"And the whole affair mounted on custards, so that, if necessary, it may be moved away bodily, and leave the whole space clear; but as it will weigh probably about two tons, I fancy those occasions will be rare," continued Wilfred.

Margaret's admiration of the genius displayed in this invention was unbounded, particularly after the idea had been most successfully carried on during the last few days. The drawing-room side of it was managed thus: the back of the book-case and sides of the recess were papered like the drawing-room. A small, low book-case was made at each side of the curtained doorway, and on them china and other ornaments were displayed, leaving just room above for corner brackets for flowers and a couple of pictures. This gave it the appearance of an ordinary recess, and had the advantage of making the room that much larger. These book-cases and their ornaments Margaret always dusted and arranged herself, whereby she gained the very desirable end of having no ornaments broken, and also having the books always put back into their places particular so, that she could find any favourite author in the dark.

To be continued.

THE FOUR PERIODS.

By ALICE KINGSLEY.

I.-SCHOOL-LIFE.

We speak of the school-life of our English girls! We speak of the schools, and they seem at once to call up before us the dream of the rose-garden all filled with bards and perfume. The school-life of our English girls!—we speak the words, and that rose-garden dream fades away, we grasp firm hold, in joyful thankfulness, of precious certainties, of glorious results, of which this same school-life will be the fruitful root, the fair first chapter, the fountain-head from which stream upon stream of sweet water will flow to gladden generations yet unborn.

Now, in speaking of a girl's school-life, we wish it to be understood that we do not mean to limit ourselves to remarks upon what goes on in the class-room and in lessor hours, when grammars and dictionaries are in use, and the portfolios are open. These things have in truth their own fitting time and place in our girls' school-life, and we shall say something of them in due course; but then there is a different kind of school-life, a life that will be very meagre and incomplete if it does not extend beyond the doors of the school-room. Girls are meant for practical daily life Everywhere, and in every age; these, these young women, must have an education of the heart as well as of the head, because for women's hearts there is quite as much good, brave work to do in the world as for women's heads. Therefore our girls' school-life must be in the home as well as in the school. Let mothers look well to this, for this is their especial province and duty and care. In this, this training in the other school-life, which is not the school-life of the schoolroom. A schoolmistress or a governess may fill a girl's mind with rare stores of knowledge, she may deck and adorn, she may accomplish, but few save a mother can form a girl's heart. And where can this part of a girl's education be carried on so well and thus form her as in a bright sunny garden? And since this is the case, let us strive to make our homes bright and sympathetic to our girls from the very beginning—from the moment when their sweet young eyes peep out of their cradles.

The first thing which the home-school-life must give our girls is a solid religious foundation to their characters. No form of religion that the human mind can imagine could be so well calculated as Christianity to make the female sex shine. Let women, then, seize eagerly the proud privilege, and strive to form their daughters on a high Christian pattern. Love, patience, meekness, long-suffering, self-sacrifice, are all, at the same time, the noblest products of Christ Jesus, and are the natural to woman's character. Thus, then, mothers, you have a rich soul full of good seed ready for you; in God's name, in the name of children yet unborn, do not root out, or let die through want of care or sum, or dwarf the precious growth, but help it with every effort to come to perfection.

One excellent way of training our girls' hearts is to lead them early to the homes of the poor, to beside the old and sick. Here they will learn to watch suffering, and to meet it with every possible remedy. Here they will be taught—without knowing that it is a lesson, the task will grow so sweet to them—how to feel for others, and how to work for them. A woman's influence depends in a great measure on her depth of feeling and sympathy. A woman's noblest work, in general, consists in spreading her influence, round about her—husband and children; then this learning betimes to be full of kindness and charity must be, surely, a very good schooling for girls.

It is also good for our girls, in the home-school-life, to be taught to take a lively interest in the management of a household. This may be instilled gently, and almost imperceptibly, into them, by meeting them to strive to gain a loving influence for good over the younger servants. They should be encouraged to form sewing classes or singing classes, or to invent little schemes for their improvement, and to exercise over them a lady's high moral power—the power which comes from mental cultivation. Let girls, too, in the home, be taught not to hold their pretty heads above bending sometimes over the week's account-book, or the cookery-book. Such things will shatter the wings of their young imaginations, without making their flight less swift.

There exists among a certain class of English society a received and well-entrenched opinion that religion and the insignia of ladyhood to spend a large portion of every day in a state of elegant idleness, that it was the business of a woman's time than gossip, and some limy, utterly useless piece of work in wool or silk, or, by way of variety, a little vase; the vase is currently exposed. No collection of texts that certainly do not shine the more from the way in which they are thus adorned. Can anything be conceived more
has a charmed life—will she have in all the scenes of pain and sorrow from which she is saved and kept from sin if only she bears about with her a lively religious faith, that jewel of price which we should strive to bind fast upon our young girls' hearts.

