

THE FRATERNAL.

Vol. II., No. 1.

APRIL, 1908.

From the Editor's Sanctum.

TO THE BROTHERHOOD.

At the request of the Committee of the Fraternal Union, I have undertaken to pilot for a time the fortunes of our "organ." The first number of a new volume, which comes thus into your hands, has passed through the press with its editor something like a thousand miles from the scene; hence delay and defects. It is my hope, however, to make the FRATERNAL useful to our brotherhood; to make it really an organ with a specific use. If, in the course of its career, it cheers any solitary and discouraged man, or adds any modicum of fitness for service to a flagging one, I shall be abundantly rewarded.

It is my hope that it may help the constructive work, so much needed at the present moment; that it may foster all our best positive ideals, and above all that it may deepen the sense of a wonderful and holy vocation, which demands all the best that we can give to it.

I shall have to depend very largely on the good will and co-operation of my brethren to make the future of the FRATERNAL an assured one. If they will buy it, read it, and use it, it will have a useful life and reach a good old age.

I am, with fraternal regards,

Yours faithfully,

THE EDITOR.

Pastoral Visitation.

BY REV. J. R. WOOD.

Heb. xiii. 17: "They watch for your souls."

"There is little to be said of the pastor's office ; books are almost worthless." From both these statements I dissent, though they were made by Phillips Brooks. Books on our subject are scarce ; one chapter in Dr. Watson's "Cure of Souls," is of great value. You did not ask me to speak on "Pastoral Visitation" for the sake of book-knowledge ; but rather for the sake of experience. For 45 years I have been addicted to this work ; 34 of them having been spent in London.

I assume that the work of pastoral visitation is well-known, and in some degree followed by all our brethren ; description is therefore superfluous. It is work done with individuals rather than with congregations ; in homes rather than in churches. The Master did it with Nicodemus ; with the woman at the well ; with Zaccheus, and with all the members of the disciple-circle. A large part of His ministry was personal and pastoral. The phrase "from house to house," three times used in Acts of Apostles, shows how loyally they followed their Master's precedent. "I taught you publicly, and from house to house," said Paul to Ephesian Elders. By this ministry the church was founded ; and by it she has been built up from the first days until now. It is said "that work of this kind is not so acceptable as it once was" ; a statement not to be passed unchallenged ; and even if it were true, it is not to the point ; for pastoral visitation is the serious duty of every minister, and duty must never wait on acceptance. Listen to Vinet, "If we have not a vocation to care for individual souls, we have no vocation to the ministry at all."

1. The first work of a Canadian settler is to clear the ground which is to be his farm ; crops of value cannot be raised till incumbrances are removed. We need to clear our minds of mistakes about pastoral visitation, which are as injurious as they are natural. Some of these mistakes it is enough to mention ; others need consideration.

(a) "The ministry is so full"; it is said "so many things press, there is really not time for this work." The mistake is self-evident. If life be properly planned out, and time be economised, everything that ought to be done can be done: room can be found for every duty. Dr. George Matheson, in the front rank as preacher and author, though blind, visited the whole of his congregation at St. Bernards, in six months; and the members numbered close upon 1,500. His biographer adds, "at the same time Dr. Matheson was preparing and preaching sermons of rarest quality, attending assiduously to the various associations in connection with his church and discharging the numerous demands of a public nature that were being made upon him." Dismiss then the plea of "no time."

(b) "That the minister can be better employed; if he has time, it can be used to better purpose." He is a speaker of repute, welcome on public platforms; or a student, with a faculty for literature, able to enrich Christian thought with his pen; or the business capabilities, which are valuable on denominational committees, are his; and better he should be engaged in one or other of these congenial tasks than be moving about from house to house. Perhaps, also, in a few quarters, there is a feeling that visiting is a trifle below the dignity of the minister's office. The good pastor is regarded as inferior to the eloquent preacher. "Some of our young intellectuals have a lofty disdain of pastoral visitation, and it is such a fatal mistake." "Lofty disdain" is not our feeling; yet some ministers regard this part of their work as relatively unimportant; and if negligence is excused anywhere, it is here! Yet it is difficult to see how ministers "who watch for souls" can be better employed than in personally looking after them.

