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ADDRESSES

DELIVERED AT THE

INAUGURATION OF THE PROFESSORS

IN THE

✓ *Key*
DANVILLE THEOLOGICAL SEMINARY,

OCTOBER 13, 1853.

Printed at the request of the Directors then present.

CINCINNATI:

PRINTED BY T. WRIGHTSON, 167 WALNUT STREET.

1854.

ADDRESS

THE UNIVERSITY
OF
CHICAGO LIBRARY

J. C. YOUNG, D. D.

DELIVERED AT THE

INAUGURATION OF THE PROFESSORS,

AT DANVILLE,

By Order of the Board of Directors,

OCTOBER 13, 1853.

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ADDRESS.

BRETHREN, a venerable father, Dr. Hoge, was originally appointed to follow your induction into office by an address suited to the occasion. He has been Providentially prevented from attending with us; and, in his absence, this duty has devolved upon me. To instruct you on the nature of your duties, and exhort you to their faithful discharge, would have been a work eminently in keeping with his age and experience. The wisdom gathered from years of study and observation would have enabled him to impart to you, many valuable suggestions, while the character, acquired by the pious and useful labors of half a century, would have given peculiar weight to his exhortations. But what would have been becoming and serviceable for him to *do*, would be unbecoming and idle for me to *attempt*. I will therefore waive all consideration of those topics to which he would most probably have directed your thoughts, and ask your attention to a subject, perhaps not less suitable to the occasion, and certainly much more suited to my abilities and position.

Twenty-five years ago, nearly to a day, I was standing on this very spot; a young licentiate, preaching from a temporary platform in this church, then unfinished, when the Synod of Kentucky, which had been holding its sessions in the old church adjoining, entered this building towards the close of the sermon. They had adjourned, to announce to the congregation assembled here, that they had determined to undertake the establishment of a Theological Seminary, and had commenced by the appointment of a Professor. The temple which David designed, it was left for Solomon to build, and the aug-

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mented wealth and the long-matured counsels of the Son, enabled him to construct it on a scale of far greater magnificence than was contemplated in the building projected by the father. So it was in the hearts of our fathers and brethren, (many of whom have fallen asleep), to build an Institution here for the glory of our God; and though their purpose was left unexecuted, it was doubtless approved of by Him, who, when forbidding David to proceed in his pious undertaking, said to him, "For as much as it was in thine heart to build an house to my name, thou didst well that it was in thine heart." But what they projected, when comparatively few in number, limited in resources, encumbered by other great enterprizes previously undertaken, and unaided by their brethren from abroad, we, their sons, are left to execute, on a far larger scale, when our numbers have been increased, our resources greatly enlarged, our previous undertakings measurably accomplished, and our whole church throughout the land combined to give us encouragement and help in our work.

Much has been already accomplished, but much more yet remains to be done. To strengthen your heart in the commencement of your arduous labors, as well as to stimulate the hearts of us, your brethren, to aid your efforts to build up our Institution, I have thought it might be of service to present before you and them, as briefly as I can, OUR ENCOURAGEMENTS IN THIS GREAT UNDERTAKING, and the GROUNDS WE HAVE FOR OUR HOPES OF ITS SUCCESS.

1. *From the many and signal Providences of God, which have favored the inception of this new Seminary, we derive the strongest encouragement to hope for its full and final success.* Those of us who are best acquainted with all the trains of circumstances that have combined to produce the establishment of this Institution, have been compelled to admire and adore the hand of the Lord, working most strikingly at every stage of the movement. It would, I feel assured, be both interesting and instructive, had I time to detail minutely, the whole history of this enterprize. Such a detail would show how entirely and strangely God has carried it forward

