

could go out. He will soon be better, and then he will be able to romp in the leaves too.

4. "Oh, my nice tall sunflower!" cried Nellie, when she got home from school. "Did the wind do that? I wanted so much to keep it until father came home. And now it is all broken down." Nellie felt as though she could have a good cry, but just then her brother came along and told her how much the chickens would like to peck at the seeds. So they put them away until morning for the chicks.

THE SCISSORS.

We're a jolly pair of twins,
And we always work together.
We are always bright and sharp,
However dull the weather.
Whenever little Maidie
Takes her work-box in her lap,
We are always up and ready
With our "Snip, snip, snap!"

Chorus—

Snip, snip, snap,
Snip, snip, snap,
We are always up and ready
With our "Snip, snip, snap!"

We cut the pretty patches
To piece the pretty quilt;
Each square the next one matches,
Their posies never wilt.
We trim the edges neatly,
With never a mishap,
And what music sounds so sweetly
As our "Snip, snip, snap?"

We cut the dolly's mantle;
We shape the dolly's dress.
Oh, half the clever things we do
You'd never, never guess!
For food or sleep or playtime
We do not care a rap,
But are ready, night and daytime,
With our "Snip, snip, snap!"

Chorus—

Snip, snip, snap,
Snip, snip, snap,
But are ready, night and daytime,
With our "Snip, snip, snap!"

—Laura E. Richards, in *April St. Nicholas*.

Teachers' Miscellany.

A GRAND SERMON.

BY EDWARD EVERETT HALE.

"Let us make man."—Gen. i. 26.

In any board of education I should be told that the great object of education is to carry out this purpose of the good God. In any adequate treatise on government I should be told the same thing. And certainly if I turned to the directors of the various churches, to the people who say they are the church, and that other people must obey and follow them, they would say that this is what churches are for—to make men. And probably they would add what this noble legend of Genesis adds: "We want to make men in God's image, after His likeness."

Is it not, then, rather pathetic that, with all their endeavors, the people whose business it is to make men turn out so few specimens of successful manufacture?

Why are there so few men? And when one changes the sex, and for the work of women makes the same inquiry, the women come out no better. You find a plenty of people fussing over detail who, as somebody says, cannot tell a small thing from a great one. But you ask eagerly and nobody tells you, where are the women? Where is our steady supply, not exceptional, not a miracle, which shall give "a perfect woman nobly planned"? It is worth while to ask what our five hundred colleges propose to themselves. What do they say in their best achievement? At their

annual commencements, from Labrador to San Diego, they say, "We present to you these youths who have acquired skill in Greek or Latin or mathematics, or in the study of nature, or in the study of history." Possibly they will say, "We present to you this or that hero who has successfully led his crew in a boat race or in a ball match." But there will not be one of them from one end of the country to another which will say, "We present to you this youth who can control his appetites and can govern his mind." That is to say, there is not one of them which will venture to say on commencement day, "We present to you a man." All that my own college says in presenting the bachelor's degree is this:

"We present to you these youths whom we know to be fit for speaking in public as often as anybody shall call them to that duty."

This is the best that has been achieved in a course of study covering four years and prepared for in many more.

A man is not a finely-formed or well-trained physical machine. Physical strength and health come from manhood, but they are not manhood. A man is not a well-adjusted, well-trained—shall I say well-oiled?—intellectual machine. Reasoning, imagination, memory, are good tools of manhood, but no one of these nor all of them can make a man.

A man is a child of God. No language is fine enough to make the full statement, but this is the best that has been tried. He is come from God and he goes back to God. "Spark from the divine fire," the poets are fond of saying. "Light from the divine light," that is one of the Bible expressions. "Dewdrop from the divine ocean," that is an image hinted at in the Bible. Man is a living soul. Perhaps I shall not do better than to take this phrase. This living soul has the business of controlling this body, making it strong and quick, active and pure. This living soul has also the business of controlling this mind, and making that to be strong and quick, active and pure. And it is only as this living soul asserts itself, will not be swayed by the body or by the mind—it is only thus that you have a man; only thus that you have a woman.

Those who have to do with machinery know instances upon instances where, in familiar language, the machine "runs away." The locomotive runs so fast on a down grade that for a moment it escapes from the hand of the driver. The steam which is called the power is not the power; for it is crowded back on itself by the impetuous force which the downward grade has given. Precisely in the same way one sees intellectual action, where the vigor of a man's habit of reasoning or where the distinctness of his memory gets control of his conscience, gets control of his will, and conscience and will are ridden over by the mere force of the intellectual machine. And in every day, in every hour of the day, you see some poor wretch who has let a bodily appetite so overmaster him that, as Paul says, he does the thing that he does not want to do.

