# AN ADDRESS,

BY

S. S. LAWS,

IN BEHALF OF

# WESTMINSTER COLLEGE,

FOUNDED AND SUSTAINED BY THE

OLD SCHOOL PRESBYTERIAN CHURCH OF MISSOURI,

AT FULTON, MO.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

SHERMAN SPENCER, PRINTER, ST. LOUIS, MO.
1857.

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## DR. WILLIAM S. POTTS PROFESSORSHIP.

*"And by it he, being dead, yet speaketh."*

The chair which the donation of Dr. Wayland shall endow, is to be called the *Wayland Professorship*. There is every reason to believe that the conditional $20,000 will be soon obtained, and at the suggestion of the Pastor of one of our Churches in St. Louis, it is now proposed to name the chair which this sum shall endow, the *Potts Professorship*. The peculiar fitness of this suggestion, as giving honor to whom honor is due, is most obvious. Such a tribute of respect was never more richly due from a people to any man, than this from the Presbyterians of Missouri, to Dr. Potts. He was one of the pioneers of our Church West of the Mississippi, and considering the thorough literary and religious education of youth second only to the preaching of the Gospel, he warned against irreligious and viciated instruction, and lent his personal efforts to sustain and encourage institutions of sound learning, as having a vital connection with the true interests of the church. The Synod of 1851, which entered upon the work of building up Westminster College, was the last one he ever attended, and he cordially approved of entering on this enterprise and manifested the liveliest interest in everything pertaining to it. No expression of affectionate regard for his memory and character could be more agreeable, than this of identifying the sacredness and influence of his name with the last enterprise of our Church in Missouri, which he took an active and leading part in initiating. He, being dead, yet speaketh. This tribute would be a peculiarly appropriate memorial of one, the bare mention of whose name wakes up the tenderest and purest affections in the heart of a multitude still living, who delight to call him their spiritual father and will, if received above, shine as stars in the bright crown of rejoicing which he has already received from the hands of the blessed Saviour, whom he so long and faithfully served within the bounds of this Synod.

As stated and explained within, $75,000 is the additional sum needed to place our College on the independent and permanent ground we should all desire it to occupy, in order to command and retain its general and liberal patronage; but the first aim is to raise $20,000 in order to secure the additional $20,000 of Dr. Wayland, and likewise to endow the chair to be named for Dr. Potts. In fact, *the prompt endowment of these two chairs, may be regarded as solving the problem of the final success of our Synodical College.* What would then remain, could be effected with comparative ease.

# ADDRESS.

It is now more than *five years* since the Old School Presbyterians of Missouri, entered formally upon the work of building up a College of "high order." The movement had then been deferred until many were impatient. The undertaking, however, was felt to be one of such magnitude and importance, as to induce on the part of some what others deemed undue reluctance and caution. This backwardness, though, did not arise from indifference upon the subject, but from a proper appreciation of the true character and difficulty of an effort to found an institution worthy of our denomination and of the cause of Christian education; and its only effect was, when the time did arrive, to impart a considerate forecast and wise deliberation to the initial steps. Every one acquainted with the facts of the case, knows that the actions of the Synod of Missouri originating *Westminster College*, were neither uncalled for nor hasty. Throughout the State, so far as there was any interest felt and known, the people themselves as well as their elders and ministers were anxious to see the work begun. All the expressions made were favorable, and no dissenting voice was heard.

Indeed, considering the circumstances of the case as existing then and now, it would have been a strange reading of the past, and of the signs of the times, that could have left the faithful watchmen on the walls of our Zion unconcerned upon the cause of religious education. Obedience to the law of self-preservation requires Presbyterians to be engaged actively and energetically in this work. It seems to escape the attention of many persons, that nearly every religious denomination in the State is embarked in its own distinctive educational enterprise. The Catholics have their "St. Louis University," maintained with characteristic zeal and perseverance; the "Washington University," likewise located in St. Louis and "whose present endowment is about $150,000, of which the greater part is in real estate, rapidly rising in value," is understood to be in the interest of the Unitarians; whilst the Lutherans have the Concordia College in the Southern part of the city. As these bodies can

scarcely be said to have an existence in this State outside of St. Louis, if they undertook the establishment of institutions of learning to meet their wants, it was most natural and almost necessary for them to do it in the city.

There are two Conferences of the Methodist Church in Missouri, divided by the Missouri River, but both are united in founding a College at Fayette in Howard county. They have buildings in course of erection at a cost of $35,000, and over $60,000 have been obtained for endowment, which it is designed to carry to $100,000 before the institution is opened. It is not their intention to distract their efforts by making St. Charles College, which has $25,000 endowment, in fact any thing more than a respectable Academy, tributary to the central institution at Fayette. There is a respectable Academy in Marion county principally under the patronage of the Episcopal Church. The Baptists have been occupied for several years with "William Jewell College," located at Liberty in Clay county. They recently reported "an endowment fund of $32,500. To the fund, add the value of the College building and ground it stands on, and we have about $65,000 that may be fairly estimated as what we have done. We have $17,500 to supply on our part and when we have raised the $50,000, we have the promise of $20,000 more from Brother McPherson and some brethren at St. Louis." The institution in Randolph county is a local movement without endowment. The Campbellites have fixed on Canton in the North-eastern portion of the State, where they have erected a College edifice at a cost of some $30,000, and as much more has been raised for permanent endowment. The Cumberland Presbyterians have their Synodical College at Chapel Hill, with $25,000 or $30,000 endowment and, in last year's Catalogue, a list of over eighty students in the Male Department. A Committee, appointed to examine into the relations of the Synod to this College, recently reported, "we would *urge* the continuation of the present connection." The institution under their favor and patronage in Macon county is without endowment. The New School Presbyterians are engaged with Webster College in St Louis county.—It would have been strange indeed, if the Old School Presbyterians had not obtained a place in this list. And besides these denominational institutions, the "Masonic College" at Lexington is under the control and patronage of the Grand Lodge, and the "Missouri Univer-

sity" was founded by the State itself and has an endowment of $100,000 in Bank Stock.

From this state of the case, several things are obvious: 1. The community does not need, for the present, any more colleges; but rather that some of those now in existence be placed on an equality with the best institutions in the land, so as to educate the sons of our State at home as well as they can be abroad; and also that more attention be given to advanced schools and academies. It is schools of instruction which fit boys for college, or if they do not expect to take a college course, as comparatively few do, which give them a sufficient education to enter upon business, which are now most needed, and yet most overlooked in this State. 2. It is observed as a fact that every ecclesiastical body, whose actual and organic existence is coextensive with the State,—Methodists, Baptists, Campbellites, Cumberland Presbyterians, New School Presbyterians, and Old School Presbyterians—has selected some other locality than the city and mostly one in the interior, as the centre of its educational operations. 3. The work of education in Missouri is in a *formative condition.* Every one of these institutions is of recent origin, and only two or three of them are in such circumstances as to have a guarantee of success. Those only will rise to eminence and commanding influence, which have the means and talent collected in them to deserve public confidence and patronage. 4. In carrying forward its work, each body will have to rely almost entirely on its own members—*stand in its own lot.* 5. There is here presented a most significant acknowledgement of the power and value of a College, as a rallying point and source of influence in the movement of any organized body. Knowledge is power, and the Church as well as the world has good reason to know it. 6. The establishment of Colleges under *ecclesiastical control*, is a part of the settled policy of every denomination in this State. This is not peculiar to Missouri, but a feature of our entire country. The same thing in various stages of development, re-appears in every State in the Union. Whilst some might doubt the wisdom of this course, yet none can question the fact of it. 7. So far as Presbyterians are concerned, a necessity has been laid upon them—it is not a question of simple choice, whether they will go forward as a body in their work of education, but one which involves their existence. *Self-preservation*, so far as her well-being is bound up in the interests of education, it

is repeated, to say nothing of other elements of duty, requires the Presbyterian Church in Missouri to be engaged actively and vigorously in this work.

Now, there is no religious denomination in existence which should more cheerfully meet such an issue as the one presented by this state of things, than the Presbyterian, for it is a veteran in this warfare and has for ages claimed the *right* and acknowledged the *duty* of engaging in the labor of denominational education. There can be no question but this is so.*

The following language is peculiarly applicable to our circumstances:

"No Christian will deny that every man is responsible for the support and propagation of the truth as he believes it. If Presbyterianism is our faith, we are under obligations to inculcate and extend it by every lawful means in our power. If it is not our faith, sincerity requires us to abandon it. It is universally conceded that denominational education is an essential and eminently efficient power in the policy of all vigorous church extension. It is also conceded that it is educated mind which exerts the most effective influence either for error or for truth. To these principles is allowed the force of common maxims; and, therefore, as the Presbyterian element enters largely into the learned professions, we cannot innocently become indifferent to the duty of maintaining this advantage of professional influence, or to the dangers which threaten it. We may not shut our eyes to the fact, that the schools of other denominations are absorbing material belonging to our own, and moulding it for themselves. With a false liberality, as weak and treacherous as false, we are leaving the education of our youth to the ever ready care of others, who baptize them into their own faith and draw them into their own folds. An Institute of our own, therefore, is a necessary measure of self-consistency and defence. If it has the appearance, or even the reality of sectarianism, it is because the aggressive policy of all others admits of no alternative. There is, in the nature of the case, no neutral or undenominational ground we can occupy if we would. While all denominations of Christians are acting aggressively upon each other, and an infidel world is seeking whom it may devour, we must either secure ourselves by our own walls, and act under our own banners, or we must naturally become a common prey to all. Liberal or illiberal, a necessity is laid upon us. We are shut up to the alternative of educating our children in our own schools for Presbyterianism, or of seeing them educated for a different faith, or for absolute infidelity. What gathers not with us, scatters abroad.

"Fidelity, therefore, to our own peculiar mission as a Church; to

* See Appendix, No. 3.

the faith written on our hearts by the Spirit of God; fidelity to our children, who demand from us that careful discipline of mind which alone can make them adequate to the trust we bequeath them; fidelity to the stern injunctions and conditions of the covenant of our hopes, sincerity in our professions, confidence in our efforts and prayers, reverence and love for that pure gospel we are set to witness and defend,—all require that we rally around the standards and institutions of our own Church, or that we be subjected to the reproach of weakness, treachery and sin."