(c) It is a mistake to suppose this work is not strenuous and exhausting. Virtue goes out of us when we visit with warm-hearted and full sympathy; half-a-dozen calls in succession, where there is sickness, sorrow, or moral peril, will leave little strength for severe tasks that day. Nor can such work be effectually done without personal preparation, prayer, and constant self-discipline; for we must keep ever in our own minds a fresh sense of the worth of souls, and the wonder of the Gospel! We cannot

dispense what we do not possess. Let no minister suppose that sermon-preparation is work ; while pastoral visitation is a form of idleness. To plan a round of visits, and carry out your plan is really a serious business.

(*d*) It is a mistake to suppose that high excellence both in preaching and pastoral work is unattainable. It has been suggested that these offices should be separated and assigned to different men. "One minister cannot be expected to fill all offices ; there should be a staff, among whom the varied and complicated duties of the modern ministry could be divided." Such a division of labour is not possible, and if it were possible, it is undesirable. By an ordinance of God, preacher and pastor are joined together ; nor can they be separated without loss to both. We can all call up the names of ministers who have been eminent in both departments ; as preachers and pastors they "won for themselves a good degree."

(*e*) The last mistake I mention is, that visitation suits provincial cities, towns, and villages ; but that London does not require this kind of service, and will not respond to it. No mistake is more disastrous than this. In London men and women are more lonely than anywhere else ; in their sorrows and joys they are strangely isolated ; even a nodding acquaintance belongs but to a few ; friends are rare, and not always within reach. To have a pastor, a wise and warm-hearted friend within call, is a privilege which Londoners prize more than most. The metropolis urgently needs pastors,—not priests,—pastors, and will welcome them.

2. Having cleared the ground we can proceed to crop it ; "to cast in the principal wheat, and the appointed barley and the rye in their place."

Dealing first with ordinary visitation. A careful list of church members and seat-holders should be kept by every minister. Names ought to be arranged according to the streets or roads in which members live. This arrangement saves time and strength, for when the minister visits in a street, he sees at a glance all members who live in that street ; none will be overlooked. As London people are migratory, lists will need constant revision, that they may be kept up-to-date. Visit on last year's list, and you will

be wakened to your folly by the Board, common enough in certain neighbourhoods,—“This House to Let”; or by a stranger opening the door, who knows nothing of the former tenant, neither name nor address. Time spent in revising lists will be saved over and over again in the actual work of visitation. If it can conveniently be done, it is well to announce on Sunday, the streets to be visited during the week. If, however, the pastor has many calls upon his time of a public nature, he may not be able always to keep these promises; in which case it is better not to make them; for if people expect their minister, and he does not come, comments not remarkable for good temper may occasionally be heard. An account should be kept of the number of visits paid each week, as a spur to diligence. Pastors will do well to see how much visiting they did in given periods; a month or six months, and how this compares with the record of previous years.

What is to be done in such visits as these? No rule can be laid down. Much must be left to the minister's spiritual instinct, and sense of fitness. He is first of all a friend, and will make such inquiries as a friend naturally makes, in a frank human fashion; he is a friend with an object, a religious object, which he neither obtrudes nor forgets. People's faces light up at his coming; and the grip of his hand with his words of cheer make rough ways smoother and heavy burdens lighter. The counsel Samuel gave to Saul on the day of his anointing is good for the minister in ordinary visitation,—“Let it be when these signs come upon thee, that thou do as occasion serve thee; for God is with thee.” The occasion is lost if gossip be indulged in; but it is more precious than gold if taken by the right handle. Convinced of this, the minister will make much of his house to house ministry; his more than golden occasion! “The realised value of the human soul is the main-spring which lies coiled up within all the complicated machinery of the ministry.”

