those aspects of the work that supported the collegiate vision were encouraged and prospered, but those that supported the mission-vision were cut off or allowed to die.

In yet another attempt to provide some additional income, a small tree nursery business was undertaken in 1965. Seedlings were donated to the Fellowship by a Staff member's friend. This was Mel Seguire's project. Later, the property upon which the nursery was located was needed for a drainage lagoon and the experiment had to be abandoned.¹¹⁴

Transforming Finances

Policies

The "no-solicitation" policy continued to present practical problems in the '60s. These problems were highlighted when a Stewardship Department was created and a Stewardship Director was hired in 1963.¹¹⁵ The Director

¹¹³ Board, January, 1962; May, 1962; Interviews, Pipkins, July 26, 1984; Pinters and Van Puffelens, July 23, 1984.

¹¹⁴ Board, December, 1965; Interview, Pinters and Van Puffelens, July 23, 1984.

¹¹⁵ Board, May, 1963; September, 1963; January, 1964.

soon found that his job was "impossible." He worked with the Institute for approximately a year, during which he spent many hours ministering spiritually to potential supporters, but there was little monetary response. When family sickness made the continuation of his work impossible the Department was omitted from the organization.¹¹⁶

There was clearly a perceived need in the areas of financial policy and fund raising. An Investment Committee of the Board was created.¹¹⁷ The possibility of using the services of a fund-raising agency were evaluated¹¹⁸ and the responsibilities of the regular Finance Committee were clarified. It became the Committee's job to "lead the board in raising funds individually and collectively." Recommendations followed, concerning changes in Staff allowances and a retirement plan.¹¹⁹

¹¹⁶ Ibid., May, 1964; Interview, Lester Pipkin, July 26, 1984.

¹¹⁷ Board, May, 1966.

¹¹⁸ Ibid., January, 1963.

¹¹⁹ Ibid., May, 1967.

Allowances

Various methods of determining the level of Staff allowances continued to be employed during this period. At different times a base allowance was set for each worker, married couples and singles were designated certain set amounts, specific amounts were designated for housing and transportation, arrangements were made for outside income (apart from Christian ministry), and some meals were provided free of charge.¹²⁰

Basic to all of these arrangements was the missionary philosophy upon which the school had been founded. The President seemed to assume that the ideal arrangements would be for each worker to be fully supported before coming and to be given just what he/she needed in order to function.¹²¹ This philosophy, however, was challenged by the Accrediting Association. Serious questions were raised about whether adequate provisions were being made for the Staff. Growing awareness of what other schools were doing gave some members of the Staff the impression that minimal support was being used to test their spiritual dedication.¹²²

¹²⁰ Ibid., September, 1961; January, 1963; April, 1964; September, 1964.

¹²¹ Staff, September, 1961; Interview, Pinters and Van Puffelens, July 23, 1984.

¹²² Interview, Pinters and Van Puffelens, July 23, 1984.

The practical manifestation of the "no-Indebtedness" policy was that allowances were sometimes reduced or delayed during this period. Financial deficits were often reflected in the Staff payroll.¹²³

While most Staff members had joined ABF while relatively young and productive, retirement became a concern in this period. An independent retirement plan was adapted by the Board in 1965. The institution carried the total financial responsibility for the program and the promised dividends were minimal, but it was accepted by the Staff as a step in the right direction.¹²⁴

Aid

Opportunities for financial aid at Appalachian Bible Institute considerably increased in the 1960s. The required three hours of domestic work provided some reduction in fees. A work-loan program was organized that allowed students to pay part of their school bills by agreeing to perform certain services.¹²⁵ Veterans' benefits were claimed by a few students each year during

¹²³ Faculty, February 27, 1961; Staff, March 3, 1961; March 23, 1963; March 25, 1963.

¹²⁴ Board, May, 1965.

¹²⁵ Self, 1967, p. 120; Board, January, 1961; September, 1961; September, 1962; January, 1963.

this period, and seven new scholarship grants were provided.¹²⁶

Some controversy ensued during these years within Evangelical circles over whether Christian schools could and/or should accept government aid.¹²⁷ Aside from the benefits received by veterans individually, ABI accepted no government funds in the 1960s.

Giving

Some small attempts were made at stimulating gift-giving, without actually soliciting. An annuity plan was developed for donors of large gifts¹²⁸ and a deposit agreement plan was established.¹²⁹ But the most aggressive move in this direction clearly concerned the building of the new dormitories. This was the first actual crusade to raise funds externally and the "no-

¹²⁶ VA benefits were awarded to 1-5 students each year. Appalachian Bible Institute, Veterans' Administration Records. Self, 1967, p. 120; Faculty, July 8, 1960; Board, September, 1963; January, 1965; May, 1965, September, 1965.

¹²⁷ A debate at the Fifth Annual Conference of the Midwest Association of Administrators of Christian Colleges, held in Chicago, October, 1962. "Should Christian Institutions of Higher Education Accept Aid from the Federal Government?" AABC Newsletter (VII, 1, February, 1963).

¹²⁸ Board, September, 1964.

¹²⁹ ibid., January, 1965.

solicitation" policy made it very awkward and generally ineffective.¹³⁰

Properties

The Planning and Development Committee of the Board of Directors proposed a 15-Year Building Program in 1962. It appeared to all that the numerical growth of the past few years would continue indefinitely and provision had to be made for expansion.¹³¹ While this involved an extension of the dining room, the development of the library, and creation of drainage lagoons, the major projects would be building a women's dormitory and a men's dormitory apart from the main building. With a great deal of difficulty the former was completed in 1964. The foundation was laid for the men's dormitory but it remained uncompleted at the end of this period.¹³²

In view of pressing needs for music teaching studios, piano practice rooms, and music classrooms, a small building adjacent to the campus was purchased and renovated in 1964. The distance from the other classroom areas forced a change in the daily schedule in order to

¹³⁰ Interview, Lester Pipkin, July 26, 1984.

¹³¹ Board, January, 1962.

¹³² Self, 1967, p. 68.

allow a ten-minute break between classes, rather than the former five minutes.¹³³

Transforming Students

Characteristics

The number in the Student Body grew in these years from 62 in 1960 to 124 in 1967.¹³⁴ A dramatic increase in 1964 (from 66 to 92) was attributed to the additional space available in the women's dormitory and the increased constituency confidence related to adding a new building.¹³⁵

There were several significant changes in the composition of the student body. The most important of these concerned the geographical areas from which students came. The original purpose of the Institute had been to train young people from the Southern Appalachia region; that purpose was slowly eroded by "practical economic considerations." Attempts to maintain percentage quotas had sometimes left vacancies in the dorms after prospective students from outside the area had been rejected. The quotas were progressively changed

¹³³ Ibid.

¹³⁴ Board, September, 1960; September, 1967.

¹³⁵ Ibid., September, 1963; September, 1964; Interviews, Pinters and Van Puffelens, July 23, 1984; Lester Pipkin, July 26, 1984; William Nanmer, November 12, 1984.

until they were completely dropped in 1961. By 1967, the proportions had shifted to such a degree that approximately 50 percent of the students came from outside the mountain region.¹³⁶

For most members of the Board and the Staff this shift seemed like a "normal progression," resulting from more space, a capable faculty, and expanded curriculum, improved transportation, and representation outside the area by Staff and alumni.¹³⁷ For others, the need to recruit from outside the area represented a certain degree of failure in attracting area youth and a willingness to put economic considerations ahead of the original stated mission.¹³⁸

This shift in geographical origin affected other characteristics of the student body. Baptist churches continued to maintain a strong representation but students from Independent and Bible churches began to outnumber them, beginning in 1965.¹³⁹ This shift was not recognized by the Administration or Faculty of ABI at the time, but probably reflected some important trends. Some

¹³⁶ Faculty, February 13, 1961; March 13, 1961; Self, 1967, p. 108.

¹³⁷ Interviews, Lester Pipkin, July 23, 1984; Pinters and Van Puffelens, July 23, 1984.

¹³⁸ Interviews, William Hanmer, November 12, 1984; Lucky Shepherd, September 5, 1984.

¹³⁹ Board, September, 1964; September, 1965.

Baptist pastors had wanted stronger baptistic emphases in the school; when these did not materialize, their support shifted to clearly Baptist schools. Many of the newer contacts in the north were with churches affiliated with the Independent Fundamental Churches of America; several of the ABI Staff men had recently joined that organization. The Des Plaines Bible Church (IFCA) in Chicago had provided a major gift toward construction of the women's dormitory. The Ohio Bible Fellowship (members of which had earlier been associated with the IFCA) was also sending students.¹⁴⁰ Significantly, most of this influence was from outside of the area.

Except for a single year (1963), women students outnumbered men students throughout the period.¹⁴¹ This was not unique to ABI, since it was reported that, "The ratio of women students to men has steadily advanced in post war years" in Bible colleges in general.¹⁴² There is little evidence that this phenomenon has been studied, either at ABI or in the Bible College Movement, although some reasons have been informally proposed: the greater number of female church members in Fundamentalist

¹⁴⁰ Interviews, Pinters and Van Puffelens, July 23, 1984; Lester Pipkin, July 26, 1984; William Hanmer, November 12, 1984.

¹⁴¹ Board, every September, 1960-1967.

¹⁴² Russell E. Boatman, "A Reflection on the Bible College Boom," AABC Newsletter (V, 2, May, 1961).

churches and the disproportionate number of females in church youth groups; the lack of a highly organized sports program at ABI; the de-emphasis on education for men in the mountains; and the female models of Christian workers.¹⁴³

The number of married students remained approximately the same throughout the period. They represented about 10 percent of the student population in those years.¹⁴⁴

Not many foreign students were accepted at the Institute, although it had been approved to receive them by both the Department of Justice and the Department of Immigration.¹⁴⁵ With the encouragement of AABC, guidelines for accepting foreign students were adopted in conjunction with the Committee for the Advancement of Missions Education Overseas (CAMEO).¹⁴⁶ These guidelines were designed to prevent the "brain drain" to the USA from mission lands. Students were to come with the support of their home church, to be committed to returning to their homeland, and to have no equivalent

¹⁴³ Interviews, Pinters and Van Puffelens, July 23, 1984; Lester Pipkin, July 26, 1984.

¹⁴⁴ Board, September, 1960; September, 1964.

¹⁴⁵ Catalog, 1964, p. 10.

¹⁴⁶ This is a joint committee, organized by the Evangelical Foreign Missions Association and the Independent Foreign Missions Association.

educational opportunity in their own part of the world. These guidelines were endorsed by the chairman of the Missions Department when he came to the Institute. Many inquiries were discouraged by the guidelines and not many foreign students matriculated.¹⁴⁷

Prospective students who did not have a high school diploma were still admitted, under special circumstances, but they were warned about the collegiate level of the work and were not issued an official Institute diploma until they successfully completed G.E.D. test requirements. On the other hand, those who expected to earn the Bachelor of Theology (Th. B.) degree at the Institute either had to bring sixty semester hours of liberal arts courses from an approved collegiate institution or plan to transfer from the Institute to such an institution in order to complete such work.¹⁴⁸ The value of General Studies was not yet openly espoused, but it was tacitly recognized.

An official non-discriminatory policy was adopted during this period. In May, 1963, the Board determined that "qualified students (should) be invited to attend the Appalachian Bible Institute regardless of race, color, or background."¹⁴⁹

¹⁴⁷ Interview, Joseph Pinter, July 23, 1984.

¹⁴⁸ Catalog, 1966-1967, pp. 20, 21.

¹⁴⁹ Board, May, 1963.

Considerable difficulty attended formulation of a policy concerning accepting divorced persons as students. Various alternatives were considered and other schools were consulted. The resulting approach, in 1966, was that,

In the case of divorcees who are making application to the Appalachian Bible Institute, each individual case will be considered on its own merit. In each case, it should be made plain to the applicant that there are serious obstacles and definite restrictions in the way of his engaging in social activities while a student and in future vocational Christian service because of the standards and regulations respecting divorce held by various Church groups and Mission Boards."¹⁵⁰

There is little indication that sweeping national reforms in secondary education were affecting ABI in these years. The first Conant Report had been issued in 1959, calling for the consolidation of smaller high schools and administrative professionalism. Widespread criticism of curriculum, educational methodology, and school organization¹⁵¹ had no recognizable effect upon this Bible Institute in the hills, in spite of its growing sophistication.

¹⁵⁰ Faculty, June 1, 1966.

¹⁵¹ Rippe, pp. 300-321.

Supervision

Students at the Institute continued to be carefully supervised in their social and personal lives. Study hours were enforced, leaves were limited, and dining room procedures were detailed.¹⁵² Appropriate clothing continued to be an issue, but the 1963 dictum that "Girls will be allowed to wear slacks or pedal pushers for gym classes only" was somewhat softened in 1967.

A good standard for women's dress is found in I Timothy 2:9. With a desire to demonstrate Christian decorum and true modesty, The Appalachian Bible Fellowship does not allow the use of women's jeans, slacks, and pedal pushers, except for athletic activities in which women students are expected to participate, for example, varsity games, class and school picnics, gym activities, work days. In these instances approved sportswear may be worn.¹⁵³

The role of all-school social activities was clarified: (1) to produce balanced individuals, (2) to foster wholesome Christian attitudes between the sexes, (3) to provide social outlets, (4) to keep some dating on a group basis, and (5) to promote a pleasant physical appearance and social grace.¹⁵⁴ All-school functions

¹⁵² Board, May, 1 1962; Faculty, October 30, 1963; Staff, May 30, 1966.

¹⁵³ Faculty, August 30, 1963; Staff, November 2, 1966.

¹⁵⁴ Self, 1967, p. 117.

Included banquets, piano recitals, conferences, picnics, work days, prayer days, and special meetings. Special Thanksgiving Day activities were also required of all students.¹⁵⁵

Dating was permitted at all-school activities and on other occasions, under carefully prescribed guidelines. These guidelines were sometimes violated and students were penalized; some were even dismissed.¹⁵⁶

Students continued to press for a workable definition of a "date." The 1967 clarification was:

A date is considered by the administration when two students of the opposite sex are talking together for prolonged periods of time. Arrangement in advance is not a requirement in this definition of a date. A casual stop to chat is not a date, but if students of the opposite sex seem to be there for no other purpose than the obvious enjoyment of being together, this will be considered a date.¹⁵⁷

Rules against students getting married while they were still in school remained in force throughout the period, although there were some variations. Engagements could be announced in a student's final quarter if he/she were 21 years old and had permission from the respective

¹⁵⁵ Ibid.; Student, 1961-1962, p. 16; Faculty, November 30, 1966.

¹⁵⁶ Self, 1967, p. 119; Faculty, February 26, 1964; June 1, 1966; April 22-24, 1964.

¹⁵⁷ Faculty, May 30, 1967.

Student Dean.¹⁵⁸ In 1964 some stricter regulations were added: (1) a student could not be admitted who had been married less than 12 months, (2) a student who was a Junior and dropped out to marry could not return for 24 months or if he/she was a Senior, for 12 months, and (3) any student who dropped out and married before he/she was 21 could not be readmitted at all.¹⁵⁹ The regulations were somewhat relaxed and simplified in 1967.

"Engagements may be publicly announced after a private interview with the respective dean and written parental consent for those under 21 years of age. Only those students who are 21 years of age or older will be granted permission to be married. Any student who becomes married must drop out of school for one year."¹⁶⁰

Every student was assigned to a faculty advisor; no professionally trained counselor was available on campus. It was generally recognized that, while this arrangement had some advantages, its effectiveness was very uneven. Some Faculty did not have the time, the personality, nor the ability to do this work effectively. Some students would waste their advisor's time and others

¹⁵⁸ Student, 1961-1962, p. 16.

¹⁵⁹ Faculty, September 30, 1964.

¹⁶⁰ Ibid., May 30, 1967.

would rotate from one Faculty member to another, seeking "advice" that agreed with their own opinions.¹⁶¹

The Infraction System continued to grow in its complications and seriously affected student morale. In 1964 the complex demerit program was replaced by a simpler approach which standardized warnings and left more of the punishment at the discretion of the Disciplinary Committee. This "august" body was composed of the Deans of Students, select Faculty members and student representatives.¹⁶²

Activities

Student activities during these years included semi-annual Work Days on which major repairs and clean-up projects were done. The intra-mural sports program was initiated in 1965. Skits and informal theatrical productions were favored activities at socials but "hillbilly weddings, drunkenness, or matters of sacrilegious nature" were proscribed from their repertoire.¹⁶³

¹⁶¹ Ibid., June 4, 1963; October 12, 1966; Selt, 1976, pp. 104-107.

¹⁶² Student, 1963-1964, pp. 37-38; Faculty, June 1-5, 1964.

¹⁶³ Faculty, September 25, 1963; March 31, 1965; October 29, 1962.

Organizations

Student Council, the Gleaner (yearbook), Missionary Prayer Bands, and class organizations were active in these years. The strongest organizations continued to be the respective classes, which provided opportunities for leadership development and some self-government.¹⁶⁴

Transforming CurriculumGraduation

According to Witmer,

The concept of "education for the whole man" or "development of total personality" is widely accepted as an educational aim in America. While first place is given to intellectual disciplines, yet because students have physical, emotional, social, and moral as well as rational needs, educational aims must take into account all phases of the personality But what are the true dimensions of personality? . . . the new birth is a prerequisite to learning and the aim of the college is to develop maturity in terms of Christlikeness. While biblical education may also transmit the fundamental knowledge, skills, and techniques that are needed by the dedicated Christian to serve effectively to bring others to Christ and to help them attain their highest levels of life and service, the prior aim is to set the conditions by which the student may become "a perfect man, unto the measure of the stature of the fullness of Christ."¹⁶⁵

¹⁶⁴ Self, 1967, p. 120.

¹⁶⁵ Witmer, pp. 165-167.

In an effort to operationalize Witmer's lofty but important goal, ABI took several significant steps in the 1960s. Scholastic rating was recognized at graduation. A grade point average of 3.50-3.75 was rewarded "with honor," 3.75-3.90 "with high honor," and 3.91-4.0 "with highest honor."¹⁶⁶

In 1966 a policy concerning the "doctrinal veracity" of graduates was formulated. "The diploma or degree of the Institute will not be awarded to a student who is not in essential agreement with the doctrinal statement."¹⁶⁷ This policy did not require that every graduate agree with every precise detail in the Doctrinal Statement but that he/she would willingly subscribe to the basic substance of the document before being approved for graduation.

Each year prospective seniors were reviewed by the faculty, to determine whether they would be able to graduate. Some of the criteria, particularly as they related to character, continued to be elusive and a faculty committee was appointed to make some concrete recommendations.¹⁶⁸ Their work carried over into the next period.

¹⁶⁶ Catalog, 1962-1963, p. 27.

¹⁶⁷ Board, September, 1966.

¹⁶⁸ Staff, April 19, 1967

Programs

It was the Institute's desire to grant a Bachelor of Theology degree (Th.B.) that stimulated the response (described earlier) by the State Board of Education. In anticipation of a positive response from this Board, the 1966 Institute Catalog listed the degree as an option to incoming students.¹⁶⁹ The degree is included in the 1967 Self-Evaluation for the accreditation evaluation.¹⁷⁰

Programs were then available in General Bible, Bible-Pastoral, Bible-Christian Education, Bible-Music,¹⁷¹ and Bible-Missions.¹⁷² Except for General Bible, which was available in diploma only, each of these programs had a diploma version (3 years) and a degree version (5 years). In order to complete the 60 semester hours of General Studies, required by each of the degree programs, a student had to attend another approved college either before or after his/her time at the Institute. The

¹⁶⁹"Steps Made to Regulate State's Private Schools," Charleston Gazette (October 21, 1967); Catalog, 1966-1967, pp. 32, 40-46.

¹⁷⁰Self, 1967, pp. 78-93.

¹⁷¹Including courses such as Advanced Music, Piano, Hymn Playing, and Music Theory. Catalog, 1962-1963.

¹⁷²Including courses such as Cultural Anthropology, World's Religions, Missions Problems, Missionary Principles and Practices, and Missionary Seminar. Catalog, 1966-1968, p. 44.

number of General Studies courses offered at ABI in the 1960s was extremely limited.¹⁷³

The major for all these programs continued to be Bible and Theology. This core ranged from 37 to 45 semester hours, depending upon the program. It included a heavy Bible survey, analysis of several key Bible books, exegesis of two individual Bible books, and a survey of Bible doctrines.¹⁷⁴

Each of the programs developed a set of objectives in preparation for the 1967 accreditation review. A Curriculum Committee was listed in the 1962 Catalog but it appears that 1965 marked the year that department heads were officially organized into a working unit for this purpose.¹⁷⁵

The Institute continued to maintain that its programs (both diploma and degree) were basically terminal in nature, although the 1966 Catalog suggested that the Th.B. might fulfill prerequisites for entrance into a theological seminary. It had always been Pastoral students who were most likely to continue their education beyond the Institute.¹⁷⁶

¹⁷³ Ibid., pp. 75-78.

¹⁷⁴ Ibid.

¹⁷⁵ Catalog, 1966-1967, pp. 34-39; Faculty, September 29, 1965.

¹⁷⁶ Self, 1967, pp. 93-94.

A survey of the school's graduates conducted in September, 1956, revealed that of the 160 recipients of the diploma since 1953, some 27% are laboring in the field of missions (home and foreign), 20% are in the pastorate (as pastors or their wives), and 2% are employed by Christian organizations. Another 13% are currently enrolled in degree-granting institutions seeking further training almost exclusively for some form of Christian ministry. Thus 49% of the school's graduates are presently in Christian ministries. When those who are currently studying beyond Appalachian Bible Institute training are added, the figure is approximately 62%. Some 38% of the graduates are not in Christian ministries.¹⁷⁷

These figures take on additional meaning when compared with a broader study, conducted by Southeastern Bible College and reported in the Winter, 1965, AABC Newsletter. The study involved 72,726 Bible school graduates, from 104 institutions (members and non-members of AABC). Its conclusions were that 66 percent of the graduates were in full-time Christian service. The pastoral ministry claimed 30 percent, missions 17 percent, church education 5 percent, and school ministries 9 percent. Many graduates who were not part of the 66 percent were involved in church-related ministries as lay persons.¹⁷⁸

¹⁷⁷ Ibid., p. 73.

¹⁷⁸ "Survey of Bible College Graduates," AABC Newsletter (IX, 1, Winter, 1965).

Instruction

"Academic Freedom" was an important theme on many campuses in the 1960s. The subject was discussed in several issues of the AABC Newsletter during these years. Bible colleges were sometimes criticized with the "a priori" proclamation that schools with a strict doctrinal position cannot possibly have the academic freedom conducive to a scholastic search for truth."¹⁷⁹ This never became an issue at Appalachian Bible Institute, either for Faculty or for students. The general authoritarian atmosphere seemed to be accepted as "normal" for a Christian institution, and there was little restriction on classroom activities.

Before 1960, no attempt was made to analyze grading criteria or distribution. The Self-Evaluation for Associate Membership initiated steps to control "grade inflation." A thorough self-study was done in 1963 and faculty workshops were conducted on the subject. Reports to the Board reflected concern over bringing the grade distribution into conformity with a predetermined pattern. Exact, single figure percentages were considered too inflexible, but the following distribution was purported to be ideal: A's - 5-15%, B's - 25-35%,

¹⁷⁹"Academic Freedom in Bible Colleges," AABC Newsletter (IV, 4, November, 1960); Aidan Gannett, "Academic Freedom" (3 parts), AABC Newsletter (VII, 2, May, 1963; VII, 3, August, 1963; VIII, 1, Winter, 1964).

C's - 35-55%, D's - 7-13%, and F's - 2-8%. It was acknowledged that small classes and highly selective proficiency classes would normally produce higher grades. By 1966, the grades at ABI generally conformed to these quotas, except that B's slightly exceeded the limit.¹⁸⁰

Apart from the area of grades, the Faculty received little evaluation or supervision in regard to classroom activities. Neither of the men who served as Dean of Education had any training in this area and both carried heavy teaching responsibilities. Some workshops and group discussions were held. Some attempts were made to have students evaluate instruction, and peer evaluation was employed briefly. But these efforts were generally not appreciated by the Faculty and had little effect upon instruction.¹⁸¹

During this period the Institute shifted from Quarters to Semesters. No external pressure was applied, but it was more in keeping with what other AABC schools were doing.¹⁸²

Students were always expected to attend classes, but in 1963 an official cut system was inaugurated.

¹⁸⁰ Self, 1967, pp. 60,61; Board, May, 1961; May, 1962.

¹⁸¹ Self, 1967, pp. 59-62; Faculty, May 13, 1962; June 4, 1962; March 10, 1965; January 25, 1967; May 31, 1967; Interview, Pinters and Van Puffelens, July 23, 1984.

¹⁸² Board, May, 1962; Catalog, 1962-1963, p. 4.

Unexcused absence from class for the equivalent of one week were permitted; demerits were awarded for excessive cutting. Later the number of cuts allowed was made dependent upon the student's grade point average and later still upon the grades in the course. Consideration was given to a no-cut policy for the first 9 weeks of a class, but it failed to get majority support from the Faculty and was never adopted. None of the approaches to unexcused absences totally satisfied the Faculty members.¹⁸³

Auxiliary

A small Correspondence School program was offered in the '60s. The courses were written on the lay level and no credit was offered in the regular college programs. Ninety students were enrolled in one or the other of two courses in 1967. The students were initially recruited through the public school ministry and later through advertisements in the Institute newsletter and the practical Christian service assignments of students. The wife of a Faculty member handled grading and distribution of materials.¹⁸⁴

¹⁸³ Student, 1963-1964, pp. 25-26; Faculty, November 13, 1963; June 1-5, 1964; March 29, 1967.

¹⁸⁴ Self, 1967, p. 72; Interview, Lester Pipkin, August 1, 1984.

There was also an Evening School, on the campus, for lay leadership training. The instructors and Dean of the Evening School came from the regular Faculty. The Preliminary and Advanced Certificate of the Evangelical Teacher Training Association provided a program outline. Attendance ranged from 56 to 32, dropping in the latter years. The lack of enthusiastic response was attributed to "general apathy or outright antagonism toward Biblical scholarship in the mountain area."¹⁸⁵

Extension classes, to be conducted in churches of the surrounding area, were again proposed by the President in 1967. It seemed that such a program would require an additional faculty member and it was not implemented.¹⁸⁶

The possibility of opening a Day Nursery or Kindergarten was explored. No kindergarten was available in the area at the time, including public schools. Some thought was also given to building a Christian elementary school. After a full year and a half of study, the proposal was dropped in favor of concentrating efforts on existing ministries (primarily the Institute).¹⁸⁷

¹⁸⁵ Self, 1967, p. 72; Board, May, 1963; January, 1967.

¹⁸⁶ Faculty, April 12, 1967; Board, May, 1967.

¹⁸⁷ Staff, February 5, 1962; May 7, 1962; May 28, 1962; May 20, 1963; June 3, 1963.

Library

Conscientious efforts were made to build up the ABI library in these years. John Van Puffelen was recruited to become the first college-trained librarian. The volumes increased to over 10,000 by 1967. Books, booklets, and audio-visual materials were classified according to the Dewey Decimal System and cross-referenced by author, title, and subjects. Audio-visual equipment was then centralized in the library. As part of the preparation for accreditation, specific objectives for the library were also formulated.¹⁸⁸

Christian Service

Witmer could have had the Institute in mind when he wrote:

For 75 years practical Christian service followed a routine pattern Assignments were made by a Christian service director, and the student made periodic reports on the number of Sunday school classes taught, the number of mission services attended, the number of decisions for Christ, etc. With few exceptions, there was no evaluation made of the student's performance, and there was no coordination between classroom instruction and field experience. More unfortunate still, very little thought was given by Bible college educators to the objectives, principles, and effective methodology of field work.¹⁸⁹

¹⁸⁸ Self, 1967, pp. 62-66.

¹⁸⁹ Witmer, p. 141.

The AABC sponsored a survey of Christian Service Directors in 1958 and arranged a series of regional workshops in 1959. Specific guidelines were published in the Newsletter and under separate cover.¹⁹⁰ The 1967 Self-Evaluation reflected the effects of these guidelines upon ABI:

In the past few years, an attempt has been made to orient as many student assignments as possible to local church programs. A pastoral assistant program has been utilized in which a man in the Pastor's Course serves in a limited way as an assistant to the pastor of a local church. There has also been an attempt to give every senior a place of leadership related to his course concentration Before a student is graduated from the school, his record of service is reviewed, and he must be found commendable for his zeal in practical Christian work. However, Christian service assignments are not regarded as mere practice but rather as opportunities to glorify God and to help others through outlets of service.¹⁹¹

But the Christian Service Director carried a full teaching load and was unable to give appropriate oversight to the department. More funds were needed, evaluation was inadequate, and much more counseling was

¹⁹⁰ Ibid.; "National Workshop for Christian Service Directors," AABC Newsletter (IV, 1, February, 1960); Kenneth Gangel, "The Christian Service Director" (2 parts), AABC Newsletter (IX, 1, Winter, 1965; IX, 2, Spring, 1965).

¹⁹¹ Self, 1967, p. 97.

needed. Transportation and administrative arrangements with churches were often problems.¹⁹²

Conferences

The missions emphasis on campus crystallized into an organized, annual Missions Conference beginning in 1964. The purposes of the Conference were: (1) to focus attention upon missions, (2) to inspire and inform concerning contemporary mission activities, and (3) to provide opportunities for students to become better acquainted with missionaries in non-preaching situations. The Conference was planned and coordinated by the Staff, but largely conducted by visiting missionary personnel. All regular classes were cancelled for four days and attendance was required at day and evening sessions.¹⁹³

In the latter part of this period, mission representatives from the Worldwide Evangelistic Crusade and Oriental Missionary Society were excluded from the campus. This action was related to ecclesiastical separatism and came as the result of what were considered irregularities in doctrine and/or practice that were tolerated within the missions. These kinds of problems would eventually create a need for concrete criteria, but

¹⁹² Ibid., p. 98.

