

exercise her gifts of patience, sympathy, and love. The very nature of woman has fitted her for this work—has called her to it. She is peculiarly susceptible of religious truths, discerns them intuitively as the Bible presents them to her; questions not, argues not so much as believes. The Bible appeals specially to faith and thus touches woman in a strong point. Perhaps education, habits of thought, her position in life largely sheltered from deception and scepticism, have given her greater trust and less inclination to view things critically and doubtfully; perhaps her intimate relations with children give her unconsciously lessons of faith and trust, developing in her the childlike teachableness. Whatever may be the reasons the Bible is accepted quite readily by her, and its truths have weight and influence upon her life. It was Mary of Bethany who came into such heart-union with Christ, that she discerned His approaching death, while the apostles, who were such intimate companions could not enter into the spirit of the Master enough to understand his words. Some of the most touching examples of faith in the Bible are of woman. What a tender loving soul was Ruth, the Moabitess! What confidence and love in a husband's mother to leave kindred, country, the gods of her childhood and youth! What lessons of faith she must have learned from husband and mother-in-law to draw her to the land of the true God, to renounce the past with its familiar gods, and to say to Naomi: "Thy people shall be my people, thy God, my God." Queen Esther's faith in her God and helper led her to risk her life to bring safety to the chosen people of her God, and her memory is ever blessed, and her act has stimulated others to dare much for their faith. Hannah and Elizabeth, won special favors from God because of their faith. Mary was the highly exalted of the Lord for her faith, which triumphed over the scorn of the world, and the displeasure of her betrothed husband. Sarah, the wife of Abraham, the faithful, was the only sceptic among the honorable women, and she came to believe the wonderful promise of Isaac. The highest words of commendation spoken by our Lord were addressed to women. Unto the Syrophenician woman begging the health of her daughter, even exhibiting willingness to be a dog, that she might have a crumb from the table of the more highly favored Jews;—unto her he said: "Great is thy faith; be it unto thee even as thou wilt;" to the widow who cast into the treasury all her living, "This poor widow hath cast in more than they all;" to Mary of Bethany, as she anointed his feet, "She hath done what she could;" "Whosoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of her for a memorial." A company of women ministered unto Jesus, and as they cared for His body, He cared for their souls. They followed Him to the closing scene of His life; were among the last at the cross and the first at the tomb; while the apostles were given up to despair, the women were led by their grief to the tomb of the Master, there to talk in subdued tones and with many tears, of His wonderful words, His wonderful life. Their desire to be near the body of Jesus brought them Jesus Himself, risen from the grave, "the first fruits of the resurrection." If truth has entered the heart of woman, has led her into the "Holy of Holies," so that she has accepted the salvation of Christ, has come into vital union with Him, she can not be loyal to her Master and sit idle while others are without the knowledge of Christ, the sin-bearer, and she does not. The first instincts are to bring others into the same joy and peace which she possesses; the darkness, the superstition, the degradation,

the miseries of the dusky sister over the seas have been mute appeals in her tender, loving heart; she could not enjoy all the blessings, direct and indirect results of Christianity, and see her sisters, though afar, pass through this "vale of tears" to an eternity of tears, when Christ stands ready to wipe away all tears, and has prepared mansions where "there shall be neither sorrow nor crying."

These women occupy such a low place, even below beasts, birds, and fishes, they are placed lowest in the created world instead of beside man, the head as his equal; playthings if young and pretty but in the end always slaves. Such hardship does the heathen woman endure; all the rough, hard work falls to her lot, with no love to lighten the toil, no pleasant home to break the monotony of life; what is poorest and meanest is good enough for the woman; she is always made to feel her inferiority to man; she is so far beneath him that it would be an insult to him for the wife to eat with him, or for a friend to enquire after her health. She is condemned to the narrowest circle of life, to work in the field or to be shut up in dingy quarters with no books, no music, no home to make attractive, only her own person to adorn; her life centres in herself; she knows little or nothing of the outside world,—as the heathen man says, woman could not be governed if she knew as much as he, so her mind is left a vacancy. See how little a Japanese father values his daughter when he is willing to sell her for immoral purposes to pay his debt with the ill-gotten gain; he looks upon her as a piece of property and exchanges her for another—money; both father and daughter consider her life of sin preferable to debt.

Many customs and religious beliefs of heathendom are so terrible and press so heavily upon woman. Juggernaut and the Ganges demand such costly sacrifices, human life—the brightest, the prettiest boy must be thrown before the car of Juggernaut, or into the Ganges, to appease the anger or win the favor of the god. Her religion brings her no joy; it was not meant for her, it was only for the man; her only hope is in bearing sons or coming into existence in the future in the form of man; so she plods on in a dull, spiritless life, having no satisfaction in this world, and barely hoping for any hereafter. A Chinese son will pay high honor and respect to his mother, after her death, perhaps make a god of her. If he would only honor and respect her while living, smooth her rough way, plant a few flowers along her thorny path! but this is left for Christian nations, and their women have arisen to better the condition of such benighted wayfarers; they are taking off the bindings from distorted feet, and removing the shackles from cramped minds and hearts. They are teaching these heathen woman the sin of murder, even if the victim is a baby girl, who brings no love and joy into the household, but rather grief and shame, and if allowed to live will grow up to the same hardship as the mother. So many women when converted bring their confessions as new witnesses of the prevalence of this crime. Christian women have entered the homes (if such places deserve that name) and given the love of Christ to lighten these lives; the word of God as a lamp to their darkened minds; the fruits of the Spirit to make homes out of harems and show to man the true worth and dignity of woman.

The silent appeals for help have touched the chords of a woman's heart, and a harmony has sounded forth—a harmony of loving deeds, loving words, loving thoughts. Such beautiful acts of consecration have been called forth by missions. Women have sacrificed congenial society, home and comforts, pleasures of civilization; gifted women have laid their talents on this altar of