Think of all these cares that may lie before our girls, how can anyone presume to speak even of making their schooling a season of aught save serious preparation? There exist formerly, and, indeed, in some narrow minds there does still exist, a prejudice against women receiving a liberal and comprehensive education. These people look upon a girl as a creature that may be taught to be a first-rate cook and sempstress, but whose intellectual faculties are not to be enjoyed the slightest development. This is a most extraordinarily a creed fast dying out in the land—is as unjust to woman as that other theory of which we have just spoken, which would condemn her to complete subjection of both body and mind. Woman has created to be the companion and helpmate of man; but how is he to find a companion and a helpmate in one who is so communally educated as to be incapable of sharing in the work of building up a firm barrier against foolish affectation, and, moreover, give even a timid girl, through early training, at least some amount of exercise and presence of mind in difficulty and trouble and danger.

We speak of habits of work as being as necessary for a girl as for a boy in school, because woman is God's companion and equal of man, and, after all, half the work of the world falls upon her shoulders, though, of course, she labours in a way different from man. She is different in her very work and different in her methods. The man or woman who denies this last fact is simply trying to deny the laws of God and of nature. If a girl marries, what a weight of responsible work at once falls to her share—the work of cheerfulness and strengthening and advising her husband; the work of managing her house, and of providing for the welfare and education of all her family, the expense of which involves a calls upon her, and guiding her servants; and highest work of all—highest and holiest—the work of bringing up children, and training them with their God-given mental powers. Is it then, or is it wise, to make the school-life of her on whom such earnest work will, in process of time, devolve, a mere period for gaining a smattering of mere intellectual and commercial knowledge, without a word of the knowledge which is the greatest gift of education? Is it wise to make her, for the few dollars of wages or of salary, to which she mightقة یع، and the word and shall we find her reward. A certain amount of reading in good standard books—poetical, historical, and otherwise—is, indeed, an indispensable part of every girl's school-life, unless her faculties are of an exceptionally low order; for the reading gives her the habit, so useful for female minds to acquire, of concentrating her attention, while, at the same time, it will make a sort of storehouse in her brain to which she will always be able to go for refreshment. In fact, reading will also give a girl a breadth of mental vision and fineness of mental grasp, qualities always somewhat difficult to be attained by woman.

In the best common schools even there may come days of trouble and disaster—days when, through a bank failure, or some other like mischance, the school may have to be closed, or when the family has to be reduced, or when the teacher has been sorely tried and driven from his position, or when the house is burned down. In such cases the girl's school-life gave her that calm, safe feeling—the feeling, as it were, of one who talent, or some thoroughly acquired branch of knowledge, to become at once a working bee who can bring back her share of honey to the home hive, instead of being a dead weight hanging round the neck of father or brother. It is simple thoughtfulness and cruelty not to prepare our girls, in their school-life, for such very possible changes and chances as these, even if the features of the family remain unaltered. How often a girl, whose pocket money received from her parents is of necessity, from her father's position in life, small, is glad and thankful for the power of being able to spend a little money for herself, which she can spend in a thousand useful ways, and which will give her the joy of knowing the sweats of charity!

Now let us see and stand on higher ground, and, in conclusion, speak a few words to our fair English girls themselves. Whatever things are pure, whatsoever things are lovely, whatsoever things are of good report, such are the things which a Christian girl must make her whole school-life a striving towards. She must work earnestly to make every kingdom of knowledge on which she enters entirely her own, remembering that school-life, like all other life, without earnest work is a mere morbid travel in a maze, but when thus worked she must never keep in view her own exaltation, but must make her chief object being able to do something of God's glory, and, next, something that will benefit her neighbours. She must not try in anything to imitate or rival her brother, because, though she is man's equal, she was created for quite different work from him, because her physical strength cannot bear the strain of excessive mental pressure as the strength of a boy can, and because it was never meant to be formed on the same pattern as a boy's; but, on the other hand, girls must struggle to master every branch of learning they take quite as thoroughly as boys do, and also avoid, in their school-life, all superficial outward show of knowledge, for in a Christian girl everything must be true gold—no gilding will do. They must try to put every faculty to its highest use, and not let a single power possess it dormant; even the capabilities of their little young bodies must be developed by open air and exercise, which is too often neglected in our girls' school-life.

Finally, girls of England, keep it ever in your mind that your school-life is the highest object of your school life, to form your whole lives on the model of His who came not to be ministered unto, but to minister. It is the glory of woman that the life of Christ may be as fully and entirely imitated by her as it can be by man; in this, the loftiest end of all human work and thought, she need never be second. Let our girls keep all their school-life in tune with this one precious key-note; let them be brave, earnest workers, with the light of this radiant truth falling on their word and deeds, and so learn to school and at home, and shall be the crown and victory for time and for eternity.
having been seen by the country people in woods and thickets.

The catkins of several of the forest trees are sometimes to be seen in this month, and are of a delicate and השייךly worthy of observation.

Those of several kinds of poplar are very conspicuous, especially the large dark-red catkins of the black poplar, looking, when they have flowered, like great cat's ears.

In our gardens the almond, apricot, and pear will generally flower; as will the bright and attractive Pyrus or Cydonia japonica, and the Malus byzantina. The crocuses, too, and other hardy bulbs, and the heather, will be in full beauty.

