

formed the banner of woman's rights, borne aloft over all the generations of the faithful, and rescuing woman from the degradation of heathenism, in which, while mythical goddesses were worshipped, the real interests of living women were trampled under foot.

The dream of the prophets was at length realized, and in Christianity for the first time since the gates of Eden closed on fallen man, woman obtained some restoration of her rights. Even here some subjection remains, because of present imperfection, but it is lost in the grand status of children of God, shared alike by man and woman; for according to St. Paul, with reference to this Divine adoption, there is, in Jesus Christ "neither male nor female." The Saviour himself had given to the same truth a still higher place, when in answer to the quibble of the Sadducees, he uttered the remarkable words,—“They who shall be accounted worthy to obtain that world, neither marry nor are given in marriage, for they are equal to the angels.” If both men and women had a higher appreciation of the dignity of children of God, if they would more fully realize “that world” which was so shadowy to philosophic Sadducee and ritualistic Pharisee, though so real to the mind of Christ, we should have very little disputation about the relative rights here of men or women, and should be more ready to promote every effort, however humble, which may tend to elevate and dignify both. Nor need we fear that we shall ever, by any efforts we can make, approach too near to that likeness to the angels which embraces all that is excellent in intellectual and moral strength and exemption from physical evil.

But what bearing has all this on our present object? Much in many ways; but mainly in this, that while it removes the question of the higher training of women altogether from the sphere of the silly and flippant nonsense so often indulged in on the subject, it shows the heaven-born equality of man and woman as alike in the image and likeness of God, the evil origin of the subjection and degradation inflicted on the weaker sex, the restored position of woman as a child of God under the Gospel, and as an aspirant for an equal standing, not with man only, but with those heavenly hosts which excel in strength. In this light of the Book of books, let us proceed to consider some points bearing on our present duty in reference to this great subject.

There are some of us who, in younger days, may have met with specimens of those absurd pedants, now happily extinct, who, misled by old views handed down from times of greater barbarism, used to prate of the inferiority of woman and her incapacity for the higher learning. No one now holds such views, though all admit that there is a certain difference of intellectual and æsthetic temperament in the sexes, requiring to be regarded in their education.

“For woman is not undeveloped man, but diverse.”

There are, however, still those who, in a limited and partial way, retain