

HOME
TRAINING
the secret of
CHARACTER
BUILDING



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HOME TRAINING.

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The Secret of Character Building

By S. B. Ervin.



Foreword by
Prof. G. A. Funkhouser.



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To
the many
very dear children,
whether cherished or neglected,
starting out on the great race of life
this love-token is dedicated
most respectfully
by the
author

PREFACE.

Several years ago, in response to a special invitation, the original of the following pages was prepared and read as two addresses to a wide-awake audience. The manuscript was at once desired for publication in book-form, but certain business reasons intervened and delayed its publication. It is now called for more earnestly than ever. The new demand grows out of the advance in behalf of the home in one way and another, as well as through an expressed desire to have this production in book-form. The original has had some valuable additions and has undergone careful revision. It is believed that the work will now lead any one attentive to its suggestions into the *secret of character building*.

Character, good or bad, strong or weak, is in the lead of everything else. Character building means more to the nation, state, city, and family, than do individual

pleasure, family luxury, or national wealth. There will be all these desirable things to a righteous extent, and many more besides, if parents live up to their opportunity.

The home is the unity of society. It precedes, in point of time and importance, the Sunday-school, the corporate city, the organized state, the public school, the printing-press, and the publishing-house. In so far as the home is betrayed to social gaieties, "suggestive" shows, beguiling dances, obscene balls, licentious alienations, drunken separations, shameful divorces, and the like, legislation will be iniquitous, administration will be traitorous, court decision will be compromises, criminal selfishness will abound, capital will oppress labor, labor will despise capital, and the best hopes of the people will be blasted. But in so far as the publishing-house and printing-press refrain from pandering to vitiated tastes, impure contrivances, dram-drinking devices, criminal tendencies, and the like, and emphasize and multiply joy-

ful, winsome, ennobling messages of righteousness and helpfulness, evil will be overcome and a "hunger" for godliness will be increased. And in so far as the public school, the corporate city, and the organized state will allow school children freedom with respect to attendance upon evangelizing efforts, especially those conducted "in demonstration of the Spirit and of power" leading to character transformation, there will be less danger of society going wild after sinful institutions to the corruption of statesmanship and civil affairs. And in so far as the pulpit will "study" the Bible itself and become "approved unto God" in preaching "the Word" (the multitudinous things of practical application he has constructed into the "sword of the Spirit"), parents will realize the dignity, sacredness, and meaning of their parental relations and the need of their splendid enclosure, *the home*. And in so far as the Sunday-school leads up to the actual acceptance of Jesus Christ as Redeemer, Sav-

ior, and Lord, it atones for intervening between the pulpit and the children and becomes thereby an auxiliary to Christian "home training."

- But whatever help may be afforded parents, indirectly by non-interference or directly by the more powerful agencies inaugurated by the living God, there remains the fact that parents are primarily responsible for children, and especially for the character of their own offspring.

While it is true that "the race can not be bred up to standards like cattle," yet it is true that families from generation to generation do breed up to a higher standard, so far as the different parties concerned comprehend the importance of their own lives and joyfully respond to the spiritual, social, moral, esthetic, intellectual, and physical in due proportion and with positive energy.

Man is very much more than a brute. While objectionable physical features are to be eliminated or reduced by a just re-

gard for physical law, yet the mind needs to have intellectual, esthetic, social, and moral kinks taken out even more than the body needs such improvements as apply to cattle. The mind dominates the body even more than the physical dominates the mental. In the degree that this higher energy is exerted, physical law is outrun by the mental in the race up toward true manhood.

The spiritual life in man does not admit of kinks, even, if notions about spiritual matters do admit them. The spiritual is either acting normally with more or less energy, or it is "out of commission" and "dead," doing nothing. When it is alive and vigorous, it supplements immeasurably other observances of mental law. It is the *sine qua non*, the not without which, in the achievement of success.

The aim is to make this book as broad as the human race; to focus wise Christian effort on and in every family pretending to be a home or to have a home;

to say to every father and mother that marriage is too sacred to be prostituted in any way by either party, and that children in the home are blessings not to be sacrificed through careless indifference. Parents should help their children to nothing less than the very best possible for them in point of character, and let it be said, character includes everything in voluntary action, in proportion to the frequency, continuance, and energy of each action. In many cases, the greatest thing a man and a woman can do is to correct themselves sufficiently to honestly and wisely do their best in their parental relations. So to correct themselves and so to direct their children is greater than to govern a state; it is to be a king and a queen on a throne of uprightness, virtue, and usefulness. This is no mean kingdom.

In the name of the little ones in homes of our countrymen and incoming foreigners, I allow this production to take the better form and to go forth as a book. for par-

ents and other adults, as an expression of love and good-will. The message is more—to the writer—than its style; but he hopes that the book will reveal such charms of diction as to permit its honey in the comb to make the lives of the dear little ones sweet in the eyes of their parents and eminent in their environments.

To you all, in a love above flippancy and a meaningless life, I bow and am

Very truly yours,

S. B. Ervin,
Anderson, Ind.

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FOREWORD.

This book deals with subjects directly connected with the highest good of the individual and of the world. Home training and character are the corner-stones on which rest the God-ordained institutions, the home, the church, the state; they are the buttresses of the bridge which spans the stream of time. Across this bridge-way, every one must go. Home education includes everything that affects character and conduct.

In 1900 there were in the United States sixteen million families, with thirty-five million children under eighteen years of age. Upon the thirty-two million parents rests four-fifths of the responsibility of properly rearing these thirty-five millions of immortal beings.

What is being done to help in this super-human task? That there is need of help is seen in the streets, in moving-picture shows, and other low amusements, in crowded reformatories, in divorce courts,

in unhappy homes not yet broken, in questionable associations, in neglected family altars. The problem of the home is great, very great, yet encouragements^o are not wanting.

Once the father stood alone in the great task of training. He was the school and the church and the state. Now there are allied helpers. Many effective agencies are focusing their attention on the home and reaching out hands to assist, such as the Sunday-school, the church, the public school, boards of health, juvenile courts, social work or scientific philanthropy, child study, and religious pedagogy having endowed chairs in many higher educational institutions, mother's clubs, and child welfare congresses. In addition, and in a sense above all, is the Religious Education Association, which in its last annual session discussed in all its phases the American Home, and which in its next session will take up the subject The Training of Religious Teachers. Then the Na-

tional Congress of Mothers is organizing mothers' and parents' associations in connection with every school, and elsewhere, with the sole object of aiding parents to study childhood and its needs, in home, school, church, and state. These and many other organizations are all cooperating with parents and public school teachers toward bettering conditions in the home.

There is inspiration and hope, in that great search-lights are being turned upon American homes with a view to helping the thirty-two million parents in their opportunity and to the end that thirty-five million children may be better cared for and better educated.

A brighter day is dawning also in the rapidly increasing volumes of literature, books, magazines, and articles, bearing on family life and home training. Forty years ago there was scarcely one volume printed. Fourteen years ago when these addresses were delivered, there were only a few books on the subject. Now within a year more

than a dozen books on this vital subject, most practically helpful to parents and to teachers, have come from the press. Every phase of the subject is being discussed. In less than two years eighty-five thousand families have made this covenant with God — “Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God’s grace for my own Christian life, I covenant with God to make it the rule of my life to gather together each day, so far as possible, the members of my family, and together read some portion of God’s Word and pray for his blessing on my home.”

Surely gray streaks can be seen on the sky. The morning is coming.

“Oh, happy hour! Where thou art loved the best,
Dear Friend and Savior of our race,
Where never comes such welcomed, honored Guest,
Where none can ever fill thy place;
Where every heart goes forth to meet thee,
Where every ear attends thy word,
Where every lip with blessing greets thee,
Where all are waiting on their Lord.”

Character is what one is, and it is the product of the home and of individual effort. Like personality, it may be defined, "An unfathomed mystery. It is a man's deepest and fullest self, that which connects a man with humanity, yet separates him from every other member of it,—the fountain from which his life flows, the force by which his work is done." Character is within one's own keeping, and should be developed. It is the only possession that one will carry into the other world.

In character-building, all these are important: a strong body, a cultured mind, self-control, spiritual longings, the church, the school, the minister, the home, the atmosphere of love, the Holy Spirit, the Word of God, some great ideal, God's purpose. One should welcome anything which separates him from sin, because sin belittles; sin misses the mark in thought and in conduct. The effect of worship on character is enlarging, because it brings one in direct contact with Infinity and exercises man's

noblest powers. The greatest, most admired beings on earth and in heaven worship. The ennobling, recreating effect of great ideals, great efforts, great causes served, is seen in missionaries. Men who went out mediocre men came back great. They had superhuman tasks. They took an increment of the divine and infinite.

