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The Wheaton Graduate School (1936-1971): Its History and Contributions

Randall Thomas Dattoli

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THE WHEATON GRADUATE SCHOOL (1936-1971):
ITS HISTORY AND CONTRIBUTIONS

by
Randall Thomas Dattoli

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

November
1980
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VITA

The author, Randall Thomas Dattoli, is the third child and first son of Thomas Anthony and Betty (Lloyd) Dattoli. He was born September 22, 1948 in Chicago, Illinois.

His elementary and secondary education was obtained in the public schools of Northlake, Illinois. He attended Roy Elementary School and West Leyden High School, from which he graduated in June, 1966. In June, 1970, he was awarded a diploma from the Moody Bible Institute of Chicago. In June of 1971, he earned a Bachelor of Arts degree from Wheaton College and then a Master of Arts from the Wheaton Graduate School in August of 1972. In July, 1974, he was awarded a Bachelor of Arts degree from the Moody Bible Institute. Triton College conferred upon him the degree of Associate in Arts in June of 1975. He then earned a Master of Education degree from Loyola University of Chicago in January of 1977.

From January of 1973 until February of 1976, Mr. Dattoli served as the Supervisor of Popular Level Instruction in the Moody Correspondence School, teaching in the Moody Evening School as well. In 1977, he was ordained to the ministry. In October of 1979, he assumed the position of Director of Christian Education at Bethel Community Church in Chicago.
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CHAPTER I

INTRODUCTION

The Wheaton Graduate School was begun in 1936 to provide graduate instruction in a Christian context. To present a history of the Wheaton Graduate School and to indicate its contributions to graduate theological education are the purposes of this study.

Limits must necessarily be placed upon such a study, however, to preclude its becoming unmanageable. The study therefore will be limited to the years between 1936 and 1971. This period includes the administrations of Dr. Henry C. Thiessen, the first head of the school, and Dr. Merrill C. Tenney, his successor. In addition to this general kind of limitation, each of the various aspects of the Wheaton Graduate School discussed in the study will be limited in its own way.

Even with these limitations, the study has significance in that it provides a detailed history of the Graduate School. In doing so, it describes the origins of the school, the educational and theological distinctives of the school, the historical development of the curriculum, and the leaders, faculty, and students of the school and their contributions.

1
The study is concerned with various aspects of the history of the graduate school. Chapter II, for example, briefly surveys the history of graduate education in the United States as a background to the origins of graduate education at Wheaton. It includes Wheaton's granting of graduate degrees before the founding of the Wheaton Graduate School.

Chapter III examines the lives and works of some of the men who were instrumental in the growth and development of the School. Included are Dr. James Oliver Buswell, Jr., who was president of the Wheaton College at the time of the founding of the Graduate School, Dr. Henry C. Thiessen who headed the Graduate School in its early days, and Dr. Merrill C. Tenney who for a quarter-century acted as Dean of the Wheaton Graduate School. The biographies and contributions of these men is preceded by a brief discussion of the nature and functions of the office of graduate dean.

The content of Chapter IV centers on the historical development of the curriculum. Beginning with a discussion of the nature of graduate degrees, the chapter goes on to describe the various degrees offered by the Wheaton Graduate School and their curricular significance. In addition, some attention is given to the extra-curriculum.

The contributions of the faculty members is the topic of Chapter V. Obviously, not all of the contributions of all of the faculty members could be given. Nevertheless, some of the faculty members who were associated with the school for
the longest periods of time were selected. For each of these, a short biographical sketch is presented—followed by some of his or her more significant educational and theological contributions. As in previous chapters, Chapter V begins with an overview of some of the current issues.

Chapter VI deals with the contributions of the alumni and former students. Again it would be impossible, at least impracticable, to attempt to present them all. Nevertheless, some were selected for their exceptional contributions. They include Dr. Carl F. H. Henry, Bill Gothard, and others.

A summary of the previous chapters and some conclusions are given in Chapter VII.
CHAPTER II

BACKGROUND AND ORIGINS

The purpose of Chapter II is to describe the origin of the Wheaton Graduate School of Theology, including the various factors involved in its founding. An important prerequisite to this task, however, is to review the origin and development of graduate education in America until the founding of the Wheaton School in order to appreciate the historical situation in which the school was begun. The review which follows is not intended to be a detailed exposition of the history of graduate education in America, but rather a brief summary of the most significant trends and events in the history of American higher education. This brief summary, then, becomes the background upon which the origin of the Wheaton Graduate School can be drawn.

Background

The origin and development of graduate education in the United States has been seen from various perspectives, each of which is legitimate in its own right. Berelson, for example, in his classic work entitled Graduate Education in the United States, perceives the history of graduate education in five phases: (1) The Pre-history: to 1876, (2) The University Revolution: 1876-1900, (3) Consolidation and Standardization:
1900 to World War I, (4) Growth and Diversification: World War I to World War II, and (5) Revival and Reappraisal: since World War II.¹ Making no claim to originality, Berelson clearly acknowledges his dependence upon others in the use of these five phases.² In any case, Berelson and others, while they recognize that the story of graduate education begins earlier, believe that the critical year for graduate education in this country is 1876, when Johns Hopkins was founded.

Walters, on the other hand, in Graduate Education Today,³ views things differently. He emphasizes graduate education at Yale and its awarding of the first Ph.D. in 1861. Furthermore, still others push the critical year back even further. Naylor, for instance, sees as crucial the founding of Andover Seminary in 1807.⁴

Perspectives are numerous and various, but this writer, who views the founding of Harvard in 1636 as the most appropriate point to begin, will stress the foundings of Andover, Yale's graduate department, and Johns Hopkins.

²Ibid., p. 266.
He also includes twentieth century developments until the founding of the Wheaton Graduate School in 1936. Three broad rubrics form the basic outline of the following review of the history of graduate education in America: the Seventeenth and Eighteenth Centuries, the Nineteenth Century, and the Twentieth Century.

Seventeenth and Eighteenth Centuries

During the colonial period of American History, Harvard was founded in 1636. A religious school, its theological convictions were those of the Calvinistic Puritans. Its primary mission was the training of ministers. While in general the colleges of this period followed the pattern of those in England--namely, Oxford and Cambridge--Harvard's unique feature was that it was controlled by a Board of Trustees. This pattern stood in opposition to the previously established patterns of the student dominated or faculty dominated schools. Thus Harvard became a unique model which other American institutions emulated. After Harvard came the College of William and Mary in 1693, Princeton in 1746, King's College (Columbia University) in 1754, and others. It is important to understand the prevalence of these colleges, for it is their graduates who ultimately created the need for graduate study and hence graduate schools.

In the early national period, some interest in a university was expressed. Benjamin Rush and George Washington called for a national university, and Thomas Jefferson
wrote extensively about the University of Virginia. The national university never materialized, but Jefferson's impact upon the University of Virginia was real.

The University of Virginia, as conceived by Thomas Jefferson, combined an attention to the popular and practical new subjects with an intellectual orientation of university dimensions. Jefferson would have his university diffuse knowledge and advance knowledge, and with the ingenuity of a man who could make of Monticello a veritable delight of gadgets and contraptions, he designed a scheme of instruction that was unique.

The great virtue of the University of Virginia system of schools was its avoidance of superficiality and compulsion, the two evils which finally undermined the classical course of study and let loose an elective system of significant proportions. The influence of Jefferson's experiments at Virginia was not widespread. Perhaps there was too much novelty in the scheme, and it was terribly expensive.

Nevertheless, by 1831 the University of Virginia was offering master's degrees—although "... whether the work at Virginia was actually of M.A. rather than B.A. quality is doubtful. ..."7

Nineteenth Century

While the presence of college graduates does not make graduate study necessary, only possible, there were other factors which made it not only necessary, but inevitable. Three events in the nineteenth century reflect these factors

5Walters, p. 3.


7Ibid., p. 126.
and contributed significantly to the development of graduate education in America. They are the founding of Andover Seminary in early part of the century, the beginnings of graduate education at Yale in the middle of the century, and the opening of the Johns Hopkins University in the later part of the century.

The Early Nineteenth Century

The seminaries have been a neglected, but important part of the development of graduate education in America.\(^8\) Naylor has correctly observed and cogently argued that

More than any other institution in ante-bellum America, the theological seminary was the primary locus of advanced and graduate education. ... Educational historians, however, seeking the origins of the university have tended to overlook Andover and the other seminaries and divinity schools. ... This present-minded approach ignores also the important position of theology and religion in American higher education in the early nineteenth century.

Furthermore, Naylor claims that

Most historians who have mentioned the theological seminaries have failed to understand that seminaries and divinity schools in the first half of the nineteenth century endeavored to be--and to a considerable degree succeeded in being--graduate-level institutions which required a college education for admission.\(^10\)

Naylor perceives Andover Seminary, founded in 1807 and opened in 1808, to be the first and most important Protestant seminary which by its success became a model for

\(^8\) The influence of the French universities has likewise been neglected. See the Prefatory Note to the Second Edition of Abraham Flexner's Universities: American, English, German (New York: Oxford, 1930), x.

\(^9\) Naylor, p. 23.  
\(^10\) Ibid., p. 22.
other seminaries and divinity schools. Those schools which followed and copied Andover rapidly grew in number and eventually replaced the previous kind of study (the parsonage seminary and private divinity study), and some of them have demonstrated remarkable longevity.

The avowed purpose of these seminaries was to train ministers. Hence the factors which stimulated the growth of these seminaries were not unrelated to religious matters. The great revivals, for example, produced greater numbers of individuals interested in the ministry. Also, ordination in certain denominations sometimes called for graduate study of one kind or another. Although some denominations such as the Baptists and the Methodists had a distrust of too much education, it was really the great number of denominations that created the need for a large number of seminaries--each with its own peculiar theology. Another very practical consideration was that financial assistance was available for those who wished to attend a seminary, but who could not otherwise afford to do so.

The nature of these seminaries for the most part was that of a school of theology rather than a school with a purely practical orientation. Thus they served as the prototype of the graduate professional school and the precursor of the American university, according to Naylor.

The Protestant theological seminaries, therefore, played a great and genuine role in the evolution of American graduate education. It must be realized, however, that these
seminaries reached a highly specialized audience. In the most general sense, "conditions were simply not favorable for advanced learning beyond the college years in a new country...," according to Walters.\textsuperscript{11} He lists several conditions which he believes were detrimental to the general diffusion of graduate education in the ante-bellum years. They are: (1) a predominantly rural society and few cities, (2) a lack of broadly established traditions for scholarly learning, (3) colleges based upon the English system which geared their educational programs to the culturally elite, (4) widespread distrust of intellectual pursuits, (5) a collegiate system paralyzed by a rigid, classical curriculum, and (6) an understanding that college preparation was only for ministers and school-teachers.\textsuperscript{12}

**The Middle Nineteenth Century**

By the middle of the nineteenth century, however, conditions had changed. The great Civil War obviously had an effect on the attitudes and values of the American people. The Morrill Act of 1862 affected education by providing for higher education in a practical and substantial way. According to one source, "the passage of the Morrill Act... may be said to have inaugurated the modern era of higher education,"\textsuperscript{13} and

the rise of modern graduate education was virtually simultaneous with the rise of publicly controlled land-

\textsuperscript{11}Walters, p. 3. \hspace{1cm} \textsuperscript{12}Ibid.

grant colleges, both developments being impelled by similar forces that transformed an essentially aristocratic system of classical education inherited from colonial days and modeled on the monastic traditions of Oxford and Cambridge into a democratic system of education in practical as well as liberal arts. Particularly—but not only—in the pioneering Western States, the industrializing, expanding population of hard-working farmers, craftsmen, and businessmen could not espouse the abstract curriculum—Latin, Greek, philosophy, and mathematics—of leisured students in private institutions. 14

Among the most important events of the middle 1800s in the context of this dissertation are the founding of Wheaton College in 1860 (to be treated more fully later) and the awarding of America’s first earned Ph.D.’s by Yale in 1861.

Yale, chartered in 1701 as the Collegiate School in Connecticut, had a very mobile beginning. Since Deism was making inroads into the theology of Harvard, the Congregationalists established Yale to counteract this liberal trend, with Elihu Yale supplying the first endowment. In 1847, approval was given by the Yale Corporation to offer advanced work and in the following year eleven students enrolled in the newly formed department. At that time, "instruction was quite unsystematic and individual: there were no entrance requirements, no examinations, and no degree." 15

In 1852, fifty-five students were registered at Yale and by that time the graduate work "... became formalized: the Bachelor of Philosophy was to be offered after two years of study and satisfactory completion of a final examination." 16 Eight years later, in 1860, the Yale Corporation approved that degree and one year after that, in 1861, three Ph.D.’s were

14 Ibid. 15 Walters, p. 2. 16 Ibid.
awarded to students who had already been in the department.\textsuperscript{17} Yale was not the only school to experiment with graduate study in this period, although other attempts were not nearly as successful. Henry P. Tappan tried it at the University of Michigan, where he served as president from 1852 until he was dismissed in 1863. His goals were noble and his plans ambitious. He

\ldots sought to "Prussianize" the entire educational system in the state of Michigan, [and] carried through his part of the general plan, and in 1858 his young university offered graduate courses leading to master's degrees.\textsuperscript{18}

Unfortunately, his plan backfired and was perhaps slightly ahead of its time. Nor was his the only vine to yield wild grapes. In fact, so many attempts had been thwarted that Rudolph could rightly say that "the 1850's in many ways compiled a record of frustrated beginnings in graduate education."\textsuperscript{19}

The Late Nineteenth Century

One successful attempt—in fact, the most successful attempt—at graduate education was that made by the Johns Hopkins University in 1876, one hundred years after the founding of the country. The school was located in Baltimore, and its mission from the outset had been toward graduate and advanced education. Its status as a leading institution in this regard was incontestable, even in its early days. One

\textsuperscript{17}Ibid., p. 2. \textsuperscript{18}Walters, p. 4. \textsuperscript{19}Rudolph, p. 233.
of the reasons for this great and immediate success was undoubt-
edly its president: Daniel Coit Gilman.\(^{20}\)

Interested in graduate education since his days as student
and staff member at Yale, Gilman had definite ideas about what
a university should be. He

... believed from the beginning that the university
would be a training place for professors and teachers
for the highest academic posts, and that the university
must house great libraries, laboratories, and museums.
He also believed that, to transmit the fruits of re-
search, the university must sponsor scholarly and
scientific journals and operate a university press.\(^{21}\)

He also believed in obtaining the most excellent faculty
possible and

... had in view the appointment of professors who
had shown their ability as investigators, whose duties
would not be so burdensome as to interfere with the
prosecution of the researches. ...\(^{22}\)

Nevertheless, the influence of Gilman—as strong as it was—
cannot be considered the only factor in the success of Johns
Hopkins. There were most certainly other factors at work
which must not be overlooked. The tenor of the times in-
dicated an increased interest in science and a cry from the
populace for a more utilitarian kind of education. There
was also the magnanimous influence of the German universities.
The German influence was of two varieties. The first is the

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\(^{21}\) Walters, p. 12.

trained in Germany immigrated to America and began to work and teach in the United States. The second and by far the more important influence resulted from the fact that many Americans had studied in Germany. "It has been estimated that about 10,000 Americans made academic pilgrimages during the nineteenth century . . . ,"²³ peaking in the 1880's. "By far the most popular German institution with American students was the University of Berlin. . . ."²⁴

During the late nineteenth century, the character of the American university was tempered by these German values and practices. Values such as the freedom of teaching and learning, the elevated position of the professor, and the emphasis upon intellectual discipline, scholarship, and research were becoming an integral part of the American graduate school. Methods such as the lecture and seminar (or seminary) were replacing the American methods of recitation and tutoring. Facilities such as libraries, laboratories, and museums were being added and expanded.

The character of the American university was also being tempered by pressures of another kind. The American people were seeking a kind of education more utilitarian than the German model provided--one more practical and relevant to their needs and the kind of life they were living. Furthermore, there was the nationalistic trend to keep the students home rather than to send them to another country, such as Germany.

The upshot of these Germanic and indigenous pressures

²³Walters, p. 6. ²⁴Ibid., p. 7.
was a hybrid graduate institution which was predominantly German, but also partially American in its nature and purpose. Organizationally, for example, it was not infrequently the case to have an undergraduate school—patterned after the Harvard, and ultimately the English, model—serve as the base for a graduate school patterned after the German universities. In many cases, "... though the graduate school was 'on top' of the college, it was really subordinate to it for many years and in some respects it still is." 25

The instructional methods, educational facilities, and pedagogical values which were generated during this period became fairly standard throughout the rest of the history of the graduate schools and advanced education. The system became more secular and less religiously oriented. The courses became less classical and more utilitarian. There were more earned and less honorary degrees. The summit of the educational ladder was no longer the college, but the graduate school.

The Twentieth Century

The twentieth century was a time of growth for graduate education. In the early years of this century, organizations such as the Association of American Universities encouraged the growth of graduate education in qualitative terms. The decade and a half following the war before the founding of the Wheaton Graduate School was a period of

25 Berelson, p. 10.
intensive quantitative growth, both in numbers of graduate institutions which were begun and also in the numbers of students who attended them.

From 1900 until the war, numerous organizations were formed to improve graduate education and to protect graduate degrees. Of the many, the Association of American Universities (AAU) deserves at least brief mention.

The AAU was founded in 1900 with fourteen schools as charter members: California, Catholic University, Chicago, Clark, Columbia, Cornell, Johns Hopkins, Michigan, Pennsylvania, Princeton, Stanford, Wisconsin, and Yale, along with Harvard. To these, ten others were added by World War I. The basic concern of the AAU was to establish and maintain quality in standards of member schools, that is

its primary purpose has been to maintain the Ph.D. degree on the highest academic plane possible, [and] although the Association of American Universities in its initial stages did compile lists of qualified colleges, which amounted to a quasi-accreditation, it never looked with favor on this function; rather, it has seen its role as developing qualitative and quantitative standards which its members have followed, and which would be of greater service to institutions giving the Ph.D. degree.\(^2^6\)

While numerical development before World War I was relatively slow, the growth afterwards was staggering. In fact, in the twenty years after 1920, "adjectives like 'tremendous,' 'phenomenal,' and 'unprecedented' have been used to describe

he growth... and the terms seem justified."²⁷ Moreover, "the number of institutions... giving the Master's [degree rose] from 200 to 300."²⁸ From 1920 to 1940, enrollment jumped from 15,000 to 106,000. Reasons for this growth are not certain. Possibly the prosperity of the 1920s stimulated it. The depression did not seem to hinder it (perhaps young people, unable to obtain employment, entered graduate school). Also, larger segments of the population--such as children of immigrants--attended school and college. Hollis perceives this growth to be one of several societal pressures affecting graduate work during the interwar years. He claims that

the factors associated with the phenomenal increase at this time in the size and diversity of the graduate student population... [were one of] at least three powerful constellations of mutually related societal pressures [which] combined to alter the nature and conditions of university work at the graduate level.

It was in this period of incredible inflation that the Wheaton Graduate School was begun.

Origins of the Wheaton Graduate School

Determining the date of the founding of the Wheaton Graduate School depends upon what criterion is used. If one

²⁷Berelson, p. 25. ²⁸Ibid., pp. 25, 7.
uses the date of the year in which the first degrees are awarded, as is frequently done, then 1937 is the date of the founding of the school for it was in that year that the first graduation took place. This would coincide with the origins of the Graduate Record Examinations which were introduced in 1937. If, on the other hand, one uses the date of the year in which the graduate program is first officially mentioned in the catalogs, then 1936 is the date of the founding of the school. This would coincide with the three hundredth anniversary of the founding of Harvard in 1636. Whatever date is used (and the more logical candidate is 1937), it must be recognized that, long before the 1930's, Master's degrees were awarded by Wheaton College, with which the Wheaton Graduate School is associated.

Wheaton College

Wheaton College was founded in 1860, an important year sandwiched between the publication of Charles Darwin's Origin of the Species and the onset of the great Civil War. At this time the population of the United States was estimated to be approximately 31.5 million persons. James Buchanan was President that year, but on the horizon was Abraham Lincoln who had been nominated for president by the Republican party and who had defeated Stephen A. Douglas—also from Illinois—in the November election. Slavery was the prominent issue in the election and Lincoln's stand was clear. As a result of his election to the presidency and his position on slavery, South Carolina seceded from the Union—being the
first state to do so, but not the last.

There were many innovations and inventions in 1860. Among them were Oliver F. Winchester's repeating rifle and the first of the many Beadle Dime Novels, which were to immortalize such characters as Deadwood Dick, Calamity Jane, and Kit Carson. On the educational scene, the year marks the establishment of the first English-language kindergarten in America. It was opened in Boston under the direction of Miss Elizabeth P. Peabody, a disciple of Friedrich Froebel.

Although 1860 is considered the founding date, Wheaton College is really the successor of the Illinois Institute, founded by the Wesleyan Methodists in 1853. It is not fully accurate, therefore, to say that Wheaton College was founded by the Congregationalists, since the Wesleyans were also involved. (See Appendix D.) The details are that

at a meeting of Wesleyans in Batavia in the same year [1850], it was resolved to construct an institution of higher learning in Illinois that would stand against the evils of slavery, liquor, and secret societies. A local committee of Avery Chadwick, Jesse Wheaton, and Rev. John Cross secured donations of land, money, and labor. By 1853 classes opened at the new Illinois Institute in Wheaton and unpaid debts on the building were paid off by the local Wesleyan church. The first president of the institute [was the] Rev. John Cross. . . .

Less than a decade later, however, the Illinois Institute--

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30 Rudolph, p. 71.

without changing its stand on slavery, liquor, and secret societies—changed both its leadership and its name, for it was in a meeting in Bloomington in May of 1859 that a plan was presented by President Matlack and Reverend R. F. Markham which resulted in Wheaton College. An excerpt from the January 9, 1860 meeting of the original board of the College indicates that the college was "to be under the patronage and control of Orthodox Congregationalists, with the co-operation of its founders and friends, the Wesleyans." It was not until approximately one year later that the college was actually incorporated, but on Feb. 28, 1861, Gov. Richard Yates of Illinois gave his approval to "an Act to incorporate WHEATON COLLEGE" and authorized "a college for the instruction of youth in the various branches of Literature, the useful arts and the learned and foreign languages." In those early days, when judged by later standards, the facilities were modest, the costs low, the rules strict, the faculty small, and the students few. "In 1855 the library boasted 25 books." A little later, a school paper advertisement in 1868 shows that the year's tuition fee was $30 for the ladies collegiate course. Board and room could be secured for $3.50 a week, with the understanding that this included fuel, and kerosene for light. $1.00 a term was the voice lesson fee, and such interesting subjects as railroading, Spencerian penmanship, and telegraphing graced the curriculum.

Chapel, held at eight each morning, consisted of a hymn, lecture and prayer by the president, and an essay by a senior. Curfew tolled at nine sharp every evening.

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32 Seventh Annual Catalogue of the Officers and Students of Wheaton College, 1860-61, p. 15.
33 Wheaton Record, 14 September 1956.
34 Wheaton Record, 11 January 1938.
35 Ibid.
The rules were strict and clearly stated. The catalog for 1860 contained a section entitled, "The Following Things Are Positively Disallowed, Viz:,") reading:

Generally, all offensive, disorderly, or indecent conduct; propagating infidel principles; profaning the Sabbath; profane or obscene language or behavior; and playing billiards and like games; using intoxicating liquors, or tobacco; disorder in rooms; disorder in or about the buildings, especially at night; injuring college property; a careless use of fire; throwing water, dirt, or other offensive things from the windows; joining any secret society, or entering the marriage relation while a member of the College.

The deportment of the sexes toward each other will be particularly regarded by the Faculty. . . . In short, everything is forbidden which will hinder, and everything required which, we think, will help students in the great object for which they assemble here, which is, improvement of mind, morals, and heart.

The faculty consisted of less than a dozen persons who taught subjects in such areas as chemistry, geology, mathematics, logic, rhetoric, and languages. A course in Intellectual and Moral Philosophy was taught by the Reverend Jonathan Blanchard, who assumed the presidency of Wheaton College after serving as President of Knox College for over ten years. In a very real sense,

the history of Wheaton College to 1925 is in no small measure the history of Jonathan and Charles Albert Blanchard. . . . The character which they gave to Wheaton College as a champion of Christian liberal arts education and moral and spiritual reforms remains to this day.

Jonathan Blanchard was born in Vermont in 1811, one of fourteen children. He attended Middlebury College and Andover and Lane Theological Seminaries. He pastored a

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36 Wheaton Record, 24 October 1946. Also in the Report of the Faculty Planning Committees, 1944-1946, S.R. Kamm, Chairman.
Cincinnati church in the late 1830s and the early 1840s. In 1846, he became president of Knox College in Galesburg, Illinois. Jonathan did considerable thinking and writing on the subject of "the perfect state of society" and vigorously opposed liquor, secret societies, and slavery.37

It was perhaps Jonathan Blanchard's anti-slavery feelings that resulted in the burial of James E. Burr on the college campus, although why he was buried there is not as certain as that he was. The inscription on the tombstone reads, in part, "Here lies the friend of the oppressed who died like a martyr for the right."38 The large monument which formerly identified the site of his grave and which at one time was annually decorated by the students has been replaced with a less conspicuous marker.39

Charles Albert Blanchard, Jonathan's son, followed in his father's footsteps. He led the school for over forty years, beginning in 1882 and serving until his death in 1925. It was he who "adopted orange and blue, taken from the House of Orange as the school colors."40 It was to the Blanchards that Thomas Askew attributes the success of Wheaton College

38 Wheaton Record, 21 February 1957.
40 Wheaton Record, 9 November 1944.
in retaining its conservative Christian position.\textsuperscript{41} 

There were not many students in those early days of the college, but there were some: a sufficient number, in fact, to have a graduation ceremony the first year. One source reports:

The first commencement at Wheaton College was held in Jewell Grove, about two miles northwest of the college. An estimated 3,000 persons attended the first graduation ceremonies which included seven members. Included in the first class were four local area men and three who had come with Jonathan Blanchard from his Knox College classes.\textsuperscript{42} (George Beecher, "one of these former Knox students was the brother of Henry Ward Beecher and Harriet Beecher Stowe,"\textsuperscript{43} author of \textit{Uncle Tom's Cabin}.\textsuperscript{43} All seven graduates were men, "although Wheaton was a co-ed school from the start."\textsuperscript{44} As to whatever happened to these first alumni, Edward A. Coray responds:

According to a later catalogue, one of these died early in life, one became a minister, one a judge, one a teacher, one secretary of the National Christian Association, and one president of Western Theological Seminary. One did not keep in touch with his alma mater and there is no record of his occupation.\textsuperscript{45}


\textsuperscript{43} Maas and Weber, p. 74.

