

# HOME and SCHOOL

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# HOME AND SCHOOL

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# Little Red Schoolhouse Fundamentals

Third in the Series, "Great Possessions"

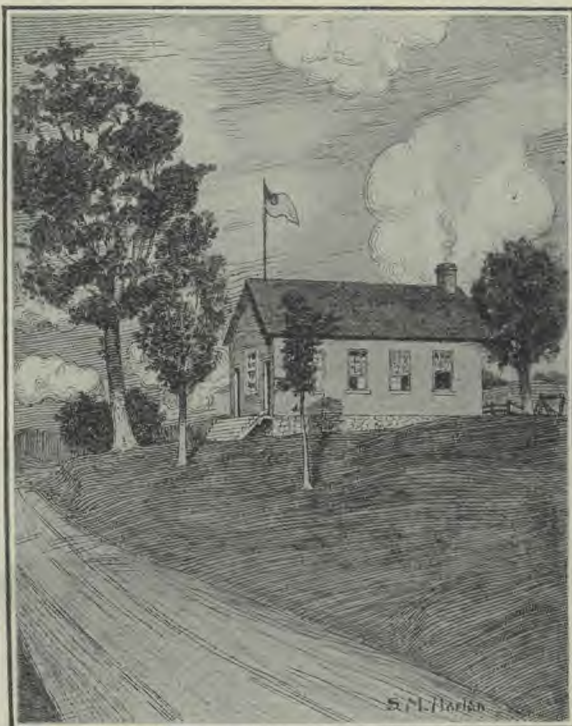
ARTHUR W. SPALDING

WE have come far from the little red schoolhouse. It has been relegated to the limbo of the late and lost, along with old Dobbin, the carriage horse, red-plush furniture, and boneset tea. We have reached the era of the consolidated school, departmental classrooms, and up-to-the-limit modern methods of teaching. Last week, as I was motoring through the Middle West, I passed dozens of little country schoolhouses (and two of them were red!) at lonesome crossroads, abandoned, disheveled, crumbling under the bombardment of time.

"Still sits the schoolhouse by the road,  
A ragged beggar sunning;  
Around it still the sumacs grow,  
And blackberry vines are running."

By one of them even stood, moldering in disuse, old horse-drawn vehicles which marked the first stage of the new departure in country education. They had been superseded by the motor busses which we everywhere met rumbling along the road with their loads of children bound for the consolidated school.

So be it! Progress is spelled by the big brick and stone houses, centrally located, sitting up on their new high banks like society debts, behind their frail draperies of oak and maple saplings. The next generation, no doubt, will rise up and call them Alma Mater with all the affection that the old-fashioned red brick begets in us. And truly, Solomon, it is well that we go forward; there be new things under the sun! Useless to deny that modern methods of education, in competent hands, assure to the child a better appreciation of values, a clearer



comprehension of science, an ease of attainment in scholarship through a more natural approach to knowledge. The trained teachers of today look within the mind rather than at the actions; they have a broader comprehension of the content of education; they are not pedagogues, but pedagogists.

And just for that reason I wonder if they will not pause for a moment to consider whether, for all the admitted benefits of the later plans and the newer methods, there do not inhere in the conditions and the opportunities of the old, some principles and practices worth preserving. It would be well for us to recognize that some of the changes in school management and methods of teaching have been induced by civic and social





conditions which we would better cure rather than inure ourselves to their hardships.

**Particularly to Seventh-day Adventists**

And particularly may the teachers in Seventh-day Adventist elementary church schools apply themselves to a study of the values in the old-fashioned "district school;" because in a majority of cases as yet they have much of the same conditions to meet in their schools, with a limited number of children—from a dozen to twenty or thirty—ranging in grade from the first to the eighth. They will do well to recognize and develop the virtues of their environment and necessities, rather than blindly seek to apply the rules of larger schools with a different organization.

And so also should parents acquaint themselves with the advantages of such a school, not only because they need to understand and sympathize with the teacher's problems, but because they should themselves be teachers; and the home school presents in great part the problems of the small community or church school.

Indeed, it is in its similarity to the conditions and opportunities of the home that I find the real value of the church school small in numbers, wide in range of studies, and with pupils greatly

differing in age. The fundamental values of "the little red schoolhouse" are the values of the divinely instituted school, the home. The nearer any school can approach in its environment, conditions, and methods of teaching to the ideal home, the nearer will it be to God's ideal of education. "Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school."—*"Education," p. 30.*

**The Personal Touch**

Let our study, then, be of the family, the home school, and the ways in which the church school may most fully come into conformity with its God-given plan.

What are the advantages of such a school? First, the limited numbers permit the close association of teacher and pupil. Of all educational influences, this is the chief. Give us a worthily living man or woman, teacher or parent; give, then, the opportunity for such a teacher to live with the pupils in the school and in the home, and true Christian education is assured. Garfield's definition of a university was, "Mark Hopkins on one end of a log and a student on the other." The great fault in mass education, however systematized and perfected, is the limited time and attention the teacher can give to each individual pupil. "The true teacher can



impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit."—*Id.*, p. 212. The machine-finished school child, however glib at recitation and however apt at teamwork, must, unless supplied from some other source, lack in initiative, resourcefulness, and individuality. The teacher who, like Jesus, gives life to his pupils until he can perceive that "virtue is gone out" of him, is really teaching. And to make this teaching most effective, he must have the personal touch with his pupils, which is possible only with a limited number.

Ideally this is true in the case of the parent. God knew what He was about when He so arranged the home school as to bring the pupils into it one by one, and then decreed that the human child should be so helpless and so long an infant as to insure the close companionship of the parent for many years. Through that means the knowledge and wisdom of the parent may be imparted to the child and he be fitted for his high destiny. The teacher in great part takes the place of the parent, and to be perfect in his work he must follow the divine plan of close association with each individual pupil.

Teachers, do not leave this as an academic question, readily discussed, easily acknowledged, but never practised. Seek for such a school, seek to make such arrangements for your school, seek earnestly to play

your part as a companion to your pupils. Such companionship will in great degree determine the measure of your success.

### Big Brother and Big Sister

There is great value also in the association of children of different ages. The proof is that God made it so in the family. While association with children of near ages is a social instinct, worthy of being gratified, on the other hand, association of a child with older children may be no less satisfactory and far more educative. All parents must have perceived that their main task is to train their first-born well; after that their educational duties with their younger children are shared by the older. Rightly trained and inspired, the big sister becomes the little mother, and the big brother the protector and leader. The happy mingling of children of different ages should be an aim of the teacher, and its successful direction a chief purpose.

It is true that such association is frequently productive of disagreements and injustices practised by the older upon the younger; but the avoidance of that state is a part of the teacher's duty, not only for present comfort, but for life's discipline. Merely in passing, let me say that the reason for this distressing fact is the spirit of extreme self-





assertion and rivalry inherent in the unregenerate heart and commonly adopted by the teacher as the pupil's incentive to accomplishment. Emulation is the world's highest incentive; but loving and unselfish service is the Christian's. It is a shame to our Christianity that we resort to contests and appeal to rivalry to reach our goals in home, school, and church. God has a holier experience for us in Christian education.

Much is made in modern methods of the advantages of classification, of segregating the primaries, the intermediates, and so on, so that a whole roomful shall be studying the same thing. True enough, this assists the teacher in dispatching the day's business, by tending to concentrate the children's minds upon the assigned lessons, as well as limiting the number of studies; and it is a legitimate if not an imperative development of the class idea. Under the average conditions of the present-day school, it must be admitted, this segregation is necessary and wise, but only because we have been forced to the class method by our unnatural system of mass education. And so, as in dress, we have come to glorify that which is our shame. The class is not the ideal of educational plans; the ideal is the personal association of teacher and pupil—of parent and child. While under existing conditions we cannot wholly reach this ideal, we should approximate it as far as possible.

The pupil restricted to the departmental classroom loses out of his educational experience what the pupil in the little red schoolhouse has the opportunity of obtaining; that is, unconscious absorption of elements of advanced knowledge. One of the keenest, most capable teachers I ever knew once said to me: "My skill in teaching and in handling students was obtained not so much from the normal school as from the ungraded country school which I attended when a boy. I was not wholly occupied with the daily stint of my lessons, and my attention was not a little

fixed upon the recitations of older children, being conducted by my teacher. I absorbed something of their lessons, and that made it easier for me in time to solve their problems; but most of all I had, outside the tense concentration of my own recitations, the leisure to observe and unconsciously to appreciate my teacher's methods."

Some teachers will object to this chance for "idling" as pernicious. I do not so regard it. I think it a valuable element in education, largely neglected in the extreme passion of the modern teacher for forced concentration and unnatural industry. "True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused."—*"Education,"* p. 41. And in the wider scope of educational interest, this end is better attained with the assorted group of pupils than with the classified.

The possibilities of tutor teaching have not been sufficiently explored. The teacher, partly from experience, may fear inefficiency in the tutoring by an older pupil, and parents oftentimes make unintelligent objection to it. Set as a task, tutoring will certainly prove unsatisfactory, but allowed in answer to the properly stimulated and eager desire of the older pupil, it may be made more efficient through its human interest than the sometimes perfunctory and hurried work of the more experienced teacher. It gives to the younger the benefit of greater personal attention, and to the older the benefit of experience in teaching. It is an application of the big-brother and big-sister teaching in the home. Student tutoring in the elementary school is distinctly worthy of further development, and it is ideally possible only in the small school of many grades—"the little red schoolhouse."

