

other Societies rests, so to speak, on this. Our Bible cannot be translated into the different languages and dialects of the earth, without education. Who can publish or read this blessed book without education? who can preach the gospel without education? and surely, the more the mind of the servant of God is cultivated, the more he is trained to deep thinking, and the more ready will he be in communicating the truths of the gospel, and in defending it against unreasonable objections. Not only so, but we would ask what calling there is in life in which learning is not useful, while in many it is emphatically indispensable; and seeing it is so considered, and that a great number in our country, connected with our denomination, will seek after it and will obtain it—how necessary that the people of God should labour to provide such means as shall give a right direction to the minds of our dear youth in their laudable pursuit after education,—that the morality of the Bible, and, as far as human instruction can go, the religion of the Bible should chasten the mind, and mingle first and last with the principles of knowledge which are imparted.

Our infant institution at Horton is, in our best judgment, calculated in an eminent degree to impart such instruction; we conceive we need not fear contradiction when we say, that in no institution of education in America or elsewhere, is a more effectual guard placed over the morals of the pupils, and while a wholesome discipline has been exerted on the character of the youth, God has in great mercy again and again shed a hallowed influence around and within both our College and Academy, and made the spot where they are located, the heavenly birth place of many souls. The several revivals of religion which have taken place in the Academy, College, and neighborhood, through the instrumentality of the preaching of the Professors and religious students, as well as the blessing which has attended the ministration of those who have gone out from its walls, to bear the news of salvation to their dying fellow men, we may venture to mention in direct proof of the blessing of God on the work of our hands, and of the goodness of the cause in which the Society is engaged. These considerations ought to awaken in all our breasts a determination to more vigorous action in all time to come.

We dare not refrain in this place, from noticing the unreasonable and unjust opposition to the dearest interests of the Baptists of Nova Scotia, of some of our public men, from whom we had supposed we had deserved better things,—men who had pretended to advocate Education—to be the friends of good morals, and of liberty of conscience—to stand opposed to sectarianism—in one word, to be the friends of their country.—That public characters making pretensions of this sort, when they beheld a Society, such as the Baptist Education Society, tugging at the oar of general education against wind and tide, and often feeling in common with their fellow subjects, the pressure of the times, the cramping of the nerves of commerce, yet still continuing to struggle to increase the facilities through which the rising generation might obtain learning and intelligence,—we say, for such persons, because they were entrusted with power, to be found exerting that power against such an object, and casting every obstacle in the way of our progress, was not only ungenerous, but cruelly unjust, and unaccountable to us on any right principle.

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