

THE HOME MISSION JOURNAL

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WHOLE No. 86

TO OUR PATRONS.

Dear brethren and sisters, I want to thank all of you who have sent in payments for "THE HOME MISSION JOURNAL," this year. These remittances have come in times of need, and have helped me to keep the paper alive without being in debt until now. But of late there is very little coming in; and I have no means to fall back on; so that unless those in arrears send in payments soon I shall not be able to meet the financial obligations of the paper. Not many have paid in anything on this year as yet. Now if you who are behind for all of last year and others whose year will be up in July next will pay in during the present month, and next month, I shall be able to meet the expenses of the paper as it goes on. You will all see the time to which you have paid marked either on the wrapper of your paper, or on the paper itself, and now dear friends don't get cross because I have made these statements, and give up the paper. For I need all the subscriptions I now have to keep the paper up. If I were able to travel around the country as I have done I would call and see you all at your homes as heretofore. But I have now been laid by for the most of the last six months, and while at times I think I am some better, I know it will be a good while before I will be strong enough to move out.

Respectfully yours,
J. H. HUGHES.

Sin and the Gospel.

A serious defect in some of the current preaching of the Gospel is that it so frequently ignores one of the deepest instincts of the human heart, in violating the sense of justice, by ignoring the guilt of sin.

One of the most penetrating insights ever given to the late Phillips Brooks was in his famous Lenten sermon at Trinity Church, New York, in which he described the power that we have over other people's lives. He pictured the man who taught a boy his first mercantile lie, who destroyed another's faith by some cynical sneer, or who wrouged a woman. The one who did these things may long ago have repented of them. He may have entered upon a new life. He may be pure today. But where is the lying boy, the skeptical soul, the ruined woman? "You cannot touch that life. You cannot reach it. You do not know where it is. No steps of yours, quickened with all your earnestness, can pursue it. No contrition of yours can draw back its consequences."

No one who has committed such wrongs against his fellow men as these—and who of us is wholly guiltless?—can help asking himself if any theory of the divine forgiveness is wholly true that overlooks the penalty due him for such sins. Is there not something in our own hearts that demands inexorably that the claims of justice shall be visited upon us? Can we not understand the relief that comes to those who have deeply wronged others, when they give themselves up to the law? It is more tolerable to suffer the extremest pains, than to defy the sense of guilt they cannot placate. The so-called substitutionary theory of the atonement which teaches that Christ actually bore the penalty of our sins, and, in His death, met the claims of the divine justice, has frequently been taught in a hard, repellent and unbelievable form. We do not wonder that men have revolted from some of these representations. But at bottom there is deeper truth in it than in the theory that makes the death of Christ simply a

manifestation of the divine forgiveness without regard to the claims of justice. Only a redemption that satisfies the inexorable requirements of conscience is a worthy disclosure of the divine love.

In placing a just emphasis upon guilt for past transgressions, by declaring that Jesus Christ suffered for our sins, the Scriptures make a unique and mighty appeal for personal righteousness. Count Tolstoi, in his "Resurrection," with resplendent power, shows the true attitude of a man who has entered upon a new life toward the results of his sins. He sacrifices himself to undo them. The Christian man does not say of the wrongs he has done to his fellow men: "They are forgiven, and that closes my relation to them." On the contrary, he sees that his sin has entered into the suffering of Christ, and the forgiveness that he has received from Christ becomes a fresh and powerful motive to lead him to the greatest lengths that he may repair as far as possible, the consequences of his sins. Under the impulse of that motive he becomes a new force in the world for righteousness. If we do not mistake, Count Tolstoi, in his "Resurrection," has a deeper insight into the human conscience and the nature of our theologians.

Why Baptists Should Believe I.

