

The Fraternal.

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JULY, 1920.

LITERARY CONTRIBUTIONS for the FRATERNAL should be addressed to the Editor, Rev. F. C. SPURR, Regent's Park Chapel, N.W., and all other communications to the Secretary, Rev. E. D. deRUSSETT, M.A., 17 Roxborough Park, Harrow.

FROM THE SECRETARY'S DESK.

The London "Times" reflected much credit upon itself by reporting our Annual Meeting at Birmingham as though it was the main meeting of the Spring Assembly! Well, so it was for some of us, and our retiring president's most valuable paper on "Are we ready for Episcopacy?" was one of the finest utterances of the week.

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The Annual Report shewed that our membership is about stationary, and comprises about twenty-five per cent. of our ministers. We must not be content with simply re-drafting our constitution as outlined in this issue of our magazine, but each member must do his best to make our union a living force.

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Our cordial thanks are due to the Revs. Croome and Elliot for arranging for a meeting for ministers at the annual meetings of the East Midland Baptist Association at Lincoln in June last. I had the privilege of meeting most of the brethren in that area at the tea-table, and of setting before them our aims. The pleasing result was that quite a number joined our union, and a District "Fraternal" was formed. I shall be very glad to attend similar gatherings if they can be arranged.

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By the time this is in the various studies of our members most will be engrossed in the raising of THE FUND, and with this in view we are printing a Form of Service compiled by the Rev. R. H. Coats, M.A., B.D., of Birmingham, which we think

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eminently suitable for use on Re-Dedication Day—October 3rd. Brethren who desire copies for use in their churches should order them **at once** from the printer—Manor House Printing Works, 733 Harrow Road, Willesden, N.W.10. The price is 4s. per 100 post free.

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The Circulating Library is now in charge of the Rev. W. H. Pratt, of South Norwood, who desires that all boxes should be returned to the Church House so that he may re-issue them in October. It is intended very shortly to add a considerable number of the newest books so as to keep the library thoroughly up-to-date.

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The Rev. G. Eales, in paying his annual subscription, sends us his new address as Howick, Natal, South Africa. We are glad our brother is not letting his membership lapse, and we hope this magazine will be one of the living links between us in the Homeland and him, and possibly other brethren in South Africa. We wish our brother much success in his new sphere.

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The brethren who find a red printed slip in this copy are earnestly asked to send it, together with their overdue subscriptions, to me at Harrow. If only they knew how difficult it has been to finance the Union during the past five years they would not be so tardy in paying their half-crowns. We only pay our way by arranging that there shall be practically no secretarial expenses. Everything has to go for issuing the magazine, and literally hundreds of our members are receiving it free!!

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I am grateful to say that I am now restored to normal health, but as I shall not be seeking another charge for some time, I shall be glad to help in arranging for Retreats and other special gatherings of ministers, and in various ways serve my brethren if only they will give me the opportunity.

E. D. DE RUSSETT.

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A SERVICE OF DEDICATION.

Sunday, October 3rd.

Arranged by the REV. R. H. COATS, M.A., B.D.

The minister shall begin by saying, "Let us unite in the worship of Almighty God," whereupon all present shall stand up. The minister and people shall then repeat the following sentences:

Minister: O magnify the Lord with me.

People: And let us exalt His name together.

Minister: Great is the Lord, and greatly to be praised.

People: Let the whole earth be filled with His glory.

HYMN: "Praise, my soul, the King of Heaven." B.C.H. 599.

Minister: Let us pray. **(All kneeling.)**

Almighty God, our heavenly Father, help us now to put away all distracting thoughts and to realise that we are in Thy gracious and holy presence. Give us the faith and love of children, so that we may know Thee as our Father, and enable us to worship Thee in spirit and in truth. **(Brief silence.)**

Lord Jesus Christ, Saviour of the world, draw near to us in mercy, open the eyes of our understanding, cause our cold hearts to burn within us, and make us to rejoice in Thy salvation. **(Brief silence.)**

O Holy Spirit of God, Lifegiver, Comforter, Guide, Sanctifier, illumine us by Thy truth, quicken us by Thy power, dwell in us by Thy love. Reveal to us our need of Thee, and take of the things of Christ and shew them unto us. **(Brief silence.)**

Minister: The Lord is nigh unto all them that call upon Him.

