

ONE HUNDRED FIFTY YEARS

of

Kentucky Presbyterianism

1802 - 1952

*Sesqui-Centennial
Celebration*

jointly by the

SYNODS OF KENTUCKY

PRESBYTERIAN CHURCH U. S. AND U. S. A.

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FOREWORD

Kentucky has a rich and varied history. So, too, has Presbyterianism, whose records are entwined with those of the State. But Kentucky Presbyterians today do not know their history.

The Joint Committee of the two Synods, in planning the Sesqui-Centennial Celebration of the Synod's organization in 1802, arranged for two features:—A program of addresses in the joint sessions of the two Synods at Danville, September 11-13, 1951; and, the Observance of this historic event in the churches throughout the year 1952, by sermons, addresses, dramatizations and pageants, covering events in State and local Church history.

For this a Source Book of Historical Material is needed; and we were asked to compile it. In this we do not pose as historians. We have read the remarkable stories and records; we have sifted, sorted, and condensed them to fit the limits imposed. For the omission of events and names, considered by some more important than those we use, we can only ask your indulgence in a field where opinions may differ, and where available data are limited.

We earnestly hope that the booklet, and the Celebration it serves, may so reveal the courageous life of a simpler day, and give us such perspective on our present task, that we may the better wrestle with the problems facing the Church in our time.

Our thanks go to the many who have aided us; especially to Rev. George S. Watson, D. D., for reading both copy and proof.

George H. Mack, Stated Clerk, Kentucky Synod, U.S.A.
Robert Stuart Sanders, Pastor Emeritus, Versailles, U.S.

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KENTUCKY PRESBYTERIANISM

1802 - 1952

ANCESTRY

CHAPTER I

The beginnings of Presbyterianism in Kentucky are to be found among the hills and valleys of old Scotland. There, among people devoted to the "Kirk," and among their transplanted brethren in the counties of North Ireland popularly known as Scotch-Irish, we find our lineal ancestors. Under James I, James II, and Charles II, who were determined to force Episcopacy on their people, these Scotch suffered sore persecutions and poverty. Hence the migrations to America in the period 1650 to 1750.

These ancestors came to New England, New Jersey, and the Carolinas; but in great numbers they poured through the port of Philadelphia. Finding the lands in the tidewater areas already settled, they moved westward into Western Pennsylvania, and along the valleys west of the Blue Ridge in Virginia. Pittsburgh has always been a Scotch-Irish center.

They occupied the lands of the Upper Potomac and the valleys of the Shenandoah and the Catawba. They joined up with their cousins who entered through Charleston in the South, and who settled the Carolinas and Tennessee. Among them are such names as Glass, Vance, Blackburn, McClung, McCampbell, McDowell, Stuart, and Telford. Typical descendants are Stonewall Jackson, Cyrus McCormick and the Breckinridges.

These Scotch-Irish were a sturdy race, well suited to conquer the wilderness and to carve out our western states. Through their labors in religion and education they laid well the foundations for a great people. They were intensely loyal and patriotic, devoted to liberty and the cause of the Colonies. Of them Washington is reported to have said, "should all his plans be crushed, and but a single standard left him, he would plant that standard on the Blue Ridge, make the mountain heights his barrier, and, rallying round him the noblest patriots of the Valley, found, under better auspices, a new republic in the west."

While rugged in body and mind, these people had, also, the trait of stubbornness. This, joined with their love of controversy, accounts for the many sects and divisions—schisms—that mark their history, even to the present day. It is the recorded prayer of an older Presbyterian elder of this stock who prayed, "Lord, grant that I may always be right, for Thou knowest I am hard to turn."

ANCESTRY

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In Virginia

A historic church in Augusta County, Virginia, is Tinkling Spring. It got its name from a spring near which the members had decided to build. Their pastor, Rev. John Craig, a native of North Ireland, preferred another site, and "in the heat of his feelings vowed that none of that water should ever tinkle down his throat. The vow, thus rashly made, was, nonetheless, scrupulously kept. Though he afterward was known to rinse his parched mouth in midsummer, he never swallowed a drop of it."

The first religious groups to organize as Presbyterians in America were not, however, in Virginia and the South, but among the Scotch peoples in Maryland and to the North. They had known, in Scotland and North Ireland the operation by Presbytery. The settlers of New England were chiefly of English stock. They were Calvinistic, and held to the Westminster doctrines; but they followed the independent or congregational form of organization, later, as Congregationalists and Baptists. They were marked by a strong individualism, which became a decisive factor later in our experience with the Plan of Union, and was a type of thought that flowered in the writings of Emerson.

Organizing by Presbytery was brought effectively to America by Rev. Francis Makemie. Ordained by the Presbytery of Laggan, North Ireland, he came to America in 1683. He travelled through the settlements from New York to the Carolinas, and organized groups of believers into churches. The first one was Rehoboth, on the eastern shore of Maryland about 1690. By 1705 a regular presbytery, probably just organized with three or more ordained ministers, met in Philadelphia, ordained additional ministers, and took over the care of organized groups and churches. This first presbytery was known simply as The Presbytery, as the synod, when organized in 1717 was known as The Synod. As Dr. George P. Hays says, "Presbyterianism thus grew out of the soil, and of the necessities of the case. It did not begin at the top, as it had done in France and in Scotland, but began at the bottom, and by degrees rose to strength."

Of the character of Francis Makemie, Dr. Hays also says: "Makemie is distinctive as a man of eminent piety and strong intellectual powers, adding to force of talents a fascinating address, and conspicuous for his dignity and faith as a minister of the Gospel."

In colonial Virginia, the Church of England (Episcopal) was the established Church, supported by the State. Its clergy received the annual stipend of 16,000 pounds of tobacco, worth about \$350, but generally double that sum. They conducted a cold and very formal type of religious worship, with little relation to personal Christian experience. "The most profane atheists and deists, drunkards and debauchees were admitted, whenever they made application, to all

the privileges of Christ's children. Very few of the clergy preached or appeared to understand the Gospel of Christ. It was under these circumstances that some pious books or fragments, falling into the hands of a few individuals, were made the means of awakening them to a concern for their eternal interest, and commencing a work of grace." (Bishop.)

Among such individuals was Mr. Samuel Morris, a wealthy planter of Hanover, who happened on a copy of Luther on the Book of Galatians. Much affected by its teachings on the Way of Salvation, he found in it great help and comfort. Naturally, he spread the word to others. These neighbors came to his house, and he read to them this and the sermons of Whitefield, so that his home became known as "Mr. Morris' Reading House." They had no sermons or exhortations; extemporaneous prayers, even, were unknown.

Such gatherings were illegal by the laws supporting the church establishment, and Mr. Morris and his friends were called into court. But pleading that they were "Lutherans," as the only term they knew from their readings, and the court being ignorant of all sects, too, they were released. Later, through visits and preaching by Rev. Wm. Robinson, an evangelist of New Jersey, in 1743, and by the assent of Virginia's Governor Gooch, this work of Mr. Morris, and other groups, grew, in time, into churches like Back Creek, North Mountain, Timber Ridge, Calf Pastur, and Roanoke.

Fostering these early efforts in Virginia and the South, the Synod of New York and the Synod of Philadelphia had each, in the years 1717-1788, sent evangelists among the "people of Potomoke." It was the practice to assign pastors to itinerate for two months or more, annually, beside full-time missionaries. These labored among widely scattered settlements amid great difficulties. They must travel through mud and snow, over ill-marked trails, and must face dangers from Indians and wild beasts. But the results were remarkable. So that in 1755 the Presbytery of Hanover was organized and took over supervision for all Virginia.

After peace with England was signed in 1783, the General Synod became the General Assembly in 1788. Its four subordinate Synods were: New York and New Jersey, Philadelphia, Virginia, and the Carolinas. They included 16 presbyteries, 177 ministers, 111 probationers, and 419 churches. Thus in its first century, amidst many vicissitudes, the young Church had grown remarkably.

The Synod of Virginia, in 1789, was erected with its four Presbyteries of Hanover, Redstone, Lexington, and Transylvania. This last, meaning the "Backwoods," or the lands across the mountains, included the settlements in Kentucky, Ohio, and Tennessee near Nashville, of which we shall hear much more.

In the War of the Revolution

During this Colonial period, Presbyterians in Virginia, as elsewhere, became a powerful element in all public issues and movements in the molding of the new republic. Rev. John Witherspoon, President of Princeton College, elected a member of the Continental Congress, urgently opposed any delay in issuing the Declaration of Independence. To those who argued that the "people are not yet ripe for it," he replied, "They are not only ripe for it, but in danger of rotting for want of it." "For my own part," he said, "of property I have some; of reputation more; that reputation is staked, that property is pledged on the issue of this contest. I would infinitely rather my gray hairs descend into the sepulcher by the hand of the executioner, than desert at this crisis the sacred cause of my country."

Presbyterians, generally, supported the Revolution, both in politics and in camp. (The Episcopal Church supported England, and suffered great losses in the outcome.) England's Walpole called this a "Presbyterian Rebellion."

Writing of the Mecklenburg Declaration, (issued in Charlotte, N. C. May 31, 1775), a work of Presbyterian ministers and laymen, the historian George Bancroft says,—"The first voice publicly raised in America to dissolve all connection with Great Britain, came, not from the Puritans in New England, nor the Dutch in New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians."

It was a Presbyterian minister, Rev. James Caldwell, Elizabethtown, N. J., who, when paper wadding for their muskets gave out in battle, ran into his church, gathered an armful of songbooks, and cried, "Now, boys, give 'em Watts." And at King's Mountain, it was these Scotch-Irish who, in the South, turned the tide of the War.

Presbyterians, in the Presbytery of Hanover, labored successfully for the separation of church and state, beginning as early as 1777. When the Legislature of Virginia, in 1785, after peace, was about to pass a bill to provide the usual annual support of Religion in the State, ministers and elders, in convention in Augusta County, prepared an adverse petition. They got 10,000 signatures for it, and placed it in the hands of Rev. John Blair Smith, who, for three successive days, was heard at the bar of the House in its support. The result: the proposed bill was dropped, and an act was passed establishing full religious freedom.

Dr. Davidson holds that it is due, not to Mr. Jefferson or any other politician, but to Presbyterians, aided by Baptists and others, that, not only Virginia but other colonies, following her example, were freed of church control by the state, and that this principle was written into the Federal Constitution.

In education, Colonial Presbyterians were true to their standards, and founded schools wherever they went. Foremost, of course, was Princeton, which had such men as John Witherspoon and Archibald Alexander. In Virginia the Presbytery of Hanover started two schools; Hampden-Sydney, founded in 1775; and Liberty Hall, afterward Washington College. To this latter, Gen. Washington made a donation of canal stock, in value \$20,000, (as later, out of his private purse, he gave Dr. Blythe \$100 for Kentucky Academy.) At Liberty Hall, the forerunner of Union Theological Seminary, Richmond, a remarkable revival resulted in sending forth, for missionary and pioneer work in Kentucky, some of her choicest sons. The story of Liberty Hall in the Valley is a most interesting one.

The service of Presbyterianism to the American Republic is so generally accepted, further evidence is not needed. The basic relations are well put in two apt quotations garnered by Dr. Walter L. Lingle, (Union Theological Seminary, Richmond, Va.) One is from the autocratic James I of England, who said: "No bishop, no king"; and, "A Scottish Presbytery agreeth with the monarch as God with the Devil." And the second is from Canadian James Macdonald's "North American Idea," which, he says, is "the right of a free people to govern themselves. And pray tell me, where did the people of North America get that idea? They got it from the Presbyterians, and the Presbyterians got it from John Calvin, and John Calvin got it from the Bible."

THE PIONEERS

CHAPTER II

CAN-TUCK-KEE, the Indians named it; meaning **The Middle Ground**, or, more commonly, **The Dark and Bloody Ground**. Daniel Boone called it a "second paradise" when first it burst upon his sight in all the beauty of the springtime. From North Carolina and the Tennessee settlements he had passed through Cumberland Gap, and stood on a height near Red River. Travellers since then have called it a beautiful land.

No Indian raised his wigwam on this land. It was left for hunting both by the Miamis and Shawnees on the north, and the Cherokees on the South. And when these saw the white man building his houses there, despite their many bargains and treaties, they were incensed. At Watauga, the Cherokee chief forewarned Boone, as he took him by the hand, "Brother, we have given you a fine land, but I think you will have much trouble in settling it."

But over the mountains and down the Ohio River from Virginia and the East, despite hardship and danger, came the pioneers of an indomitable race. "Seldom has a country been peopled under circumstances so auspicious to the formation of a bold, independent, magnanimous, homogeneous character . . . Scions of a noble stock, reared in the storm and trained to self-reliance,—these were no common men. Kentucky has been justly styled the "Mother of the West." Not only was she the western state earliest settled; her sons have been everywhere foremost. To have been born and reared in Kentucky, has ever constituted a recommendation to the highest offices, (in new states to the west.) Out of her have come forth governors to rule the people." And today, wherever you drive your car, East or West, people will draw near for a friendly greeting. You are from Old Kentucky.

Early Settlers

Early Kentucky lore abounds in the tales and exploits of Daniel Boone, Simon Kenton, and others. In our sketch it is enough, and a bit more fitting, to tell of the McAfees. They settled just north of Harrodsburg, and built the New Providence Church. (They are the forebears of our Presbyterian McAfees today.)

James, George, and Robert McAfee, the last a surveyor, with two others, left Botetourt County, Virginia, in May, 1773 and descended the Ohio. They fell in with Captain Bullitt and others, with whom they travelled as far as the mouth of the Kentucky River. There Capt. Bullitt left them and went on to the Falls of the Ohio, where he surveyed the site of Louisville, while the McAfees went up the Kentucky into the interior.

Here they encountered great numbers of deer, elk, bears, wolves, and thousands of buffalo. Once five hundred of these beasts stampeded and rushed upon them. One man climbed a tree; James McAfee sprang behind another, and saved himself only by pressing close against it laterally; and, even then, he was grazed by the great horns on both sides.

Following the buffalo track, they reached the valley in which Frankfort now stands. Here Robert McAfee made a survey of 600 acres including the Capital. After surveying near Harrodsburg, their future home, they returned to Virginia over Cumberland Gap and through Tennessee. At times their lives were in peril from lack of food and from Indians; but the McAfees first of all, good Christians, were good hunters, too, and skilled in woodcraft, and they reached home alive.

In 1776 this company tried another journey to Kentucky, but war and accidents turned them back. However, the year 1779 saw them settled in their new home near Harrodsburg, having passed through the Gap with pack horses. They built their stockades and founded McAfee's Station.

It was an awful winter. Snow and ice stayed on the ground from November to February without a thaw. Cattle perished, wild animals came up to feed with the stock, or froze to death in the woods. A single johnny-cake, divided into a dozen parts among the family must serve two meals. Even the corn meal at last gave out, and for weeks they had only wild game. Early in the Spring, men went to the Falls, now Louisville, where they paid \$60 (continental money) for a bushel of corn, an enormous price. (They ground the corn with hand mills. These were a pair of limestone slabs, two feet wide, placed in a hollow sycamore, where the family ground enough meal only for the day. Later at McAfee's Station a grist mill was built.)

