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COLLEGES ESSENTIAL TO HOME MISSIONS.

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DISCOURSE,

DELIVERED AT THE

NINTH ANNIVERSARY

OF THE

Society for the Promotion of Collegiate and Theological  
Education at the West,

IN THE

CENTRAL CHURCH, BOSTON, MASS.,

OCTOBER 27, 1852.

BY

EDWIN HALL, D.D.,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH, NORWALK, CONN.

NEW-YORK:

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"The thanks of the Board were presented to the Rev. EDWIN HALL, D.D., for his Discourse, delivered before the Society last evening, and a copy requested for publication."

An extract from the minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Boston, Mass., Oct. 28th, 1852.

A. D. EDDY, *Sec'y.*



# S E R M O N .

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EPHESIANS, IV. 11, 12.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

**I**N the work of upbuilding and perpetuating the Church, our Lord, from time to time, employs men in various capacities. Noah the preacher of righteousness, Abraham the father of many nations, Moses, Aaron, Samuel, David, Isaiah, Ezra, Nehemiah, each has his work according to the necessities of his day. John the Baptist has his work, the apostles have theirs. As there are diversities of labors, so there are diversities of gifts. All are not prophets; all are not apostles; for as the body is one, and hath many members, so also is Christ. If bishops and deacons are established in the organization of each particular Church, evangelists are also sent to labor where the Church is not. The great Head over all things to the Church hath committed to him all power in heaven and in earth; and is not limited to agents or methods. He can say to the deep, “Be

dry:" and of Cyrus, "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shall be built; and to the Temple, Thy foundations shall be laid." He can make kings nursing fathers, and queens nursing mothers to his Church. The ships of Tarshish first shall bring his sons from far. The kings of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Fire, hail, snow, and vapor, fulfilling his word, shall be enlisted in the cause of Zion. In a sense unknown to the Psalmist, fire and vapor are yet to fulfil the pleasure of the Lord. Perhaps, also, in a sense which prophets never imagined, "a highway shall be there;" and there shall be made "straight in the desert a highway for our God: every valley shall be exalted, and every mountain shall be made low, and the crooked shall be made straight, and the rough places plain." Now the Lord furnishes the laborers with the gift of tongues; now with the press; now they are scattered abroad preaching the word; now they bear up against persecution; now they resist unto blood, witnessing against the abominations of antichrist; now they cross the seas, and found new homes for religion and freedom in the wilderness. As each disciple has his work, so have the people of each generation. Besides the duties universally and permanently binding on all the people of God, the Lord is perpetually leading each generation of his people, in each land, to some special work which they alone can fulfil, and which, if well done, proves the glory of their age.

Thus one generation of our fathers were called

to stand for religious purity and freedom, and to suffer in their native land; another was called to be pilgrims, and to be "stepping stones" for others in a labor for Christ in the wilderness; another was called to contend for the possession of the land against a formidable Papal power; another to sever it from the dominion of the mother country; then to form our constitution: for we love to believe that all these labors were done for Christ, and under his direction, whether all the laborers so meant it or not.

As to the work to which God specially calls his people in this land and in this generation, there remains no possible doubt. It is to plant the institutions of the Gospel in all our widely extending settlements, and to save this country for Christ, now while its character is in the forming state. In order to form a just conception of the work to be done, let us first survey the field; then consider how it is to be cultivated; and then the nature, and relative importance of the work undertaken by this Society, with reference to this great end.

1. **SURVEY THE FIELD.** Here is a vast country spreading through all climates, capable of yielding nearly all the productions of the earth, rich in mineral resources, and with its commodious harbors, its innumerable lakes and rivers, furnishing facilities for commerce, the like of which, on so vast a scale, is found nowhere else on the globe.

For some thousands of years, this land had been kept vacant. Monuments of a strange people are found here and there, betokening some advance in

the arts of civilization, but the people are gone, and who shall declare their history? About three hundred and sixty years ago, this vast region was made known to the civilized world. Why then? Why not earlier? Why not later? The world was ready for it then. Had it been discovered before, this land would now have been in a condition as hopeless as that of the most despotic nations of Europe. Had the discovery been longer delayed, the germs of freedom which have here expanded and grown with so much hope for man, might, in that delay, have perished. For reasons not yet fully comprehended, the Lord suffered the subjects of the Pope to establish themselves first, in what were supposed the fairest and richest portions of the field, while for another hundred years, the English Pilgrims were under discipline to fit them for their work. Never was there before so auspicious a field; never was there before a people so prepared.

