

A  
BRIEF HISTORY  
OF  
KNOX COLLEGE,

SITUATED IN GALESBURGH, KNOX COUNTY, ILLINOIS;

WITH SKETCHES OF THE FIRST SETTLEMENT OF THE TOWN

BY REV. G. W. GALE,

Professor of Rhetoric and Moral Philosophy;

WITH A DISCOURSE ON

"PUBLIC MEN, AND PUBLIC INSTITUTIONS OF THE CHURCH,"

BY J. BLANCHARD,

President of Knox College, Illinois.

---

CINCINNATI.  
PRINTED BY C. CLARK

1845.

15258

A

BRIEF HISTORY

OF

# KNOX COLLEGE;

SITUATED IN GALESBURGH, KNOX COUNTY, ILLINOIS;

WITH SKETCHES OF THE FIRST SETTLEMENT OF THE TOWN

BY REV. G. W. GALE,

Professor of Rhetoric and Moral Philosophy;

WITH A DISCOURSE ON

“PUBLIC MEN, AND PUBLIC INSTITUTIONS OF THE CHURCH,”

BY J. BLANCHARD,

President of Knox College, Illinois.

CINCINNATI.  
PRINTED BY C. CLARK

1845.



A BRIEF HISTORY OF KNOX COLLEGE,  
GALESBURGH, KNOX CO., ILL.

*With sketches of the first settlement of the town—Its present condition and prospects,*  
By REV. G. W. GALE, PROF. RHETORIC AND MORAL PHILOSOPHY IN THE COLLEGE.

Late in the Autumn of 1836 more than 30 families had found their way to what was then, as it is still by many, considered the "far west." They were snugly quartered in dwellings of the rudest kind, built by themselves, or hired of western settlers along the south border of Henderson Grove, Knox County, Illinois; on what is called the "Military Tract;" 30 miles from the Mississippi River, about 40 miles from Rock River, and an equal distance from the Illinois River on the east; on elevated Prairie land where the streams rise which flow into these three Rivers.

Henderson Grove is of the finest timber; from ten to twelve miles long, and from four to seven broad. The Prairie on its south border, where Galesburgh stands, larger in extent than the grove, is beautifully rolling, and of the finest quality of soil.

A few families, pioneers of the west, had seen this Grove and Prairie in their verdure and blossom, having arrived the preceding summer; but most of them beheld them for the first time in Autumn, yellow and sere; yet interesting alike to all. This spot was their future home; the scene of coming labors in the cause of the Redeemer, and their resting place after a waggon journey to many of more than one thousand miles.

These families were homogeneous in their character, partaking of the spirit, as they sprung from the blood, of the Pilgrim Fathers of New England. They loved the Bible, the Sabbath and the Sanctuary. They cherished with slight or no variation, the same views of Gospel truth; and felt as their fathers felt, the importance of transmitting the institutions of religion to those who should come after them, as the richest inheritance they could leave.

But their views were not restricted to benefitting their descendants. The object which gave birth to the enterprise, was that of diffusing over an important region of country, at an early period of its settlement, the combined influences of education and religion.



Like their ancestors they had both "Pastors and Teachers." No Sabbath was spent after the main body had arrived without the public worship of God. Their private dwellings first, and soon a building erected for the purpose, was used, serving the double purpose of school-room and Sanctuary: and the very first winter a school was taught by a gentleman and lady both in the common and Academic branches.

Thus situated and employed, this infant community were more than contented—they were happy. True they were far from friends, from loved homes and cherished scenes of the tenderest associations. They had expected trials, and they met them. Exchanging comfortable habitations in eastern villages for the straitened and rude accommodations of western log cabins; some had lost children, others had buried husbands and fathers by diseases contracted on the way; and others were still suffering from like causes;\* but they never suffered a moment's depression, nor repined against Providence, nor regretted for a moment that they had embarked in this enterprise. The hope of securing the blessings of education and religion to their posterity, and to the region where they settled, was more to them than the comforts they had left.

Nor were they left without a manifest token of God's approbation. The first winter after their arrival, the Lord poured out his Spirit upon them, and a considerable number of the youth gave pleasing evidence of having passed from death unto life. It was like the reappearance of the star to those who of old journeyed from the east seeking Jesus. And, "When they saw the star they rejoiced with exceeding joy." Early the ensuing spring, after much consultation and prayer, a Presbyterian church was formed consisting of 32 members, a part were the fruits of the late revival, but the most united by certificate.—They were Presbyterians and Congregationalists in nearly equal numbers; but both parties were resolved to yield their predilections rather than divide. The same spirit has continued since, and though the church-polity has been somewhat modified, there is yet (1845.) but one church in the village.

Next Summer, (1837.) the adjoining Prairie was the theatre of a busy activity in the erection of buildings and opening of farms: and part of the settlers having removed to their dwellings in the town, public worship was held alternately there, and at the Grove. The Academy building was erected in the fall, (1837.) and opened for students early in the winter with more than 30 pupils.

The College was chartered by the Legislature at the Sessions 1836-7, embracing a "Preparatory Department," designed for general academic purposes for both sexes, the intention being to have separate schools

\*Rev. G. W. Gale buried an infant son 14 months old a few days from home in New York. Dea. Sam'l Tompkins buried one in Michigan, on his way; and two other families lost members.

for the sexes as soon as buildings could be erected. From this time (1837) to the present, (1845.) the Church, the population, and the Institution have steadily advanced.—The Church has above 300 members; the settlement a population of near 300; and the College (when the Freshman class enters at the close of the vacation,) will have between 30 and 40 in the several classes. The Academy has had under its instruction one hundred and eighty-four pupils during the present year.

The settlement of Galesburgh originated in the desire and hope of doing good. It had in this, its birth and being from the minds and hearts of its projector and his associates.

The writer of the present sketch, as early as 1825, conceived the plan of combining physical labor with education, specially for the benefit of those young men who in passing from laborious occupations to a life of study too commonly suffer by the transition from action to sedentary pursuits. It was thought two objects might be obtained by such a scheme—the preservation of ~~health~~ *health*, and the cheapening of a liberal education to enterprising young men by the avails of their labor. The writer was connected with the first regular effort to combine manual labor with a liberal course of instruction made in this country. And though, like every valuable discovery, it was to be expected that this improvement in the mode of education would be affected by the ebbing and flowing of public sentiment, as indeed it has been; yet he has the satisfaction of believing, with a multitude of best informed men, that vast benefits have accrued and are yet to accrue from the attempt to combine physical labor with intellectual culture and education in this country.

Encouraged by good success, and finding himself straitened in his location in New York State, by surrounding endowed institutions, the writer conceived and drew up a plan for a large institution at the West, which was in substance as follows:—

A colony of settlers was to be formed, and a township of land (i. e. six miles square, or 36 square mile or sections, making 23,040 acres.) purchased at the government price. Three sections near the centre being reserved for a village and college grounds; the remainder was to be divided into farms, appraised according to location, near or remote, from the town and Institution, its woodlands, or other advantages; the whole to be rated at an average price of not less than \$5 per acre; and purchasers were to take these farms at their estimated and marked value; or bid for the choice where there was competition. All the town property (a mile square,) after paying cost, was to constitute a fund for Academies for both sexes. And the proceeds of all other lands after paying expenses, etc., was to constitute a fund for building the College-edifices, and endowing professorships, and scholarships, consisting of the right of gratuitous instruction of one



student for 25 years for each 80 acres purchased and cultivated within a given time.

The above plan was shown, and approved of extensively by clergymen and laymen, who warmly advised and urged its prosecution. The considerations which swayed the projector's mind in fixing the site were, the circumstances favoring success, with the prospective want of such an institution as was contemplated.

The location was not easily settled. Michigan, Northern Indiana, and Illinois were successively considered. The Praries of Michigan were small, and at that period (1834) mostly taken up; and the toil of clearing a timbered country, the necessary inequality in prices of cleared and uncleared lands, with the long unhealthy period incident to the removal of forests;—these considerations decided us successively against Michigan and Indiana; and delayed the enterprise itself, so that at one time the projectors had well nigh or quite relinquished the idea of its prosecution.

