

of the social and unselfish side of our nature.

This kind of work rightly begins in the girl's home, in the small circle of those bound to her by ties of relationship and affection.

Home may be a mere shelter where one eats and sleeps, or it may be a foretaste of heaven in its abiding peace and love; but in every case it is the scene where the innermost individual life is carried out. And here, in the midst of those nearest to her, a girl is often called upon to decide one of those great moral problems, which always has, and will probably always continue to agitate the individual soul—the problem of self-culture, self-development, as opposed to the duties of self-devotion and self-abnegation.

I need scarcely paint the description of this conflict, or touch at length upon the perplexity of the girl who, released from the one set of her duties at school, seriously desires to read, to think, to write, to lead a life in which self-improvement takes the prominent part. Such a girl would desire to shut herself in her own room, away from the claims of younger brothers and sisters, deaf to the needs of a tired mother, or to the silent pleadings of a father who, weary with work, looks to his daughter to brighten his leisure.

A softer girl, and one perhaps with a less strong desire for self-improvement, often allows herself to be carried away on the strong current of the needs and demands around her; she becomes busy from morning to night in services to first one and then another, until her time and her strength are spent, and her laudable desires to go on with her education are dropped in the multiplicity of small duties.

We may well ask, is there any possibility of reconciling these opposing ideas? I hope so.

With devotion to others the girl may well claim some time for her own pursuits. With strenuous effort to carry out her own plans, it cannot be impossible, I believe, to do her duty habitually to others in the home. Those who love her will respect, as a rule, her desire to improve. Those to whom she gives much of her most precious possessions, her time and her thought, will be usually disposed to grant her liberty. She will have to set herself to consider how she can fulfil both duties, how best she can be just to herself and her plans, and at the same time be just and good to others. Perhaps the whole difficulty may be solved by her getting up in the morning an hour or two earlier.

It sometimes happens that a girl may be the member of a household where there are few, if any, claims upon her, where there is abundant leisure, abundant means. It is conceivable that here the elder members of the family do not look at life as the young do, and there are jarring wills, a want of sympathy on both sides, the young failing to see with the older eyes, the old painfully indifferent to the opinions and needs of the young.

To a girl in such a home I would preach patience. If she, on her side, faithfully does her duty to those around her, if she tries reverently to understand the point of view of those who differ from her, if she cherishes her desire of self-improvement through all opposing and adverse circumstances, I prophesy she will at length obtain a large measure of her "heart's desire." And, moreover, in this exercise of forbearance, patience, self-control and steadfastness, she will unconsciously have educated herself in the best way, and have notably developed her own moral and spiritual excellence.

I dare say you all have in your memories and your hearts Wordsworth's picture of the