

Perfect woman, nobly planned,
To warn, to comfort, and command ;

A Being breathing thoughtful breath,

And yet a spirit still, and bright,
With something of angelic light.

You know it probably too well for me to need more than to indicate the sweet and noble ideal he gives us of woman in the home, and the larger life beyond it. Girls will love to cherish it, to live towards it, remembering that in as far as they realize it they are creating a standard of womanhood which will be a strong and ever living influence. But there is a yet larger sphere of service to others, which has become so prevalent as to be fashionable. We must all rejoice, I think, in this practical outcome of Christianity. But there is danger in the fashion—danger of losing the simplicity, the sincerity, the single-mindedness, essential to really benevolent work for others. The slang of "slumming" is even more detestable than most slang, to those who truly "suffer with those" they see "suffer," and take upon their own shoulders the smallest fraction of the sins of the world.

At the same time the life of all of us must be very imperfect if its selfish needs absorb all our time. Physical life, from its beginning is a struggle for existence against the forces of destruction and death. The life of the intellect and spirit repeats the struggle, and so much is the instinct of self-preservation developed that we usually regard with surprise in individual instances the preponderance of the unselfish or social elements. The saints and heroes of the race are regarded as somewhat abnormal specimens of mankind, and in our estimation of ordinary persons what we expect is the assertion of the selfish part of their nature, not the absolutely self-forgetting. But our love and admira-

tion go forth to those who systematically and habitually live for others.

And I think that all workers should plan at least that a part of their work should be spent in the service of others. This again may present itself to the young girl entering life as a great perplexity. Suppose she accepts the duty, and her own kindness of disposition fosters her acceptance of it, what is she to do? how is she to set about serving others?

Here, again, the woman with special gifts has a great advantage in a limitation of choice. The writer can touch feeling, or move the minds of others to helpful action, or towards a given reform. The artist can do likewise. The girl who has a special tendency to nurse, or to doctor, or to teach, has a path of benevolent activity open to her. I may express, by the way, the surprise with which I have often noticed how the career of systematic teaching of the poor is left neglected by educated benevolent women. There is, I know, Bishop Olter's College, which prepares young ladies to take up this work, and I have always heard that the demand for such lady teachers exceeds the supply. I have heard, too, of two ladies who actually conduct the school for the poor in their father's parishes. But these workers are remarkable for their rarity, and the fact remains that while educated ladies visit the very poorest, and nurse those most sick in hospitals, and as district nurses, while they do not shrink from benevolent work amongst thieves and drunkards, they avoid teaching in schools where the children of the people would be benefited in an incalculable degree by the presence and influence of refined women. Of course I am speaking of those who feel teaching their vocation.

For the mass of womenkind, who are, we think, bound to give some unselfish work to others, and yet have no special line marked out by inclination,