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1928

Centennial Celebration

OF THE

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OF THE

First Presbyterian Church

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Addresses Delivered

AT THE

CENTENNIAL CELEBRATION

OF THE

FOUNDING

OF THE

FIRST PRESBYTERIAN CHURCH



COLUMBIA, MISSOURI.

October 17, 1928

CENTENNIAL CELEBRATION

of the

FOUNDING

of the

First Presbyterian Church

Columbia, Mo.

held October 17, 1928, during the 96th session of the Synod of Missouri, U. S., pending the consideration of the Report of the Committee on University Work.

Presbyterian Student Orchestra.

Prayer by Rev. James L. Fowle, D. D.
Central Presbyterian Church, St. Louis.

Presbyterian Student Chorus.

Introduction of P. S. A. Officers and Cabinet Members
Dr. Milton C. Towner, Bible College.

Hymn 304 "The Church's One Foundation."

"The Presbyterian Background of One Hundred Years Ago."
Rev. A. A. Wallace, D. D., Mexico.

"One Hundred Years' History of the Columbia Presbyterian Church"
Judge N. T. Gentry, Missouri Supreme Court.

"Fraternal Greetings from the Synod of Missouri, U. S. A."
Rev. G. Marion Hull, Ph. D., Washington, Mo.

"Fraternal Greetings from the Columbia Federation of Churches"
Dean F. F. Stephens, Retiring President.

"The Presbyterian Work in Columbia Today"
Rev. John M. Alexander, D. D., Chairman of Committee on University Work.

"The Church and the Students in State Institutions"
Rev. Wm. Crowe, D. D., Westminster Church, St. Louis.

Presiding Officer: Dr. James Gordon, Columbia.

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FIRST PRESBYTERIAN CHURCH OF COLUMBIA, MISSOURI.
(Third Church Building, 1894-Present).



FIRST PRESBYTERIAN CHURCH OF COLUMBIA, MISSOURI.
(Second Church Building, 1846-1893).

FOREWORD

In the autumn of 1926, the officers of the First Presbyterian Church of Columbia, Mo., invited the Synod of Missouri, U. S., to meet in Columbia in the autumn of 1928, to join in the celebration of the Centennial Anniversary of founding of the church.

The Synod of Missouri entered the following minute upon its record and later accepted the invitation of the church at Columbia:

“A communication was received from the Columbia church, stating that the church would celebrate its 100th anniversary in 1928, and inviting the Synod to hold its meeting of that year with them; and also asking the appointment of a committee on arrangements to meet with a similar committee from that church, to consider the matter, and to draw up a report to be submitted to the next regular meeting of the Synod, in the fall of 1927. The moderator appointed on this committee Revs. A. A. Wallace and Walter Langtry, and Col. Sanford Sellers.”

The committee representing the Columbia church was Dean Walter Williams and Mr. Marshall Gordon, elders in the church, and the pastor, the Rev. Dr. John M. Alexander.

The Synod of Missouri held its 96th session in the Columbia church October 16, 17 and 18, 1928. The Centennial Celebration took place Wednesday evening, October 17th. The addresses at the celebration are published in this volume.

THE PRESBYTERIAN BACKGROUND OF ONE HUNDRED YEARS AGO.

REV. A. A. WALLACE, D. D.,

Mexico, Missouri.

Beneath each structure there must be a foundation. Related to every stream there is a fountain head. The background of Presbyterian movements in Missouri one hundred years ago consisted in a deep sense of duty and privilege: duty to Christ the Lord, and privilege to be His co-laborers, in extending His Kingdom.

The Synod of Tennessee meeting at Nashville, October, 1817, heard and granted the request of Rev. Jno. Matthews, Rev. S. Giddings, Rev. Timothy Flint, and Rev. Thos. Donnell, to be organized into a Presbytery on Missouri soil. On the third Thursday of November, 1817, there met in St. Louis the Rev. Messrs. Giddings and Donnell and Elder Cunningham from Bonhomme, but as Messrs. Matthews and Flint had not received word of the meeting, these men adjourned to meet in St. Louis on the third Thursday of December, word being sent to the absent ministers.

Accordingly there gathered in St. Louis on December 18, 1817, the Rev. Messrs. Matthews, Donnell, and Giddings with Elder Hempstead from the Church in St. Louis. Mr. Matthews preached from Matt. 13:52. "Therefore every scribe which is instructed unto the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Presbytery was then constituted with prayer, and Mr. Matthews chosen Moderator and Mr. Giddings Stated Clerk.

The first action of the Presbytery was for the supply of destitute congregations and neighborhoods. These congregations ranged from Bonhomme, Florissant, St. Charles as far North as Buffalo Church (presumably in Pike County) and



TEMPORARY PRESBYTERIAN STUDENT CENTER
(Purchased by the Columbia Church, 1926).

called for visits from at least one of all the ministers. At two o'clock the next day Presbytery engaged in special season of prayer "for the extension of the kingdom."

Thus began in prayer, faith, and consecration, the work of these pioneers to win a great region for Christ. The territory over which these men were to ride on horse back, and preach and persuade men to be reconciled to God, may best be described in the words of Psalm 72:8. "He shall have dominion from Sea to Sea and from the river unto the ends of the earth." For the Presbytery of Missouri reached from the Aurora on the North to the Gulf of Mexico, and from the Father of Waters to the Pacific on the west. These were truly men of courage, faith, and consecration.

At the next meeting held April 18, the same action was taken for the care of destitute regions. At the meeting held April 29, 1819 at Mr. Matthews' house in Louisiana, action was taken for the formation of a Missionary Society. A constitution for this purpose was drafted and adopted on the following day. The Fall meeting of that year was held in St. Louis, and vacant fields and destitute regions again engaged their thought and action.

In May of 1821 they met in Jackson, Mo. and heard the call of a nearby German settlement to give them the Gospel. They engaged to do this, to catechise their children, and to encourage them to build houses of worship and aid in the support of Missionaries who should be sent to them.

In March of 1825 in its meeting at Dardenne the Presbytery asked to be transferred to the jurisdiction of the Synod of Indiana, and this was done.

The meeting of October 4th, 1827, was held at Edwardsville in Madison County, Illinois, and there had been such growth that there were seventeen delegates present.

On October 8th, while in session at Shoals Creek Church in Bond County, Rev. W. S. Potts was received as a licentiate from the Presbytery of Philadelphia.

Mr. Potts was destined to do a great work which was accomplished by him in St. Louis.

This was period of great growth, as evidenced by the fact that reports were made at the meeting that Churches had been organized as follows—The first Church in Sangamon County, Illinois, January 22, 1828. The First Church in Montgomery County, Illinois and the First Church in Fulton County, Illinois on September 13th, 1828. The Church of Auxvasse in Callaway County, June 1st, 1828, and the Churches of Fayette in Howard County and the Church of Columbia in Boone County in September, 1828.

This meeting at Shoals Creek Church lasted FIVE DAYS.

The remarkable Home Missionary spirit of this period is revealed in the fact that the records show that activities ranged from Bond County, Illinois up through Montgomery, Sangamon, Mason and Fulton Counties of that State and swung west through Palmyra, Missouri and on as far as Liberty and Independence on the frontier and back on a southern line through Jefferson City. This was truly the original "Land of The Saddle Bags."

This then in brief is the background out of which came to being such Churches as this vigorous body whose Anniversary we are celebrating tonight.

It is likewise the background of all that Presbyterianism which blessed our whole State and a part of the State of Illinois, during the past century.

Truly it is a noble record, one which stirs our hearts with admiration, for the sacrifices endured, and the results accomplished, and which should enflame our souls with a like zeal for the honor of our Lord and Christ.

What are the lessons we may learn from this period of consecrated effort?

First. They were devoted to one thing—the giving of the Gospel of Salvation to lost souls for whom Christ died. They believed in human spiritual need. They believed in the Gospel of Jesus Christ and its power to meet that need. Therefore their pulpits whether in arbor, school house, or city church rang with the notes calling men to repentance, and faith toward Jesus Christ. A like unity of purpose today will bring like results.

Second. They were thorough in what they did. They tarried willingly in session doing the Lord's work in thorough earnest-

ness. Note that session at Edwardsville lasting for FIVE DAYS. How it contrasts with our hurry-up and get-away methods of today. As stewards of the manifold grace of God they tarried to know God's will and they waited upon Him in patience and prayer.

Third. They were willing to endure hardness as good soldiers of Jesus Christ. Riding on horseback through forests, fording swollen streams, facing trackless prairies, sleeping often in the open, they went forward. Supplementing pitifully meagre salaries by work on the farm they lived, they toiled, they sacrificed, they rejoiced, and they laid for us the foundations on which we have builded our houses of hope and our temples of contentment.

Have we a like spirit of sacrifice? Does the Cross make its appeal to us as it did to them?

Fourth. There was an undivided Church which wrought these things. Blessed by a spirit of cooperation which had not as yet been vexed by unhappy division, here was a Presbyterianism that presented a solid front; a Presbyterianism united by strong ties of common loyalty to its Lord; a Presbyterianism that was full of enthusiasm with a big task of common interest. For God's blessing upon every cooperative Presbyterian enterprise, for His guidance on every plan for closer Presbyterian union, and for the healing of every Presbyterian division in State and Nation, I devoutly pray and wait with eager expectation.

