

Acadia Seminary.

An address by Miss True, principal of the seminary, presented at a meeting held in College Hall on the day of prayer for colleges:

It is natural in this retired quiet world of ours, shut out as we are from the rush and whirl of the busy world outside, and with our aims so much in common, that every part of these institutions shall wish to know something very definite about the workings and purposes of the other parts. Indeed, it is necessary that we, as students and teachers, cultivate a very active interest in what concerns the highest good of one another, an interest much too broad to admit of petty rivalries, prejudices or personal considerations, if life here, beyond all immediate uses, is to mean the liberal culture it should, the culture which lifts us out of self into harmony with the Infinite. If, therefore, any one comes to understand better the religious condition and life of Acadia Seminary, to have greater confidence in her ideals, to pray more earnestly for her spiritual and intellectual growth through these words of mine, the service will not be regretted, though we could wish that it might be rendered through a more perfect medium.

Every day there meet in our dining room sixty-five people, eight of whom are college ladies whom we claim as ours in sympathy, while they seem not unhappy in their life with us, nine instructors, forty-eight students in regular class work. Of these sixty-five, forty-three are members of Baptist churches, one of the Free Baptist, one of the Church of England, one of the Presbyterian. Of the nineteen non-church members two are from Episcopalian homes, the others from Baptist. A few are professing Christians, several, we feel sure, are among the silent, secret disciples known to the One who searches the heart of man.

This record gives no account of our non-resident teachers and students whose uniform courtesy, kindness and fellowship have made them as dear to us as though they were sheltered under the same roof. Many of them are active Christians, well known to you in church and home life.

The seminary aims to be truly Christian in every detail of its life. Its special religious services are—morning prayers in Alumnae Hall, a brief, hearty, responsive service in which every student joins, bringing her Bible; evening prayers in the dining room, directly after tea, conducted by the teachers in turn; a half hour prayer meeting on Sunday evening, led by teachers or by students, every active member of the society looking upon the matter of leading as a question of principle rather than inclination, and a special students' service held in the students' room on Tuesday evening from 9 to 9.30, a meeting which we, as instructors, seldom intrude upon, though we watch with interest from without, its result in developing a deeper Christian womanhood, and that sense of personal responsibility which is sure to come to the true-hearted disciple when thrown upon himself.

The Sunday evening service is simple, prayerful, sincere, consequently an inspiration. One meeting a month is devoted to missions. We have been fortunate this year in having several interesting addresses by foreign workers. We regret that we have not yet made the systematic study of missions, which an intelligent Christian institution should pursue, and hope to improve in this respect soon.

For several years a definite sum for the education of two children in Miss Gray's school in Bimlipatam, India, has been sent by our Y. W. C. A. Other contributions find their way from time to time to Armenia, India, the Grande Ligne mission and other fields. Still our giving is far short of any just proportion to our abundance and we confess the fact only with shame.

Twice during the week the students meet for Bible study. Under the inspiration of Dr. Sawyer the mid-week study of the Life of Christ and Old Testament History is pursued with zest and profit while the Sunday morning hours spent by principal and students together, on the Growth of the Apostolic Church and the Epistles have been a benefit to the instructor if to no one else.

We need not speak of services at college and church, so generously opened to us. We hope you know that these are potent in giving us wider sympathies, deeper longings, more consecrated purposes.

It has been asked, for what particular needs, shall prayers be offered for the seminary? The answer is, for much, for all, indeed, that is essential to any consecrated institution which would stand the test of time.

For instructors—that they may have thorough consecration of heart and head; the high souled purpose which scorps any personal gain or favor purchased at the expense of truth and right; the broad mindedness which makes weariness, routine, drudgery, sink out of sight in contemplation of the great issues to which all education tends.

For students—the genuine quickening by the Spirit, of

every one that she may have life and have it abundantly; a practical, every day righteousness; the earnestness of purpose which allows no idle cant, no weak, religious sentimentalism, no morbid fancies; the conscientious devotion to study which shall make the intellectual life of the school, if neither brilliant nor extensive, at least, independent, honest and of ultimate worth; the *silent times with Christ*, which neither absorption in work nor companions shall crowd out, that quiet, immeasurable force which daily lifts the life to higher levels.

