

# The Fraternal.

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

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## FROM THE SECRETARY'S DESK.

OUR Annual Meeting promises to be of exceptional interest for our retiring president—the Rev. J. H. Rushbrooke, M.A.—has only just returned from his third visit to the continent this year, so that his facts and figures will be right up to date. He has a thrilling story of tragic suffering and splendid heroism.



Then the Rev. Gwilym Davies, M.A., has a very definite proposal to place before us and one which I personally believe will be much appreciated by a large number of our members. It is indeed "A Challenge and a Task," and I hope will be very thoroughly discussed.



Brethren will be gratified to learn that this year I have handed over to the Treasurer something like five times as many subscriptions as is usual for the first three months of the year. I do not take this as an indication of increased wealth, but of renewed interest in the B.M.F.U.



There is another feature which has characterised this year, it is that an exceptional number of brethren have gone out of their way to endorse their subscription slips with an expression of appreciation of my services. It is a privilege to be of any service to my brethren, and I feel very fully rewarded when I get such kindly expressions.

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Forms are quite ready for those Fraternalists which desire to be affiliated with us. No subscription is expected from a Fraternal as such, except in the case of Associations. In subsequent issues there will appear a list of affiliated Fraternalists, with the names and addresses of the secretaries. This list should be of especial value to missionaries on furlough who, we hope, will be welcome as honorary members of the Fraternal in the locality they may happen to reside.



The recent article on the Lay Preacher has called forth some interesting correspondence, in consequence of which I would venture to urge that our Fraternalists should invite the lay preachers of their localities to tea-table conferences, at which the whole matter raised in that article can be discussed very frankly. I am sure it would be of great value to all concerned and clear away many misunderstandings.



One brother enclosed an addressed and stamped envelope with his subscription, consequently the sending of the receipt was a very simple matter for the secretary, and the B.M.F.U. was saved the postage. I particularly appreciated the thought and saving of labour, and if the plan were generally adopted the treasurer would appreciate the addition to the funds.



Just as this is going to press there comes the announcement of the home call of Dr. G. P. Gould. Scarcely any man in our denomination will be missed more than he, especially by his brethren in the ministry. He not only served our Union splendidly during his year of Presidency, but as a member of the committee he was most regular in attendance, and always ready to advise and suggest. We shall miss his sorely.

Professor S. W. Green, M.A., has kindly consented to write a memoir of the Doctor for the next issue of our magazine.



The subject of Union is in all our thoughts, so that the articles in this issue on the two sides of this subject—that of

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union with other churches of our own faith and order, and that of union with denominations—will be appreciated by many as they do not deal with mere theory but with definite experiments. Will other brethren send, **on postcards**, just brief statements of special ways in which this spiritual union is being realised. If brethren will respond to this request pretty generally, we shall be able to form some idea as to how the movement is progressing throughout the country. Please send **your** postcard.



### "THE SACRAMENT OF BAPTISM."

By Principal H. WHEELER ROBINSON, M.A.

I HAVE been asked by the Secretary to subject to a critical examination the five or six pages bearing the above title in Professor David Smith's "Life and Letters of St. Paul," which was reviewed in the January issue of "The Fraternal." I sincerely hope that the rest of the book, which I have not read, is of a different quality.

In the first half of this appendix, devoted to the "mode," it is claimed that Immersion, Effusion and Aspersion are all represented in the New Testament: "the sacred writers not merely make distinct allusion to all the three modes, but unfold the symbolic significance of each." I girded up my loins—symbolically, as Dr. Smith would say—when I read this perplexing statement, and hurried over "Immersion" to consider the New Testament evidence for "pouring" and "sprinkling." For "pouring" there is nothing but a reference to the Pentecostal baptism of the Holy Spirit, which "is presently defined as an 'outpouring' or 'effusion' (vers. 16, 17, 33: 'Ekcheo, 'Execheen). Cf. Tit. iii. 4-6. It could not have been thus designated unless effusion had been a recognised mode of administration; and the symbolic value of this mode lies in its proclamation of the essential truth that the grace of the Sacrament is an operation of the Holy Spirit." Here the author has failed to notice three facts that utterly destroy his argument: (1) that people do pour things out of jugs, even when they are not baptizing by "effusion," and that this usage would supply the figure of "pouring" equally well; (2) that the Greek verb on which he