From their stockade they must also fight the Indians—set on the frontier settlements by the British in Detroit. It was not till England made peace in 1783 that quiet came again. And with peace, too, came great waves of settlers from the East, to make good their claims and survey their lands.

David Rice

It was in October 1783 that to this good land came Rev. David Rice, from the Peaks of Otter, Bedford County, Southern Virginia. He was the first minister of the Gospel to settle in Kentucky, and the first to preach a sermon there. Why did he come?

Mr. Rice, born in Hanover County, Virginia, Dec. 29, 1733, was of Welsh extraction. His father, one of twelve children, had a small farm, no slaves, and was unambitious. At twenty, David began to

study for the ministry, first under Rev. John Todd, and Dr. James Waddel, and afterward at Nassau Hall, (Princeton). He was licensed by the Presbytery of Hanover in 1762, and married Mary Blair, daughter of Rev. Sam'l Blair. They raised eleven children.

In Bedford County they lived for thirteen years, first serving three churches. At one of these, the Peaks of Otter, the work was so remarkably blessed of God that he gave up the others and moved there. This was throughout the War of the Revolution, when elsewhere were strife and confusion.

The demands of a large family of eleven, however, required some planning for their future. In Kentucky they would have a better chance, and land could be had for little more than the cost of registry and surveying. Reports that reached Mr. Rice induced him to see for himself, and he made the trip of investigation. He was pleased with the land, and when a call for his services, signed by three hundred permanent settlers reached him, he accepted. He moved to Kentucky in October, 1783, the year of peace with England.

He organized his first congregations of Concord (Danville), Cane Run and the Forks of Dicks River, all in what is now Boyle and Mercer Counties. This was the first center of Presbyterian work in Kentucky. At Mt. Zion, (Lexington); and Pisgah, Rev. Adam Rankin began work in October 1784. This year also saw a church started at Paint Lick in Garrard County.

In his new field, Mr. Rice lived (in or near Danville) for fifteen years, instructing his people in religion, bearing a part in civic affairs and pioneering in education.

As a delegate from Mercer County in the first Convention to organize the State and adopt a Constitution, he fought hard to exclude slavery. In his pamphlet, "Slavery Inconsistent with Justice and Good Policy," he marshalled the arguments of sixty years later, and held slavery to be contrary to scriptural principles and baneful to society. He urged a plan of gradual emancipation; but was defeated in his efforts by John Breckinridge and Col. George Nicholas.

Transylvania Seminary, of long and interesting history, opened as a grammar school in his house, in Lincoln County, in February, 1785, with himself as its first teacher. When, as a Seminary, it was moved to Lexington, he was chairman of its Board of Trustees. But when it fell under deistical influences, he resigned and took an active part in raising up a rival in Kentucky Academy.

At 65, Mr. Rice, "troubled by an affection of the head, which incapacitated him for close attention to any subject," and harassed by land debts incurred through failure of others, he moved to Green County in 1798. Here, until his death in 1816, at the age of 83, he supplied vacant churches, helped his brethren, and gave wise coun-

sel in the many problems of the new and growing settlements. Affectionately known as "Father Rice," he was esteemed by all who knew him for his sound judgment. A monument erected by the Synod of Kentucky marks his grave in Danville, on the spot of the old brick meeting house.

"Father Rice's talents were of a plain practical cast." He was a leader in his community and among his brethren in the Church, not merely because he was a pioneer, but because his qualities of mind and character won him respect and following. A man of much prayer, he was solemn and impressive in preaching, conservative in opinion, dignified and grave in social relations. Worthily his name stands at the head of the list of early Kentucky Presbyterian leaders; and blessed be the Church that had such a man as its first leader.

Early Organizations

By 1785, the work in the new fields of Kentucky had so grown, and the need for a presbytery had become so pressing, that steps were taken to organize one. Duly called by the Synod of Virginia, they met in the Court House at Danville, October 17, 1786, with five ministers and five ruling elders, as the Presbytery of Transylvania. These five ministers were: David Rice, presiding as Moderator; Andrew McClure, acting as Clerk; Adam Rankin, James Crawford, and Terah Templin.

The congregations represented, by two delegates each, were: Concord, (Danville), Cane Run, Forks of Dick's River, New Providence, Paint Lick, Mt. Pisgah, Mt. Zion, (Lexington), Walnut Hill, Jessamine Creek, Hopewell, Salem, and Whitley's Station-Crab Orchard.

This new Presbytery, Transylvania, the first west of the Alleghanies, covered not only all of Kentucky, but also the settlements in Tennessee around Nashville; those in Ohio on the Miamis; and all west,—an unlimited area. Its lineal successors are the two Transylvania Presbyteries in our Synods today.

Sixteen years after the first presbytery in Kentucky, came the organization of Synod, made necessary by the rapid growth north and west. By direction of the General Assembly, the Synod of Kentucky was organized in the town of Lexington, October 14, 1802, with Rev. David Rice, as Moderator and thirty-seven ministers on the roll.

The three constituent presbyteries were: Transylvania, to cover all south and west of the Ohio and Kentucky Rivers, including the settlements on the Cumberland near Nashville; West Lexington, (to distinguish it from Lexington in Virginia), to cover the fields between the Kentucky and Licking Rivers; and Washington, to cover the fields north and east of the Licking, and north of the Ohio River.

So it appears that within three years after the arrival in Kentucky of the first minister, Mr. Rice, the first presbytery was organized with 5 ministers; and in nineteen years after his coming the Synod was formed with 37 ministers and three presbyteries. Speedier progress may have been shown by our Church in recent times in the Far West. But when we recall that, then, all progress was slower, and the difficulties of travel and transportation greater, this record is remarkable.

Kentucky has been called the Mother of Synods; for from her came, in 1814, the Synod of Ohio, whence Indiana and Illinois; and, in 1817, the Synod of Tennessee; and through the Presbyteries of Transylvania and West Tennessee, came Mississippi.

It is here noteworthy that in, 1810, the first Sunday School west of the Alleghanies was organized in Frankfort, Ky., by Margaret Mason Brown. The event is commemorated by a marker in a garden there.

We must try to imagine the peculiar conditions that beset these pioneers of the church, and the forces that opposed them. 1. Long continued absence from the services of worship and the influences of the church weakened the moral restraints on the scattered settlers. 2. The neglect of family religion and the instruction of the young. The Sabbath was known, chiefly, as the day mother had white bread, if at all. 3. The habit of war, either against the Indian or in hunting game, developed the Esau in men and fed their desire for excitement. 4. Greed for land brought on eager speculation, get-rich-quick land jobbing schemes, and consequent litigation, feuds and factions. 5. Dissensions among Christians weakened all churches. Disputes over Psalm-singing divided Presbyterians; wranglings between Regulars and Separates confused Baptists. So that all were exposed to the blatant contempt of their enemies. And worst of all, 6. French infidelity, difficult for us today to appreciate, was a powerful enemy of religion. The atheistic and deistic writings of Voltaire, Tom Paine and others, supported by Thomas Jefferson, circulated throughout the frontier. Popular feeling for France, at this time in her Revolution, and gratitude to her for her help in ours, aided these anti-religious forces. Many new towns, at about this time, assumed French names, like Paris, Versailles, Fayette and Bourbon. In the decades since, it is safe to say, the church in America has never been confronted with such a tide of popular irreligion. It swept over the hearts and consciences of Scotch-Irish, who had been reared to better things, and it was bound to bring on a reaction. Such reaction came in the Great Revival of 1800.

THE GREAT REVIVAL OF 1800

CHAPTER III

Faced with the prevailing bold irreligion of the day, pastors, presbyteries, and General Assembly had called for days of fasting and prayer. These were observed, and conditions for a real Pentecost were fulfilled. Were church leaders then surprised—as we often are—when God answered their prayers and sent His showers?

From North Carolina, in 1796, Rev. James McGready, (1760-1817), at the age of 33, answered the call of some of his former parishioners, now removed to Kentucky, and came to Logan County, about 25 miles west of Bowling Green. He was a preacher of great force. "Regeneration, faith and repentance were his favorite topics, and an anxious and general concern was awakened among his hearers on the subject of experimental religion."

Camp Meetings

"Sacraments" were periods of three or four days before and after the stated observances of the Lord's Supper, and those held in the Summer were the best attended. Since the sparsely settled communities could not provide accommodations for the many, people loaded their wagons with provisions, and lodged at night in these wagons, as they had done in their migration from the East. They camped out,—hence the "Camp Meeting."

It was in Mr. McGready's Red River Church, near Adairville, at the July, 1799 Sacrament, four Presbyterian ministers being present, and while Rev. Wm. Hodge was preaching, that the first evidence of the Revival appeared. The whole congregation felt a tense suppressed emotion, and tears flowed freely. However, all was orderly until, in the rear, a woman, unable to repress her feelings longer, gave vent to loud cries. An intermission was announced, but the people would not leave their seats, and wept in silence all over the house.

"Too much agitated to preach, one of the ministers, instead, exhorted the people to let God have his way in their hearts and lives. On which many broke their silence and gave vent to cries for mercy and pardon. Some prayed aloud, and this was followed by shouts of ecstasy as relief came to the soul. Deep agitation came over the whole crowd. They were bowed before it, as a field of grain before the wind."

This was the beginning. News of it spread fast and far, as far as Nashville and Knoxville, and great crowds came to the Sacrament. Ten of these were held in the summer of 1800. "Camp meetings, being once introduced, the plan spread like wild fire. The

woods and paths seemed alive with people, and the numbers reported as attending is almost incredible . . . Business, of all kinds, was suspended; dwelling houses were deserted, whole neighborhoods emptied; all classes flocked to the common centre,—the Camp Meeting."

In the first phases of the Revival, the camps were very orderly, and arrangements were well organized. One section of the grounds was for women and one for men, and the grounds were always closely patrolled. A central "shelter," much like the later "brush arbor," was the place for preaching, and the surrounding groves were used for private prayer and conferences. Ministers and people spent much time in prayer, and when the preacher entered the pulpit, it was evident to all then he came in the power of the Spirit, charged with a solemn message for the people.

The Revival introduced two new features: an exhortation following the sermon; and the use of the "mourners' bench," to which anxious ones were invited for prayer. These were marked innovations for the church of that day, but they proved most effective in helping thousands to a new life. For, with all the emotion, all writers, and even critics, agree that multitudes experienced real conversion, and lived regenerated lives. The revival altered the aspect of society, so that "the character of Kentucky travellers was entirely changed; they were now as remarkable for sobriety as they had formerly been for dissoluteness and immorality." (Baxter.)

As might be expected, such times of religious excitement were often attended by extravagances. Beside the crying and shouting, there were "bodily exercises," which have been the subject of much earnest discussion. Such were "barking," falling to the ground, and violent "jerking." They came upon people of all classes,—men and women, old and young, those by nature emotional, and those who, even strong men, were set and determined against it. Men came to scorn and remained to pray; they vowed to oppose and fell before the power.

The ablest Presbyterian ministers, Rev. David Rice, Dr. James Blythe, and even Rev. John Lyle, (later a critic and opponent), who "were never to be reckoned among the advocates of disorder, were filled with unfeigned surprise and wonder. . . (They) almost hoped that . . . Providence was pleased to permit these strange spectacles in lieu of miracles, to arrest attention and thus gain access for the power of truth." (Davidson.)

To try to explain these strange phenomena would be as futile today as it was then. The General Assembly declined to express its opinion on their origin or nature. Along with the evil spirits of Jesus' day, they may be left for study by our expanding mental science.

But as the Revival widened, and its forms and practices were imitated by less worthy men, so did excesses increase. The Camp Meeting was adopted by Methodists, Baptists and others. It was carried into Tennessee and even the Carolinas. Into Northern Kentucky and into Ohio it was taken and used by a group, who afterward became known as "New Lights," who put no restraint upon excesses, and whose meetings were marred, even, with cases of immorality. Rev. Barton W. Stone was the leader of this wing, and his followers were known as "Stoneites," a movement discussed later under "Schisms." Their excesses have often, mistakenly, been charged to the whole Revival Movement, but should be credited to the New Lights, chiefly.

Like every popular movement, however, the Revival had its opponents and even its enemies.

With the spread of the Revival, "the demand for preaching soon exceeded the ability of the ordained ministers to supply it, and it was judged expedient to have a few intelligent and zealous laymen selected and licensed as catechists and travelling exhorters, in accordance with the usage of the Presbytery of Transylvania from its origin." (Davidson.)

Such a group of five men served under this Presbytery in 1801, and some of them, and others, were advanced to licensure by this Presbytery. For two years its meetings were held continuously in revival territory, where, naturally, the supporters of the revival were in the majority.

Cumberland Presbyterians

At the first meeting of the Synod of Kentucky, October 14, 1802, Cumberland Presbytery was erected out of the western and southern portions of Transylvania, the better to serve the extended settlements on Green River in Kentucky, and Cumberland River in Tennessee. Of the ten ministers in this new Cumberland Presbytery, five were supporters of the Revival; the other five "ministers were either unfriendly or opposed to the mode in which it was conducted."

When the majority of the new Presbytery, ministers and elders, proceeded to advance to ordination some men who had not received full classical and theological education, (some of whom received the Westminster Confession, only with the exception of what they termed the idea of "fatality"—such as the doctrine of election and of infants dying in infancy,—the minority took exception, and brought the matter by protest before Synod.

Delays followed and it was not until the meeting of Synod three years later at Danville, October 5, 1805, with but two members of Cumberland Presbytery in attendance, that decisive steps were taken. Since Synod did not then have all the facts at hand

and lacked the time to issue the case, Synod appointed a Commission of ten ministers and six elders, "with full powers to adjudicate the proceedings of Cumberland Presbytery." They were to meet at Gasper River, Dec. 3, 1805, and Synod resolved to observe that as a day of solemn fasting and prayer in all the churches.

For the events that followed, students must be referred to available histories, since space here forbids much detail. Enough to record that the actions of the Presbytery in licensing some of the men were found by the Commission to be irregular; that twelve of these, being present, after declining to come forward and be re-examined, were declared disobedient, and as renouncing the authority of the Church; and, together with fifteen who were absent, were prohibited from further exhorting. The other Revival members of Cumberland Presbytery, because they supported these twenty-seven, were cited to answer at the next meeting of Synod, in October, 1806 in Lexington, Ky.

By the supporters of the Revival, this action of the Commission was considered wholly illegal and beyond the power of any commission of synod, which, they held, cannot deprive ministers of their standing without due trial. Nevertheless, the Synod supported the Commission, dissolved the Cumberland Presbytery, and attached its ministers to the Presbytery of Transylvania. (Four of them in time returned and were accepted. Of these Rev. James McGready, while supporting the Revival, at last refused to leave the Church, and spent the rest of his ministry at Henderson, Ky., where he died in 1817.)