Home-training and character-building are receiving increased studious attention. Among the first to think, speak, and write upon these far-reaching subjects was the author of this volume, whose upright character, and achievements in the rearing of his own family, enforce what he has set forth in the pages of this book.

G. A. Funkhouser.

Dayton, Ohio, May, 1911.

INTRODUCTORY.

CHAPTER I.

Any kind of training in the home is home-training, whether it relates to music, manners, house-keeping, literature, or to character. The formation and the permanent establishment of a symmetrical Christian character are of vital importance. Such a character, with its appropriate attainments and accomplishments, is the best assurance of a worthy and successful life. It is both riches and honor; without it there is neither great honor nor true riches.

It has been said, "We brought nothing into this world and we can take nothing out." But while that is true with respect to property, it is not true with respect to character. We brought into the world trends of character, and we will take out character itself.

To produce good results in character-building is the main design of the institution called Home. The feeding, clothing,

and sheltering of children is no more than secondary. The same may be said with respect to social, business, and even educational interests, as important as each may be. Character is the strong and trustworthy locomotive on the main line of life. To this impelling force may be attached the mail-car of encyclopedic knowledge, the express of legitimate business, the coach of contentment the palace of luxury, the sleeper of ease, and the dining-car of pure social delights. Any or all of these may be drawn thereby, but neither should be converted into the prime motive power.

Character, too, is something that can not be considered comprehensively in the omission of divine renewal and of daily fellowship with God. To make such an attempt, as many have done in the name of education, is to mar the subject by narrowing it from its true proportions. The subject is a broad one, relating to everything involved in a well-rounded or perfected manhood. Christianity is not narrow, is not something

to be considered as extraneous to character. Christianity is more than a sentiment, a belief, or a profession. It is more than all of these. It is a life; a life within the soul, extending even into the body and controlling the whole man. To use a special figure, it is soil, soil productive. Negative morality is frozen earth; while it does no harm, it yields no fruit. Positive morality yields good fruit of an inferior kind. It recognizes the brotherhood of man; but, if it does no more than that, it is at best so seclusive as either to be oblivious to the fatherhood of God or to ignore him as unworthy of consideration in the affairs of life. Christianity is good soil cultivated under the superintendence of the Divine Husbandman, warmed and invigorated by the Sun of righteousness, and moistened by the dews and refreshing showers of the Holy Spirit. Christianity includes positive as well as negative morality. It is the perfection of character. Morality can not be divorced from Christianity in a man's life,

if he is to be at his best and to do for himself and others all that he should do.

THE NATURAL AND THE SUPERNATURAL.

Both scientific and theological students have often been at fault with reference to the boundaries of their respective fields of thought and investigation. Many scientists seem to think that their department of truth has no direct relation to Christianity. They apparently think of Christianity as wholly supernatural, and hold that science is wholly natural. For that reason they exclude, as if unscientific, every fact that presents itself in the garb of religion. Theological students, on the other hand, sometimes manifest a similar folly. They do so when they seem to think that the natural in man is necessarily carnal and that Christianity is too sacred to coincide with the natural. If they do not think so, they should be broad enough to avoid making such impressions.

The idea of "natural law in the spiritual

realm'' and of spiritual law in the natural realm may be, and perhaps is, the true idea. At any rate, the boundary line between the so-called natural and supernatural is not permanently located. It seems to be identical with each man's mental horizon. Often what is natural to one is supernatural to another. To an unenlightened people, an eclipse, a meteoric shower and a comet belong to the supernatural; but to the enlightened, they belong to the natural. God has no horizon. All on that side of any given line is as clear to him as anything on this side. To him the laws of the one may be as natural as the laws of the other.

While Christianity and science are different fields of thought, they to a considerable and indefinite extent coincide, and have very important ground in common. This is especially true with respect to the science of mind, on the one hand, and of both theoretical and experimental Christianity, on the other. Mental and moral science are

so pronounced in Christianity that they should have special consideration in its contemplation. When they do have the consideration due them in this relation, psychology will be approximating its perfection and theology will broaden to its proper limit. While the moral—with many Bible readers—is admitted, the mental is too nearly ruled out. In like manner, Christianity should have a large share of attention in the study of mental and moral phenomena. Even physiology is in part common to Christian living. Character involves certain mental and physical aptitudes as received by inheritance, as modified by environments and personal choice, and as improved or not improved by divine energy or the want of it, in regeneration and in the reception of grace. To be more analytic, character involves spiritual, moral, social, esthetic, intellective, instinctive, and physical promptings and demands, whether strong or weak, to which there is more or less obedience. These demands

or promptings are not the same throughout life under varying circumstances;* neither are they relatively strong or weak—on the same scale—in two or more persons. ·

THE HOME IDEA.

A great deal of pleasing sentiment in regard to the home has been produced both in prose and in poetry; but much of it is like beautiful fragrant flowers—delightful for decoration but not suitable for digestion and for blood and nerves. It is nourishment, and not fragrance, that is most needed today; it is character food for fathers and mothers—that they may have aptitude and skill in the training of children—that is now in demand. They are to be what their children are to become. The parents are the ideals of the children. If the father and mother are as they should be, by inclination, it is all the better; but

*See our *Biblical Psychology*, now in preparation for the press, for a clear presentation.

if they are not so by inclination, they should be so by restraint—proper examples.

Both men and women contemplating marriage, or already united in holy wedlock, should joyfully and yet honestly and seriously consider the meaning of the relation. Their residence is not to be a mere boarding-house for the man, nor for the woman a mere exhibit of her tastes. There may be a residence and furnishings of great value and yet no real home for the twain. If there is continuous adaptation of each to the other, on a plane of life with which they can face mankind and take God into council, almost any sort of place will be a home. The man is to bring restfulness and gladness to his wife, and the wife is to produce gladness and restfulness for her husband. Each should court the other after marriage, and admire the other in work-day clothes and under trying responsibilities. Love should be deeper than the clothes that are worn or the perfumes that are used. Each should awaken admiration

on the part of the other. On the other hand, neither is to be first to exhibit a failure, or to accuse the other of such a deplorable weakness. Either is a fool to second a failure by the other, and a double fool to inaugurate one. It is a threefold, or it may be a tenfold, shame for the one to prompt an application for a divorce, and a sevenfold shame for one to seek it in haste.

The foundation-principle of the home is the virtuous production of children and their scientific, Christian training. The best products of the home scientifically, ethically, and every other way are from divine ideals and from human compliance therewith. Each of the parents, in proportion to relative sense and ability, is responsible. Neither should exalt a horse or a dog, a pig or a cat, above a half interest in a child. Each is to look after the welfare of the child, as related to its comforts and temporal interests. In all these things there is a division of personal attention and re-

sponsibility, at least a half interest, but with respect to its higher welfare there is no division. Both are responsible; both are promoters of character of some sort or other. The home, in an eminent degree, is the nursery of character. There is no other equally productive.

The home is not the residence or its furnishings. They only advertise it, as the shell indicates the egg within. But whatever the advertisement, it may be good or bad. The home should be good, with no part defective. Every one within should exalt every other. The parents should exalt the children, as the babe exalts the parents with its sweet influence when not resisted.

Character as a word, when properly understood and applied, is to mean more than negative goodness, the absence of vice. That is brute-like. But a brute has no character. It does no wrong; it commits no sin. Neither does a dead tree or a stone. When there is character, there is capability. Char-

acter also implies responsibility, and responsibility in doing as well as in not doing. Positive goodness is the demand. It is what men fail to do and to be, rather than what they are and do, that is the more to be deplored. In order to have a really good character a man must be strong in many good points and weak in none. He must be in harmony with the laws of his being, in touch with his God, and destined to make some part of the world better by his presence, influence, and personal effort.

It is not to be expected that every one whom God has forgiven and to whom he administers grace will be able to present the exceptional character desired. If it were not that men are trammled by ancestral weaknesses and by defective and pernicious training, it would be right to require that every Christian measure up to a very high standard of excellence and usefulness. Many non-professors are stumbling over the weaknesses of excessively trammled Christians, forgetting that they

themselves are productive of greater follies—follies that are affecting *their* offspring and that will be manifest in the years to come.

**SOURCES OF CHRISTIAN
INFLUENCE.**

CHAPTER II.

The sources of influence affecting the life and the character of a person are four in number, with respect to time. They may be called the prenatal, the parental, the transitional, and the personal period.

THE PRENATAL PERIOD.

The influences of the first period had beginnings, many years anterior to the infancy of a child, in its ancestors. Their influences have been repeatedly strengthened or diminished, or otherwise modified from generation to generation. For this reason, there are racial, national, and family characteristics. These influences accumulate more or less in the parents, and at length to a considerable extent in the child itself, to be passed on to the next generation. They have been produced by the intense, or repeated, or continuous excitements or awakements of one or more of the primary natures in man. These latter

may be safely regarded as the physical, instinctive, intellective, esthetic, social, moral, and (if it is not dead) the spiritual.