¹⁹³ Ibid., December 11, 1963; February 12, 1964.

their proportions were not great enough to warrant such action in 1967.¹⁹⁴

The Chapel-Conference Committee of the Faculty also decided that the President should speak once a week in Chapel and one missionary should speak in Chapel each week. Senior Pastoral students were assigned to lead and preach in the Wednesday evening Prayer Meeting on campus. Occasionally a student preached in the regular thrice-weekly Chapel services also.¹⁹⁵

The emphasis in Chapels, in the students' Christian service assignments, and throughout the programs of the Institute was upon Bible Exposition. This was defined by the Bible Department in 1963 as "an explanation resulting from a thorough study of the Word of God, based upon sound hermeneutical rules of literal, grammatical, historical interpretation of any given passage . . . homiletically arranged to bring out the salient features of that passage. Furthermore, application(s) must be made to the hearers which are consistent with and arising from the correct explanation of that passage."¹⁹⁶ Producing preachers and teachers who were Bible expositors was one of the Institute's goals from its earliest days and this declaration merely

¹⁹⁴ Staff, October 19, 1966.

¹⁹⁵ Ibid., May 30, 1966.

¹⁹⁶ Faculty, March 25, 1963.

clarified the goal for the growing Staff and constituency.

Culture

As mentioned earlier, this was a period in which national attention was directed at Southern Appalachia. Several important studies were undertaken, including the 1962 Ford study.

This volume presents the findings of the most comprehensive survey of the Southern Appalachians ever undertaken Eleven universities, including all but one of the state universities of the states comprising the Region; several independent colleges; the Tennessee Valley Authority; and other independent agencies released time for investigators who conducted the individual studies contributing to the comprehensive survey.¹⁹⁷

Institute personnel were aware of these studies and of emerging groups that valued and wanted to preserve mountain culture. Dean Pinter read Mountain Life and Work magazine (produced by the Council on the Southern Mountains) and enjoyed the Foxfire books, which extolled the values, folkways, customs, and music of Appalachia.¹⁹⁸ In 1966, nine different Staff workshops were devoted to studying Yesterday's People.¹⁹⁹

¹⁹⁷ Ford, foreward.

¹⁹⁸ Interview, Pinters and Van Puffelens, July 23, 1984.

¹⁹⁹ Staff, January-May, 1966; Weller.

The sourcebook for these sessions was written by Jack Weller, a Presbyterian pastor in Whitesville, West Virginia (near Pettus). He wrote as an outsider who had experienced difficulties in understanding and adjusting to mountain ways. Many on the Staff reported that the material was enlightening. "They were more people-oriented, while we were more project-oriented." "The approval of their peers is critical. Illegitimate births were accepted because of the value they give to persons." "The people were exploited by outsiders."²⁰⁰ Weller's book sometimes offended local residents, but ABI personnel noted that a similar picture had been presented by native author Harry Caudill.²⁰¹

However, changes were coming to the mountains as a result of media exposure and outside intervention; increased understanding did not compel Institute personnel to make significant changes in their ministries. They reasoned that these books did not reflect life in the growing cities. Mines were reopening and wages were increasing, and prosperity brought new business into the Beckley area. ABI aligned itself with "progress." John Van Puffelen suggested, "I think we can look with pride upon the contribution we have made to the

²⁰⁰ Interviews; Pinters and Van Puffelens, July 23, 1984; Lester Pipkin, July 26, 1984.

²⁰¹ Harry M. Caudill, Night Comes to the Cumberland (Boston: Little, Brown, and Company, 1962).

area. People began to look upon the Institute with favor once it outgrew its fly-by-night image. More churches that were compatible with the school were appearing." Besides, it was noted that more and more students were coming from outside the area.²⁰² "Culture" was being accepted in an abstract sense that did not affect the ministry to Appalachia.

Reverend Garlen Howington, who was a native of Harlan, Kentucky, and an early graduate of the Institute, had, through the years, raised questions about cultural adaptation, from his position as a local pastor. This eventually led to a confrontation with Cal Beukema over music, after Howington spoke at the Institute in the Spring of 1963. The Pastor had maintained that "mountain music" could legitimately be used in certain situations and that musical quality and style were secondary to spiritual profit. The Institute Choir Director (Beukema) felt that this was a flagrant contradiction of both school policy and what he taught in the classroom (that music could/should be judged on moral and spiritual grounds). The contention between the two men was so great that a special meeting of all Faculty men was called the following fall to try to mediate the

²⁰² Interview, Pinters and Van Puffelens, July 23, 1984; Lester Pipkin, July 26, 1984; William Hanmer, November 12, 1984.

dispute.²⁰³ The immediate crisis was defused, but the relationship between the two men continued to be strained for several years.²⁰⁴

An official music policy had first appeared in the Student Handbook in 1963. The words were largely the work of Gretchen Pipkin, but she had written them to please Mr. Beukema. It read, in part:

Since all music appeals in one way or another to the emotional make-up of a human being, it is possible for any one of these three (rhythm, melody, or harmony) to be of such a character that the nobler emotions of man are appealed to, such as: reverent worship, jubilant praise, sacred love, wholesome humor, admiration of the beautiful or patriotic citizenship. It is equally possible for any one of these to be of such a character that the baser emotions of man are appealed to, or even that man's weaknesses and sins are encouraged and stirred into flame, such as crudity and confusion in so-called worship, self-pity in trouble, raucous and uncouth gaiety that is not really joy, unwholesome humor, a hypnotic, unmeaningful swaying or hand-clapping, an exaltation of man or even sensuous body movements.²⁰⁵

Jazz and rock and roll were specifically prohibited, indicating that "mountain music" was not the only cultural influence at work at ABI in the '60s.

²⁰³ Interview, Gretchen Pipkin and Sarah Pipkin Shook, July 5, 1984; Staff, September 23, 1963.

²⁰⁴ Interview, Gretchen Pipkin and Sarah Pipkin Shook, July 5, 1984.

²⁰⁵ Student, pp. 10-12.

All records which will be played in the dormitories at ABI must be approved by the Music Committee . . . students (will) be encouraged to seek advice from the Music Committee in the purchase of records . . . all music played or sung publicly . . . (must) be music which has been approved by the Music Committee.²⁰⁶

Serious practical problems developed over this checking of records. Students noted inconsistencies among Faculty members in the application of the Music Policy. As the student body grew and the record business boomed, checking all student records became a formidable task--but it was continued throughout this period and into the next.²⁰⁷

Summary

The 1960s were important years for Appalachian Bible Institute because they were transitional in nature. Important changes were taking place in the region, in the Institute's relationship with the Accrediting Association, in fund-raising practices (if not policies), and in the composition of the Student Body. But more important than any of these were subtle changes taking place in the attitudes, values, and goals of the personnel. The vision of an academically respected,

²⁰⁶ Ibid.

²⁰⁷ Interview, Gretchen Pipkin and Sarah Pipkin Shook, July 5, 1984.

albeit Christian, institution was beginning to eclipse the earlier dream of a regional mission that included a training school. Idealism was giving way to "practical considerations," and the acceptance of some cultural standards was replacing the isolation of earlier years. The practical implications of this shift would become more obvious in the period that followed.

Chapter 5

NEW IDEALS ARE SETTLED.

(1967-1973)

This was a period of rapid numerical growth and organizational sophistication. The President's strong personal leadership began to be balanced with the emergence of middle managers and a more aggressive Board of Directors. Presidential role studies had caused Pipkin to question his former administrative style. The Accrediting Association of Bible Colleges (AABC) had an overwhelming effect upon ABI during these years--by its standards, by the professional meetings that it sponsored for administrators, and by the participation of President Pipkin on various AABC committees. Like most other colleges, ABI began to charge tuition, and, by the end of the period (1973) salary scales had replaced the missionary allowances of former days. Students were coming from an ever-widening circle, and intercollegiate sports were introduced. Grade distribution and library growth continued to occupy the faculty. Finally, the Bachelor of Theology degree program, which had tried to maintain the pure Bible-teaching emphasis on the ABI campus and depended upon other colleges to provide the

required General Studies, was replaced by a more traditional Bachelor of Arts program and resident General Studies courses (also in 1973). The philosophical shifts of the previous period from mission to college were clearly consolidated.

Important shifts in the period were related to expediency. Capital improvements seemed to be impossible without violating the no-indebtedness policy, so an exception was made for capital improvements. The introduction of salary scales was largely occasioned by the intervention of the Labor Department. According to the Fair Labor Standards, every individual who worked at the Institute would have to be paid independently. The family allowance system was not considered acceptable by the government, therefore the system was changed. Changes in the Bible curriculum away from a "tools" approach to the systematic coverage of content were accomplished under pressure from the AABC. These changes reflected both a different emphasis in philosophy and the very real political threat of losing the approval of the Accrediting Association.

The issue of cultural-orientation in this period is somewhat confusing. ABI entertained a conversionist approach in commissioning the major presidential role study, in sending the administrators to management seminars, in allowing students to accept VA benefits, in

Initiating a capital funds drive, in adding General Studies to the curriculum and intercollegiate sports to the extra-curricular activities, and in hearing Sarah Pipkin's plea not to "lose touch with students" over the music restrictions. On the other hand, the Institute maintained its separatist position in dealing with the Charismatic Movement and secondary ecclesiastical separation, in basically rejecting the Presidential role studies, in its statement on academic freedom, in its response to "Fundradism," in its supervision of student life, and in its stated music policy. Changes in the general response to culture were coming, but, because the issue was never examined as a whole, inconsistencies abounded.

Although publicity had brought money and attention to Southern Appalachia, it had not removed the stigma associated with the region. Many in the growing middle class seemed determined to prove to the world that they were as good as, and really no different from, people in other areas. Appalachian Bible Institute appears to have been part of this trend to seek national recognition through meeting the professional standards of groups outside of the region.

Settling AdministrationPersonnel

President Pipkin continued to maintain strong personal leadership throughout this period. Without question, he was "in charge" of the organization. All personnel decisions were made by him. Some Staff members felt that he merely used them as resources for getting a job done and that he was overly concerned about insignificant details. Others reported his solicitous concern for their personal health and well-being.¹ In these years, the President became increasingly concerned about his ability to adapt to the needs of the growing institution. Various self-studies and his attendance at numerous conferences had caused an important shift in his administrative style. A new personal assistant was added to the Staff, to act as a sounding board and weather vane for the President. He gave greater emphasis to divisional leadership and began to decentralize decision-making; middle management was born at ABI.²

In 1968, Cal Beukema was diagnosed as having cancer. He had relinquished chairmanship of the Music Department sometime before that as it outgrew his

¹ Interviews, Lee Walker, August 14, 1984; William Kennedy, January 21, 1985; Joseph Pinter, January 14, 1985.

² *ibid.*

capabilities. His ministries with ABF were cut back immediately, but he continued to function, in a diminished capacity, throughout this period.³

As the Dean of Education, Joe Pinter was increasingly experiencing tensions between the demands of the classroom and administrative responsibilities. Pinter was seen as a conscientious and careful worker, but he was cautious in making decisions. He produced the detailed research upon which decisions were based but had difficulty in confronting the President on issues.⁴

An important new figure was added to the administrative team when William Kennedy became the Dean of Students in 1968. Kennedy was a Canadian. He had graduated from London College of Bible and Missions in Ontario and Dallas Theological Seminary. He had been an Associate Pastor in an Ohio Bible Fellowship Church and an Instructor at Thomas Valley Bible College, near Montreal.⁵ His responsibilities as a divisional administrator were clearly delineated to him by President Pipkin when he was hired, but these responsibilities were not as clearly communicated to the Faculty and apparent overlaps sometimes created problems for the new

³ Interview, Lucky Shepherd, September 5, 1984.

⁴ Interviews, Lee Walker, August 14, 1984; Joseph Pinter, January 14, 1985; Lester Pipkin, July 29, 1984..

⁵ Appalachian Bible Institute, Catalog (hereinafter simply called Catalog), 1968, p. 10.

Dean. He felt that he was given considerable freedom by the President in exercising his responsibilities, but was, properly, forced to stand by his own decisions.⁶ Pipkin seemed to be trying to share authority and responsibility.

Kennedy was well-liked by the students and often acted as their advocate before the Staff. He was enthusiastic about student life and committed long hours to the students' welfare. Others characterized him as "consistent." He wanted to be sure that the rules were reasonable and fair, that they were uniformly applied, and that the restoration of offenders was sought. Dean Kennedy brought new order and professionalism to the office; confidentiality of certain information became more of an issue under his leadership. It was no longer considered appropriate to openly discuss a student's personal life or information gained in counseling sessions.⁷

Kennedy was also appointed Chairman of the General Bible Course and taught a variety of classes. This additional responsibility seemed to create a burden for him and provided the occasion for displaying certain personal insecurities. Defensiveness sometimes crept

⁶ Interview, William Kennedy, January 21, 1985.

⁷ Interviews, Lester and Gretchen Pipkin, July 29, 1984; Lee Walker, August 14, 1984; Joseph Pinter, January 14, 1985.

into his attitude and affected his relationships with others. Progressively, he asked to be relieved of certain teaching assignments.⁸

Alton Perron was approved by the Board of Directors, in January, 1968, to become Registrar. Perron was a graduate of Practical Bible Training School, Grace College, and Grace Theological Seminary. His ministry was marked by a concern for detail, consistency, and a love for students. He seemed to have difficulty in making decisions and applied the regulations concerning transfer of credit and program fulfillment very conservatively. "Al" was respected as a spiritual man and came, more and more, to find fulfillment in teaching classes like New Testament Greek.⁹

Lee Walker came to the Staff's attention while he was a student at ABI. "His fine organizational skills and aggressive, though unassuming, manner led to his election as Student Council President."¹⁰ It was recognized, after a special presentation to the Staff, that this young man would make a fine addition to the team. After his graduation, he was invited to serve as Assistant to the President and Director of Christian

⁸ Ibid.

⁹ Interviews, Lester Pipkin, July 29, 1984; Joseph Pinter, January 14, 1985.

¹⁰ Interview, William Hanmer, November 12, 1984.

Service. Walker did not see himself as a "boat-rocker" but believes that he was cast into that role from the very beginning. He was called into the organization to make a special contribution and he was not afraid to stand up against popular opinions (even the President's) in order to make it.¹¹

Kennedy summarized the personnel situation in these years with an analogy about changing guards. It seemed to him that there was an "old guard," consisting of most Staff members, that actually "feared" the President. A nucleus of newer workers (the Parvins, Sarah Pipkin, and Bill Kennedy) formed a "middle guard," that did not fear, but were willing to work with, Dr. Pipkin. Lee Walker represented a "free spirit" at this time, and in the next period a truly "new guard" would arrive.¹²

Doctrine

One of the most significant religious phenomena in the sixties and seventies was the spectacular growth of the Charismatic Movement. According to a 1980 Christianity Today Gallup poll, "19 percent of all adult Americans (over 29 million) consider themselves to be

¹¹Interviews, Lester Pipkin, July 29, 1984; Lee Walker, August 14, 1984.

¹²Interview with William Kennedy, January 21, 1985.

Pentecostal or Charismatic Christians."¹³ The older Pentecostalism began around 1900, with an emphasis on speaking in tongues as evidence of the baptism of the Holy Spirit. It is represented by denominations such as the Church of God in Christ, Assemblies of God, United Pentecostal Church, Foursquare Gospel Church.¹⁴ These and similar groups were in Southern Appalachia when ABI was founded, but generally kept their distance. The more recent Charismatic Movement began in 1960, when Dennis Bennett, the rector of St. Mark's Episcopal Church in Van Nuys, California, reported a tongues-speaking experience that he also associated with being baptized with the Spirit. In the years that followed, various Baptists, Methodists, Lutherans, and Roman Catholics reported similar experiences. "It (the Charismatic Movement) is much more contemporary in outlook and life-style than traditional Pentecostalism. It emphasizes an experience that supercedes all denominational theology."¹⁵ While some Charismatics are clearly fundamentalists in their theological orientation, the historic Fundamentalist Movement has repudiated this phenomenon. Neo-

¹³ Kenneth S. Kantzer, "The Charismatics Among Us," Christianity Today (February 22, 1980), p. 25.

¹⁴ Jerry Falwell (ed), The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity (Garden City, New York: Doubleday and Company, Inc., 1981) p. 133.

¹⁵ Ibid., p. 135.

Evangelicals are generally more inclusive in their outlook and may accept Charismatics, with some reservations.¹⁶

As Appalachian Bible Institute began to draw more students from outside its own immediate area, the Staff thought that the Admissions Office needed more precise guidelines on this issue. Therefore a proposed addition to the Doctrinal Statement was submitted to the Board of Directors in September, 1971.¹⁷ This could be viewed as part of ABI's stand on ecclesiastical separation. It could also be interpreted more pragmatically; it was important to take a stand on the issue before constituents. When the proposal was submitted, the Board discovered that there was no provision in the Constitution for making additions to the original Doctrinal Statement. This provision would have to be made before the new statement could be added. Meanwhile, however, the

¹⁶ Ibid., p. 136.

¹⁷ "We believe that God gives spiritual, enabling gifts for service to all believers (Romans 12:6-8; 1 Corinthians 12:4-11; Ephesians 4:11-16). We believe that the apostolic age of signs and the gifts of healing and tongues ceased with the ministry of the apostles chosen personally by Christ and with the completion of the written Word of God. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the spirit. The gifts which remain are sufficient for the ministry and the perfecting of the Church today. We believe that God does hear and answer the prayer of faith, according to His will, for the sick and afflicted (James 5:14,15)."

proposed statement would be used for screening applicants.

A Statement on Separation, which was also to be added to the Doctrinal Statement, was unanimously recommended by the Staff at that same Board Meeting.¹⁸ The Board chose not to adopt this statement and to handle the subject of Separation apart from the Doctrinal Statement.

Separation

The issue of "Secondary Separation" divided Fundamentalists in this period. A Secondary Separationist could be defined as "one who would not cooperate with (1) apostates; or (2) evangelical believers who aid and abet apostates by their continued organizational or cooperative alignment with them; or as employed by some (3) fundamentalists who fellowship with those in the previous category."¹⁹ This meant that a Fundamentalist pastor who invited a Southern Baptist pastor, who was actively involved in the denomination's cooperative program, to preach in his church would cause

¹⁸ "We believe that the saved are called to a life of personal and ecclesiastical separation from all that is sinful because it is worldly or apostate. (Romans 16:7; II Corinthians 6:14-18; I Timothy 6:3-5; II John 9-11)"

¹⁹ Ernest Pickering, Biblical Separation: The Struggle for a Pure Church (Schaumburg, Illinois: Regular Baptist Press, 1979), p. 217.

other Fundamentalists to question his ecclesiastical integrity. It might even be publicly declared that he was "no true Fundamentalist." Other Fundamentalists believed that this extension of the Biblical principle was unwarranted and inevitably led to isolation.²⁰

It was concern over these issues that caused the Board to accept a Staff recommendation in 1968 to amend the Statement on Separation to include a paragraph on Neo-Evangelicalism.²¹ When a Billy Graham film was shown as part of a cooperative evangelism effort in Beckley, students were not permitted to serve as counselors.²² Then, because certain missions and other organizations were suspect, a new speaker selection policy was needed.²³ This, in turn, led to the proposed addition to

²⁰Falwell, pp. 159-160.

²¹"The Appalachian Bible Fellowship/Institute repudiates neo-evangelicalism which it defines as a frame of mind held by some evangelical Christians which welcomes and seeks dialogue with both theological liberals and unregenerate intellectuals for purposes of broadening associations, of interpreting Christianity and the Word of God, or of uniting for social action." Appalachian Bible Institute, Staff Minutes (hereinafter called simply Staff), April 16, 1968; Appalachian Bible Institute, Board Minutes (hereinafter called simply Board), May, 1968.

²²Board, May, 1969.

²³"If you accept an opportunity to appear on our platform, we assume that you are in essential agreement with the enclosed statement of faith and separation and will not promote ideas violating the same." Staff, August 18, 1971.

the Doctrinal Statement that was not accepted by the Board in 1971.

The President distributed articles which took opposing points of view on "Secondary Separation" at the December 16, 1971, Staff meeting. He then led a discussion of such questions as: Does the Bible teach Secondary Separation? Can it be determined by one brother whether another brother is walking toward or away from light in such a way that it allows/disallows fellowship and cooperation? To what extent do these articles demonstrate the need for an area of tolerance in relationships with fellow Christians?²⁴ An even more serious approach was taken in January, 1972, when various men on the Faculty were assigned to give oral reports on all the relevant Biblical passages that dealt with Separation.²⁵

Institutional concern over the matter did not keep ABI from being criticized for its policies and practices. Pastor John Ashbrook, a member of the Ohio Bible Fellowship, had openly attacked the school from the pulpit and in print. When he sought an opportunity to address students and Staff on "Contemporary Theological

²⁴Staff, December 16, 1971.

²⁵ Passages studied were: Hebrews 13:13; II Chronicles 19:1-3; Titus 3:10; Psalms 1:1; Romans 14:1; 16:17; Ephesians 5:11; II John 7-11; II Corinthians 6:14-18; I Timothy 16:3-5. Staff, January 6, 1972.

and Ecclesiastical Positions," President Pipkin was willing to give him the opportunity. But the Faculty, believing that the schism was already beyond repair and anxious to avoid a confrontation on campus, defeated the motion.²⁶ The confrontation would, however, come--in the following period.

Dr. Bob Jones, Jr., former President and Chancellor of Bob Jones University wrote, about this issue:

I have heard from time to time rumors that your school is taking a "New Evangelical" slant and certainly is not taking a strong Fundamentalist position. Now I have read that you will be a speaker at BIOLA Bible Conference with the vicious enemy of Fundamentalism, Alan Redpath, who destroyed Moody Church, and Dr. Vernon Grounds, a "New Evangelical" and also an enemy of the Fundamentalist position. I regret it very much; but if you are going to be on a program with these men, I will have to ask you to drop my name from your Honorary Committee.²⁷

President Pipkin's recollection of this action by Bob Jones, Jr., was that it had no immediate practical effect. It is symptomatic, however, both of the times

²⁶ Appalachian Bible Institute, Faculty Minutes (hereinafter called simply Faculty), August 18, 1971. Interview, Lester Pipkin, July 26, 1984.

²⁷ Correspondence from Bob Jones, Jr. to Lester Pipkin, December 12, 1972.

and of the attitude that became a serious problem for the Institute.²⁸

Philosophy

Both the AABC Evaluating Team in 1967 and the consulting agency in 1969 criticized Appalachian Bible Institute and Appalachian Bible Fellowship for failing to have clearly defined institutional objectives in their respective official documents. More carefully thought-out statements were, however, available in the Self-Evaluation and it was recommended that they be inserted into the Constitution. The institution was, nonetheless, commended for adequately achieving its intended purposes.²⁹

In response to prodding by the AABC, and the turmoil on many secular campuses during this period over "academic freedom," the following statement was added to the school's stated philosophy:

As a distinctively Christian institution of higher learning, the Appalachian Bible Institute holds the view of life and living which is revealed in the authoritative Word of God, the Bible. In a day of deep and far ranging conflict between the ideas of authority and freedom, the Appalachian Bible Institute unreservedly acknowledges the authority of the Triune God as He reveals

²⁸ Interview, Lester Pipkin, July 26, 1984.

²⁹ Accrediting Association of Bible Colleges, Evaluation Report on Appalachian Bible Institute, 1967, pp. 2-3; Christian Service Fellowship Report, 1969, pp. 7-11.

Himself through the Inerrant Holy Scriptures and the coordinate work of the Holy Spirit in the believer. All freedoms, therefore, whether personal, social, civil or academic are seen to be within the defining boundaries of the authority of God.

Authority and freedom are regarded as truths in balance. A Christian is one who is a disciple of Christ--one who accepts His disciplines. The authority of Christ prescribes a liberty to live and a liberty in living. The authority of the Holy Scriptures defines a liberty of valid reasoning and the authority of the Spirit of God provides liberty for responsible behavior.

In the highly specialized area of undergraduate professional education for church-related vocations, the concepts of authority and freedom, determined by that authority are applied to spiritual development, academic processes, social and service situations and to personal activities.

Only as a Christian leader is able to intelligently say, "I am a man under authority" is he able to wisely and effectively say to those responsible to him, "Go . . . , Come . . . , Do" ³⁰

Organization

The First Year Progress Report to the AABC, in 1968, indicated that:

The organizational relationship of the Appalachian Bible Institute to the Appalachian Bible Fellowship has been clarified by (1) the incorporating of the Appalachian Bible Fellowship distinct from

³⁰ Appalachian Bible Institute, 2nd Year Progress Report to AABC, 1969.

but in control of the Appalachian Bible Institute and (2) the establishing of separate financial accounts for the two organizations.³¹

As a result of the Self-Evaluation, undertaken in preparation for accreditation, the Board of Directors became much more aware of itself and its functions. The Executive Director of the Council for the Advancement of Small Colleges was invited to conduct a seminar on campus for ABF Board members and administrators; their counterparts in several sister schools were also invited to attend.³² A Board Members' Handbook was created.³³ Additional Board committees were appointed as the sophistication of operations increased.³⁴ The President asserted that he encouraged these developments in the Board and sought men who were particularly knowledgeable in special areas to add to the membership.³⁵

Board members sometimes inadvertently slipped into and interfered with executive management. When one Board member began to "hang around campus" to get better acquainted with personnel, he became a "complaining

³¹ Appalachian Bible Institute, 1st Year Progress Report to AABC, 1968.

³² "ABI Hosts Directors' Seminar," Beckley Post-Herald and Raleigh Register, May 2, 1971.

³³ Board, January, 1971.

³⁴ Ibid., January, 1970; April, 1973.

³⁵ Interview, Lester Pipkin, July 29, 1984.

post." It was difficult for Staff to know when he was speaking as an individual and when he was speaking for the Board. Other Board members sometimes met directly with individual Staff members and carried Staff concerns to the Board meetings. A committee once met with certain Staff and then issued directives directly to the Registrar. Board deliberations were sometimes "leaked" to certain Staff members before official announcements were made. The need for clearer delineation of responsibilities and relationships was becoming evident.³⁶

The role of the President, and consequently the operation of the whole institution, was under rigorous scrutiny in these years. Dr. Pipkin experienced a deep personal restlessness as he saw the Institute growing beyond what he sensed were his natural capabilities as a leader. Would he be able to make the needed administrative adjustments to keep up the momentum? What kind of changes would actually be needed?

As a result of informal discussion with his advisors, the President recommended that Christian Service Fellowship (CSF) of Minneapolis, Minnesota, be asked to conduct an evaluation of ABI/ABF. The men who formed this organization were known to Pipkin and believed to have the needed expertise. The CSF was

³⁶ Ibid.; Pinters and Van Puffelens, January 14, 1985.

supported as a mission and ABI/ABF would be required to assume no more than the actual expenses of the group. The actual services of the organization would be a gift.³⁷

After several visits to the Bradley site and the collection of survey data from various publics, an extensive report was submitted by CSF. It concluded that (1) ABI should not disregard the possibility of "providing Bible training for the person whose vocation is to be other than that of the minister and/or missionary," and (2) the President "should delegate more responsibility to the leadership people and be more available for representation ministries, research and administration"³⁸

The CSF study was thoroughly discussed by the ABF Board, Administration, and Staff. These groups generally agreed that it contained a great deal of helpful information but believed that the recommendations were vague and diffuse.³⁹ Additional help was sought. In April, 1970, a representative of Missionary Services, Incorporated, visited campus to conduct a series of

³⁷ Ibid.

³⁸ Appalachian Bible Institute, 2nd Year Progress Report to AABC, 1969.

³⁹ Interview, Lester Pipkin, July 29, 1984; William Hanmer, November 12, 1984; William Kennedy, January 21, 1985; Lee Walker, August 14, 1984.

intensive interviews, and submitted a report. His suggestions were random and general, mostly concerned with efficiency in the Business Office and financial matters.⁴⁰ There is no evidence that this report was ever given serious attention. Both of the reports were business-oriented (there was little that was spiritual or Bible-related about them). They indicate greater openness to this orientation than in the past. But neither report was actually used in a practical way.

A third study was conducted in 1971, when Cary Perdue, the former Dean of Education, who was then Alumni representative on the Board and involved in doctoral studies at the University of Tennessee, agreed to do "An Analysis of the Presidential Role of Appalachian Bible Institute." The work was carefully conceived by him and faithfully executed, mostly in absentia. The report to the Board, in January, 1977, included specific recommendations:

- (1) The President should decide on his role as head of ABI and abide by his decision He should determine the proportion of his time which will be spent on campus and the proportion of his time which will be spent off. He should determine the limits of both his on- and off-campus activities
- (2) All groups . . . should allow the President to schedule his time and activities in a way which is in keeping with his presidential role and should respect the

⁴⁰ Missionary Services, Inc., "Survey Report," April, 1970.

demands of his role.

(3) All groups related to the President should realize that they may be expecting too much from one person

(4) On-campus activities of the President should concern overall administrative activities. He should not directly involve himself in academic and student affairs. He should not teach courses at the Institute.

(6) There should be adequate teaching faculty so that the President is not "forced" to teach because of lack of instructors.

(7) the President should limit the amount of time he spends with students dealing with personal problems

(8) there needs to be a person on campus such as a Vice President, Executive Vice President, or Administrative Assistant who can perform necessary daily and routine functions for the operation of the school

(9) A Stewardship Department and stewardship personnel apart from the President should be developed.⁴¹

The response that the Board made to this report indicated that the men had not carefully formulated either the goal or the approach to the research. It could also indicate that many of them did not understand the nature of this kind of research. Perdue had done what he promised to do, but it did not suit the Board. A special committee, in effect, rejected the report because it represented the "opinions of groups that might not be well informed." The suggestion was first made that other college presidents might be polled. Then, without research of any kind, the following recommendations were

⁴¹Appalachian Bible Institute, Self Evaluation (hereinafter called simply Self), 1976, pp. 32-34.

adopted (perhaps to accommodate the President's own desires):

- (1) That the teaching duties of the president of ABI remain unaltered
- (2) That the president's duties in regard to stewardship and fundraising be restricted to top level policy supervision
- (3) That in light of the peculiar relationship of a founder-president to the remainder of the staff, present efforts toward the delegation of responsibilities be continued and expanded in an effort to strengthen the staff and free the president from day to day operating responsibilities as much as possible.⁴²

Staff reaction to this group of studies was mixed. Some felt that they were a general waste of time or just "silly." Others thought that they had "studied the President to death." Generally, the response was one of interest and helpfulness. Looking back, most informants believed that the studies in themselves had few practical consequences except to make the President more hesitant and self-conscious.⁴³

Shortly after the studies were completed, a procedure was established for securing a new president "in case of death, retirement, or resignation of the president." Dr. Pipkin had been sensitized to the need

⁴² Board, January, 1973.