For us all, instructors and students—harmony of heart and aim; the perfect frankness born of inward truth, mutual understanding, forbearance, good fellowship; the inspiration by the *Holy Spirit* which shall lift us over dull, prosaic days, when enthusiasm wanes.

"When thought is weary
And hands upraise their burdens feebly,
Since they must."

May I give you a quotation once given a body of students by their president, and one which has proved an inspiration to many of them.

"Forenoon and afternoon and night!
Forenoon and afternoon and night!
The empty song repeats itself. No more!
Yea! that is life. Make this forenoon sublime,
This afternoon a song, this night a prayer,
And time is conquered and thy crown is won."

May we have, too, faith in a living God who judges his struggling children not by what they accomplished, but by how hard they fight, and will one day restore the "broken arc" of their aspirations and strivings a "perfect round."

"All I could never be,
All men ignored in me,
This I was worth to God."

I am glad of this opportunity of expressing to students and friends gratitude for courtesies shown us in many ways. Be sure that every expression of good will and co-operation has helped us on our course. If, at any time we have seemed unappreciative or unfriendly, we crave pardon for an apparent ungraciousness which has never been felt. You have our deepest sympathy, our warmest interest. For you all we can voice no higher wish than Paul's prayer for the Ephesians, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Then, and only then, life will be for every one of us, "no blot! no blank!" It will "mean intensely and mean good."

Teacher or Waiter.

BY REV. H. F. ADAMS.

The new dress of our able-bodied religious weekly has led me to study its mission, its governing principle, and its power. The unique Horace Greely used to divide newspapers into two classes, viz., *Waiters* and *Teachers*. Thoughtful readers of secular and religious newspapers will perceive that this distinction is a fitting characterization of the functions they assume and fulfill. Proprietors and editors of dailies will not deem this distinction either unjust or untrue, for consciously or unconsciously they have repeatedly furnished ground for its existence.

Like a waiter in a restaurant, the secular papers serve the people with what they call for, namely news. News of the sayings and doings of people in general. More frequently the waiter brings the products of men of low ideals, than of men of high ideals. The lengthy and minute details of murders, suicides, prize fights, races, etc., besides odds and ends of a catchy but gossipy nature, illustrate this statement. I will not enter into a discussion of either the unwisdom or deteriorating influences of such a continuous service to the public mind; but refer to it that readers may see the need of another paper that assumes and fulfils a higher function than that of a waiter.

The mission of a religious newspaper is one, though the tributary forces towards its accomplishment be many. Its governing principle is one, though it works through a diversity of channels. Its power makes for righteousness, the end thereof the glory of God. It aims to bring all its constituency into a closer fellowship though it includes men whose views of political, social and scientific questions differ as widely as the poles. It offers a medium for the interchange of views on both fundamental and superstructural subjects, that the best and freshest conclusions may be obtained.

But its main purpose, its grand distinguishing feature is to deal with all questions like a teacher, with the Sermon on the Mount before him. To set before men and women the holy principles of a pure Christianity, and apply them to their hearts and consciences. These blended so harmoniously in the Lord Jesus that they stand for all time as fundamental in the making of good characters, and for the guidance of human conduct. This teaching force emanates mainly from the editor, and what he does not furnish he carefully superintends, that all may reach the same end. Living in an atmosphere so different from that in which the editors of dailies move, he works for ends that are reached, only as his endeavors make men think more clearly, speak more wisely, and act more Christ-like in relation to God and man. Bringing to his high mission, a trained mind, a spiritual nature, and a heart aglow with the love of God, he teaches men to reach forth unto noble ideals, to press toward the possession of all that is holy, pure and lovely; avoiding all that is sinful, impure and deformed. Freed from the bondage of political partisanship, he denounces all wrong and approves all right in the conduct of statesmen

