

**ANNIVERSARY OBSERVANCE**

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Centennial Address

By

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Madison, Wisconsin.

The selection of the year 1898 for a Centennial observance is purely symbolic and arbitrary. The first Presbyterian minister to labor in Wisconsin in any organized work was the Rev. James Hiler who began a ministry in the Westbridge Mission in July, 1837. The Westbridge mission was organized in 1842 as a Congregational church.

The first Presbyterian church organized in Wisconsin was the Madison Presbyterian church at Foshole St. Clair, organized in 1837 by the Rev. David Leary.

The first Presbyterian Church of Green Bay, now Union Congregational Church, was organized January 2, 1838.

The first Presbyterian Church (now Episcopal), of Milwaukee was organized in the Milwaukee County Court House on April 22, 1837 and is the oldest Presbyterian Church in Wisconsin with a continuous history.

The Presbytery of Wisconsin was organized January 15, 1838, changed its name to Fair Syn of the same year to "The Presbytery of Wisconsin," and was dissolved October 14<sup>th</sup>, 1860, at the time meeting when the "Presbyterian and Congregational Association" was formed.

The first Synod organized was the 11<sup>th</sup> District, October 1, 1851.

In view of continuous and living history and since the Centennial Church at Foshole St. Clair and the Green Bay Church became divorced from their first love the Centennial of Wisconsin's first Presbyterian Church of Milwaukee and of the State of Wisconsin must with honor and propriety coincide.

## THE PRESBYTERIAN CHURCH IN WISCONSIN

The Presbyterian Church entered Wisconsin Territory shorn of much of her power and glory. She came not in solid phalanx, united against a common foe; but a house thrice divided against itself in the throes of schism, desertion, and ecclesiastical divorce.

It was an age of disruption and scandal in the body of Christ.

The activities of the Campbells--father and son--originating in Western Pennsylvania, passed through the hospitable household of the Baptists, and came to a long rest in their own identity as Disciples of Christ (1).

Joseph Smith's great Mormon perversion of Christianity came to pass in those days (2).

The Unitarians, those grandsons of the Socinii--uncle and nephew,--tore a rib loose from the body of their Congregational brethren, and fashioned a church in their own image, in the twilight of the eighteenth century, and remodeled it in 1815 along the lines of Channing's architecture.

Later the Congregationalists brought Hartford Theological Seminary to birth to combat the alleged errors of Yale Divinity

(1) ca. 1807.

(2) ca. 1827.

School, and following this, Horace Bushnell, under the influence of Samuel Taylor Coleridge, was giving voice to a new philosophy of religion based on "the witness of the religious feeling."

The Episcopal Church was finally disrupted by the Controversy between the high church and the evangelical parties, and did not find peace until after the Civil War.

The Methodists in 1844 split three ways on the issue of slavery. And the Baptists following their example, divided a year later for the same cause.

Our own contribution to this scandal of Christianity, in the first instance, roots deeply in a New England headache of 1783 that terminated in a Philadelphia heartache of 1807. In the East the Presbyterian Church was associated with a sister communion whose body was sickened by the Unitarian heresy. Dr. Cutting Marsh, apostle to the Stockbridge Indians in Wisconsin, is probably the personification of Presbyterian reaction to Unitarianism in the early days; and the Mechen movement in our own times was the voice of radical contempt for any religious interpretation that lightly regards the Biblical conception of the Trinity, or ascribes a low estimate to the full Deity and Saviourhood of Jesus Christ.

In New England a new world was trying to find itself. Old World Presbyterians from Scotland and Ireland, <sup>found</sup> little difficulty in adopting Congregationalism. Their influence, however, began to modify the polity of their adopted church towards Presbyter-

ianism until a wave of reaction swept the mind of that body back to a "rigid independency."

