

# The Fraternal.

VOL. XII.—No. 6.

APRIL, 1920.

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, "Duncombe," Birchington-on-Sea (till August).

## EDITOR'S CHAIR.

The present Number should be in the hands of the members at least a week before the Birmingham meetings.

The Annual Meeting of the "Fraternal" Union will be held on Wednesday, May 5th, at Wycliffe Chapel, as follows:—

2.15 p.m.—Annual Meeting.

2.30 p.m.—Address by Rev. F. C. Spurr on "Are we ready for Episcopacy," to be followed by a Conference. Interval.

5.30 p.m.—Reception and tea.

As we are invited to a "sit-down" tea it is earnestly requested that all brethren who are expecting to be present will send a post-card to the Secretary of the Birmingham "Fraternal": Rev. J. Briggs, 50 Beaconsfield Road, Canon Hill, Birmingham.

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A small Committee is considering the matter of the alteration of our Constitution. Its proposals will be laid before the annual meeting of members at Birmingham. Amongst other suggestions there will be one with reference to the basis of membership, so as to permit the admission of "non-accredited" ministers upon the recommendation of an Association Secretary and a District Superintendent. An effort will also be made to make the Council more representative.

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The President's paper at Birmingham on "Episcopacy" is meant to provoke discussion. But if the discussion is to be

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fruitful brethren should come prepared for it. In the light of the recent speech of Bishop Gore upon the subject, it is demanded of us that we set forth our case in very clear terms. It is idle to talk of re-union until the minds of many men on both sides are quite clear concerning the binding power of history as contrasted with the liberty of the spirit.

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The Editor regrets that he cannot make of this magazine what he feels it ought to be. It is all a question of circulation. So long as we issue only some 600 copies, the expense of production makes it impossible to possess an organ which can touch our ministerial life in anything like completeness. If all the Baptist ministers in the country belonged to our own Union it would be possible, with an increased income, to double the size of this magazine and to make it a really effective organ for the expression of our common life and need. The present members might help very largely to gain this result by commencing propaganda work amongst the brethren who do not at present belong to our Union.

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## AN OLD FRATERNAL.

**I**F the minutes of a fraternal come to be studied in the year A.D. 2122, what sort of picture will be formed of what we really do? Will our descendants find out how we struggle in, an hour or so after the time appointed, every newcomer interrupting whatever is going on by blatantly greeting everybody, instead of modestly taking a retired seat, and apologizing at a convenient opportunity? Will they recognize how brief is the time of prayer, how seldom is anything religious discussed, how ecclesiastical and municipal gossip seasoned with tobacco and tea occupy attention?

A minute-book of 1714 raises some of these questions, both by what it does record, and what it does not. Apparently a fraternal was then a new idea, and most elaborate rules were drawn up, debated, adopted, amended, copied, revised, and per-

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petually broken. Every member had them read over when he was elected, and promised to obey them; the chief excuse permitted for absence was if he were engaged in baptizing. This gives the impression that a revival must have been going on at the sanguine time of legislation, but later entries are of the type we are all familiar with, that religion was decaying, that days of fasting and prayer ought to be appointed. The time-honoured old remedy was suggested: preach to the people who attend, and urge on them the duty of attending. This humorous prescription seems thus to be centuries old; is not the joke worn rather threadbare? The hearers might indeed say, Physician<sup>1</sup> heal thyself. For again and again no quorum was obtained, a roll-call was of little effect. The rules provided for fines, 2d. if late and 3d. if absent; the custom was for all the delinquents to come in a rush, and vote that the forfeitures be forgiven. It was often agreed to call on the absentees, and it shows how extremely busy the ministers of that day were, that again and again they reported they had not been able in a month to meet with the defaulters: their energy in visiting their own members is an example to us.