\textsuperscript{44} Ibid.

\textsuperscript{45} \textit{The (Wheaton) Daily Journal}, 8 January 1960.
Surely not one of the first graduates of Wheaton College, but perhaps one of its most well known is Billy Graham, of the class of '43. He "entered Wheaton in September, 1940, as a sophomore transfer." He was elected to the presidency of the college's Christian Council and served as interim pastor of the Gospel Tabernacle. It was said of him that he wants to head for a Far Eastern missionary field immediately after his graduation from Wheaton, but will go into evangelistic work if the war interferes with his plans.

The faculty, students, costs, and rules have changed over the years, but one thing which has not is the location of Wheaton College in Wheaton, Illinois, a western suburb of Chicago. The location was said to be ideal for those "families in the city of Chicago who wish to have their children away from its noise and temptations, and yet within an hour of home. . . ." Chicago--incorporated March 4, 1837--was at this time undergoing a severe personality change, for the state had "entered the transition stage during which Chicago developed from a mud-rutted town of 29,963 in 1850 to a city of 296,977 in 1870." The major trends responsible for this growth included the draining of great numbers of Illinoians.

46 Wheaton Record, 24 March 1942.
47 Wheaton Record, 24, 27 March 1942; 1 June 1943.
48 Wheaton Record, 24 March 1942.
49 1860-61 Catalog.
to the West in search of gold, the immigration of even greater numbers from Europe, and the railroad fever of the 1850s. 51 With this growth came potential dangers, and

with the great expansion of the '60's, when land grew scarcer and more expensive, the lots were narrowed and the wooden houses were built closer together at both the front and rear, a situation that made the city constantly vulnerable to fire.

Conditions in the city of Wheaton were hardly as congested. Wheaton College did not derive its name from the city of Wheaton, but rather received its name "in recognition of a generous gift of land from Warren L. Wheaton," 53 who had been active in the college since its inception. Born March 12, 1812 in Pomfret, Connecticut, Warren L. Wheaton was the son of a soldier in the War of 1812 54 and "the oldest of a family of fifteen children and outlived them all." 55 The farmer/schoolteacher said, "I left Connecticut for the far west [Chicago] about May 1, 1837." 56 He "made an extensive tour of Illinois, to make sure whether and where he wished to settle" 57 before deciding upon what eventually became Wheaton, Illinois. "Shortly after, Jesse Wheaton,

51 Ibid., pp. 32,33.
54 Moore, p. 23.
55 Wheaton Illinoian, 6 February 1903.
56 Moore, p. 23. 57 Maas and Weber, p. 29.
brother of Warren, came from Pomfret. . . ."\textsuperscript{58}

Warren "plowed around a tract of [approximately] 700 acres and paid the government $1.25 an acre for it."\textsuperscript{59} Of this land, he "gave the Chicago and Northwestern road a right of way through his land--a strip three miles long--and would not accept even a pass for compensation."\textsuperscript{60} The details are:

William B. Ogden, first mayor of Chicago and the Midwest's pioneer railroad builder, was president of the Chicago and Galena Railroad. The tracks were already laid to the Des Plaines River (site of present Maywood). The railroad's route was projected to run across northern DuPage County. . . .

At this point, the Wheaton brothers made a daring proposal. They. . . . offered to give him [Ogden] nearly five miles right-of-way across the big Wheaton and Gary farms if he would bend the railroad to the south to cross their lands. Ogden immediately accepted since farmers owning land on the proposed northern route were demanding high prices for right-of-way across their land.\textsuperscript{61}

He also gave the college "40 acres of land for a site and $300 besides."\textsuperscript{62}

Warren Wheaton remained active in the affairs of the school that bore his name for the remainder of his life. In fact, shortly before his death on February 1, 1903, he laid the cornerstone of the new Industrial Building (which later housed the graduate school) on October 17, 1902 at the age of 90.\textsuperscript{63}

\textsuperscript{58} Ibid.

\textsuperscript{59} Unidentified newsclipping in college archives.

\textsuperscript{60} Ibid. \textsuperscript{61} Maas and Weber, pp. 29,30.

\textsuperscript{62} Unidentified newsclipping in college archives.

\textsuperscript{63} \textit{Wheaton Illinoian}, 6 February 1903.
The college offered various kinds of programs to its students. By 1876 and perhaps even earlier, the college was offering Master's degrees as well as three courses of undergraduate education. The "Classical Course" led to the Bachelor of Arts degree and the graduates of this course were eligible for the Master of Arts degree. The M.A. was "conferred on such Bachelor of Arts as shall present satisfactory evidence that they have sustained a good moral character since graduation and been for three years actively engaged in literary pursuits," reads 1876/77 catalog. The same catalog lists eight Master's degrees which were awarded in 1876. A description of the graduation of 1881 sheds additional light:

The exercises of Commencement day were ushered in with a bright sun, cool air and a great crowd, which caused some confusion and delay in the effort to provide seats or standing room.

President Blanchard then conferred the degrees upon the graduating class. It was announced that the title of A.M. had been given to the whole class of 1878;

This kind of "honorary" master's degree was giving way, however, to the earned variety. One author says,

When university instruction was expanded and reformed during the 1870's, the master's was transformed into an earned degree. Harvard, for example, granted its last M.A. "in course" in 1872. Yale offered its first earned M.A. in 1876. Soon a number of other institutions followed suit, and an enormous increase in the granting of master's degrees occurred. In 1890, only 70 such degrees were awarded in the whole United States, but 14,495 were given by 1930.

64 The Christian Cynosure, 30 June 1881.
For those students who did not want to take the strenuous "Classical Course" there were the "Laureate Course" and the "Abridged Course." (See Appendix C.)

The Wheaton Theological Seminary

The Wheaton Theological Seminary was operated at the college during the 1880s. The seminary was established by the joint bodies of the Wesleyan Educational Society of Syracuse, New York and the Trustees of Wheaton College. It was housed at Wheaton during the 1880s, but it was controlled by and at the expense of the Wesleyans.66

The minutes of the annual meeting of the Board of Trustees on June 21, 1881 record the particulars. Under a section entitled, "Report of Committee on Theological Department was adopted as follows:" is this entry:

This Indenture witnessed that the Board of Trustees of Wheaton College of the first part, and the Board of Trustees of the Wesleyan Educational Society with principal business office in the City of Syracuse, and State of New York, of the second part, on the 21st day of June, in the year of our Lord 1881, do enter into the following contract and covenant, to wit: First, That the Board of Trustees of Wheaton College of the first part, for the sake and purpose of securing the advantages of theological instruction in Wheaton College, do hereby promise and agree to furnish the said Wesleyan Educational Society with suitable rooms for recitations and library. Second--That the Faculty of Wheaton College shall furnish instruction free of charge, in any regular college classes to students who are pursuing a course of theology, and that the College Faculty will render assistance in every practicable way, both by effort and good will, to the said department of theology. Third--That the party of the second part agree and promise to establish and maintain in Wheaton College a department, to be known as Wheaton Theological Seminary. Fourth--That the said Theological Seminary shall give instruction free of

66The Christian Cynosure, 30 June 1881.
charge to all college and theological students, who are pursuing a theological course. Fifth--That the two Boards of Trustees above named, mutually agree that this action shall be continued during the pleasure of the parties before mentioned.

J. N. Bedford, one of the first alumni of the seminary, returned there to teach in 1887-88. Most of the alumni, however, went into pastoral positions. In 1887, for example, at least eight of the thirteen alumni held pastorates.

The course of study was pastorally oriented and involved three years of study. The first, or Junior, year had courses in theology, church history, and homiletics. The Middle year included courses in logic, elocution, and Christian evidences. The final or Senior year had courses in moral philosophy, Biblical history, and extemporaneous preaching.

After less than a decade of operation at Wheaton, the Wheaton Theological Seminary moved to another location. No other serious attempts at graduate education were made until the 1930's.

The Wheaton Graduate School

The year 1936 saw Franklin Delano Roosevelt as the President of the United States, which had an estimated population of approximately 128 million persons. In this year, the people of America were fascinated by the trailer craze,

67 Minutes of the Annual Meeting of the Board of Trustees, 21 June 1881.

68 There was some talk of offering the Ph.D. See the minutes of the annual meeting of the Board of Trustees for Tuesday, June 18, 1889.
captivated by the Margaret Mitchell novel, *Gone With The Wind* (which sold a record one million copies in the first six months and which became a major motion picture three years later), surprised by the abdication of King Edward VIII, who renounced his throne to marry an American divorcée named Mrs. Wallis Simpson, elated over the performance of a black track star from the United States named Jesse Owens at the Berlin Olympics, and pleased with the election of Babe Ruth, Ty Cobb, and three others to the newly formed Baseball Hall of Fame. In the educational world, Robert Hutchins of the University of Chicago gave a series of lectures on the problems of higher education with some recommendations for solving them. The lectures were subsequently published under the title, *The Higher Learning in America*.

Wheaton College at this time, unlike many of the colleges which had gone into a period of retrenchment, was experiencing great growth. In fact, "during this decade, it became the largest liberal arts college in Illinois, and the eighth largest in the United States."[69] The college was in its 57th year with Dr. J. Oliver Buswell, Jr., its third president, in his tenth year. Dr. Henry Thiessen, who was to become the first head of the graduate school, was teaching in the Department of Bible and Philosophy.

**Program Introduction**

There was talk of graduate work at Wheaton at least

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as early as February 1, 1936. The plans were tentative and predicated upon the expectation of endowment donations. They included enlarging the departments of education and religious education and expanding the library facilities. There was a possibility of cooperating with the Moody Bible Institute of Chicago, but while the Moody administrators expressed the sentiment that they might be interested, they did not commit themselves to any serious consideration of the proposal. Because of the delicate nature of things at this stage, then President Buswell maintained a very cautious attitude, saying:

We don't want to plunge into a schedule of graduate study until we can do it in first class shape. An already overworked faculty could not even consider the plan, and our library facilities are entirely inadequate for such work at present.

The tentative plans became less so when the Faculty voted to accept the plans. According to the Wheaton Record of February 12, 1936,

announcements released late last night indicate that the faculty voted to accept the proposal of the committee on academic affairs to offer master of arts degrees in education and religious education. The teachers' vote is contingent upon the receipt of funds to swell the endowment and provide facilities for the expanded scope of the College work.

The plans became even more definite and also more specific by the end of February. The Wheaton Record of

70 Wheaton Record, 5 February 1936.
71 Ibid. 72 Ibid.
73 Wheaton Record, 12 February 1936.
February 26, 1936 reports that college administrative heads plan definitely to offer a year's graduate work leading to a master of arts degree, beginning with the impending session of summer school.\textsuperscript{74}

The article goes on to describe briefly the nature of the program. It continues:

In line with a recent recommendation of the North Central Association of Colleges and Secondary schools that high school teachers have at least one year of advanced study, this step will open a new field of education for Wheaton. \ldots

Especially planned for teacher preparation, the new program will offer training in the three general high school fields of English, language, and literature; history and social science; and science. Also it will offer special study for a master's degree in Christian education.\textsuperscript{75}

The formal introduction of the program, however, undoubtedly was made in the catalog of 1936. It carried the following paragraph:

In line with recent trends in the educational world which are calling for at least one year of graduate training for high school teachers, Wheaton College is introducing at this time a program leading to the master's degree planned especially for teachers. Studies which have been made reveal that the large majority of high school teachers are called upon to teach more than one or two subjects. The program offered at Wheaton departs from the conventional graduate course in that it is organized in terms of a broad teaching field, rather than a highly specialized one. Teachers will be prepared for the three general high school fields: (1) English language and literature, (2) history and social science, and (3) physical and biological science. Work leading to the degree Master of Arts in Christian Education is also offered.

\textsuperscript{74} Wheaton Record, 26 February 1936.
\textsuperscript{75} Ibid.
That which eventually became a school of theology was initiated as a graduate school of education. There was, therefore, continued talk of a seminary course at Wheaton after the school was initiated. Although the graduate program has been in existence since the summer of 1936, at least one source says that it began "in February, 1938, with two professors, Dr. Thiessen and Dr. J. J. Hoffman, and six students." This apparent discrepancy between dates for the origin of the school can be resolved with an understanding of the financial factors involved, resulting in subsequent adjustments in the program.

**Financial Factors**

As in many other instances, finances played a crucial role in the origins of the Wheaton Graduate School. There were a series of donations that influenced the founding and the nature of the school. The first of these is that of the parents of John Lawrence Frost. Having previously donated $25,000 to Wheaton College, they gave another $40,000 in March of 1936 in memory of their son who had died in the summer of 1935 while traveling with them in Italy. The $40,000 donation was in the form of "an income producing apartment

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76 Wheaton Record, 14 May 1937.
77 Wheaton Record, 25 October 1945.
building, valued at $32,000. . . and a cash gift of $7500."\textsuperscript{80} Such a gift made the graduate program possible by providing library books and faculty salaries.\textsuperscript{81} As a result of this generous provision, the library reading room was renamed the John Lawrence Frost Reference Room.\textsuperscript{82}

An event which probably more than any other affected the founding of the Wheaton Graduate School was the death of John Dickey, Jr. of Philadelphia. His estate, in the form of a residuary trust, provided funds for the school on the conditions that it was established within six months after the reading of the will and that courses in theology be a part of the curriculum. But there was a problem: the funds were not immediately available. In fact, they did not become available until the 1960s.

Because of this problem, all that was done in the early days of the graduate school had to be done as economically as possible since the only monies available were those of the modest tuition paid by the students. Helping to keep the operational costs to a minimum was the fact that some of the college faculty members taught part-time in the graduate school. In addition to this, college facilities were used by the graduate school such as the library, dining hall, and even classrooms. The Graduate School finally moved into its own quarters in 1945.\textsuperscript{83} The building had been a print shop

\textsuperscript{80} \textit{Wheaton Record}, 4 March 1936. \textsuperscript{81}Ibid. \\
\textsuperscript{82} \textit{Wheaton Record}, 11 November 1936. \\
\textsuperscript{83} \textit{Wheaton Record}, 25 October 1945.
and maintenance building and then the home of the Wheaton Academy. It was built in 1902, Warren L. Wheaton himself laying the cornerstone on October 17 of that year. In 1960, as a part of Wheaton's centennial celebration, the graduate building was named "Buswell Hall." This action honored Dr. J. Oliver Buswell, third president of the College, under whose administration (1926-1940) the Graduate School of Theology had its inception.

The sharing of the faculty and facilities in the early days helped to keep down the costs of operating the school.

Because of Dickey's donation, the graduate school of theology bore his name. Frequently the entire graduate school is referred to as the Graduate School of Theology, but this is technically incorrect and has resulted in some confusion since the graduate school included graduate study in Christian education or communications as well as theology. Clarification of this matter is given in an April 14, 1976 memo from Donald R. Mitchell (then Vice-president for Academic Affairs) to Will Norton (then Dean of the graduate school), with whom he apparently discussed this issue. Mitchell said,

In case I failed to advise you officially, the Graduate School name is to be changed as we had earlier discussed. The John Dickey designation now adheres to the program of theological studies. The Billy Graham name links with the program in communications, and the name for the whole operation will be simply Wheaton College Graduate School.

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84 Bulletin of the Graduate School of Theology 1 (Fall 1962): 3.
85 Wheaton Illinoian, 24 October 1902.
86 Bulletin of the Graduate School of Theology 1 (Fall 1962): 3.
87 Private memorandum.
Furthermore, the John Dickey, Jr. Memorial School of Theology must not be confused with the Orlinda Childs Pierce Memorial School of Theology. The latter designation refers to the undergraduate Bible Department of Wheaton College. It was so named in honor of the wife of Willis Pierce who donated money to the college. 88

Still another gift, given anonymously, was made in 1947. The donation was reported in the Wheaton Record:

Wheaton College trustees have announced the recent receipt of an anonymous gift of $25,000 for the John Dickey Jr. Graduate School of Theology. According to Dr. Merrill C. Tenney, chairman of the graduate division, most of the money will be used for the running budget of the graduate school. 89

With regard to the $25,000 gift, Dr. Tenney said,

The latest step in the development of the Graduate School was the vote of the Trustees to place it on a separate budget parallel with the College, Academy, and Conservatory of Music, and under the supervision of its own Dean and Faculty. Through an anonymous gift of twenty-five thousand dollars which came to us last spring, the new status was made possible.

At the risk of being overly simplistic, it might be said that the Frost donation made the graduate school a reality, the Dickey donation made it a school of theology, and the anonymous donation made it a separate entity.

Doctrinal Position

Another commodity shared by the College and the Graduate School was their doctrinal statement or "platform."

88 Wheaton Record, 29 January 1936.
89 Wheaton Record, 25 September 1947.
90 Wheaton Record, 11 December 1961, and a public relations mailer with no title or date.
The origin of the statement antedates that of the graduate school, so that when the graduate school came into being it inherited the statement as it was. In 1920, President Blanchard served on a committee of the Philadelphia Fundamentalist Conference. They prepared a statement of faith which the Trustees subsequently adopted as the testimony or "platform" of the College on March 3, 1926 shortly after Dr. Blanchard's death. The statement, affirmed annually by members of the administration and faculty, reads as follows:

We believe in the Scriptures of the Old and the New Testaments as verbally inspired by God and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

We believe in one God, eternally existing in three Persons: Father, Son, and Holy Spirit.

We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.

We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

We believe in "that blessed hope," the personal, premillennial, and imminent return of our Lord and Savior, Jesus Christ.
We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

While Wheaton catalogs proclaim that the statement has not changed over the years, and indeed it has not changed significantly, it has had some minor alterations. In the late 1930s the "s" was deleted from "writings" in article one. In the mid 1960's an asterisk was added to article four with this footnote: "Wheaton College is committed to the Biblical teaching that man was created by a direct act of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race." Also, in the early 1970s the word "again" disappeared from article eight of the Wheaton Graduate School Bulletin for some seven years before it began to appear again in the 1977/1978 catalog. Apparently this was an oversight since the word did not so disappear from the Wheaton College catalogs of the same period. Obviously, none of these minor changes alters the statement seriously.

Institutional Distinctives

The theological posture of the Wheaton Graduate School is just one of several features that make it a unique institution. The following excerpt, taken from the 1973 self-study, gives the school's distinctives.
Each graduate school, in order to justify its existence, must possess certain attributes which distinguish it from other institutions. Naturally most of the distinctives will be found in the characteristics of the specific academic programs offered by the graduate school. . . . There are, however, certain general distinctives of the Wheaton Graduate School.

The primary distinctive is the historic conservative, evangelical doctrinal position and the emphasis placed upon the Bible and Biblical Studies. The Graduate School functions within the framework of the historical emphasis of the Church stressing the authority of the Holy Scriptures which provide the biblical view of man and his need of personal salvation by faith in Jesus Christ, the Lord. In so doing the basic needs of contemporary society and the issues which face the churches in their world-wide ministry are realistically confronted.

Unlike many institutions with graduate programs emphasizing the same doctrinal position, the Wheaton Graduate School is not primarily concerned with preparing men to assume pastoral positions within local congregations. That is to say, the Wheaton Graduate School is not a seminary. Although numerous graduates do eventually assume pastoral duties, the program and the emphasis of the Graduate School involves a more scholarly than pastoral approach to Biblical Studies, Communications, and Christian Leadership.

The Wheaton Graduate School is also integrally associated with Wheaton College in its liberal arts program recognized for 114 years of leadership in Christian higher education. The graduate students have access with undergraduates to the same facilities, activities, and, more importantly, the liberal arts heritage. The graduate student may benefit from outstanding guest lecturers, artists, and resources in every field of inquiry. Thus the specialized graduate study is placed in a context of broad study, inquiry, and opportunity.

Finally the Graduate School functions in a cosmopolitan climate with students and faculty representing a broad cross-section of academic institutions and church denominations. There are, nevertheless, basic beliefs held by all which serve as the basis for a warm spirit of unity and cooperation. Yet the variety of environmental backgrounds and lifestyles stimulates the process of graduate study to produce an individual growing in cultural appreciation. . . .

In summary then, the distinctive features of the Wheaton Graduate School include a biblical curriculum taught
in a scholarly—rather than pastoral—context by a faculty diverse in its theological backgrounds. The Graduate School and the College with which it is associated share a common doctrinal statement.

Reactions

Reaction to the announcement of the beginning of a graduate school at Wheaton varied. In the most general terms, some persons were in favor of it, while others opposed to the venture, thought that with the already existing denominational and independent theological seminaries wanting Wheaton College graduates to enter their portals, it would be quite unnecessary to add to the list another seminary or graduate school of theology. [Still] others advocated more concentration upon the liberal arts college program, rather than a dispersion of effort and cash in several directions, and especially so, since immediate money was available from the will.

In more specific terms, one alumnus saw the graduate school as at once a threat and a challenge. Alumnus William J. Jones received his Bachelor of Arts degree from Wheaton in 1925. Approximately a decade later, his response to the announcement of the establishment of the Graduate School is recorded in the March-April, 1936 issue of the Alumni News. Among other things, he says that "the academic growth of the College is a challenge" and that it is a "threat to the definitive, differentiating Christian view and ideal of the College."

But regardless of the potential or real threats, the

91 Willard, p. 115.
Wheaton Graduate School opened its doors to students in 1936 and in doing so began an educational enterprise which was to grow steadily and surely in the years to come.

To describe the origin of the Wheaton Graduate School has been the purpose of this chapter. (As a prerequisite to this task, a brief survey of graduate education in the United States was presented.) Wheaton College was founded in 1860 and shortly thereafter began awarding Master's degrees. The Wheaton Theological Seminary offered graduate studies in the 1880s, but remained at Wheaton less than a decade. The Wheaton Graduate School was begun in the 1930s and was guided by men who held key administrative positions. These men, their lives and contributions, are the subject of the next chapter.
CHAPTER III

ADMINISTRATIVE PERSONNEL

To present the lives and contributions of the administrative personnel of the Wheaton Graduate School of Theology during the period 1937-1972 is the purpose of this chapter. This task includes treating the following men: Dr. James Oliver Buswell, Jr., president of Wheaton College at the time of the founding of the graduate school; Dr. Henry Clarence Thiessen, the first head of the graduate school; and Dr. Merrill Chapin Tenney, his successor. To appreciate the position which a graduate dean occupies, however, the most recent literature on the subject will be reviewed briefly. In this brief review, the major areas treated will be (1) the history of the term dean, (2) the role and functions of the dean, (3) the resources and authority of the dean, and (4) the evaluation of the dean.

Review of Literature

The History of the Term

The word dean is an old word and is used in many contexts--academic and popular. The following excerpts from an article entitled "The Role of the Graduate Dean" by Hodges
and Hodges reveal some meaningful insights into the history of the term, as well as the office.

Throughout history, the word *dean* has been used in so many ways that it is difficult to derive a proper definition for it or to know precisely what it meant. Around 386 A.D. it was used by the Romans to denote a military grade in the army having something to do with the number ten. Presumably, this military dean had command over ten men, ten officers, ten companies, etc. . . . "One having authority over ten" is how Jerome defined it around 400 A.D. in the Vulgate. . . . Soon after universities were established, there were recognized deans of faculties.

As universities became large an organizational hierarchy gradually developed, giving one dean more authority and power than other deans. This is the origin of the graduate dean. At one university he was a clerk for a strong-minded faculty, at another university he was a strong individual who was in charge of assembling and maintaining a faculty. No one knew what the job (role and function) of the graduate dean was, least of all the graduate dean. . . .

In general, the term graduate dean was derived from various European models, but the idea of a graduate dean was not accepted in the United States until 1869. It was during that year that President Charles William Eliot of Harvard . . . appointed the first graduate dean in America.1

The Role and Functions of a Dean

Just precisely who the dean is and what he is to do are issues not easily resolved. There are numerous views regarding the role and functions of the dean, and some of them will be presented shortly, but first an important preliminary observation should be made regarding the organization of graduate schools. Griggs observes that "the organization of

the graduate school has been a source of weakness since its inception."² Ness and James essentially agree, but are more specific. They say:

Although it would be something of an overstatement to assert that the graduate divisions in the American colleges and universities are disorganized, they have not developed, even in the larger institutions, nearly so much centralized control as have undergraduate or the more highly articulated professional schools.

It must be understood, however, that there are a variety of graduate schools and that perhaps, like snowflakes, no two are identical. The report of the Committee on Graduate Work of the Association of Graduate Schools substantiates this hypothesis. A summary of the data from a questionnaire sent to the deans of member schools reads, in part:

There are great variations to be found in the administration of graduate work. Any attempt to present what might be called the picture of an average graduate school can only be properly evaluated in the light of these extremes. In some institutions graduate work is highly organized and centralized in the graduate office. In others there is almost no organization, the departments carrying the entire load. Correspondingly, the dean in some institutions occupies a position comparable with that of a vice president of the university. In others he is concerned primarily with the keeping of records, and the administration of policies which are set by departments. One graduate school seems to flourish without a dean.

Stewart believes that this great variation is, "perhaps, inevitable, and it is advantageous in many ways.

²Grigg, p. 105.


However, if the differences become too great, advanced degrees will ultimately lose all meaning.  

Although the role of any particular dean is not unrelated to—and probably dependent upon—the kind of organization his graduate school has, most deans perform functions that would—more or less—be true of all deans. Linnell sees the dean as catalyst, supporter, critic, ally, and source of new ideas. McDaniel, on the other hand, believes the duties of the dean are to serve, to advise, to communicate, and to lead. Decision-making is another important function of the dean, which perhaps is too often relegated to one committee or another. Hodges and Hodges, in a most comprehensive statement, aver that the dean must answer for curriculum and instruction, evaluation, fiscal responsibility, legislative influence and authority, planning program and facilities, public relations and liaison, research and development, staff development and improvement, and student affairs.

