

Baptist Higher Education in Kentucky.

By President E. Y. Mullins, D.D., LL.D.

Read before Ky. Bap. Historical Society at Richmond, Ky. 1906.

It is of course impossible within the limits of the time allotted to me to discuss my theme exhaustively. A birdseye view is all that I can possibly attempt. It is usual to include colleges, universities and professional schools only under the head of higher education, but inasmuch as many of our Kentucky schools partake of both the character of academy and college, it will perhaps be necessary to run over the entire list in order to obtain a view of the present situation. Detailed history is altogether debarred because of the limits of this paper.

The pioneer in Baptist education in Kentucky was Georgetown College; ^{It is} President ^{is} Rev. J. J. Taylor, D.D. It was founded in 1829. It now has an endowment of \$255,000.00. Buildings, grounds and apparatus are estimated at \$172,000.00. It is a college with preparatory departments, having twelve members of the ^{regular} faculty and nineteen ^{including} teachers. This institution has had a fine career, but has greatly lacked adequate funds for the conduct of its work. There have been three charters which have had a close relation to the history of the college — one in 1829, one in 1851 and one in 1876. Georgetown College has had a number of notable and important additions to its endowment. A gift of \$20,000.00 made by Issacahr Paulding was ^{one of} ~~one of~~ the first of the ^{large} ~~notable~~ gifts to this institution. Rockwood Giddings was one of the master spirits in the early history of the college, who did a great constructive work in quieting dissensions and leading the college to higher things. In eight months, when the Baptists of Kentucky numbered only forty thousand, he raised \$80,000.00 for the endowment of Georgetown College, — a very remarkable achievement for those

days for the leader and for the people who were led. This was in 1839-40. Again in 1855 President Duncan R. Campbell raised for endowment \$106,000.00. Much of this remained unpaid, owing to the havoc wrought by the War, but the notes were ^{made by} good ^{men}. The administration of Dr. Richard M. Dudley was one of the most notable in the history of the College. \$150,000.00 were added to the property of the college during this time, and Dr. Dudley, by his tact, wisdom, energy, and constructive skill, put the College on a higher platform than it had ever occupied in its ^{previous} ~~past~~ history. There are also to be noted the gifts from Mr. Bostick in 1889, ^{that} for the founding of the Maria Atherton-Farnam Professorship in 1893, and ^{that for} establishing the McCalla-Galloway Professorship in 1893, and the Dudley Memorial Fund in 1895. Georgetown also received a large donation from the funds of the Western Baptist Theological Institute, which will be referred to later. This institution, after its dissolution in Covington, was operated in connection with Georgetown College ^{until} ~~up to~~ 1886, when the remnant of its property was turned over to Georgetown College entirely. The funds of this Institute amounted originally to \$200,000.00, and one-half of this went to Georgetown, though through shrinkage of values in after years the sum will now probably not reach half this figure. Time fails me to enter further into details as to donations to the College, but I have desired to signalize these generous gifts by special mention. All hail to the noble men and women who were ready to make sacrifices for Georgetown and higher education in the past! Are there not many who will do so to-day? The past session of Georgetown has been a good one, with an enrollment of _____ students. President Taylor is making an effort to add largely to the endowment, and the College needs the co-operation of all its friends.

1388
 MSS
 378.769
 M917d

The Western Baptist Theological Institute was founded at Covington, Ky., in 1840. It had a brief and stormy career. The trustees were chosen equally from Ohio and Kentucky. It enjoyed considerable prosperity from 1845 to 1852, at which time serious disagreements arose among the trustees over the slavery question, and the theological seminary so auspiciously begun came to an untimely end. The Northern and Southern elements being irreconcilable, the board of trustees decided to sell the property, amounting to about \$200,000.00, and divide the proceeds equally between the two sets of claimants. A special act of the Kentucky Legislature was passed, empowering them to do this. It was approved in 1854. This act also authorized the trustees South of the Ohio River to locate the Western Baptist Theological Institute at Georgetown instead of Covington. After the Southern Baptist Theological Seminary came to Louisville the attempt to maintain a theological institute in connection with Georgetown was abandoned, its funds being turned over to Georgetown College.

(Insert here ~~on~~ Page 3 A.)

