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I.

SOME OBJECTIONS TO THE FEDERAL THEORY OF IMMEDIATE IMPUTATION.

WE will notice the most radical objection first. A distinguished theologian, who teaches immediate imputation, and who would be classed as a Calvinist, objects to the federal theory on the ground that "it is extra-scriptural, there being no mention of such a covenant with Adam in the account of man's trial." What he thinks of the covenant of grace may be gathered from the fact that he makes election logically subsequent, in God's decree, to the purpose to redeem. "The true order of the decrees," he holds, "is therefore as follows: 1, The decree to create; 2, the decree to permit the fall; 3, the decree to provide a salvation in Christ sufficient for the needs of all; 4, the decree to secure the actual acceptance of this salvation on the part of some—or, in other words, the decree of election." Such an order of the decrees is obviously inconsistent with a federal relation on the part of the Redeemer to any particular class of fallen men. It implies that his work had equal reference to all. Election is simply an expedient to save the scheme from ignominious failure. We understand this author to make a square issue. The natural relation is the only one we sustain to Adam: our union with Christ begins when we exercise saving faith. The theory of the covenant being extra-scriptural, he does not employ the terms which belong to it. To use Bishop Butler's distinction, he objects to the evidence rather than to the contents of revelation. We agree with him entirely that the question is one of fact. If the doctrine of the covenants is not a matter of divine revelation, then any

VII.

PRESBYTERIAN EDUCATIONAL WORK IN KENTUCKY.

PRESBYTERIANISM has ever been the foe of ignorance and the friend of education. Ever since John Knox placed the parish school under the shadow of the parish church, education and religion have ever been bound together by a holy and abiding bond wherever Presbyterians are found. Hence it is that Presbyterianism has been the founder of schools and academies, of colleges and universities, and of theological seminaries, and the patron of sound and solid learning everywhere. Wherever it has prevailed we find a high degree of intelligence among the people, and a capacity for self-government in the citizens who are influenced by it. And Presbyterianism believes not only in a well-informed and intelligent people, but also in a thoroughly trained ministry, so that her people may be intelligent subjects of the kingdom of God, as well as worthy citizens of the domain of Cæsar. Such is the genius and such are the traditions to which the Presbyterians of this day have fallen heir. It shall surely be the constant effort of those who have such an inheritance to be faithful in their own day to all these noble traditions of the past. Indeed, it should be their aim to deepen the educational genius of Presbyterianism, and to make sure that their noble traditions do not become traditional in these days of manifold blessing.

In tracing out the story of the educational activity of the Presbyterians in Kentucky one is deeply impressed with the large part these people have had in this activity, both directly and indirectly. In the very earliest times many schools and academies were founded by Presbyterians. Even in the wild wilderness the log school-house was given a prominent place; and in the organization of the public school system later on Presbyterians bore an important and honorable share in this great work.

In the early part of the century, they organized that college at Danville which has rendered such excellent service to the cause of higher education for three-quarters of a century. Later on in the century they founded the institution at Richmond, which for a quarter of a century faithfully rendered a similar service. In perusing the minutes of the undivided Synod in early days, and of the two Synods in later times, it is very notable that a large share of the Synod's attention was devoted to the subject of the academic and theological education under its auspices. Centre College and Danville Seminary, Central University and Louisville Seminary are constantly on the pages of these records. And during the past two or three years the record of the proceedings touching the consolidation of these institutions has had a large place in the minutes of both Synods, as well as in the thought and prayers of these bodies.

First of all, let us see how the early Presbyterians of Kentucky were true to the genius of their system for popular education of all grades. This appears in the founding of academies in the very earliest days. Boone came to Kentucky in 1775, and David Rice in 1783. In 1780 the Legislature of Virginia, of which Kentucky was then a part, granted eight thousand acres of land to found Transylvania Seminary or Academy. In 1783 its Board of Trustees had David Rice as its chairman; and Rev. John Todd, Col. John Todd and the Hon. Caleb Wallace, all Presbyterians, were among the active promoters of this early educational scheme. In 1785 this Seminary was opened in the house of David Rice, near Danville. It did not rise above the grade of a simple grammar school, and in 1788, after some controversy, it was moved to Lexington. In founding this institution and in all its early history Presbyterians were very active.

