

THE FRATERNAL.

No. 3.

JUNE, 1907.

The Cambridge Summer School.

At some of the meetings of the various Unions this spring there were distributed draft programmes of a proposed Summer School of the Free Churches, to be held in Cambridge. Some of the denominational organs have had articles upon it. But at May Meetings there is so much distribution of "literature" (a long-suffering word), and articles in our weeklies are so apt to be missed, that probably many to whom the Summer School should be a matter of personal interest are still unaware of the proposal to hold it.

A little digression into comparatively ancient history may set the proposed School in a clearer light. Following perhaps a hint borrowed from America, the Society of Friends organised a Summer School at Scarborough in 1897. About a thousand people gathered there, and a number of courses of lectures were given on the Bible, Church history and kindred topics. One point worthy of note is that stress was laid upon the course as opposed to the lecture. It meant a more thorough initiation into the matter in hand, and it was less likely to attract dabblers and diletanti. In 1899 the Friends repeated the experiment at Birmingham, and again had a large gathering.

The Birmingham School was associated with a more definite forward movement. At a very memorable meeting the late John Wilhelm Rowntree made a speech on the duties of Friends with regard to the ministry under the changing conditions of religious thought. He spoke of the new developments due to the widening of our knowledge of science and history, and to the application of all our gains in these fields to Biblical Criticism. In religious bodies which maintained a separated ministry trained in special colleges, he held there might be less need for a laity well abreast of the modern position, but among Friends it was imperative. It fell to each and every member of the

Society to see to it that he or she was personally equipped for the service of God under the new conditions, that God's work might not be hindered by want of insight or of outlook, or of obsolete methods.

From this gathering followed a Summer Schools Continuation Committee, which collected a library of modern books on theological and social questions and saw that they circulated among the members. Furthermore, courses of private study were mapped out, and a series of small Summer Schools were organised in various places, where groups of less dimensions might meet on more intimate terms for conference or study. These still continue summer by summer; last year there were several.

In 1903 Mr. George Cadbury made over his house in Selly Oak, called Woodbrooke, to this Continuation Committee, to establish there a permanent settlement for carrying on their work. A unique little college has grown up there, and in four years has had some three hundred students of various nationality and more various denominational label. Dr. Rendel Harris left Cambridge to be Director of Studies at Woodbrooke, and there he is still.

This year Dr. Harris is President of the National Free Church Council. He was of old one of the moving and guiding spirits in the Summer Schools of the Friends, and it does not require much penetration to guess that he has had a part in the deliberations that ended in the resolve to hold a Summer School at Cambridge.

The School is to meet on Monday, July 29th, and to continue for the inside of a fortnight. Its character is at once clear from the programme. It is a meeting for study, and not for demonstration. The popular speakers in demand among all the Free Church Councils are not on the list, and there is no reference to the Education question or any such thing. This of itself may warn some people to keep off, and they will do well to do so or to come prepared. The central thought is not protest or propaganda, but construction, and it marks a new and attractive development in the ideas of the Council.

The antithesis which Mr. Rowntree made between the lay ministry of his society and the specially-trained ministries of the other Churches puts our ideals before us in a curious light. Our ministries are recruited largely

from colleges, but there are ministers who know only too well that the training given in many of the colleges has not been adequate. There are others who do not feel this, but whose congregations show it in the quiet emigration of thoughtful people. Recent events have brought vividly before us the broad differences between the older and the newer modes of thought. Whatever becomes of Mr. Campbell's New Theology, the fact that he propounded it remains of significance as a challenge to the Free Churches. It is an interrogation—are we really abreast of the best that is thought and written upon the subjects of the greatest moment to us? The Free Church Council's answer is the Summer School.

It is not proposed to set forth or refute any new theology at the School, nor to settle all the questions that modern man can ask. But the aim of the movers is to secure that ministers and laity may be put in possession of such new interests as will enable them to begin courses of independent study and thought. They wish to open the door to the latest knowledge—to let thoughtful men and women see what is being done in Biblical scholarship and social experiment, and why it is being done. They are confident that the cure for tension and uncertainty is action, and that when men and women once start actively to acquire definite knowledge with which to test their doubts and terrors, their alarms diminish and dissolve of themselves.

