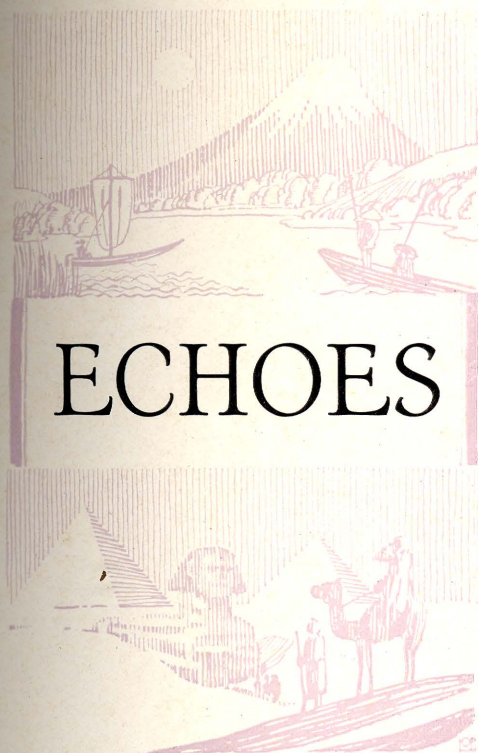


# ECHOES

UPON THIS ROCK I WILL BUILD

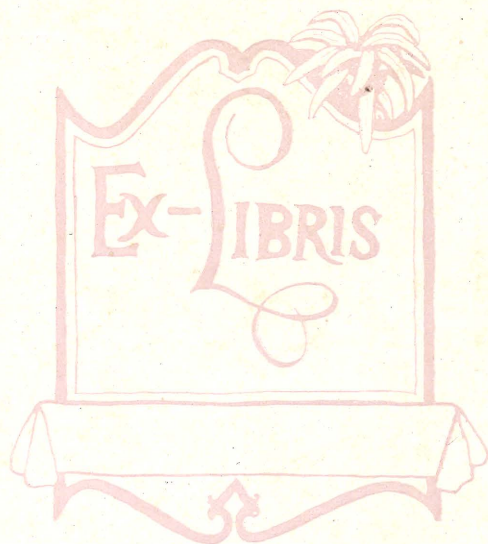
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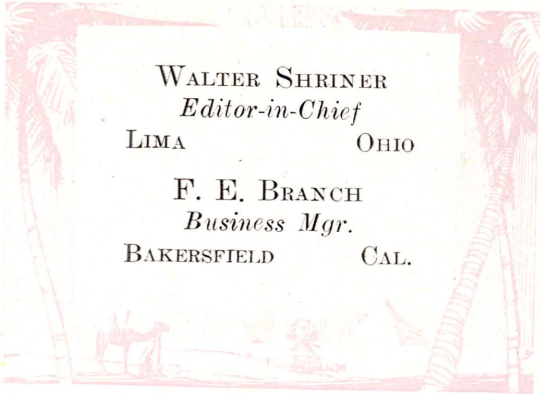


# ECHOES









WALTER SHRINER  
*Editor-in-Chief*  
LIMA OHIO

F. E. BRANCH  
*Business Mgr.*  
BAKERSFIELD CAL.



# Echoes

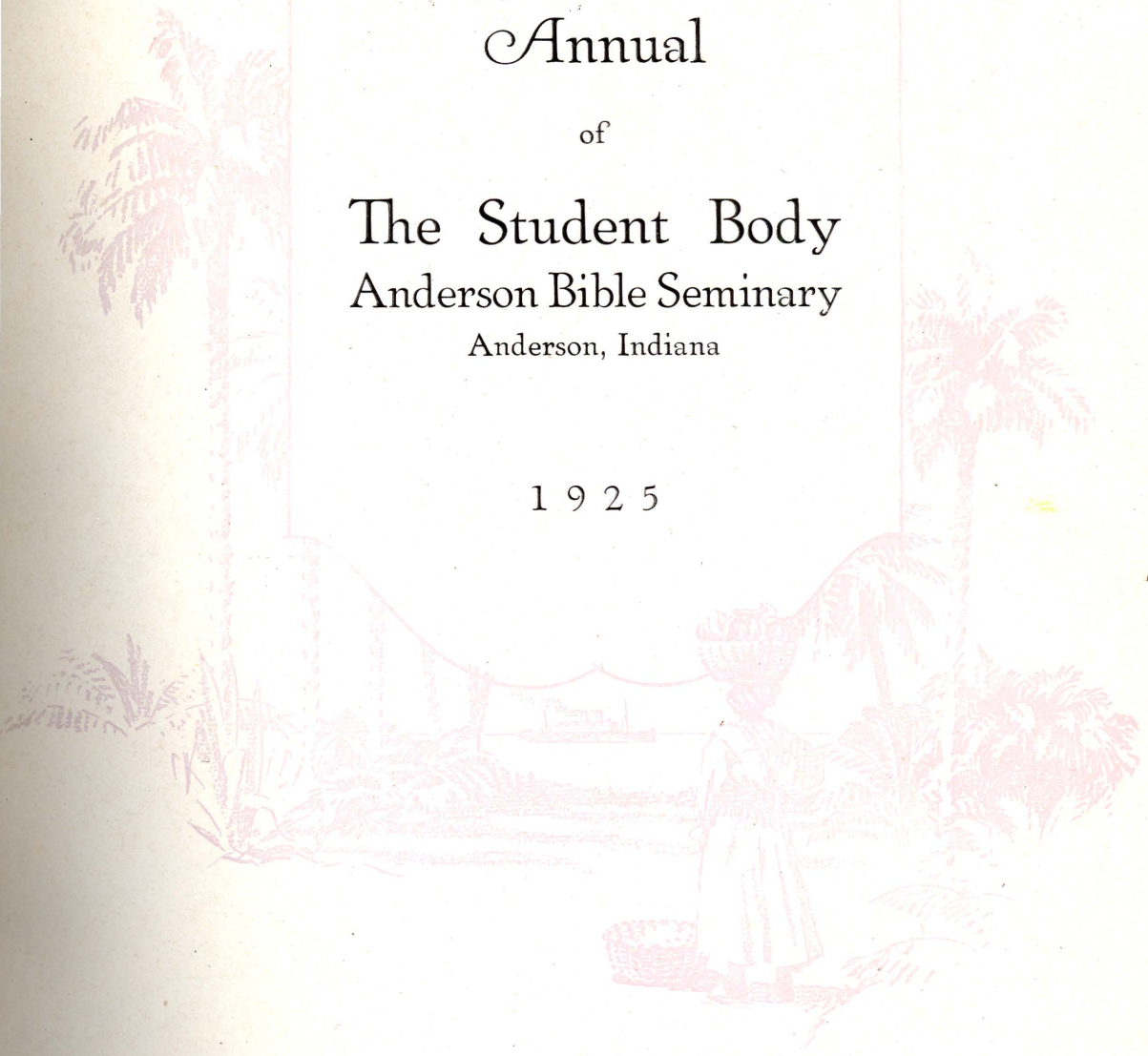
Annual

of

The Student Body  
Anderson Bible Seminary

Anderson, Indiana

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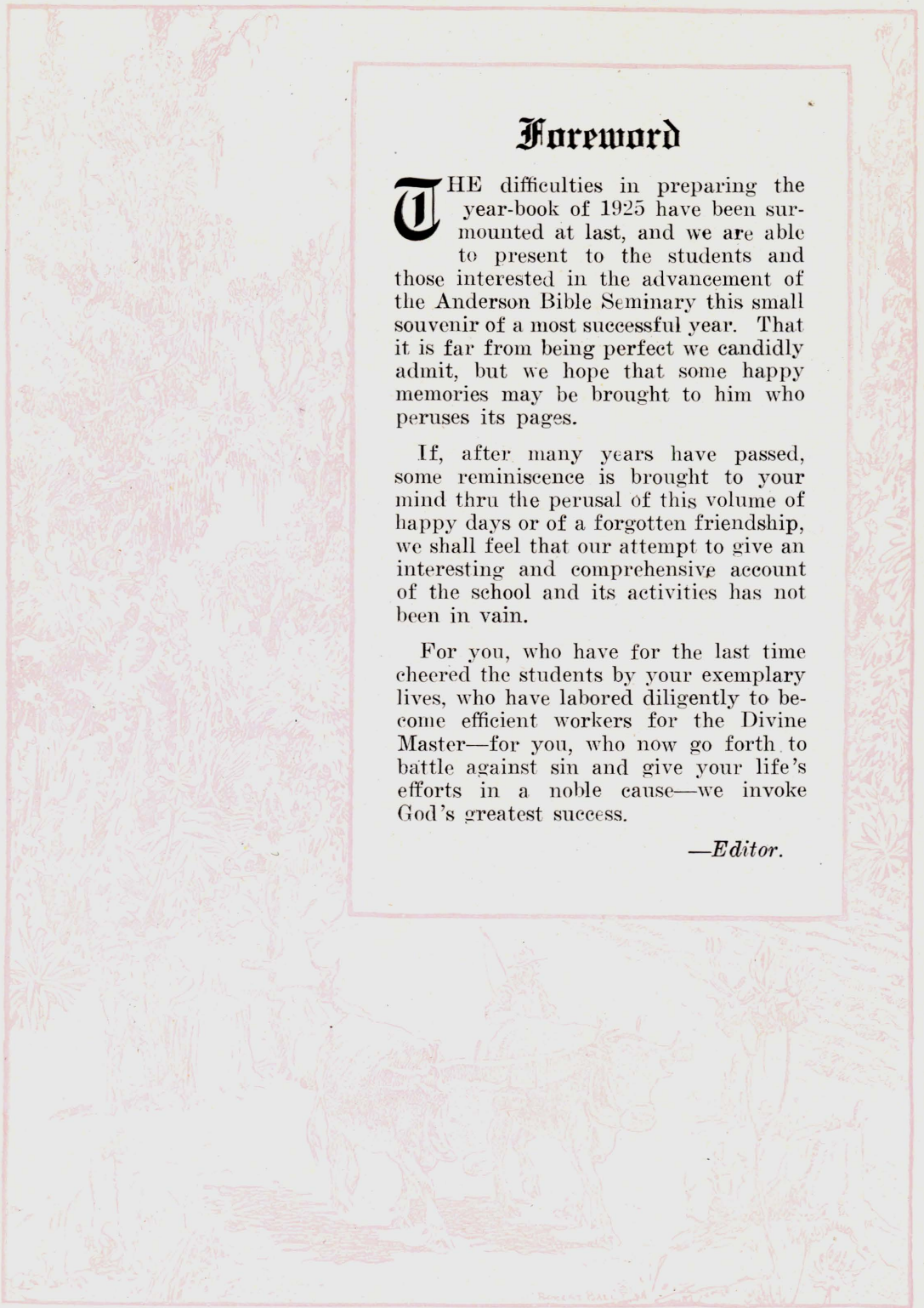
## Foreword

**T**HE difficulties in preparing the year-book of 1925 have been surmounted at last, and we are able to present to the students and those interested in the advancement of the Anderson Bible Seminary this small souvenir of a most successful year. That it is far from being perfect we candidly admit, but we hope that some happy memories may be brought to him who peruses its pages.

If, after many years have passed, some reminiscence is brought to your mind thru the perusal of this volume of happy days or of a forgotten friendship, we shall feel that our attempt to give an interesting and comprehensive account of the school and its activities has not been in vain.

For you, who have for the last time cheered the students by your exemplary lives, who have labored diligently to become efficient workers for the Divine Master—for you, who now go forth to battle against sin and give your life's efforts in a noble cause—we invoke God's greatest success.

—*Editor.*





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C. H. CROSWELL  
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MISS ESTHER ELSASER

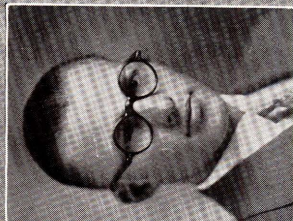


# The Staff

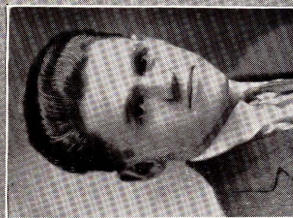
Athletic  
Editor



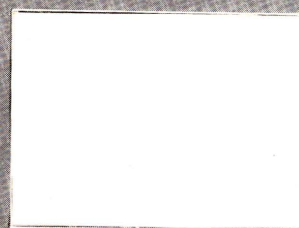
Assistant  
Editor



Assistant  
Editor



Senior  
Editor



Literary  
Editor



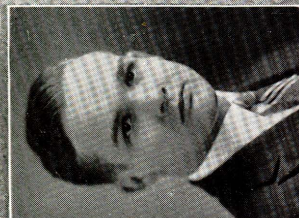
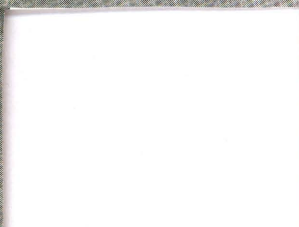
Editor-in-  
chief



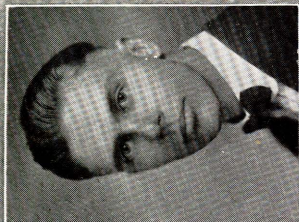
Associate  
Editor



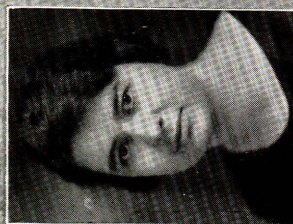
Art Editor



Circulation  
Mg.



Business  
Mg.



Calendar  
Editor



# Editorial

The task of preparing a year-book for suitable publication is a work that requires aspiration as well as inspiration. In striving to reach our purpose of stating a true record of the events that transpired we have endeavored to portray the important place of the School in the Reformation. As to whether the accomplishments of the book have echoed the spirit and the life of its institution remains for you to decide.

To obtain the best results in any task it is essential to secure the cooperation of all concerned. Its quality is determined not by the cost of publishing, but by the standard of the work that has made it. Being able this year to use talent from the entire student body, we frankly state that we feel that it has reached a higher standard in every respect than in the past history of portraying student life.

With the cooperation of the student body, faculty, and the Staff, which composed a solid unit of assistance, this publication gives its greatest appreciation to Divine Wisdom. The greatest reward of our labors will be in the satisfaction of having done the best, and in the many memories, which the annual shall recall in your future years. Through this unmerited support it was possible to adopt the system of a Student Body Annual budget.

The Student Body Annual budget has given the year-book a greater substantial position in its importance to the School than the former system. In future years we hope it shall increase in efficiency. The following by-laws control the enforcement of this system as adopted:

## LAWS GOVERNING THE EDITORIAL AND BUSINESS STAFF OF "ECHOES"

### SECTION I—OFFICERS

Article I. The officers shall be an *Editor-in-Chief* and a *Business Manager*. These officers shall be nominated by the Senior Class and elected by a ballot vote of the entire student body—a two thirds majority being necessary to election.

Article II. Duties. The *Editor-in-Chief* shall be authorized to select his entire staff from among the regularly enrolled students, and to pursue his own editorial policies. The *Business Manager* shall also be authorized to select a business staff from among the regularly enrolled students, using his own discretion as to the number necessary to expedite the business.

Article III. Each staff shall have the power to choose its faculty advisers.

### SECTION II—THE BUDGET

Article I. Each student shall be assessed two dollars, one dollar of which shall be considered advanced payment for a copy of the year book, and one dollar shall be considered a loan which will be refunded when the annual is published, provided the quota of sales is reached.

Article II. When accounts are balanced at least fifty per cent of the profits derived from the sales of the Annual shall be deposited in the bank for the budget of the succeeding year book.

Article III. The budget fund acquired from the budget of the preceding year shall be redeposited in the bank together with at least fifty per cent of the remaining profits of the present year. The interest on said deposits shall be used for the various activities of the Anderson Bible Seminary.

Article IV. After the fifty per cent deposit is made from the profits of the Annual, the balance, with the consent of the student body, shall be returned to the treasury of the Senior Class or such part of said balance as may be deemed expedient for their token of memory to the Seminary.

Article V. The sum of the Annual budget for each year shall not exceed six hundred dollars unless amended by a joint decision of the Editorial and Business staffs.

The foregoing by-laws was by order of the student body signed by the following representative members.

Walter A. Shriner, Chairman of Committee on Resolutions.  
F. E. Branch, President of Senior Class.  
Helen Holbrook, President of Junior Class.  
Harry L. Harp, President of Sophomore Class.





