

# THE HOME MISSION JOURNAL

VOLUME IV, No. 18

ST. JOHN, N. B., SEPTEMBER 11 1902.

WHOLE No. 97

## Notice.

We are sending out with papers of this issue a number of addressed envelopes, in hopes that those who are in arrears will return them with payments enclosed without delay. We are much in need of funds to keep the paper out of debt. We trust our patrons will act promptly, and continue their subscriptions also. We regard all subscriptions as permanent until ordered to be stopped. Please send by postal note or express order, or one dollar bill neatly enclosed and registered, will come all right.

THE MANAGER.

P. S. THE HOME MISSION JOURNAL will be published hereafter every second Thursday and every fourth Thursday of each month instead of every second and fourth Tuesday of each month.

## THE TWENTIETH CENTURY FUND.

H. F. ADAMS.

Having made a tour of nearly all the Baptist churches in New Brunswick, I desire to put before them the results of my canvass. Those who allotted twenty thousand dollars to be raised in New Brunswick did not over-estimate the ability of the churches. But they certainly did not know how difficult it would be to convince the twenty thousand members of our 168 churches that they should do it. The table below show that nearly \$12,000 have been secured in seven months. Had a man been given a year to do this province I have no doubt the \$30,000 would have been raised. At the same time another man should have been put in Nova Scotia. They could have worked simultaneously and have had the work folded up within a year or three months. I want to thank all who helped to make the results attained possible. I wish I could visit them again. It speaks volumes for N. B. ministers that 41 out of the 66 engaged actively in the ministry have subscribed \$822 to the Twentieth Century Fund. If the rank and file of the members had given in the same proportion New Brunswick Baptists would have raised one hundred thousand dollars. One of the regrettable phases of this subscription list is that many men capable of large gifts have given very little, while many of small means have given largely. But there is time, and here is the opportunity, for our richer brethren and sisters to redeem their past record.

### EIGHT THOUSAND DOLLARS

are needed to complete the grand sum aimed at. I know there are eighty Baptists who could easily give twenty-five dollars a year for four years, or a hundred dollars down. I earnestly appeal to such brethren to nest this in the bank of Heaven. It will yield you dividends in eternity. And surely you desire to have a revenue in Heaven!

Let it not be necessary for me to wait on you, but from love to God and man come, my brethren, and put a hundred dollars on the altar of this shrine. The following table shows how much has been raised in each association. Comment is unnecessary. Facts speak for themselves.

### NEW BRUNSWICK.

(1). Churches in New Brunswick,	168
In Southern Association 28 churches subscribe,	\$4,249
In Eastern Association 42 churches subscribe,	4,638
In Western Association 42 churches subscribe,	2,813
	\$11,700

Of this sum nearly \$3,000 have been paid to Treasurer, Rev. J. W. Manning.

(2). Baptist ministers in New Brunswick,	
44 ministers (out of 66 actively engaged in the ministry) have subscribed,	\$822
4 Licentiate have subscribed,	80
	\$912

Being an average of nearly \$20 for each minister.

(3). Baptist Sunday Schools in New Brunswick, August, 1901,	201
Of these 25 pledged	\$789
Of these 19 paid	174
32 did not pledge but paid	139
57 pledges and cash paid amount to	919
176 schools ignored my circular letter.	
144 schools ignored both circular and the request to return Thankofferings in envelopes furnished.	

I shall not easily forget both the warm and the cool reception given me, but take New Brunswickers for all in all I love them and shall ever be grateful for the experience gained in this work.

Our 168 regular Baptist churches in New Brunswick attended by families numbering 65,000 souls are capable of great things, if this work of education, edification, and unification can be continued from year to year. Not poor, nor unprogressive, but resourceful and responsive to a great idea, a strong and abiding future awaits them if they are developed. To develop a Christian he must be well fed and built up, then given a broad view of the world. A Christian who never gets on Mount Calvary and sees what Christ saw, a LOST world, will never know the full deep joy of sacrifice. Lacking sacrifice for others, a Christian must shrivel and become "a castaway," "7 c", laid aside as useless to God and man in the great work of Redemption. The Christian who will not use mind and money, time and opportunities for Christ and humanity, ignores the chief means, if not the only means, for attaining the stature of a full manhood.

