

Mr. Cassels made appropriate addresses, emphasising what the members of the Woman's Executive had said, Dr. MacLaren bringing out very clearly the fact that in some places, and he believed to a considerable extent, the work of the W.F.M.S. was now made to contribute indirectly to all the Schemes of the Church through the practice of dividing the money raised by congregations on the basis of giving a less amount to Foreign Missions and more to other objects, if an Auxiliary existed in the church, and especially if the Auxiliary or Band contributed liberally. He thought it a wrong principle to divide the money in this way, but said he had known cases where it was done.

Dr. Reid said that on a recent visit to the United States he had met a lady prominently connected with missionary work in the Presbyterian Church there, and that from conversation with her he learned that the experiment of combining Home and Foreign objects in one woman's society, which has been tried in the American Church, has not proved successful, and that there are now separate organizations for these two branches of work.

In the minute of the Board presented reference was made, among other things, to the work of Home Mission Societies in the United States, showing that their efforts are chiefly directed towards the evangelization of the heathen in their own land, such as missions among the Indians in Alaska, in Mexico, and in the Western States—a work identical with that undertaken by our own Society among the Indians in the North-West. The American Home Mission Societies also worked for the instruction and evangelization of the Freedmen, the Mormons and the "poor whites" of the South. It would seem from their report that aid to struggling and destitute congregations, though given in some measure, is not the main object of their Society.

Mr. Macdonnell asked permission to say a word more. He thought the sentiment that only women could raise the money for work among women an absurd one. He maintained that men no less than women could pity the condition of their sisters shut up in zenanas, and that he felt as much sympathy for heathen women as any woman possibly could. He protested that the proposal had not been discussed on its merits, and said that the ladies had come there with their minds made up.

Dr. Laing thought we made too much of our Foreign missionaries and too little of those labouring in the Home field. He