

Bennett H. Young 6

1783

U. T. S.

~~HISTORICAL~~  
~~Presbyterian~~

PRESBYTERIANISM

IN

KENTUCKY.

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Addresses Delivered at Harrodsburg, Kentucky,  
October 12, 1883.

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PRINTED BY  
COURIER-JOURNAL JOB PRINTING COMPANY,  
LOUISVILLE, KY.

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## PREFACE.

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The Synod of Kentucky (South) at its sessions in Shelbyville, October, 1882, adopted the following paper, viz:

"Recognizing the fact that the first Presbyterian sermon in Kentucky was preached by Rev. David Rice, at Harrodsburg, in the year 1783, and grateful for the providence of God which has blessed the course of Presbyterianism in our State since that time, the Synod of Kentucky is of the opinion that this epoch in the history of our beloved Church should be commemorated in some suitable manner during the sessions of this body, to be held next year at Harrodsburg, and hereby appoints the following committee to arrange a programme of centennial services, and to take such action as may be appropriate in the premises: Rev. Messrs. L. H. Blanton, D. D., J. T. Hendrick, D. D., J. N. Saunders, J. C. Tate, E. M. Green, G. H. Rout, D. D., J. J. Chisolm, and Messrs. James B. Ryan, W. C. Bullock, J. W. McPherson, J. R. Barrett, R. W. Sea, and Glass Marshall."

This committee asked for instructions as to inviting other Presbyterian bodies to participate in the proposed celebration; whereupon the Synod adopted the following resolutions:

1. "That this Synod cordially invites the sister Synod of Kentucky, in connection with the Presbyterian Church of the United States of America, to participate with us in the centennial anniversary of the founding of Presbyterianism in Kentucky, proposed to be held in Harrodsburg, Kentucky, in October, 1883.

2. "That this Synod also cordially invites the Cumberland Presbyterian Church, and the Associate Reformed Church to attend this celebration.

3. "The Committee of Arrangements, and the Stated Clerk and Moderator are hereby authorized and instructed to communicate to these Churches this action of Synod."

The Synod of Kentucky (North) had already held its annual sessions, but at a called meeting, held in Louisville, September 11th, 1883, it was resolved to accept the invitation of the Southern Synod, and the time of its next regular meeting was changed to correspond with that of the other body.

At the meeting of the Synod in Harrodsburg, October 10th, 1883, the Com-

mittee of Arrangements reported the following programme of exercises for the joint celebration of the Centennial, on Friday, October 12th, viz:

## NINE O'CLOCK A. M.

Anthem—"We praise Thee, O Lord".....*Mozart*

Reading Scriptures, and Prayer.

Hymn—"O God of Bethel, by Whose Hand.".....

Historical Address—"The Presbyterian Church in Kentucky".....*Rev. J. N. Saunders*

Centennial Hymn.....*Rev. R. Cecil*

Address—Sabbath-school Work of the Century.....*Rev. J. L. McKee, D. D.*

Centennial Hymn.....*Rev. E. P. Mickel*

## THREE O'CLOCK P. M.

Centennial Anthem.....*Lee C. Walter*

Prayer.

Hymn—"O, God, the Rock of Ages.".....

Necrological Address—The Dead of the Presbyterian Church in Kentucky.....*Rev. E. P. Humphrey, D. D.*

Centennial Hymn.....*Rev. E. P. Mickel*

Five-Minute Speeches.

Address—Presbyterianism and Education.....*Rev. L. G. Barbour, D. D.*

Hymn—"Let Saints Below in Concert Sing".....

## SEVEN O'CLOCK P. M.

Anthem—"Unfold".....*Gounod*

Prayer.

Hymn—"While Thee I Seek, Protecting Power.".....

Address—The Doctrine and Polity of Presbyterianism.....*Rev. T. D. Witherspoon, D. D.*

Hymn—"All Hail the Power of Jesus' Name.".....

PRAYER.

DOXOLOGY.

BENEDICTION.

On Friday morning the Northern Synod came in a body from the adjacent town of Danville, where their sessions were being held, and were met by a committee of the Southern Synod and conducted to the First Presbyterian Church, where the latter body was in session. They were received with due respect and cordially welcomed by the Moderator of the Southern Synod, *Rev. E. M. Green*, to whose address the Moderator of the Northern Synod, *Rev. W. C. Young, D. D.*, made a suitable response; after which the exercises of the occasion were conducted according to the programme which had been announced.

On Sunday evening, at the close of the Synod's sessions, *Rev. Moses D. Hoge, D. D.*, of Richmond, Virginia, delivered, by invitation, a historical discourse, which, by order of Synod, is published with the addresses delivered at the Centennial celebration.

It is regretted that the able and interesting address delivered by *Rev. J. L. McKee, D. D.*, on Sabbath-school Work in Kentucky during the Century, was not placed in the hands of the committee for publication.

## CENTENNIAL HYMN.

BY *REV. R. CECIL, NICHOLASVILLE, KY.*

Behold, O God, thy Zion,  
Grown aged in this land,  
A branch of thine own planting  
And nurtured by thy hand;  
A hundred years of training,  
A hundred years of strife,  
Have sanctified her sorrows,  
And beautified her life.

Sweet mem'ries cluster round her  
Made sacred by her tears,  
Sweet hopes that blossom richly  
Upon that field of years.  
Her beauty and her brightness  
O God, are all thine own,  
Her labors and successes  
With thy best blessings crown.

How many are her children  
Redeemed by blood divine,  
Soft nurtured on her bosom  
So tender and benign!  
How many 'mong the blessed  
Sometimes beloved here,  
All glorious with their Saviour,  
And crowned and sainted there!

O, let the love of Jesus,  
His presence and his grace,  
Attend her onward progress  
Until she sees thy face,  
And all her sons and daughters,  
The kings and priests of God,  
Are clad in robes celestial  
Made white in Jesus' blood.

THE RELATION OF THE PRESBYTERIAN CHURCH TO  
EDUCATION IN KENTUCKY.

BY REV. L. G. BARBOUR, D.D.

This is the subject that has been assigned to me by the Committee of Synod. It is not to be handled in a vain-glorious spirit, for this would be neither pleasing to God nor profitable to us. But we may with humility, and with devout gratitude also, recount the efforts and the sacrifices of our fathers during the century which has now come to a close. So may the administration of their service not only supply the want of the saints of to-day, but be abundant also by many thanksgivings unto God. So may we be stimulated by their example to go forward and do yet greater things than their comparative poverty and the smallness of their numbers allowed.

I.—COMMON SCHOOLS.

Four of the Superintendents of Public Instruction have been Presbyterians: Rev. Dr. Jos. J. Bullock, the first Superintendent from 1837 to 1839; Dr. Robt. J. Breckinridge, from 1847 to 1853; Dr. Jno. D. Matthews, from 1853 to 1859; and Hon. Robert Richardson, from 1859 to 1863. Dr. Breckinridge having passed away from the earth, it is not unseemly to record the fact that, owing to his untiring efforts, a legislative act was passed in 1847-8 "directing the Governor to issue "a new bond for all arrears of interest due, and also providing for the "submission of a proposition to a vote of the people to levy a tax of "two cents on the one hundred dollars to increase the revenues for "common school purposes."

Again, in the session of 1850-1, occurred the hot controversy between Dr. Breckinridge and the Governor over the question "whether "or not the common school fund should be considered a part of the "regular State debt, the interest of which was payable out of the "sinking fund."

Senator Magoffin (afterward Governor) introduced a bill directing the Commissioners of the Sinking Fund to pay out of said fund the interest due from year to year. The bill was passed, then vetoed by

the Governor, then passed over his veto by a vote of twenty-eight to six in the Senate and sixty-four to twenty-six in the House. So that the common school cause in Kentucky is largely indebted to Presbyterian influence. It is not necessary to impugn the motives of the opposers of this salutary bill; they may have been conscientious in their course; but it certainly seems odd that in 1840 the Legislature of Kentucky should have advocated a repudiation of her debt to the Common School Fund, on the flimsy pretext that it was a debt which the State owed to herself. And it is gratifying to know that a Presbyterian minister took so leading a part in the righting of the matter, and that the bill was introduced by a descendant of an old Presbyterian family.