In a similar vein, Stewart contends that the dean should be expected to administer the rules and regulations of graduate study and to enforce the


8"Are All Deans Like This?" Improving College and University Teaching 15 (Autumn 1967): 208-11.

9Hodges and Hodges, p. 41.
fulfillment of degree requirements enacted by the faculty or the graduate council. He should make recommendations to the council for changes in existing regulations or for the enactment of new ones. The dean of the graduate school should be responsible, . . . for admission to and dismissal from the graduate school, for checking degree requirements, for presenting degree lists, and for other more or less routine graduate school operations. He should bear heavy responsibilities with respect to the awarding of fellowships and the appointment of teaching and research assistants. His powers should be commensurate with his broad responsibilities so that he will be, in fact, the dean of the graduate students and not merely a glorified clerk or an exalted policeman.

The graduate dean should have strong influence upon the deans of the undergraduate schools and colleges in which graduate offerings are presented . . . [and] . . . should be, at least, an ex officio member of the faculty of each school or college in which graduate instruction is offered. Finally, the graduate dean obviously has the overriding responsibility of promoting graduate study and research.

More generally speaking, Cavanaugh gives a series of ten propositions relative to academic administration: five concern what academic administration is not, four concern what it is, and one concerns what the organization of a university should be. Cavanaugh says, among other things, that academic administration is not designed to judge the quality of academic personnel. Rather, academic administration is designed to preserve and advance the material wealth of the university; to further the goals of the university as a whole; to solicit, survey, and select students and to promote their welfare, govern their activities, and determine their academic standing;

10 Stewart, pp. 139, 40.
and to conduct the public relations of the university.\footnote{James Cavanaugh, "Academic Administration: Its Place in the Sun," American Association of University Professors Bulletin 43 (December 1957): 630-34.}

It readily becomes obvious from the foregoing material that "the graduate dean [indeed] occupies an atypical administrative post."\footnote{Stewart, p. 139.} Nevertheless, there are those who project the ideal, such as Hanzeli, who posits "a triadic model of academic leadership: president, dean, and chairman."\footnote{Victor E. Hanzeli, "The Educational Leadership of the Academic Dean," Journal of Higher Education 37 (November 1966): 421.} In his model, Hanzeli suggests that the president is the representative of the school whereas the chairman is the personification of the faculty. The dean is somewhere in the middle.

The Resources and Authority of the Dean

It is not surprising, then, that the word "ambiguous" has so frequently been used to describe the position of the graduate dean. He has also been variously described as "master of an illusory empire,"\footnote{Grigg, p. 27.} "the most expendable of all creatures,"\footnote{Jacques Barzun in Hodges and Hodges, p. 40.} and one who serves a "quasi-secretarial function."\footnote{Ness and James, p. 26.} According to one author,
Stephen H. Spurr considered the graduate dean as occupying "a position analogous to that of a preacher in a prominent church. If he is persuasive, he can influence the academic community. On the other hand he can be readily ignored (by the faculty) as he has no real direct power over the individual in the university society."

The basic problem apparently stems from a severe lack of authority, budget, and faculty control. Although Grigg recognizes that there are exceptions (notably, the University of Chicago), he believes that the role of the graduate dean suffers from several organizational weaknesses. First, the dean has no faculty. Second, he has no budget to recruit a staff. Third, although he has power to approve admission of students, the selection of graduate students is lodged in departmental hands. Fourth, he in many cases has no monies to give assistantships or fellowships to graduate students. Fifth, he has no authority to strengthen or improve the training program under which the degrees are granted.

Stewart agrees, in part, when he says that the dean normally "has little or no voice in formulating the budget."19 Nichols also agrees, in part, when he says that "he has a faculty to be sure, but he does not recruit it, pay it, or promote it. He cannot effectively either reward or admonish it."20

Nichols continues:

In fact, it seems only too apparent that a graduate dean can, in certain instances, be described as little more than a registrar and student counselor. Yet he and his part-time associates are responsible for the

17 Hodges and Hodges, p. 40.
18 Grigg, p. 29.
19 Stewart, p. 139.
highest quality of university instruction and for the carrying out of some of the most difficult objectives of higher education.  

In a study of ten graduate programs, Heiss found that "seven [of the] graduate deans said that they had no budgetary control and no voice in the appointment and promotion of the graduate faculty other than a perfunctory or courtesy role."  

She went on to suggest that "the awesome nature of this task, and its potential for centralizing control in a czar, has led major universities to refrain from investing this office with power." Ness and James, from their study, concur that "it would appear almost as if the lack of strong central control in the graduate program was by deliberation rather than by chance." Perhaps another factor is that the graduate dean is outranked and overpowered by the undergraduate officers. Berelson notes that

in the typical university, even the large graduate university, the undergraduate dean "outranks" the graduate dean partly because of history (he was there first), partly because of size (he has more students and gets more tuition for the institution), and partly because of primacy (he has under him what is usually defined as the major task of the institution). The graduate dean has a voice in academic matters but usually it is only an advisory and consultative one.  

In a situation in which such responsibility without

\[21\] Ibid., p. 125.  
\[23\] Ibid.  
\[24\] Ness and James, p. 27.  
\[25\] Berelson, p. 120.
authority exists, there might also be mass dissatisfaction, discontentment, and extremely brief terms of service. On the contrary, Berelson's study reveals that "by and large, the graduate deans themselves appear to accept the situation as it is,"26 although "sometimes top men will not take the post because of its clerical character and lack of real opportunity."27

Furthermore, while the office may lack authority and power, this does not mean that the dean is powerless. As Stewart so accurately and succinctly states, "his success frequently depends upon intangible qualities of leadership rather than upon powers formally vested in him. . . ."28 McDaniel identifies two qualities which he believes to be the most important: selflessness and integrity. Related to the former is the capacity for hard work, which he says "may be the most important single requisite of a good dean."29 Berelson, on the other hand, sees the good dean as the one who can combine the better qualities of two types of deans: the veteran-type who perhaps is not aggressive enough and the novice-type who perhaps is over-eager.30

The Evaluation of a Dean

In light of the facts that the dean is limited in his formal authority and dependent upon his personal attributes

26 Ibid., p. 121.  
27 Ibid.  
28 Stewart, p. 139.  
29 McDaniel, p. 362.  
30 Berelson, p. 123.
at least to some degree for any success which he might achieve, it may seem ironic to be overly critical in the evaluation of the dean. Nevertheless, criticism is omnipresent and is often constructive. Theodore Sizer, having been a dean himself, offers his criticisms in a series of three "frustrations." The following excerpts explain:

The first of these [frustrations] arises from the persistent unwillingness of many professional educators to respect and use theory.

A second frustration is the continuing unwillingness of professional educators to recognize that education is more than schooling.

A third frustration has been the relative inability of the education profession to connect the ideas of those working on curriculum matters with those involved with policy.

Such are three frustrations. The first is, of course, the most troubling, ... ³¹

Linnell feels that evaluation will be based upon the extent to which deans have helped those under them to develop in academic matters. He says that "when we are judged--for we will be judged--we will be judged by how much we have enabled teachers and scholars to do that which is the point of it all." ³² This same point may very well be the meaning of Small's fable for deans. ³³ It certainly is the meaning of the words of Dr. Logan Wilson, who said


³²Linnell, p. 376.

³³Donald D. Small, "A Fable for Deans," Improving College and University Teaching 22 (Autumn 1974): 266.
Administration, after all, is merely ancillary to the main activity of education. . . . Any administrator worth his salt recognizes that teaching and research are the central enterprises, and that what he does is at best an aid and at worst a hindrance.

In summary, then, the term, "dean" is an old one. The functions of a graduate dean are multitudinous and varied, involving many aspects of the educational process. His power and influence is derived more from his person than his office, in most cases. The evaluation of the dean is based upon the degree to which he fulfills the primary purpose of graduate education. Having presented these basic considerations, therefore, it is time to deal with the administrative personnel of the Wheaton Graduate School of Theology.

The Administrative Personnel

The first of the three important administrators to be considered is Dr. James Oliver Buswell. Dr. Buswell, after whom the building which houses the graduate school is named, was the president of the college when the graduate school was founded. As such, he played an important administrative role at a crucial time in the history of the graduate school.

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34 In Cavanaugh, p. 630.

35 When the graduate school moves into its new quarters in the Billy Graham Center, the library at Wheaton will receive the name of Dr. James Oliver Buswell, Jr. (See page 14 of the Wheaton Alumni issue of July/August, 1979.)
Dr. James Oliver Buswell, Jr.

Dr. Buswell's long and active life, of which less than fifteen of his over eighty years were spent at Wheaton, can be, for the purposes of this paper, thought of in three basic or general periods: I. His early life and education, II. The pastoral phase, III. His administrative roles. This scheme will serve as the basis of a short biographical sketch which in turn will serve as the background to a consideration of his contributions to the world of education in general and especially to the graduate school.

Biographical sketch

J. Oliver Buswell was pastor, teacher, educational administrator, theologian, and scholar. He was also an athlete, debater, and soldier. Perhaps it was his competence in these latter areas that was the reason for his somewhat checkered career. Nevertheless, the place to begin is not with speculation concerning his career but rather with his early life and education.

Early life and education

Oliver, as he was called, was born January 16, 1895. He was the third of four sons born to a pastor in the Presbyterian Church. Oliver was born in Burlington, Wisconsin, and it was not until his high school days that the family moved to Minneapolis. It was in high school that Oliver became involved in the debating team. In his senior year he was
elected the president of the class on a "no dance" platform.

From 1913 until 1917 Buswell attended the University of Minnesota. In 1917 he was awarded the A.B. degree with a major in economics and a minor in Greek. Also during his undergraduate days, Buswell did some student pulpit supply work.

The pastoral phase

Buswell continued his pulpit supply work and began his graduate studies in the summer of 1917, immediately following his graduation. In the summer he attended the University of Chicago Divinity School and then in the fall transferred to McCormick Theological Seminary--also in Chicago. At the end of the 1917/1918 academic year, he was ordained by the Minneapolis Presbytery of the Presbyterian Church of the U.S.A. (on April 3, 1918) and married to Miss Helen Spaulding (on May 20, 1918).

In the summer of that year Buswell received his training for the army and in the fall was sent overseas. He served as junior chaplain in a regiment of the 140th Infantry, 35th Division. He participated in the Meuse-Argonne Offensive and was cited for "gallantry in action" while on the field of battle and awarded the Silver Star. He was wounded in the offensive, for which he was later awarded the Purple Heart. On June 17, 1919 he was discharged.

From August 1919 until April 1922, Buswell pastored the Perseverance Presbyterian Church in Milwaukee, Wisconsin.
At this time he also continued his graduate work at the University of Chicago and McCormick Seminary. In May of 1922 Buswell assumed the pastorate at Grace Reformed Church in Brooklyn, New York. While there, he completed his studies and earned the Bachelor of Divinity from McCormick in 1923 and the Master of Arts from Chicago in 1924. He also taught classes in the National Bible Institute, to which he would later return and become president. It was also while there that he came to Wheaton College as the speaker for the mid-year evangelistic meetings in February of 1926. The timing of this series of meetings was critical; for Charles Blanchard, second president of the college, had just died and the trustees were searching for a new president. Buswell's messages impressed not only the students, who wanted him to stay another week, but also the trustees who, at their March 3, 1926 meeting, decided to extend an invitation to Buswell to become Wheaton's third president.\textsuperscript{36}

His administrative roles

Buswell accepted the invitation and began his duties at Wheaton College in April of 1926. In fact, "he came into office on April 1 and used to joke about it saying this was an April Fool joke on the college."\textsuperscript{37} His presidential inauguration took place on June 15, 1926. At this time, he was only 31 years of age and was the youngest college

\textsuperscript{36}Wheaton Record, 17 March 1926.

president in the United States until Dr. Robert Hutchins became president of the University of Chicago. Buswell was not too young, however, to earn the respect and admiration of the students; for the Class of 1928 dedicated its annual yearbook (the Tower) to him "in recognition of his ceaseless and untiring efforts for the welfare of our College, and especially in appreciation of him as an example of true Christian manhood, . . . "

Under Buswell's administration, expansion was the keyword. Student enrollments more than tripled, the faculty was enlarged, buildings were erected and improved, accreditation was received (in 1929 the University of Illinois fully accredited Wheaton College with a class A rating and in 1931 the college was put on the approved list of the AAU), and most importantly for this study the graduate school was begun in 1936.

The year 1936 was an eventful one for Buswell in more ways than the initiation of a graduate program at Wheaton. The year 1936 was the tenth anniversary of his coming to Wheaton and his inauguration was celebrated with enthusiasm as were his accomplishments of the past decade. Part of the festivities was the gift by the College to Buswell of "a beautiful and commodious president's house." In a letter

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38 Wheaton Record, 22 April 1936.
39 See Wheaton Record, 25 April 1941, and Edward Coray, p. 65.
40 Wheaton Record, 22 April 1936.
41 Wheaton Record, 29 April 1936.
of appreciation dated April 27, 1936 Buswell relates his surprise and gratitude for the house. In the letter he also expresses his other feelings; he says,

Mrs. Buswell and I do have a kind of guilty feeling in moving into such splendid quarters when the students are so sadly in need of dormitories, but the deed [regarding the house] was done without my knowledge.  

Another high point for Buswell in 1936 was Saturday, November 28; for on that date he received an honorary Doctor of Laws degree (LL.D.) from Houghton College of New York. The degree was among the first of that kind awarded by Houghton College and was conferred on Buswell for his "record so distinguished that it requires no commentary." This was not his first honorary doctorate, however, since he had been awarded the D.D. (Doctor of Divinity) by the Evangelical Theological College—later known as the Dallas Theological Seminary—of Dallas, Texas. The D.D. conferred upon Buswell was the first of its kind granted by that institution.

Another reason for the significance of the year 1936 in the life of Buswell is the controversy with the Presbyterian church that occurred in that year. The controversy generated a good deal of excitement. Buswell along with others such as Dr. J. Gresham Machen of Westminster, the Rev. Carl McIntire, and Dr. Harold S. Laird opposed the "modernistic" trends they perceived in the denomination, and its missionary arm. In June of 1936 therefore Buswell was instrumental in forming

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42 Ibid.
43 Wheaton Record, 2 December 1936.
and eventually became President of the Presbyterian Church of America, which ultimately became known as the Orthodox Presbyterian Church. One year later he was instrumental in forming the Bible Presbyterian Church, Columbus Synod, which ultimately became known as the Evangelical Presbyterian Church and united with the Reformed Presbyterian Church in North America to become the Reformed Presbyterian Church, Evangelical Synod in 1965.

The nature of the controversies was partly policy oriented and partly doctrinal. Buswell was charged with (1) diverting funds from the denominational board to the Independent Board, thus undermining the Presbyterian Board of Foreign Missions; (2) violation of ordination vows in disturbing the peace of the church; and (3) insubordination in refusing to dissolve the new board. The upshot of the whole affair was that

Dr. Buswell's trial before the Judicial Commission of the Presbytery of Chicago lasted more than eight months, from June 14, 1935 to Feb. 27, 1936, and resulted in the verdict of guilty with the light sentence of "admonition to desist from his course."

Buswell's reaction was varied, but definite. He denied that he threatened to split the denomination, asserted his loyalty to the Presbyterian form of doctrine and church government even if deposed from the ministry, accused the commission of incompetence, and said "we shall immediately

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44 Wheaton Record, 18 November 1936.
45 Wheaton Record, 18 September 1935.
46 Wheaton Record, 29 April 1936.
appeal this case to the Synod of Illinois, and if not sustained there [and it was not], to the General Assembly of the Presbyterian church."47

Internal problems arose between president Buswell and the Board of Trustees which resulted in his dismissal in January of 1940. This action was announced and explained in the Wheaton College Bulletin. The authorized statement of action taken at the quarterly Trustees meeting held January 20, 1940 reads,

The Board of Trustees of Wheaton College, at the quarterly meeting held Saturday, found certain difficulties in administrative cooperation, which in the Board's opinion, necessitated a change in the presidency.

It goes on to acknowledge the accomplishments and preference of Buswell for it continues,

Dr. James Oliver Buswell, Jr., was called to the presidency of the College in 1926. Under his administration the student body has more than doubled, the plant has been modernized and the curriculum expanded. He is esteemed by the Board as a Christian leader and as an able minister. It was his preference that the change take effect now, rather than at the end of the College year.

The announcement was explained in a statement made by Herman A. Fischer, then Chairman of the Board of Trustees, which appeared on the same page of the Bulletin. It read,

It would be superfluous to say that the change [in presidents] does not reflect any question concerning the earnest conviction, firm faith, and distinguished scholarship of Dr. Buswell.

47 Wheaton Record, 4 March 1936.
It does not mean that the Trustees have repudiated his efforts, often of personal sacrifice, to hold religious groups with which he has associated himself, to clarity of faith and purity of life. As an interdenominational college, the institution has always been apart from denominational problems.

It does not mean that any of the Wheaton family have been recreant in belief or unfaithful in life. With human limitation and difference of viewpoint, men of principle may find cooperation difficult. . .

With deep perplexity and humble realization of their own inadequacy, the Trustees felt forced to a decision. It was taken with regret but with firm belief that a work, founded by God and continued for Him, will not fail. Dr. Buswell, never seeking the easy way for himself, preferred that, if the decision were to be made, it should be immediately effective.

He leaves with our respect, our admiration. We pray for divine blessing on him in his new work, . . . 48

From the presidency of Wheaton College, Buswell went into teaching. During the calendar year of 1940 he taught at Faith Theological Seminary (affiliated with his new Presbyterian denomination) and in January of 1941 he taught at National Bible Institute in New York. In that same month in which he returned to National Bible Institute, its president, Dr. D. O. Shelton (after whom the Institute was renamed as Shelton College in 1950), died. Shortly thereafter, Buswell accepted the invitation to become its president. 49 While president, he continued to teach at Faith Seminary until 1947, edited The Bible Today until 1951, and earned a Ph.D. from the School of Education of New York University in 1949. His dissertation was published by the Philosophical Library in 1950 under the title, The Philosophies of F. R. Tennant and

48 Bulletin of Wheaton College 17 (February, 1940): 2.
49 Wheaton Record, 25 April 1941.
Buswell relinquished the presidency to the Rev. Jack Murray. After serving in a pastoral capacity for some eight months, Buswell accepted the position as first Dean of the Graduate School of the newly formed Covenant Theological Seminary of St. Louis in August of 1956. Here he remained until his retirement, which occurred in 1970 at the Quarryville (PA) Presbyterian Home, where he had served on the Board of Directors for many years. He died there on February 3, 1977.  

Buswell's contributions

Dr. Buswell's contributions to Wheaton College have already been noted (see above). He "was a large man physically. He was scholarly, jovial and friendly. He proved to be a man of strong convictions and great courage... Dr. Buswell was a good sport," too. He was also a good singer, singing solos in the Messiah.

Buswell was a prolific writer and an able administrator, among other things. In fact, the Spring/Fall, 1976 issue of the Presbyterian: Covenant Seminary Review—which is devoted to Dr. Buswell--has articles on Buswell as pastor-preacher, educator, administrator and friend, as well as exegete,

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50 Wheaton Record, 15 April 1977.


52 See Wheaton Record, 17 March 1926, and 8 December 1955.
theologian, apologist, and churchman. Nevertheless, only certain of the more relevant characteristics will be given here, especially as they pertain to the Wheaton Graduate school.

A fairly complete and comprehensive bibliography of the works of Buswell is given in Spring/Fall, 1976 issue of the Presbyterian: Covenant Seminary Review (Vol. II, Nos. 1-2), pages 147-156. Moody Press, of Chicago, published a number of his smaller books: Problems in the Prayer Life (1928), and Ten Reasons Why a Christian Does Not Live a Wicked Life (1959). "While Dr. Buswell was president of Wheaton College Moody Press published his book Sin and Its Punishment. A furor ensued. Dr. Buswell thought that the book was not clearly written and so withdrew it from publication."53 Zondervan Publishing House issued his A Christian View of Being and Knowing: An Introduction to Philosophy (1960) and his magnum opus entitled A Systematic Theology of the Christian Religion (1962). In addition to these volumes, Dr. Buswell contributed frequently to religious periodicals. Among them are the Sunday School Times, Christian Faith and Life, and The Bible Today. Thus Dr. Buswell made many contributions to the world of scholarship in general.

More specifically, however,

Dr. Buswell's contribution to education at Wheaton was the clear delineation of a Christian philosophy which

must underlie all educational philosophy and practice. He made explicit what constituted Christian philosophy.  

In his conclusion Dr. Buswell states three basic elements in a Christian philosophy. The first is a belief in a God who is not the personified nature of pantheism, the social consciousness stressed by John Dewey nor the intellectual abstraction of truth, beauty, and goodness of Plato, but who is the Supreme sovereign, creative, ruling personality behind all phenomena and experience. . . .

The acceptance of the deity of Christ and His substitutionary atonement through the cross and resurrection is a second part of any philosophy that claims to be theistic. . . .

The final indispensable part of such a philosophy is the acceptance of the Bible as the inerrant, infallible Word of God. This is the authority and criterion for both faith and practice.  

Buswell identifies his own philosophical orientation in the introduction to his dissertation as "essentially that suggested long ago by Charles Hodge," an American Presbyterian theologian of the nineteenth century.

Besides his interest in theology and educational philosophy, Buswell was interested in graduate study—especially in terms of getting a seminary on the Wheaton campus. Nevertheless, he realized the necessity of adequate resources before embarking upon the graduate study journey. As early as 1928, Buswell was arguing for graduate study at Wheaton College and funds to pay for it. (For a description of the Andover case and Buswell's arguments for its funds,

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see the June 1928 issue of the Moody Bible Institute Monthly, page 463 and following.) In the Chicago Daily News of Saturday, February 15, 1936, the following appeared:

The committee on academic affairs which met recently also discussed tentative plans for offering master of arts degrees in education as well as religious education. President J. Oliver Buswell, Jr. is quoted as stating, however, "We don't want to plunge into a schedule of graduate study. We cannot as yet consider any additional duties for an already overworked faculty. Our library is also inadequate to accommodate any further expansion for scholastic achievement."

Yet when the resources did become available, Buswell began a program of graduate study at Wheaton College--an act which, in the context of this dissertation, is his most significant contribution. Program approval is only the first step, however, and it was necessary then for someone to implement the program. After the school got its curricular bearings (see Chapter IV), this task fell to Dr. Henry Thiessen.

Dr. Henry Clarence Thiessen

Biographical sketch

Henry Clarence Thiessen was born in 1883. Before coming to Wheaton College, Dr. Thiessen had earned degrees from Northwestern University (A.B.), Northern Baptist Seminary (Th.B., B.D., D.D.), and Southern Baptist Seminary of Louisville, Kentucky (Ph.D.), where he studied under A. T. Robertson. He had served as a pastor in Ohio, as instructor and principal at Fort Wayne Bible School in Fort Wayne, Indiana, as Assistant Professor of Bible at Northern Baptist Seminary, and as Professor of New Testament Literature and
Exegesis at The Evangelical Theological College of Dallas, Texas. In 1935 he came to Wheaton College to teach as an associate professor in the department of Bible and Philosophy. He was head of the graduate school and chairman of the Department of Biblical Education and Apologetics. In 1946 he resigned from Wheaton due to climatic conditions (he had had asthma) and assumed the duties of President and Dean of the Los Angeles Baptist Theological Seminary. He died on July 25, 1947.

Contributions

Thiessen's writings grew out of his teaching ministry. His Introduction to the New Testament was released by Wm. Eerdmans in 1943. It was also Eerdmans who released his Introductory Lectures in Systematic Theology in 1949. This book was published posthumously and was really completed and edited by his brother, John Caldwell Thiessen, at the request of Mrs. H. C. Thiessen. Thiessen also wrote other works, including Christian Ethics and two small booklets entitled Will the Church Go Through the Tribulation? and Why Do the Righteous Suffer?

Dr. Thiessen's contributions to the graduate school seem more personal than administrative. He is remembered as

56 Wheaton Record, 25 September 1935.
58 Wheaton Record, 28 February 1946.
a godly man who loved his students and lived an exemplary life.\textsuperscript{59} His administrative term was not excessively long (less than a decade), was actually part-time, and was--in the opinion of the author--somewhat routine. His administrative contributions, although real, were minimal.\textsuperscript{60}

Dr. Merrill Chapin Tenney

Dr. Tenney is the third and perhaps the most important administrator to be discussed in connection with the graduate school, since his association spans more than three decades. First a biographical sketch will be given, then his educational contributions will be presented.

Biographical sketch

The story of Merrill Tenney's life can be thought of in two general periods. These are the Massachusetts Period and the Wheaton Period.

The Massachusetts period

In a Boston suburb named Chelsea on April 16, 1904, Merrill Tenney was born. He was the only child of Lydia Smith (Goodwin) and Wallace Fay Tenney. Merrill Tenney describes his childhood as that of an "ordinary critter."\textsuperscript{61}

\textsuperscript{59} Interview with Werner Graendorf at Moody Bible Institute, 26 April 1979.

\textsuperscript{60} Dr. Thiessen's primary responsibilities were to the undergraduate school. Also, see page 100.

\textsuperscript{61} Wheaton Record, 30 September 1943.
Elsewhere his childhood is described as that of a typical New England life of eventful uneventfulness. 62 His father worked at Goodspeed's Bookstore in Boston and managed its religious book section. His father's love of books, as well as his piety and precise and methodical mentality, was to be part of the legacy he was to leave to his son. In fact, Merrill was

an only son, and from the very first, his father observes, was a born student and a very hard worker. "He knew all his letters at two years of age, was reading American history at five, and at the age of eight was deeply engrossed in Ignatius Donnelly's Atlantis." 63

During his days of elementary education, the Tenneys moved several times—resulting in Merrill's having to attend more than one elementary school. At the age of eleven he had a conversion experience in a tent meeting at a Christian and Missionary Alliance youth camp in Old Orchard, Maine. Shortly thereafter, he was influenced by an address of D. J. Rupp to consider seriously missionary work. While in eighth grade he met Helen Jaderquist, who would ultimately become his wife.

