

Faith & Facts, Incorporated

User License Agreement

Faith & Facts, Inc. (hereinafter referred to as Faith & Facts) thanks you for choosing one of our software products for your computer. This is the Faith & Facts license contract which describes Faith & Facts licensing terms.

PLEASE READ THIS NOTICE CAREFULLY

SCOPE OF USE: In this Agreement, software shall mean all machine readable software programs and associated files in this package and any modified version, upgrades and other copies of such programs and files. You may use the software on a single central processing unit. You may not rent it, loan it out, or lease it, nor use it on a multi-user system. You have the nonexclusive right to use the enclosed programs. You are not permitted to use, copy modify or transfer the programs or documentation, or any copy or translation, except as expressly stipulated herein. The copyright and all other rights in this product, software and all accompanying documentation shall remain with Faith & Facts.

TRANSFER OF LICENSE: You are permitted to transfer this license and product only if that party agrees to the terms and conditions of this agreement and notifies Faith & Facts in writing of the transfer within sixty (60) days of said transfer. If you transfer the programs, you must also transfer, at the same time, all backup copies and documentation. Otherwise you are required to transfer the documentation and destroy all backup copies. You are not permitted to use these programs as a computer service business, nor to rent or lease these rights to others

TERM: This license is granted only if all conditions here stated are agreed to by you, and is effective until terminated. This license is automatically terminated if you fail to comply with any of the conditions set out in this agreement. You agree that upon such termination you will immediately destroy all programs, copies and documentation contained herein.

LIMITED WARRANTY: These programs are provided as is, without warranties of any kind. The entire risk of the results and performance of the program is borne by you. Should a program prove defective, you, not Faith & Facts or its associates, dealers or agents, assume entire liability, cost of repair, correction or any payment whatsoever. Furthermore, no warranty or guarantee is made regarding representations of the use or results of the programs in terms of correctness, accuracy, reliability, or timeliness. You rely on the program at your own risk.

Faith & Facts does warrant that this CD-ROM disk is free from defects in materials and workmanship under normal use for a period of six (6) months from the date of purchase, as evidenced by a copy of the sales receipt. Return the defective disk or documentation with your receipt directly to Faith & Facts for a replacement. The above is the only warranty of any kind.

DISCLAIMER: Faith & Facts or its associates will in no event be liable for lost profits, incidental or consequential damages. The warranties and remedies here set out are exclusive, and in lieu of others oral or written, express or implied.

This license is governed by the laws prevailing in the State of Indiana.

ACKNOWLEDGMENT: You acknowledge that you have read this agreement, understand it, and agree to be bound by these terms. You also agree that this agreement is the complete and exclusive statement of agreement between yourself and Faith & Facts and supersedes any prior agreements, oral or written, and any other communications relating to the subject matter of this agreement.

THE
AUTOBIOGRAPHY
OF
J. W. MCGARVEY
(1829-1911)



FOREWORD

John W. McGarvey taught in the College of the Bible from its founding in 1865 until his death in 1911—a period of forty-six years. After 1895 he served as president. For nearly half a century his name and fame were intimately linked with this institution. To say “J. W. McGarvey” was to elicit an image of the College of the Bible; and to say “The College of the Bible” was to call up the image of J. W. McGarvey. He was, in short, the College of the Bible idea in the flesh.

Few men wrote more for publication than McGarvey, but he never published an autobiography. Until W. C. Morro's *Brother McGarvey* came from the Bethany press in 1940 (as part of the 75th anniversary of the seminary), no book-length biography was in existence.

But McGarvey had contemplated a biography to be prepared by his son John, Junior. To this end he wrote sixty-six pages of manuscript in a composition book. Evidently, he did this at his son's request; for John returned the composition book to him with some questions and requests penciled on the back fly-leaf. “Tell more about college days: fellow students, interesting little things, pranks, fun, etc. . . . Also more about A. Campbell, as everything that can be said about him will be read with great interest.” There were other requests for amplification. As a result, the older McGarvey went on to fill the composition book by writing a number of short essays with instructions for inserting them at certain points into the previous sixty-six pages. He also added two clippings from magazines, a page from his scrapbook, and a permit issued to him by the military during the Civil War. He provided for still other enlargements of his own original manuscript by instructing his son to include excerpts from various other sources. For example he wanted his tribute to Robert Miligan to be copied from the latter's posthumous Commentary on the Epistles to the Hebrews. And, to give another example, he suggested that his son include some excerpts from I. B. Grubbs' report of the McGarvey-Hendrick debate at Paducah, Kentucky, in 1859. Thus was McGarvey's manuscript composed. It is clearly

in an unfinished state; it points beyond itself to other sources; and it was meant as raw material for the biography which John W. McGarvey, Junior, planned to prepare. The manuscript as we have it—and as we here reproduce it—exclusive of the clippings and the page from the scrapbook—filled the composition book. It is 121 pages long, in handwriting so precise and closely written that a page of script equals a page of typing.

At the back of the composition book, penciled on the final page and fly leaf, there appears a most interesting dialogue between father and son, giving final proof that the manuscript was raw material to be used by the son in producing the biography which they both projected. The son asked, "How work in experiences such as those on pp. 67-69?" The father answered, "Some one way, and some the other as you think best. When quoting say I left the writing among my papers, or that I prepared them for your use." This makes the origin and special character of the *Notes for Memoirs* fairly clear to us. They were raw material for a biography to be written by his son and published after the subject had died.

There are two features of the manuscript which are at first puzzling to the reader. One is the use of the third person singular in some of the material. It seems unnatural for the subject to be writing about himself as "J. W. McGarvey" or as "he" when we would have expected him to use "I" uniformly. As we see the matter, there are two explanations: (1) McGarvey began the manuscript very much aware that his son would write the biography to be seen by the public; he therefore put himself in his son's place and started to make the writing as easy as possible for him by referring to himself, as the son would have to do, in the third person. But this was an unnatural stance; he was not able to hold it for long. He frequently forgot it entirely and lapsed into the more familiar and more natural use of "I" and "me." In fact he used the first person most of the time. (2) A second explanation for the use of the third person derives from the nature of some of the remarks themselves. At those points where McGarvey is writing about himself in somewhat complimentary terms his natural modesty seemed to forbid that he do so in the first person; he therefore shifted into the third person. (What would appear objective when said of him by another might appear to be boasting if he said it on his own behalf. The use of the third person singular was a happy way of escaping that embarrassment.) The handwriting is that of John W. McGarvey, Sr. The

passages which use the third person singular belong to him as surely as those that are written in the first person singular. This fact is at once obvious to anyone who consults the original manuscript.

A second feature of the manuscript which may at first puzzle the reader is the title page. But the explanation is simple. He wrote it as it appears for the same reason that he began to write the manuscript in the third person. He was looking through and beyond his own *Notes for Memoirs* to the final biography to be prepared by his son. "The Estimate of the Man" by Mrs. Anna R. Bourne, to which this title page refers, does not appear in the manuscript. In the *Notes* themselves McGarvey refers several times to Mrs. Bourne. She had taught in Kentucky University and she knew McGarvey well. She had even lived in the McGarvey home for a while. (Mrs. Bourne finished a long and brilliant career as teacher of English Literature at Bethany College; she was born in Mayslick, Kentucky, in 1855.)

Minor features of the manuscript not duplicated in the printed transcript should be mentioned. With only two or three exceptions, McGarvey never crossed a *t*. Neither did he use the word *and*; instead he had recourse to the & sign. This is such a constant feature of the manuscript and is so obviously an abbreviation device not intended for publication that we have not sought to duplicate it. Where McGarvey wrote & we transcribe *and*. In referring to a city and a state he abbreviated the name of the state but did not punctuate with period and comma. *Viz.* Fayette, Missouri, appears in his manuscript as *Fayette Mo* and this practice is fairly consistent for all place names. We have standardized the usage. Likewise we have corrected the spelling of about a dozen words which were almost surely mistakes of penmanship rather than mistakes of spelling. (Our reason for reaching this conclusion is that most of the misspelled words are correctly spelled in other parts of the manuscript. For example, *agreeable* appears sometimes as *agreable*, but at other times with the correct spelling.)

Professor McGarvey's manuscript is highly legible. There is little deletion and little rewriting. Page 50 is an exception. This entire page was written, crossed out, and then rewritten between the lines. Since the deleted page is as legible as the rewritten one, we have transcribed both versions.

We present the *Notes for Memoirs* as McGarvey left them, and in the same order. At first we thought we might rearrange the material following McGarvey's instructions, so that the insertions

would appear in the context that he planned for them. When we discovered that several of the insertions which he planned are not in the *Notes*, but were to have been gathered by John, Junior, from outside sources, we abandoned the contemplated rearrangement. McGarvey's grandson, Davis McGarvey, told us that he at one time had attempted to follow his grandfather's written instructions in rearranging and enlarging the manuscript but had encountered so many frustrations and difficulties that he had given up the project. After a time we became convinced that the real picture of the *Notes* lies in their present arrangement. Rearrangement would cause them to lose some of their charm, especially for the research historian. We therefore present the *Notes* as nearly like their original as possible. They will be clear to any reader who follows the instructions in the various parentheses. Comments set off in parentheses belong to McGarvey; those appearing in brackets are clarifications which we as editors deemed necessary.

Dates appearing on pages 118 and 119 make it evident that McGarvey's *Notes for Memoirs* was completed some time in 1906 though we feel that most of the writing was done in 1905. McGarvey died in October of 1911. But the son who was to have written his biography died in April, six months earlier. Thus the projected biography was never completed and the *Notes* have remained unpublished until now.

Meantime the manuscript has come down in the McGarvey family. It is now in the possession of a grandson, Davis McGarvey, son of James Thomson McGarvey, and Clerk of the U. S. District Court in Lexington, Kentucky. It is by the courtesy of Davis McGarvey that it is now given to the public.

To make the *Notes* easier for the research scholar to use we have prepared a Table of Contents and an Index. Page numbers in the margin refer to the pages in the original manuscript. Numerals in the index follow the marginal numbering, i.e. the page numbering of the original composition book.

To bring you this hitherto unpublished work of a towering personality is a distinct honor.

DE LORIS STEVENSON
DWIGHT E. STEVENSON

TABLE OF CONTENTS

Early Life.....	page 3-6
College Life.....	6-17
Becomes a Preacher.....	17-19
Life in Dover.....	19-25
Removal to Lexington, Kentucky.....	25-29
Afflictions.....	29-30
Becomes a College Professor.....	30-35
Hocker Female College.....	35-
Literary Work.....	36-46
1. <i>Commentary on Acts</i>	36-37
2. <i>Lard's Quarterly</i>	37-39
3. <i>Apostolic Times</i>	39-40
4. <i>Lands of the Bible</i>	40-41
5. <i>Text and Canon</i>	41-42
6. <i>Credibility and Inspiration</i>	42-43
7. <i>Volume of Sermons</i>	44
8. <i>The Christian Standard</i>	44
9. Announcement (full page for Standard).....	44-45
10. <i>The Authorship of Deuteronomy</i>	45-46
The New College of the Bible.....	46-56
Another Change of Home.....	56-57
Visit to California.....	58-59
Semi-Centennials.....	59-61
The Organ Question.....	61-65
Insertions.....	66-83
Visit to Bethany College.....	83-86
Visit to Texas.....	87-90
Insertions.....	90-111
A Visit to Drake University.....	113-114
A Visit to Virginia Christian College (or Lynchburg College).....	114
Prosperity of College of the Bible.....	115-119
My Visit to Kansas.....	Page from Scrap-book
The McGarvey Bible School.....	Page from Scrap-book
Miscellaneous Memoranda.....	

TABLE OF CONTENTS

Insertions

To be inserted on	Found on Page
Page 50—Robert Milligan	66-67
Page 21—Trying personal experiences.....	67-69
Page 35—Shouse and Collis.....	70-71
Page 39—Lard, Hopson, Wilkes.....	73-77
Page 25—Civil War and McGarvey.....	77-80
Page 51—I. B. Grubbs.....	80
Page 35—Suburban Home	81-82
—W. K. Pendleton Tribute (clipping).....	84
Page 20—H. T. Anderson.....	90-91
Page 20—Robert Campbell	91-92
—Exact date of writing a page.....	92
Page 20—T. Fanning and J. T. Johnson.....	93-94
Page 9—A. Campbell—Preacher.....	94-95
—R. Richardson	95
—W. K. Pendleton	95-96
Page 60—Kentucky Female Orphan School.....	96
Page 60—State Missionary Convention.....	96-97
Page 60—Kentucky Christian Education Society.....	97-98
Page 18—McGarvey and Sermon Preparation.....	98-99
Page 18—A. Procter	99-100
Page 22—B. Franklin	101-102
Page 52—H. H. White.....	103-104
Page 29—Raccoon John Smith.....	104-105
Page 93—J. T. Johnson.....	105-108
Page 46—I. Errett	108-111
—John Allen Gano	111-113
—I. B. Grubbs—(clipping)	119

Notes for
MEMOIRS OF J. W. MCGARVEY

The Narrative

by

J. W. McGarvey, Jr.

President of Madison Institute

Richmond, Ky.

Estimate of the Man

by

Mrs. Anna R. Bourne

Professor of English Literature

and Dean of Women

Bethany College

W. Va.

[Although this is the title page which appears in the *Notes for Memoirs*, it is not an appropriate title for these Notes. This is the projected title page of a Biography that McGarvey's son had planned to write using his father's Notes as his guide.]

EARLY LIFE

p. 3] Born in Hopkinsville, Ky. March 1, 1829.

Father, John McGarvey, native of Tawney in the North of Ireland, where the family name is found for many generations back in Parish Register and on tombstones in burial grounds of the old English church.

Mother, Sarah Ann Thomson, born and reared in Scott County Ky., near Georgetown. In girlhood a pupil of Barton W. Stone, and class-mate of John Allen Gano. Daughter of John Thomson, who, with five brothers and two sisters moved to Ky. from Va. Their earliest known ancestor Wm. Thomson Esq, Ayreshire Scotland. Subject of the memoirs therefore of the Scotch-Irish ancestry, so famous for production of great men in all the walks of life.

Father and brother Alexander came to America when young, and settled in Hopkinsville where conducted a store with general assortment of merchandise, as common in small towns. Grandfather moved to Christian County on farm near Hop's—parents thus thrown together. Both died young, latter leaving one son, an only child; the former, one son and three daughters. J. W. at father's death only four years old. After some years mother married Dr. Gurdon F. Saltonstall, widower with 9 children, thus forming family of 13 children, though some | grown and away from home. Dr. S.'s first wife mother's oldest sister, hence children cousins, and harmonious family. Result of second marriage, six more children, making 19 in all. J. W. then, reared by a step-father. He was an eminently just man, making no distinction among children, and distributing his estate among them all equally. He also at his death bequeathed a child part of his estate to Bethany College, having already, some years previous donated to it \$2,500 on the sole condition that the interest on it should go to the board and tuition there of any sons whom he might send. He sent two,—James R. Saltonstall and J. W. McGarvey.

In 1839, having yet several sons to rear and educate, and having become dissatisfied with rearing sons in a slave State, sold out

his possessions in Ky. and moved to Ill. Settled in Tremont Tazewell Co. which was a New England colony. This brought his children, with their southern dialect and habits, into contact with "Yankees" of the extreme type, and it served a good purpose in rubbing off rough corners on both sides.

[p. 5] Dr. S. was fond of farming, and also of the manufacture of hemp, by which latter business he had laid the foundation of his fortune. He had great confidence in the future of real estate in Ill. and after purchasing a commodious home in Tremont, he invested all the rest of his estate in unimproved lands. He had several tracts | near enough to his home for the employment of his sons in farming when they were not in school; and in this way J. W. was made acquainted with all the ordinary processes of farm life. He ploughed with wooden mold-board ploughs, which became packed with dirt so quickly that he had to stop and clear his plough every one or two hundred yards. A wooden paddle for this use always hung on one of the plough handles. He was about sixteen years old when he first heard of ploughs with steel mold-boards that would clean themselves. They were at first called "scouring ploughs."

Dr. S. also erected a small "rope walk" at the edge of the village, in which he manufactured "bale rope" from the small crop of hemp which he cultivated every season. In this J. W. learned the art of hatcheling hemp and spinning ropes and twine. The manufactured product was sent every year to St. Louis, and exchanged for a year's supply of family groceries and other staple articles. The "bale rope" was a rope of three large strands then used exclusively in the South for baling cotton. Iron straps and wire have long since taken its place.

[p. 6] It will thus be seen that physical training was not lacking in J. W.'s education. In the intellectual part he was peculiarly fortunate; for a "Yankee" school teacher, Mr. James K. | Kellogg, an A.B. graduate of a Connecticut college, was one of the early settlers of Tremont, and he conducted there a private school for many years. His attainments and his methods were far in advance of the average teacher in that new country, and under his instruction J. W. was well prepared by the beginning of his eighteenth year to enter the Freshman class at college. The thorough grounding which he had received in spelling, reading, geography, arithmetic, and in the English and Latin grammars, was of incalculable advantage to him in all his subsequent literary career.

COLLEGE LIFE

[p. 7] In the spring of 1847, when J. W. was just 18 years of age, it was determined, with the approval of his teacher, that he should enter College at Bethany. His step-father went with him. Took steamboat at Pekin on Ill. river, for St. Louis. There another boat all around to Wellsburg, 7 days. Boat crowded with passengers, many of them merchants going east for goods. Not a railroad then east of Alleghany Mts. At Cincinnati, step-father, with usual foresight and economy bought all the books needed for whole college curriculum, and rigged me out with swallow tailed coat and "stove-pipe" hat. The latter was | too stylish for my taste, and was too narrow to fit my head, so after wearing it a few times gave it as a present to John H. Neville, whom I had known at home. (John had preceded me to Bethany. We had lived for several years as boys in the same village, we spent three years together in college, and after an interval of 16 years found ourselves together again in Lexington as College Professors the rest of our lives.) I was content with cloth cap that I had worn at home. Never wore a silk hat afterward.

Custom then at Bethany, to put Freshman classes of Latin and Greek in hands of seniors. Put me in Latin under A. R. Benton and in Greek under Robert Graham, both famous teachers and preachers in after years.

End of first year in College had contracted dispepsia, result of too much study and too little exercise. Required much medicine and long continued attention to diet and exercise, to obtain relief, and evil effects of it felt for 20 years. Learned a lesson often imparted to students, but often in vain. Necessity for exercise led to extensive and daily walks over picturesque hills and valleys about Bethany, and great admiration for its scenery. That scenery yet unchanged except that growth of trees has improved it. Few more beautiful places found anywhere. The most appreciative description of it I have ever seen - the following from the pen of Mrs. A. R. Bourne published in *Christian Standard*. (Get this from her.)

Great feature of Bethany at that time the morning lectures of Alex. Campbell. Lecture of one hour to whole college every morning at 8. Lectures chiefly on Pentateuch, Gospels and Acts. Students not required to study text, but many took notes, and about once a week they were called alphabetically to answer questions. Earnest and well advanced students preparing for min-

[p. 8] istry learned very much and all at times deeply impressed by the eloquence of the | speaker and originality of much that he said. As many of the students were wild and careless, some profited little by what they heard. As illustration, after several lectures on Abraham, Isaac and Jacob, Mr. C. asked one of the these careless fellows, "Please tell us some of the remarkable events that occurred in the land of Mesopotamia." After a few seconds of confusion the student answered, "I believe, Sir, that that is the place where God made the world." Subject of these memoirs not then a candidate for the ministry, but very attentive and Mr. C. gave him a copy of the N. T. with an inscription that it was for proficiency in knowledge of the Scriptures. This one of the most highly prized books lost many years afterward in fire which consumed house and contents.

[p. 9] During boyhood J. W. had heard very little preaching that was instructive or edifying. The doctrine constantly pressed was that a person is saved the moment he believes. He was often led to say, I believe in Christ as much as that preacher does, but I am not saved. Under preaching at Bethany by Mr. C. and others came to clearly understand the way of salvation, and in the spring of 1848, made the confession and baptized by Prof. Pendleton. It was not a protracted meeting, but after a discourse of no unusual character by Mr. C. Had resolved, two weeks previous that would respond to | the next invitation given, and did so. Was unexpectedly followed by two other students, John H. Neville and _____, and all baptized same day in Buffaloe Creek just below the bridge near the church. The church which then was, a little rude structure of unhewed stone, furnished in primitive style. In that humble building, Mr. C. did some of his greatest preaching for many years while rich churches in large cities would gladly have had his services at a large salary. There also Dr. Robert Richardson and Prof. Pendleton often held forth, as well as visiting preachers of distinction. Audience chiefly students and Professors' families. A few families from village and adjoining hills. Richest service was sermon by A. C. followed by Dr. R. in a talk of 5 or 10 minutes at Lord's Table. These talks gems of beauty afterward published in M. Harbinger under title "Communings in the Sanctuary," and, at request of J. W. many years later, in a volume with same title. Thoughtful reading of it would greatly enrich the spiritual experience of the brotherhood. Preachers would learn from it how to better conduct service at Lord's table. (Here the sketch of these three on p. 94)

After being baptized J. W. resolved that if, by the time of grad-

uating he should develop speaking talent he would give himself to preaching. If not, to some other calling. In other words, he would consider such a development of talent a call to preach on ground that God requires best use of talents given. It was not till senior year that decision was reached.

n. 10] Society for young people at B. quite limited, but a few young ladies, chiefly of Campbell connection, were agreeable, and hospitable to students. J. W. fond of society of ladies, and enjoyed this opportunity—frequent calls at leisure hours, and occasional excursions but never to serious neglect of studies. Twilight and moonlight walks along romantic banks of Buffaloe, with the singing of songs remembered in old age, relieved the tedium of study and gave freshness to life. Very dangerous to study with most young men, but enjoyed best when indulged with moderation. Was considered a fair singer, and expert on the flute. With loved room-mate, Jesse W. Carter of Richmond, Va. also a flutist, gave occasional serenades.