## ACTS OF THE SYNOD OF MISSOURI.

The Presbyterians of this State have not been, as a body, regardless of their duty in this great work of Christian education. Besides several Presbyterial and local enterprises under their care, when the time arrived for action to found a College for our denomination, all very naturally looked to the Synod as the proper and only organ of united and vigorous effort, such as the interests of the case required.* It may be well to pass under review some of the principal acts of this body, founding our Synodical College and commending it to the Church. The first action was taken at the meeting in Potosi, 1851, when the following preamble and resolutions were passed:

"Whereas, the interests of religion and the wants of the Church imperiously demand, that there should be established at some eligible point within our bounds, a literary institution of high order, to be in the interest of the Presbyterian Church, subject to its control, and favored with its patronage and supervision:

"And whereas, the indications of providence suggest that the time has come to set about the work: Therefore,

"1. *Resolved*, That we rise up and build.

"2. *Resolved*, That Preston B. Reed, William Provines, John G. Miller, James Young, Edward M. Samuel, S. S. Watson, Hamilton R. Gamble, M. P. Cayce and James Sterritt be, and they are hereby appointed commissioners, and empowered to select and recommend a suitable site or sites and report to the next meeting of Synod.

"3. *Resolved*, That said commissioners be requested to proceed without delay.

"Rev. Messrs. J. L. Yantis, D. D., W. S. Potts, D. D., and A. V. C. Shenck were appointed a committee to inform the commissioners of their appointment."

The subject having been thus brought forward, it was judged that the interests of religion and the wants of the Church *imperiously demanded* that there should be established a literary institution of high order, to be sustained by the Presbyterians of Missouri, and that there were satisfactory Providential indications, that the time had come to "rise up and build." Indeed, some were so impressed with the urgency of the case, and so anxious to lose no time whatever,

* See Appendix, No. 4.

that the second of the above resolutions in its original form proposed the first five gentlemen named in it as a committee, into whose hands the whole business should be committed—to determine the location, the character and cost of the building, and proceed in its erection, &c., &c., and report progress to the next Synod. It was urged that the Church was so ripe for action that it would sustain even this course. There were others in Synod, however, the most prominent of whom was Dr. Potts, who, though fully persuaded that the time had come to go forward, were in favor of enlarging the committee by the appointment of the last four persons named, so as to represent therein the different sections of the State more fully; and of making it their business simply to recommend a "suitable site or sites," at the next meeting of Synod. An opportunity would thus be definitely given to different places, to ascertain what inducements they could offer. Some thought this too *slow* a method of proceedure, but the resolution was modified and this deliberate course prevailed. At the next meeting of Synod there were only a very few who wished the matter delayed still another year, and it was decided to wait no longer.

It will be observed that the gentlemen on this Committee of Synod are all elders, old citizens and well acquainted with the entire State. There was no need of their traveling to acquaint themselves with the geography of Missouri.

At the next meeting of the Synod, 1852, Richmond in Ray county, Boonville in Cooper county, Fulton of Callaway and St. Charles—in fact, every place for which the College was asked, was fairly put in nomination; and the propositions and claims of each were ably submitted.* After a lengthy discussion—lasting the greater part of *two* days—of the merits of these places severally,

* The following editorial notice of these proceedings, was given in the St. Louis Presbyterian, by Dr. E. T. Baird:

"The Committee made their report upon suitable sites, on Friday morning.

"E. M. Samuel, Esq., from Liberty, made the opening speech in favor of locating the College at Richmond in Ray county. He placed upon the table a sealed proposition from Ray county, which, on being opened, was found to be an offer of $15,100 in money, a tract of ten acres of land, adjoining Richmond, with a building upon it, valued at $2,000, and the privilege of purchasing seventy acres additional, at $4,000; or, in case this should not be done, Major Boyce, the chairman of the committee, pledged himself to raise $2,500 more, making in all $19,000; and with the assistance of the Presbytery of Upper Missouri, Ray county pledged herself further to raise $20,000 in scholarships. Colonel Samuel backed this proposition with a speech of unusual ability, as all the members of Synod whom we have seen unite in testifying.

"Preston B. Reed, Esq., of Fulton, supported the offer from Callaway county.

"1st. It was then *Resolved* that the roll be called, and members be allowed to vote for any one of the places nominated.

"2d *Resolved*, That a majority of all the members present be necessary to a choice.*

"The roll was then called and a majority* of votes were given in favor of Fulton ;† after which Synod spent a short season in prayer."

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Her proposition consisted of an offer of $15.391 in cash; together with a clear deed of eighteen acres of land, including building now occupied by Fulton College, and a large two-story frame house not yet finished, all valued at $5,000, making her whole subscription $20,391; and pledged herself to raise $20,000 in scholarships. Major Reed's speech, in defence of this offer, is also spoken of as one of great power.

"Rev. Thomas A. Bracken, of Lexington, addressed Synod in favor of Richmond. He spoke of the great wealth of Upper Missouri, the immense fertility of its soil, and the laudable determination of its people to foster education. He contended that, if Richmond was not the geographical centre, it must eventually become the centre of wealth and population in Missouri.

"Hon. John G. Miller followed Mr Bracken, and in a speech of great eloquence and beauty, argued in favor of postponing a decision until the next session of Synod, and of then locating at Boonville. If any proposition direct was made by the citizens of Boonville, we have not heard its nature.

"Mr. S. S. Watson next came forward with the proposition from St. Charles City, accompanying it with some very sensible remarks. The offer consisted of a tender, on the part of Major George C. Sibley, of ten acres of the beautiful grounds of his property of Lindenwood, valued at $2.000, and a pledge on the part of Mr. Watson himself to raise the sum of $18.000, making in all $20,000. The Synod could require no better guarantee than Mr. Watson.

"After Mr. Watson sat down, Colonel Samuel made a second speech in behalf of Richmond, and was followed by the Rev, J. B. Harbison, who spoke with much energy and zeal, also, in behalf of the Richmond location.

"After a few remarks by Dr. Goodrich, all further debate was arrested by the previous question; when the vote was taken, which resulted as follows :—Fulton, 32; Richmond, 18; Boonville, 3; St. Charles, 3; *non liquet*, 1.

"And now, as the location is a settled matter, let all go to work in earnest, to make a College worthy of the Synod, the Church and the Commonwealth. It will take united forces to do this. Let there be no division among us. * * We consider all those who went into the contest before Synod as bound in honor to abide the judgment of that body; for what would be the propriety of a grave Synod deliberating for days in which one of these places should be the location of a Presbyterian College, when a part or all of them had already determined that question for themselves? But besides—it will take all our resources to make such an institution as we must have, if we do our duty. Money will not make it, nor large buildings, nor tracts of land. They are valuable and necessary But besides all these, there must be such united and harmonious effort as will secure public confidence, obtain exalted talent, and concentrate a moral influence of sufficient power to make it arise and prosper."

* "The radical principles of Presbyterian Church government and discipline are: That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically *the Church*:—that a larger part of *the Church*, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein:—that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that *a majority shall govern*."—*Form of Government, Ch. xii.**

† Westminster College is located at Fulton, Callaway County, Missouri—a

The whole number present was fifty-seven; and thirty-two, quite a *majority* over *all* the other places together, voted for Fulton upon the first calling of the roll. The vote was given just after a solemn prayer was offerred to the great and blessed God, and then the vote when given was sealed with prayer.

The citizens of Callaway county proceeded at once to redeem the promise on which the institution was located in their midst. The cash subscription was used for the erection of the College edifice on the ground embraced in the proposition. The corner stone, covering a copy of the Holy Scriptures and of the Confession of Faith, was laid on the 4th of July, 1853; on which occasion the Rev. N. L. Rice, D. D., delivered an able address on the "*Three Great Interests of Man.*" The elegant building has been completed and occupied for more than two years.

At the next meeting of Synod in Liberty, 1853, the following resolutions offered by Rev. N. L. Rice, D. D., were adopted:

*Resolved*, 1st. That the Synod have heard with pleasure the reports of the Agent and Trustees of Westminster College stating the progress which has been made in securing an endowment, and in erecting college buildings, and for their success, this Synod express their gratitude to the head of the Church.

*Resolved*, 2d. That this Synod would express their earnest desire and hope, that the Presbyterians of Missouri will regard it as a privilege, to co-operate energetically and liberally in carrying forward this most important enterprise."

The Synod at Boonville, in 1854, "heard with extreme satisfaction the report of the Board of Trustees of Westminster College," and considered that "The present condition of that institution is eminently encouraging to the hopes of the whole Church within our bounds."—and resolved to "recommend to the Churches under its care, Westminster College as every way worthy of their pecuniary aid and fervent prayers to God for his blessing upon it."

At the meeting of Synod, 1855, it was "Resolved, that this Synod, throughout all its Presbyteries, is pledged to the *complete* establishment and endowment of Westminster College."

From these things, several particulars may be gathered:

1. The Synod entered upon this enterprise under circumstances

healthy and pleasant village, easy of access from all directions. It is only 15 miles from St. Aubert's Landing on the Missouri River, or St. Aubert's Station on the Pacific Railroad. It is 24 miles from Jefferson City. It is 24 miles from Mexico, on the North Missouri Railroad. Lying in one of the *central* counties of the State and between these roads at such convenient distances from them, also near the river and on the stage route North of the river, Fulton may be considered one of the most accessible points in the State from all parts of the country. And parents may be assured that their sons will here be exposed to comparatively few temptations, and surrounded with many happy and sacred influences. *The College is located in the midst of its friends, as there are six organized Churches in connection with the Synod in Callaway County, with about seven hundred members. There are more Presbyterians in Callaway County than in any other county in the State except St. Louis.—Third Annual Catalogue*, 1855-6.

of the most interesting and urgent character. The developments made since the first steps were taken, show them to have been well-timed. The Presbyterians of this State have been reduced to the necessity of providing preparatory and College education for their own sons.

2. The disposition of this subject by Synod was not suddenly sprung upon the Church and hurried through, without the knoweldge and approbation of the people upon whom reliance had necessarily to be placed to support the institution. It was before the Churches, discussed in the papers, made the ground of several local efforts to offer inducements, &c., for *a year* before the actions locating the College and providing for its organization, were taken.

3. It was one of the fullest meetings of Synod ever held in this State, and at least half the members were elders. In fact, *the Churches* were more than usually careful to be represented by their elders at this Synod, knowing that this very subject was to be disposed of.

