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DISCOURSE,

Delivered at the First Presbyterian Church, St. Louis, Nov. 5, 1855, at the Funerals of REV. ARTEMAS BULLARD, D. D., MR. WM. L. CHAPPELL, and MR. J. A. ROSS, who were killed by the falling of the Railroad bridge across the Gasconade river, Nov. 1, 1855.

BY REV. T. HILL, PASTOR OF THE FAIRMOUNT CHURCH.

[Published by Request of the Session of the First Church.]

JOHN, xiii. : 7. Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter.

THESE were the words of Jesus, when, at the Passover, he gave his disciples that most striking illustration of humility—the washing of their feet. Peter was about to refuse this token of his Master's condescension; but Jesus assured him that he had a design in his conduct, and if his disciple would have a part with him, he must comply with his wishes. But though these words were thus restricted in their original application, they convey an important truth to us in regard to the general providence of God.

The circumstance that Peter could not then understand was an extraordinary one, and therefore commanded his particular attention. So there are extraordinary scenes in the common providence of God—times when some event occurs so unlike the daily experience of life, as to mark them ever after. There are times to be retained in mind so long as memory has its power, seasons that cannot pass into forgetfulness to the latest hour of life, graven ineffaceably upon the living tablet of the heart, to remain there forever. To these the language of Jesus, now our risen Lord, who holds all power in heaven and in earth, still applies with most striking force. Such is the scene before us. I ask, why this gloom upon the faces of all this congregation? Why this new and beautiful sanctuary draped as a sad mourner, as if material things were to be endowed with conscious grief, and be required to sympathise with those whose anguish is too deep for utterance? Yea, why has the whole city, so full of joyous faces on other days, over it a most unwonted solemnity; and why do funeral processions, such as have never been seen in it, thread their way through its streets? Of

you who are here I need not ask, for the eye rests on the emblems of mortality before us, which speak in tones that cannot be mistaken, and declare that we are all called to mourn. Here is all that is earthly of him whose life was more fully identified with the interests of this church, and of the denomination in the State, than that of any other man. Here is the oldest pastor of the city, who held the pastoral office longer than any other man has ever held it in this city, cold in death. But even this is but part. Here, also, are those who for years were officers in this church, known and honored as men of God, gathered as if the associations of life were still to continue in death. Yea, the shadows of the sepulchre are cast over all our city, as they have never been from its first existence until the present day. Very many families in our city have suddenly been called to mourn over the loss of one of their members, while multitudes are in tender sympathy with the bereaved. Death, who usually has sickness and lingering decay as his heralds to announce his rapid approach, has now dispensed with all these, and, eager for his prey, has rushed unannounced, and seized upon our best known, most honored, most loved citizens. The whole city mourns. If we look for the proximate cause for this scene of grief, there hangs over it the deepest mystery. A scene of joy, of anticipated rational mirth, is the one from which this deepest intensity of gloom has arisen. The thoroughfare, where men of business, eagerly bent on the pursuit of this world's goods, where thoughts of every other thing than death are most common, is the place whence this calamity has come. The pleasure gathering was changed to a scene where death and suffering without parallel were found. This, to human eyes, is inexplicable. True, we may talk of general laws that govern matter, and speak of their violation as incurring a certain and inevitable penalty; but science cannot go far enough with us to reveal the reason why one is taken and another left. All our science in regard to the laws of matter is not sufficient to satisfy us fully here; for, search as far as we may, the ultimate principles are still hidden, and over such a scene as this there are many things of a material nature even, which the mind cannot fathom. Some law does, indeed, govern all matter; but science may stand and interrogate till her eyes grow dim, and she can never reach the solution of the problem before her. There is at the farthest advance an unknown depth still beyond.