A "lone grave" of a young lady is well known in these latter days at B. much talked of, often visited by young people. Romancers young and poets have magnified it. On a visit to B. 53 years after graduating, J. W. was asked if he knew the history of it, and replied that he was one of the company who buried her, and he told the story. She was a Miss Murphy, given name forgotten. The father, a venerable man of moderate means, sold possessions in Ill. came to Bethany with family of one son, one daughter and two nephews, to give them all col. education. Took a cottage on farther bank of Buffaloe below the bridge. The daughter, when about grown, fond of climbing high hill rising back of cottage, book in hand, and studying in the shade of a fine forest on the summit. Fine view for many
o. 11] miles | around. Fell a victim to consumption, and toward the close expressed wish to be buried on that favorite spot. It was done on a springlike day in January (1850 I think) in presence of a large company of students and villagers. Her favorite hymn was sung as the grave was being filled. The young people of a later generation, when told the story, said that it sounded like "ancient history," and that it dispelled many a tradition about love and disappointment which had gathered about the "lone grave." Young ladies about a college, who are dependent chiefly on students for society, are very often subjects of disappointments, but such was not the experience of Miss Murphy. She had not yet become a prey to because* when she became an invalid.

*[word or phrase left out by McGarvey]

Mr. C.'s triumphant tour of preaching and lecturing through Great Britain in 1847 source of great gratification to friends in America and of pride to students of B. When imprisoned in Scotland under malicious accusation of libel, the news roused students to highest pitch of righteous indignation. Mass meeting was called, fiery speeches made in which *e pluribus unum*, and the star spangled banner were exalted, and flowing resolutions intended to arouse the whole American people were proposed and adopted. J. W. sent post haste on horseback to Wheeling with resolutions to be printed in circular form. Every student furnished with copies to send to parents and influential friends at home. A very large tempest in a very small teapot, but no lack of sincere indignation.

- 12] It was while he was on this trip and near its close, that Mr. C.'s second son, Wickliff, was drowned in Bullaloe Creek near his residence. His body was taken from the water by some laborers at work near by, but the news rapidly spread, and J. W. with two or three other students reached the spot just as the body was recovered. Wickliff was a bright and promising boy just eleven years old.

The distress of the mother who arrived at the same moment made an impression never forgotten. Her bent form and convulsive weeping as she followed to her home the men who bore the cold form was a picture on his brain to his latest days. The gloom that enshrouded the family and the community prevented the students from giving Mr. C. the welcoming demonstration which otherwise would have greeted him on his return.*

- Family prayer in Mr. C.'s residence was an institution, brought with the family from the old country, which deeply impressed all students who chanced to attend it. At 8 o'clock every evening a bell was rung, and all inmates of the house, including servants and visitors, promptly assembled in the large family room. When all were seated, Mr. C. himself would recite a verse of Scripture, and then all present in the order in which they were seated would do the same. Young men who were visiting the girls in the parlor, of whom
13] there | were always from two or three to a half dozen daughters, nieces and cousins, must come in with the rest and recite their verses. Many a one being caught without a verse, would hurriedly beg one of the girls to give him one when the bell rang so as not to display his ignorance. After the recitation of verses, a chapter was read by Mr. C. and all kneeled in prayer.

* (might be well here to quote from Memoirs of A. C. p. 556, Vol. II, as to C's unclerical appear. & unassum. deportment).

Another striking feature of Bethany House, was a habit of Grandfather Campbell after he lost his eyesight. His habitual seat was in one corner of the large family room mentioned above, and his delight was to recite psalms and hymns and chapters of Scripture long ago committed to memory and which he desired never to forget. In order to be sure that he remembered every word, he would ask some young person who might be present to hold the book and correct him if he missed a word. On one occasion J. W. was passing through the room when Grandfather, hearing his footsteps but not knowing him, said, "Honey have you time to hold my book and hear me recite a few hymns?" Of course, he had. "Turn to No. — and correct me if do not recite it correctly." "Now, if you still have time, turn to Psalm No. — and see if I can recite that." So he would continue till he feared that he was trespassing, when he would express his thanks in the warmest terms and say how much he had enjoyed the privilege. He was constantly compared to the Apostle John in his old age as tradition reports it.

p. 14] Unlike many otherwise good students, the subject of our Memoirs was a faithful worker in the Literary Society of which he was a member. It was the Neotrophian. He made careful preparation for every performance assigned him, and to this was largely due his advancement in the art of composition and in public speaking. In those days but little writing was required by the Professors. Even written examinations had not yet been introduced, but all term examinations were conducted orally and in the presence of the whole Faculty. In some of these examinations such Professors as were known not to be familiar with the subject were observed to look wise and say nothing. As a life-long teacher in later years J. W. always urged persistently upon students the value of the college literary societies.

On July 4th 1850 J. W. graduated in a class of 12, dividing the first honor with Thomas Munnell who afterward was one of the most active and useful preachers of the brotherhood, and died in a good old age. It was the Bethany custom then for the graduate with the highest grade to deliver a speech on Commencement day in Greek, and for the one with the next grade to deliver the valedictory. The Greek speech was the great feature of the occasion. The populace from the surrounding hills, who always attended, both old and young, in great numbers, looked in wonder, and the students listened with a knowing look as if they could follow the speaker's thoughts. The speech was only about ten minutes long, and it was the result of a vast amount of hunting for Greek words in text-

p. 15]

books, lexicons and the New Testament. Putting these words together in proper order, and securing the proper mood, tense, number, case and person, was still harder and less successful; but, bad as the composition was, Mr. Campbell complimented the speaker by saying that one could almost follow his thoughts by means of his action and his accents.

The speeches by the students were followed by Mr. C.'s baccalaureate which was always prepared with great care and embodied some of his greatest thoughts: So deep was Mr. C.'s interest in the young men whom he educated, that when addressing barely a hundred of them, he often spoke with all the fervor of his most powerful discourses before great audiences of distinguished persons. The students therefore never came before him without expecting to hear something great and never went away seriously disappointed.

6] The speeches all concluded there followed a scene of tender parting; for almost every student was prepared to start for home in the afternoon, and nearly all were so | tenderly attached to one another that the farewell shake of the hand was accompanied by many tears. At no college ever known to me has it been usual for students to become so fondly attached to one another and to their Professors.

7] In the summer of 1850 several cities on the Ohio and the Mississippi rivers were scourged more or less with cholera, so J. W. was instructed to come home by way of the Lakes. Meantime the family had moved from Tremont, Ill. to Fayette, Mo. The trip home was by a steamboat from Wellsburg, Va. to Beaver, Pa. thence by Canal boat to Erie on the southern shore of Lake Erie, thence by steamer to Chicago, thence by canal boat again to Lasalle on the Ill. river, thence by steamer down that river to Peoria, and thence by stage-coach to Tremont where a visit made to old friends and some remaining members of the family. Thence by stage-coach to Springfield, Ill., thence by railway, the only one in Ill. and the first he had ever seen, to Naples on the Ill. river; thence by stage-coach to Quincy; thence by rowboat down the Mississippi, ten miles, to Hannibal, Mo. and thence by stage-coach again to Fayette. This itinerary, so strange to | people of half a century later, is a fair specimen of the modes of travel in this country at that time. The most delightful part of the trip was the long boat ride from Erie around to Chicago. J. W. often spoke of it to his latest days as the most enjoyable trip of his life. He had the greater part of the way four companians just out of College like himself, and their buoyant spirits were in full sympathy with the varied scenes through which they passed.

BECOMES A PREACHER

Had now fully determined to be a preacher, but felt unprepared for the work—had insufficient knowledge of the Scriptures, insufficient general knowledge, and insufficient experience in public speaking. Was solicited by a popular and successful evangelist to travel with him and learn to preach by hearing him and others—many had learned in that way. Believed that this would make me a mere imitator, and deprive me of the study which I needed. Had he received at College the courses of instruction long afterward given by him and others in College of the Bible, would have taken the field at once. Resolved to teach a private school and spend hours to spare from this in study. Took school for boys in Fayette, reviewed much of Latin course, carefully studied Greek Testament, and also, the whole Bible in English with aid of Commentaries, besides some [p. 18] general reading. Took part when called on in social meetings of the church. This continued two years, at close of which, Sept. 15, 1852, was formally called by church to ministry, and hands laid on by Alex. Procter and Thos. M. Allen. (Sketch of Allen, p. 99)

During the following year spoke two Lord's day in month at Fayette, and one each at Ashland and Mt. Pleasant, country churches in same county. First sermon after ordination, at latter place, and on Temptation of Jesus. Delivered it often in later years but could make no improvement on it. Only early sermon of which this true.* Salary \$400, considered enough in those days, seeing that nearly all preachers had other occupation. Really, the occupation was necessitated by the small salary. It was several years after this that Mr. M. E. Lard, then and ever after as long as he lived, the most powerful preacher we had, demanded a salary of \$600 and declared that it was the least that should be given to a man of family. This was considered a daring demand but the example was soon followed.

In the fall of '52, in company with A. Procter, who lived in the same county and had been a fellow student at Bethany, visited Dover, LaFayette Co., Mo. and held meeting of week or more, speaking alternately. Result, a call from that church, accepted, and began Jan. '53, leaving school work behind.

Meantime, great change in family. Step-father and mother started for Bethany, June 1852, to attend commencement and visit Mr. C. Cholera still lingered in sporadic cases along Ohio river, and as they ascended from Maysville, Ky. in a steamboat, he was seized with it. Intended to make a short visit to a cousin in Marietta, O.

*(Quote p. 98 here)

When that place reached, had to be carried ashore and died at hotel ere his cousin could be informed and come to him. Buried there and | corpse never removed for fear of contagion. Mother continued 19] journey to Bethany alone, but accompanied home by step-son James who had gone there from Clarksville, Tennessee where he was teaching, to attend commencement and meet parents. Latter was now prepared to enter upon practice of law, so settled in Fayette, and was made executor of his father's will.

LIFE IN DOVER

Choice of Dover as a home, a fortunate one. Relation with the church, from beginning to end, congenial. Church was nearly the oldest in State, located in one of richest sections of land, and a community of unusual intelligence mostly from Ky. and Va. Congregation steadily grew in numbers and spiritual strength, and preacher in efficiency and reputation.

Before leaving Fayette engaged to be married to Atwayanna Francis Hix, daughter of Atway Hix and closely related on Mother's side to many influential people of town and county. A girl of 18 with bright face, perfect form, a sweet singer, and high school education. In March of 1853 there was to be a large convention in Louisville, Ky. of the advocates of Bible Revision, then a stirring question throughout the country under the leadership of the American Bible Union. We agreed to fix our wedding day | so as to take 20] that Convention in our wedding tour. The day was March 23d. Warm friend Alex. Procter, of the county officiated. Took a steamboat for St. Louis, and there another for Louisville. Convention attended by prominent Professors and preachers of Disciples and Baptists. Among the latter most prominent were Wm. Wychoff of N. Y. and Dr. Lind of Covington, Ky. Among former, John T. Johnson, (insert p. 93) and Talbott Fanning, both of whom I then saw for the first time. Meeting held in church corner of 4th and Walnut served then by Henry T. Anderson. (Here copy tribute on p. 90) House in which the convention held afterward replaced by magnificent building of Greek style which stands yet and in which most famous preacher for many years was E. L. Powell. At time of that convention there was only one other church in city, a very small one on Hancock St.

After convention, and on way home, spent a few days with an aunt of wife, bought a large addition to library and a buggy. Had hitherto ridden about on horseback; but now choice was, two horses or a buggy.

For three years boarded in family of Robert Campbell, an Elder of the church, on a farm three miles from village. He, wife and only daughter became lifelong friends. (Here copy tribute to R. Campbell p. 91). Meantime, a daughter born to us, a female servant given by father-in-law, and a boy by one of wife's aunts, went to housekeeping in Dover.

p. 21] In 1856 feeling need of a good school for the community, united with E. C. White, member of Dover church who had just graduated in Mo. University, in forming a stock company to erect building for school and boarding house combined. As he was single man, wife and I moved into the building and kept the boarders, girls only and 18 the number. This for two years, when White married and school was relinquished to him. Meantime, having come into possession of legacy from stepfather, built for self a handsome and convenient cottage in which lived happily four years, and expected to make home for life.* Labor as preacher not confined to Dover. Gave one Lord's day to other places, and last several years there gave half time, except in winter, to holding protracted meetings. In this way visited many prominent places in central Mo. chiefly in counties bordering on Mo. river. Was called to active part in co-operation meetings, and became personally acquainted with nearly all preachers in the State and with many hundreds of the brethren and sisters. (Here copy p. 67-69).

p. 22] During stay in Dover held three public debates; first with a Presbyterian preacher, second with a Methodist, and third with a Universalist. Also attended two debates of great interest, one between Benjamin Franklin and a Methodist preacher at Trenton, Mo., and one at Brunswick between another Methodist and Moses E. Lard. Debates were quite common at that time, and brethren favored them because in every instance our cause was advanced by them. Hundreds of people in attendance heard it | strongly presented, and all except the most prejudiced were impressed in its favor. Reputation acquired by the three debates led to a call to Paducah, Ky. to reply to a Presbyterian preacher of superior reputation who had given a series of discourses on baptism severely arraiging both the Baptists and Disciples. The former united in the call and in bearing the expense. A book which he had published, together with notes taken on his lectures by I. B. Grubbs,† then a young preacher located in Paducah, furnished material for the replies which were

* (Here a cut of Dover home.) [cut not included]

†Get from Bro. Grubbs an account of these lectures. [Grubb's account not included].

three or four in number and delivered before a crowded audience in the large Baptist church. Result, a great impetus to the church there which from a very small handful meeting in a little unpainted frame house, soon became the strongest church in the city and remains so to the present day. Several strong preachers following up the lectures with protracted meetings, brought about this result. (Here copy p. 101)

[p. 23] In latter part of stay in Dover began to write frequently for the press, chiefly for American Christian Review a weekly religious paper published by Benj. Franklin in Cin. then the most widely circulated paper in the brotherhood. Occasionally an article for | Millennial Harbinger. Encouraged by the public reception of these contributions, began in 1861 the composition of Commentary on Acts of Apostles, which book had made a very special study for several years and had embodied much of its contents in expository sermons.

When civil war was impending took strong ground against secession, and also against "coercion." Held that it was contrary to teaching of Christ and apostles for Christians to take up arms. Argued this proposition in sermons and in many newspaper articles. Corresponded privately on subject with many influential preachers in both North and South, nearly all of whom expressed a more or less qualified agreement with me, and was encouraged to hope that a concerted agreement and active propoganda would keep at least the church out of the conflict.* But as the excitement grew more intense, and the clash of arms actually commenced at Fort Sumter, such sentiments were denounced at the North as treason to the Union, and at the South as "Black Republicanism." The advocates of peace were overborn and threatened into silence. The columns of newspapers were closed to the discussion, but subject of our memoirs held stedfastly and openly to his position throughout the war, though often bitterly denounced for it by extreme partisans. An incident may illustrate feeling at Dover. This church had a large [p. 24] negro membership, and a commodious gallery was occu | pied by them. But in order that the negro population which was large, might have still better religious instruction had been in the habit of preaching to an audience of them in the afternoon one Sunday in the month when the whole house was open to them. This became displeasing at last to certain "rude fellows of the baser sort," who cried out as the war excitement was rising, that negroes must not

* (Here copy from Scrap-book "Herbarium," a Circular from Preachers in Missouri, June 1861, about 1/3 of the book) [not included].

be permitted any longer to congregate in large numbers lest they should hatch mischief. One afternoon a man of this class, who had held some petty office accompanied by four younger men whom he had persuaded to follow him, appeared on horseback in front of the church, and as the negroes drew near, ordered them back with violent threats. A venerable farmer named Campbell, who owned a large number of slaves, had dined at my house, and some half dozen of his men who had gone to the church came and reported to him what was going on, that he might tell them what to do. He promptly said, "Follow me, and go back to church." I started with him and they followed. Others, seeing this, dropped in behind. The ruffians fell back as we drew near. The house was soon occupied by a large audience of negroes, and many white men of the village had come hurriedly together. These white | men were my friends, and they immediately commenced a colloquy with the assailants, demanding by what right they dared to interfere with a peaceable religious meeting. Warm words were used, and one bold young man began to hurl snowballs at the leader of the gang. Fearing that this would be resented by a pistol shot and that a serious conflict might be precipitated, I stepped out between the parties and made a speech which induced both to retire and leave me with my negro audience. (Here copy the war incident—p. 77)

REMOVAL TO LEXINGTON, KENTUCKY

Continued my work without further interruption through the first year of the civil war, but society became steadily more and more distracted, business of all kinds prostrated, religious meetings attended by smaller audiences and preaching less and less effective. Foresaw necessity of taking up some secular occupation from which to derive chief part of support for family now increased to three children and two servants. Was beginning to look around for some such occupation, when very unexpectedly received letter from Elders of church at Lex., Ky. asking if I would consider favorably a call to that church. This call had been suggested to them by Dr. Winthrop H. Hopson, who had occupied their pul | pit for two years, and had known me well in Mo. whence he had been called to Lexington. He resigned because his warm sympathy for the South, though not offensively expressed, had alienated a large number of the church members, and a special reason given for recommending me was that I maintained a position of neutrality in the conflict. After assurance given by the Elders that my position would be tolerated by both parties, and in consideration of the fact that Kentucky as a

State had declared for neutrality, and had, by an act of the Legislature forbidden either the Federal Government or the Confederate to march an army across her borders, I promptly agreed to accept a call and it was promptly extended.

p. 27] It was a trial the severity of which can be realized only by those who have experienced it, to tear ourselves away from our delightful little home which we had hoped would be ours to the end of life, away from a body of friends who had become as dear to us as life, and away from a church to which I had devoted the strength of my mind & the fullness of my heart for nine years,* and journey to a community of strangers in another State. True, I was returning to my native State, but to part of it which I had never lived, and although some of my mother's kindred still lingered there they were strangers to me. We stopped a few days at my mother's home in Fayette, where many of my wife's | relatives still resided, and experienced there another painful parting. Thence we journeyed once more by a Missouri river steamer to St. Louis; but from that city forward we were enabled to travel by rail, the Ohio and Mississippi Railway, which was the first to reach St. Louis from the East, having been completed a few years previous. In running across the two free States of Illinois and Indiana, Charity, our aged cook, and "Cynthy", the nurse, were very afraid that the "Abolitionists" would take them away from us. Contended slaves in those days had nearly as great a fear of abolitionists as their masters had. It was the policy of their owners to inspire them with it.

On our arrival in Lexington we were met by James K. Thomson, a cousin of my mother, and a wealthy farmer, who took us to his elegant home in the county to remain until we could get to house-keeping. Dr. J. G. Chinn, one of the Elders, and a man always full of good deeds, helped us to find a house, to purchase furniture, and to become acquainted with the principal men and women of the church. On the first Lord's day I was greeted by a crowded audience in the large church made famous by the great Campbell and Rice debate which had been held in it when it was new, about thirty years previous. This was the beginning of a ministry of five years during which the church grew from being p. 28] the fourth in | size to be the largest in the city.

Soon found that the membership was about equally divided between Unionists and Secessionists, with a strong tendency to fly

* (Here a cut of Dover church) [not included].

apart. Both armies had enlisted some of the sons of members. Every other church in the city except the Catholic and the Episcopal had split in two, and it was clear both to me and our Elders that our supreme task for the time was to prevent a similar disaster. To this all of our energies were directed, and happily we succeeded. Never was New Testament teaching against divisions more earnestly preached, and perhaps its principles were never so strained without breaking. Our reward came, when the war was ended, by such a rush of people to our church that an overflow meeting place had to be provided.

[p. 29] Our darkest day during the war was in the fall and winter of 1863.* A battle was fought at Richmond, 25 miles away, in which a Federal army was defeated and the central portion of the State fell into the hands of the Confederates under Gen. Kirby Smith. The University buildings of Lexington and several of the larger churches, including our own, were turned into hospitals for sick and wounded soldiers from both armies. The Confederates were soon driven out, as the result of a decisive battle at Perryville, Ky. in which Gen. Bragg was defeated by Gen. Buell, but the battles and skirmishes at our very doors | left the hostile feeling between the unarmed partisans more intense than ever. Deprived of our house of worship, we rented the old opera house afterwards torn down, which stood on the southeast corner of Main St. and Broadway and there with diminished audiences held our meetings for three months. At the end of this time the number of sick and wounded was so reduced that the College buildings sufficed for them, and the churches were released. The people, not knowing the rigidity of sanitary regulations in military hospitals, expected to find their churches at the end of this period, exceeding foul; but they were almost reconciled to the deprivation by finding them "empty, swept and garnished" cleaner than they had been habitually kept.