We need not detail the means by which God brought them here, and then maintained them; nor the means by which he defeated the designs of popery in this field. Its power was the strongest. Its plans were far-reaching, formed with consummate wisdom, and pressed with indomitable perseverance. It held the North. It advanced up the St. Lawrence, and founded its establishments and fortresses along the lakes, on the plains of Illinois, and on the banks of the Mississippi. It held Mexico. It held Florida. It pushed its fortresses down the Ohio, with the design to prescribe, and finally to exterminate the few scattered colonies, which were identi-

fied with the cause of truth and freedom in the destinies of this vast continent. I need not tell how God wrested Canada from its grasp, and freed our fathers from a subtle and dangerous foe on the North; how he defeated its designs on the Ohio; how he severed this land from the mother country when her help was no longer needed, and when her power and designs were hostile to the growth of the colonies, and to their enjoyment of true religious liberty. Then God took Louisiana from the control of the Pope; a domain large enough for kingdoms; a loss to the man of sin eventually greater than to lose several of the most important kingdoms of Europe. Then Florida was added to the area of freedom and truth. Then Texas; then New Mexico and California; alas, I say not by what measures and what injustice on the part of man; I speak only of the manifest and merciful designs of the Lord, who causeth the wrath of man to praise him, and the remainder of wrath he will restrain.

Observe, also, the hand of the Lord in another respect. In the early days of the colonies, their remoteness, and the difficulties of their situation secure their religious liberties. When they become independent the dense forest shuts in their Western border. Population must advance slowly, with indescribable toil; this gives time for our new institutions to become consolidated, and for the native population to multiply to such an extent as not to be overwhelmed by an immense and promiscuous emigration from foreign lands. At length the nation comes into such a state, that with almost any

possible amount of emigration it shall remain American, and our institutions and religious liberties be preserved. By the time that this is accomplished, then the tide of emigrants has reached the great lakes, and is rushing through the passes of the Mississippi. It spreads abroad over the immense prairies all ready for the culture of the plough. Just at this period, famine and oppression stir up several of the nations of Europe, so that nothing but the lack of ability, and the limited means of transportation, prevents their landing in solid masses upon our shores. And now, also, the Lord has designs to be accomplished on the borders of the Pacific, and probably among the Asiatic nations beyond. It is needful to bring with all speed an immense population to California. For this purpose, as it appears, He has, from the creation, stored up the treasures of gold, which, when the time has come, shall draw countless multitudes thither. In two short years these multitudes have crossed the plains, and poured through the passes of the Rocky Mountains. They have doubled the Southern Cape; they have poured in streams across the isthmus; they have ascended the waters of the Pacific; they have formed an American State on the shores of the ocean that unites the West with the East.

In all these great designs, so linked together, and so adjusted to each other in time, the Lord appears to have some great and good purpose to accomplish for the nations of the earth, and for his cause, by means of this American land; and to us he commits the great work of making this land Christian.

What, then, is this land? what are its capacities and prospects? Here are twenty-four millions of people; yet the one strong impression of an inhabitant of the Eastern shore as he travels Westward, is, that the land is well-nigh vacant. Ohio, that within the recollection of many here present was almost an unbroken wilderness, now pushes hard upon two millions of inhabitants; yet as the stranger passes through the central parts of the State, from her beautiful city on Lake Erie to her metropolis on the Ohio, he finds, for a hundred miles together, a forest, broken at distances by now and then a clearing and a settlement; a dense, primeval forest of trees whose height and magnitude fill him with wonder, even after a familiar acquaintance with the primitive forests yet remaining in the North and East. He passes down the waters of the Ohio, winding among hills and dales interspersed at distances with bottom lands of exceeding richness and beauty; he passes by numerous towns and villages; but the great impression that remains on his mind is, that the land is well-nigh vacant. Onward he passes for hundreds of miles: at times the hills seem to recede and to disclose an unlimited prospect of the valleys and plains of Indiana on one side, and of Kentucky on the other; but the impression remains that the land is well-nigh vacant. As he enters the Mississippi, he catches a glimpse of the broad and rapid stream, rolling its deep current downward between two immense walls of forests. The steamer meets the current as it turns to the North, and quivers at every joint. With difficulty

