

The Fraternal.

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LITERARY AND OTHER CONTRIBUTIONS for the FRATERNAL should be addressed to the Secretary, Rev. E. D. deRUSETT, M.A., Kenmare, Burges Road, Thorpe Bay.

FROM THE SECRETARY'S DESK.

A full report of our annual meeting appeared in the "Baptist Times," so there is no need to reprint it in our magazine, but I want in your name to say how heartily we welcome our brethren, the Rev. A. M. Ritchie, M.A., as President, and the Rev. S. W. Hughes, as Vice-President. We trust that under their leadership our Fraternal Union will increase in usefulness and in numbers.

We would draw attention to two or three items in this issue which require the hearty co-operation of the brethren. The first of these is the matter of the Circulating Library, the Committee of which will be much encouraged if there is a speedy and adequate response to the appeal for suggestions as to books to be included in the new catalogue.

While referring to the Library, may I urge users of it to examine their own shelves for "Conflict of Religions," by T. R. Glover, which is missing from Box 4. "Alas, master, it was borrowed!" is true in this case, for we were unable to purchase a copy when forming the Library, so our brother, Rev. A. F. Watts, kindly lent us his, and now that he requires it we are unable to return it to him.

The second of these is the using of the machinery of our problems to be considered by the 1923 Conference referred to at some length in this number. The Rev. Gwylm Davies stirred us with his telling address at our meeting, here is the opportunity for practically showing our appreciation.

Our brother, Dr. Wicks, has consented to be responsible for a Book Page in subsequent issues, but he will value the assistance of all brethren who find practical help from some special book they come across. Will they intimate the fact to him at

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once, so that he may be enabled to inform us all through these pages. If some book appeals to you in such a way that you think it will be valued by your brethren, then unselfishly inform them by this means.

Subscriptions are coming in so slowly that we are wondering how long we can continue to produce our magazine. It is taking nearly the whole of our income. If only **all** members would pay their subscriptions within the first three months of the year, we would have no cause for anxiety.

Forgive a personal note, but at the head of the previous page is an intimation that I have left the Metropolis for the quiet sea-side, and the next few months will show whether it is possible to work the secretarial of our Union from here.



CONFERENCE ON CHRISTIAN POLITICS, ECONOMY, AND CITIZENSHIP.

THE NEXT STEP.

By this time all our members are conversant with the fact that it is intended to hold a conference on Christian politics, economy and citizenship, in 1923, under the presidency of Bishop Temple, and doubtless not a few have been looking for some direction as to the next step to be taken.

It will be remembered that the Rev. Gwylm Davies, M.A., addressed us on this subject at our annual meeting, setting forth the aims of the conference: Firstly, at discovering more fully and formulating more clearly what are the social implications of the Christian gospel. Secondly, at giving united expression to the convictions of Christians on educational and industrial, civic and political subjects. Thirdly, at creating an organisation through which these convictions can take practical form.

It is obvious that a great deal of preliminary work must be done in the way of inquiry and research if the conference is to accomplish its aim, and it was felt at our meeting, that our **Fraternals** were almost ideal groups for the purpose of studying particular problems and the reports which will be submitted to the Conference. Our ministers have exceptional knowledge and

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unique experience in these great subjects, and if they will, as Fraternalists, accept questionnaires and carry out properly defined schemes of inquiry, their findings will be simply invaluable.

Several Baptist ministers, including Drs. Carlisle, Clifford, Dakin, and the Revs. Hayward, Martin, Phillips and Hyde are on the Council, and if the Baptist Fraternalists will only back them up, their position will be second to none in the Conference.

The most practical way of rendering assistance is to obtain consent of the members of the local Fraternalists to consider themselves as a group, and then write to the Secretary, Miss Lucy Gardener, at 92 St. George's Square, London, S.W.1, saying how many copies of questionnaires can be used and perhaps this will be more easily accomplished if leaflets are first applied for and circulated.

Even where this plan is not feasible, for some reason or another, then individual members can form such a group from amongst the Christian workers in their town, and so do very effective service, especially if they will also give in their names as correspondents.

We are only awaiting the federation of a few more Fraternalists, then our central committee will be called together to consider the best method of utilising their services.

OUR CIRCULATING LIBRARY.

When the Circulating Library Scheme was launched some six years ago, it was based upon the idea that the books should be in circulation for about five years.

We have in all twenty-two boxes, most of which have been sent to the majority of our groups, so that they are nearly useless for our purpose and must be replaced.