⁴³ Interviews, Lester Pipkin, July 29, 1984; Lee Walker, August 14, 1984; William Hanmer, November 12, 1984; William Kennedy, January 21, 1985.

for such a plan and was reflecting his uncertain personal direction.⁴⁴

Previous to and concurrent with these studies, the President had done considerable reading on administrative theory and practice. He attended several seminars, conducted by Service Masters, Incorporated. Slowly, he concluded, with the help of the Presidential Role Studies that the "family" approach to decision-making at ABI would have to give way to more professional responsibility/accountability patterns. He collected organizational charts and mentally experimented with various organizational forms. At last he settled on a pyramid-shaped organization in which decisions were to be made by individuals (rather than committees or the body of the whole) as close to the performance level as possible. This decision, on his part, created middle management at ABI.⁴⁵

In line with more formal organizational arrangements, a clear distinction was made by the Board, in 1968, between Missionary Staff (Administrators, most Faculty, and some support Staff), Salaried Employees (some support Staff and part-time Faculty), and Hourly

⁴⁴ Board, May, 1972.

⁴⁵ Interviews, Lester Pipkin, July 29, 1984; Lee Walker, August 14, 1984; Joseph Pinter, January 14, 1985.

(part-time) Employees.⁴⁶ The Staff Handbook was revised in these years.⁴⁷ Certain benefits continued to be provided for all Staff. There was a nursery for small children whose mothers worked at the Institute or took classes. Sunday meals were provided free at the Institute for Staff members, thus encouraging rapport with the students and helping to meet a practical need for the Staff.⁴⁸

The purposes for the bi-weekly Staff meetings were clarified in 1970: (1) to obtain inspiration and instruction from the Word of God; (2) to share pertinent prayer concerns; (3) to consider professional matters; (4) to coordinate departments through communication; and (5) to conduct Staff business.⁴⁹ Faculty workshops throughout the period included discussion of current books, a profile of the contemporary college student, teaching techniques, the relationship between classroom instruction and Christian service, grading, and counselling at ABI.⁵⁰

⁴⁶Board, January, 1968.

⁴⁷Staff, October 12, 1967.

⁴⁸Ibid., September 7, 1972.

⁴⁹Ibid., October 15, 1970.

⁵⁰Ibid., February 18, 1971; Faculty, December 2, 1971.

As part of the 1969 study by the Christian Service Fellowship, a detailed questionnaire was completed by the ABF/ABI personnel. There were 28 respondents; 15 were primarily engaged in teaching and administration; 13 were involved in other functions. All but two viewed their relationship with the institution as long-range. About half the Faculty had been at the school for more than 5 years. The bulk of Faculty experience was at this institution. More than 75 percent of the Faculty had a Baccalaureate degree, and 40 percent had a Master's. 70 percent of the Faculty had some form of Bible school experience in their own background; 33 percent of the non-teaching Staff were also Bible school graduates. Significantly, 66 percent of the Faculty at that time saw little likelihood of additional formal education.⁵¹

Only 43 percent of the personnel at this time found the work load "very acceptable" but 59 percent believed that their responsibilities should remain essentially the same. Most (92 percent) thought that their responsibilities were clearly defined. On the other hand, the objectives of ABF were not nearly so clear to the Staff (55 percent) as were the objectives of the Institute (72 percent). Those who believed that

⁵¹ "Analysis of Personnel Questionnaire Response," Christian Service Fellowship Report, 1969, pp. 13-40; 141-142.

ABI's programs should be strictly terminal were a minority (30 percent); 60 percent of the Faculty and 90 percent of the non-teaching Staff favored maintaining a singular Bible Institute emphasis. Only 13 percent wanted to add a 4th year to the programs at that time. Accreditation by AABC was considered essential by 55 percent and important by an additional 33 percent.⁵²

Relationships

Contact with and influence from alumni was greatly increased during this period. The accreditation Self-Evaluation, in 1967, and the various Presidential role studies involved questionnaires that were completed by groups of alumni. Alumni were represented on the Board. Alumni giving projects were organized and different classes competed against one another. Several regional meetings were conducted, and the possibility of hiring an Alumni Director was discussed. The President believed that alumni input during this period influenced curricular decisions, student welfare, and administrative strategies.⁵³

Statistics about graduates were accumulated through the various studies. In 1973, there were 380 graduates of ABI and 271 former students, who had not

⁵² Ibid.

⁵³ Interview, Lester Pipkin, July 29, 1984; Board, October, 1968, January, 1970, May, 1970, September, 1972.

graduated.⁵⁴ According to the samples (202-273), 18 percent became missionaries, 14 percent became pastors or assistants, 18 percent were in part-time ministries, and 56 percent pursued further schooling. About 50 percent settled in Appalachia and the others scattered over 19 states. 40 percent claimed to be Baptists of one sort or another and 50 percent belonged to Independent churches. The training they had been given met the expectations of 95 percent and surpassed the expectations of over 50 percent.⁵⁵

Questionnaires were also sent to "sympathetic pastors." Approximately 70 percent served in independent or non-denominational churches; the remaining 30 percent represented various Baptist groups. Only 50 percent were in West Virginia. Of the pastors who responded (57), 54 percent had undergraduate degrees, 40 percent were trained in Bible institutes, but only 16 percent had graduated from a theological seminary. The surveyors concluded that: "It appears that the Bible Institutes are attracting no more than 10 percent of the eligible youth in the churches whose Pastors are the most sympathetic and interested in the Bible Institute Movement." Four reasons were most often cited by these pastors as primary deterrents in the selection of ABI by their young people:

⁵⁴ Board, September, 1973.

⁵⁵ Ibid., May, 1970; CSE Report, 1969, pp. 63-84.

(1) restricted emphasis, (2) limited transferability, (3) distance, and (4) work opportunities. On the other hand, most of the pastors were very complimentary about the wholesome and aggressive attitude of graduates, the valuable service that graduates provided to the churches, the vision graduates demonstrated for reaching the world for Christ, and the solid Biblical training that was offered.⁵⁶

These were the years in which the Accrediting Association of Bible Colleges exerted the greatest influence upon ABI. The Staff had been assured that "AABC will not tell us what to do" but, as divisional leaders from the Institute became more involved with AABC activities and organization, changes did come. Joe Pinter was a regular participant in the Eastern Regional Deans' Meetings and, these, in turn, led to his involvement with workshops at the AABC Annual Meetings. A Dean's Guidebook was created through these associations. Bill Kennedy also derived support and direction from his AABC associations. He felt that its guidelines helped the Faculty to better understand his role and broadened the philosophical base for student welfare services. Institute organization as a whole, became more sophisticated and professional as it attempted to comply with AABC standards. President

⁵⁶CSF Report, 1969, pp. 85-90.

Pipkin's involvement included serving on various committees that established association policies; he then felt compelled to follow those policies in his own school. "Anything that was good for AABC was good for us," seemed to be his motto. The annual follow-up reports to the examining team were also profoundly influential in the development of the Institute during these years.⁵⁷

The AABC itself had grown to 53 Accredited schools (23,922 students) and 10 Associate Members (1,764 students) by 1973.⁵⁸ Efforts were undertaken, through various publications, to correct the notion that Bible institutes had to become Bible colleges and Bible colleges had to become Christian liberal arts colleges in order to maintain their vitality. The integrity of the Bible Institute as a distinctive institution was defended.⁵⁹

Accreditation was also granted to ABI by the West Virginia Board of Regents when that body replaced the

⁵⁷ Interview, Joseph Pinter, January 14, 1985; William Kennedy, January 21, 1985; William Hanmer, November 12, 1984; Lester Pipkin, July 126, 1984.

⁵⁸ Accrediting Association of Bible Colleges, Annual Report, 1973.

⁵⁹ S. A. Witmer, Beloved Educator (Wheaton: Illinois: The Accrediting Association of Bible Colleges), 1970, pp. 36-37; William Culbertson, "Why a Bible Institute?" Philadelphia Area Sunday School Association News, January-February, 1967.

state Board of Education as the appropriate overseer of higher education. This approval was a response to the Institute's request, in 1972, to offer the Bachelor of Arts degree.⁶⁰

New currents within the Fundamentalist Movement of this period touched life at Appalachian Bible Institute in various ways. A right-wing religious-political emphasis emerged in the late '60s, that Gary Claybaugh called "Fundradism." It began with a campaign against sex education in public schools, but eventually included banning certain school textbooks, accusations of a communist plot to take over the schools, segregated academies, and marches for "Victory in Vietnam." Leaders of this movement included Carl McIntire, Billy James Hargis, Gordon Drake, and Edgar Bundy.⁶¹ There were no confrontations over these issues at ABI, but students, Staff, and constituents were alerted to them. The separatist idea of not becoming involved in social and political "causes" was still influencing Institute personnel.

"The 1960s and 1970s were also the age of the super-church. Many fundamentalist churches grew to mammoth proportions. They ministered to thousands of

⁶⁰Board, September, 1972.

⁶¹Gary K. Claybaugh. Thunder on the Right (Chicago: Nelson-Hall Company), 1974, p. 193.

people and developed large professional staffs to serve these people."⁶² Super churches had high visibility through their extensive use of the media and their highly promoted "Pastors' Conferences." These churches changed the expectations of many people in other churches. New schools, like the Liberty Baptist College in Lynchburg, Virginia, were founded to propagate the philosophy of these super-churches.⁶³ Appalachian Bible Institute never adopted the super church philosophy and, therefore, did not share in the spectacular growth that many of these schools experienced.

These were also important years in Protestant foreign missions, as they climaxed what Ralph Winter called "The 25 Unbelievable Years." He recorded the dual impact of the collapse of western imperialism and growing nationalism upon both missions and national churches. In spite of the growing number of missionaries then originating in churches not associated with the National Council of Churches, increased attendance at the tri-annual Inter-Varsity Student Missionary Conventions, greatly increased giving to missions, and numerous Councils and Congresses on the subject, Winter maintained that the overall spirit in missions had become a pessimistic one. He wrote to encourage optimism, while

⁶²Falwell, pp. 140-141.

⁶³ibid.

Insisting that missionaries of the future would need a different orientation to fill a different role overseas.⁶⁴ ABI and other Bible schools were slow to adjust to this changing emphasis and the number of missionaries that went overseas from North America in the next period were significantly reduced.

Extension

Correspondence courses were offered extensively throughout this period (1967-1973). Two popular-level, adult courses were offered, along with a children's course. By January, 1973, 626 adults and 183 children had finished at least one course; another 1500 students were enrolled.⁶⁵

Alpine Bible Camp gained some of its own facilities; campers no longer had to sleep in the Institute dormitories. Attendance grew from 128 in 1968 to 493 in 1973 and camp was extended from 2 to 5 weeks. A camping association was formed by supporting churches from the area, but the kind of organization that would allow the members to make more than a financial contribution never really materialized. Lloyd Preston provided aggressive leadership for the camp at the

⁶⁴Ralph D. Winter. The Twenty-Five Unbelievable Years: 1945 to 1969 (South Pasadena, California: William Carey Library), 1970.

⁶⁵Board, January, 1973.

beginning of this period but submitted his resignation in 1972 when his dream could not be realized fast enough.⁶⁶ The CSF Report raised the important question of the Camp's relationship to the Institute and the other ministries of ABF, but this question was not seriously addressed by anyone at that time.⁶⁷ Perhaps the overwhelming thrust away from the mission-orientation contributed to this neglect.

The Family Bible Conference seems to have thrived, but the records for these years are very sketchy.⁶⁸ The Ladies' Conference expanded from 2 to 3 days and the attendance increased from 67 to 135. Membership in the Auxiliary in 1973 was over 100 and the women had undertaken several projects, including furnishing the lounge in the women's dormitory.⁶⁹ The emphasis in the Ladies' group was always to support the Institute.

During these years the Youth retreats were limited to the Winter holidays, and their record attendance was 172 in 1970. But consistently, near the end of the period, the retreats failed to bring in their

⁶⁶ Ibid., October, 1968; January, 1970; September, 1971; September, 1973.

⁶⁷ CSF Report, 1969, pp. 146-147.

⁶⁸ Board, October, 1968; September, 1973.

⁶⁹ Ibid., October 1968; September, 1973.

budgeted income and financial problems were created for the Camp by this.⁷⁰

Establishing Finances

Policies

Important changes were being made in the financial policies of ABI during this period, but it was a slow and sometimes painful process. A look at the policy statement presented to the Board in 1968 might cause one to believe that nothing had changed from the first day of the institution, but the statement was really a "last ditch effort" to preserve a system that was proving to be increasingly unworkable.⁷¹ In January, 1970, an important addition was made, "It shall not be contrary to the policy of ABF to borrow money for capital improvements. Decisions of this nature shall pass through the normal procedures for research and recommendation."⁷² No one seems to know how this change actually took place; it had been coming for some time. "It just had to be."⁷³

⁷⁰ Ibid., October, 1968; September, 1973.

⁷¹ Ibid., May, 1968.

⁷² Ibid., January, 1970.

⁷³ Interviews, Lester Pipkin, November 5, 1984; William Hanmer, November 12, 1984; Lee Walker, January 16, 1985.

In 1971, the Board declared that, "It shall not be the firm policy of ABF to require new staff appointees to raise a stated percentage of financial support. Each appointee shall be considered individually When the appointee is joining the staff for service in a projected new area of endeavor for ABF, stipulation of his or her raising a certain percentage of support may be required by the Board as an evidence of the Lord's guidance in the appointment."⁷⁴ This, at first, appears to be a change in policy, but it was actually only the verbalization of a common practice, particularly in the Institute ministries. It was impossible to require full support and, at the same time, insure that personnel would be in place for scheduled school responsibilities.

The CSF Report concluded that:

The mixture of faith and ingenuity in finances . . . has proven adequate to bring present facilities into being on a functioning campus. Present expansion needs and future development needs are becoming the basis for some to ask if more direct solicitation should not be considered. Here again, original uniqueness is being challenged

Financially, the operation of ABI and ABF is marginal. The continuing needs for financial support will extend beyond the need for major capital expenditures. There is need for additional operating revenue. But the task calls not only for increased

⁷⁴Board, January, 1971.

subsidy--it calls for an enlarged constituency, plus tuition subsidy.⁷⁵

The President began to accept the fact that increased financial needs would require new methodologies.⁷⁶ And nowhere would those changes be more significant than in the area of Staff allowances.

Allowances

When the AABC evaluating team members learned of the allowance system at ABL, they in effect, said, "You can do what you want as long as your people are happy and it's not illegal, but you really ought to bring things into line with what other colleges are doing."⁷⁷ The CSF Report concurred, "The transfer of this particular ingredient to second generation participants is not realistic to expect."⁷⁸ The missions philosophy, upon which the concept of equal allowances was based, began to be challenged by Lee Walker and some others in the organization. It seemed to them that Dr. Pipkin was the

⁷⁵ CSF Report, pp. 137,144.

⁷⁶ Interview, Lester Pipkin, July 29, 1984; Lee Walker, January 16, 1985; William Hanmer, November 12, 1984.

⁷⁷ Interviews, Joseph Pinter, January 14, 1985; William Kennedy, January 21, 1985.

⁷⁸ CSF Report, p. 136.

only one who understood why the system worked as it did.⁷⁹ Some major changes appeared to be warranted.

When a Faculty member inherited a house off campus and requested to live there, a housing allotment was instituted. Until that time, housing on campus was simply included as part of the allowance.⁸⁰ Then, a representative of the U.S. Department of Labor visited the school and insisted that Staff wives be paid separately; under the allowance system, families received a stipulated amount, whether the wife worked or not.⁸¹

A major revision in salary philosophy, policy, and schedule was proposed in 1973, to be implemented in various stages. The husband and wife were to be regarded as separate employees. Salary distinctions would be made between Administration, Faculty, and Support personnel.⁸² Some Staff members and constituents have questioned, through the years since, whether such a radical shift was really needed to satisfy the government. The President admitted privately that the external pressure merely forced a needed change. "We made the government a

⁷⁹ Interviews, Lee Walker, August 14, 1984; Joseph Pinter, January 14, 1985.

⁸⁰ Board, January, 1971; April, 1973.

⁸¹ Interviews, Lester Pipkin, November 5, 1984; Lee Walker, January 16, 1985; William Hanmer, November 12, 1984.

⁸² Board, May, 1973.

'whipping boy' and were able to raise a special offering to cover initial expenses."⁸³

This change in policy had tremendous implications within and for the organization. The concept of allowances had emphasized the need of the individual, rather than his/her worth to the organization. The introduction of a salary scale tended to separate Faculty from the rest of the Staff and emphasized other distinctions, rather than the commonalities. The self-image of some in the organization was adversely affected; it seemed to them that in place of their former "high and holy calling," they were now offered "a job."⁸⁴

Because "allowance" was intimately related to the institution's view of itself as a mission, it was natural that the changes in policy only accentuated questions about that issue. This was particularly true in regard to designated missionary support. One Staff member left the organization when the salary scale was introduced, because "it is no longer a mission." Dr. Pinter recalled, "I became aware of an inconsistency. We were operating more and more like an educational institution, not like a mission. And yet we were trying to hang on to support by presenting ourselves as a mission. This

⁸³ Interviews, Lester Pipkin, November 5, 1984; Lee Walker, January 16, 1985.

⁸⁴ Interviews, Joseph Pinter, January 14, 1985; William Kennedy, January 21, 1985.

caused problems for some; it caused problems for me." At the same time, Kennedy and some of the newer Staff welcomed the change for precisely this reason: "Personally, I never fully accepted the missionary concept. It was never clearly explained how we could be a mission."⁸⁵

In spite of these problems and questions, the President tried to maintain unity and to preserve the mission image of the organization. He wrote a new definition of home missions to help the Staff in explaining the school to outsiders. He insisted upon the use of the term "allowance," rather than "salary," since, after all, Staff remuneration was not guaranteed, even under the newer system. In Staff meetings, he emphasized the quality of relationships, the institutional vision, and the importance of trusting God. He promoted the idea of raising personal support, but he met with diminishing enthusiasm. Thinking back to this time, he said, "I knew for 15 years that I was losing certain battles, but my personal philosophy was to hold on to those concepts as long as I could, without being totalitarian. I hoped that they could be revived."⁸⁶

⁸⁵ Ibid.

⁸⁶ Interview, Lester Pipkin, November 5, 1984.

Fees

In line with other shifts toward a more collegiate orientation, investigation into the possibility of charging tuition began in 1970. And actual charges commenced in the Fall of 1973.⁸⁷

During a period of rapid growth and extensive building, income could not keep up with expenses. Without tuition, more students simply meant more expenses. Gift income could not be raised fast enough to keep up with the need. Other charges were first increased, but this approach both did not meet the need and proved inequitable to students. It appeared to many on the Staff that students were well able to share the expenses of their education, since some of them were better off financially than the Staff itself. Tuition seemed to be both an honest and a fair approach.⁸⁸ Financial aid would also be available for those who needed it.

Aid

Because the decision to charge tuition did not come until the end of this period, few programs of financial aid were available until then. Five scholarships of \$200 each were initiated in 1972, for

⁸⁷Board, January, 1970; May, 1973.

⁸⁸Interview, Lester Pipkin, November 5, 1984.

students already committed to the Gospel ministry, whose parents' income was less than \$8,000 annually.⁸⁹

The Fair Labor Standards Act also affected the long-time policy of having students provide gratis work in order to reduce expenses. Disparity had developed between the requirements for students in the dormitories and those who lived elsewhere. Attempts to allow for individual circumstances had created inconsistencies in the fee structures. And, of course, students did not report the benefits received as taxable income. According to the Labor Department, all students had to be paid for their work in the future.⁹⁰

The number of students who received VA benefits increased considerably in this period. In 1968, 8 people claimed this aid. In 1969, the number jumped to 17, and it remained near that level throughout the rest of the period.⁹¹

Giving

The Finance Committee of the Board became more active and clarified its job description. An Acting Stewardship Representative was appointed for a short time, but he did not live on campus or represent the

⁸⁹ Board, May, 1972.

⁹⁰ Interview, Lester Pipkin, November 5, 1984.

⁹¹ Appalachian Bible Institute, Veterans' Administration Records.

school full-time. Provision was made to provide annuities, trusts, and assistance in constructing wills.⁹²

A nine-year study of gift income was presented to the Board in 1971. Every possible source of income was being explored, including investments, foundation grants, sale of properties, and increased fees. The practical orientation had clearly overwhelmed idealism in financial matters.⁹³

Stewardship Services, of Wheaton, Illinois, was enlisted to conduct a capital funds campaign in order to finish the men's dormitory. Some Board discussion concerned whether the "no-solicitation" policy would be enforced, and it was decided that the company was not bound by it. The stipulation that non-Christians would not be solicited or used in solicitation was made, however.⁹⁴ When Stewardship Services, at the end of the campaign, offered to serve as regular consultants, the offer was not immediately accepted.⁹⁵

⁹² Board, January, 1971; January, 1972; May, 1972.

⁹³ Ibid., April, 1971.

⁹⁴ Ibid., January, 1971.

⁹⁵ Ibid., May, 1972.

Properties

During these years, the library facilities were slightly enlarged, the dining room was expanded, and the men's dormitory was built. But the need for a more workable financial policy was evident.⁹⁶ The need for some kind of physical education facility was also being expressed. Classrooms and offices were crowded. A Master Facilities Plan was commissioned, but real fund-raising would not be done until the next period.⁹⁷

Settling StudentsCharacteristics

Dean Pinter's annual report, in 1970, made the half-humorous statement, "As dean of a Bible college, I appreciated no revolts or rebellions, sit-ins or burnings, no stoning of deans or the hanging of the president in effigy."⁹⁸ In a more serious vein, the CSF Report a year earlier suggested that the minimal number of discipline and academic problems at ABI were related to an "admissions screen that delivers the kind of student desired." The evaluators noted a "sweetness about the students that is delightfully refreshing" but

⁹⁶ Ibid., October, 1968; September, 1972.

⁹⁷ Ibid., January, 1970; September, 1972.

⁹⁸ Ibid., September, 1970

suggested that the students were sometimes too passive and agreeable.⁹⁹

In reference to this evaluation, some Staff members believed that the CSF evaluators were not always sympathetic with the distinctive role of the Bible Institute. The evaluators tended to think that doctrinal and behavioral restraints necessarily inhibited intellectual activity. Some students, undoubtedly, felt this way too and told the evaluators so. To some degree the evaluation may have been correct, in that a small school, in the country, with limited facilities, which did not offer a degree probably did not attract the intellectual top 10 percent of Christian young people. On the other hand, the Dean of Students observed some trends that seemed to contradict the evaluators. "Every year the students became more liberal. The whole culture was changing. Students were no longer willing to submit to authority as they had once done, although some were still like the older generation."¹⁰⁰

A continuing problem at the Institute involved how to determine, in advance, if a prospective student had debilitating psychological or mental problems that would make Institute training and/or Christian service

⁹⁹ CSF Report, p. 102.

¹⁰⁰ Interviews, Lester Pipkin, November 5, 1984; William Kennedy, January 21, 1985; Lee Walker, January 16, 1985.

impossible. The Faculty had decided that they were not professionally equipped to handle such cases. When these kinds of problems developed, the person was simply asked to leave the school and to seek professional help.¹⁰¹

The number of students grew from 124 to 250. Each succeeding class drew greater percentages of students from further away. In 1967, 57 percent of the students were from Appalachia, but in 1973, only 34 percent came from this area. Those from Independent churches continued to outnumber those from Baptist churches by about 5 percent. Women students slightly outnumbered men every year except the last one. The percentage of married students grew from 11 percent to approximately 23 percent in this period. Only a few foreign students attended ABI.¹⁰²

Supervision

Supervision of students on secular campuses was greatly relaxed in these years. George S. May, Dean of Yale College, was quoted in the New York Times as saying, "We are not interested in the private lives of students as long as they remain private."¹⁰³ Ruth Darling, Assistant Dean for residence halls at Cornell declared,

¹⁰¹ Self, 1967, p. 110.

¹⁰² Board, January, 1967, 1968, 1973.

¹⁰³ April 30, 1966, p. 49.

"We don't ask what they do and don't want to know."¹⁰⁴
 ABI certainly did not take this popular approach,
 although there was an attempt to relax some of the
 regulations during this period.

Organized athletic activities continued to be
 prohibited on Sundays. The athletic facilities at the
 Institute could not be used by anyone at these times.¹⁰⁵
 Attendance at social functions was still required of all
 students, but more were requesting excuses. This problem
 increased in proportion to the number of married students
 and students who had outside employment. The Student
 Council was asked to address the complicated problem of
 dating relationships on campus and suggestions were
 presented.¹⁰⁶

The regulation concerning marriage of incoming
 students was relaxed to allow students to be admitted
 after they were married only 6 months, rather than a full
 year. But anyone, under 21, who married while a student
 was forced to drop out for a semester; this too was a
 concession from when those students were not allowed to
 return at all.¹⁰⁷

¹⁰⁴Quoted by Jonathan Randall, "Relaxed Campus
 Rules," New York Times (April 25, 1966), pp. 1, 28.

¹⁰⁵Staff, March 16, 1972.

¹⁰⁶Faculty, November 12, 1970; August 24, 1972;
 January 25, 1968.

¹⁰⁷Ibid., January 8, 1970; March 2, 1972.

Student requests to have television in the dormitories were denied because they were seen as unneeded distractions that could not be properly monitored.¹⁰⁸ Women were allowed to wear certain kinds of pants suits only in particular situations. Considerable debate surrounded whether maxi skirts would be allowed, but they were not permitted until 1973.¹⁰⁹

School spirit was rated as "good" by 57% of the students, and "excellent" by another 27%. Dissatisfaction seemed to increase slightly with each year in attendance. Another measure of enthusiasm for the institution is shown in the fact that 66% of the students said they would encourage their younger brothers and sisters, or friends to attend ABI when they reach eligible age Standards of Christian conduct expected of ABI students were thought, by 58%, to be helpful in developing personal maturity. Yet to another 20%, standards and rules were looked upon as a requirement to be followed--but they had not yet accepted them as appropriate.¹¹⁰

Activities

The intramural athletic program, begun in 1966, expanded during this period. The school also moved into intercollegiate basketball because it was cheaper than many other sports, because a basketball team is small and therefore easier to develop in a small school, and

¹⁰⁸ Ibid., May, 1971.

¹⁰⁹ Ibid., September 9, 1971; Staff, December 2, 1971; January 6, 1972; January 20, 1972; January 4, 1973.

¹¹⁰ CSF Report, p. 46.

because a number of other Christian colleges within traveling distance also had basketball.¹¹¹

Student involvement in the annual Missions Conference continued to increase. The focus shifted from presenting materials to students to students actively planning the conference. Outside speakers continued to be employed.¹¹²

Organizations

In response to an alumni questionnaire, it was reported, in 1967, that:

efforts have been made to give the student a larger part in student government and greater access to the administration and faculty. Student Council leadership has availed itself of these opportunities and the following results are reportable: revision and expansion of the Student Council Constitution; organization of student government; development of a recreational council; the establishing of informal student-faculty group discussions; the development and promoting of all-school Missionary Prayer Band activities and the exchanging of ideas with the councils of three other Bible colleges through inter-college council get-togethers.¹¹³

The Student Council was generally active throughout this period and more prominent than it had

¹¹¹Self, 1967, pp. 94-95; "ABI in Intercollegiate Program," Beckley Post-Herald, January 16, 1968; Interview, William Kennedy, January 21, 1985.

¹¹²Faculty, September 12, 1968.

¹¹³1st Year Progress Report to AABC, 1968, p. 8.

ever been before. Some of the Staff seemed to view it as a necessary evil and ineffectual, but others had a more positive attitude. Dean Kennedy believed that its success nearly always rose or fell with the enthusiasm and expertise of the current Student President. Participants on the Council were always struggling with the restraints of time. So much was demanded from the students, as a whole, that one had to be both academically gifted and highly motivated to make much of a contribution in student government. The Council worked as more of a unit in those days and individuals were not expected to advocate special interests, as they would in the following period.¹¹⁴

One of the projects of the Student Council, which would in turn greatly affect the Council's future operation, was the creation of Societies. A great deal of confusion had developed between the various class organizations and the athletic varsities (intra-mural teams). Both were in some way responsible for spiritual and social activities. The varsities had become very unequal because they became associated with particular classes. With the encouragement of the Dean of Students, the Student Council President proposed the creation of a Society structure and the Faculty, which had not yet

¹¹⁴ Staff, February 1, 1973; Interviews, Lee Walker, August 14, 1984; William Kennedy, January 21, 1984.

relinquished the right to make such decisions, accepted the proposal in 1973. Societies would be composed of members from all the classes (which structures would no longer be used). A draft system would be used for all incoming students. Responsibility for conducting the major social activities for each year would revolve from one society to another. Each society would provide members for a Spiritual Life Committee, an Athletic Committee, an Academic Committee, and a Social Committee. Each society would be represented on the Student Council. 115

Settling Curriculum

Graduation

General graduation requirements remained the same throughout this period. Some attempt was made to improve the procedure for dealing with students who did not appear to be meeting the requirements for "approved Christian character." The general review of all prospective graduates at the annual Faculty Retreat was discontinued in 1969. In its place, Faculty and/or Staff were asked to submit in writing any evidence that seemed to disqualify a student from enrolling in his/her senior year. The student would be confronted and given

¹¹⁵ Faculty, April 5, 1973; April 9, 1973; Interview, William Kennedy, January 21, 1985.

opportunity to defend him/herself. The student could then be placed on probation for a semester, after which he/she would either be dismissed or allowed to complete the final semester for graduation.¹¹⁶

Some little consideration was given to the idea of requiring a comprehensive examination in the field of one's minor. This idea was not fully developed and was never implemented.¹¹⁷

Programs

Under pressure from the AABC, the Bible curriculum began to change at ABI. The thorough survey of the Bible, followed by analysis of key books and a detailed and in-depth study of a couple of books was to be replaced with straight analysis. More emphasis would be given to covering all the parts of the Bible somewhat uniformly and a separate course on Bible Interpretation would be required. Looking back Dr. Pinter claimed that the Faculty saw this as a mechanical, rather than a philosophical, shift. However, the strength of the President's reservations seemed to suggest that he saw deeper significance in the changes. Some of the other Staff members also preferred the older approach, for various reasons (i.e., they just liked doing survey or

¹¹⁶Faculty, December 11, 1969.

