

THE FRATERNAL.

No. 2.

MAY, 1907.

Our First Annual Meeting.

At last! After years of planning and waiting, of hope and disappointment, at last a properly constituted meeting of a real Baptist Ministers' Fraternal Union! We had had many meetings of ministers during recent years, but they had all been public meetings to which ministers were drawn by a free tea or the promise of a speech from a denominational leader. This year things were ready for an advance. The meeting would be a meeting of our Union. Only members would be admitted. Only the business of the Union would be transacted. No oratory would be advertised.

Some of our friends rather trembled for this meeting. And indeed it seemed a venturesome thing to hold it, especially at three o'clock on the Thursday of the Spring Assembly, when country ministers would be hurrying home, exalted by the noble meetings of the week and little in the mood for the anti-climax of business offered by our programme. Further, a number of accidents conspired to burden our meeting. Struggle as we might it was found quite impossible to arrange any hour but that appropriated by immemorial usage to the use of the Prayer Union. Our Union seemed, for the moment, destined to fail in its attempt to work, not only in harmony with, but to the advantage of, the Prayer Union. And yet many of our members are members of the brother organisation as well, and undoubtedly both meetings suffered by the unfortunate clashing. Nor was this all. A meeting of the Council of the Baptist Union was held at the same hour, and so quite a number of our leading members could not be with us—for quite a notable number of councillors are vigorous supporters of the B.M.F.U. Yet despite all these drawbacks we had an excellent meeting. Those who feared a meagre attendance were happily disappointed, and those who expected discussion to be perfunctory or half-hearted were delighted by a vigorous debate.

The chair was taken promptly at 3 p.m. by Dr. Newton H. Marshall, prayer was offered by Rev. J. R. Walker, and the secretary's report, which had been previously printed in the **FRATERNAL**, was taken as read. The report of the treasurer showed a considerable balance in hand, and when it had been adopted the meeting proceeded to the election of officers. It was felt that the old officers should as far as possible be re-elected seeing that the Union was only now really beginning its work. At his express wish however Rev. J. E. Roberts was allowed to relinquish the treasurer-ship and Rev. J. H. French chosen for that post. After the chairman had warmly eulogised the work of the secretary, Rev. B. Vernon Bird, who for a long time had quietly done much good hard work, the meeting proceeded to elect the committees by ballot. The list of those elected will be found in the official statement of the B. M. F. U., which accompanies this issue of the **FRATERNAL**. All will agree that a good working committee, and one which will have the full confidence of their brother ministers, have been chosen.

After this the main business of the meeting was the discussion of the proposed scheme for a Baptist Ministers' Mutual Benefit Fund. This scheme was discussed very thoroughly and eventually adopted without drastic alteration. The secretary was instructed to circulate copies of the scheme as adopted amongst Baptist Ministers. Incidentally a tribute was paid to the excellent work done by Rev. D. L. Donald in assisting the committee to formulate their proposals.

The time was so far advanced when the scheme was finally adopted that the chairman was unable to deliver the address on Our Ideals which had been announced. But this did not prevent us from leaving the meeting feeling that an excellent piece of work had been done and that the Baptist Ministers' Fraternal Union was now "in being." At last!

THE BAPTIST MINISTERS' FRATERNAL UNION, although it has only been in existence twelve months, has now a membership roll of 255. We shall not be content however until all ministers have joined it. The B.M.F.U. is destined to play an important part in our denominational development.

The "Friendship Inn" Mission.

As an illustration of the value of a slum mission to a suburban Church, and also of the facility with which such a mission can be acquired and maintained, the "Friendship Inn," in Deansgate, Manchester, may be commended to all who are anxious to see the Churches grappling with the Social problem.

A public house notorious for gambling and the evil character of its habitués was deprived of its license. Rather than allow the building to remain unoccupied, the firm of brewers who owned it readily agreed to let it at a low rental for purposes of mission work. Comparatively few alterations were necessary to fit the place up, and it was wisely decided to retain the old name for the new cause.

Situated in the midst of a common lodging-house district, it was soon found that the unhappy "dossers" were only too eager to avail themselves of the comfort and freedom of the "Inn."

Young people from the Moss Side Church went in bands to various lodging houses each Sunday evening, and, after holding brief services, gathered again with what following they could secure for a united service on the mission premises.

A special room was furnished for the women of the district by the pastor's Young Ladies' Bible Class, a Lad's Club was formed for the newspaper boys, and a "Snuggery" for the men to spend their evenings in social intercourse.