(Here, sketch of John Smith, p. 104.)

AFFLICTIONS

In 1864 the first pall of mourning fell upon the family in the death of Loulie, the oldest child. She was a precocious child, intellectually and religiously. Though but 10 years and 6 months of age she had read nearly 200 of the small volumes composing the Sunday School library and could sing from memory a large num-

*[1862]

ber of the hymns then popular with children. She was admired and loved by all who knew her. Her last sickness was a low grade of fever which finally ran into inflammation of the brain. In her moments of delirium she seemed to be transported in thought to happier scenes, singing her favorite hymns and praying aloud to Jesus. Her death was heart-rending to us both.

[p. 30] Only a few months later word was received that if I wished to see my mother once more alive I must hasten to her bedside. Got there a few hours too late. She had recently paid us a visit and the fatal disease, slow paralysis, had already set up in her extremities. When she started home she needed assistance and I went with her, but returned to Lexington not expecting the end so soon. Her death was the final breaking up of the large and happy family. All three of her sons had left home, and all but three of the daughters had married. These three scattered to make their homes with brothers or sisters, and the old home was sold to strangers. My wife's numerous relatives in and about Fayette also soon passed away, "some at the bridal, some at the tomb", and Fayette ceased to be to us what it had been for many years, the center of family life.

BECOMES A COLLEGE PROFESSOR

[p. 31] From time of graduation at Bethany College friends seemed to think that teaching was my proper calling. Consequently the very next year Prof. Mason, the Professor of Mathematics at Bethany having died, received a letter from Mr. Campbell offering me his place. Thought myself competent to do the teaching, for had passed through the course in Mathematics without failing at the blackboard, but was unwilling to go back among fellow-students and boon companions, many of them older than self, and try to assume the authority and dignity of a Professor, so the offer was thankfully declined. Some years later, when the Professor who was elected in the place of Professor Mason resigned, I was again offered the place, but was unwilling to relinquish the ardent study of the Scriptures and the constant preaching in which I was then absorbed, to teach Mathematics. Later still was offered the chair of ancient Languages, but was then involved in the Dover High School, and I recommended a better man, Prof. Chas. Louis Loos, then President of Eureka College, Illinois, not knowing whether he would accept but he did and remained at Bethany until he was called in 1880 to the Presidency of Kentucky University. This last call of this eminent scholar was also made at my

suggestion. When Kentucky University was organized at Harrodsburg, Ky. in 1857, I was invited by Pres. Milligan to a Professorship in that institution, but was still unwilling to make a change in my work and my home. After removal to Lexington, was asked by Dr. L. L. Pinkerton, then Prof. of English Literature in Kentucky University, if I would be willing to take his place should he resign. I replied, that I would not accept any position as a teacher which would seriously interfere with the Biblical studies in which I had been so long engaged; but that if in any

[p. 32] of our Colleges a way should be opened | for me to teach the Scriptures to college students I would be glad to accept it. The opening appeared before many months in a way most unexpected. The College building of Kentucky University at Harrodsburg were destroyed by fire, ——— 1864. A more accessible site for the institution had been much thought of as Harrodsburg was twenty miles from the nearest railroad. Meantime, Transylvania University at Lexington, the first institution of higher learning established west of the Allegheny mountains, and at one time the most largely patronized, had dwindled to a mere grammar school with only two or three instructors and a very small number of students. The Trustees of the latter, in the hope of reviving the work of higher education in the city, made an offer of their grounds, buildings, libraries, apparatus and \$60,000 of cash endowment to K.U. on the sole condition of the removal of the latter with its endowment of \$200,000 to these premises, and the proviso that if K.U. should ever abandon the property it should revert to the Trustees of Transylvania. After much deliberation and debate the Curators of K.U. accepted the proposal, the consolidation of the two was ratified by the Legislature, and the consolidated institution, under

[p. 33] the name of Kentucky University was opened | in Lexington in September 1865.

The increased endowment thus secured encouraged the Curators of K.U. to organize a College for the special education of preachers and such other students as might desire to pursue a systematic study of the Bible. It was organized under the title of The College of the Bible of Kentucky University, with Robert Milligan as President and J. W. McGarvey as Prof. of Sacred History. The curriculum marked out at the beginning was so limited that the work of the latter required only two hours a day, and he undertook it without relinquishing his work for the church; but an extension of the course soon demanded more time, and against the earnest desire of the church, but under assurance of

increasing his usefulness by preaching through the lips of many whom he would teach rather than through his own, he resigned his work with the church at the close of 1867 and made appointments to visit country churches on the Lord's day. Thus he was finally called to the work of teaching to which his most judicious friends had long thought him best adapted, and to such teaching as stimulated instead of hindering his Biblical studies. This work also stimulated his growth as a preacher, and he really continued to

[p. 34] preach almost as often as before. L. B. Wilkes | was called from Mo. to serve the Lex. church, and under his able administration it continued to flourish, its growth being greatly stimulated by the influence of the University, the students of which, together with the families of nearly all the Professors, added largely to the membership, and new converts came in almost weekly. At beginning of 1870 it was resolved to organize an overflow meeting in the old opera house occupied while the church was used as hospital, and I [was] called to give up two country appointments and join others in this work. In spring of same year Pres[byterian] Church cor. of Broadway and Second, as result of the political division of Presbyterians offered for sale at \$15,000. Being well located for a second Christian church, and well adapted otherwise, was purchased by the brethren, and occupied by us first Lord's day in May 1870. It was called the Broadway Christian Church. At first, no second organization, but permission formally granted for such members to meet there as chose to do so. After one year thus, it was thought wise to effect an organization, and as only 126 members enrolled I consented to preach for them weekly, continuing my work in college. This continued 12 years when the number had risen to about four hundred, demanding more work than

[p. 35] I could do while teaching, so resigned once more and was fol- | lowed by John S. Shouse, called to the work from Midway, Ky. (Here an account of Bro. Shouse and Collis beginning p. 80.) (Here Surburban Home, p. 81)*

HOCKER FEMALE COLLEGE

In the year 1869 James Hocker, an enterprising brother who had moved to Lexington from Boyle Co., Ky., and established a private Bank, conceived the thought of establishing a boarding school of high order for girls, on the condition that friends of such an enterprise would advance for his aid a certain amount of money. Advised with me and others on subject, and I assisted

*[not included].

in soliciting the necessary subscriptions. Erected at large expense the building still standing on North Broadway, and secured the services of Robert Graham as President, who resigned the presidency of the College of Liberal Arts in Kentucky University, in order to accept the position. The school started under most favorable auspices, and was patronized liberally by the brethren of Kentucky and other states. It was named by the proprietor "Hocker Female College." As it was located on the same street with the Broadway church, the Faculty and boarding pupils attended that church and added materially to the size of the audience. I was made chairman of advisory board of Trustees.

LITERARY WORK

Commentary on Acts

In the fall of 1863 the manuscript of the *Commentary on Acts* was completed. The composition had occupied all spare time for three years. Twice the work had been slightly interrupted by military operations; once by the seige of Lexington, Mo. when a Federal brigade which had established a fortified camp there was beseiged and forced to surrender by the army of Gen. Sterling Price. The cannonading was distinctly heard at my desk, and the excitement such that writing suspended till the struggle was over. Oldest half-brother was in the battle on Confederate side and was prostrated by a spent minnie ball that struck him on the head. The second interruption was in Lexington, Ky. when, after the battle at Richmond, the first Confederate army was seen marching into the city under Gen. Kirby Smith. Was at my desk writing when the roll of drums announced the approach of the victorious army, and I went out to the side-walk to see them march by. Had I been as much excited over the war as most men no such work as a sober commentary on a sacred book could have been prosecuted. Most men then read nothing but newspapers, and when not thus engaged they were discussing the incidents and prospects of the great struggle. | When the manuscript was completed it was a serious question whether amid the absorption of all minds in the issues of the war, it would be wise to publish the book. On counseling with Franklin and Rice, then publishing the *American Christian Review* at Cincinnati, decided to publish the Introduction and call upon such brethren as were willing to encourage the publication of the book to make advance subscriptions for it. In a short time subscriptions were made for 1600 copies, and this more than justified the undertaking. It was published by the firm

p. 36]

p. 37]

of Franklin and Rice, and met with a gratifying sale until it was superceded thirty years later by a new and enlarged edition of which we will speak farther on.

LARD'S QUARTERLY

In the darkest days of the war in Mo. when many preachers had been imprisoned and one prominent brother (Augustus Payne) had been murdered in cold blood and left dead on the road side, received letter from Moses E. Lard stating that he was in constant danger, that he dared not go from home to hold meetings and that he had not been able to have meat on his table for several weeks. I immediately wrote to him that if he were in Kentucky he could travel about without hindrance, and that if he would come I would, with the assistance of influential brethren, arrange a series of appointments for him with churches that were [p. 38] able and willing to supply his wants. He gladly accepted | the proposal and was soon engaged in a series of meetings. His unequalled eloquence together with sympathy for his previous distresses, aroused the brethren and sisters where he preached to the utmost enthusiasm, and by their unprecedented liberality he was soon enabled to bring his large family to Kentucky and establish them in a good house. Encouraged by the warmth of his reception, and desiring to spread before the public some of the fruits of his long continued studies, as well as to guide public opinion on new questions that were constantly springing up, he commenced the publication of a quarterly magazine which he entitled "Lard's Quarterly." Solicited my aid as chief contributor, and nearly every issue had something from my pen. After three (?) years the publication was suspended for want of adequate financial support, but these volumes contain some of the most admirable literature produced by the brotherhood. Have long wished that a memoir of Lard accompanied by several of these essays could be published. Some of his sermons were acknowledged by all hearers to be the most thrilling they had ever heard, and there is no doubt that his power to stir the deepest depths of the heart was above that of any other [p. 39] preacher of his time. Unfortunately not | one of these sermons was ever written and not one is now preserved.

APOSTOLIC TIMES

In 1869 M. E. Lard was holding a meeting with Dr. W. H. Hopson at 4th and Walnut St. church in Louisville where latter was then laboring, when the subject of publishing a new religious weekly was

broached, and they sent a joint note to Robert Graham, L. B. Wilkes and J. W. McGarvey, inviting them to a conference on the subject in Lexington at an early day. Conference resulted in agreement to issue a prospectus for such a paper on reception of 3000 subscribers in advance. Such was the array of talent and personal influence that names of subscribers came in rapidly, and it was soon perceived that the requisite number would be secured. J. D. Trapp, an enterprising and versatile young business man of Lexington, possessed of enough capital to set up a printing office, was engaged as publisher, and the first number of *The Apostolic Times* was soon issued. Circulation ran up in the course of the first two years to about 5000; and a chartered company for its publication was organized under the title of the *Transylvania Printing and Publishing Company*. After about three years, changes of residence and other circumstances led to the withdrawal of Lard, Hopson and Wilkes.* The retirement of these three editors left the paper in hands of Graham and McGarvey, both closely engaged in teaching and preaching. They induced Robert C. Cave, a young preacher and writer of rising reputation in Virginia, to come to their relief as office editor. After one year | his brilliant talents as a preacher led to calls from strong churches and he resigned to accept a call from the church at Georgetown, Ky. leaving the paper once more on hands already too full to carry it. At this time two comparatively young Kentuckians, I. B. Grubbs and Samuel Kelly had gained a superior reputation as writers and men of judgment, and being ambitious to increase their usefulness were easily induced to take the places of Graham and McGarvey. Thus, at end of seven years (this was in 1873) [?]† closed editorial career. During this time had contributed more or less editorial matter every week, besides taking a leading part in the business management. Paper, after various vicissitudes and editorial changes, still lives under the name "*The Christian Companion*," edited and published by John T. Brown, Louisville, Ky. but original publisher and all the original editors except subject of our memoirs had passed away when Brown was yet a youth.

LANDS OF THE BIBLE

(Here give account of origin of Lands of Bible as you can gather it from Preface to same.)‡

* (A further account of these three men on p. 72.)

† [McG. editor of *Apostolic Guide* after this date—perhaps meant 1893].

‡ It would be well in this connection to copy the whole of my letter about drowning and state that the facts were kept secret till I reached home; that

[p. 41] This book, though it contained more than 600 pages, and sold in cheapest binding at \$3.00, met with an immediate sale of 15,000 copies, and has continued | to be in some demand to present day. Pronounced by competent judges the most valuable work yet published on Palestine. Introduced as a text-book in several theological seminaries. Value, its accuracy in description, and description of many places not previously visited by an American explorer. Not even Dr. Robinson, the pioneer writer on the subject and author of *Biblical Research in Palestine* nor Dr. William Thomson, author of *the Land and the Book*, and a resident of the country for forty years, had visited the places east of the Jordan, and some places in Western Palestine that were carefully explored by McG. and party. The composition of so large a book in so short a time was made possible by having made notes in advance of the journey on all points to be visited and of all particulars in regard to each not clearly presented in previous publications. These carried in a strongly bound blank Book. On reaching a locality the book opened and items filled in while the objects were in sight. Nothing left to memory. At close of every day the incidents of the day written down in brief notes. Composition of book little more than an expansion of these notes.

TEXT AND CANON

[p. 42] Before preparing for the trip to Palestine had laid out a scheme for a work on Evidences of Christianity which should begin with a popular account of the manner in which the original text of the New Testament has been | preserved, and the process by which the errors which have crept into various manuscript copies are detected and corrected, should be Part First of the scheme, and the evidences by which we trace back all of the individual books of the New Testament to their authors, should be Part Second, while Part Third should demonstrate the Credibility and Inspiration of these books. Many notes and references for this work had been collected when they were laid aside for the Palestine trip and the publication of *Lands of the Bible*, so that it was not until the year 1886 that the first volume was published under the title *The Text and The Canon of the New Testament*. It was well received by the people interested in such subjects, favorably noticed by the religious press,

the Ky. State Convention was then in session, that I was called on for a discourse on my tour, which I closed by reading this and the great audience was convulsed. [letter referred to not included].

and adopted after a short time as a text book in a considerable number of colleges and seminaries.

CREDIBILITY AND INSPIRATION

[p. 43] The manuscript for the second volume of the Evidences, under the title *Credibility and Inspiration of the New Testament* was in part composed, and nearly all the notes and references for it compiled, when in August 1887 our dwelling was consumed by fire, and all manuscripts, letters and diaries, the accumulation | of a lifetime, together with nearly all of library and household furniture were lost. Fire occurred at noon on Sunday, wife and cook alone at home, children at church, and self at Mayslick, Ky. at an ordination service. Knew nothing of it till next morning when train approaching Lexington and omnibus agent came on board and told me. Had insurance to cover chief part of loss, and a large number of devoted friends made us liberal presents which we reluctantly received. Some of these in money which I received only on condition that I should turn it over when able to the College of the Bible as a library fund. Occupied a rented house in city one year, in which time, as result of a "boom" in city real estate, sold enough of my 14 acres in lots to rebuild, and to render some assistance to oldest son and daughter now married. This an unexpected good arising out of what appeared at first a ruinous loss. It was result not of foresight in real estate speculation, but of judicious selection of suburban home in which boys could be employed at useful labor when not in school.

As soon as settled in new home resumed work on *Credibility and Inspiration* and it was published in — by Standard Pub. Co., Cin. as *Text and Canon* had been.

[p. 44]

VOLUME OF SERMONS

At beginning of 1893 withdrew all regular appointments for preaching because exposure in winter required by visits to country churches was becoming dangerous to health, and because of desire to extend field of preaching during the pleasant months. This freedom led to visits in many places for ordination services, and to fill vacancies. The Broadway church Louisville being without a preacher during the summer, was called to fill its pulpit through the three months of vacation. As facilities here offered for reporting sermons, and as Guide Pub. Co. desired to issue a volume of them, a stenographer was engaged by latter and 24 delivered during this engagement were reported and published. They have proved very

helpful to many young preachers and to others who are fond of that kind of literature.

THE CHRISTIAN STANDARD

In Jan. '93 opened a department of Biblical Criticism in the Christian Standard then most widely circulated paper of brotherhood. The circumstances and purpose were fully set forth in the following

ANNOUNCEMENT.

[p. 45] (Here quote the article pasted on first page of the larger | volume of Mark Twain Scrap Book kept in one of the drawers of my desk. Now in new book of Essays.)* After a short time the department expanded to a full page of the paper, and attracted wide attention throughout the country. Articles copied in many papers of various churches. denoms.† By many regarded as the most valuable service of my life, coming as it did in a crisis when many aspiring young men were being enticed by the specious pleadings of destructive critics, and scarcely another scholar in the brotherhood prepared to antagonize them. Served as a decided check upon this tendency, and led into the course of study which resulted in the publication of his work on Deuteronomy, which is regarded by scholars as the crowning work of his career. Reputation thus acquired by success in dealing with critical questions, led to invitations to deliver lectures on the subject before assemblies of preachers in many States. The following account of such lectures delivered in Mo. is copied from Standard of Aug. 27, '98. A later course Feb. '99 at Columbia, Mo. at invitation of W. T. Moore, Dean of Mo. Bible College, attended by similar results (See clipping below).‡

THE AUTHORSHIP OF DEUTERONOMY

[p. 46] The work was published in 1902 when the writer was seventy three years of age. Naturally considered the closing effort of life in the way of book publishing, and at once recognized as his most scholarly and | logical production. Pronounced by reviews in both this country and Great Britain a work which must be dealt with by the class of critics whose writings it assailed; but up to [blank] not one of them, nor one of those who have adopted their views has attempted to review it, or even to refute any of its leading arguments.

*[not included]

†[denoms written between the line by McG.].

‡[clipping not in notes].

While it exhibits a thorough acquaintance with the literature of the higher criticism, that which has excited the highest admiration of its readers is the author's unsurpassed familiarity with the Sacred Scriptures and his skill in detecting and exposing perversions of their teaching. This work, together with the author's critical articles in the *Christian Standard*, has gained for him his highest reputation for learning and dialectical skill.

The *Christian Standard* to whose columns contributed so long was founded by Isaac Errett in 186-. The following estimate of his paper and himself written in 1905. (Here copy from p. 108).

THE NEW COLLEGE OF THE BIBLE

In the fall of 1873, Prof. McGarvey's work as a Prof. in the College of the Bible was temporarily suspended under very painful circumstances. The founder of K. U. was John B. Bowman, of Mercer Co. Ky., a man of independent fortune, handsome person | and engaging manners. He was a graduate of Bacon College, and becoming inspired with the thought of raising his Alma Mater to the rank of a university, he undertook at his own charges to secure for it an ample endowment. In a surprisingly short time he secured for this purpose nearly \$200,000 and with the help of a well chosen Board of Curators, organized the University at Harrodsburg in the year 1857. Such were its prospects that Robert Milligan and Robert Richardson, then highly reputed Professors in Bethany College, were induced to resign and to accept positions in the new University, the former that of President and the latter that of Professor of Natural Science. It was chiefly Mr. Bowman's influence which, when the college buildings at Harrodsburg were destroyed by fire, secured the consolidation of Kentucky University with Transylvania University at Lexington, as described in a former chapter of this Memoir. He also succeeded in securing large additions to the endowment fund in Lexington and the counties adjacent, and in inducing the Ky. Legislature to make its State Agricultural College with a cash endowment of \$160,000, one of the Colleges of the University. In consideration of these magnificent results of | his efforts, he was elected Regent of the University, as well as Treasurer, and the grateful Curators accorded to him almost absolute individual control of the institution in all its departments. So unbounded was his reputation and influence that nothing was thought impossible to him in his chosen field.

In the course of events however the funds of the University began to meet with heavy losses, and dissatisfaction began to spring

up in the minds of some Curators and many influential friends of the institution in regard to details of his management of its affairs, which need not be specified here. Among others Prof. McG. came to entertain and to express among confidential friends this dissatisfaction, and finally an overzealous partisan of Mr. Bowman published in a widely circulated paper the charge that he and some other influential friends were engaged in a conspiracy to secure the removal of Mr. Bowman from his Regency and to substitute one of their own number. This public charge made a public defense necessary, | and led to a newspaper controversy in which the grounds of dissatisfaction with the Regent's management were made public. For the part that Prof. McG. took in the controversy Mr. Bowman and his special supporters in the Board of Curators concluded to remove him from his Professorship, and after a heated conflict in the Board and in the community this was done by a majority vote of the Curators at a called meeting in September 1873.

[p. 49] The brotherhood throughout the State, with individual exceptions, sympathized with McG. and the Curators who sided with him, and many churches put up remonstrance in the form of resolutions publicly adopted against the proposed action of the Board. The Broadway Church in unanimous sympathy, gave ample support to continue [blank] with it. The students who had entered the College of the Bible for the session nearly all went immediately to other colleges, chiefly to Bethany* (Here copy my letter to departing students.) and the patronage of the whole University was reduced during this session and the one following to a mere handful. President Milligan was in full sympathy, and was strongly inclined to resign, but through fear that the College would be abolished, and its good work abandoned, concluded, like the faithful commander of a sinking vessel not to leave it so long as it was afloat. He continued the struggle until death. | He ended his noble career on March 20, 1875. (Here copy acc't of his career beginning on page [p. 50] 66 of this book.)