Bethel College at Russellville, Ky., President W. H. Harrison, was founded as Bethel High School in 1854. It became Bethel College in 1856. Its property is estimated at about \$200,000.00. There are four buildings, as follows: College proper, containing class rooms, laboratories, &c.; the Nimrod Long Hall, containing quarters for about 100 men; the President's home; and the Library and Gymnasium building. It has a four year B.A. course, a three year B.S. course, and gives the degree of M.A. and M.S. to those bachelors who spend an additional year. Bethel College supplies the educational needs of a large section of the Southern and Western portions of Kentucky. In its early struggles Mr. Nimrod Long, as Financial Agent, was a potent force in the life of the college. He was appointed Financial Agent, and gave

Bardstown Baptist Institute was founded in 1844. It has no endowment. Its present equipment consists of a plat of ground about 200 by 500 feet, with a brick building two and a half stories high, which can accommodate twelve boarders on the boys' side and twenty on the girls' side, together with all the faculty necessary for running the school with 125 pupils. The building is in excellent condition, excepting the roof, which needs to be renewed. The whole plant is owned by the Baptist Church at Bardstown, and it has been the policy heretofore to lease the school to some well-known school man for a period of years at a ^{fixed} rental. A year ago the trustees of the school entered into an arrangement with Prof. H. G. Brownell by which he is to run the school for them without remuneration, while they are to equip the school, including dormitories and boarding department, and are to pay the bills. The faculty consists of five. The course of study is almost identical with that of the best high schools.

All the academic teachers are college trained, and the text-books used are standard and high grade. The tuition fee has recently been raised somewhat, but this is quite satisfactory owing to the improved quality of the work. The school has some ^{local} competitors who indulge in questionable methods of obtaining and holding students. Of course the school needs endowment. It needs \$4000.00 to clear off the present indebtedness and leave a little cash for needed supplies and improvements

Bethel College at Russellville, Ky., President W. H. Harrison, was founded as Bethel High School in 1854. It became Bethel College in 1856. Its property is estimated at about \$200,000.00. There are four buildings, as follows: College proper, containing class rooms, laboratories, &c.; the Nimrod Long Hall, containing quarters for about 100 men; the President's home; and the Library and Gymnasium building. It has a four year B.A. course, a three year B.S. course, and gives the degree of M.A. and M.S. to those bachelors who spend an additional year. Bethel College supplies the educational needs of a large section of the Southern and Western portions of Kentucky. In its early struggles Mr. Nimrod Long, as Financial Agent, was a potent force in the life of the college. He was appointed Financial Agent, and gave

unstintedly to the College his energy, his time and his money. Mr. Q. D. Ewing made an unconditional gift of \$10,000.00 and an additional gift of \$10,000.00 in real estate conditioned upon the raising of \$30,000.00 more. Judge E. N. Ewing, his father, the next year gave \$3000.00 and eighty acres in valuable land near Chicago, Ill. Soon the conditions were met and the required sum raised. During the Civil War the College was closed for two years, during which time the buildings were used for army hospital purposes and several months by the Confederate troops. In 1870 Mr. Nimrod Long endowed the Chair of English, and Messrs. G. W. Norton and W. F. Norton, of Louisville, and Eckstein Norton, of New York City, endowed the Chair of Natural Sciences. Mr. Long also secured \$7000.00 in 1872 for the erection of the President's home, and \$8000.00 were given by Mr. James Enlow, of Christian County, Kentucky. The Nimrod Long Hall, designed to provide a college home and board at reasonable rates for deserving students, was erected at a cost of \$20,000.00 in 1876 through the efforts mainly of Mr. Long himself and through funds contributed by him. Besides his generous services and gifts in behalf of Bethel College, Mr. Long was a liberal contributor to Richmond College in Virginia, to Georgetown College in Kentucky, and to the Southern Baptist Theological Seminary. As a public spirited, broad minded and far seeing Baptist his example is one to be most heartily commended. And along with his name I would associate the names of the other noble givers who have already been mentioned. Bethel College is at present pursuing its work successfully, limited and hindered most of all by lack of sufficient endowment, which would enable them to enlarge their work at various points, increase the number in the faculty, and especially strengthen the B.S. course.