4. The Elders of the churches took a much more prominent part in this transaction than the ministers—all the propositions were presented by prominent Elders, and of the *eight* speeches of the occasion, *five* were made by Elders.

5. The members of Synod solemnly agreed, *before it was taken*, as to the conditions of the vote *deciding* upon the location: as 1st. The vote was not to be *viva voce*, but to be made definite by the *calling of the roll.* 2d. The vote was to be entirely *free*—each was to be at liberty to vote for any one of the places nominated. 3d. It was agreed that, not a mere plurality, but a majority of all the members present should be necessary to a choice, *i. e.*, it was not enough for one place to have more than any other or a plurality, but it must have a majority of all the members present.

6. Every place, without exception, was put in nomination, for which the College was asked. Not simply the places which made liberal propositions were considered, for one of the places in nomination, spoken and voted for, made no offer.

7. The condition that *a majority of all the votes* should be necessary to a *choice*, was fully met on the first calling of the roll. As a plurality vote, Fulton received *fourteen* majority; but even as it was, it received *seven* majority.

8. The circumstances that preceeded and followed the casting of

this vote, were of the most solemn character; the great Head of the Church was invoked in prayer just before and just after it was taken.

9. The citizens of Callaway county have been faithful to their part of the bargain made on the condition that a College of "high order" be located and sustained by the Synod in Fulton.

10. The churches throughout the entire State, by their own representatives, started this work, and voluntarily assumed the responsibility, as parts of the Synod, of doing their respective proportions in building up and sustaining the Synodical College.

11. The Synod has repeatedly approved the labors of the Trustees and Faculty, and recognising the importance of spiritual aid, has also acknowledged its obligation to complete the endowment and recommended the Synodical College to the *pecuniary support* of the Church.

## PRESENT CONDITION.

The Board of Trustees presented their annual report for the year which ended in June, 1856, to the Synod of Missouri, in October, 1856, from which may be gathered the present state of affairs.

1. *Literary and Religious Condition.*—It will be necessary to remember that the number of students *now* (January, 1857,) in actual attendance is 140, against 120 during the whole of last year, —and yet there were only *four* Colleges in our connection in the United States, which had more students last year than our Synodical College: *

"A large proportion of these young men are members of our church, and some twelve or fifteen of them have the ministry in view. At the last Commencement, three young gentlemen having completed the course of study, were graduated with the degree A. B. The number in attendance, even thus early in the present year, exceeds that of any previous one.———About three fourths of the entire number of students in the Institution are pursuing the regular course; which is a circumstance worthy of being remarked, considering the irregular manner in which students are commonly carried forward in their studies in this State. A much larger proportion of our old students returned this year than ever before. In several cases, young gentlemen brought back their brothers with them, thus indicating their own satisfaction with the advantages enjoyed and desire that others near and dear should likewise enjoy them.

"There are in the college, two Literary Societies. The Philologic and the Philalethian, which have during the year, neatly furnished their excellent halls in the college edifice, at a cost of several hundred dollars. These societies as a means of improvement, are considered equal to any Professorship in the institution.

* Lafayette, Pa., 106; Davidson, N. C., 83; Oglethorpe, Ga., 123; Austin, Texas, 75; Oakland, Mi., 80; Stewart, Tenn., 95; Centre, Ky., 220; Alexander, Iowa, 100; Carroll, Wis., 116; Washington, Pa., 90; Jefferson, Pa., 225; Princeton N. J., 237; Washington, Va., 71; Hampden Sidney, Va., 116, &c.

They are collecting libraries, and have already gathered between three and four hundred volumes, among which are some valuable standard works, such as Beattie on Truth, Dr. Thompson's History of Chemistry, Spark's Life of Washington, Gibon, Hume and Macaulay. The trustees would, in this connection, express their thanks to Hon. Messrs. Geyer and Porter for their kind attentions in sending to the college and society libraries, many valuable publications of Government, and also to Rev. N. H. Hall, D. D., and Rev. W. W. Robertson and others for contributions of valuable books, and Rev. D. Coulter for a large Map of the World. Special thanks are due to Mr. Robt. A. Raphael for a large book, gotten up in very neat style for preserving a complete record of a cabinet, giving the number of the specimen, name of the donor, date of the donation, name of the specimen and remarks, as where found, &c.

"The Students also have a Society of Religious Inquiry in successful operation. It holds regular monthly meetings, is in correspondence with similar Societies in the various Colleges in our country, and with several of the Missionaries. It has a set of Bidwell's Missionary maps, and is also gathering a suitable library—any contributions to this Society of Religious and Missionary works would be of great service, in giving information to those preparing for the ministry, and others respecting the condition and claims of the world. They very much need such sources to aid them in preparing their monthly reports. The students have a regular weekly prayer-meeting in the college building, conducted by themselves. They are all arranged into Bible classes, each of which has an hour recitation to some member of the Faculty, immediately after chapel service every Sabbath morning. A German Sabbath School in Fulton, and a number of others in the surrounding country are conducted by them, several of which have been organized by them during the year. And as they thus water others, God sends down the showers of his grace on them in return. The meeting of the last Synod in Fulton was followed by an interesting and fruitful revival in which the students shared.

"It is evident that the students enter heartily into the spirit of the enterprise, and despise not the day of small things. They are working for the college in their proper sphere, as hard as any of us.

"It is also evident that the Synodical College is already doing a great work for the Church in raising up a ministry to supply the pressing and growing wants of this state.

"Moreover, the patronage and success of the Institution thus far, show that it stands second to no Institution in the state, in public favor, and that the interests of education imperatively demand it."

To this may be added an extract from the narrative of the state of religion, likewise presented to the last Synod:

"Our Synodical College located at Fulton is in a healthy condition—the number of students increasing rapidly, and the smiles of the King of Zion seem evidently to rest on the Institution. A number of the students have been hopefully converted during the year; and among the young men receiving instruction, are several who have the ministry in view."

The following extract is from a letter of Prof. F. T. Kemper to his friends in Boonville, dated Westminster College, Dec. 19, 1856:

"I took the pains before moving to this place to visit and to look narrowly into the internal arrangements of the College; but my experience here as a teacher has more than realized all the favorable expectations I had entertained. The College government has been administered previous to my coming, in a way that ought to commend it to the favor of the Synod and of every friend of learning. The scholarship of the students has surprised me much. The Sophomore class would do credit to the Senior class in most institutions that I have visited in the West

The course of study is very full and very wisely chosen. The blessing of God has so prospered the Faculty in the matter of discipline, that little difficulty has been experienced in that regard. And among the whole number of students, now about one hundred and forty, there is a smaller proportion of unpromising ones than I had supposed was to be found in any public institution.

"This is the most remarkable church going community I have ever seen. The church which I attend is crowded every Sabbath, and very respectably filled at the weekly prayer meeting. * * * In a word, I do feel that God has signally honored this town and this Institution."

2. *Pecuniary Condition.*—A statement as much in detail as there would be patience to peruse, may be taken from the same report:

"The property of the Board consists of real estate, notes and money. The real estate consisting of the College building, over twenty acres of ground and two dwelling houses, is estimated as worth $30,000 There is an annual income from the dwellings of $300. Of the notes, some $3,300 are given for the President and Professorship funds, and bear six per cent., interest. The Scholarship notes amount to about $28,000, and the most of these bear interest at six per cent., a few of them at ten per cent. Over $3.000 have been paid into the treasury and are vested at ten per cent. The income from tuition during the year, amounted to about $2,000. The liabilities of the Board are $5,508, almost the whole of which has arisen on the score of Professor's Salaries. This fact of itself is sufficient to show the need of speedily completing the endowment of the Institution.

Since this statement was made over $2,000 in notes have been obtained, and perhaps $1,000 collected. The tuition for the year which will end in June, 1857, will amount to over $2,500. The available resources of the Trustees this year will be about $4,000, whereas the current expenses of the year will be about as near $6,000.

In view, therefore, of the general condition of Westminster College, there was good ground for a brief editorial in the St. Louis Presbyterian, Oct. 30, 1856, speaking of it as a "young and flourishing Institution," and saying, "Its success thus far has exceeded the anticipation of its most sanguine friends. It is only necessary now that the Presbyterians of Missouri, by their contributions, place it on a solid foundation." The necessity of this solid foundation is more pressing and critical than many of the friends of the College are aware.

## $75,000 NEEDED.

These figures are not written without reflection. This sum is actually needed to meet the existing and urgent wants of our Synodical College. Its remarkably prosperous and growing condition renders the necessities of the case greater and more pressing than they

would otherwise be. Its patronage renders it necessary to *provide at once* what, under other and ordinary circumstances, might be waited for as the fruit of years of toil. In the Providence of God, however, as is evident from what is said above, this alternative has not been left *us*. The existing demand for the institution is found to be so great that, unless liberal assistance is promptly rendered, the desires of the community must be disappointed, and one of the finest opportunities of peculiar usefulness ever enjoyed, sacrificed perhaps forever. A College, as really as an individual, has a *character*, and history shows that it is as difficult for one which has forfeited public confidence once reposed, to regain its position and influence, as it is for a man to recover a character which he has lost. Moreover, the the character of the Old School Presbyterian Church of Missouri, as a body, is most seriously at stake in the enterprise under consideration.

It will be observed that the Synod, in building a College, has in hand a *double work:* one part of it is the establishment and maintenance of its literary and religious character, and the other part is the management of its financial interests. Now, each part of this labor presents a complex and difficult task. The pecuniary responsibilities of the case are committed through the charter to the Board of Trustees, and the literary and religious portion of the work is through the Board more especially entrusted to the Faculty. The proper and immediate sphere of the operations of the corps of instructors, is within the walls of the College and in direct moulding and controlling intercourse with the students themselves. The members of the Faculty cheerfully but solemnly acknowledge themselves individually and collectively the stewards of an important trust; and as to their fidelity, neither claim, nor desire any rule of judgment to be applied, other than the Scriptures themselves give— By their fruits ye shall know them. Men do not gather grapes of thorns, nor figs of thistles. The fruits of their labor have barely been indicated in the preceding statements; but even from that presentation, it is evident that the literary condition has been carried in advance of the endowment.