People: To all that call upon Him in truth.

Minister: The Lord is gracious and full of compassion; slow to anger, and of great mercy.

People: Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee.

TE DEUM, OR HYMN: "Crown Him with many crowns." B.C.H. 151. **(All standing.)**

SCRIPTURE SENTENCES. (The congregation sitting.)

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Minister: God commendeth His love to us, in that while we were yet sinners Christ died for us.

People: He loved me, and gave Himself for me.

Minister: Jesus said: He that findeth his life shall lose it, and he that loseth his life for My sake shall find it.

People: What shall it profit a man if he gain the whole world, and lose his own soul?

Minister: Endure hardness as good soldiers of Jesus Christ. Quit you like men, be strong.

Men Only: Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength.

Minister: Then said one unto Jesus, Behold, Thy mother and Thy brethren stand without desiring to speak with Thee.

Women Only: And Jesus said: Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

Minister: Remember now thy Creator in the days of thy youth.

Young People: O Lord, Thou art my God; early will I seek Thee.

Minister: Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross daily and follow Me.

People: God forbid that I should glory, save in the Cross of our Lord Jesus Christ.

Minister: I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

People: O Lord, whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.

Minister: Let us pray. **(All kneeling.)**

(Then shall be said the following prayers, or an extempore prayer.)

Minister: Almighty and everlasting God, our heavenly Father, Giver of every good and perfect gift, we thank Thee for Thy mercies to us, which are new every morning, and more than

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we can number. For seed-time and harvest, summer and winter; for the glory of earth and sea and sky; for food, raiment and shelter; for happy homes and the many blessings granted to our native land; for those who love us and whom we love; and for every gracious influence that uplifts our lives, we give Thee humble and heartfelt thanks. More than all we bless Thee for Jesus Christ our Lord, Thine unspeakable gift, and for the strength and help that come to us from Thy Holy Spirit. We thank Thee for the ministry of Thy Word, for opportunities of Christian service, for the fellowship of Thy Church on earth, and for the memory of Thy saints in heaven. O Lord, help us to praise Thee not only with our lips, but by our lives, and make us less unworthy of Thine infinite goodness and mercy; through Jesus Christ our Lord. Amen.

O merciful God, full of compassion, long-suffering and of great goodness, make us earnestly to repent and heartily to be sorry for our misdoings. Make the remembrance of them so burdensome and painful that we may flee to Thee with a broken spirit and a contrite heart. O merciful Lord, visit, comfort, and relieve us. Awake in us true repentance and a lively faith in Thy forgiveness. Grant us in this world knowledge of Thy truth and confidence in Thy mercy, and in the world to come life everlasting. Strengthen us against sin. Enable us to fulfil every duty that so long as we live we may serve Thee and our fellow-men in that state to which Thou shalt please to call us, and that at last, by a holy and happy death, we may attain to life eternal; through Jesus Christ our Lord. Amen.

Minister: What shall I render unto the Lord for all His benefits toward me?

People: I will take the cup of salvation, and call upon the name of the Lord.

HYMN: "Jesus, Lover of my soul." B.C.H. 327.

BRIEF ADDRESS.

HYMN: "Hark my soul, it is the Lord." B.C.H. 302.

Minister: Let us pray. **(All kneeling.)**

O Lord, Thou art worthy to receive power, and riches, and wisdom, and honour, and glory, and blessing. Thou hast made

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us in Thine own image and breathed into us Thy Spirit. Thou hast holden our soul in life, and given us richly all things to enjoy. Thou hast redeemed us and reconciled us unto Thyself in the blood of Thy dear Son. Thou hast called us to the high privilege of being fellow-labourers with Thee and witnesses for Christ before the world; and Thou hast promised never to fail us nor forsake us, until Thou hast perfected that which concerneth us. All this Thou hast done for us. What may we do for Thee?