Every evening of the week the "Inn" is open, and frequently crowded out. Many have been won to sober living, and some young women have been rescued from a life of shame. Workers for the Mission have been recruited even from among the lodging house inmates, and what began as a mere refuge is rapidly becoming a dossers' "Church."

The expense is small; no paid workers are employed, the services of the caretaker being compensated for by free lodging on the premises.

But the effect upon the Church at Moss Side is altogether good. Spiritual indigestion is a thing of the

past. A genuine interest in the welfare of the outcast has been created, and the young people especially are learning what the true mission of the Church should be.

What one Church has done many others may do. Our Master did most of His work without money, and it is time that we to-day tried simpler, though not less effective, methods of seeking to save that which is lost.

ARNOLD STREULI.

[We are glad to publish the above brief article by Rev. Arnold Streuli on "Friendship Inn." We hope to publish similar articles on fresh methods or undertakings from time to time. Will any reader having valuable Fraternal Hints write to the Editor?—ED. F.]

Fraternal Hints.

All Baptist Ministers in the British Isles, so far as the Editor could find their names and addresses, have received the first and second issues of the FRATERNAL. That is, 4,400 copies of the magazine have been given to ministers in the belief that they would welcome this effort to cultivate brotherly feeling and make mutual help possible. *This is the last time, however, that we shall be able to send out copies free.* The thing is too costly. We cannot afford it. If, then, readers want the magazine to go on, they must subscribe to it. You must.

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"It moves!" Galileo said so hundreds of years ago. Mr. Greenhough said so last year at Huddersfield. We all said so at the Spring Assembly. At last we are really grappling with denominational problems, and are in a fair way to exercise due care in the recognition of ministers. But the action of the Assembly of the Baptist Union is not the only sign that the denomination moves. The adoption of the Mutual Benefit Fund Scheme is also a notable advance. Brethren are specially urged to notice the provision regarding an entrance fee. It will be seen that they should join the Fund at once in order that they may as soon as possible be in a position to claim a benefit if necessary.

In the Distance.

BY GWILYM DAVIES.

Every wrinkle had become a smile. The old man's face was one beam. At last he had found a listener endowed with the inestimable grace of patience. "Those were grand days," he went on, "grand days. Young Baptist ministers are reaping gloriously because the sowing was done by men who spared not."

"And, of course, you had a share in all this."

"Yes, yes," he answered with sweet simplicity, so beautiful in old age, "I took a share, a most prominent share, in the shaping of a forward policy. Of course, you can hardly be expected to understand, but sixty years ago our denomination had no less than eight colleges, and the eight dwelt like stars apart. It is inconceivable now, but you may take my word for it, that the then principal of a Baptist College made a heroic effort to profess about half-a-dozen subjects. One more or less made little difference. I will not speak of the effect on the principal, except that no scholar at that time quoted a Baptist as an authority on anything. The editor of *The Hibbert Journal* never dreamed of asking a Baptist to write for him. And the student was worse off than the principal. Accepted in a raw state, introduced at a bound to arts and to theology, choked with an over-weighted syllabus, the man failed to do justice to his college, to his denomination, and, most of all, to himself. I, raw like the rest, joined a small College. Looking back over all these years, it is with the bitterest regret that I recall my own college career and that of my fellow students. A. matriculated in his first year and graduated. B. matriculated, but he could not be allowed to finish his art course; C. tried hard to matriculate, but failed. So did D., and E., and F., and G., and H., and I. J. matriculated in his second year and took his degree; K. matriculated but got no further; L. was most anxious to matriculate, and would have done so if the college could have afforded the time. Now that record is as awful as it is true, and to-day I am intensely proud that it was I who stayed the slaughter of the innocents. I started a school—financially successful from the commence-

ment—in Nottingham, at Sherwood Rise. Young men, straight from the pit, the shop, and the plough, came to me from all over England. I kept them with me until they had formed student habits and had sailed safely between the Scylla and Charybdis of matriculation. Some remained with me until they graduated, others, after matriculating, went to Regent's Park, to Rawdon, to Bristol, and to Manchester. So splendidly equipped were my students that a Sherwood Rise candidate was assured of a warm welcome at any denominational college.