throughout the whole of its progress. But so numerous are the incidents, that my allotted time would be consumed before I could close their rehearsal. There was a series of occurrences, *each one of which*, as we look back upon it, seems to have been *necessary* to secure the establishment of the Seminary, by the last General Assembly, and *not one of which*, could have been foreseen by human sagacity—much less, could *the whole* have been pre-arranged by human wisdom and produced by human power. Events followed each other, as if they had been the successive developments of a scheme, designed for the attainment of this end—causes combined and worked together as harmoniously and exactly as if they had all been provided and brought together by some far-reaching intellect, and all controlling power. Some of those who were confounded at the result from its unexpectedness, and chagrined at it from its thwarting favorite schemes of their own, with a lack of wisdom, scarcely equalled by their lack of charity, ascribe all this chain of remarkable interpositions to the working of human craft and human skill. Those of us who have been instruments in securing the establishment of this Seminary, feel that we have no claim to whatever either *of glory or shame* might have attached to us from having been the authors of these strange combinations. And now, in looking back upon the whole series of part events connected with this movement, we are constrained with increased wonder and thankfulness to exclaim, “Behold what God hath wrought!” Perhaps no important undertaking was ever carried forward with less concert and less planning. There was not *even consultation* among us upon *any measures* but those necessary to raise the funds deemed requisite to the attainment of the desired object.

Are we not then, warranted in the conclusion, that the Lord has wonderfully smiled upon our efforts? This wonderful harmony of unforeseen events in its favor, has been disturbed but by a *single occurrence*—the opposition excited among some of our brethren on the other side of the Ohio. And this, itself, though painful and deplorable, we can see, even with our limited vision, may have been ordered in kindness to us,

and may eventuate in good to the cause in which we are engaged.

Now, while we are aware that the smiles of Providence upon the *commencement* of an enterprise, are not an *absolute guaranty* of its *ultimate success*, yet the presumption which they furnish in proof of it is most *strong and encouraging*; and a presumption of this kind, stronger than the one with which we have been favored, could not have been *expected—could scarcely* have been asked.

2. Another *encouraging circumstance is found in the fact that this Institution has been established by our General Assembly.*

Its direction and control, its guardianship and sustentation, have been thus undertaken by the whole Presbyterian Church in the United States. It is no unimportant advantage to a Seminary, it is no ordinary element of strength in its organization, to enjoy the watchful care and the prayerful aid of a whole body of Christians, so respectable in the eye of the world, so strong in its numbers and wealth, so jealous in guarding the soundness of its doctrines and the purity of its morals, so distinguished for its liberality and zeal, so blessed of God in the prosperity of its Institutions founded, in times past, by its piety and wisdom. All men feel, that, under God, the best guaranty that can be given for the success of any Institution, is, that such a body should undertake to establish it, build it up, and watch over it. It thus enjoys, from its very outset, that public confidence in its ultimate prosperity, which is never granted to one that possesses no such *security against its perversion*, and no such *pledge for its support*. There are dangers incident to any Institution of this description, managed, and controlled only by individuals, or by an irresponsible, close corporation, which will lead all enlightened Christians to shrink from lending their means and efforts to build it up. The history of the church, during the last century, has been full of instruction, as to the danger of perversion of funds and corruption of doctrines in Seminaries thus controlled. There are unavoidable difficulties, too, connected with the manage-

ment of an Institution of this character, by an alliance of independent ecclesiastical bodies—difficulties which must render its existence, precarious, and its enlarged power and usefulness almost impossible. A league of such bodies may be formed with a view to the performance of some immediate act, or the attainment of some transient object—and such a league will often secure its end. But it cannot be relied on for the successful performance of a *series of acts, running through many successive years*, or for the management of a *permanent interest*, which requires unity of purpose, harmony of feeling and identity of interest in those who control it.

3. *The fact that it is located in the West, is a farther ground of encouragement.* There are strong reasons why those who are to preach the gospel in the valley of the Mississippi, should, as a mass, be educated on this side of the mountains. Education in an Eastern Seminary, subjects a young man from the West, to the necessity of enduring an exile from his home for three years, or bearing the expense of three long journeys, during the period of his studies. The expenses of living at an Eastern Seminary, are necessarily considerably greater than at a Seminary in this region, where the staple articles of necessity and comfort are much cheaper.