It was, however, resumed the following year; when the fixed character, and undoubted wealth of the Prairie soil—its uniform quality, and consequent easy susceptibility of a justly graduated scale of prices;—but above all, the brief time requisite to bring farms under improvement, and give them the cultured beauty of long settled countries determined us, at last, in favor of Illinois. In such a country, we reasoned, there could be no fear as to the present means of living, and ultimate success of our plan.

A subscription was accordingly opened, and operations commenced. Rev. H. H. Kellogg, (since then first President of the College,) and Rev. John Waters, entered cordially into the enterprise, and attached themselves to it; though Mr. Kellogg, then engaged in a flourishing Institution for the education of females, which he had himself founded and built, did not remove to Illinois with the first who came. Rev. G. W. Gale was appointed to procure a colony of settlers.

About 30 families soon embarked in the enterprise, contributed funds for the purchase; and an exploring committee was chosen, consisting Nehemiah West, Thomas Gilbert, and Timothy Jervis.—They were not to purchase; but spending, as they would, some of the hot months in the West, to select and report a suitable location for the objects of the colony. They were directed to examine the part of Indiana near the head of Lake Michigan, and proceed to the Northern central counties of the State of Illinois, in the vicinity of the Illinois and Fox rivers. A location in either place was thought to be sufficiently remote from any existing Institution; and convenient as a place of education to the present and future inhabitants of a vast region of country.

Mr. West was obliged to return early in the summer. Mr. Gilbert was soon after taken ill and returned also; and Mr. Gilbert, the third and last of the committee concluded to purchase for himself in

Knox county on the Military Tract. No location was reported by the committee. Doubt and uncertainty for a time settled upon the enterprise, but the Directors were not disheartened. The cause had been committed to God, and the salvation of souls was in it. *Thousand*

They contributed six to seven (hundred) dollars in money; negotiated a loan of ten thousand dollars at the Bank of Michigan; and chose a purchasing committee who were to proceed forthwith to Illinois, select a location if possible, and make the purchase. This committee were Sylvanus Ferris, Nehemiah West, Thomas Simmons and Geo. W. Gale.

The committee left Whitesboro, N. Y. about the middle of September 1835, in their own conveyance.—At Buffalo they shipped their team on board a steamer and set out for Detroit; and a rough and dangerous passage they had of it. After a storm (the Equinoctial) which kept the Boat in harbor one day, and meeting a gale which drove them into the harbor of Dunkirk, where we lay in shelter twelve hours more, we met on our way up the lake, a more serious accident which had well nigh ended our enterprise and our lives together.

About 3 o'clock at night, off Cleaveland, while we were fast asleep our boat ran foul of another steamer which was coming down the lake under full way. A mere providence saved us from all going to the bottom. A rent was made in our vessel near the water's edge, but we were able to proceed on our way.

At Detroit Mr. Samuel Tompkins was added to the Committee in place of Rev. G. W. Gale, who was taken sick on his way up the lake. Mr. Tompkins, with Rev. John Waters had accompanied the Committee, and the latter proceeded on with the Committee, and was present, aiding in the selection of the site.

The Committee were instructed to keep their design secret, lest they should be interfered with by speculators. A necessary caution, as it proved; for before the purchase was complete, one who was putting up at the county seat, hurried away to the land office, and entered eighteen alternate half quarter sections, running directly through the township.

The Committee found here thirty thousand acres of the finest prairie, lying in a body, rolling, well watered, surrounded with groves of the finest timber, with ravines yielding an abundance of mineral coal; the whole tract subject to entry, on Congress title, and at the minimum price of one dollar and a quarter per acre.

In the midst of this beautiful tract, they first bought some timbered and improved lands, near Henderson grove, for the temporary convenience of settlers, and afterwards entered ten thousand acres lying in a body, in the centre of which they located the town which they called Galesburg, after the name of the original projector, re-surveyed the lands purchased, and returned to their homes; all which they accomplished in a little more than 3 weeks.



These minute details, though perhaps not interesting to the general reader, are yet so to the descendants of the men concerned, and may be of some use to future pioneers in the West.

Why was Knox College located where it is? The purchasing committee, were not, of course, indifferent to the natural advantages of soil, timber, and climate in fixing a location for their own and the habitations of their children. But the controlling idea of the whole enterprise was the building up an institution of religious learning for present and future generations: and the spot on which this was to be erected was not fixed upon without grave and deliberate forecast.

The "Military Tract" (named from the location here of the soldiers' bounty lands of the last war,) embraces all the land between the Mississippi and Illinois rivers, beginning at the point where these rivers meet, and extending north almost to Rock River. It is thus the Mesopotamia of the West. Drawing a line from the Mississippi at the mouth of Rock River to the great bend of the Illinois River near Peru; and you have between the rivers a territory larger than the State of Massachusetts, containing in 1840 nearly 100,000 inhabitants, well watered, with, for the most part, an adequate supply of timber, and abounding in mineral coal. Encircled by navigable waters, almost embosomed by the great Mississippi, almost every inch of the soil arable; yet more rolling, high, and healthful than the greater part of Michigan, the whole earth does not contain a spot capable of sustaining a denser population than the region between these rivers. And if there be a soil on the globe where the seeds of salvation ought to be sown with the first breaking of the turf, it is this. Others beside the founders of Knox College have appreciated the importance of this position. Colleges, have been chartered, on this tract, at Warsaw, McComb, Rock Island, Canton, Nauvoo and Jubilee. And though excepting Bishop Chase's College at the latter place, no permanent Institutions are likely to be built under any of these charters, they yet show how strong and wide an impression has prevailed, that an Institution of the first class must be located within the Military Tract.

Galesburgh, the site of Knox College, is central to this region, it is situated on the head waters which flow into the great rivers and is healthful. Fewer cases of sickness and death can scarcely be found in any town of any State, time and numbers being proportionate. Like Oxford and Cambridge in England, and most of the American Colleges, it is inland; and free from the rivalships of an active commercial interest, commercial luxuries, and commercial vices, incident to those river or Seaport towns where rapid accumulation of wealth by commerce, produces vast inequality of property, and almost infallibly over-lays society with indolence, made fashionable by over-grown wealth; and obstructs college discipline by violent temptations to vicious amusements:

But commercial towns must be; and are rapidly rising along the courses of the great rivers; and Knox College is conveniently situated for the education of their sons. Taking Galesburgh for a center, a sweep of 50 miles takes in 120 miles of the Mississippi; in other words, this great stream runs 120 miles without getting more than 50 miles from Knox College. The same circle takes in more than 30 miles of the Rock River, and more than 70 of the Illinois; embracing besides other towns, 15 county seats. Whether a college, placed in the center of such a region is located wisely, for present and prospective uses, capable minds will not find it difficult to judge.

It has been suggested that, at present, one college—that at Jacksonville—is sufficient for the Presbyterian and Congregational wants of Illinois. The founders of Knox College judged otherwise. Such sparse collegiate policy has no precedent, in New England, or any where else except in populations wedded to ignorance. Even in Lower Canada, the Romanists had, fifteen years ago, located 6 colleges.

New England, excluding Maine, and including Vermont, New Hampshire, Massachusetts, Connecticut and Rhode Island, has an area of 31,280 square miles; the State of Illinois has 55,000! In 1840 these States together had a population of 1,732,339; Illinois had 476,133. Those States have seven colleges for Congregationalists; it has been suggested that one, at present, will do for Illinois.

In 1830 the above States had population 1,552,276; showing in the last ten years an increase of 177,963; Illinois had 157,455; showing an increase of 318,633 in the same time; that is, those New England States increased in population less than 12 per cent; while the Illinois increase was about 200 per cent. Should Illinois increase only at the rate of 100 per cent, till 1860, fifteen years hence; it will nearly equal those States in population, should their increase continue at the rate of the last ten years; that is, it will have near two millions of inhabitants!! At any, the least supposable rate of increase, what a population must this State have before either of her colleges shall celebrate their semicentennial anniversary! When Illinois shall have the same population to the square mile that Massachusetts now has, she will contain FIVE MILLIONS OF SOULS! and what is to hinder the speedy attainment of that number? Twice five millions will not be crowded, within her ample boundaries. Her matchless soil will not refuse to feed them, nor her mighty rivers to bear their burdens.