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relies is the Septuagint rendering of the Hebrew verb used in Joel ii. 28, "I will pour out my spirit upon all flesh," the passage from which these references are derived, but if the use of the Greek verb in Acts proves baptism by "pouring" in the days of Peter, not less does it prove baptism by pouring in the days of Joel! (3) the reference to Titus not only contains the **figure** of a "pouring" of the Spirit, but also a direct reference to the "bath" of regeneration, i.e., immersion. As for symbolism, how does effusion rather than immersion prove that "the grace of the Sacrament is an operation of the Holy Spirit," and where is this symbolism presented in the New Testament?

I turn to the New Testament evidence for aspersion as a recognised mode of the administration of baptism, and am sent to Heb. x. 22: "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body bathed with pure water." As evidence for the meaning of this, Dr. Smith quotes Jerome—**Jerome of the fourth or fifth century**—who says in comment on another passage (Ezek. xxxvi. 25, 26), "the new heart and the new spirit are given through effusion and the sprinkling of water." But instead of going back to Ezekiel and forward to Jerome, why does not Dr. Smith look at the direct reference to the "bathing" of the baptized in this very verse? The figurative reference to sprinkling is fully explained by the Levitical ceremonies of the Old Testament; the reference to the mode of baptism is perfectly definite—it is a "bath." What else has the author to offer, then, as evidence for New Testament aspersion? The fact (that there are textual variants in Mk. vii. 4 and Rev. xix. 13, representing both "immerse" and "sprinkle"—the inference being that these verbs were synonyms, a quite inconclusive argument, even if we knew the date of these variants; and an appeal to "The Teaching of the Twelve Apostles," **which names immersion and effusion, but does not mention aspersion at all.** But the most surprising argument of all is a reference to 1 Cor. x. 2, "where Aspersion and Immersion appear side by side." Look up the passage and you will read "and were all baptized unto Moses in the cloud and in the sea." I imagine that whilst the

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sea stands for immersion, the cloud (in the light of modern meteorology) does duty for a method of aspersion! All that is clear to me is that the argument moves in a Scotch mist. I really cannot believe in either the scholarship or the judgment of a man who offers such an argument as this.

In regard to the subjects of baptism, we move along less original lines. We are told that missionary baptism, then and now is necessarily of adults, but that the promise was "to you and to your children" (Acts ii. 37-39), and that the households of Lydia and the jailer were baptized, "plainly implying that the faith of the head of the house availed vicariously for his family (cf. 1 Cor. vii. 14)." I reply, without any elaboration of familiar points, that missionary baptism being a moral and responsible act, those who say that baptism also existed as a non-moral and irresponsible act so far as the recipient was concerned must prove and not assume their case; that the reference to "your children" does not mean children as children, but descendants who comply with Peter's primary demand, "Repent" (does "the children of Israel" necessarily mean infants in arms?); that the baptism of households can prove nothing until we have evidence that such "households" included infants. As for the reference to the holiness of believers' children (1 Cor. vii. 14), this is sufficiently explained by that "relational" holiness, which comes by association or contact. The argument of Paul is that the **unconverted** husband or wife is to be treated as "sanctified" or "made holy" by the marital tie, just as the (unconverted) child is by the parental tie. If this reference proves that an unconverted child would have been baptized by Paul, it equally proves that he would have baptized an unconverted man or woman. A further argument offered is that baptism replaces circumcision, on the evidence of Col. ii. 11, 12 (cf. Rom. iv. 11). But since Paul speaks here of "a circumcision not made with hands," is it not clear that he is thinking of the spiritual significance of baptism, not of an analogy with the time of circumcision, especially as he is addressing those who have been raised "through faith"? I cannot resist saying with regard to this hoary, but not venerable argument, that the argument for the

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baptism of "Christian" infants, because of the circumcision of Jewish infants, is no more convincing than the argument that because male infants only could be circumcised, therefore male infants only ought to be baptized. What would the Apostle have said to such an inference from the faith in which there is neither male nor female?