Obviously this will involve considerable expense, but all anxiety on this score has been obviated by the generosity of a Ladies' Working Party at Ealing, for as a result of their efforts we have the sum of thirty pounds to expend in books, part of which will be devoted to the boxes for the ordinary library and part to those for isolated ministers.

A committee has been formed to go into the whole matter and it will decide as to what books will be withdrawn from the

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library and sold to our members, and what new books are to be purchased. Mr. Pratt, who is the librarian, will be pleased to receive suggestions as to books which are desirable for our library, bearing in mind that it is a circulating one and not for reference as some brethren have imagined.

Lists of books or even names of single books will be much appreciated by the Committee to guide them in their selection. I venture to say that any brother who does not make any definite suggestion is thereby precluded from criticising the new catalogue when it is issued.

Such communication should be made within a week of the reception of this magazine, for we do not want the issue of the new boxes to be delayed any longer than is absolutely necessary.

Working for Union.

WHAT CAN WE DO?

By Rev. T. A. BAMPTON (Birkby Baptist Church,
Huddersfield).

THE contributions of Rev. W. Broadbent and Rev. F. E. Hall in last month's issue of the "Fraternal" are most valuable descriptions of the trend of the various sections of the Christian Church towards unity. It is most helpful to hear that so friendly a spirit is evinced between the Free and Established Churches in the two towns mentioned. It must surely be the wistful hope of every minister of the gospel that such a spirit should become universal.

But does this mutual patting on the back carry us very far? We may go a very long way in personal esteem and active co-operation in social and moral work, and yet leave the all-important question of true unity unsolved. To make the discovery that we are all good fellows does much to lessen the asperities of controversy, and helps in a very material way to remove the obstacles from the avenue of approach; but the problem of centuries cannot be settled over tea cups, and interchange of pulpits by no means indicates an interchange of ideas. A general sympathy with the aims of any body of men, or an acknowledgment of the sincerity of their overtures, will not take

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us beyond the garden party stage of the most vital discussion that has ever arisen in Christendom.

What is the immediate step we can take towards the consummation of this desirable and necessary end of Catholic reunion? The first step towards any visible union in Christendom is the one which the Anglican Church has taken, through the Lambeth Conference, namely, a clear and untechnical definition of the position of the particular Communion. A Church containing many and varied schools of thought has issued a statement upon most of the vital problems of our day, and the report is published as the unanimous declaration of her responsible leaders. We must do the same.

It is sad but true that we Baptists are not at all sure of ourselves. Freedom has become dangerous fluidity. If we have not unity among ourselves, how can we expect union with other Christian Churches possessing different traditions, emphasising other aspects of truth, and holding divergent views of Church government and orders? There is need of a crystallisation of our thought on the distinctive teaching we believe.

I have not heard of any exposition of what Baptists believe about Holy Scripture. If we are to accept the evidence of the controversies which occasionally flush into print in our denominational organ, we are apparently undecided whether to rest our weary souls on the unstable seat of verbal inspiration or to engage in the search for a more suitable interpretation. While claiming to be Christians who are loyal to the New Testament, it is only reasonable that those outside our Communion should ask us to define what we mean by the New Testament. If we build on the impregnable rock of Holy Scripture, it is essential to clarity of witness that we say something about geologic formation.

Arising out of our definition of what we understand the Holy Scriptures to mean will come a clearer idea of the Sacraments. In vain does one look for an authoritative statement as to our actual belief in the meaning of Baptism or the Lord's Supper. The time has gone by when we could shelter ourselves behind the formula of obedience to our Lord's command. Even our young people are no longer content to accept this condition of membership on the basis of a blind obedience to a command

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which no one seems to have been at the trouble to explain. Surely we have a theory of Baptism which goes behind a mere unquestioning obedience. Or did our Lord impose an arbitrary and unrelated act of confession on His disciples? There is urgent need for a corporate interpretation of the Sacrament by which we are distinguished from our fellow Christians. But however lacking we are in corporate definition of the nature and purpose of Christian Baptism, we are infinitely more hazy about the significance of the Sacrament of the Lord's Supper. I doubt whether some of our people regard it as a Sacrament at all. We indulge in delightful philological interplay between "Sacrament" and "Ordinance," and talk with some conviction about the Real Presence. We have repudiated the scholastic doctrine of Transubstantiation; we have not, like our Anglo-catholic brethren, attempted to define what we understand by the elements and the fact of the Real Presence in this central act of the worship of the Church Catholic. The consequence is a poor attendance at Communion, and the wistful enquiry as to where we stand from those who have had the courage to register their corporate deliberations.