#### **Simplicity and Directness**

Last of the advantages I will name is simplicity and application to specific ends. The little red schoolhouse, it is true, was not noted for practical educa-



tion. It devoted itself chiefly to "the three R's." But that curriculum, it must at any rate be admitted, was simple, and permitted the intensive drill which made the proficiency we now so frequently deplore as lost. "The lost art of reading," is a common phrase; whether arithmetic is comprehended today is a moot question; and it is admitted that to be deciphered nearly everybody now must use the typewriter, while even stenographers cannot punctuate, and only a few can spell. Of course, to balance that loss we have high school students who can read their grandsires' psychic states, and primary children who can spell out the earth's history in geologic language. Life today demands such higher education!

But the education of the little red schoolhouse was sufficiently complementary to the home education. The reason it confined itself to "the three R's" was that they comprised all the elementary education which the home did not give. Industrial education was a prerequisite of the home, and religious education (which involved all the ethics and most of the psychology known) was divided between the church and the home, with the emphasis upon the latter. The public education was supplementary to the home, and that was a chief merit. The modern invasion by the school into the industrial and ethical fields of education (with a distinct loss of religion) is due to the progressive failure of the home; and while the school does well to supply the lack as far as possible, the chief effort of educators should be to bring back the home to its duty and privilege.

Let me emphasize the value of simplicity in the curriculum. Our present-day curriculum, even in the elementary school, is too complicated. We cannot return to "the three R's" as a standard of scholarship, but we can and we must seek some basis for such a simplicity and consequent consecration of purpose. It is to be found in the threefold basis which the educational instruc-

tion of the spirit of prophecy provides for us: Bible (as the foundation and life of history, philosophy, and language); physiology (embracing our whole manner of living, physical and mental); and agriculture, which covers that much neglected and subtly hidden avenue of approach to God, natural science. There is a value in simplicity of conception and single-mindedness of purpose in our educational work. To take this threefold educational basis, and instead of hammering and piecemealing it to fit an already established curriculum with a different outlook upon life, to study rather how to make it feasible and effective, will bring the revolution in our educational life which is necessary before we can finish God's work in the earth. Before us lies that task and that opportunity; and succeeding articles in this series will give attention to some of the most salient points in the problem.

Summarizing the elements in education which were inherent in the older system and which are in danger of being lost in the new, let me restate the fundamentals of "the little red schoolhouse," or more truly, of the home, which is God's ideal of the school:

1. The personal touch: limitation of the number of pupils under one teacher, and close companionship of teacher with every pupil, as of the parent with every child.

2. The big brother and sister ideal: advantages of varying ages in association of children, in school as in home, of the development of the sense of responsibility of the older for the younger, and of assistance through tutoring and outside protection and care.

3. Simplicity and directness: adoption of a simple scheme of education, including the spiritual, the intellectual, the social, the physical, and the industrial elements, and approaching them all from the starting-point of the pupil's life and interests.

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"ORDER is heaven's first law."



# Discipline, Patience, and the Problems of Temper

(Continued)

MINA MORSE MANN

NEVER put things out of a child's reach except poison or something that might be fatal to him. Teach him to let things alone. Teach him very early what is his and what belongs to others. But if one day you allow him to have a thing, then the next take it away from him, you will always have trouble. It is patient persistence in the right road that will help him to form right habits.

"Never should" children "be allowed to show their parents disrespect. Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm discipline. There is a blind affection that gives the children the privilege of doing as they please. But to allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. Wise parents will not say to their children, 'Follow your own choice; go where you will, and do what you will;' but, 'Listen to the instruction of the Lord.' Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled.

"It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect in childhood, will later, through the inculcation of practical lessons, come to their senses; but many are lost forever because in childhood and youth they received only a partial, one-sided culture. The child who is spoiled has a heavy burden to carry throughout his life. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will. Children who have never learned to obey will have weak, impulsive characters. They seek to rule, but have not learned to submit. They are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false.

"Parents who truly love Christ will bear witness to this in a love for their children that will not indulge, but will work wisely for their highest good. They will lend every sanctified energy and ability to the work of saving their

children. Instead of treating them as playthings, they will regard them as the purchase of Christ, and will teach them that they are to become the children of God. Instead of allowing them to indulge evil temper and selfish desires, they will teach them lessons of self-restraint. And the children will be happier, far happier, under proper discipline than if left to do as their unrestrained impulses suggest. A child's truest graces consist in modesty and obedience,—in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty."—*Counsels to Teachers*, pp. 112, 113.

It is selfishness and love of ease that leads parents to indulge their children. It takes study and prayer and patience to lead the child to give up and be led. So we take the easier way. Then we excuse his naughtiness by saying, "He is a nervous child;" or, "He has his father's temper;" or, "He is sleepy," or anything but the truth—which is a lack of training on our part. If we bought a dog or a goat or a canary or even a gold fish, we would study how to feed it and how to train it in the best way, that its life might be prolonged and it might give us pleasure. But somehow, when it comes to children, we see no necessity for studying how to train them or care for them. If they get sick, we call a doctor. If they get too noisy and tiresome, we can send them off to school. O, I am glad, glad, Elijah is coming, and he is going to turn these blind, stubborn hearts of ours toward the needs of our children!

What is our part? That brings us to the second part of this subject—patience.

"Here is the patience of the saints." I fear some of us are quite a way from being saints yet. "To those who by patient continuance in well-doing"—it is just this, brethren and sisters, that we



must have. We cannot teach our children the lessons of obedience unless we are *nearly* millionaires, at least, with large reserve funds in the bank of Patience. He who has promised wisdom will also give patience. There is only one place to get it as God would have us to get it, that is on our knees. The constant prickings and annoyances of everyday life with its duties will drive us often to the throne of grace for patience. And what large dividends it pays! The patient father and mother who, though firm, never manifest the irritable or nagging spirit — what a hold they acquire over that boy or girl whose sharp eyes are ever watching for practice to keep pace with precept! Patience to answer the hundreds of questions each day that greet our ears, answer them truthfully, and in a way to turn the thoughts toward truth and light. Patience to comfort the daily hurts, whether physical or mental, even if the dishes must stand and the clothes be late going onto the line. There will be other messes of dirty dishes, and other washings to hang out; but perhaps never again will the same opportunity come to you to sow a seed in a childish heart that will bear fruit throughout eternity.

Patience, when the little one, wishing to help mother set the table, eager to assist, drops the treasured dish, and its beauty and usefulness are forever gone. There are other dishes, even if not with just the same associations, and O, they are so much more easily replaced than broken hearts or estrangements between us and that baby of ours!

Patience, when coats and caps have gone astray, books have hidden themselves in strange places, and schooltime is approaching. The loving help and sympathy just now, the cheerful good-by kiss, will mean so much to them, not only today, but in all the years to come.

For in every home the day comes when the nest is empty; no muddy tracks on the floor, no banging of doors, no eager questions to answer, no stockings to darn, or buttons to sew on. Your work is done,



mothers, for time and for eternity; and happy may you be, as you sit by your quiet fireside, if you can look back over the years, and know that the lives intrusted to your care were not shriveled and warped and seared and hardened by hasty, impatient words and acts. "Let patience have her perfect work."

(To be concluded)

### Fireside Students, Notice

STUDENTS of the Fireside Correspondence School will be interested to read the following resolution, passed at the Educational Convention in Colorado Springs, Colo., in June of this year:

"RESOLVED, That this convention reaffirm the decision of the Berrien Springs convention of 1910 and of the St. Helena convention of 1915, to accept the credits of the Fireside Correspondence School at full value, to the amount of one half of the academic and college work required for graduation from any course."

Write for a catalogue. Address,  
THE FIRESIDE CORRESPONDENCE SCHOOL,  
Takoma Park, Washington, D. C.





Garhwal School, India

## High Points of the Convention -- No. 3

FROM the last number of this series our readers got some insight into the educational work in South America. This time we will get a little glimpse of the work in India. We give you a portion of a talk given by Brother R. E. Loasby:

"I don't propose to tell you about the schools that we have in India, the size of the field, or the amount of territory that we have, but I wish to tell you a little about the personal work that I have done in the Bombay Presidency, in which I am associated with others. We have two hundred thousand square miles of territory, nearly thirty million people, seven different languages, and five hundred castes. We have six families to work that territory; you can imagine the proposition we have on our hands. On the same basis here in the United States, it would give you something like forty workers for the whole country.

"I would say this for the education of the Bombay Presidency, that for some reason or other, the dominant type of education has been literary. On this account the sons of Brahmans would attend these schools, hoping to get posts in the government, clerical work, become lawyers, and enter into politics; the sons of shopkeepers would enter to get the nec-

essary knowledge to enable them to carry on their work.

