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Mrs. Timpany

THE CANADIAN

Missionary Link.

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The Canadian Missionary Link.

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WE INVITE SPECIAL ATTENTION to the article in another column contributed by a member of the Guelph Circle. The idea of raising the money required for the buildings in Cbcnada by life-member's fees is an excellent one, and if carried out would accomplish the work without trenching on the regular income of the Society. \$700 is all that is wanted for this purpose from Western Ontario, and 28 life-members would supply it. Our sister's plan of a number uniting in order to make a life member of one, we hope to see acted upon.

In some churches where a Circle has not yet been formed, there may be those who would gladly aid in this special work, and furnish a stone, or a plank, for the school-house chapel. Contributions may be sent to the treasurers of the Women's Boards in Montreal and Toronto.

As the tabernacle in the wilderness was furnished by the free-will offerings of both men and women, in like manner may the hearts of our sisters be stirred up, and may they also bring the Lord's offering to His treasury until it overflows. What if the times are hard: can they be harder for us than they were for the Israelites journeying through "that great and terrible wilderness"? and yet they gave until Moses had to restrain them. May God the Holy Spirit make His people willing, in this, the day of His great power.

CONSECRATION.

FOR THE LADY. The world is full of consecration. Upon the altars of Mammon, pleasure, fame, ambition, power sensuality, self, etc., are perpetually immolated nerve and muscle, bone and sinew, intellect and gold, leaving nothing behind but barrenness and bitter disappointment; but there is an altar, even Christ, where the "gifts" are exalted, beautified, and shall be glorified.

Taken in a religious sense, consecration is—in the words of an old and eminent divine—a devoting, or setting apart anything for the worship or service of God, and is virtually an acknowledgment of God's sovereignty, being based upon the assumption that He has a right to demand our best affections, our nobles, and most cheerful service. The consecration of which we speak to-day, is a solemn "devotement" of our wills, our affections, our talents, our accomplishments, our personal attractions, our households, our time, our service, our bodies, our souls to Christ; and the advancement of His Gospel Kingdom. It is to be "preserved blameless"; to seek not our own, but the things that are Christ's. It is to follow peace with all men, and holiness, it is setting our affections on things that are above, it is to endure hardness as good soldiers, it is bearing toward the mark, forgetting the things that are behind, reckoning our souls as dead, but alive unto God, and to the things that are ahead, and to the things that are above.

God. It is done all these things in the name of the Lord Jesus, and for the glory of God. It may mean perils, persecutions, distresses, reproaches, necessities, but it always does mean loyalty to Christ, no matter what the pain, the torture, the expense, the self-denial, the sacrifice. The Apostle urges his brethren to present "their bodies a living sacrifice." How can we do this? St. Chrysostom tells us, that if our eyes look not upon sin it is a sacrifice; if our hands do no evil, it is a holocaust; if our tongues utter no guile, it is an offering; but our Lord and King asks much more than this negative consecration. He demands that all our powers, mental, moral, spiritual, social and political, all our possessions and acquirements must be devoted to Him, and to the redemption of a lost world. This must be the grand, controlling desire; everything else should be subservient. The root of all consecration is the consecration of self—"but first gave their own selves unto the Lord, and unto us by the will of God."

Consecration must be complete. Many believers are cold, dead and unfruitful, because they have not a single eye; God is not in all their thoughts, self and the world first, Christ afterwards. Thou shalt love the Lord thy God with all thy heart, etc. In justice to Himself, God cannot accept less, nor can we, without dwarfing our own moral and spiritual growth, bestow less than this.

