

For the Christian Messenger.

## Meeting of the Convention.

In our last we gave a report of the excellent speeches delivered at this meeting, as far as it had come to hand. Rev. Mr. Armstrong spoke at some length, and concluded his address as follows:—

Mr. Chairman, Acadia College must live. It cannot die! It will not die! It shall not die! If Baptists only say *no*—and they do say it. Our enemies cannot kill it if we say, *no*! We can kill it ourselves, but we will not. I am not indifferent to what other people are doing, but I want Baptists to do the most. I am glad their College and institutions are prospering, but I want ours to prosper *best*. Shall our young men be driven out of Nova Scotia to seek an education in a foreign land! Certainly not. Surely this response comes from every heart. Then we must sustain the cause *liberally*, a cause so intimately connected with a sound training for the ministry. It is the cause of the Baptists, it is the cause of humanity, it is the cause of God.

Rev. Dr. Cramp, supported the resolution, this he said was the 24th of August. Now, his thoughts were always running in an historical channel, certain dates always reminding him of certain important events connected with them. Now, on the 24th of August, 1572, a fearful tragedy was being transacted in Paris. Consternation reigned everywhere. Men armed to the teeth were running through the streets pursuing helpless women and children, and unarmed men, shooting them down like dogs, and stabbing them so that the gutters ran with blood, and tens of thousands miserably perished, for no other crime save and accept that they would not bow down to the decrees of an apostate church, but would worship God according to the dictates of his word, and their own enlightened consciences. But here we are on this 24th of August assembled within these sacred walls engaged in the promotion of the cause of truth and liberty and progress, no man daring to molest us, or make us afraid. And why? Because the glorious gospel of the blessed God has gone through the world, and knowledge, gospel purity, and religious freedom have prevailed, and spread, east and west, and north and south, in spite of the massacre of St. Bartholemew's day, in spite of the decrees of kings, and councils, and popes, and with all this, education has had much to do. God has used it as one of those great instrumentalities by means of which his kingdom is to be promoted, until all rule, all authority, and all power are put down, and Christ the king shall reign triumphant. Brother Bill has referred to the restrictions by which King's College was formerly fettered, and Sir, one cannot wonder at the emotions excited in his bosom under the circumstances, but after all I am not sure but it is as well that he did not go. I am afraid they might have made an Episcopalian of him, and he might have entered the ministry in connexion with that denomination, and then however much they might have profited by the acquisition of his talents and zeal and activity would have been lost to us. But there has been progress here also. Those restrictions no longer exist. King's College like our own, is now open to all denominations, and they exist no longer in England. There, in the mother country a man of any denomination or creed, may attend and graduate at the highest University without any restrictions relating to his religious views. Thirty years can do a great deal for the cause of education. Let us pray that not only on this subject, but also upon every other, true ideas of liberty may in every quarter be entertained.

But I see Brother Davis looking at me yonder. I know what he is thinking about. He is dwelling on the 24th of August scenes in England. We have St. Bartholemew's reminiscences there also, you must know Mr. Chairman. On the 24th of August, 1662, two thousand devoted men of God were cast out of their pulpits, and driven from their flocks and homes, not because they were guilty of any crime, not because they were tired of them, not because they were inefficient or idle in their master's service, but because they could not conscientiously submit to certain rites and formularies which had been imposed upon them by the "powers that were." They were reduced from affluence to penury, they were persecuted and pursued by "Conventicle acts," and "five mile acts," and other annoyances, they suffered cold and hunger and imprisonment, they wandered about from place to place, "being destitute, afflicted, tormented, of whom the world was not worthy." And what followed? Did they cease to labor for the edification of the church, and the conversion of sinners because they were forbidden to preach publicly and from house to house? Were the great thoughts that stirred their bosoms destined to die there and

the world know nothing of them? No, Sir, They, were men of education, they could *write* as well as *speak*, they could make books, and they did make them. From the obscurity of their closets from the depths of their dungeons, they sent them forth trumpet tongued, to shake the thrones of despots, to make judges tremble, and turn pale, to break down the pillars of Antichrist's kingdom, to turn men from darkness, and to cheer and comfort, and edify and instruct the church in all ages. They were your Baxters your Owens, your Howes, your Charnocks and a host of others, whose piety, and zeal and biblical knowledge, as seen and felt in their works, are and will be to the end of time, among the choicest blessings of earth. But mark they could never have written as they did, had they not been *educated* men. Let us thank God for them.