"More than eighty per cent of the population of India, the rural people, have absolutely no use for such schools, as the literary education unfits their boys to do the work that their fathers expect them to do. Consequently we had to face that same problem when we went over there, finding that the work was literary and not practical. Perhaps you will wonder how we managed it. Our excuse was this,— that we needed preachers, and teachers, and others to carry on our work among the people. So our first care was to give these people the knowledge of the truth, so that they would be able to carry the message to their own people. At first we carried on our school in a literary way, but we finally came to the place where a different type of work was necessary, and something creative was really needed; then we began to think of industries for our school.

"Taking my own school for an example: we were carrying out the regular government curriculum, and our work was up to government standards, so that when the government inspectors came around, they offered us the government grant for students. For a time I was undecided as to whether I should take



it, for this would make our school self-supporting. However, providing the students with everything that they need does not turn out the type of young men that we want for our work. It would make parasites of them, and they would soon be thinking that they should get everything for nothing, and then begin to grumble about the food and the clothes. So we thought that the only solution for this situation was to have industries in our schools, and to teach the pupils these industries.

"We have started a weaving shop. At first we had two weaving machines, and started to do business. However, the pupils were enthusiastic about the work, and we soon found that two machines were inadequate. But we had no money to buy any others, so we had to make some machines; and by the time I left we had three, and parts of eight others. Besides these we had twenty-four spinning wheels, and there were forty-six students taking regular work in learning to spin and to weave. This will mean that these boys will understand the dignity of labor; they will not be dependent upon the mission; and if they cannot go into the conference work, they will be able to support themselves and earn their

own living. I want to assure you that this kind of work reacts upon our evangelistic work.

"In one place we have four hundred native Christians. These are people from the most poverty-stricken class in the country. They have no schools, and cannot learn any trade; they are very poor, and can barely support themselves. These people, instead of being a source of strength to us, are rather a source of weakness. They are continually moving about looking for work, and rarely keep the Sabbath as it should be kept. The church often has to support them. Brother McHenry and I talked the matter over, and we decided that the best thing to do was to teach them weaving. They weave the shirts that the natives wear. You can see that if we can teach these poverty-stricken Christians of ours how to weave, and help them get a loom, they can help support the mission, can keep the Sabbath, and be a source of strength to us instead of a source of weakness. In this district alone we now have about ten looms running, and about twenty-five families learning to weave and spin.

"If any of you have been in India and seen how the Indians wash their clothes,



Brother M. M. Mattison and Family, and Brother and Sister R. E. Loasby, in Front of the Mission Bungalow at Hapur, North India



pounding them with sticks and breaking off the buttons and wearing out the cloth, you will understand that if they can be taught to wash in the American way, they will have all the work they can do. My wife has taught a number of these boys how to wash American fashion. They wash and scrub and iron, and do very acceptable work. They will thus be able to support themselves.

"We had an Indian boy named Peter, about thirteen years of age. I tried to help him to understand what it meant to trust in the Lord, and to know what it meant to be saved from sin. That boy died of tuberculosis later. When he was about to die, a number of the men were gathered with me around his bed. I said to him, 'Do you understand?'

"He said, 'Yes.'

"I said, 'Do you know that you are dying?'

"He said he did.

"Then I said, 'Do you realize that Jesus is your Saviour?'

"'Yes,' he replied, 'it is all right. You need not worry. I know that Jesus will look after me.'

"I want to know, brethren and sisters, if you young people would not like to come and work for boys like that? And if you would like to, I should like to ask, Why don't you come?

"We had another boy. He came to me about a year ago. He was a Hindu, and knew nothing about Christianity. The day Professor Howell was at our school that boy was baptized. He lives a most consistent Christian life, and is one of the finest young men with whom I have ever come in contact.

"Our boys are learning to be self-sacrificing. At the end of last year, when it came time to take up the yearly offering, some of the boys gave remarkably large amounts. Some of them are earning about sixteen cents a month by carrying all the water one family uses; and one family uses a lot of water. Some of those boys gave one month's pay, and even two months', as a thank-offering for the Lord. Some said, 'We have no

money, and no way of earning any, but we will give one meal a day for one month.' Others gave a meal a day for two months. I should like to ask you again, Don't you think boys like that are worth working for? And if some of you young folks would only take it into your mind to come over and help us win such boys, it would encourage us greatly. You will have to learn the language, you will have to build, and preach, and do medical work, and teach trades, and dig wells, and burn your own lime, blast your own stones, make your own brick, and do almost any kind of practical work.

"We have one boy who fasts from Friday at sundown to the end of the Sabbath. He never eats a thing during the hours of the Sabbath. He is a firm believer in the 'Testimonies,' and is a very strict vegetarian. His Christian life has been a fine inspiration to me, and I believe if any young man will be saved, he will be.

"You can understand some of our needs when I tell you that in one field with a population of 15,000,000, we have just one worker. He is learning the language, so no work has yet been done among all those people. I should like to know if some of you young people would not think it a privilege to be able to come over and help to win such young boys as I have tried to tell you about tonight?"

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## You Will Want This Program

*(Concluded from page 14)*

ing since school began, to represent the health habits, will be interesting to mothers. The little beginner will love to exhibit that small sand-table illustrating the route of the healthland flyer. The older boys and girls will be proud of language, history, or arithmetic lesson exhibits in which food and health problems have played an important part.

This Thanksgiving program is your opportunity to "make health popular."





# WHEN THE FROST IS ON THE PUNKIN AND THE FODDER'S IN THE SHOCK

They's somepin kind o' heartyllike about the atmosphere  
 When the heat of summer's over and the coolin' fall is here—  
 Of course we miss the flowers and the blossoms on the trees,  
 And the mumble of the hummin' birds, and buzzin' of the bees;  
 But the air's so appetizin', and the landscape, through the haze  
 Of a crisp and sunny morning of the early autumn days,  
 Is a picture that no painter has the colorin' to mock—  
 When the frost is on the punkin and the fodder's in the shock.

—James Whitcomb Riley.

## Company

(A True Incident)

AUGUSTA B. JORGENSEN

"WHAT has come over Reggie this morning?" asked Miss Brown, the church school teacher, over and over to herself on Thursday morning. "From the minute school called, he has hardly raised his eyes from his reader, sounding out his words and 'working like a Turk' over that lesson which he has failed to master, although he has had two days already on it. Surely something has suddenly transformed this listless, indifferent pupil. But what can it be? It isn't that he hasn't it in him, but he just doesn't seem to take any pride in his work."

The morning wore away, and Reggie

hardly noticed any one or anything until about ten o'clock, when a knock came at the schoolroom door. This brought Reggie's head around, and with happy, eager eyes he smiled a welcome to his mother, Mrs. Rank, who had come to fulfil her promise to visit the school that day.

It was just time for Reggie's reading lesson, and as Miss Brown announced quietly, "First-grade reading class, turn, rise, pass," Reggie was surprisingly prompt and unusually tall as he passed with the rest of his classmates to the recitation seats in front. Reggie's turn to read finally came, and all eyes were fixed on him as he read. His teacher and his mother were very proud of him. Yes, "proud;" for surely any one would be proud of such a well-read lesson.



Reggie's spirit of industry continued during the day, and it seemed to be as contagious as measles. Someway the teacher felt the influence on the whole school of having a visitor present. (This was the first visitor they had had this year, and it was almost the close of the first semester! Not even a member of the school board had been there!)

School closed and Mrs. Rank remained for a little chat with Miss Brown after the children had been dismissed. "Miss Brown," she said, "I never have spent a more interesting day in my life. You surely have an orderly, studious group of dear boys and girls. But your day has been so *full*! I have wondered how you keep up to such a program, day in and day out for nine months! I shall surely be more ready to co-operate in church school work after this."

Miss Brown could hardly wait for Mrs. Rank to give her a chance to answer. "Well, Mrs. Rank, I'm sure your presence has been a real inspiration to us all, and a special encouragement to your little son Reggie. We wish you would come more often. Can't you come to our Junior Missionary Volunteer meeting next Wednesday morning? It lasts from 9 to 9:45, and I'm sure your presence will help to make our Junior officers and members feel that others are interested in what they are doing."

The teacher was pleased to hear the hearty reply, "I shall plan to do that, and may I bring Mrs. Haynes, who lives near me? Why, we didn't even know that you have a weekly Junior meeting!"

Miss Brown locked the door to her little kingdom that night, humming a song and thinking in her heart, Yes, the "company" did it!

Some of our school-board members, patrons, and friends have thought and even sometimes expressed, "What is the use of my spending precious time sitting in the schoolroom? I wouldn't know when I had left whether things are going right or not. I never taught school. The teacher knows how to run that school," etc.

To you who have ever thought this way, or who have neglected to visit the school near you, let me whisper, Does it put a little more pride into your own plans when you know company is coming? Do you think it is really a good thing for a home never to have company? Do you think the visit of Mrs. Rank to the school mentioned above put a little more courage, and, yes, a little more of the right kind of pride, into the work of Miss Brown, of Reggie, and of the other pupils? Wouldn't it be a good training for the boys and girls to receive company, take their wraps, give them seats, offer them books, etc.? Can there not be more school company? And, teachers, don't forget to have them write their names on the visitors' page in the school register.