she struggles onward against a stream every where boiling, eddying, and rejoicing in its might, and every where bordered by an immense dark forest. Onward the traveller passes, his heart swelling with strange emotions of loneliness and grandeur. He passes amid solitudes so vast that it seems to him as though a New England State might be laid down there and lost, till it should be forgotten. The smoke of St. Louis at length appears rising above the forests in the distance. On the one side rise the castellated rocks and bluffs of Missouri, on the other spread out the vast interval, or bottom lands of Illinois; nearly equalling in extent, and rivalling in richness the land of Egypt when it was the granary of the world. He enters the great State, and crosses the great river of Missouri. He ascends the table lands which overlook the valleys of the three great rivers, the Missouri, the Mississippi, and the Illinois. He gazes, till on every side vision is lost in the distance, over the widespread fertile plains. But though St. Louis is at his feet with her almost one hundred thousand inhabitants; though here and there large and lovely villages dot these plains, the impression remains, that the land is well-nigh vacant. Here the streams of emigrants that pour in countless numbers along the valley of the Mississippi and over the great lakes, spread themselves out and are lost. The traveller once more pursues his way. He passes along the Eastern border of Iowa, now and then climbing the bluffs that skirt the river, to the table lands from fifty to two hundred feet above; and though he has advanced some

hundreds of miles, he sees every where spread out that same interminable rolling prairie, with its waving grass, and its occasional groves of trees ; but the land is well-nigh vacant. He ascends beyond the limits of the vast State of Illinois—he has coasted along its Western shore for six hundred miles, and most of the way her fertile plains have been spread out before him like one vast natural garden. He reaches Wisconsin. The river which below him receives the accession of such streams as the Ohio, the Missouri, the Des Moines and the Iowa, seems scarcely to have abated any thing of its breadth or volume. He passes the romantic Dubuque, and the lovely Prairie du Chien ; he leaves the abodes of civilized man ; he enters the Mississippi Highlands, where the broad river spreading wide its surface, and embosoming numberless islands of green grass and groves of trees, winds between bluffs wrought, as if by the hand of art, into every possible form of variety and beauty ; now the smooth conical hill, covered as if with a shaven lawn, and tufted at the summit with a cluster of trees ; now rising into a broad mountain side, still covered with a smooth lawn, and dotted with trees like an orchard ; now a steep conical mound crowned with rocks seeming like the magnificent ruins of some ancient castle. Now a deep ravine opens far back into the land, disclosing ravine opening into ravine in the distance, and valley opening into valley, bordered by cliffs, terminating, and succeeded by other valleys and cliffs in endless succession. Now he passes clusters of islands, and now the mouth of a broad river. Now

the river expands into a lake, along whose shores receding at a distance rise romantic cliffs, softened into tints of beauty by the smoky atmosphere of summer, and fringed at their bases by continuous forests. Onward he passes amid scenery whose mingled wildness and beauty, and whose exhaustless variety never suffer the eye to rest for nearly two hundred miles ; but, where, save now and then an Indian village, or a solitary woodcutter's hut, or a couple of log cabins in a woody ravine, already dignified as a county seat, all is a wilderness. From now and then a roving way passenger he learns, that as you pass up these ravines and reach the table land above, the same expanse of prairie and timber, and the same gently rolling surface of fertile lands spread out in interminable prospects, as he saw it so many hundred miles below. The voyage of a thousand miles from the mouth of the Ohio is at length completed. He ascends the high bluff to the flourishing town of St. Paul's. He lifts up his eyes, and how immense the fields of forest and prairie which are spread out before him there ! He passes the hills that skirt the rear of the town ; he crosses the prairie where the eye scarcely reaches the dim forest that bounds the Eastern horizon. He reaches the Falls of St. Anthony, where he meets again a New England village, with every token of thrift, order and comfort ; while the smooth green native meadow spreads round them like an ocean, with dim island forests in the distance. He descends the stream, and climbs the high bluff where stands Fort Snelling, on a site unsurpassed for the richness of the field spread out

before the vision on every side. He gazes upon the valley of the Minnesota; with what beauty do the mingled prairies and woodlands slope down to the peaceful river, natural parks and meadows, equalling the most beautiful and best cultivated portions of the valley of the Hudson or of the Connecticut, and extending in endless succession till vision fades away in the distance; but in all this region, looking Westward, save the abodes of a few missionaries, there is no dwelling of civilized man. Here a tract of land larger than New England, has recently been acquired by treaty from the aborigines; and here, fifty years hence, will be another New England in the West.