II.—THE INSTITUTE FOR THE DEAF AND DUMB.

There are some facts in connection with this public charity which ought not to be allowed to fall into oblivion. One of them is that Kentucky was the fourth State in the Union to establish a school for this afflicted class—Connecticut, New York, Pennsylvania, and Kentucky. The Act of our Legislature was approved December 7, 1822 (or by another statement, January 7, 1823). I have been so fortunate as to obtain a copy of the first annual report, printed at the office of the *Olive Branch*, Danville, 1824. The act to endow the institution under date of December 7, 1822, says, "Section 1. Be it enacted by "the General Assembly of the Commonwealth of Kentucky, that the "trustees and their successors of the Central College at Danville shall "be, and they are hereby authorized and empowered to receive by "legacies, conveyances, or otherwise, lands, slaves, money, and other "property, and the same to retain, use, and apply to the education of "the deaf and dumb within this commonwealth. . . . .

"The trustees of the Danville College and their successors in office, "shall have power to appoint a teacher or teachers, president, treasurer, and all other officers that they may think necessary and remove "any of them at pleasure, and make such by-laws as they may think "necessary for the interest of said asylum."

It must be borne in mind that Center College was not at this time under the control of our Church. The Synod of Kentucky in October, 1818, shocked at the course of Dr. Holley, of Transylvania University, petitioned the Legislature for a charter for a new college to be located at Danville. The Legislature granted a charter, but placed the control of the institution and its funds in the hands of the Legislature instead of the Synod. It was in October, 1823, that Synod

resolved to appoint a committee to confer with the trustees of Center College in order to obtain the control of the college, and if a charter on the new basis could not be gotten from the Legislature, to go on and have a Presbyterian college without a charter.

Yet, after making all the abatements required by absolute historic verity, it remains true that the college at Danville was gotten up by the Presbyterian Church in Kentucky; that its denominational character was the chief objection the Legislature had in granting it a charter; and that the Synod never rested until they gained the entire control of the institution. The Deaf and Dumb Asylum was thus placed under the fostering care of our Church. From the first annual report in 1824, I copy the following list of trustees and officers:

*Trustees.*—Hon. John Boyle, L. L. D., Chief Justice of Kentucky, Chairman; James Birney, William Owsley, Thos. Montgomery, Samuel McKee, James Barbour, Rev. Thos. Cleland, Rev. Samuel K. Nelson, David G. Cowan, Ephraim McDowell, William Craig, Jeremiah Fisher, John Green, Edward Worthington, Robt. B. McAfee, Benj. H. Perkins, William Miller, Joseph McDowell, Rev. John S. Higgins; James Harlan, Secretary.

*Officers.*—John R. Kerr, Superintendent; Francis Kerr, Matron; DeWitt Clinton Mitchell, Principal Teacher; John A. Jacobs, Assistant Teacher.

The Presbyterian element constituted two-thirds to three-fourths of the board of trustees and three-fourths of the officers.

Of Rev. John R. Kerr I have no personal recollection, but his name as "Father Kerr" has been familiar to me from childhood.

John Rice Kerr was born in Albemarle county, Virginia, August 1, 1770; studied law under Thomas Jefferson, and became imbued with his infidel sentiments, but was convinced of his error by reading Lord Lyttleton's tract on the conversion of the Apostle Paul. He was soon chosen elder in the Dripping Spring or Cove church(?) began to hold prayer-meetings at his own house and to exhort his hearers with great tenderness, affection, and power. He removed to Kentucky in 1811, and was licensed to preach the Gospel about 1814. His name appears on the Synod's list of ordained ministers in 1815. He was pastor of the church in Glasgow, until 1823, when he was called to preside over the Kentucky Institution for the Deaf and Dumb at Danville, where he died in the triumphs of faith, June 28, 1833.

"Mr. Kerr was an unusually fine-looking man, nearly six feet tall, most symmetrically formed, and weighing two hundred and twenty-

five pounds." In bearing dignified and courteous; in sensibilities, tender and warm; forming and inspiring strong lasting attachments. Three of his sons became elders, and one a minister, Rev. Dr. Andrew Kerr, who died at Memphis, on the 20th of September last.

Many of the mutes were converted by his instructions in their silent language.

Rev. Samuel K. Nelson has been strangely overlooked by the historians. His name appears once, I believe *only* once, in Davidson's History, and then merely in a list of the ministers who were enrolled in Synod for the first time in 1810. Yet without detracting from the credit justly due to others, Samuel K. Nelson may be styled the father of Center college, and for the Kentucky Institution for the Deaf and Dumb\*. He was not the equal of his brother, Dr. David Nelson, in genius, intense consecration, and thrilling pulpit eloquence. On the other hand, he was free from his brother's personal eccentricities, and was a man of great activity and superior common sense. I have had the good fortune to find a controversial pamphlet published by him in Springfield, Kentucky, in 1822, wherein, besides an abundance of *fire*, there is discoverable a polish of style beyond what might have been expected at that early day. In the spring of 1827, he visited Tallahassee, Florida, to look after a grant of land, that had been made to the Deaf and Dumb Asylum by Congress, and after several weeks of assiduous attention to his duties there, he was suddenly taken ill at the office of a Mr. Allen, while pouring out a tumbler of water, and expired without pain in twenty minutes. "He only remarked that there was an excessive palpitation of the heart." This was on the 7th of May, 1827.†

Let us on this centennial day do an act of justice, tardy though it be, to the memory of a man of whom Governor Duval, of Florida, wrote that "In Mr. Nelson, Kentucky has lost one of her best and ablest men, and the Church one of her purest, most eloquent, and pious supporters. . . . In the last words he uttered, even in the moment of death, his zeal for the Asylum did not abate." (Dr. Blythe's funeral discourse.)

There is a tradition at Danville that the heart of a devout Christian woman, the wife of a Presbyterian elder, yearned over the unfortunate deaf mutes of Kentucky, and that she was one of the first to suggest an institution for their benefit. This tradition is in such

\*Dr. Blythe's funeral sermon, preached in the McChord and Pisgah Churches.—*Western Luminary*, July 18, 1827.

†*Western Luminary*, June 6, 1827.—Letter from Geo. W. Ward to Rev. Nathan F. Hall, Lexington.

agreement with the character of that excellent lady, that we are constrained to accept it as true, and to place it to-day as a halo about her saintly countenance.\*

One of the first and most serious difficulties in the way of successfully conducting such an institution sixty years ago, was the lack of competent instructors. The first man employed represented himself as an educated mute, but proved to be an impostor. The second had been for a short time a teacher in the New York institution, but the trustees at Danville soon found that he was every way unqualified.

In this emergency it was determined to select some young man and send him on to the institution at Hartford, Conn., then under the care of Rev. Thomas Gallaudet, assisted by the benevolent Frenchman, Laurent Clerc, himself a deaf mute and a pupil of the famous Abbé Sicard. Guided, as we doubt not, by a kind Providence, the choice of the Board fell upon John Adamson Jacobs, then a student at Center College. Mr. Jacobs was a native of Leesburg, Loudon county, Va.; was brought, in his infancy, to Lexington, Ky., but was afterwards taken by his parents to Lancaster, in Garrard county. At the age of thirteen he was left an orphan; at fourteen he taught school in Madison county; at eighteen he went to Hartford, whence he returned in September, 1825, and thus, when only nineteen years old, began his life work. The example of such a career is too valuable to be lost. Abounding patience, untiring perseverance, scholarship, energy, rare financial skill, blamelessness of life in all its relations, generosity, faith in God, and devotion to one noble purpose, all met in him, and were rewarded in this world, as assuredly they have been and shall be in the world to come.

