



PREACHING TO KAFFIRS.

student of history can doubt that this is the natural and necessary course of events, the unfolding of God's plan. This is God's will and commandment to our nation, as plainly made known as was the law uttered from Sinai. His purpose cannot be changed. The designed course of His government of nations cannot be turned aside. He speaks in words which cannot be misunderstood—"Let my people go forth, to serve in their own land, in the work which I appointed them." To hesitate is rebellion. "Thou shalt judge the people righteously and govern the nations upon earth." "This is the Lord's doing and

marvellous in our eyes."

WOMAN'S WORK.*

By MRS. ANNIE ROTHWELL, OF KINGSTON, ONT.

IN approaching the wide subject indicated by the title of this paper we are conscious of three points of view from which it may be regarded; first, that of the olden times, when the allotted destiny of woman was to be either slave or toy—a toy often petted and indulged indeed, but still a toy—and when those who occasionally rose above the ordinary level of their sex were looked upon as wonders, and in so far as they thus rose were not infrequently condemned as transcending or transgressing its proper boundaries; secondly, that of some modern enthusiasts who, in revolt against the old-time bonds and ignoring all boundaries, would seem to aim at making the functions, responsibilities, pursuits and privileges of either sex synonymous and interchangeable; thirdly, that of those more moderate people who, while recognizing and admitting limitations never to be overpassed, make it their object to discover precisely how far those limits can be widened and extended, and to define and improve to the uttermost all lawful advantages, duties and privileges, which for women lie, and always must lie, within them.

Let us endeavor to ascertain in which of these views, or in what combination of parts of these views, the truth respecting woman and her proper sphere and work is to be found.

That the old faith, even in these days, dies hard is not difficult of proof. There lie before me, at

And wherefore? Can there be a doubt? If so, it vanishes as we look at Africa. A sudden change has also there taken place. That continent, so long closed has been thrown open to the gaze of the world. Livingstone and Stanley, those pioneers of religion and science, have astonished all with their glowing reports of its wonderful character and resources. Men of learning are eager for research, commerce is fluttering to bear off the rich produce. European nations have combined to form and maintain a free Congo State in the vast interior, and to secure prosperity by series of forts and by the navigation of its mighty streams. And the Church has arisen with new zeal to evangelize the millions of these newly-discovered tribes. Still, over every portal may be read the divine decree "Africa is for Africans." "No admittance for permanent residence, save to the Negro race." "The civilization and evangelization of this continent must be by her own children." Where are the workmen for this arduous and glorious undertaking? In the fields, shops, schools, seminaries and civil offices of America, eight millions of them. They have been unconsciously under training for two hundred and fifty years for this very service. Where are the means for their transportation? There is an immense balance due them for past services, wrongs and sufferings. The nation is perplexed with the increasing surplus in its coffers. Where shall they begin the work? In Liberia, a Christian Negro Republic, already established in Africa, where the blacks have demonstrated their ability to govern themselves, to establish and maintain educational, religious and governmental institutions, to gain the recognition of civilized nations, the respect and confidence of heathen tribes, and to begin the redemption of Africa. No

*A paper read before the Ontario Diocesan Auxiliary at its second annual meeting, held in Prescott, June 6th and 7th, 1888.