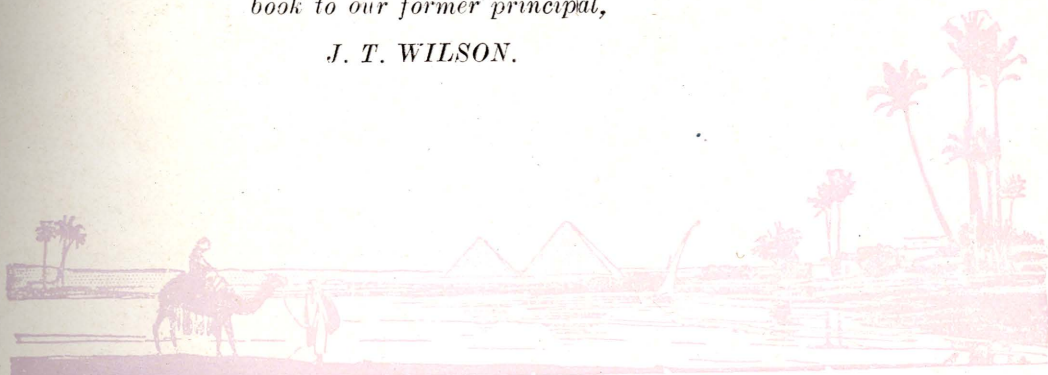




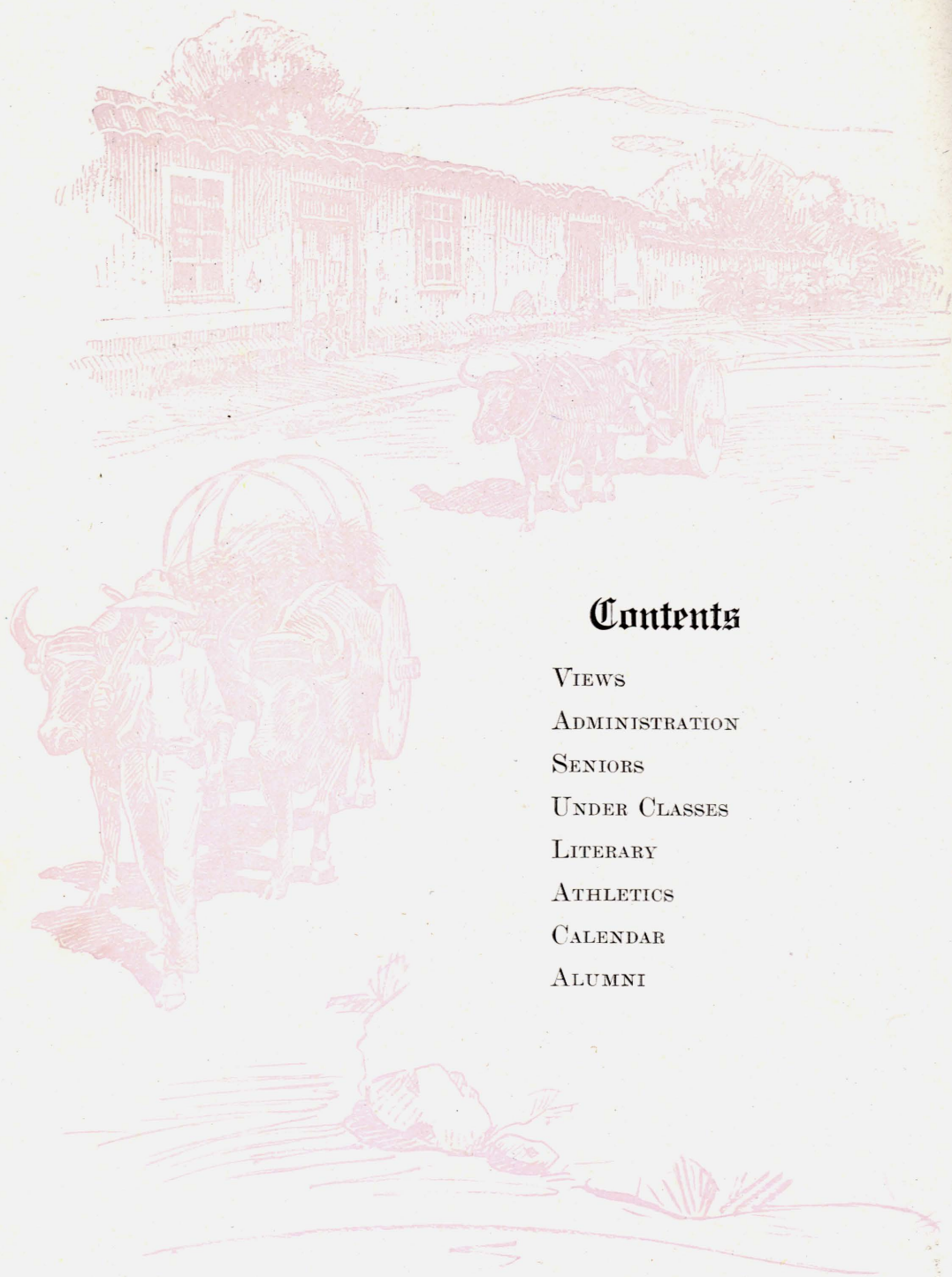
## Dedication

**T**HE impulse of this man was the force that inspired the establishment of an institution of ministerial education in the face of discouragement and disaster. It was an inspiration that was not impractical, but a divine foresight that our youth must be trained to counteract the great inroads of materialism. His faith in the transforming power in the word of God and in such an institution as an agency to increase the progress of the reformation became the spirit that infused itself in the sacrifices of its instructors to remain here when they could have gone into larger fields. This influence permeates the students, alumni, and friends until it can be truly said, "spirituality predominates." That we may in a small measure express our gratitude and appreciation of his loyalty of purpose and his work for the Seminary, the Staff dedicates our fourth year-book to our former principal,

J. T. WILSON.







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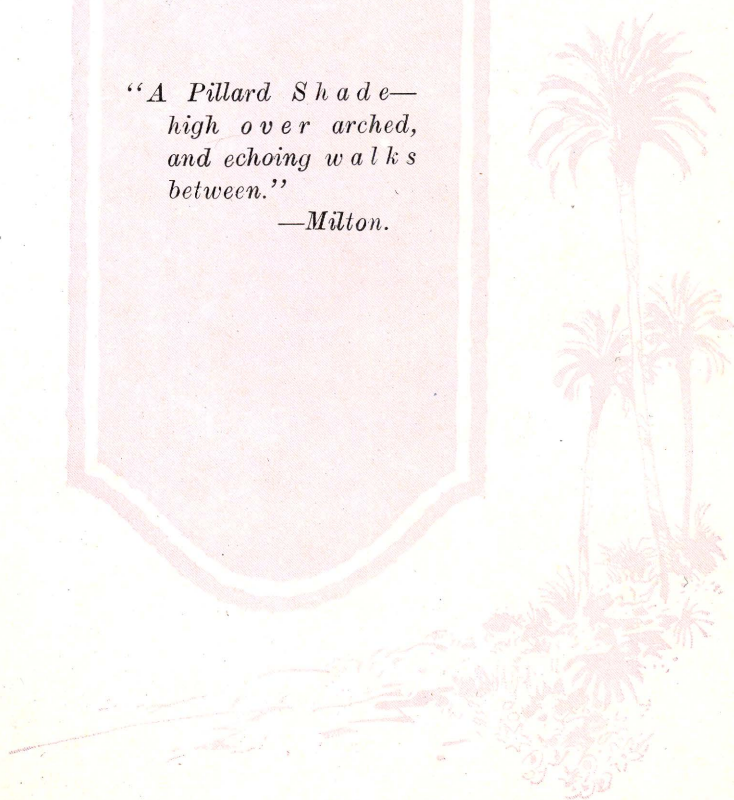
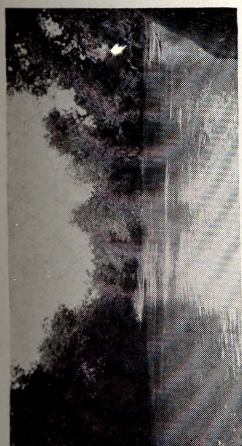
ALUMNI





*"A Pillard Shade—  
high over arched,  
and echoing walks  
between."*

*—Milton.*



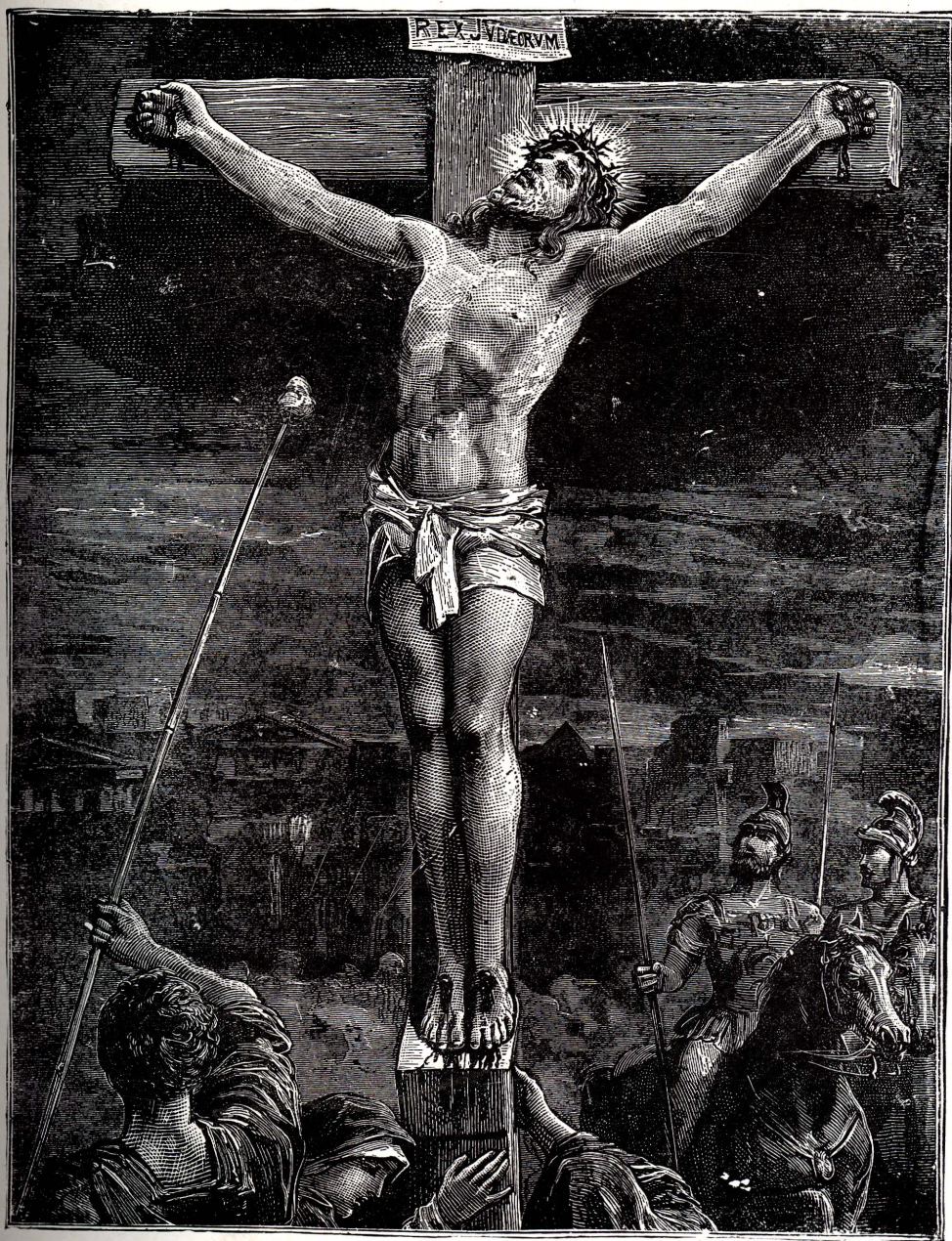




*"Now crowned sought  
and honored.  
Sweet labors of an  
earnest heart,  
We arise to go — yet  
hesitating  
Pause once to look back  
—and depart."*







## Our Message



## Echoes from Calvary

What is the meaning of this surging, maddened mob; of the horrible rabble which greets the ear? Some criminal on trial, we conclude, but just then we catch a glimpse of a form which commands our immediate attention. Silent and motionless he stands; calmly his eyes survey the throng about him. Surely this man is not a criminal; what can be the charges against him? A lull in the turmoil—all eyes are turned on the governor from whose lips is to fall the sentence. "I find no fault in this man," the words are uttered slowly and almost fearfully! Certainly the crowd will cheer! but, no; angry cries of: "Crucify him!" rend the air. We glance at the prisoner's face; it is pale but no sign of fear is written there. As the lashing waves beat against and surge over a rock, hiding it for a time from our gaze, but recede, leaving it as majestic and strong as ever, so this blood-thirsty mob claims our attention for a while, but irresistibly our gaze returns to this rock who stands alone, unmoved in this hour of storm.

The curtain drops. When it lifts again, the scene is that of a lonely hill outside the city. The crowd is there. From their midst comes a sound as of a hammer—a pause—again we hear it. A shuffle of feet, a dull thud, and some heavy object is dragged to an upright position before us. We start back in horror as we realize it is a rugged cross and see that on it hangs a living form, not tied there by cords, but through his hands and feet nails have been cruelly driven. We remember the sound of the hammer, and we shudder. Streams of warm blood flow from the wounds and from the pale brow which also bears marks of cruelty.

Again we are attracted by the face; still no signs of fear are visible but indescribable agony is written there—agony that does not come from his physical suffering alone. His eyes turn heavenward and his lips move. Can we catch the words which are almost a whisper?—hark! "Father, forgive them, for they know not what they do." Have such words fallen from mortal lips before? Is it possible that one suffering and dying so cruelly, so undeservedly, can thus plead for his tormentors—his executors? Silence again, save for the restless throng who are gathered around at some distance from the cross which bears the form of their Savior, your Savior and mine. Then with great effort his voice rings out: "My God! my God! why hast thou forsaken me?" Perhaps his physical pain is forgotten in this hour when, alone, he bears the sins of the world. Again—"It is finished," and the weary head drops forward on his breast; the breast which contains a heart now broken with grief.

"It is finished," ah, yes, it seems that these murderers have indeed finished their scheme that this Christ and his teachings shall be done away. Certainly, his disciples will not follow a crucified leader.

One hundred and twenty men are gathered in an upper room; they are praying and waiting. Suddenly the place is shaken while power and glory are poured out on the little band of followers of the despised Nazarene. The city is stirred; the rulers are angry. The Christ they have crucified, but he seems to



be speaking again through these spirit-filled men; his teachings now echo from hundreds of hearts.

Years roll on and darkness takes the place of the light. Superstition and fear reign in the place of love. Heavy penances and penalties bound on the people by greedy pope and priest make the name and teachings of Jesus only a mockery now. The Scribes and Pharisees failed, but surely these impostors, who also come under the cloak of religion, will succeed in their attempt to bind on such heavy burdens as Jesus sought to lift; but no—far off from the south comes an echo from the cross! A lonely monk is slowly climbing the cathedral steps on his knees, thinking that thus he will bring relief to his troubled soul. Suddenly he starts! He thought he heard a voice. He listens but all is still. He must have been mistaken, so he pulls himself up another step. Clear the echo comes again: "The just shall live by faith!" Light shines amidst the darkness in Martin Luther's heart—for it is no other than he—and fearlessly he rebukes the hypocrisy of the religious leaders. The bands are broken, the captives are free and the crucified Christ can again live in the hearts of the people.

Time passes and confusion now reigns. The dense darkness has lifted, but still the clouds are so thick that the light shines through only dimly. There is strife, strife among those who profess to be followers of Christ. Can it be that the years of sacrifice, the scorn, and the cruel cross are, after all, only in vain? Are they all forgotten now in this confusion of tongues, creeds and dogmas? Again, no! This time from the north comes loud and clear: "And holiness, without which no man shall see God." John Wesley rings out the message in spite of the scorn and persecution, and people gladly receive the words which we thought no longer echoed in the hearts of men.

"That they all may be one; . . . that the world may believe that thou hast sent me." Precious words of Jesus, spoken only a short time before we saw him there on Calvary, but there is no re-echo of them now among all this babel of creeds and "isms," which greets us. It seems that here is one truth which did not reach far beyond the cross, but again we are made to wonder when from the west, far away from the land where it was first given, comes the message: "Wherefore come out from among them and be ye separate." A mighty man of God was D. S. Warner. Persecution, hardship, and sacrifice were his, for his message, like the messages of the other reformers, was far from popular, but with a courageous heart, and faith in God he proclaimed it abroad. With rejoicing people began to come out of the places that had so long kept them from being "one."

Before many years have passed one group after another are swept under by the mighty flood of scepticism and unbelief that rolls over the land. More than once it seemed that the cause was lost but the church of God is still marching on in all her beauty with the crucified and risen Lord as her head. Religious schools and colleges are teeming with unbelief and infidelity, but like a rock in the billows stands the dear old A. B. S., grounded on the principles of God's eternal Word. In behalf of the multitude of religious leaders and teachers who deride and scoff, not from one heart but from hundreds, yes, thousands, echoes the prayer: "Father, forgive them for they know not what they do."

—Ellen G. Olson.



