

JULY 15, 1909

on the way to and from school, will bring many a happy suggestion and many a new revelation to those with whom she walks. She will be a country teacher in a country school for country people. The country teacher for the country school is the first requisite for the uplift that is to come to the schools in the country.

How has the Agricultural College prepared this country teacher? In the first place they were fortunate in having a class composed almost entirely of young women who had been brought up on farms. Those who came from towns had lived and taught in country places. All knew by actual living experience of the work and interests of farming people. To this intelligence they have added a ten weeks' actual living experience at the College: living together in the residence, working together in garden and laboratory, studying together in orchard, field, and woods. Every department of College work has been revealed to them in demonstrations or practical talks. They have secured a good equivalent to at least the regular first year's course given to our male students. They have met with many workers in the cause of rural education; they have got new ideas of the possibilities in their service; they have received new inspirations regarding the value of the life of a country boy or a country girl; they have received instructions as to how to teach, when to teach, and what to teach.

Many of these teachers have already taken positions. A number of our inspectors have recognized the advantages of their special training and secured good schools for them. Moreover, some progressive trustees in different parts of the Province have sought their services. It is to be hoped that the people for whose service the teachers have prepared themselves, will respond and show by liberal encouragement that they appreciate the Department of Education's efforts to provide the very best kind of teacher for them. If the people at large will support the cause, means will be found to prepare the teachers. One of the class has engaged at \$660.00; most of them are receiving \$500.00 or \$525.00; very few, indeed, are taking less than \$500.00. Good wages for good service is a good working principle in education as in everything else. There is no such thing as a cheap teacher.

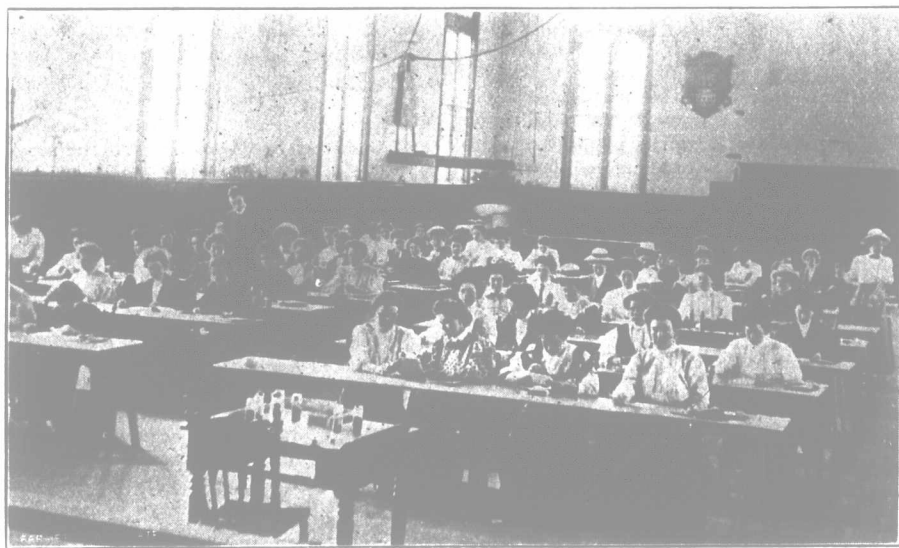
INDUSTRIAL ARTS.

What the course in agriculture is for country teachers, the course in industrial arts is for town and city teachers. As defined in the syllabus, "the object of the course is to prepare a body of teachers for organizing and carrying out elementary industrial training in the schools of the Province, in centers which are unable to provide well-equipped manual-training departments." It is an attempt to realize in a practical way that the public schools, being the finishing schools of the great body of our industrial workers, should prepare them to some extent "to live a better life and make a better living." Industrial training is again the keynote in this new educational tune.

Everybody in Ontario does not live in the country. Forty-five per cent of the population is urban. About two hundred thousand children in attendance at our public and separate schools are from village, town or city homes. While many of these will have an indirect interest in agriculture, most of them will go into shops, factories and offices after they leave the public schools. What can the schools do to help them for this? Part of the attempt of the answer is in this special class of teachers' training in industrial arts. The boy who is to take his place as a workman, is to be given such instruction as will the better enable him to use his hand, head and imagination (or creative faculty) in his daily work. He will be trained in drawing and designing; he will be practiced in turning the drawing or design into a thing of wood, paper, metal or cloth. The pedagogic basis for the training is expressed in this: "EVERY WORKMAN SHOULD FOR THE MOST PART BE ABLE TO CONCEIVE CLEARLY AND ACCURATELY IN HIS OWN MIND THE SHAPE OF EVERYTHING HE MAY HAVE TO MAKE OR TO WORK WITH. THIS MAKES IT THE FIRST CONDITION OF SKILL, THAT HE SHOULD MASTER SHAPE IN HIS OWN MIND, AND THAT MASTERY RE-

QUIRES HIM TO BE A GEOMETER."

It is generally conceded that the Province of Ontario is destined to great industrial developments. With the opening up of the northern and western lands, the development of electrical power, the larger development of our agricultural possibilities, etc., many more workers will be needed in our mills and factories. Should our schools make a practical recognition of the fact and adjust their courses of study and methods of instruction to suit it? They should. Other countries have done it or are doing it. Our national welfare will more and more demand that we should do it too. We are doing it. Here is a body of teachers prepared for the new service. They are our first teachers for the "schools of the future."



Weed-seed Studies in the College Gymnasium.