But tendencies soon began to manifest themselves in this institution, in its new home in Lexington, which made it more and more unsatisfactory to the Presbyterians. This fact led to a movement among them, about 1794, to found a grammar school and seminary, which should be more directly under the control of the church. David Rice was again active in this movement; and in 1798 he obtained, on behalf of the Presbytery of Transyl-

vania, a grant of six thousand acres of land, and a charter for the Kentucky Academy. Messrs. David Rice and John Blythe obtained from various sources subscriptions amounting to ten thousand dollars. On this subscription are the names of George Washington and John Adams for one hundred dollars each, and of Aaron Burr for fifty dollars. The meeting of the Presbytery of Transylvania which initiated this vigorous movement was held in the old Woodford Church, and the academy known as the Kentucky Academy was located at Pisgah, in Woodford county. The grammar school began its operations in 1794 or 1795, and Andrew Steele, James Moore, and John Thompson were successively its early teachers. For the location of the collegiate work of this academy offers were made from Paris, Harrodsburg and Pisgah; and in 1797 it was located at the last-named place. But in 1798, on the request of the two Boards, and for reasons which do not very plainly appear, Transylvania Seminary, at Lexington, and the Kentucky Academy, at Pisgah, which were both founded mainly by Presbyterians, were united, with all their funds, to form a single institution at Lexington, under a board of twenty members, of whom a majority were Presbyterians. The name given to this joint institution was Transylvania University, whose checkered career in later times it is not necessary to follow out in this article. The humble stone building in which the Kentucky Academy began and really did its good work, still stands near by the Pisgah Church; and it may be interesting to some who read these lines to learn that the people of Pisgah Church have recently so repaired this building as to prevent it from falling into decay.

But there were other academies founded by the Presbyterians of Kentucky in pioneer days. Some time prior to 1806 the Rev. John Lyle conducted a country boarding school, mainly for girls, in Clark county; and in 1806 he was called to take charge of Bourbon Academy at Paris. This academy seems to have prospered for a time, for we learn from the records that in 1809 it had eighty-five pupils, of whom twenty-five were girls. It seems, however, that about 1810 some trouble arose between the teacher and the trustees, the result of which was that it suspended its

work in the following year. Mr. Lyle, of this academy, published an English grammar, which, Dr. L. G. Barbour says, "was probably the first English grammar published west of the Alleghanies."

One of the most noted of the early private academies was that at Black Pond, in Woodford county. It was in charge of Dr. Lewis Marshall, who engaged Mr. W. R. Thompson, known as "Dominie Thompson," to teach in this school, which was really held in the home of Dr. Marshall for the benefit of his own and his neighbors' children. Another assistant of Dr. Marshall was "Dominie Moore," who also seems to have been a man of force and scholarship. This academy was for many years quite famous, and some of the ablest men in the State, of a generation ago, received their early training here. We may name, among many others, Robert J. Breckenridge, Lewis W. Green, Thomas Marshall, Charles Marshall, Humphrey Marshall, Henry Walter and John Hardin. There were also other private academies. Rev. James Vance and Rev. Joshua L. Wilson, in the early years of last century, had a prosperous school at Middletown, in Jefferson county, and Messrs. Wilson and Rannals had private academies in Jessamine and Mason counties, respectively. The grammar school in Danville, connected with Centre College, and taught by James Graham in early days, deserves mention in this connection. These were all in the hands of Presbyterians, and there were doubtless others of a like kind in other parts of the State of which we can make no note here. But those mentioned suffice to show how deeply Presbyterians were interested in education in these primitive days, when they were subduing the wild wilderness, and resisting the savage Indians.

Nor were Presbyterians unmindful of their daughters in the matter of educational facilities in these earlier times. Indeed, excellent provision was made for the education of young women quite early in the last century, and it is to be feared that the Presbyterians of a later day have scarcely fulfilled the good promise of the early plans which their fathers made. As far back as 1806, the year in which the Bourbon Academy was founded at Paris, the Rev. John P. Campbell was conducting a

prosperous school for girls at Harrodsburg. Dr. Campbell seems to have been a man of much force and fine learning, and a very successful educator. The Rev. John Lyle, who went to the academy at Paris in 1806, had founded a school for girls in his own house, in Clark county, at least as early as 1804. This school was near the Salem Church, and was quite successful for several years. Other academies for girls can only be mentioned, such as that by Rev. J. H. Brown, D. D., at Richmond; that by Rev. Dr. VanDoren, at Lexington; that by Rev. Dr. Stuart Robinson, at Frankfort; that by Rev. D. T. Stuart, at Shelbyville; that by Rev. John Montgomery, at Harrodsburg; that by the Rev. J. V. Cosby, D. D., at Bardstown; that by Rev. Dr. J. J. Bullock, at Walnut Hill. In addition, in our own time, we have Sayre Institute, at Lexington, with the names of David Sayre and H. B. McLellan related to it; Caldwell College, at Danville, with the names of Dr. Ely and others connected with its history, and Bellewood Seminary, at Anchorage, whose prominent names are Hill, Bedinger and Lord. In addition to these schools there are others in different parts of the State in which the influence and support of Presbyterians has been strong and helpful. These statements clearly show that Presbyterians have sought to provide good educational advantages for their daughters as well as for their sons.