Dr. Smith goes on to cite Origen—**Origen of the third century**—in proof that infant baptism was an apostolic custom. He then proceeds to say "Its legitimacy went unchallenged until post-Reformation days." Has he never heard of such people as the Paulicians in the eight and ninth centuries, or the Petrobrusians in the twelfth? We have here examples of a clear denial of infant baptism in both the East and the West. But I should more readily forgive Dr. Smith ignorance of his subject than the writing of such nonsense as this: "as the Pauline doctrine of Imputation and the scientific law of Heredity proclaim, the efficacy of faith is vicarious." I do not recognize that as theology, and I feel confident that my biological friends would not accept it as science.

I have written frankly, without any wish to be personally discourteous. The truth is well summed up by Loofs, an impartial scholar, "Infant baptism, first demonstrable in Irenaeus, still contested by Tertullian, was for Origen an apostolic custom." As for the mode, there is no doubt that effusion was practised from, perhaps, the sub-Apostolic period, as an alternative to immersion, but there seems to be no evidence for aspersion until the thirteenth century (when Innocent III. sanctioned saliva as a means of baptism in necessity). The real attack on the Baptist position should be made on quite different lines from those of Dr. Smith. Admitting that the Baptists have substantially continued the New Testament baptism, in regard to mode and to subject, is it worth while? or is it pedantic trifling in an age of vital issues? I need not say that I believe there is a fully adequate Baptist reply, even to this line of attack. But if I were a Paedo-baptist controversialist, like Dr. Smith, this would be the line of my assault.

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### THE WORD "BAPTIST."

By REV. W. H. HADEN, M.A.

#### I.

**I** Do not like the word "Baptist." It leaves unsaid so much that needs to be said. And when men say "Baptist Denomination" I am no more happy. It seems to tell the world that I am one who belongs to the outposts of the great Christian Church. I have a love for the word "Catholic." It has range: it is comprehensive. It seems to be just what I want. Call me a Churchman and I assent; but call me a Catholic Churchman, and you much more satisfy me.

Then why still be called "Baptist," and keep up this inner quarrel? Then I said that I would have this quarrel out. The word should mean something to me, or it should go. And so I began all over again to find out how it came into use—how men ever since Apostolic days had fought for conscience, and how much the fighting had centred around the believer's act of baptism. And I found afresh that the wonderful word and work of Christ, setting free the conscience of men, requires some in every generation watchful of those who would impose upon the conscience the vain traditions of men.

And so I re-discovered that "Baptist" is a fighting word: that it is a Battle-Cry. I learned anew that it stands for those whose hearts God has touched; and who have come out from the crowd of men, to be free—free before God and man. And that such men and women live to secure freedom for every other living soul. And in the remembrance of these things my Catholic soul was comforted.

#### II.

But I am still much exercised, because I find on every hand the great word "Catholic" used by those who are not Catholic—this rangeful and all-embracing word used by those who are not all-embracing. And I find this blood-dipped word "Baptist" used by those who are not free, and who do not give freedom to others.

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And I hark back to my "Baptist Denomination," and ask: How stands it now in this mighty matter? And I find it in the Army of Truth, still with a great work to do; and right at the centre of the Citadel of Man-Soul. To it is committed the task of keeping the way of the kingdom of heaven open to all believers. The "Crown Rights" of Jesus still have need of defenders. The Baptist Denomination stands to preserve to the world the truth of the soul's freedom to find its way to God through Christ alone. And, further, for that other twin truth that all men are sons of one Heavenly Father, and have an obligation and a right to live a free, full, and noble earthly life.

### III.

The Baptist must be catholic: he must be comprehensive. As he would have no man stand between himself and his God, so must he not dare to stand between another and his God. And as he would have no man hinder the fullest freedom and glory of his own earthly life, so must he not dare to hinder the fullest freedom and glory of another's earthly life.

One day the Baptist will shine in his full-orbed catholic glory: when his battle-cry shall be no longer required of him; and when the way of God shall be known by all men to be an open way, none hindering; and when the fullest life on earth shall be possible to all, none preventing. Meanwhile he is required; his name is wanted in the earth. And he serves best his day who is called "Baptist," not by hiding his light under a bushel, but by putting it on a candlestick, that it may light all who are in the house.



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### THE PREACHING OF THE CROSS, AND THE AFTERMATH OF THE WAR.

