

THE FRATERNAL.

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Liverpool, 1907.

Undoubtedly the most notable meeting yet held under the auspices of the B.M.F.U. was that at Dovedale Chapel, Liverpool, on October 1st. And yet it is hardly right to call it a B.M.F.U. meeting, as it was a joint gathering of our own society and the Baptist Ministers' and Missionaries' Prayer Union. We were delighted to have the opportunity of meeting together with our brethren of the Prayer Union, though seeing that the majority of the B.M.F.U. men are members of the brother society too, it is confusing and unjust to speak as though we were really two distinct bodies. Mr. F. B. Meyer and his two chief assistants, Mr. Martin and Mr. Foster, are all members of the Fraternal Union, Mr. Meyer being on its Committee, while the officers of the Fraternal Union are all members of the Prayer Union.

Ample provision was made at the Dovedale Chapel for a tea, to which we were invited by our generous friends, Messrs. W. Kay and J. K. Slater. Though the afternoon was wet, a large number of brethren attended the tea and the subsequent conference, certainly over 300 being present. Principal W. J. Henderson, B.A., President of the Baptist Union, took the chair despite his many arduous duties and present indisposition. He spoke in warm sympathy with both the societies and encouraged us to persevere with the useful work. After Mr. Henderson's remarks, Dr. Newton H. Marshall delivered an address entitled "Our Ideals," remarking that he had been asked to give this address originally at the Spring Meeting, and was glad to have been hindered, for in the meantime the B.M.F.U. had made such notable strides in the realisation of its ideals. This address will be found on another page. Rev. F. B. Meyer, B.A., founder and President of the Prayer Union, and the beloved friend of every Baptist minister, spoke

next. He took the opportunity of declaring himself a convinced Baptist, and assured his fellow ministers that they need not be alarmed at any statements to the contrary published in the Press. Nothing would delight him more than to be able to make a tour of the country preaching the Gospel and urging the converted to witness to Christ by baptism. In his own inimitable way Mr. Meyer then continued to speak to his brethren. It was a heart-talk which cannot be reproduced in cold type, but those who were present will not readily forget the warmth and sympathy and tonic qualities of his words.

In the course of his speech Mr. Meyer made a statement of extreme interest to all members of both societies whether present or absent. He told us that it was his conviction that the time had come for the Prayer Union and the Fraternal Union to be united. He felt that it was a mistake to have two societies with the same constituency, and he believed that it would make the realisation and the objects of both unions more successful were they to work in closest co-operation. He urged the two unions to take steps in this direction and, if possible, to bring about a fusion at the annual meetings in April. The applause which greeted Mr. Meyer's remarks made it evident that he carried his audience with him.

After Mr. Meyer's address was over, the Rev. B. Vernon Bird, the Hon. Secretary of the B.M.F.U., made some announcements. Our union owes much to the tireless energy and self-sacrificing labours of Mr. Bird. But for him we could hardly have made such progress as has been made in these twelve months. The thanks of all the brethren are due to him. He is indeed *servus servorum*.

Our Book Exchange.

WANTED, *Philochristus*, published by Macmillan, 1878, now out of print. Will any reader, having a copy with which he is willing to part, write to T.P., c/o the Editor of the FRATERNAL?

WANTED, *Erskine's Letters* (two volumes).—"Countryman," c/o the Editor.

Our Ideals.*

It is a good thing to affirm, from the outset, that our Fraternal Union is formed because we have ideals. We do not unite to retain privileges or to check decay, but in order that we may make more successful attempts to fashion in life and labour the glowing vision of duty that has been given us. As mountaineers link themselves together with the rope, and arm themselves with ice-axe and hope in order that they may climb the desperate glaciers and precipices that separate them from the summit of their ambition, so we band ourselves into a brotherhood and seek an equipment tempered like steel, yet subtle with the Spirit, that we may stand upon the mountain tops of prophetic witness. Surely, there is no profession that claims from its members devotion to so stern and yet gracious an ideal. The artist and the patriot fall somewhat short of the pastor in the rigour of self-discipline and the absoluteness of self-effacement necessary for the proper discharge of their functions. Unless our ideal rule us completely, our function remains unfulfilled.

