

Security in a Changing World

By E. F. Adcock

In Moffat's translation of Paul's first letter to the Corinthians there is a line which has recurred to me many times in regard to events and the changing conditions of recent months. Paul said "The present phase of things is passing away." And I have been particularly interested in that remark because of the bearing it has on the attitude most of us hold toward life.

A few days ago I was talking with a lady who had considered a change of climate on account of her health. She had thought of Florida as a good place to live, believing that it would be a congenial climate but she could not forget that two or three disastrous storms had swept the east coast of Florida and she was in doubt whether it would be a safe place to live. Then she thought of California but at the time we were talking the papers were full of reports of the recent earthquake and following on that disaster she had read of the toll of lives that had been taken by a tornado in Tennessee. In a little gesture of hopelessness she exclaimed, "Where can one go to find a safe place to live?" And that is really the idea in the minds of people everywhere. They are looking for security, safety, stability, for sure foundations.

In my work I am constantly listening to stories of financial loss. People have had their money tied up in banks that closed and never opened again and some of those banks will pay only a small amount of the depositor's money. Some have lost money in one kind of investment and some in another. And so I was not surprised not long ago to hear of a man who went to his bank and asked the teller for all his money—\$20,000. When the teller was preparing to write a draft for this amount the depositor insisted that he must have the money in gold, which request was finally granted. Then the man took his money to his safety box and hunted up an insurance man and asked him for insurance on the money that he had in his box. What this man was trying to do was to make his money safe. If the bank failed he did not want the money to be in the hands of the bank. If there should be some loss by theft or destruction of the vault he wanted insurance protection. But what he was com-

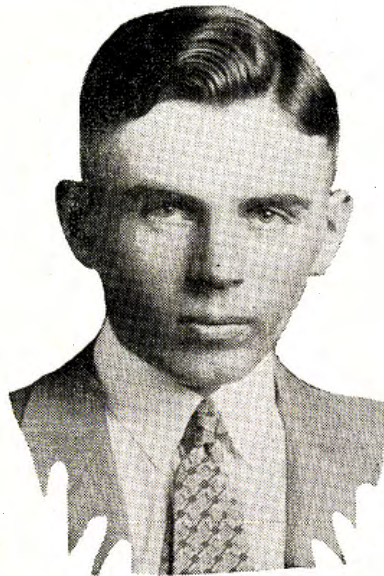
pletely overlooking was the fact that money, even in gold, as it was paid to him over the counter that day and locked up by him in his own strong box, might be worth in a few months less than it was at that time. The value of money changes and there is no certain way of holding material or earthly possessions so that they are not affected by change. And some are finding out that after all probably the safest thing to do with money is to put it to use carefully and according to the best known plans of investment, because in the using it is probably safer and more secure than lying idle.

One reads with some amusement the story that recently appeared in the newspapers of a woman who sewed up \$1400 in currency in her dress but who lost at least three or four hundred of it when some of the stitches came loose as she was walking down the street and the money was scattered to the wind. What that woman was trying to do was to protect her money and guard it against loss.

Then there are those who are disturbed by the changes in the world of inventions. Change has been so rapid in the field of transportation that we hardly have become accustomed to one form of transportation until something new and radically

different has superseded it or taken its place. A few months ago while in Mexico I rode for the first time in my life in a large two-wheeled cumbersome oxcart drawn by two oxen, and had my picture taken in it, because it was a real event to me. Yet there are thousands of people living today who can remember the days of the ox team and oxcart in this country. And what makes that experience the more interesting to me is that shortly afterward I left home one morning, motored in less than an hour to Indianapolis, and boarded a passenger plane in company with a friend, who was taking me to Chicago. In less than two hours from the time we left the airport in Indianapolis we were two hundred miles away in Chicago. Leaving Indianapolis at nine o'clock we were able to fly to Chicago, take care of three or four business appointments, eat lunch in no hurry, and fly back to Indianapolis by five o'clock.

