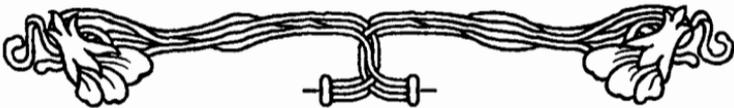


1927.



We desire for every Member of
the B. M. F. U. every joy and all
true success in the New Year.



The Fraternal.

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Literary and other contributions for "The Fraternal" should be addressed to the Secretary, Rev. A. J. Payne, 25, The Grove, Earlsfield, Wandsworth, London, S.W. 18.

MODERN INDUSTRIALISM AND SOCIAL RECONSTRUCTION.

OUR subject is not easily explained. Its essence and content are not so obvious as one might at first imagine. Every age has some distinctive challenge. The challenge of our age is heard loudest in the Social problem, which is composite in its character, exacting in its demands, mysterious in its ascendancy and bewildering in its urgency and range. The recognition of altruism, solidarity and brotherhood will be the final solution of the Social problem. It has been clearly stated in the following terms.

“One of the things which is being brought home to everyone through recent tragic experiences almost the world over, is that the interests of the human family are so bound up together, that it is impossible to acquire any real advantage for ourselves by methods which tend to violate the Golden Rule of love and charity towards all. The disastrous consequences which have come to Germany and Russia offer an illustration of the working of this law, both in the national and social sphere. These experiences supply a warning against any attempt to obtain better material conditions by methods which are animated with strife and ill-will.

The operation of this law may be observed in our own midst to-day, for is not the present deplorable condition as to unemployment the national aftermath of efforts to attain welfare by substituting the spirit of ill-will, coercion, and strife for that of good-will, mutual helpfulness, and service?

Individuals, classes, and nations, have yet to learn the close connection which exists between well-being and well-doing, and that the statement, 'With what measure ye mete, it shall be measured to you again' expresses an eternal law which cannot be violated with impunity."

Such a statement another writer truly says, "Leads men to cultivate service for its own sake, leaving the reward to follow that Service which is always spelt with capital letters and is rendered in a capital spirit." Such a spirit takes us much farther than our immediate circle. It takes us to the widest circumference. It imposes obligations to the farthest horizons of the race. In this, we are at one with the best thought of our age! Thinking men everywhere are groping their way to the true keywords of social reconstruction, which will make for a brotherhood of righteousness, for an enfranchised democracy, and for a kingdom of social justice upon the earth. The very difficulties of the hour have created a matchless opportunity! It is as true of social problems as of military operations, "When a general," says a writer, "surveying the map of the theatre finds direct obstacles in the path he must advance by, he sees in them, if he be confident, increased opportunities for obtaining successes . . . in fact, like any other complications in a game, they offer on both sides, additional opportunities for skill and talent and additional embarrassment to incapacity."

As we survey the map of the theatre not of military operations, but of social reconstruction, as presented by the democracy in the New Age, we can see direct obstacles and complications; but we can also see, that skill and talent and a right spirit can achieve the victory; or in the words of H. G. Wells can "Salvage our Civilisation."

Society is a sheer necessity of humanity. Man is a sociable animal. Our very weaknesses bind us together. So that from the start humanity has been associated to clothe itself, to feed itself and to build itself a home. Such needs which spring out of our weaknesses should have made men brothers everywhere. But the very opposite is the case. Men created out of the same clay have divided themselves into classes, such as princes, nobles and peasants, distinctions resting often upon no real

classification. Consequently, the war of the classes soon started. The more intelligent simply deceived the more simple. The strong gained supremacy over the weak. Right through the long wilderness of history you can see men loaded with burdens and often compelled to march under the lash of the whip. Such a civilisation as this was developed out of a system which grew out of the stern necessities of certain ages. For instance, take the feudal system. On its political side it was a system of land tenure upon a basis of military service. The reason for its continuance, of course, has passed away. On its social side, it meant that the classes were rigorously divided. The system produced caste.

Such a state of things sooner or later bred not merely discontent, but revolution. Revolution came in France, as it has come in Russia. The great words of the French Revolution were "Liberty! Equality! Fraternity!" The trouble was that France was then too corrupt for freedom. She listened to no higher message than that of Voltaire. France endured a despotism after the Revolution more crushing than that endured under the hated aristocracy. She had no vision and the people perished. Benjamin Kidd said long since "A definite, long-drawn-out and altogether remarkable era in the history of civilisation is coming to a close among the more advanced peoples."

