

it is this very prosperity that has driven us to you from time to time. Why, large as our buildings are they must soon be enlarged. Within two years I have seen times when if we had three students more, we should have been obliged to lodge them elsewhere. We will soon have to separate the Academy from the main College building, and erect one for its exclusive use. This is already in contemplation, and depend upon it, if the institutions flourish we shall have to come to you from year to year. To relax our efforts would be the basest folly. What folly would it be for a man who has been toiling for years to gain a prize—to accomplish a great and praiseworthy object, to relax his exertions, and lose it, just as it is within his grasp, to stop, to turn away from the desire of his life, just as success is ready to crown his efforts. I would say, we might as well give up all our religious efforts, to send out no more missionaries, employ no more pastors, dismiss our Sabbath Schools, and give up building meeting houses, because all these things cost money, as to abandon our educational interests on that account.

But let me say a word about the deep ingratitude of such a course. Oh, Sir, if time would permit, I would like to review the history of revivals in connexion with those institutions, from the time we commenced in the little old School-house, until the present year. From that period to the present, something like 28 years, God has manifested his love and power in no less than eleven distinct revivals of religion. God has thus spoken to us as distinctly as he can speak in his providence, bidding us to be of good cheer, and go forward. Sir, I well remember during the time when our beloved Brother, Professor Chipman, of blessed memory was laboring there, that during a time of great depression, after days and weeks of perplexity, when it seemed as if we could see no light in our darkness, and were just ready to give up in despair, a thorough revival of religion took place. It operated like a charm. There arose light in our darkness. The prayer of faith was offered and heard, and God in mercy delivered us, as He had done again and again before. Then again about three years ago a dark cloud of adversity, came over us, and we seemed on the eve of certain destruction. When Lo! God again speaks to us in mercy. And within the past year he has again poured out his Spirit upon us, and blessed us in the conversion of sinners. And, Sir, I look abroad over our own provinces and elsewhere, and I see what has been done in the way of preparing efficient men for the work of the ministry. And, I ask, would it not be wrong, would it not be folly? Would it not be the basest ingratitude to turn against such an institution, and suffer it to fall? Don't imagine I have any more personal interest in the matter than any of you. So far as pounds, shillings, and pence are concerned, I would have been better off to-day, had I had nothing to do with it. But I had rather suffer pecuniary loss, and go a crippled man to my grave, than to see the institutions crippled or inefficient. But I have done. I know there are plenty of abler advocates present who have had what I have not had, just those advantages which we are seeking for others in advocating the claims of the College, and I just thought, Mr. Chairman, I would get up and illustrate by my deficiencies, the importance of the object.

Now, friends, think of your own advantages, reflect on what God has done for you, and then on your knees, in your closets enquire, "How much shall I give?" And may he give you the means, the heart to use it aright, and grant you the abundant and gracious reward.

Rev. D. C. Haynes, Agent of the American Baptist Publication Society, supported the resolution. He said:—Mr. Chairman, Ladies and Gentlemen: The resolution, in support of which I am about to speak, contemplates the disgrace which would result from relaxing your efforts. I don't think, for my part, that there is any danger that, with such giants as these to advocate the claims of your Institutions, there will be any relaxation. Nor will you allow the College to languish with such a host of young men and young women as I see here to-night ready to come to the rescue. What I have to say this evening is not to shew the advantages of Education. That would be superfluous. I might as well go and tell your farmers that the sun and showers are desirable to bring forward and ripen the fruits of the earth. They would reply, "don't you suppose we know that?" In the days of my boyhood I sometimes heard the question debated,—whether education was desirable to the christian ministry,—but these discussions have ceased long ago. Certainly, you have no doubt on that head. If your College suffers it will not be because you do not feel the necessity of an educated ministry. It

will simply be a question of dollars and cents. Some of your people may be like one of the characters described by the preachers this morning. You remember one had only *one* talent entrusted to him, and instead of using it properly he went and hid it in the earth, and when called to account he told God to his face *he was afraid of him*. Now we Baptists are the last people in the world to be afraid of anything in the direction of duty. A timid Baptist is a contradiction in terms. A timid christian, in burying his talent and hiding his Lord's money. Since I have been acquainted with the dealings of God with our church since the days of John the Baptist, and learned how he has supported her in all her trials, and led her forth in triumph from every encounter with the adversary, I have never for a moment had any doubts of her future success. Nay, sir, come what may, we have nothing to fear. You remember, sir, the anecdote of Luther and Melancthon, Melancthon was a timid man, always forboding troubles, and anticipating dangers. Luther was as bold as a lion. Once he came and found Melancthon all down. He saw no way of escaping the gathering storm. "Now, brother," says Luther, "What is the use of your giving way to such discouraging feelings. Cheer up! Do you think God is going to let those kings and cardinals, and potentates have their own way in everything? Do you think the devil is going to swallow me up?" "I fear he is," said Melancthon. "Well," replied Luther, "Let him swallow me then, and, by the grace of God, I will give him such a belly ache as he never had! (Laughter.)"