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E. F. Adcock

(Continued from page 1)

I can remember when we used to drive in the lumber wagon eleven miles to the county seat, starting early and getting home late, and thinking we had accomplished about as much in the way of travel as we did that day in the aeroplane.

The changes people have been experiencing have had at least one of two effects on people. Either they are perplexed and are in an attitude of wonderment as to what will take place next or else they have been upset by the changes that have taken place around them so rapidly that they are in fear. The temper of today is not what it was yesterday. Just when we were thinking that a new economic era had burst upon us and that there would be financial security for everyone, and poverty would be rapidly chased back into its dismal pit or completely destroyed, suddenly there is a cataclysmic change in the economic order that throws millions of people out of employment, takes the homes away from many who had never before been homeless, robbed thrifty, careful living people of the savings of a lifetime, and completely upset our rose scheme of things for a world of ease and riches. Now that that has been affecting the minds of people it need not be said they are wondering or else they are afraid and thoughts of security are uppermost in their minds today. There are those who have lived in a beautiful home in an aristocratic residential section of some city who would be glad enough for the security of a humble country-side cottage with the assurance of plenty of food and enough to take care of the necessities of life.

And in the world of religion and in the work of the church people are disturbed and fearful. Big changes have taken place there. We hear that the young people are not what they used to be. They

are thinking in a different way. They are meeting life, we are told, in a way that is different and as some believe altogether shocking according to the standards of the last generation. We hear of the effect that scientific research and thought is having on the religion of youth. And it is useless to deny that some of these changes have taken place. So it is not incorrect to say with Paul in regard to some of the things in religion and the church that the present phase of things is passing away.

Someone says if we could only see through, if we could only know just where we are going or how all these changes would work out in the future, it would not be so bad but there is so much of the uncertainty. Well, we must admit that at best our knowledge will be limited. We learn things and then unlearn them. Great inventions are announced in time to become obsolete. And so whatever sense of security we gain we must conclude will not come from any certain knowledge we can have of the future. But there is a principle that ought to help us if we can learn it better and let it shape our lives, and that is that life is an adventure. Those who have contributed most to the welfare and happiness of humanity and to the betterment of the world have been adventurous in living. They have found life dangerous sometimes. They have found, however, that the principal that Jesus taught has been exemplified in their lives that he who would lose his life should save it. There are those scientists who have given up their lives in adventurous research to discover the cause of disease and how to combat it so that millions of lives might be saved with new knowledge. There are those who like Livingstone gave his life in the ever infested swamps and the dangerous, savage tribes of the dark continent in

WITH THE ALUMNI

THEY CAN WORK AND WAIT

Those of us who know Adeline Babel, '26, know that she can work. In fact we know that she works most of the time and sleeps very little of the time. But Mrs. Babel can wait too. She is now assisting her husband in pastoring the German congregation in Cleveland, Ohio, where she finds it as wise to wait as to work. And she does both very gracefully. While she is waiting to do what needs to be done she is making plans for putting her ideas and methods in religious education into operation just as soon as the time is ripe. In the meantime she is preparing the field and doing what she can. We predict that not far hence she will reap an abundant harvest.

Lawrence Brooks, '27, who is also laboring in Cleveland, is already seeing very gratifying results from his efforts. The congregation is steadily increasing. New faces are seen at nearly every service. Many of these people return until they have made the great decision and become fully identified with the congregation. These in turn become workers to win others--and so the body grows. The young people are with their pastor to a man. Nearly everyone remains after Sunday School or young people's meeting to attend the general service. The church is fast becoming too small, and Bro. Brooks is waiting for an improvement in economic conditions when the congregation shall be able to enlarge the church building and provide more adequate space not only for the general church service, but also for the Sunday school. Until that time comes Brother Brooks is planning to provide room for one of the departments of the Sunday school in the sunny basement of the parsonage. The work of Brother Brooks has been recognized to the extent that he has been appointed secretary

of the Cleveland Council of Religious Education. Chester Base, '31, has worked hard to get a church built at Corona, Calif. He and Mary are doing their best to pastor the congregation there.