What Orders have you in the Baptist Church? I was asked that question by a liberal member of the Greek Orthodox Church, a man burning with holy zeal for the rediscovery of that Catholic unity which he believes exists beneath the actual divergencies. The only answer to this question is that we have no Orders because we have no order. Our present method of Church government is as much like that of the primitive Church as the pigeon is like the dodo. The pastoral office varies according to the type of the Church. In some Churches the pastor is the leader, and in others he is the led; in some Churches he is the shepherd of the flock, and in others he is the goat that has somehow strayed in among them. The office of deacon is one which has various interpretations according to the will—and sometimes the whim—of the individual group. Allowing for freedom of individuality in the Churches, there is a sad lack of co-ordination. Is it too much to say that the office of superintendent has not yet been frankly understood by the majority of Churches? The question of superintendency is in danger of resolving itself into a distinction between aided and unaided Churches. Our ministry

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is in danger of a similar line of demarcation between aided and unaided pastors.

In view of the inevitable necessity of Christian reunion there is a clear call to our Church to define her position. There are truths we hold which are fundamental to the Christian witness. The emphasis we place upon them is our contribution to the Holy, Catholic and Apostolic Church. The least we can do is to seek to discover the link of connection which binds together the groups of Christians known to the world as Baptists. The alternative is before us. Either we define our position and coordinate our forces, or become the adherents of an inchoate and undeveloped sentiment, the Church of freedom without order, spirit without form.

CHRISTIANITY AND PSYCHO-THERAPY.

By Rev. F. C. BRYAN, M.A.

MOST ministers at some time or another come across distressing mental cases. A woman comes to call, perhaps, who has a pitiful tale to tell of the persecution she suffers. She complains that not only the world, but even "so-called Christians" are among her persecutors. The minister expresses sympathy, but the more sympathetic he becomes, the more worked-up is his caller. "That dreadful man who takes the collection my side, I feel I can't worship in the same church with him, such wicked things he has said" and so forth. Tactfully, the minister visits the gentleman in question and finds the whole thing more or less of a mare's nest. The woman is really suffering from delusions of persecution. Her mental life is not normal. She doesn't "see life sanely and see it whole." It proves no use to try and convince her by argument that she is deluded, and that the persecutions she feels she suffers are due to no malice on the part of her persecutors, who are mostly unaware of having caused offence. Such arguments only further enrage her and convince her that even the minister is in league against her. Her's is a difficult case—one of those border-line cases—not normal, and yet not sufficiently unbalanced to be certified as insane. She greatly needs help. Her delusions are symptoms that something

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serious is wrong. If the minister is not able to diagnose her real trouble and give her the help she needs, probably no one will; and her condition may worsen till the asylum becomes inevitable. The trouble is that the seriousness of the case is often not recognized at first, but is allowed to develop until a cure becomes most difficult, if not impossible.

The case given is just one of many types of incipient mental trouble, which most ministers constantly meet, and which in its earlier and curable stages is not always recognized for the serious thing it really is.

In the last twenty or thirty years much careful and scientific research has been made into this matter, and a new and very important and successful science of healing is being propounded and practised. The initial discoveries were made by Freud, of Vienna, and these have been developed and modified by Jung and the Zurich school. Their method of diagnosis (which in itself is part of the cure), is known as psycho-analysis; and the whole treatment is generally known as psycho-therapy.

Now, as always happens when a "live" discovery is made, it is first a "fad" and then a "fashion." Psycho-therapy may be said to have emerged now into the second phase. It has become a fashion. And when a thing becomes the fashion, all sorts of quacks take it up for the profit that is to be made from the credulous and ignorant. But apart from the quacks who bring the whole science into discredit, even among experts there is considerable difference of opinion. Some psycho-analysts are definitely anti-christian, but others are just as definitely convinced that these new discoveries can and ought to be harnessed in the service of Christ, and that in themselves they throw a great deal of light upon the meaning and power of Christ. In a word, that some of the discoveries are only re-discoveries of truths and principles of which Jesus was fully aware and which He continually used; and that they may help the Church of today to recapture the power of Christ over unclean spirits. It seems as if Christ Himself is coming to us and renewing the commission given to the disciples of old: "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, **cast out devils.**"

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Without, then, claiming that everything that is said and done in the name of psycho-therapy is true and right; even admitting that as taught and practised by some people it may be definitely wrong and hurtful; yet there does seem to be in it much that is capable of becoming very helpful to the Christian minister in his work, and of enabling him as he studies it in the light of his knowledge of Christ to gain fuller understanding and power for helping many most difficult people.