Why should such a territory, so environed with navigation, with such a population and such prospects, be stinted in the means of furnishing liberally educated men? Why should Illinois be made an exception to other States East or West? Why should this time, and this Territory be selected for the experiment of a new policy? Shall the rising population of this Western Mesopotamia receive the Apocalyptic Beast's mark in their intellect and actions—that is to say, "in



their foreheads and hands?" And will christians suffer it?

It has also been suggested that Knox College is too near Illinois College at Jacksonville. The ordinary road of travel between them is some 100 miles, and an air line makes the distance not much shorter. There is also a navigable river between the two to turn the current of business and the course of travel. The business of the military tract, what does not go to Chicago and St. Louis, terminates, and always will, at different points on the surrounding rivers. And if it were not so, the distance between these Institutions is more than double that between some of the established colleges of New England, and far greater than that between most of those standing next each other. While the present population of Illinois equals in density that of some of those States when the older colleges were founded; and the prospective population is greater than theirs.

The founders of Knox College did not intend to interfere with the just prerogatives or true interests of any other Institutions; and have no wishes concerning them, but their success in doing good. It was not originally intended to appeal to the christian public to aid its funds, which were thought to be provided for in their original plan. And so they were, but for the financial earthquake which wrecked everything in the western country which could be shaken by pecuniary reverses. Still they have persevered, and, as the state of the Institution shows, God has not withheld a high degree of success. All that has been received in donations from the public has not equalled the amount destroyed in one short hour by fire. Their present funds, though as yet, partly unproductive secure permanence to the Institution which they have planted; and what more may be needed will doubtless be furnished, through his children, by Him whose promise supplies the means to establish His Kingdom and bless and save the world.

This sketch, designed for the double purpose of public information and a document for reference, is necessarily minute.

The purchasing committee returned, a meeting of the subscribers was called to receive their report at Whitesboro, N. Y.; January 7, 1836. The report was satisfactory, was accepted, and the following proceedings had, viz: A College was provisionally organized, to be called, till chartered, "*Prairie College*." A Board of Trust appointed, consisting of Rev. John Waters, Sylvanus Ferris, Rev. H. H. Kellogg, Dea. Thomas Simmons, John C. Smith, Rev. Geo. W. Gale, Nehemiah West, Isaac Mills, Samuel Tompkins, and Dr. Walter Webb. The town site was reported, and the name Galesburgh confirmed. Plats of the purchase were made. Town property was reserved of 560 acres. 1004 acres were reserved for college and theological uses. The ballance of the purchase was divided into farms; appraised upon the average of five dollars per acre; and nearly half of the

whole purchase sold to purchasers most of whom had never seen the soil. Such was their confidence in the committee. Nor was it misplaced; for though a vote was adopted to allow any who should be dissatisfied with their purchases to exchange them for other lands on their arrival, no such change was made. The meetings were commonly attended with prayer to God, and a spirit of harmony prevailed which has characterized the settlement since.

The town plat made in the center of the purchase embraced 160 acres. The form, size, and price of lots were fixed. A ten acre lot on each side of the town was reserved for male and female Academies; also a Cemetery of five acres, ground for a meeting-house and a lot for a parsonage. Plans for Academy buildings, public house, and steam mill were suggested, but finally left to private enterprise.

In the spring (1836) several families removed, by land, and arrived at the settlement in June. Others went on with them to prepare to remove their families in the fall. Among these were Messrs. West and Gale, two of the Trustees, who were authorized to procure a survey of the Town Plot, which they did and sold a large amount of town property to emigrants from New York, Vermont and Maine; most of the Presbyterians and Congregationalists who had heard of and wished to join in the enterprise.

Mr. John C. Smith of Utica persuaded several to purchase with him a canal boat in which they embarked their families and effects. They proceeded to Buffalo; were towed by a steamer to Cleaveland; thence through the Ohio Canal to Portsmouth on the Ohio River; from which point they floated down the Ohio to Cincinnati.

Finding their progress too slow; and finding it impossible to hire a steamboat to tow them which would stop on the Sabbath, which they had not violated by travelling hitherto; they constructed a stern-wheel to their boat and propelled it by their horses.

An incident occurred at Portsmouth respecting the Sabbath worthy of note. While tied up for the day at that place, a steamer came to on Sabbath morning, bringing home a large number of commissioners to the Presbyterian General Assembly which had just closed its sessions. A clergyman came to the canal-boat and addressing an old lady (most of the boat's company were at public worship on shore) invited them to come on board the steamer for worship. The old lady asked if the boat had not come in that morning? He answered, yes. "We had heard," said she; "that you were to have worship on board, but we had concluded not to attend the preaching of those who are breaking the Sabbath."

With their new propelling power, they went on down the river from Cincinnati. After much difficulty and detention from defective machinery and ignorance of shoals etc. they succeeded in reaching the mouth of the Ohio; were towed thence to St. Louis; propelled their boat to Alton; were again towed into the Illinois, and worked



their way by their stern wheel up to Meredocia; where some of them taking sick, others leaving to go by land, the rest with the boat were towed up to Copperas Creek near Peoria, the nearest point to Galesburgh.

Waggons were instantly despatched to bring them off; but they were found at a public house, a few miles from the river, nearly all sick. One large unfinished room with beds spread on the floor, contained most of them; literally a hospital in the wilderness suddenly filled with patients. 40 persons had been crowded into one narrow canal boat upon the western rivers from 2 to 3 months in the warm season of the year. They were, soon as possible, removed to their cabins at Henderson Grove.

Col. Mills died 10 days after his arrival. Mr. Smith, projector and captain of the expedition, speedily followed him; and Mr. Lyman, after being removed from the boat to the grove, languished about two months and died. "These all died in faith," passing from new scenes here, to more impressive scenes in the better country, that is an heavenly." Their death cast a gloom over the infant colony. They were principal men; two of them members of the Board of Trust.

Mr. Smith, a relative of Dr. Grant the Nestorian missionary, whose two sons he had with him for education, by the advice and counsel of their father; was an able, energetic, but somewhat visionary mind. Mr. Lyman an elder of the Presbyterian church at New York Mills, Oneida County, N. Y., was a pious and intelligent man. His children, have been blessed, and prospered in the colony; and one has since joined the departed spirit of his father. Col. Isaac Mills, a farmer of Columbia, Herkimer county, N. Y., was with his family converted to Christ from Universalism in the great revivals of 1825-6.

He was a liberal and holy man, also an elder in the church. He left every comfort of life in the hope of doing more good in this mission colony. He aided in the daily and Sabbath worships held on board of the boat—distributed tracts on the way; and when there was no preaching where they tied up on Sabbath, called the inhabitants together and held meetings for prayer, reading and exhortation. The rest of the invalids from this unhappy voyage recovered.

Thus ended this ill-fated expedition; for boldness of conception, and perseverance in execution, equal to that of Jason and his Argonauts of old. A journey of more than 2000 miles, thus accomplished by men of little knowledge of navigation any where, and none of the waters which they passed.

Following are the names and residences of those who arrived in 1836. Rev. John Waters, New Hartford, N. Y.; Rev. George W. Gale; Prof. N. H. Losey, Whitesboro, N. Y.; John C. Smith, Utica, do.; Henry Lyman, Elisha King, N. York Mills N. Y.; Riley Root, Camden, N. Y.; Mrs Phelps and family, do.; Leonard Chapel, Clinton, N. Y.; ~~Dr.~~ Thomas Simmons, Samuel Tompkins, Daniel Wheel-

er, Hamilton, N. Y.; Col. Isaac Mills, Columbia, N. Y.; Patrick Dunn, Western N. Y.; Col. Matthew Chambers, Roswell Payne, Luther, Gay, Wm. Hamblin, Bidport, Vt.; Erastus Swift, Addison, Vt.; Henry Wilcox, Moriah, N. Y.; Abel Goodell, Chancey S. Colton, Isaac Edton, Monson, Me.; Nehemiah West, Lorentius Conger, John G. West, Ira, N. Y.; Caleb Finch, Greenbush, N. Y.; John Kendall, Adoniram Kendall, New Lebanon, N. Y., Geo. Troop Avery, Mother and Sisters, and Mrs. Hitchcock and family. Besides these, all of whom had families, there were three young men, viz: John McMullen, G. D. Colton, and Abraham Tyler, from the State of N. York.