Daisy Keller, '29, is using her knowledge and her good sense as superintendent of the State Fair Sunday school in Detroit, Mich. To see what class room and assembly rooms have been carved out of a building not otherwise adequate for religious education makes one know that someone has had a lot of imagination and good sense.

Edwin Koglin, '27, is farming on a big scale near Thief River Falls, Minn., besides speaking at religious meetings occasionally, and singing in oratorios. He is a member of a one-hundred-voice choir which recently presented Handel's "Elijah".

Our New York alumni are busy in various ways. Emil Hollander, '23, is working at a Y.M.C.A. in New York City. Amy Churchill, '24, is in charge of a number of girls in an interior decorating establishment and teaches a class in the Sunday school of the Bronx church and helps with Young People's meetings. Helen Hansen, '30, is keeping house for her father and brothers in North Bergen, N. J. Haig Darpinian, '26, is in the dry cleaning business in Grantwood, N. J. We hear of an Alumni Association being formed by this group, of which more will appear in this column later.

A.E.K.

Mrs. Flora Hinzman, '27, writes concerning the work at Fairmont, W. Va., She states that plans are on foot to secure a new place of worship. Mrs. Hinzman will be remembered as Miss Flora Keith when in school here.

DOCTOR C. E. BROWN TO GIVE
COMMENCEMENT ADDRESS.

The annual commencement exercises of Anderson College will be held this year on the evening of Friday, June 16, in the old auditorium on the camp-ground. Dr. C. E. Brown, Editor of the Gospel Trumpet, will deliver the address. The exercises are held on the evening preceding the beginning of camp meeting so as to enable attendants at the Commencement to remain for the camp meeting. The following persons are to be graduated this year:

Two Year Religious Education Course.

Elizabeth Mary Truman

Two Year Certificate Vocal Music

A. G. Kinzer

Three Year Ministerial Course

Gabriel Pinkney Dixon
Laude Warren Hays
Fred Melvin Miller
Elmer William Yerden

Bachelor of Theology

Mazie Pearl DeArmond
Louis Cecil Turner

Bachelor of Arts

Naomi Ruth Dayton
Max Reisland Gaulke
Alvina Myrtle Koglin
Grace Ethel Torgerson

Bachelor of Divinity

Paul Edward Froehlich
Bert Walter James
Thomas Earl Rawlings
Anna Emily Koglin
Margaret Grace Tubbs

Bachelor of Music

Blanche Erb Seasholtz

Mrs. Olt and Dean Olt were called to Ohio on account of the death of Mrs. Olt's mother.

COLLEGE RESTAURANT DURING CAMP MEETING

It has been decided to operate a first class restaurant in the College dining hall during camp-meeting this year for the convenience of those who wish such service. Meals will be served at all hours from early morning until late evening.

There are a few rooms yet in the college dormitories which will be reserved for camp meeting guests on receipt of the price of the room--\$7.00 per room with one double bed, and \$9.00 per room with two double beds.

President Morrison is at this writing holding a series of evangelistic services at St. Louis, Mo., where Rev. and Mrs. Walter Crowell class of '21, are in charge. Bro. and Sis. Crowell have been in charge there for nearly five years and are doing a wonderful piece of work in that great and needy city.

Dean Olt, Paul Froehlich, Herman Beyer, and Miss Lopez motored to New York during the spring vacation. Dean Olt preached in a number of churches in the east.

Professor Earl Martin has just closed a very successful meeting at St. James, Mo., where Eustace Johnson is the pastor. The crowds were so large that the meeting had to be moved to a larger meeting place. Mr. and Mrs. Carey Higgins had charge of the music.

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VISIT THE COLLEGE BOOTH

When you come to camp meeting this year don't fail to come to the little white cottage on the north side of the main walk. This little white cottage with the pretty red roof is the headquarters during the meeting of Anderson College and Theological Seminary.

There any question will be answered concerning the work of the school. Someone will be on hands to welcome you and give you literature and tell you all about the new plans to double Anderson's enrollment for next year. This cottage is also the headquarters for our Alumni. Any questions you have concerning the educational program of our college work can be answered there.

