

No. 1.

April, 1907.

THE
FRATERNAL.

ORGAN OF THE
Baptist Ministers' Fraternal Union

Editor—

NEWTON H. MARSHALL, M.A., PH.D.,
12, ORNAN ROAD, HAMPSTEAD,
LONDON, N.W.

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AN OPEN LETTER
TO
BAPTIST MINISTERS.

Gentlemen,

You have set on foot a considerable business. This business supplies the Baptist public with books which will help your work. It also tries to earn money for denominational purposes. All its profits are devoted to Baptist Funds. This business is the

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But it cannot do the work you want it to do without your help. Why not then support your own business? You can, at the same time, get as good terms as any other Bookseller in the country would give, and on some lines, better terms.

I am,

Yours truly,

A BELIEVER IN CO-OPERATION.

THE FRATERNAL.

No. 1.

APRIL, 1907.

To the
Baptist Ministers of Great Britain
and Ireland.

The FRATERNAL comes to you without any more pretentious claim upon your attention than that it would be your servant. It desires to fetch and carry for you, to make a Mutual Benefit Fund a possibility, to help in establishing really useful Reading Circles for ministers, to enable men with some message to speak it to their brethren, and to supply a medium of communication, so that our Baptist Ministers' Fraternal Union may be a reality as well as a name.

But no one will take a servant without testimonials and credentials. May there not be some sinister design behind these offers of service? May not the insinuation of a magazine into the minister's household be a cunning device to undermine his independence in some mysterious way? Or has some wealthy syndicate seen in this journalistic enterprise an opportunity for earning still larger dividends, and exerting a subtle political sway over remote congregations? Suspicious such as these may cast their shadow over the minds of some, and so our FRATERNAL must produce its credentials. These consist in the names of the committee which has decided upon the publication of the new magazine. A strong testimonial to one part of its work is also furnished by the message from the Rev. F. B. Meyer, quoted on another page.

In seeking to be accepted as your servant, the FRATERNAL does not ask any wages. All that it desires is that its ink and paper may be sure—that is, that each minister will pay his shilling per annum for the magazine.

You to whom this letter is written number well over two thousand men. If you would each pay your shilling, the FRATERNAL would not only be published regularly each month, but would soon grow to be far stronger and more useful than is this first number. But if you refuse to engage its services, the little magazine will shortly die of a broken heart, badly aggravated by emptiness of pocket. Will you then fill in, without fail, the accompanying subscription form, and send it along at once ?

Dissatisfied with the mere offer of service, perhaps you will ask what policy the FRATERNAL will adopt. The answer to this question may be found by reference to other pages of the present number ; but a few words upon this subject may properly be added here.

In the first place, the FRATERNAL will aim at cultivating a stronger *esprit de corps* than at present exists among us. We desire to be "all one body," and not a concourse of "free" atoms acting sometimes in veiled rivalry. Our ideal is that every Baptist minister should know that he has the sympathy and support of every other Baptist minister, both in public and private, so that brotherly love may be a force as well as a phrase.

In the second place, the FRATERNAL will seek to help this force of brotherly love to be applied in practice. Riches and poverty cannot exist side by side in a ministry actuated by a strong spirit of brotherhood any more than hot and cold water can be side by side in the same vessel.

Thirdly, the FRATERNAL will recognise the fact that the true road to the promotion of ministerial well-being is the promotion of ministerial efficiency. The Baptist minister must read if he is to lead. So he must be helped to get books, and guided, where necessary, in choosing and understanding them.

A fourth principle which the FRATERNAL will maintain is that questions affecting ministers should be discussed by them. Where possible, this should be in open conference. In any case, the FRATERNAL will have its correspondence column.

THE EDITOR.

The First Chapter of our History.

At a meeting of the Baptist Students' Fraternal Union, held during Autumn Assembly week in Birmingham, in 1902, Dr. Newton H. Marshall suggested that ministers who were honorary members of the students' union might well adopt some method of mutual encouragement in the pursuit of study.