Now the ideal of the B.M.F.U. is the ideal of the whole ministry. We do not desire to be in any sense sectional, or seeking to realise merely a part of the ministers' ideal. We desire to be a company of men who jointly seek to achieve the ideal that dominates the whole. The great gamut of a minister's needs we hope in some sense to supply, and the whole varied intricacy of his equipment we shall endeavour to render more efficient.

Let us then enumerate the ideals that are before us in our Fraternal Union.

The first is the ideal of *devotion*. It is perhaps hardly necessary to dwell upon this at any length. It is the basal principle of our whole ministerial life; it is so completely assumed in every reference to the ministerial career that it seems almost a self-disparagement to urge that this ideal be made much of. Nevertheless, it is right that we should keep it well to the fore, and we should never forget, that in all our organisation and in all the schemes we undertake,

* Address delivered by Dr. Newton H. Marshall, at the meeting of the B.M.F.U., Liverpool, Oct. 1st, 1907.

nothing is to be more carefully guarded and nurtured than the spiritual well-being of each member of our Union. If it should become clear to us that any scheme formulated would endanger our well-being as simple godly men, this would be sufficient to make us repudiate that undertaking. And indeed, the help it renders to the spiritual equipment and temper of the members of our Union ought to be the final test and value of any work to which we set our hands. It must be said, however, that up to the present our Union has made no effort at all to assist directly the devotional life of its members. The chief reason for this has been that we have felt this matter to be already the chief care of our brother society, the Ministers' and Missionaries' Prayer Union. Nevertheless, no one who has attended our gatherings from time to time, or who has studied the pages of our magazine, will complain that we have neglected to give its proper place to the ideal of spiritual culture.

The next ideal is that of *brotherhood*. We are not merely men associated for the achievement of a great spiritual end. We are also men living in relations that are brotherly at least in name. But in order to a proper brotherhood more is needed than that we should *call* one another brothers. True brotherhood is only possible where there is mutual knowledge and mutual assistance. We want to know how our fellow-ministers live, what are the things that they undertake, and the difficulties they face. For we are not all in like circumstances. The man who works in a city can form but an indefinite idea of the life and struggles of his brother in the country; and the man who rejoices in the manse and garden and open-air and leisure of the country-side can form but the faintest idea of the lot of his brother in the slum church, toiling in ugly and miserable surroundings with high rent and high rates, including a high death-rate. It is an ideal of ours then to promote a larger knowledge of ministerial conditions among ministers themselves. Where there is knowledge, there is sympathy; where there is sympathy there is mutual helpfulness. I may sympathise in the abstract with all the sufferers in the world, but unless I know of some definite and particular sufferer, my sympathy cannot be interpreted into brotherliness. And so our ideal of brotherhood includes mutual assistance. Love of the brethren is

not a sentiment, it is an activity. A rich minister and a poor minister could no more live side by side in a true brotherhood than cold and hot water can remain side by side in the same bath. Now it is with this ideal in mind that we have formed our Mutual Benefit Fund, which will help ministers when temporarily out of employment and when sick. Nothing makes a man bitter more surely than the neglect into which he falls when unfortunate. Men without employment are like to become desperate. They feel themselves neglected. Perhaps they even think there is a conspiracy against them. They become poorer, sometimes they even starve.

Now to these men our fund would give a small income for twelve months during which time they could reasonably be expected to obtain employment. This would not be the proper return for what the minister in question had paid into the fund, it would be an expression of the acutest sympathy of his fellow-ministers. For amongst the largest contributors to the fund must always be those who will never benefit by it.