There are faint hearts among us, and those who prophesy that the School will be a failure, who hold that our people do not want to know, who despair of the Free Churches realising what they themselves see to be the real peril before us—the divorce of the religious community and its thinking members—or, within the individual himself, the divorce, as shocking, between heart and head. This is the peril indeed that faces us—not for the first time in nineteen centuries—and it is well that the Council has not so lightly despaired of the Churches as have some of its critics. The Council has committed itself to the belief that our people “will consider.”

The School meets on July 29th, and day by day there will be two morning courses: Professor Deissmann, and Professor R. W. Rogers, of Madison, N.J., giving series of

lectures on the Bible; Principal Garvie on "The Person of Christ and Modern Thought;" and T. R. Glover, M.A., on "Early Christianity." A good number of single lectures on social subjects (Housing, Crime, Amusements, Settlements, etc.) will be given by such experts as Percy Alden, M.P., Canon Barnett, Seeböhm Rowntree, and others. But it will not be all work and no play. The afternoons will be devoted to rest or to excursions. Bedford, Huntingdon and Olney will be visited, and in Cambridge itself there are things to be seen.

A local committee is charged with all arrangements. They are providing lodgings and undertaking meals. A ticket to cover bed, breakfast, lunch, dinner and lectures, is being issued at £3 15s. Those who can count on hosts of their own can have a general ticket for all the lectures for 10s. Further information will be sent by Mr. W. T. Haynes, Endsleigh, Hills Road, Cambridge, who is already issuing tickets.

The National Council has taken a wise forward step, and it is much to be hoped that our ministers will support them by coming in person and enlisting the sympathy and interest of thoughtful members of their congregations.

THE MEMBERSHIP of the B.M.F.U. steadily increases, week by week, almost day by day. Every member will not only serve the brotherhood, but add to the value of the Union to himself, by securing the enrolment of brother ministers of his neighbourhood. The Hon. Secretary will be glad to supply members with a few copies of the Constitution of the Union.

MUTUAL BENEFIT FUND.—As will be seen by Rule iii., the management of the fund will be in the hands of its own Treasurer, Secretary, and Committee. These will shortly be appointed, and due notice will be given to members of the Fraternal Union and others.

The Hon. Secretary of the Union is already receiving applications for membership in the Fund, and some subscriptions from intending members. He can only deal with these by retaining them until the Committee has arranged to receive them.

The Minister and Church Fellowship.

BY G. ROBERTS HERN.

No minister can possibly say that the Fellowship of his church is not important or that it does not require a large share of his attention. The difficulties besetting the Fellowship are among the most pressing of our time. The fact is the people generally, including our own church members, are seeking an actual Fellowship in many other directions. All sorts of clubs and associations are supplying what the church has failed to provide. And at the same time the church is not a Fellowship as it is seen to-day. The people who assemble do not associate. They are "a fortuitous concourse of atoms." They are units but they are not united. They are in the church but not of the church. They are on the roll but they do not form the regiment. They are nondescripts. Out of the total of our memberships it would be interesting to know how many could fall into rank and make an effective regiment. They do not understand the discipline or the demand of the church. They come and go and take as little real interest in the church as will be consistent with the name of being alive. People who occupy the same pew often enough do not speak to one another. The stranger comes and goes and the house of God is not a home: there is little appearance of welcome. There are knots and circles, cliques, bebies of antagonistic sisters and groups of men who would like to tell others what they think of them. There are slanders circulating. There is the most fierce and vicious criticism. Indeed it often seems that the harsher elements are more accentuated in religious life than in any other sphere. And in addition to these active elements there are the passive evils: indifference, coldness, isolation, apathy, lack of human warmth and responsiveness. There is so little consideration. People take umbrage at nothing, and exaggerate the imagination of a slight into a criminal offence. There is large room for the spirit which will subordinate personal feelings to the general good. There is ample

scope for the peace-maker. Much damage is done by suggestion and by insinuation, and quite a revolution might take place if a proportion of the churches would set themselves deliberately to exercise a softening and gracious influence.

