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W.F.M.S. re. Deficit in F.M.S. Funds.

Editor Presbyterian Review:

SIR,—Kindly allow another old W.F.M.S. woman a few words re. the very interesting letter under the above heading in your issue of March 14.

I cordially agree with the writer that the pressing need in our Foreign Mission work is *men*, not only for the reason given, that women cannot open up new stations, whose doors may be closed if not soon entered; but because women can no more do men's work in the foreign, than in the home field.

We do not change the relative positions of men and women by transplanting them to a foreign soil, and as, though not sacerdotalists, we do not in Canada place one consecrated lay-man, or one woman, on the same plane as our clergy, we must not fall into the mistake of exaggerating the influence of our women in the foreign fields, or of expecting from them work which we should never think of demanding from our teachers and district visitors at home, and which our ordained ministers are alone fitted to do.

It goes without saying therefore that the present demand is for *men*.

I join issue however with my W.F.M.S. friend as to how they are to be sent.

If the contention be, that there is enough money raised for Foreign Missions, and the only question is, as to its equitable division, the remedy proposed might meet the case; but if it be true, that the sum total is wholly inadequate for the work to be done, I respectfully submit, that taking W.F.M.S. funds for *general* work, will not increase, but diminish the amount paid into the treasury, for slowly but surely the privilege, or burden, of collecting *all* the money needed for foreign missions will be relegated to women, and the church at large become less awake to her duty than she is now represented as being.

Assuming that all W.F.M.S. women are thoroughly interested in the whole work of the church, and do not "look only on their own things," may I suggest what seems to me "a more excellent way" for aiding the F.M.B., while keeping within the limit laid down for us.

I. Why may we not pay from our funds the difference in salary between married and unmarried men? and thus recognize the

services rendered by our missionaries' wives, whose labors are as abundant and as useful, even in medical work, as though they were our special agents, but whose agency is now acknowledged only by small grants in aid of their "work."

II. If we may, as I am very glad we now do, pay the salaries of *men* teachers in our North-West work, why may we not meet the expenses of *all* school work, in *all* our fields?

The comparatively large sums thus set free will enable the F.M.B. to send out new men who shall prepare the way for our sending out new women; but must be employed in *extending* the work, not in meeting a deficit.

In conclusion let me ask, if it is not somewhat anomalous that the success of a scheme of the Church should be a reason for attacking it on all sides?

The W.F.M.S. is not a body of irresponsible women, but a Board called into existence by the church to do a definite work. First it was blamed for not also doing Home Mission work, though there are scores of women in every congregation who do not give to our funds nor come to our meetings. Now it is blamed because it raises too much money.

If the money raised be taken from other church work, specially from congregational collections for Foreign Missions, the W. F.M.S. cannot be too severely criticised, but if it be *extra* money given by the women of the church, because its Board wisely gives them full information regarding its department of work, and so brings them constantly in touch with it; and also tells them just how much money is needed, and how every dollar is spent. I think the W.F.M.S. Board may fairly reply that it does not claim a monopoly of these methods, and, will be delighted to see the result of their use by all the Boards of the Church.

Letter from India.

IN CAMP, MANDALASAR, Feb. 12, 1895.

DEAR REVIEW,—We have spent the past week at Maheshwar on the Nerbudda river. This place is called a *Dostan* or place of the gods, but we made it ring with the name of Jesus. Every morning we went out in three parties into the streets and lanes of the city telling all who would hear the story of Jesus, crucified and risen. And every evening we held a meeting in our "Gospel Tent." If we are to judge the interest by the size of the crowds, it was unusually great at Maheshwar. We had larger meetings than at Dhar. As many as 750 were assembled one evening. On one day we were able to preach the Gospel to nearly 2,000 people. Maheshwar was turned fairly upside down and few probably of its 12,000 inhabitants have not heard at least some portion of the Gospel message. We heard snatches of our Gospel hymns from many lips as we walked along the streets. The seed has taken hold, but it wants careful watering and attention. The work ought to be followed up. The authorities are friendly; the Amin said we would be welcome and one of his officials showed his friendliness by inviting us to dinner in his house.

Mandalasur is four miles from Maheshwar, and is, though not quite so large, quite as important a town as the Sabha or head of this district lives here. Mr. Campbell formerly had a school here, and he and his work are well remembered. Especially one man, the chief or leader in the Banya caste, has been very friendly. We held our first evening meeting to-night when we had a congregation of about 400 people. They gave us the best of attention and we have the promise of splendid work here. This was once a British Cantonment and several of the bungalows remain, some in fairly good repair. Already I have been asked by several if we were not going to place a man here. Tomorrow morning we visit another large village about five miles away and in the evening hold a meeting in Mandalasur. When we left Maheshwar it was against the entreaties of the people, many of whom were very anxious that we should stay longer among them. So it will be in this place. They would like us to stay at least a couple of weeks but we have time for only a few days. Oh for help, not only to break the ground but also to follow up the sowing with careful watering and attention. All well. Yours faithfully,

NORMAN H. RUSSELL.

I am persuaded that after earnest prayer the mind is clearest and the will is freest and the judgment is wisest, and that then thoughts come to us most nearly like Divine messages. And after kneeling to God our first few steps are almost certainly in the way of eternal life. It is after having drawn nigh to God, that our feelings are most nearly like Divine guidance.