Bethel Female College, at Hopkinsville, Ky., President Edmund Harrison, was incorporated in March, 1854, and again in February, 1890. In 1851 the Baptist ~~General~~^{Female} Institute was started which by the act of March, 1854, became the Bethel Female High School, and by amendment in 1890 became Bethel Female College. The College has one large building and out-houses and an annex constructed since President Harrison's connection with the school, used for music, elocution, &c. The College has no endowment except \$100.00. The expenses of the school must be raised by the President and met by tuition fees. The faculty has eight members. It is hindered in doing its best work by the inferior quality of the public schools from which the material comes for the College to work upon. Its lack of endowment is also its standing difficulty. Assuredly the Baptists of Kentucky ought to do more than they have done in providing for the higher education of their girls. Under the leadership of the present President, Bethel Female College has made excellent progress, and if it could be adequately endowed would do even a greater work for the glory of the Master.

(over)

Clinton College, at Clinton, Ky., President R. D. Swain, was founded in 1872. It has an endowment of \$18,000.00 and buildings and equipment valued at \$15,000.00 and grounds worth about \$5000.00. It does academic and collegiate work. The chief difficulty is lack of co-operation, and the chief need co-operation. The Baptists of Kentucky have the money and they have the children. Both of these are needed by this school, and the school appeals for them.

Liberty College, at Glasgow, Ky., President George J. Burnett, was founded in 1874 by the Liberty Association of Baptists. It has

Glendale Ky. W. B. Gwynn, Principal,
Lynland Male and Female Institute, was chartered by the
Ky. Legislature and built in 1866-67 by a stock company. At first
it was coeducational. At one time it was a military
school. In 1880 it became the private property of Saml
Sprigg and later of E. W. Elrod and E. W. White who made
it a girls' school. It became the property of the present
proprietor W. B. Gwynn in 1895 and was again made coedu-
cational. There are eleven in faculty and excellent work
is done. Studies are elective thus giving great latitude
to pupils preparing for other schools. It has capacity
50 boarders and has a large and loyal local patronage.
Has an excellent brick structure 3 stories high steam
heated and gas lighted. Has good equipment
and is valued at ten thousand dollars. This school
does work which has attracted the attention of visitors
on education in Kentucky and fills a large place
in the portion of the state where it is located.

Lynnland Male and Female Institute, Glendale, Ky., W. B. Gwynn, Principal, was chartered by the Kentucky Legislature and built in 1866-67 by a stock company. At first it was co-educational. At one time it was a military school. In 1880 it became the private property of Samuel Sprigg, and later of E. W. Elrod and E. W. White, who made it a girls' school. It became the property of the present proprietor, W. B. Gwynn in 1895, and was again made co-educational. There are seven in faculty, and excellent work is done. Studies are elective, thus giving great latitude to pupils preparing for other schools. It has capacity for fifty boarders, and has a large and loyal local patronage. Has an excellent brick structure three stories high, steam heated and gas lighted. Has good equipment, and is valued at \$10,000.00. This school does work which has attracted the attention of writers on education in Kentucky, and fills a large place in the portion of the State where it is located.

Clinton College, at Clinton, Ky., President R. D. Swain, was founded in 1872. It has an endowment of \$18,000.00 and buildings and equipment valued at \$15,000.00 and grounds worth about \$5000.00. It does academic and collegiate work. The chief difficulty is lack of co-operation, and the chief need co-operation. The Baptists of Kentucky have the money and they have the children. Both of these are needed by this school, and the school appeals for them.

Liberty College, at Glasgow, Ky., President George J. Burnett, was founded in 1874 by the Liberty Association of Baptists. It has

sixteen trustees, four elected each year by the Association. They have grounds and buildings worth \$25,000.00, and an effort is ^{now} being made ^{to raise} \$20,000.00. There are fourteen in the faculty, five of whom are in the ~~music~~ music department. The school does academic work and also collegiate work. It has no endowment at all. The chief need now is more room and better equipment. There was an enrollment of 206 the past session, and all departments have been overcrowded. There is great need of a chapel, an additional dormitory, larger class rooms, library and laboratories. This school occupies an important field and has done excellent work.

