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Vol. V

FEBRUARY

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THE SLIGONIAN

VOL. V

TAKOMA PARK, D. C., FEBRUARY, 1921

No. 5

THE MEANING OF CHRISTIAN EDUCATION

O. M. JOHN

EDUCATION is a process the purpose of which is to prepare the individual for a life of definite achievement. There are many forms of education, the most perfect one being that of divine origin, namely, Christian education. Its results have been seen in every age, but its perfect fruitage is found in the life of Jesus Christ. Laying aside his divinity he came to this earth, took on human flesh, with all of its hereditary tendencies, and submitting himself to this process, he successfully demonstrated its possibilities. This he did without making use of any power save that which we have access to.

Christian education is in essence the fulfilment of the two great commandments, "Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind*, and with all thy strength," and "Thou shalt *love thy neighbor* as thyself."

While it is true that education begins in the home and continues throughout life, it is in the school that it assumes more formal shape. The school may be likened to a great shop equipped with power and mechanism which are skillfully employed in turning out a product having definite form and capacity. In this process new parts are added and many

old ones remodeled, thereby giving more perfect efficiency. Strength is tested by pressure and tension, and purity of composition by crucible.

Christian education results in the perfect development and training of the heart, soul, mind, and strength; their complete devotion to God, and their dedication to his service in behalf of fallen man.

1. By *heart* is meant the seat of our affections. It needs to be trained as our other faculties. There is no better time than that spent in school for the young man or woman to gain absolute control of this part of his being. Daily prayer and Bible study result in making it pure, discerning, meek and lowly; soft like flesh to divine influences, and hard as adamant to sin.

2. The *soul* is that part of our being which responds to divine influences. During student life is the time to create in it a thirst after righteousness. It should ever be kept anchored in truth and committed to God and to his keeping. Any amount of technical training without soul culture is of no avail. The moral and spiritual elements in our character should receive especial attention. Spiritual activities both private and public should be made a part of each day's program. The Morning Watch,

daily Bible study, secret prayer, prayer in groups, public worship, etc., are among the most vital elements of education. They have been the secret of success in every great life which has worked for God and humanity.

3. The *mind* is a faculty without which all other faculties are worthless. It gathers information for the body's use, directs all voluntary activities, and hence deserves thorough training. It is gratifying to note that today a large percentage of students in our schools are pursuing definite courses of study with a view to taking up special lines of work. The Christian student's mind should be keen, active, well equipped, and thoroughly disciplined. Mental laziness should never be tolerated, while on the other hand intemperance in study should be avoided. Kept sound, and girt with truth, it becomes an agency with unlimited possibilities.

4. *Strength* is one of our God-given talents, and should therefore be carefully guarded. Physical education today is needed as never before. The tasks assigned the faithful Christian worker are most taxing, thus requiring that the body be kept in perfect condition. It is a great mistake for the student to overlook this part of his training, thereby handicapping his future possibilities. It should be the experience of every student to have his strength increase continually.

With heart, soul, mind, and strength dedicated to God and thoroughly trained, it is possible for the individual to render a high type of service in behalf of his fellow men. As a result of our system of education, scores of fine young men and women are going forth every year from our schools to do their part in finishing God's work on earth.

A CONTRAST

HAROLD B. HANNUM

SOME people would ask for a comparison between a Christian education and a secular education as it is being carried on in the schools today. The term "Christian education" as here used, refers to that kind of education set forth in the Testimonies; and the term "secular education" refers to that received in practically all of the schools of the world. In reality there is no comparison; there is only a contrast. One similarity between the two is the fact that both are classed under the name of "education."

In order to understand what a secular education has done for the world in this age, and the benefits of such training, we need merely to look at the conditions now existing in the world, such being our best guide. Surely the schools of the land are having an influence, for this age is often spoken of as an age of knowledge and enlightenment. But when we look at the social conditions now manifest throughout the entire world, we cannot help but say to ourselves, "There must be something lacking in the system of education."

When we consider the moral, the industrial or economic, the political, and the religious situation that the human race now faces, our verdict remains the same, "There is something wrong with the education that is being given in the schools." And true enough, many educators have come to this very conclusion. It is not stretching the matter to say that this world-wide condition has come about because of "lack of knowledge." The Bible foretold just what we see today, and the Bible says that it is because the people glorified not God.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no *knowledge*? Who eat up my people as they eat bread, and call not upon the Lord." Ps. 14: 2-4. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Romans 1: 21, 22, 28. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1: 20, 21.

Although a secular education if

properly conducted trains the youth to be loyal citizens, it is not actually accomplishing such results. It has demonstrated itself to be an entirely false education—using the Bible expression, called "ignorance." On the other hand, a Christian education develops loyal citizens in this world, but above all, prepares one for the world to come. A Christian's citizenship is in heaven, and his education in this world is a preparation for heaven.

"Where shall wisdom be found? and where is the place of understanding?" "God understandeth the way thereof, and he knoweth the place thereof." Job 28: 12, 23. Indeed, where else can we go for knowledge, but to God? We are not left to speculate on this question, but we may find an answer in God's word. We are also told that it is our *duty* to seek for wisdom and understanding. "Behold, the *fear of the Lord*, that is wisdom; and to depart from evil is understanding." "*Fear God*, and keep his commandments: for this is the whole duty of man." Job 28: 28; Eccl. 12: 13.

The Bible sums up a Christian education in those few words, "The fear of the Lord." It is impossible in this short space to enlarge upon this phase of the subject, for the "fear of the Lord" is the theme of the Bible. Christ came to this earth in order to show us the love of God in the heart, and that is the object of education. "The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward; and the peacemakers who sow in peace reap righteousness."

(Continued on page 15)

GEORGE WASHINGTON

EDWIN JOY WALDEN

THE utterance of the name of Washington in the presence of every whole-souled, patriotic American fills his heart and soul with a reverence for the great character of the "father of his country." Perhaps it is because we have come to associate his name with spiritual beings and have forgotten that he was a common man subject to the common trials of mankind, that we

athlete who excelled in running, jumping, leaping, wrestling, pitching quoits, and tossing bars. He was also a graceful and expert rider, and fond of the wild life of the woods and encampments. Although not remarkable as a scholar, he was of a more serious turn of mind than is usual among boys. When very young he wrote his celebrated "rules of civility," a model for the



WASHINGTON AND HIS MOTHER

have lost the great lesson that his character leaves for our edification. As this is the month of his birth day when the minds of all revert to him, let us review some of the outstanding points of his life that place him securely in the heart of every American.

