

was effected, and I am therefore not prepared to trace minutely the process of transition from the life of sight to that of faith—from a state of slavish subjection to the dominion of the things which are seen, to one of spiritual emancipation and gospel freedom—from a course of living to and for himself to one not for himself but for the glory of God and the good of the world. It is however certain that such a change was wrought in him by the grace of God which he received about twenty-five years since. It was in consequence of this great change and the course of Christian faith and patience to which it was introductory that he became so distinguished and that his name is now encircled with such a halo of glory. That course was marked by manifestations unceasing of unselfish goodness, pure benevolence and satisfying philanthropy and patriotism, and it was throughout a glorious success. He was useful, happy, and honored to an extent which might well satisfy the most ambitious of those to whom I am now permitted to speak. Consider the good which has already resulted from what may perhaps be considered the great work of his life—the monument which we trust will long perpetuate the memory of his name—the founding and establishing the Mount Allison Wesleyan Academy, and estimate, as well you can, the benefit which is yet to result from this far on in the future. To the accomplishment of this great work, besides actually contributing between six and seven thousand pounds, he during the last twenty years of his life, devoted most cheerfully, and entirely gratuitously, a large portion of his time which in a business point of view was most valuable.

But while the Academy engrossed a large share of his attention he did not neglect other claims upon him as a member of the Church of Christ and a citizen of the world. He promptly responded to every call upon him as a neighbor, a philanthropist, a Christian. He was the friend of all and the servant of all, to an extent far greater than has been the case with any other individual whom I have yet known. If you would have your souls fired with a holy ambition to emulate his noble deeds, look at the results of his course in its bearing not only upon himself and his own happiness. His course was an eminently wise one in view of all its results. He experienced the high enjoyment of doing good while he lived; and in giving in the account of his stewardship he doubtless received the plaudit "well done good and faithful servant." Instead of being overwhelmed with the enquiry—"thou fool, whose shall those things be which thou hast provided?"

Who, of the thousands who have been known in these Provinces, can be compared with him as a Christian patriot and an enlightened philanthropist, having most wisely labored to benefit his country and the world? What name is so highly and deservedly esteemed in both Nova Scotia and New Brunswick as that of Charles F. Allison? What other mode of employing the thousands of pounds and devoting the days and years of anxiety which were required to ensure the establishment of this educational establishment could have secured an equal revenue of good for the world and enjoyment for himself?

But I would earnestly exhort you to imitate him!

2, Because it is possible for you to do so.

I have already asked you to observe that his success and his distinction did not result from the possession of rare genius or remarkable talent of any kind, and I would here add that they did not result from any singular combination of favoring circumstances, if they had it might never be possible for many of you to do what I am anxious to urge you to attempt. These were owing to his true-hearted faith in the Lord Jesus Christ—to his believing reception of the clearly revealed doctrines of the Gospel. In this you may perfectly imitate him. It is your privilege and your reasonable service to consecrate yourselves to God,—to live henceforth not for mean degrading purposes of short-sighted selfishness, but for the noble end of glorifying God and benefiting the world. It may not be given to you to have as many thousands of pounds entrusted to you as Stewards,—you may not have the opportunity to found such an Institution as the Mount Allison Academy—but it is your privilege to do the will of God.

But, finally, I would urge to imitate Mr. Allison in view of the wants and condition of the world. Very pressing is the demand for just such laborers. There is much work to be done everywhere, which can only be done by those who are imbued with the spirit of him who has gone from us, but the influence of whose

bright example may ever be retained. Let every one who has been a student here receive his mantle and that influence will be felt for good in every neighborhood of our favored provinces. The world, and even our own country, will find profitable employment for every one of those eight or nine hundred who will devote himself to a life-long effort to be a true-hearted follower of Mr. Allison. Come then in the freshness of your youth, or in the strength of your early manhood, consecrate yourselves wholly, under the instruction of God's spirit to this hallowed service; then shall your life be a glorious success, and when its work is done you too shall "inherit the promises."

The following communication, kindly written by the Rev. Dr. Knight, was read at the time of the delivery of the foregoing discourse:

Deeply solemn and instructively suggestive are the questionings of the Word of God, "*Your fathers, where are they? And the Prophets, do they live forever?*"

Taken away, either in the ordinary course of nature, after a long, unwearyed, and effective discharge of the duties connected with the relative and official stations they were appointed to occupy, or prematurely by the infallible fiat of Him whose they were and whom they served. They, in either case, leave their mantles virtually behind them if happily they may be caught and worn by kindred spirits whom they here leave, as the successors and representatives of their quenchless zeal, and untiring activity, and who thereby become in a pre-eminent sense "*Baptized for the dead.*"

"*Our Fathers and the Prophets*"—the Ministers and Office bearers of the Church, the patrons and supporters of the institutions of religion and humanity, the founders of the halls of literature and science. These all die like other men, but their acts of piety and benevolence die not with them. Their acts survive the wreck of mortality, shed perpetual lustre over the deeds of the departed to breathe a rich perfume over every utterance of their names and to leave an indelible impress upon the memory of the community among whom they lived, and loved, and labored.

They pass away, but the monuments of their liberality remain, as the permanent records of the spirit by which, while living, they were actuated, and as monitors to those who are permitted to survive them—the language of whose monition is "*Go thou and do likewise.*"

The loss of such men, whether from the ranks of civil polity, the cause of humanity, the halls of science, or the institutions of the Churches, is a loss indeed! and that which in the wise, though mysterious dispensation of Divine providence is with comparative frequency permitted to take place. Solemn and instructive, however, must be ever the occurrence of such events.

They would not, nay, cannot, be merged amid the ordinary results which obtain either in this world or the Church. The efforts of good men are inevitably destined to survive, though the mind can now no longer "devise liberal things" and its power of visible action can no longer direct those physical energies which now lie passive and perishing in the grave. In the fond recollections of those who know how to estimate their moral, social, public, and religious worth, is their memorial immediately deposited and treasured there, to be transmitted to posterity. And even then, should the surviving be recalcitrant of duty and obligation, their deeds cannot be forgotten. Having laid up treasures in heaven while yet on earth, resting from their labors, their works follow them, to be inscribed amid the registry of heaven. By God the "righteous shall be had in everlasting remembrance."

But by what event, it may be asked, has the foregoing train of thought been originated? Permit me to tell you.

Perceiving that in connection with the ever interesting services which terminate your Academic anniversaries, in addition to the duties pertaining to your office, there is one of deeply solemn and peculiar interest assigned to you, namely, the delivery of a discourse in connection with the history of our Academic Institutions and their Founder. I have yielded to the impulse of my heart—in which affection towards the departed has been long and