In 1801 a plan of union was formed by the Congregational General Association of Connecticut and the Presbyterian General Assembly, whereby Presbyterians and Congregationalists agreed to cooperate in home and foreign missionary work, until it was repudiated by the Old School Presbyterians in 1837 and by the Congregationalists in 1852 (3). The plan had some splendid features; but in the light of history both Churches suffered by the venture. The Presbyterians gained a multitude of members and most of the newly organized congregations. But in her prosperity she lost something of her own soul; for many of the newly organized churches were not Presbyterian, either by practice or conviction. By this numerical gain the Presbyterian Church lost something of her essential genius, which I hold to be, not her creedal standards alone, which she shares at least in part with much of Christendom; but in the discipline of her priceless polity, which appeals only to the spirit of representative democracy. Mr. Hitler would never establish a Presbyterian Church in the third Reich!

In 1810 the American Board of Commissioners for Foreign Missions was organized by Presbyterians and Congregationalists; and supported by their joint leadership and contributions. Later the American Home Missionary Society was organized by the same principle and jointly supported by the same people. These two agencies were the accredited Boards of the Presbyterian Church until 1837. It is, therefore, not a matter for congratulation

that we celebrated the Centennial of the Board of Foreign Missions last year; our grandfathers should have done that before we were born!

Judge Stevens, a Presbyterian layman, patented a plantation on the eastern shore of Chesapeake Bay in 1665 and called it Rehoboth. Eighteen years later Francis Makemie, pioneer Presbyterian minister from the Presbytery of Laggan, Ulster, Ireland, preached at Rehoboth; and in 1706 under his spirit and leadership, the first Presbytery on American soil was organized at Philadelphia.

One hundred and thirty-one years was too long a period for the Presbyterian Church to be organized on American soil without its own Board of Foreign Missions. And fifty years was too great a delay on the part of the General Assembly itself. (4)

In the same year that Judge Stevens was getting established on the eastern shore of Chesapeake Bay, the French Jesuit priest, Father Claude Allouez, was building his chapel of bark for the Mission of the Holy Spirit at La Pointe d'Esprit, (not on "Madeline" Island where the American Board established the first mission), but on the western shore of Chequamegon Bay. The Catholics began foreign mission work in America without delay.

The American Presbyterian Church was recruited from two main sources apart from the <sup>direct</sup> tide of migration. The first of these sources flowed from the descendants of Scotch-Irish parentage; and the second from New England ancestry. These latter were inclined to greater doctrinal and administrative freedom which brought on a

(4) Formed in 1788.

collision of views, which taken together with other contributing causes, brought about the tragic disruption of 1837, when the Church was torn into two nearly equal parts by the exsision of three synods in New York and one in Ohio by the General Assembly meeting at Philadelphia. These exsinded synods organized themselves into what is known as the New School Presbyterian General Assembly. The continuing body of the Church was known as the Old School General Assembly; and for a period of years, corresponding in time to the life of Christ from the cradle to the cross, the Presbyterian Church had no united witness to offer during those formative years of Wisconsin history.

If the first cause of disruption rooted deeply in an extreme liberal heresy, the second, strange to relate, was rooted in evangelistic zeal. This earlier disruption of 1810 was completed in the year that the American Board was organized. When the great revival of 1797-1803 reached Kentucky, conversions were so rapid that an educated ministry could not be found to take care of them. The Cumberland Presbytery attempted to solve the problem in the same way that some of our Wisconsin presbyteries have done in the past, namely, ordain men to the ministry who could not meet the educational requirements of our Church.

For this cause the Synod of Kentucky dissolved the Presbytery of Cumberland in 1806 without supplying them with any other solution for their problem. After waiting four years for a change of heart on the part of the Synod, the Presbytery of Cumberland reorganized without authority; and since both the Synod and General Assembly

refused to recognize this judiciary, it continued an independent existence as the Cumberland Presbyterian Church until 1906 when the breach was only partially healed. (5)

I have sketched this earlier descriptive history briefly, because it has a bearing on the early history of the Presbyterian Church in Wisconsin.

