

young recruits were prepared to take up such new tasks as might offer. At home, save to the few, they were merged in the personalities of their husbands. The more honor, then, to those who showed, under difficulties more abundant than have to be faced to-day, what Christian women could do in the mission field.

It is the women of India whose needs especially invite efforts on behalf of the sex. The preacher from an English pulpit enjoys the privilege of exhorting men and women together, either at public worship or in his people's homes. If he has a sorrow it is that female hearers are sometimes more abundant and female hearers more readily obtained than males. There are parts of the mission field in which almost the same facility of access to either sex has been and still is enjoyed. In India it is otherwise. Henry Martyn found the women of the village flee with the utmost expedition at his approach. Nor, in too much of the great dependency, are circumstances widely different to-day. The one sex is unapproachable by the other. Yet in the hands of the women of India lies the task of moulding the character of each succeeding generation in its most impressionable years. Leupolt found the power of the women fully recognized in his day, and that power has not been less under the influence of education in India. Indeed, slow as the Church of Christ has been to use the female evangelist, it cannot be said that it was because the missionaries in the field deemed female aid superfluous, or because they failed to recognize the barrier which untaught women were to the conversion of their husbands.

But what could be expected from a public opinion which even amongst a professedly religious people, regarded foreign missions with little more than contemptuous tolerance? All that the missionaries said as to the miseries of female life in India might be true, but men hardly thought the missionary held the remedy. And if there was slackness at home, there was resistance in India.

The earliest efforts to reach the women of India, running counter as they did, not merely to the prejudice and practice of long centuries, but to the religious precepts familiar to the Hindu mind, were not readily made. It is clearly understood now by the educated native that to establish a girl's school is a meritorious act in the eyes of European authorities. The education of girls is no longer regarded with the unvarying horror and amazement of earlier years; but native gentlemen who felt a warm interest in the education of their own sex, looked, early in the twenties, with stern reprobation upon the plans of Miss Cook for the instruction of native girls.

Nevertheless, it was upon educational lines

that the first systematic efforts to reach Indian women proceeded; and still, when entrance to the zenanas is so much more readily obtained, it is largely educational effort which enables the European teacher to unfold her real message to her hearers. But the short duration of an Indian girls' school training, inevitable whilst they marry in childhood, made it imperative that the work should go beyond the limits which school instruction would set. The zenanas had to be entered. It must be counted amongst the results of the Indian Mutiny, that it so influenced the current of native thought as to make the presence of an educated influence within the zenanas itself, less repugnant to the male mind. Thus little by little it came about that the instruction of children was followed by the instruction of wives and families in their own homes. Then came reminders that the women of the villages needed attention no less than the women of great towns, and within the last fifteen years the village wives have learned to look for the coming of the European lady. The development of interest in medical mission work has also opened new opportunities for consecrated women in India, and here still more rapid advance may with confidence be hoped for.

But India has not been allowed to monopolise the energies of the female missionary. The noble work of Mrs. Bowen Thompson, drawn out by circumstances again made familiar by the latest atrocities in Armenia, began an enterprise in Syria which is still amongst the most interesting of evangelistic organizations in which women are concerned. The Protestant missions stationed in Palestine fully recognize the need of women to speak where men cannot. In Persia, too, zenanas are now open to the English teacher.

In China, where women's work has so largely gone on side by side with that of men, we have what Mr. Swanson has ventured to call "of all other countries . . . the field for the mission of women." The visit of Mrs. A. Hok, to England, brought home very vividly to some minds the vast opportunities presented in China, and all societies interested have shown a disposition to increase the number of female missionaries there. And, indeed, when the representative of the China Inland Mission can travel without European escort in remote parts of the Empire, and teach as she goes, there must be opportunities. "I went, said Mrs. G. W. Clarke," in London, in 1888, "from village to village, and from town to town, with no assistance but a Chinaman, and he a heathen, and was well received in every place, never hearing an insulting word; even at villages, with fifty people in my room as tight as they could pack, and I teaching them until almost the sun was going down, and