The Southern Baptist Theological Seminary was founded in 1859 in Greenville, S. C. It is not proper that in this paper I should dwell at length upon the earlier or even the later history of the Seminary ^{which is not exclusively a Kentucky institution.} I will give simply a few of the important facts connected with its removal to Kentucky. Its fortunes were at a low ebb at the close of the War and remained so for a number of years, and it was only with the most heroic struggles and sacrifices on the part of those who had charge of its affairs that its life was preserved. It was decided to bring it to Kentucky, which was done in 1877. There are many names among Kentucky Baptists connected with the removal of the Seminary to Louisville which will always shine among the brightest of its friends and supporters. ~~Some of these I will name.~~ Dr. and Mrs. J. Lawrence Smith are conspicuous among these. Mrs. J. Lawrence Smith gave \$50,000.00 for the erection of the Library Building. Norton Hall was erected at a cost of \$60,000.00 through the beneficence of Messrs. George W. and William F. Norton. Mrs. Minnie Caldwell, a daughter of George W. Norton, also made a generous gift of real estate estimated at \$70,000.00. Mr. D. A. Chenault left a bequest of \$15,000.00. Among the strongest and staunchest supporters of the

Seminary in its earliest days in Kentucky, and until the time of his death, was Dr. Arthur Peter. It was from him that Dr. Boyce obtained the first promise of a generous donation when attempting to raise funds in Kentucky for the removal of the Seminary. He ex-
with a touch of quaint humor as well as something of tragedy, of solemn joy,
 claimed at once [^] "I say unto thee, thou art Peter, and on this rock I will build my Seminary". Generous donations were also made by Mr. Theodore Harris, John B. McFerran, John S. Long, Spencer C. Long, Wm. C. Hall, Joseph Werne, and Jas. C. McFerran, and more recently by Hon. B. F. Procter, of Bowling Green, Mr. M. J. Farris, of Danville, Mr. G. H. Nunnelley, of Georgetown, and Mr. J. H. Anderson, of Hopkinsville, and in Louisville by Dr. and Mrs. J. B. Marvin, Mr. George W. Norton, Misses Lucie and Mattie Norton, and Mrs. Minnie N. Caldwell. *Louisville churches, led by Walnut St, and Broadway, responded nobly to the Seminary's needs in those days*
 The Seminary had an enrollment last session of 253. Its great need *of struggle* is increase in endowment and facilities for educating the large number of men in the South desiring theological training but who are unable to obtain it.

Williamsburg Institute, at Williamsburg, Ky., President E. E. Wood, was founded in 1899. It has in general equipment \$55,000.00 and an endowment of \$56,000.00. It has fourteen in the faculty. The work it does is collegiate and academic. It labors under the difficulty of obtaining regularity in attendance, owing to the peculiar conditions in the environment. Many of the pupils are compelled to interrupt their courses in mid-term, ~~and~~ after taking five months of work. Part of these will return the following fall and wish to go on with their studies, and at the beginning of the winter term many others will come. This is somewhat confusing and makes the problem a difficult one. This school has competition in a Congregational school in the same city. Its chief needs are a new recitation building large

enough for a chapel to accommodate all the pupils, and increased endowment. This school occupies a splendid field and has had a most honorable and successful career, and is eminently deserving of the support of the brotherhood.

Oneida Baptist Institute, of Oneida, Ky., President J. A. Burns, was founded in 1899. It has a two story brick building containing class rooms and assembly room. The girls' dormitory, a brick building, contains twenty-three rooms; and the boys' dormitory, a two story frame, has twenty-four rooms. The campus is twelve acres in extent. The total value of the property, including that at Big Creek, where there is a campus and building, is about \$38,000.00. There are seven in the faculty. The work is academic. The chief need is a farm where the students can work and raise provisions to supply the dormitories. A great door of opportunity is open before this school.

Barboursville Baptist Institute, at Barboursville, Ky., was founded in 1900. It has a good lot containing between three and four acres, well located. There were 250 in attendance last session. The work done is academic. The school expresses the desire to do only high grade academic work. It has six teachers. It is hindered from doing its best work by a debt which rests upon the property, the need of more rooms and a dormitory. They need, of course, endowment and additional income to maintain a teaching force. It is surrounded by a large Baptist constituency which needs education.

Hazard Baptist Institute, at Hazard, Ky., was organized in 1903. It is controlled by a board of trustees. It employs five teachers. It had nearly two hundred students during the last year. It has a brick building worth \$8000.00. Another building, a dormitory for

girls, is in process of erection. The school needs another dormitory for boys. It also needs apparatus and money for current expenses.

Magoffin Institute, at Salyersville, Ky., Principal A. C. Harlowe, was founded in 1905. It has no endowment. There are two buildings, a twelve room frame girls' dormitory and an eight room main building. There were four teachers last session. The enrollment was 161. The difficulty is to hold the pupils in school. Some stay a few weeks; others a month or two. ^{school} This needs a boys' hall, additional grounds, and of course, like all the schools, needs endowment and larger income.