On April 28, 1904, a meeting was held in London of the honorary members of B.S.F.U., at which it was decided to start several Baptist Ministers' Study Circles. A committee was appointed, with Dr. Marshall as convener. Several circles were soon started.

The committee met on July 19, at the Church House, when the convener reported as to the formation of the circles, and made the suggestion that a distinct ministers' union should be inaugurated.

On October 6 a meeting of the members of the "Study Circles" was held at Bristol, Principal Henderson presiding, when the question of study in the ministry was discussed.

In October, 1905, a meeting of ministers was held in Mount Pleasant Chapel, Northampton, when a committee of ten, viz., Revs. B. Vernon Bird, Principal W. E. Blomfield, Charles Brown, J. H. French, Professor Walter Hackney, F. A. Jones, Newton H. Marshall (convener), F. B. Meyer, J. F. Toone, and W. T. Whitley were elected for the purpose of forming a Baptist Ministers' Fraternal Union, and it was decided in the meantime to hold the work of the Study Circles in abeyance. The committee met, and drafted a constitution, the adoption of which was proposed by Rev. J. Edward Roberts at a meeting of ministers in Kingsgate Chapel, on April 23, 1906.

The constitution was adopted, and the present officers and committee elected. One hundred and eight ministers "signed on" the roll of intending members, and ten others wrote to the same effect. During the remaining eight months of the year 117 members were enrolled.

The first meeting of the committee was held at the Church House on May 23. Arrangements were made for

the reading courses, of which particulars are given on page 16. It was also decided to hold a conference of Baptist ministers at Huddersfield during Autumn Assembly week.

The committee next met on July 17, at the Mission House, when further arrangements were made for the Reading Courses, the question of a "magazine" as an organ of the Fraternal Union was discussed, and a committee, especially selected, was appointed to formulate proposals for a Ministers' Mutual Benefit Fund, to be submitted to the conference at Huddersfield. This conference of ministers was held in Ramsden Street Congregational Church, Huddersfield, on October 4. An address was given by Rev. William Jones, on the "Exchange of Pastorates Problem," and a resolution, proposed by Rev. J. H. Rushbrooke, representing the special committee, and seconded by Principal W. E. Blomfield, laying down a basis for a scheme for a Mutual Benefit Fund, was adopted. The following committee was elected to draw up the scheme, and submit their draft to the next meeting of the Fraternal Union:—Revs. John Bradford, W. E. Blomfield, D. L. Donald, T. Greenwood, C. M. Hardy, G. H. James, W. Jones, J. H. Rushbrooke, Frank Smith, H. V. Thomas, and the officers of the Fraternal Union. This committee held a meeting at the Church House on November 20.

The draft scheme for the proposed Mutual Benefit Fund will be found on page 8, and will be submitted to the annual meeting of the Fraternal Union at 3 p.m. on Thursday, April 25 next, in Kingsgate Chapel, London. A further meeting of the committee of the Fraternal Union was held on November 20, when fifteen members were present, and twelve wrote explaining their absence. This appointed Dr. Marshall editor of the FRATERNAL. Other meetings took place on January 16 and January 31, 1907.

On January 10 Rev. F. B. Meyer wrote to the secretary:—"I am sorry that an engagement in Bridgewater makes it impossible for me to meet the committee of the Baptist Ministers' Fraternal Union on Wednesday. I greatly approve of the Baptist Ministers' Mutual Benefit Fund, which I think will meet a great need."

B.M.F.U. NOTICES.

The FIRST ANNUAL MEETING of the Baptist Ministers' Fraternal Union will be held in Kingsgate Chapel, London, at 3 p.m. on Thursday, April 25th, 1907.