To provide for the youth sent to our doors for the bread of knowledge, it has been necessary for the Trustees to assume liabilities to the amount of several thousand dollars beyond their income. But, notwithstanding, the institution is, except pecuniarly, in a more flourishing condition than any other College in Missouri, and as a comparison will show, than any other College of equal age in our own

(and perhaps any other) connection in the United States, still the question has been seriously raised and discussed in the Board of Trustees, *whether it is possible to sustain both departments of this undertaking at the same time.* If not, it would of course be necessary to close the doors at once, set 140 students adrift, abandon all the advantages in the training of these youth, all the patronage and general confidence, and the powerful influence for good, now enjoyed but *acquired during four years of incessant toil and sacrifice*, and then to confine attention solely to the getting of money to pay the debt and to increase the endowment until the income will meet current expenses, before re-opening. But the Board shrunk from the responsibility of such a procedure, without *first* laying the case fairly and fully before the Church and the friends of Christian education, and giving the fullest opportunity to sustain this prosperous work in its present form. Shall it not be done? The members of the Faculty are willing to struggle on, doing extra labor, practicing self-denial and living on inadequate compensation and partial pay, for a sufficient time to give the Church a fair opportunity of affording relief. In every new enterprise, those who lead the host of Israel have for a time to endure an unequal share of trying hardships. But it cannot be, and ought not to be expected of a few individuals to endure very long an undue share of the pressure of a work such as this. It would be unrighteous, as well as ungenerous, to expect it. And it is erroneous to suppose that the Professors, who are laboring with such acceptance and success, would remain in the institution a moment longer than they find reason in the indications of Providence, to believe the Trustees will be sustained in placing them there. A private letter received to-day from one of the Faculty, contains a passage which it may not be improper to take the liberty of quoting: "I sympathise with you in your herculean work. In a commercial city where stocks and prices current, and material interests engross the attention of the multitude, a College is often regarded as a very ghostly thing—next to a nonentity. But in this it is like the kingdom of God, which cometh not with observation. If this is God's work, it cannot come to nought, and if it is not, I would not regret disaster and entire failure. But I believe God is in this enterprise, and among his people here. If I am not deceived, I have felt the influence of a pervasive spirit of piety moulding the College and the community. God grant that the loftiness of man may be brought

low and God only exalted." This is the language of a gentleman of acknowledged ability and high professional attainments, who declined a connection with other institutions, but appreciating the vast importance of this effort by Synod, made a heavy sacrifice of income in taking a chair in Westminster College. But each member of the Faculty is so situated, that it is unreasonable to suppose the present state of things can be much prolonged. *An increased income is absolutely necessary.* In this whole matter we have no secrets; no concealments are practiced, none are needed. Our labors, books, business and condition are all public property; and the issues of the case, for good or evil, to all concerned, must be so too. We often wish that every Presbyterian and friend of education in the State of Missouri, could only see for himself and understand the actual position of this College, as that would be the most effective appeal. Those who go and see are constrained to say, Truly, what hath God wrought. Everything is here requisite to sustain a College of "high order," except money and the helps it will readily secure.

The sum of money named above, as sufficient to free the Trustees from all present and prospective embarrassment, and to place Westminster on a solid *living* and *growing* foundation, is less than is usually required to build FOUR MILES OF RAILROAD! Is Westminster College worth four miles of Railroad? If as an aid to progress in the moral world, it is not worth this small amount of internal improvement for the development of the physical, money-making world, then, perhaps, its doors ought to be closed and the Presbyterian Church of Missouri never open her lips again on the subject of Christian collegiate education. In the nature of things, she never can have a more favorable opportunity than the present, to establish her interests in this respect.

But it will assist in understanding the case more fully, to notice the particular and various purposes this amount will subserve.

1. It will enable the Trustees to carry the endowment to $100,000. As before stated, there are in hand notes and investments for the endowment fund to the amount of full $30,000. Then, as seen on the cover, Dr. Wayland proposes to give $20,000, provided $20,000 additional are raised. *Fifty thousand*, therefore, will secure this proposition and make up the *one hundred thousand.*

This amount, *safely* and *productively* invested as a permanent fund, would serve for the present to support a sufficient corps of able

Professors, and to keep tuition at such rates as to place it within the reach of the poor as well as the rich. When the number and character of the gentlemen whose services must be secured, the variety and costliness of the helps required in doing the work and honorably sustaining the character of a College in fact and not merely in name, are taken into consideration, the expenses of such an institution are seen to be necessarily heavy—lying entirely beyond the reach of income from tuition. The obtainment, therefore, of a productive and reliable permanent fund is always considered indispensable in an undertaking of this sort, as it is ordinarily the only thing which can make an institution a fixture, and secure its permanent and full measure of usefulness.* As observation and history show, until a College is endowed its influence is trammeled, and its very *existence* is necessarily precarious. Hence the multitude of abortive efforts to build up schools of this grade all over our Western country. Those which obtain the means of support will generally flourish, whilst the others must *die out*, or assume other dimensions. It was remarked some years since, with rather too much pungency, by a distinguished gentleman who had been the President of one of our Western Colleges: A curse of good education in the West, is the existence of a multitude of little, wretched Schools, which are called Colleges, but are not.' There is something in a name, and sometimes communities desirous of increased and more advanced means of education than they enjoy, misname the Schools or Academies which they really project, and which alone they need and have the means of building. The misapplication of terms, as truly as misdirected efforts, tends to the distraction and dissipation of energy. It is the interest of even large and good Schools and Academies not to adopt

* It has been well said:

"There are three systems of Schooling. There is first, the gratuitous or *wholly endowed* system, which is in general a very lax and careless system. The second is the converse of this, being *wholly unendowed*, and which I think very bad too, because it forces the people to pay too high fees; it does not meet the public half-way. The other system is the parochial or *medium system*, established by the Fathers of the Reformation, when the two parties meet each other half way. This system affords a standing intimation to the people, of their duty in regard to education. By this system, too, you get the people to pay moderate fees, and thus bind them effectually to the cause of education, and perpetuate and diffuse it far more universally than it would otherwise be. I would say that the universality of Scottish education is to be ascribed to this *medium system* instituted by the Fathers, of the Scottish Reformation; and I would say that the partial, broken and imperfect system of education in England, where all attempts have failed to make education so universal as here, is owing to the fact, that the two systems have been shared between the wholly endowed, and the wholly unendowed."

a name otherwise appropriated, as it is the *real* and not the *nominal* character of an institution which gives it position. Missouri, in common with other States, suffers from this evil. For example, a notice was in the papers not long since, that *three acres* of ground, lying near one of our flourishing villages and worth about $100 an acre, would be donated as a site, *if the citizens would build on it a College!* The thing needed and desired in fact, was a good town Academy. This is almost equal to the desperate declaration of an illiterate though very good citizen of this State, in a moment of enthusiasm on the subject of education, that he would put his son through College—that he would, if it took him *three months.*

Now, the *amount* of endowment necessary for any given College is a relative matter and must, to a large extent, be determined by circumstances. What would have been sufficient in former days, will not, owing to the increased cost of living, &c., do for the present. The Trustees have adopted the "medium system." The old Latin proverb, *in via media tutissimus ibis*, is believed to be applicable in this as in other matters. That this is the course marked, out will appear evident upon looking at the figures of some of the institutions in our land, whose condition is best known: Yale College has property and productive funds to the amount of $480,000; Dartmouth, $200,000; Amherst, $150,000; Harvard, $942,266; Brown University, $693,000; Union College, $778,080; Columbia College, New York city, $1,000,000; Washington College, Virginia, $160,000; Virginia University has "an aggregate *annual income* of over $50,000;" the University of Alabama about $20,000, &c., yet these institutions have only a proper competency, and those whose resources are the greatest are among the most influential. The great majority of our Colleges, though, are left destitute of adequate support. It is evident then that when it is desired to secure for Westminster College an endowment of $100,000,* *i. e.*, an annual income of $6,000 to $10,000, the aim is very moderate—it is not an anticipation of the future, but only a limited provision for the present, in order to live and grow as time rolls on. The Missouri University has an annual income of $15,000 to $20,000.

"It was once remarked somewhat quaintly by a gentleman engaged in building up one of our Synodical Colleges, that whilst "the *love* of money is the root of

* The two Synods of Ohio have agreed upon the location for the College which they jointly propose to found, and "*Two Hundred Thousand Dollars*" are to be secured before the institution goes into operation."

all evil," *money* is the root of all Colleges. And it is perfectly plain, that in an enterprise of this sort, unless the prayers and faith of the Church show themselves in the form of a competent endowment, there is great danger of presumptuously relying on a miraculous providence to sustain it and give it success. The use of the proper means is the only adequate guarantee of hope. Less than *one hundred thousand dollars* in a safe and productive condition, would not be a living and growing foundation for an institution of the "high order" contemplated by the Synod and demanded by the character of our Church. We are able to raise this amount, and a less sum will not redeem our solemn obligations to Westminster College. Those who have gone forward in this work, have not done so without being called, and they have a right to ask and to expect the support of the Church. It is gratifying to know that this cause lies near the hearts of many, and enters largely into the benevolent purposes of some."—*Third Annual Catalogue.*

2. It will pay all *debts*, as well as guard against the contracting of them in the future. The only surprise that any one acquainted with the work in hand and qualified to judge can in this case experience, must be that the Trustees have, in the first four years, accomplished so much and yet contracted a debt so small. The assets as well as liabilities should be counted. Under the circumstances, considering that the money raised as permanent fund has never been used for current expenses, it would be just as reasonable to expect a Railroad as a College to be built without incurring some debt. Means are greatly needed to liquidate these claims. All the affairs of the institution are managed with the strictest, yes, with pinching economy, and yet our income falls about $2,000 below our present and absolutely necessary current expenses to sustain the institution in its present condition, without any regard to growth.

3. It will make a moderate provision for a Library. The Faculty as well as students greatly need this help.

Of the invested funds of Yale College, "a considerably large part is confined by the donors to specific objects." And it is an interesting fact that that institution, which has wielded perhaps as mighty an intellectual and moral influence upon this land as any other ever established in the New World, had its substantial beginning in the giving of a few books by several ministers. "Ten ministers acting by general consent, for the ministers and Churches of Connecticut Colony, held a meeting at New Haven, for the purpose of founding a Collegiate School; and at a subsequent meeting, each solemnly ratified his purpose by presenting a number of books and saying—"*I give these books for the founding of a College in this Colony.*" Its Library now contains sixty thousand volumes. Harvard University has one hundred thousand volumes; Bowdoin, twenty-seven thousand volumes; Nassau Hall, twenty-two thousand and five hun-

dred volumes; Jefferson, ten thousand volumes; Oakland, eleven thousand volumes; the Catholic University of St. Louis, eleven thousand, &c.; but the libraries of most Colleges have been shamefully neglected.