The following arrived in the spring of 1837, viz: Sylvanus Ferris, Geo. Ferris, Russia, N. Y.; Weston Ferris, N. O. Ferris, Norway, N. Y.; Dr. James Bunce, Utica N. Y.; Levi Sanderson, Eli Farnham, Dea. Agrippa, Martin Fabius, N. Y.; Harvey H. May, Union Village, N. Y.; Junius C. Prentice, Sheldon Allen, Augusta, N. Y.; Barber Allen, Cato, N. Y., and Jonathan Simmons, Hamilton, N. Y.

A Steam Saw Mill and the Academy were built in the summer 1837.

The college was chartered by the Legislature of Illinois at the sessions in the winter 1836-7: the property conveyed to the legal board, and by them deeded to the purchaser, in fee simple, but with the condition of forfeiture to the College, if intoxicating liquors are made and sold on the premises.

In 1838, Rev. H. H. Kellogg, of Clinton, N. Y., was appointed President of the College. Rev. G. W. Gale, Prof. of Rhetoric and Moral Philosophy. And N. H. Losey, A. M., Prof. of Mathematics and Nat. Sciences. Mr. Losey had heretofore conducted the Preparatory Department. In 1841 the college was fully organized, and a class entered on the Freshman year. In 1843, a building which had cost more than \$5000, took fire and burned down. There was no insurance: The Board then commenced the present scheme of college buildings, for which the inhabitants of Galesburgh subscribed near \$3000; and some \$500 more were obtained in the vicinity. In the summer of 1843; Rev. G. W. Gale went east and returned early the year following, with an apparatus which cost near \$300, and sixteen hundred volumes of books, besides some funds towards building. In 1843 President Kellogg went to Europe, and, while there, obtained for the College about \$1000 in money, and some \$500 worth of books.

In 1844 a College building was completed, containing rooms at present occupied by the Library, as a lecture room, and for the Philosophical and Chemical apparatus; besides accommodations for eighteen to twenty students. Another building of the same dimensions is nearly completed.

After this outlay of more than \$10,000, the productive fund of the Institution is above \$20,000. Besides this productive fund, the College has unsold lands, chiefly within the original purchase, which are valued at \$30,000; and unsold lands in other counties worth some



seven or eight thousand dollars more. There is land and town property reserved for Theological Instruction, (if applied to that use within a given time, now valued at \$3,000. So that the entire fund for all educational uses, realized from this enterprize is at present some \$70,000. The school section (640 acres) given by the government for primary schools, fell near the town, and has yielded a permanent fund of \$7,000, the interest of which with the annual State appropriation nearly furnishes gratuitous instruction to every child in the township. Some 200 children now profit by this fund.

The town of Galesburg, now has (1845,) some seventy dwellings beside mechanics' shops, stores, mills, Academy and College buildings accommodating some 300 inhabitants. An ample church building is in process of completion. Repeated revivals of religion have been experienced. Profaneness is rarely heard in the streets; and intoxicating drinks have neither foothold nor advocates in the community. There being but one religious society as yet in the place, (long may the happy Union continue) and all the influences centering in the College and subordinate schools, the discipline over students is rather that of the *place* than of the institution, and nothing seems requisite but industry and fidelity, with the continued approbation and blessing of God, to realize the most ardent hopes and pious wishes of the founders and friends of the colony and Seminaries here planted.

## PRESENT BOARD OF TRUSTEES

- Rev. Jonathan Blanchard Ex. Off.  
 " John Waters, Galesburgh.  
 " Geo. W. Gale do.  
 Sylvanus Ferris, Esq. do.  
 Nehemiah West, Esq. do.  
 Dea. Thomas Simmons,  
 John G. Sanburn, Esq., Knoxville.  
 Hon. Peter Butler, Colebrook,  
 Matthew Chambers, Esq., Galesburgh.  
 James Bunce, M. D., do.  
 Eli Farnham, ~~M. D.~~, do.  
 James Bull, ~~M. D.~~, do.  
 Prof. Nehemiah H. Losey, ~~M. D.~~, do.  
 Erastus Swift, do.  
 William Holyoke, do.  
 Rev. Flavel Bascom, Chicago:  
 " Horatio Foote, Quincy.  
 " Milton Kimball, Augusta.

## PRESENT FACULTY.

*President,*

REV. JONATHAN BLANCHARD.

- REV. GEO. W. GALE, Prof. Rhet. et. Mor. Philosophy.  
 NEHEMIAH H. LOSEY, A. M. Prof. Math. et. Nat. Philosophy.  
 INNES GRANT, A. M. Prof. Lat. Greek et. Heb. Languages.  
 HENRY E. HITCHCOCK, *Tutor.*  
 CYRUS L. BLANCHARD, Prin. Prepar. Department.  
 MISS E. FARRAN, Principal of the Female ~~branch~~ *branch* of the Preparatory Department.



REVEREND BOARD OF TRUSTEES  
John W. ...  
Geo. W. ...  
Ryland ...  
John ...  
James ...  
The ...  
James ...  
The ...  
James ...  
The ...  
James ...  
The ...  
James ...  
The ...  
James ...  
The ...

REVEREND FACULTY

REV. JOSEPH ...  
Rev. Geo. W. ...  
Nathan ...  
James ...  
Henry ...  
Gives ...  
Miss ...

INTRODUCTORY NOTE.

The following "Discourse" was delivered in Ripley, Ohio, Sept. 20, 1842; before the Literary Society of a small Collegiate Institution in that town. It was first published in pamphlet at Cincinnati, and has been reprinted in newspapers, and in tract form in several States. The author was at the time Pastor of the Sixth Presbyterian Church in Cincinnati, with no expectation of a speedy connection with any public Literary Institution. The discourse is republished here to inform the friends and patrons of Knox College what views and principles are to guide its President in the discharge of his duties. It is respectfully dedicated to the officers, Alumni, and members of American Colleges and Theological Seminaries. The sentiments of the "Disuourse" have been seriously and long considered by THE AUTHOR.



## PUBLIC MEN,

AND

## PUBLIC INSTITUTIONS OF THE CHURCH,

A DISCOURSE BEFORE THE LITERARY AND MORAL SOCIETY OF RIPLEY  
COLLEGE, OHIO, SEPT. 29, 1842.

BY J. BLANCHARD.

**QUESTION--**What is the duty of men occupying posts of influence in Churches, Colleges, and Theological Seminaries:--on questions of Reform, involving the elements of Morals, which agitate and divide the public mind?

It was a cunning and an effectual artifice of ancient, savage warfare, to pollute the fountains of a land, and poison its wells; nor will Satan, the arch-foe of men, be likely to omit a like policy in destroying souls. The churches and seminaries of a land are its well-springs of thought; and as the thoughts of a free nation, as of an individual, govern its actions and determine its character, these institutions cannot be too warmly cherished, too wisely guarded, or too sedulously watched. For, in civilized countries, at the present day, the force of public opinion is the force of law; and to teach a land is to govern it.

There are now, a few more than one hundred chartered Colleges in the United States, exclusive of Medical and Law schools, and sixty Theological Seminaries. Of these, 21 are houses of Romish priests. Almost all these institutions are under the instruction and control of the religious denominations. Their professors, students, and graduated Alumni, together, make a college and seminary population in the United States of more than *fifty thousand men!*

These men, dispersed through the country, to a great extent, do its thinking and reasoning on morals and religion. Men of practical experience may, and do control in the various departments of business, and civil politics; but in religious denominations, excepting some few fanatical sects, the opinions of the best informed men will generally prevail. For, though many self educated ministers may equal or surpass others who have received a

public course of instruction, yet the number of such men is comparatively small.

There are, in this country, more than 30 religious sects, which have a membership of above two million one hundred thousand, influencing, more or less, a population directly connected with their congregations, which is vaguely estimated at 14 millions; leaving some three millions in the United States without any direct religious influence whatever. And the opinions and measures of these religious denominations are largely influenced by a comparatively few leading minds, occupying prominent posts of influence in the church.