## **Yesterdays--Todays--Tomorrows of the Anderson Bible Seminary**

"How long have you lived?" is not an important question, and should be regarded indifferently. "What have you done?" is the important question, which, when put to men or institutions should cause profound reflection. The Anderson Bible Seminary does not have a long history but it has an eventful one. The devout supporters of the Institution believe that God had a hand in founding it. For eight years this institution has been accomplishing the purposes of God. A few hundred men and women have come and have felt her spiritual and intellectual quickening. They have come with high and holy purposes and have left with those purposes deepened and intensified. On the mission fields, telling the heathen the Good News; in the Sunday-school room, telling the little ones of Jesus; in the pastorate, feeding His lambs; in fact, in all departments of the Lord's vineyard may be found those who have been trained in the A. B. S.

But an institution's life consisteth not in the abundance of the things which it *hath* done. "What have you done?" is important, but "what are you doing?" comes in for consideration. Our slogan "where spirituality predominates" was never more true to facts than it has been this year. The spirit of brotherly love and Christian cooperation has been more in evidence this year than before. It might appear that as the student body grows larger and larger from year to year that the matter of discipline would come to be more of a problem, but I think both faculty and student body would unite in saying that our relations with reference to discipline have been and are the most agreeable.

But what of the School's tomorrows? "What have you done?" "What are you doing?" "What are you *going to do*?" It takes no great stretch of unwarranted optimism to believe that our golden days have not yet dawned. Where the School in the past has been instrumental in the saving of hundreds of souls we believe that in the future it will be instrumental in saving thousands. Multitudes of young men and women will come here from year to year to qualify themselves for the ministry to which God has called them. The courses have recently been adapted to meet the needs of all grades of students. The change in courses necessitated the change in the name of the School. The old initials A. B. T. S. had come to have a warm place in the hearts of many, and it was difficult to give it up, but the change is so slight that we believe the new name will soon come to be loved just as much as the former. The courses leading to the regular theological degrees will be welcomed by many of the brethren as supplying a real need.

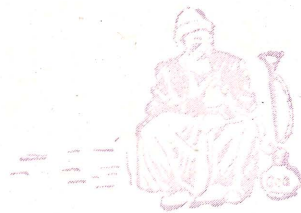
In speaking of the future it is encouraging to think of the need of the new Administration building and of the prospects of having the need supplied. A number of brethren of means are becoming interested in the need, and not many years hence we believe the building will be a reality. Not only is the School making progress in an educational and material way, but with the addition of spiritual men to the faculty we believe the spiritual aspect of the School will not be neglected, for what would it profit a theological school if it should gain all things else and lose its grip on the Eternal?

—J. A. Morrison.





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## Administration

The Anderson Bible Seminary is controlled by the church of God. It developed as a department of the Gospel Trumpet Company, which is the oldest legal organization of the reformation movement. The twenty-four members of this Company elect the Principal, who is directly responsible for the executive management. The business and educational policies are determined by the Executive Committee, consisting of the Principal and two associate members. The associate members are elected by the Board of Directors of the same Company.

This institution owes its present existence to the great financial aid from the Gospel Trumpet Company, when it lacked sufficient funds to operate on its own basis. But the development of the school has been so rapid that the organization provided in the By-laws is inadequate. This necessity of a more adequate administration gave definite plans for a chartered institution as a separate organization. If the suggested plans are carried out the Seminary will enter upon its first year as a legal entity next June.



## PROF. RUSSELL R. BYRUM

Instructor Bible and Systematic Theology

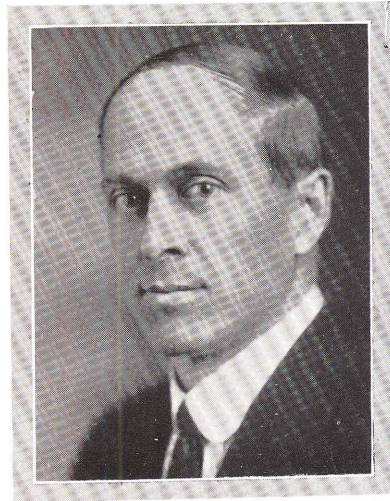
*"Hear ye not the hum of mighty workings?"*

THE purpose of the Bible course is to provide instruction in the study of the particular books of the Bible. A thorough study is given to a few of the principal books of the New Testament to train the student, so he will be able to intelligently study other books of the Bible.

The first term is devoted to the study of Bible History and Geography. The second term (1) general Biblical introduction, including the inspiration, canon, genuineness and authenticity, language translations, and divisions of the Bible; (2) general hermeneutics or the principles of Bible interpretation; (3) and exegetical studies in the Gospel of Matthew. The third term is devoted to the exegetical studies in the Epistle to the Romans, and typology or the study of the Old Testament types.

Systematic Theology is the exhibition in logical order of Christian doctrine in its full extent.

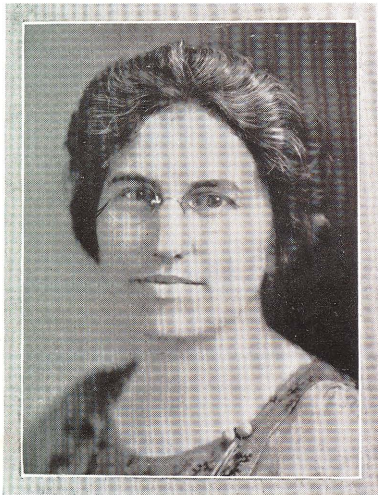
The aim of this course is 1, to beget in each student strong doctrinal convictions; 2, to afford him intellectual satisfaction in regard to any doubts he may have had about the truth; and 3, to furnish clearness in his doctrinal views that he may, in turn, correctly teach others. Systematic theology includes the following main divisions: 1, Theism, or the proofs of the existence of the personal Supreme being; 2, Scriptures are a divine revelation; 3, Theology proper, or the nature and works of God; 4, Anthropology, or the original nature and fall of man into sin; 5, Soteriology, or the doctrine of salvation; 6, Ecclesiology, or the church and its ordinances; 7, Eschatology, or last things.



## PROF. BESSIE L. BYRUM

Instructor of Missions and Religious Education

*"Nothing great was ever achieved without enthusiasm."*



FIVE terms are given to the course in Religious Education. There is a course in the psychology of childhood and adulthood, with special reference to the religious aspect. Its treatment is comprehensive, for it deals with aims and proper lesson materials as well as with the technique of the teaching process; also with the principles and planning of worship periods and expressional activities of the pupil. A special course in Story Telling is correlated with this phase of religious pedagogy. Much observation and practical work is required in the organization and administration of each of the departments of the Sunday School, the Week Day Church School, and the Daily Vacation Bible School, which includes the advanced course in Religious Education.

The mission program consists of a study of Comparative Religions, History of Missions, and Missionary Administration and Methods. Attention is given to the best methods of presenting Christianity to the various religious classes. Its history places special emphasis on modern missions both at home and in foreign countries. In the administration and methods of the mission program a missionary cultivation of the home base is stressed, placing the call, the qualifications and physical preparations of the missionary himself in the foreground.





MISS ESTHER K. ELSASER

Department of English

*"Humble because of knowledge, mighty by sacrifice."*

"AND why should I study Composition and Rhetoric? You know it just isn't in me to write." This is the plea of many students.

But all of us do write—letters, if nothing more. Should we not spend some time to improve our power of penetrating the human heart so that at least we may express ourselves better to our friends? It is indeed piteous to have no ideas to convey, but it is almost as lamentable to have the ideas and not the means of expressing them.

Ofttimes we realize not what hidden ability within us lies until we explore the recesses of our innermost consciousness. At first there may not be the inner urge to write; but when outside stimuli are supplied, behold! through diligence in study and application there may emerge from the vast unknown a real writer.

In the English courses ample opportunity is given for diligent study. We aim to stimulate the student's mind and enrich his mental background by research work; to build his vocabulary; to aid him organize his ideas; to develop his power to write well-expressed letters, pithy reports, illuminating descriptions and interesting short stories with force, clearness, and beauty.

It is unnecessary to tell of the great part literature has played in the propagation of the gospel. This movement needs more trained writers. Without a doubt some of our future writers will be products of the English classes. Thus the burden of our work makes us teachers feel the necessity of living close to God so that he will give us wisdom and tact to instruct in the best way possible.

PROF. J. A. MORRISON

Instructor of Practical Theology

*"I dare do all that becomes a man."*

PRACTICAL Theology has to do with how to apply the principles of the gospel to the hearts and lives of men. To *know* is one thing, to *do* is quite another.

Every ministers' meeting has its interesting discussions on "Pastoral Problems." The class in Pastoral Theology is a miniature ministers' meeting wherein the multitude of questions, which confront the pastor, are discussed. Many students going out into active pastoral work write back to the School and have this to say: "I have already had ample use for my notes on Pastoral Theology."

But a pastor should also be a good preacher, if possible. Homiletics, or the art of sacred discourse has an important place in any curriculum of ministerial training. Many preachers who have never studied the subject in the classroom exhibit a knowledge of it in their pulpit work. This goes to show that the rules of sacred rhetoric are the mere statement of how men preach when they preach really well.

Closely related to Homiletics stands the History of Preaching. This subject is given consideration in the department of Practical Theology. A preacher should know preachers. The history of Christian preaching is long, and interesting, and enlightening. Every preacher should inform himself as to great preachers by whom and the manner in which the cross has been preached to all the ages.





## MISS ANNA E. KOGLIN

Instructor of Greek

*"Devout yet cheerful, active yet resigned."*

"THAT'S Greek to me," you have said it many times, perhaps, when you meant that you could not get the faintest understanding of a matter. But how thoroughly enjoyable it is to come to understand an intricate subject! That's Greek exactly—when you come to know it.

No minister of the gospel is quite the preacher he should be unless he knows the original languages of the Sacred Book. There are sermons in Greek tenses, delicate shades of meaning in prepositions, a freshness and fragrance at every turn that are entirely beyond the knowledge of the preacher who does not know New Testament Greek. Moreover, he who studies the Greek New Testament until he learns to know it and love it can speak with authority, for he knows indeed that "thus saith the Lord."

Would you become a truly able exponent of the Word of God? Then do not shun our Greek Department.



## PROF. CECIL H. HARTSELLE

Instrumental Department

*"Music is the sublime expression of the soul."*

MUSIC has shared equally in the benefits of the educational revolution during the last thirty years—psychology helping to place it on a pedagogical basis—so that the art is no longer regarded as a matter of pure genius, but is fast coming to the front in our school curriculums as a practical study—a social necessity, if you please.

Since the A. B. S. is not a music school, the course in this department is very flexible to meet the demands of the individual student.

There are two courses offered: Music as an Art, and Evangelistic Piano Playing.

The Art Course involves the fundamental principles of artistic virtuosity—scales, arpeggios, octaves and chords; phrasing, pedaling, dynamics and tempo; and the difference between the melody in harmonic structures and the part leading in polyphonic forms.

The course in Evangelistic Playing is divided into three grades:

First, the playing of hymns as they are written, and in the choral style, in which special attention is given to perfect legato playing, fingering, syncopated pedaling, phrasing and tempo.

Second, the accompaniment style, in which rapid octave and chord work are the main technical features.

Third, improvisation, in which scales and arpeggios are added as technical requirements, and harmony as a theoretical necessity.

The aim of this course is to enable one to play hymn-tunes and gospel songs in a brilliant yet artistic manner.





PROF. J. W. PHELPS  
Department of Expression

*"Earnestness alone makes life eternity."*

THE duties of the preacher, the missionary, the gospel worker, the Sunday-school teacher, require him to express himself frequently in public. Every speaker should have as his object results—he should speak for effect. The more accurately and forcefully a speaker expresses himself, the greater are likely to be the results—the effects—of his speech.

Everybody thinks. Everybody expresses his thoughts. He can not help himself. He is expressing thought every waking moment either in words, in actions, in his face, and in the manner of his walk. The Public Speaker expresses himself publicly by means of voice, action, and facial expression. Although the human body was designed to express thought, yet because of carelessness, timidity, bad habits in articulation, in pronunciation, in standing, in sitting, and in making gestures, but few people express themselves as forcefully as they might or should. The training

of the body, voice, and face as expressive agents of the soul is essential for those who intend to speak in public.

Students who spend all their time while in school acquiring thought and in learning how to think, giving no attention to the art of the expression of thought may by this neglect often discount their usefulness fifty per cent, for they are only fifty per cent as efficient as they might be in getting their thoughts to others. Besides, the ability to express thought well greatly enhances the ability to think.

PROF. MABEL SANDERS  
English Department

*"Calm on the bosom of thy God."*

DO YOU have a message for the lost of earth? Do you desire to express that message in clear, forceful language? At the very foundation of convincing speech lies an understanding of the sentence. It is chiefly by the study of grammar that such an understanding may be acquired. But this knowledge alone is not sufficient. Practice in composition will aid you in the logical and effective arrangement of your thoughts. Furthermore, how this has been successfully done by others may be observed in the study of literature.

There is much more than this to be gained, however by the study of literary masterpieces. Your life, and therefore your thought, will be enriched by a greater appreciation of the glories of nature. You will be better able to see the beauty in the commonplace things of earth. Then, too, he who desires to be an efficient worker among men needs a sympathetic understanding of human nature and motives of action. He needs to think. A stimulus to thinking will be found in the expressed thoughts of others—oftentimes an interpretation of one's own ideas.

Certainly the gospel worker needs to study grammar, composition, and literature.





## PROF. H. C. CLAUSEN

Instructor of Vocal Culture and Notation

*"He learned in suffering what he teaches in song."*

WE ARE convinced that music holds an important place in the church. It is the language of her soul. Our feelings of praise and gratitude to God are expressed through this channel of blessing. Unless it is founded upon these sentiments vocal music will never interpret the Divine personality that carries its message to the heart. Spirituality is the greatest preparation for a gospel singer.

In the first year's work the practical rudiments of sight reading and the learning of different positions are emphasized. Directing for congregational singing is taught one period of each week which is often a stimulus to do their best in the rudiments of vocal music. In these phases of teaching many latent talents are discovered by the rapid progress of development. The second year's work is centered in the teaching of voice culture, chorus work, solo work, proper expression in song, and advanced directing. The completion of the two years places the individual in control of those essentials of vocal music that will enable him to command a more influential and effective position in the work of the church. To those students who desire a more advanced course in vocal music, the teaching of Harmony is given as a third year subject. This course prepares for song writing and composing.



## MISS LILLIAN ANDERSON

Secretary to the Principal

*"There is always something to be thankful for."*

SECRETARIES, generally, are a busy sort of folk, but none of them are as busy as the Secretary at the A. B. S. She is in her office early in the morning and many times she is still there after supper.

A glimpse at her duties, which range from saleslady to an office secretary, will give the reason for her long office hours. The students get all their supplies, such as books, stationery, etc., from her office. Then she is librarian, which office means detailed work itself. In her own office, she takes care of all correspondence for the school, does the stenographic work for the principal and keeps all records. The records include grades of individual students, reports of expenditures and income from the cafeteria, all fees and donations, and room rent.

Much of the detail work in the principal's office is also given to her. Then there are a number of things which will not admit classification. You say, she surely works hard. That is evident, but if you ask her how she likes her work, she will tell you that her position has its perplexities, but she thoroughly enjoys it and appreciates the opportunity of working with such a splendid group of people as those found in the A. B. S.





PROF. H. A. SHERWOOD  
Department of History

*"Infinite riches in a little room."*

THERE never was a time when the study of history has been of greater importance than at the present. Great events have taken place within the last few years that have wrought changes of vital consequence to every interest pertaining to the welfare of the human race. In order to properly interpret the present, it is very essential that we know something of how mankind wrestled with the problems of the past centuries.

Without a knowledge of history we can not discern the meaning of prophecy and its fulfilment. One of the most interesting phases of historical study is to trace the hand of God in the history of the church and of nations. We also meet with many noble characters in the study of biographical sketches, which are both edifying and inspiring.

Besides the intellectual pleasure and profit to be derived from historical investigation, many moral and spiritual lessons are discovered. Illustrations drawn from the fruitful field of history are almost invariably interesting and profitable.

If properly pursued, the study of history will strengthen the student's faith in God and divine revelation, and will deepen his appreciation for the truths of the Scriptures. It will also present solemn warnings of the pitfalls which have engulfed both individuals and nations in ancient, mediaeval, and modern times.

MISS STELLA WEIGEL  
Social Director

*"A smile that bubbles from a heart that loves humanity."*

STUDENTS who love God with all their hearts and who love human beings enough to give their best talent, their very life, cannot but force from the heart of any one in whose breast throbs the same love, a very deep appreciation. What a stimulus to service are these young men and women and what a reproof to selfishness is their presence!

One can but desire to do everything he can to add to their pleasure and comfort. True, they come from various parts of the world, with different habits, home training and environments; they are human and need the necessities of life; they are ill sometimes and need sympathy and care; they are social beings and need social pleasures, but under the hand of kindness they are easy to satisfy.

Every young man and every young woman are real entities, being different from each other, not a problem only, but an opportunity. The marvelous examples of diversity offer a great book for the study of human character and the invention of various methods. Is this not in itself an asset? Did not the great Master of the art of knowing human nature resort to various methods for satisfying human needs. Here he sets a little child in the midst; there he draws an analogy from the field of agriculture; again from the field of zoology. Why? because he realized that only certain methods could awaken in the hearts of his audiences the response of the human soul.