At the next annual meeting of the Curators of the University, in June 1875, they offered, "as a concession to the brotherhood of the State" the privilege of nominating through the Ky. Christian Education Society, Professors to fill the chairs in the College of the Bible, and in compliance with this proposal the latter body on July 6 following nominated Robert Graham for President and J. W. McGarvey for Prof. of Sacred Hist. The nominations were promptly

*[letter to students not included].

confirmed by the Executive Committee of the Board of Curators, and thus, after a suspension of two years Prof. McG. was restored to his Professorship, with Pres. Graham as his colleague in place of the lamented Pres. Milligan. At the end two more years, however, these two Professors had failed to receive more than one third of their salaries, and the Curators announced that for another year they would be able to retain only Prof. McG., and at half salary and half work. This was a virtual suspension of the College of the Bible. The facts in the case were laid before the Education Society by the two Professors, and a movement was set on foot for the establishment of a new and independent College of the Bible. A temporary board of management was appointed, and effort was at once inaugurated to raise funds for the new College, and at a meeting of this temporary Board held July 27th, it was found that enough money had been subscribed to justify the election of a Faculty of three Professors. Robert Graham was accordingly elected President and J. W. McGarvey and I. B. Grubbs Professors. The canvass for funds was continued by the three, and by S. H. King of Stanford, Ky. and a charter obtained from Legislature.

[p. 51]

[Financial losses also followed, and these together with the death of President Milligan in the succeeding spring led to the suspension of the College of the Bible by an act of the Curators in June 18.]

In the meantime there was springing up in the minds of the Ky. Disciples a longing for the establishment of a College for the education of preachers which should be under their control. They had realized the value of the work done by the suspended College to such an extent that they could not consent to be without one. The Kentucky Christian Education Society which had been in existence for many years with an endowment of about \$30,000 the proceeds of which were expended in supplementing the means of indigent candidates for the ministry while attending College, took the lead in giving expression to the general wish on the subject. They called a meeting of those who desired to organize such a College, and this meeting authorized a canvass for funds with which to support the college. At their request Robert Graham, I. B. Grubbs and J. W. McGarvey took the field as solicitors, and within a few weeks a sufficient amount payable in annual installments to meet current expenses was secured to justify the selection of a Faculty composed of the three just mentioned with R. Graham as President, a Faculty and the announcement that the new College would be].

[The above was written on p. 49, 50, 51—then struck out by the author. Page 50 was then rewritten between the lines].

The New College was opened in September 1877. The three commodious basement rooms of the Main Street Christian Church were freely given for class rooms, and a large boarding house was rented for a dormitory. The number of students enrolled was 41, thirteen of whom were graduated at the close of the session. The Commencement exercises were attended by a large and enthusiastic audience, and the new college was hailed with delight by the brotherhood throughout the State.

*Previous to the opening of a second session of the College, the Curators of the University offered to its Professors**

R[obert] G[raham] on removal of Kentucky University to Lex. had been called from San Francisco, California to the Presidency of the College of Liberal Arts. He retained this position till 1872,† when, forseeing the Bowman controversy, and wishing to avoid it, he accepted the Presidency of Hocker Female College, afterward Hamilton College and retained that position till called to be the successor of Robert Milligan whom he greatly admired. *On the breaking out of the Bowman controversy he had resigned this position and accepted the Presidency of Hamilton Fem. Hocker Female College afterward Hamilton College, and now, at great pecuniary sacrifice he resigned this position in order to accept the Presidency of the new College of the Bible.‡* I. B. G[rubbs] had disposed of his interest in the Apostolic Times and thus were brought together three most congenial spirits and steadfast friends, who worked together in perfect harmony till separated by death. (Copy here p. 80).

[p. 52] Previous to the opening of a second session of the new College the Curators of U. offered it the free use of class rooms in the University building, and of the dormitories for students, together with free admission of its students to any classes in the University for which they were prepared. The offer was thankfully accepted and the last item of it reciprocated by opening all the classes of College to students of the University. The former relations were thus restored with the exception that thenceforth the College of the Bible was a separate Corporation with its own charter, Board of Trustees and endowment.§ Prof. H. H. White, who had been

*[struck out by McG.]

†[1869]

‡[struck out by McG.]

§The office of Regent of the University was abolished by the Curators at their meeting in June 1878, and thus Mr. Bowman's connection with the institution terminated.

Prof. of Math. in K.U. since its organization, was at this time Pres. of K.U., having been elected on the resignation of Pres. Graham; but he was not a public speaker and he felt himself incompetent on that account to fully meet the demands of his position. In 1879, McG[arvey] having learned that the services of Prof. C. L. Loos of Bethany College could probably be secured for the Presidency of K.U. on so informing Pres. White he promptly resigned and recommended Prof. L[oo]s as his successor. The whole University now took on new life, and the patronage of both colleges soon increased to former proportions. (Here sketch of White p. 103)

[p. 53] In the spring of 1881 it was decided by the Trustees {of the College}* that an effort should be made to secure a permanent endowment fund for the College, its support having been provided hitherto by annual subscriptions. To this end McG. was requested to take the field as a solicitor, the other Professors to conduct his classes during the three remaining months of the session. He continued this work six months, or till the opening of next session, and succeeded in securing in cash and notes about \$30,000. B. F. Clay, a highly esteemed graduate of the College, was then induced to take up the work and he increased the sum to \$50,000. (Here the clipping "How far behind are we?" called forth in '93 as first paragraph shows by disparaging comparisons)†

Increased patronage soon rendered the rooms occupied in Morrison College, the building of K.U., inadequate to the accommodation of the College of the Bible, and a new building for its use was determined upon at the urgent solicitation of President Graham. The Curators granted privilege of erecting it on their campus. By strenuous exertions of the Professors and of G. L. Surber, another graduate who had spent some years in Australia as a successful evangelist, the necessary sum was secured, and in 1895 the present elegant and ample edifice was erected. (Its internal plan was devised by McG.)

[p. 54] At the close of the previous session, that of 1894-5 President Graham resigned the Presidency on account of age and infirmities, being then 76 years old but retained his Professorship of Philosophy and Homiletics two years longer when increasing infirmities constrained him to give up College work entirely. He was President of the College twenty years, and had been engaged in teaching in various institutions for about half a century. He was a superior teacher, an excellent disciplinarian, and a very impres-

*[struck out by McG.]

†[clipping referred to not in Notes]

sive public speaker. His reading was extensive, his knowledge of the subjects which he taught was exhaustive, and his judgment on all practical affairs level-headed. He enjoyed the unbounded confidence of all who knew him. I had known him since I first entered College in 1847, his senior year—intimate with him the last 35 years. He quietly fell asleep at the house of niece in Pittsburgh, Pa. in January 1900,* and was buried in Lexington cemetery. McG. was very sick at the time, and for fear of the ill effect which the said news might have on him it was kept from him till he accidentally discovered it by glancing at a newspaper which was left near his bed. He said that the precaution of his family and physician was unnecessary; for the death of his bosom friend had been expected for some months, and it caused no shock to know that he was released from suffering and had gone

[p. 55] to his | long expected home.

“It is not death to die,
To quit this weary road,
And with the brotherhood on high
To be at home with God.”

(Here copy something from Enoch Graham’s eulogy on Graham in *Leader*, and notice of Dr. Christopher’s death same day and hour.)†

On the resignation of Prof. Keith,‡ Prof. Samuel M. Jefferson, on the recommendation of McG., was then elected to the vacant chair. He had been a Professor in Bethany College, and was at the time of his election Dean of Berkeley Bible Seminary, California. He had a wide reputation as a scholar, and a preacher. Prof. Benj. C. Deweese had been already added to the Faculty in 1894, and had proved himself a most thorough and painstaking instructor. He was a graduate of the College in the class of ——— and had been for several years previous a Professor in Eureka College, Ill.

[p. 56]

ANOTHER CHANGE OF HOME

In spring of 1899, the advancing age of self and wife, and the difficulty of keeping domestic servants in the country led us to

*[Graham died Jan. 20, 1901].

†[Eulogy and notice not included].

‡Prof. James C. Keith of Bethany College, and for many years previous President of Pierce Christian College in California was elected in his place, [R. G.]; but he resigned at the close of the session and was recalled to Bethany. Prof. Keith was one of the three who constituted the first graduating class of the College in 1866 [1867].

sell our suburban home and move into the city. Up to this time had habitually walked to College daily, distance of $1\frac{3}{4}$ miles, and ascribed to this exercise the prolongation of life and health. Had enjoyed more uniform good health in last 20 years than in any previous period of life. But the distance was now too great, the street cars not near enough, and keeping a horse and carriage too expensive and inconvenient. Tried boarding for nearly two years; but, though fortunate in finding home in a most agreeable family, all the members of which became our fast friends, longed for more freedom in entertaining friends and our children, and resolved at last to build a new dwelling. An additional consideration was a distaste for dying away from home; so when friends would express surprise that one of my age should build again, p. 57] replied. Am building a house to die in, so | that I may die at home. Had been fortunate in buying in Fayette Park, the most beautiful part of the city a lot the value of which had been overlooked by previous builders on account of being lower than the others; but after erecting a high foundation the earth about the building was cheaply elevated and the site made attractive. With a family reduced now to three by the marriage of two daughters and the removal from home of all the sons, resumed housekeeping in the new house in Feb. 190— [the next number is covered with an X making the date hard to determine.] (Here a cut of house.) Former habits of daily exercise in the open air continued but reduced in amount according to decreasing strength. Had found by long experience that regularity in exercise and simplicity in diet were necessary to uniformity of health, and not less so to clearness of thought. Always ascribed to these the ability to do an amount of intellectual labor at which friends often expressed surprise. Never sat at desk till exhausted, and never worked till late hour at night. Seldom up later than 11 o'clock in middle life, and 10 in later years. Always slept from 7 to 8 hours at night, and in later years from one to two hours in afternoon. Consequently, when at work was wide awake and able to work rapidly. (forward to p. 83) p. 58]

VISIT TO CALIFORNIA

Had long desired to visit the Pacific Coast, and to see the wonders of mountain and plain to be crossed on the way, and had received various invitations to attend missionary Conventions there, but circumstances never permitted till the summer of 1902, when the managers of the two State Missionary Conventions, one

of Northern and the other of Southern Calif. united in offer to pay all expenses of wife and self to spend about two weeks at each giving daily lectures on Biblical themes. At first invitation declined through fear of heat and fatigue; but being assured that on the coast where the Conventions were to be held, there could be no suffering from heat, and being advised by family physician that trip would be beneficial to health, decided to go. The decision was specially gratifying to Mrs. McG. who had for many years been anxious to see the "Land of Sunshine and Flowers." The fact that many warm friends, including a large number of former Bible students had made their homes there was another very strong incentive. The benefits received and the good imparted can best be realized by the following extracts from letters written to Christian Standard during the trip, and from notices by other writers. (Here copy from Standard letters on file among my papers such extracts or whole letters as you think best, and also get from Walter White (San Francisco) and W. S. Reager (Sacramento) their estimates of the good accomplished at Santa Cruz, and from Edgar Crabtree and B. F. Coulter, their estimate of that at Santa Monica.)—[You might also write to W. L. Martin, Santa Barbara, and to Hiram Van Kirk, Berkeley.]*
Be sure to copy what I wrote about sister Princess Long.

SEMI-CENTENNIALS

On the third Lord's day in September 1902, being the 50th anniversary of ordination as a preacher, delivered a discourse for the occasion before a large audience in the Broadway Church, and closed by resigning eldership held since the organization of the church in 1870. Had been an elder in the three congregations where membership had been held for an aggregate of more than thirty years. Resignation prompted by increasing deafness rendering it difficult to engage in consultation with more than one person at a time. Deafness had been coming on gradually for about 20 years, and steadily increasing notwithstanding efforts of skillful aurists to arrest it. Now at such a point that could no longer hear sermons or prayers, or understand singing without a book in hand. Enjoyed being at church only because knew that good people all around were worshipping God, and could worship more ardently on that account.† (Insert following extracts from that address) In response to resignation, church adopted a resolution requesting

*[struck out by McG.].

†[extracts not in Notes]

retention of the office but release from duties except when counsel especially needed.

For same cause was seeking release from all boards of Trustees on which had served for many years, such as that of the Female Orphan School at Midway, that of State Missionary Convention, and that of Ky. Christian Ed. Society. Had served on first and last about 40 years and the second about 37 years. (Here copy from page 96.) In Faculty of College, composed of only four professors still able to consult through conversation tube and also to conduct recitations in the class-room without serious inconvenience.

[p. 61] March 23, 1903, was 50th anniversary of wedding. Celebrated by a reception in the large hall of K.U. gymnasium, which was attended by a company | estimated at 500 invited guests. (Give proceedings from your own remembrance, and from reports in the Leader on file among my clippings from Standard. Quote in full Pres. Loos' remarks, Mrs. Bourne's poem, and the song "We've lived and loved together." Insert here also a good half tone copy of photo of me and your Ma.) *

THE ORGAN QUESTION

Up to the year 1869 the churches of disciples, with possibly a few obscure exceptions had abstained from the use of instrumental music in their public worship, and the preachers with no publicly known exceptions were opposed to it. It was opposed by some as being inexpedient, and by others as being unscriptural. In the year 1864 I published an article in the *Millennial Harbinger* for November advocating the latter position. Early in the next year, A. S. Hayden, a distinguished brother in Ohio, replied, and the subject was pretty fully discussed in the *Harbinger* by several writers during the year 1865. All these writers held the practice to be inexpedient, but some denied that the Scriptures condemn it. This was the beginning of the discussion of the question among us. It had been a subject of protracted dissension among Presbyterians, Baptists and Methodists for a generation previous, the practice gradually gaining ground, first in the cities, then in the villages, and finally in country congregations. As the disciples [p. 62] were set for the restoration of Primitive | Christianity which was universally known to be free from the practice, they were the last religious body in this country to think of resorting to it. But the influence of surrounding examples gradually wrought a change in the feeling of the rank and file of the membership, and this leav-

*[not included].

ened the sentiments of the preachers until there grew up in city congregations a decided inclination to be like their religious neighbors. This inclination developed into action in the city of St. Louis in the year 1869, when the congregation meeting on Olive Street, in a building purchased from the Episcopalians with a pipe organ in it, resolved to use the organ in its worship, whereupon a considerable number of prominent and influential members withdrew and held meetings elsewhere. The affair awakened intense interest throughout the brotherhood, and was regarded as seriously imperiling the unity that had hitherto prevailed in the body at large. Prudent counsels however were brought to bear, and the parties to the division in St. Louis were induced to call in a Committee of eminent brethren to adjudge the case, and decide | what should be done. The Committee consisted of Robert Graham, Isaac Errett, Alexander Procter and J. K. Rogers. They decided that the use of the organ should be discontinued, and that the members who had withdrawn should thereupon resume their places in the church. Peace for awhile prevailed and it was generally hoped that the controversy would spread no farther. But after a few months the members of the St. Louis church who favored the organ obtained letters of withdrawal, organized another congregation, and resumed the use of the instrument. In the meantime various brethren in other States, who were enamored of the instrument commenced its public advocacy, and it was rapidly introduced into the churches though in hundreds of instances its introduction was the occasion of strife and bitterness.

[p. 63]

McG. having antagonized the first writer among us who defended the practice, continued the controversy as others took the field on that side, and published many articles through a period of about 20 years, chiefly in the *American Christian Review*, whose editor, Benjamin Franklin, continued to do the same to the day of his death. But the party for the innovation proved to be the popular party, and they finally succeeded in | winning to their cause so nearly all of the preachers and congregations, that it appeared to McG. useless to continue repeating arguments and evidences which were unheeded, so he turned his pen to other subjects and contented himself with the hope that the congregation with which he was identified, and which had grown principally through his ministrations, to be one of the largest and most influential in the brotherhood, would abstain from the innovation during the remnant of his life. In this, however, he was painfully disappointed. After he resigned his place in the pulpit it was occupied by brethren

[p. 64]

[p. 65] who had no scruples on the subject, and the private members were left to drift on the current of surrounding influences until, in the spring of 1903, the officers of the church informed McG. that it was the fixed purpose of an overwhelming majority to introduce an organ, and plead with him to waive his well known objections or content himself with a mere public protest, and acquiesce in the change. This he could not do so long as there | was another congregation within his reach with which he could worship in the apostolic method. He told the elders that he would make no public opposition to the movement, seeing that it would be in vain, but would ask for a letter of commendation and unite with the congregation meeting on Chestnut Street, in the founding of which he had taken the leading part, and which was in a flourishing condition. This he did, and a few other most excellent members, including the venerable Prof. H. H. White, did the same. When the question of using the organ came to a vote in Broadway church, a large minority of the members voted against it, chiefly on the ground that they held it to be unchristian to drive me and a few others away from them for the sake of the instrument. Those of the majority who spoke publicly on the subject claimed equal respect for me but claimed that the future prosperity of the church was at stake and that this should not be sacrificed through respect for a single brother. This dereliction on the part of the church to which he had given the best work of his life as a preacher and an elder, and which still contained a large number of his most devoted friends, was a severe blow to his feelings but he swallowed his disappointment, and went quietly on in the Chestnut Street church, which received him with open arms.

[p. 66] (To be inserted after first line of page 50). * He died in the 61st year of his age, having been a teacher continuously for 37 years. He commenced his professional career with a country school at Flat Rock, Bourbon County, Kentucky, and was baptized at the famous Cane Ridge church near by while thus engaged, having been brought up a Presbyterian. At 28 years of age he was elected to a Professorship in Washington College, Pa., which, after acceptable service for several years, he resigned because some of the managers of the College desired to make it an exclusively Presbyterian institution. He then accepted a chair in the State University of Indiana,

*[Robert Milligan].

but in a short time resigned this to accept one that had been repeatedly offered him in Bethany College. This he reluctantly resigned for the Presidency of Kentucky University; but he was never engaged in the work that was most congenial till he became President of the College of the Bible and gave instruction only on religious themes. This congenial work lasted ten years, during all of which he was in feeble health. He had taught, in the course of his career as a College Professor every branch in the curriculum, and he was proficient in them all. He had the rare faculty of elucidating all subjects, and | of commanding the undivided attention of students. He was also an impressive public speaker, and his services as a preacher were in demand among the churches. But that which characterized him above all things else in the estimation of all the people was, that like Barnabas of old he was "a good man, and full of the Holy Spirit and faith." As such possessed the unbounded confidence of all the young men who received his instruction, and no student of any College in which he taught failed to be impressed by his life. A more extended account of his career, written by McG. at the request of the publishers of his *Commentary on the Epistle to the Hebrews*, is appended to that volume. (Here quote some of the best paragraphs of it.)

To be inserted on page 21—Made it a rule never to miss an appointment if it was possible to fill it. This sometimes necessitated long and tiresome rides on horseback, some times 50 miles a day, and occasionally exposure to extremely cold weather. On one occasion appointment for Sunday at Miami 30 miles distant. On Friday a typical "blizzard," fierce wind and snow with thermometer at 20° below zero. Next morning air still and clear with thermometer at 18° below. Some hesitation about taking the ride, but donned winter outfit and started. This outfit was of strickly western style—a pair of corduroy overalls, overshoes of buffaloe hide with the fur on the inside, heavy overcoat; above the overcoat a blue | Mexican blanket almost water-proof, with hole in the middle by which it slipped down over the head and hung all around as low as the knees; a pair of leather gloves and over these heavily tufted yarn mittens, a plush cap with turn-down flaps to protect the ears, and a yarn comfort wrapped several times around the neck. Drawing the bridle reins up under the blanket the front part of which hung on the horses neck, I protected them and my arms from the cold wind.

Thus equipped my appearance was by no means attractive, but

I moved through the frozen air for six hours with only slight discomfort. When I reached the village I was told that no one expected me, but replied that I wished to teach them to always expect me when I had an appointment. Suffered little on the ride, but system so chilled that for several days afterward when sitting or standing before the fire was warm on one side and chilly on the other, and had to keep turning like a spit. Never entered again upon such exposure.

[p. 69] In those days baptisteries were yet unknown in the West, and during the cold season both preachers and candidates were often subject to a severe test in observing the ordinance. Once had to baptize in the Mo. river when covered with ice a foot thick, and loaded wagons were driven across it as on a public road. A cut was made in the ice about four feet wide and reaching out to where the water was of a suitable depth, and the baptizing was done with convenience. The discomfort not so great as one might suppose, for in such weather the atmosphere is usually colder than the water under the ice, and the shock from entering the latter is very slight. The coldest baptizing I ever experienced was during bright days [in] spring in water with thin ice lying upon it; for then the contrast is greatest between the temperature of air and water. Denizens of cities are often more shocked to think of such experiences than those who have passed through them, and advocates of affusion habitually denounce immersion under such circumstances as dangerous to the health of all concerned. But I have baptized delicate ladies in wintry streams and have never known or heard of one being injured by it. After such a bath and a speedy change of clothing there comes over the system a glow of warmth and renewed energy that fully compensates for the momentary chill, and the consciousness of a solemn duty performed sends a glow of gratitude and peace through the inner man which contributes largely to the comfort of the body. Our Lord knew what he was doing when he appointed this ordinance to be observed in every clime and country where sinful men reside.

