

# CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

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# CHRISTIAN EDUCATOR

W. E. HOWELL, Editor

O. M. JOHN, Assoc. Editor

VOL. XII

TAKOMA PARK, WASHINGTON, D. C., OCTOBER, 1920

No. 2

## The School Homes Council

THE School Homes Council, held at Hutchinson, Minn., during the month of August, marks a new epoch in the history of our educational work, it being the first time such workers have been privileged to meet together to study their special problems. At this council there were gathered over one hundred delegates representing thirty-eight institutions in the United States and Canada. The representation is shown as follows:

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For forty-eight years we have been conducting boarding schools which have provided home life for thousands of young men and women during their period of training.

The school home is an important educational agency which fosters the social and the spiritual life of the student. It also supplements the classroom by providing an environment conducive to systematic study.

The preceptors, preceptresses, and matrons who have charge of these homes occupy a place of no little responsibility. Many a youth has been saved from the pitfalls of sin to a life of usefulness by the guiding hand of one of these consecrated fathers and mothers in Israel. Notwithstanding this, some have regarded this work as of little consequence, and in many in-

stances it has been intrusted to persons of little experience.

The phenomenal growth of our work, with a constantly increasing number of schools, demands that serious attention be given to providing thoroughly qualified school home workers. The work of preceptor, preceptress, or matron is a dignified profession, worthy of the best and most highly developed talent.

The recent council will do much toward crystallizing the salient features of this work, and attracting to it the type of men and women who will give it the spiritual, intellectual, and social mold of which it is worthy.

For the benefit of those who were not permitted to attend the council, we are including in this number of the *EDUCATOR* several of the excellent papers which were presented. Others will appear in subsequent numbers of this journal.

J.

### What Is the School Home?

THE school home is not a dormitory, though people do sleep there.

It is not a boarding house, though people do eat there.

It is not a lodging house, though people do abide there.

It is not a house of correction, though people must be corrected there.

Let no one think of it or call it any of these names, either those who live within it or those who live without.

Rather let this abiding place be a *home*—be thought of as a home, be conducted as a home, be cherished as a home, be called a school home.

H.

# The Mission of Our School Homes

ALMA GRAF

PROTESTANT churches rejected the plain Bible truths of the three angels' messages during the rise of the great Second Advent Movement. Since then the tide of worldliness has been steadily and swiftly rising in Christendom until today the standards of Christian simplicity and personal piety have been deluged by the waves of worldly pleasure, material gain, "the lust of the eyes, and the pride of life."

President Hibben, of Princeton, gave this parting admonition to his graduates this year: "We are allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour." He referred to modern dress, modern dances, modern music, modern manners. "We must not," said he, "blind ourselves to the fact that, the world over, the mass of men and women are in a mood to barter their spiritual inheritance for a mess of pottage."

Dean Jones, of Yale, said to his graduates last spring: "It seems to me at times that the very core of our civilization is at stake. The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities, or to any one class of society. They are nation wide and world wide."

## Separation from the World

In the days of Noah the Lord separated the few righteous souls from a generation of wickedness by a flood. Later he commanded Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." "And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, . . . bring them out of this place." Moses was sent to

Pharaoh with this message, "The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness." To save his people in those days, God found it necessary to separate them from the surrounding nations.

Nineteen hundred years later, Paul writes to the church at Corinth, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." God gives the same warning to the remnant church, "Come out of her, my people, that ye be not partakers of her sins." This message to the early Christian church, and to the remnant church, is not one of geographic separation, for Jesus himself said, "Go teach all nations," and he prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

## The Source of Our Strength

It is not the ocean of water outside of the ship, but the little water that gets inside, that sinks it. Will our good old ship Zion spring a leak and let into our churches and into our institutions the subtle allurements of the world? Only by accepting the chart, compass, and Pilot sent us from above, can we hope to keep off the rocks and safely reach our haven.

In "Testimonies for the Church," Volume V, page 14, we read:

"The strength of our college is in keeping the religious element in the ascendancy. When teachers or professors shall sacrifice religious principle to please a worldly, amusement-loving class, they should be considered unfaithful to their trust, and should be discharged."

As I come in close contact with our young people from year to year and learn of the temptations and the wily influences to which they are continually exposed, I am forced to the conclusion

that the only way to successfully meet these attacks of the enemy is to hold up conscientiously and faithfully in our educational centers the standards of gospel simplicity.

#### School Influence Influential

A prominent American educator recently said: "What we want to prevail in the nation must first be introduced into the schools." I shall add only three syllables to this sentence and read it again: What we want to prevail in the denomination must first be introduced into the schools.

When we recall the powerful influence the universities wielded during the Reformation, and when we look about us today and see how higher criticism and evolution, which are almost universally taught in advanced schools, have permeated the thought of our nation and undermined belief in the simple truths of the Bible, we get a vision of the strategic place our schools hold in maintaining the faith of our fathers. Our graduates must be workmen that need not be ashamed, "rightly dividing the word of truth." The denomination has a right to expect the finished product of her schools to be soundly converted to the inspired truths of primitive Adventism which were intrusted to the pioneers of our message.

#### Power of Dormitory Life

The moral condition of one of the largest State universities in the Central States was growing worse so rapidly that the board of trustees appointed a committee to investigate the moral standing of the students. The findings were appalling. A friend bequeathed a million dollars to the university for a women's dormitory. Four years ago I visited this dormitory. The warden in charge told me that while only a part of the young women had been under supervision for two years, the morals of the entire university had been improved forty per cent.

Parents have frequently said to me that they would choose two years of college with their children in the school

home rather than four years without the home training.

General Conference workers who visit our institutions have frequently told me that a school cannot rise above the standards of its homes, that it is impossible to separate their work and influence, that the home spirit is the pulse of the school.

#### School Homes Standards

This is an age when every profession and every department of education is being carefully standardized. We have detailed outlines and methods to follow for training our students in English, the sciences, the languages.

When we undertake the great responsibility of directing the youth gathered in our school homes, do we have anything to guide us? We surely do. We find in the spirit of prophecy definite standards for the conducting of a school home, instruction for the teachers in charge, and instruction for the home family:

"Our school homes have been established that our youth may not . . . be exposed to the evil influences which everywhere abound, but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptations to immorality, and be led to Jesus."

"Teachers who are placed in charge of these homes bear grave responsibilities; for they are to act as fathers and mothers, showing an interest in the students, one and all, such as parents show in their children. . . . They should be men and women of faith, of wisdom, and of prayer. They should not manifest stern, unbending dignity, but should mingle with the youth, becoming one with them in their joys and sorrows, as well as in their daily routine of work. Cheerful, loving obedience will generally be the fruit of such effort."

"If every student composing the school family would make an effort to restrain all unkind and uncourteous words, and speak with respect to all, . . . what a reformatory influence would go forth from every school home!"—*Testimonies for the Church,* Vol. VI, pp. 168, 169, 174.

Neither student nor teacher can attain to such strength and nobility of character as is here portrayed without the

purifying power of the gospel in the everyday life

### Goals

We hear and read about Sabbath school goals, Missionary Volunteer goals, foreign mission goals, and many financial goals. Let us enumerate several school homes goals which have been set for us in the spirit of prophecy.

#### Goal I. Teacher's Goal.

"When you as instructors commit yourselves unreservedly to Jesus, for him to lead, to guide, to control, you will not fail. Teaching your students to be Christians is the greatest work before you. . . . Be not too exacting, but cultivate tender sympathy and love. Be cheerful. Do not scold, do not censure too severely; be firm, be broad, be Christlike, pitiful, courteous. 'Whatsoever a man soweth, that shall he also reap.'"—*Id.*, Vol. V, p. 590.

To show parental interest in thirty, fifty, seventy-five, one hundred, or more young men or young women for nine months each year, is a sacred trust.

As our students come to us this fall, we shall soon recognize the discouraged ones, the vain ones, the dishonest, the unconverted. We long to help them. The personal touch is one of our most fruitful methods. It takes hours of time every day, and after many of the visits we shall feel that little has been gained; but we are becoming comrades. If we refuse to hear their lesser joys and sorrows, we shall be denied the great privilege of counseling them in the crisis. The mother who holds the confidence of her daughter between the crucial years of thirteen to sixteen, is the mother who has found pleasure in hearing all the little joys and heart-aches of child and girl.

#### Goal II. The Goal of Christian Culture.

"The lack of true dignity and Christian refinement in the ranks of Sabbath keepers is against us as a people, and makes the truth which we profess unsavory. The work of educating the mind and manners may be carried forward to perfection."—*Id.*, Vol. IV, pp. 358, 359.

"If all our people—teachers, ministers, and lay members—would cultivate the

spirit of Christian courtesy, they would far more readily find access to the hearts of the people; many more would be led to examine and receive the truth."—*Id.*, Vol. V, p. 31.

#### Goal III. The Amusement Goal.

"Thou shalt not do this," "Thou shalt not do that," will never train our students in the way they should go. We are grateful to the Missionary Volunteer Department for the book "Social Plans for Missionary Volunteers." It is full of excellent ideas. It is a working out of the principles given in the Testimonies on amusements. Let us study these with our students. It will largely solve our problems.

In 1915 the Educational Council held at St. Helena set an amusement goal for our schools. A part of Resolution 54 reads:

"(a) That in our advanced schools we refrain from all kinds of recreation that are not in harmony with the teachings of the Bible and the spirit of prophecy.

"(b) That we pledge ourselves to more earnest effort 'to provide in their stead innocent pleasures,' among which may be mentioned: outings properly conducted, occasional receptions, lectures, musical programs, physical-culture exercises, student programs, class excursions under the teacher's leadership, walks, swimming exercises, and such other forms of Christian 'recreation' as local conditions may afford."

I shall quote from only two authorities on the picture show. Judge Fuller, of Wilkes-Barre, Pa., declares:

"The motion picture that is not legally regulated will do more harm than all the saloons."

Judge Graham, of Port Huron, Mich., gives this testimony:

"All delinquents brought before me are frequenters of motion picture shows."

#### Goal IV. Association of Young Men and Women.

"Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions."—*Testimonies for the Church*, Vol. IV, p. 209.

"Students are not sent here [Battle Creek College] to form attachments, to indulge in

flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized."—*Id.*, Vol. IV, p. 433.

"Let men, both single and married, say, 'Hands off!'"—*Id.*, Vol. V, p. 595.

The success of the home depends very largely on how this problem is met.

#### Goal V. The Dress Goal.

"No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress, and devotion to fashion, are among the teacher's most formidable rivals and most effective hindrances."—*"Education,"* p. 246.

