

There is nothing of mediaeval asceticism or sacerdotalism about this movement. The deaconesses are eminently practical. They glean in all fields. They gather up fragments that would else be wasted. They run, as Miss Scott says, a great "department store," in which almost everything needful for succouring the sick and the needy can be found. This is kept replenished chiefly by the Methodist women of Toronto, who know that their gifts—from jellies for the sick, to housefurnishings and cast-off clothing for the poor—will be wisely used. Nothing is given except in cases of absolute, imperative need; but everything is sold at a price that makes it a boon to those in want. The following enumeration will indicate the variety and character of this work:

#### SUPERINTENDENT'S REPORT.

Number of missionary and parish calls	7,020
Other calls	5,690
Total number of calls	12,710
Number of papers, magazines, books and bibles distributed	5,588
Number of new and half-worn garments, etc., distributed	4,993
Number of families supplied with food	836
Delicacies for the sick distributed	500
Number of families supplied with fuel	34
Number receiving fresh-air holiday in the country	125
Persons for whom work was secured	429
Number of times teaching	855
Number of meetings held	802
Number of hours spent in nursing	1,660
Amount of emergency money spent	\$197.00
Amount of fresh-air money	\$208.19

The marvel is that with so little money so much good has been done. The deaconesses have the art of making a very little go a long way.

This movement, we may say, owes very much of its success to the wisdom, the consecrated common-sense, the religious devotion of Miss Scott, superintendent of our deaconess institution. It has also been greatly aided by the visits and ministrations in several of our churches of Miss Isabelle Horton, of The Deaconess Advocate, of Chicago. Miss Horton's addresses, by their human tenderness and pathos, relieved by a fine vein of humour, instinct with an earnest spirituality, and clothed with a literary grace and eloquence of a quite unique character, were an inspiration and uplift to all who heard them.

Three years ago we had the pleasure of printing in this magazine Miss Horton's admirable address, given at the Metropolitan Church, Toronto, on "What the Deaconess Saith Unto the

Churches." Through the great kindness of Miss Horton, we have the pleasure of reproducing the substance of some of her addresses, given in connection with the seventh anniversary of the deaconess institution, in part from her own manuscript, and in part from dictation to our own stenographer. We commend these addresses to the thoughtful study of our readers, especially to the women of Canadian Methodism. We believe that, to use Miss Horton's striking figure, a rod of power lies ready to the hand of the Church of to-day, in its consecrated womanhood, a lever of more than Archimedean strength to raise and bless the world.

We do not forget or discount the fact that in all ages of the Church women have been its most effective ministrants. But with their larger opportunities, with their increased leisure, with their broader culture, with their ampler opportunities, they have come into a kingdom such as they never knew before. Only half a century ago most of the work in the home was wrought by women's hands, they were emphatically the spinsters, the wives, the ladies—the spinners, the weavers, the loaf-givers, as the words mean—of the household. They carded the wool and spun and wove and dyed the cloth, and made the clothing. A type of these is found in the wise woman in the book of Proverbs, of whom we read, "She seeketh wool, and flax, and worketh willingly with her hands. . . . She layeth her hands to the spindle, and her hands hold the distaff."

But this is now all done by the nimble fingers and tireless sinews of machinery. Woman is released in large degree from this material service. At the same time, in our schools and colleges, our daughters have kept pace step by step with their brothers in climbing the difficult steep of Parnassus. They have received larger and better equipment for intellectual, social, and religious work than ever before. Yet the very advantages of their new culture involves a new peril, that of becoming mere aesthetic dilettanti, of cultivating a refined selfishness.

At this very time God has provided a noble antidote for such a malignant spell, a spell which involves spiritual atrophy and death. On every side he has opened doors of usefulness for women—in the home and foreign missionary field; in the Sunday-school