The society was careful to define its objects:—To come at a good understanding with each other as Baptist ministers, or, to promote the good of the Baptist Interest in general. The ice on which they ventured was evidently felt rather thin, for they always appointed a Moderator, as though umpiring or moderating the heat of discussion were a necessity. And a further precaution was to agree that nothing should be debated regarding doctrine or discipline on which it was known that opinions differ. This is a truly clubbable rule: why should I talk about anything unless my hearers will echo me? Why should I read the "Daily Mail" or the "Church Times," and not meekly imbibe all that the "Baptist Times" tells me? Another rule tending to soothe the feelings and avert awkward demands, was that no application for relief should ever be so much as read, but must be referred to the appropriate society. How could we enjoy "the lavish provision of our host, and indeed we must couple our

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hostess" if we knew that people in Serbia and Lebanon were starving? Our predecessor only once departed from this rule, and listened to an appeal for the Protestants at Hildburghausen; but at least they were true to the spirit of the rule, and neither gave anything, nor put it before their congregations, but deferred it for a year—perhaps the Hildburghausers would have grown a harvest by then!

Perhaps they did not spend much on tobacco and coffee; there is no allusion to any expense this way, or to anything bought for the good of the house. At one period we know that they were all asked to dine regularly with a rich layman, and only went on afterwards for their meeting. All the expenses recorded were for stationery, and it makes our mouths water to find that for a quire of paper, foolscap, and of a quality not to be had to-day, they paid only tenpence, while sixpence procured a quarter pound of pens—to-day eightpence is the lowest for a quarter pound of toffee.

How did they really spend their time? That is just what the book gives no hint of. Only one occupation is mentioned, and that is, reading the newspaper while the Society is sitting: strange to say, this was considered unsocial, and was forbidden. Did they ever find it hard to fill in the time? One December it was proposed to adjourn for three months in the summer. This was negatived. The decision was most accurately respected, for there was no meeting in April or May or June or July, four months; not three.

Why does a Fraternal want minutes? Do we keep minutes of our family life?

W.T.W.

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The "British Weekly" recently assured us by declaring that in every age our British race has believed itself to be on the edge of an abyss of destruction, and by giving some striking illustrations of the fact. In 1749 Bolingbroke could see "scarceiy anything round him but ruin and despair." So also the elder Pitt and Walpole— Early in the nineteenth century Wilberforce declared that he dared not marry, the future was so dark and

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unsettled. In 1819 Lord Grey believed that everything was tending to a convulsion. The Duke of Wellington, on the eve of his death, thanked God that he would be spared from seeing "the consummation of ruin that is gathering about us." In 1849 Disraeli announced: "In the golden saloon, in the busy mart of industry, in the port, on the exchange, by the loom, by the plough, every man suffers, and says, 'I see no hope.'" Queen Adelaide said she had only one desire to play the part of Marie Antoinette with bravery in the revolution that was coming upon England. In 1868 Lord Shaftesbury wrote to Lord Granville that only God at the helm could save the British Empire from utter ship-wreck. And as for the Church, Coventry Patmore has well said that Christianity has always appeared to its contemporaries to be in a state of decay. Yet the nation lives and the Church lives, ever renewing their youth.

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## PRIMITIVE PREACHING.

"During the first 300 years of its existence Christianity, in spite of the persecution to which it was subjected, made more rapid progress than it has ever done since: yet the names of outstanding preachers, after the death of the Apostles, are so few that it cannot have been by this means that success was gained. It was rather by a kind of preaching which has been too little practised in subsequent centuries, but will have to be rediscovered if the world is to be fully evangelized. The Gospel was so intense a blessedness that no one who heard it with faith could keep the secret to himself. Neighbour told it to neighbour, slave to fellow-slave; the sailor carried it to every shore visited by his ship, and the soldier communicated it even to the enemy whom he had conquered on the field of battle."—(Dr. J. Stalker, "Ency. Religion and Ethics.")

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### THE APOSTOLIC HOPE.

By REV. R. L. LACEY.

[Mr. Lacey presents the "other side." It is only right that he should have this opportunity. Mr. Wright's paper in the January "Fraternal" might with advantage be re-read. —Ed.]

**M**OST readers of the "Fraternal" will agree with the Editor that to discuss with the utmost frankness some of the living problems which affect our Ministry is a need of to-day. But what are they? I should like to be present at some "Monday Club" of ministers and read the lists! But "The Voice of the Bible to the Age," "The Vitalising of Christian Doctrine" and "Eschatology" are pressing, and the last issue of the "Fraternal" provided fascinating reading.

By the courtesy of the Editor I am permitted to state in what respects I agree to differ from much we find in the article on "Eschatology."