Care of the sick and sorrowing is a special and most remunerative department of pastoral visitation. Calls of this kind take precedence of everything else — *even of sermon-making*; and the spirit we bring is of more consequence than anything we say. We wish to carry God's

peace with us ; and we must possess it, before we can impart it. To quote a portion of scripture is often better than to read a chapter. We are too near to God in sick rooms to multiply words of our own ; eloquence is out of place : even prayer should be brief. Make the burden of the sickness or sorrow your own, then a few petitions fitting the case, and commending it to God will hearten the sufferer. Where there is restlessness, prayer for sleep has once and again been answered ; sharp pain has occasionally been relieved in the same way. The range of prayer is wider than some thinkers suppose ; it is as wide as the good-will of God. Bengel's advice is excellent : "avoid saying too much : study different cases with care ; conform to the necessities of the invalid, knowing when it is convenient to be silent, and when to speak." The practice of administering the Lord's Supper in sick rooms does not much obtain among our Free Churches : but by request, and under exceptional circumstances, I have done it, with much comfort to invalids ; it has proved to be a season when the treasures of Christ's love have been tenderly realised. No doubt the service needs to be safe-guarded ; but this is true of every communion service. No part of a minister's work makes him more the father of his people, or brings him a richer recompense than this constant ministry to the suffering and sorrowful. It also keeps his own spirit fresh, for he comforts others with those comforts with which he himself is comforted of God. Dr. Watson was right—"The preacher has admiration for his peculiar reward, but the pastor has affection ; if the preacher be ill there are paragraphs in the newspapers ; if the pastor, there is concern in humble homes. He gathers the richest harvest of kindly feeling, and is held in grateful memory." "If the pastoral instinct be crushed out between the upper and lower millstones of raging sensationalism and ecclesiastical worldliness, then the Christian Church will sink into a club ; if, however, it had full play, we might see a revival of religion more spiritual and lasting than any since the reformation."

It is impossible even to catalogue the variety of cases that will make demands upon the minister's wisdom, strength and sympathy in the course of his visiting. A

clear brain, a brave heart, and a faith that never faints will all be taxed ; to call out patient endurance in others he must possess this grace himself. If we are devoid of the heroic element, we shall make only poor visitors. Shakespeare's line, "Our good spirits are our revenue," is true in a deeper sense than the poet supposed : courage begets courage ; comfort brings comfort. The light we received from heaven, we reflect amid earth's shadows.

One hint more. Occasionally, the pastor will have an impression that a certain member ought to be visited at once ; his mind will be so far disturbed that he cannot settle to other things. Let him by all means yield to such an impulse. In nine cases out of ten he will find God is in it. There is a spiritual telepathy.

3. The advantages and rewards of visitation hardly require elaborate treatment : they are self-evident.

It has not the peril that attends publicity. Diotrephes was a Presbyter ; a preacher rather than a pastor ; his dangerous self-assertion never grew out of pastoral visitation. As to vanity, people will usually hold the balance fairly ; if you are effusively welcomed in one house, in the next you will be asked reproachfully whether you remember how long it is since you last called ? "The river continues to flow whether we draw water from it, or cast stones into it ;" and so through good and ill report the pastor holds on his way.

Pastoral visitation has also the double advantage of keeping the minister in contact with actual life, in a practical fashion, and with God's gospel which creates, sustains and governs life. This contact will keep the preacher fresh, and make his message powerful. It is good to see what the gospel of grace can do in times of trouble ; how patient it can make people ; how unselfish, and brave, and noble ; and to see, as we often do, shining examples of these virtues among the very poor ! We get more than we give in such visiting ; and sermons gain immensely in variety, aptness of illustration, humanness and force. The New Theology has yet to be proved in deep trials ; but the Old Theology has been tested all along the line, has everywhere triumphed. No one knows this so well as the faithful pastor ; he speaks of these triumphs in the pulpit