The first Presbyterian Church to be organized on Wisconsin soil was not effected by either New School or Old School Churches; nor yet by the American Board or the American Home Missionary Society; but by the outlawed Cumberland Presbyterian Church, whose evangelistic zeal spread from Nashville, Tennessee overland to Prairie du Chien, where the Rev. David Lowrey organized a Cumberland Presbyterian Church in 1834 and became its first minister. Lay evangelism was carried on at Prairie du Chien as early as the fall of 1827 by Mr. Joseph Montfort Street of the Cumberland Presbyterian Church. (6) The La Pointe Church, organized August 30, 1833, was the first organization of a Congregational Church within the present limits of Wisconsin. (7)

The third cause of disruption may be seen in social, political and philosophical areas. In 1857 New School presbyteries in slave holding states seceded from the New School Assembly, and in 1861 the Old School presbyteries in the same area separated from the mother Church. Two years later these presbyteries from both schools united to form the Presbyterian Church of the Confederate

(5) The Cumberland General Assembly was formed in 1829.

(6) Mr. Street succeeded Nicholas Boilvin as Indian Agent in 1827.

(7) J. N. Davidson "Unnamed Wisconsin" p. 157.

States of America, now the Presbyterian Church in the United States. And they continue unto this day to abide alone in their own house, on the fundamental principle that the Church is purely a spiritual institution, and as such, must abstain from legislation with reference to political questions.

Prior to 1837 (or perhaps 1846 when the first Old School Presbytery was formed), with the exception of the Cumberland Church noted above, the Presbyterian Church was represented in Wisconsin Territory by the American Board or the American Home Missionary Society. New School Presbyterians in Wisconsin were represented by these agencies until 1870 when the Church was re-united.

This close association of Presbyterians and Congregationalists makes it difficult to diagnose the case, and identify, and classify Presbyterian activities and interests. But this can be said, until 1837, whether the minister himself was Presbyterian or Congregational, the work (with the exception of the Cumberland Church activities) was both.

The earliest work of Presbyterian participation in Wisconsin Territory, was in 1820. On June 16th the Rev. Jedediah Morse, father of the inventor of the telegraph, landed at Mackinaw (Michigan Territory) and preached the first Protestant sermon that had been heard in ten years. From there he went to Green Bay under the joint assignment of United States commissioner, and agent for the Northern Missionary Society of New York. Dr. Morse was a Congregational (?) minister and the Society was, itself or its soon



successor, the United Foreign Missionary Society, an authorized agency for Presbyterians, Dutch Reformed, and Associate Reformed. He preached at Green Bay, but did not organize a church.

The next minister, we note, was a Presbyterian, the Rev. Jesse Miner who was a missionary to the Stockbridge Indians from July, 1827, until his death March 22, 1839. The church had been pastorless since its organization in 1818. The Stockbridge church was organized by the third generation of Sergeants on "Friday, 24th of July, of that year," in New Stockbridge, New York, and not at Stockbridge (now New Barrington) Massachusetts in July, 1734, by the first John Sergeant, as it is so popularly and erroneously supposed. Neither is the Wisconsin church the one that was organized at Stockbridge, Massachusetts in 1785 with sixteen members, for the purpose of removal and settlement at New Stockbridge, New York, and to which Samson Occum ministered. The new church was organized for the purpose of removal, according to Puritan custom, and consisted only of those families who were removing to a new settlement. Rev. Cutting Marsh in his report to the Society in Scotland under date of August 1, 1833, says, "This church was organized in New Stockbridge, New York, July 24, 1818, and consisted of eleven members, four males and seven females," one of whom was the notable John Metoxen. This Indian congregation was the first organized Protestant Church in Wisconsin. Nobody would dispute this claim. Upon the death of Jesse Miner, Rev. Cutting Marsh came to the Stockbridges in 1830 and remained for eighteen years as their missionary. When Dr. Marsh first came he was just plain Presbyterian; after the disruption he was a New School Presbyterian. Cutting

Marsh was both physician and evangelist, the criticism of Dr. W. G. Miller, his Methodist colleague, notwithstanding.