It is hoped that a *neglect* of this means of cultivation to both instructors and pupils, may not be the reproach of Westminster. A liberal provision should be promptly made. Were $5,000 appropriated to this most important purpose, the proceeds of this fund would gradually procure a good Library. As all know who have any occasion to purchase them, select books are very costly.

It may with propriety be suggested just here, that if private and professional gentlemen, instead of leaving their libraries to be scattered or disposed of as old rubbish, as is often done, were to bequeath them to worthy literary institutions, they might remain as lasting mementos and living fountains of influence.

4. There is likewise great need of Philosophical and Chemical Apparatus and of a Cabinet, all of which could be secured with the same means. There never was a time when more interest was taken in the study of physical science, and importance attached to it in connection with a thorough religious education. It is remarked by Hugh Miller, that "the mighty change which has taken place during the present century, in the direction in which minds of the first order are operating, though indicated on the face of the country in characters which cannot be mistaken, seems to have too much escaped the notice of our theologians. Speculative theology and metaphysics are cognate branches of the same science; and when, as in the last and the preceding ages, the higher philosophy of the world was metaphysical, the Churches took ready cognizance of the fact, and in due accordance with the requirements of the time, the battle of the Evidences was fought on metaphysical ground. * * * Let them not shut their eyes to the danger which is obviously coming. The battle of the Evidences will have as certainly to be fought on the field of physical science, as it was contested in the last age on that of metaphysics." In the address delivered at the laying of the corner-stone of Westminster College, it is said: "The enlightened Christian desires the progress of science even to its highest maturity, that the cavils of infidelity may be silenced. That there exists perfect harmony between the *works* and the *word* of God cannot be doubted. Whilst, therefore, a partial knoweldge of either may place them in opposi-

tion, a thorough knowledge of both cannot but exhibit their certain agreement. To array science against revelation has long been a favorite mode of warefare with infidels; and too often have they succeeded in overthrowing the faith of some, and in corrupting the faith of still a greater number.—Almost every science in its *infancy* has been made to assail Christianity; every science in its *maturity* has refuted the objections at first urged in its name."

The Trustees have not the means to employ a special Professor in this Department,* nor to furnish the appliances for facilitating instruction in it; the subjects being distributed among the Faculty and taught under great disadvantages.

Now, there should be $10,000 set apart to meet the special wants which arise from this source—a part to be used at once in purchasing Apparatus, &c., and the rest to be kept as a fund to provide all needed additions.

Should some gentleman of fortune and liberal views endow the *Chair of Physical Science*, his name and influence for good would be perpetuated much more surely than by natural descent.

"Great minds, like Heaven, rejoice in doing good."

"Send thy good before thee, man,
The whilst thou may, to Heaven,
For better is one alms before,
Than bin after, seven."

5. There are other wants to which this sum would secure immediate attention. These are as important in their place as any others. The class-rooms and Chapel in the College building, have not yet been furnished. The present accommodations are temporary. And then the grounds need grading and improvement, and a large bell should be provided, &c. This would all cost about $3,000.

The several purposes which would be subserved are:

| | |
|---|---|
| 1. To secure Dr. Wayland's offer of $20,000 and provide for all contingencies in making endowment $100,000 - | $51,000 |
| 2. To pay debt - - - - - - - - | 6,000 |
| 3. Library Fund - - - - - - - - | 5,000 |
| 4. Fund for Apparatus and Cabinet - - - | 10,000 |
| 5. To furnish Building, get Bell and fix Campus, &c. - | 3,000 |
| | $75,000 |

6. A sixth want is mentioned as indefinite, though of the greatest

* See Appendix, No. 5.

practical utility. Every College of the Church should have at its command means to assist indigent and worthy young men studying for the ministry, or struggling to get a Christian education. In the new portions of our country, help of this sort is more likely to be needed than elsewhere. Such provisions are made in some institutions.

"A wealthy gentleman of Chicago, Sylvester Lind, Esq., has given one hundred thousand dollars for the establishment of a Presbyterian University at Forest Lake, about twenty-five miles north of that city. The grant is accompanied with only one condition, viz: that $60,000 shall be used for the endowment of professorships, and the income of $40,000 shall be perpetually used in preparing young men for the Ministry."

"Three quarters of a century ago, Mrs. Hannah Hodge of the Second Presbyterian Church, Philadelphia, left a house and lot in Market Street, to the College of New Jersey, for the benefit of indigent candidates for the Ministry in that Institution. That lot is now near the centre of mercantile business; and the Trustees by careful management realize $1,400 a year, and are enabled to distribute $60 or $70 to every indigent candidate for the ministry at the College. This shows how well it is for the friends of Colleges to leave legacies for their benefit—*to sustain them in every form of endowment while living, and not to forget them, if something can be wisely added as a legacy, at death.*

"In the progress of our educational operations, these endowment funds will naturally increase and add vastly to the efficiency of the institutions which enjoy their benefits."

## CONCLUSION.

1. When a worthy object, really in need, is presented, men generally who have information in regard to it, are believed to be willing to render liberal assistance. Sometimes, it is true, the worthiest applications, though made with modesty and earnest truthfulness, are shuffled aside by other matters and in some way evaded, or barely received with a respectful, cold civility, or repelled, it may be, with an unconscious rudeness,—but all do not do so. Allowance has to be made for different characters and circumstances. Some are naturally more generous and liberal than others. Some have lived in such retirement, particularly in the country, as never to have cultivated the habit of benevolence, whilst others, in the busy walks of life, espe-

cially in the cities, particularly if known to be men of means and at all benevolent, are liable to grow weary with the multitude of applications—each, perhaps, important in its place—and to turn with indifference from any new claimant of favor, or to dismiss it with what amounts to a mere excuse, without stopping to listen or examine. There are numerous benevolent schemes, which by their continual coming often weary the patience of good men and leave their feelings and judgment so bewildered as to place all objects, except a select and favored few, about on a level.

Now, it has been the design in the meager and imperfect statement which precedes, to lay before the reader some facts which may be of service in forming an intelligent judgment upon the present appeal for aid to Westminster College. It may be relied on that no request would be preferred by a body of such men as the Board of Trustees,* were the institution not felt to be most worthy of all the assistance asked and needed. They can confidently rely upon its merits;—it does not need to be bolstered up with rhetoric, but simply to be fairly and fully understood. The secret of true liberality and benevolence and usefulness is, to inform one's self and then give with discrimination according to the magnitude and desert of the object and the means, whether great or small, held in trust from God. Were this course adopted, so much money would not be given unwisely; and so many deserving objects would not be overlooked and neglected; nor would meritorious minor claims be allowed to overshadow those of the first magnitude.

2. It is evident that you are not asked to aid in some visionary project, or in experimenting in the department of education, but to assist in sustaining and completing a work already begun, which is found to be greatly needed, and has already been successfully carried forward to an elevated point of advancement. In fact, it will be observed that more funds ($80,000, including the $20,000 conditionally offered) have already been raised for this enterprise than are now asked ($75,000) to *establish* the institution and provide for its future development so as to meet the growing demands of this great State. You are not, therefore, requested to initiate some new movement, but to sustain and confirm one which was undertaken and has been advanced under the most solemn and pressing circumstances. If men have a Railroad more than half

* See Appendix No. 1.

done, they do not think of relaxing effort and allowing what has already been invested to be depreciated or lost. Extraordinary exertions are felt to be much more prudent and expedient than such indifference and inaction. And seeing that one more vigorous and liberal effort will complete the work and effectually secure it against all contingencies and disaster, even those who have done all they felt themselves able to do, will be *willing*, under the circumstances, to furnish additional aid, even at a sacrifice. Something analogous is before *us*. It is a kind of crisis with Westminster College. Much has been done, but there is still much to be done to complete the work. We have not yet attained and there is still much land to be possessed. Some who have done what they felt to be their share, do most cheerfully render additional help to meet the present exigency.* There are many of that portion of the community, however, with which this denominational College stands in the most immediate connection, to whom no application has ever been made. Now, it is not intended to slight any by passing them over much longer, whatever be their geographical position, and whether they be in humble or affluent circumstances. This is a College for all; and all classes of persons are interested in its support. It is, in a word, designed to devolve the responsibilities of the result on individuals, to transfer from Synod and Board and all corporations and bodies to individual members of the Presbyterian Church especially, and of the community generally who sympathise with our educational movements, the decision of the case upon which this appeal is earnestly made. What is presented above indicates what has been done by the Synod, Trustees and Faculty and a portion of the Church and community. It remains to be seen whether what remains to be done cannot be effected in behalf of this interesting object.—All the assistance which may be rendered in canvassing the field completely and thoroughly will be thankfully received and remembered.

