

adequate means of preparation; as if she were thought to be intuitively and instinctively possessed of that, which man has to acquire by years of mental application.

In what should her education consist? "Humph," says one, "that's a simple question! All I want my girls to know is, how to cook and keep house—and if they can read and write, and know enough about cyphering to weigh butter, measure milk, etc., that is sufficient. I don't believe in giving girls such a sight of learning—soon they will get married, and settle down, then it will be no use to them."

What a pity that knowledge is not a merchantable commodity, so that woman could dispose of what she possessed for money, when she settles down in life!

Another says, "I am going to send my daughter to the boarding school of —, who is a very fashionable lady. I want her to learn music, painting, and every accomplishment requisite for a fashionable lady." What a noble decision!

At a proper age she is sent away to a fashionable school, with strict commands not to devote too much time in filling her head with such things as grammar and geography, which are proper only for boys to learn. After an absence of a year, or more, she returns home—her friends hasten to bid her welcome, extending the cordial hand of friendship; but instead of the friendly grasp in return, they are repulsed with a cold fashionable bow. Instead of that cheerful, happy, and industrious disposition, which ever made her the life of her family, she is sulky, morose, and idle. Everything appears to her gloomy. She spends her mornings making her toilet and reading novels. The afternoon is spent quite as idly; and the evening hours pass heavily away. Her domestic duties are despised. Her former companions are treated with contempt. In vain do her parents look for that comfort and happiness, which should have been the result of their kindness.

There are those, however, who, taking another view of the subject, are not contented to educate their daughters for kitchen-maids alone; nor yet for parlor furniture; but aim to have their minds invigorated and stored with varied and useful knowledge, which raises them above the follies of earth, and enables them to perform aright their duties to God, and their fellow creatures; and which will increase their comfort, and support them amid the changing scenes of life.

Such is the kind of education our beloved parents have aimed at imparting to us, in sending us to this school.

The extent to which woman should be educated, must, of course, depend upon a great variety of circumstances, such as operate in deciding the same question, relative to the education of the other sex. Considering the question in the abstract, however, we see no reason why females should not be educated as extensively in those branches, whose chief object is to develop and strengthen the mental powers, as the other sex.

If the statement so often made, that "women are the educators of the people," is true, is it not important, that those who are to mould the public mind should themselves be extensively and thoroughly taught?

It has been said by an eminent writer, that "the progress of a nation in intellectual and moral greatness, may be measured by the virtue and intelligence of its women." May we not regard the increasing interest manifested by parents, in the education of their daughters, as one of the most favorable indications of the growing prosperity of our country?

There are many prejudices yet to be overcome, but we have reason to hope that the day is not far distant, when the intelligence of the daughters of Canada shall not be so greatly disproportioned to that of her sons.

SELF-EXAMINATION.

At evening to myself I say,
My soul, what hast thou gleaned to-day,
Thy labors how bestowed?
What hast thou rightly said or done?
What grace attained or knowledge won,
In following after God?

The Value and Brevity of Life.

BY REV. DR. WARDLAW.

O, THAT I could impress on the minds of all who hear me, with awakening and saving power, (may God do it, for he alone can,) the solemn truth, that if you would be Christ's at his coming, you must be Christ's now! If you live without Christ and die without Christ, you must pass into eternity without Christ—you must rise from the grave without Christ—you must appear at the tribunal of God without Christ—and in the decisions of that day must be pronounced—Christ himself will pronounce you "none of his." The judgment may be distant, but death is near—and to you death is as the judgment. It is to every one of you the time of irreversible settlement. What are you at the moment when you draw your last breath, you shall be found when "the judgment shall be set, and the books shall be opened." The future depends on the present—eternity upon time—the decisions of a distant day upon the decisions of a day that may be close at hand. If you are not Christ's ere you quit the world, his you can never be—no, never—nor he yours—nor his salvation. If once you have passed the boundary between time and eternity, there is no power that can bring you into union with him. God's power never will, for his own word has told us so, and there is no other power in existence competent to effect it. Surely, would men but think at all, how vast, how infinite, the results are that depend upon their present fleeting life, there could not be found an individual trifling it away, as, alas! the far greater proportion of mankind thoughtlessly do. O ye who "regard your own vanities, and forsake your own mercies," do not—do not, as you value the happiness of an unending existence, persist in thus trifling. Short and transient as it is, the life which you enjoy here is inestimably precious. But its value lies in the life which is to come. It is but the introduction of your being—the period not so much for living as preparing to live. The interests of eternity must be settled. And can any of you tell how long you are to have to make that settlement? Time can be to each of you only your life-time. And your life-time! which of you knows what that is to be? It is a term that includes as many varieties of duration as there are moments, in "three score years and ten." By the will of Him "in whose hand is the life of every thing, and the breath of mankind," you have been spared to various stages of advancement in your earthly journey; and I would remind every one of you, that if a coming eternity has not yet been provided for, the chief business of life has yet been neglected; every moment of it has been misspent, and how many moments may now remain, who has the foresight to predict? What day passes over you without its accompanying mementos—that there may be but a step, and a very short one, between you and death. What a lesson is before us of the shortness of human anticipations, and the suddenness of life's vicissitudes! Even amidst the sweetest and most enchanting scenes of nature's loveliness, the ruthless spoiler may be lurking near in unseen ambush; even when the spirits are buoyant in the innocent and dear delights of friendly intercourse, a few seconds may change, ah! how sadly change! the scene of security and pleasure to a scene of alarm, and peril, and suffering. So true is the saying that "in the midst of life we are in death."

O let none resist the salutary impression, and again put it away, as they may have done similar impressions heretofore, to be acted upon at a future period. To you the anticipated futurity may never arrive. The God "in whose hand your breath is," may have dated your death much earlier than you are dating it yourselves. You may be counting years while you may be numbering moments. And the manner of it, as well as the time, may be widely different, indeed, from your anticipations. The present instant can only be called your own. Oh let it not be misimproved. "Behold, now is the accepted time; behold, now is the day of salvation: to-day, if ye will hear his voice, harden not your hearts." Yes, to-day—now, even now, come to Christ; believe in his name; look for the mercy of God in his atoning blood; seek an interest in him, as the soul's only safety for eternity.