"The 20th Century Christian," we are told, "denies that there are any Last Things at all." We are all 20th Century Christians, but we may still hold "the Faith which was one for all delivered," and even if—as Mr. Wright suggests—we are only able to think the thoughts of the Almighty after Him as we "learn to think in terms of centuries and millenniums and thousands of millenniums" we believe the Apostolic Faith will always be found to be up-to-date.

Mr. Wright has been unfortunate. "I am rather ashamed to confess now," he writes, "that I expounded the (Eschatological) teachings of the school (a section of the Plymouth Brethren) with a magnificent dogmatism and assurance in many sermons and lectures." Unedifying as such a spectacle would be at any time, it is surely never more out of place than when treating of the Mystery of the Second Advent.

It is a pity he graduated in the wrong school. "So far as humanity's progress and history's God-directed movements are

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concerned, they pull outside the stream, all content to lie undisturbed and uninterested in a backwater." I repeat he was unfortunate. But if this was how "the Futurist School for prophetic interpretation in the latter half of the last century" learned and translated the Apostolic Hope they were sadly misled. It was not in this way the early disciples translated it. It was in a very different way in which, in late years, it was cherished by such apostolic spirits as Thomas Goodwin, Richard Baxter, John Wesley, Andrew and Horatius Bonar, D. L. Moody, C. H. Spurgeon and a host of others. Its preachers to-day are men like the Bishop of Durham, the Evangelical clergy of every section of the Church of Christ, such representative leaders as F. B. Meyer, W. Fuller Gooch, G. Campbell Morgan, Dinsdale T. Young, and the founders and leading spirits of the Evangelical World Alliance. The Apostolic Hope has never ceased to be cherished by almost all Missionaries and Evangelists of all countries, and proves to-day to all such, as always, an unailing source of incentive and inspiration in every part of the world.

All these have been fully persuaded that the Lord Himself definitely and specifically proclaimed His Own Second Coming, and few doubt it.

"But the influence of Jewish Apocalyptic writings on the narrative of the Synoptic Gospels seems to me to require careful study," urges Mr. Wright, "and perhaps will justify the remark of Harnack that "in the matter of Eschatology no one can say what sayings came from Christ and what from His disciples." Is this the way to vitalise Christian doctrine? The truth is Harnack impeaches Apostolic veracity, and such treatment of the Scriptures richly merits the strong language Scripture lovers are sometimes compelled to use. Heaven save our Bible from such critics! "In one thing we have not been mistaken," writes Professor Green, "in regarding the Bible as the very Word of God," and "to that final Word of revelation we listen with one mind and one heart," and esteem it perfectly trustworthy.

"It is an interesting problem," we read, "to what extent Paul's views of the future changed during his lifetime." On the altar of his heart at least we know the Blessed Hope burned

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to the last. In II. Timothy we have the last known words of the Apostle. It may be said to contain his last will and instructions to his favourite disciple and, through him, to the Church, and this (in the words of Weymouth's translation of the passage) is what he writes: "I for my part am like a drink-offering which is already being poured out; and the time for my departure is now close at hand. I have gone through the glorious contest; I have run the race; I have guarded the Faith. From this time onward there is reserved for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who love the thought of His Appearing." (II. Timothy iv., 6-8.)

"Of course texts are difficult," says Mr. Wright. "Texts always are difficult." But not a difficulty if, in the matter of His Second Coming, appeal is made to the Word of God! The Bible is full of it. So much so that Renan, the famous French Sceptic, declared that there was more Scriptural authority for this doctrine than for all other doctrines of Christianity put together. The doctrine of the Appearings (the Epiphany of Grace and the Epiphany of Glory alike) is not an aside in Divine Revelation, but is integral and vital. "These events are the two facts around which the whole Divine Revelation revolves, and if the second of them as an event be denied the whole perspective of Bible history is thrown out."

That the early Christians expected the return of the Lord almost immediately is conceded. In so far as they made this mistake it cannot be charged against their Master, for in His Great Prophecy on The Mount (St. Matthew XXIV. and XXV.) they were specifically warned against it. At least they were in no danger of saying in their hearts, "My Lord delayeth His Coming." Meanwhile the Gospel has been preached as a testimony among nearly every people, "The times of the Gentiles" is almost fulfilled, and the once "far-off Divine event" would appear very close at hand.