But is calamity voiceless? Is it utterly devoid of specific instruction to us? No! far otherwise. Trouble springs not from the dust, nor is affliction dumb. News, which is the burden of every tongue; which passes with lightning speed over the land; which causes the ears

of every one hearing it to tingle, and blanches every cheek, has a voice proclaiming some keen truth which men forget, and forcing it upon the attention of the thoughtless multitude. The voice speaks of God, sovereign over all, and we may give it language in the words of the prophet: "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod and who hath appointed it." Mi., vi. 9. In all the universe there is no chance. In the system of Providence, amidst continued changes, the plans of God go on to perfection. The hand of the Lord is to be acknowledged in every event. "He doeth according to his will in the army of heaven, and among the inhabitants of earth: and none can stay his hand, or say unto him, What doest thou?" Dan., iv. 35. Whatever be the instruments, or occasion, or means of death, we should look beyond these to Him who sits upon the throne and orders the revolution of worlds, while yet He directs the mote that floats in the air. All events take place according to His plan who sees the end from the beginning; who says, "See now that I, even I, am he, and there is no God with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." Deut., xxxii. 39. In all the ways of Providence God, indeed, works by second causes, and accomplishes His purposes by adapting means to ends; but short-sighted man is prone to look only to means, and forgets God who governs. But while we thus acknowledge God as sovereign, and remember that "He giveth no account of any of his matters;" (Job, xxxiii. 13) while we know that "clouds and darkness are round about Him," we should ever remember, also, that "righteousness and judgment are the habitation of His throne." Ps., xcvi. 2.

We know not, indeed, what He doeth now, but faith looks forward to a full solution hereafter. We cannot read the mystery that hangs over His providence, but we can calmly wait for the full development, assured of His wisdom, goodness and love. Faith offers the only solution of the mystery around us. We are lost in wonder as we look with mournful surprise at the unexpected death of those whom many loved, the active, the pious, the useful, whose lives are in our minds associated with the progress of every good work; while others, who are monuments of perennial barrenness, or, worse, of corrupt and poisonous influence, are still spared. The church has often mourned the loss of those she thought most needed for her prosperity, and has thus been overwhelmed in grief. We are ever ready to ask why a Martyn should fall in his early manhood, left to die alone in a land of strangers,

when he seemed fitted for so powerful an influence for good ; or why a Larned should fall a victim to the pestilence, when a whole wicked city seemed ready to heed his voice of eloquence. But amid all these things, faith rests calmly confident in the wisdom of Him who has all power in heaven and on earth, and who has said, "Thou shalt know hereafter." The devout men who carried Stephen to his burial, looked at the mangled corpse of the young evangelist, and wondered why he should be taken, and the wicked Annas left. The Head of the church was saying to them, "What I do thou knowest not now ;" and he required that faith should rest with perfect confidence on himself. So, as we look at that very scene, the events reprove the tears of unbelief and despondency. Human foresight would say, the church then needed the young soldier ; but did the cause suffer ? Far from it. They who were scattered abroad, "went everywhere, preaching the word." Yea, more, in due time the Head of the church called from among the crowd of his murderers one of equal zeal and far greater capacity, who became the great apostle to the Gentiles. God does not act in one favorite channel alone, nor is He confined to one of His servants. His cause ever hastens to its predicted glory, whatever change of favorite agents may be made.

While thus we contemplate God's sovereign providence, we need to turn our thoughts to the particular interpretations of calamity. Men are apt to interpret calamity wrongfully, and they are prone to think the victims of an avenging Providence the most guilty of men. So Job's friends interpreted his case, and considered his affliction as proof of his guilt. There are instances where guilt and calamity are closely conjoined. The waves of the Dead Sea roll over the cities of the plain ; Ananias and his wife are monuments of God's vindicating providence, warnings, landmarks on the shores of the sea of time, that teach solemn lessons of the fearful penalties attached to sin. But Jesus taught us to interpret calamity as the indication of sin to the race, rather than to the victims thereof. "Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you nay ; but except ye repent, ye shall all likewise perish." Luke, xiii. 2, 3. No. It is not the character of the death by which we are removed, but the moral image of the man which he is to carry with him into eternity, that should call for our attention. The death of the body is but a transient act — the opening of the door through which we pass into eternity beyond, while the moral image of the man is to remain changeless for

ever. To him, then, is to be said, "Let him that is holy be holy still ; and let him that is filthy be filthy still." All things show us that we are not to look for our knowledge of Providence to be fully developed here, but hereafter. Faith says to us, that to the Christian, sudden death is sudden glory, while to the sinner, it is sudden condemnation. All things point us to the judgment hereafter, as the time when all the hidden shall be made plain, when the difference between a life of faith and a life of sin shall be fully known, and God's ways shall be fully justified before an intelligent universe.