He attended high school in Needham, Massachusetts where he was for a time editor of the school paper and where he was to graduate as valedictorian. 64 It was also while in high school that Merrill was to make his first attempt at teaching; he taught a Sunday school class of 12-year old boys when he was sixteen.

After graduating from High school, Merrill enrolled in Nyack College, then called the Nyack Missionary Training
Institute. Both Dr. Tenney and V. Raymond Edman (President of Wheaton College when Dr. Tenney joined the graduate school) attended Nyack. He attended from 1922-1924 and received a diploma in 1924. Later, the school named him the Alumnus of the Year for 1973.

From 1924 until 1927, Merrill Tenney went to the Gordon College of Theology and Missions which was then located in Boston. In his Junior year he was elected the president of his class, and in his senior year he was asked to teach some of the Greek classes of a professor who had become ill. At the same time he was pastoring the Storrs Avenue Baptist Church in Braintree, Massachusetts. He was able to maintain a good grade average, nevertheless, and became a member of the Phi Alpha Chi Honor Society. In 1927 Gordon conferred upon him the degree Bachelor of Theology (Th.B.). Later, the school would award him the Litt. D. (an honorary doctorate) in 1974 and name him the Alumnus of the Year in 1957.

The year 1928 was an important one for Merrill C. Tenney. In that year he was ordained by the First Baptist Church of Needham, Massachusetts (a church in the American Baptist Convention), engaged to Helen Margaret Jaderquist, and made a member of the Gordon faculty. He also studied at Boston University, where he received an M.A. in 1930. On September 5, 1930, Merrill and Helen married. By this time she had received a B.A. from Wheaton College (1925), an M.A. from Northwestern University (1926), and a B.D. from Gordon

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65 Wheaton Record, 30 September 1943.
(1928). She had also taught English, Latin, and history at Northfield Seminary—a girls' high school founded by D. L. Moody. For a while during this period, Merrill Tenney held the position of interim pastor at the Bible Union Baptist Church in Braintree, Massachusetts.

During the years from 1930 until 1936, Tenney was the Assistant Professor of New Testament Greek and New Testament Interpretation at Gordon. From 1936 until 1943, he was a full professor in the same field. In 1938, the school yearbook was dedicated to him. He began doctoral work at this time as well at Harvard University. He was granted a Ph.D. in Biblical and Patristic Greek by that institution in 1944; his dissertation was entitled "The Quotations from Luke in Tertullian as Related to the Texts of the Second and Third Century" and was supervised by Professor Cadbury. To his responsibilities as student and teacher were added those of being a parent for in the later 1930s and early 1940s, the Tenney's had two sons: Robert Wallace and Philip Chapin. For a short while in 1938/1939 Tenney acted as interim pastor at Blaney Memorial Baptist Church in Dorchester, Massachusetts. During the summers of 1941 and 1942, Merrill Tenney taught at Wheaton College.

The Wheaton period

When the Tenneys moved to Wheaton in the Fall of 1943, therefore, the scene was not new to either one of them. In 1943, Tenney began teaching at Wheaton and also began pastoring the United Gospel Tabernacle of Wheaton, a post he held
until 1949. (The "Tab" as it was called had been established in 1926 and had had several distinguished pastors before Tenney, including V. Raymond Edman and Billy Graham. The Tab was disbanded in 1950 because of decreasing attendance and financial difficulties which were probably a result of a severe fire in January of 1948.) In 1945, Dr. Tenney became a full professor of Bible and Theology. In 1947, he became Dean of the graduate school, a position he retained until 1971, when he retired as Dean—though he continued to teach in the graduate school.

Contributions

Dr. Tenney's influence is far reaching and his contributions are numerous. He is on the Board of Directors for the Greater Europe Mission. He served as the first vice-president and second president of the Evangelical Theological Society in 1949 and 1951 respectively. He has traveled widely in a conference ministry, speaking in many conferences such as Highland Lake in New York and Ontario Bible Conference. Dr. Tenney was given a special Certificate of Appreciation for his work at Wheaton, citing him for "his career as an inspiring teacher, his Biblical scholarship, and his exemplary and inspirational ordering of his own life." Perhaps

66 Wheaton Record, 20 April 1950.
67 Ibid. 68 Wheaton Record, 15 January 1948.
69 Wheaton Record, 19 February 1971.
70 Wheaton Record, 29 October 1971.
his most significant contributions are in the field of literature.

Dr. Tenney as author

Dr. Tenney has written a number of books plus articles in magazines, journals, and other books. His first book was published in 1945. It is entitled Resurrection Realities and was based in part upon a series of chapel messages he had delivered at Wheaton in 1944. In 1948 John: The Gospel of Belief was published, having been submitted in a contest sponsored by Wm. B. Eerdmans Publishing Company of Grand Rapids, Michigan. "The 75,000 word manuscript was the result of two years 'spare time' work and many years of thought and study. . . . [and is] an analytical study from the textual and topical standpoint simultaneously." Eerdmans released in 1950 Tenney's Galatians: The Charter of Christian Liberty, which was an attempt to present ten different approaches to the meaning of the Biblical text, and to illustrate each so that the reader can imitate the procedure and thus have the joy of making original discoveries in the divine revelation.

The volume was written by Tenney in memory of his mother who first taught him to study the Word of God. It was also

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71 Wheaton Record, 10 January 1946.
72 Wheaton Record, 22 January 1948.
74 Ibid., dedication.
Eerdmans that released Tenney's *Genius of the Gospels* in 1951. The book is a series of four lectures originally delivered at Western Conservative Baptist Theological Seminary in 1951. 75

The purpose of this series of four lectures on the Gospels is to present the essential genius of these writings from four distinct approaches: (1) as historical documents that emerged from the life of a growing evangelistic church; (2) as biographical sketches that sought to represent the person of Christ for men of the first century; (3) as homiletic treatises that were intended to drive home the message of the gospel to which they owe their common title; and (4) as spiritual guides which should direct the seeking believer into certainty of faith and experience. No interpretive detail or critical minutiae will be attempted in these lectures. 76

Tenney dedicated the book to his father, "whose loyal and prayerful interest has been a constant encouragement." 77


In addition, Tenney has contributed to such works as the *Wycliffe Bible Commentary* (Pfeiffer and Harrison, eds. Chicago: Moody Press, 1960), the *Dictionary of Theology*.

75 *Wheaton Record*, 31 May 1951.
77 Ibid., dedication.

Dr. Tenney as editor

Dr. Tenney also has done some serious editing. In 1960, Oxford University Press published The Word for This Century, edited by Tenney, which concerns the statement of faith of Wheaton College. Zondervan published the following works edited by Dr. Tenney: The Pictorial Bible Dictionary (1963), The Bible: The Living Word of Revelation (1968), and The Pictorial Bible Encyclopedia (5 vols.) in 1975.

Dr. Tenney as administrator

Under Dr. Tenney's administration, the Wheaton Graduate School grew and developed. When he came to Wheaton, Dr. Tenney became the academic father to an organizational infant—the graduate school was young, but it was healthy; that is to say, the graduate school had its own building, and had been recently reorganized. Generally speaking, Tenney was responsible for the growth and development of the graduate school as an infant to the stature it held in the academic world when he retired as dean. Specifically, the curriculum was expanded (see chapter IV), the faculty was numerically enlarged and academically strengthened.

78 See Wheaton Record, 20 September 1962.
(see chapter V), and the student enrollment and number of graduates increased (see chapter VI). In general, the overall quality of the school was enhanced. In his own words, Dr. Tenney said—after looking back on his years as dean of the Graduate School—that he perceived his work as planting a seed and establishing a work in which God brings the increase. He went on to say that "the Graduate School has made solid progress over the years so that today it is fully established [and] ready now for real growth. . . ." 79

It was Tenney's goal from the very beginning to wed personal devotion and piety to academic scholarship. 80 In an interview with the author, Dr. Tenney commented upon some of the issues presented in the beginning of this chapter regarding the deanship. 81 His goal for the school was to produce individuals whose lives reflected a wedding of personal devotion and academic scholarship. He believed that a good way to accomplish this was by his own example rather than by requiring a "publish or perish" standard for the faculty. He also believed that a competent faculty ought to be self-governing and that often the best government is the least government, at least in a smaller school. This confidence in the competence of the faculty resulted in a smoothly

79 Wheaton Record, 29 October 1971.
80 Personal letter from Dr. Tenney to Dr. Scott.
81 Interview with Dr. Tenney on April 25, 1979.
administered school for some twenty-four years. Lack of authority, then, was not an issue since the authority rested--for the most part--in the faculty. His other functions included such areas as faculty recruitment (the faculty is actually appointed by the Trustees), budgeting, public relations, and writing the catalog.

A review of the literature on the role of the graduate dean indicates that he must be a superior person. Dr. Buswell, Dr. Thiessen, and Dr. Tenney proved to be individuals who were able to command positions of leadership. All were competent scholars who set the pace for the graduate school by their personal examples of scholarship; and all were devoted to the Biblical principles for which they and the school stand.
CHAPTER IV

CURRICULUM DEVELOPMENT

Almost one thousand graduate degrees were awarded by the Wheaton Graduate School from 1937, when the first degrees were granted, until 1971, when Dr. Tenney retired as the dean. Of these, the great majority were the traditional Master of Arts degrees. The rest were the professional Master of Divinity degrees or its predecessor the Bachelor of Divinity degree.\(^1\) The purpose of this chapter is to trace the historical development of these degrees and their requirements. Such a study, however, must include a brief survey of the related literature as a necessary prelude.

**Related Literature**

Even a brief review of the literature indicates that there is by no means unanimity among the authors regarding the validity and nature of the master's degree. After a short historical sketch, variant views concerning the validity of the degree will be presented. Following this will be an abbreviated discussion of the nature of the degree and some of the reform issues being suggested.

\(^1\)These figures are based upon the statistics in the Bulletin and the Annual Report of the Registrar.
Historical Sketch

John L. Snell, of Tulane University in the middle 1960s, was one of America's youngest graduate deans. In a chapter entitled "The Master's Degree," he states that late medieval scholars in Europe earned the master's degree, but in England by the seventeenth century the master's had become an honorary degree. It was commonly awarded to any college graduate who wanted it three years after earning the baccalaureate. This practice was exported to the American colonies and continued until well after the Civil War. Such master's programs as were inaugurated before the Civil War were largely extensions of undergraduate curricula; they offered additional breadth but little specialization or research.

In the 1870's a new interest in the earned master's degree developed. The rapidly growing popularity of the Ph.D. stimulated many universities to offer work leading to the M.A. and M.S., and the number of persons earning these degrees increased. The contrast with the pre-Civil War years was made possible by five major developments in addition to the offering of fellowships.

The first of the five developments listed by Dr. Snell is that a demand for graduate training was created by the work that needed to be done, such as college teaching positions. The second development was the rapid expansion of the high school, providing larger numbers of students to go on for graduate study. A third development was the elective system in the colleges. A fourth development was the increased activity of women, who were demanding equal rights and who entered graduate schools in greater numbers after the Civil War than before. The fifth development mentioned by Dr. Snell was a summer school program which allowed more public school teachers

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²Walters, p. 75.
to do graduate work in the summer months. Dr. Snell
concludes:

Other developments may have been at work, but these
five alone—plus fellowships—were enough to cause a
powerful upsurge in the output of master's programs.
As early as 1880, 879 master's were being awarded
annually in the United States. Since then every
decade has seen a sharp increase, . . . .

The Master's Validity

Not everyone agrees on the validity and value of the
master's degree. Some argue for its legitimacy, while others
strenuously contend that the degree is quite useless. John D.
Forbes, for example, poetically avers that

the Master of Arts degree is the vermiform appendix
to the body academic. Its early excision should be
welcomed by every one seriously concerned with the
educating process.

More specifically, he believes that "for the doctoral
candidate, the Master's degree is superfluous and that a
major count against the M.A. degree is that it means so
many different things as to be virtually meaningless." Forbes
augments his lack-of-meaning argument. He says

ambiguity or lack of meaning and purpose might not
in themselves be grounds for questioning the Master of
Arts degree too rigorously but, when there is added the
factor that pursuit of the degree can be an actual
detriment to the course of education in this country, it
is fairly evident that the time has come to abolish the
degree entirely or make it so easy to get that no one
will be under any illusions about it.

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3 Ibid., pp. 75, 76.  4 Ibid., p. 76.
5 John D. Forbes, "A Note on the Master of Arts
432.
6 Ibid.  7 Ibid., p. 434.
"Abolishing the M.A. will not bring about the millennium, but it should help to bring the emphasis back where it belongs, on the subject, not on pedagogical technique," claims Forbes.

Dr. Wayne A. R. Leys, on the other hand, argues for the legitimacy of Master's degrees--particularly what he calls terminal Master's degrees. He suggests three objectives or goals for such Master's programs. They are: (1) creating a basis for technical competence; (2) maintaining habits of reading and inquiry; and (3) developing professional attitudes. Leys says that while some Ph.D.-granting faculties look upon the Master's degree as a consolation prize for those students who fail to measure up to doctoral standards, caution must be taken and one must be careful to avoid the assumption that the terminal Master is unintelligent.

He realistically concludes his article with these words:

More positive objectives for the terminal Master's program will not eliminate all of the sources of ineffectiveness in graduate education. For example, the potentialities of many students are determined only during the first year of graduate study. There is bound to be some loss of time and energy, particularly if doctoral and terminal Master's programs are not offered at the same institution. All that I have tried to suggest in this article is that the terminal Master's program is legitimate and to recognize that it is the practical limit of aspiration for nine-tenths of the graduate students in the United States. Its objectives deserve more affirmation than is possible when we

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8 Ibid., p. 433.
10 Ibid., pp. 234, 237.
regretfully concede that the terminal Master fails to measure up to the standards of the doctorate. The terminal Master's program can stand on its own feet. It needs encouragement. It also needs a hard-headed review.11

Similarly, J. P. Elder argues for the master's degree. He believes that

the M.A. should not indicate that its holder had gone thus and thus far toward the Ph.D. (but had never finished it). Neither should it be given consolationis causa to the Ph.D. candidate who has done his best (which was not good enough) and whose feelings mustn't be hurt (though, of course, they are). No. The Master should be a master. His program of study should be independent and honorable, . . . .12

The Nature of the Degree

It is obvious then that the degree of Master of Arts is variously conceived, with regard to its validity. The same is true with regard to its essential nature. Nor is this a recent problem. Berelson observes that "as early as 1902 the AAU was debating whether it [i.e., the Master's degree] was a terminal degree or a steppingstone to the doctorate."13 Berelson himself says that

the Master's carries its weight in the academic procession, but it cannot carry a great deal more. It is a necessary degree today, but it cannot be made into a prestigious one today or tomorrow.14

While Berelson describes the degree as necessary, though not prestigious, others would hesitate to be even that

11 Ibid., p. 240.
13 Berelson, p. 185. 14 Ibid., p. 190.
specific. Snell, for instance, asks the question, "What is the master's degree?" and then responds with: "The question cannot be answered simply, because there is no single master's degree."\(^{15}\) He mentions that in 1960 no fewer than 121 different kinds of M.A.'s were offered in addition to 272 kinds of M.S. degrees--plus the professional master's degrees of various kinds. He goes on to say that "variety in nomenclature has its counterpart in programs. Diversity makes it impossible to discuss a 'typical' master's program."\(^{16}\) He finds that "it is understandable that variations appear among requirements for the master's in different professional fields, but the great variations within a single field are more difficult to understand and to justify,"\(^{17}\) citing the divergencies in the requirements for the Master of Arts in history as a representative illustration. The magnitude of the variations is great and

the recipient of a master's degree, knowing the variety of content, requirements, and quality of master's programs among institutions even in a single field, might... be tempted to repudiate his identification with others who exhibit the same label.\(^{18}\)

The tenth of "fourteen points for the master's degree," as Snell calls them concerns requirements. It reads:

Requirements for the master's degree vary widely. It is probably necessary that several professional fields require two years of study for the degree, but it is desirable to work toward more systematic programs

\(^{15}\) Walters, p. 86. \(^{16}\) Ibid., pp. 86-87.  
\(^{17}\) Ibid., p. 88. \(^{18}\) Ibid., p. 86.
for the M.A. and the M.S. Improved guidance is needed, especially early in the student's graduate study. Programs of no more than one calendar year should be the norm, hopefully with more uniform content, at least within a single discipline. The requirements should include a foreign language examination, seminars, a thesis of limited scope, and a general examination. More emphasis should be placed on quality of work than on quantity. 19

Like Snell, Irwin A. Buell recognizes the great diversity in master's programs, but emphasizes what a master's degree should be rather than what it is. He describes the master's degree as the "reckless, fickle member of our degree family." 20 The emphasis, however, in his article is not that complete uniformity can be reached or should be, but rather that there are indeed some weaknesses so severe that the master's degree is in danger of being completely discredited. 21 For this reason, he suggests the following points with regard to what a master's degree should be. First, there should be some degree of mastery in the particular field of knowledge. Second, foreign language requirements are more appropriate as entrance requirements than as degree requirements. Third, in terms of a thesis, each department should be permitted to require an essay whenever it thinks it best to do so and to judge its quality themselves. Fourth, the graduate work should take approximately one academic year. Fifth, graduate degrees

19 Ibid., pp. 99, 100.

20 Irwin A. Buell, "The Master's Degree" American Association of University Professors Bulletin 30 (September, 1944): 400.

21 Ibid., p. 405.
should be obtainable through summer school or extension courses. Sixth, a master's degree could be used as motivation for adult education as long as it does not give advanced credit for what is merely re-education.

Issues in Reform

Closely related to the notion of what a master's degree should be is the issue of reform in graduate education. As Frederick S. Lane states, "there is a plethora of discussion about academic innovation on the campus today, but seemingly little talk of change in graduate programs." His article deals with "six specific proposals for reshaping American graduate education." His basic motif is that students should become more involved in the graduate education process, and that administrators become more cognizant of the individual characteristics and needs of the students.

Lane's six proposals have a common purpose. He says: these proposals are designed to increase the flexibility of graduate schools in adapting to the naturally diverse needs of individuals and to treat graduate students as mature human beings. They stress intrinsic rather than extrinsic motivation (as if the degree itself was not enough) and the collaborative nature of the learning process. With this type of student participation in academic decision making, faculties will less frequently act as custodians of conventional wisdom and traditional curricular-instructional technologies. They will have to become content and role innovators to provide curricula and learning experiences which are student-oriented. New forms of student participation are essential to successful reforming of American graduate education.

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22 Frederick S. Lane, "Graduate Student versus Graduate School?" Improving College and University Teaching 24 (Summer, 1976): 186.
23 Ibid.
24 Ibid., p. 187.
Almost antithetical to the personalization thrust of Lane is that of excellence and quality, especially in regard to raising of standards. "There has been much talk about standards and about raising standards in American schools and colleges. Much less attention has been given to the problem of what these standards are."^25 One study lists twenty-one standards of quality. Among the best schools are those that do the least "telling" and the most "teaching," whose students do much general reading, that are purposefully permissive and flexible, that are deliberately experimental and that jealously defend the principles of academic freedom.^26

Another list of standards is given by Anderson and Richardson. This series is geared especially to evaluating Master's programs, and the "bases are premised on the assumption that Master's degree requirements should be of higher quality than are undergraduate standards."^27 All thirteen are given here:

1. A Master's degree program must be built upon a strong undergraduate program.
2. There should be a sufficient number of graduate students enrolled to secure group solidarity and to make possible a considerable amount of intellectual stimulation among them, in and out of their classes.


^26 Ibid., p. 28.

3. Only students of more than average ability as undergraduates should be admitted to the graduate programs.

4. There should be enough courses restricted to graduate students to ensure that a substantial proportion of their instruction will be on a strictly graduate level.

5. Graduate students enrolling in courses open also to undergraduates should be held to greater and deeper accomplishments in these courses than those of the undergraduate students.

6. The program should demand from each Master's student a demonstration of his research ability.

7. The program of each Master's student should include a reasonable amount of specialization in one area of study.

8. There should be enough flexibility in the Master's program to permit a maximum of scholarly learning.

9. An adequate counseling program should be provided.

10. Graduate instruction should be limited to those staff members who are qualified to stimulate learning at the graduate level.

11. Staff load should permit time to supervise the Master's degree candidates and their work.

12. The staff of the graduate school granting the degree should have enough contact with each student to be able to observe his growth as a student, direct his learning effectively, and evaluate his academic accomplishments.

13. The library and laboratory facilities should be adequate for effective graduate study.

In short, there is very little agreement as to what the degree does mean, what it should mean, or even that such a degree should exist. Opinions and practices vary considerably in regard to the master's degree and its requirements.

The Wheaton Graduate School Curriculum

The degrees offered by the Wheaton Graduate School of Theology included both the traditional Master of Arts and the professional Bachelor (or Master) of Divinity degrees. In the thirty-five year period which comprises the scope of this

28Ibid., pp. 376-381.
paper, 954 degrees were awarded. Of this number, 882 were various kinds of Master of Arts degrees, 62 were the Bachelor of Divinity (or B.D.) degree, and 10 were Master of Divinity (or M.Div.) degrees. How these various degrees came to be and how they developed historically are the subjects of this section. Such a historical treatment of the Wheaton Graduate School curriculum can be thought of in three general periods: the Period of Formulation, the Period of Stabilization, and the Period of Reorganization.

The Period of Formulation

The curriculum was formulated in the early days of the school. There was something of an identity crisis, however, in those early years as the school sought to determine the direction it wanted to go. What was initially intended to be a school of education quickly became a school of Christian education and ultimately a school of theology. The story begins in 1936.

The first academic year.

Although some say the school began in the fall of 1936, in actuality the first graduate courses were offered in the summer of that year. The reason for the confusion lies in the publication entitled Bulletin of Wheaton College. This publication of the college is produced eight to twelve times annually. The April issue of the Bulletin is the

29 This does not include honorary doctorates awarded by the college.
The March issue is the annual summer School catalog. The first catalog to introduce the graduate program, therefore, is the (April) 1936 one. The first Bulletin to introduce the graduate program, however, is the March, 1936 issue. Since the April issue is the official catalog, some refer to its introduction of the program as the first; whereas others refer to the March issue as the first since it is first in time.

It seems logical, therefore, to begin with the offerings of the Summer School in 1936 since in the summer session more than thirty-five students had been enrolled in the graduate program. By way of introduction, it should be noted that the Summer School was organized in 1915 and is an integral part of the College. The various administrative divisions are directed by the regular officers of those divisions, and the organization is the same as that which exists during the school year. The same standards of scholastic work are maintained, and the actual time spent in classes is the full equivalent of the time spent during the regular school year. The same standards of life and conduct are also maintained.

The graduate program as described in the March Bulletin of Wheaton College (or the Summer School Catalog) of 1936 is obviously designed primarily for those planning to be high school teachers. The catalog lists ten areas of standards for the degree Master of Arts. They are described as "not

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30 Except in 1937 when the annual catalog was the May issue.


yet in final form," but are given as follows:

1. Admission: Only students holding the bachelor's degree from an accredited college shall be admitted to unconditional graduate standing. Students must possess a better-than-average scholastic standing for their undergraduate work and give reasonable promise of ability to teach in their chosen fields.

2. Undergraduate Preparation: The applicant shall present a transcript, which for unconditional admission, shall show a major of at least twenty semester hours, at least one-half of which shall be in upper division courses in the field of specialization with an equivalent amount in supporting subjects, and not less than ten semester hours in the field of Education. Any deficiency shall be made up in courses without credit toward a graduate degree.

3. Candidacy: A student shall not be admitted to candidacy for the master's degree until he has been in residence at least one semester or two summer sessions, showing satisfactory aptitude in his work.

4. Course Requirements: A candidate shall be required to complete thirty semester hours of graduate work, with no grade below 80, and with a general average of 85. A thesis shall be required, which may be of a research, expository, critical, or creative type, for which a maximum of six semester hours shall be credited.

   (A) For the degree Master of Arts, the course shall include at least fifteen semester hours of upper division and graduate courses in the general field of specialization, so focused and related as to prepare and qualify the candidate as a teacher in a recognized high school field. Four of the fifteen hours shall be an integrating course open only to graduates. The course shall also include at least six semester hours in the field of Education.

   (B) For the degree Master of Arts in Christian Education, twenty-four semester hours in subjects relating to that field shall be required, including at least eight semester hours of advanced work in Bible.

5. Foreign Language: A reading knowledge of at least one foreign language shall be required for admission to candidacy. This language shall be either French or German, unless the candidate is given special permission to use some other language.

6. Transferred Credit: Credit obtained in a different but recognized institution, not exceeding six semester
hours, may be transferred and credited to the master's degree, provided the work was of graduate character and of acceptable grade, and done in residence. In no case may the minimum residence period of one academic year be reduced.

7. Minimum Residence: Residence at Wheaton of at least nine months or thirty-six weeks in the regular session, or four summer sessions of eight weeks, shall be required.

8. Comprehensive Examinations: Comprehensive written and/or oral examinations shall be passed by the candidate covering the field of Education or Christian Education and the field in which the candidate expects to teach.

9. Time Limit: Work taken more than six years before the date on which the master's degree is expected may not be used to count for credit toward that degree.

10. Administration of Graduate Work: The graduate work shall be administered by the Chairman of the Department of Education and the chairmen of the departments involved.

Changes were made in the next month's Bulletin, the official catalog of 1936. Most of these changes were minor. Standards 6 and 9 above were dropped. Standards 4, 5, 7, 8, and 10 remained essentially the same. The rest had been changed to one extent or another. Standard 1 was expanded to include those holding a degree from an unaccredited college. Standard 2 was expanded to include candidates in the field of Christian education. To standard 3 was added a sentence suggesting that a preliminary examination may be required.