"There is a terrible sin among us as a people, that we have permitted our church members to dress in a manner inconsistent with our faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*"Testimonies for the Church,"* Vol. IV, p. 648.

Why are we so slow to heed this plain counsel, when we know that the dress of many young women is a menace to both health and morals?

I have in my files many catalogues from schools other than our own, which contain definite instructions in regard to the dress students should wear.

During a visit East several years ago, the registrar of a prominent school for women gave me a copy of a letter she had just sent out to parents of new students. It explained why the young women were not allowed to wear high-heeled shoes, low-necked or gauze waists, transparent or showy hose, and extremely short or tight skirts.

A sister of an employee in the largest department store in the world told me that the clerks were asked to dress healthfully and modestly while at work, and that clerks had been discharged when they disregarded the requirements. Many large libraries have standards of dress for their employees.

*Public Health* is a magazine published by the Michigan Department of Health.

I quote one paragraph from an article in the May, 1920, number, written by Dr. W. H. Smith:

"In New York they have organized a health center for girls where they do not talk health so much as they demonstrate it. All girls applying for it are given a physical examination, and this is a surprise to them, as it is an examination of their clothing as well. High heels are tabooed as a cause of nervousness, headache, backache, and pneumonia; waists of gauze are discarded; and tight skirts that impede the circulation and the free movement of the limbs are placed upon the black list. In other words, girls are taught that to make themselves over and be healthy, they must make over their wardrobes."

These schools, large establishments, libraries, and health centers have not had the instruction on dress that has come to us. Observation and experience have taught them that it is essential to regulate the dress of their students and employees. We should have been leaders in this reform.

I know that when the young women really understand the harmfulness of immodest and unhealthful dress, when we study with them the principles found in the Bible and the spirit of prophecy, eighty-five per cent or more will voluntarily put aside the unsanctified garments. Shall we permit the other fifteen per cent to tear down the standards the Lord has set for us?

Sabbath observance, the reading habit, domestic habits, reverence, good music, roommates and care of rooms, the special study of our peculiar truths, are other home goals, but I shall mention only one more.

#### Goal VI. The Goal of Self-Control for Teacher and for Student.

"In his position he [the teacher] stands where ignorance or lack of self-control is sin. He is writing upon souls lessons that will be carried all through life, and he should train himself never to speak a hasty word, never to lose his self-control."—*"Counsels to Teachers,"* p. 233.

We dare not allow ourselves to become angry or even impatient once. We lose too much. Remember, it is

for their sakes that we sanctify ourselves.

I believe in self-discipline, not the self-government we have heard so much about recently.

I hear that Mary Brown has violated one of the rules, and that she has done it before. I ask her about it. She admits her irregularity, and frankly tells me she feels the rule is unnecessary and unjust. I know from experience that the rule is both necessary and just. My goal right now is to "lead the wrongdoer to see her fault, and enlist her will for its correction." If I am successful, Mary Brown will be impelled by the force of her own will not to break that rule again, and she will try to keep others from violating it. If she is not convinced, she will probably disregard the requirement again, and will also lead others into trouble. The time will probably come when the teachers must resort to compulsion.

We further read:

"The youth whose influence is demoralizing should have no connection with our college."—*Testimonies for the Church,* Vol. IV, p. 209.

"Nothing is to be tolerated in the school that will counterwork the very object for which the school was established. . . . No students should be allowed to remain connected with the school who allow their own mischievous, cheap, common practices to control their whole minds. They themselves receive no good, and others are hindered from receiving good."

"The true object of reproof is gained only when the wrongdoer himself is led to see his fault, and his will is enlisted for its correction."—*Education,* p. 291.

"A noble character is the result of self-discipline."—*Id.*, p. 57.

"Strength of character consists of two things—power of will and power of self-control."—*Counsels to Teachers,* p. 222.

"The highest evidence of nobility in a Christian is self-control."—*The Desire of Ages,* p. 301.

"An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control."—*Christ's Object Lessons,* p. 335.

### Plans, Methods

What plans or methods can we use to reach most quickly and effectively these character goals? I shall mention, in addition to personal work, which has already been discussed, four other methods:

1. Let us as teachers study the fundamental principles of Christian education laid down for us in the Bible and in the spirit of prophecy, so that we ourselves may be convinced of and converted to these standards.

2. Let us have a definite time for an hour or half an hour every week, when we may plan with the prayer band leaders. If we have chosen them wisely, they will prove to be our best assistants; they will become the strongest factors in the home for personal endeavor. Here we can study together methods of personal work, pray for those on our prayer lists, relate experiences, and keep informed concerning the work and the attendance of each band. Through these faithful helpers we can easily continue in constant and sympathetic touch with a large school home family.

3. We must secure the co-operation of our Christian students. Crises have often been met successfully by calling them together for prayer and study.

4. The worship hour offers our greatest opportunity.

"Of all the features of an education to be given in our school homes, the religious exercises are the most important."—*Testimonies for the Church,* Vol. VI, p. 174.

Twice a day we meet the entire family. The Lord holds us responsible for giving our best. The school home goals which have been mentioned, together with many other subjects, must be faithfully presented to the students. They must understand, they must know for themselves, they must be wisely taught to think aright, for as a man "thinketh in his heart, so is he." "Teach the students that right living depends on right thinking."—*Education,* p. 209.



Our students usually respect and love the truths of the Bible and the principles given to the remnant church through the spirit of prophecy; and when these are presented to them, at least ninety per cent will discipline themselves. They will need further direction, but their desires will be right. This discipline will develop loyalty, the wholesome school spirit, and the co-operation without which teachers cannot stand on vantage ground. This training helps students to make right decisions for themselves.

#### Reaching the Goal

Doubtless we all remember the three pictures in "Bible Readings" entitled, "The Game of Life." In the first, a youth is playing a game of chess with the tempter in disguise. In the second, the youth has made some bad moves and has lost the game; Satan exults. In the third picture, the youth has moved wisely and wins. An angel comes to his side and rejoices with him. Our students are playing the game of life with their decisions. Our

students can form the habit of right thinking.

A young man was once asked which version of the Bible he liked best. He promptly replied, "My mother's version is my favorite." Which version of Christian education do we like best? The version of Christian education which speaks most eloquently and powerfully is the life of the student in training, or the life of that graduate in the field, which conforms to the divine standards of the Bible as exemplified by genuine Adventism.

The private home has been called "the molding-room of life." I like to think of our school homes as molding-rooms of character, of Christian ideals.

If teachers and students reach these Christian education goals, we shall be a peculiar people, zealous of good works; we shall come out from the world and be separate. The prayer which Jesus offered for us nineteen hundred years ago will be answered, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

## Qualifications of the Preceptor

B. E. HUFFMAN

God's gift to man is threefold. First God gave his only begotten Son, Jesus; second, Jesus gave himself to you and for you; third, in some young men's dormitory there is a group of men and boys to whom Jesus wants to make you his gift, my brother preceptor, in order to make the gift of God complete; for "when he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

The first requisite of a good preceptor is a life so thoroughly consecrated that God can say to him, "There is in this school, a group of young men whom I am endeavoring to develop as workers for the whitening harvest, and

they need you to demonstrate in your daily life my character and soul hunger. Will you be my gift to them?" And we should be able to answer: "Yes, Lord, I make no reserve; my strength and my time for twenty-four hours a day and seven days in the week shall belong to thee and to those boys."

The heads of the departments of instruction — Bible, history, science, English, etc.,—have their own private homes, where they can be alone with their own families and away from the hum and excitement of a crowd of young people; but the heads of our school homes, with faith in the promises of God, must be willing to give up the pleasures and comforts of a private home, for which the heart ear-

nestly yearns at times, and live constantly with a large family of children who are not his by natural birth, and of whose characters and dispositions he knows but little and has had nothing to do with the making. As God's gift to such a group of young men, the preceptor must live with his boys and love them as a father loves his sons. Like as a father pities his child, so the preceptor must not censure but pity their blindness, and wait in kindness.

#### The Preceptor a Companion

Like as a father, the preceptor must be a companion to his boys. There must be that spirit of companionship which will make the boys free and confident in his presence, free to talk with him about their plans for the future, their present conflicts and struggles. And he should be a man of education, good judgment, and experience, so as to hold the confidence and respect of both his boys and the school faculty. He must be able to help them prepare their lessons, to solve their financial problems, and to direct their social life.

As a father, he is to illustrate in his own manly bearing those sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and practical helpfulness; for as Beecher says, "The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example that roll away from him and go beyond his ken in their perilous mission."

He should have perfect control over himself, then he may have better control over his boys. The poet has expressed it in these lines:

#### "Sermons We See

"I'd rather see a sermon than hear one any day;  
I'd rather one should walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear;  
Fine counsel is confusing, but example's always clear.  
And best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

"I soon can learn to do it if you'll let me see it done;  
I can watch your hands in action, but your tongue too fast may run;  
And the lectures you deliver may be ever wise and true,  
But I'd rather get my lessons by observing what you do.  
I may misunderstand you and the high advice you give,  
But there's no misunderstanding how you act and how you live.

"When I see a deed of kindness, I am eager to be kind;  
When a weaker brother stumbles, and a strong man stays behind  
Just to see if he can help him, then the wish grows strong in me  
To become as big and thoughtful as I know that friend to be.  
And all travelers can witness that the best of guides today  
Is not the one who tells them, but the one who shows the way.

"One good man teaches many, men believe what they behold;  
One deed of kindness noticed is worth forty that are told.  
Who stands with men of honor learns to hold his honor dear,  
For right living speaks a language which to every one is clear.  
Though an able speaker charms me with his eloquence, I say  
I'd rather see a sermon than to hear one, any day."—*Edgar A. Guest.*

#### The Worship Hour

Morning and evening, as a priest to his family of boys, the preceptor should present them individually to God, pleading for help because of his sins and theirs. He should feel that burden of soul which is not easily satisfied, until every member of his family has surrendered to God. He must be a man of faith and prayer, one who knows how to plead his way into the very presence of God and receive an answer even when outward appearance is most forbidding. Time should be devoted to preparation for morning and evening worship, and an effort made to accomplish something definite in each exer-

cise. Absent members should be made to feel that they are missed.

He must know how to talk personally, heart to heart, with his boys about their soul's welfare and their place in God's closing work. He must know how to lead his Christian boys to do personal work.

He should be faithful in attendance at those exercises which foster spirituality. As one has said:

"There is no substitute for whole-heartedness in the service of God. That way in which the whole heart goes the whole man goes, and that should be in the way of God's commandments, for the keeping of them is the whole duty of man. Unless God works in us to will, it is certain that we will never do. Unless piety flourishes in the heart, the life will never be right. Even if it seemed lovely, it would be but the beauty of the corpse."