So it is with us who remain here to work for the Master. We feel that our work is one vast opportunity to know God better, and the workers whom he has chosen to represent him in the world. Happy indeed is our privilege to administer to the needs of his servants.





REV. E. A. REARDON  
Student Pastor

*"There is no preaching so effective as the  
serene silent beauty of a holy life."*

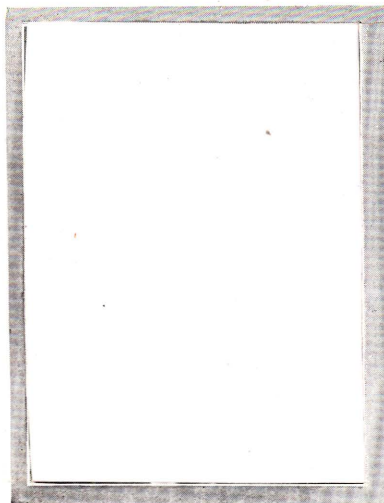
**T**WO hundred young men and women! What an asset to a congregation. Words cannot adequately express our appreciation of so noble a company of Christian students in the church.

No discerning preacher can stand before them and fail to see their latent possibilities, their sincerity of spirit, and their consecration to Christ; and withal, to feel most keenly the responsibility of ministering to them.

The students have always contributed largely to the spiritual power of the congregation and we as a church have assumed it our duty to vouchsafe to them the best of Christian care and wholesome environment.

Their association with older and more experienced ministers of the church, many of whom are located here, and their contact with a well ordered congregation are great advantages to them.

The relations between students and congregation have always been the most cordial. When they are present we rejoice; when they are absent we miss them, and when they return we are glad.



MR. STEELE SMITH  
Director of Physical Education

*"Face your game and play it."*

**T**HE purpose of our Athletic Department is not to produce athletes recognized in the school world nor to compete with other schools in any form of athletic activity.

When we entered the Seminary many of us gave up a life of physical activity for one less active, and if no provisions were made whereby we could receive the proper exercise and recreation, our health would be in danger. God has called us to His service; we need to do all in our power to prepare for the great work, and unless we are strong physically how can we perform the task before us? A strong healthy body is conducive to a strong mind and a spiritual life.

We would say, then, that our activities are not an end in themselves but rather a means toward an end— to "keep fit." We hope this will be so impressed on the minds of the students that they will always endeavor to be at their best physically as well as spiritually for God.



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or the Faculty Reception aren't you?"

ee you. But your name is no longer Hazel Lewis, is it?"  
is no longer Helen Holbrook."

ago—in fact shortly after I left school. Won't it be  
and teachers again? Since the school now has a college  
een added. But it's hard to find any to compare with the  
ol."

nce Brother Wilson. Had it not been for his wonderful  
probably have been many years later in getting started,  
ot be counted as one of the graduates."

for him to tackle. I copied one of his sayings in my His-  
often it encourages me to believe that no matter how hard

time you were directing music and Brother Clausen said,  
'Let no man take from thee thy freedom.' But you did after all."

"Yes, and I often think of his favorite expression, 'There is no royal road to music.'  
It does take you, Hazel, to remember the amusing things."

"When I think of witty folks like you, I think of Brother Morrison. It seems I can  
still hear him saying, 'Down in the Ozarks,' or 'Down in South Missouri where I came  
from.'"

"Yes, and I can still hear Brother Phelps's 'Be natural,' and I imagine I can see him  
standing there behind the desk polishing his glasses before the class session."

"What would the students do without Brother Sherwood? I think of the song, There  
Is Sunshine in My Soul Today, as Brother Sherwood's song. He surely radiated sunshine  
wherever he went. Can't you hear him saying good things about 'my wife'? But it's no  
wonder he said good things about her. She was so kind and motherly to all the students."

"Hazel, didn't you admire Bessie Byrum? But oh those exams! It would take nearly  
a whole period to answer one of her questions."

"Yes, and Brother Byrum's old expression: 'You can do anything if you want to bad  
enough,' has often made me feel like working harder. But he knew so much himself that he  
sometimes did us the honor of thinking we knew more than we really did."

"Hazel, will you ever forget that 'Easter program' we had in 1924 when Sister Helms  
became Sister Sanders? Wasn't that exciting? Wonder if they have had any 'programs'  
like that since. I think Sister Sanders was one of the kindest teachers I have ever had."

"Remember that day in Helen Percy's English Class when we were discussing the book,  
When a Man's a Man, how the class laughed when Helen said, 'I haven't read that, but I  
read The Winning of a Man.' Of course she meant another book by the same author, but  
the class preferred to let her believe they thought she was informing herself on the subject of  
winning a man."

"And do you remember how Anna Koglin had all her Greek students 'speaking in  
tongues.'"

"Esther Elsaser taught one year when we were there. I heard recently that she is now  
doing her bit as an 'assistant' to a prominent missionary."

"I took piano lessons from all our good piano instructors—Prof. Dye, Prof. Barnard,  
and Prof. Cecil Hartselle. How I enjoyed the recitals given by each one of them!"

"Yes, Helen, those were the good old days. I'm proud to say I am a graduate of the  
dear old Anderson Bible Seminary and that I went to school when these teachers were  
there."

"So am I. We could look the world over and we would never find another group like  
them. But I must go now. Good-bye Hazel, see you later."

"At the Faculty Reception. Good-bye."

—Alice E. Millar.



# The Class of 1925



## The Preacher

Would I describe a preacher, - - -  
If would express him simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner, decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.

— Cowper.



ANNA H. RATZLAFF  
Marion, South Dakota

*"O peace above all earthly dignities  
A still and quiet conscience."*

Senior Class Secretary '25; Jail worker; Chairman of Music Committee P. P. Y. P. Meeting; Quartettes; Chairman Social Committee of Sunday School Class '25.

It is certainly true of her that size does not determine value. How often a quiet devoted humble woman whose soul is hid in the depth of His great love will inspire, unknown to herself, hundreds yea thousands to live for God.

EDWARD F. HARPER  
Birmingham, Alabama

*"A mind not to be changed by place or time."*

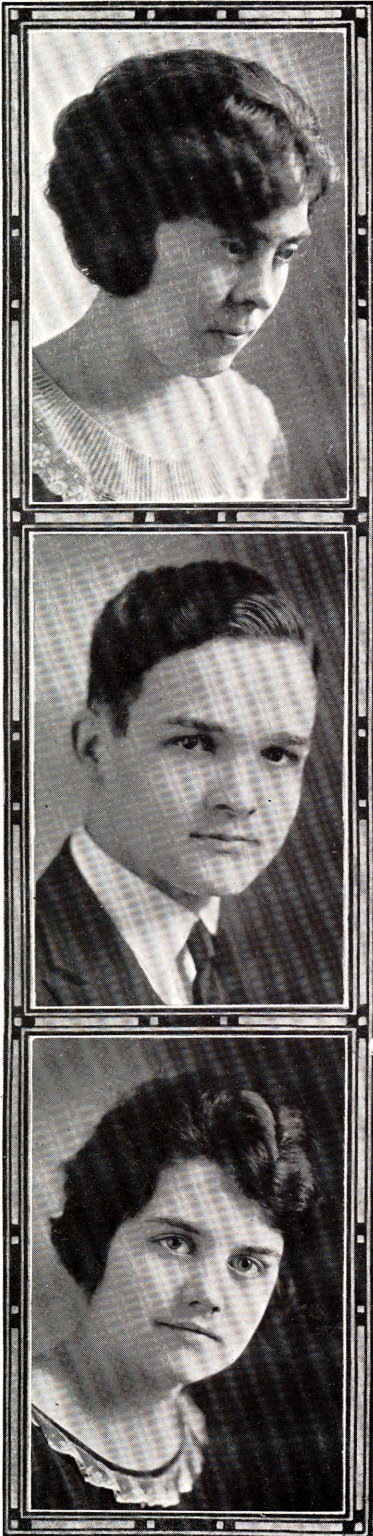
Vice-President Class '24; Banquet Program Committee '24; Program Committee P. P. Y. P. Meeting '25; President Literary Society '25; Chairman Program Committee Literary Society '25; Circulation Manager, Echoes '25.

Not satisfied with accepting at once another's ideas on a subject, Edward delves into it for himself and always comes out with some original ideas. Since he is very thorough and businesslike, we assure you that whatever he undertakes will be well done.

HELEN M. LEWIS  
Ithaca, Michigan

*"Her air, her manners, all who saw, admired;  
Courteous, tho' coy, and gentle tho' retired."*

Helen is a very busy girl doing well the work of nurse, cook, seamstress, artist, and matron's assistant. We appreciate her in all her activities.





FAYE M. SWICK  
Akron, Indiana

*"Those graceful acts  
Those thousand kindnesses that daily flow  
From all her words and actions."*

Secretary of Literary Society '25; Calendar Editor, Echoes '25; S. S. Class Secretary '24; Librarian of S. S. Class Charity.

A truly noble Christian girl. You could not keep from loving Faye if you tried to. We predict for her a happy and useful career because of the abilities she has shown in many ways.

WALTER A. SHRINER  
Lima, Ohio

*"The heart to conceive, the understanding to direct, and the hand to execute."*

Literary Program Committee; President S. S. Dept. '24; Chairman Program Committee Senior Reception '24; Social Committee of S. S. Dept. '25; President of Literary Society '25; Editor-in-Chief of Echoes '25; Student Evangelist '22, '23, '24; Committee of State Convention '24; Chairman of Program Committee for Young People '24.

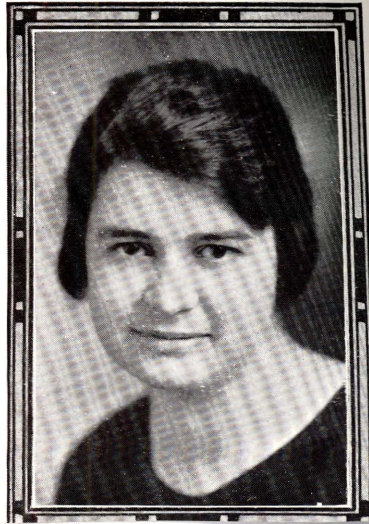
Believing in what he does, doing with his whole heart what he believes, leads us to expect nothing else than a ministry holy and acceptable unto the Lord.

OPAL M. BRADSHAW  
Athens, Ohio

*"Your music charms as doth yourself."*

Jail worker '24; Quartettes.

Singing the gospel is important along with preaching it. Opal is fitting herself for this kind of work. Just a hymn has touched a heart that a hundred sermons could not reach. O that she may feel her dependence upon God as she preaches in this manner.







NAOMI M. MOYER  
Anderson, Indiana

*"Always jolly, always kind.  
She is the maid, we like to find."*

Sunday School Class Secretary '25; Art Staff, Echoes '25.

And in her are revealed the characteristics of her namesake. Were I to prophesy I would say that she will be as great a blessing to those with whom she works as Naomi of Moab was to Ruth.

THOMAS RAMSEY  
Amsterdam, Ohio

*"O, give us the man that sings at his work!"*

Orchestra Leader '24; Chairman, Decoration Committee, Junior Banquet '24; Vice-President Literary Society '24; Program Committee Literary Society '24; Jail worker '24, '25; Quartettes.

Someway Tom has managed to accumulate a host of friends. It's impossible to resist a friendly combat with him, no matter what the subject under dispute.

DAISY HARDACRE  
Anderson, Indiana

*"Those blue eyes, too true in ought to disguise  
The sweet soul shining through them."*

Banquet Decoration Committee '24; General S. S. Secretary '24; Sunday School Teacher '25; Art Editor, Echoes '25.

It is an inspiration to be near Daisy. When she bubbles over with enthusiasm, one is apt to catch a little of it. She has a host of friends, who wish her the best of success and expect her future life to be one of usefulness.



DONA F. BRANCH  
Bakersfield, California

*"Howe'er it be, it seems to be,  
'Tis only noble to be good."*

Sunday School Teacher '24.

Sister Branch is preparing herself to be a real helper to her husband as he goes out into the work of the ministry. May the Lord bless their labors with success.

F. ERNEST BRANCH  
Bakersfield, California

*"Good sense, which only is the gift of  
heaven."*

Business Manager, Echoes '25; Class President '25; Sunday School Supt. '24.

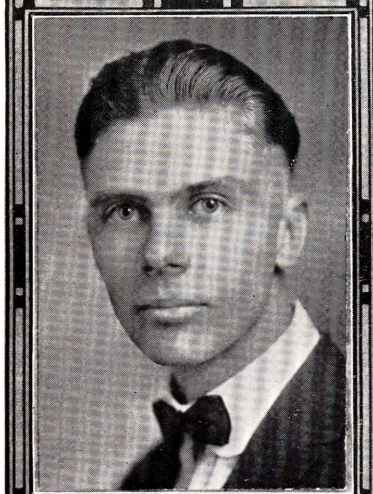
Of course being married helps one to be somewhat settled. But here is displayed an unusual quantity of sense and business ability. He does nothing by halves neither will he do the work of a minister poorly.

MILDRED M. SUTTON  
Portland, Oregon

*"Her music the fiercest grip can charm."*

Sunday School Teacher '24; Orchestra '24; Refreshment Committee '25.

Mildred came from far away Oregon to be one of us, and we are glad she did for we have learned to appreciate her very much. She has good musical talent and often favors us with some fine numbers. She is also very businesslike and thorough in all her work.





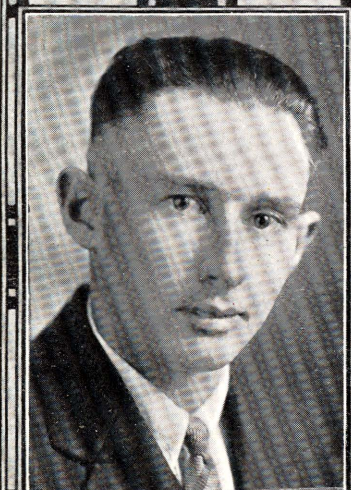


FLORENCE PATTERSON  
Anderson, Indiana

*"Beautiful thoughts make a beautiful soul  
And a beautiful soul makes a beautiful face."*

Decoration Committee, Junior-Senior Reception '24; Sunday School Teacher '25; Quartette.

Modest is our Florence who never tries to put her accomplishments on display, but they just naturally shine forth.



CARL HAGEN  
Parkers, South Dakota

*"He's armed without that's innocent within."*

After two years of association with Carl we believe that he will be as earnest and faithful when he returns home to work for the Lord.



COILA M. LINDNER  
Williamstown, Michigan

*"O, give us quality instead of quantity."*

Dear girl, we learned to love her at once. It is rather hard to get her started, but when you do, she amazes you with her wealth of original ideas.



MRS. L. E. MOYER  
Anderson, Indiana

*"For she lives twice who can employ  
The present well, and even the past enjoy."*

Mrs. Moyer is truly a faithful and conscientious student. She never stops until she has done her best. We appreciate her Christian character, too, and pray God's blessings upon her.

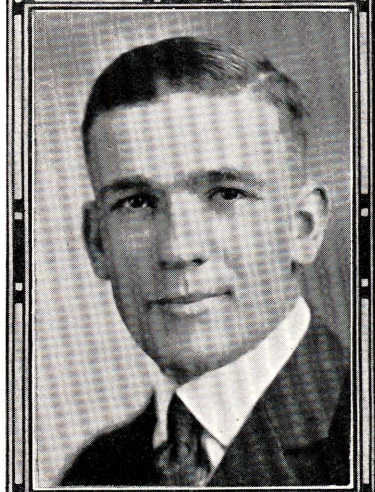


MYRON JEUNE  
Catskill, New York

*"Goodness consists not in the outward things  
we do but in the inward things we are."*

Vice-President, Literary Society '24.

Myron is a good faithful Christian. We appreciate his example very much. He is a most willing worker, no matter what the task he is asked to do. We pray that God's blessings will rest richly upon him.



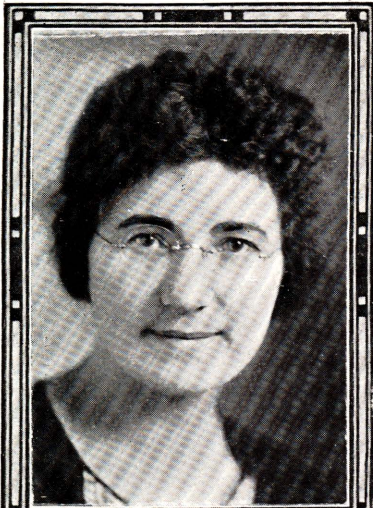
ELEANOR G. LEE  
Peru, Nebraska

*"Just with us long enough to find a place in  
all our hearts."*

Grace has only been with us one year as she spent her first year in the K. C. B. T. S. We have found that she is a conscientious and earnest Christian. We wish her much success in her future work.