To illustrate the effect of his classical training, it may be mentioned that Mr. Jacobs told me on one occasion that the order of the mute language was the same that we find in the Latin. This may throw some light on the unsettled question of what is the *natural* order of the words in sentences, English, and next to it, Hebrew, being at one pole; and Latin, and next to it, Greek, being at the other, while the Romance tongues, derived from the Roman or Latin, hold an intermediate position.

To show how a sound Presbyterian influence may reach across the Atlantic, I may mention that on another occasion Mr. Jacobs made to me this statement: When he first began the study of the mute language, the field seemed so boundless that he almost despaired of

\*It has been suggested that the name of this beloved woman should not be withheld. She was Sarah Fry, daughter of Joshua Fry, and wife of John Green, of Waveland, near Danville.

attaining any due proficiency, but his mind was relieved by a chapter in Dr. Thomas Reid's Mental Philosophy on General Terms. After perusing that he had no further trouble.

Our Church has had the honor of setting on foot this most beneficent institution. Did time permit, it would be pleasing to advert to the labors of various Europeans, among whom might be named the illustrious Dr. Wallis, Professor of Mathematics in the University of Oxford, a man of extraordinary genius. But I must confine my attention to a few principles that may interest members of the Synod. One is, that mutes think chiefly in signs, as we do in words. Chiefly, not wholly. Again, English is a language more foreign to an uneducated mute than Arabic is to us. None of the Semitic tongues are as alien to the Aryan races as any human speech is to the mute. The elements of all spoken languages were given by the Almighty—so we believe. It has been man's duty to develop. But in the case of the mutes it has been necessary almost to create a language of signs, besides communicating to them a language of words. I say *almost*, for the simplest rudiments of sign-language are suggested by nature, and form the basis of subsequent improvements. Hence, the need of great sagacity as well as no little erudition in the pioneers of this work; that sagacity which may be defined as wisdom working without rules. Last of all I suggest, and then leave to your consideration, the fact that the deaf mute never thinks of the being of a God until it is first taught him. Much less does he know anything of Jesus Christ; so that this class of unfortunates may be held as appealing to every Christian heart. Among the assistants in the Kentucky Institution may be named Mr. Wm. D. Kerr, a worthy son of Rev. John Kerr. Mr. W. D. Kerr was appointed in 1831. In the fall of 1851 he was elected superintendent of the Missouri Institution, at Fulton. Also Rev. Samuel B. Cheek, of blessed memory, and Rev. William Jacobs, a noble specimen of young Christian manhood, who died at the age of twenty-five.

This institution has passed from under the control of our Church, but it is highly important that our ministers and private members should never grow unmindful of a charity so honorable to our fathers.

### III.—LITERARY INSTITUTIONS FOR FEMALES.

Much of the best work that has been done in this department in Kentucky, has been done by or under the supervision of Presbyterians; and it is worthy of notice how many of the ablest men have devoted a part of their lives to this particular branch of educational labor.

First. Rev. John Poage Campbell, M. D., conducted a school in Harrodsburg as early as the year 1806. His daughter, Mrs. Pickett, of Maysville, Ky., remembers the name of Nancy Birney, as one of the pupils. Nancy, or Anna Reed Birney, was a daughter of James Birney, and the sister of James G. Birney, the famous abolitionist and candidate for the Presidency of the United States. She was married in 1809 to the celebrated John J. Marshall, and became the mother of Humphrey Marshall, James Birney Marshall, and Charles E. Marshall.

John Poage Campbell is a name that would adorn any church in Christendom. Dr. Dwight, contrary to his custom, invited him to preach in the college chapel, at Yale, during Campbell's visit to New Haven, in 1812, and "expressed great satisfaction in making his acquaintance. He spoke of him as a remarkably accomplished scholar and divine." (Sprague's Annals.)

In addition to the extended notice of him in Davidson's History, it may be stated that he "was a learned and skillful physician, a student of the natural sciences, a correspondent of Dr. Barton, the botanist (See Barton's Medical Botany, Philadelphia), and one of the earliest, if not the earliest of the writers upon the archæology of the West." In the list of authorities prefixed to the History of Kentucky by the indefatigable Collins, we find Dr. Campbell's "Antiquities of Kentucky: Chillicothe, 1815." This appears to have been published after his death, which occurred near Chillicothe, November 4, 1814.

Second. From Father Stuart's manuscript sketch of the life of Rev. John Lyle, we learn that Mr. Lyle established, June 12, 1804, at his own residence, in the bounds of Salem Church, Clark county, the first female school in Kentucky, "which prospered for several years beyond expectation." Only girls were received as boarders, but the young boys of the neighborhood were admitted as day-scholars. A ground plan of the building, as drawn from memory by General Leslie Coombs, has been sent to the writer by one of Mr. Lyle's grandsons, W. J. Lyle, of Boyle county.

Third. One of my earliest recollections is of Rev. James K. Burch, as the principal of a female school. A man of grave aspect, square-built, with a massive head; perhaps unsurpassed among our Kentucky clergy as a defender of pure Calvinism.

Fourth. Among those of more recent date may be mentioned Rev. John H. Brown, D. D., of Richmond, afterward so widely known; Rev. Dr. Van Doren, of Lexington, lately deceased; the gentle and ami-

able Rev. D. T. Stuart, of Shelbyville; Dr. W. W. Hill, long the western Secretary of Home Missions and editor of *Presbyterian Herald* at Louisville, but whose laborious life is even more visibly perpetuated in Bellewood Seminary; the accomplished Rev. J. V. Cosby, of Bardstow; Drs. Jno. Montgomery, of Harrodsburg, and J. J. Bullock, of Walnut Hill, no longer citizens of our State, yet spared to the Church elsewhere, and Dr. Stuart Robinson, of Frankfort, recently pastor of Second Church in Louisville; also, Hancock, of England; McIlvaine, of Ireland; Stevenson, of North Carolina, all removed from Kentucky, but still living.

We should not omit the name of David A. Sayre, of Lexington, the munificent founder of Sayre Institute, a school presided over successively by one Presbyterian minister and two elders.

More could be said, but this is enough to show from what sources much of the culture of Kentucky society has been derived. It is to be hoped that our clergy and eldership will never hold aloof from this unostentatious but highly useful work.

#### IV.—ACADEMIES AND PREPARATORY SCHOOLS.

So early as 1780 the Legislature of Virginia (Kentucky being still a part of Virginia) vested eight thousand acres of escheated lands in Kentucky county in trust for a seminary of learning, to which was given the name of Transylvania, *i. e.* Beyond the Forests. Chief of the Virginia friends of this enterprise was Rev. John Todd, a coadjutor of Samuel Davies, and one of the constituent members of Hanover Presbytery. In what is now the State of Kentucky, Colonel John Todd, member of the Virginia Legislature from the county of Fayette and nephew of Rev. Jno. Todd, and Hon. Caleb Wallace, member from Lincoln county, were the most prominent supporters of the measure. Both of these gentlemen were Presbyterians. The Board of Trustees met November 10th, 1783, in Lincoln county, and the pioneer of Presbyterianism, Rev. David Rice, was elected chairman. In February, 1785, the school was opened in the house of Mr. Rice, "at or near Danville," says Davidson; most likely in the young town. The scantiness of the income of this first academy of Kentucky prevented its rising above the rank of a grammar school. On the 13th of October, 1788, it was removed to Lexington, which was unfortunately, at that time, "the headquarters of one of the Democratic or Jacobin clubs established under the auspices of Genet, and other French emissaries." So, on the 30th of June, 1794, the teacher of Transylvania Seminary, Mr. James Moore, a Presbyterian, was ejected by the Board

of Trustees, and the Rev. Harry Toulmin, a known disciple of Priestley, was placed at its head.

