

possible, and build thereupon, and the governors have decided that the typical course in theology shall be substantially the Baptist Theological course already on the pages of the calendar. Something of a modified type also may be introduced temporarily for the assistance of special classes of men, but the Baptist Theological course is to be the type. It is not desired that men who are young and free should elect this course in place of a full arts course and a full course in theology elsewhere. Such men should hold themselves loyally to the largest and best preparation that is possible. But it is believed that, for a considerable body of men, it will be the best course that they can take.

The efficient teaching of the theological subjects of the course will demand the time of three professors. Mr. Payzant's bequest, since half of it goes to found a beneficiary fund for theological students, will not provide for the salaries of more than two professors. Other personal gifts must be forthcoming, or the churches, in addition to what they are now doing yearly for the Arts Department, must furnish the salary of the third professor, whenever the time comes for his appointment. It is not proposed to begin theological work for two years at least, and only then on condition of such a measure of financial enlargement as shall firmly secure the other departments, as well as give the new undertaking the guarantees of success. This is the problem of theology at the present time briefly stated, with some hints as to its proposed solution.

A third problem is

THE PROBLEM OF FINANCE.

This problem is but an element in the problems already dealt with. It is susceptible, however, of being abstracted and considered by itself, and just now such distinct consideration seems to be demanded. What then are some of the facts in finance upon which the future of the University is conditioned? I shall, of course, confine myself to the University to-night, leaving out of view the wider financial problem of the board which embraces the other institutions. The general fact of importance is that the University in its financial resources has not developed in equal ratio with its development in other respects. The debt upon the University is not large, comparatively, but without an increase of resources it is bound to grow larger and larger. An annual deficit of even a few hundred dollars soon piles up a burdensome debt. Then there are demands which have been before the Board already, which an empty treasury has made it impossible to meet; the renewal of the building within and without, for example, the revision of the heating system, an increased supply of apparatus for the scientific department, the founding of a course of lectures by distinguished educators from abroad, who, coming to us for a brief period from a larger world, would stimulate intellectual life, and give us immediate touch with the great thought movements of the times. It is inevitable also, that new demands will assert themselves. Growth is the law of all living organisms. We shall encourage patience and the spirit of self-sacrifice, but one wonders whether we may hope indefinitely to retain first-class men on the staff at the minimum salaries now paid. Moreover, with the growth of numbers which is bound to come, a larger teaching force some day will be needed; present accommodations also will be taxed, and a larger space must be provided. Besides, there is the demand in connection with theology to which I have alluded.

To meet the financial necessities of the future, the University has three sources of income. The income from about \$100,000.00 of investments, the fees of the students, and the annual gifts of the churches through the Convention fund. The increase of funds must come from one of these sources. The Board might increase the fees for tuition. This would not be unreasonable. Last year it cost the Board not less than \$90.00 for the tuition of each student in the University. Many of the students, having at their command scholarships, paid to the college nothing towards this amount. Even those who paid tuition fees, paid less than one-third of the amount named, and considerable less than was paid by students in any other college in Canada. Out of sympathy for the hard-pressed students, however, the Board will be loath to increase its income from that source if it can possibly be avoided. The annual gifts of the churches will, we believe, grow to more generous proportions. Just now, however, the Board is appealing to the denomination for an increase of the college endowment to the amount of \$40,000.00. This will afford very substantial relief and give new heart to the administration.

That this sum will be raised I do not doubt for a moment. Indeed, I am hopeful that before the new century dawns we shall not only have this additional endowment yielding interest, but shall see upon the grounds, as the gifts of some generous friend or friends, a solid and spacious stone building in which the treasures of the library and museum may find safe housing, and by which valu-

able space in the college building, urgently needed for other purposes, may be released.

No one will imagine that these two good things combined will be an absolute and final solution of the financial problem. Each decade will develop its own needs, and create its own demands, even as it will also replenish the resources of our people, and multiply that godly and generous seed who will rejoice to minister to the world through this God-honored means.

Such I regard as the leading problems of Acadia's future. It will be admitted, I think, that they are sufficiently serious to tax the wisdom and courage of whoever may be called to the task of administration. There may be persons who have doubts as to the possibility of finding a solution for any of the problems named.