For those who take an interest in the feathered race, there will be much real enjoyment, for many of our birds will be again in full song in the hopeful spring months, and actively engaged in building their nests, many of which are most curious and interesting.

Of all the British songsters, the common thrush is perhaps the best known, and also the most general favourite; for, of our larger songbirds, there are few which do not begin to sing early in Spring, but its song may be heard through a considerable portion of the year. The bird is, moreover, elegant in appearance, graceful in habit, sprightly in action, and engaging by its confidence. It is, too, most useful to us in our gardens, for it feeds on insects, worms, and snails. It is curious to watch this bird cracking the shells of the snails against a stone. An amusing story is told of a tame thrush, on being let out of its cage to fly about a room, took its meal of snails embedded in the plaster, and with the shell, and hit it as hard as it possibly could against the table, in the hope, no doubt, of finding a small concealed within the shell.

Of the nests of birds that may be found at this time, perhaps some of the most curious are those of the sand-martins. These may be said to be the holiest holes in the most peculiar front of a sandbank, being sometimes so deep as to take a man's arm up to his shoulder without reaching the bottom. Reminiscences of which the sandbank makes its nest. He says he has seen one of these birds "cling with its sharp claws to the face of a sandbank, and peg in its bill as a miner would do his pickaxe, till it had loosened a considerable portion of the hard sand, and tumbling it down amongst the rubbish below. In these preliminary operations it never makes use of its claws for digging; indeed, it is impossible it could, for they are indispensable in maintaining its position, at least when it is beginning its hole." The holes made by some of these birds are as nearly circular as if they had been drawn with a pair of compasses. The bird begins in the centre and works outwards, changing its position continually, and it is as often hanging from the roof with its back downwards, as standing on the floor. When the hole is of considerable depth, the bird always scarpes out the sand which detaches itself from the bill; but so carefully is it performed, that it never scratches up the unlined sand or disturbs the floor, which slopes upwards, and, of course, the lodgment of rain is thereby prevented. There is a whole colony of these birds in the sandbanks near Weymouth, and there are others in various parts of Great Britain, from Devonshire to the north of Scotland.

D. W.

MAIDENHOOD.

The dew glinting on the daisy-sprinkled meadow, the rays of morning shining on the sparkling flowers, the breeze leaping lightly over the mountain tops. Such are the comparisons which rise up in our minds when we speak of "a maidenhood of simplicity."

We feel as if we were entering a sanctuary when we approach the subject, as if we were treading almost holy ground; and yet it is a subject on which the broad daylight of every day life must be permitted to shine freely if we would consider it aright.

We want our maidens to have the purity of the early dew, the brightness of the morning, the freshness of the mountain breeze, and yet, added to all these things, we want them to be useful and to be trails of the society, not creatures of dreamland and of air. A Christian girl must always have about her something of the alp perfume of the violet, and yet, at the same time, she must be in her nature and character something of the strength of the young trees of the forest that lift above their leafy heads their graceful pride.

One of the most indispensable qualities of true maidenhood, a quality which forms a chief part of the scent of the violet, is a real, inherent, and unswerving modesty and feeling; a modesty which must shine in softened, chastened light in a girl's eyes, and tinge her cheeks, and be written in every fold of her very figure. What makes it appear, when we see into the whole texture of her character, it becomes a shield, which, often, almost unknown to herself, is guarding her, making her, with a rapid movement which in its quick, intuitive working is more like instinct than reason, turn away from the companionship, or the book, or the place which might, in the faintest degree, preclude her from this. It is a quality which mothers and teachers should endeavour to let their girls draw into their being with their earliest breath; it should be as clearly a part of their earliest education as songs which fill the tiny maidens, should pervade the sights and sounds of her nursery; it is a quality which the Christian girl, as thoughtfully and deeply experienced, and-strength, and courage, with sweet seriousness of bearing, above all with religious reading and earnest prayer.

This modesty of which we speak is not at all a thing that will lower a girl either in her own eyes or in the eyes of others; far from that, it should and does lead on to a gentle, graceful pride. Without a certain touch of pride of this sort maidenhood is incomplete. It is a pride that surrounds our girls with a mild halo, a halo which is not radiant enough to dazzle, that makes a nameless perfume float around their steps. Maidenhood is a quiescent word, and there must be something of solemnity about it when we find it in its highest perfection of beauty. It is a quiescentness which bears in its hand an en-\nclosed, golden sceptre; a sceptre of which makes the air around pure; it is a quiescentness which works with wondrous, elevating power on all the man who draw near her who possesses it. The quiescentness is nothing to do with pride in dress or personal attractions, though, where these latter exist, it sets them off in a way that girls are little aware of; or they would, perhaps, strive more to gain it. Fortunately and highly blest are the young men whose sisters are adorned with this most precious jewel of womanhood; contact with it will raise their tone of feeling and thought as nothing else can do.

Yes, our girls must not forget the royalty of their maidenhood, and must remember that in it they hold a very mighty weapon for God in the hand; and we have a great and noble standard of opinion and tone in the society in which they move; by it they can banish all things low, and frivolous, and unbecoming for conversation must they help on God's cause, while they are helping on the cause of woman. A girl must never fail to exact a certain amount of reverence and word and courtesy from every man with whom she is in daily intercourse, even from a brother. This maidenly royalty, however, when it is developed rightly, will have nothing of harshness, and heaviness, and profoundness about it; it will always be accompanied with an airy grace that will charm every mind as with an irresistible spell.