Having foreseen this crisis, the Presbytery of Transylvania, at their spring meeting, in old Woodford church, April 22, 1794, issued proposals for a grammar school and a public seminary. This was a more distinctly pronounced church enterprise. The head master of the grammar school and the President of the seminary were to be Presbyterian ministers, and one-half of the trustees members of our church. In December of the same year Father Rice appeared before the Legislature in behalf of the Presbytery and obtained a charter for the school under the title of "The Kentucky Academy." On February 10, 1798, the Legislature gave endowments to five different institutions of learning, Kentucky Academy receiving six thousand acres of land. Individual donations in Kentucky amounted to over a thousand pounds, *i. e.*, over \$3,333.33. Messrs. Rice and Blythe solicited subscriptions in the Atlantic States, and collected nearly \$10,000. A parchment subscription list still preserved in the Archives of Transylvania University, records the names of Geo. Washington and John Adams, each for \$100, and Aaron Burr for \$50.

The Rev. John Todd, before mentioned, was for a long while the principal of a classical academy in Virginia. At length age began to press upon him, and he could find no suitable successor. He had in his school a library of a few hundred volumes, an air pump, a microscope, a telescope, and some prisms. These had been procured by the philanthropy of Rev. Dr. Gordon, of London, aided handsomely by the celebrated James Thornton, and others. With the consent of Dr. Gordon, Mr. Todd transferred this—Foote in his "Sketches" says as a *loan*—to his old friend David Rice, to be used for the benefit of students preparing for the ministry, under the care of Transylvania Presbytery. On the 15th of September, 1797, the Presbytery passed an order directing Mr. Rice to deliver this library to the trustees of Kentucky Academy. It is a matter of speculation where those books and instruments are to-day.

Meanwhile, the grammar school had been opened at Pisgah, in Woodford county. The tuition was £4, *i. e.*, \$13.33 per year. The college was opened at Pisgah in the fall of 1797. The subject will be resumed under the head of Collegiate Education.

In December, 1806, Rev. John Lyle was called from his country boarding-school in Clark county, to preside over Bourbon Academy in Paris. Having fortunately obtained possession of his own record book, I find that the first agreement between him and the trustees is dated

December 27, 1806. One or two supplementary agreements bear later dates. By the contract Mr. Lyle was allowed to teach morality and religion, but not the distinctive doctrines of any one church. The course of study was very nearly identical with that recommended by the Presbytery of Transylvania for their incipient college. It was not, as Davidson inaccurately states, a female school proper; and it appears very doubtful whether the number of pupils "embraced from one hundred and fifty pupils to nearly double that number." The original record gives a list of eighty-four pupils entered on November 7, 1808, of whom twenty-two were girls; and on May 1, 1809, of eighty-five pupils, of whom twenty-five were girls. From some cause not stated in the record book, the school declined after this. In 1810, there was trouble with the trustees about religious instruction, and Mr. Lyle employed John T. Edgar as a teacher of a few scholars in addition to his own children. In 1811, there is an entry to the effect that only his own children now were under Mr. Edgar's tuition, and the school was suspended.

Of the civilians taught by Mr. Lyle, perhaps the most noted was the Hon. Chilton Allen, of Clark county, who, however, was in the school only one year.

Mr. Lyle had a printing-office and a book-bindery also, and two graduates of these collateral institutions, one from each, have since been widely known as Methodist preachers; Bishop Hubbard Hinde Kavanaugh and his brother Dr. B. T. Kavanaugh, from whose letters I should like to quote copiously if time permitted. A few lines from the Bishop's communication must suffice. "In person Mr. Lyle was tall. His frame did not seem firmly knit and active. He was rather sluggish and ungainly in his gait. His features were sharp; his face thin; eyes of usual size and gray; nose prominent, straight, and thin; skin fair and inclined to the ruddy complexion." The Bishop adds that Mr. Lyle was at times dyspeptic, and then somewhat testy; occasionally humorous; a man of sound mind, truly Calvinistic, and thoroughly evangelical. "His wife, also," says the worthy Bishop, "was pretty much of a theologian, and a first-rate chimney-corner preacher."

I may add that Mr. Lyle prepared, and in 1804 published an English Grammar, a copy of which I hold in my hand. This is probably the first English Grammar composed or printed west of the Alleghanies.

Among the private teachers of grammar schools and academies may be mentioned honorably the names of Wilson, of Jessamine

county, and David V. Rannels, of Mason county. The most noted, however, of the private academies was that at Buck Pond, in Woodford county, under the care of Dr. Lewis Marshall. Dr. Marshall employed Mr. W. R. Thompson, or "Dominie" Thompson, as he was called, to teach at his family residence. Mr. Thompson was a Presbyterian, a graduate of Trinity College, Dublin, and is said to have been a very accurate classical scholar, very strict with his pupils, and occasionally a little sarcastic when they neglected their duties. Dr. Marshall reviewed his Latin and Greek with Mr. Thompson, reciting regularly to him in one of his classes. After a time Mr. Thompson left Buck Pond, and at the solicitation of Mr. Kinkead and Col. John Steele, taught a class of ten or twelve boys in the schoolhouse at Woodford Church. Thence in 1824 he was called to a professorship in Center College, Mr. Lewis Green being the messenger who conveyed to him the news of his election by the trustees. Judge Wm. B. Kinkead says of him in a letter to the writer: "For the training of 'boys in the Latin and Greek languages, I think I never knew the 'equal of Dominie Thompson."

Another assistant of Dr. Marshall was "Dominie" Moore. He had been a sailor in early life; then a teacher of mathematics, and, when I first met with him in 1851, was spending the evening of a long and varied life in the family of his son-in-law, Mr. Samuel Ball, of Mercer county, near Cove Spring. Quite a short, but firmly-set man, of three score and ten or more. He told me that he had read Dr. Bowditch's voluminously annotated edition of La Place's *Mecanique Celeste* several times through, and Newton's *Principia* once a year for many years. He also gave me a most ingenious, and, for aught I know, original illustration of the Differential Calculus.

Not a few of the members of Synod remember Dr. Lewis Marshall. He would have been a man of note in any age and any community. When Dr. Wm. L. Breckinridge was Moderator of the old Assembly, there chanced to be a member, possibly an officer of the body, who had some talents as a limner, and made pencil sketches of various personages present. Among these was Dr. Lewis Marshall, sitting bolt upright, and grasping a long walking-stick at its middle, the thumb and knuckles of his right hand being artistically quite effective. There you have the man! A very pronounced man, reminding us of Dr. Samuel Johnson. Dr. Robt. Breckinridge used to say that Dr. Marshall was in money matters the most honest man he had ever known. Living to beyond ninety, he was uncommonly vigorous in both mind and body. When about ninety, he remarked to me playfully at a

dinner-table at the Pisgah parsonage, "My son Tom said to me not 'long ago, 'father, you argue as well as you ever did.'"

I endeavored to learn from him the secret of his success as a teacher. All that he would say was this: "I made *scholars* of my pupils." This was said with great emphasis on the word *scholars*. He reiterated: "I made *scholars* of them."

Vain attempt, to endeavor to call forth from its adytum the impalpable spirit of the oracle. Back of the teaching in class room or pulpit, on rostrum or stage, is the living soul of the teacher. The living soul, or else an untenanted vacuum. The only thing I elicited was that he made his pupils recite a whole book of *Cæsar's Commentaries* at a lesson. This gives color to the surmise that Dr. Marshall did not aim so much at critical nicety of grammar and idiom, as at copiousness of vocabulary and readiness in oral translation. Doubtless, a golden mean, or if possible, a happy combination should be sought.