Presbyterians, except local congregations, were not organized in Wisconsin Territory until January 17, 1839, when "The Presbytery of Wisconsin" was formed. The name was changed on July 5th to "The Presbytery of Milwaukee." The original members were Rev. Gilbert Crawford, Moses Ordway, Lemuel Hall, and Cyrus Nichols; Elder Samuel Hixson, First Presbyterian Church of Milwaukee; and Deacon Asa Clarke, Congregational Church of Prairieville (now Waukesha). One keenly misses that fine spirited Statesburg (later Stockbridge) missionary, Cutting Marsh. While this Presbytery was thoroughly Presbyterian, having adopted the Confession of Faith and the Book of Discipline, it was not affiliated with either Assembly.

There were perhaps three reasons why it did not affiliate; in the first place, it was not constituted by an act or by the authority of any Assembly; second, it was composed of both new school and old school ministers and churches; and third, there was an incipient desire for cooperative union with the Congregationalists. This can be understood when we consider that there were Congregational affiliates in this first Presbytery. In fact, Deacon Asa Clarke from the Congregational Church at Prairieville (Waukesha) was a delegate and enjoyed the privileges of a corresponding member.

The Presbytery was not destined for long life. At its next meeting on July 5, 1839, the name was changed to "The Presbytery of Milwaukee." Stephen Peet and Jeremiah Porter had become

members, and some Congregational ministers had been received. The  
hitherto  
un-organized Congregationalists were not satisfied with Presbyterian  
representative government, so a new relationship was sought in the  
so-called "plan of union," known to history as the Presbyterian  
and Congregational Convention of Wisconsin, which was formed on  
October 6, 1840, at the city of Troy. The Presbytery ceased to  
function. They thought they were merging it with the new organi-  
zation, but actually they abandoned it like some old mission, for  
want of understanding of its character and worth. The only thing  
that merged was its Minute book which became the instrument of  
record for the new organization.

The new organization made a provision that newly formed  
churches should be either Presbyterian or Congregational according  
to majority choice at time of constitution. It was pretty gener-  
ally felt that a permanent and self-perpetuating organization had  
been formed.

It was the most Christian effort of the age at inter-denomi-  
national cooperation, but the need of the age was cooperation by  
unity and not by absorption. The whole venture was a mistake and  
a failure in spite of all of its friends. In the first place,  
such a "merger" was a contradiction in terms. It is impossible  
that two opposing parties, contrary by their very genius, can be  
merged. It would be as easy to merge the Republican and Democratic  
parties with each retaining its own identity! One can be abandoned  
in the interests of the other, or both can be deserted for a neu-  
tral third, but they cannot be merged. If there had been a single  
ecclesiastical lawyer among them it would never have happened.  
The Presbytery never merged, it was abandoned, and like the house

of Scripture, was left "empty, swept and garnished." The claim of the Convention Narrative of 1845 that "Congregationalists and Presbyterians are here emphatically one denomination," was essentially true in that the "one denomination" was wholly Congregational.

The whole destiny of early Wisconsin Presbyterianism turned on the meaning of a single phrase; and that phrase was, that the Presbyterian and Congregational Convention of Wisconsin should be independent, rather than representative in polity. The Congregationalists, without any selfish design, were wiser than the Presbyterians. They did not like the Presbyterian flag they had been associating with for more than a year, nor did they like representative polity any better, and they said so. It is a mistaken reading of history to assume that the Congregationalists did not have a Convention of their own at the time the plan of union was effected. They did have, at Troy, and the Convention was competent to transact business. Stephen Peet says so definitely (8). The only reason why the Congregationalists did not proceed with a separate organization was because the Presbyterians abandoned theirs. It was the latter who made the overtures and concessions. The Congregationalists stand absolved by the Record, which I have read.

Time does not permit that I shall dwell further on this, only to say that the alternatives for Presbyterians in the new organization were just two: either become Congregationalists, or withdrew. Our Green Bay Presbyterian Church, now Union Congrega-

(8) Stephen Peet "History of Churches in Wisconsin" p.26.

tional, and the Cumberland Presbyterian Church which became Congregational in 1856, are sufficient evidence for so broad an affirmation. This was the very thing the Congregationalists obviously saw if the polity of the plan of union should be representative, and therefore declined to be absorbed or withdrew later. A local church that had chosen Presbyterian polity, was completely cut off from any Presbyterian judicatory and had no right of appeal to the General Assembly. All the substitute courts were Congregational, and you cannot have Presbyterian polity in a Congregational Court, all the gestures in that direction notwithstanding.