[p. 70] (To be inserted on page 35). This brother had been educated in Kentucky University at Harrodsburg. He was born and brought up at Midway, but such was the esteem in which he was held that, as an exception to the rule that a prophet is not without honor save among his own people, when he was prepared to take up the work of a preacher he was called to the pulpit of the church in his native

village, and had filled it acceptably for twelve or fifteen years when he was called to a church not inferior in importance and in influence to any in the brotherhood. The work in his hands went on, not only without interruption but with steadily increasingly momentum. Possessed of an ardent temperament and a fervid manner, he moved his hearers to high resolves and turned many sinners to the Lord. He had been happily married to an honored graduate of the Kentucky Female Orphan School at Midway, and his wife soon became the leader of public activity among the women of the church, and indeed of the churches generally in the State. This happy work continued till the close of the year 18—, when he resigned it in order to accept the position of Financial Agent for Kentucky University in an effort to increase the endowment of that institution. He was succeeded in the church for one year by O. A. Bartholomew, | whose skill as an architect the new and elegant Broadway Church was erected. He was succeeded by Mark Collis, also called from Midway where he had been laboring since he graduated from K.U. and the College of the Bible in 18—. Bro. Collis came to K.U. from Adelaide, Australia and throughout his entire course in College stood at the head of his classes. He graduated with the highest honor of his class, and he was already well known as an acceptable preacher. Blessed with a robust constitution, an affable temper, and untiring industry, he kept all the departments of the church's work in a state of activity. A magnificent specimen of manhood physically, his noble presence and impressive action in the pulpit lent much force to his sermons which, on account of absorbing work in other lines were not always as well prepared as they might have been. He was not inattentive to public affairs as a citizen, and he often called attention in the pulpit to prevailing vices and corruption in municipal misgovernment. In this way he became a force for righteousness not only in the church but in the community at large. (Finish the accounts of Shouse and Collis to date when you write.)

. 73] (To be inserted page 39) M. E. Lard had purchased and improved a small farm of 12 or 14 acres near the city, which he devoted largely to fruit growing, and which was the home of a large and happy family until, one by one the children scattered as all of our children do, to their own widely separated homes. He con-

tinued to preach to various points in Kentucky, his services being everywhere welcomed, until the summer of 18— when, after a painful and protracted illness he was released from his labors. He was a man of strong passions which were not always under complete control, but the tenderest emotions often possessed him when preaching, giving wings to his imagination, and enabling him to sway the feelings of his audience and bear them onward like driftwood on the current of a great river. His style both in speaking and writing was chaste and simple; his voice was smooth but penetrating; his tall form and piercing eyes were commanding; and his action in the pulpit, while unstudied, was impressive and never awkward. The number of discourses which he had elaborated to his own satisfaction was small, and he had no hesitation about repeating some of them a number of times at short intervals before the same audience. Once heard him announce | a subject before a Lexington audience, and say, "This will be the fifth time that I shall have delivered this discourse before you, but if it has taken me twenty years to prepare it I doubt whether any of you can learn all that is in it by hearing it only five times." A smile passed over the audience but they listened as intently as if they were hearing the sermon for the first time.

[p. 74]

Dr. Winthrop Hopson another man "mighty in the Scriptures." Like M. E. Lard he was considerably over six feet in height, and he was an Adonis in form and features. He was somewhat vain of his personal appearance, but not offensively so. His education was limited, but he had acquired a copious vocabulary, for which he had a native talent, and his style, grammatically considered, was almost faultless. In his early manhood he gave a few years to the study and practice of medicine, and hence the title Doctor which clung to him through life and which led strangers to often think him a D.D. Like Lard, his ministry during much the greater part of his life was confined to the State of Missouri, and for many years public opinion was divided as to which of the two was the greater preacher. This power in the pulpit consisted in the lucidity with which he set forth his themes his happy illustrations from the experiences of every-day life and the conclusiveness of his argumentation. These qualities backed up by an air of supreme confidence in his conclusions usually compelled the assent of his hearers, and his closing exhortations, always warm and tender, but never boisterous, seldom failed to win some sinner to the Lord. On resigning his work in Lexington in 1862, he entered upon a series of protracted meetings in adjacent counties, but he learned that he

[p. 75]

tinued to preach to various points in Kentucky, his services being everywhere welcomed, until the summer of 18— when, after a painful and protracted illness he was released from his labors. He was a man of strong passions which were not always under complete control, but the tenderest emotions often possessed him when preaching, giving wings to his imagination, and enabling him to sway the feelings of his audience and bear them onward like driftwood on the current of a great river. His style both in speaking and writing was chaste and simple; his voice was smooth but penetrating; his tall form and piercing eyes were commanding; and his action in the pulpit, while unstudied, was impressive and never awkward. The number of discourses which he had elaborated to his own satisfaction was small, and he had no hesitation about repeating some of them a number of times at short intervals before the same audience. Once heard him announce a subject before a Lexington audience, and say, "This will be the fifth time that I shall have delivered this discourse before you, but if it has taken me twenty years to prepare it I doubt whether any of you can learn that is in it by hearing it only five times." A smile passed over the audience but they listened as intently as if they were hearing the sermon for the first time.

[p. 74]

Dr. Winthrop Hopson another man "mighty in the Scriptures. Like M. E. Lard he was considerably over six feet in height, and he was an Adonis in form and features. He was somewhat vain of his personal appearance, but not offensively so. His education was limited, but he had acquired a copious vocabulary, for which he had a native talent, and his style, grammatically considered, was almost faultless. In his early manhood he gave a few years to the study and practice of medicine, and hence the title Doctor which clung to him through life and which led strangers to often think him a D.D. Like Lard, his ministry during much the greater part of his life was confined to the State of Missouri, and for many years public opinion was divided as to which of the two was the greater preacher. This power in the pulpit consisted in the lucidity with which he set forth his themes, his happy illustrations from the experiences of every-day life, and the conclusiveness of his argument. These qualities backed up by an air of supreme confidence in his conclusions usually compelled the assent of his hearers and his closing exhortations, always warm and tender, but never boisterous, seldom failed to win some sinner to the Lord. On resigning his work in Lexington in 1862, he entered upon a series of protracted meetings in adjacent counties, but he learned that h

[p. 75]

was about to be arrested and imprisoned on account of his southern sympathies, and to avoid this he attempted to pass through the Federal military lines southward, but he was intercepted, and sent as a military prisoner to Johnson's island in Lake Erie. As he was held under the name of a military prisoner, his friends in the South, in making an exchange of prisoners obtained his release, and he spent the remainder of the war period preaching at various points in the Confederacy, but chiefly in Richmond, Va. After the war he labored in Lexington for a time, and then in Louisville for a longer period; but a slow paralysis assailed him, and he retired to the home of R. Lin Cave, who had married his only daughter and was then preaching for the church in Nashville, where he patiently awaited the final summons which he knew was near at hand. It was my solemn privilege to deliver the funeral discourse at his burial. In addition to his other virtues as a Christian, Dr. Hopson was "the soul of honor;" one exhibition of which is worthy of lasting remembrance. Before coming to Ky. to preach for the Lexington church he had been engaged for several years in conducting a boarding school for girls at Palmyra, Mo., but the enterprise proved a financial failure and he was forced to take the benefit of the national bankrupt law then in force. But though he was thus freed in a legal point of view from debts amounting to several thousand dollars, he gave his creditors to understand that he held himself in honor bound to pay the last farthing, and this he did, principal and interest, by close economy and savings from his salary as a preacher through many years.

[p. 76]

L. B. Wilkes, like Lard and Hopson, was a Missouri preacher, having labored in that State until he acquired a national reputation. Like them also he was a tall man; but unlike them he was square-shouldered and of rugged features. He was eminently a logician, and his preaching was characterized by close and severe argumentation with but little power of exhortation. He seldom moved the deeper feelings of an audience, but he always enlightened their judgment. He appealed to conscience rather than to sympathy, and the people were willing to be led by him because he convinced them that he was right. After laboring in Lexington a few years he was called back to Missouri and thence to Stockton, California where he had a younger brother engaged in a successful practice at law, and where he hoped that his health, which had begun to be impaired, might be restored. He lingered a few years longer as a recognized leader of thought and activity, and then closed a most use-

[p. 77]

ful life in the full enjoyment of the love and confidence of his brethren.

Intimate association for a few years with these three men, and at the same time with Robert Graham and Robert Milligan was a source of enjoyment, of growth and of strength.

(To be inserted p. 25). My nearest approach to contact with military movements occurred in the fall of '61. A regiment of German soldiers recruited in St. Louis had occupied Lexington and fortified themselves on the campus of the Masonic College. Captain Joe Shelby, afterward made a General in the Confederate army, had organized a company composed | mostly of young men in and about our village, and he was encamped with them in a grove on the road from Dover to Lexington. My friend and colleague, E. C. White, was to be married at Pleasant Hill in Cass County, and had engaged my services for the occasion. The place was forty miles distant and the road thither led through Shelby's camp and close by the fort in Lexington. Intending to make the trip on horseback I had mounted my horse to start when the sound of canonnading near by startled the town. It was soon understood that bomb shells were being fired from a steamboat in the river toward Shelby's camp. The shells were bursting high in the air but near enough to the camp to frighten the raw recruits, most of whom had never before heard a shell explode. I waited till the bombardment ceased and then started on my journey. I found Shelby and his men in the road near their camp, mounted and ready for a flight or fight as occasion might require. I told them my mission, and asked him if the way was open. He replied that "the Dutch" were in possession of the Tabanse bridge about half a mile ahead, but that if I would turn to the left and cross at a ford about a mile above, I could come around in their rear and go on without hindrance. In making this |
[p. 78] detour I passed the home of my brother-in-law, Thomas B. Campbell, and seeing the necessity of making greater speed than I had intended, I borrowed his buggy.
[p. 79]

On coming again into the main road, instead of being in the rear of the Federal troops I found myself in front of them; for while Shelby thought they had possession of the bridge they thought he had it and they had halted about a mile from it. The Colonel in command questioned me closely as to who I was, whither I was going, and what I had seen of Shelby's men, I answered all his questions without evasion, and he immediately ordered his force to

advance. I thought that I would now be permitted to go on my way, but he ordered a big German with musket in hand to get into the buggy with me and see that I should follow close in the rear of his soldiers. Shelby had dug some rifle pits on the slope of the hill rising on his side of the creek, and the Colonel had a wholesome dread of these, so he approached the bridge very cautiously. As his men, like Shelby's, were raw recruits I think a sudden blast out of these from thirty or forty shot guns would have caused a stampede. My own position too, would have been a perilous one, for I would have been directly in the range of the shotguns, and at the end of the

[p. 80] skirmish I would | doubtless have been arrested as a spy because I had reported Shelby's men as having left the bridge. But after reaching and passing over the bridge without harm, and having sent skirmishers to explore the woods a little farther on, the Colonel concluded Countermarch his command, and told me that I might go on my way. I was relieved of the unwelcome company of the big soldier, but as I had now been so much delayed it was impossible for me to be at the wedding in time, so I went home and reported my adventure. This was the nearest that I came to being shot and imprisoned in those times of peril.

(To be inserted at foot of p. 51)

In the spring of 1904, when Prof. Grubbs was in the hospital and with strong probability that his sickness would prove fatal, he said to me, "The highest honor I have enjoyed on earth is that of having been a servant of Jesus Christ, and the next is that of having been intimately associated for so many years with Robert Graham and J. W. McGarvey." I responded, "And one of the highest honors I have enjoyed is that of having been intimately associated with Robert Milligan, Robert Graham and I. B. Grubbs. Letter from R. Graham.*"

[p. 81] (For page 35).

SUBURBAN HOME

In the year 1866, having sold my village home in Mo. I purchased a piece of land, fourteen acres, just outside the city limits and across the turnpike from Ashland the estate of Henry Clay, and erected on it a neat cottage for our future residence. I was moved to this

*[Letter not included]

partly by fondness for tilling the soil, and partly by the desire to have employment for my sons when they would be out of school. I dreaded the hazard of bringing them up in the city where they would have many idle hours and be exposed both day and night to the city's temptations. I remembered the old maxim, "Satan has something still for idle hands to do." It is a valuable part of a boy's education to be trained in handling and caring for horses, cows and poultry, and in the cultivation [of] fruit trees and garden stuffs. It imparts valuable knowledge, and discipline which it gives, imparts fibre and strength to a youth's character while saving him from idleness and vice. Our family increased to four boys and three girls, the youngest of whom reached maturity and was married ere we moved back into the city.

[p. 82] In July 1887, in my absence from home, our dwelling, which by that time had enlarged to double its original size caught fire from sparks out of the kitchen chimney falling upon the shingles when parched by the summer sun, and in a few minutes burned to the ground. It was noon, and my wife was at home alone. Our neighbors, of whom there were but few near by, rallied promptly to her assistance, and rescued some of the furniture, but nearly all the contents of the building, including my library and papers, were lost. Of all the letters, memoranda, and other manuscripts which I had preserved from my boyhood, not a piece of writing as large as my hand was preserved. I felt this part of the loss more keenly than all the rest. For many a day afterward when I would be engaged in study or writing I would think of a book which I wished to consult only to be reminded that it had gone up in smoke. (Here a cut of the old house.)*

We expected, for a time, never to be able to own another home, but by a good providence a speculative advance in city and suburban real estate sprang up within a year, I opened a street through my little farm, laid off lots, and sold half of them for enough money to build another and more substantial dwelling. In the former we lived 21 years, and in the latter 12 years when another move seemed necessary as will be recited hereafter. (Here a cut of the new home.)* See page 56

[p. 83]

A VISIT TO BETHANY COLLEGE

In summer of 1903 received invitation from President Cramblet of Bethany College to deliver a series of lectures before

*[not included].

summer school which he had inaugurated, and in company with wife who of recent years was afraid for me to travel alone lest my deafness should expose me to accidents, paid last visit as I supposed to my Alma Mater.

This my third visit since graduation. The first was in 18— when the Alumni Hall was dedicated. Was one of the speakers on the occasion, as was also Gen. Jas. A. Garfield whom I then met for the last time before his elevation to the Presidency and his tragic death. Little was thought then of the honors soon to be showered upon him or the speedy termination of his career, and no one could have imagined that I would so long survive him and Pres. Pendleton and others who figured conspicuously on that occasion.

[p. 84] My second visit was in June 1880 when my wife and I witnessed the graduation of our oldest son, J. W. McGarvey, Jun. My third was in 189— when it was feared that Bethany College would have to be sold for debt, and the Curators of Kentucky University who were about to send out an agent to solicit funds in Kentucky for the increase [of] its own endowment, commissioned President Loos and myself to attend the annual meeting of the Trustees and invite them to take Kentucky as their field, with the assurance that the agent of Kentucky University should be withheld until their canvass could be completed. The Trustees rallied to their work with renewed courage and the debt was finally liquidated.

At this visit I saw for the last time the venerable exPresident, W. K. Pendleton, who had been one of my Professors in College days, by whom I had been baptized more than fifty years before, and who was now bowed with the weight of years, but still the bright and genial companion that he had always been. In the beautiful cottage home of his daughter, Miss Cammie, Professor of Modern Languages in the College, enjoyed conversation with on the prospects of the College and the Kingdom long to be remembered. (Insert here my notice of his death in clipping pasted at top of this page.)

W. K. PENDLETON

I am solemnized, but I can not say that I am distressed, at the telegraphic announcement of the death of the venerable brother whose honored name stands at the head of this article. I am solemnized, because the inevitable end of his earthly career has been reached, and I am reminded afresh how close the end of my own draws near. But I am not distressed, because the aged pilgrim had

reached the expected limit of his journey. It was fitting that he should enter into rest. Why should any one, outside the circle of my family, weep for me when I reach the same limit?

The life of Professor Pendleton had been very closely connected with my own, very much like a long thread stitched onto the warp of my existence for more than a half a century. The same can be said of only three other living men—Robert Graham and C. L. Loos, of Lexington, and Alexander Procter, of Missouri. I think that I first saw the faces of all these men on the same day. It was on the 17th of March 1847, the day I first took a seat in the chapel of Bethany College as a student. I had seen Alexander Campbell before, and he had been a guest in my home: but these others were all new faces. They were full-grown men, and leaders in college life, while I was a mere boy just opening my eyes upon that life, as upon a wonderland. Professor Pendleton was then quite a young man for the position he occupied, being less than thirty years of age. I was immediately impressed by his graceful and engaging manners, and I soon learned to recognize his superior and accurate scholarship. Rather awed than otherwise in the presence of the great president of the college, when I had tough questions to propound I took them to the professor, and I was always charmed by the readiness and the clearness of his explanations. His class-room lectures, and his demonstrations in natural science, were equally luminous. He thus began, as he has continued through life, to impress me as one of the clearest headed men I have ever known. I know not to what extent my own mental habits have been molded by his. I do know that in regard to many important questions which I have been called to consider in later years, as well as during my college days, I have been greatly benefited by his private counsel. I congratulate myself, too, on the fact that through all these years my own judgment has not seriously conflicted with his own on any matter of importance, and only on one, a passage of Scripture, do I remember that we have differed in exegesis. His learning had a wide range. Never wanting in means to provide himself with books, and being fond of all learned literature, he informed himself on the whole range of subjects which interest men of learned leisure. His mind was receptive, not aggressive. He was never unduly excited, or lost the even poise of a well balanced mind. His lack of aggressiveness was perhaps the weakest point in his mental and moral constitution: for with more of this spirit he would have impressed himself more deeply on his generation, and

his friends would now be able to look upon greater results from his great powers. Virgil's *otium cum dianitate* was the prominent feature of his life: it was that which he most enjoyed: and as a consequence he has left comparatively little to represent his to a coming age. I have thought it probably that during the years of his retirement since he left Bethany College and has lived in Florida, he was putting into permanent and durable form some of the ripest thoughts of his life, and I am disappointed that such was not the case. Perhaps he underestimated the value to the world of any literary legacy which he might bequeath it, or perhaps the gradual decrease of his mental and physical vigor accounts for the omission. At any rate, there has passed out from among us, in the death of W. K. Pendleton, one of the most accomplished scholars and courteous gentlemen who have honored us in the eyes of the world.

J. W. McGarvey

Sept. 16, 1899

Lexington, Ky.

Full justice has been done to his memory in the admirable Life of W. K. Pendleton by F. W. Power.

[p. 85] At the time of my fourth visit our grandson Wm. S. Stucky son of our oldest daughter Nellie wife of Dr. J. A. Stucky of Lexington, was in attendance as a student. He met us in a carriage at Wellsburg and with him was Mrs. Anna R. Bourne who for old acquaintance sake came thus far to meet us. We had known her intimately for seven or eight years while she was a teacher in Hamilton College and the Professor of History in Kentucky University, and she had lived one year as a member of our family. Now Professor of English Literature and Dean of Women in Bethany College, she was about to enter upon a work more worthy of her superior talents and attainment than she had previously enjoyed in a teaching career of twenty years.

There is no rural scenery more beautiful and varied than that along the winding road from Wellsburg to Bethany. The distance is seven miles, and we passed over it after an early breakfast. Every hill and valley, every bend and stretch of the Buffaloe every bridge across it, every rustic water mill and every tunnel through the hills was familiar to me, but the whole appeared more beautiful than ever before, especially the wild-wood along the way, and even this beauty was enhanced when, two weeks later my wife and I saw all

reversed in order as we drove back to Wellsburg in an open buggy. About Bethany itself the hills are loftier, the landscape broader, and the view rises from beauty to grandeur. It is said that mountaineers in every land have greater love for their homes than the occupants of the plains, and it not surprising that students of Bethany College are noted for a romantic love of the College and its encircling scenery.

[p. 86] The summer school was not so largely attended as to make it profitable financially, but the lectures delivered by a dozen or more visiting brethren were entertaining, and the class-room's work seemed very satisfactory to the young teachers and others who took advantage of it for improvement in their professional work. I was glad to find that President Cramblet, who is a classical graduate of our College of the Bible, had succeeded in rallying to the College a larger attendance than it enjoyed in its palmiest days, and, best of all, that his solicitation for endowment had placed the College on a financial basis which guarantees its permanency.

After about two weeks in Bethany that were full of enjoyment, my wife and I ran across Virginia to Washington city for the double purpose of a visit to Mrs. Kate Newson my youngest half sister and her two sons, and of sight seeing in that marvelous capital of our great nation. It was our first view of Washington, and although we had become familiar by pictures with its chief monuments we found, like the Queen of Sheba, that the half had not been told. Most striking of all that we saw was the interior of the Congressional library building which by far surpassing the most famous of similar structures which I saw in the great cities of Europe. The same comparison is true of the Capitol, and of the Washington Monument. The exertion of walking and climbing about these great edifices was too much for my strength. On reaching home I was prostrated for a few days, but made my first visit to a watering place for rest and recuperation. Wife and I [spent] about 2 weeks at Swango Spring near Hazel Green, Ky. and during the fall and winter became stronger than for several years previous.