But the Presbyterian people of Kentucky have not been content to make provision only for primary education. They, in very early days, as we have already seen, were busy planning for higher collegiate education. They, indeed, had high ideals in both Transylvania Seminary and Kentucky Academy, and the early prosperity of these institutions under Presbyterian auspices was really remarkable. It seems to us now such a pity that this prosperity should have been so sadly interrupted. By the union of these two institutions, which seems to have been done rather hastily, in 1798, to form Transylvania University, the right of control by the church was given up by Transylvania Presbytery. Ere long, as indeed might have been expected, disputes arose concerning the policy of the institution. The Presbyterians, some of whom never really favored the hasty union of the Seminary

and the Academy, became more and more dissatisfied with the trend of things in Transylvania University, which nevertheless, both financially and in popular esteem, seemed to flourish in a remarkable way during the early decades of the last century.

In 1818 matters had come to such a pass that the Presbyterians felt forced to take definite steps to obtain a charter from the Legislature for an institution which should be entirely under their own control. This movement, however, was not made at first by any Presbytery or Synod acting in an official way, but by Presbyterians in their private capacity at first. There were reasons for this, not in the reluctance of the church to assume control of the institution which was proposed, but in the difficulty of securing a charter from the Legislature of the day for a distinctly denominational college. This new college was to be located at Danville, and was to be distinctively Christian in its character. At first the charter was actually refused, but it was obtained the following year, 1819, on condition that the funds should be controlled by the Legislature rather than by the Synod. The first trustees were not appointed by the Synod, but by the Legislature; so that, although this new college was founded entirely by Presbyterians, it was not in any formal way under the control of the church. Indeed, the Synod firmly refused to accept the charter in this modified form, and resolved to wait till it could obtain the control of the funds as well. The charter, however, went into operation under the trustees named in it, but without any ecclesiastical oversight. The origin of the name given to it, Centre College, is interesting and somewhat obscure. Various names were proposed for it. One was "Kentucky College," and another was "The American Bible and Missionary College." Davidson says that the name "Centre College" was finally adopted on account of its central position. The name "Central College" was also suggested for the same reason, but "Centre College" finally came to be its name. In 1824 the charter was amended in such a way as to enable the Synod to assume control of the college. The condition was the raising of twenty thousand dollars for the treasury of the institution, in return for which the Synod was to be given the right to elect the trustees. By 1830 this sum was

raised, and ever since that time the members of the Board of Trustees have been chosen by the Synod, and the funds have also been under the control of this board. This institution has done a noble service, and it has had as its presidents: Jeremiah Chamberlain, Gideon Blackburn, David C. Proctor, John C. Young, Lewis W. Green, W. L. Breckenridge, Ormond Beatty, William C. Young, and William C. Roberts, the last being now in the office.

After the disputes and divisions incident to the civil war, those Presbyterians in Kentucky who constituted the Synod of Kentucky, South, were left without any college, although they had done much for Centre College. After several efforts had been made, without success, to arrange for a joint occupancy of Centre College, they projected a college of their own, and proceeded, with much energy, to carry their plans into effect. They obtained their charter in 1873, and proposed to found an institution on the university plan, with literary, scientific, legal, medical and dental colleges, and a series of preparatory schools associated with it. This institution, after much discussion, was located at Richmond, and it bore the name of Central University. The college of letters and science was opened there in 1874, and for twenty-seven years it did excellent service to higher education in the State. Robert L. Breck and Lindsay H. Blanton have been its two chancellors, and John W. Pratt and John V. Logan its presidents of the faculty.

But the Presbyterians went a step further in their educational work. They believed in an educated ministry, and they felt the need of an institution for the training of their young men for this holy office as near home as possible. In very early times, before Princeton Seminary was founded in 1812, the young men in Kentucky who had the ministry in view were compelled to pursue their studies privately under some minister. It is interesting to read how David Rice, John Gordon, Gideon Blackburn, Thomas Cleland, James Vance, John Blythe and others, amid their varied duties as pioneers in a new region, found time to train worthy young men to be efficient ministers of the gospel. It is a very interesting fact that so early as 1806 the Presbytery of West Lexington appointed John Lyle its professor of Theology.

