

THE  
PRESBYTERIAN MAGAZINE.

JUNE, 1857.

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Miscellaneous Articles.

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GOD GLORIFIED BY AFRICA.

[Concluded from page 210.]

THE OBJECTS OF THE ASHMUN INSTITUTE.

OUR discussion is ended. It has aimed to show that the Providence of God, which has been exercising its benevolence for many years towards the coloured race in this country, now points to Africa as the chief scene of its high and influential action. Thus, the return of the barbarian bondmen, as Christian freemen, will be made the occasion of great displays of the Divine goodness, grace, and glory to a benighted continent; and God will be glorified by Africa.

A practical injunction of the discussion is the importance and necessity of AFRICAN EDUCATION IN OUR OWN COUNTRY. Institutions of learning like the Ashmun Institute, possess the sanction of a providential command. To be guided by the pillar and the cloud is only less glorious than to dwell in the light of the Shekina. A greater or more interesting work was never committed to the Church than that of elevating the children of Ham to their true social and religious condition on their own continent, and among the nations of the earth. Privileged is the land and the age that shall behold enlarged efforts for the moral and political recovery of Africa.

The views presented in this Address tend, it is believed, to benevolent and immediate action. They impart a dignity to the coloured man which he can never possess, simply as an American citizen, and assign to him a relation to Africa's redemption infi-

The Institute has been put into operation in the true spirit of devotion to Africa, and with a firm trust in God. It will do its work silently, and, it is hoped, with power. Educational institutions, for the elevation of the African race here, will propel their influence through the hills and plains of a vast continent. Like the great African rivers, which flow down in their bounty and magnificence from sources hitherto unexplored and unknown, our institutions of education will pour their blessings through tribes and kingdoms, albeit their names and their fountain-heads may never be ascertained or sought after. The men, who have projected this institution, have enlarged views, and are valiant men for God and Africa. The spirit of ancient Presbyterianism dwells in their hearts.

“The valiant standeth as a rock, and the billows break upon him.”

President Davies, the great Apostle to the slaves, was born and ordained within the bounds of Newcastle Presbytery. If the institution should disappoint public expectation, the fault will not be with its projectors. The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are wide-spread, and of intense interest. It seeks to realize the great maxim of Ashmun, “to accomplish the most possible good in the least time.” It aims at a connection with God’s great providential plans. May it flourish for generations! May it stand like the African palm-tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food, and its shade affording rest, to thousands and tens of thousands in the ancestral tropical land.

Heaven bless the Institute in its plans, its officers, and its pupils. Bless it, God of Ethiopia, who hast “made of one blood all the nations of the earth.” Be thou glorified on every continent! Be thou GLORIFIED BY AFRICA!

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## A THANKSGIVING SERMON ON THE ENGLISH LANGUAGE. \*

BY THE REV. JAMES W. ALEXANDER, D. D.

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam.”—DEUT. 32 : 8.

WHEN God created the first of our race, it was his intention that

\* The Rev. Dr. PRIME, of the “New York Observer,” from which paper this Sermon is copied, remarks,—“This discourse, at once novel in its treatment, instructive in its facts, impressive in its argument and appeal, and eminently adapted to promote good feeling among ourselves and with our British brethren abroad, we had the pleasure of hearing; and, at our request, the preacher kindly consented to its publication.”

they should be fruitful and multiply and replenish the earth, and this was pronounced upon them as a benediction. Fallen or unfallen, this implies multitude, and in the end some such divisions as we call nations. But it is impossible to say how many of the separations among mankind have their origin in the grand defection and subsequent progress of sin.

Among a thousand causes, there is none more remarkable for potency than language; and diversity of language dates no further back than Babel. Though the history of our race was forcibly turned from its prescribed channel by the introduction of moral evil, it did not in any degree cease to be under the guiding hand of Providence. As Paul told the Athenians, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." His eye surveys all countries and their inhabitants, for periods of many centuries together, and sways these mighty masses, for his own glorious ends, as easily and certainly as he sways the individual man, or the atoms which compose his body. That this is a matter of interest with the Almighty, we learn from the Sacred Scriptures. Our only authority for the partition of races over the earth is in that great ethnographic scale, the tenth chapter of Genesis, which closes thus: "These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood." According to Revelation, nations are raised up for definite purposes well known to God from the beginning. Their rise, their continuance, and their fall, are perfectly conformable to this august plan. Much of Holy Scripture is taken up in exhibiting the development of this purpose; and to seek for it by applying the same principles to the analysis of other annals constitutes a large part of the advantage which we derive from the study of history.