¹¹⁷Appalachian Bible Institute, Curriculum Committee Minutes, May 31, 1967.

they liked the involvement with details of the text in certain classes).¹¹⁸

Departmental objectives were clarified and strengthened during these years. These became particularly important when degrees were first offered. Each department also tried to do some long-range projections.¹¹⁹

Departmental course offerings increased in sophistication. Counseling, Educational Psychology, History and Philosophy of Christian Education were added to the CE program. More Music Theory, Choral Conducting, and Hymnology were added to the Music Program. Business Procedures and Organization and Administration were added to the Pastoral Studies Program.¹²⁰

Considerable discussion in this period concerned whether training at the Institute was terminal or preparatory in nature. The CSF Report faulted the common practice of considering the programs terminal, because (1) at least 33 percent of the student body in 1969 planned on further academic training, (2) 56 percent of the alumni studied had continued education after the

¹¹⁸ Board, September, 1970; Interview, Joseph Pinter, January 14, 1985; Curriculum Committee Minutes, February 23, 1972, March 1, 1972.

¹¹⁹ Catalog, pp. 41-52; Curriculum Committee Minutes, February 1, 1972; April 20, 1972.

¹²⁰ Catalog, 1973, pp. 44-51.

Institute, and (3) nearly 66 percent of the ABI personnel and a majority of the pastors consulted favored a multi-purpose approach or transferable credit.¹²¹ Actually, what most of the Staff meant by "terminal" had more to do with a sense of completeness than that students would not take any additional studies, but the CSF statement contributed to the declaration in 1971 that, "In terms of that which is basic for a ministry in pastoral work, missions, Christian education or church music the courses are to be viewed as terminal in nature. There are those graduates who enter into vocational Christian service immediately after graduation When advanced formal education is undertaken the Institute becomes preparatory Thus the scope of the program of the Institute is determined in part by the individual's objectives and accomplishments."¹²² This attempt "to be all things to all men" was later criticized by the AABC.

Beyond attending a Bible college or a liberal arts college to complete requirements for a Bachelor's degree, the most popular post-Institute training involved a theological seminary. This had not been true in the early days of Bible Institutes or in the earliest days at ABI, but times and circumstances had changed. However, when Bible Institute and Bible college graduates applied

¹²¹ CSF Report, p. 100

¹²² Board, January, 1971.

to seminaries which belonged to the American Association of Theological Schools, they were told that they did not have certain needed prerequisites. An extensive study, sponsored by a \$85,000 grant from Lilly Endowment, Incorporated, was undertaken in the early '60s to determine the relative value of different kinds of pre-seminary training. The results indicated that graduates of Bible colleges did as well as Christian liberal arts college graduates, and both did better than secular university graduates. However, this study made little difference in seminary admissions policies. Bible colleges generally tried to tailor their programs for those who anticipated seminary studies. ABI personnel were aware of this trend, but they were not in a position to do much about it until the institution began to offer a degree program.¹²³

The issue of General Education courses had to be considered before the school could offer the Bachelor of Arts degree, but some approached this subject with a great deal of apprehension. Warren Humphry, while writing from a theological orientation somewhat different than ABI's, accurately presents this concern. "The history of the Restoration Movement schools clearly

¹²³"Bible College Graduates and Seminaries," AABC Newsletter, August, 1960, IV, 3; "Report on Readiness of Bible College Graduates for Advanced Studies," AABC Newsletter; February, 1961; V, 1; "Pre-Seminary Education," AABC Newsletter, Spring, 1964, VIII, 2.

reveals that when the Bible department is outweighed by secular departments a conflict of interest arises involving accrediting types of professors, etc., which invariably results in the Bible department's departure from the faith. I do not believe that it is possible to maintain a loyal Bible department for many years within the framework of a liberal arts school."¹²⁴

In 1969 Timothy Warner wrote his doctoral dissertation on "General Education in the Bible College." His findings were studied at ABI and at other schools in the Movement. Warner discovered that:

(1) The primary purpose of general education in the Bible college program is most often stated in terms of the "tool" concept. They tend to be seen in the light of their contribution to the professional goals of the student. They are those studies which will make him a better minister, missionary or other Christian worker. Part of this is the process of making him a better person, but in this view, even being a better person is for the ultimate purpose of being a more effective servant of God

(2) In at least 50% of the college catalogs reviewed, professional and general education courses were associated under the same heading

(3) Since the schools for the most part do not offer fields of specialization other than in church vocations, there is little choice of courses available to students This means that general education courses tend to be highly

¹²⁴Warren Benjamin Humphrey, "An Analysis of Opinions of Bible College Administration Concerning Selected Issues of College Curriculum," (Unpublished dissertation, Syracuse University), 1965.

structured with all students taking many courses in common.¹²⁵

The decisions made at ABI about General Studies generally conformed to Warner's findings, although Dean Pinter claimed to have a high regard for the liberal arts because of his own academic training. The state requirements in this area were quite general: (1) approximately one-third of the degree program should be composed of general studies, and (2) professional courses should not be allowed to slip under the umbrella of "General Studies."¹²⁶

Transfer

The idea of offering the required General Studies and granting a Bachelor of Arts degree did not at first appeal to all of the ABI Staff, but the decision was made in two steps. At first, a Bachelor of Theology degree was offered, without the addition of the General Studies courses. This required that students complete two years of General Studies work at another approved college before or after their Institute work. This plan supposedly preserved Bible Institute "distinctives" and allowed special recognition for the additional year of

¹²⁵ Timothy M. Warner, "General Education in the Bible College," AABC Newsletter (Spring, 1969, XIII, 2).

¹²⁶ Interview, Joseph Pinter, January 14, 1985.

study involved (beyond a normal Bachelor of Arts degree).¹²⁷

Almost immediately, the Dean of Education and the Curriculum Committee began investigation of a Bachelor's program that could be completed on campus. Such a program was then unanimously recommended by the Staff and approved by the West Virginia Board of Regents in September of 1972.¹²⁸

Instruction

A new "cut" system was adopted in 1969, which allowed students to miss a class, without excuse, the same number of class hours as the semester hours of the course. Days missed immediately before or after a vacation were counted double. This system was considered an advance because without adding any bookwork for the instructor or Dean of Students it allowed more accomodation of individual circumstances and gave the student more control over his/her own life.¹²⁹

The distribution of grades continued to be monitored throughout the period. According to the scale adopted by the institution, grades continued to be

¹²⁷ Catalog, 1966, p. 32.

¹²⁸ Board, September, 1971; September, 1972.

¹²⁹ Faculty, January 9, 1969.

slightly inflated, particularly in the "B" category.¹³⁰ On the other hand, students voiced complaints through the Student Council, in 1968, against "unfair and ambiguous questions on tests." In the 1969, CSF Report, nearly 25 percent of the students were inclined to believe that faculty evaluation of students was erratic in its fairness.¹³¹

Both students and alumni told the CSF evaluators that there was a problem in the classroom at ABI. "It is the reverse of that which is facing a campus like Berkeley: that is, not the problem of how to handle dissent; but, how to encourage the kinds of discussion which may contain dissent, for the sake of the critical, 'prove-every spirit' attitude which makes for spiritual maturity. This latter problem is hard to meet in the Bible Institute, which tends to justify its existence by being right, and by demanding the conformity of its students to institutional rightness."¹³² There is no evidence that this issue was seriously explored at ABI.

Students generally (77 percent) indicated that the classroom sessions were profitable. Approximately 31 percent claimed to spend at least four hours per day in

¹³⁰ Board, January, 1967, 1968, 1969, 1970, 1971, 1972.

¹³¹ Faculty, November 7, 1968; CSF Report, p. 45.

¹³² CSF Report, p. 101.

homework, 66 percent claimed to spend at least three hours in such activity. The idea of student-evaluation of instruction was introduced as early as 1968, but specific forms were not provided until 1970. Other forms of faculty evaluation were largely non-existent during this period.¹³³

Auxiliary

An attempt was made in 1968 to conduct a summer school program in cooperation with Graham Bible College, Shenandoah Bible College, and Southland Bible Institute. The plans were cancelled because of a lack of interest.¹³⁴

Evening school attendance during these years varied from 26 in 1970 to 51 in 1968. It had leveled off at approximately 50 in 1973.¹³⁵ This community-oriented program had been well received by only a small percentage of the prospective students.

Library

The library continued to grow in these years, although not at the rate of the earlier period. The 1968 holdings included 12,143 volumes and approximately 135

¹³³ Ibid., p. 45; Faculty, October 24, 1968, November 12, 1970.

¹³⁴ Faculty, September 26, 1968.

¹³⁵ Ibid., December 17, 1971; Board, January, 1971; January, 1973.

subscriptions. By 1973, the volumes had increased to 16,804, although the subscriptions remained the same.¹³⁶

Christian Service

The emphasis of Bobby Sizemore in his tenure as Christian Service Director was strongly evangelistic. He was a motivator and an example. He led the students in community-wide witnessing campaigns. After Sizemore left the Staff, he often lobbied, from his position as alumni representative on the Board, for a stronger evangelistic emphasis in the Institute.¹³⁷

Mel Seguire had a pastor's heart and provided a warm example of evangelism as a life-style. He was not, however, either a motivator or an organizer.¹³⁸

Lloyd Preston was better organized and knew how to promote activities. But he was very busy in his triple role as the Director of Christian Service, Camp, and Athletics.¹³⁹

Lee Walker brought an expanded concept of Christian Service to the department. He observed the Christian Service programs at other schools and initiated

¹³⁶ Board, January, 1968; January, 1973.

¹³⁷ Interview, Alda Parvin, September 3, 1984; Board, May, 1973.

¹³⁸ Interview with Alda Parvin, September 3, 1984; Joseph Pinter, January 14, 1985.

¹³⁹ ibid.

a regular bi-weekly training hour for all students (although attendance was not required) at ABI. He organized and promoted the Department as a whole.¹⁴⁰

Throughout the period, Alda Parvin served as Assistant Christian Service Director. She provided stability, support and a Christian education orientation for the department.¹⁴¹

In 1971, Earl Parvin proposed an internship program that would have greatly expanded Christian service experiences for students and involved extensive counseling of individual students by a Staff psychologist. Several Evangelical and Fundamentalist mission boards at that time were sending their missionary candidates through such a program in Detroit, Michigan. The Parvins even visited that program to collect information and to bring back recommendations.¹⁴² The implementation of a greatly diminished version of Parvin's original vision finally came to fruition in the next period.

Conferences

It was decided in 1972 that the annual Missions Conference would focus on one of four areas of the world.

¹⁴⁰ Ibid.

¹⁴¹ Ibid.

¹⁴² Board, September, 1976.

By following this procedure, students would, over a four-year period be exposed to all the mission countries of the globe and many different types of mission work.¹⁴³

An annual Expository Preaching Contest was initiated in 1969. Expository preaching had been emphasized at the Institute since its inception and the Bible Center Church (of Charleston, West Virginia), which sponsored the contest, had long been a supporter of the school.¹⁴⁴

Culture

In the summer of 1971, Earl Parvin participated in "Creative Education for Appalachian Uplift." It was a federally funded seminar that met for three weeks at Alice Lloyd College in Pippa Passes, Kentucky. Lectures dealt with religion, education, exploitation, unemployment, migration, community action, etc.. Field trips were taken to settlement schools, strip mines, a company store, etc.. Parvin made no recommendations to ABI as a result of his studies but concluded that

- (1) problems encountered in Appalachia were common to rural, poor areas and to minority ghettos, and
- (2) Appalachian culture was changing as contact with the

¹⁴³ Faculty, November 30, 1972.

¹⁴⁴ Ibid., April 10, 1969.

outside world increased through mass media and travel.¹⁴⁵ Again, no particular recommendations or changes in procedures followed "enlightenment" about the local culture.

President Pipkin had, the year before, defended Appalachian Fundamentalism, in a letter to the editor of a local newspaper:

The vast majority of churches in which I have ministered and from which the students we have and are presently training come do not have preachers who are characterized by preaching in high-pitched voices at a pell-mell rate with punctuation of "ah" in explosive breath, do not specialize in ballad-type congregational singing without instrument and frequently off key, do not pray vocally in unison, do not have persons jumping up and down in testimony time, and, are not against education.¹⁴⁶

Pipkin's point was not that many congregations of the type described did not exist. It was that this was not a true picture of the Fundamentalist Movement or of the clientele of ABI.

This period was marked by steady commercialization of the area in which the school was located. One Staff member suggested that while students of earlier years had sometimes hesitated to come to the Bible

¹⁴⁵ Board, September, 1971.

¹⁴⁶ Letter by Lester Pipkin to WSAZ-TV in Huntington, West Virginia, concerning "The First Thursday Here" program, entitled "The Old Time Religion." Published in the Raleigh County Register (March 5, 1970).

Institute because of its apparent educational sophistication, during this period, some began to look for educational opportunities outside of the area because ABI was not sophisticated enough for their newly developed tastes.¹⁴⁷

Music-checking continued throughout this period, but it increasingly became a headache for the music faculty. The purpose was to teach students discernment, but they soon found that they could pit one Faculty member against another and get records approved by one that would not be approved by the other. Beukema and Shepherd were basically in agreement and took a rather narrow approach, "no rock or country music." Miss Pipkin brought a more sophisticated approach and suggested that musical forms were in themselves non-moral, although many songs were objectionable because of their texts or their effects upon people. She was concerned about losing touch with the students and promoted the idea of self-evaluation by the students (based upon broad Biblical principles). She was generally supported by her mother and Dean Kennedy. This was, in turn, viewed first by Beukema and then, much more, by Shepherd as a power struggle. The problem was further complicated by the

¹⁴⁷ Interview, William Hanmer, November 12, 1984.

fact that the women involved were the wife and daughter of the President.¹⁴⁸

Summary

Ideals associated with the vision of Appalachian Bible Institute as a collegiate institution were more fully realized during this period. The vision of a training school, with a mission-orientation, was still present, in terminology and in the thinking of some personnel, but its effect upon actual decision-making was rapidly diminishing.

Relationships with the Accrediting Association both facilitated changes and validated the changes, once they were made. The broader delegation of administrative responsibility and the addition of key personnel provided greater opportunity for those who held to the collegiate vision to make an impact upon the organization. Replacing the allowance structure with a graduated salary scale, though forced upon the organization by practical considerations, probably did more than any other thing to transform the image of the Institute, for those who were associated with it.

When tuition was added and the school began to offer a B.A. degree, the transformation was, more or

¹⁴⁸ Interviews, Gretchen Pipkin, Sarah Pipkin Shook, July 5, 1984; Lucky Shepherd, September 5, 1984.

less, complete. For good or for ill, Appalachian Bible Institute would never really be the same.

Chapter 6

AN ACADEMIC INSTITUTION IS RECOGNIZED

(1973-1983)

As the last ten years of President Pipkin's administration began, the transition from the mission-dream to the college-dream was already complete, except for a few symbols and details. The completion of this transition was signaled by the change of name to Appalachian Bible College in 1977. As the President became demoralized over what seemed to be necessary compromises related to finances and about attacks upon the institution by former constituents, middle managers were allowed to assume greater control. This was particularly true of the Director of Development, who ultimately became the Executive Vice President, and a new and much more forceful Dean of Education. Two major layoffs helped to emphasize the specialized nature and employee status of Staff positions. More traditional college financial policies were introduced after an unpleasant episode with a management consulting firm, and government-related financial aid became an important source of income. More aggressive student recruiting techniques were employed after enrollments dipped in

concert with small, church-related colleges across the country. Faculty ranking was introduced, and advanced degrees began to be emphasized more in selection and development of Faculty. Academic departments became more prominent, and students complained about "academic overload." In these years (1973-1983), Appalachian Bible College attempted to be everything that its leaders thought a fine Christian college should be.

Only the vestiges of the original mission-dream remained. The President insisted on calling the organization a mission. Appeals for funds were made on the basis of being a mission. Salaries were still called "allowances." Membership in the National Home Missions Fellowship (renamed Association of North American Missions during this period) was retained but its impact upon Appalachian Bible College as an institution was insignificant.

The shift from idealism to pragmatism in decision-making was characteristic of this period. The ideals of the past were simply not as important to some of the newer leaders. Walker (Director of Development) and Reiter (Dean of Education) were simply more pragmatic by nature, and the President's attempts to retain some of the historic ideals were largely ineffective. Doctrinal statements on the sequence of prophetic events and on the inerrancy of scripture were clarified for the sake of

constituents and their support. Creation of the Administrative Committee, hailed by Walker as "one of the most significant decisions in the last ten years," was essentially a practical, rather than a philosophical move. Management principles were employed for pragmatic reasons. Staff reductions were a practical solution to a practical problem, in spite of the fact that they contradicted stated philosophy at the time. Financial policies were revised for basically pragmatic reasons. It was these compromises, as much as anything else, that led to the President's retirement in 1983.

There was a marked shift toward a conversionist approach to culture in this period (1973-1983), but it was not totally without reservations. The new Institutional purpose statement reflected a definite move away from indoctrination and training to a more "liberated" education. Key administrators participated in conferences related to social issues with "unbelievers" and those of differing religious persuasions. The impact of the Moral Majority in its concern for political issues began to be felt. The approach to the supervision of student behavior was changing as the period drew to a close, from merely controlling behavior to reasoning with and counseling the student. The introduction of new professional concentrations into the curriculum, like Business

Administration, Teacher Education, and Family Counseling, was seen as a redefinition of what constituted "full-time Christian service." General studies was given a more prominent place in the curriculum, and the Ad Hoc Committee on Cultural Events promoted the idea that a secular concert could be appropriate on a Christian college campus.

On the other hand, some of this accommodation to culture was not greeted with enthusiasm by the Staff or among certain constituents. The major confrontation of the period involved the accusation by the Ohio Bible Fellowship that the school no longer practiced true ecclesiastical separation. Some members of the Board resisted Title IX stipulations and defended the need for male leadership in certain facets of the school's ministry. A more open and principled approach to music was ultimately rejected and the policy was forced to return to some of its earlier, more legalistic overtones.

Recognizing Administration

Personnel

Significant changes in President Pipkin's leadership were noted during this period. These changes were sometimes attributed to "mellowing," under the influence of AABC, management training seminars, and a very de-moralizing experience with the Ohio Bible

Fellowship (which will be discussed under "Separatism"). His deference to the Administrative Committee did not, technically, remove any authority from his office, because it was "only an advisory and coordinating group." However, most of the rest of the Staff saw this innovation as a dilution of Presidential power. By design, more direct supervision was also delegated to subordinates and the President became more remote to Staff and Students. Only occasionally did he step over these lines to insist on some detail of finances or student life.¹

William Kennedy continued his ministry in the Dean of Students' office throughout most of this period. For three years, the Christian Service Department was also placed under his supervision. Due to health problems and his inability to cope with certain pressures of the office, Bill dropped back to a support position in the Maintenance Department for a year and half. He finally left the college for a pastorate in 1983.²

Truda Van Puffelen served as Dean of Women, until 1979, when that position was assumed by Fern Coberly. Mrs. "Van" then became the Financial Aid Officer. Mrs.

¹ Interviews, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Lee Walker, January 16, 1985.

² Appalachian Bible College, Catalog (hereinafter called simply Catalog), 1979, p. 43; Interview, Lee Walker, January 16, 1985.

Coberly was a widow who had returned to college; she graduated from ABC in 1980.³

Lee Walker definitely became more visible and more influential during this period. In 1973, he was appointed Assistant Director of Public Relations. In 1974, he was advanced to Director of Public Relations and shortly thereafter became the first Director of Development. Concurrent with these appointments, he served as Assistant to the President. In 1982, he was appointed Executive Vice President and Chief Business Officer.⁴ When the new, Bible-Business Administration Program was introduced, in 1982, Lee was also asked to chair that Department.⁵

William Hanmer continued to serve as Treasurer, until his departure from the school in 1983. Bill's influence upon the direction of institutional policy greatly diminished during the last few years of his tenure. Differences in perspective and personal conflicts with the President eventually led to his dismissal in 1983.⁶

³ Interview, Fern Coberly, March 28, 1985; Catalog, 1981, p. 67.

⁴ Interview, Lee Walker, August 14, 1984.

⁵ Appalachian Bible College, Faculty Minutes (hereinafter called simply Faculty), May 19, 1982.

⁶ Interviews, Lee Walker, January 16, 1985; Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984..

Daniel L. Anderson graduated from the Institute in 1971. He continued his education at Faith Baptist Bible College, Grace Theological Seminary, and Dallas Theological Seminary, where he also completed an administrative internship. With his wife, Rosalie, he returned to serve on the Faculty at ABC in 1978, during which year he also completed his dissertation in church history. He was immediately appointed Registrar and Assistant to the President. When Kennedy was unable to fulfill the responsibilities of the Dean of Students, Anderson also temporarily filled this role. When, in 1983, President Pipkin no longer believed that he could provide aggressive leadership to the institution, the Board of Directors chose Anderson to succeed him.⁷

Joe Pinter maintained his position as Dean of Education only until the Fall of 1976. At that time he stepped down to become Chairman of the Bible and Theology Department, and for a couple of years also served as the Admissions Officer.⁸

Pinter was replaced in the Dean's office by Paul C. Reiter. Reiter was a graduate of Tarkio College and Dallas Theological Seminary. He had already completed most of the coursework toward a Ph. D. at the California

⁷ Interview, Daniel L. Anderson, January 15, 1985; Board, February, 1983; Lester Pipkin, November 5, 1985.

⁸ Interview, Joseph Pinter, January 14, 1985.

Graduate School of Theology; and actually received his degree in 1979. Reiter had taught part-time in several Bible schools, but his major experience had been as a pastor, for nearly 20 years.⁹

The new Dean was aggressive, action-oriented, and an independent thinker. Unlike many of the other administrators, he "did not carry the whole history of the college" with him into every decision. He forced the administrative team to face the provincialism and ingrown nature of some policies. He assumed that he was fully in charge of the areas assigned to him and, thus, strengthened the new bureaucratic structure of the organization. He promoted the "school" versus the "mission" concept of the organization (although he raised considerable personal "missionary" support) and brought the idea of "academic excellence" to fuller reality.¹⁰

On the other hand, his manner was sometimes abrasive and his approach not always diplomatic. Other members of the administrative team thought he sometimes intimidated the President, but that the two of them worked out their relationship. He learned how to work with his peers on the Administrative Committee (although

⁹Catalog, 1977: p. 67.

¹⁰Interviews, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Lester Pipkin, November 5, 1984; Lee Walker, January 16, 1985; William Hanmer, November 12, 1984.

this kind of collegiality was obviously new for him), and he was often able to sway them with both his mastery of massive blocks of information and his pastoral orientation. His greatest problems came in relationships with the Faculty, partly because of his strong personality and partly because he represented, for some of them, a new restriction on their power to influence the Institution directly.¹¹

When the head of the Pastoral Studies Department resigned in 1977, Reiter's interest in this area and the increased limitations in budget, caused him to annex this additional responsibility. Like his predecessor, the new Dean always carried a heavy teaching load in addition to his administrative responsibilities.¹²

With the new emphasis on General Studies in the degree programs, Eddie Chesley was recruited to chair that Department. Chesley was a graduate of Ohio State University and had attended Bob Jones University before he came to ABC as a student. Upon his graduation from the Th. B. program, in 1971, he was invited to join the Faculty. While on Staff, Chesley completed a Master's program in English at Marshall University. Throughout the period, he insisted that his position as Chairman was

¹¹ Ibid.

¹² Catalog, 1979, p. 45; Faculty, May 19, 1982.

only temporary and he struggled with the breadth of a Department called "General Studies."¹³

When Lucky Shephard felt pressured by the President to leave the Institute, Richard Lynch became Chairman of the Music Department. Lynch was appreciated for his musical ability, but he did not seem to have the administrative skills needed by the Department.¹⁴

Sarah Pipkin Shook became the Music Department Chairman in 1977, in spite of the reluctance of some members of the Board to appoint a woman to this position. As a Faculty member she had engineered many improvements in the Department: the development of distinct proficiencies, required recitals, record-keeping procedures for private lessons, development of the music library, auditions for music groups, and the development of a handbell choir. Her academic preparation had brought greater professionalism to the Department as a whole.¹⁵ She generally identified more with the students than with the Staff, and was reluctant to provide close supervision for those who taught in her department.¹⁶

¹³ Catalog, 1975, p. 63.

¹⁴ Catalog, 1975, p. 64; Interview, Lester Pipkin, November 5, 1984.

¹⁵ Interview, Lester and Gretchen Pipkin, November 5, 1984.

¹⁶ Ibid.; Interview, Paul C. Relter, Daniel L. and Rosalie Anderson, October 26, 1984.

Ralph White was Christian Service Director from 1973 to 1978, and Camp Director from 1973 to 1976. He also taught a few courses. Ralph was a graduate of Moody Bible Institute and was very people-oriented. His evangelistic emphasis was strong. He knew how to motivate involvement by others in group projects. But he was not an organizer, and he hated paperwork.¹⁷

White was replaced as Director of Alpine Bible Camp by Michael F. Wells. Mike was a graduate of Appalachian Bible Institute, Calvary Bible College, George Williams College, and Grand Rapids Baptist Seminary. Wells was the first full-time camp director. He brought many innovations to the camp program and shared his creative energies in a few of the Christian Education courses.¹⁸

John D. Talley, Jr., joined the Faculty in 1974, as Chairman of the Pastoral Studies Department. He was a graduate of Miami Bible Institute, Southeastern Bible College, Grace Theological Seminary, and Western Conservative Baptist Seminary.¹⁹

¹⁷ Catalog, 1975, p. 66; Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Alda Parvin, September 3, 1984.

¹⁸ Catalog, 1981, p. 69; Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984.

¹⁹ Ibid., 1975, p. 65.

Ronald G. Gannett came the following year to chair the Christian Education Department. He, too, had good academic credentials, having graduated from Southeastern Bible College and Dallas Theological Seminary.²⁰ Gannett led in the transition of the Christian Education program from an emphasis solely upon children to include ministries to youth and adults. Under his leadership, the curriculum focused more on training Directors of Christian Education.²¹

Talley and Gannett had the potential for affecting the institution because they were attractive and people-oriented; they developed personal "disciples." But they raised troublesome questions about the school's "narrow" position on Separation and, therefore, became a focus for controversy with some constituents. They promoted a great deal of freedom in the classroom and a more individualized approach to students. They introduced "church renewal" concepts that featured greater lay-participation and different structures in the churches than had traditionally been promoted at the college. These were the men that Kennedy labeled "the New Guard." Ultimately, both felt stifled and frustrated

²⁰ Ibid., 1977, p. 64.

²¹ Appalachian Bible Institute, Self-Evaluation (hereinafter called simply Self); 1976, pp. 119-121.

by their inability to change the institutions, and both left in 1977.²²

Talley's position was absorbed by Dean Reiter, and Gannett was replaced by Richard Winters. Winters was a graduate of Philadelphia College of Bible and Wheaton Graduate School of Theology. He had served as a Director of Christian Education, a Pastor, and a mission executive before coming to the school. Under his leadership, the Department initiated Teacher Education and Family Counseling Programs.²³

Beverly Bolles was added to the Faculty in 1981, to provide additional expertise for the new Teacher Education Program. She was a graduate of West Virginia State College, West Virginia College of Graduate Studies, and was near the completion of an additional Master's degree at Bob Jones University. She had 12 years of experience as a classroom teacher and school supervisor in public and Christian schools.²⁴

Doctrine

Several doctrinal refinements were introduced into the school's official Statement, once the

²² Interviews, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Lee Walker, January 16, 1985; William Hanmer, November 12, 1984.

²³ Catalog, 1978, p. 45.

²⁴ Catalog, 1983, p. 94.

Constitutional prohibitions against such were removed. In May, 1974 the Board officially adopted the statement on Charismatics that had earlier been submitted by the Faculty. During the interim, the proposal had been used as a policy, even though it could not be considered an official part of the Doctrinal Statement. No record remains of any special problem on the campus over this issue, but the Staff wanted guidelines in order to avoid such. Of greater significance to all was the presentation before the school's constituents of a clear position on a controversial issue.²⁵ This is an example of taking a doctrinal position for basically practical reasons--to insure finances and students.

In light of Pipkin's earlier questions about the sequence of prophetic events, and Perdue's underlining of a viewpoint that was different from most of the Staff, it seemed prudent to clarify the institutional position. This was done in January, 1979, by the Board.²⁶ Actually, this had been the position of the school for

²⁵ Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Lester Pipkin, November 5, 1984.

²⁶ The new statement read: We believe, according to Scripture, in the pre-millennial return of the Lord Jesus Christ; that this second coming will be a literal, bodily, personal appearance to the earth; that His coming for His Bride, the Church, precedes the Tribulation and constitutes the "Blessed Hope" set before us, for which we should be constantly looking. (Matt. 24:27, 30, 44; John 14:1-3; I Thess. 1:10; 4:13-17; Rev. 19:11-19)

some time, and it had always been taught by Pinter in theology classes.²⁷

A slight rewording of the Statement on Inspiration helped to clarify the school's position on another contemporary issue. In 1976, Harold Lindsell, a former editor of Christianity Today, wrote The Battle for the Bible. This book chronicled the controversy within Evangelicalism over whether the Bible was inerrant (wholly without error in the original manuscripts) or whether it might contain inaccuracies of a factual, historical, or scientific nature and still properly be called "The Word of God." Appalachian Bible College took a firm stand in favor of inerrancy.²⁸

Questions about the extent of the atonement (Did Christ die for the whole world or only for the elect?) also originated off-campus, but the crisis that precipitated a doctrinal refinement in that area came through current students, in 1979. Calvinism, with its emphasis upon Limited Atonement (the belief that Christ died only for the elect) was in general resurgence in

²⁷ Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Joseph Pinter, January 14, 1985.

²⁸ "We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, wholly inerrant in the original writing, infallible and God-breathed, the final authority for faith and life (II Tim. 3:16, 17; Matt. 5:18; II Peter 1:20,21; John 16:12, 13)." Appalachian Bible College, Board Minutes (hereinafter called simply Board), January, 1980.

those years. Groups, like the Reformed Baptists, that held this view were becoming more prominent in Fundamentalist circles. The Faculty was aware that the General Association of Regular Baptist Churches (GARBC) had experienced considerable internal dissension over this issue. Several ABC students began attending churches near the college where this doctrine was taught, and they sowed discord on the campus. Some students tried to pit one Faculty member against another on the issue. The matter came to a head when someone challenged the right of one who held the view of Limited Atonement to graduate from ABC. The new statement was adopted the following winter.²⁹ It also became mandatory, at that point, for seniors to subscribe to the Doctrinal Statment in writing at the beginning of their senior year, rather than just before graduation.³⁰

²⁹"We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1, 2, 14; Luke 1:35). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, substitutionary sacrifice for the sins of the whole world; and that our justification is made sure by His literal, physical resurrection from the dead (Rom. 3:24,25; I Peter 2:24; Eph. 1:7; I Peter 1:3-5). . . ." Board, January, 1980.

