

dous mental and moral influence in the national arena at the present. And, singularly enough, it is from this source that New England is recruiting many of her leaders in church and education. The old Puritan blood is still virile, and although scattered over an enormous territory its presence is felt at every point. It was only natural that the young westerner, after successful educational work as the head of Wayland Academy in Wisconsin, and fruitful pastorates in Chicago and Brooklyn, should find his way back to New England, the home of his fathers for many generations. Western warmth and elasticity wonderfully brighten and quicken the somewhat granitic type from the sombre North Atlantic sea-board. A gentleman being asked at a public assembly in England if he were an Irishman replied—"I am sir, but I was not born in my native country." Dr. Wood is a Yankee who was not born in his native country, but his sojourn in the west long enough to be born, and educated, has not injured his flavor in the least.

Those who had the pleasure of hearing the Baccalaureate Sermon must have been struck with the happy union of intellectual virility and spiritual insight which it presented. This is Dr. Wood's strength. He is an evangelical preacher and an evangelical educationalist. Already he has had to decide between the pulpit and a college presidency, and it is almost inevitable that sooner or later his learning and administrative ability will have to be given to the great work of Christian education. Canadian Baptists will follow his career with deep interest and good will now that they know him.

The history of the First Church, Boston, of which Dr. Wood is pastor, and the religious history of the community itself ought to be known for the instructive lesson which they teach. The church was founded in 1665. In common with all Baptists it suffered severe persecution at the hands of the Puritan Theocracy. Baptists were whipped on Boston Common and imprisoned for non-payment of parish dues to the established church. In the early part of this century retribution fell upon the Congregationalists. Their ancient alliance with the state created a prolific seed-ground for the growth of a non-evangelical section within the church. This section, by natural affinity and by the peculiar system of holding church property through a society