The mention of this grace leads us on to the next most essential attribute of Christian maidenhood, and that is gracefulness. There are gracefulness in a manner and more out of place than a sullied girl, or a girl with sharp, haughty words on her lips, and gloom and arrogance sitting, with folded arms, on her breast. It is gracefulness, sweet-tempered, always ready to oblige in small matters as well as great; always swift, as far as she is able, to minister to the comfort of others. If bright looks should be the very sunshine of her home, without which father, mother, and brothers feel cold and lost; her voice and rippling laughter the very music of the house, without which the rooms and passages are as the woods in winter-time when the birds are dumb. Maidenhood is all light, all breazy sweetness, in which the girl may live, and feel content with thankful happiness, that one of their chief missions is to bring joy and comfort wherever they go, and that this can never be done so well as by attending to all the small wants, and, wishes, and worries, and troubles of those with whom they live. These may seem, at first, rather small matters, but the grace of such things, cared for in a tender, lofty, Christian spirit, is made life's fullest music.

Maidenhood is never so lowered and removed as when a girl, by not making herself appear strong and bold by adopting the habits, and manners, and talk of men. There is, unluckily, at the present day, a fashion for our girls to dress in a sort of a sort of, many words and habits, and even to approach towards man-like ways in their dress. Fashion has brought this about, and it is one of the high duties of Christian maidenhood to combat steadily such a fashion. The slang expression; the fiction which holds up as its heroine a bold, daring, free and easy type of womanhood; the attire, which has a certain flavour of manliness about it; all these things should be quietly but decisively avoided by a Christian girl in her walk through life. If a young woman steers the direct and the true path, such things, it is wonderful what a change she may work among her surroundings. Her companions would grow ashamed of displaying an unsuitable interest for such things in her presence. Her example would make it way slowly but surely; her influence would help towards the removal of the evil, and would little by little make it appear among us—ways and practices that injure the bloom, and charm, and power of Christian maidenhood as the caterpillar does the rose. Girls are most grievously mistaken when they think that these fashions in talk, and behaviour, and appearance make them lovely and interesting in the eyes of men. When they adopt them they simply make themselves a subject either of mockery or pity to every man with
whom they come in contact, unless the man is utterly devoid of every spark of wit and every grain of sense. Maidenhood, this may appear at first a small matter, but when we take it as affecting the whole mass of women in a town or neighborhood, it is a great one. Any extreme of fancy is adopted at Dorothy and I adopted sparingly by a young woman of sense and feeling. Any large outlay of money in dress should be shrunken from by her. Does not the fact of a girl being sweeter to feed the hungry and clothe the orphan than to array herself in some new fashion of the hour, which will be old-fashioned to-morrow? Would not her money bring her a much more lasting gratification if she spent it on new books or music? No girl should be unduly dressed. Every girl must be taught to live within her income, but this can be done without any lavish expense when the eye knows the meaning of good taste, and the neat, skilful hand follows its dictates. We are not to maidenly and strive to have her outward appearance full of harmony and grace, so that it may be, in some measure, an exterior visible sign of the soul within.

Let every girl be rather slow than hasty to have her maidenhood for the married state. There is nothing more lowering to womanhood, nothing so repugnant to high female delicacy, than a young woman making it the aim and object of her life to be married; and yet, how often do we see this the aim and object of many girls? Often do we see a young lady display her intentions in this respect with the most cool, unshakable boldness; how often is the fact made painfully apparent in many of the matrimonial connections contracted in the world around us? Let Christian girls shun and look down upon this hasty eagerness for marriage as utterly beneath the dignity of their maidenhood. In our day there are, thank God! many beautiful, and useful, and enabling works which may be undertaken by girls as an avocation. There is no possible reason why they should want to hurry into marriage. There are schools for our girls to teach in, schools of the poor and ignorant. Let the Christian girl consider, if it be for the time being cloistered in school, her education far from finished. The economy of time must be learnt, and regular habits of application must be gained, for these are things in which women are naturally inclined to be in fault. Above all, prayer and Bible reading must never be neglected, and some task of earnest work for God and man, such as school-teaching or district visiting, must be undertaken and faithfully fulfilled, even though some pleasure has, sometimes, to be given up that it may be done. In this last point let our girls be the most learned in themselves. They take upon behalf of this sort of labor, let them do it in a thorough, complete way, not rushing into it with rapid eagerness to-day, and then ignoring it to-morrow for some light cause, or at the best doing it in a careless, unfinished manner. When the days of maidenhood are thus well filled and employed, when the mind is enlarged, the character strengthened, good work done for others, and the religious foundations of the soul laid deeper and deeper, instead of pausing for a senseless picture of light and aimless frivolity, it becomes a blessing to a Christian woman's life.