But far above all these reasons, is the consideration that those who design to preach the gospel, should be raised up, as far as it is possible, among the people to whom they are to minister; and, while it is true that, in the most important points, we are all one people, it is undeniable that, in many respects, there are very considerable differences between the habits and characters—the modes of thinking, feeling and acting—of those who dwell on the Atlantic slope, and those who inhabit this vast valley. These differences are too numerous and too obvious, to require us to consume time in pointing them out. As a specimen, we might cite the difference in the style of preaching, which in the one region is more antagonistic, in the other, more deliberative—assuming more of the form and character, in the one case, of the extemporaneous speech, in the other of the written essay. These peculiarities

are the growth of circumstances peculiar to each region ; and we allude to them not for the purpose of arrogating to ourselves any superiority over our Eastern brethren, but simply to call attention to the fact, that the Western people have a distinct character of their own, and to warrant us in the inference, that those who, during the period in which their minds and manners are receiving their cast, mingle with this people, are the persons who will most thoroughly understand and most cordially sympathize with this character, and will be thus best qualified to deal with it successfully. This is no *hidden* truth, and the perception of it will lead our young men, as a mass, to gather to a Western Institution, as soon as one shall be established, which will offer to them facilities and advantages for theological instruction equal to those now enjoyed in the best Eastern Seminaries. Such an Institution, we expect, with the blessing of God, that the one of which you are now to take charge will speedily become. If the pledge given to the Assembly that established it, shall be redeemed, it will have no competing Institution in the West, until a period shall have elapsed sufficiently long to enable it to acquire full vigor and reputation. Under these circumstances, its growth will be rapid. Nor will this growth be prevented, though it may be somewhat *retarded*, by the establishment of a rival Institution. For, so great is the extent of our region, and so unparalleled the increase of our population, that ample materials will, before many years, be furnished, both in funds and students, for sustaining more than one flourishing Seminary in this valley. The territory contains about one million and a half of square miles, and about twelve millions of inhabitants. Fifty years ago the population was a few thousands—and fifty years hence it will number nearly fifty millions. The Synods of Cincinnati, Indiana, Northern Indiana, Illinois, Iowa and Wisconsin, contain a Presbyterian population of upwards of twenty-seven thousand members, and three hundred and thirty-four ministers. The Synods of Kentucky, Missouri, Arkansas, Nashville, Memphis, Mississippi, Alabama and Texas, contain upwards of thirty-three thousand members, and three hundred and eighty-

nine ministers, omitting Alabama, as more contiguous to the Seminary at Columbia; the other Synods in the South-west, inclusive of Texas, contain upwards of twenty-eight thousand members, and three hundred and thirty-five ministers. It would be satisfactory and instructive, if we could learn the number of young men connected with this membership, who are engaged in theological studies. One hundred candidates are reported, by the Presbyteries of the Synods just enumerated, as under their care. But this does not enable us to form even a reasonable conjecture upon the point of our inquiry, viz: the number pursuing and now ready to pursue a Seminary course. These reports comprehend both too much and too little for our purpose—too much as they embrace persons in all stages of their education, from the Academy to the Theological Seminary inclusive—and too little as they include *those only who have placed themselves under the care of the Presbyteries*. The unreliableness of these statistics for our purpose, is shown by the fact that, in some places, even those who are receiving aid as beneficiaries, are not in connection with any Presbytery, and the additional fact that in many places those who are studying independently of such aid do not usually place themselves under the care of a Presbytery, until they are somewhat advanced in their Theological course—sometimes not until near its close. Yet on the ground of such statistics, it has been published in a recent pamphlet, as remarkable for the accuracy of its facts, as for the dignity of its style, the urbanity of its temper, and the abundance of its christian charity, that Kentucky has but three candidates for the ministry! We have various churches, each one of which, has, in its membership, more candidates for the ministry than are, in this pamphlet, assigned to the whole State; and *one* of these churches, during the last year, was itself supporting in whole or in part, *eight*.

Having, then, no other reliable data from which to infer the number of theological students connected with our church in the West, we can only conjecturally deduce them, (if we may be allowed the expression,) from the number of our members; and as these amount to between a third and a fourth of the

number of our communicants throughout the whole extent of our land, we may presume that the theological students connected with the church in the West, amount to between a third and a fourth of all of that class belonging to our denomination.