ONE HUNDRED YEARS' HISTORY OF COLUMBIA PRESBYTERIAN CHURCH.

By

JUDGE NORTH TODD GENTRY,

of the

Missouri Supreme Court.

The pleasant duty has been assigned to me of briefly giving some of the history connected with the First Presbyterian Church of Columbia, Missouri, and I accept of the task with the greatest pleasure, at the same time fully realizing that many of the things that I shall say are well known to many of you. I shall endeavor to mention some of the historical events in connection with this church and trust that the same will prove of value, as we recall the faithfulness of the old-time church members and the difficulties that they encountered in the organization of a church, and that a recitation of some of the incidents connected therewith will inspire us with the desire to do our duty.

Too much praise cannot be bestowed upon those who conceived the idea and executed the plan of organizing a Presbyterian church in September, 1828, in the small village of Columbia, in the midst of the forests of Missouri; and too much praise cannot be bestowed upon those who, by their love for the cause, started a Presbyterian congregation, later built a house of worship and kept alive the organization amid times most discouraging.

From many of the old citizens of Columbia, it was learned that the First Presbyterian church was organized in a one story log house, situated at the northeast corner of Walnut and Tenth streets, just east of the present Christian church of this city. The building stood until 1902, when it was torn down. We have before us this evening a table which Elder Walter Williams had made from a timber taken from that old house, which table he presented to our church and has been used in our Sun-

day School ever since the presentation. In this residence, we are told, the original nine members of this church signed the "Covenant" which was written by Rev. William P. Cochran, and written with a quill; and the Covenant and the signatures of the original nine members were copied in full on the first page of our sessional records. Mr. Cochran said that the exercises connected with the organization of this church commenced on Saturday by the singing of "How Firm a Foundation." This was followed by a sermon by Rev. William P. Cochran, whereupon nine persons were received into this church, whose names I take pleasure in reading: Peter Wright, John Sutton, Elizabeth Sutton, Caroline Wilson, William Peeree, Harriett T. Peeree, Robert Huston, George McAfee and Philip McAfee.

I am thankful that the Sessional records of this church from its organization have been preserved, and are in the custody of the present clerk of session.

The next day, Sunday, September 15, 1828, the church members elected Peter Wright and William Peeree elders of this church. It is eminently proper, therefore, that Dr. James Gordon should preside on this occasion as he is a grandson of Elder Peter Wright. Peter Wright was one of the first judges of the Boone County court; he was also county surveyor and laid off the town of Columbia, performing the task in a most skillful manner, which would do credit to any civil engineer today. The other of the two original elders, William Peeree, served until July, 1830; he and his wife were school teachers, and conducted the first school in Columbia. From that day to this school teachers have been among our most active and earnest members. As a result of exposure incident to a trip across the plains, as a Santa Fe trader, Elder Peeree contracted a fever which soon resulted in his death. For four years the elders performed the duties of both elders and deacons; but in August, 1832, two deacons were elected, Robert Huston and John Van Horn, the latter being a great uncle of J. D. Van Horn, at present one of the merchants of this city.

The two McAfee brothers, above mentioned, were the great uncles of Miss Mary McAfee and Mrs. Jennie Bates, who have

been members of this church for so many years. Mrs. Caroline Wilson, above mentioned, was the last survivor of that faithful nine, she having retained her membership in this church for fifty-one years. She was the great-grandmother of J. Dozier Stone, of this city.

Rev. William P. Cochran and Rev. Thomas Durfee, two missionaries from the Home Missionary Society of New York, were sent to Columbia, and to their efforts is due the credit of the organization of this church. Mr. Cochran acted as the first pastor of the church and served in that capacity for five years. When I was a small boy, Mr. Cochran, then an old man, visited Columbia and told some of the incidents which occurred during the early times of this church. He said that services were held in private residences, both in town and in the country. Andrew Hannah was a farmer living northeast of Columbia near Hinkson Creek and close to the line of the present State Highway No. 40. Mr. Cochran said that one Sunday morning services were being held at Mr. Hannah's home, which were attended by all the members and a few visitors. In the midst of the services, two bulls engaged in a butting contest, and one pushed the other into an open well, near the house. Then, a discussion arose as to whether the owner should lift the animal out of the well on the Sabbath Day. One party recalled the fact that the Bible was authority for lifting an ox out of the ditch on the Sabbath, but he said there was no scripture for the lifting of a bull out of a well on that day. This was about to start a religious argument and the result might have been fatal and far reaching. Mr. Cochran came to the rescue and assured them that the Presbyterian Church was not a debating society, and that the Bible must not be understood in any narrow or restricted sense; but that the church stood for better life, and the Bible taught love for God and kind deeds for men as well as beasts.

Another Sunday, according to Mr. Cochran, services were held at the home of Mr. Hannah, but a heavy rain prevented some of the town members from going all the way. So, some of them stood on one side of Hinkson Creek and the remaining members stood on the other side of that stream and all sang such hymns as "Rock of Ages," "All Hail the Powers of Jesus"

Name," and others; then, as best he could, Mr. Cochran preached to the people on the same side with him and tried to preach to those across the creek from him; and if all of them could not hear him, they pretended that they could. Mr. Cochran mentioned, however, that that was not the first time that he had preached to people on the same side with him and had tried to preach to some on the other side from him; and that he hoped that he and all his successors in the pulpit would be able to preach so as to interest people on both sides.

At another meeting at Mr. Hannah's country home, Mr. Cochran said that it began to rain at the close of the service and it rained so hard that Hinkson Creek could not be forded; so, all the congregation had to remain at the Hannah home waiting for the waters of the creek to subside. Mr. Cochran said however, "We had plenty of corn bread, bacon and buttermilk; all had a good time, and this experience brought us closer to each other and it was a practical lesson in Christian hospitality."

The first meeting of Presbytery held in Columbia was in October, 1829, and the records show that Elders Peter Wright and William Peerce were both delegates from this church. This brought forth a criticism from Presbytery, for the book of church order only provided for the election of one delegate and one alternate. As you know, times have changed, for it now sometimes happens that all the elders of this church and sometimes all the deacons will attend a meeting of Presbytery or Synod.

Our sessional records of 1830 state that Presbyterian services were held in the court house for something over three years; this was the first court house erected on the public square of Columbia. I might also add that the sessional records show that the janitor of the court house was paid eight dollars per year for his services.

Very little is said in our records about the first Presbyterian church building in Columbia, although the records in two places refer to it as the new "meeting house." It was a one story brick building situated on Lot 275 in Columbia on the north side of Walnut street between Fifth and Sixth streets. The building stood there for many years and was later used as a

residence for colored people. Dr. William Provines, one of the early elders of this church and the grandfather of Mrs. J. H. Davis told of the first suggestion that was made for the Presbyterian house of worship, and he gave the credit to Andrew Hannah, who as above stated was a farmer residing several miles northeast of Columbia. Dr. Provines said that one morning Mr. Hannah came to the Provines residence on Broadway before day-light and said, "Dr. Provines, we need a Presbyterian church house in Columbia, and I have plenty of trees on my place and my son owns a sawmill. We can furnish the logs and make all of the timber, floor, roof and doors; and the rest of the members can furnish the bricks, windows, nails and pews." The proposition sounded good to Dr. Provines and the other members. It was accordingly accepted and work on the new church began without delay; this was in 1833.

I am glad that we have with us this evening Miss Frances Davis, who enjoys the distinction of being the fifth generation to hold membership in this church. She is a daughter of Mrs. J. H. Davis, a grand-daughter of Mrs. John H. Field, a great grand-daughter of Dr. William Provines, and a great great grand-daughter of Mrs. Brooks.

It is not generally known that the Presbyterians organized and conducted the first camp meeting in Boone county, which was in August, 1834. It had real "sun-rise services" and real "all day meetings." The preaching was beneath an arbor in the woods, and up-right forked sticks with poles laid across furnished the frame, and brush and branches furnished the roof. There were similarly constructed rooms for cooking, eating and sleeping. The record speaks of the "Presbyterian Camp Ground," which was situated on what was afterwards known as Clark's Lane, near what is now Highway No. 40, some three miles northeast of Columbia. This meeting was conducted by Rev. F. R. Gray, assisted by Rev. William P. Cochran and Rev. R. L. McAfee. Presbytery met in the Columbia church and held its session on this camp ground, but was delayed in the opening of its session, as stated by the record, owing to the muddy roads and swollen streams. After reciting the fact that a number of members were added to the church during this meeting, the re-

cord says that the session took recess from time to time, "and in consequence of this, together with a sudden and unexpected fall of rain, the meeting was unexpectedly broken up, which, as the session was not sitting at the time, the last meeting was not closed with prayer." And the records of Presbytery, in referring to this camp meeting, say that a young minister was to preach his trial sermon, but "such a heavy rain came up that he could not proceed, and an adjournment was had to the Presbyterian Church in Columbia at early 'candle lighting.' The young minister there preached his trial sermon, which was approved and he was licensed to preach."