with restraint, with unction, and with power. His Sunday messages from life to life, take undoubted effect. It follows from this, that a preacher who is a good pastor, who in Charles Lamb's fine phrase may "go lame but lovely," will be dearer to his people, and confer upon them more substantial benefits, than the "independent thinker," or eloquent orator. He is the friend of the soul, watching for it all the time. Strangers in the congregation wonder at the charm; the pastor's own people confess it joyfully. The man and the message go together; God's grace interpreting itself through a gracious man. It may be questioned whether preaching ever answers its full end except under these conditions; for what is the full end of preaching? "To seek that which is lost; bring again that which is driven away; bind up that which is broken, and to strengthen that which is sick," for all ages this is the vocation of every good shepherd.

One final word. There is an evil in our London churches, which all confess, and none can cure. The restlessness of the age has to some extent, affected the country; in London it is an epidemic. The problem of perpetual motion is in a fair way to be solved by the members of London churches. The idea of settlement, in one church, with strong attachment to the preacher and the place, will soon be extinct. The damage from this cause to London church life and service is immense. Constant migration is a most operative cause of weakness. Outside the churches, class is separated from class in a way that threatens the well-being of society; while inside, erasure columns are fitted; ugly gaps made in the ranks of workers; and power to reach, with the gospel, the teeming masses of London people is awfully crippled! We all know the evil, for we all suffer from it! Where is the remedy? For an infallible remedy we must wait till a new baptism of the Spirit of love and brotherhood comes. Christians will then "not seek their own," but every one "his brother's good unto edification." In the waiting time, expository preaching, intelligent, tender, strong; close in its applications to the conditions of modern life, will do something to minimise this danger; but loving pastoral service will do much more! The preacher can probably be replaced by another preacher

elsewhere ; but the sympathetic pastor, who makes the church a home, and the church members his own family is not easy to find. Some may leave him, for movement is the fashion ; but they leave reluctantly, and many will stay for his sake. The most stable churches are those efficiently served by wise, diligent, and loving pastors. Pastoral visitation in London is of exceptional importance.

On Missions by a Missioner.

The symposium in the last number of the FRATERNAL on Special Missions has a peculiar interest to me. I am very grateful the question has been opened ; it is high time that the whole subject should be frankly faced. The attempt to identify the modern " Missioner " with the New Testament " Evangelist " is futile. The latter dealt almost exclusively with non-Christians—either Jews or pagans. His was pioneer and itinerant effort which was followed by the work of the pastor and teacher. The modern " Missionary," who labours in heathen countries or amongst the pagans at home is the true successor of the ancient " Evangelist."

The special " Missioner " of our time is a creation of the eighteenth century. Alphonsus Ligouri, the founder of the " Redemptorist " order, gathered around him a number of eloquent priests, who visited the Catholic Churches of Italy and held services day and night during a period of fourteen or more days. The idea was to arouse enthusiasm amongst lax Catholics, of which Italy at that time was full. The early Methodist " revival " services were practically a copy of Ligouri's " Missions." The Anglican Church, always averse to sensational methods in religion, held aloof both from Roman and Methodist ways of working. But in 1874 the " Cowley Fathers " introduced the idea of the " Mission " into the Anglican Church and from that time " Missions " have played a great part in the Anglican propaganda.

Since 1874 " Special Missions " have entered largely into the life of the Free Churches. The old term " revival service " has been dropped to a great extent, and with it the

type of meeting associated with that term. We have boldly accepted Ligouri's word "Mission," and with it a new type of service. If then, the modern "Mission" is more freely criticized, it will be apparent that no *Divine* institution is being attacked; we are rather asking whether a comparatively recent method of working has justified itself in taking a permanent place in our Church Institutions. And I think the following positions may be accepted by us.

1.—Experience shows that "Missions" held *in the churches* are capable of much good when the spiritual conditions call for an unusual effort, either to quicken lethargic Christians or to aid a spiritual "crisis" in the cases of those who, under a pastoral ministry, have been slowly prepared for the Christian life, or to awaken the "outlanders" of the congregation to whom the familiar voice of the pastor has ceased to make an appeal.

