

knowledge of the Christian religion, along with the arts and sciences, to remote and barbarous nations, particularly those of the south-eastern Asia. Among the institutions thus originating were the Royal Society of London, the French Academy, the Berlin Academy, the Academia Naturæ Curiosorum, the University of Halle, and the Institutions of Franke at Halle; and among the distinguished men who have labored in this work we find the names of Boyle, Montucla, Leibnitz, Wolf, and Humboldt.* I fear, indeed, that this object has been often lost sight of by these institutions; but their origin furnishes us at least with the testimony of most able and competent witnesses to the truth of the position which I have now vindicated and illustrated, as to the highest use of learning.

But to come nearer home: we shall see that this institution originated in a deep conviction of this same truth in the minds of those noble-hearted men, who, in faith and prayer, laid the foundations on which we are called upon to build. The very first paragraph of the constitution of what they then called a charity institution contains it; and in the first article it is said, "In contemplating the felicitous state of society which is predicted in the Scriptures of truth, and the rapid approach of such a state, which the auspices of the present day clearly indicate, and desiring to add our feeble efforts to the various exertions of the Christian community for effecting so glorious an event, — we have associated together for the express purpose of founding an institution on the genuine principles of charity and benevolence, for the instruction of youth in all the branches of literature and science usually taught in colleges." Here we see no other reason assigned for founding the institution but a wish to promote the cause of religion; as if no other benefits to result from it were

* Oratio in Academia Fridericiana Halensi, &c. habita ab. D. J. S. C. Schweigger, p. 4, Halle, 1834.