Our question however is, What can be done, and what methods can be adopted, to mitigate these evils? Of course members must be impressed with the idea that they are to be kind and gracious in all their dealings with one another, and taught that we must seriously question our Christianity if we are not kindly disposed toward one another. But it is not a knowledge of this principle, so much as a knowledge of persons, that is lacking. I believe that most of the evil arises from the fact that members know so little of one another. Estrangements among churchmembers are due to want of knowledge. If people knew each other better there would be less friction, for they would realise how much loving kindness lies hidden waiting for the genial air of sympathy to bring it out. Let the minister and deacons then conspire to bring about this gracious atmosphere. Let them take the church into their confidence and ask all to assist in making each member stand in friendly, nay, brotherly and sisterly relations with each other member. Ask the congregation to meet at the close of the evening services in the Church Hall or Schoolroom. Let a programme such as might be given at home be arranged for an hour. Let there be some chance for *tête-à-tête* conversation amongst those present. The pastor might in a wholesale fashion introduce persons sitting near one another, and so induce people to say "how d' do."

Members of the Church might meet in sections—say according to the alphabetical lists in the register of the church, till all had been invited to attend, and to hold social meetings together. Or a number of small committees might be asked to provide a programme and arrange refreshment in the week for as many friends as they could induce to attend. There might be some rivalry created as to who or what committee should get the largest number of people to attend. In this way interest would be created. Then the prayer meeting might be boomed. Why not? Or the week-night service might be boomed. If ten people

set themselves to do it they might by personal appeal induce a large number to come to these services. And there is nothing to equal a good prayer meeting or week-night service for solid worth in the church life! Much of the social coldness is due to want of knowledge. Human nature is kind at heart. Only the vicious are malicious. The most severe respond to kindness. What hardness or bitterness there is, is frequently a deposit left by hard and bitter experience. Have not the ideals created by the Christ Spirit in the church been captured by the world? The church has always believed in the true socialism and the true brotherhood of man.

One is amazed at the possibilities of the church in the direction of Fellowship. Without it a church is the most frosty of all refrigerators. But with it a church may be a hothouse, a conservatory where the most trifling seed attains a conspicuous growth and a luxuriance of beauty, and where the choice roots and plants produce their most perfect blooms. If we ministers will but realise the need and set ourselves to revive and sustain the Fellowship, any method which we may adopt—any scheme we may devise with this end in view—is bound to do good. It is the will chiefly that is wanted, and devotion to the object in view.

All the evils I have referred to do not of course exist in every church, but I venture to say that the absence of Fellowship, of kindly human sympathy, of human interest, of a genial social spirit, from the churches, accounts more than scepticism or antiquated theology for the alienation of people of all grades from the worship of the churches and from association with them.

Applied Christianity.

The Editor has asked me two consecutive months for an article on some feature of my "daring and original" Forward Movement in Nottingham. I have been wondering if there is anything in our work here that deserves either adjective, or that is not adopted by all churches working on institutional lines. Our weekly

lecturette on "Applied Christianity" may be unique, and I describe it, not priggishly saying to my brethren, "This is what you ought to do"—there is no "ought" about it—but because the revival of the week-night service in some form or other will be gain all round.

When I was at Pembroke Chapel, Liverpool, I instituted a weekly review of current events. This weekly discussion of "history as it is being made" appealed almost instantaneously to a very large number of people. And when Mr. Aked took hold of this idea and worked it he packed the huge chapel every Wednesday evening. But whilst I had tried to discuss everything big that had happened—local, national, international—"C. F. A." was wiser, and limited himself often to one subject. And last autumn I took this hint. Having got my people here to recognise the responsibility of the Church for our civic, national and international life, week by week we met together to look at the moving panorama of social life and test it by the unerring standard of righteousness.

Drink and poverty, sweating, over-crowding, "the jungle," our local "pubs," a visit to gambling dens, physical deterioration, disinterested management of the liquor traffic, old age pensions, humane administration of the Poor Law—these were some of the matters we discussed.

From the beginning we took trouble to make the service worth attending. We held it in the *chapel*, and our organist and choir loyally supported me. We had a special selection of hymns of faith and freedom—and next autumn I hope we shall still further improve this part of the service. Further, we were not afraid to spend money in advertising the meeting.

I add the rôle of chairman to that of lecturer, and keep the meeting fully under my own control. There is no time for debating. Individual points of view must be frankly subordinated to the common search for truth. Questions *are* invited, are always forthcoming, and are mostly helpful.

The experiment has been a distinct success. No conventional preaching service would draw such audiences, or do such good. These meetings have been a joy and inspiration to me, and a source of strength to workers for the Kingdom of God.

We have had inquiries from all parts of the country about this venture, and I should rejoice greatly to be the means of helping others to devise some form of week-night service which will be attractive to the people and accomplish good work when the people *are* attracted.