Again I quote:

"Those engaged in the work of God cannot serve his cause acceptably, unless they make the best use possible of the religious privileges they enjoy."—*Testimonies for the Church,* Vol. V, p. 423.

"Ye cannot serve God and mammon," for "a double-minded man is unstable in all his ways."

"God will have no driftwood for his sacrifice."

"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother."

#### Exercising Authority

The preceptor needs much wisdom in his exercise of authority. He should be careful not to give the impression that he is vested with all authority, neither that he has no authority to deal with irregularities without an action of the faculty. But reproof must be administered tactfully and in kindness, for "a lack of courtesy, a moment of petulance, a single rough, thoughtless word, will mar your reputation, and may close the door to hearts so that you can never reach them."—*Testimonies for the Church,* Vol. V, p. 335.

The preceptor should be free from worry. If one or more of your boys

are out without permission during study hours or after the lights are out, it is not necessary that you "catch" him tonight. Should this be his last offense, you need not be overanxious about why he is out or where he has gone. Should he continue in his irregularity, you will have abundant opportunity to get the information you need.

#### Relation of Home Workers

The preceptor is not the only one who feels the hardness of the load he carries, and he should be big enough to feel sympathetic toward the problems of the other home makers—the preceptress and the matron. If he is willing, he can do much to foster good fellowship in the school family, and thus while helping others he will help himself. He should not wear a clouded brow, but his presence should bring sunshine into the school family.

Remember, my brother, "it was not on the cross only that Christ sacrificed himself for humanity. As 'he went about doing good,' every day's experience was an outpouring of his life."—*Education,* p. 80.

Andaas Brook Herford says:

"Go forth into the busy world and love it, interest yourself in its life, mingle kindly with its joys and sorrows, try what you can do for men rather than what you can make them do for you, and you will know what it is to have men yours, better than if you were their king or master."

#### Faith is the Victory

In conclusion, I say the preceptor needs the faith of an Abraham, the devotion of a Moses, the patience of a Job, the wisdom of a Solomon, the courage of a Daniel, and the earnestness of a Paul. Here is instruction as to how the preceptor may accomplish his work:

"Sincere, earnest, heartfelt devotion will be needed. Ardent, active piety in the teachers will be essential. But there is power for us if we will have it. There is grace for us if we will appreciate it. The Holy Spirit is waiting our demand, if we will only demand it with that intensity of purpose which is proportionate to the value of the object we seek. Angels of heaven are taking notice

(Concluded on page 49)

# Qualifications of the Preceptress

HATTIE ANDRE

## The Preceptress a Teacher

THE spirit of prophecy, speaking of teachers in charge of our school homes, says:

"Teachers who are placed in charge of these [school] homes bear grave responsibilities; for they are to act as fathers and mothers, showing an interest in the students, one and all, such as parents show in their children. The varying elements in the characters of the youth with whom they are called to deal bring upon them care and many heavy burdens, and great tact as well as much patience are required to balance in the right direction minds that have been warped by bad management. The teachers need great managing ability; they must be true to principle, and yet wise and tender, linking love and Christlike sympathy with discipline. They should be men and women of faith, of wisdom, and of prayer. They should not manifest stern, unbending dignity, but should mingle with the youth, becoming one with them in their joys and sorrows, as well as in their daily routine of work. Cheerful, loving obedience will generally be the fruit of such effort."—*Testimonies for the Church,* Vol. VI, pp. 168, 169.

Again we quote:

"Of all the features of an education to be given in our school homes, the religious exercises are the most important."—*Id.*, p. 174.

This says that there is an education to be given in the school home. So a preceptress would be expected to have the qualifications of a teacher. In the first paragraph read, the Master Teacher has enumerated several qualifications. A motherly interest in her girls, great tact, much patience, great managing ability, are required. She must be true to principle, and yet wise and tender, linking love and Christlike sympathy with discipline; a woman of faith, of wisdom, and of prayer. She should be one with the students in their joys and sorrows, and in their daily routine of work.

In "Counsels to Teachers" other essentials are mentioned:

"In order that the teacher may accomplish the object of his work, he should be a living

embodiment of truth, a living channel through which wisdom and life may flow. A pure life, the result of sound principles and right habits, should therefore be regarded as his most essential qualification."—*Page 31.*

## A Love for the Work

"If he [the teacher] has true insight into human nature, if he has an appreciation of the magnitude of his work, and a genuine love for it; if he has a willingness to labor earnestly and humbly and perseveringly, he will comprehend the needs of his pupils, and by his sympathetic spirit will win their hearts and lead them onward and upward. His efforts will be so well directed that the school will become a living, growing power for good, full of the spirit of real advancement."—*Id.*, p. 70.

## Symmetrical Character

"Teachers are needed who are able to deal wisely with the different phases of character; who are quick to see and to make the most of opportunities to do good; who possess enthusiasm, who are 'apt to teach,' and who can inspire thought, quicken energy, and impart courage."—*Id.*, p. 180.

"Well-balanced minds and symmetrical characters are required of teachers in every line."—*Id.*, p. 192.

## Patience

"Teachers, take hold of the school work with diligence and patience. Realize that yours is not a common work. You are laboring for time and for eternity, molding the minds of your students for entrance into the higher school. Every right principle, every truth learned in an earthly school, will advance us just that much in the heavenly school."—*Id.*, pp. 208, 209.

## Tact and Wisdom

"Dealing with human minds is the most delicate work ever intrusted to mortals, and teachers need constantly the help of the Spirit of God, that they may do their work aright. Among the youth attending school will be found great diversity of character and education. The teacher will meet with impulse, impatience, pride, selfishness, undue self-esteem. Some of the youth have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been treated as pets, allowed by overfond parents to follow their own inclinations. Defects have been excused until the character is deformed.

"To deal successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government. Dislike and even contempt for proper regulations will often be manifested. Some will exercise their ingenuity in evading penalties, while others will display a reckless indifference to the consequences of transgression. All this will call for patience and forbearance and wisdom on the part of those intrusted with the education of these youth."—*Id.*, p. 264.

"The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. A few may appear beautiful and symmetrical, but many have become dwarfed and misshapen by neglect. Those to whom was committed the care of these plants, left them to the mercy of circumstances, and now the difficulties of correct cultivation are increased tenfold."—*Id.*, pp. 231, 232.

#### A Joyful, Trustful Spirit

"Those [teachers] who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their work. They will stand firm at their post of duty. They will have a placid temper, a trustful spirit."—*Id.*, p. 234.

"He who realizes his own deficiencies will spare no pains to reach the highest possible standard of physical, mental, and moral excellence. No one should have a part in the training of youth who is satisfied with a lower standard."—*Id.*, p. 67.

This list certainly suggests that the preceptress be a woman with a genuine, personal Christian experience, and firm faith in the principles of Christian education. To live by day and by night, under one roof, with from twenty-five to one hundred twenty-five girls of various temperaments, characteristics, likes, and dislikes, does call for great managing ability. These students are to be directed in their studies, in their work, in their recreation, in their associations, in their eating, drinking, dressing, sleeping, and rising,—in fact, in about all their doings. In most of these ways many feel quite capable of doing their own managing, hence great tact is required to secure the desired results

without seeming to put forth much effort.

The one called to preside in the school home needs to be broad minded, to realize the scope of her work, with its wonderful and almost limitless possibilities, and to have well-defined plans of procedure. It would be disastrous to have any but a loyal, well-balanced, truth-loving, progressive person in charge of the school home. She should be well informed as to the various departments of our work and their needs, and should seek to influence those intrusted to her care to prepare to answer the calls for help.

"He [the teacher] should see in every pupil the handiwork of God,—a candidate for immortal honors. He should seek so to educate, train, and discipline the youth that each may reach the high standard of excellence to which God calls him."—*Id.*, p. 229.

It is well to have and manifest high hopes for the youth and great faith in their possibilities, always looking forward to what they are to become by the grace of God, and not to what they now seem to be. Much patience will be required, "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:10.

#### A Hostess

In these days of automobiles and plenty of money, the preceptress finds herself a hostess much of the time, so she is expected to be able to entertain and to make the patrons of the school and other visitors feel at home. As far as practicable, it is helpful to acquaint oneself with the parents and homes of the pupils, thus obtaining a better understanding of previous environment and conditions in general.

#### Co-operation

Co-operation with parents, with all other faculty members, with the neighbors and church people, and with the conference and union conference officials, is essential to the greatest success. Common problems make it necessary that there be the closest co-operation

between the preceptor and the preceptress. The work of the preceptress brings her in close touch with the president or principal of the school and the matron. To these she should ever be loyal.

#### Health a Treasure

Health is a great treasure, and a coveted asset to the one in such a responsible position. Ability to endure in time of special strain and stress, when emergencies arise, when epidemics overtake us, and in times of various crises, is most desirable.

#### A Home Maker

The head of the school home needs to be a home maker and a home lover. She must study her girls individually and collectively, so as to conduct the home, as far as possible, in a way that will be agreeable and pleasant to all. A homelike atmosphere goes far to keep students contented and happy, and in a frame of mind to do their best work. An abundance of light and sunshine, plenty of fresh air, good ventilation, sufficient and convenient bathing facilities, large, well-heated rooms, roomy clothes closets, appropriate furniture in good repair, and comfortable, clean beds will be wonderful factors in making the school home a desirable abiding place. A real home maker will see that every nook and corner, from the basement to the attic, is kept sweet and clean and in order. Cleanliness and sanitation cannot be overestimated. The outside surroundings also should present a neat and attractive appearance.

"In every school there should be those who have a store of patience and disciplinary talent, who will see to it that every line of work is kept up to the highest standard. Lessons in neatness, order, and thoroughness are to be given. Students should be taught how to keep in perfect order everything in the school and about the grounds."—*Counsels to Teachers*, p. 211.

#### Sincerity

Frankness, justice, sincerity, impartiality, are characteristics appreciated by the youth. It is well to let students

know that you trust them and have confidence in them just as long as they prove themselves worthy of such high regard. Court their hearty co-operation in the conduct of the home. Demonstrate your sympathy for and interest in them occasionally with a pleasant diversion in the way of an outing, a social gathering, a change in the regular home program, etc. This will convince them that you have their happiness and enjoyment at heart, and that you live to be a blessing and help to them.

