

carries with it far more than the simple idea of a single woman going to heathen lands for the purpose of instructing a few little girls in the Bible; it means, also, a thousand influences breathed from every action and word of a missionary woman, either married or single; it means a Christian home in a pagan land; it means a gathering of women in zenana, harem, street, or bazaar, for the purpose of studying the Scriptures; it means a congregation to worship God in spirit and in truth, where all around are heathen temples, idols, and foolish ceremonials; it means all and everything a woman can do to stem the tide of evil which sweeps her sisters, beyond all others, to misery and degradation, and to draw these by every power, direct or indirect in the sheltering arms of a Saviour's love."

Permit me, in a few words to sketch the rise and progress of the movement known as "woman's work for woman in heathen lands." Nearly thirty-four years ago, a missionary's wife, Mrs. Mullens, sat in her parlour at Calcutta embroidering a pair of slippers for her husband. A Brahmin gentleman came in, saw, and admired them. Mrs. Mullens, quick to avail herself of an opportunity, asked him if he would not like to have *his* wife taught to make a pair of slippers for him. He replied in the affirmative. Other invitations followed, and, in the glowing words of Miss Britton, *a pair of slippers* became the means of opening to the lady missionaries thousands of homes, over which the dark pall of an idolatrous superstition had hung for ages.

The year following this opening, in 1861, the wife of Rev. Frances Mason, Baptist missionary to Burmah, visited Calcutta, and became thoroughly interested in the new movement, viz: the Christian education of the women and girls in the zenanas, and upon her return to the United States a few months later, made an earnest appeal in its behalf to the Christian women of her own land. The formation of the "Woman's Union Missionary Society of America for Heathen Lands," the pioneer Woman's Society of this continent, was the result of this appeal. This society is still full of life and vigour, supporting missionaries in China, Japan, India, etc.

The formation of the "Woman's Congregational Board of Missions" followed in the year 1868.

In the year 1869, "The Woman's Foreign Missionary Society of the Methodist Episcopal Church," United States, was formed, and this year their contributions for Foreign Mission work amounted to \$200,000. The "Woman's Foreign Missionary Society of the Presbyterian Church in the United States" was organized in 1870, and subsequently six additional societies have