Thus we see that Christian maidenhood, in all its attributes, in all its duties, is a very high and noble thing—a thing to make the whole word purer and sweeter, a thing that may strengthen brave men for God, a thing that angels may look down on with joy. Let our girls and all who teach and influence them, look on maidenhood, which belongs to God, as if it were a lovingly lifted up to girls strive to draw daily closer and closer to Him in thought and deed and word, and the days of their carriage, to make them add a reverent glory to their heavenly coronet when they sit down at the supper of the Lamb above.

ALICE KING.
be prevented if people would only exercise a little caution and diplomacy!"

With which sage reflections La Marquise rings for Angelique to prepare her little person for the rest which is to fit her for the journey they are to make on the morrow. When her head is on the pillow, she falls asleep with the comfortable reflection that without her supervision the affairs of everyone who came within her jurisdiction were certain to go wrong. She dreams of a possible English lover for petite, and is pursued with a nightmare dread that she is about to lose her companionship for ever.

(To be continued.)

WOMANHOOD.

By Alice King.

THERE are Eastern tales of jewels so radiantly bright that the first touch of the woman's fingers will cause it to melt upon them. There is a Spanish flower whose perfume is so delicate that it will not and cannot enter into life but by the burning rays of the noonday sun; only the cool, soft wing of the night breeze stealing over its petals can draw its hidden sweetness from the inner cup among the folded, silken points. Such a gem, such a flower, is a woman's womanhood; and yet, unlike the jewel and the flower, it has to preserve its unsullied brilliancy, its rare fragrance among the roughest storms of life, in the world's nocturnal glare, by the wayside of earth's high-road, where the dust is thick, and the misty pools are many.

When our girls step out of the nursery, into womanhood, they must not forget to keep their Christian maidenhood with them; indeed, the attributes of maidenhood, something of its radiance, its sweetness, clinging to the purest and highest type of Christian woman throughout her whole life, and make a halo and a perfume round her. Still, when she is wife and mother, womanhood must never lay aside her white robe, even when she is treating the most commonplace paths of daily life; but she must also learn to keep her garments unstained as she stoops to raise the fallen or to help the weak, or to speak a word of gentle reproof or warning in the ear of the erring, or when she takes up burdens, everyday cares and worries, and trials. Nothing ought to be, nothing can be more lofty, more exalted than womanhood; and yet the Christian woman must think nothing in her home too small and lovely to have her earnest and careful attention if it concerns the comfort and well-being of those around her; and yet the Christian woman must think poverty must be more readily heeded by her than the lowest praise of the world.

We want our girls to blossom into highly-educated, well-educated, well-formed, high-minded women; but we want them, at the same time, to be thoroughly practical women, whose characters and dispositions will wear well in daily life. If our girls merely develop into women who can talk finely in drawing-rooms about the duties and privileges of their sex, they will entirely fail to do womanhood's mission in the world. Our women, to do any good in their generation, must be capable of work, not only as readers and thinkers, and they must be in touch with life as well as with the sphere of action of so many of our girls will lie among the so-called little things of ordinary daily life. Let our girls, however, be of good courage when they find that their season of womanhood, from which they had expected and hoped so much, offers them into a circle of new duties, of small difficulties, of small cares; for out of these small things of earth the Christian woman can build up the ladder on which she will want to look back and see the woman after her. Christian woman must never forget, but always remember with joy and thankfulness, that the Lord and Master, when He came dinging Himself, was a young girl, a young woman, that服役, and that it is a high, rich, precious woman's right, the right to exercise especially the virtues which most marked the Saviour's life—meekness, patience, tenderness.

As the Lord, too, manifested His godhead, even when His lowliness and His longsuffering were most apparent in word and deed, so must the Christian woman live up to the highest standard, and show it forth even while she does the most common round of household duties, even while she replaces the broad or narrow word that rises to her as the answer that turneth away wrath—the answer which, if she would only believe it, gives her such infinite power, power that no railing, which unreasonable tongue can reach over the minds and hearts of men.

When our girls reach womanhood, one of their chief and most important duties in the world's history is, of course, to become wives. In the last paper of this series we spoke of the time when the Christian maiden begins to think of marriage; now we would speak of the period when the Christian woman becomes a wife. Let no girl, who is a noble, Christian girl, regard this period, in the fashionable young lady's usual point of view, as a season when, released from the restraint of parental authority, may fret, and may flout, and may make an extravagant display of all kinds may be indulged in with the most unbridled and reckless excess; far from that, let our girls think of the period when a woman's first great burden is to be seriously yet sweetly taken up, when the real earnest journey of life is to begin. There will be a second self, and a far dearer than self it is to serve to help bear the load, there will be a brave tender heart and a strong arm at her side in her pilgrimage; but not the less for this is marriage a grave undertaking which no young woman must take lightly in hand. It is no light thing, our girls will surely see if they think of it calmly, to promise to be another's life-long companion; it is no light thing to be the mother of a household and family, with many dependent on her rule and guidance. Hitherto the girl has been free, unfettered, every day and all day, by ancient protecting love and care; wtherto she has but had gentleness, and with double sweetness, to follow where she has been led; hitherto one of her chief duties has been to learn, now she has to come forward to hold a more or less prominent position, now she must know how to assert her own womanly dignity, now she must be a comfort and a joy, now she must lead instead of being led.

