

rapture of theirs is surely a rebuke to our apathy and coldness. We must educate ourselves to see the Psalter with their eyes. It is an axiom in Art that "the eye only sees what it brings with it the power of seeing." If this is true in Art, it is still more true in things spiritual. Yes, it is the mind that needs enlightening, and, above all, the heart that needs purifying before we can pass along the noble picture gallery of the Psalter and see with unsealed eyes the sights which these holy men saw.

If by these few words I have done anything towards removing some of that "ignorant impatience" of the Psalms to which I alluded just now, I shall indeed be glad.—*Dawn of Day.*

THE GROWTH OF WOMEN'S WORK.

(From "Women in the Mission Field."—By
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HE massacre at Ku-Cheng, on August 1st, 1895, of seven English women, missionaries to the Chinese, drew out at once a variety of criticisms upon modern missionary methods. It was alleged by some that no women should be sent into the mission field; or that, if sent at all, it should only be to posts of complete security, and never to China.

It was obvious that these objections ignored the right of women to claim their share in a work committed to the Church of Christ. But it is impossible to believe that the verdict of Christendom could ever exclude them from the field, or direct them only to a few corners in which perils are at their least. There is work to be done which only women can do; and that work they joyfully claim as their own. Indeed, one of the most marked features in the religious life of the Christian Church to-day is the growth of new organizations for the conduct of women's work in the mission field. The women missionaries are now hundreds where, not so long ago, they were but units or tens.

The development of public interest in foreign missions is often measured by the increased income and wider operations of the great societies. It may no less distinctly be traced in the organization of special efforts. New missions have sprung up to deal with particular parts of the field; new methods and new agencies have been called into play. Now women's part in foreign missions cannot be called a new development of Christian enterprise; but in the full recognition of its need and its capabilities no less than in its systematic organization it is essentially modern.

Thus the Society for the Propagation of the Gospel in Foreign Parts was incorporated in 1701; the Baptist Missionary Society was

founded in 1792; the London Missionary Society in 1795; the Church Missionary Society in 1799; the Wesleyan Methodist Missionary Society (so far as organization is concerned) in 1816. A respectable antiquity can be claimed for each of these. But women's special agencies are all younger and some still in their teens. The Society for Promoting Female Education in the East goes back indeed to 1834, and the Church of Scotland Ladies' Association for Foreign Missions to 1837; but the Indian Female Normal School (Zenana Bible and Medical Mission, to use its modern title) only carries us to 1852; and the Church of England Zenana Missionary Society, an offshoot from the Indian Female Normal School, to 1880. Even these dates imperfectly suggest the essentially modern character of the movement which has made the lady missionary (who is not merely a missionary's wife) as familiar an object of interest at home as the male deputation.

Perhaps, if we are to take the dates as a guidance, the modern advance can be more effectively illustrated from America. It is too common for us to be content with an insular view of foreign missions, and to assume that the work is practically our own. But apart from the honored Societies of Continental Europe, America has long been a strenuous supporter of missions to the heathen and Mohammedan world. Nevertheless, the development there of specific agencies for women is comparatively young.

The Women's Union Missionary Society of America, the parent of the other American Societies, was organized in 1861. But the great advance came later. Between 1868 and 1879 there sprang into existence the Women's Board of Missions (Congregational); five of the Women's Boards of the Presbyterian Church; the Women's Boards of Missions of the United Presbyterian Church, of the Cumberland Presbyterian Church, of the Reformed Dutch Church, and of the Evangelical Lutheran Church; four Baptist Women's Boards; The Women's Foreign Missionary Society of the Methodist Episcopal Church, of the Methodist Episcopal Church (South), of the Methodist Protestant Church; and the Christian Women's Boards of Missions. The epoch which produced all these was certainly amongst the most remarkable known in the history of American effort.

But the general advance may also be strikingly illustrated by the greater extent to which some of the older agencies make use of female agents other than the wives of their missionaries. To take but one example: the Church Missionary Society, which sent out its first unmarried lady as long ago as 1820, in 1837 counted amongst its agents only eleven such