

ination stands for something particular and decidedly worthful, then we should stand manfully for the various departments of its work. None will question that. Not that this means a decrying of others. Not that it means a lack of Christian fellowship, with those who bear other names. Very far from it. Where there is departure from Christian fellowship, from a true brotherliness toward all who love Christ in sincerity, there is no longer an adherence to the heaven-assigned mission. But if men have convictions that have been wrought out by intelligent exercise, they are bound to live in accord with these. To be nothing in particular is to do nothing in particular.

Our denominational centre is Acadia. That is where our youth who are to govern our homes of the future, to take part in our commercial, educational and governmental affairs, to direct in the several sections of our Christian effort, that is where they congregate in largest numbers. Now it must be an advantage for any one who is to fill any place that has any connection whatever with our denominational life, whether the place be large or small, public or private, to receive instruction and guidance in such company. It is well to form in the school stage the acquaintance of those who are to be our fellow toilers in the different divisions of the one great workshop. From this intermingling in the time of apprenticeship comes larger realization that after all we are workers together in one noble cause. Hence a valuable inspiration. Those educated in our own schools are, other things being equal, most favorably situated for here serving their time and generation. I have not looked into the matter so as to reach a conclusion from special cases, but upon general principles I feel safe in affirming that those belonging to our Baptist families who obtain their education elsewhere, will not manifest that interest in our specific work as a body, and will not serve with that devotion and efficiency, that those who for years have shared in the life on the Hill at Wolfville. Every honored teacher whose teachings you or I have enjoyed at Acadia Seminary or Acadia College, every worthy young life which our lives have been in contact with, every returned Baptist Missionary whom we there touched so as to feel the fire of God burning brightly in his soul, every Anniversary season through which we have passed, every wholesome influence emanating from every one of these sources, and others that might be named, tends to unite us more fixedly and zealously to the task committed to our God to Maritime Baptists. The sense of isolation has gone. An *esprit de corps* has been created. Each is in the grasp of an ambition to swell the sum total of blessing. Before she went to India last year, Miss Archibald told us that at Acadia Seminary a previous desire to go to the heathen was so fostered that she came at length to offer herself for foreign service. And hers is not a lonely case. The pagan world is being helped upward by a number of our aforesaid Seminary men. Should parents have a shrinking from the school, lest their daughters might be hidden to go from them to such a distance, they have need of the intimation that fathers and mothers do well for their children only as they assist them into the places where God would have them be. Hosts of other Seminary men, too, while not leaving us for remote parts, are engaged in the cause of missions through an exercise of the true missionary spirit in their own homes, their own churches, and their own communities. It can be said of many a one: Her classmate has gone away yonder to fulfil an assignment, while she herself is here earnestly employed in another division of the same work. Missionary news is read by the home sister with fresh zest since those Seminary days. The labor of teaching is performed with deeper interest and finer skill. The sphere of the household has taken on a glory it never knew before. It is no small element in education to give right, bent to the affections and to create a devotion to highest things. If we have been at all just in our representations as to what dominates all that goes on in Acadia Seminary, then there is a putting of proper ideals before the young ladies, while they follow their art studies and literary pursuits. And they turn away from the school, if they have shown any aptness whatever in seizing that valuable part which unites the whole fabric, with more or less of desire to have their work, whatever may be its special nature, and wherever it may be done, contribute, according to the plan of God, toward the setting up of the kingdom of grace. This educational meeting tonight is of deeper interest, speaking in a general way, to those assembled here who have been students at Acadia than to those who have not. This convention is more to them than to others. More precious to them is the truth as Baptists hold it. Some of the Baptist people of Halifax send sons and daughters to the colleges there because expense is less where children can continue at home. And most of us can thoroughly appreciate the force of the motive in such cases. But there seems after all to be an occasion for regret in this, since those young people are not likely to be so closely identified with our cause in the years to follow. I venture that with rare exceptions, if there are exceptions at all, the parents in this great audience who have made sacrifices to give their children training at Wolfville, instead of taking the less expensive method of

putting them to similar schools near their own doors, are prepared to utter thankfulness that they were led so to do.