#### Love

"Actions speak louder than words." Many youth do not care to be *told* how much you love them and how deeply interested you are in them, but your *actions* will reveal this in a more acceptable and effective manner. While Christlike love is an essential qualification, sentimentalism, love's counterfeit, works much harm. "Familiarity breeds contempt," and may thwart one's best effort.

"The teachers are to bind the students to their hearts by the cords of love and kindness and strict discipline. Love and kindness are worth nothing unless united with the discipline that God has said should be maintained. Students come to school to be disciplined for service, trained to make the best use of their powers."—*Counsels to Teachers*, p. 265. (See also "The Ministry of Healing," pp. 497, 498; "The Great Controversy," p. 67; "Christian Education," p. 14.)

#### Refinement

A few words as to the qualification of refinement:

"If the teachers have the mind of Christ, and are being molded by the Holy Spirit, they will be kind, attentive, and truly courteous. If they work as in the sight of heaven, they will be Christian ladies and gentlemen. Their refined bearing will be a constant object lesson to the students, who, though at first they may be somewhat uncultured, will day by day be molded by its influence."—*Id.*, p. 270.

#### A Teacher of Health Principles

"If he [the teacher] is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his pupils. . . . He should have firmness of character, and then he

can mold the minds of his pupils."—*Id.*, p. 77.

In this fourfold education the preceptress has much to do with the physical, moral, and spiritual. A few words to emphasize the importance of the physical:

"Health is a great treasure. It is the richest possession mortal can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting. It is a terrible sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education."—*Christian Education*, p. 16.

"The strange absence of principle which characterizes this generation, in disregarding the laws of life and health, is astonishing."—*Id.*, p. 10.

#### Dress and Morals

How true this message! How difficult the task to bring about the needed reform! Our girls so much need help to become more conscientious and careful about their diet, about regularity in all things, in regard to sufficient sleep, and with reference to simple, plain, neat, healthful, modest dress. Naturally, the dress of today brings us to the moral phase of education, for which the preceptress is largely responsible. We are told:

"No education can be complete that does not teach right principles in regard to dress. . . . A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, pp. 246-248.

"Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment"—*Counsels to Teachers*, p. 351. (See *Youth's Instructor* of July 20, 1920, pp. 14, 16.

#### Power of Example

Surely the preceptress should by precept and example seek to give her girls this phase of education.

In the spiritual training, every teacher in the school should be inter-

ested and should act his part. But as the one in charge of a home comes in very close touch with the students, she must bear a large share in this essential phase of education.

"Teachers are to watch over their students as the shepherd watches over the flock intrusted to his charge. They should care for souls as they that must give an account." "The Lord will inquire of them, as of the parents, 'Where is the flock that was given thee, thy beautiful flock?' Jer. 13:20." "The teacher should be himself what he wishes his students to become."—*Id.*, pp. 65, 170.

Just what a preceptress is will have the greatest influence on her girls.

With such an array of exalted qualifications, one feels like asking, "Who is sufficient for these things?" Let the spirit of prophecy answer:

"We have every endowment of capability, every facility for discharging the duties devolving upon us; and we should be grateful to God that by his merey we have these advantages, and that we possess the knowledge of his grace and of present truth and duty." "All the attributes of Christ await the reception of those who will do the very work that God has appointed them to do, working in Christ's lines."

"All that heaven contains is awaiting the draft of every soul who will labor in Christ's lines."—*Testimonies for the Church*, Vol. VI, pp. 158, 262, 267.

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at his command, may be accomplished in his strength. All his biddings are enablings."—*Christ's Object Lessons*, p. 353.

"God's appointments and grants in our behalf are without limit."—*Testimonies for the Church*, Vol. VI, p. 363.

So let us be encouraged and strengthened by these assurances, and comforted by the following promises:

"Patience and perseverance will not fail of a reward. The best efforts of the faithful teacher will sometimes prove unavailing, yet he will see fruit for his labor. Noble characters and useful lives will richly repay his toil and care."—*Counsels to Teachers*, p. 236.

"When those in charge of our school homes appreciate the privileges and opportunities placed within their reach, they will do a work for God of which heaven will approve."—*Testimonies for the Church*, Vol. VI, p. 175.

# Discipline in the School Home

C. W. IRWIN

THE meaning of the term "discipline" appeals differently to different people. To many a student it is something to be avoided and shunned as an unsatisfactory and unnecessary experience. He is liable to look upon his teacher as one who administers laws and regulations which really have no direct bearing upon his development, but rather as an opportunity for the disciplinarian to show his authority; consequently the word itself has taken on an unpleasant meaning in the minds of many students and teachers. A glance at the derivation of the word, however, will make it clear that the true conception of discipline is to teach, and the false, to govern. Character building is the aim of all Christian discipline, therefore discipline is to be administered from principle and not from caprice.

In a very special way our school homes must deal with this phase of educational work. Successful discipline in our homes means successful discipline in the school as a whole. Fortunate indeed is a school which has well-regulated and well-governed school homes. Hard indeed is the problem of the principal or president who has incompetent preceptors and preceptresses.

## Character of a Successful Disciplinarian

Good discipline in our school homes depends upon many factors. Let us begin with the disciplinarian himself. On the positive side, preceptors and preceptresses should be even tempered. They should be what they expect their students to be. They should act as they hope their students will act.

This introduces us at once to the power of example on the part of the preceptor. Cheerfulness on his part may mean cheerfulness among his students. A quiet demeanor is likely to be imitated by those under his care. By keeping his home in a state of order

and cleanliness, he is inculcating these principles in the minds of his students. Disorderly and uncleanly halls and parlors will be liable to produce uncleanly corners in the soul. If the preceptor wishes his students to manifest the grace of self-control, he himself must set the example. A refined and cultured manner on his part tends to reproduce itself in the lives of his boys. All these characteristics, and more, have a direct bearing on the discipline of the school home.

## Negative Qualities

Let us notice the negative qualifications. The preceptor or preceptress should not be irascible. A display of anger on the part of the one who governs will repeat itself in the governed. It is liable to produce retaliation, the playing of practical jokes, etc. The one who knows how to possess himself in patience may never be the victim of a practical joke throughout long years of experience.

The most successful preceptors and preceptresses, on the other hand, are not too gushing or familiar with their students. For instance, the preceptress who indulges in too much hugging and kissing of her girls is liable to descend to a weakly, sentimental plane, where it will be difficult for her to command their respect; and in the hour of difference between herself and her girls, it will prove a serious handicap to perfect discipline. On the other hand, a cheerful, hopeful, and refined manner will command respect, and will constitute a line of demarcation between the experience and responsibility of the preceptress and the lack of it on the part of the student.

## Rules and Regulations

Let us now turn to the rules and regulations themselves. All wholesome rules and regulations emanate from sound principles. There should be no



other rules in our school homes. It is comparatively easy to present such rules to a student body in a way that will appeal because they are based on reason and common sense. In our talks to students we should stress principle, and not policy or expediency. It is truly an unruly student body the majority of whom will not give ready assent to wholesome rules after the reasons therefor have been placed before them in a frank way. The mind of the ordinary student is susceptible to appeal. From eighty to ninety per cent of the students in any school home will vote in favor of home rules when they are set before them in a tactful and sensible way.

When the preceptor submits to his students the regulations of his home, he should do it in a clear, forcible, and dignified manner. He should give the impression that much importance attaches to what he is saying, and it should be said in a manner that will convince. His subsequent attitude toward what he has said should be that of re-enforcement, so as to give the impression of sincerity,—that he meant every word he said, and expected to see it obeyed. Much depends upon this initial attitude, for if the preceptor does not leave the impression that he is in full and complete charge and that he knows exactly what he is doing and expects every student to comply with proper regulations after due explanation, he will probably be confronted with the very serious difficulty of the students' thinking that they are in charge, or at least are at liberty to do about as they like. Many a preceptor has met his Waterloo on this point. Oftentimes a self-willed student will endeavor to carry things his own way, with the result that sooner or later the discipline of the home will become demoralized. It is a sad situation indeed when students in a home must be coaxed, cajoled, and pampered in order to get them to manifest the semblance of obedience to just requirements. It is easy to observe that discipline of this

kind fails utterly of its exalted purpose,—that of character building. We must remember that Abraham was commended for commanding his household after him. This kind of discipline, of course, must be administered with all the tact and good sense it is possible to command, but with the one object in view of gaining compliance with properly constituted rules.

#### Winning the Student

Let us consider for a few moments the student mind. Students admire frankness. They do not appreciate subterfuge or hints or generalities, but they will respond when the teacher plainly points out their sin and misdemeanors, and says, as did Nathan to David, "Thou art the man." It frequently happens that a half hour of talking in generalities will fail to convince a youth that he is wrong, whereas a few short, direct sentences, pointing out clearly wherein he has done wrong, and telling him in unmistakable terms that it is wrong, will bring him to a direct acknowledgment of his fault, and usually is the beginning of amends. I repeat that the average student mind can be appealed to, and that generally students are inclined to do right, and that they are amenable to reason and like to be led by a strong personality.

#### Types of Students

Let us now consider a few specific student types which are produced by a difference in inheritance, environment, etc. These cannot all be pressed through the same mold, but an individual treatment must be administered to each, according to his personality.

There is the timid student, who has been scared or suppressed in his earlier experiences. It is necessary to get close to him with sympathy and help relieve him of this handicap.

There is the boisterous student, who makes so much noise and gets on the nerves of the one who has him in charge, and who is liable to put the whole home in a state of uproar because of his example. The study he needs to take is

the study to be quiet. The example of the preceptor, re-enforced by a few quiet words on occasion, is about the only antidote for this difficulty.

Then there is the bluffer, who would make it appear that he is what he is not. This is a type of student who may need severe treatment. In many instances nothing short of a letting down or setting down before his fellow students will reach his difficulty.

Discourtesy on the part of the student is a slow malady, but may in time be cured by setting him an un-failing example of courtesy.

The deceiver is another difficult to deal with. Perhaps the best way to handle his case is to inform him in a few plain words that you understand perfectly his motives and purposes, and that he has not in the least sense deceived you. Deception does not thrive in an air of exposure.

The plain liar is perhaps the most difficult case to cure. Long years of experience with such students would seem to convince one that lying is the essence of all sin, and we do not wonder that the lake of fire is set apart for such; but even these can be reclaimed in many instances.

Possibly the most troublesome student is the insurrectionist. He is usually possessed of strong personality, is enamored of leadership, and is fond of getting a group around him to listen while he berates the school government and those who administer it. He is generally suffering with a bad case of egotism, and is never happier than when attention is being paid to him. He is like the colt who rears and plunges in the harness. It is not a good plan in such cases to apply the whip, as this will only increase the difficulty, but a firm holding of the reins will in due time bring him down to a sensible gait. Whatever other mistake the one in charge may make, he should not make the mistake of letting it be known that he is disturbed or anxious in these cases.

