

like schemes and organizations for the financial prosperity of the Church. There are congregations in which the labours of a single pious and energetic lady have been of more value than those of the entire eldership, and others that are languishing for want of this necessary element, in spite of the attempts of faithful officers of the Church to do without it. For many important parts of the Church's work, female labourers are peculiarly fitted; one of these is, the visitation of the sick and of the poor. The performance of this duty, incumbent on all that profess "pure religion and undefiled before God and the Father", is generally left to the minister and his wife, if he is happy enough to be united to one who identifies herself with her husband's work. At sick beds, among the poor, by the couch of the dying, ladies are frequently met with, bringing relief, speaking a kind word or reading the Bible, but our Presbyterian Church is not represented in this good work to the extent we should desire. It is not that the mothers, wives, and daughters of our Church are as a rule less sensible of their obligations to serve Christ in acts of love to their neighbours, or of the claims which many of these have upon their christian sympathy and effort, than those of other Churches. Many have shewn by undertaking the charge of a certain district or number of poor families for a time, and by the self-denying spirit in which amid much to discourage, they have carried on their work, that it was their love to Christ by which they were constrained, and actuated. The trouble was, that their services were not recognized; the support which the Deacon derives from the consciousness of being an officer of God, and His Church, and the minister from everything about him down to his black coat and white cravat, was not theirs; the want of organization suffered some equally zealous lady-workers to encroach upon fields already occupied, or, worse still, a warm hearted visitor was left all alone without sympathy in a sphere of labour far too large for her possibly to fill. Thus have determination to be devoted to the work of the Lord, and plans of working, deep laid and earnestly prayed over, often come to nought. Allied to this kind of visitation is that which has the careless and the wicked, rather than the sick and poor for objects, and this may be very efficiently carried on by female agency. Many a wife might be induced to send her children to the Sabbath School and bring her husband to Church by a few kind words spoken, a portion of scripture read or a tract handed in at the door; and the roughest of men maybe more easily influenced for good by such as the writer of "English hearts and English hands," than by any of their own sex. Nor do we see any reason why when the persons whom lady visitors have induced to seek the house of God make their appearance at the door or within the walls, the visitors should remain motionless in their pews or sail past their protegés heedless of their presence, for fear that they might seem to be too officious. Now that priest and levites are swept away as special and hereditary officers in the Church, and the distinction between the male and female worshipper is abolished, a woman may lead a choir, or keep a door, or perform any act of service to God and her fellow worshippers that does not interfere with the apostolic canon "Let your women keep silence in the churches." There are also special classes connected with many congregations that require special attention, such as a lady only can bestow. In all town and city congregations there are found a number of female domestic servants, who, on account of their frequent changes and varying circumstances, form one of the most difficult classes with which the minister has to deal. A judicious matron or even a prudent warm-hearted young lady, by forming a special class for religious conference or instruction and by occasional visitation, can do for them what no minister, however earnest and alive to the peculiarity of their circumstances, could effect. It is desirable also that in every congregation situated in the vicinity of an hospital, jail, reformatory or other similar public institution, containing among its inmates those who profess Presbyterianism, or are indifferent to religion, there should be found ladies willing to devote a portion of time to their temporal and spiritual good.

In addition to the special fitness of Christian women for work of the kind described, it is to be remembered that the amount of time at their disposal is far