

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 active 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 ministration 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 any one 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 astron-