Judge Kinkead adds, "Some of the ablest men of the State were 'educated at Buck Pond by Thompson and then by Marshall. I can 'name a few: Dr. R. J. Breckinridge, Dr. Lewis Green, John A. McClung, Tom Marshall, Charles Marshall, Charles A. Marshall, 'and Humphrey Marshall, Henry Walter, Christopher Tompkins, 'James and Rowan Hardin, and Gen. John Hardin who fell at 'Buena Vista, with many others."

Of grammar-school teachers in connection with Center College may be mentioned James Graham, who inducted the present writer into the elements of the Greek tongue. His accuracy, his zeal, his quick temper, his fidelity should not be forgotten. I remember him most kindly after these forty years.

"Severe he seemed, but if he erred in aught,  
The love he bore to learning was in fault."

Gen. Jno. B. Huston, also, who became so eminent as a lawyer, and a law-professor, and Dr. Nathan L. Rice, afterward professor of theology and college president in other States, as well as professor of theology at Danville.

It is thus seen that some of our best teaching ability has been employed in grammar schools and academies. These are the crying want of the day in this centennial year—to furnish a sound foundation of English, Latin, Greek, and Mathematics. Give the colleges this, and they will be responsible for the superstructure.

## V.—COLLEGES.

What the fathers of Transylvania Presbytery, in 1794, aimed at in their "Kentucky Academy," would now be designated a college. I give the course of study marked out by them, and copied from the original manuscript Minutes of Presbytery by S. S. McRoberts. At the session of the Presbytery of Transylvania held at Ashridge church February 10, 1794, "Ordered that the following list of books be recommended to the grammar school, or any school or schools, which may hereafter be under its care.

"On the Latin: Ruddiman's Grammar with Prosody; Cordery, with an English translation; Æsop's Fables, with an English translation; Erasmus (Colloquies?) with an English translation; Selecta e vetero Testamento, without translation; Selecta e Profanis, without translation; Cornelius' Nepos, with an English translation; Cæsar's Commentaries, without translation; Ovid's Metamorphoses, with or without translation; Virgil, Horace, Pantheon, Cicero's Orations, Ainsworth's or Young's Latin Dictionary.

"Greek Authors: Whetlin Hall's Grammar, Screevelius' Lexicon, Greek Testament, with Latin translation; Lucian's Dialogues, with Murphy's notes; Xenophon's Cyropædia; Longinus upon the Sublime; Kennet's Roman Antiquities; Potter's Greek Antiquities.

"Holmes' Rhetoric; Dilworth's Arithmetic; Watt's Logic; Stone's Euclid; Patoun's Navigation; Guthrie's Geography; Ferguson's Lectures on Natural Philosophy and Astronomy; Blair's Lectures; Lowth's English Grammar; Witherspoon's, Hutchinson's, or Smith's Moral Philosophy."

A true extract from the records.

Stanford, Ky., September 4, 1883.

S. S. McROBERTS,

*St. Clerk Presb. Trans.*

A very creditable curriculum for the time and the place. By no means a log-cabin repast. We may question the propriety of their allowing swimming-bladders in the way of translation, such as now, frowned upon by faculties, skulk about colleges under the contemptuous name of *Jacks*. The course in the Natural Sciences, also, would hardly come up to the demands of the present generation, although Ferguson's Astronomy was probably the best accessible text-book in its day. The copy in our library at the University, once the property of Rev. John H. Brown, was printed at a later date, 1817, in two octavo volumes, with a quarto volume of plates. It has notes and supple-

mentary chapters by Sir David Brewster, who would not have put his hand to an inferior piece. In fact, I found in it some interesting information, omitted in the later text-books, concerning the first observation of the transit of Venus by the illustrious Horrox. Sometimes gold sinks in the river of Time, while chaff swims.

The provision in Pure Mathematics is scanty, and in applied Mathematics, surveying is not so much as named, while oddly enough in these primitive forests, Navigation holds a place. Chemistry and Geology are ignored. Mental Philosophy *may* have come in under the old title of Moral Philosophy which included more than it does now. On the whole, a creditable curriculum; and may *our* curriculum of 1883 be as considerably handled in the centennial 1983, by a writer not to be born for fifty years yet.

The collegiate department was opened at Pisgah, Woodford county, in the fall of 1797. It soon outstripped Transylvania at Lexington. But alas! for the Lord's silly sheep, the Presbyterians, who are almost universally declared to entertain the darkest views of human depravity, and yet practically appear to think better of the uprightness and truth of their fellowmen not only than those fellowmen deserve, but than anybody else *thinks* they deserve. Let whoso will or can, explain this marvel. Kentucky Academy was inveigled into a union with Transylvania Seminary. On the 22d of December, 1798, the Legislature on the joint petition of both boards of trustees "amalgamated" the two institutions into Transylvania University. Our Church surrendered the right of ecclesiastical control, but they did so under the stipulated pledge that the majority of the twenty-one trustees should be Presbyterians. The Board was to be a close corporation, filling its own vacancies; and the charter was not to be altered or repealed except on the petition of eleven trustees.

It would be a work of supererogation to recount how the Presbyterians were tricked out of their rights and property in Transylvania University; how Dr. Holley came, carried everything before him, and dealt Kentucky a blow from which she has never absolutely recovered; how for a time the names Presbyterian and bigot were considered well-nigh synonymous; and how the evangelical churches, and even the Romish church at last, were alarmed, and took decided ground against the semi-paganism which was attempted to be thrust upon the people. I may be allowed to express my surprise at seeing so little of the conflict in the columns of the *Western Luminary*, published at Lexington.

The main brunt of the battle seems to have been borne by the Rev.

John McFarland of Paris in the *Pamphleteer*, published by him at that place.

On the 19th of May, 1823, Dr. Holley pronounced the funeral oration over Col. Morrison, who had been a munificent patron of the university. The sentiments of this performance were extremely offensive to the Christian people of Kentucky, and at the October meeting of Synod, held in Lexington, nine trustees were appointed, and directed to obtain the control of Center college under a new charter, if possible; if not, to go on independently.

When the charter was applied for, there was great opposition on the part of some members of the Legislature. It was feared that the Presbyterians would endeavor to unite Church and State. The tide was turned, however, by an amusing story of a wild Irishman, related by Col. James Davidson, who had heard it a short while before from Dr. Thos. Cleland.

Synod was required to endow the college with the sum of \$20,000; an amount which now seems inconsiderable, but then was not only far greater in proportion to the wealth of the Church, but was worth more; *i. e.*, would buy more of the necessaries of life. It was divided into portions of \$5,000, and the payment of each installment entitled Synod the election of three trustees. The last payment was not completed until 1830.

#### VI.—EARLY PRESIDENTS AND PROFESSORS.

In Transylvania University before the evil days of Dr. Holley, the Presbyterians had three professors whose names are to be held in honor, Dr. Blythe, Dr. Bishop, and Father Stuart. Dr. Blythe was for a number of years the acting president; a man of commanding presence, great force of character, and special ability on the floor of church courts. Dr. Bishop was called to Miami University, Ohio. He is remembered as the author of the memoir of Rev. David Rice. The lovely and saintly Stuart, was the father of Rev. D. T. and Samuel Stuart.

Worthy men were these, and their names should never be allowed to die.

The Rev. Matthew Fontaine Maury, long the rector of the Episcopal church in Danville, used to say that his father, Rev. Francis F. Maury was the first professor of Center college. His accession was in 1821.

In 1820, Rev. James McChord was elected president, but declined the invitation. Mr. McChord is still remembered, or *was* remembered

twenty years ago, as a brilliant pulpit orator. The name of President Jeremiah Chamberlain was a household word in my childhood. He was in office from 1822 to 1826, a period previous to my birth. His friendly face, painted by Neagle, still beams upon the members of the Chamberlain society in their hall assembled. He left a most pleasing impression upon the community at Danville, and his tragical death at Oakland college, Mississippi, was greatly lamented.