For the Great Hope of the Church Mr. Wright would substitute Progressive Evolution. But "the noble evolution of human-

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ity" always had a hollow sound, and the Great War has not helped it. Here—as everywhere—the Word of God guides us. We look back, and see "the Lord rides triumphantly through the whole of Scripture. Man's failure is apparent everywhere, but it is overridden by God's victorious sweep of power and grace." Later History tells the same story. We look forward, and two courses are open to us. We can formulate and promulgate our theories, or we can take the Word of Christ. If we choose the former course there may be as many theories as there are people, if the latter, we are left in no doubt, and reach unity of belief.

Our Lord's teaching is plain. "The harvest"—to use Weymouth's translation again—"is the close of the Age." The wheat and the darnel are to grow together until the harvest. And the harvest is not to be a harvest of ripe wheat which has overcome the darnel, so that the latter is no longer there. "Let both grow together until the harvest," and the harvest is of the darnel as well as the wheat. At the harvest evil will be as its worst, and good will be at its best. (St. Matthew XIII., 36-43.) "The Bible teaches the contemporaneous development of good and evil throughout this dispensation, and nowhere leads us to expect, or bids us work for a Christianised Civilisation, an enlargement of Christendom to embrace all nations, as the end of the Divine purpose for this Age. The purpose of God in this Age is the calling out of a people unto His Name who shall become His witnesses and messengers, and take the gospel of His redeeming love to the ends of the earth." (W. Graham Scroggie.) "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (St. Matthew XXIV., 14 R.V.)

Beautiful tribute is paid by Mr. Wright to the influence of the Great Hope on the lives of not a few who have preached it and practised it, and the truth and force of his concluding words is not less beautiful.

But the Lost Hope is the Lost Chord in much of our modern Christianity. Restore the Hope and you restore the harmony—

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and the comfort and the courage and the capacity of Apostolic Christianity. In this way possibly is coming the Great Awakening for which we are all longing and praying. Reckless and unwarrantable predictions are not made, at any rate in these days, by interpreters who carry any weight. Doubtless in the hearts of many who love their Absent Lord, a neglect of the subject has been induced by the unscrupulous way in which it has been exploited by charlatans, and confused by pseudo-prophets.

But we cannot afford to neglect the subject. We live to-day between the Two Appearings, and I submit the dynamic of the Great Hope of our Lord's Second Appearing shortly is the dynamic needed most by the Church to-day. A firm and instructed faith in this greatest fact ahead of us would prove the strongest possible ally to every great cause being advocated to-day. To the unspeakable loss of their people many of our Ministers have too long preserved a tragic silence upon the subject. "It is indeed a tragic silence," one writes, "and I for one am trying to break it." If all ministers would do the same what glorious results would be achieved by this lifting up of our heads afresh. "The doctrine of God," writes F. C. Spurr, "can be so re-stated as to light up the world without and the world within with an entirely new glory." So can this doctrine of the Glorious and Assured Coming. "It is imperative that this be done."

Surely He cometh, and a thousand voices  
 Shout to the Saints, and to the deaf are dumb,  
 Surely He cometh, and the earth rejoices,  
 Glad in His Coming Who hath sworn, "I come."  
 "Yea; I come quickly. Amen. Come, Lord Jesus."

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### A MINISTER'S MONTH IN A COUNTRY TOWN.

A well known and highly esteemed minister writes: "Would it not be interesting to get one or two actual time-tables of pastoral work from men of different tastes, localities, and standing, and publish these anonymously in the 'Fraternal'? Sometimes I am staggered at the revelation of sheer laziness; more often I am surprised at the hard work done quietly and regularly." Here

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is one North Countryman's list:—

Brother ministers may enjoy, and college students may profit by, a record of a recent and average month's work in and from a small town.

1. The Daily Routine.—Rise at 6.50, breakfast 7.30, study 8.25-12.40, dinner 12.45, newspaper 1.15—1.45. Visiting in the afternoon, afoot and cycling, tea at 5. Letters 5.30—7.30, meetings till 9, supper, music and recreative reading till 10.15.

2. The Saturday Holiday.—Morning spent in visitation, collecting savings, and reading the weeklies. Afternoon in outdoor recreation, evening with family.

3. Sunday.—Walk with children, service, dinner, nap, office-work for school, visiting, evening service, reading and being played to.