As a youth Washington was of strong, muscular build, and a

self-government of any youth. His schoolmates generally chose him as leader when they "played soldier," and as a moderator to settle their disputes. Such education as he did receive was completed by the time he was sixteen years of age, his last two years being devoted to the study of engineering, geometry, trigonometry and surveying for which he had a

natural avidity and from which he might reap some benefit in a chosen pursuit.

The facts of Washington's life, especially his part in the great War of Independence and in the establishment of our government is a story too familiar to well-meaning Americans to be narrated here. However, we shall consider those outstanding features of his character that every patriot can well afford to imitate.

He always held his mother in high esteem. She exacted implicit deference from her children in childhood, and George, her eldest child, continued to pay such respect unto her death. Her thorough system in imparting moral lessons to her children is evident in the grandeur and magnanimity of the character of that son. The artist has beautifully shown this filial love in that remarkable picture, "Washington and His Mother."

The love that the father of our country had for our Heavenly Father can well be noted. His implicit faith and trust in God sustained him, as nothing else could, in that terrible hour of trial. In that terrible winter at Valley Forge where his men left blood tracks upon the ice and snow, we can see him seeking a quiet retreat where he earnestly seeks God for divine help in the time of dire need. Indeed, his whole life was characteristic of that sweet, calm Christian peace—ever trusting in Divine Providence.

His was a life of service and sacrifice. We read of his leading dangerous expeditions even early in life. At the moment of Braddock's defeat, Washington distinguished himself by courage and presence of mind. For

seven long, terrible years of war against unequal odds he waged a strong campaign that culminated in decisive victory.

After achieving victory over the common foe, Washington took a leading part in initiating a proper form of government necessary for the successful continuance of the country. He had the future of our country at heart and fostered wise measures for its welfare. He was a thorough believer in education as the hope of democratic government. In his message to congress in 1790, he wrote, "Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately as in ours, from the sense of community, it is proportionally essential."

The general worth of his character and his contribution to Americanism are eloquently expressed by Webster: "America has furnished to the world the character of Washington! And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind."

Labor to keep alive in your breast that little spark of celestial fire, called conscience.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an Honest Man.

—George Washington.

MISSIONARY DEPARTMENT

MISSION SCHOOLS IN FOREIGN LANDS

J. L. SHAW

THE extended program of the Christian Church with its avowed purpose of making Christ known in the remotest parts of heathen lands among people differing in habits of thought, spiritual conceptions, and religious thought, is an undertaking calling for all the available resources of the church.

In the accomplishment of this task, the mission school is a potential factor, especially in work for the raw heathen. For people unable to read and without any knowledge of science, history, or literature, the Christian school has formed a common meeting ground. Western civilization, with its current of new ideas, has aroused a growing desire for learning and betterment. The presence of missionaries with their education and training has kindled a desire among heathen peoples for advancement. The opening of schools is hailed with gratitude, though in many places these schools are limited in number for lack of teachers.

The writer recently spent several weeks among the Indians about Lake Titicaca, South America. Here the mission school is doing a marvelous work in making Christ known. Among these people we now have over fifty schools. In these schools

the chief textbook is the Holy Scriptures. Never before having learned to read, hundreds of these people are being taught this important art, and with this key to knowledge are reading the Scriptures and learning the way of salvation. During our brief stay one delegation of Indian chiefs after another came, urgently requesting us to furnish a teacher that they might have a school in their community.

Some of the strongest native Christians in India have been the product of educational work. Dr. Alexander Duff, one of the foremost pioneers in India, was an educational missionary, and through his efforts some of the strongest native Christians were won to Christ and trained for service.

The work of the elementary school in many places has led to baptisms. It is stated on reliable authority that most of the Karen Christians of Burma and fully 60 per cent of the Wesleyan converts in Ceylon accepted Christianity through the agency of the elementary mission school. In West India, particularly in the earlier days of modern missions, the schools proved to be the principal means of gaining converts.

The mission school is an indispen-

sable agent among the native peoples of Africa. Reports of mission work by various societies agree in their regard for the mission school. Primitive peoples coming in contact with Christian influences find the school a common meeting place. To reach these people the missionary must produce that which the native desires. The school does this by lifting the people to a higher mental and spiritual life.

Our first efforts among the Mata-

ing our schools.

The transformation in the lives of these students, as they come in contact with Christian teachers and learn to read and study the Bible, surprises European visitors who know the tribes from which they have come. The dull and stupid look gives place to bright faces, keen eyes, and an ambition to become of service in the Master's vineyard.

In other lands, like China, where there is easier access to all classes of



SCHOOL BOYS AT KONGO BORDER MISSION

bele people in Rhodesia,—our first mission among heathen people,—began with a mission school. By this means the people were led to read the Bible. Their minds were trained. They became more susceptible to the truth, and later on converts were made. Many of these converts in turn became teachers and conducted outschools. Reporting a recent visit to the Solusi Mission, which was the scene of our first effort, Elder W. H. Anderson speaks of the growth of the work since his first connection with it twenty-five years ago. From that small beginning, it has grown until more than 4,000 students are attend-

ing our schools. The transformation in the lives of these students, as they come in contact with Christian teachers and learn to read and study the Bible, surprises European visitors who know the tribes from which they have come. The dull and stupid look gives place to bright faces, keen eyes, and an ambition to become of service in the Master's vineyard. In other lands, like China, where there is easier access to all classes of people in evangelical work, the offer of education has not seemed so necessary a means in winning souls. This may be said of Japan, which provides in a large way for the education of its people. Our educational work in these fields is wisely directed mostly for the children and young people within the circle of the church. Having broken away from other ties and laid hold of this message, our brethren and sisters are concerned that their children may be taught and trained for service.

School work in some form has been a means of advancing the cause

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CHRISTIAN EDUCATION IN CHINA

H. J. DOOLITTLE

WHAT would you have done? Yes, what would you do if you were appointed principal of a mission school or academy over in China, with no well-defined curriculum; no educational system, beginning with and preparing your students from the church school age; no textbooks; a strange language; and terms peculiar to our message, uncoined; poor, needy students, but very limited funds?