Another thing which reveals the plans of the fathers of Presbyterianism in Kentucky in regard to theological education, is the fact that in 1828 the Synod organized a theological department in connection with Centre College. This expedient was evidently intended to utilize the college courses, and give such theological training in addition as was possible under the circumstances. The Rev. J. K. Burch, D. D., was chosen the first professor in this theological department of Centre College. The plan was to have three professors, and thus in the course of time to establish a seminary which should be quite fully equipped. But for some reason this plan did not work well, and it came to an end in 1831.

The next decided movement in theological education by the Synod was made in 1847, sixteen years after, when the Synod, after much deliberation, agreed to coöperate with several other Synods across the Ohio River in the management of New Albany Seminary, in Indiana. The Synod of Kentucky raised a fund of twenty thousand dollars, which most fortunately it held in its own hands, and used only its income in the support of its professor in that institution. This professor the Synod retained the right to appoint. This fund of twenty thousand dollars constitutes what is known as the Theological Fund, and it has been used for theological education in one form or another ever since. This plan was continued till 1853, a period of six years, when it was deemed expedient by the Synod not to continue the plan any longer.

In 1853, another important step was taken, when the Synod offered its theological fund to any first-class theological seminary that the Old School Assembly would establish in the West, and, in addition, it also offered forty thousand dollars more and ten acres of land if the institution were located at Danville. This definite and liberal offer elicited a good deal of interest in the Old School Assembly of that year. The vote in the Assembly for the location was: Danville, 122; New Albany, 78; St. Louis, 33. This gave Danville a majority of eleven over the other two places combined. From the first, this new seminary was efficient, and for a number of years it greatly prospered. The names of Breck-

enridge, Humphrey and Robinson gave it strength and standing from the first. It soon had over fifty students in its classes, and it did much in the early years of its history to supply ministers for the vacant fields in this wide and growing region. The trying incidents of the civil war very seriously affected this institution, though it kept on with its work, and in later years was rendering a larger service.

As the years passed, and as the western section of the Church, South, was growing, the need for a well-equipped theological seminary, planted somewhere in this region, was more and more felt by the Synod, South. To meet this need, in part at least, in 1891 a theological department was founded in connection with Central University at Richmond, just as there had been at Centre College, Danville, about sixty years before. The late Rev. T. D. Witherspoon, D. D., was called to organize and conduct the theological classes at Richmond, and for two years he did splendid service. Meantime, the feeling in favor of a fully equipped seminary was gradually deepening in the minds of those who best understood the situation. After much discussion in the Synod, and conference with the Synods of Missouri, Arkansas, Nashville and Memphis, and with the authorities of the Southwestern Presbyterian University, at Clarksville, Tenn., the plans were matured. The Synod of Kentucky, desirous of unifying the theological work in the Southwest, proposed to the other Synods named, to go to St. Louis, Nashville, or Louisville, as might be deemed best. Only the Synod of Missouri could see its way clear to coöperate with the Synod of Kentucky in founding the seminary, and Louisville was finally chosen as the location. In the autumn of 1893, the Louisville Presbyterian Theological Seminary began its work in Louisville, under the auspices of the Synods of Kentucky and Missouri, with a faculty of six professors, and in a few years it had upward of sixty students in its classes. It continued its separate work for nine years; and in 1901, when the consolidation of the educational work of the two Synods of Kentucky was effected, Danville Seminary and Louisville Seminary came together, under the title of the Presbyterian Theological Seminary of Kentucky. Such, in brief, is the story

of the work of the two Synods for theological education up to 1901, though it should be added that out of the Synod, South, large gifts went, about twenty years ago, to endow a chair in Union Seminary, Virginia, to be called "The Stuart Robinson Chair"; and that other gifts went to Columbia Seminary many years ago, in the time of its need.

But the record of the part which Presbyterians have played in the welfare of education in Kentucky would not be complete were one or two other things not added. The Institute for the Deaf and Dumb, though now under the State, was really founded by Presbyterians. It was organized in 1822, and was constituted a part of Centre College. Although Centre College was not then formally under the control of the church, it was under Presbyterian auspices. The early trustees and teachers were nearly all Presbyterians. In due time, when Centre College came under the oversight of the church, this institute naturally passed into the hands of the State, and in that relation has continued its useful service. Many of the superintendents of public instruction in the early part of the century were Presbyterians. A few of them may be named: Joseph J. Bullock, 1837-'39; Robert J. Breckenridge, 1847-'53; J. D. Matthews, 1853-'59; Robert Richardson, 1859-'63. These men did much to shape the work of public instruction in the State.