There are twelve leading benevolent societies, whose aggregate receipts for the year 1836 and 1837 were \$913,990 92 cents. At this time, their annual receipts and disbursements must exceed a million of dollars. And though this sum is far less than the nation might and ought to pay for benevolent purposes; yet it is obvious that the collection and disbursement of such a sum, annually, by agencies, for the most part connected with the church, must necessarily exert a powerful influence on its opinions and measures. For, besides that multitudes depend on these funds for their daily bread; the Secretaries and agents of these Societies, by the central position which they occupy, and their personal acquaintance; gained by their necessary travel from place to place, are enabled to exert an almost incredible influence upon the public opinion of the church, to render these men unpopular whose zeal for reform disturbs the collection of funds by the Societies which they represent.

These three influences combined, viz: that of the seminaries, the church-organizations, and the societies; or rather, the influence of the men who direct and control them, may be said almost to *make* the public sentiment as to what is evil, and what is good.—For, in respect to morals and religion, institutions of learning are the nation's eye; churches are its heart; and benevolent societies are its hand; and whatever country is to be blest with a pure religion, these points of influence must be pure. If the eye be dim, and the heart diseased, the hand will soon be paralyzed, and the body a corpse!

Now on the men of wealth the college depends for its endowments, the society for patrons, and the denomination for its popularity. And, as the givers of money always influence the receivers; while the politics of the country will be controlled by the voters, whether rich or poor, the wealth of the nation will always give character to its literary and religious institutions.

There would be no harm in this, were it not the experience of mankind, that the wealthiest portion of the church is not usually the purest. From its very nature, *property* dreads a disturbance; even though caused by wholesome and necessary reform. One fears he shall lose a place; another, a customer; a third a patron; and a fourth a friend. If the bank grants Southern loans on secu-



rities in land and slaves, whoever wishes to obtain money at the banks, must not oppose their traffic in men. Thus every reform conflicts with property-getting in one way or another.

But worse, far worse than this; a large part of the property of America is, in a moral sense, tainted, either in the getting or in the holding; and, to be wealthy, in many parts of the country, is almost inevitably to be wicked.

The Slave States have, to begin with TWELVE HUNDRED MILLIONS of property, every shilling of which is invested in sin.—There are also, yet, nine thousand six hundred and fifty-seven distilleries in all the States, yielding 36,343,236 gallons annually.—The capital employed in these establishments, and in the innumerable wholesale and retail houses for selling the liquors as drinks, may also all be set down as infected property. And, next to these, are those investments of capital, which, though innocuous or even useful in themselves, are constantly used to violate the Sabbath. These are turnpikes, toll-bridges, rail-roads, canals, ferries, iron and glass factories, storage, commission, and forwarding warehouses, stage and boat companies, and other joint stock concerns which require their servants to labor on the Sabbath as on other days.

There are also, in the United States, 100 cities and large towns, varying in population, from the city of New York, to Columbia, South Carolina. In all these, are great numbers of butchers, dairy-men, ice-dealers, and shop-men, who draw their wealth through a violated Sabbath. Add to these the Post Offices, the houses of Post Masters and clerks, which, at short intervals, dot the whole surface of the country; and it may safely be said, that there is scarcely a mile square of inhabited territory in the United States, where there is not a large amount of capital, so invested, as to require, by owners or their agents, the regular and constant commission of sin!

How formidable this property-power must be to institutions which look to the public for pecuniary support must be seen at once. Will the parent send his son to college where the youth will be brought to *feel* that his father draws the means of his son's support through sin? Will the patron give money to an agent who tells him that his business is sinful—that he gets his living at the hazard of his soul? Or will those churches which faithfully testify against prevailing sins, find favor with those who gain their wealth by practicing those sins? There seems, to the human eye, a dire and awful necessity impending over every institution which looks for support to the property-holding public, either to forfeit its patronage by opposing sin; or its conscience by neglecting it.

It may be said there is an abundance of wealth for all religious and benevolent uses, which is uncommitted to sin; and this may be true, if such wealth could be disconnected from all other.—But the factory of the North, and the cotton plantation of the South; the northern iron foundery, which makes the mill, and the

southern cane-field which grows the sugar, being one in interest, are often so in spirit. There is no point on which men sympathise so promptly as that of property. And when one class of property-holders are disaffected towards a college or society, other classes soon catch the infection of its hate.

If, for instance, the Post Offices, which dot the land, dislike an institution for diffusing, among its pupils a holy zeal against Sabbath violation by the mail; the spirit of the Post Office communicates to the turnpikes; the turnpikes inflame the toll bridges, these again fire the canals, the canals, the railroads; and the shareholders of the whole inland carrying-trade of the country, who may be said to be dragging the moveable wealth of the nation through "iniquity with cords of vanity," are speedily inoculated with disgust at that institution or church, which has had the hardihood to stand up by the law of God, against the accumulation of wealth. Its zeal they will brand as madness; its perseverance, obstinacy; its conscience, fanaticism; and its prudence as design.

It may be replied that 'the church of Christ largely controls public sentiment; and that mere men of the world cannot destroy institutions which christians resolve to sustain.'

But alas! The most formidable antagonism to every reform in this country, is church-opposition. Lest I should be suspected of exaggeration here, I use the words of one whose standing will secure respect for his opinions—I mean the Rev. Albert Barnes of Philadelphia. In a recent article on "*the power and responsibilities of the Church,*" he says:—

"I lay down this proposition as fully tenable that the church has power for reforming mankind which no other institution has or can have. And that, in all works of moral reform, it should stand foremost." But, with evident pain he adds:

"Sin winds its way along by many a serpentine and subterraneous passage into the church, and entwines its roots around the altar; and assumes a new vigor of growth and a kind of sacredness by its connection there. *There is scarcely a form of evil which can be attacked which does not, in some way extend itself to the church.* There is scarcely a steam-boat or railroad car that runs on the Sabbath which has not some connection with some member of the church, nor is there an attempt at reformation which can be made, which does not infringe on some custom in the communion of the faithful."

These melancholy admissions of Mr. Barnes, are as notoriously true, as they are painful to the pious heart.

But to show the patronage which sin finds in the church, I quote from a writer belonging to the other division of the Presbyterian church; who, though less known, is not less justly respected where known, than Mr. Barnes; I mean the Rev. Mr. Crothers of Ohio.

He is charging the General Assembly to which he belongs, with acting upon the Papist doctrine of "*venial sins.*"

"By a *venial sin,*" he says, "we mean one which a man may al-



low himself to live in without danger of the wrath of God; one which ministers need not reprove, if it would be attended with inconvenience; one which is so harmless that church courts need not exercise discipline on account of it; one on which they need not permit discussion, or hear a memorial, provided any of the members are living in it. In this sense of the term, our Assembly treat it as a *venial sin*—to buy, sell, or hold as a chattel, an immortal being, even a member of the body of Christ; to make a neighbor work all his life without wages; to separate husbands from their wives, and parents from their children; to set aside marriage and compel millions of human beings to herd together like cattle; to hold females under laws which make it death to lift a hand to repel the assaults of a white debauchee; and in order to make human beings more valuable as property, to take the Bible from them and let them go down to hell unless it shall please God to save them without the ordinary means.”

Such are the pictures of church-dereliction drawn by two living ministers of Christ, venerable for their standing, talents, learning, years and piety. And it is scarcely a reproach on colleges, seminaries, and societies, to say they have been smitten with the common leprosy of the land; to say that our institutions for the instruction of young men have taught the great principles of morals feebly, and “*in the abstract*,” that they have shunned the very questions which duty to God and the good of mankind required them to discuss; that they have left their pupils with little or no zeal to carry out in practice the truths which they have inculcated in theory; that, instead of being to this country, what the University of Wittemberg was to Germany, when the Great Frederic was its patron, and Luther and Melancthon, its professors; they have resembled rather, Cambridge and Oxford, in England, which some one has compared to hulks sunk in the stream of public opinion, serving only to show how fast the current flows by them.

What else was to be expected of institutions located between the corruptions of property on the one hand and church corruptions on the other? They are, by position, the material betwixt the upper and nether mill-stone of this nation's depravity, and no wonder that their firmness of principle has not successfully withstood the friction to which it has been exposed.