The above is the plain background on which comes a variegated embroidery. One hour weekly has to be found for coaching a young student. Other engagements work out thus for four weeks:—

Monday: Education Committee. Tuesday: seven miles cycle, lunch with a clergyman, lecture to a county society. Thursday: all day at Association meetings. Saturday: back up the Salvation Army in special campaign.

Monday: County councillor takes half morning discussing education. Thursday: Free Church Council.

Monday and Tuesday: Union Committees. Friday: Conference of County Savings Associations.

Monday: Conference with clergy and ministers as to week of prayer. Tuesday: Temperance lecture seven miles away, and visit sick parishioner in hospital. Thursday: Tea with country rector. Friday: Lecture to a high school on archæology, and to a Free Church Council on a mission theme: and have the pleasure of bearing own expenses for a visit of ten miles.

This when read all at once looks rather formidable, but sufficient unto the day is strength therefor.

What's done we partly may compute,

But know not what's resisted.

At least no fraternal was visited!

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### SOME COMMENTS ON THE BOOK

#### "THE ARMY AND RELIGION."

[This article should have appeared in the January number of the "Fraternal." Though late it is by no means belated.—Ed.]

**D**EAR EDITOR,—Dr. Cairn's book bears glowing testimony to noble qualities in the men who formed our great and victorious army. But there is another side and it is that other side which creates our problem. These same men could be dishonest, profane and unclean in speech, immoral. Many of them were notorious for gambling and drunkenness. For the greater part, they were materialists, whose sole idea of happiness lay in the gratification of the senses. But this materialism was not the real man. It was the crust beneath which lay something nobler. Thank God for the revelation of the nobler side. It seems divine, and it is strange that it is not associated with religion.

Yet, and here is a marvellous thing, thousands of these men have passed through our Sunday Schools, and presumably all have passed through our elementary schools where also they received some religious teaching. Early impressions have been evanescent. The emphasis has been misplaced by their teachers, or else something essential has been omitted from the teaching. I regard the latter as the chief cause of the soldier's ignorance of true religion. Something basal in the teaching of Jesus has been left out. We have taught our youth to regard God as Transcendent, as "over all," for Whom they are to look, not in the deeps of their own personality, but out and up—a distant God, aloof from the world of experience, and outside of our inner life—a God who needs to be solicited to come from heaven to the sinful soul by human mediators. The only religion the vast majority know anything of is that externalism which teaches that we are made children of God by baptism, and fed and nourished by trans-substantiated bread and wine—all of which tends to the materialism whose existence we deplore.

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We have forgotten to emphasise that the Transcendant God reveals Himself as the Immanent God. He is at the heart of Nature, and therefore at the heart of Man—life of his life, soul of his soul, inhabiting, pervading, moving, inspiring.

But this Divine presence, this great prerogative, are not perceived. Man's ignorance of himself is colossal. His ignorance is not due to any lack of clearness in the revelation. That the Son of the everlasting Father should become flesh is the greatest proof of man's 'preciousness. By the Incarnation it is brought home to us, as by nothing else, "that in the sight of God the stability of the heavens is of less importance than the moral growth of a human spirit." There is no need here to dwell upon Jesus' teaching upon man's value in God's sight. It is ever upon His lips. And yet it is unrealized by hundreds of thousands of our brothers. Very rarely have our youths been told that they were in the thought of God from eternity; that all things were created with a view to their appearing. We cram them with instruction, excite their imagination with impossible stories, but do not educate them.

Our churches are at fault. In their desire to exalt the Divine Christ, and to magnify His Saviourhood, Christians have dishonoured God by ignoring His glory and existence in man, His noblest work. Ruskin tells us that it is not necessary to teach that men are nothing but thieves and wolves—half-beast, half-devil—in order that Christ may be made to appear altogether lovely. If men believe that they are more likely to become that. Jesus taught the doctrine of heredity, but He did not dwell on the transmissibility of evil qualities only but also of good. The world with its materialism and sin weighs down manhood so heavily that it needs superhuman effort to see the glory of its nature; let not the Church make it more difficult.