It is impossible in a brief article like this to give even an outline of this new science, nor is the writer adequately equipped for so doing. All he will attempt is to single out one or two points of special interest, by way of illustration of the kind of thing psycho-therapy is, and then to refer his readers to the best text-books on the subject, where they may go for themselves if they feel the importance of the subject and wish to pursue it seriously. (Perhaps one or two books might be included in the "Fraternal" Library).

Psycho-analysis is based on the assumption that every neurotic symptom has its origin and explanation in the background of the mind. The symptom is just a bit of the "unconscious" mind thrust into consciousness. And the sufferer is of course unaware of this. He is aware only of that which floats to the surface of consciousness.

It is not difficult to see that the mind must contain a vast deal more than it is conscious of at any given moment. It retains and stores memories which may lie dormant for years, till suddenly something awakens them from the unconscious (or sub-conscious) and they suddenly emerge into consciousness; as points of rock, whose base is hidden, emerge when the tide recedes. But not only does the unconscious store facts and memories; it also has activities and obeys laws just as the conscious mind does. And it is here that the source of so much trouble lies. Some worry, some thwarted desire is experienced. The worry is not surmounted or the desire is not satisfied, and the conscious mind passes it on to the unconscious, it lodges there and establishes a "complex" (as it is called), a centre of irritation, which is constantly feeding the conscious mind with a stream of distressing thoughts and emotions. If this complex is not resolved—if this centre of irritation in the unconscious is

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not removed,—it will take root and grow. Gradually it may upset the balance of the mind and cause grave mischief of the kinds indicated.

Now psycho-analysis takes these symptoms of disorder which float up into the conscious mind from beneath, and deduces from them the nature of the "complex" that is causing the trouble. A great feature in the case is the study of dreams. It has been found that that part of the mind which is active in dreams is most illuminating in helping to indicate the troublesome "complex." It seems to be the borderland between the conscious and the unconscious. It is perhaps this part of psycho-analysis that seems most queer to the uninitiated. The expert seems to get very far-fetched interpretations to dreams and to make curious deductions therefrom. But if he is a real expert, that is to say, if he speaks from a wide experience, the uninitiated are better advised to watch and learn than to turn it all down without investigation as queer and novel and no good. It is true, of course, that experts are by no means agreed, as yet, as to all the interpretations and deductions to be drawn. But sufficient work has been done, and sufficiently striking results have been obtained to show that a fruitful line of investigation is being pursued, and that the cause and cure of mental trouble are being much more clearly ascertained than ever before. Without becoming an expert, it can be a great help to a minister to know some of the main principles of this analysis; that he may know the kind of questions to ask, the kind of things to look for in conversation, and the probable meanings of any dreams or visions that his caller may confide in him. It is possible that the prominence given to sex troubles is an over-exaggeration of many psycho-analysts, and that they tend too often to find a sex interpretation—some sex-repression—in the symptoms they are analysing. But this is certainly a very common trouble and a common cause of mental and spiritual disorders; and the information many reliable psycho-analysts are able to pass on in this most difficult yet very vital matter, may be of great help to those whose vocation it is to deal with sick souls.

But psycho-therapy, as its name implies, not only professes to diagnose, but also to heal. And it is here that Christianity has a vital part to play. The mental and the spiritual are very

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subtly interdependent, and mental trouble is not infrequently due to some clogging of the channels between. The Christian holds that God is the source of life and power—"in Him we live and move and have our being"—that "we have no power of ourselves to help ourselves"—that the troubles of the mind and soul cannot be put right by "willing." The will is the executive officer of the mind, but it is not the source of power—it is the electric switch, but nothing happens unless the battery is charged. This is not only sound Christianity, but it is becoming recognised as sound psychology too. The channels through which power and vitality come are the emotions, particularly the emotion of love. And what most mental and spiritual sufferers need is some object to stimulate the emotions, or to guide misdirected emotions into harmonious and healthy and right channels. While some psycho-therapists fumble and falter over this, the Christian minister is assured that this can be found in Christ; and if only more of us could combine the psycho-analyst's accurate knowledge of the mind and its disorders, with the Christian's knowledge of Christ, the Healer and Saviour, we might be a means of much greater help to many poor sufferers and sinners, and might demonstrate in a most convincing fashion the glory and power of the Great Physician.

