

# Religious Intelligence.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

FREDERICTON N. B., JULY 11 1900

W HOLE No. 2458

## ECUMENICAL CONFERENCE.

No. VIII.

One of the strong men of the Conference—one of the strongest, I may safely say—was Dr. A. H. Strong. He is President of the Rochester Theological Seminary (Baptist). His address on the "Authority and Purpose of Foreign Missions" was a particularly strong presentation of the subject.

Foreign Missions, he said, are Christ's method of publishing God's redemption, and so of re-establishing God's authority over an apostate and revolted humanity. Without any uttered command of Christ they would have claims upon us, for they are founded in right, reason, and in the best instincts of our nature. But that uttered command has been added, and to-day I derive the authority for foreign missions from Christ's express direction, from His single word, "Go."

His one injunction to the unbelieving world is: "Come"—"Come unto me." But His one injunction to all His believing followers is "Go"—"Go ye unto all the world and preach the Gospel to the whole creation." "Go ye, therefore and make disciples of all the nations." It is the sublimest order ever given on earth. When I think of the breadth of the world that was to be subdued, of the time it has taken to subdue it, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that He is God, and that all other authority is but the shadow of His.

The authority for foreign missions might be something external, and obedience might be a matter of duty. But there is something better. Authority may take internal form and manifestation. In the case of the disciples it did become, and I trust it has become in us, the authority of an inward impulse, of love to Him who died for us. That love breaks through the bonds of isolation and selfishness, and moves us to go out to the sinning and suffering with a compassion like that which Jesus felt for the lost and perishing multitudes. When Christ bids us "Go," we wish to go. We cannot but speak forth the things which we have seen and heard. The authority of Christ is now the authority of love, the authority of our better nature, the authority of reason and conscience emancipated from the long slavery of sin and endowed with the glad liberty of the children of God.

There is a larger conception still of the authority for foreign missions. It is the authority of Christ as the inmost life of the Church and of the universe. We learn that this love of Christ which constrains us is not simply our love to Christ, or his love to us, but rather his love in us—his love overflowing into our souls and manifesting itself in us who are joined to Him and have become partakers of his life. The word "Go" is the echo of the word "Go" which the Father spoke to him, and He sends us only as He was sent by the Father. He imparts to us His own longing to redeem.

The authority for foreign missions is Christ. What is the purpose of foreign missions? Christ. For Christ is Christianity, and Christianity is Christ. We say that the purpose of foreign missions is to proclaim the truth, but Christ says: "I am the Truth." We say the purpose of foreign missions is to diffuse the spirit of love, but Paul says: "The Lord is the Spirit." We say that the purpose of foreign missions is to give new life to a dead humanity, but Christ says: "I am the Life." Truth and Love and Life are personal. Christianity is not merely the spirit of Christ—it is Christ Himself. The Christian Church is not only called "the body of Christ," the body of which Christ is the soul, but it is said that "the body is Christ," and that the Church is "the fullness of Him that filleth all in all." The Church is the expanded Christ, and the purpose of foreign missions is the purpose of the universe, to make all men the temples for His personal indwelling, that He may be the first-born among many brethren, and may fill the world with Himself.

Paul was the first great missionary, and he tells us the purpose of foreign missions when he says: "For me to live is Christ." But Christ multiplies Himself through the self-multiplication

of the individual Christian. He has kindled His light in our souls that we may give that light to others. How long has it taken us to realize that the command to "Go" is addressed not to official servants, but to all Christians, and that Christ's purpose is to make every convert a missionary? His army grows as it goes. Every enemy subdued is to become a recruiting officer, and the whole population is to be enlisted as his forces sweep on. Christian love begins at home, but it does not end at home. Like the circles set in motion when you throw a stone into calm water, it widens evermore in its gifts and its regards, until it encompasses the globe. How long has it taken us to realize that every endowment of talent, of influence, of wealth, is only Christ's means of helping us to "Go," and so to co-operate in the work of the world's redemption! What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?