The fact is, that all over the world, man has been gradually rising from serfdom to citizenship. Mysteriously and laboriously nations have been moving towards a free democracy! The balance of power in England, for instance, has passed since the 18th century from the privileged few to the manufacturing classes, and from them to the democracy. Those interested in the subject might read "the rise of democracy," by Dr. J. Holland Rose, in which he traces the origin of democratic progress and clearly shows that Evolution is preferable to Revolution

But since Benjamin Kidd's day we have passed into another world of ideas. Social and national problems have come upon us with new demands owing to the tragedy of the war.

Every thoughtful man is sobered by the revelations of the hour! It was said that the war upset everything

beyond precedent in history; but peace has brought us social and economic disturbance on a huge scale, on a democratic scale. It is, in a word democracy.

“Labouring with a mighty birth;
The old ideals fall!
Men wander up and down in wild unrest;
A sense of change preparing for the Earth,
Broods over all.”

History teaches that we cannot ignore that brooding spirit of the people with impunity. Rome was the centre of civilisation, the heart of a great world-power achieved by conquest. There was need, there was poverty and misery within the far-flung borders of her Empire. The only answer she made to them was to ignore them all. To the question—“Am I my brother’s keeper”—the reply was the deaf ear. Society was organised into the semblance of a huge draughtboard, every man remained in his own square, black or white as the case might be, only moving out to gain an advantage or take a man, with only one ideal, namely, at last to become a king. To each nation of the world, then, all others were barbarians. The very gods were separated by territorial frontiers. One philosopher, Celsus, voiced the opinion of the world when he scoffed at the idea of a universal religion. Another writer, Plato, reasoned that the poor were not worth caring for. In Rome itself it was computed that there were more slaves than freemen. They were not allowed to wear a distinctive dress lest they should realise their own numbers and strength. There was no hospital, orphanage, or asylum to be found anywhere. Human life was held so cheaply that a slave could be killed at the caprice of his master. Female children were exposed to death and worse than death in the precincts of the city. Gladiatorial combats were frequent. If at any time the mob grew unruly and assertive, the patrician class quieted them down again with *panem et circos*—beer and skittles. That was the only answer in Military Rome to the Social Question.

And that has been the answer of Militarism, wherever it has gained the pre-eminence, through the succeeding ages.

Then came a new Rome with another system—Monasticism. The answer of this new system to the Social Problem was to run away from it. Militarism ignored the Problem, as we have seen, but Monasticism fled from its presence. The old policy of Rome was foolish, but the policy of New Rome was cowardly.

Then came another change in the world's history. The defeat of the Spanish Armada not only checked the growing power of Rome and her monastic ideals, but also gave a mighty impetus to the trade of the world. Britannia ruling the waves gave the freedom of the sea to all legitimate commerce. And INDUSTRIALISM emerged from the foamy billows when the Spanish galleons sank. This meant another answer to the question, "Am I my brother's keeper?" Militarism ignored it and Monasticism ran away from it. *Industrialism did neither but answered it unjustly.* In effect the reply was, "Yes, so long as he permits me to use him for my own purposes, but no longer." Industrialism gave a certain rough protection and privilege to the needy men, but there has always been a grave element of injustice in it that makes one hesitate to believe that it is the final and satisfactory solution of the Social Problem.

Townsend Warner's book, "Land-marks in English Industrial History," deals with the salient features of England's industrial life. He says, speaking of recent date, "The picture of the early years of the 19th Century is a dark one. With the mass of our working-class, underfed and underpaid, ill-housed, uneducated, without hope and without prospects, over-worked even from early childhood, and finally degraded morally by the offer of poor relief, it is hardly a matter of surprise that discontent was rife, and that men vapoured about revolution . . . grave as was the state of affairs, the evils were in the main the fruit of folly or neglect."

Have we made progress since then? H. G. Wells in his book, "The Salvaging of Civilisation," describes our moral and social driftage as follows: "This dear jolly old world of dirt, war, bankruptcy, murder, malice, thwarted lives, wasted lives, tormented lives, and a social decadence that spreads and deepens towards a universal smash." All

Europe, to Wells, is breaking up like an icefield, and man who inherits proclivities from the jungle has those instincts uppermost. It has all come about through ignorance; but education, he thinks, the education of the adolescent, will produce Utopia; but the reconstruction will take decades to achieve.

But despite these admissions—serious admissions—we *have* made strides. Remember that democratic measures, like Government methods, are usually dilatory. Much yet remains to be done. There are many aspirations of democracy that cannot with impunity be treated with folly or neglect by right-thinking people.