EVIDENCE of the fact that the moral problems of the War still persist is seen in the public interest evoked by the production of a recent play, therefore I make no apology for the seemingly belated reply to a former paper. "The Effect of the War upon the Preaching of the Cross" was the subject of a dainty literary contribution, and at the same time a poignant human document, eloquent of a great mental and spiritual conflict, by Mr. B. G. Collins in the "Fraternal." Personally, his reading of the War problem in the light of the Cross, i.e., the revelation of a suffering God, saving by sacrifice, instead of simplyfying the awful problems that had loomed in the course of the War, rather increased the darkness, and tended to make the future outlook an impenetrable curtain, apart from the conceded claim that the protagonists of Right and Humanity trod the way of the Cross after Christ. I must confess that I rose in hot revolt from Mr. Collins's implication of an immanent God, in the self-limitations of a finite God in the world, as Christ confessedly was in his Incarnation and sacrificial work. Surely there is evidence enough in the results of the frightful conflict that the judgments of God were abroad in the Earth—in the smashing of the Prussianism that had become a menace to world progress—in the shattering of its dream of world-domination, and the unspeakable humiliation and overthrow of the crowned and uncrowned authors and inspirers of the War. My own heart found comfort and rest in the belief that the godless trend of the life of the most civilised and nominally Christian peoples (of course illustrated at its worst in Germany) found its Nemesis in the aloofness of God in a world that had become insensate enough to dare the experiment of exiling God from its purview, and was permitted to experience to the full the logical results of its Atheism, even as God does not interfere with the working out of the same experiment in individual lives. But to narrow

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down our belief in God to a finite conception of him, a continued kenosis of prerogative, though not of attribute is to abridge the Doctrine of God revealed in Creation, in human story and in the Scriptures, to the level of W. James's dogmatism and to take away our Lord. Mr. Collins himself was driven for refuge to the Infinite Holiness, but to limit our conception of God, to a finite, suffering God, would force us to the corollary of the co-existence of an almost Omnipotent power of evil. Of course, the smoke and bewildering effects of the upheavels, for the foundations of great deeps were broken up, have not sufficiently cleared away for any dispassionate historian to limn its proved lessons and moral meanings. Dr. Campbell Morgan seems to have found anchorage in the moral philosophy that evils are sometimes permitted to work out their own destruction in the moral Government of God, and we are entitled to say that war has never received such a death-warrant, in spite of the aftermath of the of the conduct of newly emancipated peoples whose national consciousness has made them heady, and who must be regarded as abnormal. The endurance of the Cross and the colossal sacrifice of eager and heroic souls for the sake of something greater than patriotism may certainly be regarded as a filling up of that which is behind the sufferings of Christ, for the world's sake, and the Star of Hope that has arisen from the joy set before us in the birth of the League of Nations, despite the sore travail of its advent, may yet prove worth the awful price paid for it. Besides the terrific revelation of the unsuspected power of moral evil among the peoples of the world in the lurid flare of the war may and ought to save us from the precipice toward which our progress down the slope was leading us. Surely, it is not too much to claim that the tardy recognition of an Omnipotent God, demonstrated in the great Intercessory Assemblies on the fourth anniversary of the War, was inspired by the faith that God was Infinite in power and goodness, and we have to date the turn of the tide victorywards from that historic day. I can contribute nothing to the problem of Belgian and Serbian sufferings except the remarkable

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coincidences in Belgian sufferings to the Congo atrocities in connection with rubber exploitation that made Belgium rich, but surely a tremendously solemn lesson is writ large by the War, that Evil, of which war is but one hydra-phase does involve incalculable suffering to the innocent, and that its ramifications are as morally and physically appalling as they are immeasurable. The aftermath of the War as far as we are concerned must surely be the enthronisation of the preaching of the Cross, as the supreme thing in our ministry, and the conviction that the Cross is the trysting-point of Reconciliation and Peace between God and man, and between diverse man, as we have already learned of Paul, who dogmatically assures us that the declared Divine purpose is to reconcile rival and diverse nations into one body by the Cross, having slain the enmity thereby. God have mercy upon us if our preaching has not become, as the result of the War, the Preaching of the Cross with an intensity of conviction and compassion unknown before, and if there has not been burned into our souls that there is something men and nations need to be saved from. "Perishing is a moral process," and the world has been nearer the edge of an awful abyss, and is still, than it has been in the whole scope of human story. But our faith for the future must have an Infinite God in it, and an Infinite Love more than equal to the almost-overwhelming flood of human sin, as well as the Revelation at the Cross of a suffering and sacrificing God, Who once in the end of the world appeared to put away sin by the sacrifice of himself. I am not sure that the vindication of God is anywhere promised on this planet, though it makes the demand of a Future Judgment a tremendous moral necessity—when unto the Principalities and Powers in Heavenly places shall be made known the manifold wisdom of God.