Another school which is not, strictly speaking, a denominational school, but which ought to be mentioned, is the University-Flexner School, which is an incorporated private school in Louisville, run by ^{W. H. Tharpe and H. G. Brownell,} two Baptist deacons. To this extent it is a Baptist school. It has no kindergarten department, but conducts all departments from the first grade upward, including the freshman year in college work, in all lines, scientific, classical, English, manual training, &c. This is a typical secondary school, and is so recognized by all certificating colleges; that is, all colleges which accept preparatory school certificates.

The above completes the list of Baptist schools in Kentucky so far as they are known to the writer. If there are other schools now in existence, they have not replied to communications sent to them. There are two or three which, if I understand correctly, have recently ceased to exist. Letters were written to these, however, but no replies have been received.

In the next place I wish to call attention to several general considerations growing out of a study of the situation among us educationally. I wish to note first that there is no attempt to secure

unity in the curricula of our secondary schools and there is no correlation of these schools with the colleges. There seems to be no general effort to meet any fixed standards for work in the secondary schools. I do not mean by this that excellent work is not done by many of these schools, but only that a united effort to secure a common standard does not seem to have been made. It would greatly improve the situation if this could be done.

Again I would note that the work preparatory to academic work is not good in many instances, owing to a lack of efficiency in the public schools. Therefore primary departments are maintained in connection with many of our schools, and it would help the schools greatly if these primary departments could be improved.

Another point to be noted is diversity in the management of the schools. In some instances trustees lease schools to individuals who are solely responsible for the conduct of the schools. It is questionable whether or not this is the wisest method. Would it not be better for Baptist schools to be more directly under the control of the legally authorized body.

Another point of very great moment relates to the classification of our schools. Many of our schools are doing both academic and collegiate work; in fact, nearly all of them attempt some college work. I raise the question whether it would not be better policy for the schools to differentiate themselves more exactly as colleges or academies. In some instances principals of schools have expressed themselves in favor of doing this.

Another point to be noticed is the lack of unity of method in raising money. Every school raises money as best it may, and, as already pointed out, all of them are in sore need of funds. The salaries paid the teachers in our various schools are in most instances

pitiably small. By all means our college professors ought to be paid larger salaries, and so in most of our academies.

One of the crying needs of the Baptists of Kentucky is that we educate our people to educate their children. It is to be feared that Baptists are not sufficiently aroused to the importance of this matter. Disclosures in Virginia, ~~and~~ have recently brought to light the fact that Baptists are much behind as compared with other denominations in the proportion of parents who send their children to the higher institutions of learning. *The situation is probably as bad if not worse in Kentucky in this respect.*

Let us now consider the present general situation among us. Most joyfully do we recognize the many noble men and women who have in the past lent their support to our higher educational institutions, both financially and otherwise. All honor to the long list of men and women who have made generous gifts to education. Their spirit has been admirable, and they have imparted much to the glory of Baptist educational history in Kentucky. In spite, however, of the example and efforts of these men and women there is a crying need on all hands for increased endowment for our institutions of learning. Indeed, the situation has become critical. Other denominations are raising large sums of money, and Baptists in Kentucky are lagging in the rear. It is to be noted that within recent years there have been no large gift~~s~~ to any of our educational institutions ^{by any Kentuckian Baptist.} Mr. Rockefeller made a conditional offer to Georgetown College, and a goodly sum was raised, but the total amount required by his conditions, which would have placed in the treasury of the college \$100,000.00, was not raised ^{about 1/2 only was raised.} within the time specified. This was not due to lack of effort on the part of those representing the College, but evidently the Baptists of the State were not ready to respond.

I now raise the following questions: What are the causes and what the cure of the present educational situation in Kentucky? What are our greatest needs and how shall we meet them?

As to conditions, they are known and understood by all in some measure. But no one feels them as do the men in charge of the schools. I have been in correspondence or personal conversation with all. The letters which I have read from these men have moved me powerfully. Some of them are like sobs. They breathe purpose, but they also breathe pessimism. I feel as if I had felt the very heart-beat of Georgetown and Bethel and Williamsburg and Clinton and Liberty and the rest, and what I say is my own heart-throb as a result.

One of the most frequent words in these letters is apathy. Our people are so apathetic. How many times this note is struck! Another word is non-cooperation. Our Baptist people do not co-operate with their schools. Another word is strife and discord. In every history of Baptist education in Kentucky strife and discord appear ever and anon as hindrances to progress.