Only two of the excluded ministers were at this Synod, and from its action no formal appeal was taken to the General Assembly. This failure to attend Synod and take appeal, however great the difficulties of travel, must be reckoned a grave mistake, and may have reflected, even, a disregard of authority and proper church procedure on the part of the Revival group,—an attitude characteristic of all frontier life.

Nevertheless, the case came before the Assembly quite effectively, though unofficially, from this group, who had now organized themselves into a Council, seeking some adjustment and reunion. They sent a long letter of remonstrance to the General Assembly of May, 1807, meeting in Philadelphia. "The Cumberland case attracted much attention and elicited a keen debate. . . . It appeared to be the prevailing opinion that the Cumberland Presbytery had erred, but that the Synod had acted with too much rigor. It was argued that a Synod may proceed against a presbytery by censuring, dividing, or dissolving it, but not against individual members, except in case of appeal; that only a presbytery can examine licentiates or call members to account for errors in doctrine or practice; that a man once ordained, although improperly, cannot afterward

be deprived of his office except for some cause arising or made public after ordination; that Synod were correct in dissolving and re-annexing the Presbytery, but transcended their powers in suspending ordained ministers, especially by a Commission. On the other hand, there was a strong minority, who strenuously maintained the necessity of strict discipline, and insisted on the rights of Synods and General Assemblies. The issue was that the Assembly dispatched two letters, one to the Synod, and the other to Mr. McAdow and his friends." (Davidson.)

Then for four years followed letters between Assembly and Synod, and Assembly and Council, with delays difficult to explain. At no time did the Assembly hear a representative of the Revival ministers. Finally in 1809, four-and-a-half years after the Commission met, the Assembly took action that closed the case. After a review of letters and the Minutes of the Synod, and, "when sentiment on the floor seemed to be favoring the Cumberlands, Rev. John Lyle, (a commissioner of Kentucky, a member of the noted "Commission," and a long-time opponent of the Revival), took the floor. He, "yielding to his feelings, as was his wont, wept freely as he portrayed in vivid colors the probable effects of the discomfiture and disgrace of the friends of truth and order. A deep impression was made. Every heart was touched with profound sympathy. . . . The tide was completely turned. The proceedings of the Synod were sustained without a dissenting voice. . . . This decision was final." (Davidson.)

The Council learned this news with deep disappointment. For four years their leaders had held their people together in the Council, seeking adjustment of the controversy, and reunion with the Mother Church. They insisted they did not wish to start a new denomination. But their people pressed them for standing in a regular church organization. So, on February 4, 1810, at Dickson, Tenn., three regularly ordained Presbyterian ministers,—Finis Ewing, Samuel King and Samuel McAdow, after a night of prayer, constituted the Presbytery of Cumberland, and ordained a fourth minister, Ephraim McLean. This marked the birth of the Cumberland Presbyterian Church.

This Presbytery grew into a Synod in 1813, and into a General Assembly in 1829. The Church spread rapidly, North, West and Southwest, in 22 States, to the Pacific Coast. They did not divide over the Civil War, though in about equal numbers, North and South. At the date of the Reunion in 1906 with the Mother Church, they reported 1514 ordained ministers, 2869 churches, and a total membership of 185,212. They had six Boards, a publishing house, six four-year, and other, colleges, and a standard theological seminary of sixty students.

In 1814 these Cumberland Presbyterians adopted a Confession of Faith, which was a revision of the Westminster Confession, to include their views on the love of God for all men,—the "whosoever

will" gospel they had preached in the Revival. On this creed as revised in 1883, they were received as a member of the World Presbyterian Alliance; and when the Reunion of 1906 was voted by the two Assemblies and legal majorities of their presbyteries, it was declared that, after the Revision of the Westminster Confession of 1903, "such agreement now exists between the two systems of doctrine contained in the Confessions of Faith of the two Churches as to warrant this Union,—a union alike honoring to both." (Minutes of General Assembly.)

Before closing this chapter, in which effort has been made to be as objective and unbiased as possible, (aided by Dr. Robert Davidson's History of the Presbyterian Church in Kentucky), some evaluation of the Revival and its results should here be recorded.

The church historian Hays says,—“It is certain that this great Revival of 1800 entirely changed the moral aspect of the country. Religion, from being a mere matter of contempt on the part of public men, became an essential and influential part of the general public sentiment of the country.”

The Revival and its widening waves, all over the country, resulted, not only in multitudes brought to a saving knowledge of Christ, but it rebuilt public morals and confidence; it made evangelism an accepted and powerful function of the churches; and it inspired the missionary movement that led to the organization of the great missionary boards.

As to the garnering of the Revival's local and immediate fruits into the Presbyterian Church organization, it is probable that time will confirm the words of Father Rice, who, in his day said: "That we had a revival of the spirit and power of Christianity among us, I did, do, and ever shall believe. . . . but we have sadly mismanaged it. . . . We have not acted as wise master builders, who have no need to be ashamed." There are those, today, who feel that Presbyterians, at this juncture, failed to capture the westward moving frontier, and yielded the field to others.

SCHISMS

CHAPTER IV

The words of Paul, "Contend earnestly for the faith once delivered to the saints," are oft quoted by Presbyterians of Scotch descent. If we could only know that the thing we battle for is a real portion of that faith, a segment of enduring truth, and not merely a concept born of a wilful, conceited mind! And if we could only foresee what is left us after the ruthless siftings of time!

Today, after fifteen decades of experience, some of it sore and sad, we give less time to doctrinal contention, and more to service; service in missionary, evangelistic, and social effort, and in the stewardship of life and money.

Psalmody:

It seems tragic that the second Presbyterian minister to settle in Kentucky should have been a schismatic. Rev. Adam Rankin was pastor of the Mt. Zion (Lexington) and Pisgah Churches. Though we would rate his issue as small, he achieved a considerable following. His contention was against the use of Isaac Watts' Psalms, and in behalf of Rouse's edition, commonly known as "The Old Psalms." To him the case was so important that, though no commissioner, he went all the way to the first General Assembly, which met in Philadelphia in May, 1789, where he asked to be heard. He urged the repeal of a resolution of the old Synod, which allowed the use of Watts.

Assembly listened patiently, and answered in a conciliatory manner, trying to relieve his mind; but in vain. Then the Assembly dismissed him, recommending that he exercise toward others who differed from him, the same charity shown to himself. But to no purpose. With an assumption of divine warrant received in night visions, he denounced his brethren as blasphemous, and denied to users of Watts' Psalms access to the Lord's table.

The story of his trial before the Presbytery of Transylvania in 1792 is not a pleasant one, but it reveals the forthright way in which our early church courts dealt with trouble-makers. "In all the steps they pursued, they suited the degree of punishment to the grade of offense: for aspersions on his brethren, he was censured; for contumacy he was suspended; for schism he was deposed." (Davidson). But the troubles caused confusion and divisions among the young churches, and thus a weakening of the cause.

While the issues over the singing of Psalms continues today in two or more Presbyterian bodies, steps now toward church union tell of their lessening power.

New Lights

The second, or New Light, schism, was of wider influence than that of Psalmody. Like the Cumberland Presbyterian movement, it grew out of the Revival of 1800, but it left no organized group to carry on. It merits our study here chiefly for its by-products, and as one of several movements—like the Shakers and Mormons—that boiled up in the new West of this time.

Five Presbyterian ministers of the Presbyteries of West Lexington and Washington, with Barton W. Stone as their leader, were involved. Three of their centers were Cane Ridge, near Paris, Ky., which for years was a great camp meeting site; Bethel, near Lexington, Ky.; and Turtle Creek, near Lebanon, Ohio. Their churches and followers were scattered through Northeast Kentucky, North Carolina, Virginia, and Western Pennsylvania.

One of the five ministers, Richard McNemar, described their people popularly known as the "Stoneites," as "praying, shouting, jerking, barking or rolling; dreaming, prophesying; and looking, as through a glass, at the infinite glories of Mount Zion, just about to break open upon the world."

Doctrinally, they were charged with false teachings on the person of Christ and His Atonement; Stone, himself held baptism to be for adults only, and then by immersion; and they all waged a lively war of pamphlets about these questions and the Biblical form of Church organization. They urged the Bible as the sole confession of faith, and, renouncing all sectarian names, preached the union of all disciples in a "Christian Church."

When the five errant ministers were about to be brought to trial in the church courts, they seceded and organized the "Presbytery of Springfield." This was more a device,—"any port in a storm"—to afford them temporary standing amid their controversies, for it lasted but nine months. When the wave, with its excesses and vagaries, subsided, the five men scattered. Two returned, on examination, to the Presbyterian Church; two joined the Shakers, (near Danville, Ky); and Mr. Stone, the leader, was left discredited and forsaken. He died in Indiana in 1844.

Related to this group, and as a movement arising amid the agitations of this period, we should note the Disciples or Christian Church. Alexander Campbell, a native of Scotland, resident of Bethany, Va., was a Presbyterian minister in the Presbytery of Redstone. "He and his father, with their congregations, renounced the Presbyterian communion in 1812 and joined the Redstone Baptist Association." He espoused many of the teachings of the "Stoneites," such as no creed but the New Testament, and no name but Christians; and with much zeal he pressed them. He was a man of great natural gifts, a good speaker, possessed of a good education, and a knowledge of human nature, and with a flair for polemics. He attracted a wide following.

When, however, in 1823, Mr. Campbell started publication of the *Christian Baptist*, and used it as a vehicle for his views, "great agitation ensued. Orthodox Baptist churches—split and divided in every direction—began, in 1827, to disown all fellowship with Mr. Campbell's followers. This led the "Campbellites" to form themselves into separate societies and they spread rapidly."

Mr. Campbell's forte was in debate, and this means of religious propaganda he made very popular among some classes for decades to follow. His most notable debate was with Rev. Nathan L. Rice, a Presbyterian minister, in November, 1843, on "Baptism, Spiritual Influence and Creeds." It was held in Lexington, Ky., and lasted three weeks. Four preachers of note as Associates were arraigned on each side, with three Moderators, of whom Hon. Henry Clay was President." As was usual in these religious debates, each side claimed the victory.

Such was the zeal of the Proclaimers, that they swept over Virginia, Kentucky, and the western country like a torrent, whole churches, both Baptist and Methodist, declaring for them. Today, as an outgrowth of this movement, are a great host in the Protestant family. They are variously known as Disciples, Christians, Congregational and Christian, and Church of Christ. This last, with its center in Nashville, Tenn., where it has a college and a publishing house, is the strongly conservative branch. They are opposed to organ music, and are growing very rapidly.

New School—Old School

The third schism, New School and Old School, involved the whole Church, but only in a limited way, Kentucky. It produced two opposing Assemblies, which functioned from 1839 until 1870, but the divisions did not go so deep as to carry all property titles in their wake. The causes were not so much doctrinal as practical.

In 1802 the General Assembly adopted the Plan of Union with the Congregational Churches as a cooperative measure in missions, home and foreign, and in education. Faced with a rapidly growing West, the Plan was a "sincere and earnest attempt by able men to secure harmonious cooperation"; to avoid the duplication of churches in new towns, and of colleges in new areas; to save missionary funds at home and abroad; and to provide a single united voice to the Calvinistic forces in the New Republic.

The difficulties lay in the fact that on one side "Congregational independency resulted in irresponsibility; and on the other side the solidity of the Presbyterians made every part responsible for every course adopted by every section of the entire body." (Hays.) In practical workings, the influence of New England Congregationalism, moving westward through New York, Ohio, Illinois and the new areas, dominated the new organizations, and brought conflict in church courts, and in presbytery and Assembly plans.

Just at this time doctrinal agitations over liberal views preached by Drs. Samuel Hopkins and N. W. Taylor, of New England, led to the three church trials of Drs. George Duffield, Carlisle, Pa., Lyman Beecher, Lane Seminary, Cincinnati, O., and Albert Barnes, Philadelphia. In all three cases, the charges were not sustained, but for several years they engrossed the attention of church people. It would have been better if all could have agreed with the words of the saintly Dr. John H. Rice, of Union Theological Seminary, Richmond, Va., who, as the leader of the conservatives of this time in the South, pleaded, "the Church is not to be purified by controversy; but by holy love."

Broadly then, those sharing liberal views, and influenced by Congregational independency were aligned with the New School; while those more conservative and holding to Presbyterian organization and control were the Old School.

The division came in the Assemblies of 1837 and 1838. But while the Old School carried by majority votes the Excising Acts, cutting off New School synods and presbyteries; and while the New School minority withdrew to another church to organize and claim its legal rights, the proceedings included action of such doubtful regularity that the civil courts, in property matters, decided both ways. Both sides recognized that each held valid claims, and this limited suits and contentions, and induced mutual respect and forbearance.

Prior to the division, Kentucky Synod had, for several years, supported Old School views about the Plan of Union, and was pre-vaillingly conservative in doctrine. Dr. Robert J. Breckinridge, who later, in 1853, was of the Danville Theological Seminary, was the author (1834), of the "Act and Testimony," which crystallized Old School sentiment east and west in behalf of decisive action. When the issue came up in Synod, at Paris, Ky., October, 1838, the vote was to support the Old School Assembly, with 11 ministers and 8 ruling elders dissenting. This minority seemed to accept the result gracefully, but hopes for accord throughout Synod were blasted by the continued opposition of a few:—the venerable Dr. Thomas Cleland, (long of Harrodsburg and New Providence churches.) Dr. Jos. C. Stiles, Rev. A. C. Dickerson, Bowling Green, and Rev. A. W. Campbell, Versailles.

For the period following 1838, the two branches in Kentucky kept up their separate work. "Local congregations were often divided, each side dropping the other from their membership roll, and each charging the other with disturbing the peace and unity of Zion. How futile it all was. What was it all about? Preachers thundered, but the laity knew little about it."

A typical case, perhaps, was Bowling Green. Contrary to Synod's directions, the church followed its New School pastor, Rev. A. C. Dickerson, a man of zeal and energy. Then the use of the

church was shared with the Old School group on the 50-50 basis. The members, in large part, attended both sides "feeling that the issue was more a doctrinal dispute among ministers than among the people." Finally, in 1858, after a good revival meeting, the New School group concluded that, for the good of the cause, it was their duty to unite with the Old School Branch. Locally, the breach was closed. In a later chapter will be found the account of the Reunion, nationwide.

Discipline

Yet despite the baneful effects of schisms in the Church, the religious forces were strong in this period. Records of local Church sessions give interesting accounts of cases of discipline showing how carefully sessions supervised the morals of church members.

In 1840, a leading citizen of Bowling Green, wealthy business man, and elder in the Presbyterian Church, was (let us call him) James R. Smith. Report reached the session that he had been seen at the Green River Hotel one night at a dancing party, and to have had one or more of his children there. A committee of elders was appointed to see Mr. Smith, "to ascertain if the report was true, and, if so, to apprise him of the impropriety of his conduct, and endeavor to lead him to repentance."