³⁰Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984.

The question of Bible translations is not precisely doctrinal, but is closely related to doctrine.

Barr is correct in maintaining that:

Until quite recently, conservative evangelicals were extremely closely tied to the Authorized (King James) Version. The symbolic and practical importance of this tie with a particular and traditional English version is difficult to exaggerate. This was not, indeed a matter of doctrine; no one laid down that only the Authorized Version should be used or cited. But in practice the Bible was seldom quoted in any other form. The exact wording of this version was prized as if it were the holy of holies, and any phrase quoted from it was carefully demarcated in print by quotation marks to make clear what were the exact Biblical words as distinct from mere human comment and discussion³¹

In response to an accusation that the school endorsed The Living Bible (a modern paraphrase of Scripture) the Administrative Committee reaffirmed, in 1974, that the Authorized (King James) Version (KJV) was the basic text for all Bible courses. It is, however, noteworthy that the Bible Faculty had earlier considered the possibility of using another version. Then, in 1976, Dr. Pinter raised the issue again, this time in light of the controversy over the Greek text upon which the various versions were based (the KJV is based upon a different line of manuscripts than are most modern translations). As an outgrowth of this discussion, a new

³¹ James Barr, Fundamentalism (Philadelphia: Westminster Press, 1977), p. 209.

policy was developed that recognized two other translations for official usage.³²

Separatism

The confrontation over Secondary Separation, that had begun in the last period, escalated into a crisis for the Institute in this one. George Dollar, a professor at Bob Jones University, wrote A History of Fundamentalism in America, in 1973.³³ In this very influential book, he divided Fundamentalists into three camps: Militant, Moderate, and Modified. But he then insisted that the "Militants" were the only true Fundamentalists. "Modified" was his label for the Neo-Evangelicals. For him, the "Moderates" were essentially compromisers.

He (the Moderate Fundamentalist) accepts all the affirmations or doctrines of the Bible but refuses to expose error, those who espouse error, wrong attitudes, questionable habits, and defections from Bible discipline. This results in indifference to hard-line Biblical separation. In this group are the dispensationalists who have worked faithfully to exegete and dig out Bible truth but who refuse to be as diligent --if, indeed they show any interest--in exposing error and standing for Biblical attitudes and application of Biblical

³²"The King James Version shall be considered the basic text of the A.B.I.. The American Standard Version and the New American Standard Bible may be utilized in the classroom. All required Scripture memorization shall be done in the King James Version." Faculty, December 12, 1974; March 26, 1975; August 18, 1976.

³³George W. Dollar, A History of Fundamentalism in America (Greenville, South Carolina: Bob Jones University, 1973).

standards to everyday situations. They avoid issues of personal separation from worldly things and are soft in their stand against friends engaged in compromise. They reject the role of the soldier and deny that there is a war on and that we are to fight and win in the battles They downgrade evangelistic preaching, soulwinning, and rigid personal separation. Examples include Dallas Seminary, Moody Bible Institute, Tennessee Temple Schools³⁴

Dollar specifically identified Appalachian Bible Institute as being in this "Moderate" camp in the appendix of his book. It was this kind of thinking, within the Ohio Bible Fellowship (OBF), that precipitated the crisis about to be described.

Early criticism of ABI's stand on Separation had come from William Ashbrook, pastor of Calvary Bible Church in Columbus, Ohio. In May, 1974, Lee Walker received a letter from his home church in Mentor, Ohio (pastored by John Ashbrook, William's son), indicating that the church would no longer be able to support the Kennedys or the Walkers because of the Institute's failure to take a stand on Separation.³⁵

Correspondence with John Ashbrook and other OBF pastors did not produce mutual understanding or reconciliation. Ashbrook clarified his stand for

³⁴ Ibid., p. 282.

³⁵ Appalachian Bible Institute, Administrative Committee Minutes (hereinafter called simply Administrative), May 6, 1974.

Secondary Separation, in the Ohio Bible Fellowship Visitor (the organizational newsheet) throughout 1975, and ABI personnel wondered why he did not believe that they endorsed these principles too.³⁶ Frank Hamblen, pastor of Calvary Bible Church in Lima, Ohio, in his church paper, specifically attacked President Pipkin, for the places he appeared to speak, and the Institute for its "loose policy".³⁷ Then, in November of that year, an official resolution was published by OBF, as an organization, denouncing Appalachian Bible Institute and President Lester Pipkin. The charges were:

1. a lack of discernment in accepting speaking engagements on new evangelical platforms;
2. a lack of discernment in bringing various speakers with new evangelical convictions to the platform of the Appalachian Bible Institute;
3. a failure to teach and expose students to the principles of Biblical separation;
4. a weak policy allowing staff members to speak in churches of the National Council of Churches and its apostate denominations;

THEREFORE, BE IT RESOLVED that we advise our Churches to be aware of serious problems with the Appalachian Bible Institute in the area of separation; and,

BE IT FURTHER RESOLVED that we not use speakers from the staff of the Appalachian Bible Institute in our camps or conferences until a different position is taken; and,

BE IT FURTHER RESOLVED that we call upon the Board of the Appalachian Bible Institute to

³⁶Ohio Bible Fellowship Visitor, June-July, 1975; August-September, 1975.

³⁷The Calvary Visitor, September 17, 1975.

Investigate the leadership and position of the Appalachian Bible Institute in regard to the Biblical doctrine of separation; and BE IT FURTHER RESOLVED that we ask our churches to pray that the Board of the Appalachian Bible Fellowship will have the diligence to investigate the direction being taken by the school³⁸

The resolution was the first official indication that the Board of Directors at ABI had of the problem that was brewing. The Chairman of the Board registered genuine surprise in his initial letter of response.³⁹ A private meeting was held with Paul Reiter, who had succeeded William Ashbrook as pastor in Columbus. Reiter, who had been a long-time friend of President Pipkin, was convinced that the OBF had not handled this situation properly, but he had some questions of his own about ABI. He was satisfied with the answers given, as evidenced by his later willingness to join the Staff.⁴⁰ It was noted in these encounters that, unknown to the

³⁸ Ohio Bible Fellowship Visitor, November-December, 1975.

³⁹ Correspondence from Harlie L. Alderman, Chairman of the Board, Appalachian Bible Institute, December 13, 1975.

⁴⁰ Notes by Harlie L. Alderman, Chairman of the Board, Appalachian Bible Institute, of a private meeting with the Reverend Paul Reiter in Gallipolis, Ohio, December 22, 1975.

OBF, ABI had recently strengthened its position on Separation.⁴¹

At their January, 1976, meeting, the Board appointed a fact-finding committee to meet with representatives from OBF. Pipkin reviewed the history of the problem and previous correspondence related to it with the Board. The Institute's record in helping churches to separate from the National Council of Churches and particularly the American Baptist Convention, was also reviewed. The proposed meeting was held February 24, 1976:

CONCLUSION: A very good spirit pervaded the meeting, no outward animosity was displayed. Emotions surfaced occasionally, but the tone of the meeting was very good.

Simply stated, ABI and OBF are some distance apart in philosophy, understanding, and in practice on the matter of ecclesiastical separation. A significant adjustment on the part of both would be required for fellowship to be experienced. It appears the chasm will continue. We would hope for a lessening of tension, but this may be accomplished only by a complete break between the parties involved. The break is already unilateral. It is now the responsibility of the Board to either reaffirm its separation statement or alter it. It is now the responsibility of the Board to

⁴¹The following was added to point II in the Statement on Separation: "And where there is reason to believe that the congregation may be helped by such a ministry to become more New Testament in character. A prolonged ministry will not be undertaken if there is evidence that the congregation intends to retain its compromised spiritual state and relations with apostate organizations." Board, September, 1975.

either give the President a vote of confidence or censure him. It is now the responsibility of the Board to designate the manner in which its decisions will be released and in what fashion OBF will be notified.⁴²

A similar issue was encountered with Daniels Bible Church, near the campus, which had informal associations with OBF personnel. The pastor at Daniels Bible Church met with the college-age Sunday School class to explain why the church would no longer support the Institute. This led, in turn, to considerable disputation on campus and loss of confidence on both sides.⁴³ Unlike the OBF situation, this rupture was later healed.

Although the OBF was really only a small organization, no more than 12 churches, the effects of this controversy were far reaching. (1) Paul Reiter was recruited out of the OBF to become Dean of Education at ABI. (2) Recruitment of students in OBF churches (that had earlier been big promoters of ABI) dropped to zero. Many students who had come from these churches dropped out of the Institute. (3) The reputation of the Institute was clouded in the minds of many Fundamentalists outside of the OBF. Militant

⁴²Harley Alderman, Report of Special Board Committee Meeting, February 24, 1976.

⁴³Board, September, 1976; Administrative, January 24, 1977.

Fundamentalists have a network through which they exchange information about people and organizations. It is impossible to estimate how this situation contributed to the later enrollment decline. (4) A position was taken based upon principle, rather than pressure from external groups. This tended to stimulate respect within the institution for the President and for the organization. (5) President Pipkin was thoroughly disheartened. Several of his key administrators claimed that he never fully recovered his optimism, future-orientation, and vigor after this attack. He had felt that the work of the Institute intrinsically deserved the support of Bible-believing Christians and he found the charges incomprehensible. (The geographical proximity of the group to the school undoubtedly intensified this disappointment.) He may also have sensed, as Kennedy suggested, that "it was more of a personal indictment against the President than against the school. He was not respected by two . . . of the (OBF) men."⁴⁴

⁴⁴Interviews, Lester Pipkin, November 5, 1984; Lee Walker, January 16, 1985; William Kennedy, January 21, 1985; Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984.

The Institute continued to be criticized in OBF publications after this major confrontation.⁴⁵ Care was taken by the administration to address the issues raised, but no further effort was made to restore the broken relationship.

Philosophy

"Indoctrination" and "training" were common concepts in early Bible Institutes. These ideas were controlling factors in the early days at ABI too. But, as the Movement increased in educational "expertise," questions began to be raised about this orientation. Holmes has accurately described both sides of this question.

A frequent idea people have of the Christian college has been captured in the label "defender of the faith." Though defending the faith was certainly an apostolic responsibility, it is hard to extend it to all of the educational task, all of art and science or all of campus life. Yet a defensive mentality is still common among pastors and parents; many suppose that the Christian college exists to protect young people against sin and heresy in other institutions. The idea therefore is not so much to educate as to indoctrinate, to provide a safe environment plus all the answers to all the problems posed by all the critics of orthodoxy and virtue The

⁴⁵ ABI was criticized for having as a speaker at Family Bible Conference, the Reverend Norman Niemeyer, an alumnus who served with The Evangelical Alliance Mission (TEAM). "TEAM has for many years been in the New Evangelical orbit The men of the OBF did the right thing in 1975 by separating from ABI" Ohio Bible Fellowship Visitor, September, 1977.

student who is simply conditioned to respond in certain ways to certain stimuli is at a loss when he confronts novel situations, as he will in a changing society undergoing a knowledge explosion. He needs a disciplined understanding of his heritage plus creativity, logical rigor, and self-critical honesty far more than he needs prepackaged sets of questions and answers.⁴⁶

The Institutional Role and Objectives were again reworded. They were patterned, this time, upon the AABC booklet on Objectives. "We wanted to calm the fears of our constituents that we were becoming a liberal arts college."⁴⁷ But, according to the AABC, "Training was considered demeaning and an improper term to use in reference to college students."⁴⁸ The new statement read:

The purpose of the Appalachian Bible Institute is to provide an educational environment in which students may prepare themselves to serve in church-related ministries.

Upon graduation from the Appalachian Bible Institute, a student should be able to:
First: demonstrate familiarity with the Bible narrative and doctrine and skills in Bible study.

Second: demonstrate ability in the expositional method of preaching and teaching Biblical truth.

Third: give evidence of a close relationship to Christ, expressed in consistent

⁴⁶ Author Frank Holmes, The Idea of a Christian College (Grand Rapids: W. B. Eerdmans, 1975), pp. 14-15.

⁴⁷ Interview, William Kennedy, January 21, 1985.

⁴⁸ Interview, Lester Pipkin, November 5, 1984.

devotional practices, good works, irreproachable speech and healthy interpersonal relationships.

Fourth: demonstrate the ability to utilize and to correlate formal studies with respect to church-related Christian service.

Fifth: give evidence of having acquired an appreciation and concern for missions.

Sixth: demonstrate that he has developed as a whole person, spiritually, mentally, culturally and physically, and that he has been stimulated toward continued growth subsequent to campus experiences.⁴⁹

Seventh: present the gospel clearly and eagerly to the lost as a normal expression of his Christian life.⁵⁰

For some of the Staff, the change was only in wording. They believed that the school had always been doing what the new Institutional Role stated.⁵¹ A few were unconcerned about philosophy and continued to operate basically by instinct. Others recognized a distinct shift in orientation and responsibilities. Kennedy said, "I believed that the philosophy of the school changed and I didn't feel bad about it."⁵² This shift affected the relationships of students with teachers and with the curriculum; their attitudes toward

⁴⁹ Appalachian Bible Institute, Self-Evaluation (hereinafter called simply Self), 1976, p. 10-11.

⁵⁰ Board, September, 1980.

⁵¹ Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984.

⁵² Interview, William Kennedy, January 21, 1985.

Christian service, freedom in social situations, and responsibility in paying bills.⁵³

Organization

The Board of Directors is wholly responsible, under God, for the programs, personnel and properties of the Appalachian Bible Institute. The members are men of proven Christian integrity and personal competence

The Board is self-perpetuating with directors being elected by unanimous vote of the existing members at any stated meeting. The President is the only employee of the Institute who is a member of the Board. The Board executes its decisions primarily through the President and receives reports from him

The Board is composed of 3 business men; 3 educators in both private and public sectors; 4 pastors; 4 administrators in government agencies, public education and industry; 1 attorney; 1 optometrist (retired); and 2 construction contractors.⁵⁴

The Board was well organized and conscientious about its responsibilities during these years. There was some concern expressed about problems in communication between the President and the Board and between the Board and its various committees.⁵⁵

The creation of an Administrative Committee, at the beginning of this period, was viewed by some as "one

⁵³ Interviews, Lester Pipkin, November 5, 1984; William Hanmer, November 12, 1984; Lucky Shepherd, September 5, 1984.

⁵⁴ Self, 1976, pp. 12, 13.

⁵⁵ Ibid., p. 28.

of the most important administrative changes in the history of the college." The former patterns of both independent decision-making by the President and the democratic procedure, by which some decisions were made by the whole Staff, were then abandoned. The President began to meet weekly with the Dean of Education, the Dean of Students, the Treasurer, the Superintendent of Properties (and the Director of Development, when that position was added to the Staff). Each of these men was considered a Divisional Director and responsible for his Division; decisions and responsibilities now belonged to individuals up and down the ladder rather than to groups. The purposes of the Committee were supposed to be to coordinate the divisions and to serve as an advisory group to the President. In practice the group often found itself in a decision-making role, as problems were shared and viewpoints expressed. Neither the President nor the members of the Committee ever chose to override the advice of the group.⁵⁶ Long-range planning for the institution was specifically delegated by the President to this group.⁵⁷

The Administrative Committee helped to set administrators apart as a special group. It encouraged

⁵⁶ Board, September, 1973; Administrative, August 4, 1978; Interviews, Lester Pipkin, November 5, 1984; Lee Walker, January 16, 1985.

⁵⁷ Administrative, December 30, 1980.

mutual support among its members, especially as they worked on the budgets and discussed the problems in each other's divisions. There were some power struggles within the Committee, especially after Dean Reiter came, but his powerful lobbying for special interests ultimately stimulated other members to do the same. The increased power and confidence of the group was demonstrated when the President was sent away by the Board for an extended rest, following the OBF ordeal. Lee Walker was then chosen by his peers to chair the Committee, even though he had been only an unofficial member up to that time (as Assistant to the President). Under his leadership, the middle managers actually ran the school for a couple months. Some administrators questioned whether the President ever regained control of the institution or of the Committee after that.⁵⁸

A great deal of emphasis was put upon management training in this period. Service Masters, Incorporated, a national organization involved in industrial cleaning, invited the Institute administrators to attend its management training seminars, without charge. Pinter, Kennedy, Reiter, and Pipkin took advantage of this opportunity at various times.⁵⁹ Out of these and other

⁵⁸ Interviews, Lee Walker, January 16, 1985; William Kennedy, January 21, 1985.

⁵⁹ Administrative, June 3, 1974; November 1, 1976; January 6, 1978.

seminars came a concern for Management by Objectives, a system that was attempted at ABI, with little success.⁶⁰ Several individuals were also tested by Carr Associates, to determine whether they had the aptitude for upper level administration, but the President was never totally satisfied with the results of this approach.⁶¹

Prior to the 1975-1976 school year, no effort was made at Faculty ranking. "Instructor" applied equally to all who taught. The rationale was that everyone was paid the same, and rank would provide nothing but a title. Ranking, however, was considered a concomitant to the new graduated salary scale (began in 1973), which took academic degrees and experience into account. The impetus for this move was provided by Dean Pinter. The ranking procedure did not include guaranteed tenure. Teaching and salary arrangements continued to be made on an individual basis each Spring for the following year.⁶²

In 1976, only one Faculty member had an earned doctorate and this fact was criticized by the Evaluating Team. Institutional plans to encourage graduate study for the Faculty by providing financial assistance were updated and promoted. Proper recognition of this

⁶⁰Board, May, 1975.

⁶¹Administrative, August 18, 1975; September 26, 1977; December 5, 1977.

⁶²Self, 1976, p. 81-82; Board, May, 1975; September, 1975.

accomplishment was then signaled by a gift of the appropriate gown, hood, and cap. Anderson and Reiter completed doctorates after their arrival. Earl Parvin pursued and completed such a program in missiology during summers and other breaks from his teaching responsibilities. The author of this study is pursuing a similar course.⁶³

Faculty members were encouraged to attend professional meetings that were appropriate to their fields and the college helped to pay the expenses.⁶⁴ A small book allowance was also provided.⁶⁵ Personal and professional development was stimulated by frequent workshops in the Faculty meetings. Subjects included: Contemporary Christian Music, A.C.E. versus Traditional Christian Schools, Term Paper Writing, Women's Roles in the Church, The New International Version of the Bible, and The Teacher as a Counselor.⁶⁶ An extensive Faculty Handbook was also developed.⁶⁷

A special problem developed within the organization concerning the implementation of government

⁶³ Faculty, April 14, 1977; April 29, 1982; Board, January, 1980.

⁶⁴ Administrative, February 13, 1976.

⁶⁵ Faculty, December 12, 1974.

⁶⁶ Ibid., November 6, 1980; May 20, 1981; October 18, 1981; March 4, 1982.

⁶⁷ Ibid., April 16, 1977.

regulation, Title IX. There was sharp division within the Board over the role of women in administration and in teaching certain subjects. Some members believed that the Biblical injunctions against women serving in particular church positions should apply to the college also. It was particularly difficult for these men to allow a women to teach spiritual concepts or speaking skills to men. In light of the division, no policy was formulated but the issue continued to surface.⁶⁸

Several factors contributed to morale problems among the Staff in this period. Five reasons were cited for this problem by the Evaluating Team in 1976: (1) Inexperienced Faculty members who were not properly oriented to the institution; (2) Anxiety over a new Dean of Education; (3) Changes in administrative procedures; (4) Outside criticism; and (5) Delinquent paychecks. Concerns about the isolation of decision-making in the Administrative Committee and Staff members feeling that they could not be heard by the Administration were reflected throughout the evaluators' report. The Board has repeatedly voiced concern about this kind of stratification, but attempts by the Faculty to get representation on the Board have not been productive.⁶⁹

⁶⁸ Interview, Lester Pipkin, July 23, 1984; Board, May, 1973.

⁶⁹ Board, September, 1977; Administrative, August 14-16, 1980.

Twice in this period, there were sizeable Staff reductions--something that had never before happened in the history of the school. In May, 1981, 7 positions were dropped. In February, 1983, 5.75 additional positions were omitted. The reasons were basically financial; the size of the Staff had grown with that of the Student Body, but it had not been reduced proportionately as the enrollment declined. Positions that could be absorbed or omitted without seriously hindering the accomplishment of major purpose were dropped. No Faculty members were dismissed.⁷⁰

The decision to take this step in '81 was particularly traumatic for the Administrative Committee. They knew that it would tend to further polarize Administration and Staff, that it was inconsistent with the mission-philosophy and the tradition of the institution, and that it would hurt the people who had to be dismissed. In an attempt to "get it over with" the first lay-off was handled totally in one afternoon, during the Staff Retreat. The immediate effect was shock, then despair and fear. New pressures were added

⁷⁰ Administrative, May, 1981; Board, February, 1983.

when it then became necessary to increase Staff responsibilities.⁷¹

The second reduction, in 1983, was not as big a shock as the first, but was difficult because it included Bill Hanmer, who had been with the school since its days in Pettus. Hanmer had, through the years, maintained his commitment to the earlier mission-model for the institution and lobbied for the "Institute" rather than the "college" approach to curriculum and administration. He professed some difficulties in adapting his bookkeeping procedures to an increasingly complex organization. The President had repeatedly expressed dissatisfaction with his inability to produce information that was needed for planning and administrative decision-making. A year before his actual dismissal, Hanmer had willingly stepped down from Chief Business Officer to Treasurer, but this arrangement did not prove satisfactory in the eyes of other administrators.⁷² Many, both on the Staff and off, blamed Dr. Pipkin personally for these lay-offs. This blame-assigning did nothing to improve their relationship with the President;

⁷¹ Interviews, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Lee Walker, January 16, 1985; William Hanmer, November 12, 1984.

⁷² Interviews, Lee Walker, January 16, 1985; William Hanmer, November 12, 1984; Lester Pipkin, November 5, 1985.

but it may have saved the institution from other negative effects.⁷³

Lee Walker, who, in spite of his aggressive ministry, has characterized himself as "The Staff Pessimist," tried to give some perspective to the Staff reductions and their impact upon Staff, constituency, and students:

In the last 10 years the school has taken on an image of impotence. We are victims of our circumstances, rather than masters of them. McCarrell Hall sat for three years with only a foundation. We finally decided to have a capital funds campaign but it was not fully successful and required a loan to complete it. A second capital funds program only half succeeded. We have had three, and none were visibly successful The enrollment has continued to decline . . . the gym has not been built. The Staff reductions were just another indication of our inability to solve our problems.⁷⁴

In 1978 the institution changed its name to Appalachian Bible College. This change was not made without considerable study and deliberation, because it appeared to have symbolic significance. The Staff did not want constituents to think that ABI was becoming a liberal arts college, but they did want to communicate their status as a degree-granting institution. (Some people did, in fact, view this as the final stage in the transition of the organization from its earlier mission-

⁷³ Ibid.

⁷⁴ Interview, Lee Walker, January 16, 1985.

image to that of a "respectable" collegiate institution.)⁷⁵

A survey was done to discover the attitudes of those outside the school toward various name changes. The pros and cons of making the change were weighed in Staff meetings and a PR piece was even prepared to explain the change. The new name became official on July 1, 1978. Two and one-half years later the Staff was finally instructed to destroy all stationary that included the word "Institute."⁷⁶

Periodically, through the years, the Board discussed the procedures for presidential succession. An emergency chain of command was even established in 1975.⁷⁷ When Dr. Pipkin clearly declared that his retirement year would be 1983, both the Administrative Committee and the Board began to make concrete plans. Lee Walker then offered to lead the Presidential Search and to provide transition leadership, at the same time excluding himself from consideration for the office.⁷⁸ Criteria were established and the Search Committee formed from representatives of the Board, the Faculty, the

⁷⁵Staff, August 19, 1975.

⁷⁶Board, September, 1977; January, 1978; May 24, 1978; Faculty, February 19, 1981.

⁷⁷Board, January, 1975, May, 1975.

⁷⁸Administrative, December 20, 1976; April 20, 1979.

support Staff, the Alumni, and supporting churches, in 1981. Prospects originally numbered over 30, of which 25 declined to be considered. Some of those who showed interest only partially completed applications but four went through the entire procedure. Daniel L. Anderson, who was considered the best prospect by the Search Committee, was then interviewed by all the relevant college groups and unanimously elected by the Board. Pipkin would become Chancellor upon retiring from the Presidency and continue to represent the school in speaking engagements around the world.⁷⁹

Of utmost concern in the minds of Board members, when Anderson was interviewed, were two issues; "(1) What detailed plan do you have for increasing student enrollment? (2) What would you do to produce a balanced budget?"⁸⁰

Relationships

Administration at ABI had recognized for some time that more attention needed to be given to Development. In the school's 25th Anniversary Year (1975), the President continued to lead this facet of the work himself, but Lee Walker had become Director of

⁷⁹Board, May, 1979; September, 1980; February, 1981; September, 1981; September, 1982; February, 1983; April, 1983.

⁸⁰ibid., February, 1983.

Public Relations. A 15-Year Long-Range Plan was developed as part of a capital funds drive, in cooperation with Archer Associates, a financial consulting firm. A full-time Director of Development was needed, and Walker was appointed.⁸¹

Overnight, the Development Department grew to seven people and still complained of "shortage of manpower." Development included Public Relations and a new emphasis was given to "the image" of the college. Research was undertaken to determine "how people see us." Banquets, Prospective Students' Parties, and special mailings were begun. Stewardship was an added emphasis. Deferred giving, challenge grants, and other programs to enhance income were introduced. When the relationship with Archer Associates deteriorated, the Development Department was expected to "take up the slack" and accomplish as many of the financial goals as possible.⁸²

Walker's familiarity with the financial affairs of the college; his completion of a Master's degree in Business Administration; and his promotion to Executive Vice President made him the logical Chief Business Officer when Hanmer left, in 1983. These new responsibilities drew him away from Development and

⁸¹ Self, 1976, p. 67.

⁸² Ibid., Board May, 1978; May, 1976; September, 1977; May, 1978; September, 1981.

hindered the work of the Department near the close of this period. The Staff cuts also hit this Department hard.⁸³

An important concern of the Development Department was Alumni affairs. The alumni seemed to be one of the most promising but untapped resources of the school; there were 416 graduates and 318 former students in 1974. Some of the alumni had a sense of divided loyalty because they had attended other schools after ABI, but there was always a loyal nucleus. Giving projects were still being undertaken by classes and by other groups within the alumni. In May, 1976, the Alumni Association officially requested a Director of Alumni Affairs. Some discussion with the Administration followed over the autonomy of the Alumni Association. Eventually, a Staff person with this responsibility, among others, was added. For several years the Alumni Association published its own quarterly newsletter (The Acts of the Alumni) and the alumni contributed \$40,000 toward the Appalachian Advance Program.⁸⁴

Pipkin continued to be involved with the National Home Missions Fellowship (NHMF), which later changed its name to Association of North American Missions. He was

⁸³ Board, September, 1982.

⁸⁴ Board, September, 1974; May, 1975; May, 1976; January, 1978; September, 1981.

elected to the General Council in 1974. The NHMF Code of Ethics was discussed by the Board of Directors, in 1980, but generally few of the Board or Staff members shared the President's enthusiasm for this organizational relationship.⁸⁵

Consideration was given, in 1977, to the college joining the Independent Fundamental Churches of America (IFCA), with which most of the Staff were in hearty agreement. Discussion in the Administrative Committee emphasized the affinity of the two organizations and the desirability of individual Faculty members joining. It was decided, however, that the school could better serve all independent churches by not joining any particular association of churches.⁸⁶

The possibility of adding a Christian high school to the ministries of the Appalachian Bible Fellowship was discussed in 1977, but no official action was taken.⁸⁷ Greater Beckley Christian School, located just 2 miles from the campus, promised to invite one of the Administrative Committee members to join its Board.⁸⁸ The college attracted the attention of the major

⁸⁵ "Elected," Herald-Register (March 17, 1974); Board, January, 1980; May, 1980.

⁸⁶ Administrative, March 21, 1977.

⁸⁷ Ibid., November 4, 1977; December 5, 1977.

⁸⁸ Ibid., December 12, 1977.

Christian School associations when it added the Teacher Education Program, but no official relationship was established.⁸⁹

In line with the collegiate emphasis of this period, the President participated in the West Virginia Association of Colleges and Universities and the West Virginia Board of Regents Advisory Council of Private College Presidents.⁹⁰ The school also joined the National Association of Independent Colleges and Universities.⁹¹

Evaluative teams from the West Virginia Board of Regents visited the campus in 1972, 1976, and 1980. Recommendations from the first visit included future employment of the Graduate Record Examination and the granting of a Bachelor of Arts, rather than the proposed Bachelor of Science degree.⁹² In 1976, "A note of caution was expressed that general education may be viewed too strongly for its support service to the specialized aspects of the degree program. Specific attention was called to the appropriateness of classifying certain courses (for example, counseling or

⁸⁹ Ibid., April 11, 1977.

⁹⁰ Board, September, 1974; Self, 1976, p. 30.

⁹¹ Board, January, 1978.

⁹² Report: West Virginia Board of Regents Team Visit, May 23, 1972.

church history) as general education."⁹³ In 1980 the team was concerned about the financial future of the college, and it recommended cautious development of the new Teacher Education program. The inclusion of a Faculty member on the Board was suggested. In light of earlier conflicts with AAAC over the latter issue, as well as practical considerations, President Pipkin was unwilling to seriously entertain this suggestion.⁹⁴

The college was re-evaluated by AAAC in 1976. Cary Perdue, home on furlough from the Philippines, was employed as a consultant in doing the Self-Evaluation study.⁹⁵ The writing of portions of the document was assigned to various departmental heads and whole-institution involvement was sought. Emphasis was given to self-understanding and institutional development, rather than merely complying with accreditation procedures. This same spirit carried through in dealing with the report of the Evaluating Team.⁹⁶ The team commended the institution for its Self-Evaluation, well kept facilities, responsible leadership, attractive student body, perceptive Board, public image, analysis of

⁹³ Board, April 27, 1976.

⁹⁴ Ibid., February 25, 1980; Board, May, 1980; September, 1980.

⁹⁵ Administrative, October 20, 1975.