(Brief silence.)

Minister: He hath shewed Thee, O man, what is good.

People: What doth the Lord require of me, but to do justly, to love mercy, and to walk humbly with my God?

Minister: O God, who are ever saying to us: Son, daughter, give Me thy heart, help us to hear Thy voice in the claims of the world around us. May we hear Thee speaking to us in the need of the mission field for more workers; in the demand for Christ-like, consecrated lives, at home, in business, in politics, and in the realm of industry; in the cry of the poor and suffering and those who have no helper; and in all the sin and sorrow of humanity. **(Brief silence.)**

Minister: The harvest truly is great, but the labourers are few.

People: We therefore pray the Lord of the harvest, that He will thrust forth more labourers into His harvest.

Minister: O loving and all-searching Spirit, enable us to look into our own hearts, and to trace there the sin that doth so easily beset us. Show us what it is that keeps us from wholly following after Thee—whether sloth, pride, covadrice, love of money, selfishness, hardness of heart, or worldliness of spirit—and enable us, here and now, to cast away that sin, and to surrender ourselves, body, soul, and spirit, into Thy keeping. **(Brief silence.)**

Minister: Thus said the Lord, Whom shall I send, and who will go for us?

People: Lord, here am I. Send me.

Minister: O God, hearken to our prayers for one another as we bow before Thee. Help us to make our consecration whole-

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hearted and sincere. May we keep nothing back. Grant us, day by day, Thine all-sufficient grace, and may we be of those who remain faithful and enduring even to the end. **(Brief silence.)**

Minister: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

People: I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

(Then shall be sung the following verses, softly and prayerfully, without announcement, the people still kneeling.)

Take my life, and let it be
Consecrated, Lord, to Thee!
Take my moments and my days,
Let them flow in ceaseless praise.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
It shall be Thy royal throne.

Take my love, my Lord, I pour
At Thy feet its treasured store;
Take myself, and I will be
Ever, only, all, for Thee.

EXTEMPORE PRAYER BY THE MINISTER.

INTERVAL FOR SILENT PRAYER.

THE LORD'S PRAYER.

HYMN: "Thine for ever, God of love." B.C.H. 236.

BENEDICTION.

Things I Have Tried.

(FIRST SERIES.)

By REVS. F. COWELL LLOYD, F. TOWNLEY LORD,
B.A., B.D., and F. FRANKLIN CHAMBERS.



1.—A PASTOR'S YOUNG PEOPLE'S INSTRUCTION CLASSES.

ONE of my most prized privileges as the Pastor of Denmark Place Baptist Church, Camberwell, is the leadership of the Pastor's Instruction Classes. We have two—one meeting on the second Sunday afternoon in the month at 3 p.m., and the other the last Sunday afternoon in each month at the same hour. The former is in connection with the Intermediate Sunday School, and the latter is made up of members of the Institute. We used to meet Tuesday evenings, all in one class. But some of those for whom the class was especially designed could not come then, while other friends, who did not so much need this particular help, began to form the larger element in the gathering. So, after consultation with the superintendent and then with the staff of teachers, and gaining their full and cordial co-operation, I ventured upon the experiment of holding the class during the school hour on certain Sunday afternoons. The results have been entirely satisfactory. In the Intermediate School the method of gathering together my class is as follows:—

After the preliminary exercises the Superintendent informs the School that the Pastor is present and will be glad to meet in his Instruction Class all who love the Saviour and can call themselves His disciples. He then invites all such to stand. They then file out into the Church Parlour for the Pastor's lesson, returning to their different classes in time for the closing service in the Schoolroom. Seven met me on the first occasion some eighteen months ago. The numbers have gradually grown to over sixty. I ask those to rise who are present for the first time, and I congratulate them and pray for them. I then ask

