

are themselves unsatisfied in heart and soul, and are not careful to keep their chilling doubts and speculations out of their teaching. It is a cause of deepest regret that there is so often "a divorce between high intellectual culture and religious faith." But there *are* women possessing large and cultivated intellectual powers, and who are at the same time deeply spiritual. Some of these, in comparative seclusion, are doing a great work in training sons and daughters to be worthy citizens of this world, "having the promise also of that which is to come." These are showing forth to husbands and sons the glory and beauty of a complete and consecrated womanhood. Others are found, in the ranks of the workers in the foreign and home mission fields, training the minds and souls and bodies of the heathen at home and abroad, bringing to bear upon untutored natures that subtle influence which, when sanctified, affects even the roughest of mankind. Have these noble women forgotten that another and more difficult mission is waiting for the elevated and delicate labour which they only can bestow? What grander use for their consecrated talents and acquirements than to be placed out to usury among their young countrywomen of the higher and middle classes, reaching their souls through their intellects. Thus the talents would be multiplied a thousand fold in a race of women prepared to be not only cultured, but consecrated daughters and sisters and wives and mothers and workers in many fields. In this work the teachers must be true women, with the tender feelings of a woman in full force. Their intellectual powers and acquirements must not make them less able to sit by a sick bed, or to bind up a broken heart, or to be referred to for help in all things small and great by those who look up to them.

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