Rev. John L. Yantis was pastor of this church during the times of the spirited debates between different factions of Presbyterians, known as the old school Presbyterian and the new school Presbyterian, and he often expressed himself on the subject of such debates. Once Mr. Yantis was asked what was the difference between the old school and the new school; and he replied, "The same difference that there is between the old fool and the new fool." Mr. Yantis was the father of Professor James A. Yantis, later a member of this church and a teacher in the University Law School.

Rev. Luther H. Van Doren was the first pastor to have adopted anything like a budget system. It included two collections per annum for the Bible society, home missions, Sunday School society, education and assemblies foreign missions. Mr. Van Doren, without being requested, preached a sermon on "Christian Tolerance," which was during the time of the so-called Mormon war in Missouri, or Mormon insurrection. It so happened that later on, the Mormons were arrested in northwest Missouri and their cases sent on change of venue to Boone County for trial. In the Boone Circuit court, two lawyers who were members of this church defended them and one member of this church served on the jury, and all the Mormons were freed.

Rev. Isaac Jones, one of the pastors of this church, showed his desire to keep the church out of politics when something happened that might have caused considerable friction. In 1840, there occurred the memorable presidential campaign between

Martin Van Buren and William Henry Harrison, sometimes called the "Log-cabin hard cider campaign." A flag pole was erected in front of the courthouse by a large number of admirers of General Harrison, and that evening Whig orators entertained a large audience in the court house. It so happened this was a prayer-meeting night and some of the stricter members of the church thought that Presbyterians, even though Whigs, should not attend such a meeting. But Mr. Jones passed the matter by saying that in his opinion the Presbyterian church members had nothing to do with the selecting of the night for the celebration. It was during Mr. Jones' pastorate that the great religious revival of 1843 was conducted in this church, he being assisted by Rev. W. W. Robinson, Rev. David Coulter and Rev. Robert L. McAfee. Not only was there one hundred additions made to the Presbyterian church, but a similar number were added to the Methodist and Baptist churches. As above stated, Presbyterian services were held in the small brick church on Walnut street. Owing to the absence of sidewalks and the prevalence of deep mud, the church could only be reached on horseback. My father, Thomas B. Gentry, later an elder in this church, told me that as there were no gravel streets in Columbia at that time, the rains made the dirt thoroughfares almost impassable. He said it was his duty to take his mother, three sisters and two neighbor women to church twice every day. And the only way he could do that was to take them one at a time on horseback; letting the lady ride on the side-saddle and he, then a boy, riding behind. He would then take the horse home for another passenger. He said the mud was above the knees of the horse and by the time he got through with the day's work, he was almost as tired as was the horse. But, so much interested were they in the building up of this church and community that these faithful members considered it a privilege, a duty and a pleasure to attend and listen to those good men tell of the better life.

After the addition to this church of so many members during that great meeting, it was deemed necessary to erect a larger and better house of worship. Accordingly, in January, 1845, a building committee, consisting of Col. William F. Switzler,

(father of Mrs. J. S. Branham), Henry Crumbaugh (father of Miss Cornelia Crumbaugh), Captain Sinclair Kirtley (great-uncle of the Misses Cauthorn), Harrison Gentry (father of Mrs. John S. Ankeny) and George Smith, was appointed. The committee decided to erect a brick building with a shingle roof, and lot No. 162 in Columbia, at the southeast corner of Broadway and Tenth streets, was agreed on as the site, which as you know is the lot upon which the present church now stands. The building committee let the contract to Phineas Kenyon, who had been the contractor for the State University in 1840, for the stone work, to John G. Keene for the brick work, to John Van Horn for the wood work, and to B. McAllister for the pews. The building was not completed, owing to various delays, until October, 1846, when it was dedicated in connection with the meeting of Synod in Columbia. This building served as our house of worship until 1893, when it was torn down to make room for the present stone edifice. The women of this church were active in good works in that day, as well as before and since, for the deed to this ground recites that the same was purchased by the "Columbia Presbyterian Female Sewing Society," which was in January, 1845; and the price paid for the lot was fifty dollars. As the ladies did not know much about deeds or the title to church property, they had the deed made out to Rev. Isaac Jones, then pastor of the church. Unfortunately, differences arose between Mr. Jones and most of the members of the church, so when he conveyed this property to the elders and trustees, he conveyed it to them as trustees of the Presbyterian Church "at present attached to, co-operating with and subject to the government of that branch of the church now known as the old school Presbyterian Church." The deed further provides that whenever all of the members of the church "shall depart from the great fundamentals of the gospel as held and practiced by that branch of the church, then and in that event this lot shall vest in such trustees as shall be appointed by the Court of Chancery, for the benefit of any such church as may be organized in a constitutional way." For sometime prior to the dedication of this church building, services were held

over Dr. S. B. Victor's store, which stood on Broadway where the Drug Shop now stands.

Shortly after this church building was completed, Mrs. Sarah Rollins, widow of Dr. Anthony W. Rollins, presented the church with a handsome gilt-edged Bible, which was used in the pulpit for many years, and which has been replaced two or three times by donations from that family.

In 1848, the first temperance movement of any importance struck Columbia, and the pastor of this church, Rev. Frank S. Hart, was one of the active promoters of that early organization. But Mr. Hart said that the temperance pledge was not as strong as it should be, for it only obligated the person taking it to abstain from the use of intoxicating liquors at all times, except Christmas, New Year's Day, Fourth of July, wheat harvest, hog-killing time, sheep shearing days and ice cutting days. Mr. Hart, while pastor of this church was awarded his Master's degree by the University of Missouri, said to have been the first person so honored by that institution. After serving this church for less than two years, Mr. Hart resigned to join one of the overland trains for California, and has the distinction of being the only Presbyterian minister in this county and one of the few in Missouri to become a "Forty-niner." The trip was too hard for this young college graduate for he returned broken in health and soon died. A goodly number of the members of this church became "Forty-niners," but most of them returned to Columbia. For a number of years they kept up their organization, and services on Christmas Day in this church were held in their honor.

In ante-bellum days, it was customary in this church, as well as in other churches, for the slaves of members of this church to unite with and attend services here. It often happened that a man and his wife would bring their letters of dismissal to this church and accompanying those letters would be a letter of dismissal for one or more of their slaves; and letters of dismissal were also given to members of this church and their slaves who moved elsewhere. For some years after emancipation before negro churches were organized in Columbia, family servants occupied the three back pews in this church.

In 1850 the present Presbyterian church bell was purchased and placed in the belfry of the then new brick church, where it remained until the tearing down of that church in 1893. The bell was then carefully laid away, and in October, 1894, it was placed in the belfry of the new church, where it has remained ever since. The only inscription on the bell is the name of the Pittsburgh manufacturer. Dr. Henry M. Clarkson, one of the members of this church, was the prime mover and a liberal subscriber to the bell fund; and he selected a bell which still has a sweet tone and doubtless will be used for many years to come.

Not only has the bell been used to invite people to Presbyterian services, but for many years it was used to give the fire alarm, especially when the fire was at night. During the Civil War it was used, as was the court house bell, to warn our people of the approach of bushwhackers. And since that war, enthusiastic young men have entered the church, in ways unknown, and rang the bell on December 31st, as the old year passed away and the new year was born. And frequently, when the Missouri foot-ball team has been successful over rival teams, especially Kansas, Missouri boys have entered the church and rung the bell, making it chime with the other bells in Columbia.

Once while Dr. R. S. Campbell was pastor, the Sexton began to ring the bell just before Sunday morning service, and, for some unknown reason, the clapper became disconnected from the bell, flew out through the window of the belfry and fell in the middle of Tenth street. It came down with so much force that it made quite an impression in the then dirt street, but fortunately no one was injured. Dr. Campbell was an Irishman, full of Irish wit, and sometimes unintentionally became humorous in his sermons and in his prayers. After it was learned that no one was injured by the falling of this clapper, services were resumed and in his prayer that morning Dr. Campbell thanked the Lord that no one had been killed, because as he put it "so few of the people of this church were prepared to meet their God."

The matter of church discipline seems to have been on the hearts and consciences of the elders of this church on many occasions, for at divers times members of the church were cited

to appear and answer to various complaints. As most Columbians were originally from Kentucky, attending the horse races seems to have been one of the favorite pastimes of many of the men; and occasionally a member engaged in a fist fight. Failing to attend religious worship was considered a serious offense, as was also for one sister to speak in an unchristian manner of another sister. As a rule the accuser was "common frame." One member was excluded from the church for renewing his license to keep a bar in his tavern, after having been warned by session that the keeping of a bar was in violation of the rules of the church. "Visiting groceries and loitering around tippling houses" was indulged in by some of the members, much to the annoyance of the others. Some of the officers thought church members should not attend theatres and circuses, but Dr. Samuel A. Muchmore, then a young minister of this church, shocked the congregation by stating in the pulpit that in his opinion an occasional visit to the theatre or circus was no cause for apprehension on the part of the church. One of the elders, a University dean, thought dancing was out of the question and he insisted on "churching" all the young people who were guilty of such conduct; but, when he learned that his daughter had attended a social function and danced every set, he concluded perhaps he was in error.