At birth the character of a child, as to what it will the more readily be, has passed the first reading; it is one-third or one-fifth formed. Indeed, by this time and before it has any personal responsibility, its character has assumed a certain degree of fixedness. This is said of its endowments and the trends of its special inclinations. These form the primal contour of its character. While the child is not responsible for its peculiar trends of life (whatever they may prove to be), its ancestors of several generations, and especially those who have influenced it most, are originators of these special trends in an eminent degree.

A child is in no degree a creature of fate, as the above at first might seem to imply. All the responsibility that does not finally reside within the child itself with respect to its perfect manhood, resides in others.

Usually the greater part of it rests with the parents and grandparents, but society fads and legislative enactments and permissions, and business customs and methods, have much to do. There are personal and impersonal influences rooted in the life of a child, ready to spring up under favorable conditions. As many as are emanations from character are producers of character. There are but few, if any, that are not.

THE PARENTAL PERIOD.

The parental period, the second in order, includes — in round numbers — the first twelve years of life, closing at about the beginning of the thirteenth year. Though in infancy a child is wholly passive in the determination of its character, yet it is an observer and as such a learner. At first it learns movements and expressions; later it catches the meaning of simple words. It gathers much from the manners, the expressions, and the emotions of those

about it. The social, moral, esthetic atmosphere of the home furnishes the first material entering into its acquired character. This process of building is by the child, and from the material furnished; it can begin in no other way and with no other material. This entire period is important, though perhaps not more so than the first. Within these twelve years the parents have great opportunities attended by as great responsibilities. The first half of the period is as important as the second; failure in these years will be followed by failure in the remaining years. A poor beginning is an opportunity lost forever.

It is not long after the close of this second period until the bill indicating the character of the child has had its second reading, at which time its character is two-thirds or one-half formed as to contour. With this reading, the better opportunity of the parents, with respect to bringing about the realization of cherished hopes, has passed. Had they not been too slow

for this fast age, it might have been otherwise.

TRANSITIONAL PERIOD.

The third period, also of about twelve years, and closing at about twenty-five, is a time of transition, in which a youth assumes more and more of responsibility in the formation of his character and the parents retain less and less. At the beginning of the period responsibility is divided between the parents and the child as 90 to 10; at the close as 10 to 90, about 80 per cent of influence and opportunity passing over from the parents to the child. About nineteen, though often much earlier, the parents have lost one-half the opportunity they had six or eight years before, no more than 50 per cent remaining.

This form of statement is designed to emphasize the fact that parents should be able so to train their children that *they will not desire to do questionable things* on assuming personal responsibility. It is possible to realize this, provided the clay

forming the character is not corrupted within the first period or its molding marred within the second. But if character-building is neglected until toward the close of the second period—that is, until the child is ten or twelve years of age—failure is more probable than success. If it is neglected to a later date, or if it is turned over to the youth himself, wild and untrained as he would probably be, failure is almost certain. Such follies are followed by disappointed hopes and scalding tears. Parents can not be negligent without a probability of paying the price.

But many parents do not stop with mere neglect; they put themselves on the wrong side. They become over-anxious for their children to have their own way, to enjoy themselves, to have their freedom, to “sow,” as some say, “wild oats.” They often lead, or rather send, their children into temptation. And then, when a child yields, they pet him in his follies; they tell what fine times they had when they were

young; they say: "The young must be young; they must have a good time. They are now eating their sweetmeats; they will have trouble enough after a while; let them enjoy themselves while they can." In this way they "aid and abet" in the formation of evil habits—habits of thought, habits of belief, habits of likes and dislikes, habits of deeds—habits that will be clouds overhanging to shut out the light and darken their pathway.

And yet the young should be young, but so should the old. The earth is renewed every year; why not the people of the earth? Why not the old be young, and the young old?

The true answer is

Let *all* be young in pleasantry, cheeriness, freedom from
care,

In gleeful outbursts from hearts full of joy;

And let *all* be old in prudence, in common-sense judgment.

In things that ennoble and make a true man.

The young are to have freedom in all that is right and worthy, in the pure and the

true, in all that is in harmony with a mature judgment and an enlightened conscience; but they, as well as the old, are to shun the appearance of evil; they are to avoid the doubtful and the unwise.

PERSONAL PERIOD.

By the beginning of the fourth period, or at twenty-five, a man or woman should have full control in perfecting a well-rounded manhood or womanhood. If noble work has been carried forward by others in previous years, nothing less than this should be thought of. This is the period of full personal responsibility, hence the name. While it is to be continued through the remainder of life, its chief work—whatever its quality—will be accomplished within the first few years.

Though a person is almost wholly in the fourth period, partly in the third and slightly in the second, the architect of his own character, yet his parents have had more to do in determining what his *trends*

of character shall be than he himself. It remains for him to modify those trends and do better than he is otherwise inclined to do. He can correct himself by transformations within the limits peculiar to himself. This he should do. He should become an improvement on his former self. The larger the percentage who do that and the greater the average advancement, the more rapid will be the evolution of mankind.

Each man should count for such an improvement of himself and his countrymen as shall develop the race. Each one on assuming manhood should work up to that ideal which will show wisdom in purpose and perseverance. *At this very point each one has his golden opportunity.* He should do as well as he has been taught. He may do better than his parents. He should not fall below them. He may profit by their example, help himself, and stand on his own feet. If he takes up the good in them and profits by that, to the exclusion of the evil,

it will be to his credit; but if he is blind to his interests and *drifts* wholly or in part, he will be less of a man than he could and should be. He should not fail, even if his parents have. He need not. He should open his eyes and be brave enough to be a man, where others are not manly.

But his parents should not trust to the fact that he may work himself up through the rubbish they may allow about him. From 75 to 95 per cent may not win to any considerable extent, though enough do to show that it is possible. It is as foolhardy and mean to neglect the higher interests of a child for the reason *that he may win*, as it would be to stable a faithful horse in a mud-hole and feed him on corn-stalks.

Parents should do their best. It will be none too good. The young should not fail, whether their parents have or have not. The best way to "honor father and mother" is to be such a practical representative of what their early training has

been, or should have been, as to be a crown for them.

But, after all the encouraging things that can be said are emphasized, it remains that preceding generations from the first pair have, through racial, national, and ancestral peculiarities, imprinted their touch on every side of his being, so that he can not obliterate all the marks, make of himself a different type of man, or endow himself with new gifts or graces.

THE MOLDING OF CHARACTER.

CHAPTER III.

Everything that enters into the life of a child, after it becomes a living being on the earth, so as to become a part of its character, enters through the mind. It is only by the act of thinking—or by some attention of mind—that the character can be affected. Sights and sounds, even when not to be repeated by words, may have a great influence; but they can have no effect, until the mind to some extent takes notice of them. Thinking always affects the character, and imparts to it its own peculiarities. Thoughts are molds into which character is constantly fitting itself. A single, sluggish, confused thought may seem to have no effect. But in this thoughts are like drops of rain. A single drop is unnoticeable, but a multitude of drops form a mighty torrent or deluge. One trifling thought oft repeated becomes a habit. Every time thereafter a man touches that side of his nature, he adjusts himself, though

unconsciously, to his former self. Thoughts reduced to acts and oft repeated may result in art. In this way trades are learned and artistic skill is acquired. There can be no accomplishment or attainment in any other way.

EXCITING THOUGHTS.

Fervent, enthusiastic thoughts of the heart, transform character much more rapidly than obscure, dispassionate ones. Intense feelings of pain or pleasure, of joy or sorrow, of love or hatred, of devotion or obstinacy, do rapid as well as permanent work. The more frequently an excitement is repeated the more firmly the character is committed to its contour. Good excitements should be greater and more frequent than doubtful ones. The people are in great need of more to excite them toward the worthy, and of less toward unworthy things. Those who are afraid to excite others in the direction of good, as a rule abandon them to the power of evil excitements. Good thoughts should be numerous; they

should be clear and in many cases fervent. The idea of excitement as applied here is to be of the normal, and not of the abnormal kind to be deplored.

The word think has a broader meaning here than the word believe. It here stands not only for what a man believes; not only for what is admired, but for what offends; not only for candid, business thinking, but for pleasurable and recreative thinking; not only for innocent thinking, but for impure, filthy, sinful, and criminal thinking.