3. If the Lord prosper us in the application now made, it is believed that there will be no occasion for troubling the churches and community with this matter again. If the sum needed ($75,000,) is secured, this object will be provided for and struck from the list of returning applicants for special aid. A nucleus will be thus formed

* Indeed, I feel constrained to say that the cheerfulness and liberality with which I have thus far been received, have rendered the labor of the agency pleasant rather than otherwise.

around which by voluntary gifts, devise and otherwise, funds of sufficient amount will accumulate to provide gradually for placing Westminster College on an equality with the best institutions in the land.* This then is *the time* for liberal and united action. Most men live and die without being favored by Providence with such an opportunity for doing great and lasting good. It is not a case of ordinary interest. But the smallest amount will be of service and thankfully received; whilst the largest sum your heart may prompt or your circumstances enable you to give, will here find an appropriate and adequate object. Men of the largest fortune and soundest judgement have so concluded in similar cases. To say nothing of the multitude of examples with which the past history of Colleges in our country abounds, the numerous notices of princely bestowments which men of wealth and large views have recently made in this direction, cannot have escaped attention. Allusion has been made to the case of Mr. Lind, of Chicago A gentleman of Memphis, Tenn., Mr. Porter, only a few months since, gave landed property worth *fifty thousand dollars* toward the endowment of Lagrange College, under the care of Memphis Synod. Mr. David Hunt, of Mississippi, after years of liberality toward the institution, supplying its need and relieving it from debt, gave, last fall, *fifty thousand dollars* to Oakland College, the Synodical College of that State; whereas Mr. M. Chamberlain, of North Carolina, within the past year made Davidson College, N. C., which is also in our connection, the *residuary legatee* of over $200,000. There is a case now pending in the Courts of New York, comprehending a bequest of $100,000 by a citizen of that State, A. G. Phelps, provided the same addi-

*"The early donations to Harvard, with few exceptions, were from a great number of individuals, in comparatively small sums, and in a great variety of forms. One gave three hundred acres of land, another, a few sheep; another, his garden, containing an acre and one rod of land; another, a piece of cotton-cloth, worth nine shillings; another, a pewter flagon, worth ten shillings; another, a sugar-spoon, a silver-tipped jug, a great salt; another, a trencher salt. Every one whose heart stirred him, and every one whose spirit made him willing. But Rev. John Harvard died 1638 and left one-half of his estate, £779. 17s, 2d, with his entire library consisting of 320 volumes, toward the erection of a College. The next year it was named for him. As the country increased in resources, and the College in importance, these donations were made upon a larger scale until early in the eighteenth century, when the noble minded Hollis, a Christian merchant of London, and a devoted member of the Baptist Church, founded the first Professorship ever established in this land, a Professorship of Divinity. He had before endowed ten scholarships. Afterward he established another Professorship of *Mathematics and Natural Philosophy.*

tional sum be obtained, to found a College in Liberia. The distinguished Dr. Eliphalet Nott, for more than fifty years the President of Union College, New York, "when the weight of four-score years began to admonish him of his near release, as one of the closing acts of his life's labors, has given for its future support and enlargement, the munificent sum of $600,000." His intimate acquaintance and connection with an institution of learning, has only served to give him confidence in it as a lasting means of good.—There are the best reasons for anticipating similar favors to Westminster College. God has enriched our people in this State and has now placed before them an object of common interest, around which to rally and from which to expect the greatest advantages to our entire body, and it is known to have already entered into the benevolent purposes of some. This then is the time to aid with the prospect of your assistance bearing "some thirty, some sixty and some a hundred fold."

4. There are many members of the Presbyterian Church of Missouri, who have more of this world's goods than Dr. Wayland, and are, perhaps, in different ways prompted by Providence as really as he, would they only heed it, to act the part of "a liberal giver." There will be no impropriety in mentioning here, the special Providence which inclined his heart to this consecration of a portion of the means with which he has been blessed. A son of his advanced years was given to him, whom he devoted to tho Lord in the Gospel ministry. He grew up and gave pleasing indications of pious disposition, until about eight years of age, when he was taken home by death. And as it pleased his Heavenly Father to take away this consecrated son, he then determined to send *his portion* heavenward. He has selected Westminster College as the proper and worthy recipient of this benefaction. It is a child's part, *i. e.*, *one-fifth* of his entire estate, which he designs to give. He lives in Clark county, in the valley of the Des Moines River, near its mouth, and his estate is rapidly rising in value. His own estimate is, that this *portion* is now worth more than $20,000. Most persons think they have done well, when a certain proportion of their "increase" has been devoted, but here is one who sets the example of devoting one-fifth of his "substance." "Honor the Lord with thy *substance* and with the first fruits of *all thine increase*; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." *Are there not others amongst us who will do likewise?* The indications of Providence

are various. You may not have lost a son thus dedicated, but one or more of the children for whom you have been laboring so anxiously for years to lay up wealth, may have been taken from you, and left you to send that one's portion heavenward. No death may have invaded the sanctity of your family circle, and yet the ones for whom you are under obligation to make provision may be so few, or in such circumstances, that your abundance is much more than they need or would be really blessed in receiving. There are those who have had the desire to accomplish more for the Saviour by personal exertion than they have done; but personal affliction or business cares, may have prevented, and yet the ability to sustain others in performing the work in which they have had the desire but have been denied the privilege of engaging, may be possessed. Well, in the sphere of Christian and benevolent usefulness, the principle of the old law-maxim, *qui facit per alium, facit per se*, "what one does by another, he does by himself," rules as really as in any other. Hence, those who sustain missionaries of the cross abroad, themselves preach the gospel to the heathen. Those who provide the means of educating young men for the ministry, themselves preach through those thus brought forward. Moreover, there are many who grieve over having been denied the privileges of a liberal education, but have the means of aiding in securing this blessing to others; and this may be their providence, prompting to the generous assistance of reliable and honest endeavors to train liberally the rising generations of the present and the future. Some persons may find in the way their means have come to them that Providence evidently designed that they should pass on to such an object as the one now placed before you as needing assistance.—Why not, then, bestow, or aid in bestowing an adoption upon a worthy object, such as a Chair in a needy and deserving institution of learning, which shall bear your own name or that of some worthy person and in all probability do more good even in your own lifetime than could ordinarily be expected from natural heirs, or from your own personal exertions, as the chair thus founded in whole or in part by you, would open a source of deathless influence from a succession of picked men, the carefully selected incumbents of that particular chair and specially qualified and accomplished for the work connected with it. Surely there are not many who value money for its own sake, as this is the essence of avariciousness, but for the advantages it is the potent means of securing

to themselves and others; and wise appropriations to good purposes have the promise of being followed with a blessing as valuable as natural offspring, which maketh rich and addeth no sorrow therewith. Numerous instances show that large fortunes when transmitted, have injured and ruined more families than have been blessed by them.

5. There is one feature of this subject worthy of special observation. It is found in this, *an institution of learning once placed on a solid foundation, has a wonderful tenacity of life.* There are Colleges in England and on the Continent, which date back to the eighth and twelfth centuries. Harvard, the oldest College in the United States, was commenced two hundred and twenty years since, only six years after Boston was founded; William and Mary, Episcopal College, Virginia, was founded 1693; Yale, Congregational, 1700; Princeton, Presbyterian, 1746; Brown University, Baptist, 1764; Rutger's College, Dutch Reformed, 1770, &c.; but the most of the more than one hundred Colleges in our country, a large proportion of which are probably destined to a permanent existence and influence, have originated in the present century, When, therefore, the distant future turns its eyes back on the present time, it will be pronounced the fountain of perennial influences which have flowed thither through these channels. We stand at the begining of stupendous issues in the moral world; and never, perhaps, will the opportunity be renewed of accomplishing so much for the truth as it is in Jesus, by means of establishing institutions of sound Christain learning, as now. It is not strange, therefore, that God has inclined the hearts of so many men to go forward in this line of action. When their descendants shall have all been buried or have totally forgotten them, their names will live with more freshness than now. "He shall be like a tree planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

6. Finally, no one can intelligently and free from prejudice look at the facts of the case before us, and fail to see and acknowledge that Westminster College is now of immense service to the community generally, but especially to our Church. There are probably no three churches in our connection doing so much at this very time in maintaining and diffusing Presbyterianism throughout the State. *a.* It is furnishing a multitude of parents and guardians a place for liberally educating their sons and wards under those influences with which

alone their religious feelings and convictions would be satisfied. More than one hundred families, by their sons, are therein represented as reposing confidence in us as educators. To whom should these youth be entrusted, were the doors of this seat of learning closed, and the voice of instruction silenced within its halls?—rather, why should not as ample provisions be made for their training as for any gathered in any part of the land? Have they not as high an average of intellectual capacity, and are they not destined to as responsible positions in the church, and in this great and growing Commonwealth, and as dear to the hearts of their friends, as any others? *b.* Moreover, not only is it our duty as far as possible, but we are driven to the necessity of educating them at home; our interests require this and that it should be done as well as others can do it. Let not the sons of Missouri be sent out of the State to patronize the institutions of other States and sections of the country; but let our own Colleges be patronized and built up so as to deserve support. 'The only way to procure and retain patronage for our schools is to make them so good that it shall be obviously a gain to employ them; for we cannot expect a man of sense to send his child to a poor school simply because it teaches the Catechism, or is styled Presbyterian.' The reason of Westminster College having so much patronage so soon is, that the Trustees have been careful to secure the services of well qualified Instructors. *c.* It is evident that this institution has already become a *power* in this State for good or evil. Its influence now ramifies through hundreds of veins from the centre to the circumference of the State; and this influence is not merely literary but avowedly moral and religious. Even infidels have more confidence in Christians than in their own class. *d.* Nor can it be overlooked that this College is also supplying the Church with ministers. The design of the Church in engaging in an enterprise of this sort is twofold: 1st. In general, to imbue with sound learning and Christian principles as many young men as possible who will occupy positions of influence in all the walks of life; and 2d. To bring forward as many worthy young men as possible into the Gospel ministry. It must be remembered that our theological Seminaries are supplied from our Colleges, and that there is always a relation between the students in these two classes of institutions, as our ministers are required to pursue a college course of studies, or its equivalent, before receiving ordination. And the following language of the wise

and venerable Dr. A. Alexander, used with reference to Seminaries, is entirely applicable here, since the College naturally takes the precedence as the source of their supply. It is the golden link which connects the Academy and preparatory Schools with the Theological schools:

"If this department is neglected, or should become unpopular, one of two things will be the consequence; either, there will be a deplorable deficiency of laborers in the vineyard of the Lord; or, the Church will be filled with imperfectly educated men. In either of these cases, the cause of our Zion must decline. Other denominations will reap the harvest; for they are becoming more and more attentive to their ministers. Yea, several large denominations, which several years since seemed to entertain a very low estimate of the necessity of learning in the ministry, are now straining every nerve to promote the liberal education of their ministers. If we do not come forward liberally, and vigorously, in support of this scheme of benevolence, we shall undoubtedly fall into the back-ground, in comparison with our sister denominations. While we sincerely rejoice in the more correct views which some of them entertain on the subject of ministerial qualifications, we do not wish to see our own beloved Church retrograding in this matter. If the Presbyterian Church has been more distinguished for any one thing than another, it is the uniform zeal which she has cherished for the education of her ministers, and her unceasing exertions to bring promising and pious men into the ministry, who were destitute of the means of obtaining a thorough education.

"It will not be a matter of surprise, that if our Church neglects her duty in relation to this matter, God, in righteous judgment, may so order things, that we shall have few pious young men to educate."

