

The Broadcaster

Official Organ of Anderson College and Theological Seminary

Vol. 1.

Anderson, Indiana, December, 1929

No. 9



Holy Night

Personal Mention

President Morrison, Professor Martin, Dan Martin, Earl Morrison, Eugene Reynolds, Laude Hays, Albert Donaldson, Clarence Patterson, Wm. Bowser, and Russell Martin accompanied George Blackwell and May Mefford to their home in Kentucky for a rabbit hunt over the Thanksgiving vacation. President Morrison spoke to Reverend Wallace's congregation and Reverend Martin spoke to Reverend Paul Cook's congregation while they were down there. Everyone enjoyed his trip and the poor rabbits suffered. The crowd killed more than a hundred rabbits even tho the temperature was below zero and the ground covered with snow.

BASKET BALL

The Basket Ball Teams are making real progress this year. They have played a number of practise games with some of the strongest teams in the Industrial league here in the city, and have made a good showing in each game. All athletic activities are under the supervision of Mr. Denny, Physical Director at the Anderson Y.M.C.A. The Y.M.C.A. is furnishing us with expert athletic supervision free of charge, for which the faculty and students are truly grateful. Albert Donaldson, a sophomore student, is acting as assistant Basket Ball Coach.

Wm. Gettin, Evelyn Supinger, and Hazel Eschbaugh from Dayton, Ohio, visited Gilbert Swart for a few days recently. After they returned to Ohio a letter was received stating that they would like to attend school here. It is needless to say that the faculty and student body would be happy if they could attend A.C.T.S.

A letter received on November 26, read as follows:
Dear Sir:

I am 10 years old and am in the fifth grade at school so you see the reason for the small amount, \$2.00. I'm glad that I can give this much and I would give more if I had it now. I hope you will find success in raising the amount you need. Please do not send me The Broadcaster as my father and grandmother get it.

Enclosed find \$2.00 which is the entire amount of my pledge. Your little friend,
Carl Olson

Rev. G. S. Cohen, a native of Jamaica, was a visitor at the College during the month of November. While here Reverend Cohen gave a very inspiring talk to the students in chapel. He was introduced by Rev. J. W. Phelps, former Secretary of the Board of Foreign Missions.

Mrs. F. G. Smith, a member of the Board of Trustees of the College, spoke to the students in chapel Monday, December 2. It was a timely message and the students and faculty appreciated it.

Reverend Welsh, pastor of the East Lynn Christian Church, gave a splendid talk on Prayer, in chapel this past week. Reverend Welsh says, "Prayer is the power that moves the hand that rules the world."

Heard and Seen About the Campus

"Streeter Stuart has a mania for attending faculty meetings."

"Laude Hays is crazy about Sorghum."

"Dolly Morrison relishes Algebra."

Blanch Seasholtz working on her American history assignments.

"Hubert Irons refuses to shoot rabbits while hunting because they run so fast."

Albert Donaldson and Wm. Bowser giving the distress signal on a recent hunting expedition.

"Who has a key to the nickel and dime store?"

"Rolla Schultz fails to show up at a recent radio broadcasting program. Donald Achor is a life saver."

Ask Homer Bailey what makes him smile so of late.

News of Music Departments

THE VOCAL DEPARTMENT

The College Seminary Chorus is doing some fine work this year. They give a song service at the Park Place church once each month and do some broadcasting from WHBU, the local broadcasting station. They are using Meredith's Chorus Songs, Vol. 1, for song service work, and they are practising some heavier choruses for the annual Spring recital. A special feature of chorus work this year is the male chorus which was begun recently. This phase of the work has been neglected heretofore and it is to be hoped that more attention will be given to it in the future, as it is a great help to the young men in getting started in quartette work, and also helps to develop their voices for singing and speaking.