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### You Will Want This Program

YOU are now thinking about that Thanksgiving program. Shall we not make it a health program this year? Instead of the "execution of the turkey" let our theme be "enthusiasm for health." Some excellent material has appeared in former numbers of both HOME AND SCHOOL and *Life and Health*. The Department of the Interior, Washington, D. C., publishes a number of helpful pamphlets. Health Education, No. 10, price, 10 cents, contains several good suggestions. The first dialogue in the booklet, "Health Plays for School Children," if slightly changed, is excellent to encourage children in good food habits. Address, Child Health Organization, 370 Seventh Ave., New York City.

"Health Habit Song," by M. W. Howe, 64 Brentwood St., Portland, Maine; price, 10 cents.

"Oral Hygiene Songs," issued by the Massachusetts Department of Health, are excellent.

Such a program offers splendid opportunity to gain the parent's co-operation in your health educational work. The posters your little folks have been mak-

(Concluded on page 12)



# THE STORY OF THE CHURCH

## A Vision in a Cornfield

OVER in the little town of Port Gibson, N. Y., there lived in the year 1844 a man by the name of Hiram Edson. He was a believer in the second coming of Jesus, and with all the other Adventists at that time, he believed Jesus would come on the 22d day of October, 1844. But as you know, Jesus did not come on that day, and Hiram Edson and the little company who were with him were sorely disappointed. Did not the prophecy say that at this very time the sanctuary should be cleansed? and was not the sanctuary this earth? and did not its cleansing mean its burning up by fire? and was not that the Judgment Day? and would not the Judgment Day be the coming of Jesus? So they questioned among themselves.

In the early morning of the next day, Hiram Edson and one of his friends went out of the house and back to the granary, where they shut themselves in to pray. They prayed that God would give them light on this disappointment, so that they might understand the prophecies of the Bible and keep faith in God. When they had prayed, they felt assured that God would answer them and let them know the truth.

So after breakfast, Hiram Edson said to his friend, "Let us go over and visit the other brethren, and comfort them."

They started out, going by the back way, across a field where the corn had been cut and stood in shocks, ready for the husking. They walked silent, each thinking to himself.

When they had come to the middle of the field, Hiram Edson suddenly felt, as it were, a hand upon him, stopping him in his tracks. It seemed as if a glory shone around him, and as in a vision he saw that Jesus, our High Priest, had entered that day into the most holy place

of the sanctuary in heaven, and there He would stay until He had finished the work of cleansing it. Then He would come again to this earth in His glory.

The other man had gone on, not seeing that his friend had stopped. But as he began to climb the fence, he missed him, and turning, saw him standing in the middle of the field.

"Brother Edson," he called, "what are you stopping for?"

And Hiram Edson called back, "He is answering our morning prayer!"

Then, coming up to his friend, he told him of the vision he had there in the cornfield, and how through it he had learned that the sanctuary to be cleansed is not this earth, but that it is in heaven, and that truly on that day the Lord Jesus had begun its cleansing, making ready to finish the terrible reign of sin and to come to take His people home. They were very glad, and went on to tell their friends, and to study from the Bible the truth which had there been opened to them.

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## The Supreme Duty

*(Concluded from page 17)*

### Our Position

We stand for and support the education given by the state in the public schools. We believe also in the right and the duty of the church to maintain its own schools for the Christian education of its children, and we urge its greater and more intelligent devotion to this work. Above all, we declare the prime importance of Christian home training, and advocate the better preparation of parents for their most important responsibilities. "The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."



## The Supreme Duty

AN EDITORIAL

WE herewith print a proclamation by the President of the United States, declaring the week beginning November 18 to be National Education Week, wherein civic and religious bodies are asked to unite in plans for "more liberally supporting and more effectively improving the educational facilities of our country." With this purpose and effort we are most heartily in accord, and to this end we invite the co-operation of all our readers.

Education is the insurance of democracy. An intelligent people may, a disciplined people will, be self-governing. Without education, without right education, man becomes a savage, and society a mob. If America is to continue as a government of the people, that people, with the powers of sovereignty, must, as President Coolidge declares, be trained rightly to discharge the duties of the sovereign. Else in self-indulgence, in passion, in riot, and in revolution, there will drop from their nerveless hands the power and the right of government.

### State Education

What is the education that will insure the maintenance of republican government? The popular conception of education is first, literacy; after that, in greater or less degree according to the capacity of the student, the knowledge of science, literature, art, and civic and social relations. It is assumed that the intelligence imparted by this education will give the power and the will for self-government.

Since the days of Horace Mann it has been increasingly the aim of American government through its schools to train its citizens for the proper discharge of their civil duties. The public schools, from the primary grade to the university, have become to a great degree not only the concern but the pride of America. And rightly. For it is the supreme duty of the state to provide those means for education that will insure to on-coming generations the power and the privilege of maintaining the liberties and discharging the duties of a sovereign people.

## By the President of

### A PROCLAMATION

From its earliest beginnings, America realized that this must be done by the order that there might be a properly educated one of the first thoughts of the early culture, while for the general diffusion of This course was taken as the necessary

Such a policy, once adopted, has of the Federal Constitution and the of the Union, there was additional reason. Our country adopted the principle of were worthy of being free, were worthy and responsibility of government, must discharge the obligations of citizens sovereign had become the people. various governments, and founded and dotted all the land.

The willingness of the people to b and the patriotic devotion of an arm earned larger incomes in other pursuits with which we may well be gratified been begun.

We have observed the evidences system. This has included a recognition of school attendance, but must be to end the night schools of the cities, the countries, the extension work of the teaching technical, agricultural, and a broader and more widely diffused n continuing improvement of such an ed realization of its absolute necessity. education. Without this, there is no hope of perpetuating self-government ignorance. Knowledge and freedom

In order that the people of the n that there should be an annual observ

NOW, THEREFORE, I, Calvin hereby proclaim the week beginning o Educational Week, and urge its observ that the State and local authorities c secure its most general and helpful supporting and more effectively impr

IN WITNESS WHEREOF, I have the United States to be affixed.



By the President:

(Signed) CHARLES E. HUGHES,  
Secretary of State



# The United States America

## ATION

been devoted to the cause of education. ministering to the individual. It was nations of religion and government. In energy and well-trained civil magistrates, was to provide for a college of liberal edge, primary schools were established. ment of enlightened society.

to grow in extent. With the adoption ment of free governments in the States badening the opportunity for education. rnement by a free people. Those who ag educated. Those who had the duty rily have the education with which to sovereign had to be educated. The nd universities were provided by the by private charity, until their buildings

rdens of maintaining these institutions, ers, who, in many cases, might have made it possible to accomplish results the task is not finished, it has only

dening vision of the whole educational education must not end with the period y encouragement thereafter. To this ht schools of the southern Appalachian s and universities, the provision for al arts, have marked out the path to ulture. To insure the permanence and policy, there must be the fullest public merican citizen is entitled to a liberal for the permanence of free institutions, Despotism finds its chief support in in hand.

y think on these things, it is desirable f Educational Week.

, President of the United States, do fteenth of November, next, as National throughout the country. I recommend with the civic and religious bodies to ce, for the purpose of more liberally e educational facilities of our country. to set my hand and caused the seal of

NE, in the City of Washington, this ty-sixth day of September, in the year ur Lord, One Thousand Nine Hundred Twenty-three, and of the Independence he United States, the One Hundred and ty-eighth.

(Signed) CALVIN COOLIDGE.

290/ggc  
(1923)

## Duty of the Home

But not alone the state. Primarily, education belongs to the family, the home. Duties and rights of the state are but derivatives of the duties and rights of the individuals composing the state. The right education of our children is first of all the duty and the right of the parent. No provision by the state can relieve the parent of this primary right and duty. If he is faithful in his discharge of this duty, he does more in the real education of his children for citizenship than all outside and apparently superior agencies can do.

For education, the education that is the insurance of democracy, goes beyond all the science and the art of the schools. It includes those lessons of conduct and of purpose which make for sturdy character. The virtues of obedience, temperance, thrift, courage, justice, courtesy, reverence, are the most important elements of an education that will be the solid foundation of society. Fathers and mothers most fully have the opportunity and power to inculcate these principles.

## Place of the Church

In such a tremendous but blessed work, the parent has the right to call to his aid not only the state, but the church. And it is the duty of the church, as of the state, to respond. For the church can give what the state cannot give,—the element of religion in education. And without the element of religion, education is incomplete, the soul unanchored, the mind a prey to passions which undermine self-government. The state is endangered, is indeed lost, unless the home and the church are allowed to do, and do, their duty in the religious training of the children.

Moreover, while the education which includes religious and moral training is vital in the making of good citizens, the church has proper aims and objects beyond the making of citizens. It has to fit its members for the carrying forward of the gospel work in this world, and for an even wider service in an eternal world. To this end of giving a complete education, then, it must bend its greatest energies.

(Concluded on page 15)



# Teaching Hints

## United States History

MRS. N. A. RICE

PERSONALITY is a combination of powers, rather than any single power. What we know, as teachers, is worth much; what we can do is worth more; but what we *are* counts most of all, so far as real power is concerned.