It is to be remarked that soon after the note of alarm was given throughout the Church, some twelve years ago, in view of the decrease of the number of candidates for the ministry, our Church turned its attention to Sessional Schools, Presbyterial Academies, and Synodical Colleges as potent correctives of this evil, and in a few years the result was seen in a vastly enlarged list of candidates. It was stated in the Louisville Herald not long since, that about two-thirds of our ministers in Kentucky were educated at Centre College, the Synodical College of that State. And we cannot expect the existing destitution in our State of Missouri, to be supplied in any way so surely and rapidly as by sustaining our Synodical College in its midst. It is, therefore, gratifying to observe the number of the students in Westminster who are looking forward to the sacred office should God give them sufficient life and sustaining grace. When the Board was considering, *not* the giving up of this work, but only the best method of carrying it forward, the Rev. Dr. Anderson earnestly opposed the closing of the doors of the institution at all, especially on the ground of there being so many young men in it preparing for the immediate service of the church, and expressed his belief that that single fact should be enough to go into the

churches with, to arouse them to the complete support of this enterprise; and this view commended itself to all present. It is now urged upon the prayerful attention of the churches, with the hope that all may be enabled to act in this case as in the presence of the great Head of the Church.

But there is no need of further enumeration of the particular respects in which the Presbyterians of Missouri have interests plainly involved here too great for them to allow to be imperilled. The prize for which a comparatively small sum is asked, is worth too much to be lost, or even endangered by a chance. It is desired to place it beyond the reach of a peradventure. To do this at once, as a generous helper has remarked, we have an abundance of *physical ability*, the only thing needed being the *moral ability*, *i. e.*, the disposition or *will*. And that we will finish this tower of strength in our Zion whose foundation has been so well laid, is expected of us at home and abroad,* and it is presumed that the Synod of Missouri will not disappoint this reasonable expectation, or be regardless of her own character and interests. As no Institution in the State can possibly supercede the necessity of this one of our Synod, and as our entire Church is deeply interested in its support, systematic and united help should be rendered in building it up, and fraternal co-operation cherished and promoted to the praise and the glory of God's great name. "AND LET THE BEAUTY OF THE LORD, OUR GOD, BE UPON US: AND ESTABLISH THOU THE WORK OF OUR HANDS UPON US; YEA, THE WORK OF OUR HANDS, ESTABLISH THOU IT."

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May God enable you, my dear friend, to give this subject a serious and prayerful consideration, and to act in view of it as a faithful steward of the means He may have entrusted to you for building up his kingdom in this regard.

Should I not be able to visit you personally to receive your immediate assistance, it is hoped that whatever you may be disposed to give, may not be withheld on that account, but sent to Judge James S. Henderson, Treasurer of the Board, or to myself. Fulton, Missouri.

It is proper to state that as we keep a list of all the books, specimens, &c., given to the College, with the names of the donors, so it is designed that the names of all those that render pecuniary aid, with the respective amounts given by them, shall be carefully kept on record and enter into the history of the Synodical College of the Presbyterian Church of Missouri.

* In a letter recently received from an eminent minister of our Church in Kentucky, he expresses himself thus:

"I pray God to grant you the greatest measure of success, in every part of your important work—one which cannot fail, with the divine blessing, to exert a powerful influence for good upon your great Commonwealth, especially upon our branch of the Church."

# APPENDIX.

[No. 1.]

## TRUSTEES.

1857.
- WILLIAM PROVINES, M. D.,.....*Columbia.*
- SAMUEL S. WATSON,.....*Saint Charles County.*
- REV. WM. P. COCHRANE,.....*Ralls County.*

1858.
- REV. JOHN F. COWAN,.....*Washington.*
- HON. HAMILTON R. GAMBLE,....*Saint Louis.*
- REV. S. J. P. ANDERSON, D. D.,.*Saint Louis.*

1859.
- JOSEPH CHARLESS,.....*Saint Louis.*
- REV. JOHN G. FACKLER,.....*Liberty.*
- REV. ROBERT S. SYMINGTON,...*Pleasant Hill, Cass Co.*

1860.
- RUFUS ABBOT, M. D.,.....*Fulton.*
- REV. W. W. ROBERTSON,.....*Fulton.*
- REV. DAVID COULTER,.....*Lafayette County.*

1861.
- HON. PRESTON B. REED,.....*Fulton, Mo.*
- MIDDLETON G. SINGLETON,....*Boone County.*
- ABRAHAM WAYLAND, M. D., ...*Clark County.*

1862.
- HON. EDWARD M. SAMUEL,.....*Liberty.*
- REV. N. L. RICE, D. D.,.....*Saint Louis.*
- HAMILTON R. SMITH, M. D.,....*Savannah.*

REV. S. S. LAWS, Ch'n, ex officio, and Cor. Sec.

REV. W. W. ROBERTSON, Recording Secretary.

JUDGE JAMES S. HENDERSON, Treasurer.

The Trustees are divided into six classes, and each class serves six years from the time of their appointment by the Synod. The dates prefixed mark the expiration of their several terms.

[No. 2.]

# FACULTY

REV. S. S. LAWS, A. M.*

PROF. F. T. KEMPER, A. M.†

PROF. WM. VAN DOREN, A. M.

PROF. M. M. FISHER, A. B.

PROF. I. M. HUGHES, A. B.

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Synodical Committee of Examination for 1856-7.

"The following persons were appointed a Committee to attend the examination of the Synodical College, and to report to the next Synod, viz: Revs. A. P. Forman, J. P. Finley, S. B. McPheeters, H. M. Painter, D. Coulter, and J. G. Fackler."—*Minutes of Synod.*

* The Synod, 1855, gave its endorsement in the following terms:

"WHEREAS the Synod has learned that the Rev. S. S. Laws has been elected President of the Synodical College, and that he has accepted said office, therfore,

"*Resolved,* That Synod do most cordially approve of the election of Brother Laws, and do hereby express our high appreciation of his qualifications for the dischage of the duties of the Presidency."

† In regard to this accession to the Faculty, the following resolution was passed by Synod, 1856, viz:

"*Resolved,* That we learn with much satisfaction of the election of Prof. F. T. Kemper, of Boonville, to a professorship in Westminster College, and of his acceptance of the same, and that in this addition to the Faculty of a gentleman of eminent ability and experience as an educator, we see a new reason for commending the College to the prayers and liberal pecuniary support of the Church."

## [No. 3.]

"The Presbyterian Church has been the unwavering advocate of its right to engage in the work of education. Calvin, the acknowledged father of free common schools, devised and successfully established a complete system of Christian education in the republic of Geneva. John Knox, who, in the Providence of God, was then an exile from Scotland, tarrying at Geneva, imbibed the spirit and wisdom of the French Reformer; and on his return to Scotland in 1559, immediately took measures in the General Assembly of the Church of Scotland to establish throughout the country the system of parochial schools, whose fame is Scotia's and the world's.

"The American Presbyterian Church, at a time when its feeble congregations and scattered population rendered it difficult to accomplish much in a systematic manner and by ecclesiastical authority, undertook the supervision of an institution of learning. In 1739, the "Synod unanimously approved the design," "for erecting a school, or seminary of learning." In 1743, the Presbyteries of Philadelphia, New Castle, and Donegal, agreed to "open a school for the education of youth;" but believing that "the proper method for this end cannot be so well secured without the Synod," the matter was referred to the Synod, who took the school under their care in 1744.

"The College at Princeton was established through the agency of the Synod of New York and New Jersey; and a close connection existed between that body and the College, until the Theological Seminary at Princeton went into operation. The relation of the Presbyterians to the provincial government under George II. may have been a reason why a more formal connection with the Church was not recognized. It is well known that Gilbert Tennent, among others, was opposed to allowing the State any share in the government of the institution.

"In 1771, the Presbytery of Hanover took up the subject of education, and persevered in measures which ultimately resulted in establishing Hampden Sidney, and Washington Colleges, in Virginia. In 1791, the Synod of Virginia took measures whose prosecution resulted in Father M'Millan's Academy in the Presbytery of Blairstown, afterwards Jefferson College, Pennsylvania, and in the Academy of the Presbytery of Transylvania, Kentucky, which finally resulted in Centre College. No chapter in the educational history of the Presbyterian Church is more significant of the duty and necessity of ecclesiastical action in the training of the rising generation, than that supplied by the history of the Transylvania Academy, Kentucky.

"Without entering into further details, it is sufficient to observe that other Synods continued to take action on the subject of denominational education, until the Assembly of 1847 finally sanctioned the general plan. It may be affirmed, therefore, not only that the Reformed Churches generally, and the Presbyterian Churches in particular, of Geneva and Scotland, recognized their right to engage in the training of the young, but that our own Church in this country has always taken the same view."

"Colleges have been *always deemed by the Church important instrumentalities* in advancing learning and religion. Scotland, Holland, France, Germany, England, New England, the Presbyterian Church in the United States—all the Reformed Churches, have acted upon this conviction.

"This question has been settled again and again, with the utmost unanimity. The Reformers were all of one way of thinking. In Geneva, France, Holland, and Scotland, the Church established institutions of learning and kept their control within her own judicatories. In our country, the mother Synod founded an Academy under ecclesiastical supervision more than a century ago. Every Synod of the Church has since that time acted upon the same principle or recognized its truth. The General Assembly of the Presbyterian Church has repeatedly done the same thing, with but few dissenting voices. The question is, therefore, historically settled, if there is any value in precedent."

Again: "Our present measures of education are in precise accordance with the *sound doctrines of our standards*, in regard to the training of the young, and need the influence of our church principles to give them due favor with our people. Our standards, in the four-fold division of "Confession of Faith," "Catechisms," "Form of Government," and "Directory for worship," all teach that (baptized) children are members of the visible Church. The *Confession of Faith* says, "The visible Church consists of all those throughout the world that profess the true religion, together *with their children.*" The larger *Catechism* says, "The visible Church is a society made up of all such as in all ages and places in the world, do profess the true religion, *and their children.*" Our *Form of Government* says, "The universal Church consists of all those persons, in every nation, *together with their children*, who make profession of the holy religion of Christ, and of submission to his laws." Our *Directory for Worship* says, "Children born within the pale of the Church, and dedicated to God in baptism, are under the inspection and government of the Church."

