

But I would invite your attention specially to the principal object we have in view, and for which indeed our Women's Society has been formed,—the raising of money.

We must never forget that ours is an *extra effort*—our fundamental principle has been to collect only that money which but for us would not have been raised at all; we do not desire to take any money which rightfully belongs to the General Treasury. We ask the small sum of 10 cts. a month or a dollar a year from each Baptist woman, and if, as has been computed, there are 10,000 Baptist women in Ontario and Quebec we should have, if this were done, the grand total of \$10,000. Is this not an object worthy of our attainment—a goal to reach, which demands our most patient, unremitting and persevering efforts?—and yet we believe it can be done if only our sisters are faithful in all our churches. But there is another aspect of this question: Let us suppose for a moment that this has really been accomplished; we can imagine the consternation with which the news would be received in some quarters:—"What! *ten thousand* dollars going out of the country for foreign missions, and our own church in debt, and our Pastor's salary not paid,—these women are going too fast altogether; certainly if they give so much we need not do anything, charity begins at home." What shall we answer them?—Above all this din and clamor, do we not hear the gentle reproving tones of our Saviour's voice: "These ought ye to have done, and not to leave the other undone!"

These objections are not imaginary; we frequently hear them now, although we have not attained to much more than one quarter of our ideal sum. It seems to me that they arise, from a misapprehension of facts—if we take the trouble to collect our money systematically and in such small sums that any woman however poor she may be, can easily contrive to raise it out of her own personal expenses, in what way is the church a loser? or how can the pastor's salary be affected?

Let us have a plain understanding on this point, so that we may be prepared to answer those who are unfavorable to us. We state what we believe to be true, that nine-tenths of the money collected by our Women's Society would never otherwise have been raised at all.

And now a word regarding the claims of the Foreign Mission work upon our churches, as there seems to be a tendency in some places to let the principal part of the burden fall upon the women alone.

We know that each year this work is growing in magnitude and importance; it follows that increased means are needed to carry it on efficiently. How are our churches responding to the call? From a close and careful investigation made during the last conventional year by one of our pastors, the statistics of which were published in the *Baptist* sometime during the month of February, it was shown that while some of our churches gave nobly to this cause, there were 158—more than half of the whole number in Ontario—that gave nothing at all. It was not without cause, then, that the earnest, reproachful words of Mr. Timpany's appeal came to us not very long ago, in which he tells us that because somebody has been unfaithful at home, the native pastors and teachers when they came into the compound to receive the small pittance due to them, had to be sent away empty-handed. If the plan of systematic beneficence is not adopted, let the pastors and officers see to it that some other reliable method is substituted, and not depend upon the occasional visits of paid agents to arouse their people to a transitory interest and enthusiasm, which in most cases is followed by a relapse into

their normal state of indifference until the visit is repeated.

We do not hesitate to condemn such a system of raising money for the Lord's cause; it is as unsatisfactory and unreliable as it is unscriptural; for are we not commanded, "Let every one lay by him in store on the first day of the week as the Lord has prospered him."

I would conclude by again urging on all who are here the claims of our heathen sisters upon us as Christian women. To illustrate this let me tell you a short story that I read recently:

"It was the communion day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until the pastor asked the question that nobody ever notices, 'Has any one been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, China, Japan, Persia, in all the countries where they need the Lord, but know him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hand but ours, and we do not pass it on. Can Jesus make heaven itself so sweet and calm that we can forgive ourselves this great neglect of the millions living now for whom the body was broken and the blood shed just as much as for us?"

This little story has been the subject of a poem, of which the following is an extract:

Sudden, before my inward, open vision,
Millions of faces crowded up to view,—
Said eyes that said, "For us is no provision:
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation,
Never to our out-reaching hands yet passed:
We long for the Desire of every nation,
And, oh, we die so fast!"

"Does he not love us too, this gracious Master?
'Tis from your hand alone we can receive
The bounty of His grace: oh, send it faster,
That we may take and live!"

"Master," I said, as from a dream awaking,
"Is this the service thou dost show to me?
Dost thou to me intrust thy bread for breaking
To those who cry for thee?"

"Dear Heart of Love, can'st thou forgive the blindness
That lets thy child sit selfish and at ease
By the full table of thy loving kindness,
And take no thought for these?"

"As thou hast loved me, let me love: returning
To these dark souls the grace thou givest me;
And, oh, to me impart thy deathless yearning
To draw the lost to thee!"

"Nor let me cease to spread thy glad salvation,
Till thou shall call me to partake above,
Where the redeemed of every tribe and nation
Sit at thy feast of love!"

Shall we call this a fancy picture? Is it not true? In God's good providence the bread of life has been given to us, but our positions might have been reversed. Let us then show our gratitude by our faithfulness, remembering, that to "whom much is given of him shall much be required.