The purpose of foreign missions is Christ, for all the honor and praise of this world's redemption shall be given to Him. At the feet of Him who was crowned with thorns shall be cast the crowns of all the saved, from all the continents and all the islands of the sea. Mongolia and Polynesia and Patagonia shall join with Ethiopia in stretching forth their hands with offerings to Christ. A multitude that no man can number shall praise Him, of those who have been redeemed from the earth. But why should we limit the praise to the inhabitants of this sphere? Is it not written that God will sum up all things in Christ; that to principalities and powers in heavenly places shall be made known His manifold wisdom; that in the name of Jesus every knee shall bow, of things in heaven, as well as on earth and under the earth?

Christ is all in all. As His authority is supreme and universal, so His purpose is supreme and universal also. The prince in the Arabian story took from a walnut-shell a miniature tent, but that tent expanded so as to clear first himself, then his palace, then his army, and at last his whole kingdom, so Christ's authority and Christ's purpose expand as we reflect upon them, until they take in not only ourselves, our homes and our country, but the whole world of sinning and suffering men and the whole universe of God. This great gathering of representatives from all the earth is a sign that the earth has begun to hear the word of the Lord, and is preparing to obey. There is but one authority for foreign missions, and that is Christ. "For of Him, and through Him, and unto Him, are all things. To Him be the glory, forever, Amen.—Thaddeus.

## A DAY'S EXPERIENCE IN A FAMINE DISTRICT.

The Missionary Herald prints the following account of a day's experience in a famine district by a Bombay missionary.

"Godhra is a good-sized town in Guzarat, the district north of Bombay. Our train reached this station about 11 o'clock in the morning.

"Friends who met me took me straight to the government poorhouse, which is situated some distance from the town, in a sandy place, and consists of bamboo huts surrounding an open space of about half an acre in extent. Here we found seven hundred and fifty of the most wretched specimens of humanity that I have ever seen. Rev. R. C. Ward, a Methodist missionary, who has been placed in charge of the establishment, told me that of these seven hundred and fifty people, four hundred were sure to die within a short time. On the whole the children appeared to be the most emaciated. Many of them lay here and there on the ground, and they were too far gone to make it worth while even to remove them to the hospital, which is on one side of the camp. At the entrance sat a long row of new arrivals waiting to be admitted to the poor comforts of the camp.

"Two meals are served each day; one consists of native bread and boiled pulse, and the other of rice and the pulse cooked together. The amount

served out to each one is not as much as is needed, but is as much as the majority can digest. The food is good and wholesome. Milk is furnished for the very little children and sago gruel for the sick. As soon as any one gets strong enough to work, he is sent off to the relief camp.

"The impression received at this poorhouse was most depressing. Relief should have been rendered to the poor creatures gathered there weeks ago, when they were strong enough to work, and while there was good hope of saving their lives.

"Two hours later I saw a company of five hundred men, women and children fed at the house of the Rev. George Blair, of the Irish Presbyterian Mission. The house, which is a two-storied native building surrounding a small enclosure, stands in the native town. People know that parched corn is distributed here every forenoon, so they begin to gather hours before the time, in order to be sure of getting a share when the gates are open.

"As soon as they were allowed to enter, those in front tottered forward and squatted just inside the gate, those behind rushing on and over them, knocking down those in front, who were chiefly feeble women unable to resist or to help themselves. With difficulty we checked the rush and rescued those who were being trampled on. After about one-third had been admitted and had been seated in order, Mr. Blair addressed them, presenting the simple truths of the Gospel. Meanwhile an assistant was preaching to the company outside.

"When this service was over a measure of parched corn was given to each one. All seemed satisfied and grateful. Not a single grain was wasted. Anything that fell on the ground was picked up most eagerly by bony fingers.

"I noticed but little disposition to get more than one's share, or any desire on the part of the strong to take advantage of the weak. I was sorry to see that the women who were accompanied by little children were in much better condition than the children, who either were not their own, or were kept naked and emaciated in order to excite pity, and to render their begging the more successful.