In 1856, Colonel William F. Switzler, a member of this church and editor of the Columbia Statesman, came before the session and stated that he had had a "reencounter" upon the street with another editor, growing out of a publication of an article affecting Colonel Switzler; that meeting the other editor upon the street after the last publication, he had inflicted personal chastisement upon him. Under the circumstances, and in view of Colonel Switzler's voluntary appearance and confession, the matter was dropped, with an earnest injunction from the moderator that Colonel Switzler be careful hereafter to "live peaceably with all men."

Another member of this church, Moss P. Parker, later mayor of this city, was fined by the police judge one dollar for fighting; and as the police judge was one of the officers of this church Brother Parker was cited to appear before the session. The

record says that "after giving the young brother some good advice his case was indefinitely postponed."

From 1850 to 1860, the Columbia Presbyterian church suffered from the bitter political and religious debates, as did other churches. Sometimes a religious debate kept the members of one church from dividing on politics. So, to that extent we are indebted to religious debates. During those years, political orators visited Columbia and more than once trouble threatened to break out in this church. Fortunately, the cooler heads prevented open rupture, though many times the feeling on both sides was just what it should not have been.

During the time of these discussions, Senator Thomas H. Benton visited Columbia and delivered a political address in the court house on Saturday. He was entertained at the home of his friend Ishmael VanHorn, who was also a member of this church; and Sunday morning Benton and VanHorn attended preaching in this church. In his prayer that morning, the pastor, Rev. J. T. Paxton, asked for a blessing upon our country during these days of discussion, upon our leaders and upon all our people; and he was specially anxious that no mistakes be made by those in authority. After service Senator Benton said that he enjoyed the sermon but did not enjoy the minister's prayer in regard to mistakes being made, because he (Benton) did not admit that he ever made any mistakes.

Rev. Nathan H. Hall, our pastor from 1851 to 1858, was a Virginian by birth but had lived in Lexington, Kentucky for some years. While described by some as "a gentleman, every inch of him;" he was described by others as a "throughbred Presbyterian, and always ready and willing to give a reason (often times more than one) for the faith that was in him;" and also described by others as "a foreman worthy of his steele." In March, 1857, Rev. Nathan H. Hall conducted a get-together meeting which was a success, and the following resolutions were adopted:

"Resolved, that those now present agree solemnly to regard all differences and alienations existing between ourselves and other members of this church as settled and buried, and hereafter to strive to live together in the peace of the gospel.

"Resolved, also that a Bible class be organized to meet Monday evening of each week at the houses of the members."

In connection with the adoption of these resolutions, Dr. Hall took up a collection, and Columbia Presbyterians got together.

During the pastorate of Rev. Samuel A. Muchmore, political troubles were still brewing and his pastorate was handicapped by reason thereof. However, Mr. Muchmore was the first to observe the week of prayer in this church in January, 1860. Mr. Muchmore was a most liberal man in his views and a friend of every other church with which he was acquainted. In 1859, Elder Alexander Campbell, the organizer and founder of the Christian church, was in Columbia, but the Christian church building was being repaired and could not be used. Accordingly, a request was made of the Presbyterian church for permission for Mr. Campbell to conduct services therein on one Thursday night. By a vote of three to four, the officers declined to comply with this request. Mr. Muchmore favored complying with the request and stated that the time would come when different churches would cordially extend to each other the use of their buildings and gladly join with each other in religious services and would consider it a privilege to have a man like Alexander Campbell to occupy the pulpit. The words of Mr. Muchmore have been prophetic, for not only have the ministers of that church occupied this pulpit, but that church has joined with this church in holding joint services when that church was out of a building and this church had no pastor; and some years later Dean G. D. Edwards, of the Missouri Christian Bible College, preached in this pulpit regularly for several months.

In 1860, the first pipe organ brought to Boone county was purchased by members of this church and used in connection with our Sunday services until 1893, when it was sold to make place for the present organ. The present organ was purchased by the ladies Aid Society, and later donated to the church.

In 1860, Synod met in the Columbia church and President Samuel S. Laws, of Westminster College, a natural born fighter, gave what we would now term the "key-note address." In spite of the conciliatory words of men like Rev. R. L. McAfee and Rev. M. M. Fisher, the war question was plainly in view.

But after presiding at the communion services, which Dr. Fisher could conduct better than anyone I ever knew, all were brought closer together and the meeting adjourned harmoniously. A resolution of thanks was extended to all those who had assisted in making the meeting a success, and in the entertainment of the delegates, the first resolution of that kind adopted by Synod.

During the stormy times of 1861, the church was without a minister, and in their efforts to hold congregational meetings, the differences between the members was apparent. One after another of the elders tendered his resignation, and each one gave the same reason, which was that he believed he "was not acceptable to the members of the church." But these resignations were not accepted and matters move along semi-peaceably. About the only thing that the officers and members could agree on was to extend the thanks of the church to the Ladies Society for donating fifty dollars to make certain church repairs. I stated a while ago that Dr. Fisher was one of the cooler heads of our Presbytery. While a teacher of Latin in Westminster College in 1862-3, he acted as pastor of this church, preaching every two weeks. He rode on horseback to Columbia from Fulton, never missing an appointment in spite of the inclement weather and almost impassable roads. Too much praise cannot be bestowed upon him for the splendid work he did in keeping alive the church during those trying times. He knew how to preach the gospel, he knew how to keep political questions out of the pulpit and he knew that Columbia Presbyterians then, and often since then, needed to learn of Christian charity, and he talked to them as a Christian brother and all loved him. Then, Dr. Fisher knew how to take advantage of a situation, serious and embarrassing though it was. Colonel Lewis Merrill, U. S. A., commanded a cavalry company which was located on the State University campus and whose soldiers were known as "Merrill's Horse." So Dr. Fisher visited the soldiers and ascertained that Rev. Robert W. Landis, a Presbyterian minister, was the Chaplain and he got permission from the session to have Dr. Landis preach one Sunday in the Presbyterian church. The next Sunday, Dr. Fisher arranged for the communion services

and he brought with him from Fulton Dr. S. S. Laws, the strongest southerner in the country; and Fisher, Laws and Landis, so the record says, officiated at this communion. From that time on, the feeling among the officers and members was better than could reasonably have been expected.

During the closing part of the Civil War, Rev. Robert L. McAfee preached at intervals in this church, he being a conservative and a conciliator. He was the father of Jas. P. McAfee, one of our elders for many years. At the close of our civil strife, Professor George C. Swallow set the example of writing a letter and tendering his resignation as an elder; and it was followed by similar letters from all the elders, who thought they had grievances against somebody. After their differences had been aired sufficiently at a church meeting, Elder Henry Crumbaugh, a man of strong convictions but always ready to do the right thing, arose and, with tears in his eyes, said, "My brethren, we are having the greatest tempest our church and our country have ever had; and I have come to the conclusion that a good sailor will not desert the ship in time of storm. So, I am going to withdraw my resignation and serve as an officer of this dear old church to the best of my ability." And one after another of the other officers followed his example.

Then, in 1864 Reverend J. R. Findley and Elder Isaac Tate were appointed a committee to visit this church, inquire into conditions and redress any grievances. Accordingly, public notice was given that anyone considering himself or herself aggrieved should meet this commission on a certain day at ten o'clock a. m. But Columbia Presbyterians, while willing to fight among themselves, were too proud and too ashamed to admit to others that they had any family differences; so, no one appeared to make complaint of the grievances committed.

Just following the Civil War, Rev. David Coulter was pastor; but his pastorate became unpopular, owing to the fact that he married a member of the congregation and delivered sermons and lectures in which he denounced intemperance, gambling and war.

Rev. Benjamin Y. George was pastor of this church from 1867 to 1870, coming here at a time when nearly everyone was in an

ugly mood. But Mr. George proved himself to be the right man for he had nothing to say about the war, did not fight the battles over again and often said that he wished he could forget all about the things connected with it. He had a great deal to say about the need of church work and the need of everyone showing a proper Christian spirit toward the members of this church and the members of all other churches of this and sister denominations. Mr. George suggested having officers meetings every two weeks at the homes of the different officers, and in this way the men of the church were brought together. In 1867, the Columbia branch railroad was constructed to Centralia and this road extended through the farm of Edward D. Henry, one of the deacons of this church. Knowing the fondness of all persons for a square meal and an outing and the desire of all to take a ride on a train of cars, they being new to most everyone, Mr. George arranged to have a Presbyterian picnic in the beautiful woods pasture of Mr. Henry. After the ladies of the church "got together" in the matter of refreshment, and after the men of the church had satisfied their appetites, Mr. George made one of his lovable talks, told of how much good had been and could be accomplished by this church and had all present to rise, join hands and sing, "Blessed Be the Tie That Binds Our Hearts in Christian Love;" and war questions were dropped during the rest of his stay in Columbia.

Following Mr. George came Dr. Campbell, who as above stated, was a man of firm convictions and always ready to give a reason for the faith that was in him. He was quick to make a mistake and as quick to regret it. He was requested by someone, the record does not state who, to preach a sermon on the duties of elders and deacons and he did so. But it was said that, according to his theory, no man could be found in the Presbyterian church who could live up to the requirements of either office.

