

At the Ford.

I

A death-like dew was falling,
On the herbs and the grassy ground,
The stars to their bourns prest forward,
Night cloaked the hills around.
He thought of a night long past,—
Of the ladder that reached to heaven,
The Face that shone above it,
The pillar, his pillows of even.

II

From out of the sleeve of the darkness
Was thrust an arm of strength—
Long he wrestled for mastery,
But he begged for blessing at length.
White fear fell on him at dawn,
As the Nameless spake with him then,
"Prevailer and Prince," called He him,
"A power with God and with men."
And alone, the lame wrestler mused :
"The Face of God is this place !
Ah me—and my life is preserved,
Yet God have I seen face to Face !"

III

Life's darkness is background for God,
For unsleeping Love's high command,
And the shadowy heap of each life
Is revealed at the touch of His hand.
And the arm of Love doth wrestle
All night by the fords we cross,
To shrivel our sinews of self
And give His blessing for loss.
Night shows the houses of heaven,
O pilgrim for life's journey shod !
And from out the sleeve of darkness
Is thrust the arm of God.

THRODOR H. RAND.

Education for Our Daughters.

An address delivered by A. W. Sawyer, D. D., at the Anniversary of Acadia Seminary, June 5, 1899

II.

HISTORICAL.

The way by which the Seminary has reached its noble ideal and present efficiency has been long and toilsome. Seventy years ago last March Horton Academy was opened. The school was created for the education of young men. Its principal purpose, according to the announcement of its directors, was "to assist indigent young men called to preach the gospel." The reported membership of the Baptist churches in Nova Scotia at that time was 1,772—about one-third of the number at present in our churches in Kings County. Sixty years ago the 21st of last January, Acadia College was formally opened with twenty matriculated students in attendance. It appears that the accumulated debt against the committee in charge of the Academy and College at the close of that year was £1,400, more than \$5,000. Be it spoken to the praise of the brave men of that day that they pushed on and conquered the obstacles that confronted them. But the College was designed for young men. It was forty years before young women began to ask for admission to its halls.

The papers published in the Province between 1847 and 1850 show that spontaneous interest in providing some better educational privileges for women was beginning to find expression. Private schools were appearing in various localities. Mention may be made of Miss Bill's school in Nictaux, Mrs. Ratchford's in Amherst, Miss Thompson's in St. John. The Baptist Seminary in Fredericton, N. B., was opened in 1835 as a school for both sexes. Through a long term of years this school was useful in cultivating interest in the education of females. The boarding-school in Nictaux was probably an outgrowth of this Seminary, and the young ladies who attended the Nictaux school became active in developing similar schools in other localities. About the middle of the century private boarding-schools were opened in Wolfville, at the eastern end of the village, by the Misses Troop; in the western section by the Misses Best, and at a later period by the Misses Wells. An instinctive belief appears to have been growing that Wolfville was the natural educational centre. These schools were all useful in their day. The subsequent increase of interest in the education of females was in a large measure due to the influence of pupils who had been instructed in them. They could accommodate only small numbers. They were dependent on the labor and money of a few individuals, and were necessarily short-lived. A few families, whose opportunities for observing the currents of life were more favorable, began to seek for their daughters the advantages of larger schools at a distance from home. The return of these students from the old Charleston Seminary, Worcester Academy and Mt. Holyoke Female Seminary greatly strengthened and enlarged the interest in education for women. As a result new schools were opened in Berwick, Liverpool and Wilket. Limited patronage and financial support quite unequal to the demands caused the suspension of these schools after a brief existence, but each of them helped forward a positive advance of the cause to which they were generously devoted.

About this time a resident of Wolfville erected a build-

ing on the site where the Royal Hotel now stands, and furnished it for a Ladies' Boarding School. The school was continued for three years. Many of the pupils who sought its advantages afterwards rendered efficient service in disseminating better ideas respecting education for young women. But the need of wider sympathy and responsibility made a change of management necessary. Several gentlemen, cooperating as a committee, then assumed the care of a school in the same building. Under the name of the Grande Pre Seminary, this was in operation for nearly ten years. Excellent teachers were employed. A judicious course of studies was adopted. Sympathy with the object of the school was extending. A large number of pupils came under its influence, many of whom have been distinguished in various spheres of Christian service. But, as in so many previous instances, the lack of proper financial support and general sympathy with its objects brought the school to an end.