⁹⁶ Ibid., June 14, 1976; Curriculum, January 19, 1976; Response to Evaluating Team, October, 1977.

shortcomings and strengths, and for the smooth transition to a new Dean of Education. Its recommendations included the clarification of course objectives, the need for a student recruitment program, the elimination of as many two-hour courses from the curriculum as possible, avoidance of delinquency in salaries, an increase in the donor base, and better control over cash receipts.⁹⁷

Changes within the Accrediting Association also included a change in name. After the annual meeting in 1973, AABC symbolized the American Association of Bible Colleges. "American" included Canadian schools, and the purpose in the change was to reflect that the functions of the Association had become broader than simply Accreditation.⁹⁸ President Pipkin served as Vice President of the Association during these years.⁹⁹

AABC officials met with leaders of the Federation of Regional Accrediting Commissions in Higher Education (FRACHE), seeking wider recognition for their organization.¹⁰⁰ In 1975, the Council on Post-Secondary Accreditation (COPA) was formed, and AAC was included in its initial membership. It was hoped that this

⁹⁷ AABC Evaluating Team Report, November 30, 1976.

⁹⁸ AABC Newsletter (XVII, 3, Summer, 1973).

⁹⁹ "Bible College Head Elected Vice President of AABC," Herald-Register (November 18, 1973).

¹⁰⁰ Ibid.

membership would preclude Regional Accreditation for member schools and facilitate transfer of Bible college credits to other kinds of institutions.¹⁰¹ This hope was not realized and some colleges continued to seek accreditation by both AABC and their Regional Association. This is not possible in some areas (e.g., the area covered by the North Central Regional Accrediting Association) because there are policies against considering professional schools for evaluation.¹⁰²

Statistics indicate that Bible college enrollments peaked during this period. In 1975, AABC was celebrating "an all-time high in Bible college enrollments Eighty percent of accredited member schools experienced an increase."¹⁰³ But in 1981, there was a decrease of 3.3 percent, and in 1982, another 3.6

¹⁰¹"COPA Organized," AABC Newsletter (XLLIX, 1, Winter, 1975); Initial membership was the Federation of Regional Accrediting Commissions of Higher Education (FRACHE), the Council of Specialized Accrediting Agencies (CSAA), AABC, the Association of Independent Colleges and Schools (AICS), the National Association of Trade and Technical Schools (NATTS), the National Home Study Council (NHSC). COPA Report to AABC Schools, January 20, 1975.

¹⁰²"Bible Colleges Accredited by Regional Associations," AABC Newsletter (V, 2, May, 1961); Glen R. Goss, "Examining the Issue of Dual Accreditation," a paper presented at the Eastern Regional Deans Conference (AABC), April 7,8, 1978.

¹⁰³"Bible College Enrollments Continue Upward Trend," AABC Newsletter (XIX, 1; Winter, 1975).

percent. The drop slowed down slightly in 1983.¹⁰⁴ This decline can be related to the fact that the primary college population age group (18-20 year olds) were projected to decrease 25 percent nationally between 1979 and 1990. Small private, and church-related colleges have been hit hardest by this demographic trend.¹⁰⁵ Randell Bell (Executive Director of AABC since 1982) insisted that "enrollment trends for Bible colleges would be more closely linked to growth trends in constituent churches than to general population trends."¹⁰⁶ His thesis made some logical sense and encouraged optimism for a while, but it did not seem to be validated by subsequent experience. The overall effect of this growth reversal has been the development of "a survival mind set" among many Bible college educators.¹⁰⁷

An important study of Bible college graduates was released by the AABC professional staff in 1981, called Assessing Ministry Opportunities. The study recommended more practical emphases; more courses in counseling, administration, education, and interpersonal relations;

¹⁰⁴ Randell Bell, "The Bible College: 1983," AABC Newsletter (XXVIII, 1; January, 1984).

¹⁰⁵ Ibid.; Kenneth Gangel, "The Future of Bible Colleges," Christianity Today, November 7, 1980.

¹⁰⁶ Randell Bell, "The Bible College: 1981," AABC Newsletter (XXVI, 1; January, 1982).

¹⁰⁷ Interview, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984.

application of Biblical principles to situations other than vocational Christian service; and better placement services. It revealed that many graduates (and perhaps most non-graduates) came to Bible college for personal enrichment and to learn more about the Bible (rather than for vocational training, as most college administrators assumed). The researchers believed that their study had serious implications for curriculum and recruiting.¹⁰⁸ Informal studies at Appalachian Bible College verified most of the study's conclusions, but, as in the past, little application of "theoretical research" followed.

In 1978, there were 17 AABC schools that offered work leading to graduate degrees, either in the Bible college itself or in a seminary related to the college.¹⁰⁹ In 1981, 22 additional schools were considering the possibility of adding such programs. AABC "is provisionally moving to assure that all such programs are of acceptable quality and to include them under its institutional accrediting function." This issue was not resolved by 1983.¹¹⁰

¹⁰⁸"The A.M.O. Study," AABC Newsletter (XXV, 2; Summer, 1981).

¹⁰⁹"Bible College Statistics," AABC Newsletter (XXII, 1; Winter, 1978).

¹¹⁰"Graduate Programs in Bible Colleges," AABC Newsletter (XXV, 1; Winter, 1981).

In this period, Fundamentalism became a much more popular and influential Movement than it had been in recent decades. A general Evangelical awareness spread across the nation with the election of "born again" President Jimmy Carter and the emergence of the Moral Majority. During a time when the major denominations were experiencing significant membership losses, Fundamentalist churches were growing both in size and number. Church growth specialist, Peter Wagner reported that:

In a seven-year period (1970-1977) the United Methodists, for example, lost 886,000 members, the United Presbyterians lost 526,000 and the Episcopal Church lost 467,000. Even the Southern Baptist Convention experienced some difficulty. During the first seven years of the 1970's, they increased 17 percent, while the general population in America increased 7 percent. However, in 1976, 1977, and 1978, their baptisms decreased for the first time in the history of the convention. In 1978 Southern Baptists netted only 121 new churches -- a meager 0.4 percent increase -- and over 6,000 churches did not report baptisms.¹¹¹

In contrast, Dean M. Kelley conceded that, "Amid the current neglect and hostility toward organized religion in general, the conservative churches, holding to seemingly outmoded theology and making strict demands on their members, have equalled or surpassed in growth the yearly percentage increases of the nation's

¹¹¹ Peter Wagner, "Aiming at Church Growth in the Eighties," Christianity Today (November 21, 1980), p. 26.

population. And while the mainline churches have tried to support the political and economic claims of our society's minorities and outcasts, it is the sectarian groups that have had most success in attracting new members from these very sectors of society."¹¹²

Since Fundamentalism was born out of a confrontation with and withdrawal from the main-line denominations, Fundamentalists have always placed an emphasis on starting new churches. For example, the Baptist Bible Fellowship, which began in 1950 with 200 preachers, has now grown to over 3,500 churches. Most of these churches have been started by graduates of the fellowship colleges. Dr. Jerry Falwell has on numerous occasions projected a plan for the planting of 5,000 new churches by the end of the century. One conservative non-denominational group in California has a goal of 10,000 new churches by the end of the decade.¹¹³

The Moral Majority, founded by Jerry Falwell, television preacher and founding pastor of the massive Thomas Road Baptist Church (Lynchburg, Virginia), has powerfully extended Fundamentalist values into the political arena. Falwell recognized that his actions

¹¹²Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper and Row, Publishers, 1972), p. viii. Elmer Towns made this same point from a more partisan perspective in The Ten Largest Sunday Schools (Grand Rapids: Baker Book House, 1969), America's Fastest Growing Churches (Nashville: Impact Books, 1972), and his controversial Is the Day of the Denomination Dead? (Nashville: Thomas Nelson, Inc., 1973).

¹¹³Falwell, p. 17.

reversed the Fundamentalist tradition of non-involvement and explained his motivations:

The invasion of humanism into the public school system began to alarm us back in the sixties. Then the Roe vs. Wade Supreme Court decision of 1973 and abortion on demand shook me up. Then adding to that, gradual regulation of various things, and it became apparent that the federal government was going in the wrong direction and, if allowed, would be harassing non-public schools, of which I have one of 16,000 right now. So, step by step, we became convinced that we must get involved if we're going to continue what we're doing inside the church building.¹¹⁴

Similar motivations prompted Reiter to participate as a West Virginia delegate to the President's White House Conference on the Family in 1980. Anderson and a local medical doctor shared the responsibility of bringing the Francis Schaeffer/Everett Koop film series on abortion, euthanasia, and other related subjects to southern Appalachia in 1980. That same year Anderson had also participated in a panel discussion on the role of women, organized by the governor's wife at the University of Charleston. A new day was dawning within some Fundamentalist circles and at ABC as far as the relationship between Christians and social/political causes.¹¹⁵

¹¹⁴ Ibid., p. 144.

¹¹⁵ Interviews, Daniel L. Anderson and Paul C. Reiter, May 2, 1985.

Church-related schools (elementary and secondary), like the one mentioned by Falwell, mushroomed throughout this period. "In 1954-55, there were 123 Christian schools in the United States, representing a combined enrollment of 12,187 students Conservative estimates conclude that there are presently 18,000 Christian schools, 125,000 teachers, and over 2 million students."¹¹⁶ Personnel at ABC were concerned about the Christian School Movement, not only because of the Teacher Education Program that was initiated at the college during this period but because it represented an important source of new students. Walker, Anderson, and Reiter participated in early meetings of the West Virginians for Religious Freedom in 1981-1982. This group was organized to promote legislation that would protect the Christian schools in the state from unwarranted governmental interference. The West Virginia

¹¹⁶ Ibid. p. 21. Other authorities consider these figures inflated, but there is no national clearinghouse for statistics on the Christian School Movement. According to James C. Carper, "Calculations of the number of these schools founded since the early 1960s range from 4,000 to as many as 10,000. Enrollment figures for these schools range from 250,000 to over 1,200,000. Based on the best data available, an estimate of between 5,000 and 6,000 schools established during the past fifteen to twenty years with a student enrollment of approximately 950,000 seems reasonable." Thomas C. Hunt and Marilyn M. Maxson (eds.), Religion and Morality in American Schooling (Washington, D. C.: University Press of America, 1981), p. 84.

Christian School Association also met on the college campus during this time.¹¹⁷

Unfortunately, the new popularity of Fundamentalism did not cause the Movement to unify. Instead, even greater divisiveness was apparent. John R. Rice (of the Sword of the Lord) and Bob Jones, Jr. led factions over the issue of Secondary Separation. Jerry Falwell was publicly accused of being a "Pseudo-Fundamentalist" by Evangelist David Sproul because he invited Harold Lindsell (a former editor of Christianity Today) and W. A. Criswell (conservative President of the Southern Baptist Convention) to speak at his church and college.¹¹⁸ It was in this spirit that Dollar accused the Bible colleges of drifting away from their Fundamentalist roots.¹¹⁹

The Southern Baptists were themselves in disarray over Fundamentalism. In the late '60s, many Fundamentalists had advocated the withdrawal of conservative pastors from the Convention. In 1970, the Broadman Commentary was published by the Convention and it advocated liberal interpretations of Genesis. Charles Stanley and Adrian Rogers helped to organize the Baptist

¹¹⁷ Interviews, Daniel L. Anderson and Paul C. Reiter, May 2, 1985.

¹¹⁸ Falwell, p. 158.

¹¹⁹ Dollar, p. 265.

Faith and Message Fellowship within the Convention in the mid-1970s. Their goal was to elect a strong defender of Biblical inerrancy to the presidency. Indirectly, the President of the Convention controls the appointments to the denominational seminaries. Their goal was realized, at least temporarily.¹²⁰

Extension

In early November, 1974, the Board members of the Bible Center Church in Charleston, West Virginia, Robert K. Spradling, Pastor, invited the Appalachian Bible Institute to consider establishing some kind of extension work in Charleston. It recognized that such an extension of the Appalachian Bible Institute would replace the Bible Training Institute which the Bible Center had sponsored for the past 30 years. For almost 25 years, the Appalachian Bible Institute has provided one or more faculty members for the Bible Training Institute.¹²¹

The Bible Center provided facilities, a board of advisors, and a Dean. Some of the faculty was drawn from the main campus and adjunct teachers were employed. Twelve different courses were offered on the college level and credit basis. The idea was that some of the students would later transfer to the main college. But, after two years, the experiment was abandoned as apparently unprofitable. Popular level courses continued

¹²⁰Falwell, p. 136.

¹²¹Administrative, March 22, 1975.

to be offered by individual faculty members in various churches.¹²²

Another effort was made to develop an extension center in the Kanawha Valley, in 1979, when Dr. Earl Mills, who had been on the faculty at Morris Harvey College, was available to provide leadership. The general design of the program was approved by the Board, but when Dr. Mills decided to pursue other avenues of ministry, the idea was dropped.¹²³

Two other extension centers were considered. Certain missionaries working with American military personnel in Germany wanted to teach classes that would earn academic credit at ABI. Again, the plan was approved but never came to fruition because of the shifts in the missionary personnel in Germany.¹²⁴ In 1980, a building became available in Blacksburg, Virginia, and one of the Board members suggested an extension center there. There was brief discussion of that possibility, but plans never materialized.¹²⁵

The feasibility of operating a non-commercial FM radio station as a combination public-relations tool and

¹²² Ibid., June 20, 1977; Board, May, 1975; September, 1975; January, 1976; May, 1977.

¹²³ Board, May, 1979; Faculty, November 5, 1978; February 15, 1979.

¹²⁴ Board, September, 1977.

¹²⁵ Administrative, March 24, 1980.

Attention Patron:

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The feasibility of operating a non-commercial FM radio station as a combination public-relations tool and ministry was studied by the Development Department in 1979. No formal proposal was ever submitted due to financial and personnel shortages.¹²⁶

The Correspondence Ministry seemed to be thriving in 1973, with nearly 1500 students enrolled in various

¹²³ Board, May, 1979; Faculty, November 5, 1978; February 15, 1979.

¹²⁴ Board, September, 1977.

¹²⁵ Administrative, March 24, 1980.

¹²⁶ Administrative, September 17, 1979.

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The Correspondence Ministry seemed to be thriving in 1973, with nearly 1500 students enrolled in various courses. But the new requirement to pay a salary for every service brought that work to a sudden halt. The Staff believed that most of the students were then transferred to the Source of Light Mission. Sometime later, a much more modest correspondence ministry was initiated through the Christian Service Department.¹²⁷

Enthusiasm for the Ladies Auxiliary maintained momentum throughout this period. Attendance at the summer conferences averaged approximately 250. Several projects were completed: upgrading the dining hall furnishings, furniture for Pipkin Hall, outfitting of the Staff lounge, and carpeting the men's dormitory.¹²⁸

Attendance at the Family Bible Conference in 1974 was 264. It continued to increase until it reached 512 in 1980, and became unwieldy. Each year after that it dropped somewhat, with only 379 in attendance in 1983.¹²⁹

¹²⁶ Administrative, September 17, 1979.

¹²⁷ Board, September, 1973; Interview, Alda Parvin, March 28, 1985.

¹²⁸ Board, September, 1974-1983.

¹²⁹ Ibid.

Alpine Bible Camp hosted between 480 and 609 children and teens each of the summers in this period. The quality of the program varied from year to year and recruiting a camp staff became increasingly difficult. Life-changing decisions continued to be reported by campers each year.¹³⁰

Youth Retreats were also conducted throughout most of the period. At first they were held over both the Thanksgiving and Christmas breaks from school. The Thanksgiving Retreat had to be discontinued in 1981, and the Christmas Retreat followed suit in 1982. The Camp had experienced a financial deficit for several years. Raising prices seem to be unreasonable and the Camp budget could not continue to absorb the loss.¹³¹

Recognizing Finances

Policies

Important policy shifts took place in these years, and most of the changes were directly or indirectly related to the institution's experience with Archer Associates. This management-consulting firm was first contacted in early 1974. Some Board members expressed concern about whether the consultants really

¹³⁰ Ibid.

¹³¹ Ibid., January, 1975-1982.

understood the Financial Policy of the institution, but the relationship was initiated by the Board in spite of these reservations.¹³² A Long-Range Financial and Facilities Development Plan was created by the consultants. They recommended a "committee control" administrative system, rather than the "executive directive" system that was then being employed. A fund-raising effort (called Living Investment Program), with a goal of \$600,000 was then undertaken in order to build a new academic building and a gymnasium. It was Archer Associates who forced the issue of hiring a Director of Development.¹³³ Problems began to emerge early, when it became obvious that the consultants intended to solicit funds from non-Christians and to request specific sums of money from individuals and churches. After that, persons selected for the campaign committee were found to hold church membership in groups associated with the National Council of Churches. Confrontation over these issues caused the consulting firm to cancel their contract in January, 1976. Walker reported to the Board, "Archer Associates did not know us." He cited basic philosophical differences (solicitation, nature of the constituency, identity of the college) and inadequate

¹³² Board, January, 1974; January, 1975.

¹³³ Ibid., May, 1975.

performance as underlying causes for the breaking-off of the relationship.¹³⁴

In the process of dealing with Archer's, several concessions were made in financial policies, and attitudes were formed that later affected policy. In September, 1975, an attempt was made to meticulously "clarify" the "no direct solicitation of funds from non-Christians" policy. The proposal read, in part:

(2) That these persons may be approached by representatives of ABI with data concerning the financial needs of ABI as these persons indicate a desire to learn about ABI and its projected programs, be they of whatever nature.

(3) Persons who may be 'non-christians' may not be prohibited from telling the ABI story and its financial need to anyone whom-so-ever. But ABI and/or the Living Investment Program will not enlist such persons to officially represent ABI for any communication of its programs or financial needs.

(4) That there may be foundations, businesses, corporations, trusts and other repositories of funds which might show an interest in ABI's future through gifts of funds for capital or other purposes is probable. It is within the permission of policy Item 8 that a representative of ABI may provide information stating specific amounts needed for specific purposes and that said representative may suggest exact amounts which might be given as the "client" requests that information.¹³⁵

¹³⁴ Administrative, August 26, 1975; October 20, 1975; Board, January, 1976.

¹³⁵ Board, September, 1976.

After the departure of Archer Associates, Walker lobbied for the right to solicit local businessmen, whatever their spiritual condition. He also insisted that it was already common practice to suggest specific gifts in appeal letters. He asked for the privilege of playing no more "semantic dodge ball."¹³⁶ A new policy statement was approved by the Board in January, 1980:

There shall be no intentional, direct solicitation of funds from or by non-Christians with the following exceptions: foundations, companies which have either matching gift programs or practices of making grants to educational institutions, persons who request information about giving, and persons who are already on our mailing list.

All giving opportunities presented to any ASB constituency will conform to the following principles:

- a. Information about the needs of the Lord's work should be freely distributed.
- b. Every Christian's primary giving obligation is to his or her local church. Para-church organizations such as Appalachian Bible College, Appalachian Bible Conference, and Alpine Bible Camp should not seek to divert from local churches.
- c. Requests for funds should recognize the role of the Holy Spirit in giving. Psychological techniques should not dominate the content and form of such requests. Requests for specific amounts should not preclude the giving of any amount no matter how large or small.
- d. Conservatism and propriety should characterize all requests for funds.¹³⁷

¹³⁶ Administrative, August 10, 1979.

¹³⁷ Board, January, 1980.

In January, 1979, another policy was totally reversed. No longer would the institution pay all its bills before Staff "allowances." Shortages had begun to create serious morale problems. While the possibility of not receiving full pay at the end of the year still remained, "allowances" had very clearly become "salaries" for all practical purposes.¹³⁸

Allowances

The concept of a salary scale was approved at the close of the former period, but the details were worked out in 1974-1976.¹³⁹ However, designated missionary support continued to be sporadically promoted by the President and by Dean Reiter. "It was a way of helping with expenses and enlisting prayer support in the churches," was the Dean's pragmatic response.¹⁴⁰ New attempts were made by the President to define the mission character of the school and the Fellowship.¹⁴¹

Walker found the mission-concept confusing and difficult to communicate to constituents. He marshalled

¹³⁸ Board, September, 1978; Administrative, June 29, 1976; April 18, 1977; September 19, 1977; January 8, 1979; Board, January, 1979.

¹³⁹ Board, January, 1974; May, 1975; May, 1976.

¹⁴⁰ Interview, Paul C. Reiter, January 10, 1985.

¹⁴¹ Administrative, June 29, 1976; February 1, 1977; Faculty, August 18, 1976; Interview, Daniel L. Anderson, January 15, 1985.

several arguments against its use, including: (1) no support level was required before service began; (2) no regular deputation was required in order to raise support; (3) the school had no ministry of evangelism or church planting; (4) the primary source of funds was not missionary support; (5) salary levels differed from one another and from conventional missionary support levels; and (6) wives were allowed to work at jobs outside "the mission."¹⁴²

The Board finally took a compromise position on this issue and asked every Staff member to attempt to raise 50 percent of his/her support through designated gifts by churches and friends. Support services were promised, e.g., mailing lists, prayer reminders, scheduling changes.¹⁴³ There were no penalties for failing to comply with this request and only a few Staff members entered into this program enthusiastically.¹⁴⁴

The impact of the salary scales is still debated. Reiter maintained that, "Nobody is here for the salary . . . people are here because of dedication to the Lord . . . commitment is not determined by salaries."¹⁴⁵

¹⁴² Administrative, August 10, 1979.

¹⁴³ Board, January, 1980.

¹⁴⁴ Interviews, Daniel L. Anderson, January 15, 1985; Paul C. Reiter, January 10, 1985.

¹⁴⁵ Interview, Paul C. Reiter, January 10, 1985.

But others believed that the scales have stratified the Faculty from the rest of the Staff, forced recognition of relative worth, and lent an air of "job" versus "ministry."¹⁴⁶

Honoraria for speaking in churches were retained by the institution until May, 1977. That policy was changed, largely through the lobbying of Paul Reiter, both before and after he arrived to serve on the Staff. The new provision permitted the Staff member to retain the honoraria and, thus, more freedom in refusing engagements.¹⁴⁷ Vacation arrangements, sick leave, and severance pay were also introduced in this period.¹⁴⁸

Fees

Once the decision had been made to charge tuition, the actual charges were raised at various intervals.¹⁴⁹ In an attempt to save money, without raising fees, in 1982, the school schedule was reduced by one week in each semester. This involved the loss of only one class day per semester.¹⁵⁰

¹⁴⁶ Daniel L. Anderson, January 15, 1985.

¹⁴⁷ Board, May, 1977.

¹⁴⁸ Ibid., May, 1975; September, 1975.

¹⁴⁹ Ibid., May, 1974.

¹⁵⁰ Ibid., May, 1982.

Aid

Available sources and amounts of financial aid increased phenomenally during this period. "It made it easier to raise charges."¹⁵¹ Many students during these years, because of the aid, actually paid less for their education than those who had attended earlier.¹⁵² Several additional scholarships were offered through the college,¹⁵³ but the important assistance came through government grants.

Basic Opportunity Grants for ABI students from the federal government in 1974-1975 amounted to \$36,464. There were 54 recipients (20 percent of the Student Body) and the average grant was \$675.26. This represented only 9.11 percent of the student income in the budget. In 1983-1984, the Pell Grant for ABC students involved \$161,605, granted to 121 students (76 percent of the Student Body), with the average grant equaling \$1335. This represented 67 percent of the student income in the budget. Financial aid for West Virginia residents has also increased from \$9,437 to \$38,857, but the proportion of the budget has only increased from 2.35 percent to

¹⁵¹ Interview, Paul C. Reiter, January 10, 1985.

¹⁵² Interview, Daniel L. Anderson, January 15, 1985.

¹⁵³ Board, May, 1974.

5.78 percent.¹⁵⁴ The financial dependence that the school developed upon the government was frightening to some. "If aid is killed, it could be the death knell of the school."¹⁵⁵

Social Security benefits at least partially supported approximately 15 students each year throughout the period.¹⁵⁶ The number of recipients of Veterans Benefits rose from 32 in 1974 to 46 in 1980, but dropped to 21 by 1983. This drop can be explained by the fact that anyone entering military service after January 1, 1977, could only receive benefits if he/she contributed to a matching-funds program while on active duty. According to James Preston, Coordinator for Veteran Education in West Virginia in 1981, this program has not been greatly successful in the state or nationwide.¹⁵⁷

Facilities

The 107 acre campus was considerably enlarged when 180 undeveloped acres were purchased from the New River Company in 1976.¹⁵⁸ Various uses for the land were

¹⁵⁴ Financial Aid Officer, Appalachian Bible College.

¹⁵⁵ Interview, Paul C. Reiter, January 10, 1985.

¹⁵⁶ Board, September, 1974-1983.

¹⁵⁷ Appalachian Bible College, Veterans' Administration Records.

¹⁵⁸ Board, September, 1973; 1974; January, 1975; 1976.

suggested: a permanent mobile home park (making the 39 mobile home sites on the original campus unnecessary), a recreational area, a campsite for guests.¹⁵⁹ Then 42.5 acres were purchased by the State Highway Department in order to build Corridor "L"¹⁶⁰ and lots were carved out and sold to Staff members, on which to build homes.¹⁶¹ The new highway and the Crossroads Shopping Mall, built at its intersection with Rte. 19, made the remaining property valuable for commercial uses, so the Board decided to sell the remaining acreage in order to make capital improvements on the main campus.¹⁶²

A study of the original campus was conducted in 1974-1975 by Missionary Tech Team of Longview, Texas. They provided a 15 Year Plan that would have increased the facilities to accommodate 550 students. It was then anticipated that additional buildings would be needed for student housing a Student-Center, a Gymnasium-Auditorium, a Library Building, a Chapel-Music Building and three classroom buildings.¹⁶³

The anticipated growth in enrollment did not materialize and financial resources were not available

¹⁵⁹ Self, 1976, p. 99.

¹⁶⁰ Interview, Lee Walker, March 28, 1985.

¹⁶¹ Board, September, 1978.

¹⁶² Ibid., January, 1978.

¹⁶³ Self, 1976, p. 111.

for such wholesale development. One classroom building was constructed and first used in the Spring semester of 1976. The original farm house, which had been used as a Staff residence since the days when the Institute moved to Bradley, was renovated in 1978 to provide more space for music classes and practice rooms.¹⁶⁴ The struggle to build a Gymnasium-Auditorium extended throughout the period, but did not meet with success.¹⁶⁵

In 1982, the Bradley community sewage system extended to the campus. This made the four sewage lagoons then located on campus unnecessary and helped to beautify the campus.¹⁶⁶

Recognizing Students

Characteristics

New, more efficient procedures were developed for handling applications to the college. An Admissions Secretary gathered all the information on an applicant and the Director of Admissions accepted or rejected the individual, based upon guidelines provided by the Admissions Committee. ACT scores were included in the

¹⁶⁴ Ibid., Administrative, April 15, 1978.

¹⁶⁵ Board, January, 1975; May, 1978.

¹⁶⁶ Interview, Lee Walker, March 28, 1985.

data gathered, but academic inadequacy was seldom used as a basis for rejection. Serious character deficiencies and lack of a high school diploma were the major obstacles to admission.¹⁶⁷

Early studies of the students who took the ACT revealed that ABI's specialized training and low financial costs were the leading attractions. The College Preview program was also important in attracting young people.¹⁶⁸ More aggressive recruiting was undertaken as the period progressed and representatives were sent to college fairs, to speak on the campuses of Christian high schools, and to conduct recruitment parties in the homes of current students and alumni.¹⁶⁹

The Registrar was alerted at an ACT workshop, as early as 1976, that college enrollments were expected to drop over the next several years, but he wrongly assumed that this trend would not affect ABI.¹⁷⁰ Concurrent with this decline was a growing dissatisfaction among some of the constituency. The Admissions Counselor reported in 1979, that "the common attitude of alumni, pastors,

¹⁶⁷ Self, 1976, pp. 179-180.

¹⁶⁸ Faculty, May 21, 1974.

¹⁶⁹ Board, January, 1978; May, 1978.

¹⁷⁰ Faculty, March 19, 1976.

teachers, and prospective students has been expressed as, 'You have talked about starting a gym for the past ten years!' Obviously, the lack of a gym has caused a real deficiency in our program."¹⁷¹

Provision was made in 1978 for the admission of unwed mothers; a special interview was required as part of the admission process. No social restrictions were imposed, although disclosure of her status was required in all her relationships at school and at church.¹⁷²

It appeared to Staff that in this period the academic abilities of students gravitated to both extremes. Some students who had less than average ability were admitted and some students had outstanding academic abilities. Very few seemed to fit between the two, on the "standard bell-shaped probability curve." Students were also more prone to challenge the teacher and to assume a "you owe me something" attitude, than they were in earlier periods. The influence of the drug culture, relativistic morality, and humanism (especially in music) were strongly felt on the campus. Students seemed to have become accustomed to affluence; sacrifice

¹⁷¹ Board, January, 1979.

¹⁷² Administrative, July 25, 1978.

and discipline were much more difficult for them than had been for earlier generations.¹⁷³

Enrollment rose from 250 in 1973 to 275 in 1975, but sharply dropped in 1977 to 247, and by 1983 had reached 200. With hindsight, administrators realized that the the first four years of losses had been masked by the additional year of study required in the BA programs (beginning in 1973). Male students outnumbered females throughout the period (approximately 57 percent to 43 percent); this was consistent with the trend in other Bible colleges. The proportion of the Student Body that was married grew to approximately 25 percent and only slightly decreased near the end of the period. The states from which students originated were so numerous that this figure ceased to be recorded after 1976. At that time, West Virginia, Ohio, and Pennsylvania were most heavily represented.¹⁷⁴

Supervision

During this period attempts were made to provide a philosophical basis for the rules:

The Institute adopts the position of "pastoral oversight" designed to: (1) be vigilant in watching over the student with

¹⁷³ Interview, Daniel L. Anderson, January 15, 1985; Paul C. Reiter, January 10, 1985; William Kennedy, January 21, 1985; Joseph Pinter, January 14, 1985; Lester and Gretchen Pipkin, November 5, 1984.

¹⁷⁴ Board, September, 1973-1983.

his welfare in view; (2) lead or guide the student in order to persuade him to adopt a worthwhile set of values; (3) give the student the proper equipment to face life's problems and; (4) to give the student the equipment, both academic and psychological, to help others as well as himself. With these objectives in view, certain functions are designed to achieve them. The functions are not an end in themselves but rather, a means to guide the student to spiritual and psychological maturity with the end in view of glorifying God through growth in the grace of Jesus Christ.¹⁷⁵

The general rigidity of rules was relaxed under the administration of Dean Kennedy. Major attempts were made to give more decision-making power to the students. The idea was to help students to develop more personal convictions. The requirement that every student participate in every activity was dropped. Some Faculty members encouraged Kennedy in this emphasis but others, sometimes including the President, tried to pressure him into the "military" stance of earlier years. Except on the rare occasions when he was "ordered" by the President to change something, the Dean maintained his stance.¹⁷⁶

Counseling became an important part of this modified approach to supervision. The Student Deans were heavily involved in this activity and often expressed the desire for a professional counselor on Staff. Career

¹⁷⁵ Self, 1976, p. 135.