Dr. Campbell was the first one to start a canvass among the people of Columbia for Sunday School pupils and he and Elders George C. Swallow, Gabriel Parker and Wm. N. Beattie then ascertained that there were one hundred and fifty children in Columbia who ought to be in some Sabbath school.

The first church parsonage or manse as it is now called, was erected in 1871, the same being situated on Hitt Street a few houses south of the present Presbyterian student center. Mr. John M. Samuel, a deacon in this church, donated the lot. The building cost more than was expected and the property had to be sold for debt.

In 1872, the Synod of Missouri met in this church and accepted the invitation of President Daniel Read to attend in a body the opening of the first session of the Law School of the University of Missouri. Addresses were delivered on that occasion by President Daniel Read, Judge Phileman Bliss, Dean of the Law School, and Judge Boyle Gordon, a teacher of law in that institution.

Following Dr. Campbell, Dr. John S. Grasty was stated supply for two years. Different from some of his predecessors, Dr. Grasty did not engage in religious discussions, for he said he was too busy looking after other and more important matters. He said it was natural for people to differ religiously because their point of view was different; and he illustrated it by a homely but pointed story. He said, "Two flies wanted to know about the condition of the water on a steam boat, so they went abroad. One fly went into the dining room and sipped the water from the glasses on the dinner table; and he said that steam boat water was cold. The other fly went into the engine room and sipped the water from the boiler; and he said steam boat water was hot. And each fly was correct, so far as his knowledge extended."

In keeping with his liberal religious ideas, Dr. Grasty invited Dr. Alexander Meyrowitz, then professor of Hebrew in the University of Missouri, to preach in the Columbia Presbyterian church. Dr. Meyrowitz was a Russian Jew and a Baptist minister; and he delivered a most interesting discourse. And just before he left Columbia, Dr. Grasty invited a well-known Jewish Rabbi of St. Louis to deliver a lecture in the Columbia Presbyterian Church; and Dr. Grasty introduced the speaker. Dr. Grasty delivered three sermons on the Jewish people, and invited everyone of the Jewish faith to attend; and most if not all of the Columbia Jews did attend.

Dr. Grasty, as much as anyone else, is entitled to the credit for the appropriate custom of having union services in Columbia on Thanksgiving days, which custom is still followed; and during his pastorate, the first union Thanksgiving service was held in this church.

In 1877, it was deemed advisable to make an addition to the church of a Sunday school room and rearrange the pulpit and choir stand in the main auditorium. Professor E. L. Ripley, James H. Waugh and Edward D. Henry constituted the building committee. In connection with the construction of this addition, the main auditorium of the church was equipped with gas and a furnace, the first gas light and furnace heat used in a Boone county church.

After this church contained two rooms, a Bible class was established in connection with the Sunday school, and Dr. M. M. Fisher was the teacher. This Bible class has been conducted at intervals since then under the leadership of Elder Walter Williams, Elder Walter Miller, Elder F. M. Tisdell and others.

Following Dr. Grasty, Rev. W. B. Y. Wilkie, now well advanced in years, and a resident of Dundeen, Florida, became our pastor. While he was not such a pulpit orator as Dr. Grasty and not such a religious fighter as Dr. Campbell, he did good work both in Columbia and throughout Boone County. A letter from Mr. Wilkie will be read to us this evening.

Rev. A. A. Pfanstiehl, our pastor from 1885 to 1889, was a native of Holland, Michigan and his father was a Hollander. Mr. Pfanstiehl took the greatest interest in helping boys and girls who were working their way through school, due perhaps to the fact that he was compelled to work his way through school, owing to the destruction of his father's property by the great Chicago fire. Mr. Pfanstiehl was on the most friendly terms with all the ministers of other churches in Columbia and worked with them in various ways. During his stay in Columbia, Rev. J. W. Mountjoy, pastor of the Columbia Christian church died; and Mr. Pfanstiehl assisted in the funeral services. The following Sunday evening Mr. Pfanstiehl conducted Mountjoy Memorial Services in this church, said to have been the first services of that kind to be held in Columbia. Like Mr.

Wilkie, Mr. Pfanstiehl assisted in the organization of other Presbyterian congregations in Boone county. During his pastorate in 1888, the Christian Endeavor Society was organized in this church.

One of the most useful men who has served this church was Rev. Frank W. Sneed, who came to us from Chicago but who was a native of Pettis County, Missouri. He arrived in Columbia on a rainy day in 1892, shortly after the burning of the University main building; so, he began his work amid gloomy surrounding. Other enterprising towns were making efforts to secure the location of the University, and public meetings were being held in Columbia to discuss the situation. Mr. Sneed attended one of these meetings and made a good speech in behalf of Columbia and a liberal donation to be used toward a memorial building.

During Mr. Sneed's pastorate, the question of a new church was discussed on divers and sundry occasions and finally it was decided to rebuild the church on the site of the old church, and the building committee consisted of James H. Waugh, Walter Williams, E. F. Ammerman, J. S. Branham, Rollins M. Hoekaday and N. T. Gentry. This stone building was erected, John W. Wilson and son being the contractors and J. G. Cairns the architect. During the time of the construction of this building, Presbyterian services were held in what was known as Stone's Music Hall, the same being situated on the second floor of the building on the west side of Ninth street between Broadway and Cherry streets. In this hall, Elder Walter Williams began teaching the Sunday School class which afterwards was attended by so many men and women; and in this hall, a congregational meeting was held in 1894, at which Walter Williams was elected elder and Marshall Gordon and Rollins M. Hoekaday were elected deacons.

In November, 1893, the corner stone of this church was laid, at which Rev. F. W. Sneed presided. Addresses were delivered by Col. Wm. F. Switzler and Elders J. C. Jones and Walter Williams. The dedication of this church occurred in October, 1894, at which Rev. Willis G. Craig, D. D., of Chicago, and Rev. E. C. Gordon, D. D., of Fulton, officiated. The new pipe

organ, which is still used in this church was on that occasion played by Miss Laetitia Todd, who also played the same for some time thereafter. She was a daughter of Robert L. Todd, one of the faithful elders in this church for forty-seven years. I shall not take time to mention the amount of money raised on that occasion, but will mention the fact that Mrs. Mary E. Rollins presented this pulpit and sofa, Mrs. W. H. Willis presented the communion table and communion service, the Ladies Aid Society presented the pipe organ and the King's Daughters presented the stained glass window in the west of this building.

The "Fisher Memorial Chapel," which adjoins this auditorium, was erected as a just and fitting tribute to Dr. M. M. Fisher, his brother Sylvester Fisher, of St. Louis, being a liberal contributor thereto.

During the time that we occupied the brick structure on this lot, from 1847 to 1893, Gabriel Parker, Robert L. Todd, Joseph B. Howard, Peter M. January, Jas. H. Parker, Geo. C. Swallow, Wm. N. Beattie, Jas. P. McAfee, Thomas B. Gentry, Dr. Jas. F. Hanna, Wm. L. Parker, Edward D. Porter, Jas. S. Blackwell and your speaker were ordained and installed elders; and N. B. Zaring, Edward D. Henry, Jeremiah Orear, Jno. G. Keene, Henry Keene, Harrison Gentry, Judge David Todd, Jno. L. Hickman Sr., Jno. M. Samuel, Jas. A. Henderson, Dr. Wm. H. Gilman, Edward L. Dimmitt, B. W. Badger, Irvin Switzler, J. S. Branham, Walter W. Garth, E. F. Ammerman and Walter Miller were ordained and installed deacons in this church.

After the erection of this stone edifice, J. P. Gant, J. C. Jones, C. B. Elwood, Irvin Switzler, E. F. Ammerman, A. Ross Hill, Simon Hedrick, Marshall Gordon, Walter Miller, J. S. Branham, Jno. H. Estes, Samuel A. Jeffers, T. O. Robinson, Robert L. Ramsay, F. M. Tisdell, Charles H. Ross, A. J. Durant, Francis H. Russell, and A. G. Hogan were ordained and installed elders; and Alexander Stewart, Wm. R. Gentry, Ben S. Winchester, W. G. Carson, Ben E. Todd, S. F. Conley, Charles W. Davis, J. C. Whitten, Joseph Woodward, W. E. Edwards, Frank P. Graves, John Pickard, J. L. Meriam, Charles B. Miller, Boyle G. Clark, Harold M. McPheeters, John S. Moore, E. J. McCaustland, Wm. R. Finley, Dr. H. I. Bragg, T. C. Pippin, Glenn G. Davis, W. A. Albrecht, Dr. James Gordon, E. U. Baine, Sam T. Bratton, H.

Wade Hibbard, and A. L. Westcott were ordained and installed deacons.

Of the elders and deacons above mentioned, some are still serving in this church, some have moved to and are serving in other churches in various parts of the United States, but most of them have we are assured transferred their membership from the church below to the church above.

From 1895 to 1898, our pastor was Rev. James R. Bridges, a native of Virginia but now editor of the Presbyterian Standard, of Charlotte, North Carolina. Mr. Bridges was a most lovable man, liberal in his church views and had nothing to say against any church; but he could not stand to have any one belittle his church. One Sunday night, a man claiming to be a Presbyterian minister, was invited to preach at union services in this auditorium. He poked fun at Presbyterians, and filled his sermon with slighting remarks about our church and its creed. When this so-called Presbyterian preacher took his seat, Mr. Bridges arose and said, "I have understood that it is an unclean bird that fouls its own nest."