To eternity our footsteps are all tending, and to the believer it matters little when or how death may come, since Jesus has gone to prepare a place for them he loves, and he is constantly coming and calling them to his Father's house, that they may be with him where he is. There "God shall wipe all tears from their eyes, there shall be no more sorrow nor crying, neither shall there be any more death." The largest portion of the church is already there, and every new transfer is an addition to its richness and attraction ; and when our friends are taken there, our loves and attachments shoot across the yawning gulf, and fix on the bright scenes beyond with new distinctness and vigor.

The more sudden the bereavement, the closer does God seem to bring the two parts of his church together ; and the voices of our friends seem scarcely to cease falling on our ears before we think of them as blending in the song of the redeemed in Heaven. Fair, beautiful company of the redeemed, are our feet tending to your abode ! Loved, adored center of all attraction in Heaven, thou Lamb of God that takest away the sin of the world, are our feet tending to thine own heavenly home ! Oh, help us by thy grace, that we may be ready to enter into thy rest whensoever thou shalt call.

But, though we love to dwell on the riches of Heaven, and to contemplate the happiness of the saints' rest there, we are still in this world, and can but weep at the thought of our bereavement. We cherish the fondest hopes for the departed, but we are still in a world of trial, and must struggle for our crown. To them who are gone, the battle is fought, the victory won ; but to us is left their example, as an incentive to follow, as they followed Christ.

Of them who are gone, our thoughts first rest on the loved and honored pastor of this church. This is not the time to enter upon an extended eulogium of him, and we know that his own feelings, while he lived, were strongly against the practice of eulogizing the dead ; but a

few details respecting his life, and a brief analysis of his character, seem to be demanded by the melancholy occasion on which we are met.

ARTEMAS BULLARD was born in Northbridge, Worcester county, Mass., on the 3d of June, 1802. His parents were both earnestly religious, and took particular care and pains to train their children according to the strictest rules of the Bible. The father was a physician, but the family seem to have received a strong bias in favor of the office of the ministry, since three of the sons entered the sacred office, and two of the daughters became the companions of clergymen.* He of whom we speak became personally interested in religion at an early age, and united with the Congregational church in Sutton, where his parents then lived, at the age of seventeen years. What were the peculiar circumstances connected with his early religious life, we are not informed; but we recollect hearing him speak with great tenderness of the influence of an elder sister, and our impression is, that he ever regarded her as the human agent of his conversion.

His attention having been called to the work of the ministry, he entered Amherst College, where he graduated in 1826. In the following November he entered the Theological Seminary at Andover, where he remained two years, but did not graduate. He was licensed to preach by the Worcester Congregational Association, in May, 1828, and was ordained as an evangelist by the Andover Association, April 20, 1831. He received the appointment of Secretary to the Massachusetts Sabbath School Association in 1828, and while in their employ first visited the West in 1830. From the agency of the Mass. S. S. Society he passed to the General Agency of the A. B. C. F. M. for the Western States, and removed to Cincinnati in the summer of 1832. As an agent, he visited nearly all sections of the Mississippi Valley. He continued this agency until he entered upon his work as pastor of the First Church in this city, in June, 1838. This was then the only Presbyterian church in this city, and there were but few churches of any denomination here. So that he was, at his death, by far the oldest pastor in the city.

As a man, he possessed a rare combination of superior qualities. His mental powers were none of them of a low order; in some of them, his equal will be found with difficulty anywhere. His was a strongly marked character, showing great earnestness, decision and

* These are Rev. Asa Bullard, Secretary of the Mass. S. S. Society, Boston; Rev. Ebenezer W. Bullard, Pastor of the Congregational Church in Royalston, Mass., and Mrs. Rev. Lot Jones, of New York, and Mrs. Rev. Henry Ward Beecher, of Brooklyn, N. Y.

sincerity. He was plain, open-hearted, social and benevolent in a very high degree. It has been said of him, by one who knew him well, that "there was no man who would go farther and do more for a friend than he." Fond of society, endowed with no inconsiderable degree of shrewdness, mingling with all classes of society, from children, of whom he was a great lover, to those occupying the highest stations, he ever had around him a large number of the warmest personal friends—friends who loved him, and who will cherish his memory with the utmost care. In his mental powers he had an unusual capacity to lay large plans, and to see the time and manner in which they were to be executed. He was no visionary; his plans, though they might seem hopeless to others, seldom or never failed, and sometimes they were executed, even though opposed by obstacles which seemed to others insuperable. His executive and financial ability was probably equal to that of any other minister who was ever in the Presbyterian church. There was with him an unconquerable determination to overcome all obstacles that opposed his favorite plans. The amount of labor that he performed was almost incalculable. He was thoroughly identified with all the affairs of his own church, being more completely pastor, trustee and financial agent of his church than any other man I ever knew. His correspondence was very extensive. He knew accurately the situation of every church of our denomination in the State, and he was well acquainted with the general interests of the church in the land. Possessing such traits of character as he did, he naturally became a leader, and during all the time of his residence in the State, he was the leading man of the Presbyterian denomination. No man has ever lived in Missouri who has done more for its best interests than he.