Another cause assigned is the indifference of leaders, or lukewarmness of editors or unconcern of pastors. Another cause is avarice and covetousness. These of course we have with us always.

Of course all our educational short-comings are traceable finally to unbelief and sin. But we need to look more closely at the specific manifestation of unbelief and sin. It is amazing how remote the cause sometimes seems to lie from the effect. Expert medical men say that the derangement of a tiny nerve or bone, or the presence of the most minute foreign substance will often produce most deadly

symptoms. A Louisville surgeon took the incubus of despair from a man's life recently by showing him how he was wearing a garment that bound a nerve too tightly.

In Kentucky ^{one of} our chief denominational difficulties is, as is so often the case, the exaggeration and abuse of a good thing. It is abnormal doctrinal sensitiveness. The skin of the human body ought to be sensitive up to a certain point. Nature so intended it. But when diseased and inflamed, it may become so sensitive that the alighting of a fly upon it will cause excruciating agony. It becomes abnormally sensitive. It is diseased.

Now I yield to none in my advocacy of sound doctrine, but I am very certain that it is possible for abnormal sensitiveness on the subject to defeat its own ends and open the door to all kinds of heresies. ^{as well as dry up the fountains of benevolences.} I am ready to prove this from history if necessary.

A does not agree with B on the doctrine of the universal church. This means conversely that B does not agree with A. C does not agree with D on alien immersions, i. e., D does not agree with C. One brother thinks he can trace a succession of Baptist churches back to the apostles; another finds that he cannot so trace it. One brother opposes inviting any other than a Baptist into a Baptist pulpit or to the platform of a Baptist school; another does not oppose it. Kentucky was once riven on the subject of a "strange proceeding," a question of ordination, and missions were side-tracked for a year or two. At another time we had a long controversy over a plan for raising money, and from time to time one or the other of the above subjects has been the storm centre. Then we have had controversies between

Boardites and Antiboardites, as if any man could coerce any Baptist to work through a board if he chooses not to, or on the contrary, as if any Baptist could prevent any other from working with boards if he sees fit. ^{There is opportunity have been and might yet be controversies on this.} So of healing without medicine and by faith alone. And lastly came ~~the deluge when 1641 thousand controversialists arose~~ ^{and the deluge. on both sides} and ~~the State was torn from one end to the other.~~

Now what I maintain is that all these are questions upon which Baptists differ and will continue to differ doubtless for some time to come. They are questions, moreover, on which they have a right to differ so long as they understand the Scriptures differently on these subjects.

I am not here expressing any opinion regarding any of the above issues. If I were to do so I would be doing the very thing which I think here and now is uncalled for. What I maintain is that there is room within the limits of Baptist orthodoxy for much difference of opinion on subordinate matters. I maintain that I have no right to refuse to call a Baptist my brother merely because he does not happen to be a twin brother, and I also maintain that another Baptist has no right to refuse to call me brother ~~and nag and torment me~~ because I am not his twin. I can love him and co-operate with him and do all I can to advance the Kingdom with him, provided only he will let me.

Having said so much, I now proceed to remark further that I believe one chief reason why Kentucky Baptists have been so slow to contribute to education, so "apathetic"—to employ the word so frequently in the letters from the schools,—is that too much energy and thought and time have been given to incidental doctrinal issues and questions of method. You can train people away from a great idea as well as to

it. If you neglect the great ideals in your sermons and addresses and editorials, you will simply find that the interest of the public on these subjects is atrophied. I was much impressed some years ago by a remark of Dr. Long, Professor of Church History in Crozer Theological Seminary. He was a Virginian who attained great distinction in this professorship at Crozer. Referring to doctrinal quibbles and the diversions created by the critics and the anticritics, he said: "The real work of Christianity will be greatly retarded or cease until our leaders get back to the positive and constructive side of the Gospel. You can't run the train and at the same time tinker perpetually with the running gear." This is ~~the~~ ^{of the} one great lesson of Christian history. The chief thing never has been and never will be to debate whether there was one Isaiah or two, but to preach the Gospel of Isaiah and Jesus and Paul. To put the ^{chief} stress of our effort on these ^{whether for or against} things is to depart from the Gospel; it is to assume that the Gospel is primarily a question of intellect and literary criticism, whereas it is primarily a question of sin and regeneration, of justification and redemption, and of such culture and education as are necessary to propagate the truths of the Bible. Now I would announce with all earnestness and sincerity, and I would that it might be repeated everywhere: You will never run the train of missions and education through to the New Jerusalem ^{of our hopes} until you quit tinkering with the running gear.