On account of the limited time, I shall be unable to do more than mention the short pastorate, of Rev. W. O. Shoemaker, and Rev. Samuel R. Braden, and the unusually long pastorate of Dr. W. W. Elwang and the present pastorate of Dr. John M. Alexander. The present church manse, erected in 1923, and the Presbyterian student center, purchased in 1925, and the good work done by representatives of the Presbyterian Church, U. S. A., in connection with this church, together with the union revival services held at different times, notably the Gipsy Smith, Jr., meeting in 1927, will have to be detailed on another occasion.

Columbia Presbyterians have been active in county and municipal civic affairs, in educational, business and philanthropic undertakings. They have served without money and without price as University curators, college trustees, academy trustees, school directors, hospital trustees, library commissioners and members of cemetery boards; also as promoters and officers of fair associations, mutual insurance companies, stage line and turnpike companies; and three of the first good roads boosters of this state were members of this church. Thirty-nine members of this church were subscribers to the fund for the location of

the University of Missouri in 1839, their subscriptions ranging from \$100 to \$3,000 each. John B. Gordon, grandfather of Marshall Gordon, one of our present elders, donated twenty-two acres of ground, now known as the west campus, upon which Jesse Hall and other buildings are situated. Then, in 1892 when the main building of the University was burned twenty members of this church subscribed to the fund to relocate the University in Columbia. William L. Parker, an elder of this church, donated the money for the establishment of the Parker Memorial Hospital. Four University presidents and many deans and teachers of that institution have been Presbyterians; and the work done by them has been of the greatest value to this church and to the community of which they have been and still are such an important part.

The first exercises, the same being the occasion of the installation of the first president of the Columbia College in 1834, were held in the old Presbyterian church; while the Columbia Female Academy was organized in that church and used that church for school purposes from 1833 to 1838.

The Athenaeum Society and the Union Literary Society of the University have at different times held their weekly meetings and given their annual exhibitions in the old Presbyterian church. In 1892, after the burning of the University building above mentioned, the Presbyterian church was by its officers placed at the disposal of University authorities, and Professor J. S. Blackwell, Professor J. P. Blanton, Professor J. C. Jones and Dr. Edward D. Porter all members of this church, used this church for class room and lecture purposes.

Columbia Presbyterians have answered their country's call, some of them serving in the war of 1812, the Black Hawk Indian War, the Seminole Indian War, the Mormon War, the Mexican War, the Spanish-American War, the Philippine Insurrection, the World War and some of them followed the blue and others the gray in 1861-65. So loyal have they been to the cause they espoused that many of them made the "supreme sacrifice."

Without intending to disparage the work of the other churches in this community, which have co-operated so generously and

fraternally with this church, and which we have never considered as rivals, yet I am prompted to say that it is a matter of pride that this church has been of great aid to the people of this community and especially to the young men and young women who have come here for educational purposes. For one hundred years the gospel of Jesus Christ has here been preached in all its beauty and in all its grandeur and in all its simplicity; and godly men and godly women, by precept and by example have urged those seeking learning to learn of and follow the teachings of the Great Teacher.

Rooms in this church have been used for temperance addresses, union religious services, Sunday school conventions, Y. M. C. A. meetings, father-and-son banquets, red cross meetings, charity, society meetings, and meetings of boy scouts and camp fire girls, in the latter of which Mr. and Mrs. O. R. Johnson being especially active.

Here in this church the banker and the baker, the lawyer and the laborer, the merchant and the mechanic, the manufacturer and the miner, the financier and the farmer, the teacher and the trader, the physician and the printer, the dentist and the druggist, the barber and the butcher have come seeking spiritual aid; and here they have been told by the good men in this pulpit and the Sunday School teachers of the wonderful plan of salvation and of the great joy of those who are unselfish and strive for the better and higher things of life.

I would not be doing my duty if I failed to mention the splendid and untiring efforts of the many good women in this church today and of the mothers and grandmothers of yesterday. They have engaged in almost every phase of church work, have helped the pastor and officers as well as the members and children of this church, have worked industriously and prayerfully in the Sunday school, the missionary society, the auxiliary, the presbyterial, the synodical, king's daughters and industrial school. In fact, words fail me in trying to enumerate the many things the good women have done toward making the work of this church of real value to its members and to the community at large.

But let us not think for one moment that the mission of this church has been fulfilled by a century of service; rather let us

strive to make the days and years to come better by reason of such service, remembering the mistakes that we have made, which we confess and have not tried to conceal.

May we not trust that the work of this church is just beginning, and that day after day in years to come this church will prove of greater value to the young men and young women of our land, and be the means of aiding them to become better and more useful members of society, better and more useful members of this or some other church, than were the men and women of this church who have preceded them. In conclusion, I quote the words of the Great Head of the church, addressed to His servant Moses, "Speak unto the children of Israel, that they go forward."

GREETINGS TO THE SYNOD OF THE PRESBYTERIAN CHURCH U. S. FROM THE SYNOD OF PRES- BYTERIAN CHURCH U. S. A.

REV. G. MARION HULL, Ph. D., Washington, Mo.

Mr. Moderator, Brethren of the Synod and friends:—I am very much pleased that my Synod selected me to bring its good wishes to the church in Columbia and the members of the Synod of Missouri on this occasion. There are two reasons that I am so happy to be here in this capacity to-night. First, I am deeply moved that I can bring a message of good will to the church in which I had my first impression of God's organized effort to save a world, and secondly, the pastor of this church and I came from the same place in the State of Mississippi. I was away at college before he was taking any active part in the affairs of the church, so I do not claim any close personal contacts with him. It was however from his esteemed grandfather, the second minister that I can remember, that I had my first impressions of ministers of a class that some of us knew a few years ago. When a boy, I remember that his highly respected father was often referred to as "The best loved living Mississippian." It is these thoughts that deeply move me as I attempt to bring you the greetings and good wishes of a sister Presbyterian body.

I wish to acknowledge the very high regard that we have for the brethren of the Synod U. S. and the men of the South. Not many weeks ago I heard an elder in my church teaching his class in the sabbath school say that we must look to the South to find the purest statement of the doctrines of the church and the most correct conceptions of what the Bible stands for. It was in an address to a graduating class when I was in college that I heard the late Bishop Charles B. Galloway say that this country owed a great debt to the educated ministry of Presbyterian Church for keeping the people of our loved America from wandering into many kinds of wild excesses in

religious thought. They with their educated leaders steered the thinking of our loved land into safe waters, and guided us clear of many shallows and shoals. The Southern Church with its conservatism has been very valuable in keeping us out of slipshod thinking. We have not always appreciated this at the moment, but time has revealed the real worth of their carefully pondered stands in theology.

It is a pleasure to pay homage to so noble a band of men and women. And I want to assure you that this is the feeling of my church as a body and not merely from one who was reared in that communion. It is also a pleasure to assure you of our continued good will in a work that has merited the highest praise of the past and the present generations.

I would like to make you see that we have only the deepest feeling of love and fraternalism for you at Columbia and the whole church. I feel that I can speak with knowledge for all but one year and six months of my ministry has been in the Presbyterian Church U. S. A. She has been a fond mother to me and I do not take second place in my loyalty to the land of my youth. She has honored me with almost all places of honor that did not pay a salary within her gift. What I say of my own reception and treatment is true of all the sons of the South that I know. In the first ten years of my ministry there were two confederate soldiers moderator of the General Assembly, and one son of a confederate soldier. Men of the South have held many of the very best of her pulpits, and served in almost all capacities executive and otherwise. The largest Presbyterian Church in Missouri is served by a man from Kentucky, and one of the most influential Executive Secretaries in Missouri is from Tennessee. I am sure that you can see that the men of the North have been very generous to those of the South who came to them. I have never felt that it militated against me and have never heard any other say so. We come now to congratulate you of the Southern Church on the good and faithful work in the past, and assure you of our continued good will.

One hundred years ago when the church in Columbia was organized we were one. We of the Northern Church swell with pride when we review the heroic work of the fathers in those

days. That work was ours and yours jointly. Read the history of Presbyterianism in those days and you will find that many of the names of men and places about which there is a halo of glory. Some of those places are in the church U. S. and some are in the church U. S. A. There have been differences but let us not to-night look back and try to place any blame, but forgetting the things that are past let us push forward to the prize of the high calling in Christ Jesus. It is a little soul that mulls over the injuries and grievances of the past. The truly great man is the one that can forget and in love work for the men of the day in which we live and the unborn generations.

I have been re-aroused in my interest in our work here in the University of Missouri. Dean Edwards pled for the cooperation of our church here and Dr. Harry Rogers, Dr. Dudley M. Gaget, and myself was the first Committee appointed for that work. We did not get very far. But we felt keenly the needs. I went away from the state, and lost my interest here. But last week I came back here getting ready a program for our Synod which meets here next year. My heart was stirred within me. I wish that all the men of the state could see the importance of the work for us as Presbyterians here. Five hundred seventy boys and girls who are from the choicest of the homes of these two churches. We have done something. We have made some mistakes. Now if we could just get to work in the full realization of the importance of this task and then filled with the unselfish love of the Man of Galilee move forward together, we could send out from this city a wave of influence that would reach to many shores.