4. *The fact of its location in the heart of Kentucky, furnishes a strong probability of success.* Without a liberal and large endowment, it is impossible for a Seminary to do more than drag out a precarious and pitiable existence, unable to procure a sufficient supply of suitable men to fill the Chairs, because unable to ensure to them an adequate and reliable support, and unable to secure the attendance of students, because unable to offer them the advantages of an Institution ably officered and amply provided with those other facilities for imparting a thorough education, which a large amount of funds alone can furnish. Such an endowment must be derived mainly from the churches in the vicinity of the Institution, as they derive most benefit from its existence, and feel most interest in its prosperity. Others may be expected to aid them, but this work, if done at all, must be chiefly done by them. And that the location of our Seminary, where it has been placed, will secure the doing of this work in regard to it, we have the strongest reason for believing. *The Lord has filled the hands of our people with wealth, and disposed the hearts of many of them to use it freely in His service, so that they have been in the habit of devising and executing liberal things for the advancement of His glorious kingdom.* We desire to speak of the wealth and munificence of our people, not in a spirit of pride and boastfulness, but of humility and gratitude to Him who is the only source of all good in us and to us; to feel as David felt, when, in view of all the rich gifts that his people had brought for building the temple of the Lord, he thus poured forth his grateful acknowledgements to Him from whom all were derived: "Now, therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people that we should be able to offer so willingly after this sort! for all things come of thee, and of thine own have we given thee."

Again, *what our churches have already done* in behalf of this Seminary, is a *pledge of its most ample endowment*. The promptness, cheerfulness, and extent of the contributions made on the first suggestion of the enterprise, surpassed all our expectations—showing that the object was one that commended itself to the hearts of the people. And as far as our churches have been applied to, they have not given us cause, (to borrow the language of Paul on a somewhat similar occasion,) “that *we*, that we say not *ye*, should be ashamed in this confident boasting” in your behalf, before our Eastern brethren.

The *very peculiar and great benefits which it can be shown that our churches will derive from the location of the Seminary in our midst*, give us a *further ground of assurance that they will do for it everything that is necessary to make it all that we could desire it to be*. The churches in the vicinity of such an Institution enjoy special facilities for procuring acceptable and useful preachers. Even the weak churches of such a region are enabled to secure the permanent services of some one or other of those who, while students, and visiting among them on agencies or excursions for recreation, become interested in their welfare. Thus it is evident that a Seminary must prove a great blessing to any section of our country in which it is established. But while its presence and influence would be an *advantage to any other churches in the midst of which it might be placed, to our churches, its location among them, is almost essential to their existence*. Many of them are weak. The steady stream of emigration, which has, for years, set toward the North and West, has swept away multitudes of our members and carried them to those parts of our great valley where the lands are comparatively unoccupied and cheap. Looking at the influence of this great movement upon the general interests of the Redeemer's kingdom, it is not a subject of regret, but rather of congratulation. New churches are planted by it, Presbyterianism is more widely spread, and many receive the gospel who would have perished without it, had not our emigrants carried it with them into these newer settlements. But it is a movement that threatens to be disas-

trous to the churches that are thus continually drained of their physical and moral resources. They do not present as inviting fields of labor as those churches in which a man can see the seeds that he has planted, growing up around him and bringing forth fruits before him. Our ministers thus catch the spirit of emigration, and numbers of them have been swept away by the same current that has carried off so large a portion of our people. How are their places to be filled? and how are we to furnish with preachers those portions of our State, in which new churches might be formed and built up? Even now our young men, educated in the East, become estranged from us by their long absence at a distance. Some never even return to look at our destitutions—many more come back with their minds set on other fields, and scarcely tarry with us for a night. For upwards of twenty years I have had occasion to note the course of things to which I am now alluding. There have been for many years, and there are now, fields of missionary labor within the bounds of our own Presbytery, in which churches might have been built up by the faithful and persevering efforts of an energetic minister. Our wealthier churches have annually raised funds, far more than sufficient to sustain comfortably the laborers in these fields, but we have ever failed to procure them; and this evil, under which we have suffered, would be felt far more severely if our young men were sent to a Seminary located North or West of us in our own valley. What chance would there be of their return to us, when they had been educated for years, in a place where they had been taught to believe, that ours was a region given up to moral waste and desolation—that to the enterprising and energetic the newer regions afford the only inviting prospects of settlement? How could they be expected to come back to us, when to do so, they must stem the tide of emigration which they feel pressing them onward, and which they see hurrying many others away from that spot to which they are invited to return?