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## THE REASSURANCE OF FAITH.

By REV. LEWIS BARTLETT. '.

"But I am sick, and I am sad,  
And I need Thee, O Lord." —Canon Ainger.

**S**T. PAUL tells us to "be strong in the Lord, and in the strength of His might," and our whole heart cries out that it may be so. But it has seemed to me for a long time, speaking generally of Christian experience, that we are not really sure of Christ, and it is that lack of certainty which is largely the cause of the Church's weakness. One of our saddest experiences is the feeling of ineffectualness, and in and with that, the thought of the possible break-up of faith. If we truly believe. It is a great thing to go on faithfully when we are lacking in assurance, but it is a state with which we ought never to be contented. We need a mighty centre of influence in our lives; something, too, that never changes, something to which we can always return and from which we can always return and from which we can draw everything else, something outside of ourselves that remains the same in spite of all our aberrations, something that we can say is true. One of the things that tend to confuse the faith of sensitive souls is the feeling, a true enough one in itself, that their sinfulness tends to make it impossible for them to be sure of their faith. They feel rightly that sin has blurred their conscience and obscured their vision—how then can they trust their insight? And yet in this very state their greatest need of all is that very certainty which their condition seems to preclude. If I need to be pure in heart to see God, and am not pure in heart, how can I be sure that what I see is really God? I cannot see God unless I am pure in heart, and on the other hand it is only the vision of God that can purify me. Sinners must be able to know their Saviour. "They that are whole need not a physician, but that are sick," and if we are spiritually sick, we can at least see that we are they whom Jesus came to heal. And there will come a verification of our faith if we will thoroughly

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trust it. That trust is indeed a true "doing of the will" which will lead us to "know of the teaching." To say "I have sinned and am ashamed and broken-hearted," and then to go to the words, "The blood of Jesus, His Son, cleanseth us from all sin," and say, "I am going to believe them; I do take it for granted that they are true, and that I am therefore forgiven and cleansed"—that will bring us a restoration of faith and joy and purity that we cannot doubt to be from God, and we will get about our duties with a good heart again. Many and many a Christian has need of this same faith, as in the day of his conversion. There are times when we feel as if all is undone between ourselves and God.

When we feel a terrible uproar in our whole inner life, if we will go away to God, lie down in exhaustion, and look for some word of grace, there will come a message—perhaps this, "I have been crucified with Christ"—and the words will speak themselves over and over to our souls, and we shall believe that they are true. We shall feel that we really have shared in Christ's crucifixion, that our arms were in spirit stretched out on the tree with Him—saved;—and there will be our fixed point. Now we shall derive everything from that, all our thoughts and ways, our doings and our submissions, the whole conduct of life, its spirit and sacrifice, and we shall be free to get about the business of life with a joyful freedom of spirit which we could not have when it seemed that our own salvation was at stake. We do need "a heart at leisure from itself" to give ourselves freely and happily to any outward duties. While my whole concern is with my inner life and my own relationship to Christ, I cannot give myself up as I should do to the duties that are before me. I need to feel that that is settled, that henceforth I may take it for granted as a thing that does not need constant investigation and verification. Many things need revision. Our growing thoughts and experience must be allowed to play on much that we believe. But there must be some things that we work **from** rather than **to**, that are not at all a result of our faith, but a source of it. I think God has given us moments that we are sure are from Him, moments that we therefore feel

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are above criticism, and which remain for us normative, governing forces. One of such moments is the coming into contact with the blood of Jesus as our recovery and hope, and henceforth we must keep the faith and set everything else by it, instead of seeking further proof and assurance. There comes a time when it is settled. We have read arguments and arguments in all the best books we know on the atonement, and have never perhaps been quite sure till there has come some inner experience, in which we have felt that it is true. Now we will set about our life in the faith of it, and "go our way in peace."