Not only did I make a clean sweep of the elementary work in our colleges, but I saved the denomination hundreds of pounds. The most modern thing amongst us then was a spirit of unity. Everybody began to feel that the time had come for the welding of isolated forces. And the happy thought occurred to the Council of the Baptist Union and the Midland Baptist College that they should take over my school. It so happened that the Midland College owed its being to the denomination. For the last twenty years the college had been lovingly cared for by individuals. It must be set down to them for righteousness that they all saw the wisdom of placing the college under the wing of its parent. As for me, I rejoiced to think that my alma mater had immeasurably increased her influence by becoming the handmaiden of all the colleges. Under her new name—the Baptist Union Preparatory School, Nottingham—she has realized magnificently the great ideal which I tried to clothe in flesh and blood in those far-off days at Sherwood Rise.

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What's that? A thump? Ah! it's 7.45 once again and the morning papers are at my bedroom door.

The Secretary of the B.M.F.U. has received from Rev. C. T. Byford (Leeds) a series of very interesting suggestions for the setting up of a sort of Information Bureau, part of whose work would be to help brethren in the Union to obtain opportunities to "supply" pulpits. There is need for some such provision, not only for "vacant" churches, and for ministers seeking a change of pastorate, but also in many other connections when "supplies" are needed.

Correspondence.

(To the Editor of the FRATERNAL.)

Dear Mr. Editor,

The formation of our FRATERNAL, fraught with so many possibilities of mutual helpfulness in work, suggests the possibility also of mutual helpfulness in holiday indulgence. To make the most of a holiday is, I venture to think, not simply a matter of enjoyment, but a duty which the minister owes to the church he serves as well as to himself. The question is—can we use our organisation to improve our holidays as well as to improve our studies? The effect of co-operation in travel has been illustrated so well in pamphlets which choke our letter-boxes, that there is no need to debate the question of advantages accruing. They are many and important. Congenial companionship in Continental travel goes very far toward making a holiday enjoyable, and the formation of excursion clubs within our brotherhood would secure this in a great degree. Then reduction of cost, which means so much to most of us, could certainly be effected by such co-operation as the clubs would make possible. And again, the advantage of experience which some of our ministers have had in continental travel, could be placed at the service of the brotherhood. This is no small matter, for a great saving both of time and money can be effected if the travelling party be led by one who “knows the ropes.”

Can we do anything in this direction? I should like to suggest—1. That any of the Brotherhood desiring to join a party for a continental tour, write to a receiving centre, intimating their wish. 2. That monthly contributions toward a prospective holiday might be paid to the receiving centre in the Fraternal Union.

These suggestions are, I admit, of the baldest, but the development of the suggestions may afford much help to many of our brothers who have not been for a trip abroad, and so have missed the great advantages which such a holiday brings in its train.—Yours faithfully,

HECTOR V. THOMAS.

[An admirable suggestion. The B.M.F.U. committee will doubtless act upon it.—ED. F.]

Difficulties that Occur.

Under the above heading we shall have a corner for knotty ministerial problems. A problem will be stated, and the reader sending the best solution of it will receive a book prize. The Editor's judgment will be final.

The problem for this month is as follows :

A minister having recently commenced his pastorate in a church we will call Bethel, finds that among the most successful pieces of work done is a Sunday afternoon Bible class for young men. This is attended by some seventy or eighty working lads. The leader of the class is a man of natural abilities, but he has very little education. He is also headstrong and ambitious, and very restive under any authority. The minister soon finds that this class-leader, Mr. Z., is suspicious of the church, feeling that it desires to encroach on his control of his class. He also finds that the influence of Mr. Z., although undoubtedly most wholesome in respect of the souls of the young men, is not such as to lead these young men to co-operation with the church. The tendency is for the Bible Class on the one hand, and the church and Sunday School on the other, to drift apart, and even to become antagonistic. The new minister is not *ex-officio* president of the class owing to arrangements made under his predecessor, and so he can only really enter the Bible Class at the invitation of Mr. Z. Mr. Z. seems necessary to the well-being of the class, for no one else is fitted for his work. The class is valuable and the young men are being blessed. The minister could not break it up without doing great injury. Yet he feels that the church suffers by the spirit in the class. What is he to do?

The prize offered for the best solution of this problem is a copy of "Theology and Truth." Solutions must reach the Editor by May 21, 1907.

A movement is on foot for the establishment of a Free Church Correspondence College which will undertake to assist ministers in working for divinity examinations. Several well known scholars have agreed to join the staff of the college.

Ministers and the B.U. Education Fund.