The mixed chorus is composed of the following:

Ralph Benson	Marvin Procter
Dova Best	Herbert Thompson
Thelma Brekken	Oral Clemens
Cecil Brown	Elmer Bennett
Lurline Corlew	Victoria Brekken
Otto Ferree	Wm. Dallas
Ella Hahn	Erma Dallas
Eva Clare Holbrook	Laude Hayes
Helen Holton	Wilma Higgins
Selma Koehn	Ruth Hobbs
Elsie Koglin	Norman Kleinfeldt
Elsie Lackey	Martha Miller
Fern Ludwig	Marie Mullins
Grace Lumm	Myrtle Meyer
Ruby Meyer	John Cody
Melvin Miller	Walter Frame
Jacob Nichols	Carey Higgins
Earl Rawlings	Marie Drennen
Mary Sempstrott	Wheeler Pollock
John Street	Ellen High
Gilbert Swart	Alpha Goodrick
Dorothy Templin	Ruth Hoffman
Ruth Zimmerman	Mary Fairfield
Lucile Fenton	Reba Roop
Clarence Peyton	Sidney Rogers
Gladys Whitesel	George Russell
Mazie De Armond	Orrin Bailey
Helen James	Arthur Lumm
Beatrice Jones	

Members of the Male Chorus are as follows:

Hubert Irons	Wm. Dallas
Herbert Thompson	John Cody
Melvin Miller	Norman Kleinfeldt
Frank Miller	Walter Frame
D. S. Warner Monroe	Ralph Benson

[Continued on page 6]

Can you imagine a freshman buying two tickets to a musical program? Ask Weyman Bowerman who his boy friend is.

The BROADCASTER

Published monthly in the interests of the Anderson College and Theological Seminary, Cor. 5th and Union Streets, Anderson, Indiana.

J. A. Morrison.....Editor-in-Chief
John Lackey.....Student Editor
Violet Marsh.....Alumni Editor
E. S. Reynolds.....Managing Editor

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EDITORIAL

It can be readily seen that the Alumni news is rather scarce in this issue. Let's spice it up a bit with more news and some **short newsy** letters about yourself and your work. I do not claim to be an expert Editor, and it is sure that I cannot publish news unless it has been received. It is the privilege—yes the duty—of every Alumnite to make news for this department of the Broadcaster. And now, when you make or get news please tell us about it. What few bits of news there are in this issue were gathered by chance. We overheard someone talking to someone else or something similar to that. Come on with the news folk. Let's make this section of The Broadcaster live with news of the doings of Alumnites. Thank you. V. M.

With the Alumni

Violet Marsh

"Dear Friends:

"It has been some time since I got a copy of The Broadcaster due to the fact that we have been moving about so frequently. However, we are now located at Kanorado, Kan., doing pastoral work. We are happy in the work of the Lord and desire an interest in your prayers. We had the happy privilege of meeting Bro. Lloyd Rawlings today, who is on his way to Merino, Colo. He called on us for a short visit.

"Hoping that I shall soon be getting my Broadcaster regularly, and praying God's richest blessings upon each of you, I am, Yours in Christian service,

Mr. and Mrs. John Bolt."

Editor's note:

John graduated with the class of '27.

Mr. W. J. Bailey and family arrived in Anderson November 18. They have spent the past ten years in Africa and are now home on furlough. They will make their home while in the States at Torch, Ohio. Brother Bailey gave a fine talk in chapel while in Anderson, and two of his daughters sang a song in the language of the Africans. They were accompanied at the piano by their brother, Homer, who is in school here.

"Since the death of my husband I have come to spend the winter in Florida. I wish to thank the faculty, students, and friends for the beautiful flowers and many letters of sympathy which they sent to me."

Mrs. R. L. Stevenson

2615 Emerson Ave.,

St. Petersburg, Fla.

Sometime during the summer; somewhere in Chicago, Reinhold Steinke, '27 and Augusta Roskoski, '27 were united in the holy bond of matrimony. They now live in Dayton, Ohio.