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those to rise who are present for the second time. To these I offer a decision card asking them to sign it and bring it with them next month. Then I ask those who have been present three times and have returned the Decision Cards to rise. Each of these receive a paper on which they are to fill in name, address, age, teacher, and whether their parents come to worship with us or elsewhere; also as to whether a visit from the Pastor would be welcomed at the home. When this paper is returned properly filled the young friend is at once made a member of the Pastor's Band. Little by little I get to know each and to find out what their teachers and parents think of them. And, when I feel the time is ripe, I give them the opportunity of applying for membership and baptism. We then together fix upon a definite date for the sacred step of baptism. Thus some are looking forward to being baptized on the third Sunday in October and another on Christmas Sunday and still another on her birthday next January, and so on. They all understand that membership in the Pastor's Band is with a view to actual Church membership, baptism and Christian service, as well as to learning about these matters. At each monthly meeting the roll is called of all the full members of the Band. We study together such topics as The Lord's Supper, Baptism, Worship, Membership, Duties of Church Workers, Christian Service, Money, Stewardship, Prayer, Methods of Bible Study, Sunday, Free Churchmanship, Church Government, the Church Meeting, Organisation, Character, Faith, Love, Almsgiving, Repentance, Confession, Holiness, the True Apostolic Succession, Hymnology, etc., etc. The interest is invariably keen and the behaviour of this mixed company of boys and girls of ages varying from 9 to 15 leaves nothing to be desired.

The Intermediate Pastor's Instruction Class is, of course, smaller in number and far less elaborate in organisation. On the last Monday in the month I personally conduct the opening service. I then invite any who may be considering baptism or membership or who are especially interested in the particular subject of the afternoon (which I announce) to meet me in the class-room given up to me for the purpose. This class will num-

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ber from, say, 5 to 20 (out of an Institute of 60 or 70). Quite a number have asked for baptism and Church membership on these occasions.

May I add that I feel that, for myself at any rate, the secret of how to make the Sunday School the real nursery of the Church lies in the kind of work which I have endeavoured to describe, and which I am, in a very imperfect way, I know, trying to carry out.

What led me little by little to these methods was the discovery that we, as in most other schools, were failing to gain more than 15 per cent. of our scholars for baptism and Church membership. For example, I found that one year out of 42 new members there was not one who in any way represented our school of 300 children. Another year (1918, in fact) with a school and institute numbering over 500, only four out of the 57 new church members of that year came from our Sunday School. I humbly believe that the future will have a different story to tell.

F. COWELL LLOYD,

2.—REACHING "THE MAN IN THE STREET."

THIS is the record of a modest attempt to get into touch with men who look with suspicion on organised church life. Every town knows them, and every minister has to face the problem. A certain amount of experience with the army units educational work in France made it abundantly clear that the men are approachable enough, if common ground can be established. So the common ground decided upon was the problem of the relation of the Teaching of Christ and social conditions. We took courage in our hands and announced a sermon on the fitness of the masses for moral government. A large number of men came to the service, the vast majority strangers to any church, and members of the I.L.P.

The result was that we were challenged to repeat the sermon in a place where public discussion was possible and seemly. Accordingly a meeting was arranged in the schoolroom, and there

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ensued what was described in the press as "a ten-to-one debate." The discussion was free and unrestrained. There was some straight hitting, straight from the shoulder, and the result was a clearing of the air, a better mutual understanding. Indeed, one of the men present, noted for his bitterness in regard to the churches, declared that if that was the way the church was ready to face the issues of modern days, then all he could say was that the ministers and the social reformers were working along parallel lines for the same end. We gathered that it was not the desire of Labour that the Church should ally herself with any political party. All that was demanded of the "professional" followers of Christ was that they should fearlessly explore the teachings of Christ into every avenue, and deliver their findings with absolute honesty and freedom of utterance.