In the same way in ill-health, after the third month of sickness, our fund will give such assistance as should enable the supply of those little luxuries which convalescence demands, and payments might be continued for nine months where necessary. This fund, which will be open at the 1st January, will depend for its success upon the number of men of larger incomes that join it. That is to say, it will depend for its success upon the reality of the spirit of brotherhood which surely exists among our ministers, but which needs some machinery like this to enable its full expression.

The next ideal is that of *culture*. We aim at increasing ministerial efficiency. We feel that the ministry is so exacting a calling, and makes such great demands upon the time of a minister, that unless stimulation and help in study can be given from without, many of us must find it difficult to keep up our reading. To this end we have framed our reading circles. But joining our reading circles means buying good books; and here we are faced with a difficulty. How are we to get hold of good books? There are libraries open to us, but it is not often easy to make use of these libraries. We apply for a book just at the

time we want to read it, and someone else holds it. A reference library may be in a town near by, but that library is hardly adequate to the theologian's purpose. And again, even supposing there be a good reference library near at hand, and we can borrow books with comparative ease, there is no real substitute for the actual possession of a book. If a book is your own, you read it and read it again. You mark passages that seem specially important. You make a digest of the book and keep it near at hand, and you read your digest and refer back to the book when you want to. It is only by possessing a book that one really *has* it.

Now it is not very easy for us to get hold of the books that we need. Some of those we need are the most costly, and in some instances, perhaps, it is little more than a mockery to advise their use in the pages of *THE FRATERNAL*. Hence our book fund. By means of this fund, our members will be able to buy books more cheaply than would be possible in any other way. We shall hope to receive some substantial gifts towards it from outside, and we have already arranged other means by which the payments of men themselves may be augmented, and so a larger share of books purchased than would be possible otherwise. This we hope will prove a very great boon indeed to many of our ministers in realising the ideal of culture.

The only other ideal I shall touch upon is that of *organisation*. Our secretary has been trying to get into touch with all local Fraternal, and we hope that they may be encouraged in the spirit of brotherhood and the desire for efficiency. We have our own gathering, such as this present one, at which we shall be able, from time to time, to touch large questions dealing with the condition of our ministry, and perhaps I may remark that we ought not to shut our eyes to the fact that the ministry has the power and duty in a measure of leading the churches. We do not wish to claim any privileges, but we do say that the present chaotic way of allowing the denomination to drift for want of understanding among the ministers, should be put an end to. The solidarity among the ministers should be accompanied by an intelligent guidance of the denomination. We Baptists have been talking for years, for instance, about the Sustentation Fund,

but we cannot get it, the reason being the ministers have not been able to advocate the sustentation policy. It is to be hoped that the B.M.F.U. will give us the opportunity of discussing among ourselves, both by means of meetings and of our Magazine, the ways and means of achieving this. In part this ideal of organisation is denominational. But in all these things we seek to put *first* the kingdom of God. If our denomination should prove a stumbling block to the spread of the sway of our Master, we should all say, "perish the denomination." But on the other hand, if we are convinced that our denomination has a great opportunity of noble service, then it is for us to do our utmost to increase its efficiency and its power, and if there should be any clash between our own interests as ministers, and the interests of our denomination, we shall say with unanimity "perish then the ministerial advantages."

Indeed we seek our own culture and co-operation in order that the Baptist body may become strong and great. We are jealous for our denomination; we are jealous not merely for its fame but for its actual quality. We want as ministers to be second to none in the work that we do. We do not wish, for instance, to take our thinking at second hand from another denomination or to be content to follow in the wake of Wesleyans in the matter of organisation. We want to think and act as grown men of generous mind and large notions, and we want the denomination to take its place amongst the Free Churches fully equipped alike spiritually, intellectually and in point of organisation.

We then ought to be the critics of our denomination as well as its pastors, and by a whole-hearted devotion of our own special duties to prove ourselves so capable of leading that the ideals we form of denominational development may result in the lasting up-lift of our churches and a still broader establishment of the Kingdom of God within their limits than the past has ever seen.

