

of weak-kneed associations to recognize, of complacent councils to instal untrained or half-trained men from foreign lands, from denominations having lower intellectual standards, from lay colleges, from Christian Association and Endeavor work, simply because they can glibly declaim with unctuous fervor the plagiarized platitudes they have borrowed in substance or in form, if not in both, from pernicious homiletical helps. We welcome well trained, earnest, honest men from every land and every church and every form of Christian work. Against the reception of untrained men from any source in the name of our priceless intellectual traditions, in justice to the sons of our schools, yes, in sheer self-preservation as a denomination that hopes to have reason for continued existence, it is our duty most earnestly and indignantly to protest."

All this might be said with equal significance by a representative Baptist before a gathering of Baptists of the Maritime Provinces. Whether "churches," "associations," and "councils" in our body merit the distinctive titles which Dr. Hyde sees fit to apply to some in the Congregational communion the records of the past years write large upon not a few churches and communities in these Provinces tell even more forcibly than the statistical columns of our Year Book. In the country districts is most clearly seen the glaring injustice done by encouraging or permitting uneducated, unfit men to enter the ministry. In those sections, very frequently, the preacher is the only man who makes even a pretence of liberal intellectual culture. He is often the only public speaker heard from month to month and is almost the only living link between the little life of the countryside and the great life of the busy, hurrying world outside. He is respected and trusted more than others because it is half superstitiously believed that he has been divinely called and commissioned to do the work he has undertaken. Manifestly it is in his power if he be a fit man and as truly it is his province, strongly to influence his people toward higher ideals not only spiritual, but also intellectual and social.

It is, however, a fact as pathetic as undeniable that all too frequently this under-shepherd, as he delights to style himself, is from sheer incompetency, largely through ignorance, the most subtle enemy of the flock for which he thinks he is providing. His narrow mind undeveloped by any course of study and guiltless of ever reaching or even attempting to reach original conclusions, becomes the storehouse of platitudes and plagiarisms selected because they please an untutored fancy rather than because they possess any life-giving power. He makes no progress in knowledge from year to year, because he does not want to do so, being fully persuaded that he knows enough. He holds in profound contempt those who have studied through long years to acquire what he regards either as useless or his own by inheritance. He is a twentieth century representative of the worst and most paralyzing phases of Scholasticism and Judaism holding tenaciously and dogmatically to the tenets and traditions handed down to him, and regarding all who dare to dispute