

A gain of fifty dollars upon the whole, to be sure, for which we are grateful; but it is not in accordance with our principles or our "pledge" that the money raised in the circle should be taken from the general collection.

It is a sad fact that the advance in contributions for foreign missions during the last ten years has not kept pace with the numerical and financial growth of our denomination, nor with the ripening opportunities of this memorable period. Must this supineness continue? Shall Baptists be content to plod on at the same pace as ten years ago, and our growth in other respects show no corresponding advance in labor for the Master and the world? That were sad shame to us all, men and women together.

Have we, as women, any responsibility for the general work, or may we leave that wholly to the brethren of the churches, and confine our gifts and interests to our own Society? Since women make up three-fifths of the membership of our churches, it is plain that the results of their giving or withholding will be very palpable upon the church collection. As women compose two-thirds the constituency of the Missionary Union it becomes them to see that the contributions to its treasury are adequate to the demands of the times in which they live. We believe that we have *very large* responsibility for the general work; and, if the legitimate effect of a Woman's Society were to destroy or weaken that sense of responsibility, we would wish to see the organization disbanded at once.

Let us never forget that the general work of the Union is that upon which our own department is grafted. Educational can only follow evangelizing labours. The preachers of the Union must proclaim the word; and our ladies may follow, to gather into schools and bless the homes. But to put our Society first is eminently suicidal.

If it be objected that, by giving the general work the first place, we cut off the *growth* in our own special department, we answer, This objection has not much force, as long as so many women are giving nothing. Were each woman in our churches contributing her two cents a week, our annual income would be over \$430,000, instead of less than \$79,000 as last year. So long as many of our churches have no circle, and so many more make no contribution at all to foreign missions, we can hardly think of our specific work as done.

It is possible, too, we underrate our responsibility in the manner of *influence*. Women are supposed to have more leisure than their husbands and brothers for the study of missions. The meetings of the circles are largely meetings for study; and, in them, women are becoming intelligent with regard to the mission work of the denomination. Let them not keep this knowledge to themselves, but talk pleasantly of it at the table and the fireside, till other hearts are warmed, and busy husbands and little children catch the glow. If the treasury of the Union is not supplied, the fault must be largely with the wives and sisters; for *woman's influence* does not fail.

One place in which we have special opportunity is the Sunday-school. Here, the majority of the teachers are women; but in how many of them does the penny collection go to meet the expense of show concerts at home rather than to give the gospel to the perishing? If we are remiss here, how shall the Sabbath-school become a training-school in Christian benevolence.

Let us begin the year 1883 with new consecration to mission work in all its branches. Let a closer union to Christ give us inspiration. Let home and Sunday-school and circle feel the glow, and all our contributions

show the results. Let our hearts cherish the work of our own Society, while giving the first place to that to which it is supplementary. Let us feel it our special mission to see that the Missionary Union is supplied with funds sufficient to work successfully the old fields, and take its share of the new ones which the providence of God is opening.

Letter to the Women of Great Britain.

(The following paper was found in an early memoir of Mrs. Harriet Nowell. This utterance of more than fifty years ago seems almost prophetic of present methods of working, and, though addressed to the daughters of Great Britain, is equally applicable to those of America.)

To the fair daughters of Great Britain, who are living in a land of liberty and light, freed from the power of human tyranny, and loosed from those chains whereby Satan binds such as are sitting in the regions of the shadow of death:—

I pray you to pardon this unworthy one for bringing herself into your notice. But, seeing that God is the father of us all, I am bold to trouble you as a sister, though a native of the East, in behalf of my country-women.

It has often been a matter of wonder to me that, whereas many of your men of God have come to our part of the earth, bringing "the glad tidings" with them, and have been made the means "of turning numbers from darkness to light, and from the power of Satan unto God," I have not heard of any of you having taken compassion upon your sable sisters. Now, if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising that ye should not think of helping to save those of your fellow kind. But I am told that your husbands are more generous, and let you learn even as they are taught! Oh, my fair sisters, do you not know the value of your immortal part, and what it cost to redeem it? And will ye not make known this savor of life unto those who are perishing "for lack of knowledge?" Consider Him who regarded not his life, but gave himself unto death for your sakes, and deny yourselves somewhat for the good of others.

Perhaps you will ask, "Can not your women be benefited by the same means that your men are?" Alas! you are ignorant of their ways. No woman of modesty may be seen from behind her *pudah* (the quilt hanging before the door of her apartment), far less enter a public assembly. How, then, can she hear the preached word?

You may again observe, Cannot the converted husband instruct the unbelieving wife? True, he may; but, from being a learner himself, he cannot be expected to explain things as well as ye might, who have been brought up "in the nurture and admonition of the Lord."

The way in which ye might do good would be to visit the wives of the converts in their own apartments (for they admit females of all nations); and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the gospel. Then, they will let you educate their daughters, who will be enabled to search the Scriptures for themselves; and ye may also inform them in useful arts, as needlework, etc., whereby they will acquire habits of industry. And, no doubt, when the men find the women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to do good, they will grant them more liberty; and so they will enjoy the comforts of this life, as well as the hope of glory hereafter, and be enabled to do good to one another by having the means of freer intercourse. Thus, you may become the instru-