The infant's mind is like soft wax, ready for the molds; the old man's mind is like granite. The first mental operation of a child is a process of absorption. Like sponge in the dish, it takes up whatever it touches. The home is its dish. The parents personally, or by their direction or permission, furnish the ingredients in the dish. These ingredients become the first elements of its character. Its character partakes of the quality of these elements. For some time the child is absorbing and

assimilating without much thinking. But when it does begin to exercise its mind in an intelligent way, it uses the material at hand.

EFFECTS OF OBSERVATIONS.

If a child hears English, it will think and speak in English. If it hears French, its words and thoughts will be French. If it hears several languages or dialects, it will get something from each. It will not get any part of a language it never hears. Even the deaf must hear by sight. In like manner, if a child hears impure or profane words, it will begin to think profane and impure thoughts. It will think them before it speaks them. If it sees unchaste or coarse and vulgar deeds, it will be prompted to thoughts and then to deeds of the same kind. If it observes frowns and cross looks, and bitter, scolding tones, it will imbibe the same spirit. But, on the other hand, if it sees and hears those things that are good and pure and right, those things that ennoble, and make others pleas-

ant, joyous, and happy, it will think, speak, and act in the same way.

In other words, if a child should have only unkindness, rudeness, vileness, and treachery acted and spoken before it, its life would be darkened and its mind befouled; but if it should see and hear only that which exhibits human nature in its very best forms and tempers, its life would be up to that standard, except in so far as it may have inherited opposite tendencies. If a child's inherited tendencies are fair, it is almost certain to become a praiseworthy person, provided it receives proper training; but if its tendencies are decidedly in the direction of some immorality and if the training given it is weak at that danger-point, the child is almost certain to be immoral.

It is evident that very much more depends on the first four or five years of life than many suppose, and also that very much more depends on indirect, unintentional teaching than most persons have sur-

mised. Those about a child, from those of its own age to the very oldest, are constantly teaching it. It matters but little whether they are pretending to teach or not.

This phase of the subject is worthy of extensive observation and of careful study. It is well enough understood for a practical, comprehensive treatise to be produced, simple and concise enough to be a handbook for the home. It is in urgent demand. The necessities of children now in infancy and yet to be born plead for it. Some one will be able to produce it.

THE DEMAND FOR THE TRUE HOME.

One thing is certain, the pulpit can not, in any direct way, reach the young in time. Many it can not reach at all, or at least it does not. The church through her endeavor societies does not get in touch with its children, except through Christian homes, until the best time has passed by several years. The church does not get to

the children in non-Christian homes soon enough or completely enough to lay the foundation of a Christian character. This is the reason why many have considered the Sunday-school, rather than the Christian home, the principal nursery of the church.

It is impossible for the pulpit, the junior endeavor, or the church, in the ordinary way, to reach the children in homes without a Christian influence, before they are so contaminated with evil of one kind and another as to be to their detriment. This is said in the interest of manhood and womanhood.

Even the Sunday-school fails to a large extent to reach early life. This is not to speak disparagingly of its work or of any of these institutions. They are doing a great work. Each in its own place is important, but they are only auxiliaries to the home as institutions. The demand is for the home, the true Christian home. The home is the nursery of the church and the

state, and of the Sunday-school and the public school. All these institutions, to be effectual, must supplement the home. The home is preeminently the nursery of character.

The great mission of the church today, in Christian countries, is to regenerate the prevailing home life of the people. Unless this is done, almost as much will be lost in opportunity as is corrected by the church's after-work. It is time that almost every parent, in a Christian country like ours, should have character enough of the right kind to draw the young *with positive force* in the direction of true manhood and womanhood. It is time for parents to be able to say, "Be as I am, do as I do." This change is to be brought about, in some way, by securing the practical adoption of the scientific, Christian principles involved. The first thing is to know what these principles are. It will then remain to make them appear simple and desirable of application. In most cases, it requires a change

in the parents themselves. And yet conversion to Christianity and to church membership no more makes one a success in child culture than it does in bee culture, in farming, or in the mechanical arts. The trouble is that the people, including many Christians, get but little comparatively out of Christianity. The fault is not with Christianity; it is with the people and with the lack of teaching on the subject. The quality of teaching needs improving more than the quantity.

For every Christian wife to have a Christian husband, and for Christian parents to train their children in the symmetrical development of a well-rounded Christian character, would be a mission of mercy to the rest of mankind. The ungodly want to see better results than they sometimes see. They have a right to expect them. But to obtain these results, parents themselves must be trained. They must be enabled to see that they need more than forgiveness, the witness of the Spirit, and an honest de-

sire to be faithful to their duties; more than deep personal piety and a sanctified heart, as important as these are. They must be enabled to see that they must apply—at the right time, in the right way—the principles written out by the Almighty in the Book of Nature and in the Book of Revelation.

THE BRIGHT BOW OF PROMISE.

CHAPTER IV.

It is now in place to be more explicit in naming the essential things involved in successful home training. To warrant the best results, seven things of vital, fundamental importance should receive the prompt and persistent attention of both parents in every home. Not one of these can with safety be neglected. They are the seven colors in the bow of promise. There is a promise for every father, with respect to his son; for every mother, with respect to her daughter. The bow of His promise is set over the home, over every true home. From its portals the bow is seen on the misty background of apparent uncertainty. It brightens the uncertain to assurance; it reflects the rays of true hope.

THE WARP OF THE THEME.

The bow, as to colors, is the warp of the theme—of the art—home training. Every other thread of truth relating to the sub-

ject, every other line of wise suggestion, every poetic sentiment and common sense method is woof of this warp. Into this chain it must be woven, or left in a tangle of confusion. The woven fabric, whenever completed, must be of this warp; though it may be of immeasurable length, with cross colors of every hue mingled therewith. The warp as a bow has seven colors, and only these seven.

SUPPRESSION OF EVIL THOUGHTS.

The first of these colors, to keep up the figure, is found in a psychological statement in the Inspired Word. "Evil communications corrupt good manners." Evil is abundant. It lurks within the air and rides upon the light; it enters the mind at eye gate and at ear gate. Once within, it is unwilling to depart. Parents are not to be communicators of evil. If they are, they corrupt their children in the corruption of their good manners. They are to protect their children, as far as they can, from evil

thoughts and thus from evil in all of its forms. At the very best there will be failure enough. The very best that can be done should be done. To be unfaithful here is to be disloyal to the marriage relation.

No foul-mouthed man has a right to propose,
Till he cleanses his deeds and padlocks his lips.
No unchaste maiden has a right to accept,
Till she ceases to hear and repeat the impure.

Fatherhood and motherhood are most sacred trusts. The home is to be as pure as the pulpit. The pulpit is to teach righteousness; the home is to practise it. The pulpit is to transform character; the home is to exemplify it. The responsibility of a minister and father is as great in his home as in his parish. The responsibilities of other men are as great in their homes, as he is responsible in his home.

There are a few things that should never be known; indeed, there are many. "Knowledge is power," it is said; yet against this is a fact of the same weight—the knowl-

edge of some things is corruption. Parents do not mean to corrupt their children by impure outcroppings, but in too many cases they do. An honest intention can not subvert the laws of mind. Character laws are as positive in their workings as physical laws, as attraction or affinity. They may not act as perceptibly, but they act as surely.

Evil communications, sometimes within the sacred seclusion of the home, are of at least two classes: First, in the conveyance of foul, impure, or unchaste ideas, by words or pictures, and, second, in the admission of publications, detailing questionable amusements, prize fights, criminal plots, and vicious crimes, for greedy readers and hearers. The first of these is alarmingly pernicious, when frequent in the use of vile language, pictures, or movements. The second may be as corrupting as the first. It is less glaring, but it may be more frequent. The secular press is too much given to the publication of such matter. This is

more especially true of dailies as a class, admitted to good homes. It is enough to receive bad news in brief. Good news may be amplified and made attractive. Some improvements in these respects within the last few years are noticeable, but there is yet room enough for further improvement. It is not strange that newspaper men print such things, since the publishing of them means greater profits, and since it is for money that newspapers are published. But while it is not strange, there is no righteous excuse. The people, by proper discriminations, *can do away with the bait* that provides an apparent excuse.

One of the most distressing things is that many, in otherwise good homes, have relished a meal of putrid hash every morning in the week. Another is that on Sunday morning, desiring the stimulus of such a repast, they have violated the sanctity of the Lord's day in the purchase of a great sheet that has brought to them and their children a superabundance of Saturday's

filth. Many, to be sure, do not read for that purpose, and are much disappointed (sometimes) in finding so little of the good. As it is

They aim to collect the wheat from the chaff;
But, alas, the wheat and the chaff (and the flies)
Are ground into the flour of multiplied filth,
For the bread they must eat.

This sentiment may not please the majority. They have not been trained that way. To them a humble apology is offered in behalf of the children. But it will stand in acceptance when the church rises to her greater achievements.