FRATERNAL READING COURSES will be re-commenced in our next issue.

What a Minister may learn Abroad.

BY REV. FRED A. REES ("RHYSFA"), NOTTINGHAM.
 ("Victorian" Lecturer of the Manchester Geographical Society.)

The seeming egotism of this paper must be attributed to the editor's request for "a short article" on the above subject. To be worth anything such an article must be based on personal experience.

For once one is proud of being a better man than Carlyle. In the diary of his trip to Paris with Browning he says: "Miserable muddle and tumult all my travels are; of no use to me except to bring agitation, sleeplessness, sorrow and distress! Better not to travel at all unless when I am bound to it." Poor Carlyle! Why even the inconveniences of travel are happy memories to us *now*. But the comforts of travel to-day are far ahead of the best of Carlyle's day, especially on the Continent and in America. Some of the German "ordinary" trains are equal to the best American Pulman expresses. I have travelled in both, and also in a German "fourth class," but only from station to station.

No one who "knows how to do it" would be satisfied with less than a holiday abroad. Nothing at home can compare with a holiday in—say Switzerland. Within twenty-four hours from London the journey is through districts full of interest. Distance is nothing these days. Egypt is brought to within a four days journey, and America to under six days. As a minister usually gets his "minister's month," he can wander over a great space of the earth in his five weeks holiday.

In the space allowed me it is impossible to state all that a minister may learn abroad. I will only mention two or three things.

He will learn that all the virtues do not belong exclusively to his own people. The excellent discipline of the German is not to be condemned because it is military, though one would hesitate to use it as an argument for conscription. France can teach us much in outward manners, though her *kiosks* and bookshops indicate a low taste in literature. The courtesy of the Spaniard is always striking, though behind it you feel instinctively there is a passion which

might break out into **excessive** anger at any moment. Not anywhere have we seen **such** honest simplicity as among the peasants in the fields of Norway, nor sweeter contentment than among the people of Switzerland. For old world associations Brittany and Normandy offer a happy hunting ground. The extremes of "push and pull" are to be found in a six weeks trip to the United States, and a similar period to Egypt. A day with a Bedouin Arab is full of lively memories; his delight in stories is only excelled by his love of ease. We have spent one of the most profitable of our days with a young Italian, of the artisan class, in the Brera Gallery in Milan. He possessed the intense love of art peculiar to the people of his land, and much of the spirit that made Garibaldi great. It is impossible to visit any foreign people without having a greater love for them. There is something to admire and learn from them all. The most travelled Britisher is the least pompous abroad; whilst the opposite is equally true. We have seen a naked Filipino put to shame a member of a British company of scientists, and a young Egyptian make a British officer take second place in moral standing. We have found as true an appreciation of sympathy among some Indian *Ayaks* as among the best of one's people at home. A true catholicity takes hold of one who travels, though always he feels that his own land is best. The Continental Sunday makes one grateful for the different conditions of labour and pleasure which prevail at home.

The best or worst we read of foreign people is not the same as actual experience with them. *We learn more from a day's acquaintance than a month's reading.* We will always be interested in people we have seen. Every place visited increases one's knowledge. Goethe is a more interesting character after we have seen his house in Frankfurt. We think more of the art of printing after we have seen Gutenberg's monument at Mainz. Schiller's poem is easier read after seeing the Mythenstein, and the spots associated with William Tell around Lake Lucerne. Even Calvinism is better understood after a visit to Geneva, and a sight of the dilapidated fresco of Da Vinci's "Last Supper," in a Milan refectory, gives the copy of that picture, which is so common in our homes, a greater value though we disagree with the artist's conception. We have a greater respect

for America's greatest citizen since we visited Mount Vernon, and a different idea of "Yankee bombast" since we discovered that their adjective "great" really stands for "excellent." A couple of days sail among the Ionian Isles is sufficient to make Homer's "Odyssey" an interesting study; every crook and cranny, every mountain, hill and dale, is peopled with the ghosts of long ago. Right up the Mediterranean we have

Magic casements opening on the foam
Of perilous seas in faeryland forlorn.

