

Closing Jubilee Address.

G. GOODFRIEND.

This is a grand occasion. For over a day we have been hearing of the men who have made our college of the achievements of the past which have given her present distinguished place.

And now the end is at hand. We are about to step across the line dividing two great eras of the life of our college. With hallowed memories and associations flooding up to us from the past, we are about to start on our way toward the century of Acadia.

Who can resist the uprising of an irrepressible sadness, as we stand between the past and the future. Of all the brave hearted, broad souled, far sighted men who took leading part in the founding of Acadia, only two or three remain, like the scattered leaves on the Autumn trees after all the rest have fallen.

But Acadia has a grand claim upon us because of what she has done. We can but glance at the work she has accomplished. The sacrifice and struggle required to found and support her have given us a deep, warm place in the heart of our denomination, and have aroused a widespread sympathy in the higher education elsewhere.

But you expect me to speak, to night, on the claims of Acadia upon our constituency. It is with no little trepidation that I attempt to present this most important, but so very practical topic, upon your attention, after the address from the Mrs. who has preceded me.

Each generation, as it passes off the stage, commits to the next, as its most sacred trust, all it has begun to do or has accomplished. It remains with its successor, who has to be preserved in the fullness of its power to bless the world, whether its great blessings of power and its influence are to maintain their growth toward their grand ideals, or whether its rich fruitage be wasted and lost, and its promise and possibility null and void.

For this generation, standing as it does at the climax of the ages, to prove receptive to such a trust as this, is to show a noble heritage from the long dream past to grow proud under our hands, for us to allow the ever broadening flow of its riches of blessing to be absorbed in the barren desert of our selfishness, or to be poured instead of sending it onward to the age to come, to commit a crime against all history, against the grand and heroic dead, against the providence and grace of God, and against the generations yet to be.

Let us illustrate: Think of these old Greeks who, rather than test themselves to quit themselves like men, were willing that their country should sink in ruin into the fetters of bondage. What a crime they committed against the heroes of Thermopylae and those who fell at Marathon, by whose daring and blood the priceless boon of liberty had been won. Let a man now betray the faith once for all delivered to the saints, and he might well hear the spirit under the throne, by whose testimony it had been won, crying for the ages to come, lifting up their voices in agonized protest. The obligation to be true to what the past has left as a heritage, is in the noblest proportion of the cost at which it has been secured for us, and the greatness of the boon it has for the ages to come.

embodied in her. For her toiled a Chipman and a Cramp among the dead; for her she toiling and have toiled the Cramps, a Sawyer and other tried and true among the living. There have also been associated with her work the most blessed displays of divine power, the most marked overruling of divine providence.

There is now thrown upon us the responsibility, there is given to us the high privilege, to do this work into the future along the line of its growing beginning and advancing power. For us to allow Acadia to grow weak, to permit her prestige to want, to suffer her grand possibilities to be unrealized, would be a thought to make us blush with shame.

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promising youth, where there morals will only be a little less than the lives given by noble motives and lifted to high aims, that we spend our money in this way. Through her pass those who are to give the tone to the religious life of our churches, and determine chiefly whether they are to be pure earnest and prepared to do the most for God and men. If Acadia can but be kept quivering with spiritual life and power, that same life and power, through the ministers and students she has filled with her own spirit, will thrill the denomination to its utmost extremity.

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"Members One of Another."

BY MRS. A. H. BRONSON.

"The family who have bought and moved into the 'Stonehenge' are Baptists, my dear," said Pastor Simmons to his wife, a delicate looking little lady, just now lying down for a brief rest, while he held the sick baby.

"Indeed?" answered Mrs. Simmons; "perhaps, shall you call them on them, George?" "I don't know, I am sure, what I shall do; we need help so badly, I feel as if I ought to make every effort to secure it; and yet, you know, Beesie, how I detest running too soon after people, or taking them to come and hear me preach!"

"If they were poor, you would hesitate, I suppose," said his wife gently. "There is no such thing as the poor in these things? They are all equally Christ's; if his at all, and perhaps the rich need special attention even more than the poor. I remember one good pastor who was severely blamed for neglecting his wealthiest family."