What then? The Sunday edition should seldom be taken (unless it is improved) when there are children in the home between five and twenty years of age. Only such papers as are calculated to do more good than harm should receive the patronage of home-makers—of character-builders.

But the secular press, however praiseworthy in some cases it may prove to be,

should not be allowed to shut out a better literature. At this very point many good people make a serious mistake. Often a home has from two to ten secular publications, while the religious press is not represented at all. As to works of educational merit, with seed-thoughts of truth to supply the mind and the heart, they are not found beyond a few school-books. Yet, in their place, in the name of taste, culture, and refinement, may be stories worth less than the paper they are on.

What parents should do, as a duty to themselves and then to their children, is to exclude the bad and the poorest of the fair and provide the best of the good. To this plan two objections are repeatedly raised. It is said, "The cost of worthy publications is too great"; and, "Our children lack interest in reading such publications." But this lack of interest is a cause of alarm, that should be overcome by a liberal supply of good periodicals. In the reading of them a taste will be formed

by parents and children. As to cost, they are cheaper at their prices, than the others as a gift. Sunday-school and other religious papers should not descend to the vitiated taste of vapid readers. They may use a little pleasantry now and then, but there should be a respectable amount of interesting, valuable, and reliable reading. Daisy and sunflower stories as a steady subsistence do not provide the red corpuscles necessary for a courageous, useful purpose in life.

Parents should guard against such associations for their children as expose them to evil communications or to vile suggestions. This applies to boys as well as to girls. Boys are as easily poisoned as girls. There is no more reason why they should be carelessly neglected than their sisters. It is probable that there are more boys—in a given city, town, or neighborhood—of a character to poison the boy of a home, than there are girls to poison the girl of that home. There may be three to one. If so,

the boy is in danger three or more times where the girl is once, unless he is kept more securely than his sister. There is no reason why he should not be kept with as great care. Both boys and girls should have reasonable protection, without being made to feel that they are enduring an enslavement. It can be so, but in many cases it is not. Herein lies a defeat. The remedy will in due time be made apparent.

One thing more deserves special mention; that is the pernicious influence of impure pictures. They are numerous on bulletin boards and with goods for sale. They are used in advertising, sometimes in papers and magazines of high rank. They are even seen, now and then, hung up in Christian homes. While some minds are not affected by them, they are to others much like the sight of a saloon to a drunkard. An innocent mother may not know her son, nor a busy father his daughter. The worst of these pictures should be excluded by law, but while they are not, they

should be kept from the home. A picture that can not be actually reproduced in every-day life is not a fit picture for a vivid, poisoned imagination.

The first color, in the warp of the theme, is sufficiently plain. To drop the figure for a time, the division is negative. It relates to what should not come into the mind or character of a child. There is to this the analogy of nature, as if the fields were to be charts for the instruction of parents. Soil is productive; it will produce weeds when not growing something good. The better the soil, the larger the growth. Bad plants grow luxuriantly; good ones must be cultivated. Soil once filled with foul seed must have special cultivation for the production of a crop. In view of this, legislative bodies have enacted laws requiring under penalty the destruction of certain plants before they mature. Parents should do the same with reference to mind weeds. The mind and the heart of a child are fields of good land. The brighter the child, the

richer the fields. In these rich soils there will be growths. There will be enough weeds without sowing seed of that kind. Evil plants should be kept out. It is rash and sinful to expose these rich lands to mere weeds. The child does not know what is good seed; the parents should know. To them a reward or a shame must belong. To keep out the weeds, keep out their seed.

The attempt to have parents inform their children, in a modest way, the meaning of sex is approved. But it seems strange that some writers fix the age entirely too late in the life of a child. Many boys and some girls have learned between the ages of two and six what parents are urged to communicate several years later. Where were such writers in early childhood? They seem to have lived in some Garden of Eden!

PROMOTION OF GOOD THOUGHTS.

The second thing to be named as a color in this warp is in contrast with the first.

It is found in the saying, "Good communications promote good manners." Parents are to be promoters of good. The good that they are to put into the character of a child must be in the thoughts they awaken, and they can awaken only such thoughts as they think or in some way suggest. A smile or a frown, a mild or harsh tone, may suggest more than their words can express. Their thoughts, their lives, and their words should be good, as well as the lessons they teach or the commands they may give.

This does not impose a burdensome task, but it invites to a delightful enjoyment. What is more agreeable than the pleasantry of good thinking? Every home is to have thinkers of good, worthy, and common-sense thoughts. The parents must think about a variety of things—things that have some significance—and then at times have something worth while to say to any one about them. "As a man thinketh in his heart, so is he." His thoughts not

only affect his own character, but also affect the character of his child. If it is true that the husband has a better mind than his wife, then in that case he is more of a home-maker than she. This is in answer to the conflicting notions that men are superior to women and that women are the home-makers.

But to have no contention about that, it remains that in our day, this age-improved form of civilization, the home without appropriate literature read and digested is barren in thought-producing material. The best of all books, the Bible, is the best for the home. Around this may be biography and history, science and art, prose and poetry. In an outer circle may be fiction and fashion (if of the better sort and not out of proportion), and news of the day. But stories of crime and pollution should be kept out of mind, and hence out of sight. Every home should have good magazines and papers of the very best kinds. Of these there may be as many as the purse

can afford. But it can never afford dainties, costly attire, extravagant furnishings, automobiles, nor the questionable show or cigar until books, magazines, and papers are supplied.

A religious paper should be taken and read. If the parents are members of church, it should be their own church paper. If they have no taste for good reading, they should cultivate one. The way to do this is to read, and to read the pure and the true; something worth while; something that is neither a gratification of perverted inclinations nor a surrender to the profligacy of an idle brain. ·

The greater part of what we read should be fact, not merely, in some remote way, founded on fact. One to have conviction and the "courage of conviction" must not subsist on fancy creations. Fiction is restive, and sometimes instructive and refining, but it seldom produces the strength of real fact. Papers, magazines, and books, of a kind to instruct and ennoble in the

true things of life, to aid in skilled work, to show the great in science, or to inspire to deeds of true worth, are of special value in producing a good home atmosphere. To these may be added the means for good music and other amusements. But it should always be in mind that there is nothing so tiresome and revolting to a child as a house full of nothing. Unless there is thought in form, there is nothing to make the habitation a home.

Parents should have something to remark about besides mere work, social news, or neighborhood gossip. The home should be something more than a workshop for girls and an open-door prison for boys from which they may glide forth to questionable retreats. It should not be too rude nor too fine. It is a mistake for a child's home to be either unkept or too well kept; it should be for mental and physical use and becoming activity. Sometimes soap is needed, but as often it is nerves and good judgment. A home should have attractions,

but the best of all is a taste for good, cheery, sensible thoughts, and the means and disposition to produce them.

And here again the mind of a child is a field—a whole farm, with its groves, its fruits, grains, and flowers. It should be well supplied with good seed and cultivated for luxuriant growths of the very best kind. Let this be begun in the spring-time of life, that the unfolding youth may be nourished and in turn nourish mankind.

If men and women are to have the same code of morals, boys and girls must have the same protection. It is as great a folly needlessly to expose boys or men to social and moral rottenness that they may develop strength of character as it would be to expose them to the filth of overcrowded tenement houses that they may have good health. Their bodies should have pure air in abundance, and their minds pure thoughts in proportion. This is not goody-goodyism; it is mental sanitation.

COMMON-SENSE GOVERNMENT.

The third color in the warp of this weaving is common-sense government. Government must not be too lenient, nor too restrictive. In some cases it is both, varying from one to the other. This is a great folly. To indulge a child for a time and then to fall into a pet of rigid exaction to work off a fit of impatience is foolish. To create a fault in a child and then to punish him or even to scold him is not only unwise but manifestly unjust.

Level-headedness is in demand in the home, as well as anywhere else. The more there is of it, the less occasion for severity. Under its rule common-sense leniency will seldom fail; severe measures will not often be in demand.

Overindulgence is a very great wrong; many have been injured and some ruined by it. It invariably leads to weakness, and often lays a foundation of sand. But overexaction is no better. It either de-

stroys an ambition to do worthy things, or creates a stubborn resentment; it may culminate in stolid indifference. While parents should not pamper and pet a child with flattering words, they should discover and appreciate its gifts and graces, and should let it know of their appreciation. With respect to the good qualities of their children they should maintain a modest reserve in the presence of strangers. Parents should never publish their children's faults. Many a child has become very mean and stubborn because of parents' telling friends in its presence about its bad deeds. Parents should not tell such things in the child's absence, much less in its presence. They should be heartily ashamed of bad conduct and enough in sympathy with the child to be silent for shame's sake. They should not make jokes out of their little ones' naughty tricks.