In our paper on maidenhood we dwelt on a girl's choice of a husband. Now, in this paper on riper womanhood, let us suppose that the girl has chosen wisely, and let us see what are the graces which will most adorn the Christian woman as a wife, and how she may
be hard and difficult. It must make her always ready, whatever she is doing, to throw aside the moment he comes in, to interest herself in his welfare, and if she is able, to make him able to have a smile for him when he returns home at night; however sad and downcast she may be feeling from small home troubles, she must try to act cheerful and correct listener when he talks about himself and his doings, as the best and cleverest men often love to do when a sympathetic woman's ear is at their disposal. A woman must have a full right to expect from their wives, and many and many a domestic story would be very different from what it is done women and practice in more try their daily intercourse with their husbands. But this most womanly grace of sympathy, which, in fact, the other sister of self-forgetfulness, can only reach in full perfection by her whole life is pervaded by a living, active Christianity. 

To speak for a moment of a smaller and yet very important matter. It is a great mistake when a wise woman tries to try to make herself pleasing in her husband's eyes. The young wife whose dress and bonnet are faultless, who goes through the round of afternoon visiting, but who does not scruple to appear in unduly, ungraceful, not to say sartorially, attire before her husband at home, is not understood, for she is taking her husband in a wrong direction. She is giving up one of her most simple and natural womanly ways of keeping his affection for her always aglow and awake. A woman should always be at least neat and becomingly dressed in her house, otherwise she pays a very bad compliment to both herself and her husband. Moreover, the sight, supplied by herself, of dress and bonnet, in her hours of privacy with her husband, into the dull, silent wife has no one to thank but herself if he is often absent from his own house. If a husband is slipping into any bad way or habit, it is certainly a Christian wife's duty to speak a word of warning; but this must always be done with tact. In fact, the woman's good object will be worse than lost. A woman must never fail to remember that man's nature and character are, by right, strangely influenced by the woman's heart. Let not this heart be represented as a sick, empty, apathetic woman, whose stagnant soul is never stirred by a single breeze of feeling; none of these can make the light and sweetness that is in the soul of a Christian woman. If one guitar, the germ of any of these sins and faults in her character, let them root them out at once, resolutely, and with the mighty help of prayer; let them strive to awaken in themselves instead a warm, loving, sympathetic disposition of mind and feeling which takes quick, lively interest in the joys and sorrows of all around them; so shall they, in one point, be preparing to serve themselves, to be, at some future day, the sunshine and the perfume of a Christian home, the priceless jewel to some home, to be present, that he would wear here and in eternity. 

That quality of sympathy of which we have just spoken is to be constantly pregnant the Christian wife's whole life with regard to her husband and her conduct towards him, in a thousand ways, making sweet and easy to her what would otherwise
THE FIRST BLACKBERRIES.

BY HELEN MARION BURNSIDE.

The roses have faded—the bonnie wild roses—
They sleep with the violets that blossomed in spring;
The midsummer glory has gone from the hedges,
Where only the blackberries cluster and cling.

We measure the flight of the year by its seasons.
"It fell in the haytime, or harvest," we say;
"At the fall of the leaf, or when primroses blossom;"
Or else, "when the berries are red on the spray."

Last year, when the blackberries purpled in clusters,
He gathered the first that were ripe in the lane;
As thickly they hung o'er the stile where we parted,
And said, "I'll return when they ripen again."

Already the berries are flushing to crimson,
The cornfields are bright with their own mellow glow;
Each day that I waken I think will bring him—
My laddie who left me a long year ago?

Fly fast, O ye days, and blow softly, ye breezes,
Shine warmly, O sun, on the blackberries in the lane,
For when the red clusters have deepened all to purple,
The lad that I love will be with me again!

MOTHERHOOD.

BY ALICE KING.

Here is a keystone to the arch
That puts the finishing touch to
Its grace and beauty;
There is a time in summer when
Fulness of flower in foliage makes the crown of the year;
There is a depth of melody in
The blackbird's song when his cuckoo young are among the sweetest, all the silver trills, all the gay churling, all the tender notes of other seasons. Such a keystone to the lotus spread arch of her story, such a crown to the blossom and fruit of her life, such a rich blending and bringing out of all the rarest melody of her nature, is motherhood to woman.

Motherhood is woman's highest, fullest, noblest, highest, of all her own; for the soul, the grace, of the child is separate and distinct and discernible, of her widest rule; when her influence, her broad dominion, her sovereign power, stretches far on into rising generations, away the men and women who are to be, mould and colour the minds, and manners, and deeds of the distant future. Motherhood is queenly with a moon-like queenliness, that shines out in a resplendent radiance, so that scarcely any light on earth can compare.

Yet, with all its queenliness, with all its perfection of beauty and brilliance of brightness, with all its richness of harmony, motherhood is a thing often misunderstood among us, motherhood is a thing often turned by women into a poisoned rock, a talisman of evil; it is a cordon that woman often lets fall in careless neglect from her brow to be trampled beneath her feet.