* * * *

Only members of the Fraternal Union will be admitted. Ministers who are qualified for membership according to Rule ii. :—

“All whose names are included in the Baptist Union list of accredited ministers shall be eligible for membership of the B.M.F.U.”

are invited to send their membership subscriptions (*minimum, one shilling*)—(i.) to the Secretary, Rev. B. Vernon Bird, “Struan,” Stevenage, Herts; (ii.) to the Treasurer, Rev. J. Edward Roberts, M.A., B.D., 378, Upper Brook Street, Manchester; or (iii.) with their subscription for “The FRATERNAL,” to Dr. Newton H. Marshall, M.A., 12, Ornan Road, Hampstead, London, N.W.

* * * *

Members who may not have paid their subscriptions, which became due on January 1, before the annual meeting, will have an opportunity of doing so before entering the meeting, in which case they are requested to write their *names* and *addresses*, and the *amount* of their subscriptions, on paper, and hand them in *with their subscriptions*.

* * * *

The business of the annual meeting will be—

(i.) Election of Chairman, Vice-Chairman, Treasurer, Honorary Secretary, and Committee of 30.

N.B.—Members are requested to send in any nomination they wish to make, for office or committee, to the Hon. Secretary, before April 8. Voting will be by ballot.

(ii.) To receive the report of the special committee for the drafting of a scheme for a Mutual Benefit Fund. Its adoption will be moved.

(iii.) Address by the Chairman, Dr. Newton H. Marshall, on "Our Ideals."

* * * *

Spring Assembly week is always very crowded. The committee hope the time and day arranged will involve the least possible inconvenience to members. They had hoped to fit in better with the arrangements of the Baptist Ministers' and Missionaries' Prayer Union, but in view of the importance of the business to be dealt with, no better arrangement was possible.

* * * *

Much of the convenience and comfort of the year's work has been due to the kindness of the secretaries of the Baptist Union and the Baptist Missionary Society, both of them members of the Fraternal Union.

* * * *

The history of the proposed Mutual Benefit Fund would be incomplete were no mention made of the meeting of Baptist ministers held at Lincoln on June 13, 1906, in connection with the East Midland Association Annual Meetings, when Rev. D. L. Donald, of Burton-on-Trent, read a paper on "Mutual Aid amongst Ministers," and a committee was appointed to go into the question. In view of this important conference, the Fraternal Union secured the services of three members of the East Midland Mutual Aid Committee on the special committee appointed on July 17, viz., Revs. D. L. Donald, G. H. James, and Frank Smith. The "tentative scales" mentioned in the scheme under Benefits are based upon calculations made by members of the East Midland Committee.

* * * *

County and Local Fraternal.—The Hon. Secretary is collecting the names of all secretaries of these, and would be glad to receive any names and information that have not already been sent.

There has been some correspondence in the "Baptist Times" recently as to a Ministers' Book Fund. This is a matter which the B.M.F.U. Committee has already considered, and we hope that before long our organisation will make it possible for us to achieve results impossible to isolated ministers. We Baptists have no Hartley, it is true. But we have a large number of generous laymen who would each be willing to do something towards providing ministers with good books. What is wanted is a committee representative of the ministers which would command the complete confidence of our "Hartley's." Such a committee undoubtedly exists in the B.M.F.U. We should like, therefore, to invite the co-operation of such men as Revs. W. D. Guy and F. A. Rees, who are deeply interested in this subject, to communicate with us.

* * * *

In our next issue we hope to publish the first of a series of talks on books by well-known ministers. Probably every minister has discovered in the course of his reading one or two books that are little known generally, but that have been of great value to himself. We can render real service to one another by telling of books we have thus discovered.

* * * *

But why should we draw the line at books? Methods of work are also inestimably valuable. They are sometimes stumbled upon almost by accident. "How does he do it?" we sometimes ask ourselves when we have seen the results of a brother minister's labours. And because we are *brother* ministers, we should be only too ready to let others into any "secret" we may have discovered. What difficulties the Men's Meetings, the Sunday School, the choice of deacons, the conduct of social gatherings, and other functions the duties present to some of us! The FRATERNAL will hope to give to its readers the benefit of the experience of men who have discovered the way to succeed.

