

**Missionary World.**

**THE RELATION OF THE W.F.M.S. TO THE FOREIGN MISSION COMMITTEE OF THE CHURCH AND ITS WORK.**

The following admirable address by Mrs. Blair was read at the meeting lately of the Brockville Presbyterian W.F.M.S. and is published at the request of the Executive of the General Society. Nothing could more clearly explain what has strangely been so often a cause of misunderstandings, which owe their existence to ignorance which this address is well calculated to dispel.—[ED.]

I am asked to give a few words of explanation regarding the relation the Woman's Foreign Missionary Society holds to the Foreign Mission work of our Church.

It has often been said to me, and I suppose to others of our number, "You are doing too much for Foreign Missions." "Home Missions come first," "Look at the difference you are making between them," and so on. I think these statements come from a misunderstanding of the relations of Home and Foreign Missions.

The president of the General Society, at its last annual meeting, drew attention to the way the money of the W.F.M.S. appeared in the report of the General Assembly. It is put into the same column and appears for Foreign Missions only. This may give the impression of the larger sum given to Foreign Missions.

Augmentation holds the same relation to Home Missions as the W.F.M.S. does to Foreign Missions. Add the Augmentation Fund to Home Missions as the W.F.M.S. is to Foreign Missions and you will find there is not much difference. However this appearing of Foreign Mission and W. F. M. S. as one, may produce the impression on some congregations, that, as the women are doing so well for Foreign Missions, they, the congregation, need not do any thing for that scheme, and thus the Foreign Mission Fund is crippled in its obligations to the Foreign fields. Augmentation was organized for a specific department of Home Missions, so is W.F.M.S. a specific department for Foreign Missions. The W.F.M.S. was organized by the Foreign Mission Committee, with the sanction of the General Assembly, for a specific department of Foreign Mission work. What is that? The constitution says "for women and children only," to send female missionaries, doctors, nurses, teachers, Bible women, matrons, etc., and sustain them. What need was there for this department? It is well known now, that Women's Boards of Missions sprang up, by the felt want, the need of woman's aid, to enter the zenanas or women's homes in India, a kind of work from which men were debarred, even as doctors, and only women could enter into.

What was it that roused the women of the churches to united systematic action? It was a human cry, appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from black heathendom, the heart-break of motherhood; the stifled cry of distorted childhood. Who shall go? How shall they enter? Go, said Christ to woman, tell these hidden, secluded ones that I, their Saviour, am risen. How shall they enter? Woman's ingenious needle was the key that unlocked the barred doors, and ministering women, hasten on their errand and entered to tell the Christ message. Now, great is the company of publishing women, telling the gospel, healing the sick, and teaching the young. To tell the gospel to the women, is the specific object of the W.F.M.S., not only to the women of India (which is a part of our own empire) but to the women of the Orient in general, where we have mission fields.

Let me say here that one of the first movers, in starting this organization of our Church, was the sainted woman who went to her heavenly home, from this congregation, after reading an admirable paper on India a few days before her death. She was

Mrs. Mackenzie, mother of the pastor of this Church. Blessed is she, her works do follow her.

Once more, in brief, who are the women who compose this society? Little bands of women in the congregations. For example, in one of the larger churches of this Presbytery (not in this town) of the 100 women in that church, 18 are members of the W.F.M.S. the average attendance 12, the contributions for this year \$163 50, \$25 being from the children's band. Take another; one of the small auxiliaries, a country place, they are rejoicing this year in a membership of 12 with an average attendance of 7, and having 12 "Scattered Helpers" and send \$33 to the treasury. Thus, the W.F.M.S. is but a small minority of the women of the Church. They meet for one hour a month, to worship in prayer to the Lord of the harvest, and to worship in giving for the labourers in the harvest, in order that their prayers may be answered, they fulfilling the conditions on their part; God is fulfilling His part and greatly blessing their "feeble efforts."

In Kingston 4 years ago, a conference of Presbyterian Presidents was held. Several complained that some of the congregations did not give to Foreign Missions because of the W.F.M.S., saying, "Oh! the women are doing enough," and, "What did the women give this year?" . . . "Well, that is enough for the Foreign work,"—thus causing a large deficit in that fund. I have heard that this sentiment is travelling East. I hope it will never enter the congregations of the Brockville Presbytery. Let me quote from the Assembly's Report in the Blue Book of 1894. "The attention of the General Assembly was drawn last year to the practice in many congregations, which still prevails, of depending almost entirely on the efforts of the W.F.M.S. for contributions towards the Foreign Missions of the Church. The small proportion of the membership of the Church belonging to the W.F.M.S. makes the practice hurtful, first, to the Foreign Mission Fund, thus deprived of its rightful share of the Church's liberality; secondly, to the large proportion of the membership, thus deprived of the benefit of contributing to this work; and thirdly, to the cause in the Foreign Fields, inasmuch as the funds collected by the W.F.M.S. can only be applied to work amongst women and children."