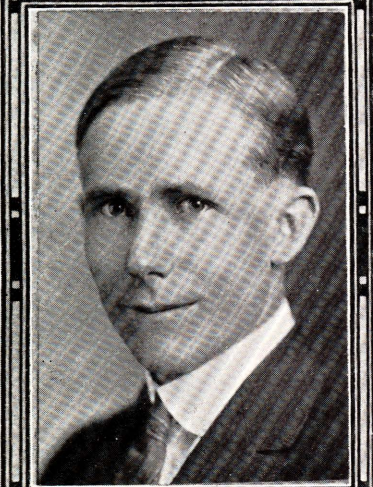


HYACINTH R. HUDSON  
Denver, Colorado

*"Always thoughtful, kind and untroubled."*

Sunday School Teacher '25.

Hyacinth is a very quiet peace-loving girl. When there is work to do, she is always willing to help. We predict for her a very useful career.



GEORGE W. JOHNSON  
Anderson, Indiana

*"Slow in considering but resolute in action."*

Assistant Pastor '23, '24; Sunday School Teacher, '23, '24, '25.

Brother Johnson is a little hard to understand. After being quiet for a long time he suddenly begins to talk. You soon find that his mind has been busy and he has been thinking very deeply.

We understand he has been a successful pastor in the West and believe he will be more successful in the future.



MARY M. MULLINS  
Jasonville, Indiana

*"Good deeds will shine as the stars of heaven."*

We are glad that Mary has been able to spend two years here in school with us. She is fitting herself particularly for Sunday School work. We wish her a happy and useful future.



VIOLET MARSH  
Union City, Indiana

*"Of manners gentle, of affection mild,  
In wit a man, simplicity, a child."*

Banquet Program Committee '24; Senior  
Editor, Echoes '25; Sunday School Class  
President '25.

If there is a bit of truth hidden in a  
heap of theories, she will find it; if she sees  
a beautiful thing she wonders how it can  
be used. She perspires not in dreaming  
but in laboring.

CLARENCE W. FARLOW  
Milroy, Indiana

*"He hath common sense in a way that is un-  
common."*

Class Treasurer '25; Member of S. S.  
Class Charity '25.

You don't learn to know him in a day,  
but when you do, you are sorry you didn't  
sooner.

LULU M. BASSETT  
Los Angeles, California

*"Ne'er an idle word doth she speak."*

Sunday School Teacher '25; Committee  
for programs of Y. P. Meeting '25.

Lulu never has a lot to say but it is not  
because she has nothing to say. She has  
an idea of the value of things and spends  
her time on those of the most profit.







ESTHER L. MILLER  
Anderson, Indiana

*"To those who know thee not, no words can paint."  
And those who know thee, know all words are faint."*

Sunday School Teacher '25; Banquet Program Committee '24; Program Committee, Literary Society '25; Literary Editor, Echoes '25.

Esther is one of the best loved girls of our class. She is never so busy for herself that she cannot take time to help in some extra undertaking, if asked. The earnestness, joy, and ability with which she does her work bring success.



HAZEL C. LEWIS  
Ithaca, Michigan

*"As full of spirit as the month of May."*

Vice-President Class of '25; Associate Editor, Echoes '25; Jail worker '25; Banquet Decoration Committee '24; Literary Society, Program Committee '24; Junior Church Choir Leader.

Hazel is everybody's friend, always scattering sunshine and cheer. How could we get along without her! She is kept busy with her many duties but always finds time to lend a helping hand to those who need it. We are sure she will be untiring in her work for souls.



GEORGE DIETERICK  
Loon Lake, Washington

*"Hope elevates and joy brightens his crest."*

We are glad that George decided to be in our class. He has helped to keep the standard of spirituality up where we wished it to be. We wish him the best of success as he goes into active ministerial work.



## Senior Class History

### Realists

The breezes still blow through the great oaks; the sun still sets in the west, the grass is green again; the birds still sing; but we are a little older, a little wiser, a little sadder than that day in late September when ninety of us gathered from all over the world to this spot where we have worked and played, laughed and wept.

Those first days, of which we had so often dreamed, renew in us the old desire of giving our best to our Master. O, that we might ever be so full of the Spirit of Christ that our soul winning fervor should never languor!

What is that which I hear? It is the hum of mighty workings. From every land come piteous tales of unrest and despair. For what are they groping? Why should they now become so restless and anxious when for centuries they have prided themselves on being the unchangeables? Who could cause such a revolution of temperament but God? From a people to whom God has revealed himself, he is calling and preparing men and women who will carry the gospel of Christ which is the balm of all ills. The call is not the call of the masses only but also the educated, inquiring class. Centuries have developed thinkers. Buddha spent a lifetime in vain searching for the Way. Confucious expressed the problem of the ages when he said: "All is dark except this world and it is cloudy."

Philosophy and meditation are good; but we can know God only as he is revealed. The ages that have passed have left only dark questionings upon the minds of those people. It is for us to learn of them and their problems so that we can satisfy their intellects; so that they may know and believe in the true God who has revealed himself to us not only that we might be saved but that by all means we might save some.

As we left last year we had begun to feel how much we had already been benefited, not only by our studies, but also by the association with real men and women of God. How sweet to us are the memories of those times when teachers and students were so melted by the Spirit that whole class periods were spent in prayer and devotion. Coming in closer touch with each other especially in the preparation for the Senior Banquet and our last hike as a Junior class, we found the love of Christ paramount in all lives.

Several familiar faces were missing from our class, when we returned to take upon ourselves the responsibilities of Seniors. Even though our class was divided on account of the change in course, we are still of the same spirit. As we depart we know that God is very near, ready to guide us into efficient service for souls.

Eagerly we wait for the time when we shall be preaching the gospel of Christ which we love so well. How our hearts are moved as we view the great unfinished task! Almost impatiently we wait to see souls enter the kingdom because we have labored for them. When we consider how Christ suffered so much for us in Gethsemane and on the cross, shall we not lift the burden a little by putting all our efforts in salvation work?



## A Message to the Class of 1925

The class of 1925! With what depth of feeling do I think of you! I am enraptured with joy as I peer into the future and see you at work for your Lord and mine. I see you standing in the pulpit holding him up so that the lost are drawn to him and in him find the more abundant life. I see you enter a home and go to the bedside of a man hopelessly ill. I hear you tell of Jesus, mighty to save and to heal! I see the pallid face brighten, because Jesus has come as Savior. I see the man rise from his bed rejoicing and well, because you have prayed the prayer of faith. I see you enter another home, where you find a mother weary, discouraged, and heart-broken, because her burdens have been heavy and her world has brought little of brightness but much of toil, sorrow, and trouble. I hear you tell of Jesus, the Rest-giver, the Arm of Strength, the Star of Hope, the never-failing Source of Joy no matter what the station in life. Soon I see beauty show forth where were only ashes before. Nor do you fail to see the children there. Moved with pity because of their spiritual starvation, you gather them into the Sunday-school and become the turning point in their lives. Again, I say, my heart is filled with joy as I see you going about in these blessed ministrations.

But crowding upon this joy is a feeling of utter sadness born of fear lest some one's work will go undone, because he misses the way. It appears to be the way of us frail human creatures that of a considerable number, who start on the right way, one or more will by and by turn aside. Somebody loses his vision, or becomes discouraged, or becomes deceived, loves this present world, or loves to have the preeminence.

I sat trembling one day in my late teens thinking on this. There was Sister A, a spiritual wreck, and was she not one day just as earnest, sincere, devoted, as I then? One after another of such passed in panorama before me. There came also some who had been faithful and useful through all their many years. How my soul craved to be one of that number! Yet the danger that I might not appeared very great. My soul in agony cried out, "Is there no sure way? Then came this answer from the Holy Spirit, "Walk humbly with thy God."

As I look back over the years, I can see how my vision has been from time to time renewed as I drew near the cross and beheld there my suffering Lord. There I have felt humble, and there the world has lost its charms. "Keep me near the cross," and "When I survey the wondrous cross," have been favorite hymns. In discouraging times I have found that a humble acknowledgment of my utter weakness and inability and a drawing near to God at the same time somehow begot a faith for God's working through me. "My strength is made perfect in weakness." "I can do all things through Christ who strengtheneth me." Thus far I have found walking humbly and walking with God a safe way, and I am convinced it will be to the end.

So my message to the class of 1925 is the Spirit's answer to me, "Walk humbly with thy God." Heed that, and at the last great day you will all, with none missing, be gathered round the great white throne, rejoicing, and bearing precious sheaves.

—Bessie L. Byrum.



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## Junior Class

### Idealist

The degree of man's success is usually determined by his own attitude. Some affirm they are victims of unfavorable circumstances and that it is useless to attempt anything worth while. True; many have yielded to circumstances and are not contributing their part to God's scheme. But many have calculated the value of time and conscious of a divine purpose they have set up definite goals to reach and lofty ideals to strive toward. But to attain a worthy goal one must first acquire high ideals; for the strength of character necessary to noble achievement comes only through personal piety and a refinement of soul, and such highness of the inward life can be realized only through a personal acquaintance with the Great Idealist.

The Class of '26 consists of idealists, in that we have aspired to so harness our powers that the highest and noblest purposes may be realized in our lives. We mean to verify all pretensions of piety by practical righteousness. Vision is of no value unless converted into a reality. That is precisely our task and we are resolved to accomplish it. Last year we learned to adjust ourselves to our new environment, and by following able leadership made acquisitions which we are sure will contribute to our fitness as standard-bearers of the lowly Nazarene. Those who bore our class banner were: Wm. Fleenor, President; Edward Harper, Vice-President; Josephine Ferguson, Secretary; Helen Holbrook, Treasurer. This year we have attempted to get a still greater vision of life with its high purposes.

Our history has been unique. The extension of the course of study gave us one more year than our predecessors, necessitating a greater discrimination in the division of the classes. Some have withdrawn from our ranks while others have joined us. We number sixty, but "our strength is as the strength of a thousand because our hearts are pure."

The members of the Junior Class are determined to do all possible to relieve the awful devastation made by sin and to bring the true ideals of Jesus to those whose lives have been cured by its viciousness.

O, Christ, give us thy purity and the power to bring us to such noble ends!





## Sophomore Class

### The Guiding Star

Early in September, 1924, a mighty volume of believers were seen moving in every part of the globe; mighty, not in numbers, for it was only a few over ten score, but mighty in their purpose. They had tarried before their Master until endued with power and when the power fell, each and every one caught a glimpse of a life of real service. This movement was characterized by its guiding hand, for this multitude proved to be the students of the Anderson Bible Seminary and the hand was that Star of the East, Jesus Christ. All had the vision of service and that Star was leading them to our school where they could prepare for the work which had been given them.

From this number of students, our Sophomore class had the good fortune to gather nearly a hundred members. We came in a quiet and unassuming manner, but with a settled determination to do our duty and to strive until success should be obtained. No class has ever entered the school with higher ideals, a clearer vision, a stronger purpose or deeper realization of the need of God's help.

Soon after school began, the class showed its ability by meeting and organizing its personnel of class officers without the aid of the upper classmen. Harry Harp was chosen for President, William Tubbs for Vice-President, Mary Seacat for Secretary, Edwin Koglin for Treasurer, Carl Flory for Sophomore Class Editor of the Echoes, and T. G. Croswell for Business Manager. The decision was also reached in favor of changing the Echoes from a class to a school annual and the class pledged their hearty support to the Editor-in-Chief and his assistants.

Throughout the entire year the Sophomore class has taken active part in spiritual work. Many times entire periods have been spent in devotional services. Prayer has been an element in the class meetings and the social gatherings as well, consequently all have developed into deeper things of God. How could it be otherwise with such a one as Jesus Christ to lead us on? The class motto "More Like Our Master" clearly expresses our ideals and every one is striving by a daily life of prayer, devotion to God, and service to mankind, to "Be a workman that needeth not to be ashamed" and to have God's approval on their lives at all times.

We appreciate the faculty and our fellow schoolmates, who have given inspiration for these sentiments by their exemplary lives; and we earnestly desire that the Guiding Star of Heaven may hover over and direct, not only our lives, but theirs as well.





## Special Students

We are happy to be numbered among the students of the Seminary. We regret that less than half of our number are in the picture. There are about thirty special students in school this year. A few of our number live in Anderson, and the others came from east, west, north and south. Our motive in attending school is the same as the other students', for we too are here to better prepare ourselves for service in the Lord's vineyard.

We are not in a separate class, but you will find some of us in most every class. We are glad there is a place for us in the school even though we are not enrolled in the regular course. Our interests, duties, and vocations are varied and such that most of us devote only part time to our studies. Many of us are wives, mothers, or office workers, who are eager to qualify ourselves, so that we may be better Sunday School teachers and workers in the church. Others are missionaries on furlough, who are desirous of taking all the studies they can into the one short year they have to spend in America. A few are graduates, who could not include all the subjects of the school curriculum in their regular course, and they feel that another year here will be profitable.

It means much to us to be able to mingle with the spiritual students and teachers in our classes. We catch much of their earnestness and enthusiasm and are made better by our association with them.

Even though we are not an organized class we realize we have a responsibility in keeping up the standard of our school. Our prayer is that each student will ever keep before him the aim and purpose of the school.





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## Spiritual Education

This reform movement reached an important epoch in its history, when it opened to its young men and women the door of opportunity to obtain a Christian education that would better prepare them for service in the cause of Christ.

Then, as now, there was a great need of more ministers and the need was not being supplied. The reason is apparent. Many of our young people, who felt an incentive to work for Christ, simply stifled the call and shrank from the ministry, because they saw no way to become prepared.

It is a most hopeful sign that we as a people are becoming more and more conscious that the hope of the church from the human side lies in her undeveloped youth.

Many of our young people are earnest, progressive, forward-looking, and loyal. They must by all means be enlisted under the banner of Christ and trained for his service. Christ needs them and "we simply can not get along without the priceless assets of their hopefulness, idealism, power of vision, their spirit of adventure and warfare, and their unspent years."

Within the hearts of the older brethren who got their education in the "university of hard knocks," there is a growing sympathy for the rising generation of ministers and also a kindly feeling toward worthy efforts which are being made toward preparation.

The Anderson Bible Seminary has been established now for a number of years and there is little need at present to offer much argument in its defense, for, by God's help and by the valuable service it has already rendered to the church, it has won its way into the confidence and affections of God's people. We believe the coming years will still more clearly justify the wisdom and vision of those who were used of God in founding it.

It should be clearly understood that the mental education received in the Seminary was never intended to supply what the Holy Spirit alone can give, and none know better than the faithful instructors themselves how utterly empty is mere human learning without the inspiration of Christ in the soul.

Perhaps there are some who are not aware that there is a powerful spiritual influence in the school by which the heart is educated as well as the head. The contact of the students with one another and with the teachers in their daily tasks, the chapel exercises, the group prayer-meetings and the various church services all furnish a valued contribution to their education on the spiritual side.

The instructors are constantly impressing the students with the supreme importance of the divine element in their training and experience. And, just here, it may be said that the School will be a trust-worthy auxiliary of the church only as its teaching force is made up of men and women who are godly as well as learned. Someone has well said that, "Lying dangerously near to every virtue is a corresponding vice." This is true with the School. None but those teachers who have the happy combination of learning and Christian piety should be allowed a place on the faculty. Herein lies a great measure of its safety.

As the years pass by we can not resist the conviction that the School with its excellent teachers and its helpful courses of study is destined to fill an increasingly important place in the spread of Christ's kingdom.

—E. A. Reardon.



## The "Spiritual House" of the Future

The past and present of the Anderson Bible Seminary will naturally lay the foundation of its future, and also the church. Let us take a retrospective glance at what we have done and especially what we are doing. As we view the whole situation we can not but see we "are builded together for an habitation of God through the Spirit."

Our motto at present, "Where Spirituality Predominates," is without doubt the sentiment of the former student bodies, and at present it is preeminently so, and we are sure it will be in the future. We are confident of the former students' being spiritual because their congregational and revival services are characterized by deep spiritual tones. Concerning the present student body, we feel we can say they are peculiarly pious and prayerful. It is no uncommon thing as we walk down the halls to hear sacred sounds falling on the air. Somebody is going through a trial, or some one is sick, or perhaps some one is feeling a special need of divine assistance for this day.

One Monday evening some of the students met in the matron's room to spend the evening in a social way. But their meeting was turned to a spiritual one, for it was suggested that prayer be offered. God drew especially near. Wave after wave of glory swept over them, and every one began to weep before the Divine Personality. It did not stop there. After they departed the good tidings were rehearsed to others. A prayer-meeting broke out in one of the boys' rooms. They had been praying a while when the heaven began to touch other hearts. Some lay awake in their beds and praised God. Footsteps were heard at the door, and another brother came in weeping and said, "I want you to pray for me too." So "at midnight they sang praises to God." At the present time there are six or seven prayer-meetings held each evening.

One Sunday afternoon two boys sat conversing as follows:

"Brother A., I am so glad to see the spiritual tide rising here in the A. B. S. You know ever since that prayer-meeting in the matron's room I believe each one has become more spiritual."

