

METHODIST DEACONESSES.

DEACONESS work in the Methodist Church has had a rapid, a surprising, and a substantial growth. The Church has introduced the system into its economy, and has developed an effective method of organized, unsalaried work. An attempted beginning was made in New York in 1886; in June, 1887, the Chicago Deaconess Home was opened; in 1888 the work was recognized by the Conference, and in 1889 the New York Home was organized. There are now thirty homes in as many different cities, and the Church employs three hundred and fifty deaconesses. The Chicago Home was founded by Mrs. Lucy Ryder Meyers; it has sent out over seventy deaconesses to establish other work, and has received for training nearly two hundred women. In the Home deaconesses receive a year's training, and are prepared for city, home, and foreign missions. In the New York training-school the deaconesses take a year's course of mental training. The practical work consists in house-to-house visiting, in Sunday-school teaching, and in various forms of Christian activity.

On the conclusion of their training,

the deaconesses continue to live in the Home, going out from it to visit the sick, minister to the poor, and pray with the dying. Twenty-five resident deaconesses are now in the New York Home. The services of the deaconess are eagerly sought by appreciative pastors in the Methodist Church; her ministrations are welcomed by the people.

The movement is destined to grow both in the direction of practical work and mental preparation. Its successes so far illustrate the divine power of organization and the persuasive social influence of refined women. It is the peculiar work of women in Christian society to seek out the indifferent and sinful, draw them to Christ, make them feel at home in the church; to minister to the poor, and develop affections and energies that have lain dormant. Those who have restored the Order of Deaconesses have rolled off the reproach that the Church had cast upon woman during the Middle Ages, opened up for her a bright and hopeful future, and secured to the Church an invaluable extension of the possibilities of pastoral service.—*The Outlook*.

WEARY IN WELL-DOING.

BY CHRISTINA G. ROSSETTI.

I WOULD have gone; God bade me stay;
 I would have worked; God bade me rest.
 He broke my will from day to day,
 He read my yearnings unexpressed,
 And said them nay.

Now I would stay; God bids me go;
 Now I would rest; God bids me work;
 He breaks my heart, tossed to and fro,
 My soul is wrung with doubts that lurk
 And vex it so.

I go, Lord, where thou sendest me;
 Day after day I plod and moil;
 But Christ, my God, when will it be
 That I may let alone my toil,
 And rest in Thee?