

responsibility rests upon us in regard to these. We do not expect in the last great day of final reckoning to hear our Master say, "Why did you not inform yourself about botany, geology, astronomy, so as better to understand the wonderful works of the Creator?" But we have reason to apprehend that the Master will ask if we have done what we could to send a knowledge of the Cross and all it means to a lost world.

This year (1898) Queen Victoria celebrates the sixtieth anniversary of her accession to the throne. The same that the English maiden of seventeen years of age entered upon that wonderful period of high achievement in literature and science, known as the Victorian age, an unknown woman in this new world was inaugurating an enterprise which has had much to do with the evolution of those consecrated and cultured women who initiated this "Women's Club of World-Wide Interests."

In these days of co-education and women's colleges it seems hardly credible that less than one hundred years ago schools for girls gave only rudimentary instruction. A woman with literary aspirations was regarded as a kind of monstrosity and was opprobriously dubbed "blue stocking." Even those who first availed themselves of the colleges opened for women were regarded by some of their conservative relatives as hopelessly eccentric.

In 1837 when Victoria was raised to the highest eminence in the Old World, Mary Lyon was trying to raise money for the better education of the women of the new world.

Although Mary Lyon had started the whole movement and had put her soul and her life into it, there was some doubt among the clergymen and laymen who were to confer together in regard to this "Female Seminary" as to whether it would be proper for Mary Lyon to be present at this conference. At last it was decided that "there could be no impropriety in admitting her to hear what was said." Women were undoubtedly timid in those days. Afraid of the sound of their own voices, ignorant of parliamentary rules, and of business methods they felt their way step by step until they gained courage and confidence.

This banding together of women is a growth of the last thirty years. Doubtless the part our patriotic women took during the Civil War in equipping regiments, or administering soldiers' hospitals, or in sanitary commission service, was a training school. Women had learned to co-operate with each other in work; and soon after the war closed, certain prominent organizations of women came into existence.

*Sorois* was organized in March, 1868. *The New England's Women's Club* a month earlier, but a month earlier than this, in January, 1868, the Woman's Board of Missions was organized in Boston, and the same year a similar Board representing the

women of the Congregational Churches was formed in Chicago to cover the States of the Interior and Northwest. This foreign missionary enthusiasm spread to the Pacific Coast, and five years later another Board embracing territorially the three States of Oregon, Washington and California was formed under the name of the Woman's Board of Missions of the Pacific. A similar movement was inaugurated among the Christian women of other denominations, and from the Atlantic to the Pacific was formed this Women's Club of World-Wide Interests which has for its most stimulating watchword, "Life and Light for the women in non-Christian lands."

Perhaps in the eyes of the world it is not as popular to belong to this Club as to many another. It is certainly not an exclusive Club. A new member does not have to be proposed and voted in. Every Christian woman is welcome and it would seem as though each Christian would, first of all, belong to this Club, but the sad truth is that only one-sixth of the women of our Congregational Churches are doing anything for foreign missions—five sixths are indifferent, uninterested.

Now I dare to assert that there is no literary or social club that begins to compare with this both for what it accomplishes in the wide world and also in the individual member. Our primary object is not our personal, intellectual development, but the emancipation, the education, the evangelization of our sex the wide world over. And no woman can enter heart and soul into this work without having her horizon broadened, her mind quickened, her heart enlarged, her spiritual nature made sensitive and sympathetic.

Woman's Work for woman is one of the noblest enterprises of our day. I am in fullest sympathy with every phase of this work in our own land—with the Young Women's Christian Associations, with the College settlements, with Rescue work, with every form of organized or individual effort by which women can help each other. But I cannot feel as a brilliant, benevolent, literary woman said of herself to me last winter, "The misery of our own land is all that I am equal to."

It is sometimes supposed by those who do not understand or sympathize with Christian missions that the chief work of our missionaries is to force our religion, no less volens, upon the worshippers of Mahomet, Confucius or Gautama Buddha, and while we do feel that the greatest gift we can bestow upon these peoples is the Bible and the great truths contained therein, yet our missionaries work along educational and philanthropic lines in a way that ought to appeal to every lover of the human race.

We women in this most favored land are ignorant and superficial if we do not acknowledge in our hearts of hearts that we owe everything to Christianity—our