## Working for Union.

### (1). UNION WITH OTHER DENOMINATIONS.

By Rev. W. BROADBENT (Brockley Road Baptist Church).

**T**HE mention of the Borough of Deptford in the South-East of London, may not kindle the imagination and raise enthusiasm in these days as it once did in its historic past, in the times of John Evelyn and Samuel Pepys: yet even in this apparently unromantic south-east borough, with its complex social problems, splendid pioneer work is being done in the matter of Christian Re-Union.

It is the story not of a few months or a year, but of years. And the ideal was born in prayer and has been continued in the like spirit.

Some years back the several Established and Free Churches united for the Week of Prayer in the month of January. From that has developed the remarkable work amongst the Churches, which is now characteristic of the Borough.

Having been privileged to take some part in the initial stages of our present organisation, and being in touch all along and now serving as Vice-Chairman, I have been asked just to state what we do.

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As Churches of the borough we formed ourselves into the "Deptford Council of Christian Churches," with our motto "One in Christ Jesus." Practically all the Established and Free Churches are in membership. The Council consists of the ministers and clergy from each church and three representatives (one of which must be a woman) elected by the Church. This Council is a strong representative of the best life of our Churches. It meets quarterly and at other times when occasion arises. Then we have an Executive Committee which meets monthly, and on this executive the balance of Established and Free Churches is recognised and representation is half and half. Thus we have the Executive meeting monthly and the General Council meeting quarterly.

Now what has been done, and what is hoped to be done?

The United Week of Prayer in the opening days of January is arranged by the Executive and held in our respective Churches, a different church each evening. We divide into two groups only, North and South Deptford, and have one big united gathering. Thus we meet unitedly in each other's Churches for prayer.

We have a quarterly United Service, meeting first in an Established and then a Free Church. We have no difficulty about this, and we Free Churchmen preach from the Established Church pulpits and vice versa. These quarterly services are a feature of the Christian life of the borough. When the Service is held in the Established Church we recognise their Order of Service, in a Free Church, our order.

Open-air United meetings are to be held every Sunday evening for four months this summer after our own services. We divide into three groups and have a fixed place for each.

We also have United Open-air Services on Good Friday and other special days.

We are recognised by the civic authorities. In any gathering where the Borough Council wish for a Service or to have a religious element introduced they write to the Council, and we make the arrangements. The Service of Remembrance was arranged in this way last November. In March there was the unveiling and dedication of War Memorials in the Council Chamber

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at the Town Hall. The Borough Council again wrote asking us to arrange and conduct the Dedication Service. Thus we have no consideration at all as to "rights." We just work together, nay, as one, in all civic functions.

The work of the Executive and Council is manifold. We watch matters of licensing, gambling, lotteries, and borough affairs. The social aspect is recognised. On one occasion we fought a Guardians' election as a Christian Council because we could not support the other person nominated, and I rejoice to say our candidate won the seat. We have also sent deputations to the three political parties in the borough, arranged for a round table conference at the last municipal election, and had one idea—the raising of the tone of the election and of the ideal of citizenship.

It will be recognised that socially we can as a united body prove very effective in our witness in the borough.

We also arrange for special gatherings for the inspiration and guidance of Christian workers. We have had wonderful meetings when the Bishop of Woolwich has spoken, and Dr. J. D. Jones. Other like meetings are being arranged.

Our great ideal at present is for a United Crusade, a Christian witness to the borough. This is involving tremendous work. We want the borough and the "outsider" to know we are one when we have this great crusade and witness. At the present time "Messengers" are visiting the several churches, two and two. An Established Church minister and a Free Church minister visits and addresses special gatherings at the several churches. We are just hoping, praying and working for this crusade to be a wonderful blessing to our borough.

Much more could be stated, but this will give an idea of what is being done. The spirit of Union is just wonderful and we know each other as ministers; there are no rivalries, we are working together for The Kingdom. Why, in our Baptist Church at Brockley Road, we have had a Vicar preaching from the pulpit and at the same time six Established and four Free Churchmen in the Communion.

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I have said nothing about our Fraternal, but that follows as a matter of course. We have our monthly Fraternal of ministers and clergy, and we have a printed syllabus right up to the end of this year.

