

Missionary Link.

CANADA

In the interest of the Baptist Foreign Mission Societies of Canada.

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"The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3.

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The Reign of Christ.

BY MRS. J. C. YULE.

Yes, the weary Earth shall brighten—
Brighten in the perfect day,
And the fields that now but whiten
Golden glow, beneath the ray;
Slowly swelling in her bosom
Long the precious seed has lain,
Soon shall come the opening blossom,
Soon the rich abundant grain!

Long has been the night of weeping,
But the morning dawns at length,
And the misty heights o'er sweeping,
Lo, the sun comes forth in strength;
Down the slopes of ancient mountains,
Over plain, and vale, and stream,
Flood, and field, and sparkling fountain,
Speaks the warm, rejoicing beam!

Think not God can fail His promise,
Think not Christ can be denied;—
He shall see His Spirit's travail,
He shall yet be satisfied;—
Soon the "Harvest home" of angels
Shall resound from shore to shore,
And amid Earth's glad evangel,
Christ shall reign forevermore!

The China Inland Mission.

(Extracted from the *Sword and the Trowel*.)

The China Inland Mission was formed in 1865, but previous to this date several missionaries had gone out to China in connection with Mr. J. Hudson Taylor. Coming home from China in 1860 after six years' labour, broken down in health, and deeply affected by China's need, he was anxious for an increased number of workers, and under date January 16th, 1860, as we find in his pamphlet, "China: its spiritual need and claims," wrote to a friend in England—"Do you know of any earnest, devoted young men desirous of serving the Lord in China; who, not wishing for more than their expenses, would be willing to come out and labour here? Oh, for four or five such helpers! . . . In answer to prayer the means would be found." Throughout his voyage, he says, "Our earnest prayer to God was that he would overrule our return to this country for good to China, and make it instrumental in raising up at least five helpers to labour in Ningpo, and the province of Cheh-Kiang."

These prayers were answered, and in 1862 Mr. Meadows, the first missionary helper in connection with this work, went out. He was followed by others, and in 1865 the mission was formed.

The pamphlet already referred to sets forth the

deep spiritual need of China, and the utter inadequacy of the existing agencies to meet it. China, with about one-third of the entire population of the world, had, in 1865, about ninety-one Protestant missionaries—about four millions of Chinese to each missionary. To quote from the pamphlet:—"There are eleven provinces in China proper in which not one Protestant missionary is, or ever has been, stationed, the average population of which equals the total number of inhabitants in England. . . . Shall not the claims of an empire like this be not only admitted, but realized? Shall not the eternal interests of one-third of our race stir the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery, arising from half the heathen world, pierce our sluggish ear, and rouse us—body, soul, and spirit—to one mighty, continued, unconquerable effort for China's weal; that, strong in God's strength, and in the power of his might, we may snatch the prey from the hand of the mighty, may pluck these brands from the everlasting burnings, and rescue these captives from the thraldom of sin and Satan, to grace the triumphs of our sovereign King, and to shine for ever as stars in his diadem? . . . It is the prayerful consideration of these facts, and the deepening realization of China's awful destitution of all that can make man truly happy, that constrains the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ; and to seek from the Lord the men and the means to carry the gospel into every province of this benighted land."

With a need so urgent there was no room to doubt the necessity for further effort, but there was a special desire that what was done should not be in competition with any existing mission, but auxiliary to all other agencies at work.

The problem was—how to attempt an auxiliary effort that should not in any degree interfere with the operations of those missionary societies whose agents were already in the field, and on whose labours God had put his seal of approbation. There were societies already seeking in vain for additional labourers; where, then, were new missionaries to come from? There were agencies in need of increased funds; how could pecuniary supplies be drawn without diverting contributions from established channels? a procedure greatly to be deprecated. Again: were men and means forthcoming, would the interior of China be found open to their labours? Would they have needful protection? and should they succeed in penetrating the remote provinces of central and western China, could pecuniary supplies be transmitted to them? Such were some of the problems before us.

After prolonged waiting upon God and much earnest prayer, and after conference with experienced workers in the home and foreign field, it was concluded that these difficulties might be largely met by forming a mission on a catholic basis, for evangelistic purposes; one in which members of various evangelical churches, sound in the faith on fundamental points, might work together in spreading the knowledge of the blessed Saviour, whom all love and adore. It was believed that, in answer

to prayer, suitable agents would be raised up; and that by adopting the plan of making no collections, interference with contributions to existing societies might be avoided; while, if we only had God-sent workers, there could be no doubt as to His faithfulness in supplying their pecuniary needs.

The avowed object of the mission was, as we have already named, "to carry the gospel into every province." This was distinctly stated at the outset, and in reference to it, under date January 5th, 1866, the devoted W. C. Burns, then in Peking, wrote:—"Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one; and if, by the help of our God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and urgent in the view of all Protestant churches." This purpose was referred to more fully in the pamphlet, but it was decided in the first instance to open a number of inland stations in the province of Cheh-Kiang, and gradually to extend the operations, as the workers gained experience, and as God opened the way.

To accomplish this object in view missionaries were needed. The first prayer was for suitable men and women to go out to the field. The need was made known in various ways, and candidates offered themselves from different parts of the United Kingdom, from among whom, after suitable training and probation, missionaries have been selected from time to time.

Of these, eighty-eight (namely, nineteen married couples and fifty single missionaries) are now in connection with the work. There are also twelve native pastors, thirty-six evangelists, thirty-seven preachers, colporteurs, and schoolmasters, ten Bible women, and six chapel-keepers.

Mr. Taylor says—"Our missionaries have been accepted from all the leading denominations on satisfactory evidence of their personal piety, soundness of faith on essential points, and, as far as could be judged, fitness for the work. Those whose views correspond on minor points work together, and, as far as possible, in contiguous districts. When the Lord uses them to gather churches, they are at liberty to carry out those views of church government which they believe to be most scriptural. The area we cover being wide, there is little danger of clashing, and the harmony of our work has never been disturbed by questions arising from difference of views."

As to pecuniary support, we have to praise God for his constant and continued care. The spontaneous liberality of his people not only met the immediate expenditure connected with the going out of the *Lammermuir* party, ten years ago, but enabled us to commence our work in China with a balance in hand of rather more than £2,000. The contributions from year to year have sustained the work adequately, though not without our faith being at times considerably exercised. But we have never had to leave an open door unentered for lack of funds; and although the last penny has not unfrequently been spent, none of our native agents or foreign missionaries have ever lacked the promised "daily bread." Times of trial have always been times of spiritual blessing, and needed supplies have never failed.