

ing and examinations in the branches necessary for foreign medical missions.

Lastly, we come to missionary work in its truest and most holy sense—that of assisting to spread the Gospel of our Lord; though it is perhaps needless to say much here of those noble women who devote their lives to the grandest of all causes, for “their sound is gone out into all the world.” In the sands of Africa, in the snow-bound regions of the north, in the Zenanas of rich and aristocratic India, and among the savages of the New Hebrides, in the heathen throngs of fertile China, and among the balmy airs and ignorant tribes of the South seas, they are to be found working, praying, teaching, leading, giving up home and all that is commonly believed to make the joy of life, for the sake of forwarding the Master’s work at His command.

Women have often been imbued with the missionary spirit, as in the days when Queen Bertha brought Christianity as her precious dowry to the British Isles, when the conversion of the Indian tribes was dearer than the acquisition of the mines of Potosi to the heart of Isabella of Castile, and when the heroic Mrs. Judson shared the perils and labors of her husband in the Burmese wilds; but it is of comparatively recent date that the will and ability have been reduced to system, and that such results have been accomplished as regular organization alone can effect. It is only possible here to give the briefest review, but one or two points must for a moment be dwelt on.

The most prominent societies are, first, the Ladies’ Association for the Promotion of Education among the Women of India and Other Heathen Countries. Its objects are to provide female teachers for the instruction of women and children in the missions of the society, and to assist female mission schools by providing suitable clothing and a maintenance for boarders. The first teacher was sent to Madagascar in 1867, and the present staff consists of 160 teachers, under whose instruction are now 3,000 pupils at different points in India, and 1,250 in the 18 schools in Burmah, Japan, Madagascar and South Africa.

Next is the Zenana Missionary Society, founded in 1880, and with regard to it we quote again, “This work is regarded as pre-eminently women’s work, and not only the agents abroad but the President, Vice-Presidents and the Committee are ladies. Its agents are Christian women who seek to win their Eastern sisters to Christ by means of Zenana visiting, medical missions, village missions, Normal schools, Hindoo and Mohammedan female schools, Bible women, and the like. The results have been most encouraging, as the number of Hindoo and Mohammedan houses open for visits is constantly on the increase, and by the Society’s schools many high caste pupils are reached and trained in the Word of God.” The present staff consists of missionaries, Bible women and native helpers—542 in all.

Of that society, as members of which we are here to-day—as members of which we are privi-

leged to share in the good work, it is not necessary now to speak. The Woman’s Auxiliary to the mission cause is an established institution, spreading and prospering, and we trust still further to spread and prosper, under the Divine blessing and protection; but as its work and its results form the subject of the present meeting and will be fully discussed, they need not be entered on here.

But before closing this paper we would instance two more examples of the value of women’s work, perhaps less known, but not the less interesting on that account. The first of these is Miss Weston’s work among sailors. Now Jack is not usually looked upon as especially hopeful soil in which to sow the good seed. He is generally credited with an ability for spinning yarns of the slenderest possible foundation in fact, with being partial to a wife in every port, and with a stronger predilection for rum and tobacco than is conducive either to health or morality. Miss Weston, however, thought poor Jack’s improvement worth an effort, and commenced a personal work among the seamen of the Royal Navy in 1865. This embraced Gospel temperance in all its details, and from the writing of a single letter and the circulation of a few dozen printed tracts it has grown to the writing of thousands of letters annually and to the printing and circulating of 20,000 tracts a month on board every ship of the Royal Navy, every training ship for boys, coast-guard service, fishermen, life-boat crews, light houses, United States Navy, etc. It includes sailor’s rests, Gospel meetings, temperance work, naval union for purity of life, etc., and has affiliated branches and workers all over the world, in the Mediterranean, the Red Sea, the Chinese waters, Australia, New Zealand, South America and the Atlantic. And the testimony of the Admiralty and of commanding officers is unanimous, “that the work as a whole has greatly improved the men of the navy, and from the fact of its being a personal work has taken a wonderful hold upon them and is known and valued in every ship all over the world.” This is a grand record for one woman’s work, and though the ability and opportunity for such may be given but to few, the story may serve both as a lesson to all of the results that may flow from apparently very humble beginnings, and an incentive to each to remember that the words of praise were not “she hath done much,” but “she hath done what she could.”

The second instance is drawn from the records of widely different place and circumstances—from those pestiferous regions of the dark continent where all that is noxious in nature and savage in man would at first sight seem to set themselves in array against the advance of civilization and the spread of religious truth. The Universities’ Mission to Central Africa is engaged in three branches of work; on Zanzibar Island, with the released slaves captured and set free by British cruisers; at Lake Nyassa, one of the great sources