And now the traveller pauses and thinks of the regions around him. Below him the Mississippi opens a navigation of twenty-two hundred miles to the Gulf of Mexico. The Minnesota, the river at his feet, takes rank in length before the Hudson; and, at high water, is navigable Westward for three hundred miles. North of him is the colony of Pembina, whose people come down to trade, a journey of seven hundred miles. And he remembers that at St. Anthony he heard the hiss of the steamer which plies on the waters of the Mississippi, above the falls one hundred miles; a distance which the removal of some obstructions is to increase to four hundred miles. He thinks of the Missouri stretching its way to the West more than two thousand miles. He calls to mind its magnificent entrance into the Mississippi, and the immense volume which it pours through the State of Missouri. He thinks

of the Ohio, coming down a thousand miles from the Western slope of the Alleghanies; of the Cumberland and the Tennessee, the last sweeping its current far into the State of Alabama; of the Arkansas and the Red River, coming down from fifteen hundred to two thousand miles from the West. And now it occurs to him how distant he is from the Atlantic shore. Green Bay, that some few years since used to lie at so vast a distance West, lies now three hundred miles to the Eastward; beyond it come the great lakes; and then four hundred miles further to the Atlantic! Yet the point where he stands is but little more than one-third of the distance to the shores of our country on the Pacific!

And now what impression is fixed upon the mind of the traveller from the East? An impression of the vastness of his country far beyond any thing that he had ever conceived before; that the East is soon to be a mere trifling adjunct of the West—no, not of the West, for the great West is still beyond him, but of the great central valley; that the heart of our country is, beyond all question, to be on the borders of the Mississippi. Though most of the land seems vacant, yet towns and villages are springing up with immense rapidity. But let emigrants come in such numbers as they will; let Europe pour her living masses on our shores—on these wide fields many years must elapse, before it shall not seem that as fast as they come they are scattered and lost. And now Eastern Asia begins to be stirred, and the people of China are crowding to our Western shores! In due time, this land is to be

filled. Ah! what shall be its destiny then? Shall the republic be preserved? Shall our posterity have freedom to worship God? Shall this land be a land of Gospel light when it shall number its three hundred or five hundred millions? These are questions of fearful import, not only to our children, and our children's children, but to the whole world. The battle of the great day—for pure religion and for the freedom of mankind—is, I am persuaded, to be fought in that great valley. “Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision;” not, we may trust, with confused noise of warriors, and with garments rolled in blood, but with the weapons of light and truth, against the powers of error and darkness; and whoever wins that valley will, in one hundred years hence, rule the world. If evangelical truth, how auspicious the day! If Romanism, or Romanism combined with infidelity and socialism, and agrarianism,—for Rome will league with any thing on earth or in hell to crush the rising power of freedom and truth,—then how dismal the cloud that shall shut out even the light of hope from all mankind! If our great experiment of freedom and of self-government fails, what further continent remains? what other wilderness, whither freedom and truth may flee for shelter? If this land, with its advancing millions shall be lost to true religion, can the world supply the missionaries that are once more to conquer it for Christ? Believe it, we stand at a point of more momentous interest to our country than that occupied by the Pilgrims at Plymouth,