I.—THERE IS THE RIGHT TO LIVE.

Every man born has that right, and that carries with it the right to food, clothing and shelter. It means, that in our industrial system, every man shall have a living wage to procure these necessities of life. That is only a matter of strict justice. For after all, man is the most important asset in the universe.

But it is only truth to say that the value of man as man has not been sufficiently recognised. Man is something more than a wealth producing machine. Possibly the industrial situation and all industrial conditions could be vastly improved by cordial co-operation instead of fierce competition. Modern commerce has treated as sacred the facts of capitalism and competition; but they always work in favour of the strongest. Three things are necessary that man may live and produce—land, capital and labour. Land should be a social dowry instead of a private monopoly. Capital and labour must live by the land. From it we get our food, our clothes, and our enjoyment. It is surely an advantage that men everywhere should be allies in discovering an Industrial system which should be co-operative instead of competitive and which should work for their mutual advantage. In any case, it is our business, *with our enlightenment* to concede the sacredness of personality; to concede that persons are more sacred than property, and that every man born has a right to the great inheritance of life given him by the Creator.

II.—MOREOVER MAN HAS A RIGHT TO EMPLOYMENT,
RECREATION, EDUCATION, HEALTH AND HOME.

The aim of the organisation of industry should be human welfare. For a nation's wealth is a nation's health. Provision for rest and recreation should be made, and possibilities for the liberal cultivation of the mind. Moreover, man who has a right to live, should have a house to live in, for marriage is sanctioned by religion, and is a necessity of the State. "The real significance of the housing problem consists in the fact that the house is the material framework of the home, and the home is the abode of the family wherein the sacred and intimate relations of husband and wife, parents and children, brothers and sisters, find their fulfilment or their perversion. The central point of view from which the housing problem ought to be regarded is, therefore, that of the mother. It is her business to develop out of the young lives that come under her care healthy men and women who shall be effective in the broadest and best sense of the word. In addition to this she has to care for the grown members of the family, making the home a place of rest from toil, a refuge from the stress of the competitive world, a centre for reinvigoration and the amenities of domestic and social intercourse."

There has been a good deal of Social Reform even since 1906. To abolish poverty, legislation of a similar nature must be increased. Legislation should offer protection to the individual from the cradle to the grave. Some people crow about "*The good old days.*" Good old days! When women were chained like cattle to trolleys down the mines, and children of tender years were roused before dawn to go and work 12, 14, and 16 hours in the mills. Good old days! When men received just enough to keep breath in the body, provided that all the blood and sweat of that body was given in return . . . days when men, women and children were mere muscle and bone—machines to be worked until they broke down, and then scrapped like old iron. Those good old days ignored the soul and the Equality of men, *by which I mean equality of opportunity. No front-rank thinker on Economics and Social Reform pushes for absolute equality.* Different

mental endowments and manual abilities make that a social impossibility. But every man has an equal right to live and to have a fair share of this world's work, leisure, pleasure and treasure. That is equality of opportunity. *It is an ideal*; but no right thinking man can deny the justice of it. The State has done something to recognise it. Infants to-day have a better chance of reasonable health through grants to mothers and infant welfare societies. The maternity benefit and the improvement required in the quality in mid-wives and the system health visitors and medical officers of health all help to ensure that a child shall start life with a fair chance. Then at school, medical inspection, physical training, the clinic and the feeding of necessitous children in a class, all make for better results. Children of the rich can remain at school longer, whilst the most unfortunate are flung three or four years too soon into the industrial strife for existence. Committees such as the "After-care and Juvenile Advisory Committees" are endeavouring to place children into work for which they are fitted, and to see that they are not exploited, say, up to the age of 18, and then sent adrift unskilled labourers. There are many causes for industrial unrest, *but the origin of it may be probably traced to young life being allowed to drift into unsuited labour*. Then as to wages, certain low-paid industries, through the Trade Boards Act, have benefitted by the minimum wage. That might be extended. Casual labour is dealt with by the Labour Exchanges. But, after all this, it simply remains, that the vast majority of the democracy have a blind struggle for existence! Wars never help matters! Owing to our crowning triumph at Waterloo the United Kingdom was placed at the head of the nations; but allied to the glory was national misery. With national exaltation went civil strife. In 1815 England awoke from the glamour of military success to the stern realities of peace and the necessity of reconstruction. Reconstruction means an effort to recover from our material losses caused by wars, and from the demoralisation of our Social and industrial systems. It takes time. "France," says a French writer, "more than 100 years after the great revolution was wallowing in the mud of her industrialism, pauperism, revolts and wars."