The fact has not been too much emphasized among us, that our advance as a people is to no small extent dependent upon the culture of our women. I know daughters who have been unmistakably wronged by their parents, and their parents are now aware of the wrong, by not being permitted, although there was financial ability, to enjoy such opportunities as our Seminary affords. Benjamin Franklin used to advise fathers to empty their purses into their children's brains. The thing may be overdone, of course, but the chief danger lies in the opposite direction. As the time occupied by the woodman in the sharpening of his axe makes subsequent effort lighter and more gainful, so the discipline of our girls in passing through such courses of study as have been named, tells favorably upon their careers in all the years that succeed. It is usually a problem with the young, what they should give themselves to in life. Many are asking: To what special calling should I be set apart? By betaking themselves into the midst of the life at Acadia, by getting upon that vantage ground which secures to students a wider and clearer view of the openings in a busy and needy world, while at the same time it yields a better knowledge of their own aptitudes, they are helped to a more complete understanding of the mind of God touching their real mission.

That we as Baptists should add to the inheritance we have received and pass it over to successors with an honorable increase, is an obligation that might well press us more heavily. We are wont to extol the achievements of our fathers, who wrought so well against such great odds. Shall we show ourselves to be their worthy sons? I trust we may. Dr. Sawyer, who has put us lastingly in his debt, has expressed to me the wish that the attention of our people could be held to some effective consideration of the fact, that while the public-school system of New England is of a very high order, the number of schools and colleges in those States for the education of young ladies is multiplying, and more and more money is devoted to increase their efficiency. At home large schools for young ladies have been established in Windsor, Halifax and Sackville, which have received large contributions of money. But as yet, as far as our own ladies' school is concerned, we are not beyond initial stages in providing for its financial requirements. There is cause for gratitude at this convention that President Trotter has had such generous responses to his appeals among our own people and among friends across the border. We trust that the physical check which has recently come to him in his arduous campaign will speedily be removed. Those who were at Acadia's latest Anniversary, remember the sanguine and thoroughly heartsome manner in which the new President spoke of this Forward Movement. Bravely did our brother take hold of this enterprise at the start, and most bravely has he pushed it ever since. May this Convention and this present meeting give a mighty impetus to the grand undertaking which involves the interests of Seminary and College alike. Years ago I heard a man petulantly ask, when in the world are those calls for money for the Wolfville Institutions going to cease? Well, he is known by all, and well known, that they will never cease till time's clock is quite run down. God is too gracious to us to usher in a day when we will have nothing to do. Blessed be His name, there will always be something good to work for. Far on as we may go a glorious goal lies still ahead. Through the Divine good ness the pressure will be kept on to the end of the chapter. Let us count it a joy, therefore, a joy of no common quality, to give prayers out of our hearts, to give gold out of our purses, and to give sons and daughters out of our homes, that our schools for higher education may be an agency of ever-expanding power for the establishment of truth and righteousness upon the earth.

Upper Stewiacke, N. S., Aug. 16.

Worth a Thought.

"He that believeth and is baptized shall be saved. He that believeth not shall be damned."

"Have you been baptized?"

"O yes," you reply.

"When?"

"When I was an infant."

"How do you know that you were baptized in infancy?"

"My parents, and others, have often told me so."

In other words, you know it by hearsay. Well, do you also know that when a judge takes his seat in a courtroom, hearsays do not count? They are all excluded. When the judge of all the earth has once taken his seat, in the last assize, your hearsays will not count. Surely you know that. And so I again ask:

"Have you been baptized?"

"I have," says another.

"When?"

"I was sprinkled when I was twelve years old, and remember it very well."

Very good. But do you also remember that there are some millions of people, who say that sprinkling or pouring is no baptism at all? And that the Bible adds: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established?"

Now, suppose a case. Suppose "Being justified by (personal) faith, you have peace with God, through our Lord Jesus Christ," and that, in this happy condition, you voluntarily submit to "believer's immersion," then what? Are there "two" Christian witnesses on earth, who will dare "appear before the judgment seat of Christ," and testify there that you were never baptized? The question is worth thinking about.

R. H. R.

Short Pastorates.

BY THEODORE L. CUYLER, D. D.