These and hundreds of other problems presented themselves in full array to our pioneer missionaries as they endeavored to establish our educational system in China. Years of hard work, patient, persistent effort have solved most of the problems. Other problems are in the process of being solved while others may be waiting for *you*.

Of the many hard problems which had to be solved one was the introduction of our western methods of mental training, a method almost diametrically adverse to anything to which the Chinese had been accustomed in the thousands of years of their history. True, their education consisted in the study of the three "R's," but primarily in training the mind to memorize the classical writings of such ancient masters as Confucius and Lao-Tsze. Thus even the conferring of literary degrees depended not in the high development of original thought and reason, but in the mental acrobatic feat of memorizing musty volumes

of thoughts of ancient writers and thinkers.

In order to grant degrees the government provided places of examination in certain centers, the most important of which were Nanking and Peking. These places of examination consisted of 30,000 to 40,000 narrow stalls three and a half feet wide by four feet deep joined together in long rows which were separated by narrow passage ways. Here with only a narrow board for a seat and another for a table the participant was told to write from memory certain portions of the classics. He was obliged to remain in the stall until he had completed this all but superhuman feat of memory or until he had declared his inability to do so. Some were able to accomplish the task in a short time while others spent long hard hours, and some even two or three days in their vain endeavor to do the required work; for in China, a degree was formerly the only passport to officialism. Some remained in their examination stalls until they died from exhaustion and nervous strain rather than give in to defeat.

Thus it was by centuries of this method of education that the Chinese mind developed really wonderful ability to memorize. On the other hand there is, of course, a very striking lack of originality and inventiveness due not to inability on the part of the Chinese, but to the want in their educational system of development of the reasoning pow-

ers. But by persistent effort the schools of the missionaries have caused the Chinese to see the practicability of western educational methods. Even the Chinese government has now largely adopted the American methods in its new educational system. This development of latent powers undoubtedly is the reason for China's present interest in scientific as well as political matters.

At the present time practically the only difference between government schools and those of the various religious denominations is that the latter have a possibly better faculty, and of course, a religious atmosphere instead of the heathen worship of ancestors.

Our own mission policy in school matters differs materially to that of most of the other denominations, in that we do not establish our schools as direct evangelizing agencies, but as training schools and colleges in

which to develop our own believers or their children, to become evangelists, teachers, Bible workers and assistants for offices. And while we do not ordinarily refuse the request of the unbelieving heathen to attend our school, yet we do not bait them to come by offering them strong courses in English or business, which is undeniably true of most other mission schools. We teach the regular subjects of the curriculum, but place special emphasis upon Bible subjects and the normal course. We believe that with this method we will be able to reach more souls with a far smaller investment of funds, equipment and laborers than is possible with the other method. Of course, our method makes a far less impressive outward appearance than do the numerous expensive structures of the other denominations, but after all we want results and not a mere outward show.



FACULTY AND STUDENTS OF CHINA MISSION TRAINING SCHOOL

In spite of the economical policy followed by our mission in our educational program, one of the greatest problems has been a financial one. It often happens that some of the best material for our schools comes from homes of very moderate circumstances. This means that they are probably unable to furnish enough ready cash for their board to say nothing of tuition. The mission assists in these cases, but the number is naturally limited. Various industrial plans have been tried, but until very recently there has been little or no appreciable success.

It is possible that had there been some one to give more time and study to the industrial problem of our schools that there would have been a larger degree of success, but the missionary force in the past has been too small to care for all the details of the great mission field of China. It was when Brother Scharffenberg, a former student of W. M. C. was appointed educational secretary of the Anhwei Provincial Missions last year with headquarters at Nanking that the financial support of needy students was more thoroughly investigated. The question was raised in connection with a proposed plan of establishing a provincial school at Nanking as an intermediate step between the Chinese schools of Anhwei province and our college at Shanghai. It was felt imperative that the school be established, but the committee were confronted with the difficult problem of financing it. There would be scarcely a single student who would be able to pay even his or her own board away from home. Brother Scharffenberg stated his conviction

to the local committee that he believed the solution of the problem lay in finding some suitable industry. One of the Chinese young men on the local educational committee who had been appointed principal of the proposed school, came forward with an industrial plan. His proposition was to have a school devoting half time to industry and half time to study. He presented the facts and figures that he had personally obtained and gathered in the manufacture and sale of bath towels. The cheapness of the equipment, the simplicity of the work, together with the ready market and good profit of the bath towel industry appealed to the committee. After further careful consideration of the matter it was decided to invest our meager funds in the bath towel industry as a method of supporting our students.

This above decision was made last June just as I was leaving China on furlough. I have just received a letter from the young Chinese who was the proposer of the above plan. In the letter he tells of the success of the enterprise. At the close of last September, seven students had completely become self-supporting in the manufacture of bath towels. By the end of October there were 10, and by the middle of November when he wrote me, there were 20 self-supporting students. He says that by early spring every one of the 43 students will be fully self-supporting. With all the success that this young man has had in the working out of this industry, he manifested his humble spirit in one simple request near the close of his letter. His request is,

(Continued on page 26)

LITERARY DEPARTMENT

ABRAHAM LINCOLN

JAMES E. LIPPART

OUR national capital is visited by thousands of tourists annually. In the course of their itineraries they go through the government buildings and visit places of historical interest. But away from the beaten path of the tourists, is one place rich in historic lore, which is slighted, comparatively speaking. This place is 516 Tenth St. N. W. Let us then take a trip through this humble, though interesting place.

As we approach the residence we are greeted by a sign "The house in which Abraham Lincoln died." Mounting the spiral steps we ring the bell, and presently the door is opened by a fatherly looking old man. We drop thirty cents (including three cents war tax) into his outstretched hand, and with a bland smile he assures us the freedom of the house.

We stop first in the room where our martyred president died. We push up the blind and the room is bathed in a flood of light. With a feeling akin to that experienced in the house of worship, we gaze into the opposite corner and try to picture the death scene. In thought our minds travel back fifty-five years. Just across the street stands Ford's Theater where the president is attending a play. It is ten o'clock, and

shortly we see the wounded president brought in and placed in the corner. All around the bed are grouped anxious physicians, generals, and men of state, while Mrs. Lincoln weeps in an adjoining room. Despite the skill of science the wounded man slips from their grasp into eternity. With heavy hearts we follow him to the East Room of the White House, view him at the Capitol, and go to Springfield, Illinois, his final resting place.