"Yes Brother B., I have noticed that too. I can say for myself that I have been drawing nearer to God each day. I am more and more realizing if I go through school and do not become more spiritual I have missed the mark entirely. After all Brother B., what is the mission of the school if it is not to implant in the heart of each one that attends a deeper feeling of the need of God and a more pious life?"

"Brother A., I heard much about the spirituality of the school before I came, but do you know it has far surpassed my expectation. I can even see where it has increased in spirituality since last year. You know as well as I do that if it continues this way that the church of the future cannot be otherwise



## The "Spiritual House" of the Future---Continued

than a spiritual dynamic in the world. I used to wonder if the future church would eventually apostatize, especially since it has come from many narrow views to broader ones. But I am convinced that it will never be possible with this tone of "spirituality predominating."

After viewing the present situation, we are convinced that the "lively stones" of the "spiritual house" of the future will indeed be "precious." It is the present attainments that cause us to hope for future possibilities. It is an indisputable fact that "like priest, like people." The churches in the past have followed in the footsteps of their preachers. The teachings here continually cause the conviction to settle deeper in every consecrated heart that, "Without Christ we can do nothing." We realize more and more that there is one message, and only one that God has entrusted to us, that is: to point men to God. Everything we learn causes us to feel the responsibility more until we cry with Paul, "Woe is me if I preach not the gospel." With this feeling in our souls, and actuating every advancing move in the church we are safe.

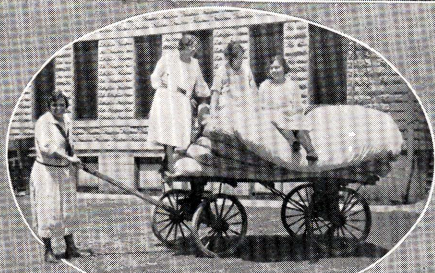
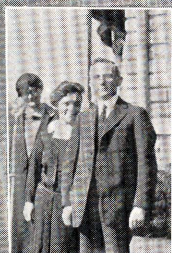
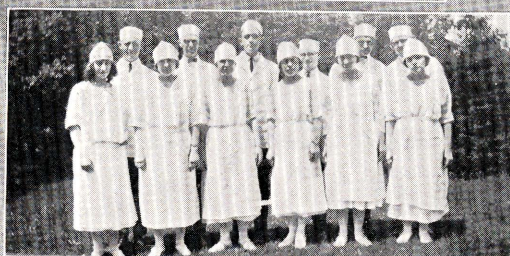
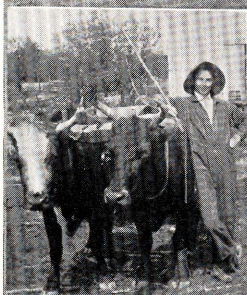
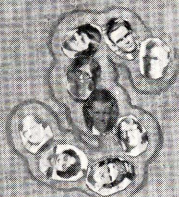
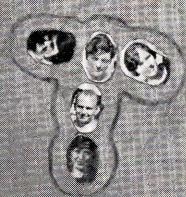
Shall we not continue to advance? Think we, that we are at our best? When we consider that if every one that had received the grace of God in their hearts had been instrumental in getting some one else saved beginning with one, in thirty-two years more than the present population of the world would be saved, we can not keep from looking to him who has "all power" for "our sufficiency." What have we done? In forty-four years we have the sum of about eighty-eight thousand enlisted in the movement. What is that when compared to the one billion seven million of the world's population? But we "despise not the day of small things." Our "prediction is that not a generation remains between this day and the formation of a mighty body of believers, the mightiest and most powerful that ever shook the world. . . . They are massing from the rivers to the seas." "And may it be our office today to light a fresh beacon fire on the venerable walls of 'the church' sacred to truth, to Christ, and the church—to truth immortal, to Christ the comforter, to the holy church universal. Let the flame spread from steeple to steeple, from hill to hill, from island to island, from continent to continent, till the long lineage of fires shall illumine all the nations of the earth, animating them to the holy contests of knowledge, justice, beauty, and love."

"There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower about to blow;  
There's a midnight blackness changing into gray;  
Men of thought, and men of action, clear the way.

"Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper; aid it, type;  
Aid it, for the hour is ripe,  
And our earnest must not slacken, into play;  
Men of thought, and men of action, clear the way."

—L. Earl Slacum.







## Receptions

### Get-Acquainted Reception

At the beginning of the year many new students enrolled. Everything was strange to them and they were strange to us. It seemed difficult to get acquainted with so many. After a few days a tinge of homesickness seemed evident upon the part of all. But our extreme loneliness was not to last always; a Get-Acquainted party was announced. The main feature was a contest—a prize was offered to the person meeting the largest number of new people. This produced friendly rivalry and much pleasure for the evening while it drove away that feeling of reserve.

That was the beginning of acquaintances which have ripened into warm friendships and these have enriched and made the school life, of many, very pleasant. In the future when these events are recounted, they shall bring much pleasure and satisfaction to us.

In the latter part of the evening refreshments were served after which members of the faculty gave interesting talks.

### Bryan's Reception

One of the unique events of the school year was the banquet held in honor of the distinguished guest, Hon. Wm. Jennings Bryan. Seated with Mr. Bryan at the dinner were the faculty of the school, representatives of the Park Place congregation, officials of the Gospel Trumpet Company and the various boards, and guests from the city.

Brother Reardon, the pastor of the Park Place church, introduced the speaker to the assembly. In response Mr. Bryan expressed his appreciation for the people of the church of God, who are always glad to give their influence and support to any cause promoting justice and right. Then the speaker turned and spoke in praise of the faculty as dinner hosts.

Mr. Bryan said in part, "The thing that has helped me most in politics is religion. I have gained more from every righteous cause than I have given to it, although I have tried to give my best." He said, "If there is one thing that has helped me more than another in my efforts, it is the belief that God is behind the right. When I am fighting for a cause, my greatest concern is—is it right? If it is, it will prevail."

May it be said of us as has been said of Mr. Bryan, "His name is a synonym for virtue and justice."

### The Birthday of the Students' Pastor

Our high esteem for our faithful and capable pastor is ever increasing. His nobleness of character, his consecration, and his devotion to God and his work demand nothing less than our highest respect and best cooperation.

This love found its expression in a material way on Brother Reardon's last birthday. The congregation in Park Place accompanied by friends in the community and students, took their baskets of food to the Dining Hall on the Camp Ground, where they spread a picnic supper.

After the supper several who are leaders of various phases of church work, such as Sunday School Superintendent, Young People's leader, teachers of the A. B. S., Secretary of Missionary Board, and others, gave talks expressing appreciation for his support and interest in their line of work. Between the talks appropriate songs were sung.

The congregation presented Brother Reardon with fifty dollars in gold, one dollar for every year of his age.

Bros. E. E. Byrum and E. A. Rather's birthdays were remembered also, much to their surprise.



## Sights and Sounds

Perhaps there is in the school life no hour more filled with interest for the onlooker than that which comes after the day's work, when the restraint of the classroom is cast aside and that of the study period a thing of the future. The one with eyes to see gets a glimpse of currents otherwise hidden beneath the surface, while his ears need not be keen to be filled with sounds many and varied.

The lobby is the place, above all others, most to be desired at this time, for thither flows the stream of strong and radiant life after the soothing effects of supper. Still hath Epicurus ardent followers!

From his "coign of vantage" the onlooker watches this interesting gathering. Here is a group earnestly debating the pros and cons of some weighty subject of theology. Now and again, he catches the name of Polycarp or Tertullian, and he wonders how the shades of these and others would feel could they visit these halls and see the interest they were stirring. There, an animated discussion is taking place—animated is the word,—for no recounting of the deeds of the vigorous Luther, no memory of Alexander the Great, nor even of Napoleon, could have for the moment aroused deeper feeling, for the vagaries of the verb infinite are being narrated! How many there are in that group in the corner! Surely there must be something of vast importance to hold them. There is—the radiator! It is almost zero outside, and we were not all born in Indiana!

In the midst of these interesting debates, the bell rings and a great part of the crowd melts away, for the Seniors hold a meeting tonight to discuss such weighty matters as class colors and the sale of annuals. This seems the signal for a general breaking up of the groups, and some one remembers a quartette practise in the chapel. Soon dulcet tones are issuing forth, now harmonious and now discordant. From the music studio are heard flowing arpeggios and crashing chords, while from the vocal room a would-be Caruso is earnestly doh-mi-soh-mi-dohing.

Alas! again goes the dreaded bell—perhaps a more fitting adjective should be employed here, for to some whose eyes have been anxiously turned from time to time towards the clock, that summons betokens not a period of hard toil but —!— Once more the stream of life pours through the lobby; this time for the most part in a hurry, though a few dare to linger, for are there not two sermon outlines to be handed in tomorrow, and there is that account of the traits, charming and otherwise, of the primary child. The stairways creak under the weight of the many hastening up them, the noise of talking and laughter fades gradually away and silence reigns. Only now and again some one hastens by—a worker from the cafeteria, detained by the numerous dishes; a launderer from the basement, who after giving furtive glances around flees hastily upstairs; some one making tracks for the Reading room, for sundry references must be looked up before tomorrow, and there are many who will be seeking the



### Sights and Sounds--Continued

book; and last but not least, Vulcan's toiler ascending from the depths, for the clock is of supreme interest to him.

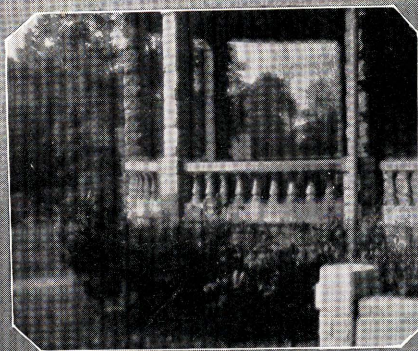
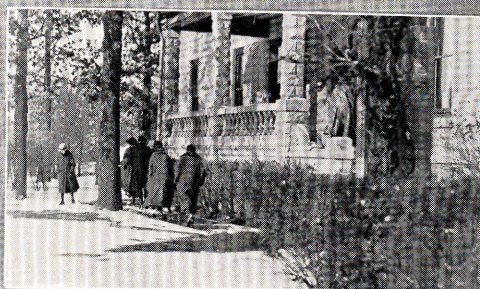
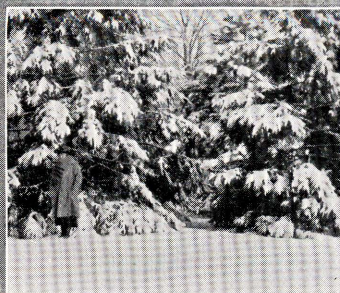
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Suddenly the telephone rings, and immediate prayer is requested from Indianapolis for some one who is seriously ill. This request sets the spectator's mind working in another direction. He thinks now of the reason for the existence of this building and everything in connection with it; of Him, who made it all possible—the great Creator and Father who hears and answers prayer,—and of the many instruments whom He has used to accomplish His purposes. The trend of thought leads him to bygone days and for a time the lobby seems once more filled with a busy crowd. This time they are of varying ages and as he looks closer he recognizes many who lived here before the school came into being. The faces of some who have labored or are laboring in foreign lands pass quickly by, and here are some who have remained like pillars in the church during times of stress and storm. Instinctively he thanks God for these noble men and women who were willing to follow Him all the way, and who have left behind them an inerasable influence for God and eternity; and there rises from his heart too a prayer of thanksgiving for those who came after them—strong, young lives consecrated to do all God's bidding and even now obeying Him at all points of the compass. With this thanksgiving goes forth a fervent prayer that they, and those, who so recently filled the halls with their happy talk, might remain faithful and “finish the course.”

—A Spectator.









## The Christian Student

Because of many sad instances where promising young people have made shipwreck of faith on account of imbibing dangerous teaching in certain institutions of learning, some people have become prejudiced against schools in general and even against education itself. This attitude, however, is just as inconsistent as would be of a farmer who should impatiently express the hope that no more rain should ever fall upon his farm, because of a recent flood that had destroyed his crops. Water is a great blessing, when kept under control and properly distributed, but when a river runs wild and overflows its accustomed channel, it works great havoc. So it is with intellectual culture. When it is received from wholesome sources and kept subordinated to its proper realm, it always increases the usefulness of its possessor in any noble calling or occupation in which he may exercise his God-given talents.

A young man, who felt his call to the ministry, was advised by his pastor to attend some safe institution of learning where he might become better equipped for the work to which he had been divinely called. In order to safe-guard him from the danger of emphasizing the intellectual at the expense of the spiritual his pastor said, "As long as you are more concerned about the experience of the heart than the cultivation of the mind, you will be safe." Years ago that pastor was called to his eternal reward, but the good advice he gave has never been forgotten. A proper development of both mind and heart is a happy combination and is beautifully expressed in Paul's counsel to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The young Christian, who is privileged to attend school where there is a well-balanced curriculum and where the very atmosphere is conducive to spirituality, is highly favored indeed. As he systematically pursues the course of study he will experience clearer visions of the truth and of the great importance of the work to which God has called him. The association with other students will also prove to be very beneficial.

While students are very grateful for the opportunities which the school affords, yet this does not lessen their appreciation of any of the older brethren who may not have had similar advantages in their youth. Whenever opportunity affords, they gladly sit at the feet of our pioneer brethren and profit by their experiences, their counsels and their admonitions. Our most fervent prayer for the students of Anderson Bible Seminary is that the mantle of our Spirit-filled pioneer brethren may rest upon each one. Our dear Bro. D. S. Warner was a life-long student. While he did not attend college as long as he expected, yet after leaving Oberlin College he utilized his spare moments in further study and intellectual advancement.

One of the advantages of attending an institution of learning is the formation of proper habits of study. This will make it possible for the student to



grow and develop through all the future years of his life. By reading the noble thoughts of other writers he will receive fresh inspiration and a larger vision of his own mission and field of labor. He will also derive precious lessons from the great book of nature and will learn to apply these in a practical way by using them to illustrate spiritual truths. Christ himself set us an example of this method of preaching when he emphasized the most precious truths by referring to the flowers of the field, the birds of the air, and the familiar scenes of life with which he was surrounded.

The student will also learn how to make use of the incidents and circumstances of life that appeal so forcibly to mankind everywhere. He will never lack for interesting topics nor for appropriate illustrations. Every new happening is likely to suggest directly or indirectly fresh material for illustration or sermon-building. He will receive inspiration from the good men of all ages but his supreme source of inspiration will ever be the indwelling Comforter who will guide him into all truth. Many books will prove a blessing to him, but none can equal the "Book of books" which is the inspired Word of God. He will learn many precious lessons from his brethren, but even these can never be a substitute for the seasons of personal communion he may find while sitting at the feet of his Lord and Master who is the great Teacher of all.

The student who thus emphasizes spirituality above mere intellectuality, will always retain the simplicity of unquestioning faith in the promises of God. This will be his greatest safe-guard against error and unbelief, which have wrecked many souls who failed to put God first in all things. Retaining this humble attitude throughout his earthly career, he will not allow himself to become exalted on account of intellectual attainments, but will constantly endeavor to use all his talents to the honor and glory of his Lord and Savior.

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

—H. A. Sherwood.





## Echoes

What a medley of sounds! How shall we ever detect the voice of the Master amidst that Jewish rabble? "Listen!" We listened, and we heard *an echo from the cross*, "It is finished!"

Jesus has spoken—and died. After three and one half years of indefatigable endeavor in doing his Father's business, which ended in his wretched death on the cross his work is finished. These three and one half years were crowded with the work of schooling his disciples, teaching the multitudes, healing the sick, long seasons of prayer and fasting, "journeyings oft," and confuting Scribes and Pharisees, insomuch that we wonder if those who knew him best did not sometimes urge him to relax from his intense efforts. Can you imagine him and his disciples after a strenuous day, engaging in a conversation like this?

"Master, we fear you are overdoing yourself. We fear that you cannot bear up under your tremendous responsibilities."

"I must work the works of Him that sent me while it is day; the night cometh when no man can work."

"Well then, take a vacation. Go to the shores of the Great Sea, to the mountains of Lebanon, or to visit the old homes of our fathers in Egypt."

"I say unto you lift up your eyes and look on the fields for they are white already to harvest. I must work the works of Him that sent me while it is day."

Or perhaps they deftly suggested to him that he should refrain from trying to establish an unpopular reform, and be a lawyer, a rabbi, or a doctor in the temple. Then he again emphasizes what seems to be so obscure in their minds, that he *must* be about his Father's business.

However, his personal work did not accomplish all that was to be done and he knew it, consequently we hear another *echo from the mountains of Galilee*. His burial and resurrection had taken place; forty days had been spent with his disciples and now, just before ascending to heaven he utters his last commission to his disciples, "Go . . . preach."

And that call to service is echoing today in consecrated hearts throughout the world. Hear him as he commands, "Go into all the world and preach the gospel to every creature."

He promised his presence, his power, and marvelous results. His disciples did go. Though not schooled in the institutions of learning of their day, yet they had been tutored by the Master, and they preached the gospel effectively, the Lord confirming the Word by signs following. Without a doubt their effectiveness was enlarged by their study with Jesus, of mankind, nature, and the gospel. In this connection we hear another *echo from the prison at Rome*.