"In the afternoon I saw the body of a man lying by the roadside. On examination we found him quite dead. He could not have been there long, for I had passed that way half an hour before. Soon after this I saw three skeletons lying in the road in front of Mr. Blair's house, where the crowd had gathered in the morning. All three were alive, but had evidently lain down to die. At half-past five I went back to the station to take the train for Ahmedabad. There I heard the station master say that he had counted eighty-seven poor starving children that very morning begging around the cars. Thus, in spite of all that the government, missionaries and individuals are doing, thousands are dying daily, and the distress grows more terrible every day."

## CHINA.

Day after day during the past week there have been reports of the most blood-curdling kind about China affairs. There is no longer any doubt that the German Minister at Peking, Baron Von Ketteler, was killed. He was attacked in the street and hacked to death with swords. German feeling is greatly aroused, and the Emperor vows to revenge the crime, and says that, in co-operation with the other powers, they will not stop till the flags of the allies float over China's flag. The other legations have been reported killed. But the latest report at this writing, Monday, is to the effect that the legations may yet be safe.

The last London despatch says: "The foreign consuls at Shanghai met on July 7 and officially announced that the legations at Peking were safe on July 4. The foregoing statement makes it possible to believe that the legations will hold out for a number of days yet. Having fought to a standstill the first outbreaks of fanatical fury, it is believable that something may intervene to save them. The news, after the sinister rumors of the last 10 days, is enough upon which to build up hopes."

Tien Tsin is still hard pressed. A Chinese force numbering from 80,000 to 100,000 men, as estimated by inconclusive reconnaissances, floods the country round about Tien Tsin, communication between which place and Taku is apparently possible by river only.

Refugees from Tien Tsin arriving at Shanghai, say that only five civilian foreigners were killed during the long Chinese bombardment. The foreign women became so indifferent that they walked through the streets unheeding

the shells. Most of the civilians were deported to Taku, thence to be conveyed to Shanghai.

The situation is exceedingly grave, and gives promise of a long period of turmoil and bloodshed. Europe is becoming deeply stirred over the developments, both known and expected, of the past few days. The magnitude of the difficulties that must be overcome can hardly be realized by a casual observer. When we remember that about one-third of the human race is Chinese, and that as a people they surpass every other in the capacity for unyielding and obstinate resistance to change, an undertaking to modernize them may be viewed in its true proportions. And when we find China aroused and determined to drive out the foreigner we must look forward to a struggle that may be numbered with the greatest of the few great ones that have been recorded during the Christian era.

## Woman's Foreign Missionary Society.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

## LETTER FROM AFRICA.

A. B. M. U. Lukunga Congo Free State, S. W. Africa, May 5th., 1900

## D. A. INTELLIGENCER.

In a few weeks the rains will be over, and we will be in our dry season, Kongo winter, of five months, during which time we hope, (D. V.) to be out in the villages a good deal, where we have much better opportunities to reach the people than on the station.

Since returning, last August, we have been out considerable. In December we made a trip, and were in some villages that had not received the gospel, and one place had not been previously visited by a missionary. The chiefs of these villages, four in all, were opposed to the gospel and would not consent to have a native evangelist stay among them to preach and teach school. We visited them again in January when we found them more friendly disposed, and the chiefs of three of the villages consented to let the evangelist come and teach the "word," but did not want schools. We thanked God for this opening and sent a good christian young man to them immediately. Since that time he has gone among these people holding services every evening and faithfully preaching to them the way of life. We visited them again in March, and as we approached the first village we heard the children singing.

"Wewi sukula mwinda ami? Menga ma yesu kaka."

"What can wash away my sin? Nothing but the blood of Jesus." and as we came nearer and were espied by some boys outside the house, a broad smile broke over their faces, and they began to dance around in joy, saying, "The mundela (the white man) and mama are coming." The spirit in which we were received was very different from a few months previous when we made our first trip. Schools have been opened in two of the towns, and nearly all the people, fifty or sixty, come to the service, held every evening. The third village is not so deeply interested yet. Last month we sent a teacher to help on with the work.

The evangelist came in to the station last week. His report is encouraging. He says there are ten true converts, and others are seeking the light. The town that has so long resisted the gospel is now no longer opposed, and the chief came to him and asked that he would come and teach them also. We praise God for this onward step, and that prayer has so far been answered in their behalf. We believe that from these four villages, so long closed, God will gather for Himself bright jewels for His kingdom.