As a specimen of the manner in which moral questions are sometimes treated by religious institutions, take the course of a leading theological school in the East on the question of slavery.

When the discussion waxed warm in the East, a Colonization Committee had long existed in the Institution. As light increased, an Anti-slavery Committee was organized; mind conflicted with mind and the truth rapidly gained adherents. The senior professor called the students together, and by earnest and moving appeals, *induced both committees to disband*. The churches were all the while being disturbed by the discussion; the seminary, where, if any place, the means of ascertaining truth and duty respecting

slavery existed, was *silent*. After some time, a committee was appointed by a body of students, to request of the faculty, permission to organize a “Society of Inquiry,” or “monthly concert of prayer” for the abolition of slavery. That committee existed nearly a year; and though frequent and urgent applications were made, *the consent of the faculty was not obtained*. The motive of the faculty was, to save the seminary from the agitations incident to that discussion; and their policy was adopted, and to a great extent is still adhered to, by the leading influences of the church throughout the land; a policy which effects the mass of church members, as that light house-keeper's policy would affect sailors, who should put out his light on a stormy night, to save his oil to burn in calm ones; that is, it has left many bewildered, to follow every false light to their destruction.

The result of this disastrous course has been, that the governing influences, pastors and leaders, of multitudes of churches have followed the example of the seminary—occupied a timid, equivocal, and false position on this great question; while thousands of honest, warm-hearted and yet short-sighted men have been thrown under the leadership of violent, defective, and erratic minds, least of all fit to guide the host of God in its struggles against sin. *The final result is not yet realized!*

And if our Colleges and Seminaries have been faulty, our benevolent societies have been no less. It is no harm to take wicked men's money for good uses; but these societies will send agents for the money of slaveholding churches, under circumstances of increasing discussion and light, which make it to be fairly inferred, that they do not condemn their sin of slaveholding. And to take the money of the wicked under circumstances which imply consent or indifference to their wickedness, is itself wicked. This is precisely what the various societies are doing. If, according to Rev. Mr. Crothers, the churches are *acting* the doctrine of “*venial sins*” by retaining slaveholders unrebuked; the societies are acting on the principle of selling indulgences, by sending agents to them, as to christians, for their money. Their contributions are, in effect, the price which they pay the church for indulging them in holding slaves. The language these societies practice toward slaveholding professors is this: We will accord to you the benefits of a christian standing in a christian land, and yet allow you to hold men and women in a state devoid of marriage, parentage, wages, and all other rights, of simple humanity, provided you contribute to our popularity and our funds.

There are among the faculties of our institutions of learning, some bright exceptions to the above remarks.

The stand taken by one college-President at the bloody scene of Lovejoy's death at Alton, is well known. Another, President of one of the oldest and largest eastern colleges, at the time when every building where anti-slavery meetings assembled was in danger, said to those who asked for the college chapel to hold a lec-



ture. "I give consent, as one of the faculty, to the use of the chapel. But if you cannot obtain that (pointing significantly to a large commodious building) there is my barn." But these exceptions like individual stars in a night of clouds, only reveal the darkness of the firmament in which they are set.

But while I animadvert freely on the delinquencies of the public men of the church, let me say, that truth has not always been with their upbraiders. Difference of responsibilities renders some diversity of conduct proper; and some also have been accused of a corrupt expediency who less lacked integrity than light.

Besides, there is a hair-brained madness of principle which is as remote from wisdom as time-serving and self-seeking are from righteousness.

The man who deserts right principles at the bidding of circumstances is wicked. But he who acts as if there were no circumstances—nothing but principle—is insane. For the circumstances which surround a man are a part of God's truth which is revealed by his providence every hour; and it is either stupidity or madness to disregard it.

The maniac assuming as true whatever he chances to think so, acts just as he would act if there were no other minds in the universe to influence events but his own. So the man acts who sees nothing in the world to steer his course by but right doctrines and wrong; true principles and false. He shuts up the eyes of his body and walks by those of his soul. And for a lack of skill to apply them, he will bear good principles through life, as the ass carries gold; not knowing how to benefit others by them, they only burden himself.

Such a man has no occasion for *wisdom*, and were all men like him there would be none. The smallest mind may yield to the force of a perceived moral principle as promptly as the greatest. Yet of two minds equally honest, the greater hath the advantage in this, that his faculties being more comprehensive, he is able to choose wiser measures to carry out those principles of moral duty which both feel alike.

The man whom I blame for a corrupt expediency is *not* he who is slow and cautious in selecting his measures; but he who will take *no measures* against evil, where sacrifice and suffering are demanded, and *somebody* must endure, or truth must fall. The man who is always wanting to a good cause where there must be risk of popularity and bread. Many such, alas! there are. Men, who never so far forget themselves as to say anything against sin which will offend the wicked. Men like John Hook in the American Revolution, who while others were fighting for liberty, was looking out for beef! Men, whose praise, if they have ability, is in all classes, simply because they condemn none; and who hover delicately about the arena where God's children are warring on established abuses, like buzzards over a battle-field, desirous to share in the action only so far as to secure the prey.

Yet it by no means follows, that, because a man's principles are sound, his measures are right. If a man is honestly *acting* against sin, whether he adopts my measures or not,—if according to his light and means, he is boldly and faithfully demolishing the temple of darkness. I may *recommend*, but I may not *dictate* to him the method, nor revile him for not adopting mine, so that he deals true strokes against the frowning ramparts of iniquity. I will not quarrel with him, nor should he with me, though he uses a battering ram, while I with less strength, perhaps, but equal skill, prefer the drill and blast.

The policy which I condemn, is that so deplorably common—a waiting for exigencies to pass over before sin is opposed—a shunning to meet the world just where it presents itself in practical opposition to God—a selecting dead or sleeping sins to oppose—that vain and senseless cunning which thinks by indirection, to destroy established sin without disturbing the sinner.

You have avoided the exciting question—you have kept your college, or your society, in peace. Very well: have you established the truth against error, or maintained holiness against sin? Or have others "endured the cross, despising the shame," and secured the victory while you have not lifted a weapon? If so, the ill effects of your example by corrupting the host, far out weighs any seeming benefits you can show, in sectarian peace unbroken, and worldly popularity preserved.

Besides, this waiting for exigencies to pass—till sin may be withstood without danger; and Christ followed without loss, is as unphilosophical as it is unchristian and unfair. There never will be a time, from this to the millennium, when there will not be some "*exciting subject*." Stand waiting on the banks of human corruption as long as you will, its streams of depravity will never run dry until the fountain is healed by the blood of Christ. And he who waits to take sides in moral questions, till the "excitement is past;" i. e. till the world contests no more points with Christ, will wait till the millennium is come.

"But," you say, "I shall injure my institution—I shall destroy my influence by taking sides in disputed questions. Let me do what good I can in my own way."

I answer, "That influence which will be forfeited by the open advocacy of what is right, or the just censure of what is wrong, ought surely to be lost. Most likely, it ought never to have been gained by the means which were used to obtain it. There ought to be no men in the church of God who will lose influence by openly warring upon sin, according to their ability. It ought always to be known before-hand what they will do."

Let us consider some of the ill effects of this *non-committalism in morals*, this taking no sides in real questions of reform.

1. One of its bitter fruits is to *continue* and *aggravate* the spirit of sect in the church.

Coleridge has said: "It is a profound question to answer, why it



is that, since the middle of the 16th century, the Reformation (from Popery) has not advanced one step in Europe?"

Now it seems to me that this "profound question" is solved by the single fact that *Luther contended for the truth; but his followers fought for Lutheranism*: he for the principle, they for the sect formed upon it. Luther, and his coadjutors struggled for mere truth against the errors and abuses of popery. They did not, at first, dream of separate organization. And so long as the strife was for truth and right, against falsehood and wrong, men's minds yielded to the weapons of the Reformers. It is so in every little local reformation, or village revival. In the beginning, christians think, and act, and plead for God: in the end, too often, for their respective churches. And when the excitement reaches that point, it loses all power over men's consciences, and becomes a mere conflict of opposing interests. Thus, that which stops a little neighborhood revival, arrested the Reformation of the sixteenth century, viz: the spirit of sect.