But if any man thinks he can "take this on" without hard work, well—it doesn't matter a button what he thinks!

A. E. OWEN JONES.

Difficulties that Occur.

We have received several solutions to the "Difficulty" stated in our May issue. All were in the right spirit, and showed that sympathy and tact were needed by the minister in his awkward position. The solution we print has the distinct advantage of bringing into play a new factor calculated to create an enthusiasm which would obliterate the old and unhappy feelings.

We have sent a copy of *Theology and Truth* to Rev. J. Percy Lear, M.A., of Leamington.

SOLUTION OF DIFFICULTY No. 1.

The minister of Bethel should approach Mr. Z. and suggest to him the starting of a Men's Own (to be carried on upon distinctly evangelistic lines), to be held in the chapel on each Sunday afternoon with a view to extending the work among men. He might ask Mr. Z. to become its organizing secretary, at the same time intimating his own wish to be its president. He might suggest that some 40 of the elder members of the present Bible Class should form the nucleus of the new society, and that the remainder should compose a new class for which some capable lady worker should be (if possible) suggested to Mr. Z. as teacher. I would suggest a lady worker for the new Bible Class because of my conviction that lads between the ages of 15 and 17 very much need, and are very amenable to, a gentle and refining Christian influence. It ought not then to be difficult to keep both of these newly formed organizations in harmony with the life of the church.

A copy of *From Christ to St. Paul* (Rev. Chas. Stovell) is offered for the best solution of

DIFFICULTY No. 2.

A small suburban church (Zoar) in a large provincial town has for years maintained its position with difficulty. The bare necessities of church work are hardly met. By and by a middle-aged man, once a Sunday Scholar at Zoar, comes to the minister and tells him that he has been recently converted, and wishes to assist the church of his parents. This man, Mr. Plutus, has, however, been living a hard and sinful life. His reputation in the neighbourhood is unsavoury. But his confession of faith seems unimpeachable. Yet he will not join the church, feeling himself to be unworthy. Naturally the minister rejoices in the conversion. Soon they have their annual Sale of Work at Zoar, and to this Mr. Plutus, who is well to do, comes, and makes a speech, in which he promises financial help to Zoar in the future. Local opinion is very much shocked. The man's conversion is not believed in. Old members of the church remember his misdeeds and regret his connection with Zoar. And since Mr. Plutus will not join the church, proper investigation into his character is not possible. What should the minister do ?

Answers to Correspondents.

Re BENEFIT FUND.

The Benefit Committee has not met in time to deal with these questions, so that the answers hazarded must be regarded as merely the Hon. Secretary's opinions.

- 1.—“Can a member, already receiving benefit under section viii. (A), on becoming ill receive benefit under section viii. (B) at the same time ?”

It seems that according to the object of the fund, a member suffering a *double misfortune* would be considered as needing benefit proportionately. So we should answer the question : A recipient of benefit under viii. (A) would be eligible for benefit also under viii. (B), providing that conditions there stated be fulfilled. By the way, not “on becoming ill,” but after the third month of illness.

2.—“Benefit to commence at third month!”

Rather “after the third month of illness” (viii. B, 3) The Committee, in drafting this Rule, had in view the fact that, generally, during a temporary illness, ministers are in receipt of the whole of their usual stipend; but, if the illness be prolonged, some arrangement is come to by which part is kept back to pay expenses of “supplies” for the vacant pulpit. It was not intended to form a general sickness benefit fund, like those of insurance companies which brethren can join, but to give help in such cases as those provided for by the Rule.

3.—“Have the Committee in drawing up these Rules had legal and expert, i.e., actuarial advice?”