THE DRAFT SCHEME OF

The Baptist Ministers' Mutual Benefit Fund.

To be submitted on behalf of the Special Committee at the Annual Meeting on April 25.

 RULES.

OBJECT.—The object of this fund shall be to afford help to Baptist ministers in time of temporary lack of employment and during prolonged illness.

CONSTITUENCY.—Any Minister whose name shall be in the "List of Baptist Ministers in the British Isles," for the time being adopted by the Council of the Baptist Union, shall be eligible for membership.

MANAGEMENT.—The Fund shall be under the management of Officers and Committee, as follows:—

The Chairman and Vice-chairman, for the time being, of the Baptist Ministers' Fraternal Union (hereafter called the Fraternal) shall hold the same offices in the Committee of this Fund.

There shall be a Treasurer, a Secretary, and nine Members of Committee. Five shall be a quorum. The Officers shall be ex-officio members of committee.

The Treasurer, Secretary, and Committee shall, for the first year of the fund, and until its membership numbers one hundred, be appointed by the Committee of the Fraternal; but when there shall be one hundred members of the fund, they shall elect the Treasurer, Secretary, and Committee by ballot at the time of the Annual Meeting of the Fraternal.

CONDITIONS OF MEMBERSHIP.—Every Member of the fund shall, on becoming a member, and as a condition of membership,

(1) Be, or become, a member of the Fraternal.

(2) Subscribe to the fund as hereafter provided, and agree to its rules.

DETERMINATION OF MEMBERSHIP.—(a) Should a member at any time wish to relinquish his membership, he shall give notice of his intention to the Secretary three months beforehand.

(b) Should a member at any time, in the opinion of the Committee, have become, by the rules of the fund, disqualified for membership, the Committee shall have power to determine his membership, provided that the Secretary shall have given him three months' notice of the proposed determination.

In either case (a) or (b) the Committee shall return to him, if he apply for it, one half of the amount paid by him in subscriptions to the fund, unless he shall have already

received that amount by benefits from the fund. In case he shall have so received less than one-half of the amount of his subscriptions, he shall be entitled to receive the difference.

ENTRANCE FEE.—Members joining the fund before December 31, 1908, shall not be required to pay an entrance fee. On and after January 1, 1909, the Committee shall have the right of requiring an entrance fee and determining its amount.

SUBSCRIPTIONS.—(1) The amount of subscription shall be determined for each member in proportion to the income he derives from his ministry, at the rate of one per cent. per annum of the said income. For the purposes of this calculation the sum actually paid by a member for rent of his house shall be deducted from the amount of his income.

(2) Subscriptions shall be payable in advance, either annually on January 1, or quarterly on January 1, April 1, July 1, and October 1.

BENEFITS.—(1) No benefit shall be due to a member until he shall have been for twelve months a subscriber to the fund, and for the same time in a pastorate.

(2) No claims for benefit shall be considered unless the applicant shall have paid all subscriptions due from him up to the time of application.

(3) No member, while receiving benefit, shall be required to pay his subscription.

Benefits shall be as follows :—

(A) HELP DURING TEMPORARY LACK OF EMPLOYMENT.

This shall be given as from the date of relinquishment of pastorate, unless the committee be of opinion that, on moral grounds, the causes leading to such relinquishment do not justify them in giving aid.

The amount of benefit under this section shall be determined by the committee in accordance with the state of the fund, the committee being guided by the following tentative scale :—

For the first three months	£4 per month	£12
„ „ 4th, 5th, and 6th months	£2 „ „	6
„ „ 7th to the 12th months	£1 „ „	6
				—
				£24

(B) HELP DURING PROLONGED ILLNESS.

(1) An application for aid under this section shall be accompanied with a medical certificate stating the nature of the illness, and how long it shall have already lasted.

(2) A medical certificate of the continuance of the illness shall be sent quarterly, or at such intervals as the committee may determine.

(3) Benefit shall commence after the third month of illness.