What illustrations for sermons and addresses the preacher gets! Every event, incident, experience, &c., serves its purpose sooner or later to illustrate some truth. A few weeks ago an incident in my first trip abroad—which was to Spain, at the age of 17—suddenly flew from the storehouse of the mind and supplied a striking illustration for the sermon I was then preparing.

Let me add one word. The minister abroad will learn that the power of the simple Gospel is the best uplifting agency in the world. On the Continent he will soon find himself in touch with Roman Catholicism. He will find that where Romanism is strongest there the morals are lowest. The finer the church the poorer the people. The secularism of France is a rebound from the clericalism of Rome. France is coming back to the truth. Austria is witnessing an evangelical revival. Even Spain is beginning to open her eyes. Italy has not been so truly Christian around the bounds of St. Peters for many centuries as she is to-day, but that is not much as it is only the beginning.

Berlin, 1908.

No finer opportunity for travel could offer itself than that given by the Baptist European Congress, August 29th to September 3rd, 1908. Very special terms can be obtained for ministers who will write to Rev. J. H. Shakespeare, Baptist Church House, London, W.C. A trip through the Luther country is being planned. It will visit Eisleben (where Luther was born, and died), Wittenberg (where he studied, and burnt the papal bull), the Wartburg (where he was imprisoned, and saw the devil), &c.

The Secretary's Notice Board.

1.—BOOK FUND.

By the Constitution of the Fraternal Union adopted April 23, 1906, one of our methods for promoting fellowship and efficiency in the ministry, was laid down as "by assisting in the purchase and circulation of books." It was of course impossible to bring every part of our machinery into operation at once, and some parts have had to wait owing to the steam required to set the Benefit Fund part in motion.

Events have abundantly proved the need there was for our organization, and the claims upon us from all parts of the country confirm the conviction that we formed our union not a day too soon.

The Book Fund idea was only waiting its time. The "psychological moment" arrived on June 18 last at a meeting of the Committee, when (a) The Secretary read a letter from the Secretary of the Baptist Union stating that at a meeting of the Council of the Baptist Union, the question having been raised of forming a Ministerial Book Fund under a representative committee on behalf of the Denomination, it was resolved to refer the matter to the Committee of the B.M.F.U., with an enquiry as to whether they could see their way to formulate a scheme for a Ministerial Book Fund. (b) The Secretary submitted a draft of rules to meet the need. (c) The following sub-committee was appointed to decide upon rules and put them in operation:—the Officers of the B.M.F.U., with F. G. Benskin, C. Brown, S. W. Green, C. M. Hardy, F. A. Jones, W. S. Lord, F. B. Meyer, J. H. Rushbrooke, J. F. Toone, J. R. Walker, John Wilson.

This sub-committee met on September 18. The Secretary reported an arrangement he had made with the Manager of the Baptist Union Publication Department, subject to the approval of the sub-committee, as to the Department acting for the Book Fund in the sale of books. The arrangement was confirmed and the sub-committee drew up rules, copies of which are enclosed with this number of THE FRATERNAL.

It will be seen that there are to be two sections of the Fund. By clause 2, it is provided that all members of the Fraternal Union may make use of the Fund. By clause 3, an opportunity is given for the generosity of the many Baptist "Hartleys" to help ministers to get the books they so sorely need. Clause 4, states the method adopted for the issue of books.

The first draft submitted suggested that all members of the FRATERNAL making use of the Fund should have some share in the augmentation of deposits from the benevolent section; but the sub-committee decided to work the Fund on a broader basis, so that many members might enjoy the advantages of co-operation without making any claim for augmentation.