These considerations (and they might be much more fully and strongly presented, if time permitted,) show the deep interest

which all our churches have in sustaining and strengthening the Seminary, which, by the blessing of God and the favor of his people, has been established among us. By contributing to the utmost of their ability to its full endowment, the stronger churches will be making the best provision for furnishing the preaching of the gospel permanently to the destitute districts of our own State, as well as to their weaker brethren—while these latter, on their part, should be impelled to strenuous efforts in its behalf by the instinct of self-preservation.

Our brethren in other quarters ought not to grudge us the local advantages derivable from this Institution. They are far greater to us than they could be to them, if it were placed among them. To them its presence would only be a *benefit*, to us it is a *necessity*—their *increase* would be promoted by it, *our continued and healthful existence* depends upon it. Something, too, ought to be considered as due to those churches which have colonized with their offspring, so large a portion of this valley. If *we* are *weak*, we have been *weakened by strengthening the whole church in the West*; and does not this give us some claim upon the gratitude as well as sympathies of our brethren?

There is another consideration which should render the location of the Seminary generally satisfactory. Placed where it is, the benefits derived from it by the churches in each of the other districts of the valley, are greater than they would be if it were located *any where else, except immediately among themselves*. More of those educated in it would be induced to settle immediately around it, if it were situated in any of our younger States, than will be induced to settle around it here; and thus *fewer* would be *left to settle* abroad and supply the other destitute portions of our land. We expect, that for years to come, the stream of emigration will continue to carry both our people and our preachers to every quarter of the valley. Where should a reservoir, designed to irrigate a great sloping plain, be constructed? If it is placed high up the slope, it is only necessary to open the various sluices, and the waters will naturally *flow downwards*, conveying themselves over *all the*

ground that needs their refreshing influence. But construct it at some distance *down the descent*, and the fields above must be given up to sterility, or watered only by some slow, laborious, painful, artificial and expensive process. There are natural laws that govern the *movements of men*, just as fixed and certain as those that govern the *material elements*, and it is the part of wisdom to pay due regard to these laws in all our arrangements. If this Seminary were located in Indiana, Illinois or Ohio, what proportion of its students would be found naturally directing their way to the interior of Kentucky?

Before I pass from considering the effects upon the Seminary of its position in Kentucky, there is an advantage of another kind, derived from its location, that is not undeserving of notice. Ever since Seminaries have existed in our country, it has been observed as a fact, that each one of them gives a kind of common cast or mould to its students. While there are many varieties of individual character among them, *all* are seen more or less to have a *generic likeness* to each other. This is owing, in some degree, to the Professors, especially to those of them who were called upon by Providence, to form and direct each one of them at its origin, and who, thus almost necessarily, imparted to it somewhat of their own character, and mingled some of their own peculiarities with those elements that constitute its organic life. But this generic character of the pupils of an Institution, is *partly* ascribable to what may be termed local influences. There is every where a *genius loci*—there is a tendency to the formation of habits, of thoughts, and feeling and action, peculiar to the region. The causes that originated this tendency may have passed away, yet the effect will continue to exist and perpetuate itself. Thus national and sectional character, when once formed, remains for ages unchanged. The extraordinary and trying circumstances under which the early settlements of Kentucky were formed, the severity of the privations endured by the original settlers, the imminency of the perils by which they were constantly surrounded, the watchfulness, vindictiveness, and sagacity of the foe, from whom they won their lands, and the richness of