I thank you all dear brother pastors who have so co-operated with me as to succeed in the mission that took me to your churches. I expect great blessings to rest on you and your work; for you and your people are in line with the marching millions who are raising Twentieth Century Funds to evangelize a thousand millions of heathens.

Fredericton, N. B., Aug. 9th, 1902.

## Unchangeable Adaptation.

C. H. WETHERBE.

Much is being said in these days by certain leaders of religious thought as to the need of adapting the Gospel to the new conceptions of God, human life, human needs, and human destiny which are occupying the minds of intelligent people everywhere. It is maintained that there must be a readjustment of methods of applying the Gospel to present-day conditions of general society. We are often reminded that this is a scientific age, and hence scientific methods of adapting Gospel principles to human necessities, both moral and social, must be employed. It is declared that the preacher who would command the respect of intelligent hearers must be free from the old-fashioned ways of presenting the Gospel and put himself in line with the new direction of thought. For several years I have been trying hard to see what ground there might be for this clamorous contention. I have tried to discern whether or not there has been any real change in the actual spiritual conditions of sinful people during the past twenty-five years, and I confess I have failed to discover any. I freely admit that new conceptions of God and His Gospel have taken possession of many who had in former years thought differently. A large number of the young people look upon some phases of Gospel truth from a much different view point than was taken by their immediate ancestors. But, after all that may be said about changed views, methods and means, it still remains true that human nature, human sin, and human spiritual necessities are just the same now as they ever were. I am utterly unable to see any necessity for changing the adaptation of God's sovereign remedy for the needs of a sinful soul. Unconverted people are just as dead in sin as they were in ancient times, and the only way that they can be brought into the life of Christ is by their accepting Him as their crucified Lord. There can be no successful substitute for

Christ's cross as the way of personal salvation. The Gospel has no new terms to offer to rebellious sinners. No "new adjustments" of the scheme of redemption can be made with any degree of safety. The two great facts which stand out with bold prominence are: people in their natural state are condemned sinners, and nothing short of a divine Saviour, slain on the cross for guilty men, can deliver them from condemnation and give them peace with God. Paul preached during the time when science and philosophy held high sway over human thought, yet he steadily kept preaching the simple Gospel of Christ crucified for all classes of sinners. The Gospel of Calvary is unchangeable in its adaptation to the needs of all souls in all ages of the world.

## One's Worth to Others.

It is intensely important to every young person to have foremost in his mind the purpose to so qualify himself as to become increasingly valuable to other people. I believe that this principle is, in various ways, prominently presented in the Bible. It is a principle which, first of all, relates to one's self, yet is far from selfish. It means that one ought to begin early in life to use the best possible means to rightly cultivate both mind and heart for the express purpose of using the cultivated powers in the coming years in just such ways as God's providence may guide one into.

It is not to be expected that a godless youth will or can take such a view; and yet if even such an one have Christian parents they ought to regard it as their duty to properly shape the education of their young son or daughter, with an eye to his or her best worth to other people in the advancing years. Their position and prestige should be kept out of mind; the highest personal worth to others should be the dominant thought and ambition. And every young Christian should be steadily urged to possess himself with this wide and far-reaching principle. The more thoroughly that one equips himself for some honorable sphere of service the more worthwhile will he become to others.

The question, "What is the Christian religion, worth to you?" is really not so important as is the question, "What is the Christian religion, as possessed by you, worth to the community in which you live, and to those beyond it whom you reach in various ways?" It was very common, during past generations, to ask a professed Christian, "Are you enjoying religion?" A much better question is, "Are you doing all you can to make the religion of Christ in you permanently worthwhile to all with whom you have dealings?"

## The Blood of Christ.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first Chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ, His Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"  
"Yes, grandpa."  
"Then read it to me again; I never heard it before."

She read it again.  
"You are quite sure that is there?"  
"Yes, quite sure, grandpa."  
"Then take my hand and lay my finger on the passage, for I want to feel it."

She took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now, read it to me again."  
With a soft, sweet voice she read: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that is there?"  
"Yes, quite sure, grandpa."  
"Then, if any one should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"