Space prevents me developing these points, and there is no need that for ministers they should be developed. But I would lay emphasis upon the central thing that a Mission in a church may do more harm than good *unless the spiritual conditions* distinctly call for it. Those churches that arrange periodical "Missions" without reference to this point, go the direct way to committing suicide.

2.—With regard to the evangelizing of the "outsiders" I candidly express my conviction *that for the present* great "Missions" have had their day. We have reached the limit of "demonstrations" and gigantic spectacles. Churches have come to rely on this kind of thing to their infinite hurt. The need of the moment is not for more and bigger "Missions," but for a return to the New Testament method of individual work. If our people could only realize the field that lies open to them in the way of individual ministry! If every Andrew would seek out Peter! The Mission we need to-day is a Mission to the church calling her members *each*, day by day, with patience, tact and charity to seek the winning of individuals for Christ.

3.—In addition to this the Providence of God is calling for a new type of Missioner; men who understand their times and who can speak the Eternal Gospel in the language of the day. Our consecrated phrases are meaningless to a multitude of people. We want a new vocabulary in speaking

to the artizans and others who remain outside our churches. The phrases of the day are all social; our gospel must be stated in that language the people know so well. There is an audience of the right kind awaiting any Missioner who will, *on neutral ground to begin with*, boldly seize the current ideas and link them with Christ. There are more people wanting Christ than we imagine. Missioners who could do in England what Lacordaire and Félix did in France, but in the fuller light of the Gospel, would be the greatest boon to the church this generation has seen.

FREDERIC C. SPURR.

An Expositor's Library.

BY REV. R. C. FORD, M A.

We are all interested in each other's books, and when we visit one another we instinctively walk up to the shelves to examine their contents, and the order of their arrangement, that we may form some notion as to which are considered the most valuable, and which are in most constant use. It is on this principle, presumably, that the above title was given as a label to some words to be written for the FRATERNAL. It was not intended that an ideal library should be described, for the limitation was assigned that it was to describe the library suitable for "men of restricted means." The editor probably reflected that a description of an ideal library would foster domestic revolts in the manse, and lead to ingenious and unworthy devices for surreptitiously introducing coveted additions to the bare shelves.

Nothing further is attempted here than the expression of an individual estimate. We all have our preferences, and no argument will convince us that some very worthy books are nutritious. We respect them for their learning, but if we possess them it is rather to gain credit by their imposing appearance, than because we delight to use them. If many men expressed what they found helpful in their particular work we might all gain by the expression.

What books do most to make the Bible seem alive?
 What books make one long for Sunday to come round?

What books so illumine one that a new enchantment seems to have fallen upon life? This I conceive to be the information the editor desires to set forth. It will be self-evident that the bony framework must of necessity consist of grammars, lexicons, concordances, commentaries; but the blood, muscle, and nerve may be supplied from many and various sources, from works of poetry, philosophy, travel, natural science, and the daily newspaper. A friend of mine who had acquired with painstaking zeal a valuable collection of Biblical apparatus was led to think furiously when a well-known man of letters gazed round, and said, "Man, why don't you get some books?"

To begin, then, with the dry bones if a man has not the Oxford Hebrew Lexicon by Brown, Driver, and Briggs, he ought to leave no stone unturned until he has acquired it. This together with Kittel's *Biblia Hebraica*, and a good grammar, by preference Kautzsch's Gesenius, will constitute a good apparatus for dealing with the Hebrew text. If a man will steadily work through continuous portions of the Old Testament with these aids he will acquire a freshness of views, an independence of judgment, and a strength of conviction which will compel him to preach. Few lines of study are so suggestive and remunerative. The masters from whom we borrow work in this fashion, but results would be all the more valuable to us if we arrived at them independently.

