

service might have sprung from such a nature had it not been chastened.

Striking, indeed, is the contrast presented by the physical appearance of Miss Scott, the superintendent of the Methodist Deaconess Home. A sweet-faced, gentle woman, about the middle height, with dark hair tinged with silver, love and pity seem to be the dominant traits striving for expression on her countenance. As she sits quietly through the reading of the lesson you get a glimpse of the pathos that lies behind her thoughts and learn that this woman has been in the outer darkness and beheld the deeper depths of life.

Our thoughts turn again to the pastor, and you see that both these are servants of God; both in their respective spheres preachers and doers of the Word; and the consecrated preacher and doer is a precious gift of God to any time and place. Glancing around on the congregation you notice glances of subdued curiosity and eager expectancy, and it is plainly evident that many present do not recognize a deaconess when they see her.

Presently Miss Scott begins to speak. Her voice is low, but every word is clearly enunciated, and her speech rings with a persuasive accent. "I am not a preacher," she says, "though I sometimes do preach; but my preaching is always from one text, and no preacher would like to be thus limited. Let me begin by saying that the Deaconess movement was not a new institution, for it existed in the early Christian church—mention being made in Romans 16:1 of Phebe, the servant, or deaconess, of the church; and deaconesses seem to have continued in the church until the time of Constantine. The modern Deaconess movement is not very old, having been in existence only some ten years in the United States and some three in Canada. There are many of you who would doubtless like to know its origin. It began in a Chicago training school for Christian workers. Some girls who had during their course to visit the homes of the poor and the sinful and minister to their physical and spiritual wants, came to the principal of the school at the end of the term and asked to be allowed to continue the work during the vacation. They were told that there were no funds provided for such a purpose, but that they could have the use of the school building to live in, if they were willing to trust the Lord. They were willing to trust the Lord, and the work has been going on ever since, for when the school re-opened and they

had to leave they rented a room in a large tenement house. Now there are many homes established in the large cities."

Let me dwell upon the truth the speaker here enunciated—that to do good to the unfortunate of society you must live amongst them and understand their lives. Hence the success of the College Settlements in large cities. Out on the mountains may be learned the stillness of God—the stillness and magnanimity of the Infinite; but in the city lies the secret of man, for in it is the tragedy and travail of his world. Hundreds of hospital patients, weak with pain, wakeful through the long hours, cry in their agony, "Would God it were morning!" Here are children educated in theft as if it were an accomplishment, and trained in vice as the readiest means of living. There is the solitary woman, fighting bravely for a crust; there, fathers out of employment, not knowing where to turn for their children's food; here are artisans who have pawned the tools of their craft for bread; there, foreigners ignorant of our language who are striving to gain the livelihood denied them in their own country. And it is to be in this—living, thinking, rejoicing, sorrowing with its inmates—that you must be if you would be a deaconess, a veritable "sister of the poor."

The speaker next dwelt on the qualifications for Deaconess work. "First, you must be called of God—as truly set apart for this work as the minister must be for his. Second, you must be specially trained for it. We have a two years' course, laid down by the General Conference. A thorough knowledge of the Bible is essential, as well as an ability to read the mind and character of those with whom you are called to deal. Some people say to me sometimes, 'You must have a lovely time, Miss Scott, just visiting around.' If this is your idea of Deaconess work you would do well to stay out of it.

"The great objection I find urged against the Deaconess movement is that it is not Methodist, being like the Roman Catholic Sisters of Charity. Let me point out to you the difference—the only point of resemblance is that we, like them, go about 'doing good,'—*our work is entirely voluntary, as we take no vows.* We are as free to go as to come. Indeed, we could not take vows, for we believe in the guidance of the Holy Spirit; we must follow where He leads, and we do not know what work He may have for us to do tomorrow. I have been a deaconess for seven years, and expect to put the rest of my life in the