Mentality may make you master of a book; but you must have soul power to be a leader and inspirer of youth. You may be admired for brilliancy, but you will be loved for sympathy and sincerity. Wit may make you an entertainer, but personal worth must make you a teacher.

One of the first things the history teacher should aim at in his teaching is simplicity. When he presents one character or one scene or one topic at a time, he is proceeding upon the principle of simplicity; yet he may still fail utterly to make anything clear. If he hurries too much, or uses ambiguous terms, or speaks only in generalities, or fails to connect the yon and then with the here and now, his pupils may wonder at his learning, but despair at the mystery of it all. Go slowly, repeat, use concrete terms and familiar illustrations, view the matter at various angles, bring the pupils to know and feel its relation to their own time and their own interests. Make a collection of historical pictures from magazines. Get some good manuals,—guidebooks for teachers of history,—and make yourself familiar with the one or two that seem to meet your needs most fully. Do not try to do everything the guidebook suggests. Every manual ought to be comprehensive enough to meet the needs of many teachers and many different classes: it would be folly for a single teacher to explode it all upon the heads of a single class in a single session.

Dare to do some things for yourself, some things that are not in the manual at all. There is little hope for a teacher

who is afraid to do a thing, good though she is convinced it is, until she has glanced anxiously into her guidebook to assure herself that it has the stamp of authority. Such a person is not a real teacher. A teacher must have courage, and must be willing to face the criticism that is always one of the rewards of leadership. Teachers have the right to be pioneers; and no human authority, however renowned, has a monopoly upon invention and skill.

English colonization which changed the world's history:

### *Thirteen Colonies*

1. Why the English came to settle in America:
  - a. Desire for wealth and foreign trade.
  - b. Love of country,—the wish to extend England's influence.
  - c. Longing for freedom to worship God, and to have more voice in government.
  - d. Desire of many people to better their means of making a living.
2. Settlement of Virginia (Jamestown, 1607):
  - a. Capt. John Smith.
  - b. Cultivation of tobacco.
  - c. Beginning of slavery (1619).
  - d. People gain right to make their own laws (1619).
3. Settlement of New York:
  - a. Hudson hired by Dutch — discovers Hudson River.
  - b. Dutch buy Manhattan Island.
  - c. Patrons — Peter Stuyvesant.
  - d. How New Netherlands became New York.
4. Settlement of New Jersey:
  - a. Lord Berkeley and Sir George Carteret.
  - b. How Quakers governed New Jersey.
5. Settlement of Pennsylvania:
  - a. King of England pays debt to Penn.
  - b. Why Penn wished to settle in America.
  - c. Treatment of Indians.
  - d. Philadelphia.
  - e. Penn's manner of governing.

(Use reference readings from "American Leaders and Heroes," by Wilbur F. Gordy, and published by Chas. Scribner's Sons, New York.)
6. Settlement of New England:
  - a. Pilgrims: Why they left England — Reasons for leaving Holland — Landing in America — Massasoit — First Thanksgiving — Capt. Miles Standish — Town Meetings.



- b. Puritans: Salem and Boston — Massachusetts — Plymouth Colony and Massachusetts Colony unite.
- 7. Settlement of New Hampshire, Maine, and Vermont:
  - a. Settlements between Merrimac and Kennebec.
  - b. First linen manufactured in America at Londonderry, N. H.
- 8. Settlement of Connecticut:
  - a. Settlers led by Thomas Hooker.
- 9. Settlement of Rhode Island:
  - a. Roger Williams.
  - b. Providence.
- 10. Settlement of Maryland (first successful proprietary colony in America):
  - a. Lord Baltimore.
  - b. Catholics (religious toleration of Protestants).
- 11. North and South Carolina Settlements:
  - a. King Charles gives away a part of Virginia.
  - b. Huguenots.
- 12. Settlement of Georgia:
  - a. Oglethorpe's object in settling Georgia.
  - b. Making silk.
  - c. Purchase of slaves.

## The First Book Lesson in Reading

### A TEACHER-FRIEND OF CHILDREN

How shall the transition from the reading from the board and chart be made easy? Preparation for this step should be made before the book is placed in the hands of the pupil. One help is to give the exact copy of the first lesson of the primer on the board. If the lesson in the book is in script, there will be but little difficulty. The new things are, to learn to hold the book, and to adjust the eye movement. The line marker, a strip of Manila paper about four inches long and one inch wide, will greatly aid in simplifying the eye movement. Show him how to use the marker, and require it to be kept in the book and to be used only when reading.

We suggest that the books be kept by the teacher till they are to be used the first time by the pupils. If the first book lesson is in print, a lesson or two should be given before this to prepare for the step.

To simplify the process, say, "You know, children, the lessons are not *written* in our books; they are *printed*."

Today we are going to show you something about the letters the printer makes. You see this is the way we make h in writing" (writing it on the board). Erase parts of it, leaving h. "This is the printer's h." Transform other letters before them. Print some of the more familiar words. If not recognized, write the same words under the printed ones. Make use of the flash cards with script on one side and print on the other. Have a game of matching words on cards with words on board. Place printed cards on rack, allowing them to be taken by the ones who can tell the words.

For the first book lesson: "Here are our new books," passing one to each pupil. "You may all turn to the first lesson." Imagine the lesson to be something as follows:

Mary has a flower.

It is a red flower.

The leaf is green.

The stem is green.

The picture is the first thing that attracts attention. (The first half of page is a colored picture of a flower.) Arouse interest by questions about the picture and the flower it represents. Then call attention to the words. "Who can find a word he knows?" Pointing to some words on the board, "Who can find this word in this book?"

Have each child place marker under the first line or sentence in his book. "You may all read silently." "When you can read it, you may stand." If the preparatory work has been well done, two or three lessons of this nature may be read in the allotted time, by the average child.

Much depends on the preparation for reading each lesson. Use the sentences of the book in the conversation about the lesson. Better spend a whole reading period in the preparation of the new lesson than to have the pupils stumble along in reading. *Do not fail to emphasize the silent reading of each sentence before it is read orally.* In our limited space only suggestions can be



given. It is left to the teacher to carry out details.

We urge that the phonetic training be not neglected. To derive the short sounds, use lists of short words, as,

mat

fat

rat

Cover up the *a* of the words. The children will give the sounds. Then erase the *t* and ask what is left. The children will give *ma*, *fa*, *ra*. Next erase the initial consonant, and they will give the short sound of *a*. Use columns of short words, and help the children in this way to discover the short sounds of all the vowels. This exercise should extend over many days, and be made interesting by story and pupil activities, drills, and devices.

## The "Continental Ice-Sheet" Theory

W. J. WILKINSON

THE question of a glacial age has persisted in the textbooks of physical geography for more than half a century, and in the textbooks of the present time seems to be a settled fact, and no longer a question at all. There are two positions which might be taken on this subject,—that of evolution, and that of the Bible.

Evolution teaches that this ice age occurred before man existed on earth, so there is no human record of such an occurrence. In brief, it teaches that the territory of Northern North America and Europe was once much more elevated than at the present time, and that immense snow sheets formed on these plateaus, causing great glaciers to spread out over the continents, scraping away soil here, gouging out basins there, and leaving scratches on the exposed rocks. It is these scratches, which appear generally in a north and south direction, that form the basis for the supposition of a glacial age. Long, rounded hills in the North Central States are supposed to have been moraines left by the ice sheets when they receded. The shrink-

ing of the earth's crust must be relied upon to account for these elevated plateaus' sinking to lower altitudes and the resultant melting of the ice fields.

The student of the Bible replies that these supposed remains of an ice age can be explained by the account of the flood. The tremendous convulsions of nature, which accompanied the breaking up of the "fountains of the great deep," resulting in lifting mountain ranges and exposing great cracks in the earth's "crust," seem to afford sufficient explanation for the mere scratches found on the surface of the rock. The "great wind" which the Bible says dried up the earth's surface, covered the vegetation with soil, and was no doubt the cause of the so-called "moraines" pointed out by the evolutionist.

If such remarkable things happened as the evolutionist claims, why haven't such things happened since man appeared on the earth? Why is there not such an ice sheet at present? Then, too, think of the tremendous weight of snow and ice necessary to produce such an enormous glacier as is pictured on the maps, covering a large part of North-eastern North America. Imagine the depth of snow field necessary to push out a glacier one thousand miles. Such a thing is preposterous.

Science has found that these northern lands, instead of being always cold, really had a tropical climate, with animals of warm lands. The climate became suddenly cold, freezing the animals into the ice, where they have been found in recent years.

The flood explanation of conditions found in the sections in question is so logical and so much more free from perplexing objections than the other method, that it should replace the material found in the geographies used in church schools.

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"EXAMPLE sheds a genial ray  
Of light that men are apt to borrow;  
So first improve yourself today,  
And then improve your friends tomorrow."

Home and School



# Home and School Association

## Underlying Principles of Recreation

MINA MORSE MANN

It is in harmony with the Creator's plan for human activities that man should have now and then a change of occupation that will tend to recuperate wasted energies, and thus prolong his days of usefulness until his life-work is finished. The law of recreation is a law of reciprocity, if we may call it so, existing between the physical and mental realms of the human organism. It is embodied in the significant text, "Let your moderation be known unto all men."