Last week when I went home from here and was searching for a theme for the sabbath day, I read in that splendid mine of thought, Mr. Buttrick's Parables of Jesus his comment on those three parables that deal with the lost. The Lost Sheep, The Lost Coin and The Lost Boy. Buttrick brings out the fact that he had been criticised for mixing with sinners. He speaks these three messages and the great thought is the Fatherhood of God, The Brotherhood of Man and The love that must needs be among us who are of that family of God for each other.

I said that is the lesson that I would like to leave with the Presbyterians of Missouri. These two young men in the zeal of youth may have made mistakes. That is nothing but human. But that is water that has gone under the bridge. Now with the unparalleled need here and the tremendous opportunity before us, let us put the arms of love around these fine fellows and say we are with you. We will to the full meet the needs of the hour. In the self-sacrificing spirit of the fathers of a hundred years ago, we will help lay new foundations here around the University of our state.

Now again I say we are glad with you for what has been done. We wish you greater honor and more abundant fruit in the future. We pledge you our co-operation and our prayers for the future. May the God of peace keep you and us to a more full life in His cause.

GREETINGS FROM THE COLUMBIA FEDERATION OF CHURCHES TO THE FIRST PRESBYTER- IAN CHURCH.

DEAN F. F. STEPHENS, Retiring President.

It is my privilege to come to you tonight as the representative of one of the youngest of the religious organizations of Columbia to bring its felicitations and congratulations upon this occasion, to one of the oldest of the religious organizations of Columbia. The Columbia Federation of Churches owes much to the inspiration and to the organizing ability of the pastor of this church, just as Columbia in the past century has owed much to the splendid leadership furnished by this church.

Being an historian, I was much interested in the historical review of the past century presented by Judge Gentry. His remarks have suggested to me something of the relationships between this church and the other churches, and something of the place of this church in the life of the community. I am thinking of what it has meant to Columbia in the past century to have had the strong moral fibre of this church made a part of the life of the city. I am thinking of the innumerable times when the lessons in brotherhood, loyalty, and devotion to high ideals taught in the services of this church have been carried over into the civic life of Columbia. I am thinking of the many, many times when Columbia citizens, members of the other churches as well as of this church, have come sorrowfully to these doors to pay their last respects to those fine men and women, members of this church and leaders in the community, who had passed to their Great Reward. And I am thinking of those other times, happier times, when Columbia has come to this church to see Presbyterian sons and daughters wed.

We often do not value properly the worth of an institution to a community unless we can in some way or other visualize what the situation would have been had the institution not existed. I believe with Whittier that "God fills the gap of hu-

man need. Each crisis brings its word and deed." Yet sometimes the forces of right and wrong are almost evenly balanced. Indeed it seems sometimes as if the forces of wrong win, at least temporarily. What then would have been the situation in a comparatively small community such as ours, if one of its strong churches had been missing? If the sermons, bringing so much moral and spiritual strength and inspiration had not been preached from Sunday to Sunday? If the lessons to Presbyterian children in the century past had not been taught in this Sabbath School? Our churches supply the moral and spiritual backbone of the community, and we can spare none of them without injury to that essential part of our spiritual anatomy.

I like the prominent place which the physical plant of this church occupies. May I give a word of personal history? I came to Columbia twenty-one years ago last month. I was not favorably impressed as I approached the city over the Wabash. I alighted from the train at that little old red wooden station and came up a dusty unpaved street. But as I reached the top of the hill, I saw on my right across the street a fine church building, occupied by the Disciples. I came on down to Broadway and saw across the street another fine church building occupied by the Presbyterians. I turned and went down Broadway to a real estate office, meaning to look for vacant houses. I found in that office two members of this church who told me of some other things than vacant houses. They told me of the people of Columbia, of their fine ideals, of their church life, and of the relations between the churches. When I left the office those first unfavorable impressions had given way to later and better ones. Columbia churches do not have to slink away on back streets, but are found on the main highways of the city, and occupy prominent corners, typifying it seems to me the prominent place which the teachings of the churches occupy in the life of the people.

The members of the other churches are happy to join with this church tonight in this service. As brothers and sisters rejoice when good fortune, or when happy anniversaries come to one another, so the sister churches rejoice with you. They remember

the innumerable ways in which you have helped them, the great meetings they have had together, those religious activities which transcend the bounds of any one church, and all those great and fine things which all our churches have in common. Paul wrote to the Romans that "We are one body in Christ and everyone members one of another." That is just as true today as it was in the time of Paul. Indeed that is the explanation, the *raison d'être*, for the existence of the Columbia Federation of Churches. And the Federation wishes for this Church during the coming century those fine qualities it has displayed during the past century—inspired leadership, loyal membership, helpfulness to the students in our city, and brotherly kindness toward the members of the other churches.

THE PRESBYTERIAN WORK IN COLUMBIA TODAY.

REV. JOHN M. ALEXANDER, D. D.

Fathers and Brethren:

Your Committee on University work, of which I happen to be the chairman as well as pastor of this church, has taken occasion in previous reports to call the attention of the Synod to the unprecedented drift of students to state institutions of higher learning. In 1906, there were 50,000 students in the tax paid colleges and universities. This was doubled in 1918 when the number became 100,000. This number in turn was doubled in four years so that by 1922, there were 200,000, and this number in turn has been doubled so that today there are over 400,000.

I do not believe that the church as a whole is aware of this movement of the students to the state institutions and I am quite sure that the church has not adjusted its educational program and support to take care of the religious training of these thousands of students from Presbyterian homes who do not go to Presbyterian schools.

The General Assembly's Committee on Christian Education, under the direction of Dr. B. Warren Browne, completed last summer a most thorough survey on the educational work and responsibility of our church. In this report accurate statistics are available. One of the most startling things that this report brings out is the comparison of the number of Presbyterian students who are going to our own Presbyterian colleges with the Presbyterian students who are going to the state institutions in the same territory covered by our branch of the church. The totals are as follows:

Presbyterian students in Presbyterian Colleges	3,247
Presbyterian students in Presby. Junior Colleges	726
Total	3,973
Presbyterian students in state schools:	
State Universities	5,754

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A and M and Tech schools	5,358
Normal and Teachers' Colleges	1,458
Total Presby. students in state institutions	12,570

Of these 16,543 Presbyterian boys and girls enrolled in colleges and universities 76% are in the state institutions and 24% are in our own institution.

Commenting upon this, Dr. Browne's report contained this pointed paragraph: "Frank recognition of the primary responsibility of the Church for students quite as much as institutions has a direct bearing on the Presbyterian work at state institutions. We have 12,570 students in the various state universities, agricultural and mechanical colleges, and normal schools of the South. It is beside the point to say that they should have gone to church colleges. To a large extent, they are taking work not offered in church colleges. They are there; they are Presbyterians; they are, aside from the Presbyterians in our own colleges, our representatives in that other great group of the highest trained leaders of the future in the South. They are not primarily the responsibility of the local church since they come from homes throughout the state. In some instances their numbers involve a responsibility far greater than a struggling local church in a small town could assume, even if it would. This group is a clear responsibility of the whole Church, measured in terms of students as well as institutions. If the Church wishes these future leaders to show an interest in its development twenty years from now, it is the part of wisdom to show some interest in their religious welfare while securing their training in institutions which are specifically prohibited by law from providing that necessary guidance."

This survey of Dr. Browne's was carefully studied and revised in certain points by the Survey Committee appointed by the General Assembly. It was presented for advisory consideration to the Presbyterian Educational Association of the South which met in Montreat, North Carolina, in July of this year. Upon the recommendation of the Association, the Survey Committee inserted the following paragraph in the report: "In addition to the task of the stabilizing and standardizing our educational institutions, the Association recognizes also the work

among Presbyterian students away from home at State and independent schools—the one great group of future trained leadership outside the Church college—to be one of major importance.”

Let us consider the situation as it exists in Missouri. The University reports show the following church preferences: Methodist, 892; Christian, 682; Presbyterian, 562; and Baptist, 497. These numbers do not include the students who come for the summer session. While the Synod is meeting in Columbia, we hope that you will take occasion to see what the other churches are undertaking in order to be prepared to meet the responsibility which the presence of this great student body brings to Columbia. Last Sunday, October 14, 1928, the Baptist church dedicated its new Student Center which cost approximately \$150,000 and represents the first unit of their building program which will eventually cost twice that amount. Work on the new Missouri Methodist Church has been resumed, which plant when it is completed, will cost \$400,000. The disciples of Christ have voted to erect a Student Center next to the present church building and expect to occupy that next fall. The Episcopal church is just completing a Student Center in connection with their local church. The Methodist Church also has a dormitory for girls known as Hendrix Hall and the Catholic Church has a dormitory and club rooms for boys known as the Knights of Columbus Hall.

We wish to refer to the Presbyterian work in Columbia in its three phases. There is the work of the local church which is this evening celebrating its hundredth birthday. You would be interested to know that this church led the Synod in total additions to its full membership during the past year and that it now ranks with four or five other churches as one of the most liberal churches in its per capita benevolent gifts in the Synod. This church does not ask one cent from the Synod for its own budget. It does not ask one cent from the Presbyterian students for the use of its church equipment. On the other hand, we do give to the Synod the full amount that the Synod asks us for the various benevolent causes of the church.