The Baptist Union of Great Britain and Ireland has one Fund which has gradually dwindled down until now it is almost at vanishing point—the EDUCATION FUND, which makes grants in aid of the education of children of Baptist ministers. We commend the pages at the end of the Report of the Baptist Union Council to the consideration of ministers. The Education Fund was never more needed than it is to-day. The very existence of the increased facilities for education renders it more important that ministers' children should not be handicapped in life by the fact that their father has forsaken his nets to follow Christ.

The dwindling of the Education Fund is not due to the denomination having no sympathy with the children of the minister—the children who share his voluntary poverty, and often his isolation in outlandish places. People simply do not know the circumstances. If they knew, the Fund would be well supported. They think, or seem to think, that every minister has a finely equipped Council school or higher grade school just opposite his front door, to which his boys and girls can go; whereas, in point of fact, he lives in a small village or sleepy little town, miles away from modern civilization. The only school is often a miserable little “national school,” supposed to be controlled by the Education Authority, but really a melancholy relic of squirearchy and hierarchy. If the minister's children are to receive a fair education, they must either go to a boarding school, or travel to and from some centre of modern life where there is a real school.

Last year the Education Fund received in subscriptions £55 11s., and provided grants to the amount of £58 4s. 8d. There ought to have been at least £500 available. We would suggest to ministers three ways of helping the fund.

- (1) Let those ministers subscribe to it who can.
- (2) Let brethren who have in their congregations men or women of fairly deep purses and generous hearts bring the fund before them and secure their support.
- (3) Let brethren who need help for the education of

their children, but, knowing how lean things were, have not hitherto applied to the Fund, apply nevertheless, until the Council is so embarrassed by applications that they are forced to appeal urgently to the denomination.

B. VERNON BIRD.

At the next meeting of the Committee the Hon. Secretary will raise the question of the amendment of the constitution of the B.M.F.U., so as to provide for the membership of brethren whose names shall be on the Baptist Union "Probationers' List." This would not affect the Mutual Benefit Fund rules at all.

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It will also be part of the business of the next meeting of Committee to appoint the Mutual Benefit Fund Officers and Committee, who may be expected to set the machinery in motion during the next few months.

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The Secretary of the B.M.F.U. will be glad to hear from members who have suggestion to offer as to the Ministers' meeting at Liverpool during the Autumn Assembly. It is hoped that this occasion will be used to the full as one for the discussion of some, at least, of the many problems facing our ministry to-day.

OUR BOOK EXCHANGE

"New Lamps for Old."

Many men having once read a book have little further use for it, or would be glad to exchange it for another book. We propose therefore to make the FRATERNAL a medium for the exchange of second hand books. Any subscriber will have the privilege of advertising books which he has to offer, at the rate of sixpence for three lines of small type. Here is a sample advertisement.

A. B.C. OFFERS Modern Doubt (Christlieb), The New Theology (Campbell) and Swedenborg's complete works, and WANTS The Foundations of Belief (Balfour), The Knowledge of God (Gwatkin) and The Mind of the Master (Watson).

FRATERNAL READING COURSES.

[We propose to establish Twelve Reading Courses, publishing notes on three subjects each month. Ministers desiring to get the full benefit of these courses, so that their questions may be answered by the leaders of the courses in these columns or by post, should write the leaders of the courses in question and be duly registered.]

4.—Comparative Religion.

No study is more important just now than this. Mainly for these reasons: (1) It is very common for young people to think one religion as good as another, and so not to heed Christianity because they fancy Buddhism, or something else, may perhaps be as true; (2) There is a great fund of illustrative matter to be found in the various religions of the world, and every preacher who wishes both to interest and inform his hearers should get to know these religions; and (3) If we are to prosecute our great missionary enterprise with adequate zeal and knowledge, we must know all we can about the religions generally called "heathen." That is, Comparative Religion is valuable alike for *apologetic*, *homiletic*, and *missionary* purposes. It would be well, then, for us each to use three note-books in reading books on Comparative Religion. We could set down in one note-book all that helps us to defend Christianity, in another all that would serve as sermon illustrations, and in a third we could accumulate valuable information in reference to the mission field.

The subject matter of Comparative Religion is—*all religions*. It is generally treated as though the subject matter were *all non-Biblical religions*. But for us, at any rate, the main interest in the science depends upon the fact that it includes Christianity in its scope.

