

utive tact, indomitable energy and untiring industry, she united peculiar personal magnetism. But there was a divine, a supernatural element in her character, which may be traced like Timothy's faith back through mother and grandmother. That loving heart, that winning disposition, that genius for saving souls, were the fruit of a divine husbandry and the harvest of many parental and ancestral prayers.

More than three hundred years before she was born, the holy seed was sown that ripened in Fidelia Fiske. Away back in the fifteenth and sixteenth centuries, the Fiskes from whom she was descended were "eminent for zeal in the true religion." From sire to son and grandson descended in a golden line, link by link, both intelligence and integrity. The wife of Ebenezer Fiske used to set whole days apart for prayer that her offspring might to the latest generation prove a godly seed. And in 1857 there were three hundred members of Christian churches that could be directly traced to this one praying Hannah, and Fidelia was her granddaughter!

Fidelia was born in 1816, in a plain farm house in which the Bible was the principal library and educational text book. Taught in a common country school she had but very limited advantages, but she exhibited a characteristic thoroughness and self-reliance in all her tasks. She did with her might what her hands found to do, and took pleasure in mastering her difficulties. Naturally wilful and wayward, her mother's firm but loving hand taught her to submit her will to authority, and as she became old enough to apprehend her relations to God, it became comparatively easy to transfer her obedience to His higher authority. In 1831, at the age of fifteen, she publicly professed her faith. She no sooner began to "follow" Christ, than she became a "fisher for men." Eight years later she came under the influence of that most remarkable teacher that America has yet produced—Mary Lyon—a woman who combined in herself many of the best qualities of Abelard, Arnold of Rugby, and Pestalozzi. There Fidelia felt the sway of the imperial intellect and seraphic love of Mary Lyon. There she learned how that invisible Power which we call the Holy Spirit, could convince of sin and teach penitent souls to pray, believe, and in turn become teachers of others. There she learned, what she never forgot, that conversion is a phenomenon which can be accounted for on no mere philosophy of naturalism, but is plainly the work of God! During this time she came so near to death with typhoid fever that she looked over the border land into the awful august world of spirits, and henceforth the reality of that unseen world she never doubted. She had gotten a glimpse of those light-crowned Alps that lie beyond the clouds of our human horizon.

While she was teaching at Holyoke, that seminary was marvelously pervaded with a missionary spirit. Fidelia's uncle, Rev. Pliny Fiske, had gone forth to the sacred city of Jerusalem, when she was but

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