

**HISTORICAL SKETCHES OF  
WOMAN'S MISSIONARY  
SOCIETIES IN AMERICA  
AND ENGLAND**

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Historical sketches of woman's missionary societies in America and England by L. H. Daggett

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**L. H. DAGGETT**

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OF

Woman's Missionary Societies

IN

AMERICA AND ENGLAND.

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INTRODUCTION BY MISS ISABEL HART, OF BALTIMORE.

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TO THE MEMORY OF

MRS. SARAH R. DOREMUS,

THE FOUNDER, FIRST PRESIDENT AND FIRM SUPPORT OF  
*THE WOMAN'S UNION MISSIONARY SOCIETY,*

*who, in thought, love, and labor, abounded in every good word and work; whom we regard as the highest representative type of the Christian womanhood demanded and developed by the activities of the nineteenth century;*

AND TO THE MEMORY OF

MRS. SARAH J. HALE,

THE FIRST PRESIDENT OF  
*THE PHILA. BRANCH WOMAN'S UNION MISSIONARY SOCIETY,*  
*the able exponent of Woman's best rights — to culture and service — the beautiful illustration of her truest gifts and highest graces; the conceiver and earnest advocate of Woman's Medical Missionary work;*

*this record of Woman's Missionary work is*

*Gratefully and lovingly dedicated.*

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*"Give her of the fruit of her hands, and let her own works praise her in the gates."*



## CONTENTS.

	Page
Introduction . . . . .	7
Woman's Baptist Missionary Society . . . . .	13
Woman's Baptist Missionary Society of the West . . . . .	33
Woman's Baptist Foreign Missionary Society of the Pacific . . . . .	42
Free Baptist Woman's Missionary Society . . . . .	45
The Woman's Board of Missions (Congregational) . . . . .	49
Woman's Board of Missions of the Interior (Congregational) . . . . .	66
Woman's Board of Missions of the Pacific (Congregational) . . . . .	72
Woman's Board of Foreign Missions (Dutch Reformed) . . . . .	75
The Christian Woman's Board of Missions (Disciples) . . . . .	79
Woman's Auxiliary (Episcopal) . . . . .	86
Woman's Missionary Society (Evangelical Lutheran) . . . . .	88
Female Missionary Society (Methodist Episcopal) . . . . .	95
Ladies' China Missionary Society (Methodist Episcopal) . . . . .	100
Woman's Foreign Missionary Society (Methodist Episcopal) . . . . .	109
Woman's Missionary Society of the Pacific Coast (Methodist Episcopal) . . . . .	136
Woman's Missionary Society (Methodist Episcopal South) . . . . .	142
The Ladies' Wesleyan Missionary Association (Methodist Wesleyan) . . . . .	150
Woman's Missionary Society (Methodist Protestant) . . . . .	154
Ladies' Board of Missions (Presbyterian) . . . . .	157
Woman's Foreign Missionary Society (Presbyterian) . . . . .	162
Woman's Presbyterian Board of Missions for the Northwest (Presbyterian), . . . . .	169
Woman's Board of Foreign Missions (Cumberland Presbyterian) . . . . .	174
Woman's Missionary Society (United Brethren in Christ) . . . . .	177
Society for Promoting Female Education in the East (Undenominational) . . . . .	182
Woman's Union Missionary Society (Undenominational) . . . . .	194
Summary of Statistics . . . . .	204
Periodicals of Woman's Missionary Societies . . . . .	205





## INTRODUCTION.

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MANIFESTLY, the chief purpose and work of the Christian church is to be about its Father's business in recovering to him the lost allegiance of the race. Only as we have some comprehension of the magnitude and some conviction of the importance of this work,—only as we gauge it from the height of God's love to the depth of man's need,—through all its manifold relations, out, on, into the illimitable, unspeakable future, do we realize that for its completion there must be the effectual working in its measure of every part, the development and exercise of every force. Manhood and womanhood must each bring its distinctive offerings as of old, in the typical tabernacle and temple, before throughout the whole earth shall arise an holy temple unto the Lord. The pæan of praise is to be universal, but the harmony will not be complete until there be added to the deep bass and strong tenor, the trill of the treble and the softness of the alto.

Two-thirds of the Christian church, having this work in hand, are women, and few questions are better worth considering, how all that is on her, all that is distinctively, peculiarly feminine, may be wrought into this grand consummation, to accomplish which Christ came, and for which he waits, expecting until his enemies be made his footstool.

The interest of this problem is only equalled by its import-

ance. How may a woman help Christ's kingdom come? Is there any spring in the machinery which only her fingers can touch and move? Are there any crooked or narrow places where only her feet can travel,—any rough spots that only her touch may smooth,—any low levels which only her hands can raise,—any recesses of sin or sorrow where only her voice can be heard? Then, from her Master she hears her call, and from him receives her commission. The full answer to these queries, and the clear solution of this problem, comes to us only in the light of the nineteenth century.

This has well been called the Missionary epoch of the Church. In it she has heard the voice of her Lord crying, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." In it almost all the great organized aggressive agencies of the church have had birth,—the Missionary, the Bible, the Tract, the Sabbath-School cause, have assumed their magnificent proportions and are wielding their tremendous powers. The century had about attained its meridian when a new want is felt among these agencies, and in response thereto a new voice is heard,—a still small voice,—yet none the less its whispers may reach where thunder tones might fail,—the woman's missionary movement appears. Like its Lord, "it doth not strive nor cry, neither shall its voice be heard in the street." Like the kingdom of heaven, it cometh without observation. Like all movements born from above, it came in the fulness of time. The Spirit prompted, and Providence prepared the way for it. The fields were just right for this sowing; the harvest was just ripe for these reapers; the world was just ready and reaching out for this agency. The missionary work had come to a point where it must have this help. The march of civilization had broken up the fallow ground, and gospel seed as dropped from pulpit and press

had fallen into receptive and responsive soil. Yet the women sit in darkness and silence and chains. No man's presence may peer into that darkness — no man's voice break that silence — no man's hand loose those chains. So, while point after point was gained, and battlement after battlement was won, the citadel,— the home where life is generated and character formed, and destiny shaped, — was intact and unapproachable. Evidently, some new factors are to be employed, some new forces exerted. Some key must be found which shall fit in the lock that is barring out Christ from the homes of heathendom. It avails not much to purify the streams if we may not touch the fountain. And womanhood is everywhere, under all conditions, in all civilizations, the fountain of life and influence. Who will, who can, teach, rescue, renew, raise, the women of heathendom? Then *down* goes heathendom and *up* the family, the community, the civilization, the country, the race! *That* the momentous question to be answered, and *these* the tremendous issues at stake. These various women's missionary movements the practical response, the agencies God is employing in answering these questions.

For with him the work to be done and the workers are never far apart — somewhere the supply will be found near the demand; where there is hungering for any good thing, the filling will follow.

Contemporaneously, there were two awakenings,—one in the heathen, the other in the Christian world, and the one was the complement of the other. *There* was an awakening to want of mind food, of soul food, of a better home life as home life only can be, with the home centre—woman—true and good and wise; an awakening to the falsity or failure of their own creeds, and a crying out for a more satisfying portion. *Here* the awakening of womanhood was almost as marked. The inanities, the super-