Hellenistic Greek enters upon a new era with the publication of the work of Deissmann and Moulton. In addition to a good text of the New Testament, Moulton's Concordance, and Grammar of New Testament Greek ought to be deemed indispensable. The Concordance is probably of even more value than a lexicon. Deissmann's "New Light on the New Testament" will prove a valuable aid.

It may be urged that all these books are expensive, and that they are not books for men of restricted means. But I maintain that it is far truer economy to purchase these and use them than to pore over second-hand catalogues and buy bargains of books which have long since been superseded. It would be also a wise discipline to impose upon oneself a self-denying ordinance not to purchase another little book until the price of one of these great books had been saved.

I am not advocating an increased expenditure, but an economical expenditure, saving on the less useful for sake of the most useful.

Before speaking of particular portions of the Bible it may be well to call attention to some books dealing with the English Bible. Let us not forget that the Book we have to expound is also a masterpiece of English Literature which has worked itself into the bone and sinew of our national life. Its language is characterised by limpid simplicity, concrete objectivity, suffused fervour, and awe-struck wonder as its writers gaze upon the manifestations of God. Its power of description is absolutely unparalleled, and it gives expression to the whole gamut of the human emotions. No book can compare with it for public reading and exposition. There are many books dealing with this side of study. One of the best I know is by J. H. Gardiner, of Harvard University, entitled, "The Bible as English Literature." One of its advantages is that it does not require one to ignore the constructive results of recent criticism; on the contrary it builds on the larger and more assured of these. It will almost certainly send readers back to the words of the Bible, giving them a new delight in its passages of glowing splendour, concentrated irony, or pathetic tenderness.

Correspondence.

To the Editor of the FRATERNAL.

Dear Sir, March, 1908.

Re "Modern Mission Methods." Will you please permit a few words from the other side.

I.—Evangelists differ, even as ministers. We are not *all* of the type depicted in the recent correspondence. There are many who would wish to be entirely dissociated from the kind of mission indicated. There *are* those in our ranks who are not yet touched with the gold fever; who endeavour to *avoid* an excitement which is of the flesh and not of the Spirit; who seek to find an entrance for the message through the channels of the conscience and intellect as well as that of emotion (each in due proportion), avoiding sensationalism and sickly sentiment; who do *not* believe in clockwork missions, and have no stereotyped

methods ; who believe in cementing, rather than severing, the bond between pastor and people ; and are quite willing for such "simple endeavours" as meetings in individual churches (see page 168) in connection with the minister of the church. (N.B.—Not guaranteed to be "eminent" missionaries, however! But is this essential, providing credentials are satisfactory?)

2.—Concerning the statement that "the healthiest kind of mission is that conducted by ministers themselves in their own churches" or by other *ministers* invited for the purpose. Is there not a danger of sacerdotalism even in Nonconformity? Will these brethren kindly explain the fact that the New Testament indicates the ministry and office of the evangelist as distinct from that of the pastor. In each case, is not the ordination of God more important than that of man? On what authority is the word "evangelist" ruled out of the New Testament and the office out of the church? Ought we not rather to be "workers together?"

3.—Mr. T. E. Ruth, while admitting the office of the evangelist, says that "the typical missionary of to-day has no proper parallel in the evangelist or apostle of the New Testament." Will Mr. Ruth kindly outline for us what the modern parallel should be?

4.—*Re* converts! (a) May I remind your readers that the same seed falling on different soils produces different effects (Matt. xiii. 20-23). (b) The after declension of converts is not *necessarily* the fault of the evangelist. He is only one of many workers. What about careless reaping, zeal without knowledge, lack of the Word of God in dealing with enquirers, etc.? Who has the training of the workers of a mission? The minister! (c) Even if all has been well at the time of the mission, what about the after-shepherding of those gathered in? It was truly stated at Southport recently that "a revival in *some* churches would be a catastrophe."