It was under these standards that the first graduates were awarded their degrees. The school conferred two Master's degrees in 1937, both of them on women. In the seventy-eighth annual commencement at 10:00 A.M. on Monday, June 14, 1937,
the first Master of Arts degree awarded by the Wheaton Graduate School was conferred upon Hazel Cryer Hill. The commencement address was entitled "What is Your Life?" and was delivered by Lewis Sperry Chafer, President of Dallas Theological Seminary, Dallas, Texas. Hazel Hill, a B.A. from Greenville College, had done a thesis titled "A Study of the Forces Producing Dickens' A Tale of Two Cities." The thesis was 121 pages in length and contained seven chapters, dealing with such topics as the statement of the problem, the general social background of the eighteenth century, the French Revolution, and Dickens' plots and characters.

Shortly thereafter, in August of 1937, another M.A. was awarded to Helga Irmgard Bender. Her thesis was, "English Translation Courses for Modern Language Credit."

These two theses titles suggest that the emphasis in this first year of the school's operation was upon education rather than Christian education or theology. Other early theses titles corroborate this: "The Use of the Recording Machine as a Teaching Device." (1938), "A Study of Collegiate Secretarial Science Curricula." (1938), and "Medieval Court Life in the Arthurian Romances." (1939). Furthermore, the preparation of high school teachers was the avowed purpose of the school in the beginning. The March 1936 Bulletin states:

At a recent meeting of the North Central Association of Colleges and Secondary Schools, it was recommended that high school teachers have at least a year of graduate work. It is likely that a definite standard in this regard will be adopted in the near future by this association as well as by other regional agencies.
Wheaton College has for many years prepared high school teachers, and in line with this recommendation plans are now being completed to offer a year of graduate study for teachers, leading to the Master of Arts degree.

Although both the Master of Arts degree for high school teachers and the Master of Arts degree in Christian Education were offered, the former outranks the latter in various areas. It is always listed first in the sequence, which perhaps indicates its higher priority. This emphasis on education as opposed to Christian education was short-lived, however, for in the next academic year, the direction of the school was altered.

The second academic year.

In 1937/1938, the direction of the Wheaton Graduate School was seriously altered by some important, albeit unexpected, developments. Basically, they were two: the change from education to Christian education emphasis and the emphasis on theological courses. Each of these will be discussed in turn.

A survey was conducted by the North Central Association in February of 1937. This resulted in the restriction of the graduate curriculum. The specifics are given in the April, 1937 Bulletin (which this year is not the annual catalog, incidentally). In a section entitled "Important Changes in the Graduate Program," the Bulletin reads:

The rapid growth of the College is taxing its facilities to such an extent that we find it difficult to provide

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for the full graduate program we had planned for the master's degree.

Our first obligation as a college is to provide adequately for our undergraduate students. Last fall we had an unexpected increase of fifteen per cent in our enrollment; on the fifteenth of this month we already had advance registrations (new students) of over fifty per cent more than those of a year ago; and we find ourselves faced with the necessity of having to turn away this coming fall a large number of worthy young people.

Our library and laboratory facilities were strengthened this year through the John Laurence Frost Memorial Fund, yet we would need a very considerable increase in funds to provide adequately for the enlarged number of undergraduate students and in addition a growing group of graduate students.

Although our present graduate work as carried on this year is accredited by the North Central Association, yet after considering all the problems involved, the trustees and faculty have deemed it advisable to suspend for the present the graduate program for high school teachers. While some of the advanced courses will be continued, the graduate offerings will be limited to the fields of Christian Education and Theology.

We regret the disappointment that this will bring to those who had looked forward to a year of graduate study at Wheaton in preparation for high school teaching. It must be recognized, however, that our first responsibility is to the undergraduate student; and until our resources are such as to make the expansion of our graduate program possible without in any way limiting or impairing our efficiency on the undergraduate level, we do not feel that we would be justified in conducting the full graduate program.

The North Central Association has recently launched a study, the results of which will have a direct bearing on the master's degree as offered in the liberal arts colleges. By the time this study is completed, it is hoped that Wheaton may have adequate funds with which to resume its complete program for this degree.

The M.A. program was indeed phased out. The last M.A. was conferred in August of 1940. Nevertheless, the M.A. in Christian Education remained and prospered.

Another significant change in the direction of the

Wheaton Graduate School was effected by the death of attorney John Dickey, Jr., of Philadelphia on September 10, 1937. The specifics are given in the December, 1937 Bulletin. It says:

Prior to his death Mr. Dickey had been making a study of theological education, without the knowledge of anyone connected with Wheaton. When his will was probated it was found that one-fourth of his residual estate, a considerable sum, had been designated for the establishment and maintenance of a theological seminary training course at Wheaton College, provided such a course be inaugurated within six months after his death. The fund will not be available immediately, not indeed until the final distribution of the estate. Although we have not undertaken at the present time to establish a graduate school of theology, we have fulfilled the terms of the will by rearranging and somewhat supplementing our Bible and related departments. This theological course will be largely on the undergraduate level. It will be the full equivalent of such seminary courses as are offered in the theological departments of a number of recognized colleges. The present Bible major will be strengthened by the addition of Hebrew and certain other theological subjects.

The new course is named in memory of Mr. Dickey's father. The action of the trustees establishing this memorial is as follows: "In view of the bequest of the late John Dickey, Jr. of Philadelphia, Pennsylvania, the Trustees of Wheaton College, Wheaton, Illinois, hereby establish within the Theological Department of the College the JOHN DICKEY MEMORIAL THEOLOGICAL SEMINARY TRAINING COURSE. . . . The Trustees of Wheaton College hereby authorize the faculty of the College to announce in the next annual catalog—in addition to the present courses leading to the Bachelor of Arts degree with major in Bible, and the Master of Arts degree in Christian Education,—courses leading to the degree Bachelor of Theology, and to the Master of Arts degree in Theology.

"The Trustees of Wheaton College authorize the Faculty at the opening of the second semester of the current year, January 31, 1938, to call to the attention of theological students, the establishment of this theological seminary training course, and the restriction on instruction placed thereon, and the list of theological courses now available for such seminary students as may wish to begin at that date." 36

Thus, the Th.B. and the M.A. in Theology were degrees quickly added to the curriculum, which had just recently suffered the loss of the Master's for high school teachers. In a fairly short period of time, therefore, the school which began with an emphasis on the graduate education of high school teachers shifted its sights to Christian education and the training of "Those looking forward to such fields of service as directors of religious education, pastors' assistants, home and foreign missionaries, and leaders of church schools." 37

The Dickey estate helped the Trustees realize an ambition which they had had for some time, but could not afford, namely to begin a theological seminary at Wheaton. President Buswell had for some time wanted this as well. At their annual meeting on June 12, 1937, the Trustees had given this statement:

Recognizing the opportunity and need for the kind of an undenominational theological seminary that might be maintained by Wheaton College, the trustees have nevertheless considered it inadvisable to make positive plans at this time. This decision arises chiefly from the absence of financial support sufficient to warrant its establishment. 38

It can be concluded then, that the provisions of the Dickey estate did not result in the Trustees hastily doing that which they had not even conceived of before but rather it provided the impetus to do that which they had wanted to do for some time.

The new John Dickey Memorial Theological Seminary Training Course became then the graduate counterpart to the relatively recently established Orlinda Childs Pierce Memorial School of Theology. Dr. Willis F. Pierce of California made a sizable donation to Wheaton College in January of 1936. It was used to renovate and enlarge the auditorium, which was renamed the Orlinda Childs Pierce Memorial Chapel in honor of his wife. On July 1, 1937, Dr. Pierce donated $50,000 to Wheaton College which was used to establish the Orlinda Childs Pierce Memorial School of Theology. This school of theology became the name of the Bible department at the College, and undergraduate students who major in Bible or Theology receive separate diplomas bearing the name of this memorial school. 39 The Orlinda Childs Pierce Memorial School of Theology must not be confused therefore with the John Dickey Memorial School of Theology.

The third academic year.

By the time of the advent of the 1938 annual catalog, the Wheaton Graduate School had its bearings. It now offered "graduate work in Christian education and theology." 40 (Note the sequence of the terms, indicating perhaps the priority of the former over the latter.) This two-pronged thrust will remain characteristic of the Wheaton Graduate School for decades.

Also in 1938, the graduate programs become more specific as they become more numerous. The list of standards which previously referred to the degrees was now modified somewhat and became the standard of admission to the school. Also certificates were offered to those who wished to transfer, that is, for those who satisfactorily completed some of their course work but did not meet the degree requirements. The degrees offered were the M.A. in Christian Education, the M.A. in Theology, and the Th.B.

The M.A. in Christian Education remained fairly consistent throughout the period of changes. It still required thirty hours, including eight hours of Bible, a thesis, a foreign language, and adequate undergraduate preparation. In June of 1939 the first M.A. in Christian Education was awarded to Margaret A. Yoder. Her thesis was entitled "A Study of the Nature and Criteria of Regeneration, Based on Scripture and the Christian Experience of Students at Wheaton College."

The M.A. in Christian Education was augmented by the offerings of the John Dickey Memorial Theological Seminary Training Course (later called the John Dickey, Jr., Memorial Theological Seminary Training Course). The Master of Arts in Theology was originally a two-year degree, conferred upon students completing the prescribed sixty hours of study. (The requirement was raised to sixty-two hours in 1939.) Of the sixty hours, 34 were Bible and Hebrew and Greek, 12 were in Church history, and 9 were other related courses. Five hours
of thesis writing were also required. With regard to this degree, the October 1938 Bulletin warns:

Strictly speaking, this is not a degree restricted to the field of theology and should not be confused with the Th.M. [Master of Theology] or other theological degrees offered in the various seminaries.

The first M.A. in Theology degrees were conferred upon Carl F. H. Henry and Thomas Lindsay in June of 1941. Both had had Bachelor's degrees from Wheaton College. Carl Henry had also had a B.D. from Northern Baptist Seminary. His thesis was entitled "The Parables of Matthew 13." He married Helga Bender--one of the first graduates of the school. Mr. Lindsay's thesis was entitled, "The Nature and Development of the Gnostic Heresy Reflected in the New Testament."

With the advent of the M.A. in Theology, the male/female ratio of the school was somewhat equalized. The Christian Education Master's degree for the most part attracted females; the theology degree males. In fact, during the first four years only one man was awarded the Master's degree. Furthermore, during the first four years during which the Master of Arts in Theology was awarded, only one woman was awarded the degree.

The Th.B. or Bachelor of Theology degree was really a fifth year degree. It is described as follows:

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The Bachelor of Theology degree to be offered is considered as the educational equivalent of other undergraduate professional degrees such as the Bachelor of Education and Bachelor of Engineering degrees offered in other institutions and the Bachelor of Music degree offered at Wheaton. The Th.B. degree may be earned in four years if the High School and lower division languages and other required subjects are carefully planned. However, the preferable course would include the B.A. earned in four years and the Th.B. at the end of the fifth year.

The specific curricular requirements were spelled out in the catalog as early as 1938. It seems futile, however, to rehearse them here since—as far as this author has been able to determine—the degree was never awarded.

After the initial confusion concerning the search for its identity, the school experienced a period of several years in which the curriculum remained stable and unchanged. In the middle 1940s, however, the curriculum underwent renewal. This was due, in part at least, to the self study done by the school for its periodic accreditation evaluation. Some of the renewal measures were significant.

The M.A. in Theology, which had been a two-year, sixty-two-hour graduate program, was reduced to a one-year, thirty-hour master's. The M.A. in Theology was not listed in the 1944/45 catalog, but this was apparently an oversight since it appeared again in the 1945/46 catalog. On the other hand, the one-year Th.B. was expanded to become a sixty-hour program. One year later, this two-year Th.B. was replaced with a three-year B.D. (Bachelor of Divinity) program. This new

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Wheaton Record, 5 February 1971.
B.D. fortunately was more popular than the Th.B. ever was and the first B.D. was awarded to Grover C. Wilcox in January of 1946, with a thesis entitled "The Place of Africa in the Scriptures: Its Geography, History, and Evangelization."

There were two varieties of the B.D.: the regular B.D. and the honors B.D.—the latter being dropped in 1953.

The M.A. in Christian Education remained essentially as it had from the beginning. One change was made, however, and that was that practice teaching began to be included as a requirement for graduation.

A new program was added at this time. It was listed as the Master of Arts in Biblical Literature (once it was referred to as the Master of Arts in Biblical Education, but this appellation never survived). Like the other M.A.'s, it was a one-year, thirty-hour masters. The first M.A. in Biblical Literature was awarded in January of 1946 to Marion Philip Birch (a Houghton College B.A.) who wrote a thesis entitled "Pauline Principles and Practices in Direct Evangelism" in 1945. The M.A. in Biblical Literature was renamed the M.A. in Biblical Studies about a decade later.

Another change that was made at this time was that certificates were no longer being presented. Consequently, only four degrees were being offered: the three-year B.D. and the one-year Master of Arts in Christian Education, Theology, and Biblical Literature.
With all of the changes in curriculum came changes in organizational structure. The college was reorganized into six divisions in 1944, the change being reflected in the 1945/1946 catalog. In addition to these six divisions, there was a graduate division--later called the Graduate School. All of this occurred near the end of the regime of Henry Thiessen, who at the time became chairman of the Division of Biblical Education and Apologetics (the first of the six divisions of the college), the Department of Bible and Philosophy (one of three departments in that division), and graduate studies concurrently. Not too long after this Tenney assumed the deanship of the graduate school; therefore, he inherited a recently reorganized entity.

The Period of Stability

For the first ten years or more after Tenney became dean, there were no serious alterations in the curriculum of the Wheaton Graduate School. It remained stable.

The Period of Reorganization

In 1959 the M.A. was revised. Majors were introduced in the areas of Old Testament, New Testament, Theology, Church History, and Christian Education. The next year a major in Advanced Study in Languages was added. In 1965 a major in missions was added; in 1968 a summer study abroad was started; and in 1969 a major in Communications was added.

The communications major was something new for the graduate school. It is described as follows:
The course is designed to meet the increasing demand for skills in using the mass media for communicating Christian truth to the modern world.

The major is open to qualified students with a bachelor's degree from an accredited college or university. An undergraduate major in Bible, sociology, speech, English, or writing is advantageous.

Specialization is available in writing, radio and television, anthropology, linguistics, and speech.

The program was called "the first of its kind in schools of theology," in the (Wheaton) Daily Journal. The paper related the story of the program's origin saying,

the program was suggested by delegates to an intercultural communications seminar sponsored by Evangelical Literature Overseas in May, 1968.

The seminar discussed weaknesses in the worldwide witness of the church due to inadequate communications training and requested that a program be introduced on a graduate level.

With this challenge ringing in their ears, Dr. H. Wilbert Norton, then professor of missions and evangelism at the Graduate School, and James Johnson, then executive secretary of Evangelical Literature Overseas, became instrumental in the establishment of the communications program at Wheaton. The program itself was named in honor of Billy Graham, a well known alumnus of the Wheaton College who is involved in mass communications. (See Appendix B.)

In 1969 it was decided that the B.D. (Bachelor of Divinity) degree would be changed to the M.Div. (Master of Divinity) degree. The announcement reads,

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45 Ibid.
Wheaton's seminary degree, bachelor of divinity, will change to master of divinity effective next school year [that is, Fall of 1970]. Approved at a recent meeting of the college Board of Trustees, the new degree more adequately reflects the three years of study necessary to complete the seminary program.  

For philosophical, financial, and practical reasons, the program leading to the M.Div. degree was dropped by the Trustees—even though the Graduate Faculty had recently overhauled it.  

Besides providing the students with courses in various subjects, the Graduate School provided chapel services for them to attend, following the example set by the College. At first the graduate students met with the college students, but later the graduate students had their own chapel services. The reason for this is stated in a 1946 Wheaton Record:  

Daily chapel services were inaugurated by the John Dickey Graduate School of Theology Monday morning, February 18, as a result of the crowded conditions in the regular chapel service. Previously the seminary had held individual services only twice weekly.  

In addition to the regular curricular offerings and chapel services, the Graduate School sponsored various kinds of special activities. There were, for instance, the Saturday morning "Ministerial Institutes." These institutes were held annually—usually for several weeks in January and February—and were designed to be a program of continuing education for

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46 Bulletin of Graduate School of Theology 7 (Spring 1969): 1.

47 See Wheaton Record, 11 January 1962.

48 Wheaton Record, 21 February 1946.
local ministers and Christian Education Directors. The themes were generally of a practical nature, such as the "Current Trends in Theology" (the theme for 1967) and "Techniques of Christian Interpersonal Relationships" (the theme for 1968). Also offered by the Graduate School was the Annual Graduate School Lectureship. These were generally more academic and scholarly and featured such speakers as Dr. Lloyd M. Perry, Dr. E. M. Blaiklock, Dr. Howard Hendricks, Dr. Kenneth Pike, and Dr. Edmund P. Clowney. Antedating both the institutes and the lectureships was the annual Theological Conference in the 1950s. Here the emphasis was placed upon current trends in theological thought. Themes such as "Oneness in Christ: Biblical Ecumenicity" (the theme for 1954) and "Keeping Up With Theology" (the theme for 1955) were included. There is also some evidence for the existence of a Theology Club⁴⁹ and even a Graduate School Choir.⁵⁰

The Wheaton Graduate School curriculum has changed over the years. This is as it should be, since curriculum development is a fluid process. The School had no curriculum committee, as such, but curriculum change was effected by several forces: the graduate faculty (who reviewed the curriculum periodically), the President of the College (who occasionally made changes), and the Dean of the Graduate School (who was responsible for writing the catalog).

⁴⁹ Wheaton Record, 8 February, 1962.
CHAPTER V

THE FACULTY AND ITS CONTRIBUTIONS

The purpose of this chapter is to consider the faculty of the Wheaton Graduate School and to list some of the more outstanding educational contributions of its members. It would be impossible, however, to discuss every individual who ever taught at the school. Consequently, the members of the faculty who will be considered here will be limited to those who were involved in teaching at the school for ten years or more—whether full-time or part-time. Furthermore, prior to a discussion of the lives and contributions of Wheaton's faculty members, it would not be unreasonable to include a discussion on the role and functions of the graduate faculty in general. This general discussion, then, will serve as the background to the more specific discussion of the members of the faculty of the Wheaton Graduate School of Theology.

Background

There are many issues that could be raised concerning the role and functions of a graduate faculty member, but probably none more basic than the issue of teaching versus research. As one would expect, many and various solutions have been presented or offered. Some are given below. They include the suggestions of Henry C. Montgomery (Professor and
Chairman of the Department of Classics at Miami University, Oxford, Ohio) and William R. Hutchison.

Montgomery's Views

In an article entitled "Publish and Teach," Henry C. Montgomery sets forth his views and arguments, the base of which is that the profession of teaching should include demonstration, by production in the field, of something more than classroom activity and extracurricular services. It is not a question of publish or perish, but rather publish and teach--better, far better, than you otherwise would be capable of doing.

His basic idea, then, is not to compare the producing-teacher with his non-productive colleague but rather to compare oneself with oneself: before and after publication. Research and production, for Montgomery, therefore make a teacher better than he would have been without them. He cites himself as an example.

Montgomery recognizes that not all agree with the value of research and production. For some, in plain English, the entire procedure is dishonest and a sham. The teacher's function is to teach. Scholarship and research are just a sop to the administration which is interested mainly in prestige.

Thus he quotes a writer of a London article of 1959 as saying, "The young [American] scholar, if he is wise, will neglect the teaching duties for which he is paid and will devote his time to research in a field which his superiors deem important at

2 Ibid., p. 296.
In a similar vein, he quotes Jacques Barzun from his *Teacher in America*. Barzun is quoted as saying:

> Time was when no one in an American university had any doubts about the uses of research. . . . But for some time past, doubts have been expressed. . . . The American university system is built on the two false premises that all teachers must add to the existing stock of knowledge by research, and that all self-respecting institutions fulfill their role only by employing productive scholars.

Although Montgomery says that Barzun "states his attitudes persuasively and well" and that "it would be presumptuous to do battle with him," Montgomery does in fact take issue with Barzun.

Montgomery argues that, regarding the uses of research, "if there were some uses and values in the past, they are probably just as cogent now as they were then." He further argues that the stereotype of a scholar whose preoccupation and eccentricities make him an inadequate teacher is somewhat distorted for two reasons. First, there are scholars who teach well. Second, there are non-scholars who are inadequate teachers as well. Another argument the author advances is that there are no really good reasons for assuming that research and productivity are inimical to teaching. It is just as reasonable to assume that they may even be assets.

Still another argument of Montgomery is that the Ph.D., by its very nature, demands continuous production beyond the disser-

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3 Ibid. 4 Ibid. 5 Ibid. 6 Ibid., pp. 296, 297. 7 Ibid., p. 297.
tation. The degree he says "is a contract, implicit but specific, that the holder of the degree will continue to study and produce." 8

In his article, Montgomery also anticipates some objections to his views. To those who would claim that there is simply insufficient time for both research and teaching, he responds:

The teaching teacher will protest that his workload does not permit the luxury of research. No teacher would admit, however, that he does not continue to study and grow in his own field. It is only the idea of a published contribution for which there is not sufficient time. The actual organization and writing may, in many or even most instances, have to be done in those intervals that are usually considered as vacation periods. Some sacrifices will have to be made, but they need not be oppressive.

And to those who maintain that there are inadequate resources, Montgomery contends

... library resources may not be adequate. Only a few great libraries are really adequate, and not even these entirely so. But there are the facilities of the inter-library loan, of the microfilm, of the visit to a larger depository of material, which can be a stimulating experience in itself.

Montgomery concludes, therefore, that one can and indeed should publish and teach.

Hutchison's Views

As does Montgomery, Hutchison believes that professors should be involved in both teaching and research, although his ideas of precisely how this is to be done are more radical. While the primary orientation of Montgomery is that of the

8Ibid.  9Ibid., p. 298.  10Ibid.
professor who is so involved in teaching that he hardly has time for research, Hutchison begins his article entitled "Yes, John, There Are Teachers on the Faculty" with a reference to a Harper's editorial by John Fischer, whose primary orientation is that of the professor who is so involved in research that he hardly has time for teaching. Students are feeling cheated and are in revolt because they must relate to a graduate assistant, instead of a professor. Fischer contends that something must be done. With the views of Fischer, Hutchison contrasts the views of Professor Andrew Hacker of Cornell that nothing can be done.

Hutchison believes that something can be done, and indeed that something is being done. He goes on to say that the answer currently most popular, because it seems so uncomplicated and offers such identifiable villains and heroes, is that we can curtail "research." We can insist that professors stay on campus and teach their students. We can increase the rewards for good teaching, and can encourage the students to help us expose bad teaching. 11

But while these kinds of arguments, which Hutchison calls "antiresearch arguments," may be the most popular, they are certainly not the best. They are deficient.

Surely one of the problem areas, says Hutchison, is the confusion caused by the slogan, "publish or perish." In the majority of institutions, the slogan is simply not true. Compounding the problem is the fact that academics do not respond well enough, rarely mentioning the "concrete connections

between research and teaching, perhaps because these are too obvious."\textsuperscript{12} Still another problem is who is to sponsor the research. Hutchison clearly recognizes the dangers here, for he says that "in sponsoring of research, . . . risks are high and wastage inevitable."\textsuperscript{13} Nevertheless, he continues:

\begin{quote}
But the returns may easily be proportional to risk. While a classroom teacher, with luck, will exert a useful influence upon several dozens of students in a year's time, one first-rate book will affect thousands directly, and will have incalculable effects through the other works that it stimulates.\textsuperscript{14}
\end{quote}

He concludes therefore that, although these antiresearch arguments contribute some positive ideas, they "deserve a less central place than the one they have enjoyed . . . ."\textsuperscript{15}

Having pointed out the deficiencies of the popular view, Hutchison then gives his proposal for reform. His proposal centers upon the reform of what he calls "two tyrannous habits:" the traditional lecture-course method and the fragmented academic calendar, which he refers to as the seven-ring semester—obviously with circus overtones. With regard to the first of these, Hutchison suggests that professors teach or rather lecture at drastically reduced loads. Along with reducing the number of lectures delivered, the nature of the lecture is also changed. Lecture material should not merely repeat the information which students are able to get from good textbooks, but rather should be based upon the recent research of the professor. In order for the

\begin{itemize}
\item \textsuperscript{12}Ibid., p. 350.
\item \textsuperscript{13}Ibid., p. 352.
\item \textsuperscript{14}Ibid.
\item \textsuperscript{15}Ibid.
\end{itemize}
professor to have sufficient time for research the academic calendar must be changed as well. Lectures and discussions are conducted only during the first half of the semester (approximately seven or eight weeks). For the remaining time, students do "independent study" and professors are free to do the necessary research to make their lectures better. The two areas of reform are related; "the traditional lecture-course method and the fragmented academic calendar program, both widely accepted as necessary evils, are really unnecessary evils; but they cannot be stamped out separately." For Hutchison, then, cutting down the number of lectures of professors and slowing down the academic calendar will result in better teaching and improved learning.

Other Ideas

Research and teaching may be the most important functions of a graduate professor, but they certainly are not the only ones. A study by Gregg and Sims (professors at the University of Wisconsin in Madison and Albany Junior College in Georgia respectively), reports that factors commonly deemed to be a reflection of the quality of a faculty, as revealed by the literature, were: (1) research activities, (2) teaching effectiveness, (3) publication record, (4) professional service contribution, and (5) special achievements and recognitions.

Their study, it should be noted,

16 Ibid., p. 356.
was concerned particularly with the quality of faculties and programs of graduate departments of educational administration. It specifically sought to answer the following question, among others: "What are the factors that are considered by faculty members of departments of educational administration when they assess the quality of a graduate faculty in the field?"  

The results of their study are nevertheless appropriate as well as interesting. Of the five factors listed, 

"teaching effectiveness," which received a mean weight of 39.8 per cent for all respondents, was considered. . . . to be the most important single factor to be utilized in the assessment of the quality of a graduate faculty of educational administration. . . . The factor rated second in importance was "research activities," [20.47 per cent] followed by "publication record" [15.7 per cent] and "professional service contributions" [15.66 per cent]. Relatively slight weight was placed on "special achievements and recognitions" by any of the respondents groups; this factor received an average weight of only 6.1 per cent. A weight of 2.3 per cent was given by all respondents to "additional factors."  