On the same day the session adopted this statement of condemnation: "Dancing as an amusement; attendance on theatricals and similar exhibitions; racing; travel for business or pleasure on the Sabbath; . . . to spend the hours of that Holy Day in idle sauntering about the village, its suburbs, and streets; to engage in conversation on politics and other secular subjects; to frequent taverns and other places of resort; to make neighborhood visits; and the like; and the session recommends earnestly that calls at the post office be dispensed with on the Sabbath."

To a later meeting the committee reported that Mr. Smith told them "it was a rumor only, that he was the arbiter of his own conscience, and he hinted he was being forced out of the church by these undue enquiries into his private life."

A second call on him, however, this time by a committee including his very dear friend, led him to meet the session. He withdrew the first reply he had made, said it was through want of reflection; and he confessed and regretted his attendance on the dance. It was to bring home his daughter, he said; he had not danced, himself, only looked on; was sorry, and, henceforth, he would try to comport with the requirements of the session. Such were the standards for Presbyterians in Kentucky a century ago; and such the moral power of a church session.

Despite divisions, this period 1800 to 1840 saw remarkable growth in the Presbyterian Church. The forty-one presbyteries in 1815 grew to one hundred and eighteen in 1834; and the membership of 39,685 in 1815, grew to 247,964 in 1834, a growth of more than 600 per cent. The records showed the growth of the Church much greater than of the nation,—even in this time of marvelous expansion westward.

FROM WAR TO WAR—1812-1866

CHAPTER V

The War of 1812 was fought by a divided nation. The Federalists and the friends of England were opposed to it, and the Democrats and the friends of France favored it.

Kentucky, despite the fact that she furnished 24,000 men and some of the ablest leaders, was divided. "Not only the unsettling and demoralizing effects of war upon the population generally must be taken into account, we have in this case to add the mutual estrangement and recriminations of those who had espoused different sides of the great political question of the expediency of the war. To so great a length was this feeling carried, that a hot advocate of the war could not hear a clergyman of contrary sentiments preach, or, finding such a one unexpectedly in the pulpit, would leave the house." Religion could not thrive under such conditions. French infidelity took a new hold on many of the public men. Dr. Robert Bishop stated that Joseph C. Breckinridge was the first lawyer in Lexington to make a profession of faith in Christ, and was the first lawyer to carry his Bible from Lexington to Frankfort, when he went to argue in the court or serve in the legislature.

God left not Himself without a witness, because many faithful Presbyterian ministers preached the gospel. In 1827, 1828, and 1829, there was a Revival in Kentucky, and nearly all of our churches had many additions. Under the preaching of Rev. Nathan H. Hall, and other ministers in Lexington, 500 were added to the Lexington churches.

Slavery

The slave came early to Kentucky. Daniel Boone speaks of a slave being killed by Indians in 1775; and in 1777 there were 19 slaves in Harrodsburg. Early Presbyterian ministers were opposed to slavery. David Rice tried to have slavery prohibited in the Constitutional Convention in 1792, but was defeated by the efforts of George Nicholas and John Breckinridge. In 1795, Transylvania Presbytery sent a petition to the Presbyterian General Assembly to rule on slavery. From time to time the Synod of Kentucky debated the subject. In 1831, when the Synod did not take decided action, Robert J. Breckinridge, then a lawyer and ruling elder, left the church, saying, "Since God has forsaken the Synod of Kentucky, Robert J. Breckinridge will forsake it, too."

In 1800, at Bethel Church, West Lexington Presbytery received a communication from Cane Ridge and Concord Churches, of which Barton W. Stone was pastor, asking Presbytery to do something

about slavery. From 1817-1820 John Rankin, who afterwards ran the "Underground Railway" at Ripley, Ohio, was pastor of Concord Church. Kentucky took much interest in the Colonization Society and most of the churches helped to finance it. In 1842 West Lexington Presbytery licensed James M. Priest, a Negro, to preach. He afterwards became Vice-President of Liberia.

Slavery was of a mild type in Kentucky. The pastors were instructed by presbyteries to minister to the slaves in their parishes. Infants were to be baptized; older ones instructed in the Bible and Catechism; the sick were to be visited and the sorrowing comforted.

In 1835, a strong Committee of Synod published a 64-page pamphlet (from the pen of President John C. Young, of Centre College), proposing a plan for the gradual emancipation of the slaves; and Rev. Nathan L. Rice, D. D., a native of Kentucky, drafted the resolutions which the General Assembly adopted in 1845. These resolutions held that "it is not competent to the Church to legislate where Christ and His apostles have not legislated," a position that proved highly acceptable to the churches south of the Ohio, as well as generally. This was the last action on slavery taken by the General Assembly prior to the Civil War.

Separation

No member of the Presbyterian Church U. S. A., or of the Presbyterian Church U. S., is proud of some of the deliverances of the General Assembly in the years 1861 to 1866. People are entitled to know why the church was divided, and the reasons for the separation will be given without bias. Let it be remembered that the Church in Kentucky did not divide until 1866. During the course of the war, the Presbyteries in Kentucky did not approve the actions of the Assembly on the course of the war.

In 1861 when the Minutes of the General Assembly were reviewed by the Synod, Dr. Robert J. Breckinridge was Chairman of the Committee, and a part of his report dealt with the "Spring Resolutions."

For the information of members of this later generation, it should be told that these famous resolutions, offered by Dr. Gardiner Spring, for fifty years pastor of the Brick Presbyterian Church, New York City, and adopted by the Assembly in May, 1861, declared it "our duty" to "promote the integrity" of these United States, and uphold the "Federal Government"; and professed "loyalty to the Constitution." In taking this action it was held by many that the Assembly was dealing with political, rather than spiritual matters, and was at variance with its position taken in the Rice resolutions adopted in 1845. (See above.) Kentucky Synod's action on this was:—

"This Synod contents itself with this expression of its grave disapprobation of this action of the General Assembly, which the Synod judges to be repugnant to the Word of God, as that Word is interpreted in our Confession of Faith."

"And as concerning the posture of the Synod, it seems timely to declare that it adheres with unbroken purpose to the Presbyterian Church in the United States of America; and hereby enjoins upon all its members, and upon all under its control and care, to avoid all divisive and schismatical courses; to cultivate the peace of the Church, and to practice great mutual forbearance."

The Synod did not meet in 1862. At the meeting of Synod in Frankfort October 14, 1863, the Committee on the Minutes of the Assembly reported that nothing in the Minutes required the attention of Synod.

In 1864 the General Assembly declared: "In our present situation the interests of peace and social order are identified with the success of emancipation." At the Synod in Danville, in 1864, by a vote of 110 to 75, the Synod adopted a resolution declaring that "the action of the 1864 Assembly was unnecessary, unwise and untimely" and that "the mission of the church of Christ is spiritual, and any interference with matters purely political is a departure from her duty, and without the pale of her authority as conferred upon her by her Divine Head."

Although there was a difference of opinion, there was no talk of separation until the year 1865; and then, it should come only, after the war was over.

The 1865 General Assembly met in May, just a month after Lincoln's death; feeling was at fever heat. The Assembly in reviewing the Minutes of the Synod of Kentucky said: "The Synod has wholly failed to make any deliverance during the past year calculated to sustain and encourage our government in its efforts to suppress a most extensive, wanton, and wicked rebellion, aiming at nothing short of the life of the nation."

In answer to the Presbytery of California, asking what course should be followed in admitting to membership people who had not supported the Federal Union, the Assembly answered, that, "Ministers and private members coming from the Southern States should be examined as follows: "Whether one has, in any way, directly or indirectly, of his own free will and consent, or without external constraint, been concerned at any time in aiding or countenancing the rebellion and the war; . . . and if it be found, by his own confession or from sufficient testimony, that he has been so concerned, that he be required to confess and forsake his sin before he shall be received'."

Many of the leaders in the church living in the North were opposed to this resolution, among them Cyrus McCormick, Dr. Henry J. Van Dyke of Brooklyn, Dr. Charles Hodge of Princeton, and others. After the Assembly was over, a meeting was held in Dr. Van Dyke's church in Brooklyn to answer this resolution. Dr. Samuel R. Wilson, of Louisville, was asked to draw up the paper. This paper is known as the "Declaration and Testimony." In strong language it disapproved of this and many actions of the Assembly. The 1866 General Assembly voted that all who had signed this paper could not hold seats in any Church courts beyond the session.

Kentucky Synod met in Henderson, Ky., in October, 1866. The lines were drawn between the side favoring the Assembly, and the side favoring the "Declaration and Testimony." The result was that a group, led by Dr. Robert J. Breckinridge, organized a Synod in conformity with the Assembly. Another group renounced the jurisdiction of the Assembly and formed an independent Synod, which in 1869, united with the Southern Presbyterian Assembly or Presbyterian Church in the U. S. So was a great Church divided.

It will repay any of our ministers, and others, to study the Minutes of the Assembly 1861-1866 to learn, if nothing else, that it is wise to exercise restraint in a crisis.

This Chapter, recording as it does actions now deplored both North and South, should not close without a word about our present attitude toward them. In Kentucky, the very fact that the two Synods, US and USA, operate jointly a Theological Seminary and a College; meet in joint sessions annually at that College; and this year, celebrate together their 150th anniversary,—this testifies to their fraternal relations. Also, both Synods are already on record as in favor of organic union, on plans now being wrought out jointly by Committees of both Assemblies.

As an important recent event, we note the exchange of official greetings between the last Assemblies in May and June, 1951. The Presbyterian, USA, Assembly at Cincinnati, Ohio, addressing the Presbyterian, US, Assembly at Orlando, Fla., said among other things:—

"During that General Assembly of 1861 and the years which have followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy

of our Lord Jesus Christ or his servants. Believing that before reconciliation can be had there must be forgiveness, we, therefore, as a General Assembly, humbly ask forgiveness of you for whatever we as a church or whatever our people have done which has wounded you, our brethren. (St. Matthew 5:23, 24").

In reply, the US Assembly said "We acknowledge that from our side during 1861 and in the years which followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy of our Lord Jesus Christ or his servants. We freely grant the forgiveness you beg in this respect and humbly ask you to forgive us for whatever our Assembly or our people have done which was unworthy of our dear Lord, or which has wounded you, our brethren in the same Lord."

Surely two great Churches of the same Presbyterian family that feel this way cannot long remain apart. R. S. S.

SINCE 1866—

PRESBYTERIAN CHURCH, U. S.

CHAPTER VI

The Synod which favored the "Declaration and Testimony," remained independent from 1866 to 1869. In 1869 it united with the General Assembly of the Presbyterian Church in the United States, when Dr. Stuart Robinson, of Louisville, was unanimously elected Moderator of that Assembly. In the years following the separation, both branches tried to have churches in all of the towns. With the keen competition between them, neither could grow rapidly.

Evangelism

In 1881, soon after the death of Dr. Stuart Robinson, Mr. Richard S. Veech and Col. Bennett H. Young offered to double the amount raised by the Synod up to \$5,000.00 if the Synod would wage an aggressive evangelistic campaign. The Synod accepted the offer and Dr. E. O. Guerrant and Rev. J. M. Evans were elected evangelists. "Within eight years, \$90,631.73 was spent by the Synod for this work; 59 churches were organized; many more were resuscitated; forty new church buildings erected; 9,506 persons were received on confession of faith; ministerial candidates increased from five to thirty-six; and Presbyterianism was planted in sixteen new counties." The Synod of Kentucky was the first Synod (US) to do evangelistic work on so large a scale. This inspired all of the other Synods to do likewise. Kentucky can never forget the great evangelists: Dr. E. O. Guerrant, Rev. J. M. Evans, "Uncle" Joe Hopper, Ben Bigstaff, Rev. W. B. Cooper and many others. The Synod was fortunate to have to superintend the work: Rev. E. W. Bedinger, D. D., Rev. T. D. Witherpoon, D. D., Rev. W. C. Clark, D. D., Rev. L. O. Spencer, D. D., Rev. S. D. Boggs, D. D., and Rev. Isaac S. McElroy, D. D.

Home Missions

Until 1911 the home mission work was under the direction of a committee appointed by the Synod. The presbyteries became anxious to do their own mission work. So in each presbytery there was a Home Mission Committee to do the work. Vacant churches were supplied with pastors. Weak churches were grouped so that several churches could support a pastor. Evangelistic services were arranged for each church. By this method a closer bond was made among the churches of the presbytery. Today all of the presbyteries have their committees under whom an "Executive Secretary" has oversight of the work. By him all churches are supplied with preaching because he visits all vacant churches and ministers to them.

Dr. E. O. Guerrant

One of the most remarkable men ever to hold membership in the Synod of Kentucky was Dr. Edward Owings Guerrant. He was

a graduate of Centre College and served under Gen. John Hunt Morgan in the Confederate Army. After practicing medicine for several years in Mt. Sterling, he felt called to preach. Although he had a large family, he went to Union Seminary in Virginia. After his graduation he settled in Central Kentucky. Later he was pastor of the First Church, Louisville, where his unusual evangelistic abilities were recognized.

In 1881, when the Synod of Kentucky entered upon its evangelistic work, Dr. Guerrant was called to lead in this enterprise. During his nearly four years of leadership, he had the joy of seeing 2707 persons confess Christ as Saviour; twenty-three churches were organized; fifteen church buildings were erected; ninety-six officers were ordained in the various churches; seventeen young men offered themselves for the ministry; fourteen churches were dedicated; and \$16,781 was raised for buildings and salaries of ministers. In 1886 he returned to the pastorate, in Wilmore and Troy churches. He resigned the Troy pastorate in 1896 but continued in Wilmore until 1901 when he became head of the Soul Winners.

The Soul Winners Society

Dr. Guerrant felt that the Presbyterian Church was not measuring up to her opportunities in the mountains. So he organized a Society of Soul Winners, an interdenominational organization. Within a few years hundreds of men and women were doing sacrificial work in the mountains of Kentucky, Tennessee, North Carolina and Virginia. Churches were organized in many places in the mountains. Dr. McAllister, in his biography of Dr. Guerrant, records the following:—"Beginning with one evangelist, whose field lay on the eastern slope of the Cumberland Mountains, it increased in four years to 67 evangelists, ministering to the most destitute portions of the Cumberlands in the States of Kentucky, Tennessee, North Carolina and Virginia. In ten years 362 evangelists had labored in these rugged mountains, holding more than 22,000 public services, in more than 10,000 places, reporting 6,304 conversions, teaching 879 Bible Schools, with nearly 40,000 pupils, building 56 churches, schools and mission houses, besides three orphanages and educational institutions, with others to come in the future."

In 1911, when Dr. Guerrant was becoming unable by reason of age to carry on this work he surrendered it to the Southern Presbyterian Church. These, under the appointment of the General Assembly, served as Superintendents of Mountain Work:—W. E. Hudson, 1910-1914; Rev. J. W. Tyler, D. D., 1914 till his death in 1924; and Rev. E. V. Tadlock, D. D., in 1924-1937.