Fathers and mothers should not make a distinction between their boys and girls with respect to rudeness or coarseness.

With reference to this, two fatal mistakes are often made. The first almost entirely prevails. It is the habit of thinking that boys must be rough if not mean. It crops out in the common remarks, "Boys will be boys," "We can expect nothing better of the boys," "Oh! he's only a boy." Manliness is not coarseness; it is not the knit brow. Cowards may clench fists and flash fire from their eyes to keep up their weak courage, but true greatness has the patience of meekness. The greatest of all heroes had this grace unsurpassed. "As a lamb to the slaughter," He spake not a word.

The other mistake is in sending boys out-of-doors to get rid of their noise or unendurable ways.

Why

A boy is a girl in true kindness complete,
With worthy ambitions and high, lofty aims,
Who dares to do and to be, with faith in himself
And trust in his God, if well trained in his home.
He is not a rough tramp, too good for the barn, too bad
For the house, fit only for sight when called in to meals.

And

A girl is a boy in courage and might,
With freedom of soul and skill in the right,
When her home is just right. She is not a great doll,
With costly attire and yet without mind, to be seen
And not heard. Let her make enough noise,
For the noise of the boy to be right.

And

Let him, in his turn, have the grace
Of high worth, in the arts and with tastes
So refined, as to blend with her charms,
And fill a true home with delight.

Expect something of a boy, and he will expect something of himself; have faith in him, and he will have faith in himself. The same applies to a girl. But unfortunately a boy has less faith bestowed upon him with respect to purity, kindness, and taste than has a girl. As a result, a boy may be as short in these as his father and the other men whom he admires. Let the parents have real faith to be shown the child, and—if in other respects they do right—they will be able to trust it out of their sight. If they can not do that, they have failed in getting a good character to take root.

They would better fail in the growing of corn or the baking of bread. Success is success, but a desire or an intention or an effort to succeed may be a failure. To reform the boy, the parents are to correct their methods or themselves.

Both father and mother should govern the home. Thus far at least each should understand the other, and each should support the other. For one to be cross and the other to pet is insanity. Neither should be cross; neither should pet. Both should be firm and be kind; both should be kind and be firm. Their kindness and firmness should be wise and prudent.

A WORTHY EXAMPLE.

Color four in the warp of home training is a worthy example. Without this, much good is destroyed, much evil is engendered. To require of children what parents do not require of themselves is like breaking down the ripening grain. Boys and girls are imitative in an eminent degree. They imitate

most those whom they most admire. Boys want to be men, not women. Girls want to be women, not men. This is as it should be. Mothers, on account of this, can help their girls to a worthy womanhood much more successfully than they could if it were not so. But in this, fathers must take the responsibility of training the boys. Boys love their mother, but they admire their father. They admire his manly ways; for whatever he does is ennobling—*as a rule*—in their estimation. They walk in their steps.

Then

If a father must chew or must smoke, or must speak
With bad words; if he must spend his spare time
Out-of-doors, or his nights up in town;
If too wise for the church or too great for its school;
If he acts like a clown or must story in tale or in trade;
If he treats with cigars or with wine or strong drink,
The boy is inclined to go the same way.
The mother may preach and may pray,
But she's not a man. The father is right,
And in his wild, wayward steps
The lad is ambitious to go.

Two boys were playing near a doorstep.
One was the son of a pastor; the other, the

son of a saloonist. Wishing to start a new play, the second said to the first, "Let's play saloon." The reply was not heard, but saloon was not played. With one it was mean to sell wine; with the other it was the mark of a man.

If it were true that mothers are the home-makers to the exclusion of the fathers, as some seem to suppose, there would be no more boys smoking cigars or drinking strong drink than there are girls. Girls inherit perverted appetites as certainly as do the boys. In this respect there is no difference between them. If the fathers, with other men, were ruled out of home training by nature's character laws, and mothers, with other women, were ruled in, there would be as good results with the boys as with the girls. Natural endowment, with the imitative instinct, would work as well with the one as with the other.

But if it be said that mothers teach their sons in opposition to their own example, that they teach them—and not their daugh-

ters — to chew, smoke, drink, and bum around, to do many things not nice for girls to do, the claim must be proved before it can be accepted. Or, if it be shown that mothers do not take the same care of their sons that they do of their daughters, and that for that reason sons imbibe treacherous practises, then it is shown that mothers are guilty of criminal neglect, and that the neglect of the mothers is a permission of four-fifths of the crime growing out of those treacherous follies.

The right answer is, fathers are home-makers with respect to the sons, and mothers with respect to the daughter. The fact is, both father and mother train the boys and the girls. The father is in the ascendancy with respect to the boys and the mothers with respect to the girls. Parents are home-makers almost as much when they are out of their home as when they are in it, and almost as much when they are not thinking about their children as when they are. The power of example is en-

tirely too great to be ignored. The boyhood of today is in urgent need of a better fatherhood and a higher type of manhood.

And now, before the next division of the subject is taken up, let it be said that fathers are conspicuously responsible in all the colors of this warp, except the sixth. With regard to keeping out of the home and away from the boys and girls printed matter with foul seed, and to bringing in such as contain true thought germs for the grains and fruits in a well-grown life, the father—as a rule—has much more to do than the mother. He carries the purse, and buys the papers and the books.

With respect to common-sense government, the father is supposed to have about as much common sense as the mother, and he should use it with as much skill. As to example, just now considered, he has as much force as his wife, unless he is less of a man than his wife is.

The laws of mind, as involved in child training, are under consideration. If there

are some things that coincide with religious teaching, it is foolish to call them "preachy" and to cast them aside as belittling. After all, the good news of the Christ "is the power of God unto salvation." There is enough divine power in Christ to give parents and children the consciousness of strength in soul-rest, for which they sometimes hunger.

PRACTICAL CHRISTIAN LIVING.

The fifth item, as one of the seven primary conditions involved in home training, is like the fourth but much more comprehensive. It is practical Christian living. It involves pure spirituality, whereas the preceding involved only an accepted type of morality. Spirituality is as much above morality as morality is above business tact. Morality—commonly speaking—is negative, the absence of wrong, the innocence of not doing; but spirituality is all that and as much more. It is positive as well as negative. It exceeds all self-righteousness.

It is walking with the Most High; it is fellowship with God; it is enjoying his love in grateful obedience; it is receiving his Spirit and revealing his life. It is an unequivocal and unreserved reliance on Christ's righteousness.

Every boy and girl should early in life know God; each should enrich the life by an acquaintance with him, and adorn it with his ornaments of truth. This yet remains in the name of mental science, when there is no reference to death, the judgment, or the rewards of immortality.

Both adults and children need God. Without him they are not well matured; they are not in full touch with the truth of their environment. In so far as a father or a mother fails to live a true spiritual life, the child is robbed of its just rights. It is due that it be led into the realm of Christ's life, as the Light. The father must lead; the mother must walk by his side. Their lives must steadily say, "This is the way; walk ye in it."

Morality is not enough. Denominational membership alone is no better. Conversion and a mere remembrance of past joy fall very far short. The life must be right; the soul must be clean and in touch with its God. Were all parents thus loyal, the children would be better and stronger by far. Home training that purposely leaves this out of sight is a very great fraud. No parent has a right to work such a cheat on his child. Christianity is to produce clean men and to promote clean living. When it does not, something is wrong with the man; the wrong is not with Christianity, nor the failure with Christ.

Christianity is not a white shroud for foul men. Men are to live clean lives in Christ. In the vitality and vigor of Christianity, people are to be something and to do something in Christ that will tell, and show that they have a reasonable respect for him and a genuine delight in his ways. In the home, each child should be favored with the inspiration of Christian parents

and that from early childhood. To say that a boy need not be cleansed from sin until he has "a good time" sowing "wild oats," or something of the kind, is the same as to say, "A man should not bathe until he is old enough to be married."

DIRECT TEACHING.

The sixth thing involved in the theme, home training, is handmaid to the fifth. It is direct teaching in things relating to taste, manners, and useful arts; and in things relating to Christ, worship, and service to God. In this, as in endowing a child, the mother has high rank. However, she does not always excel. Though great men have great mothers, many have great fathers. Though mothers should be good teachers, yet fathers may have special adaptation for the same.

The more constant presence of the mother gives her the greater advantage. It loads her with unusual responsibility, and it may crown her with very great glory.

Were home training no more than this and nursery and housekeeping duties, as generally supposed, then the mothers alone—as popular sentiment says—would be the home-makers.

But

It is sad that some seem to think,
That training at home is in manners and tastes,
With pictures on walls and rugs on the floor,
And toilets complete to win the best smiles
Of young men. It may be that. Yes, it is,
And very much more. It is the much more
That so oft is let out of mind.
A father, a sister, a brother, a stranger
That stops for a day or an hour,
May help to make a true home.