One of the functions of a professor which has not yet been mentioned but which takes up some of his valuable time is administrative: serving on committees and councils. The graduate council, by whatever name it is called, is composed at least partially of faculty members. Stewart observes that "nearly every graduate school in the United States has such a graduate council or an equivalent faculty committee, over which the graduate dean normally presides."  

Stewart also comments on the functions of the graduate  

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18 Ibid., p. 68. 19 Ibid., pp. 70, 71.  
20 Stewart, p. 138.
council. He says the graduate council should be concerned with the general policies governing the graduate school and with the enforcement of rules and regulations enacted or approved by the university faculty. It should be particularly concerned with policies governing admission requirements and requirements for advanced degrees. It should rule on proposals for changes in requirements for existing degrees and for the establishment of new degrees in a specific department or in the university as a whole. The council must carefully direct the growth of the graduate school and attempt to assure a balance of graduate-course offerings consistent with the responsibilities of a strong graduate school. For reasons of efficiency and expediency, it should delegate responsibility to the graduate dean for the discharge of certain more or less routine duties vested in it by the university faculty. Finally, the graduate council should be an advisory body to the graduate dean in matters coming to his attention which are appropriately referable to the faculty. 21

The functions of the Graduate Council are also discussed by Grigg, who gives essentially the same functions as Stewart but who goes on to discuss eligibility as well. Regarding this subject, Grigg says

in many instances all members of the graduate faculty are eligible for membership in the Graduate Council, although in other cases, where the graduate faculty is rather large, membership in the Graduate Council is elective, with various departments having representation in proportion to their strength. Other variations can be found, in which only senior members of the graduate faculty are eligible for the Graduate Council. 22

Thus the essential functions of a member of the graduate faculty have been set forth: research, teaching, administrative duties, and community service. These functions are characteristic of all true graduate faculties and they are characteristic of the Wheaton Graduate School faculty as well.

21 Ibid.
22 Grigg, Graduate Education, p. 82.
The Wheaton Graduate School Faculty

The faculty of the Wheaton Graduate School during the period 1936-1971 was numerically enlarged and academically strengthened. The faculty (usually selected by the Dean and approved by the Trustees) grew from a mere one or two individuals in the early days to a faculty of more than fifteen in 1970/1971, including at least ten Ph.D.'s and five Th.D.'s.

The Graduate Senate

All full-time faculty members (six in 196023) comprised what was called the Graduate Senate. The Senate met regularly to determine curriculum, set policies, pass theses, discuss budget, and solve problems.

The Faculty Members

It is now time to discuss the members of the faculty of Wheaton Graduate School and the contributions they made to the educational world. It would be unreasonable, if not impossible, to attempt to discuss all of them. Consequently, this study will be limited to those members of the faculty who taught at the graduate school for a decade or more during the period 1936-1971. This includes both full-time faculty of the graduate school and undergraduate faculty who taught in the graduate school part-time. These include, excluding

Dr. Merrill C. Tenney, the following: Drs. Lois LeBar, Kenneth Kantzer, Eugene Harrison, Rebecca Price, Berkeley Mickelsen, Earle Cairns, Joseph Free, Mary LeBar, Steven Barabas, and Samuel Schultz. (For specific courses each taught, see Appendix A.)

Earle Edwin Cairns

Dr. Cairns came to Wheaton in 1943, the same year in which Dr. Merrill Tenney arrived. Dr. Cairns taught full-time in the College and part-time in the Graduate School for more than three decades.

Biographical sketch

The biography of Dr. Cairns can be viewed in three distinct periods. Each of these is connected to a geographical location: the first with Canada; the second with Nebraska; the third with Wheaton.

The Canadian period, 1910-1935. Earle Cairns was born in Woodworth, Manitoba, Canada on May 26, 1910. Though Canadian by birth, he became a naturalized citizen of the United States of America in 1954. His elementary and secondary education were taken in Canada. He also attended Western Bible College in Canada, graduating in 1930. After graduation, Dr. Cairns taught in the school for four years: from 1931 until 1935. He taught in the areas of Church History and New Testament.

The Nebraska period, 1935-1943. In 1935 Dr. Cairns moved to the United States to attend the University of Omaha in Nebraska, from which he received a Bachelor of Arts degree in 1938. This year was a busy one for Dr. Cairns; for in the same
year he also received a Bachelor of Theology degree (Th.B.) from the Presbyterian Theological Seminary of Omaha. In 1938 he married Helen Francis Purdie on August 29. The marriage resulted in a son born in 1944, but Helen later died. Dr. Cairns remarried after the death of his first wife.

Dr. Cairns continued his education and, although he did one year of graduate work at the University of Wisconsin in 1940/41, it was the University of Nebraska that awarded him the M.A. (1939) and the Ph.D. (1942). From 1941 until 1943, when he came to Wheaton, Dr. Cairns taught New Testament at the Presbyterian Theological Seminary in Omaha. In addition to his studies during this period, he was also able to sustain student pastorates.

The Wheaton period, since 1943. Dr. Cairns was appointed to the Wheaton College faculty in 1943 as Assistant Professor, becoming Associate Professor in 1946 and Professor in 1949. He served as Chairman of the History and Political Science Department (1948-1973) and head of the Social Science Division (1969-1974). Shortly after Dr. Cairns came to Wheaton, he began to teach in the Wheaton Graduate School. He taught Church History and a course in American Church History. He led seminars as well. He retired in 1977.

Educational contributions

The Church History Department at the Wheaton Graduate

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24 Wheaton Record, 30 September 1943.

25 Wheaton Record, 4 February 1977.
school came into existence through the instrumentality of Dr. Cairns. He also founded the Conference of Faith and History and served two years as president. He also inaugurated the annual history lecture at Wheaton College—now known as the "Dr. Cairns' Lecture."

Besides being an innovator, Dr. Cairns has been recognized as an outstanding teacher. In 1962, for example, he was elected Senior Teacher of the Year by Wheaton College. Furthermore, he was named an Outstanding Educator of America in 1970.

As a scholar, Dr. Cairns holds memberships in the American Historical Association and the American Society of Church History. He is listed in Directory of American Scholars and Who's Who in the Midwest, as well as Who's Who in America. He has written several books in addition to numerous articles for magazines and journals and chapters for other books. The kinds of books he has written indicate the broad range of his scholarship: historical, philosophical, sociological, biographical.

Dr. Cairns' magnum opus is a history of the Christian Church entitled Christianity Through the Centuries (Zondervan, 1954). The 500-page volume, dedicated to his first wife and son, took more than a decade to write. It covers the history of the church from 5 B.C. until modern times, and attempts to do so from an interdenominational perspective. The work is used as a textbook in many Christian colleges and Bible Institutes. It has gone through several printings and at least two revisions. In 1957, it was translated into

**Joseph Paul Free**

Dr. Free came to Wheaton College in 1935, the same year in which Dr. Thiessen arrived. Dr. Free taught full-time in the college and only taught part-time in the Wheaton Graduate School in the 1940s and the 1950s.

**Biographical sketch**

Dr. Free was born on October 1, 1911. He was educated at Stony Brook and Princeton. From the latter he received the degrees of A.B. in 1932, A.M. in 1933, and Ph.D. in 1935.
In 1935 Dr. Free came to Wheaton as Assistant Professor of French. In the 1940s, he was promoted to Associate Professor and ultimately to Professor of Bible and Archaeology in 1946. It was also in the 1940s that Dr. Free did some additional study at the Oriental Institute and the University of Chicago. In September of 1942, he was ordained by the Evangelical Presbyterian Church.

During the final years he taught at Wheaton, he was on leave of absence (from 1960 until 1965). Dr. Free died in October of 1974.

Educational contributions

The May Bulletin of Wheaton College prophetically says, "We feel confident that Dr. Free will make a positive contribution on our campus, ..." Dr. Free's greatest contribution was his excavation of the Biblical city of Dothan. The Free Collection at Wheaton College contains the materials from this excavation. It is described in a brochure:

The J. P. Free Collection at Wheaton College is a major assemblage of archaeological artifacts from Tell Dothan in Palestine. The Biblical city of Dothan (Gen. 37:17; 2 Kings 6:13) was excavated by Dr. Joseph P. Free, professor of Bible and Archaeology at Wheaton College (1935-1963), for nine seasons between the years 1953-1964. Included in the Collection are hundreds of lamps, vases, tools, weapons, and pieces of jewelry ranging in date from 3000 B.C. to A.D. 200. Among the objects are a huge storage jar of the time of the Biblical patriarchs (Middle Bronze Age II A-B ca. 1850-1650 B.C.), and a group of vessels from the largest tomb ever found in Palestine, dating from the time of the Judges, about 1200 B.C. Other items include clay figurines, a rare Assyrian "palace ware" bowl (ca. 700 B.C.) and various fragmentary inscriptions in Egyptian hieroglyphic, archaic Hebrew, Aramaic, and Greek.

In addition, the Free Collection contains Dr. Free's personal collection of Biblical antiquities, consisting of numerous cuneiform inscriptions on bricks and tablets from as early as the Ur III Period (ca. 2100 B.C.) to the reign of Sargon II of Assyria (ca. 725 B.C.) as well as coins, phylacteries, and a mummified head from ancient Egypt.

Other important parts of the Collection are the scientific documents, photographs, plans, and drawings of the extensive Dothan excavation, and the personal papers and archaeological library of Dr. Free.29

Reasonably enough, Dr. Free's activities as an archaeologist provided the basis for much of his writing. He authored a number of articles about his work at Dothan and in archaeology in general. In 1950, he published a book entitled Archaeology and Bible History (Van Kampen Press).30

In addition to his excavating and writing, Dr. Free found time to initiate new programs. He founded the Archaeological Studies program at Wheaton in 1936 and the first overseas program at Wheaton in 1953. He also founded the Near East School of Archaeology in Jerusalem. Finally, he founded the Near East Archaeological Society and its journal, the Bulletin.

Dr. Free's scholarship and contributions are recognized internationally. He held memberships in the following professional societies: The Society of Biblical Literature and Exegesis, the American Oriental Society, and the American Schools of Oriental Research. For his friendly smile, genteel manner, Christian scholarship, educational ideals, love for souls, courage to stand, deep humility, devotion to Christ,

29 The Free Collection at Wheaton College, n.d., p. 2.
30 See Wheaton Record, 26 October 1950.
and contribution to a greater Wheaton, the 1947 Tower (the annual yearbook of the Wheaton College) was dedicated to Dr. Free "with profound respect for his ability and keen mind."

Lois Emogene LeBar

Dr. LeBar came to Wheaton in 1945. For more than thirty years she taught in the Christian Education Department.

Biographical sketch

Dr. LeBar's biographical sketch can be made in two broad brush strokes. The first paints its scenes against a New York background whereas the second is against an Illinois one.

The New York Years. On October 28, 1907 Dr. LeBar was born in Olean, New York. She was educated there, including three years at the State Normal School in Geneseo. After she graduated from there in 1928, Lois taught First Grade in the public schools of Perry, New York for five years.

The Illinois Years. In 1933, Dr. LeBar moved to Illinois and began studying Christian Education at the Moody Bible Institute in Chicago, from which she graduated in 1935. She then taught at Moody for seven years. From 1941 until 1943, she attended Roosevelt University of Chicago, majoring in psychology and receiving a B.A. in 1943.

In that same year, Dr. LeBar went on to work on a Master's degree at the Wheaton Graduate School. She received an M.A. in Christian Education in 1945. In 1945, she was appointed to the Faculty, but took some time off to continue
her graduate work, culminating in a Ph.D. from New York University in 1951. Dr. LeBar was made Assistant Professor in 1950, Associate Professor in 1955, and Professor in 1960. In 1953, she assumed the Chairmanship of the Department of Christian Education in the Graduate School, a position she held until her retirement in June, 1975.

Educational contributions

Dr. Lois LeBar is author of several books, articles, and curriculum materials. Her four books were published by Fleming H. Revell of New Jersey. The first was published in 1952 and was a 382-page work entitled *Children in the Bible School*. *Education that is Christian* came out in 1958. Her third book, *Focus on People in Church Education*, was released ten years after her second. Her fourth book was *Family Devotions for School-age Children* (1973). Dr. LeBar has also written curriculum materials for Sunday School, Vacation Bible School, and Junior Church—under the auspices of Scripture Press in Wheaton.

In addition to her teaching and writing, Dr. LeBar travels extensively, speaking and conducting workshops in Christian Education. She went to Europe in 1957, 1963, and 1965. In 1973, she travelled around the world and held seminars in the Philippines. Since her retirement in 1975,31 Dr. LeBar's travels have increased, taking her to Rhodesia for a year of teaching there and to South Africa in 1975/1976, to Asia and

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31 See *Wheaton Record*, 5 June 1975.
to Canada in 1977, to Central America in 1978, and to the Southern United States in 1979—as well as many other places.

Dr. LeBar's competence in the field of Christian Education is recognized worldwide. In February of 1959, for instance, she was honored with her sister Mary as Alumni of the Year by the Moody Bible Institute at their 53rd Annual Founder's Week conference.

Mary Evelyn LeBar

Dr. Mary LeBar is not to be confused with her sister and colleague, Dr. Lois LeBar (mentioned above). Like her sister, Dr. Mary LeBar came to Wheaton in 1945 to teach Christian Education. Dr. Mary LeBar taught in both the graduate and undergraduate schools and eventually became the head of the Christian Education Department in the College.

Biographical sketch

The life of Dr. Mary LeBar can be viewed in two major periods: one in New York, the other in Illinois. In many respects, the biography of Dr. Mary LeBar is similar to that of her sister.

The New York Years. Dr. Mary LeBar was born on January 29, 1910. After her elementary and secondary education, she attended and graduated from the State Normal School in Geneseo, New York. Following this she taught for three years in the New York public school system.

The Illinois Years. Dr. Mary LeBar moved to the Midwest to attend the Moody Bible Institute in Chicago in 1933. She received her diploma in the Jewish Missions Course there and worked with Jewish people for more than seven years. Like her sister, she studied at the Pestalozzi-Froebel Teachers College
and the year after that studied at Roosevelt University of Chicago, receiving the A.B. degree from the latter institution in 1943.

It was in 1943 that Dr. Mary LeBar's long association with Wheaton began, first as student and then as teacher. In that year she began graduate work at the Wheaton Graduate School and was awarded the M.A. in Christian Education in 1945, the year in which she was appointed to the Faculty. Taking three winters out for doctoral work, Dr. LeBar became Dr. LeBar in 1952 when she received her Ph.D. from New York University. Five years after she was appointed to Faculty status, Mary became Assistant Professor; then in 1963 she became Associate Professor; and then in 1967 Professor of Christian Education. In 1963, Dr. Mary LeBar assumed the position of Chairman of the Christian Education Department of the College—a position she retained until her retirement in 1975.

Educational contributions

Dr. Mary LeBar has written extensively, mostly for or about children. She occasionally collaborates with her sister in producing curriculum materials or writing. Her books are published by Scripture Press of Wheaton and include: Living in God's Family, You Make the Difference for 4's and 5's, and Children Can Worship. Some of her books are published by Standard Publishing Company, and these include almost ten books primarily geared to children. In addition to these books, Dr. Mary LeBar writes articles for magazines, chapters for other books, and curriculum materials for children in the Primary, Beginner, and Nursery age levels.
Augmenting her writing, Dr. Mary LeBar travels widely speaking and conducting workshops and participating in Sunday School conventions. Her travels have taken her to such places as Rhodesia and South Africa, the Philippines, Canada, Central America, Asia, Europe, and various parts of the United States as she shares the principles and methods of Christian Education.

Kenneth S. Kantzer

Dr. Kantzer came to Wheaton shortly after the War, in 1946. For more than fifteen years, he taught full-time in the Wheaton Graduate School.

Biographical sketch

Dr. Kantzer was born March 29, 1917. He took his A.B. from Ashland College, majoring in history and minoring in psychology. His A.M. degree was awarded by Ohio State University. Dr. Kantzer attended Faith Theological Seminary, graduating from there with a B.D. and a S.T.M., with a major in Old Testament. He did post-graduate work at the University of Goettingen (Germany), the University of Basel (Switzerland), and Harvard (where he did his work in theology and philosophy of religion as a Hopkins scholar, which included full scholarship and stipend), receiving a Ph.D. in 1950.

Before coming to Wheaton, Dr. Kantzer taught at Kings College (1941-43) and Gordon College (1944-46). His teaching at Gordon was part-time since his major responsibilities were with the Pigeon Cove Community Church which he pastored in 1945/46. Dr. Kantzer came to Wheaton in 1946, became Assistant Professor in 1949, Associate Professor in 1952, and Professor
in 1956. In 1963 he resigned to go to Trinity Evangelical Divinity School in Deerfield, Illinois.

Educational contributions

Dr. Kantzer has written articles in *Religions in a Changing World*, *Inspiration and Interpretation*, and *The Word for this Century*. He served as president of the Evangelical Theological Society in 1968. He was the dedicatee of the 1962 *Tower* (the Wheaton College annual yearbook).

Steven Barabas

Dr. Barabas arrived on the Wheaton campus in February of 1949, the middle of the academic year. For twenty-five years he taught in the areas of New Testament and Theology, at least ten of which were spent in the graduate as well as the undergraduate schools.

Biographical sketch

Steven Barabas was born in 1904. His undergraduate work was done at Princeton University, where he received a B.A. in 1937. He continued his graduate work at Princeton Theological Seminary and received a Th.B. in 1940 and a Th.D. in 1948.

It was at Princeton that Dr. Barabas began his teaching career; he taught one semester there in 1943. Three years later he spent the summer teaching at Nyack Bible College, and shortly after that he taught for a year at Albany Bible School. Although Dr. Barabas did this teaching, his primary responsibilities from 1944 until 1949 revolved around his pastorate of the Ballston Center Presbyterian Church in Ballston Spa, New York.
Dr. Barabas served as Visiting Professor of Theology at Wheaton in 1949/1950, and during this period married Mary Jane Hendrickson in 1950. Dr. Barabas became Assistant Professor in 1950 as well. In 1954 he became Associate Professor, and Professor in 1963. He was made Chairman of the Division in 1969. He was retired in 1974.

Educational contributions

Dr. Barabas has written the standard work on the Keswick Convention. It was published in 1952 under the title, So Great Salvation: The History and Message of the Keswick Convention. He has contributed chapters to other books and entries in the New International Dictionary of the Christian Church. Dr. Barabas is a book enthusiast and has a personal library of over ten thousand volumes. He has done numerous book revisions and reviews.

In addition to his teaching and writing, Dr. Barabas does editing. For three years he served as the editor of the Bulletin of the Evangelical Theological Society; and as assistant editor for two years. He was the Associate Editor for the Zondervan Pictorial Bible Dictionary (1963), the Handy Dictionary of the Bible (1965), and the five-volume Zondervan Pictorial Encyclopedia of the Bible (1975).

Dr. Barabas was presented with a Festschrift in 1976: Interpreting the Word of God, edited by Drs. Samuel Schultz and Morris Inch--both of Wheaton College. In addition, Dr. Barabas is listed in the International Scholars Directory, the Directory of American Scholars, the Author's and Writer's Who's Who, and Contemporary Authors.
Eugene Myers Harrison

On September 1, 1947, Dr. Harrison began his association with Wheaton as Associate Professor of Evangelism and Missions. From that point in time until his retirement in August of 1964, Dr. Harrison taught regularly in the Wheaton Graduate School of Theology.

Biographical sketch

Eugene Myers Harrison was born near the turn of the century on June 22, 1900. Two decades later, he received his first degree: a B.A. from Furman University. Shortly thereafter, he pastored churches in Indiana, having been ordained in 1922 by the Southern Baptists in Louisville, Kentucky. It was at Southern Baptist Seminary that he received his Th.B. in 1923.

With these experiences, Dr. Harrison went to Burma as a missionary, pastoring, teaching, administering, and evangelizing throughout Burma with headquarters in Rangoon and Taunggyi. Although he had intended to spend his entire life in Burma, Dr. Harrison returned to the United States approximately six years after his arrival in Burma. (He had been in Burma from 1925 until 1931.)

Upon returning to the States, Dr. Harrison continued his education. In the 1930s, he earned an M.A. from Duke University, a B.D. from Crozer Seminary, and a Th.M. also from Crozer. He did graduate work at the University of Pennsylvania for one year and the University of Chicago for two, but was awarded the Ph.D. from Southern Baptist Seminary in Louisville in 1936.
From 1936 until 1947, Dr. Harrison pastored the Woodlawn Baptist Church in Chicago. From 1947 until 1964, he taught at Wheaton.

Educational contributions

Besides his work as pastor and teacher, Dr. Harrison has written some ten books (dealing mostly with missions and evangelism) as well as numerous articles and poems, including several booklets of poems and songs. His books include *Palace of Heroes* (Burmese, 1927), *Heroes of Faith on Pioneer Trails* (1945), *Blazing the Missionary Trail* (1949), and *Giants of the Missionary Trail* (1954). With Walter L. Wilson, Dr. Harrison co-authored *How to Win Souls: a Manual of Personal Evangelism* (1952).

Dr. Harrison has served on the Boards of several Christian organizations. He was instrumental in the birth of the Conservative Baptist Movement (not to be confused with the Conservative Baptist Association). He was one of the founders and served as its first president.

Samuel Jacob Schultz

Dr. Schultz came to Wheaton in 1949. While his basic duties were centered in the undergraduate program, he taught regularly in the graduate school until his retirement in 1980 thirty-one years later.

Biographical sketch

Dr. Schultz was born on June 9, 1914 in Mountain Lake, Minnesota. He began his college training by attending St. Paul Bible Institute from 1934 until 1936. The next two years were
spent at Bethel Junior College, from which he received an A.A. in 1938. Another two years were spent at John Fletcher College, from which he received a B.A. in 1940.

After serving one year as pastor of Methodist churches in Pine River and Emily, Minnesota, Dr. Schultz continued his education at Faith Theological Seminary, Wilmington, Delaware, graduating with a B.D. degree in 1944. In 1943 he was married to Eyla June Tolliver (a marriage which ultimately resulted in two children).

Having been ordained by the Christian and Missionary Alliance, he served as pastor of the Waldo Congregational Church in Brockton, Massachusetts, while completing a Master of the Science of Theology degree (STM) in 1945. During the next two years while continuing his graduate studies at Harvard he served as pastor of a Baptist General Conference church in the Cambridge-Belmont area and also began his teaching career at Gordon College. Returning to Minnesota (1947-49) he taught Old Testament and Ancient Near East History at Bethel College and Seminary as well as Greek at St. Paul Bible Institute while completing his doctoral dissertation at Harvard, receiving the Th.D. degree in 1949.

In 1949, Dr. Schultz was appointed to the Wheaton Faculty as Assistant Professor. In 1954 he became Associate Professor and in 1959 Professor. During his early years at Wheaton, he also assumed the duties of interim pastor in a number of local churches. In 1957, he became Chairman of the Department of Bible and Philosophy until 1963 when he became Chairman of the Division.
Dr. Schultz is a writer. In the 1960s he wrote *The Old Testament Speaks* and *The Prophets Speak*. The former is probably his most well known work and is translated into several foreign languages, including Japanese, Spanish, Swedish, Chinese, Portuguese, and Croatian. In the 1970s he wrote *Deuteronomy: The Gospel of Love* (1971) and *The Gospel of Moses* (1974). Many of his books are published by Harper and Row. He has also contributed to reference or study Bibles and has worked on the New International Version of the Bible.

Editing the *Bulletin* of the Evangelical Theological Society was one of his tasks from 1961 until 1975. Under his editorship, the *Bulletin* became the *Journal of the Evangelical Theological Society* in 1969. His editorial skills were also utilized in the production of an *Encyclopedia of Religion*.

Conducting worldwide lecture tours is another aspect of Dr. Schultz' ministry. He has lectured in Haiti (1969), Guatemala (1970), Europe (1971), Africa (1974), and eight countries of Asia (1977).

He served on the Board of Regents for Bethel College and Seminary from 1960 until 1965, when he became Vice-president of the Board of Directors for Basic Youth Conflicts. Dr. Schultz is a member of the Society of Biblical Literature, the Evangelical Theological Society, and the Near East Archaeological Society. He is listed in *Who's Who in Religion* (Second Edition, 1977), *Men of Achievement*, *Dictionary of International Biography*, *Who's Who in America* and other listings.
Rebecca Russell Price

Dr. Price came to Wheaton in 1936, the same year in which the graduate school opened its doors. She taught in the Christian Education Department until 1952.

Biographical sketch

Mary Baldwin College of Stanton, Virginia awarded Dr. Price her A.B. degree in 1930. Having received the degree, Dr. Price taught for a year in the Virginia public school system. Then she returned to school and attended Biblical Seminary in New York (M.R.E. in 1934) and New York University (Ph.D. in 1937). Her doctoral dissertation was entitled "Jonathan Edwards as a Christian Educator." During her school years, Price directed the Girl Scout Camp in Blacksburg, Virginia in the summers. She received an LL.D. from Wheaton in 1956.

In 1936, Dr. Price came to Wheaton and remained until 1952 when she was granted a leave of absence to teach Christian Education at Biblical Seminary in New York, where she had once attended as a student. While she was teaching, a brain tumor was discovered which resulted in her physical disability in later years. She died on September 13, 1972 in Ventura, California.

Educational contributions

The contributions of Dr. Price, at least in regard to the Wheaton Graduate School, are administrative. While she was head of the Christian Education Department, she organized it so well that it experienced an unusual degree of stability—even after she left it. The curriculum for the M.A. in
Christian Education, for example, remained substantially un­
changed for many years.

A. Berkeley Mickelsen

Dr. Mickelsen was appointed to Wheaton Faculty in
1951, having had prior experience with the school both as
teacher and student. He taught for almost fifteen years in
the graduate school.

Biographical sketch

Dr. Mickelsen was born September 20, 1920. He was one
of those rare, if not unique, individuals who received from
Wheaton College an A.B. (1942), an A.M. (1945), and a B.D.
(1947). Having graduated from Wheaton three times, he began
teaching there part-time while pursuing a Ph.D. at the Uni­
versity of Chicago, which he received in 1950.