No. There were no statistics to place before an actuary; viii. A (2) and B (4) provide for wide discretionary powers for the committee. “The amount of benefit shall be determined by the Committee in accordance with the state of the fund.” Scales follow, which are purely tentative, providing that: (a) In case of *unemployment*, the monthly benefit for the second three months will be half, and for the last six months one fourth, of that of the first three months; and (b) *In prolonged illness* benefit may extend over nine months out of twelve months’ illness; *first* there is the period of three months during which there is no benefit, as explained above; *then* for the first three months of benefit twice as much is received per month as during the last six months. The *actual amount of benefit* must depend upon the condition of the fund. If a fair proportion of members joining enjoy comparatively liberal stipends, obviously the fund will be of greater help to members than if an undue proportion of members have very small stipends upon which to pay their one per cent. The measure of usefulness of the fund will depend upon the brotherhood. If all members of the Fraternal Union join, irrespective of any likelihood of any personal benefit they may derive, they will be providing a fund to help brother ministers overtaken by misfortune. Only *experience of the fund*, for a number of the years, could supply sufficient *data* for an actuary to work upon. The fund will be rather a “*Benevolent Fund*” than a “*Friendly Society Benefit Club*.” This principle underlies the provision that subscriptions shall be in proportion to each man’s stipend, while the benefits are to be uniform. If our best hopes are realized, the fund may be made to apply in future to other occasions of need, such as, *e.g.*, in case of the death of a wife.

Correspondence.

(To the Editor of the FRATERNAL.)

Dear Mr. Editor,

My letter referring to organised holiday tours in connection with our Fraternal Union, which you were so good as to insert in your last issue, has elicited some correspondence. It has been suggested that inasmuch as there is no time to form a committee for the purpose of organisation prior to the holiday season of this year, I should invite correspondence on the matter, and deal with it as best I can. If in any way this can serve the brotherhood, I shall be happy to do so. Now will any who would like to join a party to Switzerland, or the Belgian Ardennes, in August, please write me at once?

There is a small party going to Switzerland, Montreux, Italian Lakes, Lucerne, Grindelwald and Paris on June 21st next, for fourteen days. It is late of course to interfere with arrangements made, but if a few members of our brotherhood would like to join, they can be included.

Yours faithfully,

HECTOR V. THOMAS.

Sir,

The suggestion that the FRATERNAL should have a Foreign Travel Centre is worthy of hearty support. It fell to my lot, at the beginning of the year, to tramp from Paris to Venice, on to Naples and back through the Riviera. I got some vivid impressions. The most vivid? That a monoglot roaming at will on the Continent must be prepared to pay the price of independence. *Alla Inglese* delighted the Italian heart.

Side by side with the Foreign Department there should certainly be a Holiday Clearing House—a centre for the easy exchange of manses and spheres during July or August. If it is too late to do anything this season, next spring should see the Centre arranging for the shore's man to spend August inland and the worker in the busy town to exchange church and manse for those of his brother in a peaceful village.—Yours faithfully,

GWILYM DAVIES.

FRATERNAL READING COURSES.

7.—Pastoral Theology.

There is not a great deal of worthy literature on this profoundly important subject, or if there be I have not seen it. For thirty years at least I have read all that I could find on preaching and homiletics, but one has looked in vain for something considerable on pastoral work, visitation, conducting classes, church and deacons' meetings, and the like; the management of the affairs of a Congregational or Baptist church. These are matters that await the work of a master hand. It is to be hoped that some busy pastor of large experience will be moved to write a book on these things. At present life seems too full and too swift a race for any pastor in full work to pause long enough to write.

A very useful and simple book for young pastors is Bishop Moule's *To my Younger Brethren*. It is a book intended for curates in the Established Church of England, but it is practical and helpful for all ministers. Spurgeon's *Lectures to my Students* everybody knows; they are invaluable. Eminently readable, as was everything that came from that fertile mind, and marked by the great sanctified common sense which distinguished the great pastor and preacher, these lectures should be read and re-read by ministers, especially in the earlier days of one's ministry.

Beecher's *Lectures on Preaching* again are the work of a born preacher, and while no ordinary man can hope or should attempt to imitate these men in their methods and preparation for the pulpit, they have much to teach us.

Nine Lectures on Preaching, by R. W. Dale, M.A., should be carefully read and re-read by all preachers. The writer of this article read them before going to college, and they have been consulted since very frequently, and never without inspiration and profit being derived.

Books on preaching are abundant: Horton, Stalker, John Watson, George Adam Smith, Phillips Brooks, have each written wisely and helpfully, and something may be

learned from *them all*. There are, however, two more elaborate books on preaching, which I would advise should be carefully studied. The first is *The Theory of Preaching*, by Phelps. I bought this book when I went to Bristol College in 1879, and it has been of great service to me. It disabused my mind of the idea that preaching is a simple thing. There are no fewer than six lectures on the "text," five on the "explanation," four on the "introduction," an equal number on the "division," and eight lectures on the "conclusion." Who shall say after this that sermon-building is not an art? It is not necessary to be as elaborate as Phelps is, but I am convinced that if we are to hold our own we must pay more attention to preaching. We are presumably called into the ministry to preach, and it is by our preaching that we shall stand or fall.

