

and strongholds of the slave trade, and at scattered mission stations from five to twelve degrees south of the equator. The report of this work is so interesting that we can do it no better justice than to quote a part of the words as they stand:—

"The work of the Mission during 1887 has been specially marked by the development of women's work among women in the Itsambara country under Archdeacon Farler, a sisterhood having been established at Magila of three sisters from St. Raphael's, Bristol, aided by two experienced ladies from the staff in Zanzibar. Twelve years ago, writes Archdeacon Farler, our station in this district consisted of a mud hut which formed the residence of the missionaries, a few sheds, and a small iron building used as a church. The natives were always fighting—no man could travel safely alone. They clothed themselves in goat skins, and their only means of exchange were strings of beads and cotton sheeting. Now the excellent granite of the country has been quarried, lime has been burned, a large and beautiful church capable of holding 700 people has been erected in granite, a hospital has been built, with schools, houses for the missionaries, dormitories for the boarders, and a dining-hall, and all has been done by our native converts, under the superintendence, of course, of an English mason. As I write I can see the native masons hard at work building a house for the Sisters of Mercy, while other natives, carpenters, are bringing up the doors and windows they themselves have made to fit into it. I am writing at a table made by native converts; not far off is a large workshop filled with busy native convert workmen; and around us are many more than we want every morning eagerly pressing for work lasting from 7 a. m. to 5.30 p. m. under strict supervision, with an hour's rest at noon."

In conclusion. In this necessarily brief review of what a portion of our sex is doing—this review of the work that has been delegated to woman with the full consent of the world and the sanction and blessing of religion—may we not find both ample contradiction of those who would infer that she is unfit for, or unworthy of, the highest trust, and also the indication of her true place and office in creation, a place which she alone can fill, and to fill which is a privilege and a joy? Other pursuits are lawful and honorable. It is gratifying to see the girl-student standing on equal terms with her brothers in the college hall, if the strength of will and of intellect testified to by the hood upon her shoulder be exercised in after life to noble ends. It is good to be admitted into full rights of citizenship if every vote cast be given from pure motives, and without thought of private needs or feelings; it is well to bear full share of administration to the world's many wants, to join in the labor of production and show ability for business and brain work; but, in so far as all these concern chiefly the world and the advancement of worldly ambition and prosperity, so far do they fall short of the standard of that life which gives up the world,

and immolates self on the altar of sacrifice. And of the opportunity for this life and for this work, in some form or other, there can be no end. The college degree is gained and the course finished—the fortune is made, and if not well spent proves a curse—*ambition is gratified, and is often but dust and ashes, in the mouth the dear delights of love and home are but too frequently mixed with grief and pain, but for those who enter in humble earnest on the work of the Master's vineyard the labor shall never cease, the day shall never close.* "The poor ye have always with you," was our Lord's own assurance, and while the sun of life shines, sickness, sorrow and sin must be its attendant shadows, to be lifted, healed and soothed with effort, faith and prayer. Let none, however, enter on this work with false expectations or false hopes, in the belief that it will be all pleasure and all peace. The labor will be hard and discouraging, often will the feet be weary and the heart sink, often will doubts oppress and disappointments chill, and the best we had to give of hand and soul seem to have been given in vain. But for those who work in faith the recompense is sure. Though the toil may be long and the field seem barren of harvest, and our best attempts fall far below the standard we raise and the result we would accomplish, let us set before us, and never lose sight of those words which, while a warning of the possibility of failure, are also at once an encouragement to perseverance and a promise of reward, "Be not weary in well doing; for in due season ye shall reap if ye faint not."

WILL IT EVER COME?



AN intense longing seems to exist in the Anglican Church all over the world for Christian union. Other denominations do not seem to share that longing; but if they do it certainly is the most intense in the Anglican Church. Resolutions in its favor have been passed by Synods, diocesan, provincial, national, all over the world, and in the Assembly of Bishops lately held at Lambeth everything was done towards it that the most unreasonable could expect. It is evident that the Apostles' Creed, as amplified and explained by the Nicene Creed, with the historic episcopate, will yet be considered about the only positive essential that will be insisted upon. Great elasticity in ritual and the mode of conducting divine service will be admitted. Indeed it is even now difficult to find uniformity of worship in the Anglican Church. The English, Scotch and American Prayer Books differ in many particulars. And besides, many individual clergymen shorten their services, and all in their own way,—in a way also unwarranted, because the Canon for shortened services does not apply to Sundays or Holy Days,—changes are made to such an extent that when clergymen exchange duty it is necessary to have "the use" of