the prizes for which they fought, all combined to work in them some marked and peculiar characteristics. These causes operating on people in their formative state, naturally produced a character shrewd and enterprising, active and energetic, bold and confident. These qualities develop themselves in the style of speaking as well as acting; and, as far as they exist in any man, they render him more interesting and able in speech, as well as more energetic and successful in action. It is certainly, to say the least, no disadvantage to those who are in training to qualify themselves for proclaiming the truths of the blessed gospel, and exercising government in the heritage of the Lord, to receive their education in a spot, where the characteristics of those by whom they are surrounded, are such as their peculiar circumstances, have imparted to the people of Kentucky.

5. Another circumstance, which I regard as highly favorable to the prosperity of the Institution, is, that *it is situated in a village*. It is not desirable that any class of human beings should dwell apart from their fellow men and form a community by themselves. The camp, the monastery, the nunnery, the college building, occupied exclusively by young men—all exhibit a mode of life unnatural, and consequently vicious. Many evils, which I need not now specify, flow from such a system. The young especially, ought, as far as possible, to live in families—enjoying somewhat of social and domestic life. An Institution like this, ought, then, to be located in a community large enough to absorb and admit into its membership, by temporary adoption, those who shall attend its instruction. The community in which it is placed, ought, for very obvious reasons, to consist in the bulk of its members, neither of the very poor nor of the very rich. Ministers of the gospel are required to mingle familiarly with all classes of society. It is, then, altogether desirable, that, during their education, they should form such manners, habits or tastes, as would render it easy and unembarrassing for them to have free and familiar intercourse with the high and the low. Over-refinement and fastidiousness will impair a preacher's usefulness as well as vulgarity and rudeness. For these reasons, a village

which with its neighborhood contains a large population, whose intelligence, manners, and style of living, present a fair specimen of the substantial Presbyterian people of our land, appears to me to commend itself to every reflecting mind, as the sort of community in which to plant a Seminary. Some are advocates of a city location for such an Institution. But the schools of the prophets in ancient days, were never established in cities. Retired country places and villages, were the spots in which inspired men instructed and trained those who were to be the teachers of Israel. The cities of the Levites, too, where the priests and ordinary expounders of God's law were reared, were little cities of the size of our villages. The influence of a large city, I regard as exceedingly deleterious to the minds of the young, who are preparing for the work of the ministry. The din, the bustle, the shifting scenes of a city, are inimical to that calm reflection and undistracted investigation, without which, the student can never become acquainted with the subtle workings of his own heart and the profound truths of God's blessed word. The period of theological education is to be mainly devoted to meditation and study, to the acquisition of stores of knowledge for future use, to the cultivation of pious principles and emotions, and to the formation of those intellectual habits, which will enable the preacher to go on increasing in mental attainments, even amid the constant embarrassments and interruptions occasioned by the multiplied and distracting duties of practical life. To the devotedly pious student, the opportunities for active usefulness, which are presented on every side, are strong temptations to neglect his appropriate work, and his conscience is soothed, while yielding to them, by the reflection that he is doing good. To the less devoted, the numberless allurements that, on every side, address themselves to his tastes, his passions present such strong temptations to the indulgence of his propensities, that it is well if he only wastes his time, and does not make shipwreck to his soul.

The extraordinary expense necessary to be incurred in establishing a Seminary in a great city, or in a suburb of such a

city, as well as the extraordinary expense entailed on the successive sets of students who shall attend its instructions, constitute a formidable objection to such a location. Its building and endowment would cost nearly double the amount of one established on the same scale in a village, and the expenses to a student in a city, are far greater than the cost of similar accommodations in a retired and plain community.

The advantages urged in behalf of a city location are, the facilities furnished to students for the cultivation of their practical powers, and the influence that might be exerted by the professors on the population of a great city. But surely, the four or five months of his vacation are, *at least enough*, for a student to devote to *action*; and as to the incidental good that is to be expected from the residence of learned and pious professors in a city, it must result from their habitual private labors among the destitute civic population, or from their occasional public efforts in vindicating essential truths, or enforcing important duties. For the first, they have not leisure,—and without disrespect for their piety or ability, we may aver that, for doing good among the poor, the labors of an ordinary city missionary, would be worth more than all the services that could be rendered by a whole corps of theological professors. Their influence as occasional public lecturers, whose services might be needed a few times in a year, would not be diminished by residence, at half-a-day's distance from a city.