Another phase of the Presbyterian work in Columbia is carried on by the Presbyterian Church, U. S. A. They support

the Chair of Religious Education in the Bible College of Missouri and Dr. Milton C. Towner has held this Chair since 1924. In addition to his duties in the Bible College, he is also the Student Counsellor for the Presbyterian Students. The Presbyterian Synod, U. S. A., has recently purchased and equipped a home for their representative in Columbia. Last week the Committee on place of meeting of the Presbyterian Church, U. S. A., decided to accept the invitation of the Columbia Church and will meet in our city in June, 1929.

The third phase of the Presbyterian work in Columbia is the Joint Work among the Presbyterian students. This work is especially for the students in the University but we also come in contact to some extent with the students in Stephens College and in Christian College. This Joint Work is under the control of a Board of directors composed of the University Work Committees of the two Synods which was organized in September, 1924 and approved by the Synods in their subsequent meetings. The Columbia Presbyterian Church having purchased an historic old homestead for \$25,000, which is a block from the present church site, voted to turn over the use of this building to the Joint Board for a Presbyterian Student Center. Our own Synod repaired and equipped the building. The expenses of the Joint Work are now shared by the two Synods in equal proportion.

It is quite evident that these three phases of the Presbyterian work are not absolutely distinct but rather they supplement and merge into one another.

To show something of the work that we are striving to accomplish among the Presbyterian students in Columbia, it would be well to outline to you the program for this fall and winter.

The first week in September, the representatives of the Presbyterian Student Association, known on the campus as P. S. A., met with the representatives of the other religious bodies on the campus, who are federated into the Students' Religious Council, known as S. R. C. At this two days' meeting, plans for the year were drawn up. United and simultaneous projects were decided upon, such as the united affiliate membership cam-

paign, the united finance campaign, simultaneous discussions of the Honor System, simultaneous entertainments for new students, etc.

One of the outstanding accomplishments of the denominations in their work among the students was their affiliate membership campaign. Last spring the Columbia Federation of Churches put on a simultaneous evangelistic campaign for new members and we had on Easter Sunday and the few weeks following over 400 new members added to the Columbia churches. That encouraged us to try the same thing among the students this fall. So organizing our visiting teams, the student workers canvassed the student body during the week of September 23-30, with the result that on September 30, over 1500 students were enrolled as affiliate members of our churches. We have practically 350 affiliate members of our church. While this affiliate membership does not affect the membership in the home church, at the same time it is a definite step in the direction of the students making the Columbia churches their church home during their stay in our city. It also centers the student activities in the church which is the most important thing that we can accomplish for the students. This makes it easy for them to go from Columbia back to their home churches and take up the work there because they have come in contact with normal church activities while here. Another step in the direction of tying the students up with the local church has been the voting by the session of this church to turn over the evening service of the church to the students for a student worship service. At this service, we have a student chorus, a student orchestra, student ushers and student leaders to help in the worship program. These services have been better attended this fall than any evening service in our church in years. We also ask the affiliate student members to elect affiliate officers and they have elected two affiliate elders, two affiliate deacons and two affiliate representatives to the auxiliary. While these officers of course are not ordained, they are invited to sit with the official bodies of the church and to serve as liason officers between the church and the student group. The Presbyterian Student Association Sunday School meets in the Student Center at 9:30 every Sunday morning. The

present teachers are Dr. Herman DeGraff and Dean Walter Miller. The affairs of the Presbyterian Student Association are directed by a cabinet composed of the officers of the Association and the Chairmen of the various committees. The Executive Secretary is Miss Frances Backer of Fulton.

The open-house held at the Student Center on September 15 was attended by about 200 students; the annual Harvest Moon Banquet on October 5, taxed the capacity of our present equipment. While we feel the need of a building for religious education, we believe that the best investment that our Synods can make for the time being is in personal leadership. If the Synods would support one University pastor or student secretary, we could accomplish a great deal more in keeping the student interested in the church life than by any investment we could make. It is impossible for the pastor of the local church or for the Presbyterian Professor in the Bible College to carry on the work among several hundred Presbyterian students in addition to his own work. The Presbyterians of Missouri should give us here in Columbia a well trained worker at a salary of \$3,000 or \$3,600. Our Synod has recommended this for the last three years but the gifts of the Synod have not made it possible. As a matter of fact, our Synod has shown no increase in the support of this work by the churches outside of Columbia for the past three years.

We feel that this work presents a growing challenge to the churches of Missouri. It is not the full responsibility of the church in Columbia. Your boys and your girls are coming to our city by the hundreds. Indeed each year there are twice as many Presbyterian students in Columbia as there are members of the Columbia church. Our church gives a large part of its energy to the student work. Our pastor and the Presbyterian Professor in the Bible College give a great deal of their time to the Student work. Surely there is no greater opportunity for the same amount of money to create the spiritual atmosphere for as many potential leaders in our church and state as there is in Columbia. The state has the expense of the overhead of the classroom. The church is not concerned with the boarding and rooming accommodations. We are vitally

concerned with the religious training of our boys and girls and their worship in the house of God. One University pastor can go a long way toward accomplishing those things among our Presbyterian boys and girls. We make then this one appeal. Let us as a Synod invest in personal contacts; let us put one worker in Columbia who will have as his field the seven or eight hundred Presbyterian students, who will have as his purpose the keeping of those students in vital relation to the church, who will use the organization of the Presbyterian Student Association with its various committees for the great end of bringing the student body into vital relation to the Lord Jesus Christ.

“THE CHURCH AND THE STUDENTS IN STATE INSTITUTIONS”

REV. WILLIAM CROWE, D. D.,

Westminster Pres. Church, St. Louis.

Mr. Chairman, Fathers and Brethren of the Synod of Missouri:

This is an epochal hour in the life of this Synod. It is an hour in which new purposes and new resolutions are rising in the hearts of the members of this body. Our souls have been stirred as we have listened to the messages that have fallen from the lips of those on your program. Dr. Wallace has given you a sweeping view of the early history of your Synod, and Judge Gentry has portrayed in his racy fashion the personnel of this congregation for a hundred years now gone. In this glorious record as outlined by these two gentlemen, you have caught something of the pioneer spirit that made this commonwealth possible, and that built the Kingdom of the Most High alongside the civil institutions of Missouri.

In these closing moments, may I ask you to consider the fact that we are standing on the shoulders of those who have gone before. I know the people of whom Dr. Wallace and Judge Gentry have been speaking to you. I have known them for one hundred and fifty years. They are the people who came from the battle-field of King's Mountain, with victory on their banners. At the close of the Revolutionary War they began their long trek from the mountains of east Tennessee across the uplands of Kentucky, finding their goal in the fertile valley of the Missouri River. The names that have characterized the roster of this church for a century are the names of families still in existence at the other end of the long Boone trail. The Sycamore Shoals Settlement was made by these people. The ancient State of Franklin was built up by their bold endeavors. The commonwealth of Kentucky found its existence by their courageous facing of the dangers of the wilderness. Missouri

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was made possible by their pioneer ministry, and upon the Missouri basis the great northwest was built.

Your heritage is one that is drenched in glory. Therefore the inspirations of this hour drive us into new undertakings for God and country.

Again, may I remind you that we have proven ourselves unworthy of such a heritage unless we go forward?

After all, the Church is our essential institution. Our whole educational system fails unless the Church exercises its function. We may train our young people into the highest class of mental and cultural development, but if we do not give to them a character that will enable them to use to right ends that which we have given them intellectually, we have fallen away from our high commission. Therefore, we should avail ourselves of this opportunity to render aid to the young minister and to the congregation of the Columbia Church as our leaders in the spiritual training of the thousands of young people who are our own, ecclesiastically speaking, in the halls of this great university. With fine insight into the deepest needs of youth, the Presbyterian community of this city is undertaking to meet the occasion. It is necessary for the Synod of Missouri to give them all the support and encouragement in its power.

Donatello was the favorite pupil of Michael Angelo. Upon the completion of his course under the great master, Donatello undertook to carve a statue of St. George. He knew that his future would be determined by the opinion of his teacher, reflected upon the completion of this one undertaking. After an expenditure of pains and industry lasting through months, he invited the inspection of Angelo. When the canvas was lifted from the completed statue, young Donatello stood by, trembling in every muscle, while his master surveyed his work. There stood the heroic figure of St. George, his face animated, his whole body portraying readiness for action, the picture of strength and grace, his foot ready to move forward. Michael Angelo allowed his eye to pass over the whole figure from crown to sandal, and then slowly raising his hand, uttered two words, "Now, march!"

Tonight I am facing a crowd of men equipped in no ordinary measure for life's great tourney. As I think of your training,

of your heritage, of your fidelity to the Church and the Book, and of your opportunities, that are spreading before your eyes upon the great plains of Missouri, the meeting of which will influence the whole race of men, I can say to you in the name of your Master, "Now, march!" May the Kingdom of God be made richer by this centennial celebration tonight.