Paul urges Timothy to "Study to shew thyself approved," and that urge



comes ringing through the years. And how eminently fitted was Paul to instruct his sons in the faith! He who had wielded a more far-reaching influence than any other minister of apostolic times; he who had reasoned with the most profound thinkers of his day—the Greeks at Athens—with profound results; he who stood before kings and made them tremble by his fervency of spirit, and masterly eloquence, surely there must be a wealth of meaning in what he says. Men have often lost sight of the value of a Christian education, but today there is, in reply to the echo from Rome, an *echo from the Anderson Bible Seminary* saying, “We will, by the grace of God!”

And that is why there are more than two hundred students here, representing over half of the states and a number of foreign countries. We have broken home ties, and dropped secular opportunities in our consecration to prepare for the service of Jesus. No wonder this is a place where spirituality predominates! Our school is founded on the Bible; its faculty is saved and filled with the reformation spirit, therefore it is not surprising to hear this *echo from the field*, where many graduates of the school have gone, saying, “They went forth everywhere, the Lord working with them, and confirming the Word with signs following.” Thank the Lord!

May we all beseech the Father to bless the work of the A. B. S. yet more abundantly, and make it an increasingly potent factor in spreading “the Whole Truth to the Whole World”

—Walter A. Shrock.





## The Commencement of Life

What is more beautiful, inspiring and hopeful to behold than the awakening of a bright spring morning brought into existence by the power of that great First Cause? Such is the scene brought before our eyes as we stand on the threshold of a more useful and brighter future, and we think concerning the bright hopes and expectations, whose whisperings seem to bespeak of the never dying sheaves, which must be gathered before this measurable aspect of duration shall have merged into eternity.

It's much easier to retrospect and see the heights to which we have attained, than to peer into the unknown future. But we have little hope for those who bemoan of the golden day just left behind, for the castles of hope always shine the brightest along the horizon. Thankful and proud are we of the attainments and blessings of today, but the still small voice still lives which softly whispers, "Brighter days are sweetly dawning."

Though the future be unknown, yet it holds all, for who would turn back if such were possible? Yet, the forward step is not one in the dark or as a ship without a rudder, for we have the Pilot of all pilots, the never changing One. But for what purpose are we "forgetting those things which are behind and reaching forth unto those things which are before?" For the one aim in view, that is, the propagation of the story of the old rugged cross to the ends of the earth.

It is with this purpose within us and the determination which says, "I can do all things through Christ," accompanied with the courage, inspired by the promise "if God be for us who can be against us?" that we say, "not my will but thine be done," and we commence a life of consecrated service, thus to end in joyful singing, "I have fought a faithful fight."

It is with thankful and cheerful hearts that we greet the time which has arrived when we can take our place in the ranks with others who also are engaged in the work that shall not be destroyed by old Father Time, and the setting up in men's hearts that name at which every knee shall bow and every tongue confess." But it is a different feeling which we must express when we think of the sweet memories, the beloved faculty, our classmates and the admired Alma Mater which must be left to the halls of memory. Time hesitates not, so we say farewell.

—F. Ernest Branch.





## The Crucifixion

Amid the tragic scenes that live  
On walls of memory;  
The darkest spot that history scars  
Is dark, drear Calvary;  
Where wicked hands and blighted hearts,  
Unsoftened by his love,  
In hatred nailed the Prince of Peace,  
God's gift from heaven above.

'Mid rending rocks and lowering skies,  
The sun refused to shine;  
All nature trembled in despair,  
To watch this death sublime;  
As on the cross man's debt was paid,  
The vict'ry there was won.  
Sin's galling fetters there he broke  
God's own beloved Son.

Such wond'rous love, Oh, love divine!  
For guilty mortals lost,  
Constrained him there to bleed and die  
To pay another's cost;  
Ah! souls who pierced his tender hands  
And crowned with cruel thorn,  
Who smote and bruised his gentle face  
And eyed with looks of scorn.

He died forsaken, God's own son,  
Suspended on the tree,  
His pomp and glory counted lost  
To pardon you and me;  
To save a lost ungodly race  
Steeped in the guilt of sin.  
He rose triumphant from the grave  
That they the crown might win.

Oh, Calv'ry's hallowed sacred tide,  
Though spilt by wicked hands,  
Thy cleansing wave the only door  
To heaven's shining strands.  
Where while eternal years flit by  
The ransomed hosts shall sing  
The merits of atoning blood  
Till heaven's portals ring.

—T. M. Ramsey.



## A Missionary Task

It is an indisputable fact that the men who have made the greatest success in life have been men of vision—of broad vision including high ideals which have been their guiding stars. Napoleon would have died an obscure death in Corsica were it not for his vision of a world-empire; and who knows when the Modern Missionary Movement would have begun were it not for the cobbler, Wm. Carey, who as he hammered away at the soles of shoes in his little work-shop in Leicester dreamt of and planned for the time when he would be able to apply the truths of God's Word to the needy souls of men in another land? He fulfilled his mission and God's plan for his life, because he had a vision and lived up to it.

So it is incumbent on a Seminary such as this is that a vision should be constantly kept in view—a vision of the task committed to her by God and to which purpose alone she owes her existence, namely, the evangelization of the world. Upon no other school in the world—yes, I dare to say “the world” is the responsibility so great; for to no other school in this land or in any other land has such a message been intrusted. And because she exists in America her responsibility is twofold, for to America as to no other nation has God committed the missionary work of this, and probably the succeeding generation. On the North American Continent is amassed by far the greatest portion of the total wealth of the world; and here year after year, pours a stream of immigration from almost every race and of almost every religious belief in the world—besides orthodox and unorthodox Protestants, Roman Catholics, Buddhists, Confucianists, and Mohammedans.

Will they return to their people untouched by the gospel message, or worse, with infidelity? The answer lies with the Christians here. Will they return without the message of this Reformation? From that portion of God's church that is in this Movement and from this Seminary the answer must come.

Realizing the importance of her task one might well wonder: Is she fulfilling her mission? Is she performing the work for which God has brought her into being?

There are at present in the school at least sixteen students from countries outside the United States. They come from one end of the world to the other—from ice-bound Canada and sun-kissed Africa, from massacre-torn Armenia and quiet, peaceful Switzerland. In a way these students stand as typical representatives of every race and of each phase of human life. Here is a brother from Denmark, representative of Protestant Europe generally,—ecclesiastical and orthodox, but lacking vital religion; and here is one from Africa—Africa which once produced a Simon of Cyrene, a Clement or Tertullian, yet now overrun with Mohammedanism and superstition. Greece is represented here too. Greece whose glories are in the past and whose religious condition is like that of her once beautiful Parthenon; and here is Roumania with her newly awakened religious impulse; these typical of the Old and the New of the nations who have lived and those yet to be. There is Armenia—bleeding, suffering Armenia, so typical of broken hearts throughout the world, while in contrast to her are shown the Isles of the Sea, “where every prospect pleases,” typical of those whom ease and natural resources have made careless of heavenly things. Here are some from Germany, proud, broken-hearted Germany, needing comfort and brotherly love; and last but not least, Russia, vast and till lately, impenetrable, the link between East and West. To these and to all of whom they are types, the message must be given for it is God's remedy for the spiritual and social ills of mankind.

For a short while these students from other lands live here. They are touched and influenced by American democratic ideas, for that is inevitable, but more important still the truths of the Reformation and above all its spirit takes hold of them and they return with bigger, wider ideals and with better equipment mentally and spiritually. The last day alone will reveal all the good that their returning will have accomplished in individual lives and in the life of nations and races.

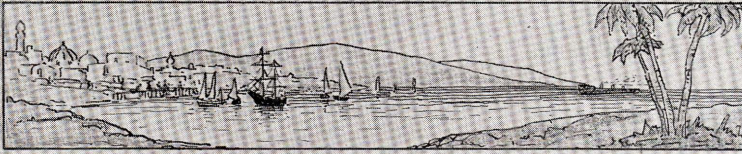
Then from the student body in the future, as it has been in the past, will there be those who hearing God's call to a foreign land will close their ears to the call of home and gladly lay on His altar the possibilities of a successful career that they might bear His message to hungry souls.

Oh, Alma Mater! Well art thou performing the task committed to thee of God!

—Amy Lopez, B. W. I.



# Missionaries



Belle Watson  
"China"



Josephine McCrie  
"India"



Daisy Maiden  
"China"



Grace Alexander  
"Japan"



Chas. Hunnex & Family



Nellie Olsen  
"West Indies"



"In India"



Jno. A.D. Khan & Family "India" 1897-1922



"In the Shelter India"



Joiner & Wife  
"Africa"



"Farewell"



Mamie Wallace  
"India"



Frank Shaw & Wife  
"West Indies"



Faith Stewart  
Burd Barwick  
"India"



"Some Missionaries"



Ruth Fisher  
"Africa"



## Farewell Address

Among the languages of every nation there is one word universally known and experienced—a word that draws the veil of sorrow on the most joyous scenes of man's pilgrimage—a word that stirs within us the deepest emotions of friendship in parting—that sad sweet word, farewell.

How swiftly have the years of our childhood passed! The weeks, months, and seasons have gone, but yet there is not one of us that has forgotten this word. Our parents uttered it thoughtfully when we departed. "We scarcely knew our friends till we bade them farewell." Days of responsibility, days of opportunities, and days of destiny have hastened the rapidity of their flight. Yesterday beheld us on the threshold of spiritual advancement; today, we have entered its vestibule; and tomorrow we shall soon have entered the epoch of a great spiritual revival. Nevertheless, the ties of the friendship of yesterday will not be weakened by our departure, but they shall be rendered a greater bond by our one great purpose to do the will of our Father.

As we take a retrospective view of the happy days of preparation, of blessing, of sowing, of testing, and of investment, the tenderest of emotions are awakened. Gradually and quietly we came into your midst, but now we are celebrating our departure. Many of us came with different outlooks as to our future careers; we leave as a united body on one career, a career of faithful service to our Savior; we came unlearned, inexperienced, and with our character still in periods of undeveloped life; we depart with the imprints made on our lives by these years of Christian instruction and exemplary lives of our faculty. The prospective years of the future will only reveal the value of these transforming influences. We have changed. We have grown strong in the courage of the Lord, not forgetting that divine wisdom is the greatest fact in our life study. Our vision centers upon a deeper knowledge of Him who is able to make us wise unto salvation.

These memories have been pleasant reflections of acquaintanceship. The lives of our instructors and schoolmates have been an inspiration to us, and we hope that ours have helped them. Our Seminary knows not the distinctive class divisions of the world. We have been one large Christian family, and life, indeed, with them has been sweet, but now we must say farewell to our faculty, schoolmates, and classmates.

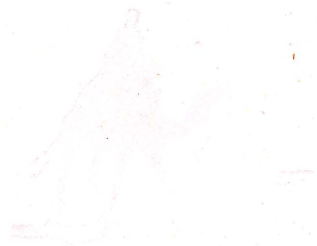
Words fail us in expressing the deep emotions of such a word. The strange lump that comes into our throats, when we try to say it, expresses far beyond language how dear we have become to one another. Our fellowship has been an inspiration to each of us, a prayerful and spiritual life that has molded the ties of love. We trust this bond in future years will make us behold each other nearer and dearer than more ordinary friends. "Blest be the tie that binds our hearts in Christian love."

With this vision we commit each other to do the will of Christ. May we all be about our Father's business though the parting is hard. May the Lord, who has blessed us in our school days, keep us in the center of his will until we meet again. Finally—Farewell—and may the grace of our Lord Jesus Christ be with us all.

—Walter Shriner.



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## Physical Culture

That mental and spiritual development depend largely upon one's physical condition is no longer a mooted question; nor is the health supervision of students a passing fad. The conservation of their health is considered vital by the authorities of every institution of learning. Even the early schools of Greece were conscious of the real value of a strong and healthy physique, and ample attention was given to the unfolding and expanding of every inborn faculty and energy, both physical and mental.

"But," some one will say, "that only has reference to the physician, bank-clerk, lawyer, pedagogue, etc., and not to the preacher." It is true that such has been the conception of too many in the past. But through experience we have learned that in order for a minister or gospel worker to be his best for God, he must have a sound body.

The Anderson Bible Seminary is not unlike other institutions in recognizing the value of a gymnasium. Each school day an entire period is given to physical culture. Between the hours of three and five in the afternoons one's time would be very profitably spent just observing the events which take place. Your attention would first be attracted by a long line of girls garbed in their gymnasium suits, rushing toward the gymnasium eager to engage in some game. They are all present, but what will the director do with such a large group of girls? This problem is not so difficult as it might appear to be, because our gymnasium is large enough for two basket-ball courts, making it possible for those who prefer basket-ball to use one court while the remainder of the girls use the other to play volley-ball, indoor baseball, dodge-ball, or some other games. As you stand and watch the different games which the girls are engaged in, and observe how interested and enthused they become, you wonder if they will not be able to study much better because of this vigorous exercise. And indeed they are. Their minds have become greatly refreshed and they are able to comprehend much more quickly than if they had not exercised.

You have not been watching them very long it seems until a whistle blows. "Has the hour passed already?" you ask. Before the girls get out of the gymnasium your attention is drawn to another very interesting sight. Here comes a long line of boys clad in their gymnasium armor, seemingly more eager to get into the gymnasium than the girls were. As they enter the door you are again filled with wonder as to what their director will do with them. Just about this time a whistle is heard. The boys line up in double column and answer to the roll call. After the roll call they will be seen kneeling in a season of prayer. Not only in religious services do the students of the Anderson Bible Seminary consider prayer as being essential, but even in the gymnasium. God has wonderfully blessed during these moments of prayer.







Again the thought will come, now what will they do? This is what takes place. The boys spread over the entire gymnasium and go through a series of rigid calisthenics, after which games are played. Basket-ball and volley-ball are the most common games; yet they frequently have relay races, dodge-ball, indoor baseball, etc. These games are entered into with such interest that much good is obtained from them. As you stand looking on, you are convinced of the importance of keeping yourself physically fit if you expect to be of much service to God and to humanity.

Since the gymnasium is chiefly for the student's physical development, they do not engage in competitive games with other schools. However, the boys' and girls' basket-ball teams do occasionally play the Gospel Trumpet Company office workers. Some very interesting games have been played during this school year. This year, for the first time in the history of the school, the boys' basket-ball team triumphed over the office team. It is through participating in these games that the students become better acquainted with the young people of the office.

In the spring, after the weather is favorable for out-door sports, the gymnasium is closed and the students are at liberty to play tennis, baseball, croquet, take hikes, or engage in any other games they might wish. However, tennis is the most popular game. The students have access to four good courts, located on the camp-ground, which are occupied by some of them nearly every vacant period during the day. The promotion of inter-class games has been the means of causing many of the students to engage in the sport, who otherwise would not have taken an interest.

—Hutchins Ward.





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# Fallen Leaves

## SEPTEMBER

- Sat. 27—Students arriving.  
Mon. 29—Enrollment day. More students; many happy greetings; much unpacking; prayer meeting in evening.  
Tues. 30—School opens with chapel service. Faculty introduced to students.

## OCTOBER

- Wed. 1—Begin class assignments. Every one enthusiastic.  
Mon. 6—Students given work for the day and all following Mondays. Reception—"What is your name please?" "I am Brother B. from S."  
Tues. 7—Farewell meeting for Olsons.  
Thurs. 9—"Showers of blessing" during chapel.  
Fri. 10—Decide on School annual rather than Senior annual.  
Sat. 11—Literary Society organized.  
Mon. 13—Seniors have pictures taken. "Wonder if they will be fit for publication."  
Tues. 14—Students help Brother Reardon celebrate his birthday.  
Mon. 20—S. S. classes hike to woods.  
Thurs. 23—One of Nick Zazanis' inspiring talks on Studying God's Word.  
Sat. 25—Literary Society. Sunday School Board meeting; discuss use of graded lessons.  
Tues. 28—Hon. W. J. Bryan speaks in tabernacle. Banquet given at school.

## NOVEMBER

- Tues. 4—Hear Brother Clausen's early experience in coming into church of God.  
Sat. 8—Literary Society; Home scene in Cassi Hills of India pictured by Sister Nichols-Roy, daughter Veda, and Amy Lopez.  
Sun. 9—F. Gerald Smith favors students with splendid musical program.  
Tues 11, Sat. 15—Sister Nichols-Roy tells of her early life and her experiences on mission field.  
Mon. 17—Games at gymnasium; Kitchen Band. Oh! the gas!  
Sat. 22—Literary Society; The Ten Virgins very impressive.  
Wed. 26—Glad to have George Edes speak to us in chapel.  
Thurs. 27—Thanksgiving Day! Enough said.  
Thurs. 27—Sun. 30—State Young People's Convention. Happy welcome to former students.