In a recent controversy it was claimed that Baptists should accept a certain doctrine for the three following reasons: First, because it was taught by the earliest of the fathers; second, because it is the literal teaching of some texts; third, because it has the endorsement of the leading German theologians. The truth, however, is that none of these three arguments is among the reasons why Baptists believe what they do. In the first place no one later than the latest of the Apostles speaks with authority when he speaks to Baptists. In the second place, Baptists do not believe in a literal interpretation of the Scriptures; they believe in a rational interpretation of them. If they believed in a literal interpretation of the Scriptures they would believe in baptismal regeneration and transubstantiation. In the third place, the theological method common among Baptists is the antithesis of the German method. The modern German theology begins with a metaphysical theory of the person and work of Christ, and interprets Scripture in harmony with that metaphysical theory; Baptists usually begin with the Scriptural statement concerning Christ and His work, and use them as data for the construction of doctrinal propositions.

Baptism, A Pledge of Faith.

THE passage from which Philip preached Jesus to the Ethiopian treasurer was a prophecy of our Lord's death. Starting from this point, what could there have been in the exposition of Philip that led the Ethiopian to ask that he might be baptized? The connection between the dominant thought of their conversation and the request is made perfectly clear by a reference to the thought of the early church as it found expression in a sentence of Paul. "We were buried therefore with him through baptism into death, that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.)

Under the guidance of Philip the mind of this intelligent man had been opened to see that the death of Christ was the ransom for the sins of the world. He believed that the divine sacrifice availed for him. And beautifully and naturally the desire found expression on his lips that he himself might perform the symbolic act that testified to his fellowship and personal identification with the death and resurrection of Jesus Christ. He saw that in this act he witnessed to his faith in what the Scriptures prophesied, and

in what Philip had told him had been fulfilled in Jesus. From this point of view we look at baptism in the light of the New Testament teaching. It is the divinely ordained mode of confessing Christ. In the early church it took the place of modern supra-Scriptural modes of confession. The late Dr. A. J. Gordon once said to the present writer that he believed that we were in danger of making "rising for prayers" or "speaking in meeting" infringe upon the place that the New Testament reserved for baptism. It is the divinely ordained method for expressing before men and God our faith in Jesus Christ. Nothing else can take the place of it. Christ has ordained that His followers shall pledge Him their faith, not by the use of words, but in the universal language of a formal act—the baptism of their bodies in water.

The Annals.

We are about printing our Annals, having been delayed by various hindrances to the present time. In addition to the usual matter there will be included the Acts of Incorporation for the churches, passed in 1855 and 1885, which it is now proposed to amend or wholly change; also the Centennial History of the Prince William church, and the articles of Faith of Baptist churches—all of which are very useful among us.

As this will necessitate additional expense we ask the churches to send special offerings for this purpose to the treasurer, Bro. J. S. Titus, St. Martins. Will the pastors kindly attend to this matter as soon as possible?

W. F. MCINTYRE.

Belleisle Station, Kings Co., April 2nd, 1902.

MR. EDITOR:

I wish to acknowledge the following amounts which has been received from friends in aid of building of Baptist church.

Hon. G. G. King & Co.,	\$10 00
Mrs. G. H. King,	50
Mrs. G. G. King,	1 00
Rev. W. E. McIntyre,	1 00
Mr. E. A. Branscombe,	1 00
Mr. Douglas Wilson,	1 00
J. D. Hazen, M. P. P.,	5 00
Hon. A. F. Rauldolph & Sons,	20 00
Mr. F. M. Sproul,	2 00

Total, \$41 50

Any further help from friends in aid of our church building; will be thankfully received and acknowledged in the JOURNAL.

MARTIN W. FREEZE,
Sec. Treas. Building Committee.

ERRATUM.

In reading the article in our last paper (March 25) "Was Jesus Begotten of the Flesh, or of the Holy Spirit?" leave out the word (never) in the sentence: But it is noteworthy that Jesus never called himself the Son of Man, etc. The word never, destroys the sense of the sentence. And in the 8th line from the top of the 3rd page read (mother) for matter: It is observable that the mother of this unique person, etc.

When at a great Conference meeting for those engaged in Christian work a dignified minister rather solemnly asked Mr. Moody: "What is the best way to warm a cold church?" the evangelist promptly answered: "Build a big fire in the pulpit."

A prayer in its simplest definition is merely a wish Godward.