Sobered, reflecting reverently, we pass down the hall, the walls of which



HOUSE IN WHICH ABRAHAM LINCOLN DIED

are covered with pictures portraying scenes in his life. Lighting the gas jet in the rear room, we are better able to see several pieces of furniture which formerly belonged to Mr. Lincoln. There is the office chair used by him in his law office at Springfield, Ill., when he was elected president in 1860. There at one side of the room is a cook stove; here is the family cradle in which baby Lincoln was rocked; see there his favorite rocking chair, a writing desk, and other articles of the home.

In that glass case are many original photographs. Busts and pedestals are placed at intervals around the room. All these give us, as never before, a feeling of the reality of the man, Lincoln. Paraphrasing a statement concerning himself found in his autobiography, he says: "Here's a little sketch forwith, not much of it because there's not much to me. I am six feet, four inches tall, have coarse black hair and gray eyes. No other brand recollected."

Look again at his high, broad forehead; notice the coarse black tousled hair, the shaggy eyebrows, the steel gray eyes which almost twinkle with quaint humor, the high cheek bones, and the large prominent nose. Beneath the rough exterior one can see the true character of the man — determination, honesty, simplicity, a kindly disposition withal.

Returning to the front of the building we see badges, flags, and cartoons of the presidential campaign of 1860, taken from both home and foreign publications. In a glass case we see his death mask, and closed fist, fitting symbols of the active mind and helpful hand which had been used in the service of humanity.

On a marble slab in one corner of the room are the lines of Whittier:

"Let man be free! The mighty word
He spake was not his own;
An impulse from the Highest stirred
These chiselled lips alone."

Suspended over the doorway between the two front rooms is a rail split by "Honest Abe." To the left of this is a bookcase which contains the Bible which Lincoln read as a boy. His mother taught him to read the Bible, and he spoke of it in after years: "In regard to the great Book I have only to say that it is the best gift that God has ever given man. All the good from the Saviour of the world is communicated to us through this Book." And of his mother he said, "All I have and am I owe to my mother."

"Pilgrim's Progress" was one of his favorite books, and to its influence he owes his clear writing and forceful speaking, his preference for simple Anglo-Saxon words. Weem's "Life of Washington," exerted a powerful influence on the life of Lincoln. Who can estimate the inspiration he doubtless received by thus contemplating such a life?

In the South corner of the front room are several autograph copies of letters and official business transactions. His last words penned a few hours before his assassination are illustrative of his noble, kindly spirit. He had been in conference with political leaders on some issue. Mrs. Lincoln had called him twice to accompany her to the theater. The interview concluded, he hastened to his wife's side when a soldier asked him for a pass. Even though the pass was unnecessary, and the president

was in a hurry, yet he wrote the pass and handed it to the boy. It follows:

"No pass is necessary now to authorize anyone to go and return from Petersburg and Richmond. People go and come just as they did before the war."

"A. LINCOLN."

Little did he think that the hand which wrote that pass would soon be folded in death, slain by an assassin's bullet, "with malice toward none, with charity for all."

A CONTRAST

(Continued from page 5)

James 3:17, 18 (Moffatt's translation.)

All studies that do not tend toward the development of such a character do not belong in the curriculum of Christian education. They belong to the temporal sphere of secular education. The studies in Christian education pertain to eternal things. The Saviour made such a distinction when he said, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. What shall it profit a man if he shall gain the world of earthly knowledge, and lose that God-likeness of character which comes as a result of heavenly knowledge? What can a man give in exchange for Christ-likeness?

Washington Missionary College stands for Christian education, with the sole aim of training the youth to seek for that which is eternal, for that which meets with God's approval, and for the Kingdom of Christ's righteousness.

STUDENTS' ALPHABET

CLAUDE BUSS

- A—is for attitude, show them your best.
 B—always busy, you'll stand any test.
 C—is for cleanliness, shown in your work.
 D—is your duty, that never shirk.
 E—just endless, as your lessons may be.
 F—for the friendships, so precious to me.
 G—is for God, keep him ever in view.
 H—is for helpfulness, apply it to you.
 I—is the interest, the amount that you lend.
 J—stands for Jesus, our Saviour and friend.
 K—is the knowledge, a limited store.
 L—means be loyal, right down to the core.
 M—is the millions who have given their all.
 N,—no, never, that I want to fall.
 O!—opportunity, knocks at our door.
 P—is the promises, we ask for no more.
 Q—is the quarrels, sometimes that come;
 R—is to right them, yes, every one.
 S—the success, that we hope to win.
 T—is our teachers, leaders from sin.
 U—should be happy, living below.
 V—is your virtues, help them to grow.
 W—the way to heaven above.
 X—is the cross, that token of love.
 Y—is up yonder, where soon we will rest;
 Z—yes, in Zion, the home of the blest!

COLLEGE DEPARTMENT

WASHINGTON MISSIONARY COLLEGE

FOR nearly seventeen years, W. M. C. has served as an institution where young people may receive a training for God's work. It is ideally situated, among the beautiful woods of Maryland, high above and overlooking the laughing Sligo, yet connected by street-car with the capital city of the nation. It boasts of the most beautiful hall—Columbia Hall—in the denomination, with its large, airy chapel, and its delightful classrooms. Then there is College Hall, with its music rooms, and excellent business and science equipment; and for students away from home, four dormitories.

But things were not always so prosperous. When the school first opened its doors in 1904, its surroundings were wild, uninhabited, and there were no real college buildings. The first students met in a house in the village of Takoma Park. Gradually as the school grew, the necessary buildings were erected.

For three years, regular college work was carried on. In 1907, it was thought best by the General Conference that the nature of the school be somewhat changed, in order to meet the demands of the field. It became Foreign Missionary Seminary, where students coming from other colleges received special training for the mis-

sion fields just before taking up their work in these fields. It remained thus until 1913, when the needs of workers properly educated to meet the demands of the great Eastern cities, was felt. Again, a college degree was given, while its distinctly missionary attributes were retained.

Meanwhile the school was growing, and the old College Hall was too small. In 1917, a campaign was started to gather in funds for a new College chapel building. \$85,000 was raised by the constituency of the College, and in February, 1919, the beautiful Columbia Hall was dedicated.