The conditions, they may think are lacking, and must continue to be lacking, for the effective handling of these various questions. With such a view I cannot agree. I believe the problems to be solvable. Not that I have any ideal or absolute solution to propose at any point. The problems described do not admit of such a solution. They are in their nature persistent problems. Like the poor, they are bound to be always with us in one form or another. The solution given to them today but creates conditions for the recurrence of them in new and higher forms. I have this, however, to say, that if two years of intimate fellowship with the life of the University, and some months of earnest study of its circumstances and prospects, have revealed to me future problems complex and difficult, they have also revealed to me conditions full of inspiration, and which guarantee a future of growing efficiency and influence. It is of these

INSPIRATIONS IN THE FUTURE OF ACADIA.

that I propose now to speak.

1. I have said that the peculiar aims and organization of Acadia make her problem of educational efficiency peculiarly difficult in some respects. This is true. But as one addresses himself to this problem, he enjoys, first of all, the inspiration of the thought that, however difficult of attainment,

THE IDEALS OF THE UNIVERSITY ARE SOUND AND TRUE AND NOBLE.

They are sound on the educational side. Belonging as she does to the category of the smaller colleges, as distinguished from the larger, like Yale, Harvard and McGill, she makes no attempt at specialization in a large sense. A wholesome range of electives is provided in the Junior and Senior years; but Acadia's purpose is to furnish a broad, liberal culture, which will open to her students most of the leading departments of knowledge and investigation, which will condition them in a broad and generous sense for the specialization of the graduate universities or professional schools, or which will send them into actual life with a training at once thorough and many-sided. To perfect, not radically to modify, this ideal will be the duty of the future. Did the wish exist materially to modify it, the prospective resources of the college would give no encouragement. The fact is, however, that for nineteen undergraduates out of every twenty, a general course, under an adequate teaching staff, with a combination of the lecturing and recitation systems, with a demand for quality of work every day of the year, with provision for the development not only of the receptive faculties, but of the thought power and the power of expression.—I say that for nineteen graduates out of every twenty a general course of that kind is very much more advantageous than the specialized work of the larger universities. Specialization can proceed to the highest results only when conditioned upon a broad underlying culture.

The ideals of the University are true also in respect to the Christian element. She openly avows the supremacy of Christ over all life. In their belief that moral and religious culture should go hand in hand with the culture of the intellect, the Baptists are at one with the Roman Catholics of this country, the difference being, that while the Romanists would tax the public exchequer for the religious teaching, the Baptists believe that religionists should pay for their own privileges. I have pointed out that the claim to give Christianity its rightful place forces Acadia back upon the voluntary principle; and that her denominational relations make her work a ministrations primarily to the Baptist section of the country. I have admitted that the Christian contention heightens the difficulties of the situation. But infinitely better is it patiently to wrestle with difficulties however great, than to find an easier path by casting away the chiefest good. Is anyone so bold as to question the superiority of the Christian ideal for a university, as against the non-Christian? Does anyone think of the Christian ideal as hide-bound and narrow, while the non-Christian is independent and free? Such thinking is fallacious in the highest degree. Can that be the truest type of breadth and freedom in education which finds no open place for God, for His Son Jesus Christ, for the supernatural revelation of His will, for the claims of the soul? Which ignores the great facts of sin and redemption and spiritual renewal? Which studies nature, history and morals without duly recognizing the Creator of the one, the central figure in the second, or the supreme authority in the third? As well talk of an ideal astronomy which ignores the sun, or of an ideal physiology which ignores the existence and functions of the heart.

That ideal is also true which links Acadia with a body of Christian churches, and puts her under their control. The Christian element, in order that it may be maintained in vitality and power, must be safe-guarded and nurtured with all vigilance and care. The natural tendency of educational institutions is to drift into a frigidly specu-

