

fluence. It has come to pass, therefore, that Acadia, like most of the Colleges which openly assert the Christian claims, and make the Christian element real and dominating, is a denominational College. Not denominational in the sense of prescribing denominational tests for the students, not denominational in the sense of inculcating denominational tenets, but denominational in the sense of being governed by a body of Christians, who are organized on the basis of a common faith and life, and who because of their unity can project the Christian claims into their educational work without compromise or apology, and give Christ His seat of pre-eminence in the temple of learning and intellect. In this sense, Acadia is a denominational College.

But see now what this means as affecting the problem of educational efficiency. In the first place, a college which is avowedly Christian, not to say denominational—a college which purposes to handle the great subject of religion with freedom and independence—is, in the nature of things, cut off from all rightful expectation of state support. It must depend upon the voluntary gifts of its friends. This is an elementary principle in Baptist faith and polity. If a college is not only Christian, but denominational in the sense which I have described, though its doors be thrown open ever so widely without prejudice to any on the ground of their denominational alliances, the constituency from which it may expect to receive patronage and means will be still further limited.

Such is the case with Acadia. She receives not a dollar from the public exchequer for the prosecution of her work. Did the state proffer its aid, she would be bound to decline it. And seeing that she is the property of the body of Christians called Baptists, and that other bodies of Christians have colleges which more fully command their sympathies, it is inevitable that her dependence both for students and for material support should be chiefly upon the Baptist people of these Provinces.

You will see at once that the limitation in the sources of supply means corresponding limitations in the plans that may be entertained, in the number of instructors that may be employed, and, as some may think, in the quality of service that can be secured. It renders the problem of educational efficiency a very difficult one.

And then apart from the fact of a limited constituency and meagre resources, there is another feature in the government of Acadia which will seem to many still further to complicate the problem. I refer to the ultimate government of the University by a popular Convention. The Board of Governors is, as you are aware, not a close corporation; not a self-perpetuating body, not a body with no obligation but to satisfy itself, or to fulfil in a general way the terms of a time-worn trust deed. The Governors are chosen from time to time by the vote of the Baptist Convention of these provinces, a body representative of