COME TO THE COLLEGE BOOTH.

ECHOES READY JUNE 1

The 1933 College Echoes will be off the press June 1. Since only a limited number will be printed unless more orders are received, alumni should send in their orders immediately to Edgar Williams, Circulation Manager.

The price of the Echoes this year has been reduced to \$1.00 to enable every one to have a copy. Paul Froehlich is Editor-in-Chief, and Max Gaulke is Business Manager.

REMEMBER, if you want an Echoes, send in your order and your \$1.00 soon.

For five or six years, Rev. Geo. A. Edes of the class of '24 has been pastoring a church at White, South Dakota. He writes that he should be glad to correspond with a congregation with the end in view of securing a new pastorate. Brother Edes is an able and faithful minister. He states that Mrs. Edes health which has been very poor for some months is much improved. Mrs. Edes (Ruth Erkert) graduated here also in '24.

THESE THINGS ARE FREE

In gloomy times we need not cry,
"How many things there are to buy!"
Here is a thought for you and me,
"The best of things in life are free!"
The air, the sunshine, and the sea,
All gladness, beauty--these are free.
Our faithful friendships, sympathy,
The joys of living--these are free.
The budding blossom, stalwart tree,
God's open country, these are free.
All loving service, loyalty,
Our God's protection--these are free.
The heart will find more than the eye
Of things we do not have to buy.
Let's stop and think; let's know
and feel

That things like these are true
and real.

Yes, think how very rich we are,
When all the best of things are
free.

--John Martin, in News and Courier.

Rev. Gilbert E. Swart, pastor at Littleton, Colo., and a former student, states that he hopes to return in the near future to complete work on the B. Th. Degree.

Earl Wells had charge of the singing at the revival in De Soto, Mo. Mrs. Patton of Washington Park, Ill., was the evangelist. Rev. O. G. McClure is the pastor. The meeting was successful in every way.

A letter from Rev. and Mrs. Frank Towers of Cadillac, Michigan, states that they are getting along well there. Brother Towers will be remembered as the high tenor member of the Anderson College Quartet. He is enthusiastic about our new plans and reductions in expenses and thinks that our student body should be greatly increased.

Mr. Jessie Reust, a former student, writes that he has accepted a unanimous call to pastor the church at Tonkawa, Oklahoma.

PROMOTED

Zuda Chambers Rothman was promoted March 28 to the immediate presence of the Lord Whom she dearly loved and faithfully served. For one who lived so full and radiant a life here, death is not death but rather translation to a wider sphere of activity and a richer experience.

Alumni who were here during 1925-26 will remember the fulness of life she lived while taking work in school. Not content with class work, she spoke whenever opportunity presented itself, wrote, directed plays, had personal interviews, spent long

seasons in prayer--all to further the cause of Missions which was the ruling passion of her life.

The years spent in Nashville, Tennessee, after she left Anderson were no less full. As pastor, wife, mother, she poured out a brimming cup of sacrificial service. No better tribute can be paid her than to point to the results of her life--two boys given to bless the world, many souls in Japan, a congregation built up in Nashville.

Of her it may truly be said; She rests from her labors, and her works do follow her.

A.K.L.

JUBILEE QUARTET OUT THIS SUMMER

Arrangements have been made where by the Jubilee Quartet will be in the field again this summer. The personell of the group is the same as last year except that Herman Smith has taken the place of Albert Duke who a few months ago accepted the pastorate at Warsaw, Ind. The personell now is as follows:

Melvin Miller, first tenor; Laude Hays, second tenor; Herbert Thompson, baritone; Herman Smith, bass.

Full announcement will be made soon as to the part of the field they will cover.

Rev. Charles Richardson of Atlanta Ga., made a recent visit to the school and spoke in chapel while here.

Mrs. Rowe, Amy Lopez, Mary Renbeck, and Edgar Williams attended the funeral of Zuda Lee Rothman at Nashville, Tenn.