The machinery of the Fund is now complete. Every member of the Fraternal may at once avail himself of it by sending his first deposit to the Hon. Secretary, and every minister recognised by the Baptist Union may at once be enrolled a member of the Fraternal by remitting 1s. Deposits may be of any amount, they may be regular or irregular; most members however will find it better to let them be as regular as possible even though they be small.

If members want books at once they may send their orders to the Secretary accompanied by their first deposit, which must of course be enough to cover the order, as per clause 4.

The Secretary is also ready to receive applications for the benefits of the Benevolent Section, stating the special circumstances upon which the application is based. There are, alas! many ministers whose circumstances would fully justify their seeking these benefits, and the Committee hope to receive such generous help that this section of the Fund may prove a blessing to the ministry. The Committee rely upon all our members to bring the Fund under the notice of friends in their congregations and neighbourhood who may have the means and the heart to help the Benevolent Section.

2.—MUTUAL BENEFIT FUND.

At a meeting of the Committee of this Fund on September 18, it was decided that the Fund should be open as from January 1, 1908 (*see form of application enclosed*).

The Secretary gave a list of 24 members of the Fraternal Union who had already expressed their intention of joining the Fund, including names from England, Scotland, Wales, and even the Orkney Islands. A number of subscriptions had already been received.

The Hon. Secretary would be glad to receive applications for membership as early as possible, and it would be an advantage to the Fund for subscriptions to be sent well before the date of opening. That ministers are equal to the brotherly spirit of the Fund is proved by the fact that members are already joining obviously with the one purpose of helping the Fund, for some have joined who know that they cannot possibly be eligible for benefits for some time to come and probably never will be eligible.

The banking account of the Fund is in the name of "The Treasurer of the Baptist Ministers' Mutual Benefit Fund."

In some quarters it is thought that there has been undue delay in the opening of the Fund. It is however only some five months since the rules of the Fund were adopted, and the summer holidays have intervened. The Hon. Secretary wishes all the blame, if blame there is, to be laid upon him.*

3.—MINISTERS' MEETINGS.

There is a moral to be drawn from the Mutual Benefit Fund, when it is remembered that the idea and fundamental basis were adopted first at a meeting of the ministers of the East Midland Association held at Lincoln last year, when D. L. Donald, of Burton-on-Trent, read a paper on the subject. Thus the whole fraternity of Baptist Ministers of the British Isles are under a debt of gratitude to those of one part of the country whose scheme has become that of the Fraternal Union which embraces all.

4.—CONSULS.

The Hon. Secretary would be glad to hear from any members of the B.M.F.U. who would be willing to act as CONSULS for the Union in areas of county associations and in large towns.

* We have no blame to lay upon our excellent Secretary. On the contrary, we recognise that we are all under great obligation to him.—[ED. F.]

The Mid-week Service.

Here is a problem—how can we best utilise the week evening service? Mr. Owen Jones told readers of the *FRATERNAL* in a recent issue how he had solved the problem in Nottingham. He found that a review of the week's doings proved attractive and stimulating, so that his pews are always filled with people who profit. Few men however would feel equal to doing as Mr. Jones has done. We have all read of the remarkable success that has attended the weekly Bible lectures of Dr. Campbell Morgan, and some perhaps have attempted to imitate him. Both these methods however seem specially adapted to churches in densely populated towns of a certain class. It would be a good thing to learn from our brother ministers all over the country what type of mid-week service has been found successful under varying conditions. The Editor of the *FRATERNAL* therefore invites ministers to send accounts of mid-week service methods that have proved successful. Such accounts should be brief, for it would be good to print as many of them as possible. Contributions should reach the editor not later than October 25th.

A Successful Local Fraternal.