[p. 87]

A VISIT TO TEXAS

Early in the spring of 1903, received from M. M. Davis of Dallas, Texas, President of the Texas Christian Lectureship an urgent invitation to deliver a series of lectures before that body at their next annual meeting to be held the following December. At first declined through fear of the effect on my health of so long a journey in the winter. But the plea was urged that some pernicious teach-

ing on Biblical Criticism had been placed before the body at previous meetings, and that I was considered, whether correctly or incorrectly, the only brother prepared to thoroughly counteract it. I was also assured that the former students of our College who constituted the largest element of Texas preachers, were extremely solicitous to have me among them. I finally consented, and made the visit about the middle of December. The Lectureship convened at Cleburne, and it was attended by nearly all of the active preachers of the State. The chief speaker besides myself was E. V. Zollars, then recently elected President of Texas Christian University at Waco. He had resigned the Presidency of Hiram College, Ohio, to take this new position, and he had already won the admiration and confidence of the disciples | in Texas. He was a man of powerful frame, a fair amount of learning, indomitable energy, and daring enterprise. These qualities marked him as a leader of men, and the men of Texas were following him with enthusiasm.

[p. 88]

The chief part of the preachers present were my old students, and they ranged from gray haired men to boys just recently from College. It was a joy to mingle with them and to give them a few more lessons in defense of the true faith. They gave many demonstrations of their confidence and their continued affection. Within the previous 20 years had taken leading part in similar meetings of these preacher [Institutes] in several States the first in Kansas in 1883.*

THE BIBLE INSTITUTE, MOBERLY, MO.

The Institute was devised by J. B. Briney, pastor of the Central Christian Church, Moberly, Mo., and the purpose was to provide an opportunity for the preachers of Missouri to meet together and make a careful study of the questions of "Higher Criticism."

President J. W. McGarvey conducted the Institute. The subject of the investigation was, "The Authorship of the Pentateuch." There were about forty preachers present. There were two sessions a day, from Monday afternoon to Friday night. The nights were devoted to preaching services, except the last night, when Bro. McGarvey closed the work of the Institute by giving a *resume* of the work in a popular lecture, adapted to the public.

The work of the Institute did not consist of a series of lectures of the usual style, but of a series of sessions of class work in the study of the questions before us, with President McGarvey as conductor of the class and of the study. It was an *investigation*, participated in

* (Here quote from accounts three of these institutes inserted). [clipping pasted to page 88].

by the entire class. The views of the "Higher Critics" as to the authorship of the Pentateuch, and their reasons for holding such views were candidly and fairly stated, and a copy of Driver's "Introduction to the Study of the Old Testament" was used as the text-book representing the critics. Having stated the views of the higher critics, and referring to the passages upon which they rely, Bro. McGarvey and his class turned to the Book and kept the *open Bible* as *the* text-book for our investigation. It was a comparison throughout of the positions of the critics and the facts of the Bible. No question or passage cited was passed by with a mere statement. Everything was discussed and investigated, the conductor being constantly interrogated by the class. There was an earnest inquiry after the facts and truth; relative to everything concerning the subject before us, we examined and cross-examined all witnesses in the case. It was no child's play, but a work of earnest and thoughtful preachers searching the testimony of the faith that is in them. The whole Institute, from start to finish, was interesting, infatuating and instructive. It was rich. It was superb.

Bro. McGarvey had prepared a syllabus of the work of the Institute for the use of the class. This syllabus is the result of many years of most careful and conscientious study of this question. I shall not attempt to give a detailed report of the procedure in this investigation, but refer the reader to an excellent report of the work of President McGarvey in this Institute made by J. B. Briney in the *Christian-Evangelist* of September 3rd. I will suggest here, to those who wish to look into this question, and who will go to the trouble to look up the references, to get a copy of the syllabus prepared by President McGarvey.

The most interesting part of the study came when the evidence of Christ and the apostles was examined. It was shown beyond the possibility of doubt on the part of any who accepts the authenticity and credibility of the New Testament Scriptures, in a large array of passage, that Jesus and the apostles considered Moses the author of the Pentateuch. I will not go over this testimony, but only remark that it was a magnificent statement of the case, and was eminently satisfactory to the Institute. The statement made by President McGarvey in his syllabus is invaluable to any earnest inquirer into these questions raised by the Higher Critics. To those who accept the divinity of Jesus Christ, and think that the apostles were inspired, the evidence displayed in this case is convincing. Either Moses *wrote* the law, or Jesus and the apostles were mistaken. If they were mistaken in that, they may have been mistaken in

other things. And so we have no reliable testimony from any source. Shall we reject Christ or the critics? A word more about the Institute, its conductor, and the syllabus: The Institute was emphatically a success, as far as its work was concerned. It is to be regretted that there were not a greater number of our preachers there. So satisfactory was its work that it was the desire of everyone to have the same kind of an institute another year, and a committee was appointed for that purpose. As to the work done by President McGarvey, it was the universal opinion of all who pursued the course to the close, that he was "the right man in the right place," and there was a continual expression of delight, and even surprise, at the marked evidence of his perfect familiarity with not only the Scriptures, but also the views of the Higher Critics. But he incidentally remarked, during the closing lecture, that he had been studying these questions for many years—in fact, during his entire life as a student of the Scriptures. He said that often, after a seige of very careful and rigid examination of some extra perplexing criticism, he had come forth from his study feeling as if he had been wrestling with giants, and was as weary as if he had been in a terrible nightmare. He states that he had often been surprised by the extreme positions taken by the critics and rationalists, and that it had been a hard struggle in meeting them, but that in it his faith in the old Book had not wavered for an hour. And we felt thankful that God had given us this strong defender of the faith and the Holy Scriptures.

About the syllabus it is safe to say that no member of the class would part with his copy. One member, and no less a person than the studious and scholarly J. B. Briney, said the syllabus was worth more in the study of this question than all the books he had read on the subject, and he had read some of the most pretentious. Another member who had spent some time during the summer in attendance upon the summer school at Chicago University, was highly pleased with it, and claims greater merits for it than for the works of the Higher Critics. Pres. McGarvey did us a great work. We are thankful for it, and hope to have the same kind of work done for us next year.

S. G. Clay, Sec.

Fayette, Mo., September 14, 1898.

While I was at the Lectureship my wife remained in Dallas making a visit to our son Robert Milligan and his wife who have resided

there for a number of years. I remained with them one day as I was going out, and one as I was returning. I also preached in Dallas both going and coming to large and attentive audiences. Bro. M. M. Davis was an old Bible student and the most influential of the preachers in Texas.

On our homeward way we made a short visit, including a Lord's day, to our old and dear friends, O. A. Carr and wife, of Carr-Burdette College. He was one of the first class of graduates from the College of the Bible, and she an honored graduate of Daughters' College at Harrodsburg, Ky., for many years the foremost College | for girls in Ky. I was instrumental in sending them when quite young to Australia, where they both spent a number of years in great usefulness, he as a preacher, and she as a teacher. After returning to America they continued the same kind of work, and she had been connected with Hamilton College, Lexington, and with the University of Missouri. They had now settled down at Sherman, Texas, and had established a first class female College the grounds and buildings of which were valued at sixty or seventy thousand dollars. They expected to continue conducting the school through life, but having no children they had already made a deed of the property to the church in Sherman to take effect at their death. On Lord's day the two congregations of disciples in the city met together that all might hear me, and the Presbyterians who had the largest church in the city but no preacher offered us the use of it and helped by their presence to make up the immense congregation which filled it. I discoursed to them of "Jesus and Criticism," and the Presbyterians, who have been so sorely tried of late years by the destructive critics, seemed to hear me even more gladly than my own brethren.

p. 90] After this brief stop our journey homeward | was completed without incident. The weather had been mild through the whole tour till we reached St. Louis where we found a "blizzard" raging, but being snugly housed in a Pullman sleeper we made the rest of the journey without discomfort. Came home as strong as before and remained through the winter stronger than for three years past.

(Narrative continued p.).

To be inserted p. 20.

Henry T. Anderson was a man of commanding appearance, massive brain and accurate scholarship. He had acquired reputation as a preacher and thinker of superior powers by service in the church at Hopkinsville, Ky. His sermons were ponderous, requiring a strain of thought to appreciate them, and consequently though he was al-

ways highly respected as a preacher he was never a popular favorite. After some years of service in Louisville he drifted with his large family to several other places in Kentucky and Virginia, and finally died at advanced age in Washington City. His greatest achievement was the publication of a translation of the New Testament, which was very highly appreciated by scholars and which would doubtless have gone into very extensive use had it not been superceded by the Revised Version of 1881. While engaged on this work, he spent summer of 1862 at home of Andrew Steele of Woodford Co., Ky., a devoted friend and admirer, and also, until his untimely death one of my own warmest friends. At invitation [p. 91] from both I made the | translator a brief visit. I found him under a shade tree in the yard with a small table before him holding his manuscript and inkstand, his reference books lying open on the grass at his right and left, and a pitcher of cool water in reaching distance. He was in his shirt sleeves, and his eyes were shaded by a half-worn straw hat. I took a seat by his side, and there during a hot afternoon we discoursed on some of the knotty points of translation which he had encountered. When his version was published I immediately began to use it in the pulpit and I continued to do so until I obtained in 1881 a copy of the Revised Version, when I as promptly adopted it and laid the Anderson version aside. The latter is an exceptionally good translation of the Gospels and Acts, but comparatively weak in the epistles. To be inserted page 20.

Robert Campbell, though a man of limited education and a practical farmer, was a very diligent student of the Bible, and had a natural gift of oratory. He was the principal speaker in the church when the preacher was absent, and the people heard him gladly. A pure life and an ever generous nature secured to him the affection of all who knew him and gave weight to all his public utterances. [p. 92] Even | his eccentricities, the most remarkable of which was forgetfulness, while they amused his neighbors attached them to him. Often on Sundays he and his wife would accept invitations to dinner with some family in the village, and it was no uncommon thing late in the afternoon to see him going from house to house inquiring for "Caltha" (his wife) whom he had left at the place of dining, and had wandered about with various friends till he forgot where she was. Once when his wife was sick he went to the forest a mile away to shoot a squirrel for her, but hurried back saying that he

had forgotten his gun. On another occasion a hawk was causing a loud racket among his wife's chickens and he sprang up to load his shotgun for the intruder, but just as he was about to ram a bunch of paper down the gun barrel he discovered that it was a twenty dollar bill which he had stuffed in one of his pockets and forgotten. I never have had a warmer friend than he, or one whom I more dearly loved. His splendid life was cut off prematurely by a disease which his physician did not understand and the pain of which was so acute at times as to extort shrill outcries and to almost throw him into spasms. It will be a blessed privilege to meet him again in a painless world. This youngest brother afterward married my wife's youngest sister, and to this day (March 26, 1905) he and I have been bosom friends.

[p. 93] (To be inserted on page 20 after names of Johnson and Fanning). I had known both of these men by reputation from my boyhood, and I was deeply impressed by seeing and hearing them. Johnson, by features, complexion and manner appeared to one as an ancient Roman Senator risen from the dead. Heroism, sincerity and deep earnestness were manifest in all his movements, and I ceased to be surprised at his almost unequalled success in winning sinners to the Lord. I no longer wondered that he had abandoned a lucrative practice at law, and a promising political career, in order to give himself entirely to preaching, or that through his devotion [to the master's work he had so neglected his business affairs as to]* to friends and confidence in them he had permitted an independent fortune to slip through his hands. The Kentucky churches were never honored by a more heroic soldier of the cross. (Here add p. 105).

In Talbert Fanning I saw a man who reminded me physically of Saul son of Kish. Indeed, it would not be out of place to compare him with Absalom, but for the entire absence of affectation or vanity in his dress and demeanor. I had expected, from his severe morals and the effectiveness in the warfare against sin and sectarianism for which he was noted, to see in him a man of harshness, if not of some rudeness. I was therefore most agreeably surprised by a courtesy in his manner scarcely equalled by any speaker present, and by a silvery voice quite superior to that of any other. I met him but once more in later years, and he remained the same. In Ten-

[p. 94] nessee and farther south he | exerted an influence during a long life much greater than that of any other among the many noble men who there espoused the cause of primitive Christianity; and his works live after him.

(To be inserted p. 9).

Alexander Campbell was then at the zenith of his power intellectually and physically. In face and form he had a most impressive appearance, so much so that one instinctively thought him a taller and larger man than he was. He had a clear, sonorous voice enriched by a decided Scotch brogue, and his hearers, whether in large or small auditorium, never failed to catch every word that he uttered. He never moved about in the pulpit. His gestures were few, but every one had a meaning and added vividness to the remark which emphasized or to the emotion by which it was prompted. This style was always elevated, never descending to the trivial or Commonplace, and the hearers felt constantly borne along as upon the wings of a great bird. He never descended below a lofty conversational tone of voice, and never rose into a strain of vocal organs. His gray eyes flashed out from beneath heavy eyebrows, and he always stood erect except at the opening of his remarks when he would sometimes lean for a few moments upon his right arm resting on the pulpit. So concentrated was the attention which he elicited that no auditor grew weary however long his discourse might be, and everyone drew a long breath when he concluded. He seldom spoke less than an hour.

[p. 95] Dr. Richardson was also a large man, a little taller than Mr. Campbell, but not so impressive in appearance and manner. In his demeanor he was a model of meekness, and his courtesy to all persons was marked and unailing. As a speaker he always delighted his audiences by his exquisite taste in the choice of words and the delicate beauty of the illustrations with which his discourses abounded. His voice was thin, and naturally pitched on a high key, but he maintained a conversational tone, though it often deepened into intense emotion. He was alway[s] brief and never wearisome. As a teacher he was as clear as the ringing of a silver bell, and he often indulged in exquisite flashes of humor. If the students were impressed by Mr. Campbell, they were charmed by Dr. Richardson. The Dr. owned a little farm some two miles from the College and he cultivated it so success-

fully that it was regarded as a model farm, and in the agricultural shows of Brooke Co. he took many premiums.

Prof. Pendleton was the Old Virginia Gentleman of the Faculty. Always neatly and tastefully dressed, and never in a hurry, he maintained constantly a dignified demeanor. His manner as a speaker was calmer and less impassioned than that of either of his colleagues, but he was always instructive. He was more argumentative than the others, and he was always convincing. He was so thoroughly versed in logic that no one ever suspected him of a fallacious argument, and in the exegesis of obscure passages of Scripture he was preeminent. Any thoughtful student would go to him rather than to any other Professor for help in untangling a knotty question, and his kindly | manner in dealing with all persons made everyone free to approach him, while his unaffected dignity was a bar to undue familiarity. He built and occupied an elegant home on the slope of the mountain a few rods above the College. It afterward became the property of the College and is known as "Pendleton Heights." These three men constituted the power of Bethany College at that time, and their personal influence constituted a very large part of the superior training for which the College was noted.

[p. 96]

(To be inserted on p. 60.)

The first of these three institutions has ever been the favorite of the Kentucky disciples. Its work consisted in supporting and educating orphan girls so to lift them above menial service. The education imparted secured to them State certificates of competency to teach in the public schools, and such has ever been the thoroughness of their training that their services are in constant demand. Going out from the school as graduates they not only stepped at once into self-support, but took positions at once in the several communities where they found employment, as educated young ladies. Many of them became the wives of prominent citizens, the mothers of intelligent families, and leaders in the church activities. It is a badge of honor in Kentucky to be known as a graduate of that school. For quite a number of years I was one of its executive Committee, which met there monthly, and I often assisted in examining the classes.

[p. 97]

The State Missionary Convention was known in its | earlier years as the State Meeting, and its annual sessions were for a long time held in Lexington. Being the successor of Dr. Hopson

as preacher in the Lexington Church, I was also made his successor as chairman of the State Meeting although quite young for the position, being only thirty three years of age. In my early days men usually took me to be older than I was, though in later life they have seldom credited me with being as old as I am. Continued to be either Chairman or secretary of Convention till resigned on account of deafness, about 37 years.

The Kentucky Christian Society was organized, and an endowment of about \$30,000 secured for it by the early Pioneers of the cause in Kentucky, such as John T. Johnson, John Smith, William Morton, Geo. W. Williams and others. They were nearly all comparatively uneducated, as were their fellow laborer, and on this account they realized the more intensely the need of educated preachers for the future progress of the churches, and this Society is a monument to their devotion to this high aim. When I resigned it had aided nearly 200 students to an education for the ministry, and among these were many of the most widely known and efficient preachers in the brotherhood, besides many who occupied Professor's chairs in institutions of learning. Helped [p. 98] to guide its management into economical methods of expenditure and the selection of suitable young men as beneficiaries. Service in all these boards absorbed large amount of time and labor in addition to duties of preacher and Professor, but all was without pecuniary compensation. Usefulness was thus very greatly enlarged.

(To be inserted p. 18.)

Adopted at the beginning systematic preparation of sermons, by studying subject carefully till it took shape in the mind and then making brief notes of its division and subdivisions. Made it rule to repeat several times as opportunity offered every sermon considered good, restudying and often reconstructing it before repeating. Seldom repeated one before same audience, and never till considerable lapse of time. Repetition always recognized by some hearers, and often complimented on improvement made. It is fact that people love to hear a sermon repeated when it has marked improvement; and they delight in hearing several times a really good one. Once heard M. E. Lard announce before a Lexington audience a sermon which he had delivered in same house four times within about two years. He began, after announcing the subject by saying, "You may think it strange that I propose to deliver this sermon the fifth time before you, but if it

has taken me after many trials twenty years to bring it up to my satisfaction, I don't think that many of you can learn all that is in it by hearing only five times." I watched that audience, and they listened with as profound attention and as much delight as if they were hearing for the first time. I never had confidence enough in one of my own to venture that far, but once after preaching at a place which I visited only occasionally, a sister said to me, "Brother McGarvey, that's the third time you have given us that sermon, and I think we could enjoy hearing it again." I was confused; for I was not aware of having repeated it there even once. For many years my preaching fell so far below my ideal, that many times, after what I considered a failure, I felt as if I had missed my calling. But sometimes after such failure some brother would, to my surprise, compliment the sermon and put me in a better humor with myself. My sermons were always made up of Scripture material, and the most effective of them were historical or biographical, though I was strongly inclined to the arugumentative.

(To be inserted p. 18.)

Procter was then a young man and frequent visitor at my mother's house. T. M. Allen a venerable brother of more than sixty years, and the last beloved of Missouri preachers. He was a model man in form and features, with a courtly manner in the social circle, and a most impressive one in the pulpit. His voice was mellow and sympathetic, and his action in the pulpit, though free from the slightest appearance of studied art, was faultless. His power was in exhortation, and the adaptation of his remarks to the special circumstances of different auditors. Sitting in the pulpit with him before the sermon I was continually nudged and asked such questions as these: "Who is that lady in mourning who has just come in. Is she a member? For whom is she in black? Who is that grey-haired man in the corner? Is he a Christian? Any Methodists or Presbyterians here?" Having gathered this information about his audience, he would not fail in the course of the sermon to say something specially adapted to their several conditions, and he always brought the majority of them to tears. His sermons always closed with a thrilling exhortation to sinners. In this kind of oratory he had no peer within my acquaintance unless it was John Allen Gano, a boon companion and fellow-laborer with him when they were young men in Kentucky. He

knew me to be deficient in this power, and his anxiety for me to cultivate it was expressed one day in terms which he had caught from turfmen in early days. He had preached in the forenoon at a protracted meeting and I was to speak in the afternoon. Just before I arose to begin, he nudged me with his elbow, and said, "Now, John, Come out under whip and spur, head and tail up." I did by best.

Once, on a very cold and stormy Sunday morning my stepfather and I met him at the church door after he had ridden on horseback twenty five miles to meet his appointment. My stepfather, being a physician, remonstrated with him for exposing himself so at his advanced age. He responded, "I thank you, Doctor, for your advice, but I prefer to wear out rather than to rust out." This was the spirit of the man, and a braver soldier of the cross never fought in the battles of the Lord.

[p. 101] (To be inserted p. 22.)

It was at the debate in Trenton Mo. mentioned above that I first met Benjamin Franklin. He was then at the zenith of his power and popularity. I had known him for some years as the editor of the *American Christian Review* then by far the most widely circulated and most influential periodical published among us. I rode on horseback in company with T. P. Henley about seventy five miles to reach Trenton. The weather was cold, but dry. We reached the place in time for the night service, and as I entered the church Bro. Franklin was leading the audience in prayer. I was at once very deeply impressed by the earnestness of of his pleading with the Lord, and the deep but mellow tones of his voice. He was a man of rugged appearance, heavy frame without corpulence, and irregular features. His hair had been brown but was now becoming gray. He wore a rather thin beard on his lower jaw, and his eyebrows hung heavy over gray eyes of moderate size. In speaking his action was somewhat awkward, but never violent, and his voice, though it often rose to most vehement emphasis, was never harsh. His command of the Scripture passages cited in his argument was such that he quoted them verbatim from memory giving chapter and verse. This gave him a decided advantage over his opponent; for the latter had cut to pieces several small Bibles in making clippings for ready use and had pasted these in the midst of his notes. He had to read them all.