It would be natural that those who had desired and labored that some suitable provision should be made for the education of females should be disheartened by these repeated changes and failures. But they were watchful and sympathetic towards any plan that awakened a reasonable hope of success. In this time of waiting and doubt a proposal to found a Female Seminary by a joint-stock company was regarded with considerable favor. In order that such a school should not drift too far away from the ideals of the principal promoters of the project, it was agreed that the Governors of the College should have the right of nominating the majority of the Directors. But it was thought by some that such a school should be brought into closer relations to our churches. The plan, therefore, was abandoned and for thirty years we have been trying to enlist the sympathies of our churches in the support and patronage of a Ladies' Seminary.

The committee who had charge of Horton Academy at this time, probably guided more or less consciously by the fact that Grande Pre Seminary during a part of its existence had been managed as a branch of the Academy, finding that a tenement in the Old Boarding House would become vacant, decided to open it as a residence for young ladies and permit them to join classes in the Academy. A competent lady, a graduate of Grande Pre Seminary, was placed in charge, and for six years a large number of young ladies received a valuable education in these conditions. The department grew and soon demanded the entire building for its accommodation. The number of students who sought to make use of these advantages made it evident that there was a need calling for some source of supply. And as in the talents developed in this group of students, the impulse they received towards advancement in learning and culture as opportunities were opened to them, and in later years their influence on the intellectual, social and religious life of the people have demonstrated that no investment yields richer returns, so far as the ennobling and enrichment of the life of a people are concerned, than that employed in carrying on the appropriate education of women.

As the numbers in the female department increased it became evident that an ampler and more suitable residence must be prepared for it. At this juncture the destruction of the College building by fire made it necessary to enlarge the plans for reconstruction. The Governors addressed themselves to their new duties with foresight and courage. They decided to undertake the erection of two buildings, one for the College, the other for a Ladies' Seminary. Subscriptions to a building fund were made on condition that the two buildings should be completed at the same time. Plans were matured and the contracts were let in June, 1878. When the buildings were finished in September, 1879, it became necessary to place a mortgage of \$10,000 on each of them. The Jubilee offerings in 1888 cancelled the mortgages on the College and Chipman Hall, but that on the Seminary was allowed to remain, and it has remained to this day, augmented by other large obligations growing out of the necessary enlargement of the building.

Acadia Seminary has completed twenty years of service. In that time one hundred and forty-seven students have been graduated from its course of study. More than twice that number have received instruction within its walls without graduation. The patronage has represented all sections of the Maritime Provinces. It has been fortunate in obtaining the service of a number of most excellent teachers. The department of instrumental and vocal Music has been steadily developed in a high degree of efficiency. The department of Painting and Drawing has been greatly enlarged and appliances for the successful accomplishment of its work largely increased. Its service in Education has been, perhaps, the most satisfactory, if compared with any similar service in the Province. Beginning with most limited accommodation for physical exercise and most meagre apparatus, it has come to possess a good and well-furnished gymnasium. Its domestic arrangements, its rooms for resident students and its classrooms are among the most desirable in these Provinces. Its intellectual life has been steadily deepening and gaining in strength. The aspirations of its students have taken in broader and broader views of life, its duties and its rewards. From the first religion has been honored in the school. The aim has been to bring its daily life under the control of Christian principles. Many of its students have received here spiritual blessings of inestimable value.

Something, indeed much, has been gained. Though the way by which the present conditions for the higher education of woman have been reached has been long and toilsome, perhaps with our disposition to leave public work to the initiative and the persistent interest and effort of the individual, it was the only possible way in which the present conditions could have been attained. However this may be, let us be thankful for what we have and hope for better things in the future.

(To be Continued.)

The Indwelling of the Holy Spirit.

I have read with much interest Bro. Hutchins' two sermons on the Holy Spirit. He has shown in a clear and convincing manner that the four following propositions are Scriptural. 1 All believers are indwelt by the Spirit. 2 Being indwelt by, and being filled with, the Spirit are not the same by any means. 3 All believers are not filled with the Spirit. 4 All believers ought to be thus filled, and it is a grievous sin not to be.