Now the essence of non-committalism is the very principle of sect. In the vast majority of cases, the reason why a suffering truth is not defended, or a reigning vice opposed by christians, is, it will prejudice *our* "college," or "church," or "society."

But who does not see that the moment when it becomes inconsistent with the prosperity of a college, or a church, or society, to make open war on all manner of sin, that moment the Institution becomes anti-Christ in its bearings on the community; and ought either to be reformed by God's children, or abandoned? For the object and end for which such institutions are established, is, or should be, to remove ignorance, error, and sin; and establish their opposites: and that not by skillful indirection and adroit and cunning management, but by open, honorable, and holy instruction.—And the moment when it becomes inconsistent with their prosperity to oppose evil; those institutions have changed their nature and ought to lose their support: For, besides, that they fail of answering the just and for which such institutions are founded, they teach christians, by force of their ill example, to subordinate the truth to sect; a church leprosy which must be healed before Christ's kingdom will come.

2. Again: The non-committalism of the leading men and public institutions of the church, wastes and squanders the energies of God's people, by directing their minds to such sins only, as least require attention, and where their opposition will be least felt.

The mind of the church or of the student, is apt to follow that of their teachers. But the mind of the non-committalist teacher, instinctively shunning controverted truths, that is, truths which meet the opposition because they conflict with the sinful ways of men:—he will lead the minds of his hearers to contemplate distant sins, or sins already universally decried; long-exploded errors, and often the sins and errors of the past generation; for the sins of the present generation are commonly "*exciting subjects*," and must be

treated "*in the abstract*." Non-committal mind shuns to consider the wickedness of the present *day and hour*, unless it be some evil practice which is already so *commonly* spoken against, that none will take offence at hearing its condemnation repeated.

E. W. SEHON, Agent of the American Bible Society, in a late published letter, in which he describes certain SLAVES of the extreme South, as 'the happiest PEOPLE he ever saw,' speaks with respect of instances where the slave has taken a dollar from his pocket, requesting "Massa Sehon" to send a Bible to the poor heathen. Now this agent knew that the wretched slave was himself forbidden to open and read the Bible which he was anxious to give to the "poor heathen;" and that those "*happiest people*" were living in promiscuous concubinage. Yet his mind probably never once rested on these sins and evils, while he was pleading and toiling for the destruction of heathenism in distant places. To ask why the American Bible Society suffer such a use to be made of their character by their agent, and yet continue to invest such a man with their authority, is not to our present purpose. I give this agent's mind as a pure specimen of the effect of moral non-committalism, to turn men's thoughts from prevailing, present, pressing vices, to sins which are either distant, or dead, or already commonly decried. It is this creeping palsy which has weakened American christianity in every limb.

It is painful to trace the arts of obscurity by which non-committal preachers, in the various sects, seek to set the minds of their people against only such sins as there is no cross in opposing.—Presbyterians of this sort will instruct a congregation of Sabbath-breaking and dram-selling professors, in the errors of Armenius—the heresies of Arius or Pelagius; or the wickedness of an opposite school in theology. Non-committal Methodist preachers, especially, when placed amid slave-holders and distillers, can arouse the indignation of their audience against the thrice-hunted ghost of Calvin, and what they imagine to be Predestination; though, perhaps, not one in the neighborhood appears to be *elect* of God, in the judgment of either pious Presbyterians or pious Methodists. Episcopalians, of this stamp, may teach their flocks to sigh over the ancient sins of schism, and dissent from churches, to which the Schismatics never belonged. The various Immersionists can lecture on the spiritual benefits of submersion in water. And other minor sects, following, "*haud passibus equis*," each with its spiritual nostrum, by uniting their several opiates with the "infallible" drug Popery; may keep the conscience of this nation a little longer asleep to the fact that God is angry with the land on account of its millions enslaved; its more than NINE THOUSAND distilleries; its almost countless dram-houses; its refusing Sabbath rest to the laborer; its intemperance, licentiousness and general contempt of His law.

3. But this non-committalism in the faculties of our public schools is especially disastrous in that, *it bereaves reforms* of those leaders who seem qualified and called of God to the work.



Great minds, before they have proved their strength, are modest, reverent, and self-distrusting. They learn only by experience what they can do. A slumbering consciousness of their own awful energies makes them dread the shock of opposing minds, till they are forced out on some point, and find their powers. Besides, they have usually a keen sense of propriety which makes them shrink from differing from those whom they revere as models, and love as men. Thus, the very virtues of such minds make them an easy prey to this God-deserting, this truth-abandoning principle, which, enforced by the example of their teachers, steals into their souls under the specious but stolen guise of prudence and discretion. Thus the young, and ardent, and powerful, and balanced minds; those whom God has qualified, and whom reforms need for leaders, are the very class which this silent policy of our public institutions is burying from the moving host of God, in the living grave of moral non-committalism.

The result is, that reforms (for reforms God has ordained there shall be) are often thrown into the hands of men and women, of defective minds, which yet see moral principles with great clearness, and will not rest in silence while they are trampled on. Thus, it is the non-committal clergy, not Abolitionists, who give fanatical men and women their vocation, so far as they influence the honest and the good. On the Christian battle field, where truth and falsehood sin and holiness grapple, it is because the qualified leaders retire from the very point of action, in an army which is conscious of the goodness of its cause, and, leaders, or no leaders, *is determined to fight*—that fanatics find followers among the righteous and the sane.

This is not all. The over-bearing influence of uncommitted leading men, whose conduct is often the people's standard of wisdom, sometimes overwhelms and exasperates those whose consciences force them into reforms; and often destroys what candor they originally had, by making them to be despised as ultraists, and shunned as factious, for that very conduct which God and their own consciences approve. They are thought to go "too fast and too far;" because they go beyond those who go at no speed, and nowhere at all, to the work of reform; but simply endeavor to hold their own, where they are. It is this which has sometimes made fanatics of sober men.

4. But all these ill-effects of the silent policy of our public men and public institutions are slight compared with this; to wit: *That their course powerfully helps the wrong side in every question of reform.*

All Christendom is now one vast deliberative body, trying the question: "*Shall the wicked triumph?*" and every silent voter is counted in the affirmative. The only circumstances which can prevent those who are silent on questions of reform from strengthening the wrong cause, is utter insignificance—that they influence nobody—are regarded by nobody—but are mere unnoticed dust on the balances of public opinion.

That this is true, appears from this plain fact that when a public man, or public seminary takes pains to suppress or shun any question of reform, it gives the testimony of its example against the discussion of that question; and implies a censure on all who take part in it. And this is all the protection sin asks. For sin does not propagate itself by arguments addressed to men's understandings, but by lures and temptations presented to their interests, appetites, and passions. Let sin alone, and it will spread. To defend it, is to expose.

Hence, any wicked practice, as slave-holding or Sabbath-breaking, dreads nothing so much as examination. Hence, also, Satan, who knows that this world's atmosphere slowly kills what is good, and fosters what is bad; wars against all just principles as Russia destroyed the armies of Napoleon, viz: avoids meeting them in conflict, until the world's climate, (more destructive of righteousness than Russia's to the French) chills and exterminates them. The men, therefore, and the institutions which have stood aloof from the slavery discussion—who have, from the first, looked coldly or wincingly on those who have spoken while they were silent; have thrown all their weight in the slavery scale. They have given to slavery the only defence which the case admitted. And the non-committal policy bears the same on every case, where truth and righteousness are in conflict with error and sin.

If then, I am asked; "What ought our College and Seminary faculties to do for reform?"

With the utmost simplicity and directness, I reply:—

Those Faculties ought to lead their students, both by precept and example, to take the simple ground of opposition to prevailing sins, which truth demands, and to do their utmost, by prayer and instruction to infuse into the youth a zeal for reformation which will enable them to breast the after opposition which they will meet from the world. We want a martyr-age of Colleges and Seminaries, to send forth a host of young men, at the sound of whose goings the whole land shall tremble—men who will not rest while one way or practice in the community violates the law of God—who will toil for Christ as assiduously as the minions of Popery drudge for the man of Sin; and who will withstand established evils meekly, openly and boldly, as Luther withstood his accusers at the Diet of Worms.