Rev. and Mrs. Otha Denniston recently gave the College a nice gift made by the Sewing Circle of their congregation at Sturgis, Michigan.

COLLEGE BOARD TO MEET

The Board of Trustees of Anderson College and Theological Seminary will hold its annual meeting at the College on June 17, the day following Commencement. The members of the board are as follows: Rev. Steele C. Smith, Oklahoma City, Oklahoma; Rev. R. C. Caudill, Middletown, Ohio; Dr. J. T. Wilson, Eastland, Texas; Mrs. Birdie Smith, Akron, Ohio; Rev. L. W. Guilford, Oakland, California; Dr. E. A. Reardon, Denver, Colorado; Rev. H. A. Sherwood, Logansport, Ind.; Rev. S. P. Dunn, Chicago, Illinois; Rev. W. T. Seaton, Detroit, Mich.; Dr. A. T. Rowe, Dr. R. R. Byrum, Professor E. L. Martin, Dr. A. F. Gray, Dean Russell Olt, President J. A. Morrison, Anderson.

Mr. and Mrs. E. F. Adcock, Misses Amy Lopez and Myra Cogswell attended the Iowa State Young People's Convention at Des Moines. Miss Lopez was one of the principle speakers at the Convention.

--The Broadcaster--

order that he might open up that continent to civilization and the gospel of the Lord Jesus Christ.

To live adventurously is not to live thinking always of one's personal advantage or one's personal safety. But it works out in the end that those who think least about their own security and think most about giving themselves for the best they know to be make for themselves enduring names and find life everlasting. But it seems to me that through all the changes and through all the uncertainty of which we are all surrounded, there are some things of which we can be sure and on which we can rest hope and faith. And it is faith really that brings the sense of security. It is faith that sets our fears aside and gives us ease of mind and rest in our souls. It is faith that the world needs. But, faith in what? There is so much shifting. There is so much changing. To what can we anchor our faith. Well, Jesus helps us out of the maze and helps us to anchor our faith in some things that will give us a sense of hope and security and rest. In the first place, Jesus believed in God. He believed in a God who was big enough for all conditions and circumstances of life, not only for today but also for tomorrow and for the relation of today and tomorrow. And then Jesus not only believed in God but he believed in his message. He believed it so strongly that it was a sense of security to him. It sustained him in the hour of combat with those who unfairly opposed him in his work of redemption for mankind. It sustained him when the kiss of betrayal was placed on his cheek. It sustained him in the darker hour in Gethsemane in the weight of a world's sins laid upon him. He believed in God. He believed in truth. And he believed that ultimately right would prevail. And then he believed in man. He chose humble men and he took them with him over

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the hills and through the fields and in the concourses of people. He taught them, lived with them, exemplified his wonderful character and showed them his insight into the soul needs of men and how he could not only heal afflicted bodies but what is far greater set at peace the troubled souls of men and heal the cancer of sin that was ruining lives. And then in the dark hour of his betrayal even those he had counted on the most almost forsook him. Yet Jesus believed in them so much that he turned his entire program over to them when he was taken away.

Whatever is accomplished for God in the redemptive work of Christ is in men. Does he call men to work for him today? It is only because he has faith in them. There is something stupendously great about the faith of Jesus that I fear that many of us have not appreciated for what it should do to us in times like these. Living in a world of change, living in the midst of natural hazards, living in a time when philosophies are undergoing the most radical change, we can still find hope and security in the faith of our Lord Jesus Christ.

The renewing of faith and courage will bring to the individual a sense of security he will not otherwise find. We need new systems, new governments perhaps, new emphasis or new movements in religion, but these will come only as we develop new men. So if we are to cleanse out the evil from our national life we shall do it by creating men anew in cleanness of heart and mind. If we are to banish fear and despair, it must be through developing faith and courage in the individual.

Let us build no false hopes of utter serenity and constant sunshine and flowers in this life. We do not know what security is until we put to the test that which will take us through storms, battles, natural hazards. And we must learn too, that

"'Tis man's perdition to be safe
If for the truth he ought to die."

EDITORIAL

IS BELIEF IMPORTANT?