Two objections have been urged against the location of this Seminary—there are two causes that, it is said, will operate seriously against its success. Permit me to occupy a moment in examining them and ascertaining their proper weight.

1. It is objected that *our location is not central*. We admit it, and admit further, that, a few years ago, this objection would have been fatal. But great changes have already taken place, (and greater are in progress,) which almost destroy the force of this objection. The recent invention of railroads, has wrought a geographical change that has altogether altered distances. Places have been brought within a few hours of each other, that were formerly days apart; and we can now, in a

single day, arrive at a point, which, a few years ago, it cost us a fatiguing journey of a week to reach. This change is still rapidly progressing by the construction of new roads. Our conceptions have not had time to adjust themselves to this new condition of things, and our ideas lag behind the reality. In a short time, this spot will be as accessible from all parts of the valley, as Princeton was a few years ago, from central Pennsylvania.

2. It is objected that the Seminary is *located in slave territory*, and that in consequence of this fact, *it will not draw students from the free States*. We admit that there is great force in this objection. Had it been otherwise, I would have deemed it a waste of time, to have called your attention to the various causes that are at work to secure the success of our enterprise. At a *single glance* it could have been seen that a union of all our Western States in the support of a single Seminary, could not fail to secure to it, with the ordinary blessing of God, all that is requisite to the highest prosperity of such an Institution. But while we admit that its location on the soil of a slave State, will operate to some extent against our Seminary, it will operate to a far less extent than is commonly supposed and asserted. What, let me ask, is the influence that is to prevent candidates for the ministry in the free States, from coming here for instruction? Simply and solely, a *prejudice*, and a prejudice of such a character, that, when fairly confronted and examined, it must soon lose its power. That it is a prejudice, I am warranted in asserting, because those who most strenuously urge the existence of some such influence, *do not pretend to account for it*, and we cannot ourselves discover any *rational ground* on which it rests. Can any man assign any valid reason why theological students should, (as it is asserted they will), decline attendance on an ably-officered and well-endowed Institution located in a slave State, and prefer one with inferior advantages in a free State? What are the imaginable influences that would lead them to such a course? Do temptations to vice, which might endanger their morals, abound here? Those who know the character of the population here, will at-

test the correctness of the assertion, that for exemption from vice and its allurements, this location could well challenge a comparison with any place that could be selected in our land. Is living more expensive here? It is, at least, as cheap, if not cheaper, than in any town or city, where an Institution of learning is located in a free State. Is there anything here that weakens the intellect of a student, or in any way hinders his improvement? In answer to this, we appeal to those specimens of the intellectual culture attainable here, furnished by numbers of those who have gone out from among us, and are scattered over the North-West, filling the places at the bar, in the halls of legislation, and in the pulpit. It has, indeed, been urged as a grave objection, that young men here, will enjoy the attendance of servants, and thus be rendered effeminate. But the amount of small offices performed by students, depends not on the absence or presence of slavery, but on the comparative social condition of the community in which an Institution is placed. As society advances and improves, the division of labor takes place to a greater extent, and servants are advantageously employed, for services, the performance of which requires but a low degree of intelligence.

To hold that young men ought not to be educated where there are servants, is equivalent to holding that they should be educated only where society is in a rude and early stage, and where the conveniences and comforts of life, have not yet been accumulated.