She who is a mother holds in her hand the wonderful wand of a saint, she has the halo of an angel gleaming round her brow; and yet she will fling away, with a light laugh, this wand, she will let herself, quite calmly, lose this halo, and will pick up instead any little "bit of glittering tinsel that society, that fashion may set down in her path—will wrap herself up in a mantle of idle ease or self-indulgence, until it wholly checks the royal, the sacred privileges that belong to her. Would that we could rose up mothers in all ranks, and classes, and stations in England to recognize and exercise, in its whole extent and fulness, the mighty power that lies in their hands! Then the coming pages of the nation's story would be secured, even before they are written, for goodness, for glory, for purity, for truth!

Women are always said to be fond of power; what a boundless field of power opens before them here! Parents and guardians are frequently ambitious for their girls; they want them to make marriages which will raise them in social position; here is something worthy of men and women being ambitious for, to bring a girl up so that she may become the mother of heroes, the mother of patriots, the mother of saints, the mother of martyrs. Our girls, ourselves, may well claim the highest advantages of training and education, and we shall, if we cherish the highest interests of our country, do our best to have the best and most learned among us all be mothers, and the best and most learned among us behalf, to lend their help in the work, and to sustain the whole formation of character in the children, who will be men and women, fathers and mothers, by and by.

It may, perhaps, be thought by some, at first sight, that these last words which we have used are an exaggeration; but let us look at this closely and calmly, and see if we cannot own that we are not. In the first place, it is said by those best qualified to judge on such subjects, by men who have made those things their constant study for the good of their fellow-workers, that on the treatment, and the care, and the training received by the child from the time he is born till it is two years and a half old depend its whole mental and bodily future. Who is it that at this early period holds, or at least ought to hold, the entire empire over the boy or girl? Who, but the mother! How can an ignorant, low-bred, narrow-minded woman, how can a woman whose head is nothing but a list of new dresses, whose life is one long story of thoughtless dissipation, how can a woman who knows nothing of prayer, nothing of a noble, spiritual walk with God, who has no desires and aspirations beyond this world—how can any of these fill such a post, a post which has in its keeping the destinies of humanity for both earth and heaven? For such women to be raised to the dignity of motherhood seems like setting an image of clay in a marble temple on a jewelled altar. The woman who is to print on her child's soul and features impressions that are to be lifelong, though made at this early age, must know, at least, something of the laws of health, that she may care wisely and well for the development of the child's mind; she must have a lively intellect always bright and alive, so that she may be able to judge the young intelligence; above all, she must have a strong, brave, religious faith to lean upon, so that she may find the very beginning she may put the little fingers into the hand of Him who takes the little children in His arms, who is the might and strength of all true manhood and womanhood alike.

We have spoken above of the care and attention a mother should know how to give to the physical development of her child, and we must say a word more about it, as one of the duties of motherhood, before we go on to higher things. It is, perhaps, little known and considered how many bodily weaknesses, how many nervous affections, that suffer and torture the middle-age of men and women, arise solely and entirely from foolish, injudicious treatment and management in their childhood. A mother's guardianship over her children should be vigilant, active, unwearying, practical, sensible, and should never, except under peculiar circumstances, be delegated, for more than a few hours, to servants and dependents. Every muscle of the young limbs should be given just its right amount of exertion and rest; every slightest tendency to physical disease should be watched and guarded against; the tender mind, the lively budding fancy should be kept from shocks and disturbances that set the poor little sensitive nature all to a quiver. A mother would have her boys and girls grow..."
up to do good work in the world, she will do her utmost to give them healthy bodies, and calm, nervous systems, for these good things are wondrous helps to those who are fortunate enough to possess them in all mental labour, in all the graver tasks and undertakings of human life.

What a rich, choice treasure to the mother, who knows how to find her, is a baby girl creeping and laughing in the sunshine on the nursery floor! Here is a creature to be trained into a household angel, that shall first glaze her own home, and then another home, that it be, with grace, with light, with sweetness. Here is a fair canvas on which the mother may paint her own image, that so she shall live and grow to a future generation; here is a heart and mind to be strengthened, and illuminated, and opened, so that, if in alter days, the god does not become a wife, she may go out thence as nobly as modishly her woman's life, lifting up, of warning, of comforting, of healing; here is a young princess, who may, in future years, have to assume the same royalty of motherhood which the mother now wears herself. A mother should be always very careful to set her girl high in the family. It is a mistake, and a mistake bringing forth much ill fruit, when the daughters are made the dregges of a household circle, upon whom all the dull, disagreeable work is thrown; the mother should educate her sons to pay chivalrous reverence to all that is noble and beautiful and courtly towards their sisters; they should breathe round their daughters the loftiness and holiness of womanhood, even by their cradles making this a part of the mother's honour and duty. For, in her own home, flowers whose sweetness must be prized, jewels too precious to be roughly handled.