As a preacher, he was sound and earnest in his attachment to the great doctrines of the Gospel, as they are set forth in our Confession of Faith; and he presented these doctrines with the earnestness of a man who felt their force upon his own heart.

As a pastor, he had few equals. Affectionate and faithful, he sought to lead his people to God in every way in which he could gain access to them. A peculiarity of his pastoral ability was his power to call forth the benevolent energies of his church. Few churches have ever been trained to more thorough systems of benevolence than his.

In his devotional character, he was sincerely reverent of God. He loved to commune with Him in the closet; he loved to worship Him in the sanctuary; and since he thus communed with God, He gave him

success in his ministry. While during his regular work the people of God were educated and trained for heaven, and sinners were occasionally gathered into the kingdom, he enjoyed several seasons of marked revival, when many souls were converted, given him as seals of his ministry. Such was the man we mourn to-day. Long will he be remembered. His work was done, and the Master has called him home.

Of our other friends very much might well be said. Did we mourn for either of them alone, we should feel sincerely grieved and afflicted. How much more, then, when they are individually but parts of one overwhelming calamity! They were each of them for many years deacons of this church; and at their death, the one* held this office here, and the other, † the same office in the Union Church, with which he united at its organization. Of each of them it may be said, with much truth, that they were the active, laboring men of the church; men who bore the burden and heat of the day, who were always looked for at their posts, whoever else might be absent; they shrank from no

* WILLIAM LEES CHAPPELL was born in London, England, October 4, 1791, but his parents removed to this country while he was but a child. They landed at Philadelphia on the 15th of June, 1795. His parents were both prominent for their earnest piety, and for their strong attachment to the Methodist church. His mother was baptised by the venerable John Wesley himself. His father knew both John and Charles Wesley, and was an attendant on the ministry of John, until his death. In a funeral sermon, published by Rev. Thomas Stockton, we find his character drawn out with great minuteness, and we can see in it a bright combination of christian graces.

The early life of Mr. Chappell was spent in Baltimore and the Eastern Shore of Maryland. He united with the Methodist church at the age of eighteen years, and continued in that and the Methodist Protestant connection until he came to St. Louis. In 1827 he removed from Baltimore to Cincinnati, where he remained until 1836, when he removed to Alton, Ill., and he came to St. Louis in 1839. As there was no Methodist Protestant church here, he united with the First Presbyterian Church. For several years he held the office of deacon there, in which office he continued till his death. As a man, he was singularly humble, and, in public, disposed to be silent, but so uniformly sincere, so fervent and devotional in all his life, as to attract the attention of those who knew him. He was pre-eminently one of those who was like Nathaniel, an Israelite, indeed, in whom there is no guile. He was for many years a teacher of music, and always led the singing at all the social meetings of the First Church. His voice was one of singular sweetness, and there was much of real devotion in all his song. His ear was accurate, and while many would show more power, as leaders of this important branch of public worship, than he did in the latter years of his life, few would do more to show the great end of singing—the raising of devotional feeling—than he. He was as constant at his post in the sanctuary, in the Sabbath school, in the prayer meeting, as any man in the church. He was one of those men who would hold up the pastor's hands, and showed the purifying influence of grace in his daily life.

Every removal of such a man is a loss to all with whom he associated. His place is sadly missed in the church; but of all such, we feel that heaven is the richer, while earth is the poorer, for their removal.