News has just reached here of the birth of a daughter, Lorena Wilma, to H. C. and Wilma (Bondurant) Gardner, '26, '28, who now live at Edmonton, Alta., Canada.

Mr. and Mrs. Clair Beamer are the proud parents of a son, Robert Eugene, born November 23. Mrs. Beamer was formerly Miss Grace Preston of Anderson.

The following announcement was received in Anderson recently: Wilbur Bryson Hatch—born November 20—Parents, Mr. and Mrs. Percy G. Hatch.

Spice O' Life

In History Class:

Dan Ratzlaff—"Fern, may I borrow your Beard?"

Fern Ludwig—"Beard? How dare you!"

Ratzlaff—"Oh, calm yourself. I mean your textbook written by Professor Beard."

In English Class:

Fred Schminke—"How do you folk like Hamlet?"

Lucile Fenton (answering quickly)—"Oh, I just adore him."

Fred—"No chance Lucile; he's dead."

In Philosophy of Religion Class:

Dean Olt—"With the modern conveniences, women of today do the family washing in a few hours without being at all tired."

Professor Martin—sitting beside his wife (quickly)—"Dean, cannot that statement be modified? My wife has her toe on my foot."

In American History Class:

Professor Rawlings—"If Earl Wells goes to sleep today, we shall awaken him by asking him to sing for us."

Reynolds—"And if he sings, it will awaken the rest of us."

HIMSELF

"Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is his Word;
Once his gifts I wanted,
Now himself alone;
Once I sought for healing
Now the Healer own.

"Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now he holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

"Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now he has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

"Once it was my working,
His it hence shall be;
Once I tried to use him,
Now he uses me;
Once the power I wanted,
Now the Mighty One;
Once I worked for glory,
Now his will alone.

"Once I hoped for Jesus,
Now I know he's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now his coming hail,
And my hopes are anchored
Safe within the vail."

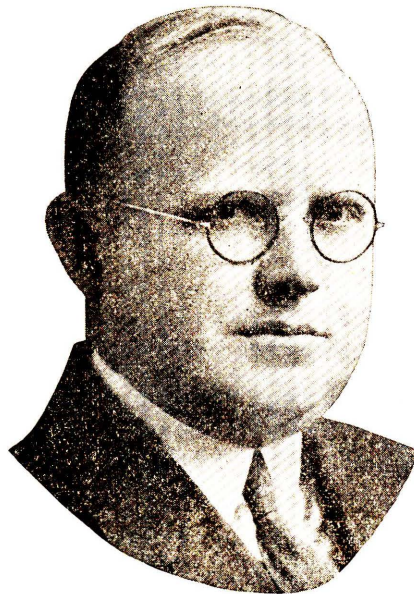
—Selected

POSITIVENESS OF BELIEF

By Professor Earl Martin

Religion deals with the gravest problems of human existence and human destiny. Bible religion is based upon a positive declaration of God's will to men. It answers the gravest questions man ever put to his own soul. The Bible, of all books, is the most positive. Heaven and hell are positive conceptions. Joy and sorrow are positive emotions. Christ dealt largely, throughout all his teaching, in positive assertions, as for example, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." What could be more positive? The Bible is a book of assertions. It is not a book of suggestion, but of command. It speaks from the high level of authority and wisdom. It does not come to man and say, "Examine me"; it says, "Obey me." It looks you squarely in the face and says, "Dost thou believe? Hast thou faith?" There is only one way in which to answer such authoritative-ness, such directness. It is with yes or no. God will not be mocked with evasion, and sly definition, and double-meaning phraseology, nor will he endure a cunning reticence. A gospel of negation, of doubt, of denial, has in it nothing that will grip the souls of men, and put them under divine compulsion.