The Presbyterians sustained losses by this venture from which they did not begin to recover until that period from the reunion of 1870 to the dawn of the twentieth century. The new enterprise, while essentially Congregational, as time proved, carried the trade mark of the whole Presbyterian Church until 1894. No group of men in our Church ever had the right to give its name to any sister communion. But again the Congregationalists stand absolved from all responsibility, since at its organization, only two of the nine ministers of Presbytery were formerly Congregationalists, the other seven being Presbyterian, of both schools. Of the sixteen churches represented, one-half were Presbyterian. The only criticism that may justly be made is that a sister communion should so long continue to use a name that can scarcely be regarded as a liability when it came to recruiting local church membership from Presbyterian sources as well as from their own fine traditions.

For the next six years there was no Presbyterian organization in Wisconsin Territory, except local congregations, either affiliated with the Presbyterian and Congregational Convention, or existing as independent units, but there were literally hundreds of Presbyterians.

Dissatisfaction soon began to assert itself among the brethren of the new organization which was Presbyterian only in name.

The O. S. Assembly of 1846 formed all O. S. churches in Wisconsin Territory into the Presbytery of Wisconsin (this was the second Presbytery of this name), and it was attached to the Synod of Illinois. In five years, O. S. Presbyterians had increased to twenty-nine ministers; thirty churches, and eight hundred seven members. By an act of the O. S. Assembly of 1851 the Presbytery of Wisconsin was, like all Gaul, divided into three parts, the names of which were the Presbyteries of Dane, Milwaukee (this is the second Presbytery of Milwaukee), and Winnebago; and the O. S. Synod was organized at Fort Winnebago, now Portage, October 1, 1851, almost eleven years after the formation of the Presbyterian and Congregational Convention. Chippewa Presbytery O. S. was organized in 1856. From 1860-1870 it was affiliated with the Synod of St. Paul. Lake Superior Presbytery O. S. was organized August 19, 1857, and transferred to the Synod of St. Paul in 1860. After a precarious existence and further constitution by action of the General Assembly of 1858, "it finally passed out of existence in 1861 or 1862," (9)

(9) John M. Barnett - "History of Lake Superior Presbytery"

Dissemt within the Convention increased until in 1851 the First Presbyterian Church (now Emmanuel) of Milwaukee withdrew from the Convention, and together with the church at Walker's Point, and three ministers--Rev. William H. Spencer, Rev. Eli S. Hunter, D. D., and Rev. M. Steele, formed the N. S. Presbytery of Milwaukee (this is the third Presbytery of Milwaukee, and none of them related). Fox River Presbytery N. S. was formed in 1851; Columbus Presbytery N. S. in 1856; and Lake Superior Presbytery N. S. on September 11, 1857, by the Synod of Michigan and was transferred to the Synod of Wisconsin at its own request in 1866. These four presbyteries composed the N. S. Synod of Wisconsin which was organized October 16, 1857, at Columbus. Previously, new school presbyteries were attached to the Synod of Peoria, N. S., or as we have noted above, to the Synod of Michigan.

This was the organizational life of Wisconsin Presbyterians until 1870 when the re-union took place. The two Milwaukee Presbyteries were merged into a fourth Milwaukee Presbytery. Fox River merged with Winnebago and retained the name of Winnebago; Columbus and Dane merged to form Wisconsin River Presbytery, which in 1894 became Madison Presbytery. Lake Superior Presbytery did not merge but underwent important changes in its boundaries in 1864 and 1899, and in 1891 was transferred again to the Synod of Michigan, retaining only the counties of Door, Oconto, Marinette and Florence in Wisconsin. The Presbytery of Chippewa was not merged but in 1894 it was divided to form La Crosse Presbytery. And in 1934 the Welsh Synod was dissolved by General Assembly and the Welsh Presbytery affiliated with the Synod of Wisconsin.