It is feared by some of our brethren beyond the Ohio, that the young men educated here, will acquire erroneous principles in regard to slavery. This would suppose as true, that which they would be loth to admit, that the sight of the working of the system of slavery, would produce admiration of it—that witnessing its effects would make men its advocates. If it is wrong, should not the opportunity of understanding its character, from seeing its practical operation, make those who enjoyed such an opportunity its abler opponents? If it were admitted, that the existence of slavery among us, ought to prevent pious young men from coming to sojourn temporarily

here, and for a purpose that would not, in any way, practically connect them with the system, it would follow as a necessary consequence, that no such person ought ever to settle among us permanently as a preacher. For the same reasons which prove the impropriety of temporary residence of a student among us, would prove more strongly the impropriety of the permanent residence of a preacher. Those, indeed, who urge this view, hold, some of them avowedly, and others tacitly and perhaps only semi-consciously, that no preacher of the gospel ought to settle or reside where slavery exists—thus consigning, if their principles were adopted, the people of the South, with their three millions of blacks, to the condition of the heathen. If we had reason to believe that this prejudice would continue, it would not merely furnish us with a strong argument for building up a Seminary among ourselves, but would make it a matter of absolute self-defense, that we should do so. No preachers could ever be expected to labor among us, but those raised here. It would be a suicidal policy in us, to build up Institutions, in which our young men would learn that duty forbade their settlement on a soil where slavery existed—it would be contributing our men and means to aid in our destruction.

But this prejudice is already giving way. The history of the College located here, is itself sufficient to show that an Institution can flourish where slavery exists. Twenty-three years ago, I heard predictions of its failure, grounded on the existence of the same prejudice against education in a slave State. Now it has reached a higher point of prosperity than any other College in the West, save one that has enjoyed the advantages of a double patronage, civil and ecclesiastical—one endowed and fostered by the state, and, at the same time, supported by three distinct denominations of Presbyterians, who have hitherto regarded it as their place of education. We might refer to other illustrations of the fact, that, in regard to even anti-professional education, this prejudice is rapidly passing away—a prejudice that formerly induced a large portion of our own people to send their sons to Institutions in other States.

This prejudice never existed, to the same extent, against pro-

fessional education in a slave State, as is shown by the catalogues of our medical and law schools, which have drawn many of their pupils from the north side of the Ohio. And we fully believe that the establishment of this Seminary will furnish another and striking illustration of the fact, that this prejudice is disappearing.

Some of the most flourishing Institutions in the Old World, have been located in some of its smaller States. They have drawn most of their students from countries larger in territory and denser in population than their own. Young men will resort for education to the spot where most attractions of a proper kind are presented. Comfortable and cheap accommodations, pleasant and improving society, with able and pious instructions—these constitute a desirable Seminary—these are the advantages sought after by young men enquiring for a place of theological training, these, as far as they are possessed, give to Seminaries their power of attraction. *Some* of these we have here *already—all of them*, with the blessing of God, *we can have*—and *all of them*, in humble but firm reliance on Him, who has thus far so wonderfully helped us, we are determined that we *will have*.

Such, brethren, are according to human view, the grounds of our confidence in the success of the enterprise, which you are commencing. But in God's favor alone, is our sure reliance, and we must never forget, that "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." If you labor for Him you are sure of your reward. And though much imperfection mingles even with our purest purposes and holiest services, if you undertake and prosecute this work with the sincere desire to honor Him, you cannot fail to receive His blessing. Even should your labors be frustrated, they will not be forgotten by Him who said to his servant of old who designed to honor Him, "thou didst well that it was in thy heart."

You are now to assume a solemn and responsible office. To you is committed in a great measure, the trust of training the minds of those who are to be the guides, the teachers, the ex-

mplers of multitudes. Your characters, your labors, your prayers, and your examples, are to operate through them, upon the thousands whom they will influence for good or for ill. It is a fearful responsibility, and one from which even a good able man may well shrink, exclaiming in heart-felt distress and trembling apprehension, "Lord, who is sufficient for these things." But, my brethren, the Lord God is your helper. To Him belong the treasures of wisdom, and the treasures of grace, and He has promised to dispense them largely and freely to you if you call upon Him.

These brethren and fathers will aid you with their prayers—many others of God's people throughout the land will aid you—asking earnestly and continually, that you and the Institution which you are to direct, may be made the instruments of conveying innumerable and invaluable blessings to our church to our country and to the world.