Never is the original purpose of the founders of the school lost sight of. Hanging in a prominent place in the hall is a beautiful painting of the ocean, and underneath the words "The Path to the Mission Fields." And many of the students now in the school have their eyes fixed on the needy mission fields across the stormy sea, and hear the call for help. Theirs is the willing reply, "Here am I; send me."
G. L.

THE BEGINNING OF UNION COLLEGE

C. C. LEWIS

EDUCATIONAL work among Seventh-day Adventists in the Mississippi Valley began with the "Minnesota Conference School," in the basement

of the Minneapolis S. D. A. church, in the fall of 1888. This school continued three years. The first teachers were C. C. Lewis, Sara E. Peck, Elsie W. Westphal, and Myrtle G. Griffis. M. E. Cady was added to the faculty the second year, and E. A.

coln, Neb., a few weeks later, a larger council recomended the establishment of a college that would serve all the conferences of the Mississippi Valley. In October of the same year the General Conference, held at Battle Creek, Mich., voted to estab-

lish such a college at some point between the Mississippi River and the Rocky Mountains, and appointed a committee to select a suitable location. This committee chose Lincoln, Neb. And so Minnesota lost her school. But the students bore the trial bravely, sang all the Winter, "Go to Lincoln, Lincoln, Lincoln." and entered the



UNION COLLEGE

Sutherland was principal the third year. Over one hundred young men and women were enrolled each year.

The accomodations proving too small and otherwise unsuitable, a council of representatives from the Minnesota, Wisconsin, and Dakota conferences met in May, 1889, to plan for better facilities. At this council it was recommended that the conferences of the Northwest unite in establishing a centrally located school, and that each conference appoint two members as a committee, with power to act in the matter of erecting and conducting such a school. They were called to meet in July of the same year.

But the committee never came together; for at a meeting held at Lin-

coln, Neb., a few weeks later, a larger council recomended the establishment of a college that would serve all the conferences of the Mississippi Valley. In October of the same year the General Conference, held at Battle Creek, Mich., voted to estab-

lish such a college at some point between the Mississippi River and the Rocky Mountains, and appointed a committee to select a suitable location. This committee chose Lincoln, Neb. And so Minnesota lost her school. But the students bore the trial bravely, sang all the Winter, "Go to Lincoln, Lincoln, Lincoln." and entered the new college fifty strong the first year. On April 10, 1890, ground was broken for the main college building. There were many difficulties in the way, but all were overcome, and the buildings were ready for dedication Sept. 24, 1891. Elder O. A. Olsen presided, Prof. W. W. Prescott gave the address, and Elder Uriah Smith offered the dedicatory prayer.

The largest attendance, 607, was reached the second year. On account of the financial crisis of 1893, followed by several years of drouth and poor crops, the enrolment fell to about 300, but in 1908-9 it had built up to 594. Then came the withdrawal of the German, Swedish, and Danish departments to establish three new seminaries, and again Union

College had to build up its enrolment, until the present year it bids fair to reach 500.

Everywhere, throughout the world, the students of "Old Union" are found as teachers, advancing the progress of the third angel's message.

HISTORY OF WALLA WALLA COLLEGE

JOHN FORD

WALLA Walla College was erected in 1892 at College Place, Wash., about two and one half miles west of Walla Walla. Walla Walla is an Indian term for "many waters." There are quite a number of small streams in the vicinity, from which it probably receives its name. The college was built on a sand dune with sage brush and sand extending in every direction. This four-story building with a four-story wing extending

from each side for dormitories, was ready to be opened for school work on December 7 of that same year. The faculty consisted of eight members with Prof. W. W. Prescott as president. The calendar for the opening year stated that the expenses would be \$16 a month including room, board, tuition, laundry, etc., and each student must provide himself with a good pair of rubbers. At that time they had just one building and very little equipment. There was accommodation for about one hundred and fifty students. Professor Prescott was followed in the office of president by E. A. Sutherland, E. J. Hibbard, Walter R. Southerlin, E. L. Stewart, C. C. Lewis, J. L. Kay, M. E. Cady, E. C. Kellogg, and W. I. Smith.

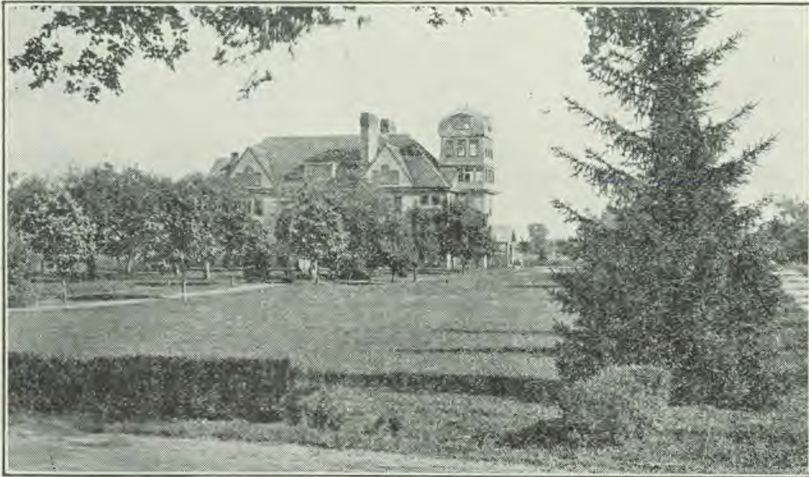
In 1897 another building was erected to be used as shops for industrial work. About 1910 a fire destroyed the heating plant which was in an an-



WALLA WALLA COLLEGE

nex to the boys' dormitory, and only as a result of the hard work put forth by the college students was the whole building saved. A new build-

sand is now covered with valuable orchards, and about the college has grown up a thriving little village of two thousand inhabitants.