One village, not very far from here, was so opposed to the missionaries and their teaching, a few years ago, that they drove them out and would not let them preach. Now, in that same village, there are twenty or more christians and others desirous of knowing the way, while fifty or sixty gather together every night for service before going to rest.

The work moves on slowly but surely, and from out the accumulation of sin, ignorance and superstition of centuries shall be gathered many

precious gems who shall shine as stars forever and ever.

Truly a work so grand, so blessed, is worth all the sacrifice entailed. Going forth to carry the message of life to dying men, the proclaiming of liberty to those who are bound by sin, telling the story of love, of sympathy, of help to these loveless, comfortless, helpless lives, the bringing to them a salvation that not only saves the soul, but touches the very springs of life, and transforms them from beings very little above the brute creation to men and women in whom the image of Christ is being formed—surely this is a work that angels might covet, and yet God has entrusted it to us His redeemed children.

Brethren and sisters in Christ, this is your privilege—nay, more, this is your duty. Our Commander has given the order, "Go ye into all the world and preach the gospel." Soldiers of Christ arise, go forward at the Master's command, to victory, conquering and to conquer, until "the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

CLARA GOSLINE HILL.

Note: Mrs. Hill, the writer of the foregoing letter, is daughter of bro. John Gosline, of Sussex, and sister of Rev. J. E. Gosline, of Barrington, N. S. She and her husband are missionaries of the American Baptist Missionary Union. They are enjoying and prospering in their work in S. W. Africa. We pray that they may be kept in health, and be increasingly blessed in their mission. Mrs. Hill, in a private note, says, "The coming of the INTELLIGENCER is like a visit from an old friend, and we would be sorry to be without it."

## HOME RELIGIOUS NEWS.

—The Windsor, N. S., Baptist church has given a call to Rev. W. Camp, Sussex, N. B.

—Rev. J. M. Davenport, of the Mission Church (Episcopal), St. John, has accepted a call to become assistant pastor of a Toronto church.

—Rev. J. L. Gordon, pastor of the Congregational church in St. John, has been called to the Bond St. Congregational church, Toronto.

—The Congregational Union of Nova Scotia and New Brunswick will convene annual session at Kingsport, N. S., on Wednesday of this week.

—The annual Camp Meeting under the auspices of the Methodist Conference will open at Barwick, N. S., August 3rd, and continue eight days, Sunday excepted.

—The report of the work of the last year presented at the annual meeting of the Reformed Baptist denomination showed that 25 were baptized, that 48 others were added to the churches, and that the net increase for the year was 9.

—The St. John Presbytery, at its meeting last week, deposed Rev. J. S. Mullin from the ministry. The action taken was in this resolution: "Whereas, Rev. J. S. Mullin, lately minister of Nashwaak and Stanley, has been proved before the Presbytery of St. John to be guilty of disobedience to the injunctions of Presbytery and of violation of his ordination vows, the said Presbytery adjudge him totally disqualified for the office of the Christian ministry. They, therefore, in the name and by the authority of the Lord Jesus Christ, depose from the office, and degrade from the rank of Christian ministers, the said James S. Mullin, and do hereby prohibit him from exercising the functions of the Christian ministry, or any part thereof." It is said that Mr. Mullin claims that he had previously withdrawn from the Presbytery.

DELAYED COPY.—The report of the ordination and the report of the First District Meeting should have appeared last week. Written while on the way to another meeting, they were mailed in time for that paper, but by some means were delayed.

Loyalty is love of principle, sectarianism is denominational prejudice.—Free Baptist.

Dare to stand with a minority on a question of righteousness. Majorities are seldom right till a minority is first right. Had it not been for the courage to stand with a minority there had been no reform in history.—Morning Star.

A report comes from Enmoae River Prince Co. P. E. I. of a serious scourge at that place, supposed to be the ravages of the army worm. It is said that every green herb on a section extending over a hundred acres has been destroyed.