There's a farm on the hillside, a mill on the river;
There's a store on the highway, a mine on the mountain;
There's a shop on the lowland, a ship on the ocean.

There's a man with his reaper, a man with his dinner;
There's a man with his shovel, a man with his measure;
There's a man with his tool-box, a man with his canvas.

There's a home with its comfort, a street with its goers;
There's a club with its actors, a hall with its speakers;
There's a church with its people, a school with its learners.

Hope's Quiet Hour.

"The Best is Yet to Be."

Say not thou, "What is the cause that the former days were better than these?" for thou dost not inquire wisely concerning this.—Eccles. vii. : 10.

"I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon,
And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning towards the Best:
I climb to Thee, my God, for rest."

Browning's wonderful poem, "Rabbi Ben Ezra," has lately been thoroughly studied by our readers; and I hardly need say that the heading of to-day's Quiet Hour is a quotation from it. The poem is brimming over with confident hope, and the triumphant assurance that God is to be trusted in His dealings with our lives. Why should we be afraid of old age when "the best is yet to be"? Why should we look with sad longings back to the days of youth, when the last of life—that for which the first was planned—lies before us and beckons our eager steps forward? The apple tree may be very attractive during the short period of its pink and white bloom; but when it is bending beneath its load of fruit in the autumn surely it has little cause to look back enviously. And even when the fruit



Normal Teachers in Their Gardens.

These all are God's agents. Relentless and ceaseless
In workshop and homespun they weave the Great Fabric.
They are builders of nations, they are makers of Heaven.

As the race in its progress, so the child in its nurture
And the flight of the poet come up out of Labor.
Constructive, creative, will the method of nature
Of life and its content make the School of the Future.
—"The School of the Future": Bailey.

is gone and it stands bare and cold under the dull winter sky, stripped of all that makes life beautiful, still it can look forward, not back—forward to a time when new life will stir within its limbs and it shall again be adorned as a bride; again bear fruit to the glory of God and for the service of men.

Our way is always up—there should be no monotonous level spaces in the road of life. "To-day," as Emerson declares, "is the best day in the year"; therefore, by the same rule, to-morrow must be still better, and the next day better still. If each day that comes to us is the best we have ever known, then our path must

shine "more and more" unto the perfect day. Christ is the Master and Ruler of life's feast, and He still keeps the "best wine" until the last.

We can see better as we climb higher. Each victory over selfishness or worldiness opens new possibilities before our delighted eyes—possibilities of becoming more like God. If we have been steadily fighting against sin for years, and reaching out continually for a clearer understanding of the truth, then we are far richer than we were, possessing treasures which cannot be taken away from us. Emerson speaks from the standpoint of a man who keeps his footing easily on a wide and solid rock when he says:

"The soul is the perceiver and revealer of truth. We know truth when we see it, let sceptic and scoffer say what they choose."

But, though we certainly do know truth when we see it; if we are honestly trying to live up to our light to-day we shall have more light in the glorious future that lies ahead. Don't be afraid to face it, or imagine that God has already taught the world all that can be learned here about Him. There is "no truth so sublime, but it may be trivial to-morrow in the light of new thoughts." We are not called to grope our way doubtfully through an untracked wilderness. We follow a Leader Who knows—by personal experience—every step of the way. He is the true Ark going before us, as Joshua's officers said to the Israelites, "that we may know the way by which we must go, for we have not passed this way heretofore." They went forward triumphantly, knowing that the Living God was certainly in their midst, and that He would without fail give them the victory over all their enemies. Surely we have more light than they! Are we looking ahead with gloomy forebodings, showing that we have no confidence in our Leader, in spite of all He has done for us in the past? If we took the trouble to set up an "Eben-ezer," or monument of help given in time of need, writing on it, "Hitherto hath the LORD helped us," perhaps we might learn to expect His help with more confidence whenever there is an extra hard bit of climbing to be done.

The other day I was face to face with an untried problem, and just at the last moment all difficulties were suddenly swept aside and the way was clear and easy before me. I called up a friend by telephone and told her how wonderfully the help I needed had come to me from a totally unexpected quarter. She said, with quiet common-sense, "Surely you were not surprised, were you?" Why should I be surprised? God has always kept His promise in the past: "Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass."

We don't know what God may require of us in the future; but He never asks impossibilities, and He will lead us—if we really follow the path plainly marked out—not only in the way that is best, but in the way that will fill us with joy.

But Death lies ahead, and perhaps we are filled with fear as the swiftly-flying years bring us nearer to it. A heathen writer declared that death was the most terrible thing of all, because it was the end. Really, we Christians sometimes speak as though he had been right. But, when we stop to consider the matter, we know better, don't we? "Death the end!" Why, it is more like the new beginning of the glad springtime after the cold and dreary winter. When we step through it we can still look forward with eager, enthusiastic hope—for "the Best is yet to be." What new light will be thrown on the problems which perplex us now; with what power from God we shall be able to help our fellows; how wonderful will be the Master's Welcome to His Paradise! If we can be glad and secure when Death is facing us, how much more safe will be our position when—for the first time in our lives—we can turn our backs on it and stand with the great Conqueror of Death on the other side of the dark and difficult pass. To depart and to be with Him must be "far better" than anything yet revealed to us. One of our readers sent me the following lines, which have been long in appearing, because they were mislaid for a time:

"Jesus, these eyes have never seen
That radiant form of Thine,
The veil of sense hangs dark between
Thy blessed Face and mine.