#### The Disciplinarian's Temptations

The preceptor and preceptress are not wholly free from temptations. Possibly the most serious is the temptation to work for present results. This usually means a compromising of principle in order to keep the peace. There may be apparent harmony and good feeling in a school home, and yet miserable results may be accruing as far as character development is concerned. This is the kind of peace that comes after the child has ceased his crying because he is allowed to have his own way. I state it again: those in charge of our homes may be tempted to keep their eyes too near the ground, and not lift them up to view the harvest—the future years when the real results of all our work will appear. Expressed in the words of another:

"I believe it is only those who adhere strictly to principle, not harshly, yet undeviatingly, who can preserve a true and healthful influence over others; and any failure or departure from it on our part is never forgotten and I fear scarcely ever fully forgiven by those who are placed under us."

Another temptation is to be swerved from right principles by ringleaders in mischief. Self-willed students delight in telling the one in charge wherein he is wrong and his rules are unreasonable, and that all the students agree with him about it. The inexperienced preceptor is liable to be influenced by such statements, and often trembles at the distressing thought that all his students are against him; whereas if he could look behind the scenes and know the real facts, he would discover that only this particular student, with perhaps one or two of his confederates, has any such thought toward him or his work. It may be pertinent to quote in this connection from "Education:"

"I believe it is far better to be trusted than loved by those committed to our care. The feeling is more lasting and likely to be more generally felt, consequently more universal in its effects. It gives greater liberty of action, and is more profitable for all parties."

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Page 57.*

Another insidious temptation that often presents itself to the overburdened disciplinarian is to endeavor to build up his students around himself instead of around principle. If he were the embodiment of all that is good and true and noble, as the Saviour himself, his policy might be correct; but considering the fact that he is fallible, the wise disciplinarian will point his students to Christ and his truth as the only object worthy of their fealty. John the Baptist set us a noble example in this respect when he said, "Behold the Lamb of God, which taketh away the sin of the world."

#### Meeting Discouragements

We shall now mention a few discouragements that are liable to unfit preceptors and preceptresses for their work. Dark days will come, when it will appear that all one's labor has been wrought in vain. The sense of unthankfulness, the lack of respect and appreciation on the part of those under our care, will crowd in upon the soul, bringing an overwhelming sense of discouragement. At such times we may feel like Elijah, and wish to run away from the Jezebel of disappointment, and there under the juniper tree complain, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it." If the narrative ceased here, it would be an unfortunate termination to the wail of a discouraged soul. By reading on, we come to this comforting statement, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

We have been told in the spirit of prophecy that Christ was confronted with apparent defeat throughout his entire ministry. He was unpopular, despised, and rejected of men; but having great breadth of vision he refused to be discouraged by immediate difficulties, and chose to look to the future for the results of sowing the seeds of truth. He was a forward-looking man. Every preceptor and preceptress may gather great strength in times of trial by remembering these characteristics of Jesus.

#### Summary

I will close with a few general observations.

Good disciplinarians keep the machinery of their discipline out of sight. They do not use exaggeration, but speak plainly. They do not indulge in words of censure, but may be called upon to give reproof. Censure and reproof are not necessarily synonymous terms. They will make free use of the Bible and the Testimonies in instructing their students in right principles. They will make definite and fruitful appeals to the religious conviction and spiritual nature of those under their care. They will invoke the higher faculties of the mind and heart, rather than resort to expediency or policy, ever keeping in mind that they have not been hired to demand obedience to certain rules and regulations, but that they have been called to a commanding position of influence for the building of character and the restoration of the image of God in the soul.

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### Qualifications of the Preceptor

(Concluded from page 41)

of all our work, and are watching to see how they can so minister to each one that he will reflect the likeness of Christ in character, and become conformed to the divine image. When those in charge of our school homes appreciate the privileges and opportunities placed within their reach, they will do a work for God of which heaven will approve."—*"Testimonies for the Church," Vol. VI, p. 175.*

# Making Students Feel at Home

MRS. LOIS B. OAKES

THE touch of heaven that God gave to earth is home, and home he has blessed with children. How free and happy their childish hearts as they grow and develop under the sweet, cheery influence of a noble Christian home!

The mother and father love these darlings, and how their hearts thrill with feelings too deep for utterance as they look at these little human beings and realize that they are theirs, their very own, and that as stewards under God they are responsible for these children,—responsible for their success or failure in life, and very largely responsible for the eternal interests of these dear lambs of the Master's fold.

A more solemn responsibility never rested upon man and a more joyous task was never committed to him. It was for the proper development of these little ones that God placed them in homes.

Home, precious word! It does not suggest to our minds a beautiful house, or even a house abounding with the comforts of life; but it does suggest the association of those we love, of those we understand.

Without perfect understanding there is no real home. It is this love and perfect understanding that are essential to the proper development of every child. It is this that enables us to get hold of the very hearts of those we love and to wield a mighty influence in their lives.

## Mother Understands

There is no one who understands quite so well as mother, and home means mother. From the child's earliest years his little trials or grave perplexities are taken to mother, and somehow she always understands. In her sympathy the little aching heart finds comfort and balm for its sorrow.

As the parents watch their little ones

growing older with the fleeting years, they try to silence the thought that some day their training must be intrusted to others. They note the lives of noble men and women, and feel a thrill of pleasure in the thought of any sacrifice that may enable their little ones in later years to lead such lives of usefulness.

Observing one who has wasted opportunities and whose life is making this world a less desirable place in which to live, a mother feels a sense of pity as she realizes that at one time he was some mother's innocent babe, that he is some mother's son.

## First School Days

The days are passing, and all too quickly parents see their babes transformed into little school boys and girls. Now another shares the sacred responsibility of molding their character. The first day at school is a wonderful event in the life of the little ones. It is also an event that brings both joy and sorrow to the heart of a fond mother.

But school days soon come to be regarded as the natural course of events, and both parent and child rejoice in the feeling of satisfaction that comes with mastering hard problems, passing well in examinations, and advancing year by year.

To those years which pass so slowly to the boy and girl in school, the mother fain would cling. Though through the busy hours of her days of toil her darlings are intrusted to the care of others, evening brings them home. She watches each unfolding petal of the rosebud lives. She is still the one who shares their joys and sorrows, the one who chooses their associates, anticipates their every need, who watches with throbbing heart each stage of natural development.

Father and mother are quick to detect any tendency toward evil in their child. They understand the disposition, they know the natural desires, and with yearning hearts and prayers that can come only from the lips of those who love and understand the erring one, they wrestle with God that their child may be an overcomer, and be kept unspotted from the evil and corruption that surround him on every side.

Parents grow more anxious as the children approach adolescence, that uncertain age when youth are restless, petulant, unreasonable, giddy, and gloomy by turns. They seem to be losing their grip on those noble principles that have guided them from childhood. Somehow life seems different and unsatisfying, and even mother and father do not understand.

#### Leaving Home

Just at this critical stage comes a problem for grave consideration. John or Mary has finished the work given in the home school, and must be sent away to an academy or college. Times may be hard, but mother and father live for their children, and at any cost they must be educated and prepared to enter the work. Have their children not always been on the altar? And now they joy in the financial sacrifice and the labor it costs, but the thought of being separated from the children seems to linger and tug at the heartstrings.

They plan to meet the principal and maybe the preceptor or preceptress at camp-meeting or some time during the summer and have a heart-to-heart talk, and that will help a little. The mother desires to explain that John is a good boy if he is placed with the right associates. He doesn't mean to be rude, and she hopes they will understand him and give him a room with a good Christian boy, an older boy if possible. Mary has always been a faithful girl at home and wants to learn to work, for perhaps the mother has not taken time to teach her. She has tried to keep Mary from painting her cheeks, using slang,

reading novels, and playing ragtime, and of course at school none of these things will be permitted. She feels so anxious about Mary, and does hope that some one will love and understand her.

But somehow she cannot say all she expected to when she meets the principal or teacher who is out to represent the school, and she turns her head to hide a tear as she adds, "Yes, Mary is a good girl. I hope you'll write to us occasionally and let us know just how she is getting along."

At last the new clothes are all made, everything is marked, the trunk is packed, mother has tucked in a picture for the wall, a vase, the family group taken when the children were small, and the latest snapshots of the baby.

Edith and Helen have been embroidering dresser scarfs and crocheting lace for the ends of bath towels; and the curtains mother made will make John's room look so pretty.

If some of them could only be there to unpack his trunk and make his room look homelike. And, "John dear," adds mother, "I put in a little box of buttons and some thread and needles. I hope you'll be careful to keep your buttons sewed on and will learn to mend the rips in your clothes."

Or, "Mary, mother hopes you will be neat and take good care of your clothes; don't wear your best dresses to school, and keep your clothes mended and your stockings darned."

What queer feelings swell the breast of the prospective student! The trunk looks so big, and John tells the children not to touch his new suitcase. For days they vie with each other in obeying John's orders and waiting on him. He loses no opportunity to impress them with the fact that he is "going away to school," and he looks forward to his departure with all the joyful anticipation of one who is about to set forth on a journey of adventure. But his buoyant spirits seem to sink when the last evening at home has come. He

walks through the garden after supper and can't just understand his feelings. At family worship that evening a big lump comes in his throat as he sees the tears in mother's eyes. Home seems more attractive just now than "going away to school." Oh, how he loves them all! Everything connected with home suddenly grows very dear to him. Of course, he will not own it, but he thinks he would give the world if a fellow never had to leave home.

In another home, mother and Mary sit up late that night finishing the sewing and packing the trunk. They talk over many things, and the mother does her best in the few short hours to fortify her daughter for the unexpected temptations she will meet in that first year away from home. Who will there be in the coming months to counsel her, to love her, to guard her Christian experience, to notice when she is not well,—in a word, to mother her and make her feel at home in her new surroundings?

All these questions come to the mother's mind again and again; and as they part at the station on the following day, the prayer in the mother's heart is, "O God, take care of my child; keep her pure, and may she find a real mother in her new home."

Preceptors and preceptresses, have not your hearts gone out to meet John and Mary and welcome them into your school home, into your very hearts and lives? The place where God has seen fit to leave these children up to this age is not a boarding house but a home. He now gives to you the opportunity of creating for them the same sweet atmosphere of home.