It will be asked: "Did any practical good issue from all this?" Undoubtedly, the venture was worth while. We began to see some of those unfamiliar faces in the ordinary services. The Labour Institute requested that copies of the local "Free-Churchman" should be placed in their reading room, in order that the work of the churches might be known. And in response to a challenge we threw out, some of the Trade Unions began to consider the advisability of holding their weekly meetings on school premises instead of in the public house. Last week the Amalgamated Engineers' Union came to us to hold an important meeting, and crowded the schoolroom. And they were delighted because they could smoke: they hadn't expected it. There is now a quarterly meeting in the town, of six clergy, six ministers, and twelve labour officials, to discuss matters of mutual interest: and such a meeting shows at least that we are bridging the gulf to some extent.

A modest attempt, put forward without any notion of a revival of religion in a hurry among the men, but simply with the aim of getting together. It was not altogether in vain.

Ipswich,

F. TOWNLEY LORD.

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3.—SOME VENTURES IN DEVOTION.

Impressed with the need for developing an intenser Christ-consciousness in corporate worship, the following ventures in devotion have been made and found helpful.

Half-day Devotional Retreats. The devotions are based on a complete reading through of St. John's Gospel, interspersed with hymns, vocal and silent prayers, guided meditation, and the Lord's Supper. There is a brief interval for tea. Printed leaflets are provided indicating the general outline of the Gospel and the order of devotion. Few people realize the inspiration of a complete reading of the Gospel in an atmosphere of devotional fellowship. Having followed the record of our Lord's life for about three hours, the climax of the Crucifixion, followed by the Lord's Supper, comes with almost overwhelming impressiveness. After reading the final resurrection narrative and lifting up the heart in a closing hymn of praise to the Risen Lord, one goes back to the world with a sense of spiritual renovation.

A Month Without Sermons. The aim was to let the Scriptures speak for themselves under the illumination of the Holy Spirit; and the plan adopted was a consecutive reading of St. Mark's Gospel, spread over a month, together with short Bible readings on definite subjects (with a minimum of comment) at the Evening Services. Two chapters of the Gospel, divided into about four sections, were read at the Sunday morning services, one chapter at the evening services, and one at the mid-week prayer meetings. Thus read consecutively, the record of our Lord's ministry in the sixteen chapters of St. Mark was read through during the month. Church officers took part in the readings, prayers, and announcement of hymns, the congregation following the readings in their own Bibles, or, when requested, joining aloud in reading alternate verses. The effect of reading the Gospel consecutively was to give a unity to the series of services, and to make Jesus Christ the centre of devotion in each. The general result of thus temporarily abstaining from preaching was a rediscovery of the value of worship.

Weekly Communion Services. The Lord's Supper meets a natural desire for visible symbols of unseen realities, a more

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frequent observance has saved certain temperaments from the perilous fascination of over-developed ritualism, besides helping to restore the ordinance to its pre-eminent place in Christian worship.

Mid-Week Bible Conferences. Systematic exposition (followed by open discussion) of the teachings of Christ, has galvanised a nerveless prayer-meeting into a vital fellowship.

The Second Lesson. Occasional readings from "By An Unknown Disciple" in place of the second Scripture Lesson have arrested the attention of the listless by their fresh presentation of the life and teaching of Jesus.

Such methods, among others, have helped to create a Christ-consciousness in a Church which realized this to be its greatest need.

P. FRANKLIN CHAMBERS.

Prince's Gate Baptist Church, Liverpool.

THE FUTURE OF OUR UNION.

By REV. W. W. B. EMERY.

THERE is a very general feeling among our members that the B.M.F.U. might be much more effective. We ministers are very scattered, yet our common interests are our greatest interests. Ours is a clear case for "Unionism," and the B.M.F.U. exists to provide a rallying centre and a medium of communication. Something has been done in this direction, but more remains. We all want to fulfil our unrealised potentialities.

This feeling has found frequent expression in our Council, and at a recent meeting a Sub-Committee was appointed to suggest ways in which our usefulness might be extended. The Sub-Committee has given much thought to this question, and the following report is now submitted to our members that they may send in their comments and suggestions to the Editor of "The Fraternal."