We long for an educational revival in Kentucky. We pray for the showers of blessing, and O, they are so slow in coming. Perhaps Rudyard Kipling may teach us a lesson here. In a recent address to editors he related the following parable:

"A few weeks ago, in a land where the magic of words is peculiarly potent and far-reaching, there was a tribe that wanted rain, and the

rain-doctors set about getting it. To a certain extent the rain-doctors succeeded. But the rain their magic brought was not a full, drizzling downpour that tells of large prosperity; it was patchy, local circumscribed, and uncertain. There were unhealthy little squalls blowing about the country and doing damage. Whole districts were flooded out by waterspouts, and other districts annoyed by trickling showers soon dried by the sun.

"And so the tribe went to the rain-doctors, being very angry, and they said: 'What is this rain that you make? You did not make rain like this in the time of our fathers. What have you been doing?' And the rain-doctors said: 'We have been making our proper magic. Supposing you tell us what you have been doing lately!' And the tribe said: 'Oh, our head men have been running about hunting jackals, and our little people have been running about chasing grasshoppers! What has that to do with your rain-making?' 'It has everything to do with it', said the rain-doctors. 'Just as long as your head men run about hunting jackals, and just as long as your little people run about chasing grasshoppers, just so long will the rain fall in this manner'".

I now turn from Kipling to Dr. J. H. Spencer and his History of Kentucky Baptists. In Volume I., Chapters 34 and 35, Dr. Spencer furnishes a striking illustration in the history of Kentucky Baptists of the principles involved in Kipling's parable. For fifteen or twenty years prior to 1837 the Baptists of Kentucky had been torn asunder and broken up into fragments by disputes over many minor points, though some of them were quite important. One controversy was regarding the preaching of repentance to any and all sinners. It was finally decided that such preaching was to be no bar to fellowship. Another issue was on the question of whether the pastor should be paid a salary or not. Much bitterness was engendered by this issue. Another issue was contributing to missions. Dr. Spencer gives an instance of a man who was brought to trial by his church for giving one dollar to a missionary cause. There were other issues, but these three illustrate the situation. Dr. Spencer says the outlook of the Baptists of Kentucky was more gloomy than it had ever been at the conclusion of this period of discord, debate and controversy.

Dr. Spencer says: "This was truly a dark hour to the Baptists of Kentucky. The watchman who stood on the wall of Zion, at the beginning of the year 1837, saw no dawn of the coming morning. He trode his beat, beneath the starless sky, walking by faith and not by sight, chilled by the bitter cold, and sighing oft, because the light delayed so long; yet hoping still; for He had promised, who can ne'er deceive. Tears trickled down his furrowed cheeks, seen but by Him to whom "the darkness and the light are both alike", and he murmured, low, with choking sobs: 'He that cometh shall not tarry long'. And as he turned to face the chambers of the Morn, he cheered his aching heart with the words, repeated o'er and o'er:- 'Sorrow continues for the night; but joy in the morning comes'. He waited, watched, and often prayed; but waiting, watching, praying, never ceased to answer back to all who called: 'The morning cometh—quick repair the breach. The lab'ers call to work—let not the idler stand. The fields are broad and white, the lab'ers few. Pray ye the Lord to send them forth. And lo the harvest yield shall be, in quantity, as copious rain, and all the lab'ers shall rejoice with songs'".

It was then that a few men of prayer and purpose, and led as we believe by the Holy Spirit, met in Louisville to organize the General Association of Kentucky Baptists on a four-fold platform—first, ministerial support; second, more thorough education of the ministry and general education among the people; third, Bible distribution; fourth, foreign and all other kinds of missions. This gave to the Baptists of Kentucky a great constructive ideal. It awakened much opposition. Many district associations passed resolutions against the new General Association, but the power of God was in it. A great revival began at once in the very church in which the new organization was born in

Louisville. It spread throughout the State, and within three years after the year 1837 about twenty thousand were baptized into the Baptist churches in Kentucky. The revival continued for six years.

Dr. Spencer points out in particular that this great revival and onward movement of the Kingdom was due to the turning away from divisive and controversial points to the great positive work of missions and education.