This is one of the longest prices a nation has to pay for War! Delay! The democracy of the coming age must make war impossible. People who engineer wars should in the future fight them out. A great attempt in the "League of Nations" has been made to establish an international organisation as a means of settling international disputes, so that the combined power of free nations can check any invasion of right and thus make peace and justice secure in the world. We need something more than machinery. *We need a new spirit.* It is the spirit of brotherhood, the spirit of selflessness, the spirit of Rotary (if you will), the spirit which will recognise the value of man as man. An experiment in the corporate study of various Social movements and problems to this end has also been attempted by what is known as "The Collegium," i.e., a group of persons who are concerned for modern democracy. In their book, entitled "A Study in Human Motive," they conclude, "The task of social reconstruction which lies before us is so vast and so difficult that courage will often fail, faith may turn to cynicism and the love of many will wax cold But those who share our hope must criticise and seek to reform our social and industrial arrangements in the light of fundamental moral principles, believing that practical difficulties can always be overcome by wisdom, faith and patience. . . ." They then plead for a new spirit in the new age:—"Our first need is to realise all sorts of fellowship . . . so that common policies may be worked out with mutual trust. The admission of sheer selfishness, individual or corporate, at any point will vitiate the whole life. Fellowship is not a principle that can be followed piecemeal. Beyond the boundaries of one nation and Empire we must aim at a true fellowship of nations;" Yes! a fellowship to

"Make divine magnetic lands

With the life-long love of comrades."—(*Walt. Whitman*).

England must lead the way! The star of hope must rise in England's skies! Whether it be economic, industrial, national, or international problems, I believe that "the old country" will be equal to the chances of the crises that press upon her from every side. With the rise of democracy comes this new age, and it is but the simple

truth to say that it is a new age—an age whose chief characteristic is the awakening of a conscience for Social service, and a determined resolve to secure a better chance for the poor, the weak and the disinherited!

Our Social struggles are in reality the breath of a new idealism which is gradually capturing men's thoughts! In that ideal, I see everything that conflicts with human rights and brotherhood swept away; and I see a better world, and a brighter world fit for heroes to live in. Emerson has told us that wide-sweeping national reforms must first become private convictions. It is individual. Man after all is but the microcosm of the universe. Dr. Shakespeare in his book "The Churches at the Cross Roads," describes a model Christian home in the 18th Century. He pictures William Cowper, a poet loved and revered. He pictures that life at Olney. Evening draws on, and the curtains are drawn; tea is served: the poet then reads, and early the household calmly retires for the night. But, outside that calm and beautiful atmosphere was an England of brutal sports, of bestial drinking, of darkened lives of little children and of people uneducated and without a chance. In all Cowper's writing there is no social conscience! It was left to Shelley, the atheist, to plead the rights of man. But to-day, those rights are recognised as obligations to be fulfilled throughout the English-speaking race.

H. H. TURNER (*Deputation Secretary
for the R.T.S.*), *Weston-super-Mare.*

BOOKS.

- "The Acquisitive Society"—by *H. R. Tawney* (Oxon.).
 "Landmarks in English Industrial History"—by *Townsend Warner* (Cantab.)
 "Competition: A Study in Human Motive"—written for the "Collegium," Macmillan & Co.
 "Social Evolution"—by *Benjamin Kidd*.
 "The Rise of Democracy" by *J. Holland Rose* (Litt. D.), Blackie & Son.
 "The revolt against Civilisation"—by *Lothrop*. (Stoddard).

DOES HISTORY REPEAT ITSELF.

MR. CHESTERTON says it is the historians who repeat one another. There can be no doubt of that fact, but it is no real answer to the great question. No one can study history or life and character without being impressed with the fact of the spherical tendencies always at work, and these bring us back to many of the old things and old conditions. The writer of the book of Genesis reveals to us that this tendency of return was there in the life of Abraham "And he went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning . . . unto the place of the altar which he had made there at the first," Genesis xii. 23.

How many there are after all their theological wanderings finish where they began, but have grown into the deep spiritual meaning of those things they repeated at their mother's knee and sang as children in the old Sunday School.