In 1925 a new presbytery "Guerrant Presbytery," named in honor of Dr. Guerrant, was formed out of the following eastern Kentucky counties:—Letcher, Perry, Owsley, Breathitt, Lee and Estill. This Presbytery is endeavoring to carry on the work which Dr. Guerrant began.

Women of the Church

The Roman Catholic Church says, "Rome never changes." The Presbyterian Church makes no such claim. The deliverance of the General Assembly, U. S., in 1832, would not find acceptance today, when it declared:—"But let not the inspired prohibitions of the Great Apostle to the Gentiles, as found in the Epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles."

In 1912, the General Assembly appointed a Superintendent of Woman's Work, Mrs. W. C. Winsborough, who succeeded so well in the organization of women, that Roger Babson said,—"Next to the Standard Oil Company, the Woman's Auxiliary of the Southern Presbyterian Church is the most efficient organization in the world." The women of the Synod of Kentucky have done, and are doing, a great service for the Master. Each year their gifts and their devotion increase. Mrs. W. T. Fowler of the First Church, Lexington, has been for many years Historian General of the Women of the entire Assembly; and Mrs. John McCabe, of the Midway church, is the efficient and energetic President of the Kentucky Synodical U. S.

Long Pastorates

There have been many long pastorates in the Synod of Kentucky among which can be mentioned: W. F. V. Bartlett, Lexington, First, 1875-1900; S. D. Boggs, Catlettsburg, 1885-1907; W. E. Cave, Paducah, 1883-1910; J. W. Clotfelter, Paris, 1923-1950; Thomas Cummins, Henderson, 1891-1925; Rutherford Douglas, Pisgah, 1858-1890; E. M. Green, Danville, 1877-1927; T. M. Hawes, Louisville, Highland, 1893-1919; J. T. Hendrick, Paducah, 1858-1883; S. B. Lander, Winchester, 1921-1944; J. S. Lyons, Louisville, First, 1892-1914; J. C. Molloy, Owensboro, 1877-1897; Peter H. Pleune, Louisville, Highland, 1920-1949; G. H. Rout, Versailles, 1862-1914; E. H. Rutherford, Paris, 1881-1908; H. M. Scudder, Elizaville, 1858-1911; E. E. Smith, Owensboro, 1898-1940; and J. C. Tate, Newstead, 1870-1924.

Long Membership

Many ministers who held several pastorates or performed other duties and held membership in the Synod for many years are these: L. G. Barbour, 1874-1907; L. H. Blanton, 1868-1914; T. A. Bracken, 1864-1902; F. B. Converse, 1869-1907; T. E. Converse, 1876-1904; Wm. Crowe, 1867-1900; W. Y. Davis, 1882-1929; Rutherford E. Douglas, 1926-; J. M. Evans, 1865-1922; W. W. Evans, 1872-1924; E. O. Guerrant, 1875-1916; C. R. Hemphill, 1885-1932; J. G. Hunter, 1871-1920; Wm. Irvine, 1872-1907; John Little, 1899-1948; J. V. Logan, 1860-1908; Sandford M. Logan, 1894-1943; J. H. McCullough, 1881-1927; W. H. Miley, 1888-1914; Edwin Muller, 1888-1918; W. L. Nourse, 1862-1910; W. T. Overstreet, 1889-1924; John Rule, 1869-1925; J. N.

Saunders, 1852-1898; Miles Saunders, 1860-1911; W. O. Shewmaker, 1893-1917; L. O. Spencer, 1878-1921; John Graham Simrall, 1839-1871; D. M. Sweets, 1891-1932; Henry H. Sweets, 1898- ; A. D. Tadlock, 1876-1928; C. T. Thomson, 1883-1908, and R. A. Walton, 1887-1911.

Colored Work

The work done by Rev. John Little, D. D., (1874-1948), and his associates in Louisville has been remarkable. Begun in 1898, when Dr. Little was a student at the Louisville Presbyterian Theological Seminary, its first activities were in a Mission in a neglected section of the city, and in Anchorage on the estate of John J. Barret. Sewing, cooking, and manual training classes were added. The first playground was opened in 1904, and a Girls' Glee Club was organized in 1906. In 1910, the work passed under the care of a Committee from the Presbyterian, US and USA, and the Reformed Churches; and in 1918, the Welfare League, later, in 1924, the Community Chest, shared with these Churches and many friends, in the annual support. Grace Church, in 1910, and Hope, in 1935, were organized. Friends gave \$100,000 in 1929 for buildings at two centers.

The influence of John Little has been very great in this field of race relations, not only in the city of Louisville, but throughout the South. He pointed the way for Christians of both races to cooperate in measures of betterment so greatly needed. In Louisville, healthy relations exist; and, for similar movements elsewhere, a splendid example and a workable program have been shown. At Dr. Little's death in 1948, Rev. Charles E. Allen, D. D., was elected his successor.

Growth

When the Synod (US) was organized, in 1866, there were about 6,000 members in the various churches. Today there are 116 ministers, 152 churches, and 23,109 members. In September, 1951, all of the members of the Kentucky churches US will be asked to tithe for 13 weeks. Through this means it is hoped that much money will be secured with which to enlarge the work of various kinds in the Synod.

Moderators

Since the Separation in 1866, these from Kentucky have been elected to the high office of Moderator of the Presbyterian Church, US: In 1869, Dr. Stuart Robinson; in 1884, Dr. T. D. Witherspoon; in 1895, Dr. Chas. R. Hemphill; in 1898, Dr. E. M. Green; in 1910, Dr. J. S. Lyons; and in 1935, Dr. Henry H. Sweets.

R. S. S.

SINCE 1866—

PRESBYTERIAN CHURCH, U. S. A.

CHAPTER VII

The years following the Civil War were years of confusion and reorganization. As a "border state," like Missouri, it was not ravaged as were the states to the south, but it was divided; and this division ran through churches, schools, communities and families. Wounds must take time to heal.

In 1871, reports from Kentucky Synod, U.S.A., to the General Assembly showed a church membership of 5,721, with a Sunday School membership of 4,347. This was in the Presbyteries of Ebenezer, Transylvania, and Louisville, with Owensboro, Cloverport, Caney Fork, Hopkinsville, Marion, Princeton and Kuttawa as the churches west of Louisville.

Home Missions

Much of Synod's time was given to the affairs of College and Seminary, discussed under Chapter VIII. The other major interest was Home Missions. This was led by Synod's Executive Committee on Home Missions with a Synodical Missionary on full-time, state-wide service. In 1897 he became Synodical Superintendent, and in 1923, Synodical Executive.

The men serving in this position have left an inspiring record over the years. Rev. S. E. Wishard, D. D., began in 1884 and served four years, being succeeded by Rev. J. P. Dawson. In 1892, Rev. Donald McDonald, D. D., Moderator of Synod, was elected, on a salary of \$1600 per year and expenses; and he gave sixteen years in remarkably effective service.

Dr. McDonald was of Scotch tradition, and, in his silk hat and Prince Albert coat, worn daily, he was a familiar figure in the mountain neighborhoods, where everyone loved him. He travelled the State, from Pikeville on the east, to Kuttawa and Hopkinsville on the west, holding revival meetings, (17 in 1894), and organizing local home mission schools and churches. His visits to churches in the North and East aroused interest in and secured funds for his work. Today he is held as the "patron saint" for Harlan, Hyden, Manchester, Boonville, Mt. Vernon, Inez, Prestonburg, and Guston, and other points where they honor him because he helped them in their early efforts in education and religion.

Rev. Frank J. Cheek, D. D., (1857-1923), was of the well-known Cheek family of Danville. He became Superintendent in 1910 and served until 1922. His legal training enabled him to aid several churches in property matters, saving them from loss. Rev. Thos.

F. Dixon, D. D. (1870-1929) was elected in 1923 as Synodical Executive, and served until 1928, when, because of failing health he resigned. He served during the period of the reorganization of the Boards, and his heavy tasks and much travel were too hard for his frame.

In 1930, on nomination of Dr. Chas. W. Welch, Chairman of the Committee on National Missions, Synod elected Rev. George S. Watson, D. D., to this office of Synodical Executive, now known as Field Representative. But regardless of title, he is Executive for the whole Synod, attentive to every interest that affects all our churches. His long service of 22 years is a real achievement, and testifies to the zeal and wisdom he has shown.

Cumberland Presbyterian Reunion

Kentucky Synod, U.S.A., has been markedly affected in this period by the Reunion of the Cumberland Presbyterian Church with ours. Efforts to heal this breach of 1810 had been made, first with the Presbyterian Church, U.S., in 1867, and then with ours in 1874. But doctrinal issues were too sharp and the time was not ripe.

In 1903 came the Revision of the Confession of Faith. Justice John M. Harlan and Judge E. W. C. Humphrey, both of Kentucky were members of the Revision Committee, along with Dr. Henry Van Dyke and other prominent leaders. They proposed the addition of two new chapters, one on the Holy Spirit, and one on the Love of God and Missions, and these, with a Brief Statement, were adopted. Steps for reunion followed.

When the two General Assemblies, on report of their respective Committees, approved, and their Presbyteries voted, that "it is mutually recognized that such agreement now exists. . . as to warrant this union, a union alike honoring to both," the union was effected in 1906. However, a sizeable minority in the border states of Kentucky and Missouri, and in the south and west, declined to follow the Union, and instituted suits for the property.

In several states these suits went to the highest courts, all, except Tennessee, holding for the union. One suit brought in the Federal courts, in the name of our General Assembly and covering the holdings in all states, brought a favorable decision in the U. S. Supreme Court. The principle, thus upheld, was that affirmed in the celebrated Watson vs Jones case, brought in Louisville after the Civil War. It was that "where the right of property in the civil court is dependent on the question of doctrine, discipline, ecclesiastical law, rule, custom, or church government, and that has been decided by the highest tribunal within the organization to which it has been carried, the civil court will accept that decision as conclusive, and be governed by it in its application to the case before it."

For all this bitter litigation, one compensation appears. It clears the legal path for all future church unions in the United States.

In Kentucky the Cumberland Presbyterian Church (not recognizing the Union) reported in 1950 an active membership of 8685, an inactive membership of 5006, and 148 churches.

Prior to the Union, in 1906, the resident membership of the C. P. Church in Kentucky was 12,079, with Sunday School membership of 6000; and that of the Kentucky Synod U.S.A. 7970 and 8756, respectively. In 1909, after legal readjustments following the Union, the Synod U.S.A. reported 12,101 church members, and 10,190 in Sunday Schools. In 1950 we reported 16,530 members, and 11,407 in Sunday Schools.

The question has often been asked if the Union was not unduly hurried; if more time for cultivation would not have resulted in a more complete union. In the light of facts and conditions at the time, and in the perspective of the years since, the answer must be a negative. The Cumberland Presbyterian Church did not divide over the War; it was spread about equally between North and South. With the Revision of 1903, the Cumberland Presbyterian congregations in the North were clamoring for local unions with their Presbyterian U.S.A. neighbors; disintegration set in,—much to the weakening of the Church. Delay, it was felt, would lose great numbers. Moreover, in the South, very many were still too near the issues of the sixties, and old hatreds flared anew. For them the time was not yet ripe. Whichever course the Church took, it seemed doomed to suffer another tragedy of the War. May the years ahead deal more kindly, and give us a complete union.

Mountain Work.

In this period our Mountain Work was begun, and it has grown remarkably. Dr. Donald McDonald, Dr. Harvey Murdoch, and a splendid company of pastors, missionaries, and women workers have written a chapter of which the whole Church is proud. Chiefly out of Transylvania Presbytery was carved, in 1918, the Presbytery of Buckhorn, with 14 ministers and 18 churches. Often called the "Saddle-bag Presbytery of Kentucky," it continued as a very efficient one. It often led the Synod in the number of accessions on confession of faith. But when automobiles came into general use, and good roads were available, it became a part of Transylvania, when Synod merged its six presbyteries into three in 1950.

Evangelism

Evangelism has, in this time, come to be a strong arm of the Church. The use of the revival, begun in 1800, has been used by all denominations in Kentucky. Nation-wide movements under Dr.

J. Wilbur Chapman, Billy Sunday, our Church's Evangelistic Committee, and the New Life Movement, have all stimulated the spiritual life of our Kentucky churches.

Women's Work

The Women's Missionary work, has, in this period, had its greatest growth. Formerly led by the two Women's Boards of Home and Foreign Missions, now merged with the Assembly's Boards, Kentucky women have an efficient Synodical. It was organized at the Chestnut St. Church, Louisville, October 26, 1876. Each Presbytery, also, has a Presbyterial.

In 1949, our Kentucky (USA) women, through their organizations, gave to National and Foreign Missions, and to Christian Education, a total of \$17,177, out of a national total from the women of \$2,493,761.

Moderators

In the affairs of the great national Church, Kentucky has held an honorable place, and, at times, has been very influential. Lack of space forbids this interesting story. Here we can only record that the General Assembly has twice met with us, once in 1844, and again in 1912, and both times in Louisville. Seven times the Assembly found its Moderator among Kentucky men. These are:—In 1816, James Blythe, West Lexington Presbytery; in 1841, Robt. J. Breckinridge, then of Baltimore; in 1851, E. P. Humphrey, Louisville; in 1853, President John C. Young, Centre College; in 1855, Nathan L. Rice, then of St. Louis; in 1859, W. L. Breckinridge, Louisville; in 1892, President Wm. C. Young, Centre College; and in 1938, Charles W. Welch, Louisville.

The Synod has always been a loyal supporter of the Assembly and its Boards. It has cooperated in all Assembly movements, as, when raising its part in the Restoration Fund, it gave \$163,415; and joining in the New Life Movement in 1948, when many confessed Christ and united with the churches. While, at times, perhaps more zeal should have been shown in extension work in our cities and home fields, we have had, in our labors, the help of national leaders of courage and ability; and we have been greatly heartened by the splendid vision of national and world-wide achievement.

IN THE FIELD OF EDUCATION

CHAPTER VIII

From the days of Calvin and Knox, Presbyterians have been zealous advocates of education, and in Kentucky they have been true to this tradition. Long before the days of the public school or any plan of tax-supported education, Presbyterians had grammar schools, academies, seminaries, and colleges. In the period 1785 to 1860, several of these private schools thrived in various centers of the State. If space allowed it would be of interest to tell their story.

When, in the years after 1820, sentiment grew for a public school system in Kentucky, men like Rev. B. O. Beers, Dr. John C. Young, President of Centre College, Thos. Marshall, and others, led in the movement. While Dr. Robt. J. Breckinridge was State Superintendent of Schools, (1847-53), he secured legislation and the adoption of constitutional provisions which first put the Kentucky school fund on a sound basis. So that in reviewing the record, Dr. Lewis (1899) said:—"The year 1850 was the one in which the public school system was first regularly organized. Dr. Breckinridge's services in its behalf were certainly very great, and he may be truly called the father of the actual system."

A College

In 1785, Transylvania Seminary, first as a grammar school, was opened in the home of Rev. David Rice, Danville, one of the founders of Hampden-Sydney, in Virginia, and who in 1783, came as the first minister to settle in Kentucky. Rev. James Mitchell was a teacher, at 30 pounds a year, while tuition was "four pistoles a year." This school was moved to Lexington in 1788, and passed out of Presbyterian control and back again, and out again in the changes that ensued.

