

SHALL MISSIONARY MONEYS BE DESIGNATED BY THE DONORS?*



OUR president has asked me to say a few words on this important question; and as it is always difficult to speak on an unpopular subject, which I feel to be my case to-day, I must beg the indulgence of those who do not agree with the view I take.

But as there is a principle involved in it, let us try and look at the question fairly, and from the highest standpoint.

This is a subject which, we must allow, admits of many arguments, and which has distinctly two sides. Let us ask that we may be guided into forming a right decision in whatever action may be taken by our Woman's Auxiliary in the matter.

In my opinion, we *ought not* to designate our moneys, and I believe I am upheld in this opinion by our Bishops and clergy.

Our name, Woman's Auxiliary, gives the key-note to the whole. We must always keep that name before us, and ever remember that we are not an independent society, with independent designs and objects. We were formed as an auxiliary to the Domestic and Foreign Mission Board, and must, therefore, in the very nature of things, work in subordination to it.

Our work must, of necessity, be strictly auxiliary work. All money raised or collected by us should be handed over to that society for the objects of the society.

One can readily understand that as all the Bishops of this Province, together with two clergymen and two laymen from each Diocese, form the Domestic and Foreign Mission Board, to whom the missionary Bishops report their various needs and circumstances, they, as members of the Board, must know, as we cannot, the missions in their various Dioceses that require helping, and where money can be bestowed to the best advantage. One can see at a glance the benefit of the Board having a large central fund, from which they can aid the missionary Bishops in their work, rather than finding the money already designated to a hundred different objects, by the votes of the various parochial branches. Again, we are too apt to have pet schemes, and to give too much to one favorite Bishop or clergyman; while a more obscure mission may be altogether ignored, or only helped in a very small way. We all know from experience, how a good letter, plausibly written, will evoke sympathy and draw large sums, where an equally deserving man, who may not have the power of writing appealing letters, is

left to starve, or only partially assisted. If our Domestic and Foreign Mission Board felt that they could depend on an annual sum of \$10,000, what strength it would give them in appointing clergy, in opening new missions, and in helping all those who needed help.

The Presbyterian W. A., with an annual income of \$35,000, designate *nothing*, but hand in all moneys to their Presbytery, or Controlling Board of Missions. We have made them our model before; let us try and imitate them in this. But it is argued that women will take less interest in this work, unless they know where their money goes. I believe only an enemy could so misrepresent the spirit by which we are actuated.

Surely, in all that we do as members of the W. A., we have but one object before us, namely, the glory of God and the extension of His Church. If we know that we are working for Him, and set His glory before us, we shall all labour more assiduously for Him, than because we know that our money is going to this or that field, or to this or that missionary in whom we may be specially interested.

Of course, no one can fail to see that the policy of not designating our moneys, can only spring from the highest motives, and involves a spirit of self-denial and self-effacement. It must necessarily be a movement of slow growth, but I feel sure it is a movement that will commend itself to all thoughtful minds, the more they consider it.

The wish to know just the special good that our particular money is doing, may be natural, but it is a higher principle, and more Christ-like, not to let the "right hand know what the left hand doeth,"—"to give, hoping for nothing again." Such a policy *may* be followed by a temporary diminution in the amount of money subscribed, but this will be more than made up for by the greater blessing which is sure to accompany money given from the highest motive, and in the most Christ-like spirit.

Let us, in conclusion, take as an example for imitation, the angelic vision in Isaiah.

There we read that the Seraphim had six wings. "With twain he covered his face; with twain he covered his feet; with twain he did fly."

First, the face covered for prayer and reverence; the feet covered, that is the unseen work, work done, but in silence and secretly; both face and feet hidden, our persons kept out of sight. Then the willing service, the wings for flight, ready for all calls that may come, when those calls come from Him who is the Lord of Hosts, and in whose service we hope to spend our eternity.

No glory, no thought, no thanks given to the angel; all glory, thanks and praise given to Him, who is Lord of Lords and King of Kings, and to "the Father who seeth in secret, who Himself shall reward us openly."

*A paper read by Mrs. Cayley, for the affirmative, in a discussion at the sixth annual meeting, W. A., Toronto Diocese.