But this question appeals to us to-day, not so much in regard to the individual life on its religious side, but to the national life. The way in which, so far, we have come out of this great war, should lift up our hearts in gratitude, despite all our griefs. But the question often forces itself upon us, in the midst of falling and rising kingdoms are we perfectly secure? In our industrial districts there is a common saying, that every third generation wears clogs. One generation begins the business and builds it up to a certain point, the next develops it and further amasses the fortune, the third comes along, with little or no business instinct, with many extravagant tastes and habits, and squanders the fortune, while the business passes into other and more vigorous hands. Of course there are many glorious exceptions to this, but in many cases it is only too true a description of family history.

Nationally are we going to be a glorious exception to all these tendencies which work also in the life of nations as well as individuals.

Whether it be true or not that history repeats itself,

it is no doubt true that the past often throws a wonderful light of interpretation upon the present. A nation to be robbed of its records of the past would be impoverished for the future. We need not wonder then that much has been said and written of late regarding the downfall of the great Roman Empire; one wonders if there has been a revival of interest in Gibbon during the war. There can be no doubt of the revival of interest in the old Psalms, and a searching among the old Prophets to see if they had any modern messages.

Without applying to the present any conclusions which may be drawn from the past, one cannot but be struck with the likeness, between many of the factors in the social life of to-day and many of those in the social life of the great Roman Empire before the German conquest of it.

It has been pointed out by many historical writers that "it is impossible to give any complete and accurate conception of the causes which led to the fall of Rome in a few paragraphs." The causes were so numerous and so involved with one another in their action and in addition to that, they were at work through so long a time that it is impossible to sum up the whole thing in a nutshell. One great fact however emerges from all the confusion and it is that nothing is so fruitful of political ruin as moral corruption. But it was not moral corruption alone that brought the downfall. Though economic causes only come second, they must nevertheless be recognised. "It is because certain forms of personal vice translate themselves so quickly and easily into public causes that the morals of its citizens are of importance to the state as a matter of self-protection."

In his book on "Mediæval Civilization," Adams, summarises the causes perhaps better than many and he first deals with the vices especially prevalent among the Romans and particularly during the last ages of the Empire. These were drunkenness, gluttony and licentiousness, and he rightly points out that their influence upon the race, is precisely the same as upon the individual, energy, will-power, self-reliance in the face of danger, are lost, and

the recuperative and reproductive power declines or disappears.

Though one cannot think that these vices are so prevalent in our own country at this time as in the later ages of the Roman Empire, yet they are with us to an extent that is alarming, and proportionately their influence works now upon the individual and public life just as of old.

Perhaps at the present time, the most arresting fact among the many which helped in the final overthrow of that great Empire is—the intense and desperate struggle for wealth which begins under the republic and continues under the Empire. There was a craze for crafty scheming to get wealth without earning it, to get profit without labour. This spirit has been intensified during this present war in our land and is doing far more to-day to intensify the struggle of life for multitudes in our land, than any economic causes or war conditions. The immediate cause of the fall of Rome was exhaustion—exhaustion of resources and population, and when the number of producers is declining and the number of non-producers is increasing, any community is making head-way towards exhaustion.

The slave system of the Roman Empire, is perhaps of little practical interest to us to-day, but an indirect result of that system, gives us a fact worthy of our careful consideration. “The slave system tended to extinguish the class of free labourers both in city and country. In the cities it did this by supplying the demand for labour of all kinds, and by making labour *odious*.” The *conditions* of labour need drastic changes in many departments, but when labour itself becomes odious, and men and women find no joy in it and have no ambitions in regard to it, a nation is not making true progress toward the golden age. This war has revealed to many the real glory of service, and some have tasted the joy of it, who were strangers before, but to a great many and a growing number labour is odious, there is a strange unwillingness in regard to it, and much clever scheming to live without it. The gambling spirit has been much fostered by this cause.

The number of people in this country now receiving the out-of-work allowance has become a serious menace to the commercial life of our country. Many of these had had ample opportunity of providing for themselves during the boom. The demobilised soldiers had not been having such opportunities of providing for this time and no one could have grumbled at any provision for them, they were deserving of the first consideration, and worthy of the best the nation can give.

What is being done is not exactly new, for among the economic causes of primary importance in regard to Rome's downfall was a system of doles which began with the free distribution of food. "The distribution of wheat to the poorer citizens at a price below the market price, which was begun toward the end of the second century as a demagogic measure, could not well be stopped. One demagogue bid against another, and the empire was obliged to continue the practice. It resulted finally in the regular distribution of baked loaves of bread, and occasionally at least of oil, wine, meat, and clothes, and it was extended gradually from the capital to the larger provincial cities and even to the small towns." The results of all this were bad as every one must see. In the towns it maintained an idle mob, hard to be used for any good purpose, but easy to be won and used for any bad one and easily excited by any demagogic appeal. There were also two results fatal to the Empire. (a) The government, at the public expense presented a constant temptation to the middle class to abandon the struggle for existence and sink to the level of the loafers. The middle class, the solid resource of every state tended to disappear between "the very wealthy on the one side and the slave class and city rabble on the other."