This age is, generally speaking, a positive one. It is a radical, outspoken age. It is not startled at downright assertion. This is not a plea for dogmatism nor bigotry nor blind advocacy, nor narrow mindedness. It is not a plea for a human creed or a fixed set of doctrines to bind down upon the other fellow. I do not believe in creeds, but I do believe in beliefs. The thing I am pleading for is a positive belief in the teachings of the Word of God, so that our own experience will rest upon solid granite. I am not so much interested in man's interpretation of it, whether that interpretation be carried in a parchment inscribed in the third century or in a pamphlet bearing the date of the twentieth century, but in what God's Word itself says. And this positiveness of belief that I am pleading for is not merely something for us to test the other fellow by, to see whether he is in



Earl Martin

touch with God or not, for relationship to God is not determined altogether upon the understanding of this or that doctrine, and neither is our fellowship with another to be determined by submitting a questionnaire to him. This belief that I am thinking about is not for the future, but for the present. I am not advocating at all that our belief should be fixed, in the sense that we are not progressing or growing in knowledge, or that we will receive no new light in the future, for I know truth is a living, growing, expanding thing, and so I am not pleading for a system of truth which we shall draw up to last for all time, for the Holy Spirit continues to operate in revealing truth. While the Bible contains all spiritual truth that we need that truth may not have been completely revealed to man, so that we cannot look upon our belief as something finished, completed, well-bounded, and ascertained once for all. But because we do not know all truth does not mean that we cannot positively believe that truth we do know, and make a positive declaration of it.

Positiveness of conviction is needed. No individual or no church can live on negation. A think-as-you-please attitude will get us nowhere. And if you will look closely into this matter you will find that positiveness of belief is not something

foisted onto, but a natural outgrowth of, the human mind. With here and there an exception, man is eminently a creature of belief. He conceives of things sharply, and holds to them tenaciously. He is not content with vagueness; uncertainty is torment, mystery piques him. He craves knowledge, data sure and satisfactory. You see this characteristic cropping out everywhere in history. Martyrs are not an abnormal outgrowth. It is not singular that man, made as he is, should die for his faith; it would be strange if he would not. Man instinctively honors his own intellect; trusts in his conclusions, and a man who has rightly used his intellect has reached certain conclusions that he is willing to die for. A man who is tossed about by every wind of doctrine; who is this today, and that tomorrow, and nothing the next day; who is unsettled on every vital point of religion; who looks with equal favor on opposite theories of life; and, who, out of the vast bulk of material that God had provided him in nature and revelation, can construct no positive system of belief—is an unnatural production himself. They are the product of mental confusion, and not of knowledge. They are like bubbles which the agitation of the water occasions. They represent a philosophy, which like a bird with one wing, is unable to mount to an altitude whence a correct view can be had of what it seems to know. Religion, even in its doctrinal aspect, is too grave a matter, for one to have no positive convictions upon.

We need a foothold somewhere before we can ever stand firm. But we need it not only for our own sakes, but for the sake of others. You must get a firm foothold before you can lift others. Before you can teach the ignorant you must instruct your own mind. The very first thing that a seeker after truth wants to know is, what have you discovered to be true. The foundations of his faith are to be hewn from the same quarry from which you have blasted yours. Our duty is to persuade men, but there can be no persuasion until we are persuaded, and persuasion must be from something positive to some-

thing equally positive. Our message is to convict, but conviction does not wait on speculation; it is not born of doubt, of denial, of a mere negative philosophy.

Especially does the preacher need this positiveness of belief. Where there is nothing to believe there is nothing to which to educate a congregation. Where there is no positive belief there can be no evangelizing power. Doubt, denial, negation, will never win converts to God. A preacher without this positiveness may be a destructive preacher but never a constructive one. The preacher must give his listeners something to study, something to investigate, something to accept or reject. A preacher must be a man of pronounced opinions, not in respect to human duties alone, but also in respect to divine government. He must deliver a message which has been given him to deliver, whether men will hear or forbear. He has no option in the matter. How to say it is for him to decide, but what to say is not left to him to decide. Any other method is not only anti-Biblical but is anti-common sense. A preacher should say what he thinks, say it implicitly; say it so that the public can get at its meaning, and be able to intelligently accept or reject.