Man must not be allowed to forget that he has a soul. The time has come to add another Article to the Apostles Creed. Let the first still stand first. "I believe in God." Only let us vitalize it—"teach it with a new thoroughness and insistence"; impressing and illustrating "His all-power and all-knowledge, His

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ever-presence, His unchangeableness, His creative freedom, His moral government of the world, His purpose in the Kingdom of God, His perfect purity and love." Next I would insert—I believe in Man—"made in God's image," beloved of Him from all eternity, and loved still despite the sin which blinds him to his own greatness. Then let this follow—I believe in Jesus Christ, who became flesh that He might reveal God's Ideal of what a Man should, and may by God's grace, become. For "human nature," as Ruskin says, "is a noble and beautiful thing. All the sin of man I esteem as their disease, not their nature, as a folly which may be prevented, not a necessity which must be accepted."

If the truth of man's perfectibility be impressed I believe the conviction of Dr. Cairns will be found true. When man learns that he is of great value in God's sight and that Jesus came to tell Him so, and lives to make him so, he will surely respond.

Upon this Conception of the worth of man Jesus laid the foundation of a pure and universal Democracy. Every man is sacred be he what he may, live he where he may. Each is a storehouse of Divine potentialities to be brought to light and fortified by mutual brotherly love. All our relationships with others—in the home, in business, in the town where we live, in the nation of which we are a part—are to be governed by this conception. Hence Society must be organised not for the creation of material wealth, save as that wealth is made to minister to the growth of personality. To every member of the community—man, woman and child—the fullest opportunity of development, physical, mental and spiritual, must be assured; every hampering condition removed, and every individual enabled to rise to those heights of nobleness for which he was created.

We are creatures of Environment, modified, moulded by it—by the sights we see, the sounds we hear in street and alley and home. Again and again in "The Army and Religion" we read the complaints of men because of the social and economic conditions under which they lived before the war, and to which they

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would be returning. "They never interpreted life in spiritual terms. How should they? The conditions were those of the herd, ugly, sordid and common, with no hope for individuality." Could you expect that youth should grow up a saint in slum areas and mean streets? What chance is there for tens of thousands to be healthy in mind and character where persons of all ages and both sexes sleep together, and where there is no room at eventide to sit in decency, street and lane being of necessity the only meeting places? Can you wonder that sexual sin is rife, threatening with ruin Britain's life? The existence of slums in towns whose citizens have raised hundreds of thousands of pounds for war service, and are now spending enormous sums on luxuries and pleasure, is a crime against humanity. Why were they not swept away years ago? They ought to have been, they could have been.

It is not the Church's function to formulate a social programme. It is hers to promulgate the great principles which have been shaping the life of Christendom—destroying Feudalism and Slavery, emancipating the people from the thralldom of Priestcraft, broadening the bounds of Freedom. There are other Magna Chartas and Puritan Revolutions for which to labour. And, to this end, be it hers to quicken anew the civil conscience which ever tends to dormancy. It ought not to be possible to find a single professing follower of Him who sighed over suffering sons of men, and touched them into health, whose heart is not moved, and whose cheeks do not burn with shame at sight of the abominations that still vex our cities and hamlets. God give us a vision, and keep it ever clear before us, of an ever expanding, enriched and encircling Kingdom. The whole world united into a brotherhood and under the rule of a single individual was the dream of Julius Cæsar. Thank God it was not realized. Rome's Kaiser world has been no better than Germany's; her peace the death of Liberty. There is another J.C., pledged to give us a Peace, based not on self-interest but on love. May we yearn and labour for it. "Beloved, let us love, for love is of God."

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Alas! we do not love men for their own sake. Yet it is this very thing we ought to do. We need a love like Henry Martyn's, when he "lay in tears interceding for the unfortunate natives of India, thinking within himself that the most despicable Soodra of India was as much value in the sight of God as the King of Great Britain." It is love for man as man . . . made in God's likeness, after His image, that we need. O, Christ Jesus, fire us with that love now, that so we may belong to that . . . "Sect which hath no dread of death; but will spend life and breath, and gold and pains to succour any wretch, because they hold that Christ did die for him."

I am, dear Editor, yours,

"AGONISTES."

### A "LIVE WIRE."

"I assure you the voice of this one man is able in one hour to put more life in us than five hundred trumpets continually blustering in our ears."—(The English Ambassador to Queen Elizabeth's Secretary of State, writing concerning John Knox).

"A sermon by Schleirmacher usually begins where the sermons of other preachers end: that is to say, he takes for granted all the commonplace and ordinary remarks and then enquires what else there is in the text."—(Dr. J. Stalker).