¹⁷⁶ Interviews, Paul C. Reiter, January 10, 1985; Lester Pipkin, November 5, 1984; William Kennedy, April 24, 1985.

guidance was introduced.¹⁷⁷ Academic counseling was generally delegated to the Faculty, but real concern was expressed when students, at one time, perceived the Faculty as "too busy" to spend informal time with them. The Faculty believed this to be more of a perceptual, than a real, problem. Nevertheless, they tried to correct the misconception by announcing availability, sharing accounts of student visits, and taking care not to appear to be hurrying from one thing to another.¹⁷⁸

The dress code for female students was slightly relaxed during these years, allowing pantsuits and dress slacks on certain informal occasions.¹⁷⁹ The hair code for men remained the same, although a few exceptions were made in the case of visiting speakers and musicians.¹⁸⁰

A policy was established that allowed interracial dating, "since Scripture does not specifically teach against interracial marriage." However, "students who desire such dating are counseled in regard to the problems. This counsel includes such problems as the student's relationship to parents and their attitudes;

¹⁷⁷ Faculty, August 181, 1976.

¹⁷⁸ Ibid., December 14, 1976; March 30, 1978; August 22, 1979; Interviews, Paul C. Reiter, January 10, 1985; Daniel L. Anderson, January 15, 1985.

¹⁷⁹ Board, May, 1974.

¹⁸⁰ Administrative, October 20, 1980; November 3, 1980; November 17, 1980.

the social structures in which the students move; cultural differences and pressures that will arise between them as well as between their peers; the possible effects such a relationship will have on their family, church, school, and community."¹⁸¹

Students complained throughout the period about "academic overload," especially after Dean Reiter came. Studies were done by the Faculty and by the Student Council. "Overload" seemed to be related to certain instructors and certain courses. In attempts to handle the problem more credit hours was given to certain courses, the curriculum schedules were slightly rearranged to avoid bunching up certain courses, and a few assignments and/or projects were dropped. Complaints diminished, but they never really ceased.¹⁸²

The Infraction System, started in an earlier period, was employed throughout this one. The Dean of Students sometimes had difficulty in getting the Staff to enforce the system.¹⁸³ A new approach was introduced by Anderson, at the very end of the period, while he was

¹⁸¹ ibid., August 16, 1978.

¹⁸² Faculty, March 30, 1978; May 24, 1978; August 22, 1979; Administrative, February 25, 1980; Curriculum, March 3, 1980; Interviews, Paul C. Reiter, January 10, 1985; Daniel L. Anderson, January 15, 1985; William Kennedy, January 21, 1985.

¹⁸³ Faculty, August 19, 1981.

acting as Dean of Students and just before he was elected to the Presidency.

I believe our handbook fails to clearly convey in its expression of regulation and in its format a Biblical philosophy of purpose, i.e., Why do we have our rules? Secondly, I believe our system of enforcement through infraction points has frequently encouraged improper responses to authority, i.e., not Biblically confronting students with wrong and guiding correction (e.g., Matthew 18:15 ff) and allowing students to disregard compliance by simply saying, "O well, I'll just take the infraction points," and then acting contrary to our regulations 184

Anderson's proposal, patterned after a similar program at Calvary Bible College in Kansas City, Missouri, involved a new format for the Student Handbook and personal confrontation by authorities over violations of regulations. The emphasis was to be upon the development of character qualities and the system was essentially counseling-oriented (largely implemented by the Resident Assistants in the dormitories). Punishment was to be individually assigned, rather than according to a predetermined schedule. The implementation of this approach extended beyond the time limits of this study.¹⁸⁵ This move represented a major break with the past, although many of the rules remained essentially the same. Niebuhr's "Christ Against Culture" was definitely being

¹⁸⁴ Board, April, 1983; September, 1983.

¹⁸⁵ Ibid.

replaced by more of a "Christ Transforming Culture" approach.

Activities

The embryonic intercollegiate athletic program was suspended, by recommendation of the Dean of Students in 1977. More emphasis was given to intra-mural sports at that time. Guidelines were proposed for a basketball league in 1979, and intercollegiate soccer was added in 1981.¹⁸⁶ The rationale for an athletic program in a Christian college was articulated:

They (athletic activities) increase school spirit, morale, and enthusiasm among the students. They provide stress situations in which to develop Christian character. They teach team work, cooperation and a respect for sportsmanship and fair play. They help build healthy bodies and minds, making them capable of more strain. They provide leadership opportunities and teach proper attitudes in handling disappointments. In addition the intercollegiate programs allow the superior athlete the opportunity to develop and utilize his talents, gives him valuable experience in traveling and meeting people and provides him with opportunities for individual and group witness.¹⁸⁷

Organizations

The Student Council grew in sophistication throughout the period. Specific job descriptions for

¹⁸⁶ Administrative, November 26, 1973; May 28, 1977; April 23, 1979; August 12-16, 1980.

¹⁸⁷ ibid., August 12, 1980.

various offices on the Council were developed. These included President, Vice President, Secretary, Chairpersons for Spiritual Life, Social Committee, Athletic Committee, Academic Committee, and Presidents of the four societies.¹⁸⁸

Societies were active in intra-mural sports and in the sponsoring of annual social activities. Both the effectiveness and the efficiency of the societies began to be questioned as the period drew to its conclusion. Some of the Faculty wondered if this system promoted leadership development as well as the class system had done. Participation had dropped off and general enthusiasm was diminished.¹⁸⁹

Recognizing Curriculum

Programs

The Curriculum Committee took on new sophistication and the academic departments became more prominent as older programs were revised and new ones were added. The Committee consisted of the departmental chairmen, the Dean of Education, and the Registrar. It was responsible to constantly re-evaluate and up-date the

¹⁸⁸ Faculty, August 23, 1973; November 15, 1973; May, 1975.

¹⁸⁹ Ibid., September 12, 1974; October 17, 1974; May 27, 1975.

curriculum. It was to forecast curricular needs and to assist the Dean in developing the college catalog. A job description for the Committee was formulated in 1976, and updated in 1979. Participation on this Committee made its members more conscious of the unique role of each department.¹⁹⁰

Because of concern, expressed by the Personnel and Academic Committee of the Board, in 1973-1974, the Curriculum Committee undertook a complete review of the courses offered at the school. As a result, a new one-year Bible Certificate Program was offered. It was the intention of the Committee to discontinue the three-year Bible Diploma Program, but this plan was vetoed by the Board of Directors.¹⁹¹

Once the Institutional Role and Objectives were approved (discussed under "Philosophy"), the Committee turned its new ability in writing behavioral objectives to the various departments. Lists of objectives were created for the Bible-Theology Department, the General Studies Department, the Christian Education Department, the Missions Department and the Music Department.¹⁹²

¹⁹⁰ Curriculum, October 19, 1976; November 11, 1976; July 25, 1979.

¹⁹¹ Faculty, November 29, 1973; Board, May, 1974; May, 1974.

¹⁹² Board, May, 1974.

The trends in the Bible Curriculum away from the broad survey and detailed analysis of a few books was further strengthened by the arrival of the new Dean. His Dallas background strongly inclined him toward the systematic coverage-of-content approach. Ron Gannett, because of his experience with a lay-training program called "Walk Through the Bible," suggested a true "overview" as an introductory course, and this evolved into the course called "Bible and Doctrine Overview."¹⁹³ Changes in the Theology part of the major were minor, involving no more than rearranging segments at various times.¹⁹⁴

After considerable deliberation, a program was specifically designed for those who planned to go on to theological seminaries after graduation. Certain practical ministries courses (e.g., Organization and Administration, Pastoral Theology, etc.) were removed to allow more time for the prescribed liberal arts. Special entrance requirements were a minimum ACT score of 20 and approval by the Chairman of the Pastoral Studies Department. A Grade Point Average of at least 2.5 had to be maintained for each year.¹⁹⁵

¹⁹³ Interview, Paul C. Reiter, January 10, 1985.

¹⁹⁴ Faculty, May 1, 1983.

¹⁹⁵ Self, 1976, p. 132; Catalog, 1979, p. 30.

President Pipkin had particular difficulty in allowing the college to begin a program to train teachers for Christian elementary schools. He had to be convinced by the Dean of Education and others that these schools actually were a ministry of local churches and, thus, fit within the stated mission of the college to prepare workers for "church-related ministries." But it was hard for him to ignore the explosive growth of the Christian School Movement (detailed earlier under "Relationships").¹⁹⁶ Evidence that other, similar, colleges were moving in this direction also encouraged him. But, of most significance were the indications he saw that, unlike the earlier parent-run Christian schools, the more recent arrivals were actually church-operated.¹⁹⁷

An exploratory study on Teacher Education was first undertaken by Dean Pinter in 1975. Certification requirements, personnel needs, and the Teacher Education programs of other Bible colleges were reviewed. A meeting was held with the Assistant State Superintendent of Schools in order to get information. Tentative steps

¹⁹⁶ Interview, Lester Pipkin, November 5, 1985; "Christian Day School Movement Continues to Grow," AABC Newsletter (XXI, 3; Summer, 1977).

¹⁹⁷ "Christian Day School as a Christian Ministry," AABC Newsletter, (XV, 4; Fall, 1966); "Teacher Education in the Bible College Undergoing Study," AABC Newsletter, (XIII, 2; Spring, 1974).

were taken toward beginning a program, and several surveys were done to determine feasibility. Finally a commitment was made, and the program was assigned to the Christian Education Department. The traditional Christian Education Program was then renamed "Church Education."¹⁹⁸

Progress on the Program was slow as, first, a new Dean of Education arrived, and the following year a new CE Department Chairman came. Some hesitancy was fostered by the state guideline that for a Teacher Education program to be state-approved the college had to be Regionally accredited. The North Central Regional Accrediting Association had never accredited a Bible college, although it had been approached about this matter on several occasions. It was decided at one point that Teacher Education should be separated into a new department but inability to recruit a properly qualified person to chair the Department kept that from becoming a reality.¹⁹⁹

The first Teacher Education courses were offered in 1978-1979, employing adjunct faculty. The plan at that time was both to retain the Bible-Theology major and

¹⁹⁸ Administrative, February 20, 1975; March 3, 1975; March 20, 1975; September 1, 1975; November 10, 1975.

¹⁹⁹ Board, September, 1976; Catalog, 1977, p. 49; Faculty, September 7, 1978; Board, September, 1978.

to work toward state certification. It was recognized that in order to accomplish both of these, a five-year program would be required. However, it seemed wiser to the administrators to implement a four-year program first, and to develop the additional resources needed before adding the fifth year. A qualified, full-time instructor for this program was not hired until 1981.²⁰⁰

Meanwhile, numerous court cases had been filed across the country over the issue of state certification. In several of these the court ruled that certification by the state was not necessary in private and/or church-related schools. Concurrently, the national Christian school organizations developed their own certification procedures. The Evaluating Team from the West Virginia Board of Regents did not encourage state certification. And the decision was made, first by administrators and then by the Board, not to seek state certification of the Teacher Education Program.²⁰¹ This could be interpreted as a retreat from the conversionist viewpoint to the older separatist orientation, but the reasons for this

²⁰⁰ Board, January, 1979; January, 1980; May, 1981; State v. LaBarge 134 Vt. 276 (1976); City of Concord v. New Testament Baptist Church 382 A.2d 377 (N.H. 1978); State v. Wisner 47 Ohio St. 2d 181 (1976); Kentucky State Board of Elementary and Secondary Education v. Rudasill No. 78-Sc-642-TG (1979); and North Carolina v. Columbus Christian Academy No. 78-CVS-1678 (N.C. Super. Ct. September 5, 1978).

²⁰¹ Board, May, 1980.

action suggest that it was probably more political than cultural in perspective.

In November, 1981, the Curriculum Committee received the request from a specially created ISEP Committee (Increased Student Enrollment Program) to consider adding five new programs. No formal market research was considered necessary; a vague awareness that such programs were needed was considered sufficient rationale. "Church-related ministries" was now apparently being defined broadly enough to include these suggestions. An important selling point, as far as the Curriculum Committee was concerned, was that only a few new courses and no additional Staff would be required in order to offer most of the proposed programs. The Family Counseling, Youth and Music, and Secretarial Ministries Programs were readily adopted. The Nursing Program was not considered feasible, even if the nursing courses were taken elsewhere. The Business Administration Program was at first rejected, but after a personal appeal by President Pipkin and Lee Walker, it was adopted. Pipkin and Walker believed that the program was needed, that it would appeal to prospective students, and that it would involve little in the way of new personnel or equipment. There was a sense of urgency about implementing these programs and they were offered immediately. The contents of the programs were basically standard, with some

adaptation to the church-related context in which the training would be used.²⁰²

Internship was officially introduced to the Bible College during this period. Earl Parvin was the early champion of the idea; he had done some serious investigations even in the previous period. The Curriculum Committee deliberated about different terminology ("apprenticeship," "practicum," etc.) and different periods of time (2 summers, 2 school years, etc.). It was decided, in 1974, that every student in a B.A. program would complete an internship of 1-2 semesters. Two semester hours of credit would be given.²⁰³ As details were worked out, the possibility of seeking a foundation grant for the pilot project was discussed. Each Department worked out the requirements and procedures, but confusion developed when the Dean tried to standardize the programs across Departments.²⁰⁴

In 1977, the question became, "Who is responsible for supervising internships? Is this a function of the Departments or is this properly the responsibility of the

²⁰² Curriculum, November, 1981; January 7, 14, 1982; Board, February, 1982; Interviews, Paul C. Reiter, January 10, 1985; Daniel L. Anderson, January 15, 1985; Lee Walker, January 16, 1985.

²⁰³ Curriculum, August 22, 1974; September 23, 1974; October 14, 1974.

²⁰⁴ Ibid., October 28, 1974; January 27, 1975; March 24, 1975; Board, May, 1975; Curriculum, March 29, 1976; September 8, 1976.

Christian Service Director?" The question was moot by 1978, when it became obvious that the college could not require an internship for every student, because that many internship opportunities could not be provided. Internships continued to be offered, but on an optional basis.²⁰⁵

Most mission internships have been conducted in the summer and many have been handled overseas. CE internships have been held throughout the school year and in summer camps. Music internships have also been available, but the Pastoral Department has clearly offered the greatest number of internships. "They have made a great difference for most who have participated No more than 10 percent of the pastoral students have been able to enjoy this privilege."²⁰⁶

The academic departments sharpened their profiles in this period (1973-1983) for several reasons: (1) the whole organization was becoming more specialty-oriented; (2) the elements in the curriculum were more sharply classified; (3) people with more professional backgrounds were becoming part of the structure; (4) pressure from AABC to develop departmental objectives; and (5) the new

²⁰⁵ Curriculum, November 17, 1977; January 26, 1978; February 9, 1978; Board, May, 1978.

²⁰⁶ Interview, Paul C. Reiter, January 10, 1985.

Dean's personal philosophy of management pushed decisions down to the lowest level (which often turned out to be the Departments).²⁰⁷

Some of the consequences of this new departmental awareness were that students tended to identify themselves more definitely with a department, some competitiveness between departments developed, vested interests emerged in committee activities, and the danger that Staff would lose the "big picture" became more real. Generally, departmentalization was viewed positively by those in the organization: "The input to curriculum has been enhanced." "We are producing better graduates."²⁰⁸

Transfer

According to the 1973 Catalog, the college was then participating in the CLEP program of the College Entrance Examination Board. This meant that for certain courses, if students paid a fee and made an acceptable score on a competency test, they could receive college credit without actually taking the course.²⁰⁹

²⁰⁷ Interviews, Paul C. Reiter, January 10, 1985; Daniel L. Anderson, January 15, 1985; Lee Walker, January 16, 1985; Joseph and Jennette Pinter, January 14, 1985.

²⁰⁸ *ibid.*

²⁰⁹ Catalog, 1973, p. 24.

The B.A. degree was generally appreciated by the students. It gave them a sense of accomplishment and an academically recognized certificate. Before 1973, it had been necessary for those who wanted a degree to attend 2 years at another school, before or after the 3 years at the Institute. Alumni loyalty also increased when they had not been forced to attend 2 different schools.²¹⁰

The degree generally enhanced the institution's reputation in the educational community, especially within West Virginia. Some supporters were positively impressed. It eliminated confusion about who or what an "Institute" really was.²¹¹

On the other hand, some of the constituency viewed the granting of degrees and then the change of name as a philosophical and/or spiritual defection. To them, this clearly signaled a change in the focus and nature of the institution.²¹²

In August, 1983, the Th.B. (Bachelor of Theology) Degree was reinstated. So many students were remaining at the college for an extra year in order to complete a second minor concentration that the Dean of Education and the Faculty thought that it was important to acknowledge

²¹⁰ Interviews, Paul C. Reiter, January 10, 1985; Daniel L. Anderson, January 15, 1985; Lee Walker, January 16, 1985.

²¹¹ Ibid.

²¹² Ibid.

this additional work. College graduates who completed ABC requirements for a single program were also eligible for the Th.B. Degree.²¹³

Instruction

The move toward stating objectives behaviorally, as recommended in AABC publications, extended to course syllabi in 1974. For the first year, rough drafts were submitted to the Dean of Education and approved before distribution to the students. In subsequent years, copies of the syllabi were submitted after distribution and conferences were held with individual Faculty members when inadequacies were noted.²¹⁴ As one response to student complaints about "academic overload," in 1980, Dean Reiter presented a paper on "An Ideal Syllabus." The Faculty expressed difficulties in attempting to standardize requirements in order to equalize the weight of various courses.²¹⁵

Few courses at ABC were large enough to sectionalize, but English grammar and introductory music courses required this kind of treatment. The ACT scores determined the English sections, but those who took remedial English also had to complete the regular course.

²¹³ Faculty, August 23, 1983.

²¹⁴ ibid., May 21, 1974.

²¹⁵ ibid., May 20, 1980.

Students without a musical background took Introduction to Music and those with more knowledge took Introduction to Church Music. A competency test was administered before registration as the criterion for this division.²¹⁶

In the 1976 Self-Evaluation, the Faculty confessed to a very limited use of independent study. Term papers were the major exception, and they were not required in every course.²¹⁷ In the first follow-up report to the evaluating team, the commitment was made by the Faculty to improving in this area by their personal reading, by attending workshops, by consulting resource persons, and by personal experimentation.²¹⁸ Some serious attempts were made in this direction, especially by members of the Christian Education Department. Alternative assignments were offered and many field-based learning experiences were introduced.

In 1979, Winters introduced Mastery Learning and Contract Grading into his department. The plan was initiated to insure the mastery by all students of certain key concepts in a foundational CE course. This system was then used in several other CE courses because of the ease it provided for the teacher in grading and

²¹⁶ Self, 1976, pp. 92-94.

²¹⁷ Ibid.

²¹⁸ Appalachian Bible Institute, Response to Re-evaluation Committee Report, 1977, p. 14.

because it gave the students greater control over their achievements and course grade. Periodically, these ideas were shared with other Faculty members, individually or through workshops.²¹⁹

Audio-visual media were increasingly used in the classes. Equipment and materials were available through the library. Every classroom in the new academic building was fitted with an overhead projector and the main lecture hall included a turntable, a tape deck, and a rear-projection screen. Video-tape equipment was purchased in 1977 and was used in Homiletics, Speech, and Teaching Practicum classes to help students to critique themselves. Instructors also used the equipment to prerecord lectures when they were forced to miss classes, and to bring resource people into the classroom. Dean Reiter instructed Faculty members on occasions to record and critique their performance for him.²²⁰

The Dean of Education announced, in 1974, that he would visit every class that year for the purpose of faculty-evaluation. This was never systematically done, although sporadic attempts at the evaluation of all instructors have been made. Procedures for advancement in rank required evaluation by the Dean and by one's

²¹⁹ Appalachian Bible College, Christian Education Department Records.

²²⁰ Curriculum, October 23, 1975; Faculty, March 30, 1978.

peers. First year teachers were generally evaluated by their respective department chairmen and by the Dean of Education. Student evaluation forms were also required for advancement in rank. Periodically, Dean Reiter insisted that they be used in every course.²²¹

Grade inflation continued to be a concern. It was mentioned in the Accrediting Team report and was discussed at numerous Faculty meetings. The situation was monitored with regular statistical tabulations. The number of A's and B's was usually 1-3 percent higher than the scale that the institution had adopted allowed (A's were not to exceed 15 percent and B's were not to exceed 35 percent). Faculty workshops were conducted on testing and grading. Not all Faculty members agreed with the need to conform to a predetermined grade distribution.²²²

President Pipkin, in 1980, expressed his concern about the strong emphasis being given to grades by students and Faculty. The Faculty was admonished to promote learning for its own sake and in order to please the Lord, rather than just to get particular grades.²²³ This plea basically fell on deaf ears.

²²¹Faculty, January 7, 1974; April 17, 1975; April 22, 1976; December 15, 1977.

²²²Selt, 1976, p. 93; Faculty, April 17, 1975; April 21, 1977; August 24, 1977; September 6, 1979.

²²³Faculty, November 20, 1980.

Auxiliary

Evening school courses were still offered on the continuing education model, although a permanent curriculum was considered in 1975. Courses like How We Got Our Bible, Wife of the Christian Worker, How Children Grow and Learn, and various Bible survey courses were offered. Beginning in 1975, one of the regular college courses was also offered at night, for college credit. A scholarship program for the wives of students was also provided. But generally the response to these classes was poor, and it became worse as the period drew to a conclusion.²²⁴

A similar program of evening classes was offered at an extension center in Charleston, for just two years. The response there was also disheartening. Although there had been a long history of popular-level Bible courses at the same site, it seemed that the success of other churches in that area made the courses less appealing than they had been in the past. Some of the Staff believed that the shift to a more academic emphasis in these courses also contributed to their decline. Reiter observed that evening classes have generally not been popular in the southern Highlands, except when they

²²⁴ Curriculum, September 25, 1975; Self, 1976, p. 112; Board, May, 1979; January, 1980; May, 1982.

are tied to advances in salary or other job-related concerns.²²⁵

"Distinguished Christian Scholars" were invited to the campus each year throughout this period to conduct a series of lectures, sponsored by the Staley Foundation. Speakers have included Dr. Charles Ryrie, Jay Adams, Henry Brandt, and Elmer Towns, among others.²²⁶

Library

In 1973, the library was moved to a wing of the administration building, which was vacated by students moving into the dormitories. Its holdings increased to 30,000 volumes by 1983. Subscription periodicals totaled 223, and an additional 49 were received without subscription from missions and other Christian organizations.²²⁷ John Van Puffelen was elected President of the Christian Librarians Fellowship, in 1975. He had previously served a term as Vice President and Program Chairman of that organization.²²⁸

²²⁵ Self, 1976, p. 113; Interview, Paul C. Reiter, January 10, 1985.

²²⁶ Interview, Paul C. Reiter, January 10, 1985.

²²⁷ "Dedication of New Library," Raleigh Register (March 26, 1973); Board, September, 1983.

²²⁸ "ABI Teacher Heads Christian Fellowship," Beckley Post-Herald (July 21, 1975); "ABI Librarian Heads Christian Fellowship," Raleigh Register (July 21, 1975).

Christian Service

New procedures were initiated in the Christian Service Department that resulted in greater efficiency and more complete records. Preparation forms were developed for a wide variety of ministries; these forms were supposed to be completed by the student and checked by the Christian Service personnel before the actual practical assignment took place.²²⁹

New programs were also undertaken for Christian Service. Senior citizens from a local nursing home were "adopted." A ministry to international students at West Virginia Technical Institute was in effect for a couple of years. Puppet teams were organized, a jail ministry began, and students were trained to act as assistants in the Christian Service Department itself. Training sessions, twice a month, were no longer considered optional, and they were scheduled during regular class hours. A small drama-puppet team was formed to present the Gospel in summer camps and vacation Bible schools.²³⁰

In 1978, Christian Service Director Ralph White recommended that academic credit be given for Christian Service. The idea was rejected by the Curriculum

²²⁹ Self, 1976, p. 181.

²³⁰ Ibid.; Interview, Alda Parvin, September 3, 1984; Administrative, November 19, 1979.

Committee, largely because of the problems involved in supervision and grading. Later, letter grades, instead of "Satisfactory" or "Unsatisfactory," were given anyway, in an attempt to make Christian Service more important to students. Departmental personnel have often chaffed at the low priority given to the Department by the institution as a whole, but the academic departments have generally cooperated in providing workshop leaders for the various training sessions.²³¹

Churches in the area generally cooperated with the Christian Service office in providing and supervising assignments. Students participated in approximately 30 different churches as the period drew to its close. Some problems were experienced when immature or overly zealous students did not show respect for church leaders. Some complaints were also lodged when the college engaged in systematic evangelistic visitation without church involvement, but attempts to coordinate this work with churches were not particularly effective.²³²

Periodically, the need for a greater evangelistic emphasis was expressed by Board members. "The need for continuing emphasis on soul-winning conversations by the Christian Service Department was pointed out by Mr.

²³¹ Curriculum, May 23, 1978; Board, September, 1981; Interview, Alda Parvin, September 3, 1984.

²³² Interview, Alda Parvin, September 3, 1984.

Sizemore."²³³ As the years progressed, more soul-winning conversations were reported. Ironically, however, fewer professions of personal faith were reported in the same periods.²³⁴ Unhappily, the Assistant Director (who was the most stable factor in the Department) reported that some students graduated without ever discussing the Gospel personally with a single individual. She believed that Faculty participation with the students in this activity was critical "but how can you ask them to do any more?"²³⁵

Conferences

Students assumed increasing amounts of responsibility for the annual missions conference. The Spiritual Life Committee of the Student Council assigned every student to a committee, which then helped to plan and/or execute the conference. An official philosophy for the conference was adopted. A children's conference was added to the program. In the earlier years the conference was included in the institutional budget, but

²³³Board, September, 1973.

²³⁴In September, 1977, 665 conversations resulted in 371 professions of faith; 1184 conversations in 1979 resulted in 284 decisions; 2,158 conversations in 1981 resulted in 161 professions. Board, September, 1977, 1979, 1981.

²³⁵Interview, Alda Parvin, September 3, 1984.

In later years even the financing of the conference became the responsibility of a student committee.²³⁶

The number of missions that were welcomed on the campus became increasing smaller through the years, as differences developed over Neo-Evangelicalism and the Charismatic Movement. Missions with positions similar to the college appreciated its clear stand and provided encouragement needed by the administrators to maintain these positions.²³⁷

Culture

During this period, "culture" was more often defined in terms of aesthetic appreciation, than in terms of Appalachian distinctiveness, although the latter was not entirely missing. Sarah Pipkin Shook attended a workshop on ethnomusicology, sponsored by the National Endowment for the Humanities, in 1975.²³⁸ Films, like "The Mountain People," and brief discussions on the problems of communicating the institutional objectives to "mountaineers" were occasionally considered. But, by and large, the Staff believed that the distinctiveness of the area was diminishing. The unique cultural

²³⁶ Self, 1976, IV, p. 52; Administrative, February 19, 1975.

²³⁷ Board, January, 1975.

²³⁸ "ABI Professor Attending Summer Music Institute," Beckley Post-Herald (August 1, 1975).

characteristics of Appalachia seemed to be diluted by improved roads, national television networks, standardized public education, and the decline of coal and unionism. "The typical mountaineer is no longer typical."²³⁹

The conflicts within the Music Faculty over philosophy were more clearly articulated in 1973, when the reasons were given for some being able to approve recordings that others could not. Everyone agreed that the songs should be evaluated on their spiritual/moral content and effect, but some believed that the aesthetic quality (including musical style) should also be evaluated. The group which opposed this practice believed that aesthetics was a matter to be considered in the classroom and in counseling individual students, and that it should not be the criterion for restricting student listening. It was the latter viewpoint that prevailed when the matter was taken to the complete Faculty. ²⁴⁰

The Statement of the Music Philosophy was again reworded in 1976, putting more emphasis upon evaluation by the student, according to broad Biblical principles:

²³⁹ Faculty, April 7, 1983; Interviews, Paul C. Reiter, Daniel L. and Rosalie Anderson, October 26, 1984; Lester Pipkin, November 5, 1984.

²⁴⁰ Appalachian Bible Institute, Music Committee Meeting, September 26, 1973; Faculty, September 27, 1973.

"(1) The lyrics must not be God dishonoring
 (2) The music should not lend itself to enticing you to compromise the Scriptural moral code either emotionally or physically (3) If your listening preferences compromise those of anyone else, then, in Christian love you will graciously desist"241 Having the Music Faculty to formally check recordings was then considered unnecessary, but music to be performed was still checked for appropriateness and to insure quality performances.

Specific styles of music were not mentioned in the 1976 Statement, but external pressures were soon applied to return these specifics to the Statement. People who visited the dormitories complained to the administrator. The Music Faculty thought that the problem was that supervision by the Dean of Students was inadequate in this area, and the Resident Assistants were not trained to deal with the matter. Other Staff members wanted more quantifiable regulations. Reference to specific musical styles again appeared in the 1981 Student Handbook. "Preachers thought we got more conservative again. Students were just confused." Actually, the addition did not condemn the styles mentioned (Rock, Country, Bluegrass, Folk, Jazz, Disco, Hybrid, and Contemporary Christian) but cautioned against

²⁴¹ Administrative, April 19, 1976; Handbook, 1977, pp. 10-11.

certain elements in each of these styles. Repeatedly, the Music Department chairman has urged the Faculty to develop an empathy for students as they struggled with their personal philosophies of music.²⁴²

A major cultural issue arose in the Music Committee over the Concert series. A pianist had given a concert which emphasized classical "secular" music. Even the preview, given during a chapel service, was a selection from Beethoven. This caused quite a stir and raised the old question about the role of "secular" arts in the Christian school. How did a "secular" cultural event fit into the stated objectives of the Bible Institute? The Music Committee decided that this issue could not be settled by them, without contributions from the Administration and/or others on the Staff.²⁴³ An Ad Hoc Committee on Cultural Series Programs was appointed.