And, Sir, when I speak of thankfulness I desire to render praise and thankfulness to Him for all that he has done for the world, and for the church, for all that he has done for Acadia College, and this country and every other; but, sir, I desire to thank Him devoutly on my own account, for what I have seen and felt of his love and power upon my own heart, since I came to Acadia College. I have rejoiced to witness the pouring out of the spirit upon our youth, upon the students, scholars and others, and scenes of religious awakening, earnest inquiry, deep feeling, and heart-felt joy such as I hitherto had not been accustomed to mingle in, were the means of awakening, within my own soul I humbly trust, such emotions of penitence and faith, and love to the blessed Redeemer, and of earnestness for the salvation of sinners as I hope never to forget or lose the relish of to my dying day. Oh, sir, I heard the earnest inquiry, "What must I do to be saved?" I heard the exultant exclamation, "Come and hear all ye that fear God, and I will tell you what he hath done for my soul." I baptized the happy converts and saw them going on their way rejoicing. I don't wonder my good brother Thompson there is moved. I baptized that son of his, of whose conversion he told us this morning. I bless God for what I have witnessed in that region, and my earnest prayer is, that such scenes may be witnessed and participated in every where.

Now, Sir, something has been said about prayer. Christian brethren, we cannot do without your prayers. Pray for the College. Ask the God of all grace to continue to smile upon us, and much more abundantly. And I would most earnestly say, pray for him who stands before you. He needs much grace and wisdom from on high. All that the young men at Acadia College have of theological instruction, he has to afford them. I trust ere long we shall have a better state of things, but in the mean time I must exert myself to the utmost and do the best I can.

Meanwhile allow me just to say before I close that we need also enlarged liberality and exertion on the part of our friends, if we are to go on and increase in our efficiency, and usefulness. And we believe there are men here, and women too, who know the luxury and blessedness of giving, who know and feel that life itself, would be a useless thing as not worth the having, if unaccompanied by the pleasure of doing good. As the poet hath it.

"That man may last, but never lives,  
Who much receives, but nothing gives,  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank!"

The second Resolution moved by Rev. A. D. Thompson, and seconded by Rev. John Chase, and supported by the Rev. Mr. Haynes, read as follows:—

*Resolved*, That to relax exertion on behalf of Acadia College would be a ruinous folly, which would involve us in disgrace, and also evince base ingratitude to Almighty God whose blessing has so signally rested upon the institutions.

The Rev. A. D. Thompson in moving the resolution claimed the right of apologizing as well as the speakers who had preceded him. He had a great mind to back out altogether, under the circumstances. He did not know as he ever felt more disposed to be sick. Brother Bill had apologized for calling his resolution "his text," for his part he would not hesitate to say this is my text. He (Mr. T.) could have forgiven Bro. Bill for taking his text, if he had only taken his own and stuck to it. But no, he has encroached upon mine, and that is not all, he has taken the sermon along with it, taken away from me, the very point I had planned to speak about. However, there are so many things to be said about education, that I shall go on and try to say something in my flourishing manner. I hear many say that we had better do this, and we had better that, in order to help us out of present difficulties, and really if we listen to the advice of each one who chooses to offer it, we may find in the

end the old story of the man and his donkey acted over, attempting to please every body, we shall please nobody, and lose our property into the bargain. If we stop to consider everybody's way of doing it, it will go over the dam. It is said in my resolution, that to recede would involve us in disgrace. Now, we don't like to be disgraced. We don't want our country to be disgraced. We feel an honest pride in our country and her welfare, and love to keep her honour untarnished. Suppose now, some of our dear friends here were just to step over to the United States. Well they begin to inquire about Nova Scotia the place from whence you came. Where are you from, Sir? From Nova Scotia. Well, what kind of people have you there? You would like to answer, "Oh we have fine people over there." Fine people, ha, fine looking? Do they wear fine clothes. Do the ladies wear fine chains around their necks? and beautiful ornaments around their wrists, on their fingers and in their ears? Do the gentlemen wear gold chains, drive fine horses and carriages, and dash high? Are these the things you would be proud of my friends? I think not. But have they good schools? Do they patronise colleges. Are they an intelligent people. Do they build good ships, cultivate the lands in a scientific manner. Are they a moral and religious people? These are the questions you would like to answer in the affirmative, and you would feel disgraced if you could not answer them in the affirmative. You would like to say, "We have a first-rate College at Horton, well sustained and liberally patronised and attended by a large staff of professors, and scores of moral and diligent students in attendance. Then you would be respectable in their eyes, if you could say all that. They would think you a literary people, and would feel pleased. But if you were among its patrons and had helped it, with your prayers, and your money you would not only feel pleased and feel an honest pride, but you would be grateful to God, and you would see and recognize His hand in all your works and ways.

The speaker went on in his own peculiar style to illustrate the advantages of knowledge, and the ridiculous plight into which men will often get who deem themselves wise and knowing. A little boy can teach the man of grey hairs, or if the latter be too far gone in ignorant conceitedness to be taught anything, the child with his hand, or his finger on an artificial globe, can shew the absurdity of his theories. An amusing instance was given in illustration.

Now with regard to support, the great Mr. Finney, a revivalist preacher among the Presbyterians in the States, of whom the most of you have probably heard, was once lecturing on behalf of some benevolent object, and he said, "There are people in this company who could give their hundreds, and thousands, and have enough left then, to damn all their children." Have you not observed that children who have been left with large fortunes, are like hot-house plants. As soon as they are left to themselves, and are exposed to the blasts of temptation, they wither and die. They know not how to save or how to use the property for which their fathers toiled so hard to leave them, and they destroy it, and it destroys them. While others who imitate that hardy boy we have heard about this evening, who could face the northern blasts, and the chilling influence of poverty, and other hardships in order to obtain an education, rise in the world become affluent, honorable and eminently useful. See what that very boy has become, and notwithstanding I feel eclipsed by him, I cannot help rejoicing in his success. See how he has passed up.