EMMANUEL MISSIONARY COLLEGE

ing consisting of boiler room, press room, and laundry, was then built out away from the main building. In 1919 the main college building was remodeled and enlarged with accommodations for 500 students. Other new buildings have been erected, including the gymnasium, normal building, store, and music conservatory making a total number of ten. Cement walks are now all around the beautiful campus making it no longer necessary for the student to provide himself with rubbers. The enrolment of the college has increased to more than 400 at the present time, and the enrolment of the normal department to about 150. Last year there were 28 teachers on the faculty, and a graduating class of 79. So Walla Walla College is steadily advancing. The area of sage brush and

THE SPIRIT OF EMMANUEL MISSIONARY COLLEGE

K. A. MACAULAY

WE know no defeat" is the slogan that expresses the true spirit of the students of our sister institution at Berrien Springs, Mich. And surely they have a right to boast of their success, for their accomplishments have not been the result of human effort, but rather the result of co-operation with Him after whom their school is named — Emmanuel meaning "God With Us." And under his leadership success has crowned every effort of the students to make their school overflow with youth in training for the Master's service.

I am sure our readers will all be interested to hear of some of the mountains of difficulties surmounted

by these "thoroughly alive" students. Never will the day be forgotten when, at the close of the campaign to raise the College debt, the students gathered in their dining-room to watch their president burn the notes amounting to \$40,000. Think you that it did not take untiring energy for that body of students to free their beloved college of such an enormous debt? But they did it.

"Six Thousand Dollars in Thirty Days" was the solgan that fired the enthusiasm of every student to the greatest heat when they saw the need of a music hall. "Can we raise \$200 a day for 30 days?" they asked themselves. "We can, and we will!" was the answer from a united body of youth. "Now for the task." They had shouldered the responsibility, and they could not allow defeat in this monster enterprise. The days passed one by one—the twenty-seventh, the twenty-eighth. Enthusiasm was remaining high. "How much money have we on hand?" was asked many times as the time shortened. "Over the Top" was the shout which heralded the realization of the goal on the morning of the twenty-ninth day. "\$6,000 in 30 days"—as a memorial of that campaign, a beautiful music hall was erected across the street from the chapel.

How did they do it? The secret of their success lay in the fact that they had for their leader One who has never lost a battle, and they "All pulled together." Of course they could not lose.

That is the spirit that still actuates our co-workers of the North. Just note their activities this year. They allowed themselves thirty days in which to raise \$3,000 for missions,

and their past successes gave them enthusiasm for another duty. In less than two weeks they passed their goal for subscriptions for their school paper. But students of this type cannot be idle, so another campaign was launched. Their aim in this enterprise is to have "Four Hundred Students by February 2." To explain this I will quote from page 5 of the "*Student Movement*." "This is the biggest of them all, for it means so much to us, to prospective students, and to God's cause. Our goal is 400 students, including 201 college students by February 2. When our campaign started, we had only 274 students; now we have 354. We separate into bands according to our respective native states, and it is an individual effort that will win the goal. We have written hundreds of letters already, and we are going to work harder these next few weeks. God will do the rest, and we will have our 400 students by February 2."

This shows the spirit and loyalty that actuates the students of E. M. C., and our hearts are cheered as we see how the Lord is prospering our sister institution. Our prayer is that still greater blessings may be hers for the finishing of the work.

PACIFIC UNION COLLEGE

VESTA JORGENSEN

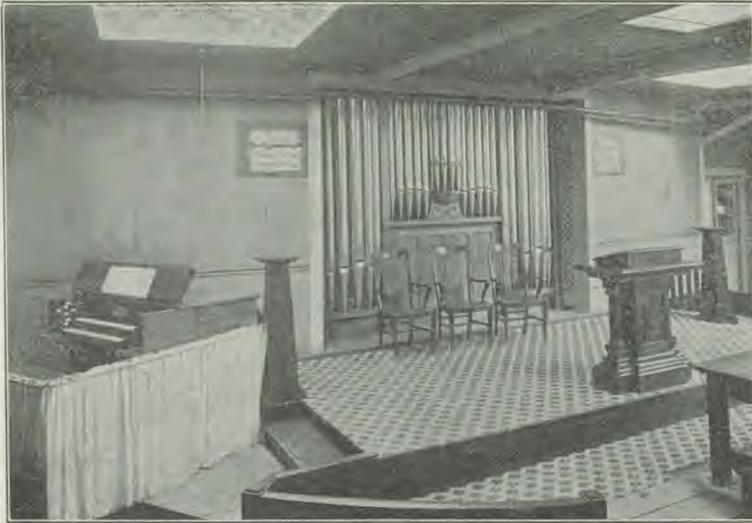
PACIFIC Union College is situated 75 miles north of San Francisco in the heart of the pine-clad mountains of the Pacific Coast Range, on a 1,600 acre estate. This school was founded in the year 1908. At the time of its purchase there were on the estate two large buildings, a few cot-

tages with a dairy, a swimming pool, and a number of acres of orchard.

Working from this small nucleus, the students under the direction of the faculty have built dormitories, assembly rooms, a college hall, a bakery, stores, printing offices, and many other buildings. They have also built a power house, installing the machinery themselves, which provides the electricity for lighting and heating purposes. Everything is

practical men and women who know how to put theory into practice. Each student, rich and poor, must become proficient in a certain trade before he can be recognized as a product of the school.

Situated far away from the madding crowd, Pacific Union College is surrounded by all that will delight the senses, foster the health, and contribute to the natural development of the mental faculties. Here, nature



CHAPEL ORGAN AT PACIFIC UNION COLLEGE

built by the timber which the students themselves cut from the forest, and which they prepare for use in the college sawmill. A splendid pipe organ has also been built by the students under the direction of the organist. Year by year additions continue to be made in which the students take great interest.

Pacific Union College stands as an exponent of the principle that true education means far more than the impartation of a correct theory. It aims to send out its graduates as

may speak to the heart, control the imagination, and constantly instruct as a living teacher.

Thus may this school and all its sister institutions born in the likeness of a divine ideal, cradled in the lap of nature, fostered by the loyal vigilance of God-fearing teachers, exalted by the indwelling spirit of the great Teacher, continue to grow and expand into the full stature of loyalty to God and loyalty to humanity.

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EDUCATION for service—if Christian education is not that, then it is a failure. Not that we may have trained ourselves, and acquired a certain amount of knowledge; but that we have acquired it for a purpose. Not that we have come to college for polish—that is incidental, a by-product—but that our efficiency may be increased. We must have a purpose in it all.

Jesus said, "He that would be greatest among you shall be your servant." He struck the keynote of our social life. The man who is most loved in the community is the man who serves his fellow men. Paul said that though he could speak

with the tongues of angels, though he might have all knowledge, but had not love—the spirit of service—he was nothing. He says that this spirit of service is even greater than faith and hope. How important then that we should early in our course get that vision of service!

