

cases would be: "Too poor." "In debt ourselves." "Too much to do at home." "Don't know and don't care," perhaps comes nearer the truth than anything else. We have heard of one church that fancies that because the Women's Mission Circle connected with it is doing pretty well, that ought to be enough. We would like to enter a protest against this conclusion, on two grounds; first, that the money raised by the Women's Societies is, we believe nearly all of it, extra money—we mean that it would not otherwise have been raised at all, and should therefore in no way affect the general giving; and secondly, that if many of the churches did the same thing, the work of the General Society would soon stop for want of funds. The Women's Society was not organized to take the place of the General Society in any sense, but to be an auxiliary, and to perform certain kinds of work which the latter could not undertake. If it is to supplant the other Society, the sooner it is given up the better. The great question now before us for consideration is, What can be done to rouse our churches to a sense of their duty in this important matter?

We would humbly suggest, first, that a large share of the responsibility rests upon ministers—if they were themselves imbued with a missionary spirit, and tried continuously and persistently to set before their people the needs and claims of mission work, both Home and Foreign, there would be no necessity for the visits of paid agents to do this for them; the result of this mode of collecting money has always been, that when the transitory interest born of stirring words, and it may be, impassioned appeals, has passed away, the people settle back into their normal place of indifference, not to be aroused again till the visit be repeated. A second suggestion is, that the people should be taught to give according to the rules laid down in Scripture, (*i. e.*) systematically, and according as the Lord has prospered them. The command given to the Hebrews of old, to dedicate a tenth part of all they owned to the Lord, has never been repealed, but how few there are who act up to it. Suppose that even a twentieth part were given, offered freely, willingly, to the Lord, regarded as no longer ours but His, should we not have enough and to spare for His work? But let it be given systematically, weekly, or if more convenient, monthly. We do earnestly and affectionately ask those churches who are opposed to the plan of systematic beneficence, or have never tried it, to do so honestly and conscientiously for one year, and prove for themselves, if it is not the simplest and best, the easiest and most reliable method of raising money to carry on the Lord's work, that they have yet discovered. If any are doubtful we would ask them to observe the working of our Women's F. M. Societies, east and west, that is the plan they have adopted, and it has worked well. From small beginnings some four years ago, they have gone on steadily increasing in efficiency and strength, always with money on hand, ready to send to India in advance, to carry on the work they have undertaken there. It would seem that in this matter of systematic giving, the people need instruction quite as much as on their duty to send the Gospel to the heathen. I think of it—every year thousands of these unsaved ones are going out into the gloom of a dark and cheerless eternity, perishing for want of the Water of Life that God has given so freely to us, while many of us sit idly by with folded hands. Is the unspoken language of our hearts "Am I my brother's keeper?" Oh! what shall we say to Him, if in the last day He will require their blood at our hands?

Let us strive more earnestly to work while it is called to-day, for the time is short, and we know that there is neither work nor device, nor knowledge, nor wisdom in the grave. We are told that there is a time coming, when all things shall be gathered together in one. "All things in Christ, both which are in heaven, and which are on earth, even in Him." It is our privilege to help forward this glorious consummation. Are we doing so?

Lines by Dr. Judson.

A fresh word from Dr. Judson seems a strange treasure, now that so many years have passed, and the children who watched his first work for God have become the mothers watching over ours.

These lines were written in Boston, Mass., in 1846, for Miss Rebecca S. Kendall—now the widow of our revered Dr. Fyfe—in a little book kept for her own personal mementos, etc., and until very lately seen by few save intimate friends. Miss Kendall, whose home was at that time a few miles from Boston, was visiting at the house of her friend Mrs. Colby, where Dr. and Mrs. Judson were also staying. Much of the interest of the lines consists in the illustration they afford of Dr. Judson's sympathetic kindness in understanding that Miss Kendall's request that he would write the words "America, Burmah, Heaven," was for more than the mere purpose of obtaining his autograph:

"Oh, grant that Christ and Heaven be mine!
What can I want beside?
In Freedom's Land I'll make my grave,
Or sink beneath the ocean wave,
Or live to tell His power to save
Who has for Burmah died."

In the light that after events shed upon them, there seems a strange prophecy in the words,

"Or sink beneath the ocean wave,"
added, as they were, when not needed either for measure or rhyme, or to embody the thought conveyed in the request.

Zenana Work in Delhi.

AN ADDRESS BY REV. R. F. GUYTON, OF DELHI.

The word which gives its distinctive title to this work has a very much wider meaning than that usually assigned to it. It means of, or relating to women, just as the corresponding word "Mardānā" means of, or relating to men. It comprises all that is womanly. Another word would have to be added to confine its meaning to that which is usually understood by its use, viz: the women's apartments. I hope this present title will remain; for it embraces all the work which is worthy of, or may be undertaken by women for women, and it correctly describes the very varied work which is carried on in Delhi through the agents of this society. The visitation of the secluded women of India in their jealously guarded privacy is only a part of the work which is carried on by the ladies in Delhi: It was their first work, and so has given its name to their subsequent and more varied labour, but it forms not a tithe of all they now undertake and very successfully perform. The visitation of Zenanas claims the first mention. There was a time when it was almost impossible for a European lady to obtain permission to enter a Zenana. If permission were given, it was upon the unexpressed but perfectly under-