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One member of the Sub-Committee suggested that our relative ineffectiveness arose from the vagueness of our aim; that while we know in a general way what we want to do, it is so general that when we come to its application in detail we lose our way. There is much truth in this. As we preachers often tell our people, any indefiniteness in the goal will mean wavering and uncertainty throughout the course. The Sub-Committee made this its starting-point:—

TO DEFINE THE AIM OF THE B.M.F.U.

so that our whole brotherhood might have the purpose of our fellowship clear before their minds. Our aim is twofold:

(1) To foster the Spiritual and Intellectual Life of our members. It has been suggested since that we might include the physical welfare of our members by assisting in the formation of Golf Clubs, Walking Parties, etc. There seems to be no reason against this if such ends can be compassed in so scattered a society. But, after all, we must make "our moral being our prime care." It is admittedly first in importance, and we can do much in this direction, even under the limitations imposed by our conditions.

(2) To form a Fellowship for Mutual Help in the Common Interests of the Ministry. It would be superfluous to argue this point in these days. On every hand men have discovered that those of the same craft or calling have common interests and that they can help each other in these by forming a Union or Fellowship. We, too, have common interests, and in these unsettled times a fellowship can be a great mutual help. Social and denominational conditions are constantly changing, and as they change new practical problems emerge. But these problems are often very much alike, and indeed sometimes the same, for different men. The minister with a rural pastorate in Northumberland is in much the same position as the one in Cornwall; the situation of a pastor of a down-town Church in London is very like of a man with a similar charge in Liverpool. Both would be helped if they could pool their experience. A medium by which this could be done should prove of very great value, and

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we think that our union could render great service in this direction.

THE METHODS SUGGESTED are as follows:—

(1) By Affiliating Local Fraternal throughout the country. Affiliation, it is true, often amounts to very little. Nothing happens. But that is not the sort of affiliation we have in view. Already a great deal has been done by the circulation of books among Fraternal, and this might be greatly extended. Beyond this there is the matter of the discussions at Fraternal meetings. This, as we all know, is of very varying quality. Sometimes there is no talk that is of any use. At other times we "strike oil," and some subject of great importance to the whole ministry is discussed in such a way as to bring real enlightenment. In both cases our Union might be of great service. Subjects might be suggested that would, not only preserve such gatherings from vacuity and futility, but enable the local fraternal, by talking them over, to influence and help the whole ministry. The results could be sent to our Secretary and communicated by him to other ministerial groups. Then, when a local fraternal happens to hit upon some good theme, they might suggest it to our Secretary for discussion in other meetings. Thus a definite body of ministerial opinion might be formed and ascertained. It would surely be a great advantage that when matters affecting ministers arise at assemblies and other denominational gatherings, ministerial opinion should not be fluid and vague, something to be guessed at, but compact and considered,—something that is known.

(2) By encouraging the Formation of Baptist Fraternal. Obviously such matters as we have referred to can be dealt with only in Fraternal which consist of our own denomination. But in many towns the only existing Fraternal is one that includes all Free Church ministers. To form another and Baptist Fraternal is a delicate and difficult matter. Yet it seems necessary to the fulfilment of our aim. Much attention was given to this point by the Sub-Committee, and their judgment is that our policy should be to encourage the formation of Baptist Fraternal

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wherever it is practicable, or Baptist sections of larger Fraternal. To this end the officers of the B.M.F.U. would give such guidance and counsel as they could.

(3) By Linking up Isolated Men by Personal Membership. Some of us hardly realise how many men are cut off from all ministerial fellowship, or what a great deprivation this involves. Ministers in country places are acutely conscious of missing a natural means of stimulus and sympathy. This is one of the first concerns of our Union. We want it to be, not only a Fraternal Union of Meetings, but of men. Though we cannot altogether overcome the disadvantages of distance and inaccessibility, we can do much toward mitigating them, by giving everyone the consciousness that he belongs to a brotherhood and by facilitating brotherly intercourse.