When we consider the life of nations, we find it subject to the same law of mutability which controls individuals. It is a perpetual flux and reflux. No single nation is ever permanent in the same land. Conquest and migration are the chief causes of change. It is very doubtful how much of ancient Roman blood is now found in Italy. The Jews are expatriated; the Arabs are wandering tribes, having no coherence; and the sons of the ancient Egyptians are a despised race in the land of their fathers. There are, however, considerations of more weight than that of mere race. Our forefathers were partly Anglo-Saxon and partly Norman, both referring themselves at length to the same Northern races; yet these, with tributary additions all along the way, have formed a national current as marked and homogeneous as that of any people on the globe. Unity of language is often a more important bond of political union than identity of origin or simple proximity on the earth's surface. But whatever causes may operate subordinately, the diffusion of nations and their separation from one another are under a

Divine ordinance, and for wise and sublime ends. From Ararat and from Shinar this work had been going on. When the immense body of Roman dominion had reached the point of decay, Providence opened the Northern sources, and sent down upon Southern Europe, and even Africa, the Indo-German barbarians, as if to give young blood to the old veins. And when there seemed scarcely another page yet to be turned, God revealed a new hemisphere,—a discovery, which colors all our condition this day. When the time comes to fill immense tracts which would otherwise have lain unpeopled, such as California and Australia, specks of golden ore are made the lure, for which hundreds of thousands are willing to go over sea.

Single nations, studied in the separate life of each, give undeniable signs of a Divine guidance. The historians and prophecies of the Bible afford us the best key to this interesting subject. Forms of government, with all their revolutions, are part of a sovereign plan. Even atrocious sins of whole communities, on which God frowns and which he punishes, such as the slave trade, are nevertheless made to come into the universal scheme as the occasions of infinite good. And in the retrospect which will be taken from an eminence yet future, it will be seen that each has had a problem, and that through good and evil it has worked it out. Hence it becomes a matter of importance for wise men in any particular commonwealth to consider their own special vocation in Providence. The institutions and the language of a country, with its included literature and science, are the instruments by which it makes itself felt in the world. Consider that ancient people, the Jews; and, leaving supernatural influence out of the question, who can calculate the impression which has been made by the Hebrew tongue, and its handful of surviving books. The influence of the Greeks is well known, even to a proverb. It was surely not without a reason, that this copious and expressive language, the wealthiest of all in its contents, was spread over all the Old World by the conquests of Alexander. Not to dwell on its philosophy and arts, it immediately became the vehicle for the conveyance of the Old Testament, as preparatory for subsequently conveying the New, over the earth. The Latin language, carrying the art of war, of civil structure, and the sublimest of ancient codes, in the wake of those amazing conquests, enlarged civilization, laid the basis of all the Romance dialects and literature, and bore Christianity, as yet not degraded into Popery, from imperial Rome and Cæsar's household, to the remotest East and the Thule of the Britanic seas. When God would scourge his heritage, he let loose the sons of Ishmael, carrying a language which at this moment is perhaps the oldest unaltered speech of man; and these men of the sword, under the name of Arab, Saracen, and Moor, pervaded Western Asia, possessed Byzantium, overran Northern Africa, subdued Sicily and Spain, and with their Turkish allies, continued to menace South-

eastern Germany, even till the days of Luther. The mingled race of Celtic, Frankish, and Roman blood, which occupies beautiful France, has wrought wonders by its extraordinary language, which by consent has become the medium of travel, of fashion, and of diplomacy. The Revolution of 1789 would have less affected the world, if it had occurred in a nation, however populous, which had not already insinuated its language and its writings into the culture of every European nation.

And at this moment the same principle is exemplified by the German tongue, which for fulness, strength, and comparative flexibility, may be called the Greek of modern Europe. Observe here the power which inheres in the language of a people as distinct from their politics. It is spoken in a number of countries, under imperial, regal, and republican government; countries which have no commercial influence, and whose political maxims extend little beyond their own borders. Yet the language and literature of Germany are leavening the mind of all the civilized world. Agencies so subtle, and yet so powerful, are certainly included in those high providential counsels, under which the destinies of our species are wrought out.