or by our fathers at the time of the Revolution. Other men have labored, and we are entered into their labors. The Reformers, the early Puritans, the Pilgrims, they who saved this land from the designs of France and the Pope, they who established the constitution under which we became a nation, rather than a neighborhood of feeble and disjointed States,—all these, each in their day, labored for our good. How rich the harvest for which our hands have not labored! But if we have entered into harvests prepared by the toils of others, we have also entered into their labors. By the toils of others this land was prepared, freedom achieved, and the institutions of government, of learning and religion established; by our labors, under God, all these blessings are to be preserved. The Lord seems to have ordained that such blessings shall not be preserved without labor. Since we cannot send missionaries to papal lands, God is bringing the subjects of papal despotism to our doors, and planting them in the midst of our bibles, churches, and schools, and under the protection of our civil institutions and laws. Since we have felt it a trouble to send missionaries in adequate numbers to the heathen, God is bringing the heathen hither. And remember that the single nation from which they come, numbers its four hundred millions. She can spare a hundred millions for us in fifty years, and grow all the stronger and the richer. Now God will make the Christians of this land labor for life. They shall hold forth the light of truth, they shall plant and sustain the institutions of learning and religion

in this land, or they shall be overwhelmed! O my people, blessed with such light and freedom and prosperity, preserve this land! O my people now on the stage of action, gird yourselves for the contest! No future generations can do your work. No amount of effort and liberality on the part of your children and your children's children can remedy the want of effort and liberality now! Now the character of your country is forming; now it is plastic, and may be moulded. The next generation may see it fixed, either for good or for evil, for a thousand years! So speaks the voice of Divine Providence to us; and never was a more momentous trust given to any people or to any generation, than that which the Lord has devolved upon us,—to save this land for freedom and for Christ.

Having viewed our country as a field for Christian effort, let us consider,

## 2. THE WORK TO BE DONE.

1. There is ample room for the most active exertions of Christians of every name. Let none envy the prosperity of others, but rejoice that by any means the Gospel is preached in that widely extended field. May the Lord of the Harvest send forth laborers into his harvest; and send whom he will. The only fear is, that with the intensest activity of all, the fields may spread beyond the reach of all the reapers.

2. No means of doing good which God has appointed, or which has been tested by experience, should be neglected. Send teachers. Encourage

the emigration of pious families ; if in colonies, their concentrated light will shine the brighter ; if singly, they will still be the salt of the land. Employ the press. Raise up Baxter, Flavel, Edwards, Legh Richmond, Andrew Fuller, Payson and Nevins ; multiply them, and send them out to preach the Gospel by every fireside, with their best digested discourses, and in their holiest frames. Send the colporteur, to distribute books and tracts, to converse with people by the wayside, and in the remotest cabins where the minister of the Gospel has not yet reached. Better than this, send the Bible. If you send Baxter and Flavel, it is surely better to send Moses and the Prophets, and the Apostles, and Evangelists with the words of our Lord and Saviour Jesus Christ. Send the Sabbath School agent. Let him gather the children and establish a school wherever he can, and wait not for the gathering of a Church.

But, 3. While we give all due importance to these methods of doing good, surely no enlightened friend of Christianity would advise us to rely exclusively on these, or to regard them in any other light than as auxiliary to the instrumentalities which God has ordained, the ministry and the Church. If some hundreds of individual men were sent to scatter seed wheat, broadcast, over the untilled forests and prairies of the West, here and there a stalk would, beyond question, spring up and bring forth fruit, sixty or an hundred fold. Here and there a few continuous rods of ground would flourish with a most exuberant harvest. But if one should then draw the

conclusion that the means peculiarly adapted to that western field,—the cheapest and the most efficient means,—is not to clear the forests, and till the prairies, and fence the fields, and plant the husbandman to cultivate and nourish, and gather by a steady and uniform labor; but to send itinerants to scatter the seed wheat and pass hastily onward, and then to write back and publish glowing accounts of how much seed wheat they have scattered, and how, here and there, a mighty stalk has sprung up and flourished, no conclusion could be more erroneous; no husbandry could be more mistaken and thriftless than that which should concentrate the main energies of the country on such a system of efforts as these. So in cultivating the spiritual field. The regular, permanent, indispensable agencies, are the ministry and the Church. No agencies are so economical, none are so efficient, as these. These are the agencies which God ordained. The isolated fire, kindled up by the flying agent, dies without the fostering care of the ministry and the Church. The broad woodlands and prairies of the West abound in scattered Christians, who, on removing from the sanctuaries of the East, sought out some well watered and fertile plain where they could grow rich, rather than some neighborhood of Christian institutions where their souls might be fed, and where their children might be trained up for God. The too frequent result of such a choice has been backsliding or open apostasy. It was not without reason that Christ gave ascension gifts for the edifying of the Church. Even in the midst of a Christian community, the Christian