"The first recorded meeting of a [Welsh] Presbytery is the one held in Rock Hill, a church in the Welsh Prairie Presbytery, which called a bimonthly meeting on July 1-2, 1848." (10)

The United Church of 1870, with old wounds healed, increased in the next thirty years 204 per cent, while the population increased by only 94 per cent. At the dawn of the twentieth century we were only 75 per cent as strong as our Congregational brethren; today we have a pretty evenly balanced strength, each numbering about 37,000 members.

Time prevents any thought of detailed development of the Presbyterian Church in Wisconsin, but three emphases will symbolize her inner life.

The first is evangelistic. The Church has been genuinely evangelistic to the core. The orthodoxy of so-called liberal N. S. Presbyterians of a century ago makes us stiffen our present day spines a little. Let me read to you from the Covenant to which a pagan Ojibway, or Chippewey Indian as you now know them, was required to subscribe.

"You do now, in the presence of the heart-searching God, and before angels and men, choose the Lord Jehovah, Father, Son and Holy Ghost, to be your God; the supreme object of your affections, and your portion forever. You cordially acknowledge the Lord Jesus Christ in all his mediatorial offices, Prophet, Priest and King, as your only Saviour and final Judge;--and the Holy Spirit, as your Sanctifier, Comforter and Guide.

"You humbly and cheerfully devote yourself to God in an everlasting covenant of grace. You consecrate all your powers and faculties to his service and glory; and you promise to take the Holy Scriptures as the rule of your life and conversation: and that, through the assistance of His Spirit and grace, you will

(10) D. J. Williams "One Hundred Years of Welsh Calvinistic Methodism in America", p. 172.



cleave to Him as your chief good, and that you will give diligent attention to his Word and ordinances, to family and secret prayer, to public worship, and to the conscientious observance of the Sabbath;--that you will seek the honor of his name and the interests of his Kingdom, and that henceforth, denying ungodliness and worldly lusts, you will live soberly, righteously, and godly, in this present world.

"You do now cordially unite yourself to this church as a church of Christ, promising to submit to its discipline, so far as conformable to the rules of the gospel, and you solemnly covenant to promote its edification, purity and peace, and to walk with its members in Christian love, faithfulness, circumspection, sobriety and meekness. All this you promise to do with humble reliance on the grace of God, and with an affecting belief that your vows are recorded on high, and will be reviewed in the day of judgment.

"Thus you solemnly covenant, promise and engage?"

Response in behalf of the church:

"We do now receive you into our communion and fellowship, and we promise to watch over you with Christian affection and tenderness, ever treating you in love as a member of the body of Christ, who is head over all things in the church. This we do, earnestly imploring the great Shepherd of Israel, our Lord and Redeemer, that both you and we may have wisdom and grace to be faithful in his covenant, and to glorify him with that holiness which becometh his house for ever. Amen." (11)

This was the spiritual requirement for men recently redeemed from paganism and the savage lust of cannibalism. On August 31, 1833, a son of Rev. L. H. Wheeler, writing from La Pointe relates the testimony of an Ojibway (Chippeway) Indian at the funeral of a child, in the following reminiscence: "Once I shot a Frenchman and blowed his brains out. Then I cut off a piece of his flesh and eat it, and it was very good and you may have the same for your food on your journey." John M. Davidson says that "perhaps this is the last trace of genuine cannibalism in Wisconsin." (12)

(11) Ojibway Solemn Covenant -- from "In Unnamed Wisconsin"

J. M. Davidson, p. 173-174.

(12) "In Unnamed Wisconsin" p. 170.

There were great revivals then and there must be again. As this Synod faces her future she cannot avoid the consideration of a Synodical Evangelist whose sole responsibility will be to revive dead churches and dead preachers. Our Synod has a falling evangelistic index! We cannot continue to go backward. When we are losing more members than we are gaining we are skating on thin ice.

I would not suggest to you old-fashioned methods in an age of progress, as though men had lost the power to see visions and dream dreams. You do not have to. Time itself demands such recurrence of emphases.