As to the Sunday-school, it has its place and is entitled to its share of reward; but it can not do in one hour, in one day in a week, what can be done in the home. It may supplement home training, but it should never supplant it. The day-school, in like manner, does a great work, without which there must be a very great loss. A good stock of knowledge, with a well-trained mind, is much better than gold. But

with all that, the home can touch the life and shape the character more effectually than the school.

The parents, in direct teaching, have a fine opportunity that should never be lost. But the methods preferred, the work to be done as to details, and the exact things to be taught are threads of the woof and not of the warp. This should be known, however, that direct teaching is not the whole of the warp. It is a stripe of full width, but one stripe alone is not the bright bow of promise.

AN HONEST DEDICATION TO GOD.

The last color in the warp, the seventh in rank, is an honest dedication to God. This does not mean a ceremonial dedication, either public or private. There must be something better than mere ceremony. It means that both parents take God into confidence with respect to his help and guidance in the training of a child, and that to him the child is entrusted with respect

to its life-work and the several things relating thereto. It is a sincere desire and prayerful attempt to have God help them in their great and yet pleasing task, with a complete surrender of the child to him for all time. Or, rather, they are to be willing to help God train his child, in carrying out his wise purpose with respect to it, since it is entrusted to them.

Sometimes parents want God to help them, while at the same time they want their own way. They want the child to be rich or to have a great name, to live near home or to have "a good time"; they have no regard for the will of God or the needs of mankind. They are afraid to trust God beyond the child's convenience, or at most its church fellowship. As to where it may live and as to what it may do, they are not willing to say, "The will of the Lord be done." A dedication that looks upon God with suspicion is not honest. It does not amount to a dedication; it is an awkward pretense. It prefers riches and honor, fine

clothes, and much pleasure, to the wise plans of God.

To make no dedication at all is no better. It reflects on the wisdom, ability, or goodness of God. It says, "He does not care for his own," "He is not able to help," "He does not know what to do," or "He prefers to abandon his creations—especially a child—to fate." Or if it says neither, it reflects on the child. It says that the child is not worth care and attention; that it may go until it can care for itself; that the life of a child is worth less than the life of a pig. Or if not this, then it says that the parents alone, or perhaps just a frail mother, can train the dear child in all that it needs without any help; that all now required is to train it in the styles of the day—in the ways of the times.

Unless parents can trust God to an honest dedication, they have no right to expect him to help them. Unless they do trust him, they practically trust their own faulty ways while false currents of life are bear-

ing their child out from the shore. A moment's reflection will teach them to do the wise thing, and seek God for their guide and the guide of their child.

When a child is dedicated to God, it does not follow that it will be a missionary, a minister, or a minister's wife. There are many other places, in the economy of God, to be filled. He wants the boys and the girls for living his truth as well as for teaching his Word. The true, godly life he would have in all the legitimate, consistent departments of the world's onward march. All else hinders the march. Let him be the judge as to where each may best serve. But, should one go abroad, why not with letters *from* God as well as *to* the court of St. James?

THE WOOF OF HOME TRAINING.

CHAPTER V.

The warp is now full in the great loom of life. Into this let the threads of the woof be carefully and diligently woven. The weaving in practical life, in the use of timely suggestions, and the adoption of common sense and varying methods, should be the full width of the warp. It should never be less. It should include each of these colors. Each color is a part of a promise. A shrinkage in either invites a complete failure.

Dropping the figure, we may restate that the art of home training includes seven essentials: the avoidance of evil thoughts; the awakening of good thoughts; common-sense government; a worthy example; practical Christian living; a direct teaching; and an honest dedication to God.

Were it true that every parent within the last century had lived up to these seven essentials, there would now be but few inherited tendencies — of recent origin—

strongly opposed to a good character. As it is, there are many and will be for generations to come. The inheritance of evil trends of life can not be gotten out of the race and out of the way, under the present order of things. A more timely application of truth should be made than is now being made. The world is on wheels, if not on wings; reformatory agencies must be ahead; they must do the first work. This can never be done without in some way instructing the mind and quickening the parental conscience. Without such instruction and without such a quickening, parents will continue to be oblivious to the demands upon them and will continue to console themselves while neglecting their best opportunities. The special time for home training with respect to a child is the first twelve years of its life. From ten years on the opportunities for desirable results rapidly decrease. Character-seed, like wheat, must be sown before the time of harvest.

These seven things are essentials in fact

as well as in name. Each is of about equal importance with every other. Good characters have been formed in cases where some of these have been neglected. This is cheerfully admitted, but at the same time like omissions in other homes have resulted badly. There is manifestly no certainty with respect to the best results where any one of them is not employed. On the other hand, where all these essentials are in continuous use from the first, success is almost certain. There is no need of a "black sheep" in any family. There is no need of children breaking the hearts of parents. They will not if parents have known and done their duty by their children. In too many cases, and almost as a rule, they have not known. Their attention has never been called to these things. They have been busy with fashion, business, pleasure, or the humdrum of life, and have given no intelligent consideration to the subject. It has not even occurred to them that there can be an intelligent pres-

entation of the subject, as there has been concerning a thousand and one things in the material realm. In the case of bee culture, stock raising, and farming, many valuable things have been worked out. There have been attempts to improve the race as stock is improved. Those attempts are failures. The essential in stock is a healthy, well-formed body of good size, but the essential in children and adults is a normal mind and character that will present a good and true life and take the proper care of the body. One is material; the other is immaterial.

The study of character-building is a psychological study; that is, a *psyche*-study (a soul-study, as the Greek term indicates), and hence with *respect to character and destiny*. It is more than that; it is mind study, and hence with respect to mental *modes of action*, and the results arising therefrom. Unfortunately, writers and teachers of the psychology they have given out have shied clear in their investigations

of the great psychological Book for fear—seemingly—of being prejudiced by religion, and have blundered on in the realization that the science is far from its climax. On the other hand, religious teachers and editors have been appalled with the idea of mixing philosophy with religion, not realizing that the Bible is a philosophy—on the human side—and a science—on the divine side—above all other philosophies experimented into science. The Bible is the philosophy of the divine mind dealing with human minds in accordance with his laws of nature and his laws of grace through Jesus Christ. It is the greatest study the world has ever had or will ever have.

It is philosophy to us, because we have not penetrated deep enough to reduce it to a science. But it is science with God, because he comprehends with clearness all in his gigantic scheme and knows its real value and efficiency. It is altogether superior to the teachings of Socrates and Plato, even if they did achieve eminent

success in the midst of their environments. It is in no way in servitude to what they evolved. But enough of this.

Parents can afford to seek the very best instruction in the beginning of married life or before. Many are anxious for it. This book will benefit wherever proper attention is given to it. If something better can be found, get that and study it. But do not allow it to obscure the bright bow of promise.

THINGS NOT TO DO.

There are some don'ts for parents, among which are the following:

First, Don't be saying "don't" to your child continuously or at frequent intervals. Children get tired of that, and it becomes meaningless. Life is not to be hedged up on every side and made a drudgery.

Second, Don't threaten your child to scare it. When you threaten, you are about sure to punish, or to turn your threat into a lie. It is as bad for a parent to lie as for

a child. To lie is to teach—by example—a child to lie.

Third, Don't tell about the naughty conduct of a child, of yourself, or any one else in the presence of your child or of any child. That makes a joke of it. It then seems "smart" and produces a desire to do some other "smart" thing.

Fourth, Don't try to punish a child, or mortify it, by repeatedly referring to its improper conduct. Do not do that even privately, much less in the presence of others. A child's character is to be held as sacred, and is not to be tossed about for amusement or for punishment.

Fifth, Don't try to flatter your child in the presence of others. Let it know that you think well of it, and encourage it within reasonable bounds. But this is not to be a matter of public display. You may make your child impudent, or in private you may spoil your public flattery.

Sixth, Don't tell your child untrue things to please, about Santa Claus or about any-

thing else, unless the child has at least an intimation of the truth of the matter. A child has great confidence in the word of a parent, until a parent is caught telling lies. After that it may regard almost anything as a lie. That in many cases is the open door to ruin. Without faith in some one that is trustworthy, no person will measure up to himself in life.

Seventh, Don't indulge a small child in something as "cute," that will require severe measures to correct later on. This is often thoughtlessly done. Look ahead and see the outcome. Revise its "stunts" in some pleasing way or help substitute better ones. Make yourself agreeable and companionable, but keep up life and good cheer in a proper way.