This does not at all mean that where error exists it should not be refuted, and this may be done in a negative way, as sometimes the best way to show what truth is is to show what it is not, but a negation should be followed by positive teaching.

Nor does it mean that we should be hard and harsh in our judgments and methods. It does not mean that we must be illiberal and narrow minded, nor bitter toward those who do not agree with us, nor severe against the mistaken, or that we exclude from our fellowship all who cannot see as we see. It does not mean that we consign to the mysterious dispensation of God concerning the reprobate all others than our group, rather than enclose them in the arms of charity and hopeful prayer. We will not use our beliefs to beat men down with, to crush and pulverize them with, but to encourage and lift them up with. It does not mean that we are to be bigots, but to believe truth with one's whole soul is not bigotry. But if to advocate what we believe is bigotry, then I suppose many of

the best preachers of the day will have to plead guilty of being bigots. That is a false liberalism anyway which says that to be liberal you must have no fixed belief in anything yourself, nor admit that any intelligent person can have. To be open to truth, or open-minded, does not mean that you must satirize and laugh at all the conclusions the world reached prior to 1929 A.D. Such a liberalism is superlatively narrow-minded. But positive conviction does not mean a closed mind. A man may be a true prophet and yet not hold mildew and mould as objects of reverence, nor yet that all who lived in the past were incapable of correct and accurate conclusions. As a recent writer has said, "The greatest need of our day is for a combination of openmindedness which makes for progress with the loyalty to convictions which conserves the contributions of the past."

Positiveness of belief does not mean at all that there may be no further revelation of truth, for doubtless there is yet more light that will break forth out of his Holy Word and we should be as willing to walk in it as in the truth that we have already received. Movements that were bright and shining lights in their times, yet were unwilling to go on with the Holy Spirit as he led forward into more truth, have lost their light. We should be as willing to walk in further light as in that which we first received. Considerable has been said about reformations being lost in the third generation by a departure from the truth which had previously been revealed, and there is truth in that. But it is also true that an equally potent cause along with apostasy from truth has been a failure to accept more truth as the Holy Spirit wanted to reveal it, and consequently God would have to raise up another group through whom he could reveal the new light that he wanted to get to the world. So there are more ways than one whereby reformation may be lost. Yet even this fundamental principle, the very fundamental principle of this movement, which is a rejection of human creeds and a willingness to walk in light as the Spirit of Light reveals it, does not mean that there cannot and need not be positiveness of belief and a positive proclamation of the truth that we do have.

Not to fetter and retard, but to emancipate and assist in acquisition of knowledge, is the province of positiveness of belief. For growth in spiritual knowledge is the organic law of piety, as God has given command to it. Knowledge of God and of his truth are as a stream that widens and deepens its channel as it flows. The test is not whether it is old or whether it is new but is it true? While the wrangling and the jangling is going on between so-called liberals and fundamentalists, the former asking, "Is it new?" and the latter, "Is it old?" and both missing the mark, our standard should be, "Is it true?" and avoid both. Going forward with the Holy Spirit does not mean a turning loose of all that is in the past, and trueness to truth revealed to us in days gone by, does not preclude progress. "Back to Christ" is not a cry of retrogression, nor is the cry, "Forward with Christ" necessarily in every instance a call to true progression. There is truth in both sentiments if rightly taken. "Forward with loyalty to truth" means all truth, whether truth already revealed or that shall be revealed in the future. But a seeking for more truth does not mean that we are "on the fence," without clear or pronounced beliefs. A man may have Christian belief without having sectarian belief. I do not acknowledge the right of any man or any set of men to formulate their belief and impose it upon me, but my convictions, my own belief does bind me. I bow to the authority of no man-made creed, but I do and must recognize the authority of a God-given Book and the leadings of the Spirit. As a preacher and a student of God's Word I may investigate, but I must not take my investigations into the pulpit. I should not preach on any subject about which I am simply investigating. I do not want to go into the pulpit merely as a question mark. I want positive beliefs and power to proclaim them positively. Lord Macauley was right in exhorting the preachers of his day to tell him what they believed and not what they doubted, because he had doubts enough of his own.