lative and rationalistic spirit, if not to become indifferent to the higher moralities. This tendency shows itself not only in State institutions, but in those professedly Christian colleges, whose organization makes of them close corporations, and relates them but remotely to the churches. I could name so-called Baptist institutions upon this continent, of the latter type, which, with the drift of years, have become Christian only in name. It is the churches which are the true conservers of spiritual life and reality; and the more fully and freely the warm blood of the churches can pour itself through the veins of these educational institutions, the more will they be enriched with true spiritual life and power. Nor are we afraid of the control of the people in a popular assembly. Whatever may be true of others who have no experience of Congregationalism, this conception is no ghostly apparition in the minds of intelligent Baptists. The Christian commonality which composes the Baptist churches of these provinces may, in the end of the day, be intrusted with any interest that has to do with the betterment of men and the increase of light and truth. They may be trusted in the management of this University. Mistakes will sometimes be made; ignorance may outvote wisdom for a day; liberty may sometimes be abused; but in the end, the truest measures find acceptance, the people become disciplined by the management of these high concerns, and the University finds behind it a host whose intimate acquaintance with its life and whose devoted love are the guarantee not only of permanency, but of expansion and increasing usefulness. We rejoice that the Christian churches of the Baptist denomination own this university, that they control it, that they insist that its professoriate shall be composed of Christian men, that they maintain the right to watch and shape its life, that they stand pledged to its generous support. We would not have it otherwise if we could.

And so I say the first inspiration of which one feels the thrill as he faces the future is the inspiration of a true and noble ideal, which may be proclaimed from the house-tops without qualification or apology, and in the maintaining and perfecting of which no cost of toil or patience should be counted too dear.

2. A second inspiration for the future is found in the fact that, whatever difficulties inhere in the problem of educational efficiency, these difficulties have already been successfully grappled with and

A HIGH DEGREE OF EFFICIENCY HAS BEEN ATTAINED.

The experimental stage was passed long ago. For decades the work of Acadia has been recognized not only in these provinces, but in the western provinces of the dominion, and in the United States, as a work of high educational value. Were it necessary to make good the assertion respecting the efficiency attained, I might point to the standing of the graduates of the University, who are found in every honorable calling, and many of whom have risen to national, and even continental distinction.

I might instance further the devotion and affection to their Alma Mater of Acadia's sons wherever found. They are fond lovers every one. I have found them in many places far away, and I cannot imagine devotion more intense. A letter reached me the other week from a distant graduate, resident in the United States, and well known in the world of letters both in that country and in Canada. Referring to the College, and to a request I had made of him, he said, "I do not feel that I have time just now to brood a song worthy of my Alma Mater, but my heart, my heart is with her." This is typical of the feeling of her sons everywhere. Obviously this devotion is not explainable on purely sentimental grounds. Acadia is remembered unquestionably as the home of high sentiment and manifold charm, but these men love her chiefly for the discipline and culture she imparted, which fitted them to meet life's opportunities and duties.

I shall be pardoned if at this stage I add a personal word. It was my privilege during several years to be in a position for judging at first hand of the educational value of the work done here. Into the Theological department of McMaster University in which I served came graduates of Acadia, of Toronto University, and of other institutions. Toronto University is my own Alma Mater, and a very noble university, but I am amply warranted in saying that the Acadia men were not one whit behind the Toronto men in the breadth and thoroughness of their preparation. Indeed, owing to the advantages of the recitation system which obtains so largely here, and which disciplines men in constructive thought, and expression, the Faculty were wont to confess that in important particulars, the Acadia graduates were often the better men.

Were an outside judgment needed on the point of educational efficiency, it would be easy to cite expressions of the most authoritative kind. Last year the New England branch of the Alumni took steps to bring the work of Acadia to the notice of New England Baptists, in the hope of some day accomplishing the endowment of a chair. In connection with that effort, distinguished men furnished for publication their views respecting Acadia's work. I am tempted to quote two or three of these expressions as samples. President Eliot of Harvard wrote, "It gives me pleasure to say that Acadia College has for many years seemed to me to be an institution of substantial merit and large serviceableness. I hope that the effort which is to be made by her graduates in this vicinity to raise a fund for the benefit of the College will be abundantly successful."

President Strong of Rochester Theological Seminary, a seminary which admits only college graduates, but these from colleges all over the continent, wrote: "It gives me great pleasure to testify to the thoroughness and value of the work done by Acadia College. I have of late years had many of her graduates under my instruction, and I am sure that no college whatever has furnished our seminary with better scholars or better men."

President Schurman of Cornell wrote: "It would be a very graceful act for the Acadia Alumni in New England to raise a fund to help their Alma Mater. I cannot forbear expressing admiration of the excellent work which Acadia College has always done, and that too in the face of great financial straits."