(4) By Arranging Conferences. This is, of course, no new thing. We have always had occasional conferences in connection with our Annual Assemblies. But these are necessarily very occasional, they are often hurried, and many are kept away through other meetings being arranged for the same hour. In spite of all difficulties, these gatherings would be continued, but we hope also to arrange for our Union to find a place in the programme of Association Meetings, and also to hold District Conferences from time to time.

(5) By Cultivating Close Co-operation with the Pastoral Session. The movement in favour of a Pastoral Session is itself a proof that ministers generally are feeling the need of just what our Union exists to provide—an occasion and a medium for frank and intimate intercourse. Between that movement and our own there need be no competition, but co-operation might secure the results we are all seeking, and the older body might be of great service to the wider and newer. While we all feel that a Pastoral Session possesses great potentialities of usefulness, we feel too that they have not yet been attained. Indeed, to speak frankly, there are some who fear that the Pastoral Session is in some danger of losing the independence, privacy and frankness which alone can give it any value. Our Union might do much toward preserving these vital elements. As things stand, we are the

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largest and most representative voluntary organisation of Baptist Ministers, and so might fairly claim to be the best available organ for expressing the "general will." If we can make our membership practically co-extensive with the ministry, as we hope to do, this will be even more true. We think that such a body might do much toward making the Pastoral Session what we all wish it to become.

(6) By the Circulation of our Magazine as a channel of intercourse between Fraternalists. The magazine is our most effective instrument for making the affiliation of Fraternalists a reality. Its present and very considerable value would be greatly enhanced if it contained, not only contributions by individuals, but by groups of ministers who handed on to others the results of corporate thought. Papers might appear, too, with a view to their being discussed and the issue reported in the next number. One of the things we should concentrate upon is the development of our magazine. It is the chief means of that exchange of ideas which is essential to real ministerial brotherhood.

(7) By making the B.M.F.U. Council representative of all the Districts of the Country. The practical difficulty of men from a distance attending Council Meetings is a very real one. Most of us have to consider expense. But the tendency to rely on men in the vicinity of London must be resisted. The Council must be really representative of the whole body. There are ways, we think, in which this might be attained, at any rate to a very large degree.

Such are the suggestions of the Sub-Committee as to our aims and methods. Certainly they are definite. We think they are practical. It now remains for our members to show their interest and give their help by expressing their own thoughts to the Secretary.

[It is earnestly hoped that the subject of this paper will be freely discussed at the various fraternal gatherings held in October and that suggestions will be forwarded to the Hon. Secretary so that they may be brought before the Council on November 16th.—Ed.]

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A WORD FROM THE PRESIDENT.

DEAR Mr. Editor,—Your request for a message breaks in upon a brief holiday, but I cannot refuse to respond. So in one of the most beautiful spots in the world, with the Lake of Thun in the valley below me and the snow-capped sun-lit Jungfrau towering beyond, I take up my pen to write a few words.

First, let me assure our members that their message of greeting to the pastors of Europe, adopted in Birmingham, and entrusted to me for communication in the course of my journey, was everywhere most warmly welcomed and reciprocated. Our brethren are labouring under grave difficulties owing to the economic conditions following the war and the continued unrest and uncertainty in many lands; and the assurance of the concern of those who represent stronger constituencies is to them a stay and support. In all cases, as a rule by standing vote, they expressed their thanks and asked me to convey their fraternal greetings to the British pastors. It was, above all, gladdening to note the reception of your message in former "enemy countries," Germany, Austria, and Hungary, where the knowledge that we refuse to allow our sense of fellowship in Christ to be broken or marred by the political happenings of recent years has made a deep impression. Nothing, save the resolution of the Union Assembly, produced a happier effect than your resolution. Elsewhere, too, it came as a welcome word of goodwill: the Swedes were glad to hear it, and the Czecho-Slovaks, with whom the near future may bring us into more intimate relations, were gratified by the interest of British pastors in the progress of their young Republic and especially of the Kingdom of God in their midst. Finland is another country in which Baptist work has been commended to the fostering care of British Baptists by the conference in London, and there Swedes and Finns alike united in greeting you all in the name of the one Lord, theirs and ours. The Esthonians not only sent a message of thanks and reciprocated our good wishes; they have asked my colleague and myself to become honorary members of their Union, and I have accepted