It was no uncertain faith that caused Paul to suffer, but the fact that he could say, "I know." It was no uncertain faith that took Judson to Burma, or Morrison to China, or Martyn to India, or Mac-

kay to Uganda, or Paton to the South Seas. It was no uncertain faith that made Luther cry out against the monster evil of his day, nor Wesley to attack the religious indifference and formalism of his day, nor Warner to face all that he faced, but positive convictions, heaven-born.

A positive belief in the truths already revealed—telling men of the God-Man—God in the flesh—Jesus of Nazareth who died for their sins—a salvation which comes out of Calvary, saving men from their sins, both committed and inherited sin, including divine physical healing, possibility of a holy life, the oneness of all of God's people in the one visible body of Christ which is the church of God being restored outside all denominational divisions—these and many others are positive beliefs, and need to be positively proclaimed for the enlightenment and salvation of men. There may be and are mysteries that we do not understand but we can believe what we have had revealed. Our faith need not be based upon ignorance but upon an intimate acquaintance with the inspired volume. Let us hold fast what truth we have while we reach forward for what is needed for our guidance and consolation. In this age which is tempestuous with speculations, and in so many directions are converging whirlwinds, we can be lashed to the granite column of truth for support.

THE VOCAL DEPARTMENT

[Continued from page 2]

Gilbert Swart	Raymond Hoff
Cecil Brown	George Russell
Laude Hays	John Street
Paul Froehlich	Virgil Johnson
Carey Higgins	Weyman Bowerman
Sidney Warner	May Mefford
Homer Bailey	Trueman Shepherd
Orrin Bailey	Virgil Good
Earl Vetter	Ralph Coolidge
Sidney Rogers	

SOLOISTS

George Blackwell and Earl Wells usually have more calls than they can fill. They have just closed a two weeks' revival engagement at one of the churches in the city where they had charge of the music. Earl will travel with the Seminary Male Quartette again this Summer and George will spend the Summer in the capacity of Evangelistic Singer. George is a splendid director and a forceful soloist; he will begin arranging his summer schedule the first of January. Those desiring his service should write him before his itinerary has been completed.

QUARTETTES

The Seminary Male Quartette composed of Frank Towers, Earl Wells,

Streeter Stuart, and Oral Clemens, has been kept busy this year. They have more calls than they can possibly fill over week-ends. They expect to spend the Summer in Gospel singing as they did last Summer, and it will be necessary for those desiring their services to write them or President Morrison at an early date. They expect to begin making up their itinerary soon.

The Ladies' Quartette, made up of Mrs. Elsie Lackey, Miss Esther Laucamp, Miss Opal Davis, and Miss Eva Clare Holbrook is kept busy broadcasting from the Park Place Church, and singing at other services at various churches throughout the city.

The Dixie Quartette, consisting of Marvin Proctor, Virgil Moore, John Lackey, and Bert James, have had more calls than they could fill.

The Glad Tidings Quartette, composed of Hubert Irons, Franklin Miller, Gilbert Swart, and John Cody, have been bringing Glad Tidings in song to inmates of some of the institutions here in Anderson and surrounding community. They have done some singing in various churches as well.

The Ladies' Trio, made up of Ruth Johnson, Burd Barwick, and Eva Clare Holbrook, is rendering valuable service in Radio Programs and religious services.

INSTRUMENTAL DEPARTMENT

The department of instrumental music is the Cinderella of the college. Its existence and development depend solely upon the demand of the students for the special training which it offers. In spite of the fact that the department has made no special effort to increase its enrolment, there has been an increase of approximately twenty-five per cent each year, and it is even more gratifying to note that the quality of the work being done, is higher and higher with each succeeding year. The aim of the department is to teach the students how to best serve the public with good music; realizing that Musicianship is prized above virtuosity, and that practical scholarship is preferred to pedantry. In short, the aim is to produce sane, musical, unassuming accompanists; efficient, conscientious teachers; and practical, cultured composers.