The other book that I would mention is *The Preparation and Delivery of Sermons*, by Dr. Broadus. The first paragraph in Dr. Broadus's book is headed "Importance of preaching and difficulty of preaching well." I am in complete agreement both with the statement and the treatment of this subject. Nothing is more important, few things are more difficult than preaching well. No work on earth is so blessed when it is so accomplished, and a perusal of Broadus will afford much help in this direction. Whatever else be neglected in these days of multifarious ministerial duties, preaching must be cultivated; the spirit of the preacher by communion with the Highest, the gifts of the preacher by diligent exercise. It would be a good thing to open a column for question and answer on the subject of preaching and pastoral work. Beecher allowed time for questions after his lectures. In my humble way I followed his example during a course of lectures on Homiletics and Pastoral Theology at Regent's Park College. The question time was occasionally the most interesting and probably not the least profitable part of the course.

CHARLES BROWN.

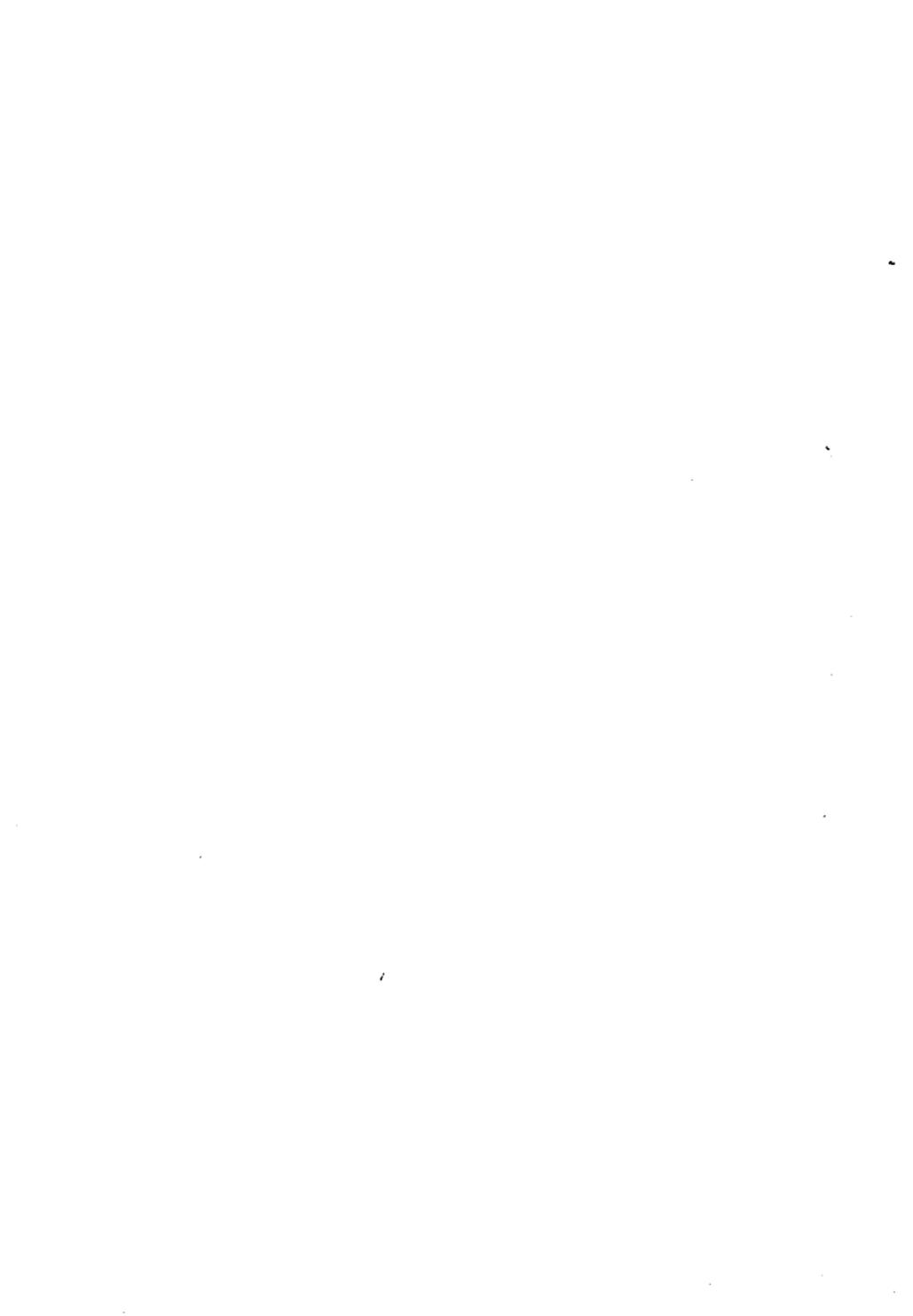
Instead of publishing two numbers of the FRATERNAL for July and August, we shall issue a double number on July 15th, and the next number on September 15th.