He began teaching full-time in 1951 as an Instructor.
In 1952, he was promoted to the rank of Assistant Professor;
and in 1957 to the rank of Associate Professor. After years
of association with Wheaton, Dr. Mickelsen resigned in 1965
to teach at Bethel Theological Seminary in St. Paul, Minnesota.

Educational contributions

Dr. Mickelsen has written articles that appear in
Baker's Dictionary of Theology, the New International Standard
Bible Encyclopedia, and the Tyndale Bible Encyclopedia, as well
as a chapter in Biblical Authority (Word, 1977). He has writ­
ten a textbook in hermeneutics entitled Interpreting the Bible
(Eerdmans, 1963). With his wife, he has co-authored Better
Bible Study (Regal, 1977) and Family Bible Encyclopedia in two
volumes (Cook, 1978). He has also written commentaries on Hebrews (Biblical Expositor) and Romans (Wycliffe Bible Commentary).

He holds memberships in several scholarly societies. Among them are: the Society of Biblical Literature and Exegesis, the Evangelical Theological Society, and the Society of Biblical Research in Chicago.

Having discussed the role and functions of the graduate faculty in general and the lives and contributions of some of the faculty members of the Wheaton Graduate School in particular, it now remains to summarize the contributions of the Wheaton faculty as a group. Probably the most obvious and perhaps the most important contribution of the faculty is in the area of teaching and instruction. The members of the faculty graduated from a number of different schools and had a variety of theological backgrounds, which tends to preclude inbreeding and to encourage the students to larger theological vistas. At the same time, however, the faculty members shared a uniform conviction to a common set of theological essentials and high standards of scholarship, thus achieving basic doctrinal unity among the faculty members and counteracting the evangelical "anti-intellectual" stereotype.

Permeating the instructional process there was on the part of the faculty a devotion to the task of graduate education: the production of scholarly monographs, articles, and books. This commitment to the scholarly task is another
of the contributions of the Wheaton faculty and is confirmed by numerous evidences. The most conspicuous evidence is the almost continuous production of a large number of books and articles which have flowed from the pens of the faculty members. Another evidence is the extensive involvement on the part of the faculty in the activities of scholarly societies of various kinds. Most of these societies are theologically oriented (as one would expect of a faculty in a school of theology), but other disciplines such as archaeology and philosophy are represented too. A third evidence is the host of innovations initiated by the faculty. These innovations include inaugurating the Cairns' Lecture at Wheaton and founding the Near East Archaeological Society.

The faculty members' commitment to community service is still another of their contributions. Many of them, if indeed not all of them, have been active in their local churches as pastors, preachers, teachers, and administrators. Others have been engaged in spreading the gospel around the world through financial and administrative involvements in missions agencies. Still others travel extensively, giving lectures and holding workshops.

This belief in teaching, devotion to scholarship, and commitment to community service on the part of the faculty resulted in accomplishments which were recognized by the students, the school, and the society they served. This fact is illustrated by the many ways in which the faculty members of the Wheaton Graduate School earned awards of recognition,
were elected dedicatees of the yearbook, and were listed in numerous directories. In short, then, one could conclude that the contributions of the faculty of the Wheaton Graduate School were diverse, positive, and significant.
Graduate schools, like other schools, are sometimes evaluated on the basis of the successes--or failures--of their graduates. Nevertheless, the purpose of this chapter is not to present the successes or failures of the graduates of Wheaton Graduate School as a basis for evaluating the effectiveness of the educational program of the school, but rather to list the activities and present the accomplishments of a select number of the alumni, thereby indicating their contributions. In order to appreciate the fact that graduate student life is not without its share of difficulties, however, some of the current issues in graduate student life will first be very briefly discussed.

**Current Issues**

One of the issues that causes problems for the graduate student is that most, if not all, graduate students experience conflict and tension to one degree or another. Both Topp and Heyns recognize and attempt to deal with this problem. Topp, for example, opposes conditions in institutions which create unnecessary tension for the students.¹ Heyns, on the other

hand, perceives the tensions as arising from the fact that a graduate student is a member of various groups which demand behavior patterns that conflict with one another.²

Another issue involving graduate students is that of the ratio of women to men. According to Chalmers,

throughout every type of college and university in the nation, a selective differential occurs in the proportions of men and women enrolled as students and employed as faculty members.

Furthermore, he believes that this differential is greatest in admission to post-baccalaureate programs (except in graduate programs in nursing and home economics), appointment to faculty positions, and faculty advancement. Trivett, like Chalmers, is concerned about the women/men ratio. He observes that "generally, the higher the academic degree, the lower the percentage of degrees awarded to women; . . ."⁴

A third issue—with which Heiss is concerned—is that of describing the graduate student and his potential effect upon the course of higher education. With data collected in the 1960s, Heiss describes the students:

As a group, they were creative, highly attracted to the world of ideas, seriously committed to their particular discipline, and deeply concerned about man's efforts to

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cope with his environment and relate constructively to his fellow man.

The students are further described as highly independent and autonomous individuals, as seeking relevance, and as having found their voice. Heiss concludes that there is a "new breed" of graduate student who may affect the nature of higher education in the future.

Surely the issues of student tensions, the ratio of men to women in graduate studies, and the character and potential of graduate students are not the only ones. Painter, for instance, is concerned--and rightly so--about the selection and recruitment of graduate students. If not prior in importance, this subject is certainly prior in time for, as he points out, before one can begin cooking the hare one must first catch it. Nevertheless, these few issues will suffice to introduce the reader to some of the problems of graduate student life in general and to the students of the Wheaton Graduate School in particular.

Wheaton Alumni

Apart from a general slump in the 1960s, the enrollment figures for the Wheaton Graduate School have gone progressively upward--from an enrollment of approximately 25 in

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1937 to one of four times that many in 1971. In 1965, for example, the number of alumni had reached 627 excluding, of course, the current students--most of whom were Baptists. Obviously, the number of enrolled students in the school far exceeds the number that graduate. There are many reasons for this discrepancy, but surely one of them is the large number of students who never intended to graduate but rather planned to transfer credits to other graduate schools and seminaries.

In a self-study done for and accepted by the North Central Association in 1973, the occupations of the alumni of the graduate school are given. The alumni represented total 1237, of which 231 were listed in the "unknown" category, leaving a remainder of 1006 alumni whose occupations were known. Of this 1006, 300 (29.82%) were listed as "Teachers," 190 (18.89%) as "Pastor, evangelist, [and] chaplain," 96 (9.54%) as "Educational Personnel & Stud. Pers.," 81 (8.05%) as "Business (miscellaneous)," 64 (6.36%) as Director of C.E./youth director," and another 64 (6.36%) as "Missionary."

The alumni represented in these six categories account for 79.02% of all the alumni whose occupations were known. The

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9 Bulletin of the Graduate School of Theology 4 (Fall, 1965): 3.
10 Informal interview with Werner Graendorf on February 21, 1978.
other 20.98% is made up of such occupations as homemakers, students, and retirees.

The results of this report are not considerably different from others that had been done previously. In 1965, the proportion was not very dissimilar. A survey of 627 alumni revealed that

"teaching leads the areas of service, with 185 in that profession. Missionary service is next with 108, followed by the pastoral ministry with 99, and administrative activities with 86. Other areas are further study, 39; director of Christian education, 31; editor, 9; librarian, 5; business, 4; and medical, 3. The rest are engaged in other activities."

In another, earlier study of the distribution of the graduate school alumni which was done in the 1950s, 34.7 per cent were teachers, 28 per cent missionaries, and 16.4 per cent pastors. Christian education directors registered in at 6.7 per cent, school administrators at 3.1 per cent, and those in advance study at 2.2 per cent. The remainder includes the deceased, housewives, and various other categories not specifically listed. It is informative to note that in all three studies, heading the list was the teacher followed closely by the pastor.

The six major occupational categories listed in the 1973 Self-study will form the basic structure of the remainder of this chapter: Teacher, Pastor, Educational Personnel, Business, Director of Youth/Christian Education, and

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Missionary. For these six categories, the occupations will be briefly presented and followed by the lives and contributions of alumni who have been active in these occupations. In this way, a balanced, cross-sectional perspective on the contributions of the alumni will be gained.

Teacher

The teaching category accounts for the largest segment of the alumni of the Wheaton Graduate School (almost thirty per cent). Teaching, of course, can be done at various levels and in various ways. Nevertheless, it is essentially concerned with the communication of truth, usually in a formal, academic context. At the college and graduate levels, it is not unrelated to the tasks of research and scholarship. Dr. Carl Henry was selected as the alumni representative in this field because of his involvement in the teaching profession and his numerous publications. Also selected were several alumni of the graduate school who returned to Wheaton to teach at the college. They include Dr. Hawthorne, Dr. Holmes, and Mr. Dodds.

Dr. Carl Ferdinand Howard Henry—theologian, author, editor, and lecturer—graduated from the Wheaton Graduate School in 1941. About his studies there, Dr. Henry said,

At Wheaton I found graduate studies to be academically exacting, biblically reverent, and evangelistically engaging. We were expected to know the Book of Books and the evangelical classics, to survey and assess modern miscarriages of the Great Tradition, and to give a reason for our hope.  

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Again, he says:

My days of study in Wheaton's Graduate School of Theology were fully worthwhile, and, had I to make the decision again, I think I would not forego the disciplines and opportunities that brought me a master's degree in theology. 15

Dr. Henry's life and work will be briefly presented, considering first a short biographical sketch which will be followed by a list of some of his outstanding achievements.

Biographical sketch

Dr. Henry was born on January 22, 1913 in New York City to Karl F. and Johanna (Vaethroeder) Henry. After finishing his elementary and secondary education and an early journalistic career, Dr. Henry attended Wheaton College, from which he graduated with a B.A. in 1938. His M.A. was awarded by the Wheaton Graduate School in 1941. On August 17 of the same year, he married Helga Irmgard Bender, who was the second graduate of the Wheaton Graduate School, having received her M.A. in August of 1937. The marriage resulted in two children: Paul Brentwood and Carol Jennifer.

From Wheaton, Dr. Henry went to Northern Baptist Theological Seminary. It was from this school that he earned his B.D. degree in 1941 (he was also ordained in 1941 as well), and his Th.D. degree in 1942. While working on these degrees, Dr. Henry taught at the Seminary too, serving as Assistant Professor of Theology from 1940-1942 and Professor of Theology from 1942-1947.

Dr. Henry moved from Northern Baptist Seminary to Fuller Theological Seminary where he taught as Professor, and served a brief term as Acting Dean. Dr. Henry was at Fuller for almost a decade from 1947 until 1956. At this time, he continued his schooling at Boston University for five summers (1945-1949), from which he was graduated with a Ph.D. in 1949. In 1954, and again in 1966, he was granted the Freedoms Foundation Award.

In 1956, Dr. Henry relinquished the professor's chair to become the founding editor of Christianity Today, a position he retained until 1968. During this period of his life, Dr. Henry was awarded an honorary Litt.D. from Seattle Pacific College in 1963 and also an honorary Litt.D. from Wheaton College in 1968. His other honorary doctorates include a L.H.D. from Houghton College in 1973 and a D.D. from Northwestern College of Iowa in 1979.

After years as editor of Christianity Today, Dr. Henry returned to teaching: this time at Eastern Baptist Seminary, where he taught for five years from 1969 until 1974. In 1974 he left the seminary to become lecturer-at-large with World Vision International. In a promotional piece, World Vision International is described as a non-profit, interdenominational Christian humanitarian organization dedicated to serving God by demonstrating His love throughout the world in tangible ways.

Educational contributions

Dr. Henry is teacher, scholar, theologian, author,


Besides his literary pursuits, Dr. Henry spends time lecturing across the country and abroad—usually at colleges, universities, and seminaries. His other activities include
having been a member of the Board of Administration of the National Association of Evangelicals (from 1956 until 1970), a member of the Board of Trustees of Gordon College (from 1962 until 1968), and President of the Board of Directors of the Institute for Advanced Christian Studies (from 1971 until 1974). He has also served as Chairman of the World Congress on Evangelism in Berlin in 1966, as President of the Evangelical Theological Society in 1969, and as Program Chairman of the Jerusalem Conference on Bible Prophecy in 1971 as well as the Vice-president of the American Theological Society. He is listed in the Dictionary of American Philosophers, the Dictionary of American Scholars, Who's Who in America, Who's Who in American Education, Who's Who in Religion, and Who's Who in the World.


Dr. Hawthorne has taught at Wheaton since the early 1950s in the areas of Greek, New Testament, and Church History. He received his B.Th. from Biola, his B.A. and M.A. from Wheaton, and his Ph.D. from the University of Chicago. He is listed in the Directory of American Scholars, Who's Who in
Dr. Holmes also began teaching at Wheaton in the early 1950s. He is a native of England, but came to study at Wheaton in 1947 and earned the B.A. and M.A. degrees from Wheaton in 1950 and 1952 respectively. He is a member of the American Philosophical Association and the Metaphysical Society of America. He has authored *Philosophy: A Christian Perspective*, *Christian Philosophy in the Twentieth Century*, *Faith Seeks Understanding*, *All Truth is God's Truth*, *The Idea of a Christian College*, and *War & Christian Ethics*.

Gil Dodds was born in Norcatur, Kansas on June 23, 1918. He attended Ashland College of Ohio, Gordon Divinity School (B.D., 1945), and Wheaton Graduate School (M.A., 1948). His early training in running was taken under the tutelage of Lloyd Hahn (holder of five world's records in track in the early 1920s). His instruction was personal when Mr. Dodds was in High school and by correspondence when Mr. Dodds went to college. Later, Mr. Dodds trained under Jack Ryder. Mr. Dodds, often referred to as the "Flying Parson" because of his religious convictions, twice held the world's record
for the indoor mile and received the Sullivan award in December of 1943 as the "amateur athlete who had done the most to advance the cause of sportsmanship during the year."

He came to Wheaton in the 1940s to study and coach. Edward Coray says that Gil attracted many athletes for all sports in Wheaton. In some circles the college was known as the place where Billy Graham was graduated and where Gil Dodds coached. He was a remarkable coach. He not only assisted good athletes to become stars but he took some fellows who had never competed and helped them develop into fine track or field athletes. He made a study of every boy and drew up an individual training schedule for each one.

Mr. Dodds died February 7, 1977 of brain cancer.

Pastor

Approximately nineteen per cent of those alumni whose occupations are known were described as pastoral kinds of ministries. A pastoral ministry differs from a teaching profession in some ways, although both the pastor and the teacher are involved in the communication of truth. The pastor is concerned, however, not solely with the intellectual needs of his congregation, but all kinds of physical, social, emotional, and perhaps mostly spiritual needs. Dr. Dunn was selected as the alumni representative for this kind of ministry because he has been recognized for his achievements in this area. In 1960, for example, Dr. Dunn was recognized by Wheaton College with a special Centennial Award "in recognition of distinguished service and achievement which have

\[16\] Coray, p. 84.
contributed to the spiritual welfare of mankind; for outstanding accomplishments in the pastoral field; for maintaining an uncompromising testimony to the 'faith once delivered to the saints'; [and] for strengthening the evangelical cause by national service." Furthermore, Moody Bible Institute recognized Dr. Dunn in 1979 by choosing him as the "Pastor of the Year" at its annual Pastors' Conference.

Bruce Dunn was born in Toronto, Canada. It was there that he received his early education and had a personal conversion experience. In order to prepare for the gospel ministry, he enrolled in Wheaton College—where he earned both the B.A. and M.A. degrees. His B.D. degree was awarded by McCormick Theological Seminary in Chicago; and his Th.D. was awarded by Northern Baptist Seminary in a Chicago suburb. Lincoln College of Lincoln, Illinois conferred upon Dr. Dunn the Doctor of Divinity degree.

Before going to Grace Presbyterian Church in Peoria, Illinois, Dr. Dunn served Presbyterian churches in Wisconsin and Iowa, the Central Park Congregational Church of Chicago, and the Trinity Presbyterian Church of Chicago. He also took time out to marry Eileen Sheridan, a Wheaton College B.A. of 1947.

Dr. Dunn went to Grace Presbyterian Church in July of 1951. The church had been begun in 1862 as the Grace Mission School with less than twenty scholars who met in a railroad car. (Later—in 1868—the Grace Mission School became the Grace Mission Church, and still later—in 1883—the Grace
Mission Church became the Grace Presbyterian Church.) Although the church has had some lean years throughout its long history, it now has a membership of over 2000, a Sunday School enrollment of 1800, and a Vacation Bible School enrollment of over 2000. In the years under Dr. Dunn's ministry, the church has sustained two building programs at a cost of some two million dollars.

A major role in the ministry of Dr. Dunn is played by the electronic media: both radio and television. Dr. Dunn's radio ministry (called the Grace Worship Hour) is heard on more than 150 stations across the United States and Canada. The broadcast is relayed to others parts of the world via missionary radio stations. The radio program won the Annual Award of Merit of the National Religious Broadcasters in January of 1978. Television is also utilized by the church, which operates a television channel on G.E. Cablevision in the Peoria area and also telecasts the church's morning worship service over Channel 25 in Peoria. The church anticipates owning and operating its own commercial television station under the auspices of the Grace Communications Corporation. The Corporation, of which Dr. Dunn is president, is a wholly-owned subsidiary of the church.

In addition to his pastoral, radio, and television ministries, Dr. Dunn speaks at various Bible conferences throughout the United States and Canada. He has spoken at the following, for example: the Founder's Week Conference of Moody Bible Institute of Chicago, the Winona Lake (Indiana)
Conference, Bibletown in Boca Raton, Florida, Southern Keswick in St. Petersburg, Florida, the Canadian Keswick Conference in Canada, and Biola's R. A. Torrey Memorial Conference in Los Angeles, California.

Educational Personnel

Almost ten per cent of the alumni of the Wheaton Graduate School from the years 1936 until 1973 listed their occupations as educational or student personnel. This includes both traditional education as well as non-traditional education. Dr. Daniel E. Weiss was selected as a representative of a traditional-education administrator because of his experience in academic administration at the college and seminary levels. Mr. Paul Wieland was chosen as a representative of the non-traditional-education administrator because of his administrative involvement in correspondence study at various levels: children's courses, popular adult courses, college-credit courses, and even graduate-level courses. Each of these men, their lives and contributions, will be discussed in turn.

Daniel E. Weiss

Dr. Weiss was born in Kenosha, Wisconsin on June 9, 1937. Finishing his elementary and secondary education, he attended Wheaton College. He received his B.A. from Wheaton in 1959 with a major in Speech and a minor in Biblical Studies. While there (on August 9, 1958), he married Rachel A. Johnson, who had also been born and educated in Wisconsin--receiving a
B.S. from the University of Wisconsin at Milwaukee in 1958 and then an M.A. from Michigan State University in 1964. They have two children: Kristen R. Weiss born in 1969 and Daniel E. Weiss, Jr. born in 1967.

After graduating from Wheaton College, Dr. Weiss attended the Wheaton Graduate School, serving as a Graduate Assistant from 1959 until 1961 and earning his M.A. in 1962. His major was New Testament, his minor was theology, and his thesis was entitled "Elements of Ethos in the Preaching of St. Paul." Also in 1962, Dr. Weiss was awarded a B.D. from Gordon Divinity School, where he was graduated summa cum laude. He was also ordained to the ministry in 1962. Michigan State University conferred upon him a Ph.D. with highest honors in 1964. While at the University, Dr. Weiss majored in Speech Communication and minored in American Intellectual History. His dissertation was entitled "Conceptions of 'Arrangement' in American Protestant Homiletical Theory." He was awarded the D.D. by Judson College in 1976. Dr. Weiss' academic honors include Pi Kappa Delta (Wheaton College), Phi Alpha Chi (Gordon Divinity School), and Phi Kappa Phi (Michigan State University).

Dr. Weiss has pastored churches in Wisconsin, Illinois, Michigan, and Massachusetts. He has spoken to civic and religious organizations in the United States, Canada, and Latin America. He serves on the Boards of the American Baptist Churches (U.S.A.), the Latin America Mission, the Christian College Coalition, the Foundation for Independent Colleges of

Dr. Weiss' administrative experience grows out of the good soil of teaching. He taught at Wheaton as a Graduate Assistant and at Gordon-Conwell Theological Seminary as Professor of Ministry. For very brief terms, he taught at Michigan State University (in the Summer Institute of Forensics) and the Seminario Biblico Latinoamericano (in San Jose, Costa Rica). Dr. Weiss assumed administrative duties when he became Vice-president of Gordon College and Gordon-Conwell Theological Seminary in 1969. He remained at Gordon until 1973, when he became the President of Eastern College and Eastern Baptist Theological Seminary.

The Seminary was founded in 1925, is affiliated with the American Baptist Churches, U.S.A., and is located in Philadelphia, Pennsylvania. It has a seven-acre campus, a faculty of seventeen full-time and fourteen part-time teachers, an enrollment of 196 men and 33 women, and a library of 84,000 volumes. It granted sixty-four graduate degrees to the 1976 graduating class: 48 master's degrees and 16 Doctor of Ministry degrees. Eastern College (formerly Eastern Baptist College) was originally a department of the Seminary, but gained independent status in 1952. It is located in St. Davids, Pennsylvania. It has an 85-acre campus, a faculty of 37
full-time and 31 part-time teachers, an enrollment of 568 full-time and 140 part-time students, and a library of 71,578 volumes. 17

Paul D. Wieland

Another alumnus who is involved in educational administration, but in a non-traditional agency, is Mr. Paul D. Wieland. Mr. Wieland was born the fourth of five children on October 16, 1928 in Grand Rapids, Michigan. He was reared in a Christian home and had a personal conversion experience on November 28, 1941. He received his early education in Michigan, graduating from Jackson High School in 1946 and Jackson Junior College with an Associate of Arts (A.A.) degree in 1948. Although Mr. Wieland attended several colleges, he received his B.A. from Wheaton College in 1952 with a major in Bible. Later, in 1966, he earned an M.A. in New Testament from the Wheaton Graduate School and still later, in 1970, an M.S. in education from Northern Illinois University. He has also studied at the National College of Education (in Chicago) and New York University.

Mr. Wieland was ordained to the ministry in 1958 and served as pastor of several churches in Onsted and Jackson, Michigan and Downers Grove, Illinois during the period of 1953-1964. Following his years in the pastorate, Mr. Wieland spent a year as the Camp Manager of the Pine Trail Camp in

Saugatuck, Michigan. After this experience, he became a public school teacher and assistant principal in Wheaton, positions he held in the years from 1965 until 1970.

In 1970, Mr. Wieland assumed the duties of Director of the Moody Correspondence School. The origin of the school dates back to January 1, 1901, and it has pioneered in areas such as studying correspondence courses in the Class Study Plan, over the radio, and through a Christian periodical. The school offers more than sixty courses for children, adults, college credit, and it even offers a limited selection of graduate level courses (the catalog of the school points out, however, that while the graduate level courses are indeed graduate level, they do not constitute graduate credit).

Moody Correspondence School, operating with a staff of twenty full-time and twenty-nine part-time employees, sustained course enrollments of over 116,000 in 1978/1979. Most of the courses deal with the Bible or Bible-related subjects. The school's most popular course over the years has been its Scofield Bible Course, a comprehensive study of the content and doctrines of the Bible written by Dr. C. I. Scofield in the late 1800s and purchased by the school from him in 1914. Many of the popular level courses are made available free of charge to prisoners. Some courses have been translated into foreign languages, especially Spanish.

In addition to his responsibilities as Director of the Correspondence School, Mr. Wieland serves as a member of the Moody faculty, teaching occasionally in the Bible and
Theology departments and regularly in the Evening School. He is considered the founder and first president of the Christian Correspondence School Association (begun in the 1970s). He has written several articles on the subject of education and co-authored, with Dr. Harold Foos, a college level correspondence course on the Gospel of John. He has led workshops at Sunday School conventions in cities such as Chicago, Detroit, and Los Angeles. In local churches, he has been engaged in educational and musical ministries as well as pulpit supply work and interim pastorates. His travels have taken him to Canada, Bermuda, and Mexico and throughout the United States.

Business

More than eight per cent of the alumni of the Wheaton Graduate School from 1936 until 1973 who listed their occupations did so under the category of "business." This is a very broad category, of course. Mr. Wes Pippert was chosen as the alumni representative of this category because, as a White House reporter, he has his fingers on the pulse of the entire nation and even the world.

Wesley G. Pippert

Wesley Gerald Pippert was born the fifth of seven children to Mr. and Mrs. Harry V. Pippert, farmers, on May 13, 1934, near Mason City, Iowa. He received the first eight years of his education in a one-room rural school and later attended the State University of Iowa from 1951 until 1955. Mr. Pippert, a Phi Beta Kappa, earned his B.A., with honors, in editorial journalism.
Very shortly after graduating from the university, Mr. Pippert began his association with United Press International (UPI), then United Press, in 1955. For the next decade (1955-1966) he worked with UPI in Minneapolis, North and South Dakota, and Chicago. For five years during this period he was lay pastor of two Methodist churches in South Dakota as well. Also at this time he continued his schooling, attending the Near East School of Archaeology in Jerusalem and participating in the Dothan Excavation in 1964, Garrett Theological Seminary in 1965, and Wheaton Graduate School. He graduated from the Wheaton Graduate School in 1966 with an M.A. degree in Old Testament. His thesis was entitled, "Politics of the Judges."


In 1969, Mr. Pippert rejoined UPI as Washington overnight editor. In 1972 he was assigned to the McGovern campaign. From 1973 until 1975, Mr. Pippert was principal UPI reporter on Watergate. In 1975, he became a Journalism Fellow at the University of Michigan on a grant from the National Endowment for the Humanities (NEH). In 1976 he returned to cover the campaign of Jimmy Carter and was assigned to the White House since the 1977 Carter inauguration. He also has been a UPI cultural affairs writer.