#### The Arrival at the School Home

Perhaps you remember, during your own first days at school, how imposing the buildings looked and how small you felt in the great dining-room; or how the tears just kept coming into your eyes, no matter where you were, and you couldn't think of anything but "home," mother and father, the chil-

dren, or even Teddy the dog, and Tige the big old cat. Oh, why did you have to leave, and could you ever stand it there, where you didn't know any one and everything seemed so strange? Everything you took out of your trunk as you unpacked it was suggestive of home, and a loneliness came over you that you had never felt before.

Did a preceptress come in and slip her arm around you as she stopped to admire something in your room? Apparently unconscious of the longing in your heart, did she say something that seemed to cheer you up, something that brought an honest smile and made you feel that the place was just a little bit like home after all? Did she, or some girl who acted as if she had always lived there and was glad of it, come in and help you arrange your room until it seemed "homey"?

#### The Timid, Awkward Boy

Maybe you were a timid, overgrown, awkward farmer boy, who felt more at ease behind the plow than in the parlor. Maybe you sat down while the others were standing at the table, or got your coat sleeve in the frosting or your pudding. Did the teacher nearest you seem to understand that paralyzing, sinking feeling, and know just what to say or do to calm your troubled brain and bring a sense of relief?

I know of two such wholesome farmer boys, brothers, who were persuaded to go to one of our colleges. Many new students were coming in, teachers and preceptor were busy, and the boys felt awkward and lonesome and out of place. They had thought of the dormitory as a "home" where there would be assembled students and teachers with common interests, with kindred souls. They had expected that in a Christian school home they would be received cordially, and made to feel like members of the family; but now there came a strange, cold feeling. No one happened to call after they were shown to their room. In the course of an hour or two they went out and walked

around the premises. They saw other boys and girls talking and laughing, but they seemed of a different type. They were just a little too self-conscious to feel like joining them. They had never before felt uncomfortable because their faces were brown with sunburn and their sleeves too short and their hair too long, but now they felt like two discordant notes, uncomfortably conspicuous because no one happened to show them any attention. O golden opportunity for a preceptor who knows the language of the heart!

After supper the boys went to the dormitory and down the long hall to their room. They were glad when the door was shut and they were alone. After a long silence Will said, "George, I am not going to stay here, are you? It isn't like I thought it would be." The next morning found Will and George on their way to the city to investigate "Polytechnic High."

Today those boys are men who realize their mistake, who long for the Christian education they never got, and who might have been valuable workers in the cause of God, if some one had but realized what it meant to make students feel at home in the dormitory.

#### A Home — Not a Dormitory

The first gift God gave to Adam and Eve was a home. God designed that not only children, but young men and women, the middle aged and the old and feeble, should be blessed with a home. Artists have painted scenes of home, poets have written of the beauties of home life, and hearts in every land turn to the home of their childhood as "Home, Sweet Home" is sung.

Here lies the great problem in dormitory life. As many different homes are represented as there are students. How can the dormitory be made to seem like home to all when Edith came from an ideal home where God's own plan is followed, while Ethel came from a worldly home where all was a whirl of excitement and life was unsatisfying? Minnie's mother scolds, and June's

mother is indulgent; Bertha's mother is dead, and Charlotte's mother and father are separated; Esther's mother and father are poor, and Harriet's parents are rich; Iva's father is a minister and her mother a Bible worker, while poor Jane has never heard her mother's voice in prayer. Yet all these and many more are now in your dormitory, and if you, preceptor, preceptress, and matron, have failed to make each one feel at home, just so far you have failed in your God-given duty. You may have lost an opportunity to win a soul to Christ.

If a student is wayward or careless, or is not making proper mental or spiritual progress, seek the company of that one, get his confidence, make him know that you are his friend, make him feel that you believe in him, that you trust him, and the only way you can make him feel it is first to feel it yourself. In a word, make him feel at home in the dormitory.

#### Co-operation of Students

And now this leaven of home-making spreads. There are some who naturally have sunny, "homey" souls and who "fit in" without effort on your part or theirs. Perhaps they could get along without you, but you cannot get along without them. Through them the sweet influence of home goes out to others.

Beulah sometimes sees what Elizabeth conceals from you. Get all this class to working with you, to praying with you and with each other for those who are unhappy, or whose hearts have not been fully surrendered to God, and you have the foundation for a real school home.

#### Criticism

Do not criticize John and Mary more readily than you would if they were your own children. God has placed you in their parents' stead. It is yours to watch and pray, to yearn over their young lives. Do you love them, good or bad? Do you long to send them home at the end of the term better boys and girls than they were when they

came? Do you see in them the noble traits their mothers saw and perhaps more wisely set about to help them overcome the evil ones? Are you bearing them on your heart before God day and night, remembering that they are only the innocent babes of yesterday, grown big, and that they are still precious to the hearts of fathers and mothers, and that their parents are agonizing in prayer that God will save their sons and daughters? Or perhaps some parents know not God; then their children need you all the more.

Of course, you never, *never* criticize one student in the presence of another, and why should they feel that when teachers meet, it is to discuss the students' failings? If in your own heart you feel "they are mine," you will never enjoy a free-for-all discussion of their faults, and they will know it. You will draw them with a confidence and a tenderness that will make them even forget that you are a member of the faculty. You will be to them a mother, a father, a friend, and to you they will unburden their hearts, confessing their sins, and seeking your counsel.

#### **Rounding Out the Character**

Some students have never known what a real home is, and O the gratitude of those young hearts when you fill up the aching void with that blessed bit of heaven.

Some come to you homesick or timid, and only a real at-home feeling can draw them out and cause the fresh, bright petals to unfold. Others — yes, far too many of today — are forward, bold, and self-centered. With these it is the softening touch of home — the touch their home may not have had — that curbs their froward spirits. It is the tender frankness, the calm firmness, the power of your own life hid in Christ, that molds these young lives and points them to the Master.

Cleanliness and order are among the first essentials of a home. Our school homes must be clean, and should always

be made as cheery as possible by flowers, well-kept lawns, and pretty shrubs. The youthful heart unconsciously reflects that by which it is surrounded. A little money and time spent in making the grounds and buildings neat and homelike are repaid a hundredfold in the character of students.

#### **God's Standard for Our School Homes**

God instituted our schools for our young people, and the school homes for their care and training. The grandest, the nicest work God ever gave to man or woman, aside from being an own father or mother, is the fathering and mothering of students of all ages and dispositions, gathered from homes of all kinds and from all lands.

System and obedience must be taught and observed. But God never intended you to be a machine, neither are students machines. We cannot wind them up and set them going. The school is run for them, for their benefit, their comfort, their salvation.

Can you be firm, yet kind? Can you discipline, yet love and trust? Can you understand the struggles of a human heart? Can you pity when others blame? Are you as quick to notice a virtue as a fault, and much quicker to mention it? Can you detect the tired look, the nervous strain, and shield the student's health? Can you feel with youthful humanity rather than with the machinery of an institution, and yet not be indulgent? Can you grant favors as cheerfully as a mother would, and yet have system? Do you know when to talk and when to be silent? Are you willing to spend and be spent, to steal to a room after lights are out to comfort a troubled heart, or to try in some way to touch one who has seemed indifferent, or to wrestle with God in prayer with some student? Is Jesus dwelling daily, hourly, in your heart and filling it with a love that sees in every one a soul for whom the Master died? Then God has given you a father's or a mother's heart, and you can make students feel at home.



# Recreation and Entertainment in Our School Homes

(A Digest)

MARY E. LAMSON

PRECEPTORS and preceptresses deal most intimately with the question of how to make the students' life result in the greatest degree of moral and physical as well as mental efficiency.

Health and vigor of body and soul must be developed in many who are sadly lacking in the high standards of right which are necessary to make a good foundation for a strong Christian character.

Many leading magazines are deploring the mad rush of the world into every conceivable form of amusement; and this pleasure-loving spirit is getting such a hold upon Seventh-day Adventists that it is becoming more difficult year by year to hold our young people to the high standards set for us by the spirit of prophecy.

Many excellent quotations can be found which tell us very definitely what is right and what is not right. One which is a warning to us is: "Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved."—*Counsels to Teachers*, p. 281. Then there is another which should be a safeguard to us: "Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous."—*Id.*, p. 337. But the quotation which is really a key to the right kind of education, is this: "The Lord has declared that the better way is for students to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasure."

## The Industries as Recreations

In schools where the industries are given their proper place in the curriculum, it is found that the students employed in the various departments are usually very easily trained away from desire for any other recreation except

that gained in this employment, in the study of nature, and sometimes in corrective exercises.

These young men and women may be encouraged to plan demonstrations of their work, thus providing one form of entertainment for the general social hour, while at the same time they are interesting others in the work of their department.

## Nature Clubs and Other Outdoor Recreations

The bird club and other nature clubs in the school will furnish plenty of exercise by their trips into the country, and they can also suggest material for games for the social hour. Much helpful material is given in the little book "Social Plans" to be used in home entertainments, and it will not be difficult to find that which is at once entertaining and profitable.

Picnics always find a place in the plans for recreation, and every one in the school should be invited.

Receptions and entertainments which involve effort on the part of students should not be held evening after the Sabbath, for the sake of good Sabbath keeping.

In academies, especially, the march is popular and is a good thing if properly conducted, because from it the student may learn lessons in prompt obedience while he is strengthening muscles and correcting wrong postures. Outdoor games, hikes, swimming, skating, sleigh riding, automobile riding, all have their place, but should be carefully supervised or chaperoned.

Group entertaining may be made profitable to the students in many ways, but grouping that savors of cliquing should not be indulged in. Early in the year the students should be taught to regard the chaperon as a protector and friend, not as a necessary evil.

### Missionary Efforts

The very best social training comes from the various missionary efforts of the students. This was illustrated by the experience of Emmanuel Missionary College students last winter during the influenza epidemic. Those who went out to care for the sick enjoyed it more than anything in their lives before, and

also lost their desire for foolish pleasure.

Surely it is not right to enter into any pleasure condemned by the Testimonies, but experience has taught us that useful labor, recreation in the open air, studying the beauties of nature, and unselfish work for others, constitute the very best forms of recreation and amusement.

## History a Mirror of Prophecy

O. A. JOHNSON

WHEN we look into a mirror, we see every feature of our face reflected. In the same manner we shall see in history that records the fulfilment of predictions, a perfect picture of divine prophecy, and this becomes a most convincing evidence of the foreknowledge of God as revealed through prophecy.

The following will illustrate this: When, during the siege of Jerusalem by Titus, 70 A. D., a "tender and delicate woman" "slew her son, and then roasted him, and ate the one half of him, and kept the other half by her concealed," the condition of things thus pictured was a fulfilment of the divine prediction recorded in Deuteronomy 28:56, 57. (See "Wars of the Jews," by Josephus, Book VI, chap. 3, sec. 4.)