How should we set about reading Comparative Religion? Several ways might be suggested. The three chief ways are *chronological*, *religious*, and *theological*. The *chronological* method is that which tries to trace the stream of religious development. It may either begin with some

definitely known religion (*e.g.* Christianity) and trace it backward to its various sources (*e.g.* Judaism, Babylonianism, etc.), and trace these further back to more primitive faiths; or it may begin with some simple form of religion and try to trace forward to religions at present well known. This method, however, so easily falls a prey to mere speculation, and demands so much more knowledge of earlier stages in religious history than we at present possess, that it cannot be used with much advantage. The *religious* method is that which compares religions, as such, with each other, and tries to classify them according to some main principles. Thus Judaism, Christianity, and Islam, would be grouped together against all other religions as monotheistic. The *theological* method is that which compares doctrines rather than religions. It would isolate, for instance, the Christian teaching about sacrifice, and compare it with the teaching of Judaism, Hinduism, Totemism, etc., on the same theme.

All these methods, however, presuppose a certain considerable knowledge of the various religions. The first thing to be done is to get a rough acquaintance with the various religions. If any reader wishes to know what the best authorities are, I may mention the *Lehrbuch der Religionsgeschichte*, by Dr. Chantepie de la Saussaye, 1905. An earlier, and therefore less reliable, edition was translated under the title, *Manual of the Science of Religion*. Another great master of the subject is Dr. C. P. Tiele, whose *Outlines of the History of Religion* it would be well, if possible, for the reader to get, (Kegan Paul, 1905.) This book contains a complete bibliography of the subject in all its branches, but is so exceedingly condensed and free from explanations that it should not be read by those beginning the subject.

An exceedingly valuable and interesting book, especially useful for homiletic purposes, is Rev. J. A. MacCulloch's *Comparative Theology* (Methuen, 1902). Its method is the "theological" defined above. Those, however, who are beginning to study our science for the first time should set themselves to master Dr. Menzies' *History of Religion* (John Murray, 1905). But in reading this book, we must look out mainly for the facts and care little for any

speculations that may occur as to the origins of religion. It is not too much to say that at present all that is said about the origin of religion is at best clever guess-work.

This being the case, Part I. of Menzies' book may be read very lightly, more attention being paid, however, to chapters IV., V., and VI. But Part II. should be carefully studied, and Part III. most carefully. We ought to be able on these lines to master the book to page 239 by the time our next notes on Comparative Religion appear. Meanwhile I shall be glad to hear from those who are reading in this course, and shall be ready to answer questions. Readers are invited to write an essay of not more than 1,200 words on this subject: The Relation of Islam to Christianity and Judaism. I shall be glad to present a copy of my little book (printed privately), *Jesus and the Religions of the World*, to the writer of the best essay.

NEWTON H. MARSHALL.

5.—Early Church History, with Special Reference to the Primitive Church Organisation.

A knowledge of the New Testament is of course indispensable, but this we shall assume. Such as desire to study the Christian Scriptures afresh, with special reference to their bearing upon ecclesiastical organisation and worship, should turn to Dr. Whitley's "Church Ministry and Sacraments in the New Testament." (The "Epilogue," indicating the bearings of the New Testament teaching upon doctrines of Apostolic Succession, Clericalism, the Papacy, Sacramentarianism, contains also many references to the patristic period which will be found useful in the study of our special problem).

Introductory to detailed reading upon the primitive organisation is a general view of the course of church history in its relations to the secular history. A good start may be made with Vernon Bartlet's little work, "Early Church History" (R.T.S., 1s.), which, though making no claim to satisfy the demands of specialists, is thoroughly sound as far as it goes, and by means of notes, tables of dates, and a useful—though limited—bibliography, indicates the lines of further reading.

Far more adequate is Foakes-Jackson's "History of the Christian Church from the Earliest Times to the Death of Pope Leo the Great, A.D. 461," a work deserving of the closest study, though occasionally allowance must be made for its ecclesiastical bias.

It is desirable to gain a first-hand acquaintance with the leading Christian writers of the sub-Apostolic age as well as the great Church Fathers of the following period. Gwatkin's "Selections from Early Writers illustrative of Church History to the time of Constantine" gives a representative selection of original documents with translations and valuable introductory notes. It should be followed alongside Foakes-Jackson. The value for more advanced students of such works as Lightfoot's "Apostolic Fathers," and the Ante-Nicene Christian Library scarcely needs to be pointed out; the great advantage of referring to these will appear as Gwatkin and Foakes-Jackson are read. The R.T.S. publishes in one volume a cheap and convenient translation of the Epistles of Clement and Polycarp and the Didaché in its "Christian Classics Series" (2s.), and those who have scant knowledge of Greek and no first-hand acquaintance with the Sub-Apostolic literature should obtain this.