Kentucky Academy, started at Pisgah, near Lexington, in 1795, was a Presbyterian institution, prospered, and received donations of \$100 each from George Washington and John Adams, and \$50 from Aaron Burr. But in 1798, under terms favorable to Presbyterians, it was consolidated with Transylvania, and it brought its funds and equipment into the merger. So that, as voiced by a later historian, "The Presbyterians are undoubtedly entitled to the credit of inaugurating higher education in Kentucky." (Lewis.)

Other changes led to the act of Legislature, in 1819, in granting a charter for Centre College, at Danville. Though Presbyterian influence predominated, and the Board with Gov. Isaac Shelby as

Chairman was self-perpetuating, it was not under the control of the Church. But in 1824 the Synod of Kentucky agreed to raise \$24,000 for the school, if the number of trustees were reduced and were elected by the Synod. The charter was so changed. Since that date the College has been under Synod control, though its teaching has never been narrowly sectarian.

The succession of Centre's presidents until the Civil War was: Jeremiah Chamberlain, Gideon Blackburn, David C. Procter, John C. Young, and Lewis W. Green. Among these, and his immediate successors, Dr. Young stood preeminent.

Dr. Young came to Centre College from a short pastorate at the McChord (now Second) Church, Lexington, in 1830, at the age of 27 years. He served as its president 27 years, (a long term for a college president) until his death in 1857, at the age of 54. When in 1834 the Danville Presbyterian Church pulpit became vacant, he accepted election to that pastorate, and added all the duties involved to the already heavy duties of a college president. In 1852, realizing the need for a student church, he assumed the leadership of establishing the Second Presbyterian Church, which, thereupon, became known as "The College Church."

Under Dr. Young's presidency the College grew in numbers, in its standards, and in its wide influence in the State and Nation. Up to the end of Dr. Blackburn's term, there had been but small attendance, varying from 50 to 110, with but 25 graduates in the ten years. The total number of graduates for Dr. Young's term was about 475, and in the last year of his administration there were 225 students, and 47 graduates.

More than \$100,000 was raised for endowment by Dr. Young,—a magnificent sum for that day. Tuition was \$30 per year, and a student's expenses were from \$80 to \$100 per year. The college annual budget was \$3000, and its library had 5000 volumes, many of them rare. Its courses "differed but little from those of the older colleges of the country, being equal to them in classics and mathematics, and, while somewhat inferior in natural science, for lack of equipment, they were stronger in mental and moral sciences." (Lewis.)

From the days of Dr. Young, Centre has had a body of distinguished alumni in state and nation. They have been especially notable in the law and the ministry. In 1899 it was recorded: "No institution in Kentucky has a more distinguished body of alumni than Centre College. . . . Once or twice in the last seventeen years there have been more old students of Centre in both houses of Congress than from any other college in the country except Yale."

In this day it was said, "Centre College is John C. Young, and John C. Young is Centre College"; and if an institution may be

regarded as "the lengthened shadow of one man" this was largely due, in Centre's case, to the fact that he gathered an able faculty about him, and he trained good successors. These were: Dr. Lewis W. Green, (1857-1863); Dr. Wm. L. Breckinridge, (1863-1868); Dr. Ormand Beatty, (1868-1888); and Dr. Young's son, Dr. Wm. C. Young, (1888-1897). So the person and his shadow extended over about 67 years.

In 1901, a great event for both Synods of Kentucky was the consolidation of Central University, (US), at Richmond, with Centre College (USA); and Danville Seminary (USA) with Louisville Theological Seminary, (US). (See below, Seminaries.) It was a signal fact of fraternal cooperation, and led to further joint labors, federated churches, etc. Charter changes in 1901 and then in 1921, provided that "of each annual class of six trustees of Centre College, three are confirmed by the Kentucky Synod USA, two by the Kentucky Synod US, and the one is presented by the Alumni Association," a total of twenty-four trustees. Also, that in effect, the Kentucky Synod, USA, shall control the policies of Centre College, and the Kentucky Synod, US, likewise control the policies of the Seminary. (Minutes of Synod, USA, 1901 and 1921.) This arrangement has proved a workable one for both Synods.

From its founding in 1819 Centre had been a college for men. The year 1931 saw the Kentucky College for Women united with it, as a co-ordinate institution. Since 1854, when it began as Henderson Institute, later Caldwell College, this school on its own beautiful campus in the eastern part of Danville, had been an accredited college for women. In the new relations, the subjects taught are substantially the same, though the classes are not co-educational. The plan is similar to that at Harvard and Radcliffe.

Notable expansion has marked the past few years at Centre. An Alumni Memorial Building costing \$300,000, for physical education and athletics, and to provide an auditorium for public convocations, has been dedicated; enrollment has reached the figure of 558, (415 men and 143 women) in 49-50, with 137 graduates in 1950; an able faculty of well-trained men and women, who are Christians; and a religious life on the campus marked by much student participation. The total campus property is listed at \$1,745,700; with endowment funds of \$2,159,043. President Walter A. Groves, Ph. D. is the able leader of this church institution.

In the confused conditions of cold-war times, and meeting the strong competition of other institutions generously supported by the taxpayer's money, the Church College more than ever is in a critical situation. It is a time when Presbyterians, true to their traditions in religious education, should give their College their prayers, their gifts and their zealous support.

Seminary

Part of the educational task has been to prepare men for the gospel ministry. In early years, Nassau Hall (Princeton) was too far away; so young men studied under "approved divines," (as did young medics with older doctors.) Such "approved divines" were Rev. John Lyle, at Paris; Rev. Thomas Cleland, at New Providence, (the church of the McAfees), who opened his home to these students, and guided their studies; and Dr. Lewis Marshall, aided by "Dominie" (W. R.) Thompson at Buck Pond.

After various attempts at Cincinnati, O., New Albany, Ind., and Hanover, Ind., General Assembly supported the movement to locate a theological seminary in the West. In 1853 Assembly heard its large committee on location, with Dr. Robert J. Breckinridge, chairman, report the offers of several cities. After voting 200 to 33 to locate it in a slave-holding, rather than a non-slave-holding state; and 155 to 78 to locate it in the Ohio Valley and not west of the Mississippi; it voted 122 for Danville, 78 for St. Louis, and 33 for New Albany. Danville was chosen.

The professors elected by this Assembly; and who accepted, were Rev. Robert J. Breckinridge, D. D., Rev. E. P. Humphrey, D. D., Rev. Stuart Robinson, D. D. (1856-1858); and Rev. Stephen Yerkes, D. D., (1857-1896). The Church in the west and southwest rallied to this seminary, and for eight years it prospered with an average attendance of 40 students.

Then came the Civil War, with its divisive effects on the Church in Kentucky, as recounted in a preceding chapter. The "Danville Theological Seminary," with reduced faculty, continued bravely until the consolidation with Louisville in 1901. Two of its professors were: Dr. Yerkes, as above; and Rev. John M. Worrall, D. D., who served from 1890 to 1901; while Rev. Claude B. H. Martin, Dr. Ormand Beatty, and Dr. John L. McKee rendered part time service while at Centre College. Previously, but after the separation in 1866, a plan for "joint occupancy" at Danville by both US and USA Churches failed to materialize.

Lack of space forbids any detailed story of the sacrifices and struggles encountered in these tragic post-war years. The Synod of Kentucky, U. S., by the decision of the U. S. Supreme Court deprived of a right to any part of the property and assets at Danville, felt so deeply the need of an institution of higher education that they organized Central University, and located it at Richmond, Ky. It opened in 1874, with Rev. R. L. Breck, D. D., as Chancellor. After four years he was succeeded by Rev. L. H. Blanton, D. D. He gave 21 years of faithful and self-sacrificing labor to this school, and became Vice-President of Centre College in the consolidation of 1901. Its two Presidents were Rev. J. W. Pratt, D. D., and Rev. J. V. Logan, D. D.

In 1891, US leaders felt it time to open a "College of Theology." After extended discussions and negotiations, the Synods of Kentucky and Missouri, (U. S.) came to agreement, and accepted the offer of Louisville to provide suitable grounds and buildings, and \$100,000 endowment, to locate a theological seminary in that city. Other donations and bequests by Mr. A. J. Alexander, Mr. W. N. Haldeman, Mr. and Mrs. W. T. Grant, Col. Bennett H. Young, and others, provided additional funds and land, and gave the new institution a good start.

The Louisville Presbyterian Theological Seminary opened its sessions in the Second Presbyterian Church, October 2, 1893, with an enrollment of 31 students. It had a faculty of five able men—about each one an interesting life story could be told—who were:—Revs. Thos. D. Witherspoon, D. D., Wm. Hoge Marquess, D. D., Chas. R. Hemphill, D. D., Francis R. Beattie, D. D., and Edwin Muller, D. D. At last the Seminary was a glowing reality!

In 1901 "an agreement was reached by the governing boards of the Louisville Presbyterian Theological Seminary and the Danville Theological Seminary, and the governing boards of Central University and Centre College for the consolidation of these seminaries under the name of the Presbyterian Theological Seminary of Kentucky with location in Louisville; and for the consolidation of these colleges under the name of Central University of Kentucky, with location at Danville." The membership of each governing board was to be divided equally between the two Churches, US and USA. (See Minutes of Synod, USA, 1901 and 1921.)

When these agreements had been approved by the Synods of Kentucky, US, and USA, and by their respective General Assemblies, and readjustments had been made, the two resulting institutions, Central University, (later changed back to Centre College), and Louisville Presbyterian Theological Seminary became the great cooperative enterprises of these two Presbyterian Synods—separated once by war, but united again in the fraternal bonds of Christian love and labor. Deep in the hearts of Kentucky Presbyterians is the truth voiced by the Kentucky State motto,—“United We Stand, Divided We Fall.”

The Seminary has prospered. Its Board of Directors of 36 members is now elected by the U.S.A. Synods of Kentucky (10), Florida (1), Mid-South (1); and three each by the U. S. Synods of Kentucky, Missouri, Tennessee, Appalachia, and Alabama, and nine from the Church at large elected by these fifteen directors last named. The Seminary is a member of the Presbyterian U.S.A. Council on Theological Education, and, with other U.S.A. seminaries shares in the benevolences officially disbursed through their national budget. It receives annual support, too, from the churches of the five controlling U.S. Synods.

Student enrollment in the past four years has increased from 64 to 143 students. The book value of the Seminary's lands and buildings now stands at \$473,196, its endowments at \$1,420,318,—a total of \$1,893,514; and its current operations for the year ending May, 1951, were \$184,181.

The Seminary under the leadership of President Frank H. Caldwell, D. D., and his able faculty and staff, enjoys the full confidence of the Church; and it should receive from individuals, as well as churches, the annual sustaining gifts needed to carry on this most important service to the Kingdom.

Student Work

Both Synods have recognized the responsibility for ministering to our students at the University of Kentucky and the State Colleges. Both Synods cooperate to maintain a full-time pastor at Lexington, working with the Maxwell Street Church, particularly; and they support part-time service at Richmond and Bowling Green. The Kentucky Synod, USA, through its Westminster Foundation, provides a pastor at Murray State College, working with the College Church, and part-time service at Bowling Green. The annual budgets for this work by both Synods total about \$10,000.

Sayre School

In 1854, David A. Sayre, a banker in Lexington and a devoted Presbyterian, founded Sayre School for girls, making gifts totaling \$100,000, a residence dating from 1797, and five acres of ground, close in the city of Lexington. It is under a self-perpetuating board of trustees, making report annually to the Synod of Kentucky, US, which gives it financial aid. The School now does college preparatory and elementary school work, its boarding department being adjourned until dormitory and other facilities may be rehabilitated.

In its nearly one hundred years of service to the Christian education of women, Sayre School has a history, written in the lives of a large and influential body of alumnae throughout Kentucky and the South. Today its enrollment is the largest in its history. Miss Ophelia S. T. Carr is Principal.

Pikeville College

Pioneering in 1880 in plans for church and school work in Pike and adjoining counties, were Rev. W. C. Condit, D. D., pastor at Ashland, and Rev. J. P. Hendricks, D. D., pastor at Flemingsburg. As they went up Big Sandy they found one whole county without a church, and Prestonburg, the oldest town on the river, without a church building. A report of these conditions to Ebenezer Presbytery (USA) started a movement to locate a school. The result,—Pikeville, a town of 300, county seat of Pike County, was chosen.

In 1889, three acres were bought, a four-room brick building for church and school was built, and Rev. David Blythe, fresh from Lane Theological Seminary, became teacher and pastor. In his short two-year term, a ten-room, frame dormitory, Hendricks Hall, was built, and the school grew despite typhoid fever and a smallpox scare.

In 1899, Rev. James F. Record, D. D., became president. Except for four years, he led the school till 1932, a total of 29 years. He, and his capable, devoted wife, saw the Pikeville Collegiate Institute of early days become Pikeville College, with, now, an administration building, two dormitories, gymnasium, training school, faculty residences, and a farm of 1000 acres on Johns Creek. Dr. Record spent much time among churches north and east, making friends for the school and raising funds. Today an accredited junior college, with a faculty of 19, an enrollment of 280, an endowment of \$350,000,—it stands as a monument to his labors, and to the devotion of friends and helpers down to the present time.

Pikeville College, like other church schools in the Southern Mountains, has brought Christian education to youth generally, but, particularly, has trained teachers for their poorly supported elementary schools. It offers courses for teachers, has a summer term, and maintains a training school, in which Pikeville children are pupils. A warm, religious atmosphere pervades the school, and students find a good church home in the Pikeville Presbyterian Church nearby.

The College, through the years, has overcome many obstacles, through the wise and zealous labors of a very devoted board of trustees. They are nominated by the Presbytery of Ebenezer, (USA), and elected by the Kentucky Synod, (USA). The President, since 1941, is A. A. Page, Litt. D., who enjoys the confidence of his brethren in both Presbytery and Synod.

Lees Junior College

Lees College began in 1883 as Breathitt Academy, and in 1884 was chartered as Jackson Academy, located in Jackson, county seat of Breathitt County. (Old-Timers still talk of the feudings in "Bloody Breathitt.") In 1891 it was operated as an adjunct of Central University, but when Central was consolidated with Centre College in 1901, it passed directly under the control of the Kentucky Synod, (US). The name was changed to S. P. Lees Collegiate Institute in 1897, in honor of Mrs. Susan P. Lees and her large benefactions. In 1927 it became Lees Junior College.

Beginning as an elementary school, its work has developed, with the needs of the area, to include high school and normal school work; and now it is for the first two years of college only. The most of the students, through the years, have been trained to teach in the elementary schools of the section.

Lees' policy is to enroll any qualified and deserving, high school student from Eastern Kentucky, regardless of financial ability. They have been able to do this through student work and loans, and a few scholarships. About two-thirds of the students each year receive some such aid, and, in the case of many, the entire expense is thus financed.