As human language is divine in its origin, so is it wonderful in its power; and this beyond its first and obvious function, as the interpreter of thought and medium of intercourse. Language reacts upon thought, suggesting, enlarging, modifying, and often controlling it. Men are more drawn together by speaking the same tongue, than by living in the same region. The thoughts of Spain and France are less alike, separated by the Pyrenees, than the thoughts of England and the United States with the Atlantic between. Hence it was an ingenious but atrocious tyranny when the Hungarians were forbidden to speak their own beloved vernacular. We may further affirm with safety, that the nations of which the languages extend furthest over the earth, are those which for evil or good will exert the largest influence; a truth which has its direct bearing upon the subjugation of the world to Christianity. To escape the charge of partiality, let us hear what a German, one of the greatest living philologists, says of the English language. "Its highly spiritual genius, and wonderfully happy development and condition, have been the result of a surprisingly intimate union of the two noblest languages in Europe, the Teutonic and the Romance. In truth the English language, which by no mere accident has produced and upborne the greatest and most predominant poet of modern times, may with all right be called a world-language; and like the English people appears destined hereafter to prevail with a sway more extensive even than its present over all the portions of the globe. For in wealth, good sense, and closeness of structure no other of the languages at this day spoken deserve to be compared with it—not even our German, which is torn, even as we are

• torn, and must shake off many defects, before it can enter boldly into comparison with the English."—[*Jacob Grimm.*]

Let it be considered what Providence has done in regard to the diffusion of the English language. It is spoken in England, Scotland, and Ireland, in the United States and Territories, in the British Provinces including Canada, in the West India Islands and Bermudas, and certain colonies of the Main, in the presidencies of India, and many of the protected States; every day evincing a greater desire on the part of the natives to attain it as a means of promotion. It is largely used in ports and islands of China and the China seas; in the continually widening settlements of the Cape and of the Western Coast, including Liberia and Sierra Leone. It is destined to be the language of Australia, Van Diemen's Land, New Zealand, the South Sea Islands, and the Sandwich Islands; if we may not say the Polynesian clusters as a whole. After such enumerations, you will scarcely pick up such items as St. Helena, Mauritius, Malta, Gibraltar, and Corfu. We have already pointed you to millions on millions. In no part of the earth is it on the wane; in many parts it is increasing with astonishing rapidity. With every new encroachment of Great Britain in the East, or America in the West, the English language is borne to fresh victories. Wherever it goes, it makes entrance for our customs, trade, opinions, and books. The great classics of England are daily read in countries which the authors themselves never heard of, and by those who lately had not heard of Great Britain. No other tongue spoken by men is making such advances; and this for reasons presently to be hinted at. The ancient progress of the Greek, and even the Latin, was geographically small, compared with this. The expansion has been chiefly within the last one hundred years, and most rapidly within the last twenty years. Now that language has come to be justly regarded as one of the great factors in every philosophical and political calculation, this preponderating influence of a particular tongue must be acknowledged as one of the signal phenomena of the age. Nothing more unlikely could have been predicted 1400 years ago, when, as they say, Hengist and Horsa, Saxon buccaneers, came over to Britain. By how large a portion of mankind the English language shall be spoken two hundred years hence, it would be wild to predict. But what is certain is, that at this moment it holds the balance of power among the tongues. Whatever there is in it, of good and bad, tends to overspread the earth. A lover of his native tongue may then rejoice with trembling. Our literature and science are perpetually circumnavigating the globe. The Christian and evangelistic relations of the subject demand our serious inquiry; and but for this, a matter so beyond the line of ordinary pulpit discourse would not have been suggested as promotive of thanksgiving. The drift of these remarks has already been an-

anticipated by observant hearers. For this is not a speculation in philology or ethnology, but a chapter in providential history connected with the methods of grace. Therefore, having laid a basis of fact in what has been said, let us carry up the work in some resulting truths, pertaining to our advantages as a nation.

