

offering themselves, and our agents employed in the field. Isa. vi. 8; Ps. lvi. 11 (revised version).

NOVEMBER—For the Chinese Empire, all the Chinese on this Christian continent, our work in British Columbia, and those sent by our Church to China as missionaries; that the prayer of the Shanghai Conference for 1,000 workers be answered. Isa. xlix. 12.

DECEMBER—That a spirit of inquiry may be aroused in the Church as to the needs of the heathen world, and that Christian women may recognize their responsibility thereto. Luke vi. 31. For the grace of liberality. Mal. iii. 8; 2. Cor. viii. 7. For all converts under the care of the Women's Missionary Society, that they may be trained for usefulness among their own people. Mark v. 19.

COMMANDS.

Go ye into all the world, and preach the Gospel to every creature. Mark xvi. 15.

Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest. Matt. ix. 38.

The command to pray is as imperative as the command to go.

FIDELIA FISKE.

A. G. M'MECHAN, LONDON, ONT.

OUR memory of Mount Holyoke Seminary carries us back to a grave in a beautiful cemetery in Nova Scotia, where we laid to rest a lovely Christian girl who had felt the touch and benediction of Mary Lyon's influence. The inspiration of missionary work was the pervading atmosphere of the institution at that time, and reminiscences crowd upon us of names since hallowed by sorrow borne with resignation, separation with fortitude, and success with gratitude and modesty.

A new interest is revived in the history of Fidelity Fiske by the appearance in book form of "Miracles of Missions," in which a chapter is devoted to "The Land of Queen Esther." Of her, Dr. Pierson says: "Had the whole history of missions furnished us no other example of the supernatural factor in missionary work than that afforded by the Holyoke school in Oroomiah, Persia, we could not doubt that the gospel accomplishes miracles still. . . . For nearly twelve years her work was one of continued and almost continuous revival. . . . That loving heart, that winning disposition, that genius for saving souls were the fruit of a divine husbandry and the harvest of many parental and ancestral prayers."

Fidelity was born in a plain farm house in the year 1816. At the age of 23, she came under the influence of the imperial intellect and seraphic love of Mary Lyon at South Medley. Dr. Perkins came to that institution asking for a missionary teacher for Persia. Principal and teacher drove thirty miles through snow-drifts to her mother's home, waking a sleeping household at eleven o'clock at night to ask whether Fidelity might go to Persia. That mother never hesitated, but bade her daughter follow the Lord's voice. "Go, my child, go!" and before she arrived at Oroomiah, she received word that fifty-four out of a class of sixty young ladies unconverted when she left had become Christians.

Picture her field of labor, the people living without either cleanliness or decency; the women coarse, degraded, passionate and quarrelsome—they laughed at the absurdity of a woman being educated. A small beginning had been made by Mrs. Grant in the establishment of a day-school, but the return of the pupils to their tainted homes undid the good accomplished. Miss Fiske felt that it must be changed to a boarding-school. The parents were slow to see any advantage education could bring to a daughter. She might forfeit her chance for an early marriage and it would unfit her for "bearing burdens like a donkey." Only two girls

entered at first, but within six months six had been induced to come, to whom this refined lady had to be mother, servant and teacher, and it is said of her, "These degraded girls soon found they had to deal with a woman who somehow knew the secrets of God. They dare not steal or lie before one who could talk with God as she could, and to whom God spoke back as He did to her."

In the autumn of 1845, a strange spiritual atmosphere seemed to pervade the school. Two pupils who lingered behind at the time of dismissal, came to her in tears, asking, "May we have to-day to care for our own souls?" and for lack of other privacy, retired to the wood-cellar, spending the day there in the cold that they might seek peace.

Without any collusion or even knowledge on the part of Miss Fiske, the secret influence operated in the boys' school, and a wave of revival swept over both institutions which, for the time, overpowered all other themes of thought, the children voluntarily seeking places of retirement for prayer. The Nestorian women flocked to Miss Fiske, led by their children's influence, or, shall we say, by the Unseen Power, and whole nights were spent in consultation and prayer. The results were very evident in transformed character and changed lives.

We follow the influence of Fidelity Fiske, the "Mary Lyon of Persia," in the lives of others who have gone forth inspired by the recital of her marvellous work, and we commend to any discouraged ones this narrative of secret power.

OUR MISSION CIRCLE—A CONNECTING LINK.

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WHAT are we, as a Church, doing for our young people? The answer, no doubt, will be given: "We have our Epworth Leagues." This is true, but is there not a class of young people, a large and interesting class, too, that these do not reach? I refer to those found in all our Sunday-schools, but who do not belong to our Epworth Leagues, because, as yet, they are not interested in their services. For these nothing is provided, no Church work in which they may engage, which will hold them and lead them on till they are brought into it. May not our Mission Circle work come in here as the connecting link between the Sunday-school and the Church. For the better carrying on of the Mission Circle, let it be undertaken in connection with the League, where one exists, at the same time let it be also under the supervision of the Women's Missionary Society Auxiliary. The following plan of work might be suggested: Let the Auxiliary ask the League to give one evening a month to the missionary work, as their constitution allows; let a Missionary Committee be appointed with Chairman, Recording Secretary, Corresponding Secretary and Treasurer, and two or three more if thought desirable (who, except perhaps the Chairman, should be chosen from those who are not the workers in the League), these with two or three appointed by the Auxiliary should conduct the work of the Circle, arranging the programme for the monthly meetings, increasing the membership, the Treasurer looking after the twenty-five cents fee; this committee to feel that upon them, in a large degree, rests the responsibility for the success of the work, while the League will feel that it is for them to gain a hold on these and try to win them for Christ. It will seem necessary to allow the privilege of belonging to the Circle without being members of the League.

Let the meetings take the form of a literary and musical entertainment, the programme being wholly missionary in its character, and may be styled an evening with the people of the country chosen, the programme to consist of a map exercise, a paper or dialogue on the country and people, their manners and customs, and another on their religion and missionary work among them. Besides these, have read-