

# Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. V., No. 9.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2.] MAY, 1883.

## The Missionary Meeting.

BY REV. MURRAY MITCHELL, D. D.

(The following lines were read at the close of the Decennial Missionary Conference at Calcutta, India, in January last.)

From various lands of various tongues we came,  
But linked in bonds of holiest brotherhood;  
One Lord, one faith, one baptism were ours,  
One God and Father, and one Spirit of grace—  
Dove-like sat brooding on each waiting heart;  
Love, meeting Love, burned with a bright flame,  
And Truth shone clearer in the light of Love;  
Sweet was our mutual counsel, as we spoke  
Of things pertaining to the kingdom of God  
And the long-promised triumph of his Christ.

But now we part: we part, 'to meet again  
When the Archangel's trump shall summon us  
To see the restitution of all things,  
To see the finished mystery of Heaven  
And the manifestation of the sons of God  
We part—not as we met. Partakers all  
Of a fresh baptism of faith and love,  
The sacramental host can with new hope  
Grasp its war-weapons of high victory  
Tempered in heaven, whose edge was never turned  
And hasten to the work which passes not  
Until this land, so dear, so sorrowed o'er,  
With all its load of misery and of sin,  
After long ages of transgression, turn  
And, pierced in heart with love-shafts of the King,  
Fall down and bathe his blessed feet with tears.  
Then rise and to the listening world tell out  
Her deep repentance and her new-found joy  
Yea, wide and wider shall the battle spread  
Till the round world is subject unto Christ  
And, blest in him, all nations call him blessed!

Then loud and sweet the hallelujahs peal  
From numbers without number, gathered all  
Before the Throne, gathered from east and west  
And north and south—till all creation rings  
Oh then the prayer we daily offer now  
Ceases, because transfused into praise,  
When, like the thunder of many waters, swells  
The victors' shout—"Our Father in the heavens"  
Thy name is hallowed, and thy kingdom come;  
Thy will is done in earth, even as in heaven.

O day of days, far off its coming shone,  
The hope of ages past, O joy of joys,  
To see it come at length! O double joy  
If we have watched, and wept, and prayed, and toiled,  
'Mid the deep darkness of the Night of Tears,  
To speed the advent of that Morn of Joy  
Whose sun, once risen, shall never more go down  
While the Lord God omnipotent doth reign  
And the great ages roll in golden calm  
Through the high Sabbath of Eternity.

Come then, thou King of kings and Lord of lords!  
Sun-like, from out thy secret chambers come!  
The robes of thine imperial majesty  
Haste to put on! and in thy right hand grasp  
That sceptre of unlimited dominion  
Which thine Almighty Father hath bestowed.  
Even so, Lord Jesus, come! yea, quickly come!  
For 'tis the voice of thine own bride that calls,  
And all creation sighs to be renewed.

## Two Theories of Christian Work.

BY REV. J. W. HOUGH, D. D.

In urging, as a pastor, the claims of the foreign missionary work, I frequently meet people who say, "I believe in home missions, but not in foreign." In turning over the envelopes in which our collections are taken, I find that by far the largest gifts for home missions, and the most numerous, come from those donors who are deeply interested in the foreign work. I am led to think that there are two classes of Christians in the church, and that they have very different working theories of the Gospel of Christ.

One working theory is, The Gospel for ourselves, our city, our land. The other theory, Ourselves for Christ, for the Gospel, for the world.

The one leads men to pray, "God bless me and my wife, my son and his wife, us four and no more." The other leads men to say with the Master, "Other sheep I have which are not of this fold: them also I must bring."

The one is fond of quoting, "Charity begins at home." The other quotes, "God so loved the world;" "Preach the Gospel to every creature;" "Thou hast redeemed us to God by thy blood out of every kindred and tribe and people and nation."

The one urges, "There are heathen enough at our own doors," and does very little for the heathen anywhere. The other exclaims, "Show me the land where the darkness is deepest," and kindling a light which reaches the darkest land, it illumines all nearer and less benighted regions.

The key-note of the one is self, *self*, SELF, *my* family, *my* neighborhood, *my* country. The key-note of the other is Christ, CHRIST, CHRIST, *his* message, *his* kingdom, *his* glory filling the whole earth.

Can one pray successfully for himself, his family, his church, who knowingly keeps himself out of sympathy with Christ's great master-purpose, to send the glad tidings to every creature?—*The Advance*.

A few months ago, when some statistics were being taken, it was discovered that in Calcutta there were a thousand more women and girls under instruction by all the zenana missions, than there are boys by all the other missions, including the missionary colleges.