Students of the Instrumental Music Department are filling engagements in evangelistic work, radio broadcasting, and are doing private teaching with classes ranging from twenty to fifty pupils. The motto of the department is, "Religion must motivate art, and musical art must idealize religious expression."

ORCHESTRA

The orchestra under the direction of Miss Fern Ludwig (daughter of Rev. and Mrs. J. S. Ludwig, missionaries to Africa), is doing a very commendable work, furnishing music on special occasions. It is composed of the following:

Myrl Ahrendt	Cecil Brown
Robert Penniston	Bert James
Dan Martin	Rolla Schultz
Frederick Schminke	Kenneth Ahrendt
Ralph Coolidge	Marvin Proctor
Sidney Rogers	Franklin Miller
Dan Alexander	Paul Froehlich

BAND

The Pep Band is a new organization in the school. Some of the boys have had as much as twelve years' experience in this kind of work, and it is to be hoped that they will put over something big. See next issue of The Broadcaster for further developments.

Virgil Moore can hardly wait until Christmas arrives, when he will start for "Dixie" where dwelleth the wife and baby. The following poem written by William Rankin Duryea is printed especially for Virgil.

A SONG FOR THE HEARTH AND HOME

Dark is the night, and fitful and drearily
Rushes the wind like the waves of the sea:

Little care I, as here I sit cheerily,
Wife at my side and my baby on knee.
King, king, crown me the king:
Home is the kingdom, and Love is the king!

Flashes the firelight upon the dear faces,
Dearer and dearer as onward we go,
Forces the shadow behind us, and places
Brightness around us with warmth in the glow.

King, king, crown me the king:
Home is the kingdom, and Love is the king!

Flashes the lovelight, increasing the glory,
Beaming from bright eyes with warmth of the soul,
Telling of trust and content the sweet story,
Lifting the shadows that over us roll.
King, king, crown me the king:
Home is the kingdom, and Love is the king!

Richer than miser with perishing treasure,
Served with a service no conquest could bring;
Happy with fortune that words cannot measure,
Light-hearted I on the hearthstone can sing.
King, king, crown me the king:
Home is the kingdom, and Love is the king!

He Worked His Way Through

Back in the autumn of nineteen and nineteen or twenty there came one day to Anderson Seminary a timid boy from a small town in Ohio. Appearing at the school offices he announced his intention of completing a course in order that he might be better qualified for life's work. Just what was to be the nature of that life's work—whether preaching, teaching or what not, he did not announce. Perhaps he was too modest to even suggest that the ministry was his high calling.