Routine labor in any one line of work will prematurely wear out those parts of the bodily mechanism which are constantly called into active service, unless due attention is given to the repair of wasted energies. In God's plan there is no line of work that does not have its legitimate variations for each individual engaging in it. On one occasion "the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat."

The Bible teaches that we should not pursue any line of work to the exclusion of everything in the form of necessary and agreeable variations. "To everything there is a season, and a time to every purpose under the heaven."

Those engaged in public labors, as were the apostles who were associated with Jesus, need at times the quiet of some secluded spot where they may have the change necessary to restore the

body to its normal condition of health. Every one should have ample time in which to eat. The body should not be injured by abstaining from food too long, or by eating too hastily.

Gaius was a faithful member of the early church, whose labors were so untiring for the church and for strangers that John, addressing him in his third epistle, says: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church." And seemingly realizing that it was possible for Gaius to forget or neglect his own physical needs while absorbed in his work for the good of others, John expresses his solicitude by saying, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

There is many a faithful Gaius today to whom this text applies with equal force, whose soul is prospering, but whose body is suffering because of lack of necessary attention to physical needs. Some who were among the world's best workers, sleep today in premature graves in foreign mission fields because they did not have the care bestowed upon them which health demanded.

The program of the everyday life of him who would accomplish successfully his life-work, should include proper provision for the maintenance of health. The modern practice of working all day and participating in society affairs or visiting places of entertainment or amusement almost every evening, thus depriving the physical system of sufficient rest and sleep, indicates a false conception of the divine law of physical and mental reciprocity. Sleep is one of nature's greatest physical and mental restorers, and many injure the health



permanently by depriving themselves of its benefits.

There are entertainments which afford recreation that is profitable, but these are not sufficient to restore effectually the wasted forces of those especially who are employed in indoor occupations which deprive the body of muscular exercise. The law of waste and repair demands a change of a different nature. The brain worker needs to exercise his muscles if he would keep his health. The man who engages daily in muscular labor should not neglect his mental needs. God intended that man should be symmetrically developed; that mind and body should both be active, but that one should not be so employed as to impair the other.

It is not a waste of time to take needed recreation. Monotony and constant weariness are a menace to health. A person who thinks he is capable of continuous effort along one line of activity, who attaches no importance to recreation or change of labor to something else that is worth while, has a wrong idea of the laws of nature. One can better fulfil his life mission by taking daily recreation,—a little change of occupation is needed,—with an occasional vacation from his usual program of activities, than he can plod along three hundred sixty-five days in the year like a horse in a treadmill.

Mr. Gladstone, the "Grand Old Man" of England, who was in Parliament at the early age of twenty-two, and was lord of the treasury at twenty-four, was so active still at the age of eighty-eight that it was said: "He still keeps an interest in many things, and finds recreation in turning from one to another." His economy of time is seen in that he always carried a book in his pocket, lest spare moments escape while waiting for a train, or for men who were late to an appointment. His enormous capacity for work, and his remarkable preservation in old age, he attributed "to evenness of life, regularity of habits, absence of worry, and the power to command sleep."

A man who has toiled early and late on a farm during the planting, cultivating, and harvesting of crops, does not receive the greatest benefit from joining a camping party and becoming the chief pusher in all the hard work. Many persons so tire themselves out trying to find recreation that they return from an outing poorly fitted to resume the burdens of life. Strenuous mountain climbing or other violent exercise may induce heart or lung trouble of a serious nature.

Clerks, students, and others accustomed to do mental work need daily outdoor physical exercise, and to perform tasks that call for a reasonable amount of muscular labor. Enforced vacations from one's usual occupation would not be so frequently necessary if people would live in harmony with nature's laws. Moreover, a vacation of a few weeks during the heated term does not atone for a year's close application to any one line of work. Daily attention to nature's wear and tear is necessary to physical well-being.

It is not wise to adopt the plan of work, work, work, from early dawn till after dark, with no time for recreation in view, as long as strength shall permit. By following such a course, it is possible to become so absorbed in the common affairs of life as to fail of gaining the eternity of rest which remains for the redeemed in the world to come. "Where your treasure is, there will your heart be also." One should never take a vacation from the daily study of the Bible and from prayer, which are necessary to spiritual well-being. "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." It requires time to keep up a daily acquaintance with God, but nothing in this life is quite so important. Every one should study the handiwork of God as seen in nature. Moses, Job, David, Isaiah, and other writers of the Bible were charmed with the marvelous wonders of astronomy, and the varied phenomena of the scientific world. We are placed amid wonderful environments of



nature, where everything is balanced for the good of man, and it pays to break the monotonous thread of routine duties of everyday life, and become better acquainted with God and His wonderful works.

Many persons contribute to the ills of the body through worry. Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Soul rest is one of the greatest blessings conferred upon the follower of Christ. "The peace of God, which passeth all understanding," is his. "Rest in the Lord, and wait patiently for Him."

To the soul who worries is given this blessed encouragement: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

To the indolent person is given this instruction: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

To him who applies himself too closely to study is given this warning: "Much study is a weariness to the flesh." To him who does not read enough, who does not encourage others to do their best, who does not study the Bible enough, comes the admonition: "Give attendance to reading, to exhortation, to doctrine."

The Bible is a wonderfully broad-minded book, including in its scope provision for every human need.

## Recreation in the Home

MRS. M. C. WILCOX

THERE is no picture or vision that has a stronger pull on the heartstrings of the one who loves deep and satisfying happiness than the fireside group, where father, mother, and children are gathered for an evening together in mutual interchange of interests.

For the cultivation of breadth of mind and strength of interest, children need association with their parents; and the daily contact and mingling of interests is softening, subduing, and enriching to each and all, from the tiny, prattling baby that tousles and pulls at daddy's hair and ruffles his prim and nicely laundered shirt and correct tie, up to the marriagable daughter and son. They need one another, and the wonderful plan of our great Creator in planning the family life in its far-reaching effects is contemplated with gratitude and awe when we think of all that is involved in these tender relations.

The great problem that confronts me tonight, as I sit here alone dreaming and praying, is for some power by which I can express on paper some of the gripping efforts by which we may yet recover ourselves from the usual alienation between parents and children that comes into homes after the children reach school age and break away gradually from the one power and authority that they have always known.

Closely allied as they may have been in thought all through the early years of childhood, we must admit that there is a break that promises heart pangs after the child enters school, if parents are not standing like faithful sentinels on guard. Why? Simply because the child's vision is now expanding at a more rapid pace. He learns that there are other authorities and powers, there are other children with varied ideas, governed by different ideals in home life, some of them good, and many of them lax and poor. Contamination affects them, and father and mother must



double their diligence to maintain correct standards and holy ideals. Although the teachers are all doing their best to hold aloft the purest and holiest principles of life, there is still that subtle influence of the uncultured, disobedient child with low ideals and corrupted morals that must be reckoned with in our plan to hold our treasures.

As parents take these influences into account, they will feel it necessary to work unitedly to make home more attractive and satisfying in all its appointments and pleasures. Children should be made to feel that home is the dearest, finest, happiest place on earth, where the best of all good things center. Parents, you are falling far, far short of your mission on earth when you consent to any other plan than this.

One of the gripping influences within our power to exercise is the suitable recreation provided for our children at home, both younger and older ones. Perhaps, before they reached school age, you permitted them to mingle largely with other children, although this is not the most ideal plan. If this is the case, your perplexities have already been many, I am sure. But in speaking especially of those who have made their first entrance into public life at school age, I would emphasize the point of arranging the evenings of recreation sometimes to include companions or school friends, who will usually, at this stage of development, enhance the enjoyment of all, as well as give the parents opportunity to study their children's companions for themselves. It is never best, however, during the school year to allow them to attend gatherings for entertainment often, but occasionally an evening with others is educational.

We sometimes forget that social life, to be the success we desire, should be under the supervision and direction of older ones, and I believe social life should be a part of home education, for we have it to deal with in all our relations in life. The sooner we begin to

shape it aright, the easier it will be for our children in after-life. Parents should be eager to give the first, best, and truest mold.

In "The Desire of Ages," page 152, we read this: "There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in *gatherings for innocent social enjoyment.*" And again: "Through the social relations, Christianity comes in contact with the world."

Possibly at this point it would be well to draw a picture from a little life experience, by way of illustration. Suppose as the children go off to school in the morning, mother announces to them that Tuesday evening they are to have a little entertainment at home with their friends. They are each to invite one guest, and they will talk over some of the plans that evening after school. The children go off to school that day with eager footsteps, light hearts, and shining eyes. Anticipating and expectant they return, wondering what happy thing will evolve from mother's brain by way of novelty. She has never disappointed them yet, and as there is nothing children love more than mystery, they return from school with many happy thoughts of home and its wonderful charm. They cannot analyze the charm, but it is there. They know the "movies" are in town, but oh, this is so much nicer, so realistic, a thing in which they themselves can figure and participate.

The parents call a council, and each one makes a suggestion, and the eyes grow brighter and the steps lighter as they anticipate the fact that they are a part of the arrangement. And as they watch the evolution of plans, they feel that it is wonderful to figure so much in the reality of bringing happiness into others' lives, and thus enhance their own. The home spirit grows.