(4) The amount of benefit shall be determined by the committee in accordance with the state of the fund, the committee being guided by the following tentative scale:—

For the 4th, 5th, and 6th months	£3 per month	£9
For the following 6 months	£1 „ „	6
		—
		£15

FUNDS.—One-tenth of the income of the fund shall be invested in Government Security or any Trustee Stocks, as a capital account which may be used at the discretion of the committee as a reserve fund if occasion should arise. The whole of the remainder of the income shall be available for distribution in benefits and working expenses.

The Baptist Union Corporation, Limited, shall be trustee of the fund.

Two Auditors shall be elected annually by the members of the fund.

GENERAL.—The Treasurer and other office-bearers, the members of the Committee, and the Trustee shall not be individually liable for the payment of claims upon the fund, nor for any loss on investments, nor for any other loss which may happen to the fund, unless the same shall happen through their own wilful fault or neglect; and each of them shall be accountable only for his own acts.

No alteration shall be made in these rules except by vote of an annual meeting of the Baptist Ministers' Fraternal Union, notice of the terms of such alteration having been given either (a) by the committee in the organ of the Fraternal three months before the annual meeting, or (b) by any member of the Fraternal at the previous annual meeting.

NEWTON H. MARSHALL, Chairman,	}	of the Fraternal.
J. EDWARD ROBERTS, Treasurer,		
B. VERNON BIRD, Secretary.		

December 13, 1906.

N.B.—Members of the Fraternal Union who propose to submit any amendment to the above scheme at the Annual Meeting are requested to send the terms of their amendments to the Hon. Secretary before April 8.

FRATERNAL READING COURSES.

[We propose to establish Twelve Reading Courses, publishing notes on three subjects each month. Ministers desiring to get the full benefit of these courses, so that their questions may be answered by the leaders of the courses in these columns or by post, should write the leaders of the courses in question and be duly registered.]

I.—Psychology.

For undertaking the leadership of this circle, I am in a mind "betwixt two," whether to make the course quite elementary, or whether to take a knowledge of the outlines of psychology for granted and apply the principles already established to some of the problems of religion and life. I have ultimately decided to combine both plans by making the course as experimental as possible, keeping within the reach of the veriest beginner, but at the same time suggesting subjects for original research. I met an interesting man some years ago who purposed studying psychology by writing a book on the subject. He was not going to read any great author, but "dig into his own inside," and evolve a science. A good deal is to be said not only for the conceit but for the wisdom of his plan. Let every student in this circle manufacture his own psychology, but let him read Sully, or Dewey, or Höfding. Perhaps Höfding is most up-to-date, Sully is the easiest, and Dewey the best for preachers. But let him first of all adopt John Morley's plan, and write down all he knows about the subject of investigation before he consults any author. In this paper I suggest a few introductory problems.

I.—What is meant by philosophy, metaphysics, theology, and psychology. Endeavour to represent them by circles, and show how the circles intersphere. The Encyclopædia Britannica will prove very helpful in this investigation. Professor Ward's article on psychology is supposed to be one of the best ever written.

II.—Find out what are the things indispensable to a science. Take any elementary science with which you are familiar, and ascertain what are its methods. Botany might do as well as any other. Now ask, Are the same methods applicable to the study of the activities of the mind? Why is it not possible to study a sensation as you would study a bulb, or examine a thought as you would examine a snowdrop or a violet? Does introspection amount to scientific observation?

III.—Take any thought, say the thought of an orange, break it to pieces, and trace it back as far as you can. Find out how it grew to be an orange in your mind. If you can trace it back to a world outside your mind, I think the President of this FRATERNAL is prepared to give you a first-class ticket to the next Baptist World Conference. If you happen to discover that there is no outside world, do not be in a hurry to preach it. I know of a man who once ventured to do so. When he said that there was no pulpit, and no gallery, and no chapel, and declared that they were only dreams and ideas, an old deacon enthusiastically assented; but when he said there were no deacons, and that they were only phantoms, the old man impatiently shouted out, "Sheer nonsense!" Nevertheless, it is well to make a strenuous effort to find some crevice somewhere by which you can escape into the outside world.