The name of Redmond Dougherty, Professor of Languages, lingers in my memory—*vox et præterea nihil*. Much the same may be said of Dr. Luke Munsell. I saw James Buchanan, Professor of Mathematics, once certainly. He has been described to me as a lean, slender man, as though conic sections had desiccated him. He lived, however, to an advanced age, long after he had left Danville—desiccation proving preservative.

Gideon Blackburn, President from 1827 to 1830, is another familiar fireside name. From all accounts, he must have been a pulpit orator of uncommon power. His later work was in connection with theological education in Illinois. Dominie Thompson was Professor of Languages from 1824 to 1831. The Rev. John J. Pierce, his successor for a brief period, I knew in years long after, as an aged minister in Muhlenburg Presbytery, an amiable, scholarly man.

In 1830, Synod elected Rev. Jno. Clark Young, President of the nearly broken-down college. The choice proved to have been eminently fortunate. Mr. Young was then twenty-seven years of age, pastor of the McChord church in Lexington, and already recognized as an admirable extempore preacher. He was an accurate scholar outside of his department. It may not be generally known that he was a pupil at Columbia College, New York city, of the famous Dr. Adrain, the Irish mathematician; and that on one occasion, when Dr. Adrain had given to the class a problem which only one pupil had ever been able to solve, Mr. Young solved it in his sleep, whereupon the good Adrain said that there were "some things that indicated *talent* in a pupil, but others that indicated 'jaynius.'"

The power of close attention which is fostered alike by mathematical and by metaphysical studies, produced in Dr. Young something of that mental pre-occupation which goes by the Anglo-Saxon name of absent-mindedness. This occasionally made him misunderstood, in the innocency of his soul. But a more pleasant-tempered, genial man, it would be hard to find. In Greek, Professor Nichols pronounced him superior to any man he had known, not a Greek Professor. However, I must confine myself to his traits as a teacher.

May I be allowed to say, that, take him for all in all, I regard him as the best instructor under whom I ever sat as a pupil. This was owing to several particulars, as 1st. His method was the best of methods, viz: the use of a text-book, supplemented by copious unwritten lectures. 2d. The interest he himself felt and exhibited in the subjects taught. This will be sure to tell upon one's pupils. Not long before his death he remarked to the writer that the man who could get his scholars interested in the subject studied, had the first requisite, and the second requisite, and the third requisite of a teacher. What vivacity he displayed in the recitation room! And how contagious that vivacity was! His blue eyes sparkled; his whole frame was in action; he was a "born" teacher. 3d. His mind was keenly analytic. He did not excel other able men in synthesis; his forte was not in breadth of generalization; but for the clear, sharply-cut distinguishing of things that differ, he had few equals among the men that I have known. But not to weary you, 4th, and last, Dr. Young had an unsurpassed facility of illustration. He read widely, he remembered affluently, he applied felicitously. I should think he would have readily endorsed the aphorism of the old divine, that "Arguments, like pillars, give the most strength; but illustrations, like windows, let in the most light."

May I transgress the bounds of my allotted task, and for a moment recall that lovely morning in June, 1857, with its sky of blue and its breath of balm, when it was whispered that Dr. Young was dying? I was present in that chamber of death; and how can I ever forget the familiar gesture and tone with which he said: "I want you all to know that I am a sinner, saved by grace." Were not these the two chief lessons he taught? Man, a lost sinner—Christ, a gracious Saviour?

My near relationship to Dr. Lewis Warner Green will, of course, preclude my speaking of him in terms that might otherwise be admissible. Part of his teaching days were spent in other States, as in the chair of Oriental and New Testament Literature and Exegesis at Alleghany Seminary, and as President of Hampden Sidney College, Virginia. But he appears repeatedly in the history of Center College, first, as a member of the first graduating class in 1824; then as Professor of Greek, in 1831; of Rhetoric and Political Economy, in 1832; as Professor in the same chair, and Vice-President in 1839, and as successor to Dr. Young in the Presidency from 1857 to that fatal day in 1863, when, worn out with his labors, not only in, but outside of his own college department, and among sick and wounded men, he was stricken with congestive chill, and lay speechless on his bed; but

when he heard the names of his absent wife and daughter, a tear welled up from his eye and flowed over upon his cheek. Alas! the fiery heart was beating low, and the eloquent lips were mute!

Since the last meeting of Synod Professor Wm. Dod has passed away from earth, aged nearly seventy-five. His modesty, his gentleness, his kindness of heart, can never be forgotten while a single one of his pupils shall remain on earth. Even his personal peculiarities are treasured in our memories; his gold spectacles looking in upon Danville, when gold spectacles were almost unknown in the village; and his skill on the flute, and a capital flute it was, and it made a stir in social parties, when he unlocked the mahogany box, and put together the joints of the instrument, and gave us a prelude with a flourish quite beyond what we had been accustomed to; his standing jokes, too, about the similarity of the modern Cæsar and Pompey, and his pronouncing infinitesimal *infinite-small*; also his graver speech concerning Sir Isaac Newton, Euler, the brothers Bernouilli, D'Alembert, Boucharlat, and finally those appalling

"Words of learned length and thundering sound;"

Forcellini, and Facciolattis' Latin Lexicon.

But time would fail us to tell of the lucid and logical Beatty, now nearing a semi-centennial of invaluable services, the accurate Nichols, still living at an advanced age in Illinois, and Scott, and Snyder, and Ryors, and others, who have entered into the most holy place.

To present now the collegiate posture of the Presbyterian Church in Kentucky: We have, in 1883, two colleges, one at Danville, the other at Richmond, both of them provided with excellent main buildings and with commodious dormitories, the Richmond dormitory having just been opened in September last, a spacious and elegant home for students. At Richmond, too, we have four Professor's houses on the campus. The Danville school has a roomy building for its preparatory department. Both institutions are provided with scientific apparatus, and with several thousand volumes in their libraries. Their catalogues numbered jointly, for the year ending in June, 1883, 318 pupils. Their graduates are widely scattered through the United States and elsewhere, and have occupied, and do yet occupy, honorable positions in social life, in business, in the learned professions, as judges, legislators, governors, army officers, editors, and authors. Of their nearly one thousand names, how few have been stained with dishonor; how many have been adorned with civic virtues and heavenly graces. Let us thank God, take courage, and go forward.

## VII.—THEOLOGICAL TEACHERS AND SCHOOLS.

Let us consider, first: The individual efforts of her ministers to instruct candidates for the ministry. Archibald Cameron read theology under Father Rice. James K. Burch studied privately—it is not known under what teachers. Dr. John Poage Campbell, after a course under Professor Graham, at Liberty Hall, spent a winter with Dr. Moses Hoge, of Shepherdstown, Va. Joshua L. Wilson, under Rev. James Vance, on Beargrass, while assisting in his classical school. Rev. John Thomson, under Dr. James Blythe. Mr. Thomson was the father of four Presbyterian ministers, one of them, Dr. W. M. Thomson, a missionary of the American Board at Beirut, Syria, and the author of "The Land and the Book." Nathan L. Rice began under Dr. Gideon Blackburn, and afterward went to Princeton. Bishop Kavanaugh writes me respecting Rev. John Lyle that, "as a teacher, he prepared quite a number of young men for their ministerial studies." He gives the names, to his "personal knowledge," of William Martin, James H. Dickey, John T. Edgar, James C. Barnes, and Robert Lapsley. How much of this, or indeed, whether any of it was strictly *theological* study, I am unable to say with certainty. In 1806, Mr. Lyle, in his contract with the Trustees of Bourbon Academy at Paris, "agrees to introduce James H. Dickey as *teacher* of (the) Latin and Greek Languages, and surveying." In November, 1810, the name of John Edgar, *Tutor*, appears at the bottom of "A list of the scholars that entered the *Literary Asylum*." "May 1st, 1811—Employed Mr. Edgar as the tutor of my three sons, "and have no school." "Lyle and Edgar" have a school opening on the last Monday in 1812. It is styled "Lyle and Edgar's Literary and Theological School." John T. Edgar's signature occurs more than once. The specified studies are English grammar, spelling, reading, geography, and Latin. Both sexes are admitted. We are left to conjecture that Mr. Lyle had private students in theology, of whom, possibly John T. Edgar was one.\* But John T. Edgar finished his theological course at Princeton, by Mr. Lyle's advice.