The writer has not yet come across a book that treats of psycho-therapy adequately and fully from the Christian standpoint—perhaps it exists; but if not, the time is surely ripe for it to be written. But of those already published "Psycho-Analysis and Its Place in Life," by M. K. Bradby (Oxf. Med. Publications), is perhaps one of the best and soundest outlines of the whole subject, with no special Christian or anti-Christian bias. "The Psychology of Insanity," by B. Hart (Camb. Univ. Press), is a useful little book, giving in a small compass an outline of some of the commonest diseases of the mind and their symptoms. "Dream Psychology," by M. Nicholl, is a useful outline of the most characteristic element in Psycho-analysis. One of the most illuminating and helpful things that has been written, however, is the article by Dr. Hadfield in a composite work called "The Spirit," edited by Dr. Streeter (Macmillan, 10/6). The whole book, though not all on the subject of this article, is very suggestive and well worth reading.

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THE LATE DR. GOULD.

By Professor S. W. GREEN, M.A.

[NOTE.—I am afraid that what follows will not quite be the "memoir" which was asked for. Of the widened activities of his later years, in high service to the Denomination and to the Free Churches, others may more fitly speak. I can only write from the point of view of one who for five and thirty years of close fellowship was his colleague in his life-work. From this point of view it was my privilege to speak at a Regent's Park College Reunion on April 27th, and I shall venture to repeat the form and substance of what was then said.]

AFTER a long break we resume this annual gathering to-day under the shadow of a great loss. We vividly recall former years; the genial greeting of brother and sister to the arriving guests, the expected moment when, as Homer has it, "we had put away the desire of eating and drinking," the tumultuous welcome to our host as he rose to speak, loudest from those still under his discipline, who in the morrow's Hebrew class might perhaps be weighed in the balance and found wanting. The memory of those inimitable after-luncheon speeches lingers with us—the backward glance, the forward look, the wise counsel, all lit up with shafts of rare and delicate humour. Humour at its highest, the sign of a mind at peace in itself, for which the contrasts and contradictions of life have ceased to jar, though they have not ceased to be. We all loved him, trusted him, revered him. He knew it and his words had the ease and dignity of one who was sure of himself and of us.

To-day we had thought to have him here, no longer as host, but as honoured guest, to take leave of him in our own way. It was not to be. He has taken leave of us, in God's way, and we find it hard to make that way ours. But he would bid us do it, with that masterful insistence of his. It would be an offence against his memory if his absence were to cast any gloom upon our revived fellowship. The key-note of the funeral service in the saloon was one of thankfulness and victory. His family

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chose as the final hymn no mournful dirge, but the exultant "We come unto our fathers' God," to Barnby's triumphal setting, and I remembered how Jesus and his disciples passed out from the upper room into the night with the echoes of the last words of the hymn they had sung together still in their ears: "Oh give thanks unto the Lord for He is good, for His mercy endureth for ever." We give thanks for the life that has been and is—perpetuating itself in character and service the wide world over.

It might have been fitting that in this gathering of Regent's Park students your spokesman should have been one of yourselves; but then you would all have wanted to speak, each telling his individual story of what Dr. Gould had been to him. Many of you have told that story: Miss Gould said to me that she had been simply overwhelmed by the letters from his former students. Yet all these personal notes, each different, would blend into one harmony, like Wordsworth's "Grasmere Vale after a storm":—

"A mighty unison of streams,
Of all her voices one."

And that now, for a second time I should be allowed to speak in your name of our loved chief has at least this significance, that on this theme a member of the staff can be trusted to interpret, however imperfectly, the mind of the student. It is not perhaps always so. But in thankful remembrance of a great teacher, a great leader, a great friend, we are "of the same mind, of the same love, of one accord."

Are you his students? So am I, for the unusual course of five and thirty years. He never taught me much Hebrew, still less theology, but through all those years I have had before me an unblemished example of a well ordered life, of inflexible discipline that had its seat and warrant in rigid self-discipline, of mercy seasoning justice, of high and holy purpose consecrating every claim of duty.

As the wonderful year of his Presidency of the Union showed, he was unexpectedly many-sided, but not versatile. He had his fixed centre, from which all the lines of his service radiated, without clash or competition. In some ways he was old-fashioned, but the fashion was of one who knew Whom he had

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believed. We never talked together much on the deepest and most sacred things, but one felt instinctively that there was a Holy of Holies out of which he passed to take up the daily task and responsibility. To many of you the door of that sanctuary lay open in the hour of morning prayer. I have often been told how he began the day for you by leading you to the very gate of Heaven.