The plans may be very simple; possibly the leading feature of the evening may be no more than a building game



of American letters, but there are so many little accessories to talk over that would garnish the evening, such as the way of receiving the guests, making them feel perfectly comfortable and at ease, and saying the right thing to produce the right effect, and still being sincere and exactly truthful; the forgetfulness of self, yes, the full abandonment of self, in the eagerness to contribute pleasure to others; complete co-operation of parents and children,—all these will be an educational drill in culture and refinement which will make them more efficient and winning as they later go out to mingle with all classes of society.

Out-of-door recreation at home is wonderful in its health-giving power, as well as in its entertainment. A game of horseshoes, or quoits, in the back yard, a shuffleboard, a race, red-line, statue, hopscotch, prisoner's base,—any of these simple little games where all, even father and mother, can either watch or play, have a wonderful charm for the young. It is largely the centering of interests that makes the lure of home pleasure. Remember that, dear parents. To my mind, this is primary. A giving of yourselves to the enriching of others—surely we can do this for our own loved ones!

It is not elaborate and complicated things that contribute so much to happy evenings at home. One stormy Thanksgiving evening, a family whom I well know were disappointed in their plans for an evening with guests, and for a moment or two the mother wondered if her careful training of the two children at home would admit of murmuring and unhappiness because of weather conditions. After a few moments of inward conflict, the youngest son, determined not to be defeated by circumstances, decided on making the family happy at all hazards. So, with complete abandonment of self (and by the way, he was the one most concerned in the invited guests) and the thought of others, he immediately began to make himself the

center of charm. The proposed program was to include father, mother, sister, and himself. It was a little game of memory test, which was called, "What my grandmother kept in her refrigerator." The articles named were to begin with each successive letter of the alphabet, going around the circle, each in turn repeating all the articles before mentioned and adding another to them until they had exhausted the alphabet. Simple though the game was, the heartiness put into it by the one most disappointed was so contagious that all the family were in a roar of laughter a large part of the evening. The laughter was a complete and thorough antidote for all the poison otherwise created in the system because of sadness and disappointment.

The beautiful memories of home joys, simple and pure, that come to us as we travel down life's pathway are imperishable. They make a bond of union that lasts throughout all coming time.

The deepest and richest pleasure that can come to any human soul is the feeling of having enriched some other life; of having broadcast a kindly word or deed, and radiated sunshine to all. Shall we not early instill into our children the feeling of responsibility, of being our brother's keeper, and try to lift them from one wave current to another higher current, until they hear and feel and see the transcendent beauty of a life of soul-winning?

Dear parents, let us not leave one stone unturned in our effort to bind our children to home, to the faith, to the school, and to the church, bearing the last message of mercy to a perishing world.

With these simple suggestions as to ways of gripping the hearts of our children, I leave you to enlarge, and to enhance the charm of love and co-operation to its fullest capacity. I send them on to you with a prayer for your success.

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"TRUE courtesy ignores caste."



## Games in Christian Schools

WARD HILL

ONE of the most vital questions confronting us as Christian parents and teachers is that of suitable recreation and play for our growing children and youth. It cannot be avoided by laying down rigid rules for or against play in general because all games are not desirable, nor is the absence of play and the play spirit a good thing.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals."—*Counsels to Teachers*, p. 335.

All higher orders of animals play in some way, especially during the period of growth, and because they imitate the activity of their parents in so doing, some claim that the needed physical exercise should take the form of useful labor.

"The body, as well as the mind, must have exercise. But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God?"—*Id.*, pp. 333, 334.

Plainly, all play and all games are not good for the player in either the physical, mental, or moral aspect. But have we any means of knowing what may be indulged in safely, and what should be avoided? Turn again to the plain testimony:

"Those students who allow their minds to be deeply excited over games, are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them."—*Id.*, p. 283.

This should eliminate all games that unduly excite the players. Some games are plainly spoken against as debasing or brutalizing, while others are dangerous when they take the place in our lives that should be occupied with weightier matters.

It is true that there exists at the pres-

ent time an almost overpowering, nationwide impulse for amusement, which cannot fail to exercise a pernicious influence upon our young people. To curb and control this complex of desires requires not only the greatest tact and courage, but entire consecration. Let us be neither hasty nor fanatical.

"Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and rush into paths of folly and destruction. With a firm, kind, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view."—*Id.*, p. 335.

Teach your children to apply the test given for amusements by the spirit of prophecy:

"Any amusement in which you can engage, asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*Id.*, p. 337.

Teach your children to play clean games; and play, as well as pray, with and for them.

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### Program for November

OPENING SONG: "Christ in Song," No. 739.

Prayer.

Secretary's Report.

Roll Call.

Song: No. 737.

Parents' Reading Course:

"Testimonies," Vol. II; and "Quiet Talks on Home Ideals," by Gordon.

"Recreation—Underlying Principles," Mina Morse Mann.

"Recreation in the Home," Mrs. M. C. Wilcox.

"Games in the School," Ward Hill.

Association Business:

Reports—Teachers, Visiting Committee, Other Committees.

Assignment of work.

Appointment of Visiting Committee.

Closing Song: No. 609.

Benediction.



# YOUNG MOTHERS

## The Prospective Mother

(Concluded)

HAZEL MC ELHANY GREER

As girls, we dream of the "Prince Charming" who is sometime to come and claim us as his own; we dream of the dear little home that shall be our palace of love; and tender and secret and sweet, we dream of the darling babies that we hope shall be ours. Blessed, oh, blessed are we when every one of the dreams comes true!

"Mother, little mother, what is it you are dreaming,

In your house of tangled green, where the sunlight's streaming?

Doll baby hugged close to you—

Dearest, I suppose, to you.

"Do you dream of being great, set the world a-talking,

Have the people stare at you when you go a-walking?

Do you dream the years will bring to you Wealth and fame to sing to you?

"Mother, little mother, what is it you are saying?

When you're grown, you want to be just what you are playing?

Never famous, rich, or fair—

Just a mother, singing there?"

—*Ruth Sawyer.*

### Love's Fulfilment

Will you look into a tiny apartment under the sunny skies of the Southland? It was a very humble home, but words cannot describe the love that dwelt there. They had planned and hoped for a little one, and at last, when they knew they dared to call such possibilities their own, they looked to the great Parent of all, and asked for His care over the wee unborn child of love. Each day brought new joy and gladness, as they planned and worked and prayed for their baby.

Living costs were high, and expenses were many, so that after these were de-

ducted from the weekly income, not very much remained for pleasures and extras. But the brave young husband was not thus to be daunted. Day after day he walked many blocks to and from work to save the nickels, that he might have something to bring to his happy though delicate wife. Once it was a bunch of violets, again it was a rosebud or a bouquet of bright-faced marigolds. And how their lovely faces did cheer the little apartment!

Sometimes they spent Sunday afternoon in the park or among the foothills. And sometimes they just stayed at home, in their own little parlor, with his strong arm about her waist and the firm yet gentle pressure of his hand holding her restless one, as they listened to the old sweet songs as sung by the masters. But no matter where they were, the same knightly courtesies that had won her girlish heart were ever present, and she was as proud of her knight and as happy with him as any lady famed in legends of old.

Thus by his untiring devotion he made it possible for her to weave into the tiny life and character of their child the joy and sunlight of life, thus preparing it for the mission they hoped to have it fill, a light and a joy in the home and a messenger of love and hope and faith to all who might come in contact with it in the years to come. Morning and evening as they knelt in prayer, their hearts were lifted to God, and they praised and thanked Him for the wonderful privilege and sacred responsibility that were theirs.

### The Wardrobe

One of the most important items a prospective mother must consider is her wardrobe, and this should be taken up with great thought and care. The clothing should be supported from the shoul-



ders, and distributed over the body in such a way that the extremities will not be chilled. The mother "should not call vitality unnecessarily to the surface to supply the want of sufficient clothing." This robs the child as well as the mother of needed strength. With some mothers, a support of some kind is needed. This should be secured and worn at the advice of a competent physician. It hardly seems necessary, in this day of enlightenment, ever to mention high heels, for they are very injurious to a woman in the best of health. The outer garment should be made in such a way as to insure freedom of movement and comfort, as well as good looks. To my mind, there is no period in a woman's life when she should be so well dressed and carefully groomed when she appears in public. It gives her a self-confidence and buoyancy of spirit, as well as creating in others a respect for motherhood, of which she is robbed by shabby clothes and poor taste. Better to have one good dress than many cheap ones. A suitable wrap of some kind is needed, especially if the child is expected in the winter or early spring. Then when these garments are ready for use, use them. Get away from home. Attend lectures, musicales, go to church, visit friends, and live as far as possible your normal life, strengthening the social ties and broadening the mind.

A bride-to-be once asked this question of an elderly lady, the mother also of a family: "What have you done all these years to keep your husband so enthusiastic over you?" Her reply was, "I have always taken time and patience to keep dainty ribbon in my underwear." That is a symbol. While it may not be necessary to keep ribbon in one's underwear, a principle is hidden in her answer. One should keep herself so tasty, so neat, and so clean that the aroma of cleanliness radiates to all who come near her. The thoughtful mother-to-be will dress as carefully and daintily to greet her husband at the end of the day as she did to greet her sweetheart in the happy days of courtship.