[p. 102] At one point in the debate Franklin commented on the | practice

of "scrapping the Scripture" in support of his opponents teaching, and seeing the latter's blank book of notes and clippings lying in reach of the desk, he suddenly snatched it up, turned the inside of it toward the audience, and exclaimed: "There is Mr. Rush's Bible—a perfect scrap-book. He can't get along without scrapping the Scriptures." The effect on the audience was thrilling, and Rush was not able to recover from the shock. It was almost cruel. For many years Bro. Franklin continued to wield a greater popular influence than any other man among us, although his education was imperfect and his style both as a speaker and a writer was severely criticized by many who were more solicitous for a high order of literature among us than for rugged effectiveness in the ministry. He turned many thousands of sinners to the Lord by his powerful preaching, and defended the cause of truth in his own rugged way against all assailants through the columns of his paper. He was a "son of thunder," and when his powers failed and he passed away it could be said of him as Jesus said to the people about John, "He was a lamp that burneth and shineth, and ye were willing to rejoice for a season in his light." I met him often in his later years, and we counseled much together on the affairs of the Kingdom.

103] (To be inserted p. 52) Professor White was in several respects a very remarkable man. His knowledge of Mathematics was not surpassed by that of any Professor in the West, if by any in America, and he was equally eminent in teaching it. He was mathematics embodied; for in all that he did, professionally and otherwise, he illustrated the exactness of the science which he taught. His grading of the work done by students was so precise that to all dullards he appeared to be a hard master, and in matters of discipline and order he was regarded as a straight edge. He was a straight edge also in business and religion. If any man ever reached heaven by fulfilling all the law, it was he. But while he was so strict in the government of both himself and others, he was a model of gentleness and quietude in his demeanor. In business he was a close and skillful economist, and yet a prompt and liberal contributor to every benevolent enterprise approved by his judgment. His skillful management enabled him to accumulate out of a very moderate salary a comfortable fortune, and such was his reputation as a financier that when Mr. Bowman's connection with the University terminated he was chosen treasurer to manage funds amounting to some \$200,000. He did this so skillfully that by the collection of bad debts and the

stopping of leakage he added \$8000 to the available funds in the course of two or three years. Partial loss of eyesight finally compelled him to resign his Professorship after teaching continuously for about sixty years. So long however as he could see the lines of his pen he continued his successful management of the treasurer's [p. 104] office. He | died at the good old age of 8-, esteemed in the highest degree by all who knew him.

(To be inserted p. 29) In the month of March 1868, news came to Lexington that venerable John Smith ("Raccoon") had died at the home of one of his sons-in-law in Mexico, Mo. His remains were to be interred in the Lexington cemetery and it fell to my lot to conduct the funeral services in the church where I was preaching. Such was the veneration in which he was held by all classes that a very large and sympathetic audience was in attendance. I had met him first and formed his personal acquaintance in Dover, Mo. a short time previous to the religious debate between M. E. Lard and Mr. Caples at Brunswick, Mo. mentioned on page 21 which we both attended. Met him but a few times afterward, but often enough to be deeply impressed by his remarkable personality, and to realize that amid the unparalleled vein of exquisite humor for which he was chiefly known, he was a man of most fervid piety and even womanly tenderness toward those he loved. His humor was as un-studied and as irrepressible as the beating of his great heart. It broke forth at intervals even in his most powerful sermons, and all his sermons were powerful; but invariably, after his auditors were suddenly provoked to a smile or to laughter, in the next minute they would be melted to tears. One could observe, in hearing him, how closely laughter is allied to weeping. In his early days he was a man of iron nerve and labored much with his own hands; but in his declining years his arms were palsied to such an extent that he could not feed himself but took a servant with him for this purpose [p. 105] wherever he went. This affliction detracted nothing | from the cheerfulness of his spirit, but to his latest day he carried sunshine wherever he went. His career is so fully and admirably set forth in his biography by Jno. Augustus Williams, that it may appear superfluous for me to write this brief notice. That biography is largely, with the exception of the admirable style in which it is written, an autobiography; for the chief material of it was delivered orally to the author during repeated visits made to Daughters' College

for this purpose. It should be studied carefully by every young preacher.

(To be inserted p. 93)

It was very far from my thought at the time that within a little more than three years I would witness the close of his mortal career. In the fall of 1856 he resigned all local engagements in Kentucky that he might visit his friends in any part of the United States. He said of this purpose, in a private letter, "This course lies nearest my heart, and I desire, before age bows me down, to travel and build up the cause in places far distant that I never saw, and where I have a strange desire to labor."* His biographer truly remarks that at that time, though in his 68th year, "His face was little wrinkled; he walked as nimbly as a young man; and was as straight and stood as erect as he had ever done." In this condition he undertook an evangelizing campaign intended to cover a large part of the State of Missouri, | and in November he reached the city of Lexington where he preached night and day for two weeks, and at the close of his last sermon announced another with its subject for the following night, but on the next he suffered a sudden and violent attack of pneumonia. During the meeting the streets had been covered with a deep snow turned into slush by cold rains, and through this he had tramped about every day visiting old Kentucky friends and calling on sinners who had been interested by his sermons. The whole town was stirred as it had seldom been before, and notwithstanding the inclement weather his audiences had crowded the house every night. His sickness continued eleven days. Hearing at my house ten miles away that his case had become critical went up and spent the last two days and nights in company with several other preachers and elders watching at his bedside. I shall never forget some of the scenes that I witnessed. His fever was high and he was delirious except when aroused by a question or a remark, and to these he responded rationally. At intervals, when his delirium was at its height he would sit erect in the bed and deliver to an imaginary audience of sinners, which he seemed to see with glowing eyes, the most thrilling exhortations to abandon sin and serve the Lord. His voice rang out so as to be heard in neighboring houses, and the outburst would continue till his strength was exhausted and he would fall back upon his pillow. He thus expressed

*See Life of J. T. Johnson by John Rogers, p. 378.

in his dying hours the passion of his life. So absorbing was his passion for turning sinners to the Lord, that he never closed a meeting whatever the occasion of it or however small his audience with-

[p. 107] out a stirring | exhortation. It is related of him that once at a Saturday meeting in a country church, when but a small and scattered audience was present, a sinner came forward at his exhortation to confess the Lord. He immediately gave second exhortation with a like result, and began a third when one of the elders held up his hand and said, "No use, Brother Johnson, you've got the last sinner in the house." He was probably the most successful recruiter from the world among all those valiant and successful evangelists who were his contemporaries, and many thoughtful men searched diligently for the secret of his power. Among these was Benjamin Franklin, who was almost if not altogether his equal in this respect, and who, after hearing him in a contin[u]ous meeting of some weeks, expressed his opinion as to the elements of his power, conspicuous among which were these: "His strong faith: He did not appear capable of a doubt, or hardly of knowing what a doubt was. He spoke of the truth of the Bible as if all men ought to know that it was true. He had the art of making a man feel that he was no man at all unless he was a Christian. He relied on the plain and unadorned truth of the gospel, the story of the cross, as the apostles themselves did, as the means for moving the world, and he was not disappointed. He saw the tallest and the noblest of the sons of men subdued, humbled and brought into subjection to the great King, and heard them praising God and the Lamb." So universally was

[p. 108] he known, and so uni | versally beloved and so unexpected was his death, that the death of no man, not even that of Alexander Campbell has so tenderly touched the heart of our whole brotherhood. Aylett Raines, a bosom friend and fellow-laborer, said of him in a memorial discourse, "Thus had the mighty fallen! A tall cedar of Lebanon lies low in the dust! The Charter Oak has numbered its days and been removed! How deep the solitude that remains! Man goeth to his long home, and the mourners go about the streets."

It was my privilege, after removing to Lexington, Ky. to make the acquaintance of Brother Johnson's four daughters who survived him, to enjoy their devoted friendship till they passed one by one to join their father, and to officiate at their funerals. Few men have ever been blessed with nobler offspring.

(To be inserted p. 46) For many years Isaac Errett was the most influential man in our ranks, and he compared favorably in his powers as an orator and a writer with foremost leaders of other religious bodies. He first became known to me in the fifties by attractive contributions to the *Millennial Harbinger* of which he became an associate editor. He was then a young and very popular preacher in the "Western Reserve" in north eastern Ohio. After the death of Mr. Campbell and the subsequent suspension of the *Harbinger*, there soon arose a strong feeling among leading brethren in the northern States, in favor of a weekly paper of higher literary merit than the *American Christian Review* then conducted by Ben-

[p. 109] jamin Franklin and exerting a powerful influence | throughout the brotherhood, and one which would be more "loyal" as the phrase went, to the Federal Government then engaged in the struggle of the civil war. By common consent they fixed upon Isaac Errett as their editor, and a stock company with a considerable amount of capital was organized to inaugurate the enterprise. The paper at once assumed the leadership among our journals, and has maintained that position to the present day. The editor was a man of magnificent proportions physically. He was more than six in height, and symmetrically formed. His head was large, his face and especially his forehead was broad, and a bright open countenance lit up with large blue eyes attracted immediate attention in any company. He was cheerful, and at times even gay in conversation, but never undignified. As a speaker his action and the management of his clear, ringing voice were faultless. He spoke with deep earnestness, was never obscure or tedious, and he nearly always brought tears to the eyes of his hearers in some part of his discourse. His editorial writing was always well executed and was nearly always devoted to themes which were agitating the minds of the people and on which they seemed to need guidance. He was therefore a great leader of men, and his admirers clung to him with unflinching devotion. He and Robert Graham and William Baxter, another prominent Ohio man and a college friend of Graham, had a standing agreement that when one should die one of the other two

[p. 110] should deliver the funeral discourse. It fell | to Graham's lot to do this solemn service for both of his friends, first for Baxter and second for Errett. The death of the latter was the result of a lingering disease which gradually for the space of several years enfeebled his powers and gave undoubted premonitions of his death. When it finally occurred in ——— 1888, Pres. Graham went down to Cincinnati to fulfill his engagement, and I together with many other Ken-

tucky brethren went with him. An immense audience was present, and it was a deeply solemn occasion; for all present, and all the brotherhood everywhere realized that "a prince and a great man had fallen in Israel." His biography by J. S. Lamar is admirable and appreciative delineation of his career by a man of like spirit.

There was much speculation indulged and much anxiety felt after the death of the great editor as to his successor in conducting the Standard. I took the liberty to advise his son Russell Errett, who had been for some years the business manager, to engage some one else for this service, go into his father's library, take up the studies which he had left off, and the editorial work for which no one else seemed available. I did so because I know from articles which he had written that he was even a more brilliant writer than his father, and that he needed only his father's knowledge of religious affairs to equal him as an editor. I have been confirmed in this judgment ever since by articles from his pen which have frequently appeared in the paper whose authorship was unknown to the public. His own judgment however was otherwise. He knew no man whom he was willing to trust with the business of the office, and in following his own judgment he has succeeded in making the [p. 111] Standard the most widely circulated weekly religious journal in the United States, and one of the most commanding in its influence over men of thought.

(To be inserted p. .)

In the month of October, 1887, the churches in Central Kentucky experienced a heavy loss in the death of John Allen Gano. He was one of the handsomest men that I ever saw. Considerably over six feet in height, graceful in every motion, with a beaming countenance and lofty bearing, he stood as a prince before men. The owner by inheritance and marriage of a large Bourbon County farm on which he occupied a handsome residence built in the Colonial style, he was the one rich man among Kentucky preachers. Being wealthy he could not demand of the churches for which he labored the usual compensation, and the result was that they promised little and paid less. He was accused by other preachers of spoiling these churches; but he could not find it in his heart to insist upon their doing their full duty financially. His forte as a preacher, like that of T. M. Allen his bosom friend and fellow-laborer in early life, was his power in exhortation. His discourses were interesting and instructive but quite limited in their range of

thought and subject matter, but the exhortations to sinners with which he invariably concluded them were thrilling in the extreme. While depicting the joy of sins forgiven, the happy experiences of |
[p. 112] dying saints, or the bliss of meeting again where parting is no more, the tones of silvery voice sent a thrill through the heart of every hearer, and his expressive feature seemed to be lit up with a glow from heaven. Before I [had] seen or heard him myself I heard a brother of humble attainments assert that the first time he heard him in an exhortation, he was sitting close in front of him, and he felt as if he was gazing upon the form and hearing the voice of an angel. Whenever I heard him afterward I was reminded of this remark. This wondrous power, combined with an unfailing affability toward all whom he met, and a modesty which would have graced a well-bred woman, won the hearts of the people in such degree that none of the churches that he visited regularly would ever consent to give him up. The tenacity with which they clung to his services put a limit on the extent of his evangelization, so that he traveled less extensively than was usual with his co-laborers. The delight with which he was listened to was strikingly illustrated by the remark of a good sister in a church which induced him one year to visit them every fifth Sunday. At that time a man in Lexington named Davis McCullough was the publisher of an almanac; and when this sister heard that her church was to have Bro. Gano every fifth Sunday the following year, she exclaimed, "O, I am so glad! I will go right away to town and ask Davis McCullough to put a fifth Sunday in every month next year."

[p. 113] Bro. Gano's last sickness was very painful. I made him a | visit in the midst of its greatest severity, and found him, as was to be expected, full of joyful anticipations respecting the future. When the end came I had the sacred privilege of commemorating his virtues before a large concourse of brethren and sisters who loved him as they loved no other man. God be praised for honoring his churches with so many of the noblest of this earth.

A VISIT TO DRAKE UNIVERSITY AND VIRGINIA CHRISTIAN COLLEGE

After earnest and repeated appeals from the students of the Bible College of Drake University approved by their Faculty and especially by their honored President A. M. Haggard, visited that institution in May 1905, and gave a course of lectures on critical themes, occupying one week. They had heard much on the other

side from visiting lecturers, and their Professors though conservative had not been aggressive in dealing with these issues. The students had become acquainted with me through the Standard and through former students of our College two of whom, Clinton Lockhart and Walter Stairs, are Professors in their College, and they desired to hear me in person. Was warmly received by both students and Faculty and delightfully entertained at the house of Pres. Haggard whose wife is a daughter of the lamented B. W. Johnson formerly co-editor with J. H. Garrison of the Christian-Evangelist and a stalwart opponent of destructive criticism. Gave [p. 114] lectures to large audiences at night, and met with | students for an hour every day to answer written questions on the subjects discussed. These latter meetings seemed to be fully as much enjoyed by the students as the lectures. Realized at the close that the week's work was both delightful and profitable. Not the least portion of enjoyment was from closer acquaintance with Bro. C. S. Medbury preacher for the University Church, one of the largest and best churches of brotherhood and served by one of the most efficient preachers—a godly man and delightful companion. Drake University stands next to Kentucky University in the strength of its Faculties and the number of its academic and biblical students, while it outstrips all of our other institutions in the number and strength of its departments as a University.

In June of same year made a similar visit to Virginia Christian College at Lynchburg. It was in vacation and the occasion was the meeting of an association of Virginia preachers newly organized for the purpose of spending a week together annually in mutual improvement. The sessions were held in the ample halls of the College edifice, and nearly all of the members, some 30 or 40 found boarding and lodging in the same building. Bro. Josephus Hopwood, the President, and his highly accomplished wife were old acquaintances with whom I had enjoyed a happy visit of a similar kind several years previous at Milligan College, Tenn. of which he then President. He was also an old-time student of the College of the Bible, and this was another card of affinity between us. The meeting was a delightful session of refreshing to both speaker and hearers, and to this delight Bro. J. J. Haley of Richmond, Va. contributed a full portion by sermons delivered every night.

[p. 115]

PROSPERITY OF COLLEGE OF THE BIBLE

The years 1904-1905 were very memorable in the history of college to which forty years of labor had been devoted. During several previous years agents had been kept in the field soliciting endowment funds, and by very slow accretions some \$88,000.00 had been secured. Bro. W. T. Donaldson was the last agent who had taken up the work, and in the beginning of the year 1904, John and Benj. Thomas of Shelby County, Ky., two brothers who lived together on the same farm and conducted business together, proposed to give \$25,000.00 to the endowment on condition that \$75,000.00 should be secured from others by the first of April 1905. Under the stimulus afforded by this offer Donaldson pushed forward the work with great ardor and skill, but among the many men of wealth in the churches he found only a few from whom he could obtain large sums. When the time expired he lacked a few thousand of the required amount, but the Thomas brothers extended the time and the task was accomplished about six months later. Many of the subscriptions were on time, and some made payable at the death of the subscriber, but the cash addition secured put the College at once on a comfortable financial basis the first

[p. 116] time | in its history, and assured it means of enlargement at no distant day in the future.

Scarcely less important to the College than this increase of its endowment, was the creation of the Garth Educational Society whose work it is to furnish financial aid to worthy students not able to pay all of their expenses. Claude L. Garth the donor of the fund had been for many years a warm personal friend and had amassed by economy and good management a fortune of nearly \$200,000.00. The first intimation of his purpose to establish such a society was contained in a private letter to me proposing to set apart for the purpose at once \$20,000.00 in cash as a beginning with the intention of adding largely to it during his life or at his death. As a result of several consultations as to details a deed of trust was executed, trustees appointed, and the money transferred. Less than twelve months later he met with an untimely death when only fifty seven years old, leaving a childless widow. In the last will that he had written he bequeathed all of his estate to his widow during her life and to the Garth Educational Society at her death. By a mutual agreement between Mrs. Garth and the Society about \$95,000.00 was turned over at once to the Society so that its benevolent work [might] begin at once, and thus it was endowed

[p. 117] with \$115,000.00 the proceeds of which must be annually | appropriated to the assistance of young men preparing for the ministry, or to young women studying the Bible in case at any time there should not be a sufficient number of male applicants to require all of the income. It was provided that the beneficiaries of the fund should be selected by the Faculty of the College of the Bible, and that the President of the latter should be *ex officio* President of the Society. At the beginning of the session of 1905-6, forty two young men and one young woman were accepted as beneficiaries of the fund, and it was expected that in coming session the number would be nearly doubled. This fund, added to that of the Kentucky Christian Education Society which had been in existence for nearly fifty years and still had an endowment of about \$30,000.00, placed \$145,000.00 under the control, practically, of the College Faculty for the benefit of its students. It brought the joyful day long hoped for by the President, when no worthy and successful student should ever again be compelled to leave College for the want of a little money.

Another acquisition in this period was the addition to the Faculty of Prof. Hall Laurie Calhoun. From the time that he graduated in our classical course in 1892 with the first honors in both the College of the Bible and the College of Arts it was a fixed desire in the minds of the Professors that he should some day become a member [p. 118] of | the Faculty. Finally, when the time seemed to be drawing near that some vacancies would occur, and both Faculty and Trustees were impressed with the importance of having some choice spirits in training for the work which would ere long be laid down, the Faculty gave formal expression to the trustees of their judgment that of all their past graduates Calhoun was their choice for such a position. In the interval he had been preaching and teaching in Tennessee, his native State, and steadily growing in reputation and influence. He was invited to Lexington to confer with the trustees, and as a result he immediately went first to Yale University and then to Harvard to pursue a course of post-graduate studies leading to the degree of Ph.D. This he completed in three years, and although no vacancy had occurred in the Faculty he was added to it and entered upon his work in the fall of 1904. From the beginning of his career as a Professor the wisdom of his selection was vindicated, and his work has added greatly to the reputation of the College.

In the President's annual report to the Trustees, June 1905, he recommended, with the approval of the Faculty, that Prof. Grubbs,

whose long continued feebleness had rendered it uncertain from session to session and month to month how soon he must give up his brave struggle for life and his heroic devotion to the work of his Professorship, should be granted leave of absence for one year with a continuance of his salary thus affording him the rest and [p. 119] quiet which seemed necessary. The recommendation was promptly and unanimously adopted, and Professors Deweese and Calhoun cheerfully volunteered to conduct the two classes to which his work had for several sessions been reduced.

(Here quote my tribute to Grubbs in Standard of Sept. 20, '05.)*

In the same annual report (June 1905) reminded the Board of Trustees that my own chair and that of Prof. Grubbs would soon be vacated, and that in the judgment of the Faculty W. C. Morro was the most suitable man within our knowledge to fill the first vacancy. He, like H. L. Calhoun graduated with the highest honor of his class in both Colleges, made additional reputation both in this country and in Australia whither he was called to the largest church in the city of Melbourne, but was compelled after three years of highly successful service there to return to this country on account of domestic affliction in his wife's family, and at this time was studying at Harvard University for the degree of Ph.D. His fine scholarship, level-headed judgment, thorough devotion to the cause of truth, and skill as a teacher fit him eminently for the responsible position to which for some years he has aspired. In September following this recommendation he was formally elected as a Professor and will take his place as such, God willing, in September 1906.

[p. 120] In a speech before the Trustees in anticipation of some of these acquisitions I said, if I shall live to see them fully inaugurated, I shall then be ready to say with aged Simeon, "Now, O Lord, permit thy servant to depart in peace." But Bro. Grubbs has dropped out, temporarily, perhaps perpetually, and Bro. Morro has not come in, so the time for that address to the Lord has not yet arrived. It will soon be here.

"PROFESSOR GRUBBS AND THE COLLEGE OF THE BIBLE"

[Clipping pasted in Memoirs from Standard—Sept. 20, 1905.]