Dr. Thomas Cleland accomplished an honorable work in this line. In his autobiography he says: "The number of young men, from first to last, who were under my supervision as students of divinity, "were some fourteen or fifteen, viz: N. H. Hall, John R. Moreland, "James C. Barnes, Charles Phillips, Samuel Wilson, John H. Brown,

\*A grandson of Dr. Campbell states that Dr. Edgar studied theology with Dr. C. in Fayette county.

"Wm. Dixon, Robert L. McAfee, Wm. H. Forsythe, Robert Hamilton, David Todd, Robert Caldwell, F. R. Gray, Joshua H. Wilson, and G. Moore. All are yet living except three, viz: Hamilton, Moreland, and Wilson. The last never reached the pulpit. Some were in indigent circumstances, and received their board, etc., gratuitously; some at half price, or as suited their circumstances or "convenience." Dr. Cleland then proceeds to explain how they managed to live on his small salary. The style was primitive, yet healthful. Father Barnes writes: "During the year 1815, I lived in his family, and was treated as his son; enjoyed his excellent ministrations, and commenced the study of theology. It was by his kind exertions that I was enabled to spend the two following years at "Princeton Theological Seminary."

I can not give the names of all the ministers who have, more or less, supervised the studies of candidates through a part or the whole of their course; or of all the ministers who have partly or wholly been fitted for the pulpit in this way. But what a roll of names in even this imperfect list! Dr. Campbell, Joshua L. Wilson, Archibald Cameron, John Todd Edgar, Nathan Hall, James C. Barnes, John H. Brown, Nathan L. Rice, with other good men and true, whom time would fail us to specify.

In April, 1806, West Lexington Presbytery appointed Rev. John Lyle, Professor of Theology. On the 13th of October, 1828, Synod attached a theological department to Center College, and on the following day elected James Kerr Burch, Professor of Theology. It seems to have been the intention of Synod to model this seminary after the one in Princeton, N. J., and to have three professors. But from some cause or causes the project did not succeed. Mr. Burch retained his place only one year, and in 1831 the plan was abandoned.

If we, of the present day, are slow to move in this department of education, the charge can not be brought against the fathers of the Church.

In 1777, May 7, only a little more than half a century before the actual inauguration of this work by Synod, forty-seven Indians, under their chief, Blackfish, besieged Harrodsburg. On December 31, 1777, there remained at Harrodsburg sixty-five men; at Boonesborough, twenty-two; at St. Asaph's or Logan's Fort (now Stanford), fifteen. These were the only three permanent settlements in Kentucky; and these are the garrisons, except that Virginia occasionally sent out some militia. Less than fifty years later the pioneers attempted to found a theological seminary ten miles away from Har-

rodsburg on the one side, and from Logan's Fort on the other. Sixteen years later, *i. e.*, in 1847, Synod agreed to co-operate in the management of New Albany Seminary, Indiana, and raised a fund of \$20,000, to be held by Synod, and the interest to be used in the support of a professor. In May, 1853, six years later, Synod offered the use of said fund to any first-class theological seminary the O. S. General Assembly would establish in the West, and \$40,000 additional, and ten acres of ground for a site, if the seminary were located in Danville. The Danville offer was accepted by a large majority over New Albany, and by eleven votes over New Albany and St. Louis together (122, 78, 33).

The success of the new institution was very encouraging. Those were the days of the first three, Robert J. Breckinridge, Edward P. Humphrey, and Stuart Robinson. In the years from 1853 to 1860 inclusive, three hundred and twenty-four students were matriculated. The number in 1859-60 was fifty-three. During the civil war forty-eight students entered the institution.

The usefulness of this school of the prophets was very notable in its earlier career. Many of our Kentucky pulpits were supplied from its students, beside the young ministers who went forth everywhere.

#### VIII.—THE OUTLOOK.

If we can not learn wisdom from the past, we can not learn it all. The experience of our Church has taught us the supreme importance of having a theological school in our own State. This is an age of means, not miracles. God richly blessed the effort of 1853, and He will again bless us if we exert ourselves in His service. He has, most unexpectedly to us, thrown into our lap Dr. Landis' very valuable theological library, which he spent half a century in collecting. Since the close of the war, in 1865, wealth is again accumulating in the hands of our people. Our work in evangelization is prospering; old churches are growing; new ones are being organized. Surely, the time can not be far distant when our Synod with the aid and co-operation of other Synods, should have a theological school. We require a theological education in our candidates for the ministry; but what opportunities do we offer them for getting it? Our Northern brethren have a Seminary at New York city, on the eastern frontier of Presbyterianism in the United States. A little west of it comes Princeton; then Auburn; then Alleghany; then Lane Seminary, near Cincinnati; then Danville; then Chicago, and the last rays of the sun sweep through the Golden Gate and linger

upon the sacred walls of the Seminary in California. We, of the South, have one in Virginia, and one in South Carolina, both of them Atlantic States, far east of the first chain of mountains, through whose passes so many thousands of emigrants have pressed into this great valley of the Mississippi and the States and Territories beyond. We seem to lag far behind the tide of population. God be praised that we live at all!

Until some grand effort is made in this direction, we must needs imitate the zeal of the fathers and seek to bring on our young men by the help of individual pastors and teachers here and there. Why not? Indeed why should it not be an ordinary way of getting a student through at least one year of his course? The grade of requirement may be higher now than it was fifty or one hundred years ago, but the facilities also are far greater. With Nordheimer and Green in grammar, and Gesenius in lexicography, Hebrew need be no bugbear; and with Jacobus, Hodge, Addison Alexander, and Lange, as commentators, surely our young men can be led into *some* New Testament exegesis without going a thousand miles off to a seminary. Nor would it take long to tell them of the Septuagint, of the Syriac Peshito, the Itala on which Jerome based the Vulgate, and of other curious versions, including Wyckliffe's and Tyndall's, not to speak of the eminently curious revised version of our own day.

Our ministers are equal to this task, or else they are behind the other professions. Multitudes of young men read law and medicine for a year with lawyers and physicians of their own neighborhoods. If our clergy are *not* now fitted for the work, let them fit themselves. The study of the Hebrew and the Greek scriptures may be to them the very thing they need. And then let them look up in their congregations young men of piety and promise, and affectionately press upon them the claims of a perishing world. Thus some Joshua L. Wilson, some Nathan H. Hall, some Nathan L. Rice, some Gideon Blackburn may be brought into the ministry of God's dear Son.

Here, too, there is a field of usefulness for some pastors who are not and can not be made orators, but who are judicious and instructive preachers. They are not eloquent, but they *are* didactic, and may be excellently qualified to teach our candidates.

But whatever methods may be adopted, something must be *done*. In the territory proper to the Southern Presbyterian Church, and in that portion of it, whereof Kentucky occupies the north-eastern corner, lie the States of Tennessee, Alabama, Mississippi, Louisiana, Missouri, Arkansas, the Indian Territory, and Texas—an immense domain, equal

in area to the German Empire, France, Great Britain, and Ireland, with Belgium, Portugal, and Denmark thrown in—rapidly settling up in some parts, and growing in population everywhere, yet with not one Southern Presbyterian Theological Seminary in it, from one end thereof to the other. The example of the brethren in Virginia and South Carolina ought to shame us into something better than the nothing we are now doing.