Mr. Pippert has spoken at more than fifty colleges and more than a half-dozen state professional organizations--
as well as numerous religious meetings. He has spoken and written extensively on the integration of biblical faith and the mass media, and how the media deal with the moral dimension of public issues. His books include *Missions and Reconciliation* (United Methodist Board of Missions, 1969), *Faith at the Top* (David C. Cook, 1973), *Memo for 1976: Some Political Options* (InterVarsity Press, 1973), and *The Spiritual Journey of Jimmy Carter* (Macmillan, 1978). He has written articles that have appeared in *Christian Century* and *Christianity Today*, among other periodicals. He has also written chapters in *Jaws of Victory* (Little, Brown, 1973). He married Rebecca Manley, national consultant on evangelism for InterVarsity Christian Fellowship, in 1978. They have no children.

**Hazel C. Hill**

Another individual who graduated from the Wheaton Graduate School became involved in business: Hazel C. Hill. She is included here because she is the first graduate of the school, receiving her M.A. degree in English and Education in June of 1937. In the year following the granting of her degree, Miss Hill went to Farmington, New Mexico where she taught English at the Navajo Methodist Mission. After serving a year there, Miss Hill secured a position as Librarian and Instructor in French at Rio Grande College, a small Baptist junior college in southern Ohio. She maintained this position until the outbreak of World War II.
From Rio Grande College, Miss Hill moved to Chicago and began work for the Anaconda Wire and Cable Company as a Dictaphone Operator. In 1946, she became associated with the John Marshall Law School of Chicago and was employed as Veterans Coordinator. She also taught English in the pre-legal department of the School, but discontinued teaching to study law in 1948. She was awarded the J.D. degree with honors in 1952. Later—in 1970—she earned the Master of Library Science (M.L.S.) degree from Rosary College, in order to better prepare her to work in the library of the John Marshall Law School.

Miss Hill is also active in her church in various capacities. She holds an administrative position, teaches, and sings in the church choir.

**Director of Youth/Christian Education**

The position of Director of Youth and/or Christian Education is one in which there is great variety of responsibilities. Very generally speaking, however, it might be said that such a position would normally include work with young people of the teenage years and with various educational agencies of the church, such as the Sunday School and club programs. The proportion of alumni who listed this kind of ministry as their profession is more than six per cent. Mr. Bill Gothard was chosen as the alumni representative for youth ministry because of the tremendous success he has had in his seminars in basic youth conflicts.
The Reverend William Gothard\textsuperscript{18} is another alumnus of the Wheaton Graduate School. Of his early life, Mr. Gothard says that at ten years of age he began saving every dollar he could, but that six years later he faced the decision of serving God or money; he chose to serve God. For the young Mr. Gothard, it required two years to pass the first grade, but eventually he overcame his academic inability by Scripture memorization and meditation. This emphasis on Scripture and de-emphasis on money have followed Mr. Gothard into his adult life. In fact, "people who deal with him find him an honest, humble, sincere man out to serve God and humanity [and one who] shuns publicity."\textsuperscript{19} He allows no advertising, reasoning that if a ministry is of God and transforms lives, it will succeed and need no advertising and if it isn't from God and doesn't transform lives, it isn't worth advertising. Not only does Mr. Gothard not allow advertising, he even has been known to return some donations that he feels were given with unscriptural motives. All of the money received by the organization goes into the ministry. Mr. Gothard himself appears to live rather modestly. The Doings, a Hinsdale, Illinois newspaper, came to this conclusion:

Although millions of dollars flow through the institutes' coffers, the Doings became convinced, after

\textsuperscript{18}Much of the information that follows is based upon a series of three articles in The Doings (a Hinsdale, Illinois newspaper) by Cele Bona. The series was a result of nearly twenty interviews with Bill Gothard and various members of his staff and seminar alumni.

\textsuperscript{19}The Doings, 28 June 1979.
extensive investigation, that Gothard, a boyish, peaceful looking man, does not profit personally from the tremendous financial success of the institute. He draws a salary of $600 a month for personal expenses, paid by prearrangement by a group of friends. He dresses conservatively and appears to live austerely. He seems to do little else other than write, speak, think and travel in the name of spreading the message he has found in scripture.  

In 1979 the operating budget was approximately $8 million. The funds are used to finance basic seminars, minister's seminars, book publications and to send the alumni of the seminars additional materials and birthday cards. (Some 80,000 birthday cards and materials are sent out per month.)

The organization is called the Institute in Basic Youth Conflicts (IBYC). It

is a nondenominational nonprofit organization directed by Gothard and a three-member [actually a four-member] board of directors consisting of Dr. G. A. Hemwall, chairman, chief surgeon of West Suburban hospital, Oak Park; Dr. S. J. Schultz, [former] chairman of the Bible department, Wheaton college; Dr. Hamilton Sinclair, emeritus pastor of the First Baptist church, Downers Grove, Illinois, and Wm. Gothard, Sr., Mr. Bill Gothard's father. The IBYC is headquartered at 707 W. Ogden in Hinsdale, Illinois with an adjoining 200 acres of land in Oak Brook and Hinsdale. The 200 acres support a number of buildings—all of which are mortgage free. Among the buildings are office buildings, an apartment building and ten homes for employees, a print shop and warehouse with six semi-trailers to transport seminar materials and equipment, a computer center and library.

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21 Ibid.
The Institute also owns some 3,000 acres of land in the Upper Peninsula of Michigan which is called the North Woods Research Center. It is here that Mr. Gothard does much of his writing for the seminars and books.

The actual seminars are of three varieties: the basic seminar, the advanced seminar and the pastors' seminar. The first is the original and the one most frequently given. The Basic Seminar held in St. Paul, Minnesota in 1974, for instance, drew a crowd of 27,000 persons. At such a seminar, "there are no choirs, no emotional pitches, just 32 hours of lecture and note taking." Some of the seminars are given live, while others utilize large video screens. Mr. Gothard "gives 13 live seminars a year; 41 are video-taped." Whether the seminar is live or video-taped the people come to hear Mr. Gothard explain his principles. In 1979 330,000 people attended the seminar, and half of those were "returning alumni who go back to absorb more deeply Gothard's message and how to apply it." Since its inception in 1965, over one million people have flocked to Mr. Gothard's 32-hour (four nights, two full days) basic seminar.

The content of the basic seminar in its essential form was cast by Mr. Gothard for a class he taught at Wheaton College in 1965. In that year, Wheaton College

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22 The Doings, 28 June 1979. 23 Ibid.
24 The Doings, 5 July 1979.
25 The Doings, 28 June 1979. 26 Ibid.
invited him to teach a two-week class in youth work. By then he was an ordained minister in the La Grange Bible Church (1961) and had worked with youth and street gangs in Chicago for 10 years.

There were 45 students in that class. The basic seminar essentially contains the material Gothard taught.

In his own words, Mr. Gothard says of the seminar that

it teaches parents how to understand their teenagers, and teenagers how to understand their parents. Its real purpose is to rebuild family life.

The content of the seminar is based upon seven principles which Mr. Gothard has identified from the Bible and which he feels are basic, nonoptional, universal principles of life that provide the only basis for successful personal living, marriages, families, churches, and businesses. The seven principles are:

1. THE PRINCIPLE OF DESIGN: God made each one of us with infinite love and creativity. Our unchangeable physical features and family features are designed by God to develop His character in our lives and to build His message through our lives.

2. THE PRINCIPLE OF AUTHORITY: God has provided a structure of authority, and He wants each one of us to get under that structure. By being under God's authority, we are protected from the destructive temptations of Satan, and we are given direction from God for our decisions in life.

3. THE PRINCIPLE OF RESPONSIBILITY: God requires us to be personally responsible for every one of our words, thoughts, actions, attitudes, and motives. If we offend God or others by wrong words, thoughts, actions, attitudes, or motives, we must ask forgiveness and make restitution.

4. THE PRINCIPLE OF OWNERSHIP: God wants us to dedicate ourselves and everything that we own to Him. He is then able to work supernaturally through us and through that which He entrusts to us. We are then free from the worry and anger which come from claiming our rights.

27 Ibid. 28 Ibid. 29 Ibid.
5. THE PRINCIPLE OF SUFFERING: God has ordained that we discover inner cleansing and joy by learning how to respond to those who offend us. We conquer bitterness by not only forgiving, but by voluntarily investing things of value in the lives of our enemies for Christ's sake.

6. THE PRINCIPLE OF FREEDOM: Freedom is not the right to do what we want to do, but the power to do what we ought to do. God wants us to experience moral freedom so that we can serve one another in genuine love.

7. THE PRINCIPLE OF SUCCESS: God has promised that if we meditate on His Word day and night, we will be successful in everything we do. To the degree that we are faithful to this principle, we will experience wisdom, understanding, and good success.

While the vast majority of those who attend a seminar find that the principles set forth in the seminar benefit or even revolutionize their lives, there are some who object to his interpretations. Usually the principle found most objectionable has to do with authority, especially as it relates to the submission of women to men. For example, two college professors, although they acknowledged the sincerity of Mr. Gothard, nevertheless contend that his teachings are too legalistic and simplistic. In response to this charge, Mr. Gothard said that he appreciates his critics, but he feels that "what some people look at as simplicity is really reducing complex problems to their essential elements" and that "the seminar certainly is not legalistic." Whether or not everybody agrees with everything he says, Mr. Gothard goes on with the seminars--apparently with greater success than ever before.

30 The Doings, 12 July 1979. 31 Ibid. 32 Ibid.
A surprisingly small percentage (6.36%) of the alumni of the Wheaton Graduate School have gone into what they describe as "missionary" work. Perhaps one reason for this is that the nature of the school is that of a school of theology, not a school of missions. There is a great variety in the types of missionary work, including direct evangelism, church planting, medical missions, and missionary aviation and radio services. These various types are sometimes classified into two general categories: foreign and home missions, the former referring to work done in other countries and the latter referring to work done in the United States. Because he has been engaged in both classes of missionary work, Dr. David Morris Howard was selected as the alumnus of the Wheaton Graduate School to be presented in this section.

Dr. Howard's life began in Pennsylvania. He was born in Philadelphia on January 28, 1928. His parents were Philip Eugene Howard, Jr. and Katherine (Gillingham) Howard. Following his early schooling, Dr. Howard attended Wheaton College, where he earned a B.A. in Liberal Arts in 1949. Later (in 1977) Wheaton presented him with the Alumnus of the Year Award.

After Wheaton, Dr. Howard moved to Madison, Wisconsin to serve on the staff of the Inter-Varsity Christian Fellowship (IVCF) as a missionary staff member. Inter-Varsity is an interdenominational missionary organization reaching college and university students. IVCF started in the United
States in the 1930s, but its roots and name date back to the Cambridge revivals of the 1870s. While in Madison with IVCF, Dr. Howard married a teacher named Phyllis Gibson on July 1, 1950. The marriage resulted in four children: three sons and a daughter.

Dr. Howard served IVCF only a short time and then returned to Wheaton to pursue graduate work. He received his M.A. in Theology from the Wheaton Graduate School in 1952. Subsequently, two honorary doctorates were conferred upon him: a Doctor of Laws degree (LL.D.) in 1974 from Geneva College of Beaver Falls, Pennsylvania, and a Doctor of Human Letters degree (L.H.D.) in 1978 from Taylor University of Upland, Indiana.

In 1953, after receiving his M.A., Dr. Howard began a long association with the Latin America Mission, serving in Columbia and Costa Rica. From 1953 until 1957, he served as the President of the Seminario Biblico Latinoamericano in San Jose, Costa Rica. He also served as Assistant General Director of the Latin America Mission from 1958 until he left the Mission in 1968.

He left the Latin America Mission to return to the Inter-Varsity Christian Fellowship, holding the positions of Missions Director and then Assistant to the President. Dr. Howard's responsibilities involved, among other things, speaking to and counseling with students about missions and directing two Urbana conventions: Urbana 73 and Urbana 76. These are student missionary conventions held every three years.
in Urbana, Illinois. Dr. Howard was "loaned" by IVCF to the Lausanne Committee for World Evangelization (an outgrowth of the 1974 International Congress on World Evangelization held in Lausanne, Switzerland), which is a coordinating and consultative body with headquarters in Nairobi, Kenya. Dr. Howard's position with the Lausanne Committee is Director of the Consultation on World Evangelization which is scheduled to be held in Thailand in 1980.

In addition to his contributions to world evangelization through his activities as home and foreign missionary, Dr. Howard contributes to the ongoing of missions around the world through his writings. Dr. Howard has authored several books. Among them are: *Hammered as Gold* (Harper, 1969--released in 1975 by Tyndale House under the title, *The Costly Harvest*), *Student Power in World Evangelism* (Inter-Varsity Press, 1970), *How Come God?: Reflections from Job about God and Puzzled Man* (A. J. Holman, 1972), *By the Power of the Holy Spirit* (Inter-Varsity Press, 1973), *Words of Fire, Rivers of Tears* (Tyndale House, 1976), and *The Great Commission for Today* (Inter-Varsity Press, 1976). He writes articles as well as books, contributing to such periodicals as *Christianity Today*, *Eternity*, *HIS*, and *Moody Monthly*. Furthermore, he has edited two volumes of addresses given at the Urbana conventions: *Jesus Christ: Lord of the Universe, Hope of the World* (Inter-Varsity Press, 1974) and *Declare His Glory* (Inter-Varsity Press, 1977).

Besides his missionary work and literary activities, Dr. Howard serves on the Boards of Trustees of Wheaton College
and the Latin America Mission. He is listed in *Who's Who, Men of Achievement, Dictionary of International Biography, Contemporary Authors*, and *Personalities of America*.

Graduate student life is not without its share of problems, some of which are personal tensions, the men/women ratio of the student body, and the potential of the student to change his world. The problems notwithstanding, students go on to make contributions to the world in which they live and to the fields in which they are employed. Among the 1237 alumni of the Wheaton Graduate School of the period 1936-1972, many have gone into teaching and pastoral ministries. Others have gone into jobs in the educational and business world. Still others have become Directors of Youth/Christian Education and missionaries. Some of these have made extraordinary contributions to their fields. Dr. Carl Henry, for example, is a prolific writer, a respected theologian, a beloved teacher, and a competent editor. Dr. Bruce Dunn is an innovative pastor and a popular conference speaker. Dr. Daniel Weiss is a successful college and seminary president. Mr. Paul Wieland is the director of a prominent Christian correspondence school with a world-wide student population. Mr. Wes Pippert is an ambitious reporter in the heart of American politics. Mr. Bill Gothard is a lecturer in demand across the country. Dr. David Howard is a veteran missionary whose travels take him around the world. These alumni, and a host of others like them, have impacted the world and made some substantial contributions to it.
CHAPTER VII

SUMMARY AND CONCLUSIONS

Having dealt with the various aspects of the history of the Wheaton Graduate School in previous chapters, it remains now to summarize the data and to draw some conclusions. This task is the purpose of this last chapter.

Summary

The purpose of this study was to present a history of the Wheaton Graduate School, a school begun in the middle 1930s to provide graduate education in a Christian context. The study was limited to the years between 1936, when the school opened its doors to its students, and 1971, when Dr. Tenney retired as Dean of the school. Included in the topics discussed in the study were the background and origin of the Wheaton Graduate School, its administrative personnel, the development of its curriculum, the faculty and its contributions, and the alumni and their contributions.

Chapter I introduced the study by giving its purpose and limits. Also included in the chapter was a brief overview of the content of the study.

The circumstances surrounding the origin of the Wheaton Graduate School were discussed in Chapter II. This chapter also dealt with the school's doctrinal position and its
institutional distinctives. The fact that graduate degrees were offered before the founding of the Wheaton Graduate School was substantiated. A brief survey of the history of graduate education in the United States provided the background for the information given in this chapter.

Chapter III presented the lives and contributions of some of the more important administrative personnel associated with the school. These are: Dr. James Oliver Buswell, Jr. (President of Wheaton College at the founding of the graduate school), Dr. Henry C. Thiessen (first head of the graduate school), and Dr. Merrill Tenney (Dean of the school for over twenty years). A discussion of the nature and functions of the office of graduate dean opened the chapter.

The development of the curriculum of the Wheaton Graduate School is the subject of Chapter IV, which started with a review of current literature concerning the nature of the master's degree. Following this review is a history of the curricular programs of the school and the changes which they underwent. Some attention is given to the extra-curriculum.

Chapter V was concerned with the faculty members and their contributions. Various views of the role of the faculty members were given before several of the faculty members were described. Those treated are: Earle Cairns, Joseph Free, Lois and Mary Le Bar, Kenneth Kantzer, Steven Barabas, Eugene Harrison, Samuel Schultz, Rebecca Price, and Berkeley Mickelsen.

The lives and contributions of Carl Henry and Bill
Gothard and others were presented in Chapter VI as alumni of the school who have in some way impacted the world. Chapter VI began with some of the problems of graduate students. This last chapter, Chapter VII, summarizes the previous chapters and offers some conclusions.

**Conclusions**

At the end of a study such as this one is, the author would like to conclude that the Wheaton Graduate School has made a significant impact upon the educational community. Before one can conclude such a thing, however, evaluative criteria must be determined. Unfortunately, Trivett is all too correct when he says that "discussions of the assessment of quality in graduate programs do not represent a massive segment of the literature on graduate education."¹ There have been some attempts, however. Ross Mooney, for example, points out the necessity of as well as the difficulty of the evaluation of graduate education. He rightly observes that getting a perspective on graduate education is difficult. We who are in it lack distance from it. We also lack the help of outside critics. Everyone feels free to criticize elementary education; many feel able to criticize secondary education; a few confidently can level their barbs at college education, but who is there to criticize graduate education except those who are in it! Without distance and objective criticism, it is difficult to get leverage on one's perceptions in order to pry them loose for examination and reorientation.

Though gaining perspective is difficult, it is obviously necessary.\textsuperscript{2} Mooney goes on to criticize the undue emphasis upon such external authorities as textbooks and teachers and to offer constructive suggestions to "counterbalance the negative factors to which he has drawn our attention."\textsuperscript{3}

Cartter is also concerned about evaluation of graduate education. His concern centers on whether such evaluation can really be anything other than subjective. He claims in one place that

\begin{quote}
quality is an elusive attribute, not easily subjected to measurement. No single index--be it size of endowment, number of books in the library, publication record of the faculty, level of faculty salaries, or numbers of Nobel laureates on the faculty, Guggenheim fellows, members of the National Academy of Sciences, National Merit scholars in the undergraduate college, or Woodrow Wilson fellows in the graduate school--nor any combination of measures is sufficient to estimate adequately the true worth of an educational institution. . . .

The factors mentioned above are often referred to as "objective" measures of quality. On reflection, however, it is evident that they are for the most part "subjective" measures once removed. . . .

In an operational sense, quality is someone's subjective assessment, for there is no way of objectively measuring what is in essence an attribute of value.
\end{quote}

If Mooney and Cartter are correct, evaluating the Wheaton Graduate School of Theology is a difficult task which can only be done--to one extent or another--subjectively.

\textsuperscript{3} Ibid.
Nevertheless, the following conclusions seem justified on the basis of the data in the preceding chapters. First, the Wheaton Graduate School—although it was by no means the first attempt at graduate education in the United States, or even at Wheaton College—was founded in the 1930s to provide graduate education in an evangelical Christian context. Second, the Wheaton Graduate School has had strong, competent leaders who have been responsible for the creation and maintenance of the school, including Dr. J. Oliver Buswell (through whose initiative and under whose presidency the School was begun), Dr. Henry C. Theissen (whose paternalistic nature was beneficial to the infant school), and Dr. Merrill C. Tenney (whose personal piety, scholarly example, and spiritual devotion blazed the trail in which the school was to follow). Third, the Wheaton Graduate School—although it was originally a graduate school of education and Christian education—early in its history identified itself as a school of theology and Christian education, offering the traditional Master of Arts degree in various fields (including M.A. degrees in Christian Education, Theology, Biblical Literature, Old Testament, New Testament, Church History, and Communications) as well as the professional Bachelor of Theology degree (which became the Bachelor of Divinity and then the Master of Divinity). Fourth, the Wheaton Graduate School faculty have been recognized as having made numerous, diverse, positive, and significant contributions to the educational community of which they are a part through their commitments to the teaching profession,
to the task of research and scholarship, and to their community and world. Fifth, the Wheaton Graduate School alumni have likewise made contributions in their respective fields as teachers, pastors, educational personnel, business men and women, directors of Christian education and youth, missionaries, and miscellaneous other areas. Finally, it seems substantiated that the Wheaton Graduate School has had a legitimate purpose, competent leadership, a relevant curriculum, a scholarly faculty, and productive alumni.
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APPENDIX A
APPENDIX A

The following list is a selection of some of the courses most frequently taught by each of the members of the faculty of the Wheaton Graduate School mentioned in Chapter V. The list also includes courses taught by Dr. Merrill Tenney. The list is designed to give the reader a general idea of the kind of courses each instructor taught.

Dr. Tenney
- The Gospel of John
- The Life and Teachings of Christ
- Acts and the Epistles
- The Book of Revelation
- Galatians
- The Epistle to the Romans
- Textual Criticism
- New Testament Introduction
- The Later Pauline and General Epistles
- New Testament Greek Grammar
- The Synoptic Gospels
- Thesis Writing

Dr. Cairns
- History of the Christian Church
- Religious History of the United States

Dr. Free
- Old Testament Archaeology
- Old Testament Introduction
- Hebrew Syntax and Exegesis
- Hebrew Reading and Exegesis

Dr. Lois LeBar
- Supervision of Christian Education
- Curriculum of Christian Education
- Philosophy of Christian Education
- Teaching the Bible
- Thesis Course

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Dr. Mary LeBar
Christian Education of Children
The Christian Home
Method of Bible Book Study
Thesis Course

Dr. Kantzer
Seminar in the Philosophy of Religion
Contemporary Philosophy of Religion
Revelation and Inspiration
Apologetics
God and Creation
Systematic Theology
Seminar in Biblical Theology
The Doctrine of Salvation

Dr. Barabas
New Testament Survey
New Testament Introduction

Dr. Harrison
History of Missions
Missionary Preparation and Principles
Missions in the Orient
Latin American Missions

Dr. Schultz
Old Testament Survey
Old Testament Introduction
Jeremiah and Ezekiel

Dr. Price
Method of Bible Book Study
Teaching the Bible
Individual Study
Teaching of Christian Education
Seminar in Christian Education
History and Philosophy of Christian Education
Seminar in the History and Philosophy of Christian Education
Thesis Course

Dr. Mickelsen
New Testament Theology
Thesis Writing
Hermeneutics
Greek Exegesis
Epistle to the Hebrews
Epistle to the Romans
Acts and the Epistles
APPENDIX B

The Communications program, introduced in the 1969 Catalog of the Wheaton Graduate School, was divided into five parts: Practical Theology, Speech and Broadcasting, Linguistics, Writing, and Anthropology. The courses offered in each part are presented below.

Practical Theology
- Pulpit Speech
- Problems in Pastoral Theology
- Communication and Evangelism
- Pastoral Leadership
- Psychology and Pastoral Care
- The Church in Society
- Pastoral Internship

Speech and Broadcasting
- Interpretation of Biblical and Religious Literature
- Writing for Radio and Television
- Radio and Television Programming and Production
- Seminar in Communication Theory
- Discussion and Group Process
- Persuasion
- Religious Drama
- Speech for Religious Workers
- Special Problems

Linguistics
- Linguistics and Biblical Language
- Morphology and Syntax

Writing
- Advanced Creative Writing
- Journalism
- Magazine Writing
- Special Problems
- Thesis Writing

Anthropology
- Anthropological Theory
- Special Problems
- Socio-Cultural Change
- Peoples of Africa
- Peoples of Latin America
APPENDIX C

The Wheaton College Register for 1881 describes the three courses offered: the Classical Course, the Abridged Course, and the Laureate Course. The first of these is a four-year course; the other two are three years each.

The Classical Course was also called the Course of Arts and led to the Bachelor of Arts degree. The four-year program included instruction in Mathematics, Natural Science, the Classical Languages, German or French, and Mental, Moral, Political and Christian Science.

The Abridged Course led to the Bachelor of Philosophy degree (Ph.B.). This three-year program was designed for students who did not have the time to complete the full Classical Course. After completing the Freshman year, the student in this course was to pursue two years of instruction selected by the Faculty from the remaining three years of the Classical Course. This action was provided that no part of the course in Mental and Moral Philosophy be omitted.

The Laureate Course led to the Laureate in Arts degree (A.L.). This program was also three years and also designed for those students who did not have the time or means to take the Classical Course. This program contained no instruction in Greek and a less amount of Mathematics and Latin.
APPENDIX D

The Wesleyan Methodist Church of America was founded in 1843. (The original name was the Wesleyan Methodist Connection of America.) The issue which precipitated this schism in Methodism was that of slavery; the issue was not a doctrinal one. The Wesleyans opposed not only slavery, but also membership in secret societies and the use of tobacco and alcoholic beverages. In this stand, the Wesleyans sensed a kindred spirit with the Congregationalists whose theology was not significantly different—except for the Wesleyan doctrine of "entire sanctification." In church government, too, the Wesleyans were perhaps closer to the Congregationalists than to their southern counterpart. At Wheaton College, the Wesleyan heritage of the Illinois Institute and the Congregationalist orientation of the Wheaton brothers and the Blanchard family resulted in a cordial relationship between the two groups. (The Congregationalists did not officially sponsor Wheaton College, but rather individual members of that denomination did—with the approval of the denomination.)

In the late nineteenth century, the Wesleyan Methodist Church established the Wesleyan Education Society. It was this organizational agency that—together with the Trustees of Wheaton College—approved and implemented the plans for
the Wheaton Theological Seminary. The Reverend L. N. Stratton, who was the first president of the Seminary, had been actively involved in the Wesleyan Methodist Church.
The dissertation submitted by Randall Thomas Dattoli has been read and approved by the following committee:

Dr. Rosemary V. Donatelli, Director
Associate Professor, Educational Foundations, Loyola

Dr. Gerald L. Gutek
Dean of the School of Education, Loyola

Dr. Walter P. Krolikowski, S.J.
Professor, Educational Foundations, Loyola

The final copies have been examined and the signatures which appear below verify the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

December 4, 1980
Signature

12/4/80
Signature