

Twentieth Century Fund Number. Messenger and Visitor.

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A Twentieth Century Thanksgiving Fund.

Baptists the world over have ever been missionary in spirit, in aim and endeavor. They would be untrue to their origin if they were anything else or less. Like their Master or Founder they feel that they must be about their Father's business. He came to save the lost. That is the work of the Christian church. To it all her God-given powers are to be directed, and no effort is to be spared until the great work is done. Baptists stand for some things. Their mission in the world is not ended. 'The Fathers,' as we love to call them, had their work cut out by Divine Providence, and what they did was well done. We have entered into their labors, and are enjoying the fruit of their patient endeavor in planting Baptist churches in these Provinces by the sea. In 1800, the Baptists were a few and feeble folk, without learning, or influence, or social position. They were a despised or persecuted sect, everywhere spoken against. To-day, in numbers, in wealth, in influence, in social standing, and in education, they are not a whit behind their brethren of other names. The beginning of a new century is a fitting time to make a new start. Already in the matter of the higher education a Forward Movement has been made with most gratifying results. A sum of \$50,000.00 has been pledged toward the better equipment of our work at Acadia, nearly all of which has already been paid. For this we are all thankful.

It is now proposed to do for our mission work, Home and Foreign, what has been done for the college and the affiliated institutions. The sum of \$50,000 which is asked is small, too small when the needs are considered. It ought to have been \$100,000. This sum would be easily within the ability of our people to raise in two years, if there were the willing mind. The time has been extended to four years; but pledges can be paid at any time the donor may elect. The name of every member of our churches and congregations will be sought to have placed on this fund. In view of what others have done in this, and the motherland, of the needs and possibilities before our people, of what has been done for us by Him whom we call Master and Lord, during the century that has gone, and especially in view of the bright future before us as a people, there will be, without doubt, a hearty and generous response to the appeal for an advance in mission work both at home and abroad. There is no reason why this Canada of ours should not be dotted from end to end with Baptist churches and our mission to the Telugus in India result in multitudes being won to the service of the King. A good start has already been made in India, and the foundations laid for the planting and training of a hundred churches of the same faith and order as our own, during the next fifty years.

Of the amount to be raised, \$25,000.00 is to be devoted to the work abroad. Of the other \$25,000.00 sixty per cent. is to be given to local Home missions in these three Provinces, twenty per cent. to mission work in the North West and British Columbia, and twenty per cent. to the Grande Ligne mission.

APPORTIONMENT.

The following assignment has been agreed upon: (a) That the \$50,000.00 be apportioned to the respective Provinces as follows: Nova Scotia, \$27,000.00; New Brunswick, \$20,000.00; Prince Edward Island, \$3,000.00. (b) That the amount be apportioned to the respective Associations according to the following scale:

Nova Scotia Western,	\$10,000.00
Nova Scotia Central,	11,000.00
Nova Scotia Eastern,	6,000.00
Prince Edward Island,	3,000.00
New Brunswick Western,	6,000.00
New Brunswick Southern,	6,000.00
New Brunswick Eastern,	8,000.00

The different Associations were asked to apportion these amounts to the several district meetings, or to the churches direct, or as might be deemed best. The enlistment of the Young Peoples' Societies and the Sunday-schools was deemed essential to the success of the movement.

In the canvass for the 'Twentieth Century Fund' it is desirable to proceed upon the basis of 50 per cent. to each object, but at the same time it is optional for any donor to designate his offering to either object and all monies so designated will be faithfully applied to the object specified. The Committee feel that there should be the utmost liberty of action. The offering is to be free will in every sense of the term. The only constraint is to be that of love. It is however most devoutly hoped that the offerings now made for carrying on our various denominational enterprises shall not be diminished one single dollar by this effort to raise this fund for Home and Foreign Missions.

DISPOSAL OF THE FUND.

What shall be done with the Fund? This is a fair question. The H. M. Board of the Convention proposed to place to the credit of the 'Church Edifice Fund' the amount received, so as to enable the Board to assist in the erection of parsonages and houses of worship in promising openings.

The Foreign Mission Board propose (1) to make the payment of their indebtedness a first charge on the fund, (2) To reserve \$5,000.00 as a fund to provide for the erection, completion, repairing and furnishing of mission premises. (3) To use the balance as a fund for the sustenance and extension of the work.

The Grande Ligne Mission propose to use the portion raised for their work in the liquidation of their indebtedness incurred in completing the Institute at Grande Ligne for which at least \$5,000.00 will be needed.

The brethren in the Northwest will use what they get in the vigorous prosecution of their work by establishing new churches, employing pastors and workers to extend the interests of the Redeemer's Kingdom in that great and growing portion of the Dominion.