5.—May I commend to the notice of all ministers a book entitled "Evangelism," written by a minister—Dr. Campbell Morgan ; and to Mr. T. E. Ruth in particular Principal Hackney's very sane letter, which appropriately enough is right opposite his own.

Yours very truly, MONOCULUS.

The Notice Board.

THE FRATERNAL UNION.

All applications for membership should be addressed to the Hon. Secretary, Rev. B. Vernon Bird, "Struan," Stevenage, Herts. A membership subscription of 2s. 6d. covers also the cost of the FRATERNAL (post free) for twelve months.

N.B.—Payment of 1s. 6d. for the FRATERNAL (magazine post free for 12 months) does not include membership subscription. 2s. 6d. membership subscription for the Fraternal Union covers also payment for the FRATERNAL. This in answer to several correspondents. Both should be sent to the Hon. Secretary.

THE BOOK FUND—50 PER CENT. BONUS.

(1) Deposits have been received from members during the month as follows (the number given being that of the receipt sent for the member's first deposit): No. 15, 2s. 6d.

(2) Members' accounts have been credited with a share in the gross profits on their invoices before March 20, as follows:—Nos. 2, 1/8; 5, ½d.; 7, 5½d.; 8, 10d.; 15, 7d.; 20, 1d.

(3) BENEVOLENT SECTION.—At the Committee meeting of March 23rd: (a) The depositors whose original receipts were numbered as follows, having applied for admission to the benefits of the Benevolent Section, were credited in the ledger with a bonus equal to 50 per cent. on the deposits of each. Nos. 4, 5, 6, 9, 10, 11, 12, 13, 14, 16, 17, 18, 20, 21, 22, 23. (b) Free grants of Dr. McLaren's Expositions were made to 29 applicants, two of whom received also some additional books. More liberal grants would have been made had the state of the funds warranted it.

MUTUAL BENEFIT FUND.

On behalf of the Committee of the Fund, the Secretary will, at the Annual Meeting on April 28, suggest the terms of an instruction from that meeting to next year's committee as to how they are to decide whether an applicant for benefit under SECTION A. is in "TEMPORARY" lack of employment; or whether on the ground of age the unemployment is likely to be permanent, in which case applicant would not be entitled to receive benefit under this section.

The Secretary is also instructed to give notice that at the next Annual Meeting he will move the following additional sub-section :—

Clause viii., Benefits—after sub-section (3) to add—
(4) “No member shall receive, under Benefit A, more than a sum equal to 12 months’ consecutive benefit in any period of five years of membership ; or, under Benefit B, more than a sum equal to nine months’ consecutive benefit in any period of three years of membership.”

Concurrent Benefits.—The Secretary will also move that the new Committee be directed “That, until the Fund shall be able to provide the double benefit in case of lack of employment and sickness at the same time, a member shall receive whichever benefit is greater in amount.”

ANNUAL MEETING.

The Secretary desires to remind members of the notice given on page 185 in the last issue of the FRATERNAL.

Another matter of great importance to be submitted at this meeting will be the union of the Fraternal Union and the Baptist Ministers and Missionaries’ Prayer Union. A resolution, setting forth the basis of union agreed upon by the Committees of the two unions, will be submitted. And, in case that resolution is agreed upon, the following additional clause will be proposed to be added to the constitution of the Fraternal Union, as well as the proposed amendment stated on page 139 (December) :—

“That such persons, being members of the Prayer Union at the date of amalgamation, as are ineligible for membership of this union, be considered Associates of the Fraternal Union, and be entitled to co-operate in that part of the Fraternal Union work carried on by the Devotional Committee.”*

PRESENTATION TO THE HON. SECRETARY.

At the last Committee meeting of the Fraternal Union Dr. Newton H. Marshall, on behalf of a number of members of Committee, presented a cheque to the Hon. Secretary as a token of their appreciation of his services during the last two years. The Secretary expressed his heartfelt thanks for the gift and the generous estimate of his services which prompted his brethren to present it.

* The work formerly carried on by the Prayer Union.