#### DESTINY OF THE ANGLO-SAXON TONGUE.

I. *It is a plain indication of Providence, that people who use a language thus diffusive, and carrying such influences in its train, are destined to great control in the world's affairs.* If in any region we should see an extraordinary outlay upon the means of transit and communication, by high-roads, railways, canals, vehicles on land and water, postal arrangements and telegraphs, we should, without any other data, infer that the nation or the government entertained extensive projects as to commerce and wealth. In like manner, when we see the English language, originally springing up among a few half-civilized warriors in part of a single island of the German Ocean, now flowing like an inundation over the old and new world, and occupying the lips of rapidly increasing millions, in territories which till lately had no noticeable population, we very fairly conclude that such preparations are not fortuitous or blind. God means something by this triumph of the English tongue. A hundred thousand Hindoos, many of them Brahmins of princely caste, have not without some mysterious design made themselves familiar with the idiom of Bacon, Milton, and Newton. It is not without a providential significancy, that every Court of Middle Europe has its English teacher, and that amidst the gorgeous rites of the late coronation, the Empress of Russia addressed our noble MORSE of the Telegraph, with perfect propriety, in his own tongue. His response might well be, *What hath God wrought!* If a far-sighted monarch is found carefully instructing his youthful son in a particular language, we infer he regards it as one which is to carry power. So when God is teaching English to millions of the human race in both hemispheres, we await with reverence to learn what He next intends, as to the conveyance of truth by this medium. And especially when we consider that this is not some remote dialect, but our own beloved mother-tongue, we cannot but watch for the bearings of the subject with a new and wistful interest. A universal language we may not expect; but a language diffused more rapidly among men than any which has ever existed, is the one in which we are holding intercourse this moment.

#### ITS INFLUENCE ON THE SPREAD OF CHRISTIANITY.

II. There is reason to believe *that nations having such community of language and interest, are about to be employed for the building up of Messiah's kingdom.* We have no key to history,

until we perceive this to be God's design, and until we admit that the world stands for the sake of the Church. Preparations in science, arts, and commerce, look this way. These are so many lines of iron rail and electric wire, ready to thrill the name of Christ in our own vernacular, to nations as yet unnamed. How must British saints who died before the era of Columbus, such as the venerable Bede, look down from heaven upon half a continent unknown to them when living, now declaring in their own tongue the wonderful works of God! And how surely must they behold in it the merciful intentions of their King. This diffusion of Christianity by means of our language, becomes the more palpable when we consider several things belonging to the two principal nations which speak it. (1.) **THEIR ENTERPRISE AND VALOUR.** In this the mother and daughter may be named together. Indolence and cowardice are not their crying sins. If any great end is to be propagated by expenditure, daring, and endurance, Great Britain and America will accomplish it. (2.) **THEIR NATIONAL POWER,** which is increasing every day. The power of the older country is so acknowledged, that it were idle to re-assert it. Very striking has been the rise of American influence in the last decade of years. It can no longer be pretended that our weight is nothing in the political scale. Take Great Britain and her dependencies and the United States, together, and it would be impossible to cite two names on the map of the world so formidable. (3.) And not altogether unconnected with the last, **THEIR COMMERCE.** Unite the sails of England and America, and what upon all the oceans can compare! Let them but be subsidized for the conveyance of the Gospel, and on every distant shore men will be seen looking out seaward to the dim, distant canvas, and crying, "Who are these that fly as a cloud, and as the doves to their windows?" Is. 60: 8. "Surely the isles shall wait for me, the ships of Tarshish first." (4.) **THEIR MIGRATORY DISPOSITION.** Another trait exemplified by innumerable facts, and to be further exemplified by wanderings, and colonies, and new commonwealths, in lands yet unreclaimed, especially in the western regions of Africa, where the haunts of the slaver are to become the home of missions, and in the boundless valleys of the La Plata, the Amazon, and the Orinoco. Baptize with heavenly love that adventure which shines in Arctic Expeditions, and journeys across the deadly African wastes, and you have English and American Christianity penetrating the dark places of the earth. (5.) **THEIR FREEDOM.** For a full comprehension and a firm possession of this, they are alone among the nations. The day is past, long since, when we could speak of Great Britain as having enslaved us. Fellow-citizens, our fathers were never enslaved. Even when they revolted against tyrannous legislation, it was professedly as free-born Britons. All our ideas of liberty were those which we learned in the school of Hampden, Sidney, and Chatham. The freedom of debate and of the press, is no