The brother, who sat down, said he would be a hundred pounds richer if he had never given his money in support of Acadia College. I would like to ask the good brother, how he knew that? I would like to know how he found that out (Rev. Mr. Chase, "I don't know it.") The teachings of our Bibles, both of the Old Testament, and of the new, lie all in another direction. (Brother Chase, "I take that back, I was wrong.") According to that blessed book, so far is it from being the case that Christians cannot afford to be liberal, that in truth they cannot afford to be anything else. To be generous, is to secure the blessing of God upon our basket and our store; to be covetous is to bring down upon us the withering blight of God's displeasure: Why, look at it. When a prophet went on a certain occasion to a widow, and asked her to make him a cake because he was hungry, and when she objected, that she had only a handful of meal in the house, and herself and her son to provide for, and really could not spare any thing for him, he replied—"provide for your own family as you have said, but make me first a cake, for thus saith the Lord, the barrel of meal shall not waste, and the cruse of oil shall not fail." This principle has been illustrated ever since. Those who trust in God and honor him He will bless. Baptists love to appeal to the Bible. We always ask, What does the Bible say? Now, brethren, what does the Bible say about sustaining your College? Hear it, "Honor the Lord with thy substance, and the first fruits of all thine increase;" and then what? Why some of our brethren say, "We shall go to the poor house, become paupers, starve." But no. "So shall thy barns be filled with plenty, and thy presses burst out with new wine." The teachings of the New Testament are to the same effect. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." This it must be confessed is not the manner of men exactly. They don't often press the article down, and pile it up so that the measure runs over, but it is the manner of our Father who is in Heaven. And He says give. Now you might as well burn up your Bibles, and put no faith in their teachings. What does the Saviour say. He was a man of a few words. He always came directly to the point. He says, "give." This commandment of His has been coming to you always, and the largeness of the promise is indicated by these repetitions. The Saviour did not pile up these expressive words, "good measure, pressed down, shaken down and running over," without a design. He meant to teach us that we would not lose but gain, by using what he has entrusted us with aright. I have no more doubt upon the subject than I have about baptism.

You observed this morning in the passage of Scripture spoken from by our brother, the men who used their money according to the will of their master, doubled it. And I know plenty of men who are living illustrations of this principle. I know a young man in Philadelphia, whose father came from England and lived on the Delaware as a farmer, a poor hard-working man. The boy when quite young experienced religion. He said one day he was determined to leave the

business he was trained to, and that he was resolved to try something more profitable. He did so, entered into business, trusted in God, and traded for God, and God blessed him abundantly. His both hands are open to the calls of benevolence. He is always giving away. He is now but 40 years old, and is worth half a million of dollars. He belongs to the Dutch Reformed Church. And you have heard of Bro. Daniel Ripley Cobb. He was another illustration, and many more whom I might mention. "Give and it shall be given unto," God does not give us money, or anything else, because we deserve it. His plan is that we "give." He knows that we are naturally selfish; he would overcome this disease of our nature. He would have us liberal and the more we have of this grace, the more ample room shall there be for its exercise. He has promised us that it shall come back. I know a church where an extra effort for any particular object always falls on a few individuals. "Well" said they when a call was made for aid "if it is done, some half a dozen of us have got to do it." "Well" said I, "have you grown poor upon it?" "Oh no" was the reply "we are getting richer and richer every day." In conclusion I would say, go on, don't be afraid. Trust in God. He will, as he has always done, take care of us better than we can take care of ourselves.

The third resolution was moved by the Rev. John Davis, and seconded by the Rev. S. T. Rand. It was as follows:

Resolved, "That the Board of Governors be encouraged to rely on the denomination for its sanction, and support, with a view to the extension of the efficiency of the College both in its literary and theological departments"