### All for Baby

From the time you sat beneath the shade of the friendly apple tree and cut and fitted your dolly's bridal gown and placed a wreath of forget-me-nots on the china brow to hold in place the old lace curtain veil, did you not dream of the time the orange blossom would twine about your own brow and hold in place the soft folds of your bridal veil? And then the dear, dear days beyond! And so now with what delight you turn to fashion the little garments for the wee bit of humanity. But to the young mother comes the question, What shall I make, and how many? There are many lists available, which may be had for the asking, so it is not necessary to consider here the articles needed, except to say that most of the lists give a much larger number of garments as required than are really necessary. One mistake so many young mothers make, is in cutting the garments too small. They should be made large, for babies stay tiny such a little while.

"In the preparation of the baby's wardrobe, convenience, comfort, and health should be sought before fashion or a desire to excite admiration. The mother should not spend time in embroidery and fancywork to make the little garments beautiful, thus taxing herself with unnecessary labor at the expense of her own health and the health of her child. She should not bend over sewing that severely taxes eyes and nerves, at a time when she needs much rest and pleasant exercise. She should realize her obligation to cherish her strength, that she may be able to meet the demands that may be made upon her."—*The Ministry of Healing*, pp. 381, 382.

### At Last

But though the wardrobe of the mother is as it should be, and everything possible has been furnished for the comfort and good of both mother and child, there comes a time of eager expectancy, an almost tense waiting for the last chapter of this period of life. It is here that once again the strength and courage of the husband and father smooths the fear-strewn path. By his studied, prayerful calmness he faces with her the great crisis, and together they



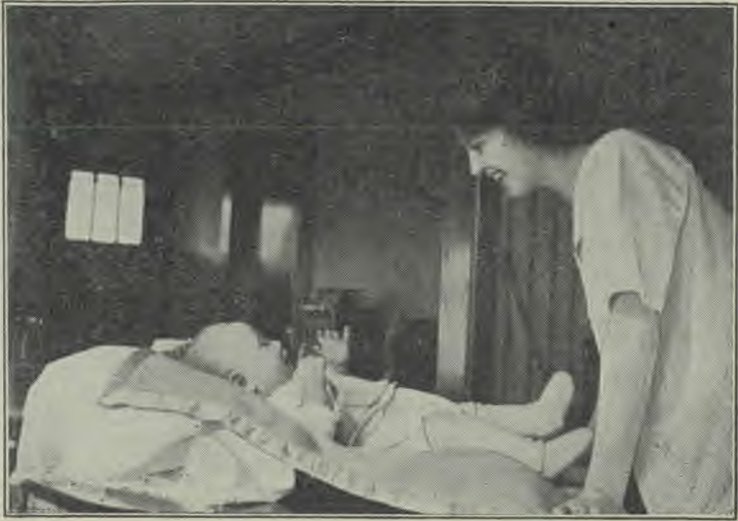
leave it all in the hands of the One who does all things well.

It was a wonderful morning, the grass all wet with dew, and the rosy dawn in the east, when they stepped arm in arm from their cottage door. She walked just a few steps with him, for he must hasten; but ere he left, he pressed a kiss upon her lips and whispered, "Take it easy, little mother. Perhaps a week from now you will have our darling baby in your arms when I come from work." And she went back to the homely duties with a song on her lips and a wonderful joy in her heart. Ere long each task had been completed, and drawing a low chair close to "baby's drawer," she was busy putting a stitch here and a button there, that all might be in readiness.

A prayer was folded with each little garment as it was tenderly laid by, ready for its tiny occupant, that God would once again order all things well. Sometimes a sickening dread of what might happen overcame her, but it seemed it must not be, and she whispered again her love to the wee one so close against her heart.

But in the stillness of that night, as they hastened to the hospital, once she questioned, "Can it be worth it?" And a loving voice answered and assured her, and she thought of the one who had entered the "valley of the shadow" for her some twenty-odd years ago, and it was not so hard.

She did not know when the baby came, but as she gradually realized that it was all over, the first question was murmured, "Is it all right?" "Not a blemish,"



came the answer. Then for one short moment she looked on the tiny face, and touched the curled-up fingers, and forgot the pain. And quietly and sweetly sleep came with its restoring balm.

Almost the whole day she slept, with now and then a glimpse at the precious gift, and when again the shades of evening wrapped the earth in the holy stillness of the Sabbath, the young mother listened for a familiar footfall. At last it came, and there stood in the door, "Daddy," so tired and worn, but oh, so radiantly happy! With tears in his eyes he stooped and kissed her, asking of her welfare. Then, going to the basket, he took in his arms the wonder child, and coming close to the mother, whispered, "You have given me the sweetest gift of all." And once again the strength of manhood and the weakness of womanhood bowed before the Almighty, and thanked Him for the creative power bestowed, in love, upon humanity.

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"No tongue can express, no finite mind can conceive, the blessings that result from appreciating the goodness and love of God."

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"ENTIRE sympathy with Christ will always heighten man's appreciation of man."



# I WAS WONDERING

## And So I Thought I'd Ask You

Please do explain the scripture which says there is a time to dance.

*But may may 31*

The passage is Ecclesiastes 3:4. It needs no explanation. It says there is a time to dance, and there is. I have seen my little girl dance with delight many and many a time, and looking on, I thought that was a good time for her to dance. The scripture does not say that there is a time for a man to embrace a woman not his wife and dance with her. It does not mention the bunny hug, nor the fox trot, nor the tango, nor even the waltz. It does not put the approval of the Inspired Writings upon improprieties nor immoralities. In the society to which the statement was primarily addressed, men and women did not dance together. If the modern dance were not connected, as it is, with improper relations, which lead in thousands of cases to immoralities, the idea of dancing at the proper "time to dance" would not be under condemnation. If you can find that proper time and those proper conditions in which to dance for joy, all by yourself, why, dance!

What shall I do with a child who asks dozens of questions, the answer to which he already knows, just for the sake of asking questions?

*But may may 31*

Make him answer them. Pursue him with purposeful questions until he is compelled to think for himself. But you should go further, and inquire of yourself why it is the child asks so many questions. It is annoying, to be sure, to have him ask needless questions, and it is a bad habit for him to get into. He should be broken of it. But ask yourself if the reason he does it is not to induce the semblance of a conversation which you are reluctant to grant. And why are you reluctant? Have you not a duty to interest and instruct the active mind of your child? If his mind is shallow

and his conversation or his questions merely chatter, seek to deepen his mental powers by making him think, by giving him something to think about. Tell him stories. Put him to doing things that will occupy his energies, and through which he will learn more. But do not refuse at proper times to talk with him.

Is it because our teachers cannot trust our children or their parents that they demand a written excuse for absence and tardiness? And why should not the teacher render the parent an excuse when for any reason he holds the pupil after school hours? It is a poor rule that doesn't work both ways.

A PARENT.

The requirement of a brief statement explaining to the teacher the cause of absence or tardiness, is not an evidence of lack of confidence in either pupil or parent, but rather a very important piece of school routine and discipline, and a safeguard against misunderstandings later. It brings the home and the school into closer co-operation.

And besides, it cannot be denied that there are children — not *yours*, of course — who will deceive at times in order to follow their own sweet will. What should be done in such a case? Why, the written statement, of course. But we must be impartial in dealing with school problems. We may not require of one what we do not exact of another.

This is a good rule, for it does work both ways. It is as surely the duty of the teacher to advise the parent of anything which legitimately prevents the pupil from reaching his home at the regular time, as it is for the parent to furnish such a statement to the teacher. Both are great safeguards against loitering, and many are the traps and pitfalls for the loiterers. So, furnish your "excuses," and be thankful that your teacher takes sufficient interest in the welfare of your child to require them.



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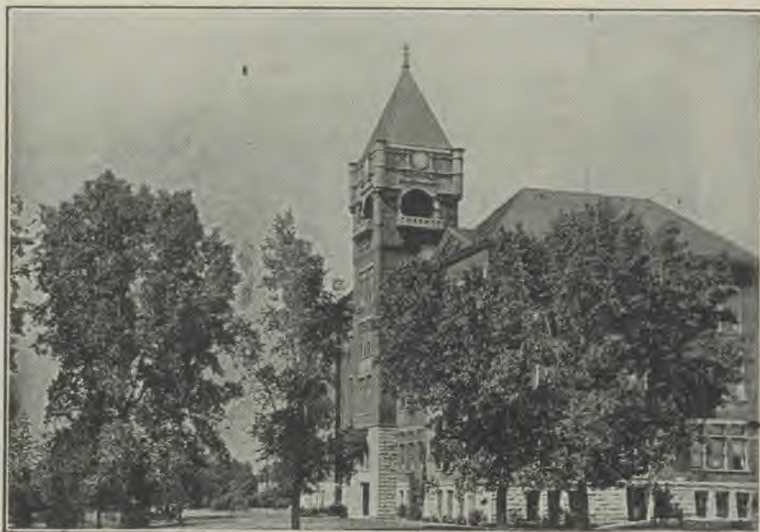
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