There is an interesting tendency among our pastors to seek for changes in their fields of labor, and that means an increasing trend towards the abridgement of the length of average pastorates. Some letters that I receive from uneasy ministers remind me of the experiences of John L. Stephens, the celebrated traveller, when he was coming down a river in Honduras on a boat laden with mahogany logs. He says that he laid down on the logs until the knobs on the timber made his side ache; for relief, he turned over, but soon found that the knobs made his other side quite as uncomfortable. Many a minister has changed his residence in order to be relieved of his troubles; but the "knobs" in his new field have made him ache as badly as ever. No pastorate is a paradise, and the Master does not intend that any of his servants shall get to heaven before their time.

The much-agitated question of the length of the pastorate is awakening wider attention in England than ever before. Our English Presbyterian brethren are discussing a scheme for establishing a system of change of ministers every five years. This new quinquennial system does not compel a change in every case; and it leaves the continuance of a pastoral charge beyond the allotted five years to be settled by the pastor and his congregation. This evidently squints towards the itinerancy, the Methodists are moving in the opposite direction! There is a growing feeling among British Wesleyans in favor of extending the ministerial term. The movement in this country has been in the same direction for more than forty years. I can remember when the majority of "appointments" were for one year, and rarely did any minister remain longer than two years; but now it is common to retain a popular preacher in their city churches for four years. There are some Methodists who advocate a permanent pastorate under certain circumstances.

The genius of Presbyterianism is not in favor of ministerial itinerancies; it does not install its pastors "in the saddle." The pastoral relation ought not to be entered into hastily and with temporary intentions on either side; facilities for divorce are commonly had enough in wedlock, and they are not much better in that sacred relation between a pastor and his flock. Of course there are many churches in which it is desperately difficult to provide his daily bread and butter for the pastor; and from such churches the average minister (especially if he have a large family) is not reluctant to depart when he is called to a congregation that can support him. On the other hand, there are ministers whose mental pond is very scanty, and when that runs dry, their only hope and that of their people is in a change. Restlessness is the besetting sin of some ministers; and an ambition to "go up higher" and into a loftier pulpit has stolen into more than one good man's study, and it has not raised him into a higher spiritual life. No man should last after a large place while he is not growing and overflowing a small place. When that time does come, there is commonly some larger place that discovers him and beckons him with a call. Young Thomas Guthrie spent a long time without getting any settlement, and several years more before he left the humble parish of Arbilot to become the most brilliant light of the Edinburgh pulpit.

To ministers who are plagued with a restless bee in their bonnets I have often said—Crush that buzzing! be-outright! It will sting your peace, and may kill your usefulness. You may magnify your troubles by incessantly looking at them; you minimize your spiritual power in the same proportion. Every human lot has a "crook" in it; every field of labor has its difficulties; and just because some places are "hard places" is the very reason why they should not be abandoned. I never can forget what a fool I was when I longed to get away from the first charge I had because it was a small field and a tough one; and if the Master had let me have my way I should have missed the first precious and powerful revival in my early ministry. Long years afterward, when I was sorely perplexed about accepting or declining a most attractive call to Chicago, I happened to open a favorite book, and my eye alighted on this text (from the second chapter of Jeremiah): "Why gaddest thou about to change thy way?" That little text settled the question, and but for it, I should probably have never seen yonder Lafayette Avenue church, or this pleasant study in which I am now writing.

Without intruding any more of my personal experiences upon my readers, let me quote from a letter written by one of the wisest men that ever adorned the New England pulpit, good old Dr. John Todd, of Pittsfield, Massachusetts. To a pastor who was perplexed by a call to another field, he wrote: "As to your leaving, it is a very grave question. You must bear in mind that sometimes a church which has depended on the breath of one man may run down very quickly if that man leaves. You must not lose the water which your dam has gathered. If you have a thousand dollars in money, you can transfer it, and it will be worth as much in one place as in another; it is not so with character and influence. They cannot be transplanted. You must begin anew, and work them out, and up again. It may take a long time to become in a new field what you were in the old; and I am confident that the most useful men in New England have been those who stayed in one place. If it is the will of God that you go to another field, he will open the door, and make it plain to you. Don't put your hand on the latch; let Providence open it if he chooses. Work on hard, and if you are not in the right niche you will be put into it without your own efforts." These golden counsels are as valuable today as when first written; and perhaps they will kill some bees that are buzzing in some bonnets.—The Evangelist.