It is for this that W. M. C. was founded. Our service-map shows where scores upon scores of loyal students have found the opportunity to use their education in the service of God; and it ever urges us on to the task that is waiting for consecrated talents trained for the highest purpose.

L. S.

NEWS ITEMS

MOUNT VERNON REUNION

THE evening of January 9 proved to be an exceptional one to the alumni and former students and friends of Mount Vernon College, now an academy, who are living in Takoma Park, for it was the time of the annual reunion.

In the gymnasium of Columbia Hall, which had been neatly prepared and decorated for the occasion, nearly one hundred friends assembled at 7 o'clock—all brim full of the old Mount Vernon spirit. A light supper was served as the first number on the program, and, from the remarks that were heard, no one was disappointed in this feature.

Dr. Salisbury was in charge of the program, and he called upon a number of the alumni to give reminiscences of their alma mater, each telling of a different period in the history of the school. Elder Stone told of the beginning of the school, and Elder Moffett, Brother Cobban and others told of the growth of the school from that time to the present. Professor John stated that he made several beginnings in Mt. Vernon. He began his work as a student there; his work as a teacher, as a preceptor; his married life; and his duties and responsibilities as a father. A number of musical selections added to the enjoyment of the evening. Probably the number that will linger in the memories of those present longer than any other was the song written by Mrs. C. C. Lewis and sung to the harmony of "My Old Kentucky Home." The words pictured the school in such a vivid manner that a flood of memories were brought back to many minds. Every one felt happy at having, at one time, attended the school at Mt. Vernon, which was truly planted by God.

HAROLD B. HANNUM.

THE close of the Week of Prayer was fittingly marked by a beautiful service held in the Takoma Park church Sabbath afternoon, December 18, when fourteen young candidates entered the spiritual kingdom of our Lord through the ordinance of baptism. Eleven of these are from the Sanitarium. Their names are as follows: Mrs. Keeler, Mr. MacCary, Mr. Landis, Mr. Engal, the Misses Shingleton, Lank, Bachofen, Maude Miller, Ethel Miller, Chilson, H. Roberts, Bacon, Loop, and Mary Woolly. Another class of candidates has been formed and is receiving thorough instruction preparatory to following their Lord in baptism.

"THE ideal schoolroom is the great outdoors" was read to the third year physical education class by their professor on January 18. Great was the delight of the students at hearing this bit of news, and as the weather was ideal, proposed that their class meet the next night, with skates, and spend a couple of hours at Northwest Branch in healthful pleasure. Upon second thought, it was decided that some sandwiches, hot cocoa, apples, and marshmallows would add greatly to the enjoyment of the class period, so these were planned for. To say that this was the best enjoyed recitation of the whole semester would be putting it mildly, and the students changed the above quotation to read, "The ideal teacher will meet his students in the great outdoors."

FIRST YOUNG MAN: "What's the matter, Fred? Need any help?"

SECOND YOUNG MAN (holding overcoat open with left hand, and gazing perplexedly at a letter in his right): "No-er—well, yes. A cure for absent-mindedness. Here's an important letter I wrote and addressed a year ago, but forgot to mail!"

JANUARY 12, during chapel period, immediately after the first of the series of examinations, Elder C. E. Andross spoke to a dejected-looking group of students. "Courage" was the timely word he brought us, not only for immediate use, but for the future life work. Our studies here are merely to fit us for the work we are to perform when we get out into the field, and we should not lose sight of the ultimate aim of our school work. We were very glad for his words of cheer and extend to him a hearty welcome to speak to us again.

THE electric lights decided not to work in the Bible Lecture Hall at 31st and M Streets N. W. when it was time for the meeting Sunday evening, December 19. The students conducting the effort were not to be baffled that way, and soon there were about fifteen candles casting their light and shadows about the room. So by candle light Mr. Ford gave an interesting sermon on the beasts of Daniel 8. All promised to come back to the stereopticon lecture of the life of Christ by Mr. Lippart December 26. The interest in the effort at Georgetown is growing.

REMINISCENCES of early preaching experiences recounted by Elder A. G. Daniells to the pastoral training class Thursday, December 16 were a source of mirth and entertainment, and gave to those present an added incentive "to the work." Elder Daniells said he would not discourage any one from the gospel ministry, as he had seen too many "youngsters" make good.

"HANK SMITH" (Joseph Stearns) and his wife "Matilda" (Martha Bloom), with associates, produced considerable instructive merriment in a pictorial setting of a colporteur's experience at the Colporteurs' Band program, Sabbath, December 18, at 8 P. M. Following the work of the colporteur comes the work of the minister, as shown by a sermon delivered by "Elder" Lippart in a tent meeting scene. The program showed canvassing in a very interesting and instructive setting.

NEWMeyer-BUTLER

At last he's done it! W. M. C. students have long been expecting the announcement that Mr. Clyde Newmeyer and Miss Mabel Butler had taken the contemplated step of joining their lives for "better or for worse." The ceremony was performed at the home of the bride in Mt. Vernon, Ohio, by Elder N. S. Ashton. Miss Cora Felker, of Mount Vernon Academy, was maid of honor, and Mr. Earl Hackman was best man. Only the immediate friends and relatives witnessed the ceremony and attended the wedding supper which followed. Mr. and Mrs. Newmeyer left for different places in Pennsylvania and Washington, D. C., after which they will reside in Charlotte, N. C., where Mr. Newmeyer will continue in his work as a Sabbath school and Home Missionary secretary of the Carolina Conference. All the old students of W. M. C. wish Mr. and Mrs. Newmeyer the best of success in this enterprise, and hope to have a chance of giving them a lively time while stopping here on their way South.

WAGNER-HERRALD

MANY old students will read this with a smile, saying to themselves, "I knew 'Doc' would be doing it one of these days, in spite of his statements that Cupid's darts would never strike him." Mr. Emory Wagner (better known as "Doc") and Miss Lettie Herralld were married in Baltimore, Md., December 24. After a short honeymoon they have settled at 34 Carroll Avenue, Takoma Park.

THURSDAY night, December 30, a group of boys and girls gathered at the home of Ruby Daniells to spend a delightful evening playing games.