greater here than in England; and the points of true political liberty which we have in common, are so much greater and more numerous than the points of government and administration in which we differ, that the sovereigns and cabinets of Europe and the great papal usurper, justly regard us as the two free nations of the world. (6.) THEIR JURISPRUDENCE. As nations we are not more characterized by our franchises than by our laws. Agreeing in all leading principles and practice in our courts, we differ widely from all the rest of the world. These differences tinge our language, and are twined with the original national fibre, so as to be scarcely transferable. They find their beginnings in the forests of Germany, and those Anglo-Saxon societies which betray themselves in the name of every civil and municipal office. Even the trial by jury has had but a sickly life, when transplanted to other countries. Our open courts, our equal pleadings, our right of counsel, challenge, and cross-examination of witnesses, our oral argument in defence, our exemption from self-criminating testimony, and our *habeas corpus*, are *English*; alien to the other great peoples, yet daily travelling, wherever our language goes, to Oregon, to Ceylon, to Australia, and to New Zealand. (7.) THEIR PROTESTANT AND EVANGELIC CHRISTIANITY. These are the two Protestant nations. These are the two countries in which vital truth and experimental piety have been most widely rooted. These are the two peoples, of one tongue, among whom, unquestionably, of all Protestant communities, there has been the smallest defection into latitudinarian, heretical, and neological pravity. Are not these facts most impressive? Could any facts more prove, that it is the will of God that the English language should be the grand modern vehicle of saving truth for mankind? (8.) THEIR FOREIGN MISSIONS. England led the way, in which she has been most closely followed by America. What other land of the Reformation will you name next? There is really not one which does more than glean after the reapers. The Protestant missionaries of the earth are from the British Isles and the United States. If then the two great nations, who are distinguished for their power, their valour, their commerce, their migrations, their liberties, their laws, their religion, and their missions, speak one and the same language—it is placed beyond all doubt, that they have a great work to do, and especially that they are to be employed in the spread of the Gospel.

#### THE IMPORTANCE OF UNION AND PEACE.

III. *It is impossible not to conclude that such nations should be at peace among themselves and with one another.* All that we have observed concerning their power of doing good, is dependent on this. Suppose, one of these countries (our own, for example), to be divided, and, as must follow soon, engaged in civil wars; even in peace having angry lines of border, fortresses, standing armies,

rival navies, vexatious customs ; while in war, which would ensue, the truculent hostilities, the rupture of a common lineage, the sacrifice of a common tradition, the disgrace of a fratricidal quarrel, and the weakness, meanness, and contempt of a several nationality ;—how would the hopes,—not of this or that commonwealth (sister furies, sitting and glaring on one another with infernal malignity),—but the hopes of freedom and religion all over the world, be dashed ! I turn from the loathsome and abhorred vision to one only a little less appalling. Great Britain and America at war, is an idea which no Briton and no American ought to harbour for an instant. The greatest and wisest in both countries think alike on this point. When, during the present year, distant mutterings along the horizon seemed to portend a tempest, God interposed, through the means of good counsel on both sides, and all patriots and Christians rejoiced. It is an ingredient in our cup of thanksgiving this day. While entangling alliances are justly feared, yet if amity and co-operation were ever pointed out by the nature of things and the genius of our common Christianity, it is that between all who speak this expressive tongue, and glory in this rich literature, and praise God for this reformed worship, and read together in THIS SAME UNCHANGED, BLESSED OLD ENGLISH BIBLE. It were unnatural, mad, and fiendish, to imbrue our hands in blood thus consecrated. Never have I so felt it, as when praying and singing in British churches ; as, doubtless, the English Christian feels it here. We are, brethren, sworn to do a joint work for Christ's sake. Melancholy indeed would it be, if the older country should ever throw obstacles in the way of such concordant action by injustice and contempt towards the younger, or by continued alliances with absolute and Popish States. Our union will be the greatest possible contribution towards universal peace ; the greatest possible let and hindrance to the advance of Rome. Of peace like this, each of us will say, God grant it permanence ! *Esto perpetua !*

#### ENGLISH RELIGIOUS LITERATURE.

IV. The entire subject affords reason for lively thanksgiving, in the contemplation of our *nationality, as connected with the language which we speak*, and all its fruits and relations. I touch but lightly now on the secular literature and science of Great Britain and America ; at the same time acknowledging this to be far more precious a treasure, than wide territory or any material good. But the religious literature and science of these countries must not be omitted. From no language of the earth could there be collected a more able, extensive and complete exposition and defence of the truth, against Infidelity on one hand and Romanism on the other, than from our own. This is true of Scripture exposition, scientific bodies of divinity, elaborate treatises on particular heads, controversies on every contested point, and sermons fraught with argu-