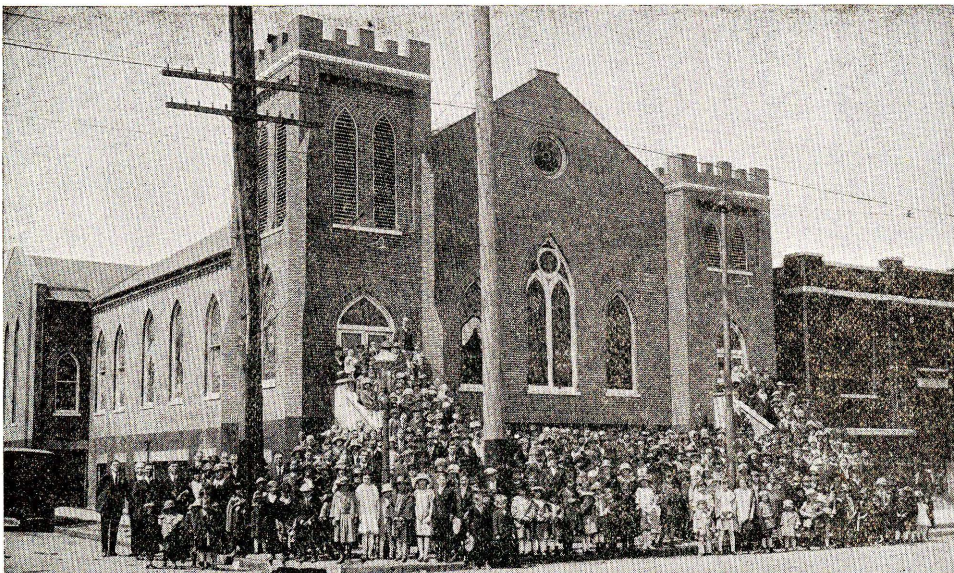
As this young man from Ohio stalked about the halls and campus of the Seminary he was very favorably impressed with the situation about the school generally. The October scenery about the campus was beautiful, the building was comfortable, the eats were tasty, the students were earnest and idealistic, the teachers were kind and thoughtful, and the courses of study were adapted to his needs. Just one thing stood in the way of his finishing a course in school. That same thing has stood and does stand between thousands of boys and an education. That one thing was lack of funds. He had youth, he had good health, he had saving grace, he had high ambition, he had great sincerity, he had untiring zeal, but he had little money. But he was not discouraged. His theory was that if money is all a man lacks he is not poor and if he lacks all else but money he is not rich.

So young Walter Crowell from the small town in Ohio talked to himself. What he said to himself was something on this wise: "If only I had something to do, to bring in a little money, that I'd do. An education that is not worth mopping floors to get, is not worth much. If education is what it is talked up to be a man who shovels coal to get it is gainer." But the jobs of floor mopping and coal shoveling were all taken.

To call the classes together each hour a bell had to be rung. Since the bell was not an automatic one somebody had to ring it. A small amount was paid for doing the job. Young Crowell asked for and was given the job. So day after day and week after week and month after month he rang the class bell, and his education went on apace. In winning his education young Brother Crowell incidentally won the heart of Miss Eunice Rinebarger, daughter of J. E. Rinebarger, minister in the Church of God. On a day not so far distant from graduation time the wedding took place and the young couple went to the far West where they pastored their first flock. Later they moved to Kansas and pastored a church for a few years and their next pastorate was in Rushville, Indiana. Nearly a year ago they accepted the pastorate of the Newstead Avenue Church in St. Louis and reports have it that they are greatly beloved by their people. A member there says: "Brother Crowell is a faithful and loving pastor and we consider ourselves highly blest in having him and Mrs. Crowell as our co-workers."



Rev. W. B. Crowell



The above is a picture of the Newstead Avenue Church of God in St. Louis, Missouri. Brother W. B. Crowell is the pastor. At their recent Sunday School Rally about 500 persons were present.

Alumni Endowment Subscriptions To Date

Mr. & Mrs. D. E. Achor.....	\$250.00	A. H. Kroeker.....	200.00	Lydia Ross.....	100.00
Arlie E. Adcock.....	100.00	Mary Kroeker.....	50.00	Luella G. Rowe.....	200.00
E. F. Adcock.....	250.00	Mr. & Mrs. John T. Lackey.....	100.00	James F. Schaeffer.....	100.00
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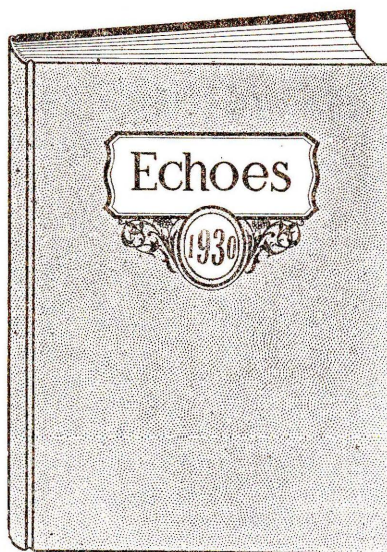
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