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this distinction as your representative. The Letts, struggling under a heavy burden of poverty and political unrest, the ministers of Poland, where conditions are chaotic in the extreme, and of Rumania, where persecution still rages in this twentieth century of the Christian Era, all find encouragement in the support of their stronger brethren. I thank you for allowing me to convey your brotherly word and to express your brotherly feeling; to us it was an easy—though by no means a formal—matter to pass a resolution, but to the recipients it has meant much more than those who have not visited these European lands can realise. The knowledge that in their struggle and poverty the big British brother has not forgotten them tells mightily.

You are aware that I have been asked by the vote of the July Conference in London to accept a position of special responsibility in connection with the European Baptist work. I am profoundly moved by the unanimous invitation of that conference, representing as it did all our larger, and most of our smaller, communities; and probably before these words are read my decision will have been communicated to the Boards in whose hands a definite appointment rests. But, whatever my personal relation to the European churches may be, I would earnestly plead for the cultivation among us of a Baptist world-consciousness, and especially of a continuous interest in the evangelical work that our brethren are carrying on amidst disadvantages and hindrances of which few of us have any adequate conception. We have to take care that in coming days the "Baptist World Alliance" shall prove itself a reality and a power, so that Baptist Brotherhood is evidently more than a phrase, and we that are strong bear the infirmities of the weak. All our resources must be applied at the positions of need. Persecutors must know that the man at whom they strike is not friendless: behind him stand his co-religionists the world over. Numerically feeble groups must be shewn by our deeds that they are not alone in their task and struggle, that whatever we have gained in our longer experience is held at their disposal, that the advice and guidance and even the material help we are able to offer are freely theirs for Christ's sake. Especially in these years of terrible want must ones generosity be prompt and full.

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We have a great task before us at home, and beyond doubt we shall carry it to a triumphant issue. It would ill become me to exhort my brethren in respect to the raising of our "quarter of a million." To reach this amount—even to exceed it—is a self-evident duty in which none will fail, least of all those whose membership of a "Fraternal Union" attests their brotherly interest in one another and in the common cause. Our foreign and home work alike must be carried on "worthily of God": our poorer fellow-ministers must be helped and our missionaries sustained in their toil for the Kingdom. Concern for the Fund will be all the keener since it includes an amount (all too small, I fear) for the European Baptist work; and the raising of the Fund will fill our hands for new enterprises.

With hearty greetings to you and all the brethren,

I am, dear Mr. Editor, yours very sincerely,

J. H. RUSHBROOKE.

St. Beatenberg, Switzerland,

August 22nd, 1920.

P.S.—I ought to have referred to the peculiar pleasure with which the Council of the Fraternal Union entertained the American and Continental delegates to the Conference of July, and to have acknowledged the special services not only of our own esteemed Hon. Secretary, Mr. de Rusett, but of the Rev. A. J. Payne, Hon. Sec. of the Baptist Board; Principal Gould, and the Rev. S. W. Hughes, rendered in connection with the arrangements.

NEW BOOKS.

Messrs. Morgan and Scott have published in a cheap form two striking addresses delivered at the Pastors' College Conference on "The Authority of Christ in a Lawless Age," by W. R. Chesterton and P. Evans. The two addresses are excellent. They made a good impression when delivered and they are well worth reprinting. The same house also issues "A New Discovery of Jesus Christ," by Thos Payne, D.D., and "An Expository Outline of the Revelation," by W. Scott. Mr. Scott treats the book as history written in advance.