I reserve for a later occasion detailed suggestions as to the study of the Primitive Church Organisation. Much information will be acquired whilst reading along the lines already indicated. Those whose reading has prepared them to enter upon the consideration of the special questions to which the general course leads up, ought, in addition to using Dr. Whitley's book, to master Lightfoot's Essay on "The Christian Ministry" (published separately by the Trustees of the Lightfoot Fund). This famous essay is the starting-point of much of the modern discussion upon the subject with which it deals, and Free Churchmen will find in it a remarkable vindication of their position by a great Anglican scholar. I propose in my later notes to indicate leading topics for investigation, and shall use Principal T. M. Lindsay's "The Church and the Ministry in the Early Centuries" as our chief guide.

J. H. RUSHBROOKE.

6.—New Testament Problems.

The work of this Circle must be shaped by the needs and preferences of its members. When these have in some way found expression, every effort will be made to meet them. Isolated "problems," in the sense of vexed questions or difficulties, will perhaps be most usefully dealt with by correspondence. Meanwhile, it would seem well to suggest some subject for consecutive study, bearing as closely as possible upon our work as preachers, and yet not treated in view of the immediate needs of the pulpit. Our aim will not be homiletical but expository, in the strict sense and on broad lines. We are concerned with writings rather than with texts, and desire to get as nearly as may be to the mind of the writer, his dominating ideas, and main purpose. Scripture has often been wounded in the house of its friends, even in the minister's study. And the truism may be ventured on that the first essentials for our Circle are freshness and openness of mind, candour, and fearlessness. Escape from prepossessions and familiarity with our theme when these do not really stand for knowledge.

Now, the subject suggested for study is "Paul as interpreter of Jesus." Whatever other place we may individually assign to the Apostle, we shall probably be agreed that his main significance lies for us in the verifiable truth of his interpretation of the mind and purpose of Christ. And for this, such studies of Paul as are rounded by the titles, "St. Paul's Conception of Christianity," or "The Pauline Theology," do not quite give us finality. The titles of two recent books (and only the titles are here referred to) make bolder claim, in ranking him beside the authors of the four-fold portraiture of Jesus. Can his writings be justly named "The Fifth Gospel?" "The Gospel according to St. Paul?" For any final trust in the enormous influence he has had in the development of Christianity must rest upon the reasoned conviction that, with all allowance for personal and non-essential elements, he bears true witness to the *facts* concerning Jesus Christ.

We propose, then, to look at Paul's interpretation of Jesus in a consecutive study of his Epistles, beginning of course with 1 and 2 Thessalonians. It is hoped that in

view of some current controversy, such an inquiry may be regarded as not untimely, and may help to the confirming of our faith.

HINTS FOR STUDY.

1. First place the Epistles clearly in their historical setting.
2. Read each as a whole, with a view to seizing its leading ideas, both explicit and implicit.
3. Keep the critical faculty alive, especially as to 1 Thes. iv. 13—v., 2 Thes. ii. 1—12, and even as to the authenticity of 2 Thes.
4. For books use mainly the New Testament in the Greek, or English R.V., with perhaps Dr. Weymouth's "The New Testament in Modern Speech."

S. W. GREEN.

How the FRATERNAL was received.

Many ministers sent warm letters of appreciation upon receipt of our first issue, despite its many and obvious defects. One good brother wrote saying, "I very much approve of your idea of a 'Fraternal' and the 'Reading Circles,' which I think will be very beneficial, and will also meet a great need. And I and my good wife had a conference as to what we would do, whether to join the "Mutual Benefit Fund" and to take the FRATERNAL every month or not, and I am glad to say that it was passed unanimously that we would join the M.B. Fund and take the FRATERNAL."

Another, in writing to be enrolled in the B.M.F.U., said "I regard this as one of the best things started in connection with our Ministry, and wish it had commenced its career 30 years sooner." May we hope that brethren will advocate the Union and explain its benefits to those who perhaps have paid little attention to it up to the present? We feel sure that when once its possibilities are appreciated there will be a large accession to its membership.

Next month Introductory Articles to the following Reading Courses will be given: Church History (Growth of Doctrine), by Rev. T. W. Chance, M.A.; Pastoral Theology, by Rev. Chas. Brown; The Science and History of Foreign Missions, by Rev. F. G. Benskin, M.A.