#### CONCLUSION.

The following important principles underlie the course of action steadily pursued by the Presbyterian Church in Kentucky. First. That *all* learning, human and divine, is the proper study of mankind. This is opposed to the mystical notion that human learning is useless, if not positively hurtful. Second. That according to God's word and according to the only true psychology, the heart is to be reached through the head; the realm of feeling, through the realm of thought. This is antagonistic to another error of the mystics, that religion is a vague, dreamy exaltation of our emotional nature, independent of what some are pleased to stigmatize as dogma. On the contrary, we steadfastly affirm that man is sanctified by the truth, and that to know God is eternal life. Third. That truth is not only necessary to holiness, but is in order thereto. Hence we can never adopt the unfortunate phraseology of Sir Wm. Hamilton, which speaks of the mind as an end unto itself. If by the mind he means our intellectual nature—and what else could he have meant?—he has adopted a theory that ignores the true subordination of thought to feeling. The mind is never an end; it is always a means. So, we reject the idolatry of intellect, which is the opposite pole to mysticism.

In all this, our little branch of the great Presbyterian family is in accord with the reformed theology in general. But are we in like accord with the broad principles that underlie the divine economy?

A needle of steel, as yet unmagnetized, if freely suspended will point indiscriminately in any direction whatever. Magnetize it, and it points to the North. It will then guide the traveler through trackless prairies and pathless forests, and direct the mariner's course through the waste of ocean, when night has settled down upon the waters. Philosophers have discovered that this polarity is due to a galvanic current sweeping around the needle, parallel to a great current that sweeps around our globe. Let the smaller current coincide with the greater, and the little needle is in relation to the sun and the earth, and is a benefactor to the human race.

Now, what is the grand principle of the divine economy on all this subject? We find it most clearly stated in the last book of holy

Scripture, in the Gospel of John, the latest revelation of God to man: "In the beginning was the *Word*." The *Logos endiathetos* that had dwelt in the bosom of the Father from all eternity—now in the fullness of the times ready to become the *Logos prophorikos*, the Word issuing forth from the Father's bosom—the Word no longer silent as in the hush of the past eternity, but henceforward evermore speaking the thoughts that slumber not again.

The Word spoke in the beginning, when nothing was save God, and eternity, and space; and it said to the universe that as yet was not BE!—and it was.

Forth from out nothingness and old night, matter sprang, nevermore to perish; some think, in the form of shapely worlds; others, in an undefined chaos of mists and vapors. However this may have been, matter was endowed with wondrous potencies of order, and utility, and beauty. It was the *materia* on which the strength, and wisdom, and taste of the Elohim, the Strong One, the Almighty, were to be expended; out of which the uncounted stars were to be fashioned, the host of heaven, which none but God can number.

To affect to despise this revelation under a pretense of superior godliness is a folly and an impiety. "The glory of the Lord endureth forever; The Lord shall rejoice in His works." To-day the suns, magnificent leaders of the host, with their crests of flame, shout one to another their mighty joy; and the far, far nebulae, like sentry on the borders of the night, whisper the ancient watchword, "Great is Jehovah."

Again, the word spake, and the shining ranks of Cherubim and Seraphim flashed forth—the angels of God, excelling in strength—sons of God, blending their rapture with the song of the stars of the morning—a nobler work than those stars of the dawn, for the angels were made in the image of God, and endowed with a self-conscious and undying existence. To-day Cherubim and Seraphim continually do cry "Holy, holy, holy, Lord God of Sabaoth, heaven and earth "are full of the majesty of Thy glory."

We find herein a prodigious advance in the manifestation of God to and by His creation; and this may have seemed to the grand intellect of archangels a finality in revelation. But again the Word speaks; the Word becomes flesh and dwells among men, and speaks from Calvary, not now as with trumpet tones reverberating through the voids, but in the cry of anguish uttered by lips already purpling under approaching death. O rock, that didst frown upon the dry and thirsty desert, where the Israelites wandered and were ready to perish—thou must be smitten and rent that the living waters hidden within

thee might flow forth. O, Lord God, Lamb of God, Son of the Father, frowning upon sin with infinite abhorrence, Thou too, must be smitten and rent that the grace, mercy, and peace which lay unsuspected in the inner heart of God might give life to dying sinners.

So appalling yet so tender is this direst tragedy of the cross, that we are in danger of not looking beyond it; and so unspeakably precious are our personal interests therein, that we are in a like danger of not looking beyond ourselves. Yet this is not the scriptural view of the subject. The last end of all things is God Himself. Of Him, through Him, to Him. It has been most truly said that if our theology begins with God, the inevitable result is Calvinism. Where else should we begin? Where else could God Himself begin? *Of Him*, says Paul; *of Him*, says Augustine; *of Him*, say we in our lot, on this centennial day. *To Him*, says Paul; *to Him*, says Augustine; *to Him*, say all the Centuries, be glory throughout the Ages, and the Ages shall answer back to the Centuries, Amen, and Amen.

And now what does the great God ask of us? Most of all reverence, trust, and love. The greatest commandment is, Thou shalt love. This seems to me hardly so much a commandment, as a passionate outcry from the heart of God—the cry of an infinite longing for love. Hear, O Israel, the Lord, thy God, is one Lord; and thou shalt love the Lord with *all* thy heart, with *all* thy soul, and with *all* thy mind, and with *all* thy strength. Ah, yes, He longs for *all*. Love Him, the eternal; Him, the one God; Him, thy God. Even the Cross, then, is not an end, but a way. It is *in order* to rescue the lost; and what then? It is in order to teach—to teach the profoundest truths thus far announced to the universe—to teach them to us who are saved by them, and to teach them to the principalities and the powers in the heavenly places. And what then? Why in order that they and we shall in the ages to come love Him, and delight in Him, as God, our exceeding joy.

Hence, from the Beginning the Son has been the *Word*; as He shall be the Word, world without end. This, my brethren, is the grand law; this, the divine economy. God be praised if we have, to any degree, apprehended these truths, and fallen into the line of march under the Captain of our Salvation.

Every new-born soul, then, is a *Voice* crying in the world's wilderness—an echo of the Voice that spake and that speaketh evermore. God help us to speak the thoughts of God, that the love wherewith He hath loved us may dwell in us, and we in Him.

“Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength, and my Redeemer.”

## THE DISTINCTIVE DOCTRINES AND POLITY OF PRESBYTERIANISM.

BY REV. T. D. WITHERSPOON, D.D.

Every denomination of Christians has certain distinctive principles, which serve to differentiate it from other branches of the visible Church, and which constitute its *raison d'être*—the ground more or less substantial of its separate organic existence. In proportion as these principles are vital and fundamental, they vindicate the body that becomes their exponent from the charge of faction or schism, and justify its maintenance of an organization separate and apart from that of all who traverse or reject them.

We are met to-day as Presbyterians. We have come to commemorate the first settlement of Presbyterianism in Kentucky. You have listened to the eloquent addresses of those who have traced the history of our Church in this commonwealth for a hundred years. They have told you of the first planting in this Western soil of a tender branch from our old and honored Presbyterian stock, of the storms it has encountered, of the rough winds that have beaten upon it, and yet of its steady growth through summer's drought and winter's chill, until what was erstwhile but a frail and tender plant, has become a sturdy oak with roots deep-locked in the soil, with massive trunk and goodly boughs and widespread branches overshadowing the land.

You have heard also, the thrilling narratives of the lives of those heroic men by whose personal ministry the Church was founded; of the toils they underwent, of the perils they encountered, of the hardships they endured that they might plant the standards of Presbyterianism in these Western wilds.

The question arises with especial emphasis under circumstances like these: What are the peculiar principles of the denomination whose centennial is celebrated with so much enthusiasm to-day? Is there anything in these principles that justifies such sacrifices and toils as were made by the noble men whose biographies have been read? Is there anything in the distinctive doctrines and polity of this Church to render its settlement in Kentucky a hundred years ago, and its perpetuation and development through a century of conflict and struggle,