When a church reports <sup>few or</sup> no receptions over a period of a year or two years, the Presbytery of oversight ought to call for the Synodical Evangelist to go into that field for a few weeks to find out whether the preacher, the congregation, or the community is dead. I do want to see this Synod think in terms of the curative and restorative power of the Christian faith working out through the lives of all its people.

The next emphasis that is symbolic of the Church's life is the missionary impulse. The "otherness" of religion, the complete incapacity to hoard the grace of Christ for ourselves. Ours is a missionary Synod. It is the only way we can think straight ahead. If it had not been for the persistent missionary drive through the years, we would be a small, floundering, minority group among the evangelical bodies. As it is we rate second; only the Methodists have outstripped us. Half of our benevolences go for

Home Missions, and that isn't enough. We have penalized ourselves both educationally and in missions enterprise by inadequate support.

The other day I took some material to the printer. This is what I wanted printed:

"What shall I render unto the Lord for all his benefits toward me?

"I will take the cup of salvation and will call upon the name of the Lord; I will pay my vows unto the Lord."

This is what I read in the proof sheets:

"I will take the cup of starvation and will call upon the name of the Lord."

This is more truth than poetry. The Presbyterians in Wisconsin during the last century have starved to death a lot of glory and promise! Nineteen years ago the Synod set the minimum salary for Home Missionaries at \$1,800.00 and hence. I am sorry to say we have not yet attained that standard.

Charles G. Finney of Oberlin once said that no man was fit to be a missionary who could not take an ear of corn in his pocket and start out for the Rocky Mountains! If we saw Mr. Finney starting from Ohio with only an ear of corn in his pocket, to do missionary work in the Rocky Mountain area, we would bow our heads in reverence while he passed. There would be a moral sacrifice to fill our hearts with shame. But if Mr. Finney or the Presbyterian Church approved conditions today, that would be the moral equivalent of commissioning missionaries on an inadequate living basis, and make that the condition for <sup>people</sup> choosing to be or not to be missionaries in Wisconsin Synod, we would not be greatly moved by it. It is moral to make a great sacrifice ourselves, but it is immoral to offer another upon the altars of our own idealism.

And yet, that is in a measure what is happening! We are paying our missionaries salaries, that under fixed conditions, their great struggle is to maintain their own integrity; to pay their bills and keep their chins up, looking their fellow men in the eye. The available pay is so small and so much work must be taken on, that many of our missionaries are halved or quartered and sometimes skinned alive by their multiple congregations! I am moved by the comparatively limited world forced upon the missionaries; but I am also equally moved by an ethical consideration that involves the integrity of the Church itself. How any low wage-paying Church can possibly have any message of corrective morals for contemporary institutions is more than I can tell!

It was the Sunday School Missionaries and Synodical Missionaries like W. D. Thomas and L. C. Smith, and Joseph Brown and E. C. Genung, the last of the old guard, that put this Synod in the running. And now that that emphasis is past we ought to put our best into the things that remain.

The third emphasis is educational. It has been a deep concern of the Presbyterian Church in Wisconsin that its people make provision for Christian Education in a church-controlled academy, or seminary or a liberal arts college. We now have just one great love, and that is Carroll College. Looking at her present endowment, her spacious campus, her marvelous buildings, her vital student body, her competent and adequate faculty, her notable alumni, her balanced budget, her challenging program, and her successful president, one's imagination could not possibly conjure up her past history. You probably do not know it, but

we nearly starved Carroll College to death! When Gale College, which has just closed her doors, was drawing grants from our Board, Carroll was being penalized because she was unfortunate enough to have a small endowment that a couple of live seniors could spend on a summer vacation!

Much of the early Presbyterian Educational emphasis, unfortunately, did not center in Carroll, but in Beloit. Stephen Peet, greatest of the Presbyterians associated with the Congregationalists, spent his energies in founding Beloit College and Chicago Theological Seminary. He lives, not because of his preaching, but because he crystallized his dreams in two living educational institutions. Carroll and Beloit were founded in the same year, and because of the founding fathers and long Presbyterian association, much Presbyterian money found its way into the treasury and endowment, of Beloit at the expense of Carroll.