† JONATHAN A. ROSS was born at Elizabethtown, N. J., June 10, 1807. He made a profession of religion at the age of fifteen years, and joined the Pres-

duty that seemed incumbent on them. Of the elder it was said since his death, by one who had a good opportunity of watching his course, "He was one of the paying members of the church;" and the loved pastor, with whom he has gone as an associate, said of him, but a few days before his death, "I have a constantly growing appreciation of the excellent character of Mr. Chappell." They are gone. Their voice of prayer has ceased, and the sweet tones of music, such as will linger for many years in the memory of every one who attended the social meetings of this church, now, we doubt not, have been exchanged for the songs of the redeemed in heaven! How sudden, how awful, how overwhelming the shock that has come upon us! These, pastor and members, were all in active life, never capable of exerting a stronger influence than when they fell. Though, in this city of young men, they each passed for old, they were in the midst of their activity, and stood forth, as did Moses at his death, with "his eye not dim, nor his natural force abated." Deut., xxxiv. 7. They fell at their posts, soldiers of the cross, with their armor on.

As this vast congregation look upon the scene before them, they say to each other, "We are all bereaved—we mourn with no common grief;" but there are before me those whose grief is too deep for speech, and has nothing with which it can be compared; who sit in the silent agony of the broken-hearted—I mean the families which death has bereaved. Oh, what an anguish is theirs! How has death poisoned the cup of happiness, which to each of these families was as nearly full as would perhaps be ever seen! These were all christian families, where each affection had been sanctified by its primary love to Christ.

byterian church under the care of Dr. McDowell. He ever looked back to his ministry with pleasant remembrance, as the time when he received valuable instruction in religion. He came to Cincinnati in 1835, and entered into business there, but removed to St. Louis in 1837. He connected himself with the first Second Church of this city, then under the care of Rev. E. F. Hatfield; and when that church was amalgamated with the First Church, he was connected with it, and remained there until the formation of the Union Church, in 1849. For several years he held the office of deacon in the First Church, and, when he went to the Union, held the same office in it until his death.

As a man, Mr. Ross was singularly uniform and consistent; not given to the expression of much emotion, not subject to depression of spirits. Always firm and decided in his views of doctrine and duty, he was a reliable man in all the affairs of the church. It seemed to be his aim to lead a truly godly life, and we find him one of the most constant and regular men in all his religious life. A constant worshipper, he enjoyed the sanctuary and the common means of grace. Fond of reading, he had more knowledge of the doctrines and polity of the Presbyterian church than are usually seen among men engaged in the exciting and exhausting duties of mercantile and mechanical life. His place in the sanctuary will be missed for many years; but we trust he is in the better sanctuary above.

How utterly empty and vain are all the consolations which the world can give at such a time ! To the Gospel alone can we look for support. To the widow and the fatherless the Gospel offers consolation and presents duty. The Lord hath said, "Leave thy fatherless children ; I will preserve them alive ; and let thy widows trust in me." Jer., xlix. 11. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Ps., lxxviii. 5. To all the afflicted the Gospel says : Cherish the firm conviction that, in the righteous government of God, all that has occurred is for the best ; this is the best time, these are the best circumstances. He who is infinitely wise and good has permitted it, and He only knows the end from the beginning. Let no murmuring word escape your lips, or thought remain in your hearts ; but trust in God, and make it your business to be ready to follow the loved ones who have gone, whensoever the summons shall come.

To you who are widows, the voice of Providence speaks, directing you to Him who is the husband of the church. It is natural for those who are in affliction to seek sympathy ; and there is One who can stand by you, and who knows fully your feelings. You can tell all your anguish to Christ. He knows sorrow, and is acquainted with grief. Bereaved of an earthly consort, go to Him who is the husband of the church, who is "the same yesterday, and to-day, and forever." Heb., xiii. 8. Since death has veiled from your sight the stars that shone with reflected luster, go to him who is the Sun of Righteousness, who has light in himself. Thank God for having spared your loved companions so long, and trim your lamps for the coming of the bridegroom. Henceforth be it yours to ripen for heaven. There the friends are gone, and they beckon you onward to the same glorious home.

For all the mourners of this calamity the deepest sympathy is felt. From many a family altar, and many a closet, the voice of earnest prayer will rise, that the consolations of the Gospel may be yours.