ment, eloquence, and piety. But in no one department does English literature stand on a loftier elevation than in the applications of the Gospel to the private heart and life; that is, in what we call practical and experimental works, including religious biography. This appears to be acknowledged by the best friends of religion on the continent of Europe. Holland, Switzerland, and the Palatinate, doubtless, excelled, after the time of the Synod of Dort, in solid treatises on theology, which, however were in Latin. France takes the lead in numerous oratoric preachers of consummate elegance and fire. Germany has contributed most to philological and Biblical erudition. But it is to England and America that we must look for books to cultivate and refresh the pious affections; and they are multitudinous, having come down in an uninterrupted stream from the days of the Reformation. Nor is it literature alone, in regard to which we may bless God for our ancestry and our alliances. In all that respects domestic comfort, freedom, safety, and the arts of life, we need not desire to exchange our lot with any people. A great part of the benefits, which connect themselves with our national traits, and for which we should praise God, may be summed up in the word *Protestantism*. With no pride, but with humble submission and sincere sympathy, we may compare our condition with that of other American Republics which claim an origin from Spain and Portugal. Amidst some of the most remarkable physical advantages, they have dwindled and are dwindling, even under free government. Indeed, free government has thus far seemed little else than a name, where civil and religious liberty—our birthright—cannot be found. There is in the Anglo-American mind a capacity for vast excitement and keen argumentative warfare, contesting to the last possible instant, but then gracefully yielding to constitutional law. Our seasons of national election might seem to a foreigner to be crises tending to civil war. In Germany, or France, such agitation would lead to a *coup d'etat*, or a revolution. In England and America, the mighty masses resolve themselves into comparative rest. The tremendous oscillations have their law, and that law is fixed reverence for the national will, as constitutionally expressed. Such yielding is not acquiescence. It is only in England and America that an *opposition*, properly so called, can exist. And this opposition, by rightful methods, may urge its measures against fearful odds, with defeat after defeat, yet sometimes with eventual success; all without bloodshed or disruption.

Let us be thankful for our religious journals, for our Sunday-schools, and for our Sabbaths; all which terms have a meaning for us, quite unknown to even good people of continental Europe.

#### GENERAL OCCASIONS FOR THANKSGIVING.

In addition to this narrow channel of mercies, to which your views have been purposely confined this morning, let me invite you

to cast your eyes around you on the almost unprecedented prosperity of your homes. The year has been to us, as a congregation, one of few disasters, and even of few losses by death. When, therefore, you go to your laden tables, if it is not too superfluous to say it,—remember the suffering. Especially remember your brother in Christ, who has waxed poor by your side; and so relieve his wants as that he may recognize the hand of delicate and respectful love. “The poor ye have always with you;” and those who seek you are often less deserving and less suffering, than those whom you ought to seek. Beautiful is the injunction of the Pentateuch, “If there be among you a poor man of one of thy brethren within thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand *wide* unto him, and shalt surely lend him sufficient for his need in that which he wanteth.” (Deuteronomy 15 : 7.)

That such a disposition is general among us, is one of the most pleasing accompaniments of this National Festival.

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## THEOLOGICAL SEMINARY OF THE NORTHWEST.

We hailed, from the beginning, the establishment of a new Presbyterian Theological Seminary in the NORTHWEST. We rejoice in the prosecution of the enterprise under encouraging circumstances, and trust that the Providence of God will continue to show His favour unto the end.

Some disaffection towards this enterprise has manifested itself in various ways, in certain portions of our Church; and it is for the purpose of removing this disaffection, if possible, that we offer a few thoughts in kind words.

I. The Seminary of the Northwest, although a new Seminary, *takes the place of the one at New Albany.* There is no addition to the number of Theological Seminaries. When the Seminary at Danville was established, in 1853, the question arose, whether the one at New Albany should be continued, and its Directors decided the question in the affirmative. The Assembly of 1854, adopted the following resolution on the subject, after an eloquent speech by the Rev. John A. McClung, then of Indianapolis, but now of Minnesota:

“*Resolved;* That this General Assembly has no intention in any way to interfere with the Theological Seminary at New Albany, nor with those Synods which shall be united in the support and control of that institution, nor with any of the churches under the care of such Synods.”—*Minutes* (page 28).

The New Albany Institution was thus recognized by the General Assembly as having a right to perpetuate its existence. There is