who forsakes the assembling of himself with the Church, as the manner of some is, becomes soon a withered branch. The communities who try to dispense with the sanctuary, the ministry, and the Church, always find religion decaying among them, and vice and crime progressing. Let the process go on, and they become as heathen. The Christian Churches, who conclude to dispense with pastors, and to employ casual and transient laborers, ever grow weaker and weaker; their policy of saving expense always resulting like the policy of the farmer who starves his land through parsimony, and loses his farm. We can by no means dispense with the Divine ordinances, the sanctuary, the ministry, and the Church. All other societies and agencies for the propagation of Christianity, for the maintenance of truth, or for reformation in morals, depend upon the Church. All become powerless and die whenever the Church decays. The Church dies without the ministry; the ministry dies without the Church. God has appointed the one for the "edifying of the body of Christ," and he made the other "the pillar and ground of the truth." Whatever other agencies we may employ, we can by no means dispense with these as first and foremost. If therefore we would evangelize the West, we must by no means make the Church and the ministry a secondary concern. Let flying agents wake up here and there a soul as they shall be able: but to till the field, to gather in and to preserve the harvest, to train Christians up to the stature of perfect men, to establish fountains which shall send forth streams of living water, and

help to swell the river that shall make glad the city of our God, plant the Church, and nourish it till it shall be able to live without your care. This is the cheapest, the most efficient, the most permanent of all agencies for planting and perpetuating the Gospel in that vacant field. I hesitate not to declare my full conviction that the work of Home Missions is the great cause of all causes to be sustained for the Evangelization of this land.

But from what quarter are the missionaries to be furnished for that vast field? Who are to take the places of those who have already been sent out, when these shall be dead? What would have become of New England, when the first ministers and other educated men who came from the mother country died out, had not our fathers with such admirable forecast founded their institutions of learning? Without these the glory of New England, as well as the prosperity and stability of our country, could not have been. All that our fathers toiled for would have been lost. And now who are to take the places of the missionaries who have been sent out, when these are dead? Who are to supply the amazing wants of that field in coming years? Already have we reached a point where the East can no longer supply the present demand for the ministry in the West. If it could do so, western men trained in the West would be more serviceable. And certain it is, that western men, educated or uneducated,—or perhaps educated by papists or infidels, or by those who are indifferent or hostile to religion,—are henceforth to mould the character,

and wield the power and destinies of that great West. What shall we do for the West, to save it for Christ; to enlist its mighty energies for coming time, in the cause of truth and salvation? Preach the Gospel there, say you? Plant there the institutions of religion? Yes: but where are the ministers to be raised up for the next hundred, or even for the next twenty years? It is true that the several States will do something for Colleges. But the States will not, and cannot, care for the interests of religion. It is already decided,—freedom demands it—that whatever pertains to religion is to be cared for voluntarily by the people in their domestic capacity, and not by the State. We cannot alter this without giving up our liberties. We cannot alter this without running the hazard that Popery or Infidelity may in time be the established religion of the state. If we care for the future interests of religion in the West, we must look to it ourselves, and trust not to the States. Given, then, a certain work to be done,—to plant the institutions of religion in that land, and to provide for their permanence,—we might well, not only bear the expense, but pay for the privilege, of instructing the young, of moulding the mass of educated mind, of training not only the ministers, but the physicians, the lawyers, the teachers, the legislators, and judges of the land. It is no objection, but an immense advantage, that the Colleges which we aid in sustaining, educate not the ministers alone, but train with them the men destined to fill the other professions, and mould their minds under the same genial

influences. Let the state train all these in institutions from which sectarian or infidel prejudices shall exclude all the moulding influences of religion, and how disastrous must be the result in the next generation! Infidels and demagogues will love to take this whole work out of your hands. Rome will be extremely glad to be allowed to supply that whole field with institutions of learning. Willingly will she furnish all possible facilities for training our children and our children's children who may emigrate to that field. And then she will rule the field, which, whoever governs, will in the next century govern our country and govern the world. But plant suitable Protestant institutions of learning, and the experiment has proved, as often as it has been tried, that the institutions which fetter the mind and chain the conscience can never compete with them. Fail to do this; let Rome preoccupy the field, and the time may come when, even in New England, there may be no longer freedom to read the Bible or to worship God.