I have been the secretary of the South Pembrokeshire Baptist Ministers' Fraternal since its formation in the year 1899. I may state that this Fraternal has been pre-eminently successful, and a short account of its work may be of service to our brethern. Of course, the methods which we have found successful are not applicable to every district, but the great principle of brotherhood should be the same everywhere. The ministers of this district had felt for some time that there ought to be an institution to bring them more together, for better acquaintance, and in order to fuller co-operation in their special work. I invited the Baptist ministers of the district to meet at my residence to consider the desirability of forming a ministers' fraternal. The invitation was most heartily responded to, and when we met all present were enthusiastic in favour of the formation. The district was then determined. It extends

over 18 miles. It was decided to hold the meetings bi-monthly, and that the churches represented be visited in rotation. A secretary and treasurer were appointed—the chairman was to be the minister of the church visited. The meetings are generally held on Tuesday afternoon, at the minister's residence, who also provides the cup of tea for the brethren. One of the brethren is appointed to read a paper, or give an address on the given subject at the next meeting. The subject is studied so that, after the reading of the paper, all present take part in the discussion. It may be of interest to know some of the subjects discussed. The following books have been reviewed:—"Secret History of the Oxford Movement," "Kidd's Social Evolution," Dr. Clarke's "Outline of Christian Theology." Here are a few other subjects to which we have attended:—"Inspiration of the Bible," "The Atonement of Christ," "The Value of Exegesis in Preaching," "The Revival in Wales," "The Place of Forgiveness in the Plan of Redemption," "The Ideal Minister," "The Fatherhood of God," "The Immanence of God." During a series of meetings, the Epistle to the Galatians was carefully studied. When discussion of the given topic has been finished, any other subject of interest may be introduced. Denominational movements occupy a prominent place, and other interesting subjects are discussed, such as: "The Preparation of the Sermon," "The Best Method of Conducting a Religious Service," "The Institutions connected with the Church," "Pastoral Visits," "The attitude the Minister should assume towards the Political Questions of the day," or any difficulty that may present itself to the brethren in connection with the church work of the locality. The benefit received from these discussions is invaluable. There is difference of age, knowledge, and experience among the members, but all feel that they are in the company of brethren desiring to help one another.

The "book" subject gets much attention, as one might expect; references are made to the books which had been read since the last meeting, and the books recently published. The general Fraternal would render invaluable service to the local Fraternal if it could see its way clear to sell standard books at reduced price.*

* Our proposed "Book Fund" will do this.—[Ed. F.]

At our next bi-monthly meeting, we shall consider the desirability of taking up the specified subjects of the B.M.F.U., as described in its magazine.

The expenses are met by subscription and an occasional collection from the churches. We find the churches most willing to render any assistance.

A preaching service is held in the evening at the chapel, when one or two sermons are preached by brethren appointed at the previous meeting. The service is much appreciated by the church. The pastor generally gives an outline of the special subjects discussed in the afternoon.

The B.M.F.U. cannot be the success it ought to be until there be local Fraternal all over the country. These, I think, should be affiliated with the National Fraternal Union, and so could get into close touch and frequent communication. For why should not the local Fraternal take our magazine (THE FRATERNAL) and have their meetings reported in it, and so stimulate and help one another? It would also be a great advantage for the members of the various local Fraternal to meet occasionally together.

The Baptist Ministers' Mutual Benefit Fund should be brought before the local Fraternal, and the members should be strongly urged to join.

The Fraternal institution fosters the true spirit of brotherhood. It corrects mistaken impressions of the brethren. The apparent reserve of some ministers disappears on better acquaintance. There is a gap in the ministerial life where there is no Fraternal. It is evident that the institution has come to stay in our country. The ministerial life requires an atmosphere of mental and spiritual sympathy. The living Fraternal will give spiritual light encouragement, and inspiration for the sublime work of the Christian ministry. But great as have been the good works of the local Fraternal in the past, those of the national Fraternal of the future will be greater by far. With a local Fraternal formed in every district, heartily supporting our excellent National B.M.F.U., these brotherly institutions will be a help to the denomination, and a power of good throughout the land.

T. ERASMUS GRAVELL.