## DECEMBER

- Mon. 1—You may know we welcome our room-mates return with boxes of chicken, cake, etc.  
Fri. 5—Familiar face of Paul Bentley appears at school.  
Mon. 8—Just twelve more days until vacation.  
Tues. 9—Brother Ouzounian gives interesting talk in chapel. Subject: Character-Building.  
Wed. 10—Stirring sermon; Need of Holy Spirit; M. A. Monday.  
Sat. 13—Literary Society; "Should the Christian Engage in War?"  
Thurs. 18—Sat. 20—Examinations. Such sighs.  
Sat. 20—Good-bye. Don't forget to write to me.

## JANUARY

- Mon. 5—Those left behind enjoy home gatherings around fire-place in dining room.  
Tues. 6—Schedule of classes changes. "Good! We can sleep one hour later now."



Sun. 4—Sun. 25—Revival at Park Place.  
 Thurs. 8—Brother Chappel gives very inspiring talk on Soul Winning.  
 Thurs. 15—Missions class gives very interesting program portraying a scene in Chinese home.  
 Sat. 17—Some class periods became prayer meetings in behalf of revival.  
 Thurs. 29—Dale Oldham brings message in chapel; "Spirituality Our Ideal."

## FEBRUARY

Mon. 2—Sophomores enjoy first hike of season.  
 Tues. 3—Brother Austin of Kalamazoo gives very instructive talk. Subject: "Watch."  
 Thurs. 5—Help of students enlisted by Brother Naylor to secure funds for blind.  
 Fri. 6—Talk: "The Man for the Hour," by Dan Ratzlaff quite encouraging to students.  
 Thurs. 12—"Every Day Happenings in the Missionary Department"—Grace Phelps and Mary Renbeck.  
 Sat. 14—Literary Society—three periods of history represented: slavery 1858, beginning of woman suffrage 1908, immigration problem 1925.  
 Sat. 21—Music recital by Brother Hartselle's students.  
 Wed. 25—Bro. William Drew brought interesting message to students.

## MARCH

Mon. 2—Epidemic of mumps and flu among students.  
 Tues. 10—Another chapel treat, J. Lee Collins of Niota, Tennessee.  
 Thurs. 12—No more "the dear old A. B. T. S." but Anderson Bible Seminary.  
 Sat. 21—"My! but I am glad examinations are over for another term."  
 Sat. 21—Mon. 23—Senator Claron Shafer of Scott, Ohio, visits school and office.  
 Mon. 23—Prof D. E. Weidler of city schools addresses two students' Sunday School classes.  
 Sat. 28—Senior class get-together meeting. Each made a pledge to God and to each other that he would be faithful.  
 Mon. 30—Each member of the "staff" working hard to get annual ready for print.

## APRIL

Mon. 6—Last "open nite" at gymnasium.  
 Fri. 10—Sacred recital of Public Speaking classes at church.  
 Mon. 13—"Come, girls, let's take a walk before we study."  
 Thurs. 16—Privileged to hear Dr. G. Stanley Jones, one of speakers at World's Missionary Conference.  
 Tues. 21—Most everyone having an attack of "tennis fever."  
 Wed. 29—Sign of Spring. Rooms A22 and D21 in great demand.

## MAY

Wed. 6—We are beginning to realize that the day of parting is near.  
 Mon. 11—Recital of J. W. Phelps's public speaking classes.  
 Mon. 18—Brother Hartselle's piano students give final recital.  
 Sun. 24—Baccalaureate Sermon in Park Place church—F. G. Smith.  
 Mon. 25—Second year music class gives annual recital at church.  
 Tues. 26, Wed. 27—Final reckoning days. "What did you make in your Systematic Theology exam?"  
 Thurs. 28—Junior-Senior reception.  
 Fri. 29—Commencement address given by Bro. Charles E. Brown of Detroit. Night 12:30—Pennsylvania Station—"God be with you till we meet again."



## Greetings

Dear Class of 1925:

We welcome you into the ranks of the Alumni. God bless you every one! We know it is not easy to leave the Anderson Bible Seminary. But well you know you have only drilling there; out on the field the fight is on! You have come to help us none too soon. The Commander-in-Chief will station you where you can be of most help. Many precious souls have already fallen into the hands of the enemy that might have been rescued had there been more help.

Again, members of the class of 1925, we welcome you.

—J. S. Ludwig, President, Alumni Association.

## Alumni "Echoes"

"I saw a dummy of the Alumni Echoes the other day," said a certain some one to me not long ago. "A dummy?" I said questioningly. And then came the sudden, but gloomy realization that the "dummy," which had been seen, was nothing more nor less than what was supposed to be a finished copy. Our "new arrival" is suffering a rather crude beginning, we admit, but that is only one side.

"When I read the reports of my fellow students in the last copy of the Echoes, I was inspired anew. It has given me greater enthusiasm in my work for God in this place." As we receive letter after letter containing reports such as this our conviction that an alumni paper is worth while becomes even stronger.

The Alumni Echoes has a purpose peculiar to itself. It will never take the place of the School Annual; neither can the Annual ever take the place of the Alumni Echoes. Every alumnus, of course, will want to own a copy of each Annual published, for in no better way can he keep apace of the times at his Alma Mater. But every alumnus will also need the Alumni Echoes, because through this he will be enabled to keep in touch with those who have gone out from the school into real life as he has done, with those who are meeting the same difficulties that he must face, who are pondering the same problems that to him seem almost impossible of solution. Through the Alumni Echoes his fellow students can continue to be the inspiration to him that they were back in those sunny days at the Anderson Bible Seminary.

We hope soon to make the Alumni Echoes a "real paper." Just now we are securing quotations on printed issues. If we may continue to have the co-operation of the older members and in addition enjoy that of the new alumni, success will be yours and ours.

—Bertha E. Soderquist.



## The Post-Graduate

Scene: Room in the Simple farmhouse. Pine floor; windows on south and west sides; bed in southeast corner; small rough table near the bed, with kerosene lamp, pitcher of water, glass, and Bible; old faded wallpaper on wall; a framed enlarged photograph of Civil War soldier hangs on the north wall. Evening of late fall day; raining; the room in dusk.

*John Thomas:* (Ill in bed; flushed in face; thin; lies with face toward wall; breathes rapidly and audibly. It is evident that he is very ill with consumption. He turns and coughs with effort; raises himself on one arm; looks hopelessly out of the window.) With a husky voice: "Oh Lord, I can't understand." (Drops back on pillow.)

*Mrs. Simple:* (Entering from kitchen; lights kerosene lamp on table; looks at John; and goes out again.)

*Thomas:* (Turning toward lighted lamp, he stares at it for a while. Raising himself, he clenches left fist as though in a mighty effort to break the grip of something that holds him. Reaches for Bible, holds it and stares.) "Yes, it is on my side. John Thomas, it's up to you now." (Puts Bible back and reclines.)

*Mrs. Simple:* (Enters with glass of milk in one hand and something in a bowl in the other. Sets on table.) "Here's your supper, Mr. Thomas, what the doctor said for me to give you. Peter just brought the milk in from the cows. My, but it's raining. Peter was all wet!" (Wrings hands as she speaks.)

*Thomas:* (Raising himself quickly on right arm.) "Mrs. Simple, you are sure my letter got to the postoffice all right? Dale Meyer is another young minister just out of the seminary, and I have written for him to come and see me."

*Mrs. Simple:* (Wringing her hands more violently.) "God bless the young ministers to come to such a country as this. I'm glad for Peter's sake to have you come. Yes, I gave the letter to Peter to take with him on Monday. I know he gave it to the postmaster, because he told me what the postmaster said to him." (She calls Peter. Peter, tall and ungainly, looms in doorway, eating bread and butter, ventures in with a half stooping walk.) "You mailed Mr. Thomas' letter, didn't you?" (Peter nods.)


*Peter:* "He told me as how he thought I'd make a good preacher some day."

*Mrs. Simple:* (Proudly and eagerly, still wringing hands.) "Yes, and he said that Peter looked like he might have brains enough for a preacher, and as to how he walked like one. Oh bless the Lord! and I who have been wanting for Peter to be a preacher. Why, I've told all the neighbors. The postmaster's a sharp man, and he can see what's in people. Bless the preachers!" (She wipes her eyes with apron.) "Come and finish your supper now, Peter, and then you can go in and sit with Mr. Thomas. He will make a preacher out of you. Come, Peter." (She goes out and Peter follows submissively.)

*Thomas:* (Turning toward food on table, but evidently intent on other things. Clenches fist as formerly.) "It's got to happen tonight."

(A knock at kitchen door and a stir. Voices heard and swishing of wet slicker. Mrs. Simple opens door and Dale Meyer enters room. Peter remains standing in doorway, with Mrs. Simple, wringing her hands, just behind him.)





*Thomas:* (Raising himself suddenly as if to greet Dale. Is taken by a fit of coughing, which prevents his speaking.)

*Dale:* (Standing by bed, supports Thomas.) "Well, well, John, I am glad to see you again, but certainly not in bed. Got your letter day before yesterday and started right away. But such slow traveling! I took a livery from town, but the car got mired, and we worked about an hour to get it out. Whew, what a night!"

*Thomas:* (Having cleared his throat.) "Oh Dale, I'm glad you came. Take your coat off." (Coughs again.)

*Dale:* (After taking off coat.) "Well, John, we've got to get hold of God for you. I wish we were at school now. We could have lots of prayers for you. What does the doctor say?"

*Thomas:* (With staring eyes.) "Oh Dale, he told me just before I wrote you that I was in pretty bad, and I feel it, too." (Pause. Upon Mrs. Simple's prompting, Peter cautiously enters room and stands observing, after his fashion. Mrs. Simple stands in doorway.) Thomas resumes: "I know this thing has got to be settled tonight. I've got to choose tonight. I'm glad you're here."

*Dale:* "Take courage, John. We'll pray hard tonight. Just three weeks ago a lady at Barnum was healed of pneumonia. God can heal you too, John. I'll hold on for you. Cheer up."

*Thomas:* (Suddenly raising himself and grasping Dale's arm.) "Did you say hold on for me? You mean it, Dale? You won't let go?"

*Dale:* "Yes, John, we'll hold on for you. I said it."

*Thomas:* "Thank God, Dale. You'll pull me through? Do you know that you will stay by me? It's got to happen tonight." (Coughs violently.)

*Dale:* (Weakening as he sees Thomas coughing.) "Ye-e-s, but of course we must seek God's will. God's will be done. When I know for sure that his will is on our side I can pray better. Let's pray to know his will, shall we John? Perhaps he has some lesson for you and for me too."

*Thomas:* (Disappointed.) "Oh Dale, it isn't God's will. It's my will that is giving me trouble tonight. My will is so broken down."

*Dale:* (Not understanding.) "Don't you want to be well, John? Surely you do. Why shouldn't you have will enough for that?"

*Thomas:* "Yes, Dale, oh yes, Dale, but I'm up against it, and it is so hard for me to take a chance on God alone. Oh, I'm a coward, Dale. I—I can't let go. I'm afraid—I'm afraid to take a chance on what I can't see."

(Peter comes up close. Dale looks at him.)

*Thomas:* "This is Peter Simple. He brings me warm milk to drink." (Peter shakes Dale's hand with mighty vigor and smiles gleefully. Mrs. Simple approaches, wringing her hands, smiling.) "And this is Mrs. Simple. They are both good to me, and love the preachers." (Mrs. Simple wipes her eyes with apron.)

*Mrs. Simple:* "Bless the Lord for the young preachers. I want Peter to be with them. He learns so easy. He can read from the Bible maybe soon." (She wipes her eyes.) "Bless the Lord!" (Turning to Dale suddenly, wringing



her hands.) "And ain't you all hungry? Oh bless me, I forgot to fix you a bite." (Rushes out.) "Peter, come get some wood quick." (Peter goes out. Dale looks after him with a suppressed smile on his face.)

*Dale:* (Studying John a minute.) "You remember, John, what we learned about divine healing at the Seminary in Theology class? It was made so clear and logical."

*Thomas:* "Dale, for me the logic of many things has faded since I left school. I can't understand the world at all." (With a sigh) "Why should all this be?"

*Dale:* "It came to me in class one day how reasonable it was to believe in divine healing. It was so clear. Why John, it's just as clear to me as mathematics. I believe this world is run by law even in its spiritual parts. If we meet the conditions and if we have faith and if it is God's will, we must be healed." (Eloquently) "It's all so clear and beautiful and part of a great plan of salvation. Right here (reaching for his leather case), I have a paper I wrote for Systematic Theology on Divine Healing in the Atonement."

*Thomas:* (Coughs violently.)

*Dale:* (Faltering.) "Of course, as I said, John, we must find out God's will in this matter, as well as in any other."

*Thomas:* (Wearily.) "The world looks different to you from what it does to me. It's all so reasonable to you, Dale." (Pause.) "I lie here and think and think, but the more I think, the more life and the whole world seem useless." (Pause.) "Then again comes a feeling that God rules the world, and then my soul says I am free in His name if I will be brave enough to take a chance on him." (Pause. Coughs.) "Then when I look and see what shape I am in and the way everything goes—oh Dale, you speak about law and logic in the world—the one law for all things is death. The laws of nature drive us all to death." (Sighs with exhaustion.) "My soul is crushed, Dale. Sometimes my soul says I am free. Then it seems the whole machinery of nature is crushing me to death. Sometimes I wish I could die, but my soul won't let me. But I'm afraid—afraid to take a chance on God." (Relaxing weakly.)

*Dale:* "You're unreasonable, John. Your suffering and brooding of mind make you beside yourself. You're delirious, poor fellow. You aren't in a position to see things as they are. Don't you remember how you yourself used to meet such pessimistic arguments in Theology class? Don't you remember how you beat Joe Conklin in his arguments for fatalism? And now you are so completely changed. You think the world is a machine that takes no recognition of our hopes and wishes. Get hold of yourself for a minute, John. Stop for a minute to reason in this matter." (Reaching for his Theology notes.) "I'll read you——"

*Thomas:* (Suddenly raising himself and interrupting.) "No, don't. I've read those over and over again. They sound so far behind me, Dale." (With a wave of the hand.) "Those arguments cheer me when I am well, but when I have to face the dark, they leave me to my own weak will. And I am too cowardly to leave them behind and leap out into the dark." (Pause.) "Oh Dale, I wish I were brave enough to let my Theology go to the winds for a moment."



(Pauses, breathing heavily.) "I wish I were as simple as Peter. He doesn't need logic to be happy. He takes chances."

(Pause. Dale looks out of window. Puts back his notes into leather case.)

Dale: "Why John, you speak as though the only people who can be happy in this world are brave men or fools!"

Thomas: (Vehemently) "I am up against it for the final test tonight. I've got to take the fearful leap tonight while I have a little faith left. My soul won't let me rest." (Coughs.)

Dale: "Don't you want me to pray for you, John? Shall I read you some scripture?" (Reaching for the Bible. Reads a few scriptures.)

Thomas: "Oh yes, Dale, the Bible is on my side. It's up to me now. I've got to act. This dark thing is rolling closer and closer to me. I've got to leap over or go under. Help me, Dale! Dale!"

(Dale doesn't understand.)

Thomas: "You love me, Dale, don't you?"

Dale: "Yes, I love you, John."

Thomas: "Oh then, don't stop for God's will in this, Dale. Cry for my life at his hands in face of the impossible. You said you would hold on. Oh don't let me go under!"

Dale: "How shall I help you, John?"

Thomas: "Oh Dale, I see it—it's so near! Save me! Pull me through by your faith. Oh, the dark horror!"

(Dale falls impotent to his knees and hides his face in his hands, leaning on the bed.)

Thomas: "It's here now! Oh—oh—how dark! It moves back—it's clear again!" (Falls back upon pillow with a groan.) "Oh, my soul, let me give up! I want to rest—rest. Let me die—let me die! (Lies still in resignation. His heavy breathing stops for a moment. Dale rises and listens to his heart, distracted and horror-struck. Starts for kitchen. Thomas, suddenly raising himself from pillow, throws up both hands.) "I'll do it! I *will* take the chance! It shall not crush me!" (Stares into space, shaking his fist.) "Oh, the horror! Oh my soul! I leap over in Jesus' name. *In thy name!*" (Leaps out of bed. Dale rushes to him in amazement to support him. Thomas breaks loose from his hands and shouts and leaps.) "Halleluia! Halleluia! The Name! The Name! I am free! I am free! Oh, I am free!" (Embraces Dale.) "The whole world loves us, Dale. This is a good world. I love you Dale. Oh, eternal life!" (Rushes out. Shouts of halleluia heard repeatedly until they fade away in the distance.)

(Dale stands bewildered. Picks up his leather case. Stares thoughtfully. A sudden light comes to his eyes.)

Dale: "I see, I see! John's a post-graduate—just passed one of his examinations."

(Door bursts open. Peter falls over threshold and sprawls on floor, all wet and muddy.)



*Mrs. Simple:* (Rushing in with head-cloth on, wringing her hands in excitement.) "Bless the Lord! Bless the Lord!" (She wipes her eyes with her apron.) "Now that Mr. Thomas is up, Peter will learn to be a preacher sure." (She embraces Peter.) "Bless the young preachers!" (She runs toward the kitchen.) "Come out, you all, and have some fresh corn pone and gravy. Bless the young preachers!"

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