8.—The History of Christian Doctrine.

The growth of Christian Doctrine forms a deeply interesting and supremely important study just now. The recent theological controversy has brought Christian Doctrine to the forefront, and it behoves ministers above all others to specialize in this department. Professor James Drummond, in his "Introduction to the Study of Theology"—an excellent little work which I should like members of this Circle to read if copies can be secured second-hand; the work is unfortunately out of print at the present time—says "the clergy and ministers of the various churches are the acknowledged theologians of the country, and so far as the ministry is a learned profession theology must constitute its special department of scholarship. . . . As religion is the side of human existence with which they have especially to deal, theology must take a foremost place in their studies; and after the completion of their arts course, in which they obtain a wider survey of the world of knowledge, the intellectual aspects of religion must be selected as the field to which they will devote their most assiduous care." In a word, it should be the ambition of the Christian minister to gain expert knowledge in every phase of theological study. In every encyclopædia of theology historical theology finds a place, and forms one of its most interesting and fascinating branches of theological investigation.

The study of Historical Theology presupposes a knowledge of general church history, because the history of the church and the growth of doctrine are more or less inseparable. For this reason it would be advantageous if members of this Circle were to read up general church history along the lines indicated by the Rev. J. H. Rushbrooke, M.A., in his introductory article last month. If something shorter than Foakes Jackson's book should be desired I would suggest H. N. Bate's little book, "A History of the Church to 325 A.D.," in the Oxford Church Text-books, 1/- net, Rivington's. Although of small compass it is more than an outline. The author has learned the valuable art of compression without omission.

I am not acquainted with a text-book on the History of Doctrine that quite comes up to my ideal of suitability



for our present purpose. . Those who are taking up the study for the first time might read "Early Christian Doctrine," by Leighton Pullan, Oxford Church Texts, 1/- net. This little book is an outline of the growth of doctrine, beginning with the Apostles and coming down to the Council of Chalcedon, 451 A.D. G. P. Fisher's "History of Christian Doctrine," in the International Theological Library, 12/-, T. and T. Clark, covers the entire field, but it seems to be too fragmentary to be regarded as a good text-book. It may be used however with advantage by those who have not time to peruse larger and more expensive works.

For those who desire to enter thoroughly into this subject I would recommend (1) "The History of Doctrines," by Hagenback, 3 vols., 31/6, T. and T. Clark. The value of this work is attested by the fact that it has passed through no less than five editions. (2) Harnack's "History of Dogma," 7 vols., Williams and Norgate. I should be glad if members of this Circle would secure at least the first volume, and read chaps. i. and ii.: "Prolegomena to the study of the History of Dogma," and "The pre-suppositions of the History of Dogma," pp. 1—137. By the time the next notes appear on this subject, Harnack's "Outlines of the History of Dogma" might be used, but the translation by Mitchell is not considered satisfactory and the book is now out of print. But if any have it and desire to save the expense of the larger work, please read the above chapters, pp. 1—37.

Two other works will be found exceedingly useful: (1) Hatch's Hibbert Lectures on "Greek Influence on Christianity," in which he shows how, by the beginning of the fourth century, the ethical Sermon of the Mount has been displaced by a metaphysical creed, through the transfer of Christianity from Semitic to Greek soil. (2) Dorner's work on "The History of the Development of the Doctrine of the Person of Christ," 5 vols., T. and T. Clark.

T. W. CHANCE.

The FRATERNAL will be sent in the future only to those who subscribe to it.