IN MEMORIAM ROLL.

Another feature of this movement is the preparation of an In Memoriam Roll which shall contain the names of those whose memory their friends may wish to commemorate, together with the names of those making the donation, and that there shall be appended to the names of those recorded in the Roll, the year of birth and death. It is the understanding however, that no name shall be inscribed on this 'In Memoriam Roll' except those for whom at least \$5.00 are paid.

AGENCY.

The committee who have had this work in charge felt for a time that perhaps the churches themselves would raise the amounts assigned them without any outside aid. Some of them are doing so, but others for various reasons, have not done so. In view of the great need and the importance of the work, the Committee, after prayerful deliberation, came to the conclusion that no satisfactory result would be reached unless some brother or brothers could be obtained, who would take hold and make the work his own, laying it on his heart and with the help of pastors and others so give himself to it as to convince the most skeptical that this was the only wise course to pursue. Accordingly Rev. H.

F. Adams, recently of Truro, was asked if he would undertake the canvass. It was known to some of the brethren that Bro. Adams had greatly interested himself in the movement, in the Eastern N. S. Association. He is a brother highly esteemed. Greatly to the joy of the Committee Mr. Adams has intimated his acceptance of the position and has begun the canvass under most favorable circumstances. We hope the brethren will receive him cordially, and co-operate most enthusiastically with him in all his efforts. The work is most vital to the best interests of our denomination in Canada and the world. The Book of Nehemiah would be a good book to study while Mr. Adams is actively engaged in the prosecutions of his canvass.

Missionary Beginnings.

Trace the influence upon the world at large of a humble and consecrated Baptist minister, possessed of a great idea. William Carey preached the missionary obligations resting upon Christians, and gave himself to missions. Follow the results. As the first, the Baptist Missionary Society formed at Kettering, England, in 1792, which sent out Carey and his two companions. Then Dr. Ryland, of the Baptist College at Bristol, England, showed to some friends the inspiring letters he had received, telling of his voyage and the first weeks in India. Among those who heard the letters was Dr. David Bogue, of the Presbyterian Theological School at Gosport. He was fired with enthusiasm, and published an "Address to Professors of the Gospel" on their duty to support missionaries that so stirred them that on Nov. 4th, 1794, a meeting of evangelistic ministers of all denominations was held, Carey's work was made known, and, after a year of agitation, the London Missionary Society was founded Sept. 21st, 1795. See what other organizations followed that: The Scottish Missionary Society, 1796; the Glasgow Missionary Society, 1796; the Netherlands Missionary Society, 1797; the Church Missionary Society, 1799; the British and Foreign Bible Society, 1804; the National Bible Society of Scotland, 1809; the American Board of Commissioners for Foreign Missions, 1810.

Note what has come from these beginnings, which reach back to Carey. The London Missionary Society which represents the Nonconformists of England, now has 150 ordained missionaries, 400 ordained natives, 4,500 native preachers, 90,000 communicants and 750,000 native adherents, and over 100,000 boys and girls in its schools. Its income is over \$700,000. Among its heroic missionaries are to be named John Williams, the martyr; Robert Morrison, first translator of the Bible into Chinese; Robert and Mary Moffatt, and their son-in-law, David Livingstone. Read Stanley's account of finding Livingstone.

Henry Martyn was the greatest missionary of the Anglican Church Society, which has an income of over \$1,000,000 a year, and sustains missions in all parts of the world. Read Martyn's biography if you would have a revelation of spiritual power.

Along with the missionary societies go the Bible and Tract societies. In 1799 the Religious Tract Society of England was founded. It now prints the gospel in 166 languages. In 1804 the British and Foreign Bible Society began its existence. It has probably issued 120,000,000 copies of the Bible; and has promoted the translation and printing of the whole or parts of the Bible in 267 languages or dialects. Rev. Joseph Hughes, a Welsh Baptist, originated the idea of world distribution of the Bible that led to the founding of the society.

Missionary zeal was stirred in America by the news concerning Carey. Some money was raised and sent to help Carey in his work at Serampore. Samuel J. Mills, a Williams student, converted in 1802 at the age of nineteen, was the first American who felt himself called to the foreign field. He gathered a group of fellow students, including Adoniram Judson, and their appeal for support led to the organization of the American Board of Foreign Missions in 1810. In 1812 five missionaries were sent to India. Judson and Rice became Baptists on the way, and this so impressed the American Baptists that the Missionary Union was one of the providential results. Taking the whole missionary effort of the world to-day into account, how marvelously has God blessed the movement started by his servant, William Carey.