

South. The women of the churches never before so fully realized their power, or were so disposed to use it in all earnest service for Christ and humanity.

The movement was timely for more reasons than one.

(1.) It arose at a time when the zonana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. The door opened just as the messengers arose—as in the case of Cornelius and Peter.

(2.) The movement was called for at a time when the women of America had just learned something of their united strength in their effort for our wounded soldiers.

(3.) This work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through care the solace, which the service of the Great Sympathizer so often presents. From its very beginning it has proved a resource to many a widowed soul who in deep sorrow was wondering for what object her life was still prolonged.

(4.) The movement came at a time when, in the North at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury. Steadily for the last twenty-five years money has been growing in social power, and more and more asserting itself as an aim in life. Old standards of estimate—knowledge, culture, character—have lost ground before the influence of the "gold basis," and the temptation of worldliness and display has been greater than in any previous period of our history, or, perhaps, any history. The "social columns" of the secular press have fed the flame of this craze for wealth, and certain classes of magazines have made it a special aim to cater to the unwomanly ambition for money. Some months ago one of our popular monthlies gave the public an article on the "Rich Women of America." Several portraits were given, with the names. Some were marriageable young heiresses! It is vulgar enough for men to parade their money-bags or have others do it for them, but to drag down woman from the purity and dignity of her true character and place her in the arena for such a show, and especially to advertise heiresses, is demoralizing alike to womanhood and to manhood, and seems to point already to social and national decay.

Fortunately the counter-movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unallowed ambition. Side by side with this rush of worldliness and display, and often across its current, there has gone forth an influence that was elevating and ennobling. There are multitudes, even among the wealthy, who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. In many a family of wealth the counter-balancing influence of the missionary interest has been welcomed as a safeguard. With it has come a wide range of information concerning lands and people and institutions which would not otherwise have been gained. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, the widespread altruistic spirit which now shows itself in Zonana Bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred fold all that has been expended.

Nor has its influence been confined to the female sex. The prayers that have been offered for nearly a generation in Christian homes, the increased intelligence, the glow of ennobling enthusiasm, have affected sons as well as daughters. What wonder that there are thousands of

young men now rising up and offering themselves for the mission fields! Recently, when the brave and dauntless Mackay fell at his post in the Uganda Mission, and the sudden call came to England for others to take his place, nine volunteers at once presented themselves.

On the foreign field the supplement of this home interest is found in hundreds and even thousands of women; married or unmarried, who in school or zonana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not "with observation." The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshipping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families.

But the most important factor in this regeneration is the training of thousands of the young to ideas and usages and degrees of intelligence which are at war with the old customs and superstitions. The simple truth is that in countries like India and Japan the sentiment of the best classes is already revolutionized, the miraculous victory is already won. The only difficulty is that those who are convinced are loth to acknowledge the sources of the new influence. They are slow to acknowledge the defeat of their ancient faith and customs. They would like to adopt the new cult, but with their own ancient label. But intelligence in woman they are beginning to prize.

Two or three years ago, when four Hindu girls graduated with full honors at Calcutta University, they were publicly applauded by high Government officials, and the fact was pointed out that the upper strata of Hindu society were being transformed by the influence of just such events. This is precisely the meaning of the ready and eager patronage which is given by high Brahman families to the school of Ramabai in Bombay. And the same thing is illustrated in the female seminary with four-hundred high caste girls, which is carried on under the patronage of the *Maha Rani* of Mysore. India, in her pride, is not yet ready to acknowledge that the new order of things has sprung from the influence of missionaries and of other Christian women, but God knoweth His own, and the benign influences which have been exerted quietly, as the falling of the raindrop and snow-flake shall not return unto Him void, but shall accomplish that whereunto He hath sent them.—*Missionary Review of the World*.

THE WORK ABROAD.

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To the Members of the Mission Circle in connection with the Parliament Street Baptist Church, Toronto.

MY DEAR SISTERS,—A word from one of your representatives in the midst of the blackness of darkness of heathendom will perhaps not be amiss. Although as yet but poorly equipped, the work has been given to my charge, and I have commenced visiting in the homes of the people, but am still struggling with the language, mornings and evenings.

This work which was commenced in Miss Frith's time and has been in progress ever since, has not increased as it should, probably because of not having any one who