Will any one say, Send missionaries, plant Churches, but leave *them* to see to the institutions of learning? This the missionaries and Christians at the West are endeavoring to do. They feel that the salvation of their Churches, and that the cause of truth and freedom in that land, depends upon their success in these efforts. But the people are not homogeneous nor of one mind, that they may, like the Pilgrim Fathers of New England, unite their energies for the promotion of learning and religion. The friends of truth are scattered and feeble. The diffi-

culties of a new settlement in a new country press hard upon them, and must overwhelm them in their efforts for this work, unless they have aid. With great sacrifices on the part of the men engaged in these institutions, and on the part of the western ministers and Churches, a few of their Colleges had struggled for life, and would have died, but for the timely aid of this Society. By this aid some of them lived till their friends at the West were able to take the burden, and now mainly by western liberality, they are endowed. Some are still struggling for life, and without aid continued for some time longer, they cannot live. It seems therefore necessary, to the completion and carrying out of the work of Home Missions, to help our brethren of the West in sustaining, for a season, the institutions which are not only to add immensely to the results of Home Missions, but which are indispensable to secure the fruits of all these labors, and to render them permanent. This, and this alone, is the work of the Society for the promotion of Collegiate and Theological Education at the West: not to furnish these institutions with an endowment, but to aid them till the friends of education and religion in the West shall be able to sustain them; and leave their further support or their endowment to their hands.

Something ought now to be said with regard to the SOCIETY for the promotion of these objects. It arose from the necessities of the case. When these necessities shall cease, then the work of the Society is done, and the Society will die. In that wide field of the West, colleges and seminaries were springing up

in great numbers; more than were needed; more than could be sustained. Many institutions were commenced without counting the cost. They could not hope to live a year without aid. Immediately agents came from every part of the West. Our Churches were beset with innumerable applicants. Many of these applicants collected scarcely enough to pay the expense of their agencies. Sums were collected large in the aggregate, but being divided into innumerable parcels, were frittered away and lost. One after another of these hastily projected institutions died. The friends of education at the West were discouraged. The charities of the East, under such a system, dried up. The more important and indispensable seminaries at the West began to despair. Then this Society was formed; that, by selecting a suitable number of institutions in the right locations, and formed under right auspices; by restoring confidence to the Eastern Churches, and inspiring courage among the friends of education at the West, these selected institutions might live, till the Churches around them should be so far established as to be able to rally for their support.

The effort has already been crowned with eminent success. Several institutions of incalculable value have been saved, when, otherwise, all would have fallen into one indiscriminate ruin. The mischiefs which must have resulted from such a catastrophe cannot be told. They could not have been repaired in centuries. In saving these institutions, a work has been done of incalculable importance to our country and to the world. The Western Reserve,

Marietta, Wabash, and Illinois Colleges and Lane Seminary have been saved. Some of them are already beyond the necessity of Eastern aid. Knox College, Wittenberg College, the College at Beloit and that at Davenport in Iowa, and the Seminary of the German Evangelical Conference of the West in Missouri, have been added to the list of institutions receiving aid. The last year I stood at the door of the College in Davenport, which overlooks a prospect of unlimited extent in Iowa and Illinois, along the valley of the Rock river, and of the Mississippi; a prospect of beauty and richness scarcely to be surpassed. I cannot tell the thoughts that came crowding in my mind, as I contemplated the work which that institution is destined to accomplish for the many thousands of people that are eventually to cover the plains and valleys spread out in prospect from its site. I thought of the cheerful spires, the prosperous towns and villages, the plentiful farms, that are to cover these plains. I thought of the missionaries and pastors, of the laborers in the departments of medicine and law, of the teachers, and the legislators who are yet to proceed from that infant College. I asked myself, Can the Eastern Churches afford to let it languish and die? No, not for a thousand times the amount that it will require to make it live and prosper to the end of time!