Rev. John Davis: Mr. Chairman, Ladies and Gentlemen, he would be a bold man who would undertake to make a speech at this late hour. Certainly I shall not attempt such a thing. But here is the resolution. I presume that when it says the board of governors may rely upon the denomination, the meaning is that we are to rely upon God. Now, Sir, there are some who would make us believe this building of Colleges, and places of education is a modern invention. But this is a grave mistake. We read of such things in the Bible. They had their schools of the prophets in ancient times. And Sir, on one occasion as you are aware the place got too strait for them, the buildings needed enlarging, and they said to Elisha, who was their Dr. Cramp I presume Sir, "let us go to Jordan, and cut down some trees, and build a larger place, and be content, and go with thy servants." Elisha complied, and they went. I suppose they were preparing a Baptist Institution, for they went to the Jordan, and while they were at their work, one of the young men lost his axe. It fell into the water, it was baptized, it was immersed, and he cried out to Elisha "Alas! master, for it was borrowed." An honest thoughtful man always feels more anxious about a borrowed article, than about what is his own. He will be exceedingly careful that it get no injury, and that it be returned at the proper time, and in good condition. No wonder that worthy young man felt so sad, about the borrowed axe, and no wonder the governors of Acadia College feel so sad about that £500 which they have borrowed from the endowment fund, and are so desirous that it should not be hopelessly sunk. But faith came to the rescue. "Where fell it?" said Elisha. The young man pointed out the spot. "It fell right in there in that deep hole." Elisha breaks off a little twig and cast it in,—uses means you see—as we want to raise that £500—and up came the axe. The young man reached out his hand joyfully, and seized it, and I will venture to say, took good care not to let it slip out of his hand a second time—as our brethren have also promised to do. Now I don't think God will work a miracle to help us raise that money, unless it be to open the hands of the people! but I doubt not it will come, and the borrowed money will be paid as soon as possible. We have had this evening ample illustration of the importance of education, to people in general and especially to ministers. But pardon another. I read of a Kentuckian preacher whose method of exposition and sermonizing will shew the value of education. You know the Kentuckians think there is no state like Kentucky, and no productions like theirs in every department. Well some ladies were staying at the house of a worthy Kentuckian, and he wished much to give them an opportunity of listening to Kentuckian eloquence. So he took them to meeting, and the minister announced at the proper time, that a text had struck his mind in Job, and he proceeded to read, "Though after my skin worms devour this body," &c. He proceeded to his discourse thus. First I shall tell you what the skin-worms are. Secondly I shall tell you what the skin-worms did—viz., they ate Job up.

Thirdly I shall tell you what Job did after the skin-worms had eaten him up." Such was the worthy man's exposition, and truly when would-be expositors make such blundering as that with our old English Bible, there is room for improvement somewhere. No doubt the English version can be improved, but the Book cannot be responsible for the mistakes of illiterate and conceited expounders. It must be a good Bible to have accomplished all it has done for the world. It was from this pure translation that Bunyan drew his incomparable allegory—the Pilgrim's Progress. Illiterate people will not be able to appreciate an improved revision of the Scriptures. There cannot be expected to be much demand for such a work until through the influence of our educational institutions, the tone of intellectual training be elevated. We must not therefore suffer our zeal in this great work to relax.

Now, there is one thing more which I must refer to, before I sit down. Reference has been made to our venerable fathers in the ministry, who have gone the way of all the earth. One of them, your venerable pastor sleeps not far hence. It is well known that he was not as zealous for the success of the College as some others were, but his heart was in the right place. Almost the last time I visited that holy saint, reference was made to an educated ministry. And, Sir, by the way, I shall always rejoice that three years of my life were spent in Yarmouth were it for no other reason, than that I had the privilege of becoming personally acquainted with Father Harding, and that I saw the last sands of his glass run out, and had the pleasure of ministering to him on his dying bed.

Our good brother Wilson, Congregationalist minister had just arrived from England at the time to which I was referring, and Mr. Harding did not seem pleased, he did not know what they were sending out those men from England for, with their Greek and Latin. Mrs. Harding was present, and she seemed afraid that my feelings would be hurt. But I remarked to Mr. Harding "Oh, you know I came from England myself, and make some pretensions to Education." "O well! well," said he, "there is no harm in that, only don't let them write it over the cross. Such was the dying testimony of that venerable man, and in that sentiment I most heartily concur, Mr. Chairman.

I ought to add that Mr. Harding was a member of the Educational Society,—an annual subscriber of one pound, which he always paid.

Rev. S. T. Rand, simply seconded the resolution which was passed, as were all the rest, unanimously. The meeting was a full one, and the addresses were listened to with great interest, and as extensive notes had been taken by the writer in Phonography, he was requested to furnish a full report for the papers, with which request it has given him great pleasure to comply.

SEAS T. RAND.
Yarmouth, Aug. 29th, 1857.

We received the latter portion of the above report yesterday morning, together with a part of the speeches delivered at the Missionary Meeting at Yarmouth. We lay aside other matter already in type, for the purpose of letting this appear without delay.

We are able only to give some of the more important resolutions which were passed, and shall probably insert the speeches delivered at the other meetings, in our next.

ACADIA COLLEGE.
Resolved, That this Convention sensible of the responsibilities and different duties connected with the management of the affairs of Acadia College, would take this opportunity of expressing their sense of obligation to the Government for their unremitted and self sacrificing efforts for the promotion of the interests of the College, and do hereby express their cordial approval of the measures which they have adopted during past years for the efficiency of the institution.
Resolved, That this Convention recommend the Governors of Acadia College to raise the salary of the Principal of the Theological Department, to the sum of £250 per annum, forthwith; and to increase the efficiency of the institution by securing a fourth Professor as soon as the finances will admit.

FOREIGN MISSIONS.
Resolved—1st, That it is competent for the Convention, during its session, to appropriate such portions of its funds for Foreign Missions to its rightful objects as they may deem desirable, and that it is the duty of the Foreign Mission Board and its officers to recognise and honour the votes of the Convention.

2d. That in the recess the Board have the entire management of the enterprise, and that they report their proceedings to this Convention from sessions to session.

The Report of the Foreign Mission Board was read and adopted.

Voted that Mrs Burpee be allowed the sum of £50 for the current year.