

and they claim that the comparative failure of mission work of the ordinary kind to impress the Hindus, especially of the higher castes, has been due to the fact that the missionaries appeared to them to be leading self-indulgent lives. The chief fault one could find with Musa Bhai was his lack of appreciation of the work of missionaries in India. We are by no means prepared to admit that mission work has been a failure, though all will admit that its success has been far less than we could wish. We believe there is a place for every kind of earnest consecrated effort, in that vast and populous country. The missionary and his family, with a style of living immeasurably beyond what the people among whom they labor could hope to attain to, may find it more difficult to gain the sympathy and affection of the people; but they impress them with the dignity and power of the Christian religion, and are able to protect their converts from persecution to an extent impossible to the missionary of the fakir type. The former introduces Christianity as something new, the latter, we should think, by studiously avoiding anything that would tend to shock the religious sensibilities of the people, is likely to leave them very much as they were before. They may accept Jesus and call themselves Christians, but Jesus with them becomes little more than a realization of their own religious ideals.

But we are by no means prepared to say that the Lord has not a work in India, and in other heathen countries, for missionaries of the Salvation Army type. We believe the time is at hand, when the work of evangelizing the world must go forward more rapidly than is possible by the use of the ordinary methods alone. We expect soon to hear of large numbers who will volunteer to go to heathen lands, without definite provision for support; of many who will consecrate their private means, along with themselves, to the work, and thus go at their own charges.

ADDRESS

Delivered by the President of the Woman's B. M.
Union at the Annual Gathering in Wolf-
ville, August, 1898.

Dear Sisters of this Union.—You have, I know, with me, great pleasure in this, another opportunity of uniting our hearts and voices in prayer and praise to God, and of consulting together concerning our great work. Circumstances have led my mind to our Hindrances and our Duties. These hindrances—alas, that they are so many and so varied, some so trivial that we blush as we recognize them (and yet they turn us aside), and some so real and formidable that the angel hand alone can roll them away. Some from enemies that lurk within; some from a world whose friendship is enmity with God, and some from our own household. It is of these latter I would speak.

We are told that our work is not sufficiently within church lines to be called church work, and to be entitled to the fullest sympathy and support. As we have suffered so little thus far from this view, it may seem that other subjects might better claim our attention. But opinions result in action; and I have thought it well that we should together face this myth of ecclesiasticism and examine its right to hinder. Christ left upon this earth His Church, whose mission it is to guard and keep His

truth, and to establish His kingdom. In order to do this, every redeemed power must be *efficient* in His service. There are "diversities of gifts," but all to be laid upon the altar; all to be made the most of for this great cause, viz., the complete power of the truth over the hearts and lives of men and women. As the church is for the truth and not the truth for the church, the church is not a tyrant imposing restrictions and repressing activities; not a prison with stone walls and iron gratings, but a home whose "walls are Salvation and gates Praise," and where such nurture and culture are supplied as shall secure the highest and truest development. Hierarchies must have their walls and gratings, must compress activities into channels of their own making, must themselves voice even prayer and praise. They say to their enslaved adherents, "Go here, or go there, just when and as I direct. Lay your hand upon this or that special treasure, and bring it to me, that I may be enriched, that my aggrandizement may be secured." The Church of Christ, instead of arrogating to itself control of time, place, and method, furnishes principles, purposes and limitations.

These principles and purposes open up many avenues to manifold treasures; and each worker in love's sweet liberty may go forth to gather and bring to the feet of the Master, alone, with the cup of cold water, or the alabaster box; in twos or threes, certain of the Master's presence, or in the great company of which the sweet singer of Israel prophesied for the latter day glory. We claim that our work is based on the principles, and carries out the purposes which the church furnishes, and that we hold ourselves strictly within its limitations. With the angel song, "Peace on earth, good will toward men," gladdening our ears, we go forth with our good tidings of great joy in the work of the church to seek and to save the lost. Moreover, we are pledged to aid just that department of work which the churches of which we are members, have undertaken, and we claim that we should have the support, at least, of denominational agencies. It has been urged that Aid Societies sap the life of the church. What is the life of the church? The cruel taunt flung by Jewish hate upon the suffering Son of Man defines it: "He saved others, Himself He cannot save." When there was none to help, "His own arm brought salvation." The love that seeks and saves the lost, that faileth not mid perils oft, this is its life. Just as this blessed current flows through the hearts and lives of its members, has the church life; and as free, joyous activity sends the blood from heart to lungs to be vitalized, and carries its new life back to every nerve and fibre of the whole being; so does the activity of the Christian send through the soul, swift and strong, the sweet tide of love and self-sacrifice, carrying it so into fellowship with Christ as to give it the brightness of beauty and majesty of power that makes the church fair as the moon, clear as the sun, and terrible as an army with banners. Sap the life of the church! Why, every throb of pity that finds its way from heart to heart, every dollar that means self-sacrifice, and every echo of the wondrous, all-comprehensive petition, "They will be done on earth as it is in heaven," is so much accumulated treasure, enriching the church, blessing a lost world, and rising as sweet incense to Him whose special delight is in the graces of His people. "He goeth into His garden to gather lilies." Do we not rejoice that it is given to us to add to their bloom and fragrance.

Woman's work for woman has been objected to. Our guide book recognizes "diversities of gifts," and provides for the effectual working in due measure of every part. And so our well-equipped churches have become wise