A brief survey of the present condition of the educational work in which the Presbyterians of Kentucky are engaged may properly conclude this article. It is impossible to tell in figures all that has been done, nor can any measure be made of the sacrifices made in earlier and later days by these Presbyterians for the cause of education. Since Centre College sent out its first class, in 1824, it had graduates in each successive year, till, in 1901, its alumni numbered fifteen hundred. In addition, about two thousand six hundred had taken partial courses therein. Among its alumni are about three hundred and fifty lawyers, two hundred and twenty-five ministers of the gospel, and more than one hundred physicians, and many more who have adorned other callings in life. Its roll of alumni is distinguished for men in eminent positions. On that roll there are twenty-five college

presidents, forty-six college professors, twenty-five congressmen, six United States senators, two vice-presidents of the United States, one justice of the Supreme Court of the United States, nine State governors, thirty-nine circuit judges, six moderators of the General Assembly, and fifty editors.

The first graduating class in old Central University went forth in 1874, and its graduates in 1901 were nearly three hundred in number, and about five hundred more received their education in part in this institution. It has given about forty ministers of the gospel to the church, and its alumni are found adorning every walk of professional and business life. Its Hospital College of Medicine, in Louisville, has nearly nine hundred graduates, and four hundred and six have already graduated from its Dental College, also in Louisville.

In regard to Danville Seminary, it is not easy to get at the precise list of its graduates, but it cannot be far from three hundred, all told. Louisville Seminary, during its separate existence, had ninety-one graduates. Then, in both of these institutions many others took part of the course, but did not really graduate. It may not be far from the mark to say that these two institutions, taken together, may have given to the ministry of the two branches of the Presbyterian Church about five hundred men. This takes no account of those who have graduated from the colleges for young women, nor of those who have received a good education at the preparatory schools under Presbyterian auspices.

A few remarks may serve to explain the status of the educational work of the Presbyterians in Kentucky, as it was consolidated in 1901. For nearly a generation prior to 1901, there were two colleges in the Synods, and for nearly a decade there were two seminaries. There was Centre College at Danville, with its Law School and Preparatory School, under the Synod, North; and there was Central University, at Richmond, with its Law School, and several Preparatory Schools, and its Medical and Dental Colleges, under the care of the Synod, South. By the action taken by the boards of these institutions and by the Synods in 1901 all of these institutions were consolidated into one, under

the title of "The Central University of Kentucky," of which "The Centre College," of Kentucky, at Danville, is the literary and scientific branch. The property and endowments of the University is about eight hundred thousand dollars, of which six hundred and eighteen thousand dollars is devoted to the interests of Centre College at Danville. The courses of studies have been expanded, the faculty now consists of fourteen men, and there are about two hundred men in the college proper, and about thirty in the law classes.

The two seminaries, as they came together, had property and endowments amounting to nearly five hundred thousand dollars. New buildings are planned, and one wing of the group will be under construction this season. The number of students in attendance is about fifty. The faculty consists of six regular professors, and the library has sixteen thousand volumes.

The property invested in other academies which are not directly under the control of the Synods must be about one hundred thousand dollars, which may be quite under the mark. Then there is at least another one hundred thousand dollars pertaining to the colleges for young women conducted by Presbyterians, though not under the control of the church. This gives an aggregate of about one million and five hundred thousand dollars, which the thirty thousand Presbyterian Church members have now devoted to all the forms of education already described in this article. It may be added that a movement has been on foot for several years to found a college for women, under the joint control and support of the two Synods, and it gives promise of taking definite form at no distant day.

Such is the position to which God, in his providence, has brought the Presbyterians of Kentucky in matters of education. Compared with their neighbors, the record is creditable, yet, in view of the needs, it can hardly be said to be up to the mark. Mistakes may have been made in the past, and there may have been some things to regret; yet there is much to be thankful for, and not a little to give cheer for the future. Taking everything into account, what the Presbyterians of Kentucky have done for academic, collegiate and theological education is worthy of praise.

They have prayed and planned, they have served and made sacrifices for their institutions of learning. They have been ready to take the steps, one at a time, which God, in his providence, was making plain for them. Not for many years have the skies been brighter and the future more hopeful than at this time. Broad foundations, at least, have been well laid, upon which the men of coming generations may safely and securely build.

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