"Hence the Church is not fully discharging her office as a teacher, when her children are under methods of instruction which teach error, or suppress the truth. If at any time, from want of strength, the Church consents to admit of imperfect tuition in regard to religion, she is bound to use all means to remedy the evil as soon as possible.

"Though the Church is not called upon to enforce her own tenets on mankind against their resistance, either by the pulpit or the school, yet both by the one and the other she is *bound* to procure the fullest instruction for those who are within her own pale, and to offer the same to all beyond that pale, who may come within her reach. And as the analogy between preaching and teaching is complete, all objections against Church Schools, on the ground that they are sectarian, lie with equal force against the ordinary preaching of the Gospel. In either case, we offer the best instruction in our possession to those who need it and will receive it."

It is clear that the Church is taking a great interest in the public religious education of her youth. Our Synodical Colleges number about twenty. Our Presbyterial Academies, which are the golden links that connect the primary schools with the Colleges, are fifty-eight in number, containing in all over 3,000 pupils. They are generally reported as being in an encouraging state, and some of them are highly prosperous. Geneseo Academy, N. Y., has 311 students—males 185, females 126; Susquehanna Collegiate Institute, Pa., 468; Bethel Female College, S. C., 105; Marengo Collegiate Institute, Ill., 110; Waveland Presbyterial Academy, Ind., 200, &c.

See Reports of Board of Education.

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[No. 4.]

There are necessarily and only three powers of government—the legislative, judicial, and executive,—the law-making, interpreting, and executing powers. The *method* in which the exercise of these functions is effected, gives rise to *four* distinct and radically different *forms of government.* 1. The *democratic*, in which the people exercise the powers of government in their primary assemblies: 2. The *monarchical*, which may be absolute or limited, in which these

functions are concentrated in one individual: 3. The *oligarchical*, or aristocratic, in which a privileged few, whose position rests on descent, election, &c., are the government; and the fourth is the *republican* form, in which laws are made, interpreted, and executed, not by a privileged class, nor by a single monarch, nor by the people themselves in their primary assemblies, but by the representatives of the people. The United States presents the most striking instance of a representative government, but with a mixture of the democratic element. These distinctions are real, but general; as neither of these forms appears in history or in existence in an entirely unmixed state.

Now the counterpart of all this is exhibited in the religious world. There are *four* precisely corresponding and radically different forms of church government: 1. The Congregationalists, Baptists, Campbellites, Unitarians, &c., have adopted the democratic or congregational form of church government, according to which the people act in their primary assemblies in all matters of church business, such as discipline of members, &c., each individual congregation being a complete and final government in itself, leaving no appeal to a higher ecclesiastical court, the whole force of a convention or association being merely *advisory*: 2. The Catholic Church presents the most complete analogy to the monarchical form: 3. The Methodist and Episcopal church governments are, more than any others, like the oligarchical form: and 4. The Presbyterian Church is pre-eminently republican in its constitution, in which the people act mainly through their representatives, the elders, appointed by themselves in their primary assemblies, and the ordained ministers, either as representing not a particular church but the church as a whole, or directly Christ the head of the church. According to this theory, no particular church or congregation is complete in itself, so as to be competent to the final exercise of the powers of government, but is only a part of the whole body. The unity of the entire church is rendered prominent,—"the several different congregations of believers, taken collectively, constitute *one* Church of Christ, called emphatically *the Church*." Hence, the General Assembly is said, in the Form of Government, to "represent, in one body, *all the particular Churches of this denomination*." It does not represent Synods, nor Presbyteries, nor Sessions, but the particular churches themselves, and these lower church courts are taken account of only with reference to the conditions of a quorum and the proportions of representation, &c.; and the actions of the Assembly, in matters of government and discipline, are not simply advisory, but binding in their authority in such sense that, if the parts of the church touched, disregard, they may be called to account and dealt with. The same is true of the Synod and Presbytery; the former is not made up of Presbyteries, nor the latter of Sessions, and the authority of each is over all the individual churches embraced within its bounds—each

is, in fact, but these churches assembled by representation, as the legislature of Missouri is the counties of the State assembled by representation. There is, however, appeal from the lower to the higher courts, i. e., from the action of a Session up through a Presbytery and Synod to the General Assembly, where the action, whether right or wrong, is final. Says the Form of Government, ch. x: 1. "The church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine and regularity of discipline, and to enter into *common measures for promoting knowledge and religion*, and for preventing infidelity, error, and immorality. Hence arise the importance and usefulness of Presbyterial and Synodical Assemblies. 2. A Presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district." Again, ch. xii, i. "As a Presbytery is a convention of bishops and elders within a certain district, so a Synod is a convention of the bishops and elders within a larger district, including at least three Presbyteries. The ratio of the representation of elders in the Synod is the same as in the Presbytery." A Synod, therefore, is not a convention nor a confederation of Presbyteries, but a representative assembly of the particular churches within its bounds, throughout all its Presbyteries. Elders vote in Synod, not by virtue of their being members of some Presbytery, for they are not, but because of their directly representing the individual churches within the bounds of Synod, for which they act. This is our general principle of church order, placing each part in its own position and relation of superiority or inferiority. There may be a difference of opinion at times in regard to the particular subjects which may be properly brought before a church court, but whenever any subject such as "common measures for promoting knowledge and religion," is submitted for decision and not merely for advice, the action, as determined by the majority, is regarded as final and obligatory, with respect to the churches represented; unless it is a case of appeal to a higher judicatory.

"The General Assembly of the Presbyterian Church in the United States of America" embraces 30 Synods, 148 Presbyteries, 3,146 churches, 233,755 members, and 2,320 ministers. The Synod of Missouri is co-extensive with the State, and contains 6 Presbyteries, 101 churches, 5,688 members, and 69 ministers. Three of these Presbyteries, Palmyra, St. Louis, and Potosi, lie along the Eastern margin of the State; two of them, Lafayette, and Upper Missouri, lie along the Western margin, and the Missouri Presbytery, in the midst of which Westminister College is located, contains the intervening strip, extending from Iowa to Arkansas. The churches, however, are mainly along the Mississippi and Missouri rivers. A number of these churches are destitute of the regular ministration of God's word, and some of those which enjoy it are feeble, and under the care of the Board of Missions. The number of our

members shows that we are numerically small, as compared with other ecclesiastical bodies in this State engaged actively in the work of College building. The Methodists, Baptists, and Campbellites, respectively, claim between 20,000 and 30,000 members. Hence, great exertion is required of us in whatever enterprise we have on hand affecting the present and future interests and destiny of our church. The smaller the body, the more energetic action on the part of each individual member and friend is needed, in order to carry forward successfully our common interest. Our church is not diffused as it should be through this State. We should not be satisfied simply to hold our own; but should wish to extend our denomination. It is the true missionary spirit which builds up at home, and we have a home-work in Missouri, which calls on us to remember that we are, in many respects, still the pioneers of Presbyterianism West of the Mississippi.

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## [No. 5.]

A correspondence was some time since had with a gentleman, an elder in our church who has a reputation in this special Department as wide as the country. The following passages are quoted from his letter:

"I am free to say, it would give me great pleasure to be connected with Westminster, provided the Church would give it the means of becoming a "first class College;" but you must be well aware that the Church, to say the least, has been tardy in giving the pecuniary aid necessary to secure the permanency of a good and complete faculty; unless we have the rare fortune to get first rate men, who are willing to labor without the assurance of the prompt and adequate payment of their services. No one would ask a man to come forward and pledge his whole fortune for the success of the College, or that the Church will endow it. And yet that is just what we are invited to do; for my reputation as a teacher is the fortune for which I have labored the last twenty years, and for which I have sacrificed nearly all other goods.

"Again, when the faculty is once elected, and a good school is commenced, the Church naturally feels somewhat secure in the belief that those who have enlisted in the enterprise will be compelled to go on, though they may not have all the aid necessary to eminent success.

"The question would present a very different aspect were the Church in Missouri unable to place the College on a permanent and liberal basis; as it is, there is no reason why the teachers should be expected to make all the sacrifices.

"In the conclusion, it may be proper to say, when the College is prepared to place the department of Natural Sciences on such a basis as will enable its professor to compete with those in our best institutions and my services are desired, I shall doubtless be prepared to give the subject a favorable consideration: and, meanwhile, it will give me much pleasure to assist my bretheren in placing it in that condition. Very respectfully, &c.

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## [No. 6.]

"The church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine and regularity of discipline, and to enter into *common measures for promoting knowledge and religion*, and for preventing infidelity, error, and immorality. Hence arise the im-

portance and usefulness of Presbyterial and Synodical Assemblies."—*Form of Government.*

"We ought to look forward and strive to carry out the good old Presbyterian plan of having one or more Schools in every parish, a Classical Academy in every Presbytery, and a College in every Synod, all under the control of the Church." —*Hodge.*

"*Resolved*, That this Assembly heartily approve of the plan of establishing Academies or Schools, male and female, under the supervision of the Presbyteries, for the purpose of securing a thorough education, religious and secular, to those of their youth who may desire to pursue branches of knowledge not taught in Sessional Schools.

"*Resolved*, That Colleges, as an integral part, and in their wide spread relations to the best interest of society, a vitally important part of a complete system of Christian education, demand the fostering care of the Church."—*General Assembly*, 1848.

"*Resolved*, That this General Assembly, entertaining a lively interest in Colleges in view of the past history of the Presbyterian Church, its present prosperity, and its future hopes, learn with great satisfaction the general progress attending this department of Christian education.—And it is recommended to our clergy and members to assist as far as possible in the endowment of our Colleges."—*General Assembly*, 1851.

"*Resolved*, That the efforts of the Presbyterian Church in behalf of Schools, Academies. and Colleges, on a definite religious basis and under her own care, have met with a success, important in present results and hopeful for the future, and that these operations deserve to be "continued and enlarged."—*General Assembly*, 1854.

"*Resolved*, That while the Assembly continues to approve of the course of the Board in establishing Schools, Academies, and Colleges, on a definite religious basis, a sound discretion is necessary as to their *number and location*; and lest the operations of the Board in this relation should be exposed to invidious misconstruction, it should be distinctly understood, that the Church does not undervalue the importance of any institution of learning, which, though not subjected to ecclesiastical supervision, recognizes the authority of God's written word; much less disparage the Common School System, as adapted to useful ends, so long as the Bible is not excluded."—*General Assembly*, 1856.