When Jerusalem was captured and the temple burned and the large stones of the temple were removed, even to the very foundation, in search of treasures, then were fulfilled the words of Jesus: "There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. (See Clarke's comment on this verse.)

When we read that a plowshare was drawn over the consecrated temple site by Turnus Rufus to denote its perpetual desolations, we see a perfect fulfilment of Micah 3:10-12. (See Religious Encyclopedia, art. "Ælia Capitolina.")

It is not necessary to multiply illustrations from history to show that it is a mirror of prophecy. The following

from great scholars illustrates that history is the interpreter of prophecy:

"History has ever been the interpreter of prophecy. It was so notably in New Testament times, for the sufferings and glories of our Lord, foretold in the Old Testament, remained uncomprehended until their meaning was revealed by the events of history. Similarly the predictions concerning the great apostasy, or 'falling away' from the faith and practice of apostolic times which has taken place in the Christian church, were not comprehended till explained by historical events. And thus has it been all along. From the beginning of the world to the present day, time has ever been the chief interpreter of prophecy. For prophecy is history written in advance. As the ages roll by, history practically takes the place of prophecy, the foretold becoming the fulfilled."—*"History Unveiling Prophecy," H. Grattan Guinness, pp. (Preface) xi, xii.*

"This prophecy [the book of Revelation] includes in the most direct manner all those great events which make the framework of history since the first age of Christianity."—*"Apocalypse of St. John," Rev. George Croly, p. 3.*

"History offers the highest of educations, and . . . it alone, without injury, teaches us from every season and circumstance to be true judges of what is best; while the latter assures us that there is only one lesson it repeats with solemn distinctness, 'That the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run, it is ill with the wicked.'"—*"The Argument for Christianity," by George C. Lorimer, p. 39.*

No more interesting and instructive reading can be pursued by man than the study of history in the light of the Bible; for in prophecy we see the wisdom and foreknowledge of God, and what the final end of this world will be.

# ELEMENTARY EDUCATION

"Gather the children;" "for the day of the Lord cometh, for it is nigh at hand." Joel 2:16, 1.

SARAH E. PECK, Editor

THIS section of the EDUCATOR is devoted to the education of our boys and girls from their earliest years until they pass from the elementary school. It not only includes the work of the elementary school with that of the local church school board and the Parent-Teacher Association, but it also includes the normal, which trains the teachers for these children, the field officers who extend and perfect the work in the field, and the home where the real foundation is laid.—Ed.

## The Teachers' Help-One-Another Band

"They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41: 6.

### Dramatization of Bible Stories

RUBIE E. BOYD

THE theory of education by plays and games and through the avenues of all the senses has considerably modified the teaching of children of the present day.

Theoretically speaking, dry information is no longer poured into unwilling ears. It is made appealing through motivation and illustration. The value of pictures is being realized, and in many schools lessons are taught by means of the moving picture. Still more vital is the impression made when the child's activity is brought into play. Let us step into a modern schoolroom and see how this is done.

#### A Visit to a Public School

The teacher has been telling stories of acts of heroism in drowning accidents in which some one had presence of mind and the needed knowledge at the critical moment. Enthusiastic boys and girls are told just what to do in case of a drowning emergency. Such a scene is pictured on the screen. Following this, the children experiment on one another.

We are delighted with the lesson. We pronounce this real teaching, and ask ourselves, "Why cannot all subjects be so taught?"

We are invited to the primary room, and find the small children enthusiastically playing street car on a row of chairs, the youthful conductor making change with toy money with amazing alacrity, considering his years. Oh, the charm of such methods of instruction!

The lesson ends, and following it is a dramatization of "The Three Little Pigs." First the story is told by a little girl not more than seven years of age. She feels the story, and fits her voice to the various animal characters and carries most of her audience with her.

The playing of the story is clever. It stretches our imagination a bit to think of that curly-haired, immaculate little girl as a pig, but we feel real suspense when the boy wolf shouts, "I'll huff and I'll puff and I'll blow your house in!" We appreciate the cleverness of the last little pig, and when in imagination the old wolf falls down the chimney into the kettle of boiling water, we do not wonder that the children applaud. We greatly regret, however, that such enthusiasm and effort have been wasted on so valueless a story with such a wealth of better material.

### Value and Dangers of Child Activity

We leave the building with conflicting thoughts in our minds. Surely these schools are making great strides in some ways.

In what lay the success of the dramatized story of the three little pigs? It lay partly in the first effective presentation of the story, which caused a vivid visualization before it was played. It also lay in the native ability of the children to feel their parts. This ability may also be cultivated.

Did the dramatization create still more vivid visualization? On the part of the actors it undoubtedly did. The situations were well set forth for all. Uncostumed or poorly costumed actors, however, tend to destroy mental images and substitute absurd representations, so far as spectators are concerned.

What was the real benefit of the story dramatization? The children felt intense interest. They used the phraseology of the story. They evidently were developing poise and the ability to adapt themselves to circumstances. They could think on their feet.

Did any danger manifest itself? There seemed a tendency on the part of the two little stars, the wolf and the third little pig, to attract attention to themselves. They leaned toward the theatrical in their movements.

### Impersonating Jesus

And now the question comes to our minds, "May we use the dramatic method in our church schools?" Of course we would not employ such tales as the world uses, but nothing furnishes such wonderful material for the development of the imagination as our Bible stories. And what opportunities there are in them for dramatization! Would not these stories seem more vivid and make a more lasting impression if acted? Let us consider this question.

Are there any of these stories we should not approve of dramatizing? Even the world recognizes the dangers attending the performance of the Passion Play, and until recently allowed

it only in the little Bavarian village of Oberammergau, where it is given but once in ten years. No, we would never allow a child to impersonate Jesus; we shudder at the thought. But would there be any objection to playing his parables; for instance, the parables of the sower and the seed, and the woman who lost the piece of money? These stories were told to drive home a message. By making them so realistic, might we not render more difficult of comprehension the hidden meaning? We might obliterate the meaning entirely.

### Impersonating Bible Heroes

Let us consider the Old Testament hero stories, wonderful gems that they are. We realize that our mental images of these stories have been based on great paintings. They originated in the minds of artists, but they are beautiful. We love our picture of Baby Moses. Our little Jim, lying in an upturned chair, dear as he may be, presents a ludicrous picture of Moses; and the little girls who represent the princess and her maids can hardly suppress a giggle at the make-shift. Goliath, in the person of the tallest boy, cannot inspire a real feeling of awe. In fact, the boys are tempted to make sport of him. Those holy words of David, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied," must not be spoken amid jests and levity.

Our children are at the best but infantile amateurs. How dare we think of allowing them to attempt dramatic reproduction of a masterpiece?

We ask one final question: If it were possible for the children to take the dramatic work seriously, to enter really and fully into the feelings of the characters, might they not receive untold benefit? Consider David and Daniel and Joseph, yes, and Noah, Abel, Elijah, and many others of the admirable Bible characters. If this were possible, surely the children taking

the parts of the story heroes might benefit. But consider at the same time the effect on the children impersonating David's brothers, Goliath, Daniel's enemies, Joseph's brothers, the scoffers in Noah's time, Cain, and the wicked Ahab and Jezebel.

We are fully decided. We will never allow the dramatization of Bible stories

in our schoolrooms. We do not condemn the use of legitimate child activity in teaching. We urge it. However, we consider that the dramatization of fairy tales would work less havoc with our children than the making common and cheap those holy stories intrusted to us by God for the moral and spiritual development of our children.

## The Teaching of English in Our Church Schools

### --No. 2

MRS. WINIFRED P. ROWELL

SPEECH is first of all a matter of imitation. Vocabulary, grammatical correctness, niceties of intonation and pronunciation, are largely matters governed by a child's early environment. I once knew a highly respected college professor, a scholar with two degrees, who in moments of excitement reverted to the speech habits of his early home, with its "seen" for "saw," "has come" for "has come," and the like. The embarrassment entailed by the knowledge of this weakness was a great hindrance to his becoming the effective speaker he might otherwise have been.

Hence the need, first on the part of the parents, later of teachers, of seeing to it that only the highest standards prevail in the language of the home and school. Slang should, of course, never be tolerated. A friendly rivalry should be established for the detection of all foes of clean, correct speech. Through Parent-Teacher Associations, and otherwise, teachers should seek an understanding with parents in this matter, awaking those who do not realize their responsibility to a sense of their duty, and establishing a basis of co-operation on which the home and the school can work together. If this is gone about tactfully and in the right spirit, even parents who have not had the advantages accorded their children, may become helpers instead of hinderers by joining with them in the work of reform.

When one realizes that the object of

his striving after perfection in speech, is not merely an effort to "put on airs," as some uneducated persons think, but to follow more closely the injunction, "Let your speech be always with grace," he will strive more diligently to reach this standard.

But negative excellence of speech is a very small part of the ideal. I find a hint of the greater need in the last part of the same admonition, "seasoned with salt." Salt gives relish; it is also preservative. To be worth hearing or reading, language must adequately present the truth and beauty of life. The foundation must be laid in early childhood.

In laying this foundation, books have their place. While mere passive receptivity of other men's thoughts is a curse, it is the quality of really great thought that begets thought. The appreciation of great literature is one of the first steps toward adequate self-expression. The genius of Whittier was quickened in his boyhood by the finding of Burns. For this reason one of the chief foundation stones to be laid by both parent and teacher is a love for the truly great in literature.

I shall never cease to thank my mother for inculcating in my childish mind the love of good poetry; and realizing that an ounce of experience is worth a pound of theory, I crave indulgence for a bit of personal reminiscence:

My mother was a busy housewife on a good-sized farm, with several children.

She did her own work, and was, much of the time, a semi-invalid. But she nearly always found a way for a little reading at bedtime, and a great deal on Sabbath afternoons. "Pilgrim's Progress" was read to us over and over until we were able to read it for ourselves. The sonorous lines of "The Destruction of Sennacherib," repeated several times in my hearing when I was six, took such hold of my mind that they have remained there ever since. So have a number of other beautiful poems, like Bryant's "The Death of the Flowers" and Lowell's "The First Snowfall." She made no requirement of us. It merely seemed to us that she read them because she loved them so much; and being a good reader, she made them sing to us as they were meant to do.

The present of a beautifully bound volume of Scott's poems on my eighth birthday was an epoch in my life. I was not quite old enough to read the book for myself with full pleasure, but to see it in its place on my father's bookshelves and realize that it was mine, opened my heart wide to all books. By the next year I was able to enter with delight into the new world of nature it pictured.