"It does not make any difference what one believes so long as one is sincere. Honesty is what counts." How frequently we hear expressions similar to the one quoted.

But does it matter? One can hardly doubt the sincerity of the Apostle Paul when he was on his way from Jerusalem to Damascus to kill the Christians. He journeyed along the highway with one purpose, if you please. And that purpose was to find the Christians and either slay them or bring them in chains to Jerusalem. He had a certain belief and that belief was being expressed in a certain type of life. When his belief changed his life was changed.

I think there are two reasons why a certain school of thinkers is forever belittling the importance of religious belief as it relates to religious experience and life. The first is the unreasonable and unchristian attitude of certain dogmatists who make doctrinal belief the one big thing in Christian life. These extreme dogmatists may forget all about Christian ethics or Christian experience in their blind zeal to promote a doctrinal belief which may or may not be true. "What do you believe" is the yard stick by which they measure all people and all things. To promote doctrinal belief certain Christians in all ages have violated every Christian principle of common courtesy and brotherly love. But suppose they have, does that fact justify one in the conclusion that belief does not matter at all. Simply because we cannot grant that belief is the **exclusive** thing, shall we allow that belief is not **anything**? It cannot be denied that one's belief about God, about Jesus Christ, about the Bible, about sin, about immortality, about the sacredness of human personality determines largely, if not wholly, what **kind of a life he lives**. It determines to a large extent his attitude toward government, toward society, toward his family. It is positively silly, then, to belittle the importance of belief.

A second reason, I think, for the prevalence of this thin philosophy that belief does not matter is the well-known fact that human knowledge is very limited. Since we are sure that we cannot know very much, do we know for certain that we know anything at all? If we cannot know anything for sure, then it matters little what we believe because we are likely wrong anyway. So it is reasoned.

We readily grant that it is possible to know but relatively little, yet that little we do know is very real and very important. A man who had traveled widely was one day driving along a lonely country road which wound around through a wooded region in an out-of-the-way country district. Seeing a freckled face, bare-footed lad, carrying a fishing pole, come up out of a near-by creek, the driver de-

cided to inquire the way to the next town. Stopping his car and calling the boy up to him he said,

"Son, how far is it to the next town?"

"Don't know."

"Well, how far is it to the county-line?"

"Don't know."

"Well, where does this road lead to?"

"Don't know."

"You don't know anything much, do you?"

"No, not much, but I ain't lost."

"I don't know much but I ain't lost." The boy did not know much, to be sure, but there was a real body of knowledge which he had which was very genuine and very important. He knew the stream where he fished. He knew the deep places and shallow places and the places where the fish would bite. He did not know the stream clear up to its source nor down to its mouth, but he did have real and positive knowledge about that portion of the stream which lay within the limits of his life's activities. He knew the winding path which led him to his cabin home. He knew the flowers which fringed the way and he knew the bees and birds that hummed and sang. He knew his father who labored day by day to provide him his humble home. He knew his brothers and sisters who roamed with him in the woods and romped with him over the meadows. He knew his mother whose loving hands cooked his meals and tucked him in bed at night. In spite of what seemed to the traveler to be narrow environment, this freckled faced boy knew sufficient to enable him to say with pride and conviction, "I ain't lost."

So in our human limitations we are surrounded by a universe which teems with mystery and the unknown. But notwithstanding the narrow limits of our intellectual horizon there is a vast body of knowledge which is very real and very important. So while our knowledge of all things is quite incomplete, still it is sufficient to insure us that God lives, that he loves us, that life is spiritual in its essential basis, that heaven will reward those who live right.

About all these things it is important what we believe.

Nothing to pay, Oh, nothing to pay,
Jesus has cleared all the debt away
Blotted it out with his bleeding hand,
Free, and forgiven, and loved, you stand,
Nothing to pay,—the debt is so great,
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay, yet it must be paid,
Hear the voice of Jesus say,
Verily thou hast nothing to pay,
All has been put to my account,
I have payed the full amount.

—Francis Ridley Havergal