While, however, the mother thus insists into her girls the glory and beauty of their womanhood, she must look to it that, at the same time, she makes her an article fit for everyday wear. The plan of the mother, who keeps her daughters as lovely as may be, in soaps and Paris, and beforehand ready and prepared to meet every possible and probable struggle of life with calmness, and sweetness, and patience, that shall cause them to be their own best guardians, that shall clothe them with strength with which to help both others and themselves.

Such are the sweet, gracious duties of a mother towards her daughter. Now let us turn to the highest, noblest, closest tie of all, the tie of marriage. It is at the time of such a union that the queenship of a mother over her son must begin from her infant days themselves; she must fill him with herself even in her babyness, so that he will see with her eyes, think with her brain, think with her thoughts, feel with her heart. She is his judge to whose arbitration he brings everything. She is his law, which is his own joyful will to obey; she is his sovereign lady, who awakens up his young knighthood to all that is fair, and generous, and noble, for whom he delights to do and to dare, whose whites are treasures to him; she is his first great love who absorbs his whole nature into his worship of her.

Such is what a mother may be and ought to be to her son; what royalty is like this? What supreme authority can be compared to it? And when on the throne of this complete domestic sit a woman whose religious faith is a live reality that permeates her whole daily walk through the world, a woman who, moreover, added to this highest essential, is a woman of deep thought, and wide cultivation—such a woman in the future mother of a family, what can the result be in the future life of her son but a grand and beautiful result—a result that shall bring blessing and light and joy wherever she shall come in contact with him, to every work that he undertakes, and all the blessing, and all the light in his own life, and spreading from him into the life of others, we want young men to undertake from her mother. A woman who makes her queensly influence thus lasting in her son will have two lives at the same time, for long after she may be in her eternal home, she lives on here in the words and deeds of her son.

Surely women cannot complain that their aims and objects in the world's history are small and trivial, when such possibilities as these lie before them.

We have spoken above of the lasting influence of a mother, and her influence, if it is rightly given, has a most enduring one, going on long beyond the time when her son leaves her side. At school and college she is queen over the boy and youth still, as she was over the child; she takes her close and lively interest in all her son learns and undertakes, in all his young emulations; she flings her being into his, and draws her up to the highest position is his, his highest reward in every triumph.

When he goes out into the battle of life she is still with her young soldier; he fights on the side on which she has taught him to stand; he is brave and steadfast for her sake. When temptations surround his young manhood, the sight of his mother, the bread of her face, her words coming ringing in his ears like the whispers of warning angels, and he is bold and strong to withstand and to conquer; she taught him long ago to take refuge and protection under the mantle of the Spirit, and he is safe. When he chooses some woman for his life's companion, the thought and influence of his mother are still with him as living and as strong as ever, and he will strive to find a wife who is formed on the same pattern. Thus the mother colours her son's story from the beginning to the end. It is a most certain truth that no one has so much influence over man as woman, and who is so well able to gain a sovereign influence over young men as their mothers—the women who come in closest contact with their daily life? It is, then, no light, superficial task, but a task to be taken in hand very earnestly and very gravely—the education and training of the future mother; and this, of course, should be encouraged in reading and thoughtful studies; they should have opportunities given them to form clear, reasonable views of society and politics and the condition of the condition. The influence of their religious faith should be built up very firm, and very fair, and very lofty, for what they are, most infallibly the men of the next generation will be. It is not too much to say that our girls hold in their hands, under the Almighty will, the coming destiny of the nation.

The coming will so much tend towards saving the coming century from idleness, from wild furying into dangerous extremes, and from all other evils that may threaten it, as the growing up among us of a race of brave, earnest, working, Christian women, with highly-cultivated intellects, with wide, warm, noble hearts, with clear, practical heads, with tender, yet well-ruled, feelings, with bright yet controlled fancies, with gentle, gracious, modest, womanly ways, yet with strength stronger than the strength and boldness of manhood in standing up for the right, in fighting on the side of God. Such let our girls strive to be, such let us strive to make them, and high and beautiful shall be the story of women among the first and greatest of the world, and what they shall do for God and man, and greater still shall be their reward in their heavenly Father's kingdom.

HER OBJECT IN LIFE.

By ISABELLA FYVRE MAYO, Author of "The Other Side of the World," &c.

CHAPTER XIII.

Denzil Alleyne wrote a note to Marcus Drummond, telling him that on this New Year's day he should not keep their usual evening appointment, as "he had a very particular engagement." Nor did he leave the house all day, until evening, save for a short walk with Faith down to the sea-shore, which, though there was a light snow lying over the country, was comparatively warm and perfectly bright in the brilliant winter sunshine. The waves dashed in with the energy left by the last storm, broke in soft prismatic colours at their feet. And Faith's heart was warm and tender and contented, and already melting into joy, and disappointment scarcely felt before it resolved itself into hope. She seemed something like a child who receives an unexpected blow from a dear hand, but almost before the smart is felt, is smothered in a shower of kisses. Very tender and very loyal are those seasons, but they are too often like one of those sweet summer-like days which come upon us in late winter and make us think that it is ended, till long weeks of harsh and bitter spring tempt us to look again for summer.

When Denzil and Robert came home together from the temperance meeting which they attended that evening, they found a bright little supper set for them both in the Alleyne's parlour, and Faith