Till God raise up such means and such men, Christ's Gospel never will triumph at the West. For the antagonism which any country presents to the Gospel, will always be strong in proportion to its means of luxury and wealth. Iceland and the High Alps easily receive an offered Savior. The poor and the industrious welcomed him when on earth; while the man of great possessions turned sorrowing away.

Judging by this principle, no spot of earth, perhaps, will yield more reluctantly to a religion which crucifies to the world, than this Valley of the West; where all the advantages of land and sea



seem to meet; where inland ships, groaning under the riches of its soil; are propelled along our rivers by that power which turns the spindle, or towed across our plains by the force that drags the plough. The men in whose hands the blessed gospel shall successfully resist and control such a tide of worldly influences, must be men who will fix their eyes on the complete triumph of the Gospel, resolved to see it attained or die in the attempt—who are willing to be despised, hated, persecuted, and, if need be, die even by hunger and toil for the triumph of the cross.

Such men our colleges, but especially our Theological Seminaries, under God, must afford. In short, the intellect and education, of this nation, ought to be set for the nation's deliverance from all practical disobedience to God. I do not say that the old ways of learning should be forsaken, but that all learning should be made subsidiary to a correct, "*Theory and practice of human life.*" All the business and amusements, the food, the drink, the social intercourse and solitary hours of men; their journeys, their politics, their churches, societies, business corporations, the actual life of men, in short, must be examined, and whatever is wicked in it so exposed, that Christians may (act every moment for the glory of God,) without being betrayed by ignorance into sin. And to withstand the popular odium incident to this work, they need the zeal of Apostles and the Spirit of Martyrs. They may yet have occasion to exhibit both.

As to our benevolent societies:—Their agents ought, in the prosecution of their labors, to avoid all sectional and irrelevant debates; such as disputed boundaries, party animosities, and contested claims. But there are no local questions in morals. All the principles of Christ's kingdom run every where; pervade every society; and concern every man. Therefore, he that is not with them all, is against them all. For they are so related that no man can truly receive one, without that state of heart which admits the whole; and he who does not, according to his light and power receive and defend them all, has never heartily embraced one. You can never make thinking people believe that the man who shrinks from opposing one plain sin, is at heart opposed to another. If such a man warmly decries certain sins, he does it, either as a trade to live by, or out of spite at those particular sins. But if people observe an agent or secretary of a society, not forgetting—not omitting—but studiously avoiding allusion to sins which are near him, while praying and pleading for money for the suppression of the very same sins at a great distance, they will not long consider him either a christian or an honest man. Now as Slave-holding, Caste, Concubinage, and other customs violative of God's law, are the elements of heathenism in Asia, Africa, and the Islands; no Mission, Bible, or Tract Board can retain its hold on the consciences of enlightened and reflecting christians, whose agents' zeal for the suppression of these sins is in the inverse ratio of the distance of sinners. For the plain reason that such zeal is mercenary, and not rooted in the love of

God. The only way to save the cause is to employ no such men. In exact illustration of my meaning is the following instance:—

One of the Secretaries from New York, at the ecclesiastical convention, in Cincinnati, in June last, (1842) spoke at length, to a large audience, on the obstacles to the Gospel in the west, and the dangers to our country arising from them. He dwelt earnestly on Popery, Infidelity, Mormonism, Popular ignorance, etc., etc.; but though he stood on the very confines of slavery, he never once alluded to slave-holding, which every well-informed man considers, in point of endangering our country, and obstructing the Gospel, scarcely inferior to the worst evil which he named. The reason why he did not mention slavery, was, obviously, that it would have been unpopular to have done so.

Now while our benevolent societies keep, each to its own appropriate sphere of labor, their agents must be men who will not, in any place, "sit on to declare the whole counsel of God." A class of travelling agents and secretaries whose minds are degraded to a level with those politicians whose ruling principle in speaking is the dread of losing votes—who will oppose only what "the people" are opposed to—who raise their opinions to fit one atmosphere, and lower them to suit another; are unfit to handle moral and religious subjects. Christ's cause will surely suffer in their hands. They come at length to be regarded by the people as a sort of religious sponges, without character or use, but to absorb and yield money. And their example infects and corrupts all the young candidates for the ministry who respect them for the station which they fill.

This is not all. Such men who occupy an equivocal position in active morals—the spiritual eunuchs of the church, like natural eunuchs in palaces; are ever addicted to management and stratagem in proportion as they lack honesty and courage to contend for the right. And they busy themselves, wherever they go, in the pulling of small wires, in elevating this man and depressing that, in promoting one institution and detracting from another, to bring into the foreground, men after their own heart; and thus make the posts of influence, as in all corrupt organizations, accessible only to supple, and dexterous, and heartless men; who will not deny themselves for truth and holiness, but disparage those who will.—Travelling agencies, and itinerating preaching in general, expose the best men to violent temptations to form such an odious character. Whether any fall before the temptations, God and those who know them will judge.

Never, never, will the church—which is the sanctuary of God—be cleansed till those things are changed. While the prominent men of the various church denominations, speak equivocally, faintly, or not at all, against prevailing sins, the mass will yield to the violent temptations which those prevailing sins present; 'the whole head will be sick and the whole heart faint,' and our land remain unhealed.

But let once the superincumbent weight of non-committal mind







JUST PUBLISHED BY GEO. L. WEED,

*The Fourth Edition of a most Valuable Work,*

## THE PHILOSOPHY OF THE PLAN OF SALVATION.

With an Introductory Essay, by Rev. Professor STOWE, of Lane Seminary.

*Extracts from Notices of the 1st and 2d Editions.*

"We regard it as an argument for the divine origin of the Christian Religion, of unanswerable force and extraordinary interest."—*N. Y. Evangelist.*

"This is a remarkable book."—*N. Y. Observer.*

"It will be called for and read by many who can appreciate the reasonings of a logical and vigorous thinker."—*Christian Observer, Philadelphia.*

"This is the second edition of a work of decided value and ability. It was originally written in the form of letters to a skeptical friend, explaining the grounds on which the author had renounced his former skepticism, and embraced the doctrine of Christianity. We think no one can read the book without decided profit. We commend it to general attention."—*N. Y. Daily Tribune.*

"The Philosophy of the Plan of Salvation, is highly esteemed by the leading clergy in London and vicinity. It is soon to be published as one, in the series called Ward's Standard Divinity, under the sanction of twenty-four principal dissenting ministers, among whom are Dr. Harris, Dr. J. Pye Smith, and others well known in both countries."—*A Clergyman travelling in Europe.*

"It is logical both in its reasonings and its arrangements, the work of a clear and vigorous thinker."—*N. E. Puritan, Boston.*

"A remarkable book; its views are eminently original.—We would call our readers and brethren of the press to a farther examination of it. We are sure it has proceeded from a master mind."—*Zion's Herald, Boston.*

"We can assure our readers they will find it well worth reading. It is systematic, logical, and philosophical."—*Christian Watchman.*

"It is always a pleasure to commend, early and earnestly, a work of solid merit like this. Few volumes, indeed, have issued from the American Press, that bear the stamp of originality and profound thought so deeply imprinted on every page."—*Boston Recorder, Boston.*

Dr. Stowe's Introduction was written for this edition.

*Price Reduced to 60 cents.*

For Sale at the Bible, Tract and Sunday School Depository, 4th Street, Cincinnati.

### JUST PUBLISHED.

LIFE OF JEREMIAH EVARTS, Late Corresponding Secretary of the Board of Commissioners for Foreign Missions. By E. C. Tracy. With a Portrait. 1 vol. 8vo.

"If we mistake not, the work will be highly valued by men of all professions, as well as of all Christian denominations. It contains a fund of practical wisdom, which cannot fail to interest the young and old, the Christian and the man of the world."—*N. Y. Com. Adv.*

"The memory of Jeremiah Evarts has long since been embalmed by the American church, and is like a household word wherever the cause of missions flourishes, or the friends of missions are found. We are glad to see a just and permanent memorial of him in this volume. It is made up in a great degree of extracts from his letters, diaries and other writings; but it is all the better for that, especially as the selections are made with excellent judgment."—*Alb. Relig. Spectator.*

For Sale by

G. L. WEED.