I cannot for a moment think Acadia College will be allowed to go down, Brother Demill remarked the other day, and he is not a down right fanatical enthusiast, that a boy sent to Acadia, is almost sure to be converted. He has had several sons converted there himself, and one of them (the Rev. E. B. Demill) preached a sermon at the Eastern Association that was enough to carry one away. I heard him myself, and I must say I was entranced with it. But I must close. What is the use of talking about it. No one thing is like that institution.

Rev. John Chase, Mr. Chairman, ladies and gentlemen, I think this resolution expresses the sentiment that "relaxation on our part would be a disgrace," and I feel exceedingly gratified that it has been couched in that strong language. Nor can I conceive of a deeper disgrace attached to a denomination possessed of the instrumentality with which our denomination is endowed, than to let such an institution as this go down. But more than this. Who is there that can remember the marked interpositions of divine grace, with which these institutions have been favored from time to time, who must not acknowledge that the deepest ingratitude would attach to those

who would suffer them to fail! Let us not forget their origin. How they had their birth in faith and prayer. I am aware that some suppose that they were originated in the fancy and selfishness of certain individuals who came over to the Baptists from other denominations. But, Sir, this was not the case. The plan of a place where the higher branches of education could be obtained by the youth of our denomination originated before these men were thrown among us. Why, Sir, I have heard Father Manning speak of it long before that. I sat under the instruction of that man, and again and again have I heard him standing before the congregation, urge the importance of such an institution. Father Jos. Dimock did the same. Those institutions have arisen in the desires, and prayers of these men, and others of the same stamp. You, Sir, know the difficulties that accompanied their first commencement, but they have been destined to prosper in spite of all opposition. They are the result of personal effort. These men did not merely think, but they talked, and acted, and the circle of their influence enlarged itself like leaven, hid in three measures of meal, that spreads through the whole surrounding mass. The whole denomination has become leavened with the spirit until they have gone forth in their might to accomplish their work in spite of all opposition.

Now what we want at the present time is, friendly consultation. Let us talk together about the present state of affairs. I don't mean *discouraging* talk. That can do no good. But let us rather encourage one another. I see people often get gloomy about their own private affairs. Something untoward happens, and friends begin to talk about it. One says, "well poor man, it is just what I expected." Suppose mistakes had been made, let us do better for the time to come. We want every one to say, "It has been a mistake of the judgment, and not of the heart, an error and not an immorality. We shall learn by experience. Now the progress which has been spoken of here to night, must be continued. We must keep the thing moving. We want people to give us their money for this object, or rather, I should say, not *their* money, but a portion of that money of which the Lord has made them stewards. I am aware that when we speak of these exertions people cry out—"Oh you are always asking for money." And pray what object do you suppose we have in view. Our own personal pecuniary advantage? I say no, so far as we can see that would be in a contrary direction. If we are what we profess to be, if we are not hypocrites, we are asking it for the cause of God. If I did not believe that our educational institutions are intimately connected with the promotion of truth and righteousness, I would have nothing to do with them. I would put my foot upon them. But some tell us—"you want so much money, what can you do with it all." Well I don't think we waste it. Look at our buildings, you will see a large amount of it there. Have any other of the denominations done as much as the Baptists, in proportion to their means? I think not. Compare our College building, compare our professors and means of instruction, I am satisfied we should not lose the comparison. I know of no institution in these provinces which is carried on with more efficiency. Nor is it a strange thing in the history of colleges for emergencies to arise, and calls to be made for increased liberality and support. Look at Waterville College in Maine. Some time ago a cry went forth through the length and breadth of the land that it would fail unless 50,000 dollars were raised for endowing it. Look at Brown University. Dr. Wayland, the President threatened to leave unless the endowment was raised to one hundred thousand, and they raised it. At Windsor the Episcopalians have been enlarging their operations, and we have the Methodists at Sackville. There they have erected their Female Academy, the Presbyterians have theirs at Halifax, at Pictou and at Truro. They are going on with Dalhousie. All these exertions have called for increased liberality.

But you say,—"we thought we were to be done giving." Then you thought wrong, for the fact is if we prosper, this prospering will require to be sustained by corresponding exertion. We shall have to come to you again and again as they prosper. Is there anything wrong in this? Not at all. Does the merchant imagine that because his business is prospering, he may lessen his capital, and slacken his exertions? Does the farmer reason thus? does the merchant? No indeed! They all know that just in proportion as they prosper in their several callings, increased effort and expense is the result, and increased *advantage*. So will it be with our educational institutions. The more good they do, the more they will cost, and the more they will be worth to the denomination, and to the country. Why