Let me say something also of another of the Colleges aided by this Society; that of the German Evangelical Conference of the West. Some sixteen years ago, one who is now among the directors of this Society,—seeing the immense influx of Germans

who were as sheep without a shepherd,—took measures, in connection with a few friends, to procure, through the late lamented Mr. Gallaudet, two evangelical missionaries from the Missionary Seminary in Basle in Europe. They came, and have labored with patient and unwearied devotion with great success, and with the warm approval of all the American pastors and Churches who have been conversant with them and with their labors. Others have come to their aid, till they now number more than thirty evangelical ministers, and twice as many Churches, on a basis of faith and order very nearly resembling that of the Churches of Connecticut. Nearly all these ministers are supported by their congregations without Home Missionary aid. They assured me that if they had suitable men, they could at once place fifty in fields where nearly all would be sustained by the people who should receive the benefit of their labors. They suppose that there are two hundred thousand Germans in Missouri, and the number is rapidly increasing: many of whom are earnestly desiring a pure Gospel, and longing for some one to break to them the bread of life. But such laborers are not to be found. Under these circumstances the Conference has erected the Seminary, to train up laborers for that wide and promising field. Should they have done otherwise? Ought they not to be encouraged and sustained? It was my privilege to meet some of their pastors, to visit some of them at their homes, to enter some of their Churches, and to pass over the rich rolling prairies, and through the forests that border the Missouri to their seminary in

the remote wilderness. There one learned professor, a man eminent in his native country, was laboring on a salary of three hundred dollars a year. Another, a polished, courteous, learned and devoted man, was laboring for simple food and shelter. The Churches, as they are able, send in a supply of food. All take up a collection once a year for the seminary. But the poverty of many of their people upon their first planting themselves in the wilderness can scarcely be understood by people dwelling at the East. The difficulties and hardships of new settlements in the wilderness are theirs in full measure: though their proverbial industry and frugality must ere long place them in abundance; and then their beloved College will live and prosper. But in the mean time they are in deep waters, in need of every thing. I slept one night in their Seminary, and when I parted from these dear brethren, I left them with the deep conviction, that the small amount of aid for which they ask, will be as judicious and as productive an investment of funds for the promotion of the cause of Christ in the Great Valley, as can possibly be made; and that the friends of our country, and the friends of the Redeemer, who care for the salvation of the future millions of the descendants of these Germans, can by no means afford to let their infant Seminary die. These two were the only institutions under the patronage of our Society, which a hasty tour at the West permitted me to see. It is well known that the others are of equal, or of still greater importance. If our country is to be evangelized, if the great West is not to be given

up to Infidelity or to Popery; if the thousands of infant Churches planted in that field, at so much cost and suffering, are hereafter to be supplied with a competent ministry; if the educated minds, not only in the ministry, but in the other public callings,—which are hereafter to mould the sentiments of the people of the great West, and so to rule our country and the world,—are to be trained under Christian auspices, these institutions *must* be sustained.

As I passed for more than two thousand miles along the mighty rivers, through the vast forests, and over the ocean-like prairies of the West, how often would my fancy move forward one hundred, sometimes three hundred, or five hundred years. In imagination I saw these woodlands and prairies teeming with inhabitants. The land was a garden; fertile and easy of cultivation, almost beyond the power of those who have always remained on the Eastern shore of our country to imagine. I saw the dwellings embowered in trees; the highways lined with venerable elms; the school-house and the house of God rising in every village; in one word, the fairest village on the most beautiful intervale of New England, repeated, enlarged, and spread out over fields broader in extent than forty New Englands. I fancied these seminaries, now fostered in infancy with so much pains, then established in strength and grown venerable with age. Generations of their alumni had served Christ and their country in their day, and had gone down to the grave, leaving the fruits and the monuments of their labors behind them. I fancied this; but it was

scarcely fancy : time will realize this picture, and more. In that day the names of the early missionaries, who toiled and suffered as pioneers in that field, will be had in remembrance. It will then be told what these have done for our country, for the world, and for Christ. In that day the seat of influence and power in a nation of two hundred millions, or of three, or four hundred millions, will be there. And then it will be known, that next to the direct work of rearing and sustaining Churches in that field, was the work of planting and sustaining the Colleges and Seminaries which gave to these Churches their perpetuity ; and which trained the men, in the various professions, whose influence fashioned and controlled society there when it was in the forming state. The Lord prosper this work. The Lord bless those who have it in their hearts to aid in laying thus the foundations for many generations. Amen.

8 JA 68