To this bereaved church many things might be said. The Shepherd of Israel watches over his flock ; nor does he forsake it, when he removes an under shepherd, calling him nearer to himself. The dresser of the vineyard looks for fruit, and he has various ways in which to stimulate each vine to a higher productiveness. It is the province of God to bring good out of evil, and He may make this day of severe trial to you, the means of showing his own power. Men wonder why he who had struggled with so much earnestness to erect this beautiful sanctuary, should never have been permitted to preach in it. God here calls off your minds from earthly agents, and directs them to him-

self, to lead you to feel that He is the Watchman of Israel. All things are safe under His care! One year ago, the very evening on which your pastor died, the speaker sat with this church, consulting respecting the resignation of the pastoral office, which he had sent in to you. He had been invited to occupy a most important position; but, while you recognized all the interests of that position, you felt that your own interests were so involved in his stay with you, that he could not be spared. Then, although his mind was fully made up to leave you, your feelings and wishes prevailed on him to stay; but now he has been called to a higher post, and no notice was given to him or you. The Master took him, not asking your consent, and you are left to mourn in silence. Let this be a time when you will go to God with a more perfect confidence than ever you have done, and spread all your cares before Him. Remember that God takes care of His own cause, and it is infinitely more dear to Him than to you. Thank God that He spared your pastor to you so long, and remember that God lives, and Zion shall live, though all her earthly props do fail.

His work was done. Though he died in the midst of large plans and hopes for the future, his own words, uttered with great earnestness the Sabbath before his death, were prophetic, indeed. Standing near where his cold form now lies so silently, he said to his church: "I behold you to-day, where for many months I have longed to see you, sitting in your own house. For a long time I have given to this house a great amount of thought and care. I have been willing to do anything that would not peril the eternal interests of my own soul, that I might see you safely housed; and now, as I see you here to-day, my WORK IS DONE."

There are many in this congregation whom he loved, and for whom he prayed, who are probably still strangers to God. To all such persons this providence is the loudest warning that can come. His voice is silent; he will plead with you no more to be reconciled to God; but, if you remain strangers to God, when the day of trial comes, he will be a swift witness against you, to show that you are without excuse. There are some of you for whom he was accustomed to pray as individuals, devoting particular time to that duty; and he watched with earnest solicitude to see you turn to God. Be wise in time. God still waits to be gracious, and you may be prepared to meet your loved pastor in heaven.

Oh, mortal! here you behold your likeness in a glass that will not misrepresent. This day you see that man knoweth not his time, and

has no control over his life, but he is hurried off whenever the appointed time may come. It is kind in our Heavenly Father to set up such mementoes of man's mortality in all places of business. It is kind in Him to teach us that we are bound to eternity, wherever we may be, and that preparation must be ready at all times, or it may be too late. Hear the voice, and be wise. The voice of the coming bridegroom will allow you no time to procure oil for your lamps. See that they are trimmed and burning, and be yourselves like servants that watch for the coming of their Lord, that when he cometh, you may enter with him into the marriage supper of the Lamb. May God, in His infinite mercy, grant His blessing to rest upon all who are thus warned, that they may know the things of their peace before it be too late. Amen.

AN ACT TO INCORPORATE WEBSTER COLLEGE, IN THE STATE OF MISSOURI.

Be it enacted by the General Assembly of the State of Missouri, as follows :

SEC. 1. There is hereby incorporated, in the State of Missouri, an institution of learning with all the powers and privileges as usually appertaining to universities of the highest grade, to be denominated and recognized under the corporate name of Webster College ; and by this name the institution may sue and be sued, plead and be impleaded, and do all other acts, consistent with the constitution and laws of this State, which are necessary and expedient to advance the cause of scholastic attainment.

SEC. 2. The following persons are constituted a Board of Trustees, with power to fill vacancies and appoint successors, so as to perpetuate the corporate existence ; and they are authorized and empowered to exercise all the powers usually exercised by corporators and directors of such incorporations : Artemas Bullard, Henry D. Bacon, Samuel T. Glover, Robert H. Parks, Samuel J. M. Beebe, Joseph V. Barks, Edmund Wright, Morris Collins, John B. Johnson, John C. Marshall, John Simonds, Samuel C. Davis, John Leighton, Edward J. Gay, Samuel R. Curtis, Edward Hale, Carlos S. Greeley, and such as these may appoint, to make up a number not exceeding twenty-five.

SEC. 3. The person first named, or any three of the others named as Trustees, shall have power to call the first meeting of the Board of Trustees, by public notice published in a newspaper of the city of St. Louis ; and, in case of a failure in the attendance of a majority of said Trustees, those attending may adjourn, and appoint another time and place of meeting, until a majority is present ; and when the Trustees are so assembled, they shall organize by the appointment or election of a President, Secretary and Treasurer, and those officers shall exercise