The Ad Hoc Committee, with the President's consent, decided that: "A musical concert of a secular nature when demonstrated to be for the glory of God and the cultural edification of the student listeners shall be regarded as supportive of the objectives of Appalachian Bible Institute. The majority of the

²⁴² Administrative, May 4, 11, 1981; Handbook, 1981, pp. 11-13; Interview, Gretchen Pipkin and Sarah Pipkin Shook, July 5, 1984; Faculty, November 3, 1983.

²⁴³ Appalachian Bible Institute, Music Committee Minutes, April 26, 1976.

concerts within a season shall be dominantly sacred in character." Because the Committee anticipated no problems in getting this recommendation approved by the Board, it went on to formulate objectives for the concerts and to explore a variety of other possible cultural events. In addition to musical events, dramas, art shows, films, and travelogues were considered.²⁴⁴

The Committee and the President were shocked when their proposal to the Board was then rejected: "(1) There shall be no concerts that are totally non-sacred in content. (2) There shall be no concerts with non-Christians as participants."²⁴⁵ The decision was, at first, accepted and work proceeded on developing guidelines for non-musical events. Later, a second attempt was made at explaining the Ad Hoc Committee's viewpoint to the Personnel and Academic Committee of the Board. The Dean of Students and the Chairman of the Music Department argued that:

The only time "sacred" music enters the evaluative process is in the evaluation of texts or words. Therefore, we teach Music Appreciation, which is a study of "secular" music forms. In Literature classes we study "secular" literature to gain appreciation of good writing forms, etc. . . . If on occasion, an event might prove to be

²⁴⁴ Appalachian Bible Institute, Ad Hoc Committee on Cultural Series Programs Minutes, May 20, 1976; August 16, 1976; September 15, 1976; September 22, 1976.

²⁴⁵ Appalachian Bible Institute, Music Committee Meeting September 24, 1976.

all "secular," it might still be very beneficial in the educative process Physical development is partially achieved through intercollegiate athletic activities, which are in themselves completely "secular."²⁴⁶

Eventually the Board realized what had been intended by the earlier proposal, and it was accepted. While Appalachian Bible Institute/College continued to maintain a Separatist position in relation to certain aspects of popular culture, it was gradually moving toward what Holmes has called "a world-viewist" attitude:

The world viewist is one who stands in the tradition of the reformers. He seeks to interpret the world in an intelligent system of thought and to articulate this expression through culture Like the reformers before him, he desires to infuse culture with a Christian dimension and direction . . . to articulate a Christian point of view in the arts and sciences But the Christian faith rightly understood creates a positive attitude toward liberal learning because in God's creation every area of life and learning is related to the wisdom and power of God. All truth is God's.²⁴⁷

Summary

In a very practical sense, during this period the Appalachian Bible College ceased to be merely "the shadow of a great man" and became more of a mosaic of

²⁴⁶ Board, September, 1979.

²⁴⁷ Holmes, pp. 46, 49.

aspirations and accomplishments. It established an identity apart from Militant Fundamentalism but, in the process, had its reputation stained among some of its earlier constituents. Enrollment at ABC dropped, in concert with most other small and church-related colleges. Plans for expansion had to be curtailed. Policies related to finances and public relations became more conventional, and many Staff members began to think of themselves as "employees" of the organization. Student behavior was still supervised, but not as closely or with the same motivations, as in earlier days. The curriculum was expanded, but the single, Bible-Theology major was retained. "Culture" was defined as aesthetic appreciation. Only the vestiges of the mission-image then remained. The "Metamorphosis of a Dream" was complete.

Chapter 7

ANALYSIS

The purpose of this study has not been simply to chronicle the history of Appalachian Bible Institute/College under the administration of its first president, although that was a necessary part of the task. The purpose of the study was to document and explain several important institutional shifts in orientation and emphases. This chapter will seek to analyze the data in light of: (1) the role of personnel, (2) the role of the religious tradition, (3) the shift from a mission-model to a collegiate model, (4) the shift from idealism to expediency, and (5) the shift from separatism to conversionism.

The Role of the Personnel

The story of Appalachian Bible Institute/College is a story about people, and it is primarily a story about Lester Pipkin, the co-founder and first president. Pipkin was outwardly aggressive, project-oriented, and a "strong natural leader," but inwardly he sometimes struggled with insecurities and feelings of inadequacy. He had been steeped in the traditions of Moody Bible Institute and faith missions before coming to the Highlands. He shared Bob Guelich's idealistic vision for

a mission to southern Appalachia that was like the China Inland Mission or the Sudan Interior Mission, but he had a more practical orientation as to how that goal could be achieved. Pipkin failed to see the inconsistencies, or conflicts, incipient in his vision of a "respectable college" as part of a faith mission organization. He struggled with compromises in the founding principles that seemed to become necessary in order to bring this educational institution to maturity. His unhappy experiences in working under the President at Southland and along with Bob Guelich at Pettus, as well as his own natural inclinations, apparently provoked him into developing a domineering administrative style for several years. Through his contacts with the Accrediting Association and attendance at numerous management seminars, the President became convinced that his style needed to become "more professional." He developed a bureaucratic organization and allowed more freedom to the middle managers. He treated some of them as personal proteges but also recruited a very strong Dean of Education from outside of the organization. When he was emotionally drained, as an aftermath of the controversy with the Ohio Bible Fellowship, these middle managers "took up the slack" in leadership. President Pipkin lost the initiative and some administrators said that he never regained it.

Other people on the Staff have also been important in the development and shifts in orientation at ABI/ABC, but their contributions have always been in direct relationship to the President. Bob Guelich, whether he intended to do so or not, threatened Pipkin, and in spite of the vision that they shared they ultimately had to separate. However, Guelich, along with Cal Beukema contributed a great deal to the style of the Institute. The institutional purpose and early policies concerning finances, student behavior, and cultural orientation were formulated under their watchful eyes. The changes that later came had to be enacted in opposition to the directions they had given. Joe Pinter and Cary Perdue generally supported the President, but both promoted more rapid development away from the mission- and toward the collegiate-model. Perdue was clearly ahead of his time in his desire to loosen controls on students and Staff. Pinter worked closely with other AABC personnel in developing standardized approaches to curriculum, etc. Bill Hanmer was committed to the President and the institution, but he had difficulty in accepting the changing orientation and the practical consequences of growth. His dismissal represented an accumulation of philosophical, personal, and practical differences with the President. Bill Kennedy hastened the advent of the collegiate-orientation

with his changes in approach to the supervision of student life and in his promotion of inter-collegiate athletics. Kennedy helped to develop the strength of middle management by entering the organization just as bureaucracy was being introduced and taking his specialized responsibilities seriously. Lee Walker was definitely trained by the President but developed a strong business-orientation through his relationship with Archer Associates. Walker openly promoted departure from the mission-vision to more practical and business-like procedures. He seemed to have tools that were needed by the organization, and his ideas became more influential as he was promoted up through the ranks. Paul Reiter, by his personality and background, challenged the President's leadership. He strongly reenforced the move from mission- to collegiate-orientation, having little sense of the unique history of the institution. He also contributed to the practical, rather than the idealistic thrust in administration. Dan Anderson was loyal to the President and to the college as he found it. He seemed to take the collegiate orientation and the pragmatic procedures as givens.

The role of individual Board members in the development of ABI/ABC is not clear, but the Board as a whole has made an increasing number of contributions through the years. At first the co-founders were the

only Board members, and then a few men that they had jointly selected joined them. After Guelich's resignation, the President made most of the recommendations for new Board members. For some time there were no Board committees, and the President largely dominated the Board by controlling the agenda. As the institution grew, Board members who had no previous relationship with the President were added, men with a wider range of backgrounds were included, and committees were organized. Generally, Board actions have encouraged the move away from the mission-vision and toward pragmatic orientation (particularly related to finances.) On the other hand, the Board has sometimes been more conservative (more separatist) than the Staff on cultural issues, e.g., the introduction of secular concerts.

The Role of the Religious Tradition

Appalachian Bible Institute/College is a religious (more specifically, a Fundamentalist) institution of higher education. One should rightly expect its religious tradition to play an important role in the development of its character and in any changes that have taken place.

The doctrinal position of the school was basically in tune with the Fundamentalist Movement as a whole. Insistence upon including Believers' Baptism and Eternal Security and upon omitting a clear statement on

the Pretribulation Rapture, however, narrowed the potential constituency within that tradition considerably. Later, doctrinal controversies within Fundamentalism over the Charismatic Movement, the extent of the Atonement, and Biblical inerrancy were reflected in the school's delineation of its Doctrinal Statement. Some of these issues directly affected students and Staff; others were clarified merely to take a position before the constituency.

Personal and ecclesiastical separation were hallmarks of Fundamentalism, and they were therefore issues at ABI/ABC through the years. It was important not to be labeled a "Neo-Evangelical" by other Fundamentalists. By refusing to be involved with "apostate" groups in the Evangelism-in-Depth campaign for Appalachia the school alienated itself from some groups that would otherwise have been sympathetic with its purpose. That is one of the reasons why the attack by the Ohio Bible Fellowship on this issue was so difficult for President Pipkin to understand and accept.

The "Faith Principle," that had been so important to Guelich, and with which Pipkin struggled through the years, was more than a personal idea. It had been propagated as "the Biblical way" through the missions movement and in many Fundamentalist churches. The no-solicitation and no-indebtedness policies were the

natural outgrowths of this teaching. The religious roots for these policies made them especially difficult to replace with more business-like approaches.

It was growing organizational sophistication in Fundamentalist churches that provoked the development of new professional concentrations at ABI/ABC and encouraged the restructuring of others. The need for specially trained musicians, youth workers, missionaries, and directors of Christian education led to new programs that produced such. The recognition within Fundamentalism that Christian school teachers, counselors, and certain business administrators were also in "church-related ministries" allowed the college to initiate these programs. A one-year certificate program was introduced to train laymen and missionaries who had attended secular colleges.

Changes in Fundamentalism did not automatically lead to similar changes at ABI/ABC. McIntire's anti-communist crusades did not affect life or activities at the school. The super-church philosophy was not adopted by the college. And Secondary Separation was ultimately rejected as an extreme position. How changes in the religious tradition would affect the Institute/College seemed to depend upon administrative reactions to those changes.

Fundamentalist churches in the area immediately surrounding the Institute in 1950 were scarce and their needs were generally basic, e.g., more systematic Bible teaching. Through the years, more Fundamentalist churches were organized and their needs changed. They no longer responded enthusiastically to simple Bible teaching, e.g., the evening classes in Charleston, but wanted help with or supplemental activities for their own programs. These needs may require changes that ABI/ABC has not yet made if it is going to help them.

Many churches in southern Appalachian could still be considered "fundamentalist" without being a part of the Fundamentalist Movement. These churches generally ignored ABI/ABC because of doctrinal differences, because they did not emphasize education in the church or in the preparation of Christian workers, and because they took a more separatist attitude toward culture than the school did.

The Shift from a Mission-Model to a Collegiate-Model

It is clear that there were dramatic changes in the institutional model upon which ABI/ABC operated during the 33 years covered by this study. It is also clear that the changes involved many different factors. What is not so clear is how these factors related to one another. Most historical events are the result of more

than one cause and it is, in fact, often difficult to determine causality with precision.

Appalachian Bible Institute first viewed itself as a home mission organization and symbolized that identity by its membership in the National Home Mission Fellowship. The multi-faceted ministries of the mission were celebrated in the creation of a parent organization for ABI, called Appalachian Bible Fellowship. Staff members were normally assigned to one branch of the Fellowship, e.g., Institute, Camp, Public school work, etc., but all were expected to contribute wherever they were needed. Cary Perdue, and some others, resisted this "crossing over" even in the earlier years, but it continued to be done.

Concerns about upgrading the academic quality of the Institute, the desire for qualified students to be able to receive veterans educational assistance, and a concern about state recognition of the Institute diploma caused President Pipkin to initiate contact with the Accrediting Association of Bible Colleges. This led in turn to associate membership and then to full accreditation. But it also led to the standardization of courses and programs in order to maximize transfer of credits. Grade inflation became an issue then. The Bible curriculum was revised to make sure that every portion of the Bible was properly covered and so that ABI

students could make better grades on the AABC sponsored Standardized Bible Content Test. The Institutional Purpose Statement was revised under AABC supervision from "to train workers" to "to provide an environment in which students may prepare themselves" The older emphasis on indoctrination and training were being replaced with a more "liberated" definition of education. This new image as an educational institution required more attention to buildings, equipment, and the library. These needs in turn required more money than was available under the older financial arrangements. A more visible public relations program and a capital funds drive were needed.

Originally, the mission to Appalachia focused on training young people from the southern Highlands. For the first ten years the Student Body was dominated by these young people. When the reputation of the Institute began to spread and prospective students from outside the region applied, a quota system was tried. Eventually, the (economic) need for students, the inability to attract more mountain young people, and the college-orientation caused administrators to drop the quota system completely. As more students came from outside of the area, the curriculum was adjusted to meet their needs (more like other Bible institutes/colleges) and ABI was even further removed from the local situation. By this

time a high school diploma was required for admission and it was not long after that that academic degrees were introduced.

Administrators and Faculty at ABI assumed that growth just automatically led to diversification and departmentalization. New programs, like Pastoral Studies, Christian Education, and Music, were made available as enough students and Faculty were available to make them feasible. This move was also considered desirable as a way of attracting more students, as was particularly the case in adding Teacher Education, Business Administration, and Family Counseling. Both because of growth and because of greater specialization, Staff recruiting practices changed from seeking generalists who were committed to a missionary lifestyle to seeking specialists in an academic or administrative field. That trend began with Pinter but also included Kennedy, the Parvins, Talley, Reiter, and others. This changed the nature of the institution and increased the number who lobbied for the collegiate-orientation. The older "family" atmosphere was replaced by a kind of bureaucracy.

"Allowances" were a concept that was consistent with the mission-philosophy of earlier years. Various systems were used to determine the exact amount but the idea of an "allowance" was always to meet a family's

needs. Practical difficulties related to having some Staff women who worked at the Institute and some who did not, along with a mandate from the Labor Department, led to the introduction of salary scales. This, in turn, promoted Faculty ranking, and greater consciousness by all the Staff of differences in status and responsibilities. Some members of the Staff argued for the salary scales on the grounds that ABI was no longer really a mission in the eyes of the constituency, and then they used the change in remunerative arrangements to further argue their case against being a mission. Certainly the salary arrangement contributed to the decision to dismiss several Staff members when finances were no longer available to pay them. Missionaries get their support from churches and individuals; missionaries are not dismissed for financial reasons. The lay-offs confirmed the belief that Staff members had become employees of the institution.

Many who participated in the changes described in this section of the chapter did so without conscious awareness that they were moving from a missions-model to a collegiate-orientation. Administrators knew that the change was taking place; some deliberately hastened it and others complied grudgingly. Nevertheless, the changes came.

The Shift from Idealism to Expediency

As part of the shift to a more collegiate institutional model, ABI/ABC moved from a kind of principled idealism in finances and administration to various forms of expediency. A major step was taken in this direction when the ABI Board accepted the offer of the Fayral Development Company to relocate in Bradley. The no-indebtedness policy was not technically violated but solicitation certainly was done on behalf of, if not by, the Institute. More significantly, the ideal of a pure spiritual fellowship of workers was violated by entering into a partnership arrangement with "unbelievers." Although the political compromise that Guelich feared never came to pass, it was clear that certain principles had been violated.

It seemed to most of the Board that such a compromise was justified as a way of widening the constituency. Little financial support could be expected for a Bible Institute located in a church in an out of the way place. ABI was not known outside of the area and it needed to be more visible to and involved with the Fundamental churches that were located throughout the region.

Financial reasons, among others, led the President to make contact with the Accrediting Association of Bible Colleges. The Veterans'

Administration wanted evidence that this was a quality educational institution before it would provide the GI benefits to qualified students. Becoming accredited also increased the status of the school and was expected to attract students and money.

Because of the local economy, students often had difficulty in paying their bills, even before tuition was charged. Several small businesses (e.g., nursery, dorms, etc.) were tried on campus, in conjunction with the mission-orientation, to defray student expenses. None of these proved very successful and they were eventually discontinued. As the financial needs of the school increased and the institutional orientation shifted, tuition began to be charged. Then government grants were encouraged to such a degree that the institution developed a dependence upon them.

Students were needed in order to keep the institution running (financially) so that it could accomplish its educational mission. Some Faculty believed that, especially after the enrollment started to decline, admission requirements were sometimes lowered in order to pay the bills.

In spite of earlier no-solicitation policies, capital funds drives had to be permitted to encourage and support institutional growth. Then more open campaigns were needed in order to raise operating funds. Archer

Associates were rebuked for violating institutional financial policies, but within a few years after their contract was broken the spirit of most of their proposals was being implemented.

Part of the campus property was sold and Staff was reduced in order to maintain solvency. In spite of all these steps the Institute/College continued to struggle with financial pressures. It was because of repeated failures in these areas that Lee Walker claimed that the institution had developed an "image of impotence."

Expediency sometimes overwhelmed idealistic principles in leadership too. Ideally, Pipkin and Guelich were a team, partners, but in practice they were often in competition. After Guelich left, others sometimes challenged the President. Perdue saw some things differently but did not mount a revolt; when it was clear that he could not shift the direction of the school, he resigned. Through the years there was sometimes tension as the Board tried to get too involved in the details of administration. When the Ladies' Auxillary and the Alumni Association were first formed there was considerable discussion about why they should be allowed to operate independently of the President. An important dimension of the confrontation with the Ohio Bible Fellowship (OBF) had to do with who had the power

to determine the direction of Appalachian Bible Institute. In some ways it was a "no win" situation for the President--if the Institute complied with the OBF, it became subservient to it and if it did not, it lost its support.

The Shift from Separatism to Conversionism

Ecclesiastical separation is one of the hallmarks of Fundamentalism and Appalachian Bible Institute/College has maintained that distinctive feature throughout its history. Staff and Board members have annually subscribed to the Doctrinal Statement and affirmed that they are not members of "apostate" denominations or organizations. The Institute took a stand against Evangelism-in-Depth and Billy Graham ministries. It forbade certain "compromising" mission organizations from being represented on campus. For a number of years, the Institute tried to be as separated as its most conservative constituents, but when the issue of Secondary Separation was pushed by the Ohio Bible Fellowship, a somewhat more moderate position was adopted.

In regard to culture as a whole, the Institute in the early years assumed a position of separatism. This was particularly true as it related to mountain culture and music, but this rejection of mountain culture contributed to an alienation of the school from the area people. Early Staff members, including the President,

did not seem to recognize the impact that their own culture had had on them. Some of the standards that they promoted as "Biblical" were merely the interpretations of northern Fundamentalist culture. Gradually, Institute personnel began to see that it was not possible to extricate themselves from culture in this world.

Accepting the Bradley campus was a major move toward a different position on the issue of working with those who differ in their theological orientation. Seeking state approval of the ABI/ABC diploma and degrees was another such move. AABC is a Fundamentalist organization, but its emphasis is upon academic standards and collegiate respectability; these are not qualities that would appeal to a strict separatist.

The general trend toward conversionism was also evident in (1) the embracing of business principles by the administrators of ABI/ABC, (2) the shift from legalistic discipline of students to counseling, (3) the new openness to General Studies in the curriculum, (4) the desire to offer a recognizable academic degree, (5) Reiter's and Anderson's participation in several social "causes," and (6) the recommendation of the Ad Hoc Committee on Cultural Events that some purely secular events be allowed.

ABI/ABC has maintained its separatist stance on certain elements of popular culture, e.g., rock music,

women wearing pants, men wearing long hair, drinking alcoholic beverages, smoking, and permissive social relationships between the sexes. Thus, personal separation is still considered a part of "holy living," but it is evident that the college's general stance on culture is a much more open one than in the past.

Conclusion

Institutions begin with a dream, an idealized picture of what their founders want them to become and to do. But sometimes (usually) institutional dreams change as time passes and circumstances and personnel change. The dream for Appalachian Bible Institute/College changed during the 33-year administration of its first president. It changed from a mission-model to a collegiate model, from an idealistic principled administration to relative expediency, and from a separatist to a conversionist attitude toward culture.

APPENDIX

DISCUSSION OF THE RESEARCH METHODOLOGIES

Documentary Research

The primary documents for this study were all located in the archives of Appalachian Bible College (Bradley, West Virginia). The researcher was given free access to all the documents; no attempt was made by college officials to censor their contents. Accreditation studies, catalogs, student handbooks, minutes of Board meetings, Faculty meetings, Staff meetings, Curriculum and Administrative Committee meetings, and selected correspondence files were studied. The documents were generally highly structured and comparison from one time period to another was feasible. While catalogs and accreditation studies, to some degree, were obviously slanted to the advantage of the institution, the records as a whole appeared to give a spontaneous and non-reactive report of events as they happened. Dates were particularly noted as an aid for the interviews that would follow.

Categories for data collection were derived from the documents themselves. As the researcher read through the materials the first time, informal subject labels were recorded. The subjects thus listed were then sorted and grouped by topic, after which a formal title was chosen for each topic. The researcher's experience as a

faculty member in the institution under study and as a student in a similar institution proved valuable in defining terms (e.g., "the faith principle," "ecclesiastical separation," "professional concentration," etc.).

The difficulties experienced were typical of documentary research. The records often reported that a decision was made but they seldom explained the reason(s) why it was made (e.g., Why did the school seek AABC accreditation?). In the same way, the consequences of particular actions could seldom be discerned in the records, without considerable deduction (e.g., What were the consequences of changing the school name?). The documents did not report on all the areas that might be important to the study (e.g., What was student morale like at ABC in the 1960s). The documents that were used for public relations purposes had to be read with that self-congratulatory frame of reference in mind and challenged more readily than those that were intended for private use. Minutes of Board and committee meetings sometimes assumed knowledge that the average reader might not have (e.g., Why were they so concerned about women wearing jeans? Why would the President question whether Christian school teachers are in church-related ministries?). Reports within the Board minutes and evaluative comments in the accreditation studies had to

be studied, as much as possible, in light of who wrote them and what their perspective on the institution was at that time. At the same time, care had to be taken to avoid "reading into" the documents meanings or theories that were not in the minds of their authors. It was also recognized that the documents generally represented the viewpoint of the institutional loyalists; those who took radically different viewpoints were not often represented in these "official" documents.

Interview Research

It was in an effort to resolve the problems related to the documentary research that the interviews were conducted. The key characters were identified as the President, all divisional directors, and departmental chairpersons who had been involved in major controversies. These people were all interviewed, whether they were still with the college or not, except for Cal Beukema who is deceased. The purpose of the interviews was to clarify the factors that contributed to institutional redirection and to identify major consequences of administrative decisions. Interviewees were encouraged to give their own viewpoints and to report events from their unique perspectives.

Most of the interviews were conducted in an informal atmosphere in the summer in the college library. One of the Pipkin interviews was conducted in their home.

Lucky Shepherd was interviewed in his church office in Huntington, West Virginia. Robert Guelich was interviewed by telephone and Cary Perdue answered questions on a recording tape. The researcher-interviewer, was well known to all the interviewees, except Robert Guelich. The atmosphere was generally warm and responses were candid; there were no hostile interviewees.

The actual interview procedures were semi-structured and focused. On the basis of the documentary research, issues were identified for each of the time periods studied, and open-ended questions were formulated in advance. A written copy of the questions was provided to the interviewee when he/she arrived for the interview. He/she was then instructed concerning the purpose of the interview and invited to depart from the questions whenever necessary to insure clarity on the issues. Dates and details were available to the interviewees from the documents that had previously been studied by the interviewer. Some interviews were conducted in small groups, when this seemed to aid recall and not to hinder openness. The same list of questions was used with everyone that was interviewed about a particular period but only the questions that were relevant to that person were actually used. Care was taken to insure that

opinion questions were asked to at least two or three respondents.

The difficulties that were experienced included memory loss on the part of some respondents and difficulties with chronology (which was sometimes aided by reference to the documents). Interviewees sometimes fell into the danger of "presentism," reading more recent attitudes or mental structures into the past. The interviewer tried to correct this, when he suspected it, by asking, "Is that what you thought then, or is that what you think about it now?" Interviewees were generally candid in their responses but sometimes had to be encouraged when they struggled with revealing "unpleasant" information. Two interviewees seemed to be suspicious of the researcher's motives and/or position and therefore to withhold information and viewpoints for a while. Gradually they relaxed. Others tried to discern "what you want me to say." Care was taken not to "lead the witness" and the personal opinions of the researcher were not shared until the interviews were completed; but previous associations made total neutrality impossible to maintain.

All interviews were tape-recorded and the data was then classified according to the framework developed in the documentary phase of the study. This combination

of methods seemed to provide a relatively comprehensive look at the institution.

BIBLIOGRAPHICAL ESSAY

All of the primary sources for this study were conveniently located at Appalachian Bible College, in Bradley, West Virginia. The Board Minutes proved most helpful in documenting official changes and in providing continuity for the study. Catalogs and Student Handbooks provided official information about curriculum, staff qualifications, and student regulations. The Self-Evaluations for accreditation provided periodic summaries and contemporary evaluations of trends within the Institute/College. Faculty and Staff Minutes included more details than the Board Minutes and gave some indication of the contemporary dynamics within the Staff. The minutes of committee meetings and selected correspondence files merely fleshed out the picture provided by the other documents.

Of major importance in this study were the interviews conducted with key participants in the history of ABI/ABC. Of special help were the interviews with Lester and Gretchen Pipkin, Robert Guelich, William Hanmer, Cary Perdue, and Lee Walker.

Secondary sources were also critical to the study because of the context that they provided. Several unpublished dissertations on various phases of the Bible College Movement were consulted with profit. They included A Study of the Bible Institute Movement, by

William Stuart McBirnie, Jr., Harold Boon's The Development of the Bible College or Institute in the United States and Canada since 1880 and Its Relationship to the Field of Theological Education in America, Gordon Talbot's A Study of the Accrediting Association of Bible Colleges from 1947 through 1966, Gene Getz's A History of Moody Bible Institute and Its Contributions to Evangelical Education, Warren Humphrey's An Analysis of Opinions of Bible College Administrations Concerning Selected Issues of College Curriculum, and Timothy Warner's A Study of the Place of General Education in the Bible College.

On the history of modern missions, Stephen Neill (A History of Christian Missions) and Herbert Kane (A Global View of Christian Missions) provide excellent background. The unique characteristics of Faith Missions are more carefully explained in the biographies by Dr. and Mrs. Howard Taylor (Hudson Taylor and The China Inland Mission) and J. H. Hunter (A Flame of Fire: The Life and Work of R. V. Bingham, D.D.).

In A History of Fundamentalism in America, George Dollar describes the Movement from the viewpoint of a Militant Fundamentalist; this has been a very influential book within Fundamentalism. The Fundamentalist Phenomenon (edited by Jerry Falwell) was also helpful and was written from within the Movement. George Marsden's

Fundamentalism and American Culture and Louis Gasper's The Fundamentalist Movement are generally friendly in tone. On the other hand, James Barr's Fundamentalism, Stewart Cole's The History of Fundamentalism, and Ernest Sandeen's The Roots of Fundamentalism: British and American Millenarianism, 1800-1930 tend to be more critical and are written from a more liberal position.

American Christianity, Vol. II, (edited by Shelton Smith, Robert Handy, and Lefferts Loetscher) and Religion in America (George Bedell, Leo Sandon, and Charles Weilborn) are excellent collections of primary documents on the history of religion in America, including outstanding statements by some of the Modernists who were involved in the Modernist-Fundamentalist controversy. Frank Foster's The Modern Movement in American Theology further defines the positions of Modernists.

John C. Campbell (The Southern Highlander and His Homeland), Elizebeth Hooker (Religion in the Mountains), and Emma Miles (The Spirit of the Mountains) provide early accounts of the history of culture in Southern Appalachia. Harry Caudill (Night Comes to the Cumberlands) is particularly helpful because he wrote as an insider, a native to the area.

Jack Weller's Yesterday's People, though controversial, was helpful in the study because of its

contents and because it had been studied by the Staff at Appalachian Bible Institute. Thomas Ford's The Southern Appalachian Region: A Survey is considered a classic on the area and provided invaluable information. Religion In Appalachia (edited by John Photiadis) helped to bring research on the area closer to date.

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- Rosalie Anderson, wife of President, alumna, and Music Faculty member, Appalachian Bible College. Personal interview. Enroute to Kansas City, Mo., from Bradley, W.V., October 26, 1984, with the author.
- Agnes Bowling, member of the Fayral Development Company and former student at Appalachian Bible College. Personal interview. Bradley, W.V., August 3, 1984, with the author.
- Robert Guelich, Pastor of Glengriff Baptist Church, Norfolk, Virginia; Co-founder and former Faculty member, Appalachian Bible Institute. Personal interview by telephone, April 24, 1985, with the author.
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METAMORPHOSIS OF A DREAM:
THE HISTORY OF APPALACHIAN BIBLE COLLEGE
(1950-1983)

by

Richard William Winters

(ABSTRACT)

The history of Appalachian Bible College, under the administration of its first president, is the story of an institutional dream that changed. This study seeks to document and explain those changes.

The college began with seven students, meeting in borrowed facilities, but it grew to have nearly 300 students and its own multi-million dollar campus. Early students were deliberately drawn only from the Southern Highlands, but that distinctiveness slowly gave way to a much more cosmopolitan blend. The curriculum evolved from a single program required of all students to multi-vocational (albeit singularly church-related) offerings. General Studies, that originally had almost no place in the curriculum, came to occupy nearly a third of a student's time. The behavioral restraints that were placed upon students changed significantly over the years. The tightly knit "missionary team" that subsisted on a minimal family-allowance was gradually transformed into a differentiated staff with a graduated salary

scale. Bureaucratic organization replaced the President's earlier charismatic style of administration, just as more traditional financial procedures were substituted for the "no-indebtedness" and "no-solicitation" policies of the early years. Tuition-free arrangements were dropped in favor of standard college practices, and professional accreditation eventually led to the granting of a Bachelor of Arts degree.

The research led to the following conclusions:

- (1) The model around which Appalachian Bible College was organized shifted from that of a home mission organization to that of a collegiate institution;
- (2) Many of the practices related to finances and leadership at Appalachian Bible College moved from a basis in principled idealism to pragmatic expediency; and
- (3) The institution's response to culture changed from "separatism" to "conversionism" (as these terms are defined by H. Richard Niebuhr, in Christ and Culture).