The only memory requirement made of us was the memorizing of a number of psalms and chapters in the Gospels. We were also required to read aloud from the

Bible at family worship and at other times. The Bible chapters and poems memorized before I was seven have been a sort of touchstone for unconscious testing of my later reading.

In looking over this experience I have been able to deduce some fundamental principles that have been useful to me as a teacher of English:

1. To inculcate a love for good books, one must love good books.

2. A child must be surrounded by an atmosphere of good books. Hence the value of a well-kept school (and home) library.

3. The teacher or parent must do much reading aloud of good literature, frequently rereading beautiful poems or passages of Scripture.

4. Gift books should be of such a nature as to encourage aspiration. Children do not need to be written down to. There is plenty of great literature of sufficient simplicity to be comprehended by child minds. It is not necessary that every word be understood in order to develop appreciation of beauty in language. The child's ear is quick to catch the music of noble phrases before he can fully grasp their meaning.

5. The love of pure, correct, clearly enunciated English must be inculcated by both precept and example, and example is more potent than precept.

## Nature Study --- No. 2

### Seeds, Flowers, and Clouds

FLOYD BRALLIAR

*Seeds.*— In making collections of seeds, call the children's attention to the fact that seeds which ripen late in the fall are usually protected by hard shells, etc., while most of those ripening in the spring or summer have soft coats. Note any exceptions to this rule and study to discover the reason.

On what do the seed-bearing plants depend for the perpetuity of their kind? Without the seed the plant would soon cease to exist and be lost to the world,

for in it is carefully hidden away the germ of life for the new plant. In the parable of the sower, the word of God is called the seed.

We must know and obey God's word if we are to have eternal life. Those who do not obey God, will soon perish from the earth. If we plant the seed of God's word in the soil of our hearts, Jesus himself will live in us. Jesus is called the living word. And he is also called the seed.

In the parable of the tares the children of the kingdom are called the good seed, while the children of the enemy are called the seed of tares.

If we ask the great Husbandman to plant the good seed in our hearts, we shall grow up to be his "pleasant plants," bearing the same kind of seed—seeds of kind words, helpful acts, and cheerful, willing obedience. If we allow the enemy to sow in our hearts seeds of tares,—idleness, unkindness, rude talk, disobedience,—we shall be the children of the enemy. And the tares will finally be bound into bundles and burned.

*Flowers.*—Seed production is the special work of the flower. The baby seeds are stored in a little seed basket at the foot of the stamen. From the flowers collected, observe the seed baskets, the stamens, and the pistils. Notice the difference in shape, size, location, etc., of these organs in different flowers. Which are best adapted to their work of seed making? In God's work there is unity in diversity. The poppy and the dandelion are very different in the details of seed producing, but they are equally good when it comes to getting results. Make plain the fact that we must not expect every one to do or see things just as we do. Every one should be left free to "make seed in his own way."

Call attention to the colored parts of the flower. What is their use to the plant? to man? to the insects? Teach the lesson that in order for the plant to produce the very best seed, pollen must be carried from the stamens of one flower to the pistil of another. The plant cannot do this itself, so must hire it done. Who are the workmen? What is their pay? How does the plant advertise the fact that it needs help? Show that the flower is seldom ready for fertilization until a little time after it has opened. The flower not only secretes nectar for which it has no possible use itself, but also produces pollen, which is a very rich nitrogenous food. Adult bees, for instance, can live and work on nectar,

but they must have pollen in order to raise young bees. A flower that needs from a dozen to a hundred grains of pollen to fertilize its own seeds, produces thousands for the insects who do its work for it. Teach the lesson of liberality. God "giveth to all men liberally." "God is displeased with niggardliness of any kind."

What is the purpose of perfume? Notice that flowers are usually more fragrant at night, and that small flowers, those that grow near the ground, hidden among the grass and leaves, and those that open only at night, are usually the most fragrant. Why is this? If beauty and fragrance are so desirable and valuable in flowers, are not beauty of character and the perfume of a sweet life equally desirable? Teach that while beauty and loveliness are valuable and to be desired, bees never visit flowers that are beautiful only. It will not be difficult to find flowers—for example, the hydrangea and the snowball—that, although beautiful, neither send forth fragrance nor produce pollen. They never produce seed, and but for the indulgent care of man who alone appreciates their beauty, they would soon become extinct. Beauty without virtue is empty, and may even be a handicap.

*Clouds.*—Make a study of the various types of clouds, and teach the children to recognize and name the cirrus, stratus, cumulus, and nimbus clouds. Teach them to observe which float highest, and at what time of day each is most likely to be seen. Cirrus clouds float very high and so are never heavy and dense. The strong winds, high above us, often make them assume the shapes we call "mackerel sky" and "mare's-tails." Why do we say they are an indication of windy weather? Why are they lighted up so beautifully late in the evening or early in the morning? Both because they float so high above the earth that they are in full sunlight while we are not, and because they are so high that their moisture is frozen into snow crystals. We all know how snow and frost crystals glitter in

the sunshine. Such clouds do not produce rain, they protect the earth from sudden changes in temperature. Can you tell from studying their shape, in which direction the wind is blowing where they are?

Look at the stratus clouds. What time of day are they usually seen? They form on the horizon toward sunset when the atmosphere is cooling, and when it warms up in the morning they disappear. It is here that you can study "the balancings of the clouds." It is of these clouds the Bible speaks when it says, Ephraim's "goodness is as a morning cloud." They sometimes thicken into rain clouds, especially if they form in the evening.

Cumulus clouds are the "thunder heads" that form mostly in the summer. Study their fantastic shapes. It will be a great pleasure to the children to pick out the faces and heads of men and animals, the castles, etc., and watch them fade out. Notice that these clouds are rising and lowering rapidly as they float into warm or cold "pockets" in the air. Why do they mostly form in hot, moderately dry weather? Here again we see "the balancings of the clouds." While cumulus clouds may give occasional show-

ers, they never give a general rain, but are rather an indication of dry weather. Prove this from observation.

Nimbus is the heavy black rain cloud. The least beautiful of all, he is the cloud that has real merit. While no one ever talks of his gold and crimson tints or his wonderful shapes, without him the earth would famish.

How are clouds formed? Teach the children that with all the heat of the sun and the evaporation of the water, without the much-despised dust we could have neither clouds nor rain. Vapor must have a particle of dust around which to condense. If we fill a glass jar with air from which every particle of dust has been carefully filtered, and admit steam, we get no white "cloud," no matter how cold the air is. It may condense on the glass, but not in the air.

Teach the value of small things, and that credit may not always go where it belongs. Yet, though not appreciated, the dust never goes on a strike nor gives up its job. Only those who do small things must be fed on appreciation. Those who do great things get their satisfaction from knowing the value of the work they do.

## The Three-Hundredth Anniversary of America's Origin

[FROM the War Camp Community Service of New York City we have received the following interesting statement regarding the proposed celebration of the three hundredth anniversary of the founding of America].

The year 1920 is doubly significant, historically. It marks the three hundredth anniversary of two important events which led to the founding of the Republic of the United States of America. One is *the signing of the Mayflower Compact and the landing of the Pilgrims*; the other is *the meeting of the first American legislative assembly*.

On Nov. 11, 1620, in the cabin of the

"Mayflower," a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men from Britannia entered into what history has styled the "Mayflower Compact." This agreement bound the forty-one adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "the Mayflower, carrying 102 pas-



sengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

"This body politic established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow colonists of Capt. John Smith had met at "James City" (Jamestown), Va., for the first American legislative assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (in 1920) these events are being commemorated in the United States, in England, and in Holland. In August, the origin of the Pilgrim movement was celebrated in England. And early in September, meetings were held in Holland in memory of the Pilgrims' sojourn in that country.

In September a second "Mayflower" set sail from Southampton, England, following to the American shore the path taken by the original "Mayflower." (But this second "Mayflower" is modern, and

therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland, and the United States, anchored in Provincetown harbor in late September. Its arrival marked the crowning dramatic episode of the entire Tercentenary celebrations.

The events will be celebrated in the United States not by the citizens of Massachusetts and Virginia alone; nor solely by the New England and South Atlantic States. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests," and to re-emphasize those principles which these ancestors established, and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and State treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneers. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago, and Boston, have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in co-ordinating these plans.

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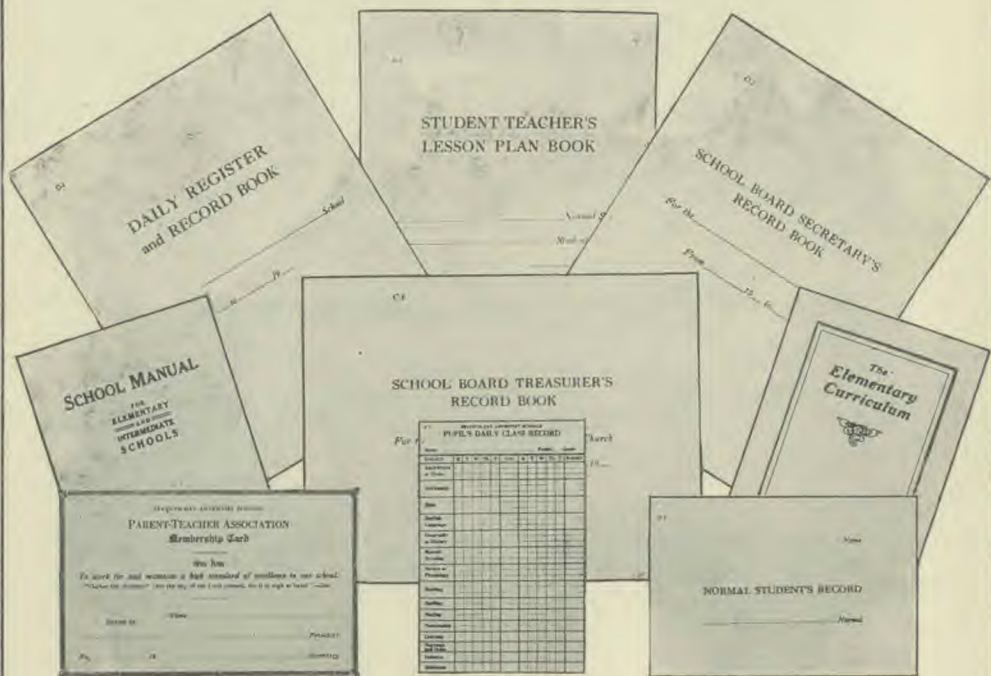
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