It may bring little or no comfort to the suffering middle class of to-day and yet it is well to know that there is nothing new in their present hardships. It is history repeating itself and not the historians repeating one another.

There is one other fact that must be mentioned regarding that ancient empire in its declining days, and a fact that must come home to every householder in our land to-day and this was the heavy and expensive taxation.

Whether it was proportionately heavier than to-day one cannot say, but that it was a serious economic drain on the empire no one can doubt. Then the expensive method of collection aggravated the trouble.

There were many other causes, perhaps less interesting to us to-day, but were hardly less effective in their day. Sufficient have been mentioned to show that many of our modern problems are very ancient ones, and that there is some ground for saying that history repeats itself.

MORTON GLEDHILL.



PRAYER UNION NOTES.

We are glad to receive the following letter from Dr. Meyer, for so long the beloved President of our Prayer Union and who still retains a keen interest in its welfare.

Dear Brethren of the Old Guard and the New,

There is a haunting line floating through my mind to the effect that "the tender grace of a day that is dead" will never come back again. I cannot get rid of the line, but I am sure it is a mistake, because the memory of the early days of the Prayer Union is as fresh and fragrant as though only a twelvemonth had intervened.

There may not be quite as much dew on the grass, but the day has not reached its prime. It has still a long way to travel for most of our number, though not for all.

Adolphe Monod wrote in his last days a book of regrets; and I suppose we all have regrets as we turn the leaves of memory's diary; but I shall never regret the enthusiasm of those early days of our Union. The only regret possible is that one did not make more of them, and that one has been less assiduous in maintaining the close affinities of Brotherhood.

Perhaps one cannot keep on one's knees quite as long as once, but we live more constantly in fellowship with

our dear and glorious Lord ; and in step with the marching music of those great battalions, which are mustering for the Second Advent, whenever that shall befall.

Please give my warm greetings to your wife, if you are happy enough to have that fine combination of Mary-plus-Martha or Martha-plus-Mary, which is so useful an adjunct to our Ministry to say nothing of our indebtedness as men ; and with affectionate greetings to yourself,

I remain, Yours most sincerely,

F. B. MEYER.

Our brother, Mr. William Olney, a member of our Prayer Union from its early days has undergone an operation for cataract at Bath. He writes to say he has been greatly benefitted and asks us to join in praise on his behalf.

New Member—Chas. J. Pipe, "Brynewel," Aberbargoed, Bargoed, Nr. Cardiff.



B.M.F.U. CIRCULATING LIBRARY.

Many new books are being added to the Library, and the new boxes will be despatched as early in January as is possible. No charge is made for the loan of the books. Application from groups of five members, or from individual members who are too remote to conveniently belong to a group, should be sent at once to the Hon. Librarian, Rev. W. H. Pratt, 235, Selhurst Road, South Norwood, S.E. 25.

A COMMISSIONER FOR EVANGELISM.

WE all know that the Baptist Union has been and is conducting a Spiritual Campaign amongst the Associations and we all rejoice in the measure of success attending it. There is no doubt whatever that an intensive campaign is needed in the churches. The question arises, however, whether something more constant along the lines of Evangelism is not needed. We remember the great work done by Rev. A. Douglas Brown, of Balham, a year or so ago, until his health broke down. It seems a pity that the idea of a Commissioner for Evangelism was abandoned as a result of that breakdown. Mr. Brown, however, is now restored, and those who have been present at any of the meetings which he is conducting for the B.M.S. cannot fail to notice that he has in an exceptional way the ear of the Churches. The audiences are remarkable and the effect of the gatherings is spiritually great also. Would it not be possible for his ministerial brethren to press upon his consideration the duty of once again entering upon a great evangelistic campaign among our own Churches. A call coming from his brother ministers would, we are sure, receive fullest consideration, and we might urge upon the Baptist Union the wisdom of making it possible for him to resume his interrupted campaign. He belongs to us and it seems to us that if we could secure, through the Union, his services for our own churches, the whole Denomination would receive a great spiritual blessing. We shall be glad to hear from other Ministers their views upon this suggestion, in order that we may see what steps may be taken to secure this result so much to be desired.

ARTHUR J. PAYNE.