I do not see how anyone who knows his Bible can dissent from these truths, and Bro. Hutchins has done well to emphasize them. But there are some respects in which, as it seems to me, he has drawn very faulty conclusions, and has both upset his own arguments, and misinterpreted the plain teaching of the Word. Kindly permit a few comments with a view to a clearer understanding of the Scriptures on this great subject. Bro. Hutchins enters a hearty protest against those who urge believers to pray for the Spirit. I myself am one of those unfortunate heretics. Verily I thought it was Scriptural! Now I do not know just what class of persons Bro. Hutchins had in mind, nor just what their teachings would be. But let me say that one may urge believers to seek and pray for the Spirit, and yet fully agree with Bro. Hutchins in his first proposition (and in fact in all four). When we urge believers to pray for the Spirit it is not for the first entrance of the Spirit that we pray for. It is rather for the repeated entrance in fullness and power, the more conscious and blessed possession that we pray for. But Bro. H. protests and says that this is absurd, illogical, unreasonable. He claims that the Spirit only enters once into the heart. "Why pray for that which you already have?" This is his pet argument. Well I am not so much concerned as to whether my prayer is logical, or illogical. What I am chiefly concerned about is as to whether it is Scriptural. I claim that it is. He claims that it is not. Now it is at this point that it seems to me he has greatly erred, and his teaching will lead believers into the fog and darkness instead of the light. It is a risky business this method of establishing doctrine. Something seems illogical and we condemn it. Then we go to the Bible to try to prove our position. The Bible contains many things that are illogical, unreasonable, absurd, etc., according to our finite reasoning. This doctrine of the Spirit's indwelling is full of mystery, like the doctrine of the Trinity. (Where is the explanation of the Scriptural doctrine of the Trinity along the line of human logic?) The doctrine of the Omnipresence of God is equally beyond us. At one and the same instant God, in his entirety (if we know what that means) is in every place. He is in his entirety in each of a million places or hearts at the same time—in South Africa, North China, Japan, Borneo, South America, Wales, and the Klondyke. Fathom that with your finite line if you can! It is illogical, absurd, unreasonable, etc. But yet Bro. H. will admit that it is Scriptural and true. It may seem absurd to think of the Spirit entering over and over again the heart that He has never left, and yet the language of Scripture plainly gives us to understand that this is just what does take place however illogical or absurd it may appear. We cannot speculate too finely about the Spirit's method of indwelling. It is a mystery! Who has ever solved it? God the infinite Spirit dwelling in His entirety in millions of finite minds, human souls, mortal bodies, at the same instant! The very fact that the Almighty can and does inhabit a human body is a mystery of mysteries. There may be different senses and different ways in which He indwells. I confess I do not know much about the logic or lack of logic of the thing—the metaphysics of the subject—and I do not feel disposed to speculate or dogmatize. What we want is simply the teachings of Scriptures, and what they give us of Christian experience in Apostolic times. Surely the Bible language may be followed and interpreted as it plainly reads. We cannot go far astray if we stick to the Bible and interpret its language as we would that of any ordinary book.

Is it Scriptural to pray for the Spirit? Let us see! My Bible plainly says that the disciples after they were converted received the Spirit in answer to prayer, and that they did so more than once. Bro. H. says that we have no case after Pentecost where believers either asked for, or were urged to ask for, the Spirit. In Acts 4:29-31 we find the disciples in great need. They had been filled with the Spirit before and it had made them very bold before their persecutors. But now they are again afraid, or afraid that they will be afraid; and they resort to prayer. True they ask for boldness; but is it not evident that what they really sought was the fullness of the Spirit which would result in boldness? At any rate the answer was a fresh bestowal of the Spirit. The Spirit had in a sense never left them, but now He again enters them. "The place where they were gathered together was shaken, and they were all filled with the Holy Ghost." According to Bro. H.'s reasoning these disciples acted absurdly, and illogically. They should not have prayed but simply "surrendered" themselves and they would have been filled. Again in Acts 8 we have an account of Philip's evangelistic work in Samaria. A large revival broke out and many were converted, and

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