

enough in their generation to classify their workers. Some work, only the astute and accurate business man can do; other, only the man of mature Christian knowledge and experience, and other, only the ardent and energetic young man. We work as women, not only because we owe so much to the Gospel, but because, by virtue of our natures and experiences, woman's need of the Gospel appeals especially to us. It is to our woman's heart that the story of woman's suffering and degradation, of hopeless, sin-burdened lives, uncheered by earthly or heavenly love, comes with greatest power; and it is from one woman's heart to another that the current of pitying love must flow until every one of our entire sisterhood shall press into our ranks, and so work, and pray, and give, that the blessed dawn, just rising upon our Telugu sisters, shall speedily be succeeded by the full glory of the Sun of Righteousness.

They talk to us of "man and woman's work for man and woman." Much remains to be done for both before this and other millennial expectations shall be realized; for woman, just the training which aid societies are giving them; for man, such clearness of vision, and such a baptism of the spirit of the Master as shall prevent them from the oft repeated mistake of the too systematic disciples, who would have checked the sweet tide of love and loyal devotion, because it did not make their treasury its channel. We have said that there is treasure each may gather for herself; other, that the two and three may seek. Such as we have come to day to plan and pray for, can only be secured by the great companies, and so organization is found to be a necessity.

Organization, that with its magic touch has brought every class and age into the ranks of the world's workers, that has crystallized, scattered and consequently futile efforts about grand objects, making of them efficient activities and multiplying them an hundred fold. Thus the purpose of some one heart that has been filled with holy zeal finds its way into other hearts; faith that has laid hold of God's certainties wings another's faltering petition, and love that would yield life for Christ's sake and the Gospel's, so breathes its fervor into other lives that they too are laid upon the altar. To-day, women of the highest culture, from their palace homes, are reaching hands of help to their toil-worn sisters; to the hungry is given meat, the naked are clothed, and those sick and in prison are ministered to as never before; not because "Bear ye one another's burdens" is a new precept, nor because the "inasmuch as ye have done it unto them ye have done it unto me," has not echoed in many a loyal heart for eighteen centuries, but because organization has presented needs, inspired motives, and furnished methods.

We have made certain claims; claims involve obligations, and these point us to duties. The first we would mention is loyalty to the church in all her undertakings and methods. If there be difficult work involving perseverance and self-sacrifice, let us be ready for it. Let our pastors know that Aid Society members may be relied upon as willing and wise-hearted, ever as ready to weave their "blue and purple, scarlet, and fine-twined linen" into beautiful designs of holy service, as were the women of old.

Whatever the financial schemes may be, let our proportion be promptly and cheerfully furnished. Aid Societies were never intended to absorb energy and money that primarily belong to general church interests; and inasmuch as they do this, they subvert their purpose. Their sphere is their own and their work special, arising from the special obligations and special needs above mentioned, and, like all other agencies for good, in order to

their greatest usefulness, they should confine themselves to their own sphere and perform their own functions. Our duty to our Union next claims attention.

We have spoken of the power of organization. I wish we might set at work influences that would make this power more efficient in every section of our land, not only that we might greatly increase our numbers, but that there might be a stronger current of sympathy between existing societies and their executive, that the spirit and purpose of the one may pervade and quicken the other. Necessary to this are a wider circulation of the LINK, and frequent and regular use of the columns of the *Messenger and Visitor*; but more, systematic visitation of the societies and regular county and district meetings. Our present prosperity is due largely to the untiring efforts of those who, at personal sacrifice, have done and are still doing just this work. Some one has said "Give us a missionary woman for every church." Our most direct way to this, is a missionary woman for every county, who will visit every church. We have, we are thankful to say, missionary women; but it takes money to go from church to church, and they are not always rich. I think, therefore, that one of our earliest movements should be towards meeting the expenses of any who will undertake this work. The conviction grows upon me too, that our annual meeting should be held at some other time and place than that of the Convention. Our work has so grown that we must occupy much more time than formerly, and must either draw from the Convention proper, or not have the full attendance of our women that is desirable. We have no time now to consider other phases of the work that lies about us. Oh, how much there is to be done!

Let us remember that the realization of our hopes in India depends upon our faithfulness at home. Each one of us, my sisters, has her own part, and we exist as a society that each may perform it. Shall it be done? Does not every heart say

"Master, speak, and make me ready
When Thy voice is truly heard,
With obedience glad and steady,
Still to follow every word
I am listening, Lord, for Thee,
Master, speak, oh, speak to Me."

Brief Remarks on India's Women.

Written for the Quarterly Meeting of the Aid Societies of Halifax and Dartmouth, August 1888.

It is commonly known that the Hindu worship nearly thirty-three crores of gods, though this fact is not acknowledged by the Hindus themselves. The lower and uneducated classes worship almost anything and everything that is visible to the eye: such as certain reptiles, beasts, trees, stones, the earth, sun, moon and stars. Though many of them, from constant intercourse with Christians or civilized people, are led to see the folly of such a religion, yet their strong adherence to the religious practices of their forefathers, keeps them from embracing a new religion, the propriety of which they both esteem and admire. Besides worshipping these gods and goddesses, they also, in a certain sense, worship evil spirits. Having no knowledge of hygiene, and unable to account for the cause of certain diseases as cholera and small-pox, they attribute these to the displeasure of evil spirits, and offer sacrifices of fruit, oil, money, rice and other edibles in order to assuage their wrath. They all rest under the impression that salvation is *purchaseable*, and by no means a free gift. It is absolutely necessary they say to perform