Mammon and the devil require scarcely less from their votaries. Upon one occasion, Baron Rothschild was asked by a Christian friend whether he had taught his sons about the never-ending life so soon to commence, as well as how to expand and retain his own colossal fortune. The reply was significant, "I could not allow them to think of such a thing. It would divert their minds from business; it would be fatal to their success. To get and keep a great fortune is a very difficult thing, and requires all one's time and thoughts." Men have sacrificed themselves, even unto death, upon the altar of patriotism, for the public weal, and men and women too, have thus consecrated themselves upon the missionary altar. In journeyings, in perils, by sea and land, in city and in wilderness, by friends and foes, in weariness and painfulness, in hunger and thirst, in cold and nakedness, they have worked and prayed, and waited for the Gospel day to break; for the Sun of Righteousness to arise, with healing in His wings, and the shadows to flee away. And shall we Christian women at home, professing a like faith, fall short of this spirit of complete consecration? Now, in the one matter of dress, how can we be fully the Lord's when precious time, and precious gold are sacrificed, not that our more apparent beauty and loveliness may attract and win a fallen humanity to the Lord Jesus, but that a selfish ambition to outshine others, or a craving for admiration, may be gratified. Oh! Christian women of this Dominion, consecrated and unselfish, bring your "gifts," your "gold," your "frankincense" and your "myrrh," your useless trinkets and baubles, your tawdry ornaments, your superabundance of dress, and cast them down, all down, at the feet of the Royal Babe of Bethlehem. Then would the emancipation, the Christianization, the salvation of a world sweep grandly on; Immanuel's chariot would not tarry; and the activities,

the energies, the machinery of the church, would not, as now, be crippled in every direction.

Consecration must be constant, and not confined simply to great actions, large gifts, or to our times of worship, but must descend into all the "trivialities" of our daily lives. Conscientious believers sometimes reason in this way: if we but possessed rank, beauty, talents, or even wealth, we would hasten to devote these to Christ and His cause, and by means of these would doubtless accomplish work worthy of His acceptance and appreciation. Permit me to recall an event which transpired long years ago in the world's history. Time, the early spring; place, Jerusalem. Its hospitable gates have been thrown wide open, and hundreds of thousands of pilgrims, rich and poor, are pouring in to attend the great Passover feast. Messiah, the Lord's anointed, has come up also, and is now seated in the Temple discoursing to His disciples, and watching his wealthy kinsmen as they flock in, and empty their rich gifts, as was the custom, into the Treasury. How it groans beneath the weight of so much wealth and magnificence; but see! yonder a poor, pale, grief-worn widow approaches the Court, and as she hastily and with deprecating look casts in her "two mites," the Master Diviner of the secrets of all hearts, records a verdict in her favour, which will come down to the end of time. Sisters of the Baptist churches, at this joyous Christmas tide, this gift season, pour in your "mites"; then shall this same glorious verdict be recorded with loving letters, in God's "other book," which is compiling now.

We can only allude to the reward of consecration. "When the Chief Shepherd shall appear, ye shall receive a crown of glory." Alford translates thus: "The amarantine crown of His glory." This "amarantine crown" is spoken of elsewhere in the Scriptures, as the Crown of Righteousness, the Crown of Life, the incorruptible Crown, and all are but expressions to indicate our nearness and intimacy with God, and they faintly express the exaltations, the enjoyments, the privileges, the dignities, which will compose the reward of the Saints, the "Consecrated ones" in the life everlasting. L. H.

A Prayer and its Answer.

From the Memoir of Rev. John Bates.

On July 6, 1840, little Jane was born. In recording this happy event, three days later, Mr. Bates says, "Last night I read the first chapter of first Samuel, after which I held my little baby in my arms, and presented it by faith in prayer to God. I look upon it as a loan for a little season, and would wish to bring it up in the nurture and admonition of the Lord. It is lent to the Lord, yea, as long as it liveth, it shall be lent to the Lord. As I have a prevailing desire, if it be the will of God, that my little son may be a missionary to the heathen, so may little Jane be the wife of a missionary, and be useful in her day and generation. Nevertheless, not my will, but the will of the Lord be done." How literally and fully the anticipation of this earnest wish has been fulfilled; readers of these pages may know. "Little Jane" is now the wife of Rev. A. V. Timpany; for several years