It is already very generally known, as the result of former announcements, that the trustees of the College of the Bible at their

*[clipping included].

annual meeting in June last offered Professor Grubbs leave of absence for one session with a continuance of his salary, and that this was on account of his physical debility. The session of the college has now opened, and with his accustomed heroic devotion he presented himself ready to undertake his usual work, but yielded to the judgment of his physician and other friends, and is now seeking recovery by rest.

For a period of twenty-eight years this eminent scholar has been incessantly devoted to the work of his professorship, except at short intervals while undergoing treatment for a malady which has afflicted him more or less during all these years, and has grown gradually worse. More than once his life has been despaired of, but by a wonderful recuperative power, largely the result of tenacity of purpose, he has survived and worked on till his years number seventy-three. His chair is that of exegesis and kindred branches, and it is doubtful whether any institution in the land enjoys the labor of a more skillful exegete. It is for his excellence in this department, combined with great admiration for him personally, that the brothers Thomas, of whose donation of \$25,000 to the endowment of the college the brethren are informed, stipulated that it should endow the "Grubbs Chair of Exegesis."

As a teacher, while cool and clear-headed in his exegesis, he is an enthusiast of the warmest blood, not to say of hot blood, when he comes to speak in defense of Scripture teaching against all assailants. At these intervals his classroom work rises to vehement oratory, and stirs the hearts of students to their depths. These qualities, together with his unflinching kindness and even indulgence to the members of his classes, fills them with admiration and warm affection, and has always made him the most beloved professor in the whole university, since the death of President Milligan, who must always be the exception when we speak of love and popularity.

No doubt the physical weakness under which his strenuous labor has been maintained, exciting the sympathy of the young men, has contributed to this popularity, and we stronger men have been able to console ourselves for our inferior place in the hearts of students by this consideration. Whether he shall be restored to health in such a degree as to resume his college work or not, the work which he has already done is enough to satisfy the ambition of one lifetime, and his advanced age forbids the hope that he shall be able to work much longer. Undoubtedly his brethren can say even now, as his Lord will certainly say at the proper time, "Well done, good and faithful servant." The college opens this year with an increased at-

tendance. One hundred and eleven students were enrolled during the first week, besides a considerable number in the College of Arts, and many more are known to be coming. If those coming in later shall be as numerous as usual, the whole number this session will run over two hundred.

The students aided by the Garth Fund are required, unless excused for good reason, to undertake the Classical Course, which requires work for two whole years longer than to graduate in the College of Arts, or in the Biblical Course in any of our other colleges. This is a fact not generally known. The graduate who receives our classical diploma has done work in college fully equal to that required in any other Western college for the degree of Master of Arts. Perhaps we are doing injustice in not giving them this degree, but we started out under Bro. Milligan's conception that a man who is to preach Christ should avoid the ambition which seeks for badges of honor and for distinction among his brethren.

I add, that the College of Arts has entered upon the new session with Professor Milligan* as president *pro tem*, President Jenkins being still absent in Europe. Our two female colleges, Hamilton and Campbell-Hagerman, are full to overflowing with bright and happy-looking girls. Each has over a hundred boarders.

Standard—Sept. 20, 1905

[Included in the Memoirs was a sheet from a scrap book on which these clippings were pasted]

1883

MY VISIT TO KANSAS.

Dear Bro. Shepherd:—Since I parted from you at Fort Scott, I have watched for an opportunity to write a short article for your paper; but I have been so constantly engaged in traveling, lecturing, preaching, and exchanging greetings with kindred and old friends, that I have not found time till now, July 30th.

The week which I spent at Fort Scott was one of the most laborious that I can recall in a life of no little labor, but I passed through it without exhaustion, and I am very thankful that it was my privilege to be there.

When the proposal was first made that I should visit Kansas for the purpose of delivering lectures to the company of her young

*[A. R. Milligan].

preachers, I anticipated meeting not more than twenty or twenty-five, and such as had just entered upon the ministry of the word; I was therefore much surprised to meet about fifty, and among them men of mature years and much experience. I was surprised also to find, that these older brethren, instead of looking on to see that the work was well done, entered into the work themselves, and with as much interest as the youngest. This was gratifying and encouraging. It made me feel that I was engaged in no [last line worn away with age except for 'eviden'] that the Kansas preachers are wise enough to be still fond of learning. When a preacher has reached the point at which he ceases to strive for improvement in his methods, he has reached the point at which decay sets in, and his usefulness begins to diminish. But I must not resume, in this brief note, the subject of my lectures: there will be enough of this when we meet again next summer.

Among all the new States of the West, it seems to me that Kansas has the fairest prospects before it. It is destined to be almost exclusively an agricultural region, and therefore better adapted to the permanent maintenance of pure morals, the true religion, and a society of combined simplicity and refinement. The excellent system of schools, and her determined opposition to the liquor traffic are among the most hopeful evidences of her future greatness and goodness. To be engaged in planting the church of Christ in such a community is a precious privilege. It is a work of cheerful hope while in progress, and it will secure in coming generations, an honorable fame to those who prosecute it faithfully. I thank God that it is my privilege to lend a helping hand to those who are thus engaged, and my only regret is that I cannot help them more effectually. I hope that none of our young brethren in Kansas will fall [2 lines worn away at end of column] — which I have given or may give, in any way a substitute for a regular course of College instruction. They may be more properly regarded as supplementary to such a course; for those who have already passed through the College of the Bible are the best prepared to profit by them. In them I can at best furnish only a few practical suggestions, such as one farmer or merchant might give to another. Let the young brother who feels called of God to preach the gospel, however poor he is, resolve upon obtaining an education that will fit him for the work, and then, casting aside all aims and hopes which might stand in the way, let him lend all of his energies to his one purpose. Where there is a will there is a way, especially if it be a will which God approves. And let all remember that the College of the Bible

offers not only the amplest facilities for such an education, but the cheapest mode of obtaining it.

J. W. McGarvey.

THE MCGARVEY BIBLE SCHOOL.

The Bible school has come and gone, but the happy memories associated with it, the great lessons learned, and its growing influence upon the results of the future, will long years linger and be felt in the growth and prosperity of the churches of Christ in the great Southwest. All summed up and told, it was by far the most important and successful gathering of working preachers I ever attended in my life. With the fewest exceptions, the body of ministers were a representative assembly of such piety, devotion, ability, and learning, that any church or disciple among us might well feel thankful for them and proud of the cause that can enlist such men in its service. Bro. E. L. Allen, the present secretary of the Bible school, has promised to prepare, as near as possible, a full and correct list of those who were present. By turning to that roll, my readers will at once understand why every one who came and saw, was so much impressed with its vast usefulness.

Another cause for gratitude was remarked, both by McGarvey and all acquainted with the history of the cause we plead in this great missionary field. That was, the fact that many strong, true men, such as M. M. Davis, Kirk [end of column worn away] J. W. Randall, R. L. Lotz, F. M. Rains, Alex. Ellett, H. D. Gans, C. W. Pool, and hosts of others, are becoming identified with the great interests of our Master's work in this large, promising region of religious effort. That fact, coupled with the rapidity and success of our brethren in building houses of worship in all important towns and cities, and contrasted with our sparseness and weakness of a dozen years ago, gave us a rebound of assuring confidence in the present and prospective strength of our plea that will tell for good upon the future history of our brotherhood.

One more thing, among many that cannot here be mentioned, was a sign of the times worthy of our consideration, and of our deep, unbounded thankfulness to God, and that was to know that the Bible, the plain old Book of revelation from heaven, still maintained its exalted place and its powerful influence among our large and increasing brotherhood. Calmly considered, it was one of the most encouraging scenes that I ever witnessed, to see an intellectual giant like McGarvey, with an unwavering, unquestioning faith

in its divine origin, accepting its plain, great utterances with the trusting confidence of a child. And then to see a body of sixty ministers, that for talent and learning could hardly be excelled by any gathering of the size in the southwest; drawn together for the sole, main purpose of studying the Book of God,—these, with other palpable evidences of the grasp of the Bible upon our people, furnished to my mind one of the grandest and most beautiful scenes I ever contemplated in my life.

Bro. Allen was requested to furnish for future numbers a synopsis of the day lectures, and also of the dedication sermon, for the Witness, and I shall confidently point the reader to the feast he will be sure to enjoy in those reports.

Of the scioptican views which McGarvey presented in the opera house [?] evenings, and the accompanying lectures, there can be no danger of speaking too highly. For four nights our eyes were regaled with scenes of the Lands of the Bible, that for vividness of representation and clearness of description, almost made us feel as if we were actually standing in those sacred precincts once hallowed by the presence of Abraham and Moses. Da [end of column worn off] —were so life-like that many strong men, who have bravely and unflinchingly met the hardships and discharged the duties of pioneer life without a murmur for many years past, were melted to tears which they chose not to restrain.

The plan and management of the whole meeting were left entirely to Bro. McGarvey, with a confident belief in his acquaintance with our needs and wishes and how to satisfy the demand. So completely did he meet the emergency in every lesson, lecture and sermon, as to show that even Solomon Brown, the untiring pioneer of Kansas, would hardly appear better acquainted with the wants of the very field in which we are spending our lives.

The Bible School has become a permanent institution of Kansas. McGarvey is re-engaged to conduct it next year at Ottawa, and while he continues in his vigor and activity in the coming years, we count upon his annual visits to this great battle-ground of the West. While he so completely captured the preacherhood of Kansas, our brethren hope to be no less successful in capturing him for many, many years. We now look forward with pleasure.

Benj. H. Smith.

RELIC OF THE WAR.

(To go in Biography.)

In 1864, under Military rule of Gen. Burbridge, a Federal officer, none but "loyal" citizens were permitted to ship goods in or out of the State, thus limiting nearly all commercial business to union men, many of whom grew rich very rapidly. While merchants who were sympathizers with the south went into bankruptcy. I had occasion to obtain a roll of carpet and some books from Cincinnati, but had to obtain the following permit in order to do so:

Head-Quarters Pro^{vost} Marshal
7th Dist. of Kentucky.

Lexington, Ky., Sept. 2^d, 1864.

This is to certify that Elder J. W. McGarvey of Fayette County, State of Kenty, has permission to ship

Roll of Carpet & Religious Books

out of and into the State of Kentucky for four (4) months, unless sooner revoked.

J. Haynes

Cpt. & Pro. Mar., 7th Dist. of Ky.

By order Maj. Genl Burbridge

[The above is a copy of a permit issued to McGarvey. On the back of the permit were the notes listed above. Insert page 29.]

[Memoranda on back of last page—J. W. McGarvey, Jun. to his father, J. W. McGarvey—also from father to son]

[McGarvey, Jun.]—On p. 7 tell more about college days: fellow students, interesting little things, pranks, fun, etc, Dan Runyon's "Hurrah for the King of the Campbellites", et al. Also more about A. Campbell, as everything that can be said about him will be read with great interest: prs. [personal] appearance, dress, voice, mannerisms, habits, etc. And something about his home, family, farming, etc.

Tell more about Dr. Richardson and W. K. Pendleton on p. 9. Young preachers espec. would be interested in hearing more about your first efforts at preaching; where, the circumstances, subjects, etc. (p. 9)

Where is the cut of Dover home? and church? Photos recently taken. How work in experiences such as those on pp. 67-69? By quotation? Or otherwise?

[McGarvey, Sr.]—Some one way, and some the other as you think

best. When quoting say I left the writing among my papers, or that I prepared them for your use.

[McGarvey, Jun.]—Tell more of school days under Kellogg—What two students made the confession when you did? Neville and ——
(p 7)

[Memoranda on the inside of cover of McGarvey's notebook]

John H. Neville Nov 16 1827

Sept 28 1908

Jno. A. Gano p 111

[Separate sheet of notes pasted to back cover]

Write about home life p 63 and mischief making at old home. Only one home; only one wife.

J. W. a preacher against opposition
Visit with J. T. to ashes of old home—
offered for sale

New Commentary on Acts p 146 J. W. Jr.

Lands of Bible J. W. J. 167

Main Street Pastorate: Letter by Keith
carried debt on old home

John McGarvey's grave

Sacred to the memory of John McGarvie* born

February 1798, died January 31st 1833, Aged 35 years.

Nature attend:

Join wery* living soul
Beneath the spacious tempel*
of the SKY
In adoration join
And ardent raise
One general song
In everlasting praise
To Him who rules on high.

*(correct)—[These misspellings McG. evidently wanted corrected.]

INDEX

INDEX

(Page numbers refer to numbers in the margin)

Afflictions	29-30
Agricultural and Mechanical College of Kentucky	47
Allen, Thomas	18, 111
American Christian Review	22, 63, 64, 108
Anderson, H. T.	20, 90, 91
Apostolic Times	39, 40, 51
Authorship of Deuteronomy (The)	45
Baptism (winter)	68-69
Baptistries	68-69
Bartholomew, O. A.	70
Baxter, William	109-110
Benton, A. R.	7
Bethany College	6-16, 83, 85
Bible Union (American)	19
Bible Institute at Moberly, Mo. (clippings)	88
Bible Institute in Kansas	88
Bible, text and canon	41-42
Bible Evidences	42
Bible translation	90-91
Biblical Criticism (column in Christian Standard)	44-45
Bourne, Anna R.	61, 84, 85
Bowman, John B.	46, 47, 48, 51, 52, 103
Bragg, Gen. Braxton	28
Briney, J. B. (clipping)	88
Broadway Christian Church	34, 35, 64, 70, 71
Brown, John T.	40
Buel, Gen. Carlos	28
Building, College of the Bible	53
Calhoun, Hall Laurie	117-118
California, Visit to	58
Campbell, Alexander—chapel lectures, 7-8; tour of Britain, 11; imprisonment, 11; family prayer, 12-13; baccalaureate, 15; offers McGarvey position at Bethany, 30; guest in McGarvey's home, 84; as preacher, 94; physical description, 95.	
Campbell Memoirs (pp. 556, Vol. II)	12
Campbell, Robert	20, 91-92
Campbell, Thomas	13
Campbell, Thomas B.	79
Campbell, Wycliffe	12
Carr, Mr. and Mrs. O. A.	88-89
Cave, Robert C.	39-40
Cholera	14, 16, 18
Christian Evangelist	113
Christian Standard	44-46, 59, 108-111

Churches: Fayette, Ashland, Mt. Pleasant, Mo.	18
Dover, Mo.	18
See Main Street Christian Church	
See Broadway Christian Church	
See Chestnut Street Christian Church	
Chinn, Dr. J. J.	27
Chestnut Street Christian Church	65
Christian Companion	40
Civil War	23, 26, 28, 29, 36, 75, 77, 78
Clay, S. G. (clipping)	88
College of the Bible	32, 33, 46-56, 115-117, 119 (clipping)
College Life	6-17
College teaching opportunities (some)	30-31
Collis, Mark	71
Commentary on Acts	23, 36, 37
Controversy (Bowman-McGarvey)	49
Cook (domestic)	43
Coulter, B. F.	59
Crabtree, Edgar	59
Cramblet, Thomas E.	86
Credibility and Inspiration of Scriptures	43
Cynthy and Charity (Slaves)	27
Deafness	60
Davis, M. M.	87-88
Debates	22, 103
Deweese, Benjamin C.	55
Donaldson, W. T.	115
Dover (life in)	18-25, 78
Drake University	113-114
Early life	3-6
Editorial work	39-40
Errett, Isaac	63, 108-111
Errett, Russell	110
Evidences of Christianity	42
Fanning, Talbott	20, 93, 94
Fiftieth wedding anniversary	59-61
Finances of College of the Bible	53, 115-117
Fire (Kentucky University)	32, 47
Fire (McGarvey's home)	81, 82
Franklin, Benjamin	21, 22, 63, 64, 101, 102, 108
Garfield, James (President)	83
Gano, James Allen	111-113
Garth, Claude L.	116, 117
Garth Education Society	116, 117
Garrison, J. H.	113
Graham, Robert	7, 35, 39, 40, 50-55, 63, 77, 80, 84, 109, 110
Grubbs, Isaiah B.	22, 40, 50, 51, 80, 115, 118, 119
Grubbs, I. B. (Chair)	115, 119
Haggart, Pres. A. M.	113

Haley, J. J.	114
Harrodsburg (fire at K. U.)	32
Hayden, A. S.	61
Higher Criticism	44-46
Hix, Otwayanna Frances	19
Hocker Female College (Hamilton)	35, 51
Hocker, James	35
Homes (McGarvey)	25-29, 42, 43, 56, 57
Hopson, Dr. Winthrop H.	25, 39, 74-76
Hopwood, Pres. Josephus	114
Jefferson, Samuel M.	55
Johnson, B. W.	113
Johnson, J. T.	20, 93, 97, 105-108
Kansas (Visit to)	88
[Kelley] (Kelly), Samuel	40
Kentucky Female Orphan School	60, 96
Kentucky Christian Education Society	50, 60, 97, 98
Kentucky Christian Missionary Society	60
Kentucky State Missionary Convention	60, 96, 97
Kentucky University (Lexington)	32, 33, 47, 48, 103
(Harrodsburg)	32
Kentucky University buildings	28, 32, 47, 53
Keith, James C.	55
King, S. H.	50
Land (sale of)	43
<i>Lands of the Bible</i>	40-41
Lard, Moses E.	18, 21, 37-39, 73, 74, 76, 98
Lard's Quarterly	37-39
Lexington Church splits	28
Lexington, Mo.	77, 78
Lind, Dr. —	20
Literary Work	36-46
Lockart, Clinton	113
Loos, C. L.	31, 52, 83, 84
Lone Grave (Bethany)	10, 11
Lynchburg, Va. (Visit to)	113, 114
Main Street Christian Church	25-28, 33, 51
McGarvey, John William—birth, 3; mother, 3, 18, 19; father, 3; step- father, 4, 5, 18; early teacher, 5, 6; college life, 6; baptism, 8, con- siders ministry, 9; college roommate, 10; graduation, 14, 15; trip home, 16, 17; begins preaching, 17; first church, 18; ordination, 18; first sermon, 18; Dover, 18; step-brother, 19; marriage, 19; wife (see Hix), honeymoon, 19, 20; school teaching, 17, 20, 30; debating, 22; writing, 22; move to Lexington, Ky., 25; step-father's death, 29; mother's death, 30; oldest half-brother, 35; editor, 40; suspension from K. U., 46; sermons, 44.	
McGarvey Bible School (clipping)	
McGarvey, J. W. Jun.	83
McGarvey, Loulie	29

McGarvey, Robert Milligan	88
McGarvey, Sarah Ann Thomson	3, 30
Military hospitals	28, 29
Millennial Harbinger	61
Milligan, Robert	31, 33, 47, 49, 50, 66, 77, 80
Ministerial preparation	17
Moore, W. T.	45
Morrison College	53
Morton, William	96
Munnell, Thomas	14
Murphey, Frances	10, 11
Music, see organ question	
Negroes, preaching to	23-25
Netrophian Literary Society	14
Neville, J. H.	7, 9
New Testament Translation (Anderson)	90, 91
Organ Question	61-63
Pacifism	23, 26, 28
Paducah, Ky.	22
Payne, Augustus	37
Pendleton, Miss Cammie	84
Pendleton Heights	96
Pendleton, William K.—McGarvey baptized by, 8; preaches at Bethany, 9; President of Bethany College, 83, 84; tribute, 84.	
Permit (see Civil War)	
Perryville, battle of	28
Pinkerton, L. L.	31, 95
Powell, E. L.	20
Preacher (McGarvey becomes a preacher)	17-19
Preaching (McGarvey)	94, 98, 99
Procter, Alexander	18, 20, 63, 84, 99, 100
Professor (McGarvey becomes a)	30-35
Reagor, W. S.	59
Rest Cure	86
Residence in Lexington, Ky.	42, 43, 56, 57, 81
Retirement (McGarvey from Boards)	60
Richardson, Robert	9, 47, 95
Richmond, Battle of	28
Robinson, Dr. Edward	41
Rogers, J. K.	63
Saltonstall, Dr. Gurdon F.	3-5, 18, 19
Saltonstall, James	19
Sermons (McGarvey)	44
Shelby, General Joseph	77-80
Shouse, John S.	35, 70
Slaves	23-27
Sleeping and recreation	57
Smith, John	96, 104, 105

Smith, Gen. Kirby	28, 36
Stairs, Walter	113
Stucky, William	84
Stucky, Dr. J. A.	84
Stucky, Nellie McGarvey	84
Study Habits	57
Sturber, G. L.	53
Suspension from K. U. (McGarvey)	46
Texas (Visit to)	87, 89-90
Thomas, John and Benjamin	115
Thompson, Dr. William (<i>The Land and the Book</i>)	41
Transylvania Printing and Publishing Co.	39
Transylvania University Buildings	28
Transylvania University consolidates with K. U.	32
Trapp, J. D.	39
Travel, Modes of	16-17
Travel, Winter	67-69
Virginia Christian College	114
Washington, D. C. (Trip to)	86
Wellsburg to Bethany	85
White, E. C.	20, 78
White, H. H.	52, 65, 103, 104
White, Walter	59
Wilkes, L. B.	33, 34, 39, 76
Williams, John Augustus	105
Williams, George W.	96
Writing (McGarvey)	36, 37, 39, 40, 43, 44, 45
Wychoff, William	20
Zollars, E. V.	87