of all parties. The cultured and rich, or illiterate and poor, receive no favor in the unfolding of divine principles, for the application of them, to the solution of the problems of the hour. He is even free to reprove secular papers when they do violence to justice and humanity; because the religious press has been sanctioned by all right thinking men, as the safest interpreters of Divine laws in their application to the body politic; and as voicing the soundest opinions of the best men in the nation. The strongest and purest of the electorate today are those who read a religious weekly; and when they unite in any greater reform, they put into action the principles emphasized and enforced by the Teacher, which their religious paper is. The great power of the religious press cannot be discerned except we trace effects to causes; ever-broadening currents of pure good to their sources. The initial step of many a philanthropic movement, that has girdled the human family with its arms, has been taken by an unassuming editorial in a religious paper. Which furnishing an inspiration to its constituency, has grown far beyond the expectations of the teacher. Missions inaugurated; movements sustained; reforms suggested; changes caused; evils checked; minorities strengthened; majorities weakened; and even governments overthrown through its unsparring criticism of evil legislation, and its insistence of adherence to higher national ideals, have marked the righteous life-work of the humble religious weekly.

Whatever secular paper Maritime Baptists read, they cannot, they dare not, be without the MESSENGER AND VISITOR in their homes, except at the peril of losing a teaching force invaluable to them and others. I have found that readers of our honored paper are sounder in the faith, broader in charity, and interested in all agencies for the world's evangelization, because it brings them in touch with a brotherhood of good men that is world-wide. Such an environment is necessary for the culture and development of the highest type of Christian manhood. This surely is the desire of every man, both for himself and his children; and no Christian is true to himself and his who aims lower.

Day of Prayer for Colleges at Newton.

The day of prayer for Colleges must have been peculiarly impressive this year to the friends of Acadia throughout the land. For all must feel that at such a time in the history of a university, there is especial need for the guidance of a higher power than that of man, and that all concerned draw near to the mind and heart of God, to learn what are His true purposes for the future.

To us, at Newton, there was great encouragement for prayer in the favorable report read at the morning service. From this we learned that out of 168 students in College and Academy, 124 were Christians, and that out of 37 men preparing for the Christian ministry 7 at least were pledged to go to the foreign field. These statistics and the evident ring of hope which prevailed the whole report was in so marked a contrast to the report of four years ago, that it was made the object of remark by Dr. Hovey whose interest in Acadia's welfare never fails. Later in the day a band of ten or twelve Canadians—Alumni and friends of Acadia, gathered in one of the rooms of Farwell Hall to pray especially for our loved institutions. Particularly earnest and sincere were the prayers for our reverend and esteemed Dr. Sawyer in his illness, and declining years, and for Mr. Trotter and the board of governors in the important decisions, devolving upon them in the coming week. Other members of the faculty and student body were by no means forgotten in these petitions. There will be another meeting of this little band on the day of the special meeting of the governors to bear them in prayer before a throne of grace that they may be endowed with wisdom for their work. We cannot doubt, that these prayers will be answered, and their subjective influence upon our own lives has been to deepen our interest and enlarge our hope for the future.

C. W. J.
Newton Centre, January 29.

Being Thankful.

There are a great many children who have not enough to eat. In India a great famine is prevailing at this time, and there is much suffering among the poor. In Turkey, where so many people have been killed by the cruel Turks, there are now a great many orphan children, who have no one to take care of them. Some of them are left to suffer and starve.

How sad we feel for such poor children, who have no homes or parents, and who have to go hungry!

Are we thankful for the good things we have? Some of us may not have very much, but if we have enough to eat and have homes and friends, we have great reason to be glad and thankful. We always feel sorry for any little girl or boy who has fallen in the habit of complaining about everything. Such a child cannot be happy. We have read a story about a little boy, whose name was Charlie, who thought he had a very hard time of it because he had to get up early in the morning and go to work. One day, as he sat with his bowl of porridge before him, he muttered, "I think it is very hard to have nothing to eat but oatmeal."

Then one time this boy said: "It's very hard to have to get up so early these cold mornings, when other people lie in bed as long as they please. It is very hard to have to work all day, when other people can live without working."

"It's a great blessing," said grandma, "to have plenty of good bread and porridge, when many others have nothing to eat. It's a great blessing to be well and strong enough to get up and go to work, when many others are sick and weak."

"Grandmother, it seems to me there is nothing that you think is hard."

"Yes, Charlie, there is one thing I think is very hard; that is the heart which receives good things from God every day, and has not yet learned to be thankful."

What do you think of a boy like that?—Sel.

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