In withholding from Foreign Missions, the channel in which the church seeks to carry out her Lord's command, "Go ye into all the world, and preach the gospel to every creature"—what does this withholding mean? God's answer by Malachi is, "Will a man rob God? Yet, ye have robbed me. Wherein have we robbed thee? In tithes and offerings." The women of the W. F. M. S. are giving to the other schemes of the church also, many of them liberally. The annual report always says, do not interfere with the other schemes of the church, be loyal to them. God has given our Church a continental home field from ocean to ocean, and containing two foreign fields within its boundary, we might say a third, crowding in by B. C. In our foreign fields, God is giving us kingdoms to possess for Christ, encircling the globe. Is He not conferring honour on our Church and displaying confidence in her ability? Is it loyal, is it noble, to withhold, because the W. F. M. S. are doing their part? Is it loyal on the part of congregations? Shall we hesitate to enter in and possess, because it takes more money each year? Shall we give, like the rich man in the parable, the crumbs from his table, while he fared sumptuously ever day? Shall we not rather take God's word "Prove me, bring in all the tithes, (prayer, time, money, influence), all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If the little bands of women could raise over \$40,000 last year, for their part, what might not the congregations have done? If they roused

themselves to the necessities and opportunities of the Foreign Mission field. If the few can do so much, what would it be, if all the women in the Church joined hands in the same work? Then if all the men organized for the schemes of the Church, and did it heartily, what would it be but an overflow treasury, for the upbuilding and extension of the Redeemer's kingdom at home and abroad?

My time will admit of only one more statement. It has been said publicly, "The women have a fat purse, &c.; they lent \$10,000 to the Foreign Mission Committee." Now the facts are these; at the beginning of the financial year, the Foreign Mission Committee had no balance on hand to begin with, and the W. F. M. S. advanced to the F. M. C. \$10,000 of the \$40,000 estimated as their share of expense for the Female Missionaries' salaries as they came due, and the other expenses connected with their part of the work. The W. F. M. S. have a distinct mission of their own, in the foreign household; their housekeeping is, to provide for the women and children. She is a feeder and not a supplanter to the Foreign Mission Committee. That the W. F. M. S. have more money than they know what to do with is not, and never was true. In the middle of this month, there was scarcely \$2,000 in the General Treasury. The treasurer says "from this time on to our annual meeting, we shall be in debt to the F. M. C. for what they spend on our behalf and it depends upon the faithfulness and loyalty of our auxiliaries, whether we shall be able to meet that indebtedness or not. If parties needing information would read the "Letter Leaflet" they would see every dollar accounted for, statements given every month, and in the November Leaflet, the moneys paid for the last year, and where allocated, as well as the estimates for the current year. Also in the admirable Handbook much condensed information will be found. It costs only 1 cent. The Annual Report should be read, too, by all interested in our mission.

By looking at the figures prepared for this paper, you will see what was given for each field, and what is expected for each, for this year. Observe, two of the fields, "Albani, B. C." and the "North West," are Home as well as Foreign, inasmuch as the Indians are wards or citizens of our own country. Must not the W. F. M. S. expect that when they are entering in such hosts the strongholds of heathendom, ages old, and setting the prisoner free, woman particularly, against whom Satan has special enmity, will he not be roused against her work, producing wrong impressions and misrepresentations? If he cannot stop the work at the other end of the line, he will try to stop the supplies, and breed discord at this end. We need to betake ourselves more earnestly to our weapons, prayer and giving, and our Saviour friend will bruise Satan's power to harm our cause. Let us not slacken, then, our sacred warfare, but keep our motto, "The World for Christ," in view, till "All hail the power of Jesus Name" shall be sung in every land, and the chorus of earth's nations will be "Bring forth the royal diadem and crown Him Lord of all."

Dr. Stalker: Beautiful as the phrase "the imitation of Christ" is, it hardly indicates the deepest way in which Christ's people become like him. . . . We may carefully copy the traits of Christ's character looking at him outside of us, as a painter looks at his model; we may do better still, we may by prayer and reading of the Word live daily in his company, and receive the impress of his influence; but if our imitation of him is to be the deepest and most thorough, something more is necessary. He must be in us as the mother is in her child, having communicated his own nature to us in the new birth.