IV.—Draw a picture of yourself, your ego, that something which psychology studies. Would you think of yourself as a moving train taking different curves and aspects according to the nature of the line, or of a palace divided into three compartments or more? Would you swear an affidavit that you are one, or more than one? Glory Quayle thought that there were two hundred and fifty people in her character. Would you mind taking your census? If you find you are one, would you speak of mind and will and heart, or of thinking, willing, and feeling?

The above questions have perplexed people for close upon two thousand years. We all have to re-think them for ourselves. In this circle I hope there will be perfect freedom and cordiality, and that you will communicate

with me at any time any difficulty and any discovery. I do not think that it will be necessary just yet to patent our discoveries. Some of them will be crude, some of them will prove vulnerable to criticism. But honest living spade-work and ruthless investigation of the workings of one's own mind are worth volumes of Sully and Dewey and James.

2.—Baptist Church History Study Circle.

No good book exists which can be commended for study; notes on some are appended. Vedder's shilling book can be read through easily, and is very accurate, so that a bird's-eye view is easily obtained.

The following topics are all parts of a thorough course on our history:—(1) Baptist principles as deduced from the New Testament; (2) review of general Church history to see how far these principles obtained recognition till 1600 (this has been thoroughly done by Newman in his 7s. 6d. book); (3) Wycliffe, the Lollards and their successors; (4) Continental Anabaptists; (5) Reformation in England and the immigrant Anabaptists; (6) the English General Baptists; (7) the English Particular Baptists; (8) the Methodist revival and the New Connexion.

In considering 6, 7, and 8, which are the most lengthy, there is no need to intermix, for until our own days the three denominations were as distinct as were Independents or Presbyterians. Number 6 has been done by Taylor, till about 1780, though much more can be said; number 8 has been partly done by Wood, till 1847; number 7 has hardly been attempted except in a tangle with the old general history.

In considering exactly what part of the field should be studied, preference of the members of the circle must be considered. Will each member write on this point, if possible summing up his wishes by putting the above numbers in the order he prefers, e.g., 71586342. If any member is prepared to do some investigation in his own district, or advance study of any kind, it will be welcome. Essays are also invited on a point under heads one or two. In the evolution of Church government till 400 A.D., detect the points at which fundamental principles were contra-

vened; and suggest how the advantages of co-operation and fellowship might have been secured in harmony with New Testament principles. The addresses of Principal Henderson and Professor Robinson last October will, of course, be studied first.

Those students who are comparatively new to the subject will do well to read two books:—W. E. Collins, "The Study of Ecclesiastical History," 2s. 6d. nett; Langlois and Seignobo's "Introduction to the Study of History," English translation, 1898. Read with pen in hand, and abstract freely. Use a size of note-book that is common and can be obtained anywhere; keep one book for notes on one period or one subject, reserve the left page for additions from kindred books or cross-references to other books; on the right page keep a margin for reference to page in the original, dates, &c. Let the notes be full and quite comprehensible. When doing essay work or summarising, it is often useful to write or type in duplicate. Date all your work.

3.—Sociology.

Sociology covers a vast field of phenomena. It is the science of human society. J. S. Mill defines its scope as follows:—"This science stands in the same relation to the social, as anatomy and physiology to the physical body. It shows by what principles of his nature man is induced to enter into a state of society; how this feature of his position acts upon his interests and feelings, and through them upon his conduct; how the association tends progressively to become closer, and the co-operation extends itself to more and more purposes; what those purposes are, and what the varieties of means most generally adopted for furthering them; what are the various relations which establish themselves among men as the ordinary consequences of the social union; what those which are different states of society, and what are the effects of each upon the conduct and character of man."