Space will not permit me to tell of the effect all this is having on our Church life, and the borough; meeting at each other's Churches and in Council, our laymen are just splendid. They are heart and soul with us and in any enterprise we undertake stand by us and help us. I might even say that a suggestion has been made for an United Communion Service for Clergy and Ministers.

While one feels much can be done by way of argument in this great ideal of Union, yet perhaps more can be done by definite work in our own districts. Logic seldom unites, but our common work here has made us passionately desirous to do all we can for a United Witness and United Service in our borough.

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### (2). UNION WITH OTHER CHURCHES.

By the Rev. F. E. HALL (St. Margaret's-on-Thames).

**D**URING my ministry in a small town where there were four Baptist Churches, it was felt that there ought to be more fraternity among the officers and members of the Churches of a like faith and order. As in many other similar cases we were so **independent** that we had become "little gardens walled around," with plenty of broken glass on the top of the wall. There was a growing conviction that such things ought not to be. In the case in question two of the Churches had settled ministers, one was served by a gifted layman as honorary pastor, and at the other the services were conducted by local supplies. A united meeting of the pastors and deacons was called and a very helpful conference was held. As a result a Fraternal of pastors and deacons was formed, and

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it was agreed to meet monthly. This Fraternal had the desired effect of bringing the Churches closer together. We met in turn at each Church, and subjects such as "The Unity of the Baptist Church upon the principal of one town, one Church," were discussed. The order of worship, the Sacraments, support, and personal experiences were also topics which occupied our attention. There was always a season of prayer, and the Church visited provided simple hospitality, which closed the proceedings. Out of this grew a quarterly United Baptist Church meeting, when the whole of the members of the four Churches were invited to a gathering in a central place. These meetings were times of real refreshing. We appointed a Chairman, and one to give an address upon a subject agreed upon touching our Church life. Several times a Prayer, Praise and Testimony Meeting was held, when three or four were asked to be prepared to speak of their Christian experience, and these meetings rank amongst the most memorable, and the most inspiring. The quarterly United meetings always closed with the observance of the Lord's Supper. These Fraternal and quarterly meetings were acknowledged to be the most fruitful experience ever known locally. A door was made from one "garden" to the other. The strong helped the weak, and the weak became stronger. A spirit of real brotherhood was fostered, and the Churches felt they were fused into one Church. It may not be possible to do exactly the same in a large centre, but even there, it could be done by districts combining, so forming sub-centres. There is still need for a greater unity and a closer fellowship between our own brethren and members, and I feel sure that, if such Fraternal meetings could be formed and such meetings held, that our experience would be repeated. We are talking about Unity on a large scale; would it not be better to begin in a smaller way first and bring ourselves into a real vital organism?

**THE FRATERNAL.****USEFUL AND HELPFUL.**

On my desk in front of me are two books of especial value to ministers, and both from the Jülson Press—the American Baptist Publication Society. One is entitled, “World Stories Retold,” by Dr. W. J. Sly, and the other “Friday’s Footprints,” by Miss M. T. Applegarth.

The former is simply invaluable to ministers, for it contains not only nearly two hundred five-minute classic stories, most delightfully told, but also six chapters on “The Art of Story-Telling,” which are most suggestive and instructive.

After reading this book, and Miss Applegarth’s inimitable and vivid missionary stories, one is only sorry that there are but fifty-two Sundays in the year for children’s sermonettes, and one begins instinctively to seek for fresh opportunities for telling stories, and especially such ones as are contained in these two choice volumes.

If ministers will bring these books to the notice of parents and Sunday School teachers they will not only earn their gratitude, but also that of the children to whom these stories are retold that is if the tellers benefit by the hints, suggestions and example of the authors.

I might add that a booklet entitled “Pastor’s Helps” manifests the fact that this Society is making itself simply indispensable to the ministers. I am certain that if we ministers this side of the Atlantic utilised and supported our own Publication Department more adequately we would also be catered for more efficiently. There is need for a far larger use of handbooks, manuals, and record-books on the part of our ministry, which use would help to regulate and systematise the work of not a few whose efficiency is being lessened by the lack of these very things—men who are indeed “happy-go-lucky,” and they are not often lucky!



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