The enrollment is 160, annual budget \$100,000, with \$10,000 per year received from the Kentucky Synod, (US). The Loan Fund is \$19,000, endowment, \$121,000, and total value of buildings and property, \$250,000. Rev. J. O. Van Meter, for many years its President, is now succeeded by Mr. R. J. Landolt.

Lees College is the hub of Guerrant Presbytery and its church program for the people of the Kentucky Mountains. It is the object of the prayers and sacrifices of a whole Synod in its behalf.

Buckhorn

In the Fall of 1902, Rev. Harvey S. Murdoch, D. D. (1871-1935), began the work at Buckhorn, on Middle Fork of Kentucky River, northwest corner of Perry County. A native of Mississippi, he was prepared at Colorado College, Princeton Theological Seminary, and in labors as Assistant Pastor of Lafayette Ave. Presbyterian Church, Brooklyn. He was a true pioneer and lover of souls. He was inspired to give his life to mountain people by the influence and example of Dr. E. O. Guerrant of the U. S. Church. The entire community and his staff of teachers and workers believed in him, and were devoted to him. His messages in the General Assembly and in the largest churches, nation-wide, were warmly received. Aided by the Underwoods, (of typewriter fame), and by the Brooklyn Church he had served, he built an institution of wide influence and blessing throughout the mountain area.

On the death of the founder in 1902, a successor was secured in Rev. E. E. Gabbard, D. D., himself a product of Buckhorn and an able executive. With a staff of twenty-eight,—teachers and workers,—on an annual budget of \$45,000 the enterprise conducts:—a school, with county aid, of 290 pupils in elementary and high school grades, having courses in agriculture, commerce, domestic science, and industrial arts; an orphanage, with 68 homeless, dependent children in two dormitories under good care; a hospital, with clinics and medical service; and a church with several out-stations.

A new stone dormitory, valued at \$75,000, has, with the generous aid of Hazard citizens, been completed; and another for girls is now in the plans. Total valuation of lands and buildings is \$250,000. A self-perpetuating board of directors, of men from both New York and Kentucky, is in control; while churches and individuals of Kentucky Synod USA, friends in New York and generous Perry County citizens share annually in the support.

Home for the Aged — Homes for Children

The Presbyterians of Kentucky have for many decades shown a lively concern for homeless children and for aged ones. Beside the care of dependent mountain area children at Buckhorn, (see Buckhorn, above), Louisville has been the most active center.

In 1891, Mrs. Rose Anna Hughes, member of the Warren Memorial Church, Louisville, left a bequest of \$18,801.42 for a widows' home in Louisville, the title to be in the General Assembly. After litigation, management by a trustee, and supervision by Synod, this fund (grown to \$301,879.30 at settlement, August, 1947), was placed in control of a board of trustees, nominated by Synod, (USA), and elected by the General Assembly, (USA).

In 1946, by the gift of \$25,000 by Mr. and Mrs. L. Owsley Haskins, property was purchased in St. James Court, Louisville, and a home for aged women of the Presbyterian Church, (USA and US) was opened. The building is known as the Haskins-Harrington Building, and the operations are sustained by the income from the Hughes Fund and by gifts from friends and boarding members.

In 1853, the Louisville Orphans Home Society acquired for \$13,000 property on Preston St., Louisville. After the church separation caused by the War in 1866, assets were divided equally in 1872. The five Presbyterian Churches, USA, in Louisville retained the Preston St. location and operated it through a board until 1946. It was then transferred to Kentucky Synod, USA, which holds it under a board known as the Presbyterian Synod Home for Children. At present, this Board manages the Preston St. property, now used for apartments, and boards its wards with the US Home at Anchorage. Its property and holdings now total about \$150,000.

The Board of the Presbyterian Church, US, using its funds in the division of 1872, acquired valuable land at Anchorage, a suburb of Louisville, where it developed its home for dependent children through the years. Under skillful management by its Board and Superintendent, and by the generous support from the US churches, synod-wide, it now has:—a small farm, with barn, stock, etc.; two modern dormitories and an older one now being remodeled; an annual budget of \$47,000; an annual enrollment of 60, besides 8 from the Board of the USA Home.

The children attend, on an equal footing with all others, the public school, one block away at Anchorage, one of the best in Jefferson County; and are regular at Bible School and Worship at the Presbyterian Church, US, next door. Capable and worthy boys and girls are aided to high school and even to college. The Churches of both Synods make annual gifts to these worthy institutions working together, with each Church handling its own funds.

In 1904, Mrs. Sallie H. Grundy bequeathed her farm near Springfield, Washington County, for a Children's Home. In 1921, this came to and was accepted by the Kentucky Synod, USA. For several years the place was used part-time by children from the Louisville Home, but it was found not feasible to set up a full-time home here. The terms of the will, providing care for children of Washington and adjacent counties, were, by court, twice altered to allow income to be used elsewhere, first in Jefferson County, and second anywhere in Kentucky. The farm, once a liability, has, by skillful management under a Committee of Synod, been relieved of debt, highly improved, and is now a profitable dairy and stock farm. The farm, equipment and investments now total in worth about \$150,000, with an annual net income of about \$5000.

This all-too-brief review of our educational and charitable interests, (and there is much more that lack of data and our limited space forbid), should make all Kentucky Presbyterians aware of how great have been the services rendered to our youth through the fifteen decades we now review.

In schools, colleges, seminaries, homes for children and aged ones,—in all we have maintained Presbyterian traditions in education; we have fulfilled the command, "go teach"; and we have obeyed the "inasmuch" injunction of Our Blessed Lord.

Also, let us here honor the large number of Christian men—laymen and ministers—who have given, and are now giving generously of their time, talents and money, for the faithful and wise conduct of these most important institutions. Let us not take their services for granted; let us honor them with our confidence and our cooperation.

PERSONALS

CHAPTER IX

History is made chiefly by the deeds and lives of men and women; and history, for each of us, is pin-pointed by names made familiar. Kentucky Presbyterians possess records enriched by noble and even notable names; and by very many who wrought well, but are little known. Some have already been mentioned in this narrative.

In our limited space,—and often due to lack of data—only a few more can be briefly noted; and such only who spent their lives chiefly in Kentucky, and made contributions that were significant to the cause at the time. But the hope is entertained that such interest may be kindled as shall lead to further reading and study. It is best to treat them in groupings; and we find that they fall naturally into two periods,—before and after the Civil War.

1800 - 1866

Terah Templin was to David Rice what Timothy was to Paul. Started at the Peaks of Otter in Virginia, he was helped to an education at Liberty Hall by Mr. Rice, and came to Kentucky in 1785. He evangelized widely, and organized churches in Washington County. He died in 1818, and the two Kentucky Synods, in 1942, erected for him a memorial at Bardstown.

Robert B. McAfee stands for a notable family, and church,—New Providence, near Harrodsburg. As told in Chapter I, the pioneers built McAfee's Station in 1779. From them have come the large family of McAfees, many of them leaders in the Presbyterian Church. Cleland B. McAfee was Moderator of the Presbyterian Church USA in 1929.

In the years 1791 to 1800, there came from Virginia to Kentucky eight men as missionaries. It was a noble band of youths, "whose hearts God had touched" in the revival of 1787-88 at Hampden-Sydney and Liberty Hall. They were gifted, able and zealous. In the troublous times of the early settlements, "we shall find the integrity and purity of the Presbyterian communion preserved, under God, mainly through the vigilance and fidelity of these men." (Davidson.) These eight men were:—

Cary H. Allen, was pastor at Paint Lick and Silver Creek, a popular, impassioned preacher. He died in 1795, cut off in his prime.

Robert Marshall, an able preacher, wandered off for awhile with Barton Stone and the New Lights, but returned; and **William Calhoun**, gave five years on Elkhorn, and returned to be pastor at Staunton, Va.

John Poage Campbell, M. D., the most brilliant of this group, descendant of the English divine, Samuel Rutherford, served, in time, several churches: Flemingsburg, Danville, Versailles, Lexington, and others. Due to poor financial support—the lot of all the early preachers—added to his income by the practice of medicine. His pen was prolific, and he died at 53, just as Nassau Hall was about to honor him with a doctorate.

Samuel Rannels, (1765-1817), educated at Dickerson College, Pa., he was pastor at Paris and Stonermouth for 22 years.

Robert Stuart, a descendant also of Samuel Rutherford, and kinsman of Dr. Campbell, was pastor of Walnut Hill, near Lexington, almost 40 years. Because of his meekness, he was dubbed "Moses" by some who opposed him. He had a ready pen, which stung Dr. Horace Holley, for the Unitarianism he promoted while President of Transylvania University. He was a leader in Synod 53 years, Moderator of West Lexington Presbytery nine times, and a commissioner to the General Assembly eight times.

Robert Wilson settled at Washington, Ky., organized the churches at Maysville and Augusta, and died in 1822 at the age of fifty.

John Lyle, pastor of Salem Church, was a "man of moderate talents, not on a par with Campbell, Cameron, or even Mr. Rice, but of sound judgment. . . . His disposition was naturally amiable, though naturally he had his weaknesses, and was occasionally betrayed into too passionate warmth. Even the General Assembly were taken by surprise in 1809, when he defended the Synod in the matter of the Cumberland Presbytery. Bursting into tears, he made a most impassioned appeal, and the Assembly were so affected that their final judgment was very different from that to which they were first inclined." (Davidson.)

Mr. Lyle and four others of this group together with Mr. Cameron were members of the Synod's Commission dealing with Cumberland Presbytery.

Not in this group of eight, but of this time, were three others:—**Archibald Cameron**, who united with the Church under Mr. Templin, labored for 33 years at Shelbyville and in nearby churches, until his death in 1836; and **Gideon Blackburn**, who, for three years was President of Centre College, was more of a missionary to the Cherokees, and an evangelist through Kentucky, Tennessee and Illinois;—where his name is honored today in the self-help junior Blackburn College, at Carlinville, Ill. An able preacher at camp meetings, he depicted Bible scenes so vividly that his hearers saw the things he described. When preaching on Moses and the serpent, some felt they were being bitten;—and **David Nelson, M. D.** He studied medicine under Dr. Ephraim McDowell, Danville, the first to perform an

ovariotomy, and was army surgeon under Andrew Jackson, in the War of 1812. In his studies and war experience, he imbibed infidelity, but, by the study of the Scriptures, he recovered his faith, entered the ministry, and succeeded his brother, S. K. Nelson, as pastor of the Danville Church. His book, "The Cause and Cure of Infidelity" is outstanding. A didactic preacher, he impressed Robt. J. Breckinridge as "exceeding all preachers he had ever heard."

In the period 1810 to 1830 came a group, centered at Lexington, that had wide influence.

James Blythe, (1765-1842), pastor of Pisgah Church, near Lexington nearly forty years, helped start Kentucky Academy there, and, when this was merged with Transylvania University, became a professor, and, later for fifteen years, its Acting President. On the coming of Dr. Horace Holley, of Boston, as President, he remained as Professor of Chemistry until 1831. He was the first minister from Kentucky to be elected Moderator of the General Assembly, 1816.

Nathan H. Hall, in 1823, became pastor of the First Presbyterian Church of Lexington. Raised a Baptist, and of warm temperament, he was a very effective preacher. When Unitarianism and irreligion gained in popularity, he worked hard in evangelistic efforts in the years 1826-29 to turn the tide. In protracted meetings, well-planned and with others helping, he saw five hundred persons gathered into the Church and a distinct change in the city's attitude toward the evangelical faith.

James McChord, (1785-1820), first studied law under Henry Clay; but, after his conversion, he turned to the ministry, studied theology in New York City, and, in 1815, became pastor of the newly-founded Market St., or Second Presbyterian Church in Lexington. On his death in 1820, this became known popularly as "McChord's" Church, so much was he loved by his loyal members and friends. One of the elders of his church was Joseph Cabell Breckinridge, the oldest of the four noted Breckinridge brothers.

Among Mr. McChord's successors were:—**Robert H. Bishop**, (1820-23), Professor of Natural Philosophy at Transylvania University, later President of Miami University, Ohio, and author, (1824), of the valuable History of the Church in Kentucky, and Memoirs of David Rice; **John Breckinridge**, (1823-26); **John C. Young**, (1828-30), President of Centre College; and **Robert Davidson**, (1831-40), the last Presbyterian President of Transylvania University, whose 368-page History of the Presbyterian Church in Kentucky (1847), is standard, and is now so rare as to be found only in libraries.

The group that led the Cumberland Presbyterian movement may be noted as **James McGready**, (see Chapter III); **William McGee**, pastor of Shiloh, Ridge and Beech churches in Tennessee, but in Transylvania Presbytery; and **Finis Ewing**, (1773-1841). He was the

vigorous leader in the movement to organize the Revival ministers and churches into a new presbytery, when the old had been dissolved. He was the owner of slaves, but on principle freed them; and, in 1820, moved to Missouri, where he organized, in Cooper County, the New Lebanon Church.

The New School-Old School issue focussed attention on three Kentucky ministers. **Thomas Cleland** was born in Maryland and moved to Washington County, Kentucky. Educated at Pisgah, and impressed there by the preaching of Dr. James Blythe, he attended, at 24, the great camp meeting at Cane Ridge. Here he exhorted for two hours, with notable results. In 1813, he was ordained over New Providence Church, where he labored many years. He was an "approved divine," teaching and training young ministers, even boarding needy ones in his home. He wrote vigorously in the controversies with the Cumberland Presbyterians, New Lights, and the followers of Alexander Campbell. He was, surprisingly to his brethren, the strongest New School advocate in the Synod, but, through all the controversy, he kept the esteem of his brethren, who honored him for his long and faithful service.

Joseph Clay Stiles, preacher to Stonewall Jackson's soldiers, was an evangelist of power, and very effective as a supporter of Dr. Cleland; and **A. C. Dickerson**, (1806-1891), pastor at Bowling Green, (1839-1856), was the third New School leader. A faithful pastor, (fostering the rural church of Caney Fork, organized in 1820 in Butler County, 20 miles away), he and his church defied the Synod and kept the church in the New School list for several years.

1866 to 1952

In the period immediately following the Civil War, appear several notable names.

Samuel R. Wilson, (1818-1886), was the son of Joshua Lacy Wilson, pastor of the First Church of Cincinnati, a very eminent divine. The son, a graduate of Hanover (1836) and Princeton (1840), became an associate with his father, and on the latter's death, succeeded him as pastor of this important church until 1861. After two short terms elsewhere, he became pastor for ten years, (1865-75), of the First Church, US, Louisville, and then, (1876-80), of the First Church, USA, in Louisville.

Dr. Wilson is best known as the author of the "Declaration and Testimony" a protest against the war deliverances of the General Assembly. It is of note that Dr. P. D. Gurley, who wrote the "Gurley Ipso Facto" resolutions in the Assembly, denouncing the "Declaration and Testimony," had been a classmate of Dr. Wilson in Princeton, and was, in 1854-68, pastor of Lincoln's Church, (New York Avenue), in Washington. Dr. Wilson, in this, and in other issues in which he met Robt. J. Breckinridge, reflects the courage and fire of the Scotch Covenanters.