Eighth, Don't reason with a child and let it sauce back. If you do, it will—in its estimation—outrason you. The first thing to do is to stop its saucy talk. When you have done that you can reason with it, but not before. Be sure that you are rea-

sonable and fair in your reasoning. It is dangerous to jump to a conclusion, lest you falsely accuse a child when it is innocent.

The author heartily wishes there were no need of these don'ts or of any others. They are disagreeable things. But he is almost compelled to say, Don't keep up a stream of impatient, nervous, corrective, scolding, arguing, threatening, bewildering, mystifying, petting, cold-hearted, say-nothing stream of talk to your child about its naughtiness. It wasn't born to hear such stuff; it can't stand it and keep sweet.

The relief that now comes is the admitted fact that many have kept above the improper things spoken of above. In contrast, there are some

THINGS TO BE DONE.

First, Be bright, cheerful, and agreeable in your home. A sweet, balmy atmosphere of good humor puts the children into a happy mood. Even the babe is affected by it. Its body should be clean from the ab-

sorption of its own impurity, and its mind have the refreshing, pure air of pleasantry and good will.

Second, Be friendly and agreeable with the children. Make confidants of them, and let them make confidants of you. If you say, "I will in a minute," be sure that in fifty-seven seconds you are moving that way. If they can trust you, you can trust them. Their faith in you will inspire your faith in them. Without faith it is impossible to succeed in home training, and hence in character-building.

Third, When it is necessary to use authority, use it promptly and with as few words as possible. If you do, there will be fewer calls for additional punishments. Be so reasonable in your demands that the punishment will be convincing. Have a child do at once what you require it to do, but be sure that your requirement is consistent. If looking at a child, or taking hold of it, shaking it, or slapping it—not on the head—will not sufficiently supplement

your command, then—if you must—whip it. Be in a good humor when you do it. Always be in a good humor. As soon as possible clear away the storm, let in the sunshine, and do that without petting or ever referring to the unpleasant affair again.

These rules properly observed will be the weaving of desirable woof in the prescribed warp. There will be others, varying with conditions and circumstances, that can not be anticipated and detailed in a book like this. Be attentive, thoughtful, reasonably exacting and indulgent, and always uniform.

Observe what is observable in the homes where grown-up children are free from improper habits; where young men are clean of everything bum-like and are capable of enjoying home; where father, mother, and sisters are more desirable companions than club-room or dark-corner attendants; where young women have something to do besides primping, flirting, and associating with

“fast” young men, or getting ecstatic over “society”; where the young and the older have a good purpose in life and energy, tact, and loyalty to that purpose; where there is an ambition to be good without being good for nothing.

Attend to these things, and there will be no disappointment in your home. Abandon your children to chance and yourself to cranky narrowness, and your heart will ache.

THE DIGNITY OF HOME-MAKING.

Home-making is not housekeeping. A magazine devoted to home-making will not, if true to its name, be a fashion journal, having stories, recipes, a housekeeper's guide, wit, humor, puzzles, nursery items, and the like. It may have some of these, and perhaps will; but the chief trend of its work will be as much greater than these as a child is greater than clothes, walls, and rugs.

The journal will be racy, yet strong;
It will please, yet instruct; it will
Pluck the best fruit from the tips
Of the limbs, and follow their branches
Through their trunk to the sources of life.
It will dig from beneath things long
Out of sight for painstaking parents
To know, to put failure to flight.

Many good earnest parents have been disappointed in results by limiting their efforts to one or two essentials. Sometimes one choice is made and sometimes another. But no matter, a limitation is always hazardous. It is sad but it is true, some parents do not know that they fail. It is not hinted by this that their children are dissolute or profligate or treacherous; in many cases they are not. In some cases they are. But a field which under favorable circumstances should produce eighty bushels of corn to the acre is not a success with a yield of thirty, even if there are no weeds in the field. Parents should so acquit themselves as to—at least—approximate the possible. The possible is often more than some seem to think.

1. To enforce rigid family government, with perhaps catechetical teaching, and neglect other important features, is to have but limited success. In the past, many failures have been made in this way. The practise is not so common now, though there are some ready to revive it.

2. Overindulgence, with an undue effort to use the artistic and the entertaining to the neglect of several essentials, is at present a more common folly.

3. The notion that an honest desire to do right, with some good advice now and then, is all sufficient has led to innumerable failures. The plan is good as far as it applies, but it falls very far short.

4. The opposite idea that a religious life is foreign to character is dishonoring to God and stultifying to self, and is sure to be "a cog in the wheel."

5. The notion that mothers, to the exclusion of the fathers, are the character-builders in homes is too serious a mistake to be tolerated. "She who rocks the cradle

rules the world'' has its answer in the fact that ''the boys do not always stay in the cradle.'' Neither do the girls. Character does not grow in sleeping babes. The people respect ''mother's day.'' It will be a new era when they observe father's day, and say—well, something suitable.

6. It is more dangerous when both parents ignore personal responsibility and depend a little, or not at all, on the Sunday-school or the public school. The parents are to do the first and more definite work on the child character. After that those institutions can be of greater service.

SUCCESS AND REWARDS.

CHAPTER VI.

Parents are to use good judgment and that continuously; but, to insure success, they must practise the seven things emphasized as warp for their woof. If they do, they will be about certain to succeed; for if they do their home will have a good mental condition. It will have a good esthetic, social, moral, and spiritual atmosphere. The intellective will oxidize all of these and also the physical and instinctive.

The parents will delight in the recreations of home as much as in any other pleasure. The children will be delighted in their home and will not be chasing away from it. Parents and children will be chummy with each other, confide in and love each other and take pleasure in being at home a reasonable part of the time. There will be real attractions in the home, but the greatest attraction for the inmates will be the inmates themselves. This will

not develop seclusiveness, but will increase the appreciation for all worthy outside people.

The plan has been tried often enough to prove its success. This is known to be true. Try it and see.

THE REWARDS.

The rewards

Of faithful home training are too great to be told.
Its service of love blesses the parents themselves;
It blesses their children and children thereof;
It blesses their neighbors, their boys, and their girls;
It blesses the old and the young, and nations unborn;
It blesses the school, the church, and the state;
It blesses in life, and it blesses in death.'

Adam and Eve corrupted their home;
They distrusted their God, and obeyed not his word.
The seed of that sowing had grain early grown.
But why should the fields of our day, have the rust
Of foul deeds, of bad words, and of thoughts full of
 crime,
Of sorrows too deep for the soul to release?

Should there be the wild dream of a dream?
The dream of a child on the great sea of life,
Of toys of all sorts, as silver and gold,
With honors complete? With no seaman
On board, no compass or chart,
No haven to reach, no anchor to drop?

Let the parents arise and with might and with main
Cast away the vile thing, whate'er it may be.
That would make them corrupters of home.
Let them stand with their God; let them walk in his
 ways;

(With spheres of varied size in paths,
And orbs attendant in their flights),
To turn those thoughts to strange
And vaporous myths or chase them out
As vagabonds in night.

The Architect,

Who rules the suns and guides
Them in the paths of heaven.
With finest touch and genius rare,
Hath made in wondrous form
Ten thousand noble parts in man.

(To know how one

Should care for self and wife
And child, and child of child,
And how each home must stand
For many homes, and how each town
Must stand for many towns,
Is learning worth the while—
Yea more, it is to be of royal birth,
Arrayed in robes of beauty pure,
With crowns of gold bedecked
With diamonds worth ten thousand worlds;
It is to rule an empire from a throne.

To know the infant mind,

The mind set in an earthen vase
To grow and bloom and fill the air
O'er verdant vale—from mountain peak
To peak—with odors rare of loves
And verities of mortal life to be
Immortalized, to bear its fruit

A "hundred fold" in human joys
 And blessedness; to be transferred
 To floral fields outstretched
 About the royal palace of our God,
 To grow in fragrant fruitfulness
 And beauty's charming form and tints,
 To bloom again for other growths
 Of better worth; to have at length
 An honored place among the fairest,
 Fragrant, fruitful plants within
 The royal chambers of the King of kings,
 Is better far for child and him
 Who knows the worth of infant mind,
 Than it can be to have a seraph's
 Brilliant robes and jeweled crown.)

That men may not

From trends of life bequeathed to them,
 Or adverse sights and sounds of childhood,
 Or brains enslaved by burning thirst,
 Or passion fired to demons' wild demand,
 Produce huge wrecks for grace to set
 Aright—that they may have the boon
 In morn of life which common sense
 Demands—which they most need,
 Which God inspires—and bring
 To him, for help divine, at least
 Some worthy remnant of a man
 For grace to fill with life and light,
 Has been and is your cause;
 The cause which I would set
 In words, that you may feel
 The peace and joy and thrill

**Of life well lived in this
Wise guidance of your child,
In companionship with God.**