Now, it is my very earnest and deliberate conviction that the Baptists of Kentucky are united on the great fundamentals for which Baptists generally stand. On the authority of the Scriptures, the deity and atonement of Christ, on the office work of the Holy Spirit, a regenerated church membership, religious liberty, Congregational polity, baptism and the Lord's Supper, we are practically a unit. We agree on the great conquering doctrines of Christianity, we are peculiarly called to world conquest and to education. There is not a single doctrinal issue left among us which rises to the dignity of a commanding and overshadowing importance.

What, then, do Kentucky Baptists need most of all? They need, first of all and foremost, cessation from doctrinal bickering and strife. Let us cease distrust and suspicion. If we had ten years of quiet on these matters, there is no prophesying what might be the outcome. Let us say to all our dead issues "earth to earth, dust to dust, ashes to ashes". Let us write upon the tomb of all, Requiescat in Pace. Let us forget the things that are behind. Let us catch the spirit of Paul's word in Philippians. Let a sense of our imperfection be the mark and token of our perfection.

Let us therefore as many as be perfect be thus minded; and if in any thing ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained by that same rule let us also walk". That is, let us emphasize things on which we agree, and leave on one side things on which we differ. Let us cease tinkering with the running gear and put the train of education and missions on the main track and give it the right of way. Let us cease our chasing of Jackals and grasshoppers and pursue the lions and tigers of covetousness, and indifference, and unbelief, and anti-missionism, and opposition to education.

The second need of Kentucky Baptists is a great constructive policy and ideal steadfastly pursued to the finish. Let us set out to raise a half million dollars for education, and quadruple our gifts to missions—city, state, home, and foreign. Let us get together on our various lines of educational policy. Let us see what we can do to concentrate. Is a great Baptist university possible in Kentucky? Why not? It is an open secret that there are millions upon millions of Baptist money in the East available for educational purposes. It is also an open secret that the administrators and managers of that money are Baptists, and that, as might be expected, they would like to put a great deal of that money into Baptist educational institutions in Kentucky, but are hindered by our lack of unity and our lack of a definite educational policy. It is also an open secret that large sums of this Baptist money are likely soon to go into a great ~~Methodist~~ ^{not Baptist} University in Louisville, and into another great school in another Kentucky city, not Baptist, and for the reasons indicated.

If we cannot have a great Baptist university, can we not unify our work otherwise? Let us give attention to the curricula of our schools. Let us clearly differentiate the academy from the college.

23

Let the academy magnify its office and its glorious mission, too self-respecting to assume the functions of the college so long as it remains an academy. Let the college aspire to the highest things as a college.

Further, let us seek to correlate our academies with our colleges, so that it will no longer be true as at present that the students from our academies go so frequently to colleges of other denominations.

Again, let us face the question of the location and the number of our schools. Have we too many schools? I do not think so, provided we grade and classify and correlate them properly. We need a greater number of first class ~~and~~ academies, and fewer schools which are neither academy nor college in the strict sense.

Especially let us address ourselves to the question of our mountain schools. What shall we do with the multitudes of uneducated and non-missionary but splendid mountain people? To us denominationally and spiritually they are what the coal and iron beds of these same mountains are commercially: inexhaustible mines of wealth. Shall we increase the number of these schools, shall we supply them with needed funds to make their work effective? In our mission policy what attitude shall we take to the question of mountain schools?

Has the time not come to put a paid educational agent in the field to raise money and to develop educational interests ^{among} in the parents and children of Kentucky? We need an educational propaganda, vigorous and long continued, carried on by a man of wisdom and tact. We need the complete enlistment of our pastors, and editors, and secretaries and missionaries in so far as lies within their power in this great undertaking for the glory of God. Let them be enlisted in His name.

Brethren, Kentucky needs Baptist principles, the world needs them. The nations are perishing for them to-day. We must not allow anything to hinder us from doing our part towards giving those principles to the world. They are as necessary to the spirit of man as atmosphere is necessary to the lungs, as water is necessary to the thirsty, as food to the hungry. They are the beacon light of the world's hope, a light which is so far away from some peoples and that sometimes shines so dimly they have never seen its distant glimmer. Those principles are as deep as the ocean, and as high as the stars. They overarch humanity like the firmament. They come indeed from the mighty tides of that crystal river of life which gushes from beneath the throne of God. Let us widen and deepen the channels of that river by our faith and love and zeal, that its silver flood may reach on to the uttermost parts of the earth.