Humphrey, Father and Son

In those days prior to the War, when the call was urgent for preachers to come west, **Edward P. Humphrey**, (1809-1887), came to Jeffersonville, Ind., in 1834. Born in Connecticut, graduated from Amherst College (1828) and Andover Seminary (1833), he was, in 1835, called to the Second Church, Louisville, where he was pastor for eighteen years. Moderator of the General Assembly in 1851, at St. Louis, he declined a chair in pastoral theology at Princeton, but accepted one in Church History in the new Danville Theological Seminary, when so elected by the General Assembly in 1853. This he held until 1866, when, importuned to be pastor of the new College Street Church, Louisville, he acceded, and remained thirteen years until he was 70. "Perhaps no minister in the history of the Presbyterian Church in Louisville has exerted such a far-reaching influence, when we consider his long period of service, and the number of prominent members of the Church who were converted under his ministry." (Warren).

Edward W. C. Humphrey, (1844-1917), son, graduate of Centre College, earning the M. A. degree from Amherst College, taking law studies at Harvard, he practiced law in Louisville for 35 years. A ruling elder in the College St. Church where his father was pastor, and later the Fourth Ave. Church,—he was Moderator of Synod, (the first ruling elder so elected in its first hundred years), often a commissioner to the General Assembly, and the speaker at the Synod's Centennial Celebration in 1902. A member on Assembly's Committee on Creed Revision, trustee or member on several of Synod's boards and committees, he was a devoted Christian layman, and a faithful and wise counsellor in the courts of his Church.

Four Stated Clerks of Kentucky are these:—**Sidney S. McRoberts**, (1807-1890), was Stated Clerk of Synod 43 years, from 1841 to 1884. In this position he exercised a strong, stabilizing influence through the Synod, in a time of awful confusion. His records are clear and faithfully preserved. The two clerks of longest service preceding him were Thomas Cleland, of the New Providence Church, and Robert Davidson, the historian.

Edward L. Warren, (1857-1931), was Clerk of the Kentucky Synod, USA, 32 years, 1884-89, and 1899-1926. Educated at Centre, Princeton, and Edinburgh, he was pastor, Seminary Librarian, Permanent Clerk of the General Assembly, (1916-21), and trustee on many church boards. His records as Clerk were carefully and fully preserved, and his contributions to historic material are noteworthy.

Lindsay H. Blanton, (See Seminary, Chapter VIII), was Stated Clerk of the Kentucky Synod, US, for 39 years, from 1874 to 1913, most of this term while he was Chancellor of Central University. His wise and orderly conduct of the clerkship gave strength and direction to the whole work of the Synod.

Thomas N. Williams, was Stated Clerk of the Synod, USA, 1926 to 1935. In Texas as pastor and synodical executive, until 1896, and in Kentucky as pastor of the New Covenant Church, Louisville, "he was tireless, painstaking, and unselfish in the Home Mission program, and in the office of Stated Clerk."

In the closing years of Danville Theological Seminary, we note two faithful professors:—**Stephen Yerkes**, (1817-1896), was born in Pennsylvania, graduated from Yale in 1837, studied theology under his pastor, Robt. J. Breckinridge, in Baltimore, became, in 1851, professor of Ancient Languages in Transylvania University, and, in 1857, was elected by the General Assembly, Professor of Hebrew, in the Danville Theological Seminary, where he continued until the day of his death in 1896. A confrere with him was **John M. Worrall**, (1825-1913), graduate of McCormick, (1851), and pastor of the First Church, Covington, 23 years. After pastorates in Chicago and New York City, he became, in 1890, Professor of Biblical and Ecclesiastical History in Danville Theological Seminary, where he continued until, in the consolidation of 1901, he became professor emeritus in Louisville. As teacher and preacher he was very effective, and was popular both within and without the Church.

Long pastorates are honored among Presbyterians, and Kentucky has had several. **William C. Condit** graduated from Centre College and Princeton, (1866), and started for work in the far west. On his way he stopped to preach at Ashland, (600), and was so importuned by the people, he stayed as pastor;—fifty-five years, and then, as pastor emeritus five years until his death in 1926. He saw the church grow from 88 to more than 600, and the building enlarge apace. Outside Ashland, where the whole town loved him, Pikeville College was his care, and where he was ever a trustee. Beloved and honored in Ashland, Presbytery, and Synod, he is living today in the memory of thousands.

John N. Ervin, (1853-1944), graduated from Wooster (1875) and Lane Theological Seminary, (1879), and accepted at once a call to Dayton, Ky., just across the Ohio River. It was his one pastorate, and he was there 65 years, until the day of his death, at the age of 91. He was thought to be the longest single pastorate in the denomination. And to the last he preached in his pulpit and broadcast over the radio.

Two names are held in special regard in the history of Louisville Theological Seminary. **Thomas Dwight Witherspoon**, (1836-1898), a lineal descendant of John Knox, of Scotland, graduated from Columbia, (1859); was private and chaplain in the Confederate Army; pastor of Second Church, Memphis, Tenn.; Tabb Street, Petersburg, Va.; and First Church, Louisville, (1883-91); and Professor of Homiletics and Pastoral Theology at the Louisville Theological Seminary,

(1893-98). He was a "greatly gifted man,"—having a "combination of great gentleness with great force of character."

Charles R. Hemphill, (1852-1909), graduated from Columbia in 1874, taught at Southwestern and Columbia, and became pastor of Second Church, Louisville, in 1885. Here he aided the young Seminary with part-time teaching; and, in 1899 his people, reluctantly, released him from the pastorate that he might give full time as professor. In 1910, the Board added to his teaching in Homiletics, the duties of President. For ten years his administration was a success, and, on resigning, he was elected dean. His students remember him for his "keenly analytic mind, richly sympathetic heart, and his wondrously delicate touch in any difficult situation."

Here three Presbyterian laymen should be noted. **John Adamson Cheek**, Danville, was a graduate of Centre College, (1874), ruling elder of Second Church, bank president, trustee of Centre College and liberal donor to it, and its treasurer for more than fifty years. He made possible in 1927 the merging with the Kentucky College for Women. He influenced the policy of the College probably more than any other person. Moderator of the Synod, USA, in 1918, honored in community, Presbytery, and Synod he was a wise, faithful citizen and Christian steward.

Bennett H. Young, (1843-1919), was born in Nicholasville, spent two years in Centre College, leaving to enter the Confederate Army, under Gen. John H. Morgan. He graduated in law at Queen's College, Belfast, Ireland, and married the eldest daughter of Dr. Stuart Robinson. Prominent at the bar in his city, he was one of Louisville's ablest civic leaders in several movements, such as the Public Library, the building of the K. & I. Bridge, and the Monon and L. & N. Railroads. He was an elder in the Stuart Robinson Church, active in locating and starting the Louisville Theological Seminary, and in organizing the laymen of the Synod, U. S., and its churches in the great evangelistic effort behind Dr. E. O. Guerrant. This effort, also, accounts largely for the starting of missions on the outskirts of Louisville, which have grown into thriving churches. He was Moderator of the Synod, in 1910, and author of a History of the Division of the Presbyterian Church in Kentucky, (1898), and other writings.

Warner E. Settle, (1850-1929), born at Greensburg, lawyer, circuit judge, and, for 24 years, Judge on the Kentucky Court of Appeals, three times Chief Justice. He was moderator of the C. P. General Assembly, meeting at Dallas in 1904, and very helpful in the litigation following the Union. He served faithfully on many boards and committees of Synod,—a noble servant of God and His Church.

Two saintly men in Western Kentucky came into the Synod, USA, in the Cumberland Presbyterian Union. **Jesse S. Grider**, was

identified with the churches of Logan Presbytery. He was pastor of Smiths Grove, Bowling Green, and other churches. He was a man very wise and much beloved. Through a face not handsome, his soul shone in such evident good will that he impressed young and old, and won them for his Lord.

James F. Price, (1856-1937), labored in Western Kentucky,—the "Purchase"—in several churches; but his distinctive service was during the years following the Union, as field evangelist, in Home Missions. Amid bitter opposition from those who rejected the Union, he moved among discouraged groups, encouraging and helping them reconstruct their organizations. People believed in him and loved him for his optimistic, faithful service.

In a different field is the name of **George A. Joplin**, (1861-1941). Born in Barbourville, pastor, and field secretary for Pikeville College, he became General Secretary of the Kentucky Sunday School Association, which was, really, George Joplin. In 1914 he inaugurated "Go-to-Sunday School Day" for Kentucky. Throughout the State he was known and loved. His influence is felt today in isolated rural communities, where they strive to keep up the teaching for young in the Word of God.

Let us now speak the names of some pastors, each one cherished in the memories of the many who knew and loved them. **A. J. Thomson**, of Kuttawa, on the Cumberland River, as it flows north to join the Ohio, the most western of the Synod's (USA) churches after the Civil War. Mr. Thomson was the devoted pastor of this church more than 40 years, and faithfully made the long journeys to the Synod's meetings. He left a son (McKee) in the ministry, and one (Allen) in the eldership. His members and his neighbors held him in love and esteem.

J. McCluskey Blaney, for many years, in the 80's and 90's pastor of the Frankfort Church, was one of the leaders of Synod in that period of organization. Possessed of a legal type mind his counsel was most valuable.

Charles W. Welch, (1878-1949), was born at Franklin, Ky., graduated at Ogden College and McCormick Theological Seminary, and became pastor of the Park Ave. Church in New York City. In 1916, he accepted the call to the Fourth Ave. Church, Louisville. His 25th anniversary as pastor showed the membership had trebled, to 1042. He was a most popular minister and speaker, personally, and greatly beloved by his people. Active on the boards of the Church institutions and in all Synod's work, he was, as his highest honor, made Moderator of the General Assembly, (USA), in Philadelphia, in 1938.

The Breckinridges, (1760-1876). Interwoven in the history of Kentucky and of the Presbyterian Church, is the record of this remarkable family. It reached from the early settlement days to the

days of reorganization after the Civil War. The Breckinridges influenced Kentucky law, politics, public schools, churches, colleges and seminaries; and beyond state lines, they were noted in war, government, and nation-wide moral and religious issues.

John Breckinridge, (1760-1806). An able lawyer in Albemarle County, Virginia, where he amassed a large fortune, he moved to Fayette County, Kentucky, in 1793. The reputed father of the resolutions of 1798, he was active in the Nine Conventions dealing with relations with Virginia, and in the Tenth or Constitutional Convention. (Feckler). A friend of Thomas Jefferson, he was Attorney General in his cabinet. He died at the age of 46, and was, perhaps better known as the father of four remarkable sons.

Joseph Cabell Breckinridge, (1788-1823), at the age of five, came with his parents to Kentucky, but was taught in Virginia schools and at Princeton. (1810). After the death of his father, (1806), he assumed, (with his remarkable mother), the family responsibilities and the rearing of his three younger brothers. A lawyer in Lexington, and Secretary of State under Gov. John Adair, he was the father of Vice-President John Cabell Breckinridge, and the father-in-law of Drs. John C. Young, and Jos. J. Bullock.

John Breckinridge, (1797-1841), second son, graduated from Princeton College (1818) and Seminary (1822). After two years as Chaplain of the House at Washington, he was ordained as pastor of "McChord" Church, Lexington. Then followed his terms, as pastor of Second Church, Baltimore, (1826-31); Secretary of the Board of Education, (1831-36); Professor, (1836-38); and Secretary for Foreign Missions, (1838-40). His death in 1841 cut short a career in which he was rated one of the foremost preachers in America.

Robert J. Breckinridge, (1800-1871), third son, studied at Princeton, Yale and Union College, returning to Kentucky to study law. Active in politics, he served several terms in the legislature, when, in 1829, under the ministry of his nephew-in-law, John C. Young, he was converted and joined the "McChord" Church. After private study in Princeton, he was licensed, ordained, and installed minister of the Second Church, Baltimore, succeeding his brother John. While there, he was elected Moderator of the General Assembly in 1841. After a term as President of Jefferson College, he became pastor of the First Presbyterian Church, Lexington in 1847, when he also served as State Superintendent of Schools, (Chapter VIII). In 1853 he was elected by the General Assembly as Professor in the new Theological Seminary at Danville, where he served until 1869.

Author of the "Act and Testimony," in 1834, pointing up the issue that led to the New School-Old School division in 1837; and active in the Assembly's answer to the "Declaration and Testimony" in 1866, he was very influential in the councils of his Church in his day. Of great and varied talents as pastor, preacher, teacher, the-

ologian, executive, author, and Christian statesman,—he is one of the ablest men produced by the Church in the 19th century.

William Lewis Breckinridge, (1803-1876), fourth son, entered the ministry in 1831. His pastorate at Maysville was followed by terms, as professor in Centre College, President of Oakland College, Miss., pastor of the First Church, Louisville, (1836-59), and President of Centre College, (1863-68). In every position, he showed the high Breckinridge qualities of ability and service.

Concerning all four sons of John Breckinridge, bereft in childhood of a father, it would, perhaps, be truer to look for one secret of their power in their remarkable, strong-minded mother,—a member of the Cabell family of Virginia. It was her first "care to teach her children to fear God; her next not to fear the face of man." Today highest honors go to devoted Christian Mothers.

Stuart Robinson, (1814-1881), born in County Tyrone, Ireland, came as a boy to West Virginia with his father. Orphaned at 13, he was reared by his pastor, Rev. J. M. Brown. In Amherst College, he had as mates E. P. Humphrey, Benj. M. Palmer, and Henry Ward Beecher, and graduated from Princeton Theological Seminary in 1841. After three pastorates, he was professor for two years, (1856-58), in the Danville Theological Seminary; whence he came to the Second Church, Louisville, for a pastorate that lasted until his death in 1881, twenty-three years.

Dr. Robinson was a man of many gifts. Much of his life he was editor of a religious journal, and was author of books, some of which are used today. Unusual for a minister, he was good in business dealings, building such a fortune he could leave in his will \$25,000 for aged ministers, and other benefactions. While a good debater, he was chiefly an expository preacher, and a much loved pastor.

When a boy, the writer often heard his father and others quote Dr. Robinson and Dr. Breckinridge as they chuckled over some of their sayings about each other. In 1869, just before his death, Breckinridge commented,—“Stuart Robinson is the most energetic and liveliest man in the Presbyterian Church,—and, certainly, the meanest of God’s elect.” Smiliar quotations could be given from Robinson, but we choose one of a different sort. “I hear that the Doctor is drawing near to his end. He is a very great man, and at heart, a good and pious man. He and I have had some fierce discussions in our day. . . . I love him in spite of all that has passed.

Will not these two great leaders of the Church, as they look down from their Heavenly abode upon their Church below, say,—“In this, your Sesqui-Centennial, forget all issues that divide, and press toward the mark for the prize of the high calling of God in Christ Jesus.”

“O God, to us may grace be given,
To follow in their train.”