The body has become too strong for the soul, as on that downward grade the weight of the engine was too much for the steam. With perfect correctness we then call him a "poor devil." All these are instances where in the man the divine power has been lost. It is fair to say that the man has ceased to be a man, in the true interpretation of manhood. For the man appears only where the soul masters the mind and the body. The man appears where the true will achieves its real purpose. The man appears where the purpose of God is carried out. As Paul says, in that noblest epigram of the New Testament, "to will and to do God's good pleasure," here is the sign of the present God.

One hears a great deal in our time of better education of hand and eye. All right! But I wish we could always manage, in this mere sharpening the edge of the tool—for it is nothing more—to give a boy or girl a deeper sense of who it is who is to use the tool; how great, how unmeasured is the power of the boy or the girl! If we could lead along a boy or a girl from day to day in this sense of possible mastery, if we could really make them believe that in the temptations which are likely to befall them they can really tread on serpents and scorpions, and that nothing shall by any means hurt them, we should not so much mind if the edge of the tool were not of the very sharpest.

When Daniel Boone made his forest home he owed more to the strength of the blow by which he drove his axe, he owed more to the precision with which the axe alighted in its preordained place, than he owed to the sharpness of the tool. And these boys and girls of ours are to succeed or are to fail according as it is the infinite power of the child of God which undertakes the duties of manhood or womanhood.

This is the true lesson when a great man dies, or a great woman. Little people ask in a little way, "How could she do what she did, or he?" The great teachers answer, "She did it because she was a child of God; she could do what she set out to do." Sons of God do not stop or turn backward from the plow, and any boy or girl who will try the great experiment has this victory open. "I control my body; it shall do what I command. I control my mind; it shall think the things which are pure, which are lovely, which are of good report; it shall not think things which are base or mean or in any shape wrong."

The boy who makes that determination of a son of God, and determines to put an end to all other notion, in that moment becomes a man. The girl who thus determines becomes a woman. Such are accomplishing what the good God set Himself to accomplish when He said, "Let us make man in our image."—*Providence Journal*.

Book Notices.

"LE VOYAGE AUTOUR DE MA CHAMBRE" and "LE JÉPREUX DE LA CITÉ D'AOSTE" of Xavier De Maistre. "LA GRAMMAIRE" and "LA LETTRE CHARGÉE" of Eugène Labiche. Edited, with introductions, notes, and vocabulary, by F. H. Sykes, M.A., Ph.D., Professor in the Western University of London, Ont., and E. J. McIntyre, B.A., Modern Language Master, St. Catharines Collegiate Institute. Published by the Copp, Clark Company, Ltd., Toronto.

Both students and teachers interested in the Matriculation or Departmental examinations will find this edition of the prescribed French texts for 1897 of great value, on account of its accuracy and completeness. On these points the vocabulary, notes, and sketches of the authors leave nothing to be desired, and, in addition, the book contains well-chosen selections for sight-reading and many excellent exercises in French prose, based on the text, and well-adapted to acquaint the pupil with the ordinary constructions and idioms of the language.

THE FACTS OF LIFE (LES FAITS DE LA VIE).

Idiomatically described and systematically arranged, forming a complete dictionary of the objective language. Part I.—Home Life—The School—Travelling Plants. By Victor Bétis, Director of the Normal School of Languages, Boston, Mass., and Howard Swan, Director of the Central School of Foreign Tongues, London. Publishers, George Philip & Son, 32 Fleet street, London, E.C.

This book is a dictionary of the common phrases and sentences of the French language, so classified and arranged that the student can readily find the French equivalent for any ordinary English idiom. On this account alone it will be a useful handbook to the student who is seeking to acquire a practical knowledge of conversational French. But, beyond this, it is an exponent of the "psychological method," as differing from the natural method of teaching languages so much in vogue. In the latter method, as a result of the study of natural processes, purely oral teaching forms the greater part. The psychological method, on the other hand, does not merely copy the processes of nature, but strives rather to interpret and adapt them to the various conditions and phases of intelligence. For example, words are taught by associating them with the *thought*, or the mental visualization, of the object, instead of with the actual object or picture. The principles of the method are well and carefully worked out in "Les Faits de la Vie," and, in the hands of a skilful teacher, much of the irksome and parrot-like learning by rote that accompanies the study of a foreign language may be avoided.