Carroll College was established at Waukesha by the O. S. Presbyterian Church in 1846. In that same year the Territorial House of Representatives, by an enabling act changed the name from Prairieville Academy to Carroll College. That was also the same year that the O. S. Presbytery of Wisconsin was constituted. Her first President was Dr. John A. Savage; and professor J. W. Sterling, later of the University of Wisconsin faculty, taught her primary classes that opening year.

In the first fifty years Carroll has seen more than two score academies, seminaries, and colleges open their doors. Most of these have fulfilled their ministry and ceased to be. However, four of these claimed the patronage of the united church: the

Classical Institute of Portage, Poynette Academy, Gale University, and Carroll College. Dismissing the two Academies, the life of Carroll was greatly conditioned by the fate of Gale. We inherited this college from the Methodists, and after a quarter of a century of effort and expenditure of Presbyterian money, the College was turned over by mutual agreement to the Norwegian Lutheran Church in 1901. On the day that Gale found a new love, Carroll should have sung the doxology. It meant that the hour of quickened life and greater opportunity had dawned. Time moves swiftly on. After more than half a century of vicissitude and struggle Carroll expanded in endowment, plant, faculty and student body. But it remained for the present administration to develop Carroll in every way until today she holds a most honorable place among all our church colleges in Wisconsin. President William A. Garfield should be proud of the achievements of Carroll; and by any fair inventory of historical analysis, the Synod will always be proud of the development of Carroll under his administration.

I would like to speak of La Pointe and Odanah Missions. In courtesy I would like to speak of the Student Center which has had its development through this twentieth century. I should also like to sketch the history and development of the Cogebeic Parish and the Administrative council, but each of these would merit the full time allowed for this address.

There is one thing more I must speak of in closing, and that is the L. C. Smith Fund, which I trust this Synod will convert into the beginning of a general endowment fund. Today the L. C.

Smith Fund can be described only in terms of a banking fund. It was created for that purpose and served its day. We have another sinking fund now of a few thousand dollars to take up the summer sag and keep the missionaries paid up.

It came into being in 1918 through the slogan, "not one cent for interest!" and it was a part of the self-support movement. The late Dr. R. S. Donaldson once said that L. C. Smith had loved the Synod into self-support, and they named the fund in his memory the year he died.

Something happened to me last summer. I preached one day in my own self-supporting church. A week later I was preaching in one of the great churches of the Synod where worship is a primary requisite. Then I went up to the Range and spent some time with Dr. Harries, and after that I went out to one of those Home Missions parishes where a man is quartered every Sunday in the year and sometimes flayed, and after that last service, which was done at 9:30 on Sunday evening, I drove 360 miles, getting back to Sheboygan before the city had gone to work in the morning. I have done some thinking since; and some historical research. I found that the Presbyterians of 1897 gave \$46,000.00 when there were only 10,000 of them. (15) That was not too much to give for benevolences. But it is almost as much as we are giving now with 37,000 members!

Something lifted me up to the place where altitude gives vision to a seeking soul, and I saw the work of the Synod as a

(15) Synod Minutes 1890, p. 33.

unit. Hitherto, we have been yielding to pressure progress, thereby developing sectionally, or partially. If the life or character of an institution is at stake we do something about it. The time has come when we must implement our work with funds other than benevolence receipts. Will the Synod rise to the type of Christian Statesmanship where altitude will permit a vision of the whole need? Christian Statesmanship, in the administration of a sacred trust, will always involve the necessary resources to implement its work and make it effective.

The open road to future adequacy is by way of an endowed Synod. Voices of unborn generations are pleading for the possibility of being well-born and for the right to be born again. Will the Synod hear these cries, vision the need beforehand, and make provision? Will the Synod prepare itself for a great work tomorrow?

The alternatives are clear; either starve the work or provide more resources. With spiritual renewal at the deep fountains of a curative religion, our consecrated resources can be made adequate for the whole task.