LOGAN-GOULD

MR. GLENN LOGAN and Miss Mary Gould were united in marriage in Baltimore, Md., the evening of December 17. A short honeymoon followed, and then Mr. and Mrs. Logan returned to their home in Takoma Park. The best wishes of their friends in the Review and Herald are extended to them.

AMONG the welcome visitors in Takoma Park and at the College during Christmas vacation were Mr. and Mrs. Harry Morse and Mr. and Mrs. Harry House. Each couple seems to be enjoying their work very much, and certainly seem to be looking well.

STILL the students come! The latest arrivals are Mr. Rossa Markham and his sister, Marjorie, from South Lancaster, Mass.

MISS GLADYS KIME and Miss Elise Pleasants have moved out of the dormitory, and are keeping house in two rooms nearby.

AND still the missionaries go to foreign lands! Within the last few days two couples visited at the College. The first couple, Professor and Mrs. Morris, are well known here, for he was a member of our Faculty last year. They are returning to India on the 30th of December, after a year's furlough in this country. The other couple were Mr. and Mrs. Joseph Phillips, both graduates of Union College, class of '20. He is to be an evangelist in this needy field. May all success attend their labors!

THE many friends of Mr. and Mrs. C. H. Jones will be glad to learn of the arrival of Marco Dureham, January 14, to brighten their missionary home in far-away India.

THE South American Band felt itself very fortunate Friday at 7 P. M., January 7, in securing the services of Alfred Cooper, who showed about 150 views of conditions in the "Neglected Continent." A large number of visitors from other bands came in to enjoy the treat, and all pronounced it a first-class educational program.

THE students of the Commercial Department spent December 21 at the Capitol building. The party was conducted by Prof. B. B. Smith. All who went enjoyed the trip very much, and feel that they know considerably more about their line of work than they did before.

THE South American study group had a large number of visitors on Friday evening, December 17, when Brother McEacheren told how the work began in South America.

PASTOR WALTER NELSON, of Trenton, N. J., one of the alumni of Washington Missionary College, visited at the College on December 21. To meet these laborers from the field always inspires us with hope and courage as we look forward to the time when we, too, shall have completed our course of training here and shall be engaged in active, aggressive field work.

ONE of the most interesting chapel talks of the season was given recently by Professor Machlan on "Debt," with selections read from John Plowman. Sales at the Sanitarium and other neighboring stores fell noticeably after this lecture, which was directed largely at "between-meals" spenders.

"PAY day" for the students was Monday, December 21. The grades were given out at the close of chapel. Some received their pay checks with smiling faces, while others showed disappointment in their countenances. But "better luck next time," for, as Professor Machlan pointed out, these grades serve to show our weak points, and it is for us to make these our strong points in the future.

"SOMETHING new under the sun" has developed in the Music Department. Semester examinations for piano and voice students were held Monday evening, December 20, in the chapel. But at the same time the students were having their examinations, their friends were being pleasantly entertained, for the test was in the form of a public recital. The verdict of every one present was that the examinations were passed very creditably.

"OH, but it does seem good to see the Hooks again, doesn't it?" "Why do you want to go way out to California?" and "You'll probably come back next year, won't you?" were exclamations heard and questions asked December 22, at 8 P. M., at the home of Julia Leland, which showed that a large number of the friends of Estelle and Bernice Hook welcomed their friends once more. Games were played, and the group once more had one of their "old time sings."

VOLLEY BALL has again come into vogue and a most enthusiastic crowd of students and nurses gathered January 9, Saturday night, to watch the fight between the Sanitarium and Review and Herald teams. The spectators were worked up to a high pitch of excitement when the teams stood two all at the close of the fourth game, and when the fifth game came out in favor of the Review and Herald their constituency grew wild with excitement. Yes, volley ball has come to stay, it seems, for both teams are practicing daily and expect to have a big game in the near future.

DR. D. H. KRESS acted as superintendent of the Sanitarium in the absence of Dr. Miller, who made a western tour of inspection in the interests of our Medical Department. Dr. Kress won his way into the hearts of patients and family. The latter, especially, appreciated his series of very practical and helpful chapel talks.

MISSION SCHOOLS IN FOREIGN LANDS

(Continued from page 9)

in every land our message has entered. The results thus far attained in mission lands constitute a strong appeal to our educational forces at home to co-operate with the General Conference in its endeavor to build up school work in foreign lands; an appeal to college presidents and associate teachers that they place the right mold on prospective teachers for fields abroad; and an appeal to

our young people having educational work in view to prepare themselves thoroughly as God-fearing teachers to answer the call and do their part in the finishing of the work.

CHRISTIAN EDUCATION IN CHINA

(Continued from page 12)

"Please remember me and the school in your prayers before God."

And dear friends, I feel to pass this request on to you, for the success of this school and especially the industry will mark a new forward step in the giving of the message to China's millions. It means that more than twice as many students than at present will be able to be in school, training for the work of proclaiming and teaching the Gospel.

Undoubtedly with the development and improvement of the towel industry many other much needed provincial schools will be established, and from these may we not expect that our Shanghai College will be so filled with advanced students that it will be necessary to double the buildings? There is at least a great field of undeveloped possibilities before us in the educational work of our mission in China. Will *you* be one to have a part in this great work?

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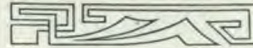
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Edison first observed this phenomenon in 1883. Hence it was called the "Edison effect."

Scientists long studied the "effect" but they could not explain it satisfactorily. Now, after years of experimenting with Crookes tubes, X-ray tubes and radium, it is known that the current that leaps across is a stream of "electrons"—exceedingly minute particles negatively charged with electricity.

These electrons play an important part in wireless communication. When a wire grid is interposed between the filament and the plate and charged positively, the plate is aided in drawing electrons across; but when the grid is charged negatively it drives back the electrons. A very small charge applied to the grid, as small as that received from a feeble wireless wave, is enough to vary the electron stream.

So the grid in the tube enables a faint wireless impulse to control the very much greater amount of energy in the flow of electrons, and so radio signals too weak to be perceived by other means become perceptible by the effects that they produce. Just as the movement of a throttle controls a great locomotive in motion, so a wireless wave, by means of the grid, affects the powerful electron stream.

All this followed from studying the mysterious "Edison effect"—a purely scientific discovery.

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