"A mistake not often made I fancy," said Mr. Simmons, smiling, as he arose and placed the now sleeping child in its cradle. "There, dear, you can just touch the rocker with your foot. I do hope you will rest a little while, I wish you were going with me. I'm sure I don't know who will be at meeting to do anything or play the organ; everybody seems to be gone or going. I'll be back as soon as possible and take baby again. Good bye, and once more Beesie was left to her lonely, little, wife."

"How tired and discouraged he does seem," was her first thought, and then as she moved the cradle back and forth, a great longing took possession of her soul to help and comfort him.

"Oh, if this new family would but join with his little struggling church," started only a year before in the suburbs of the city, "it might give new life to everything." "But very likely they are attached to some church already, or would not risk settling down and identifying themselves with the class of people who make up our church. Her work is to develop mental power and direct it aright, by developing the spiritual force by which alone it can be assured for the highest purposes. A factory cannot be the highest success unless the raw material is furnished to employ its full capacity. What is the capacity of her capacity to do the best work made as great as possible, and then be furnished with fresh growing minds in sufficient numbers to tax her whole power. Those who sit in her chairs have a right to this. These only can the touch of their lives reach most widely, and tell of powerfully. In this way will the greatest force be added to our denomination to press on its work. This will also be the surest way to increase the numbers of our ministry; for Acadia has ever helped young men to give themselves to this great work. Thus shall a bright new era be opened for our body, through more of the leaders of our churches receiving the quickening thrill of her life. The constituency of our college—the members of the Baptist denomination—owe it to the great work of the Lord that they send their bright young men and women to Acadia, that their minds be left undeveloped, and with but half power to do work for God and men? How can you answer it to God, for the sake of saving a few dollars, you fail to fit your children for the highest service? What a waste of precious capacity all around us! What would be the say of a parent who would allow his child to become a dwarf physically, when he had it in his power to have him grow to full manhood? How much more enormous the sin when parents do not see it that God gives them the best of his gifts to their children, and permit them to be improved. How few Christian parents, even, realize that their children are given them by God as a trust, to be trained and developed for the highest service in his work. But the spiritual force is the highest of all. While parents are endeavoring to their children, to the world and God, to see to the cultivation of the minds of their offspring, much more is it their privilege to attend to this highest of all cultures. As God's saving and sanctifying power has been displayed in such plentiful measure in the past, which has placed in our hands the work at Acadia, she has a claim that all those of our people who have children to educate give to her the opportunity to exert her high moulding power upon their characters, while she is giving them the mental drill which has given her graduates such numbers of men and women who are invincible whither they have gone. For a man to send his children for mental training where there is danger to morals when he has in his power to send them where the religious atmosphere is strong and pure, is a sin against them, against the world, and against God. It is a sin, service, and against God, who wishes them stamped with his image. It is matter for pain and surprise that Christian parents who would think themselves very cruel and guilty if they sent their children to a school where there was a danger of infection in the air, nevertheless do not hesitate to place their children in schools where the whole atmosphere is heavy with menace to character.

In this connection Acadia has a claim upon our pastors. If they all should do their best to arouse a laudable interest in the hearts of the young in their congregations, and to encourage their parents to send them to Acadia, we should not know what to do with the numbers that would be crowding for admission into our institutions. In view of all this, would you span for our people, for the precious principles we represent, and for the great work of God for time and eternity, shall we not do our best in this great work of filling our institutions, that mind and heart may be trained for the highest work for the world and for God?

But now the last acts of our Jubilee is dying away on the air. In a moment we shall have left the first great period of the history of Acadia behind us. What shall we say as a parting word? Can we doubt but that the spirits of those who have tried and struggled for Acadia are still in this solemn moment? Would that a Cramp with all that he now craves of the far reaching, immeasurable course of the work Acadia has done and might be made to do, could break silence and speak! Then would you hear words worthy of this noble cause, that would be a blessing for all who have heard them, and a blessing for all who have not. It remains with us whether the grand possibilities which have become ours through their labors and sacrifices shall be seized, and the possibilities become a blessing for the present and the future. No grander opportunity was ever so near before us as a people. By all that Acadia has done, by all the blessing which God has poured out upon her, by the lives of good and noble men that have been woven into her work, by all the mighty and increasing power our college may become, I charge you to prove yourselves equal to this God given opportunity.

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