Prof. Edward Caird: The hope of mankind for the future must be a vain illusion, unless it can reasonably be based on a deep reverence for the past.

**Teacher and Scholar.**

April 7th, 1895. } THE TRIUMPHAL ENTRY. { Mark xi. 1-11.  
GOLDEN TEXT.—Mark xi. 9.  
MEMORY VERSES.—8-10.  
CATECHISM.—Q. 15.

Daily Readings.—M. Luke xix. 11-28. Tu. John xii. 1-19. W. Mark xi. 1-11. T. Luke xix. 29-44. F. Matthew xxi. 1-11. S. Zech. ix. 9-17. Su. Matthew iii. 1-4 and Psalms xxix. 1-10.

After spending the night at the house of Zaccheus, in Jericho, Jesus spoke the parable of the Pounds, and then continued His journey towards Jerusalem, accompanied by a great multitude. Towards evening He came to Bethany, where He remained for the Sabbath, which began at sunset on Friday and lasted till sunset on Saturday. After the Sabbath was over, Simon made Him a feast at which Mary performed that anointing which so much troubled Judas, because of the waste. The next morning (corresponding to our Sabbath) He set out, and at Bethphage, probably, commenced the triumphal procession of which our lesson tells us. Up to this time Jesus had shrunk from everything that looked like a public proclamation of His Messiahship; again and again He had forbidden His disciples to tell any one of the Messianic signs He gave them privately. But now the end is drawing near, and He must give the scribes and priests a most unmistakable intimation as to His claims, Jerusalem must be without excuse for having rejected Him, therefore, He will enter the city and come to the temple exactly as Zechariah had written, centuries before, Zion's King should come to her.

I. The Colt Secured.—V. 2 tells us how the "colt, the foal of an ass," was secured. Jesus had none of His own, but as He and His disciples came along the Jericho road toward Jerusalem, across a gorge around which the road wound, lay the little hamlet of Bethphage, and there stood the very thing required, a colt, fitted for divine service, for none had ever used him. So two of the disciples were sent by a footpath across the gorge to secure the colt and have him in readiness against the time when the master would have reached the place, going around by the road. They were commanded to answer any enquiries by the simple statement that the "Lord hath need of him and will straightway send him back again," a reply which satisfied the owner of the ass, for they were permitted to louse him and bring him to Jesus.

II. The King Acknowledged.—There were no royal trappings for the lowly steed chosen, because the ass was emblematic of peace. But among the disciples there are those who have long expected this hour, and at once, in acknowledgment of Him as King, they cast their garments upon the colt and Jesus sat upon the seat thus made (see II. Kings ix. 13). The way was full of pilgrims going up to the feast, and these, seeing what was going on, joined in the acknowledgment. "Many spread their garments in the way"—a custom which still prevails in the East, as a mark of homage to one in authority. Others broke branches from the palm trees which lined the road and adjacent fields, and, breaking the twigs and leaves from these, continued to scatter them all along the road to Jerusalem. Meanwhile some noise of what was going on has reached the city, where some of those who had been present at the raising of Lazarus have been telling of that wonder to the assembled pilgrims; and at once crowds come out to meet the procession, and then wheel around and lead the way back. "And they that went before and they that followed" joined in the triumph song, "Hosanna," etc. No doubt there was a mingling of many cries: "Hosanna," "Hosanna, to the son of David," "Blessed is he," "Blessed is the King," "Blessed is the King of Israel that cometh in the name of the Lord," "Blessed be the Kingdom that cometh, the Kingdom of our fallen David," "Peace in heaven and glory in the highest," "Hosanna in the highest"; but all, alike, proclaiming this to be their Messiah King. Thus in triumph is Jesus led into the city, and to the very temple itself.

Of course there were fault-finders. Some asked Jesus to put a stop to all these shouts, but were silenced when He told them that if men held their peace the very stones would cry out and proclaim Him Israel's King. And what were the feelings of those who were plotting against Him? They ground their teeth with rage and determined that He must die at once. It is possible that they were already in communication with Judas, and hoped soon to accomplish their design. And how does Jesus take all this? Calmly as we would expect, and in a manner worthy of a King. Only once is He moved exceedingly, and that is when the city first bursts upon His view, and He thinks of the destruction it is bringing upon itself—then He bursts into tears and laments over the hardness of heart he has seen—a hardness which will not be lessened even by His coming so unmistakably as the Messiah.

III. The King in the Temple.—Children filled the courts with echoes of the shouts of triumph they had caught from their elders, as Jesus entered the temple, and calmly surveyed the condition of things there. The Pharisees were displeased, but there can be little doubt that our Lord heard no more perfect praise that day than from these children's voices.