In his teaching he found the way to reconcile the simplicities of faith with eager, unfettered enquiry into truth. Criticism had no terrors for him; he never ceased to be a learner and never hesitated to teach what he had learnt.

He was built on large lines: a note of distinction was on everything he touched. In some sub-conscious way he was confident of his own integrity. One is not quite sure that he suffered fools gladly—he could on occasion be distant, severe, even imperious. He could say, like Brutus to Cassius, with shattering directness: "I do not like your faults," yet

"He carried anger as the flint bears fire,
Who, much enforced, shows a hasty spark
And straight is cold again,"

and probably there is no one who has felt his displeasure who would not echo the epitaph of Antony:

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world 'This was a man.'"

"A man," yes indeed, but much more. A great Christian gentleman, whose impress lies on many a life and ministry the wide world over, and that carries us beyond Nature to reverent and thankful acknowledgment of the finger of God.

He never spared himself; he lived for the College, and for what it is to-day and promises to become it is indebted to two great Principalships, that of Dr. Angus and that of Dr. Gould. When I compare the two men I thank God for diversity of gifts but the same spirit. The one planted, the other watered, and God is giving the increase.

It would be impossible to exaggerate what Dr. Gould owed and what the College still owes to Miss Gould. Once, at a gathering of Old Students the present writer claimed the privi-

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lege of intimate acquaintance with their home and College life to say that it had illuminated for him the insistence of the old Greek dramatists on the tie between brother and sister as the most tender, sacred and enduring of human relationships. What Dr. Gould could have done without his sister it is vain to speculate; what she will do without him God only knows. But He does know, and with gratitude and tenderness we reverently commend her to His all-sufficient grace.

THINGS I HAVE TRIED.

By Rev. J. N. BRITTON.

A BOYS' AUXILIARY.

AT the editor's request I am writing of an experiment I am making among boys of 14 years of age and upward. The need arose for the experiment in this way. There was a small class of boys which had practically got beyond school control. They were not rough, or ignorant, or impertinent, but they were as self-willed as the proverbial mule. As a whole they were old enough to join the Senior Bible Class, but they would not. Other boys were willing to come up into this class, but they did not want any "kids."

I, personally, could do nothing with them on the Sunday, so I set to work to see what could be done on a week-night. I announced a meeting for boys only and saw to it that my particular lot were specially invited. Eight boys turned up. I explained the meeting was for them, they could do as they liked about it—and with it. There was no undue enthusiasm when we divided to carry on. Their's was a watching brief; so was mine.

There is no space to trace our development, but we have now a fixed programme. The first part is always devotional, with a 15-minute address. That is in my hands. The second part is their's. We have had addresses or lectures on almost everything under the sun, from motor-cars to finger-prints. Travel talks have been given by men who have travelled, and so on. It has been astounding to see how much material there is

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of this kind in the Church. I didn't think it was there; they found it. One night there was a break down in the arrangements, and I rushed up to the Mission House, got hold of half-a-dozen curios from China, and had a guessing competition and gave a prize to the boy who could tell me what they were. It was one of the most interesting mission talks I have had. As the numbers grew we branched out into cricket and football.

After a bit we found a name for ourselves. There was a strong Girls' Auxiliary, so we called ourselves the Boys' Auxiliary. The suggestion was made that joint meetings should be held. One was tried, it was a success, and they are now quarterly events. The membership at the moment is 26, the average attendance 16. In these days of evening classes this is good. That they are there is seen by the fact that they will "draw stumps," come to the meeting, and go back afterwards to their cricket. At first the religious part of the services was tolerated; now, if for any reason this turn has to be shortened, it is the other items in the programme they vote to cut out.

Though only an experiment in a small way, it has paid. One by one they have been coming to Christ, while 16 of them are openly Christian boys. They asked for a pew in the Church, and they fill it, overflowing into another, both morning and evening. On their own initiation they took a hand in the annual Mission Sale, and raised more money on their stall than any other stall in the place. In January last 900 bills came for house-to-house delivery. They came late and had to be got out in a hurry. They were handed to the boys and within 48 hours they were in the houses. I could fill the remainder of my space with the record of the work done. Twelve of them are now members of the Church, 10 of them are Sunday School teachers, mostly in the primary department. Remembering the modest character of the experiment the results have justified it to the hilt.

There is, of course, no royal road to success, but it seems to me you get as near to it as you can get when you face young people of this age prepared to let them have their own way and determined to have your own. Given adaptability as to method; inflexibility as to aim, any experiment any minister cares to work among boys of any type will pay him a hundredfold.