Before specialising in any department, it is well to obtain a clear conception of the scope and data of the subject as a whole. Herbert Spencer's "Study of Sociology" is a good introduction to the general subject. It covers a

very wide area without giving much attention to any one section. It can be regarded only as an introduction. Read chapters 1 to 5 inclusive, and 13 to the postscript, carefully noting—(a) the difference between Sociology and Political Economy; (b) the relation of History to Sociology; (c) the use of the term “Law”; (d) the analogy between individual organism and social organisation.

An instructive survey of the same phenomena from another point of view may be read with great advantage in “Social Evolution,” by Benjamin Kidd. Some of the generalizations are open to question, but the book will help us to understand:—

- (A) The necessity for human progress.
- (B) The law of progress.
- (C) The meaning of the survival of the fittest.
- (D) The function of religious beliefs in shaping social organizations.

Students who can give more time should read the section on Sociology in Auguste Comte's “Positive Philosophy,” and part I in the “Text Book of Sociology” (by Deal and Ward). “Pure Sociology” (by L. F. Ward), published by the Macmillan Co., 15s. 6d., is obtainable from any good public library. It is invaluable as an exposition of principles. The 1st, 2nd, and 3rd chapters should be read until the following questions can be answered readily and briefly.

- 1.—State the meaning and subject matter of Sociology.
- 2.—What are the motive instincts which lead to human associations?
- 3.—What is meant by Methodology?
- 4.—What are Social Dynamics?

This quarter's reading is intended to be a general introduction, and does not assume any special knowledge upon the part of the reader. It is preparatory to a study of applied Christianity to some social problems in the light of Sociology.

The reader with little time had better confine his attention to Spencer's “Study of Sociology” and the careful perusal of the three chapters in “Pure Sociology.” These will provide material for reflection in many a quiet walk and fireside hour.

JOHN C. CARLILE.

BOOKS ON BAPTIST CHURCH HISTORY.

CROSBY'S work of 1738-40, price 50/-, was based on careful enquiry, but the order and indexes are poor, nor is any distinction drawn between General and Particular.

JVIMEY'S 1833-30 is a poor compilation, very uncritical, full of errors; 42/-.

TAYLOR, General or Six-Principle, very good.

CRAMP, 1875, still the best on its scale, 5/-.

VEDDER, 1897, 1/-. Excellent, but very little space for England.

CARLILE, 1905.

No other work pretends to cover all the field, but excellent monographs are beginning to appear.

NEWMAN, Antipedobaptism till 1609. Shows no Baptists before.

LOFTON, Reformation of 1609—40.

KAUTZSKY, Communism in Central Europe. Anabaptists.

HEATH, Anabaptism.

BEARD, Reformation.

DEXTER, John Smith. A model piece of work.

EVANS, Early English Baptists. The beginning of critical work.

SHAKESPEARE, Pioneers. Both accurate and interesting.

BARCLAY, Commonwealth. Full of material, unsorted.

GOADBY, Byepaths.

WOOD, New Connexion.

MURCH (Unitarian), in the West.

DOUGLAS, Northern.

WILSON, London.

THE READING COURSES AND THEIR LEADERS.

Sociology, dealing with Social Questions and applied Christianity.

Rev. J. C. CARLILE.

Systematic Theology. Leader not yet secured.

Pastoral Theology. Rev. CHARLES BROWN.

Apologetics and the Philosophy of Religion. Leader not yet secured.

Church History, with special reference to—

(a) The Primitive Church Organization. Rev. J. H. RUSHBROOKE, M.A.

(b) The Growth of Doctrine. Rev. T. W. CHANCE, M.A.

(c) The Baptists. Rev. W. T. WHITLEY, M.A., LL.M., LL.D., F.T.S., F.R. HIST. S.

Old Testament Problems. Leader not yet secured.

New Testament Problems. Rev. Prof. S. W. GREEN, M.A.

Psychology, especially as bearing on religious experience. Rev. THOMAS PHILLIPS, B.A.

Comparative Religion. Rev. NEWTON H. MARSHALL, M.A., PH.D.

The Science and History of Foreign Missions. Rev. F. G. BENSKEIN, M.A.

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