

Youth and Social Problems

By Russell Olt

Is human nature the same the world over and in every generation? If so, then the youth of today is no different from the youth of yesterday. The answer is not to be found in a naive acquiescence to such a viewpoint, plausible as it may seem to be. True, youth wherever found has dynamic, vision, daring, the same as it had in ages past. But the assertion of such qualities as these which are characteristic of all youth is determined by externals which vary tremendously in different ages.

From the fourth century to the sixteenth the philosophy of thought changed little. One's aspirations, visions, and ideals were circumscribed by the prevailing thought barriers of the times. So far might one go but no further. The eighteenth century marked the rise of an individualism which has reached its culmination today. Social controls, moral sanctions as well as every other type of external authority has been forced to give way to sanctions and ideals born within. Inner experience and investigation have supplanted the way mapped out by external authority, and today youth is allured by a new found thrill of adventure and discovery closed to the youth of yesterday. In such respect is youth today different from youth of the past.

This new found freedom undisputed now by their elders has made young people more open in following their explorations and discoveries and more pronounced is the expression of their judgments. This is not to say that all youth may be so characterized, for some young people are yet hemmed in by sets of circumstances which deny them the new found freedom enjoyed by many. Recently I attended a revival meeting where emotional extremes were indulged in with impunity. Large numbers of young people followed the form set by their elders and practiced the "sways" and "cataleptic fallings" which had been urged upon them. Some one said of such practices that "youth will respond as ever to the gospel." True, but one's interpretation of the *kind* of response necessary is open to question. Box up a young person's intellectual horizon, circumscribe his outlook and conduct by imposing a limited and definite formula for practice, and his responses will have to fall within the sphere to which he has been limited by such an educational process.

An increasing number of young people, however, have broken the bands of tradition and are revelling in their new-found freedom. They are alert in evaluating social conditions. They are impatient with the way their elders have attempted to solve them.

Here is a high school graduate who finds conditions such that no one wants him, that is, no one can use him. There is no money to go to college and no business opening for him at home. He is typical of a large class emerging from high school. He has heard about the glories of that rugged type of individualism which al-

lows the young man with initiative to forge ahead and become a success, but opportunities seem to be strangely lacking. Is there any wonder that he becomes impatient with the kind of an industrially organized society which in times like these turns a cold shoulder to him?

Here is a college student who has studied his history and economics. He has learned how men in times past fought their next door neighbors, and he has learned that now men have learned to live in relative peace even in an apartment building. Knowing what has been done individually he looks askance at the feeble efforts that are being made to prevent friction among nations. He is impatient with efforts we make to bring about a warless world.

Here is a girl reared in a home of respectable repute. She has been instilled in her school life with the notion that good citizens are law abiding citizens; yet her parents openly flaunt the prohibitory statutes in their home social gatherings. Little wonder she comes to accept an irreconcilable chasm between the actual and the ideal.

Again here is a boy whose parents' frequent antagonisms have culminated in separation and divorce. His is a case of divided allegiance. Can either father or mother be right? He doesn't know, but he does know that there is something amiss in this society of ours.

Yet again in the personal realm of social problems is the girl whose school mates speak freely about their familiarities with the opposite sex, talking of petting and kissing as though it were the thing which all young people do. She feels she cannot condone this as an acceptable practice, but she does not know the wide extent to which views are held similar to her own.

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Russell Olt

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Now in this tumultuous civilization of ours with all of its conflicts and paradoxes, where will the youth land? Is there a chance of the youth who revolts from traditions landing safe at all? In spite of all the suspicions that have been directed toward them, I believe that youth's ideals are fundamentally sound. They can be trusted. They will not wreck our civilization or morals either with their new-found freedom. Even if this confidence in them were found to be misplaced, they probably could not do much worse with this society of ours than their parents have done.

As long as religious ideals appeal to youth as they do in spite of all that has been said and written to the contrary, just that long may we rest assured that they are deserving of every confidence we can give them. They are impatient with lifeless creeds and moral dictums, but their purposes are true and their ideals right. Success to them as they attempt to steer the ship over an uncharted sea.

This world is given as a prize for the men in earnest; and that which is true of this world is still truer of the world to come.

--F.W.Robertson.

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IN MEMORIAM

Back in the summer of 1930, there came to Anderson a young man with his wife and daughter, who had felt his call to preach the Gospel of the Lord Jesus Christ.

Delmer Dudgeon, while busily engaged on a Michigan farm, felt that God would have him give all his time to the ministry, and, realizing his need of being better prepared, he enrolled as a student in the Anderson Seminary where he studied diligently and won his way into the hearts of both teachers and fellow classmates.

Delmer loved his school work but would not allow it to keep him out of doing his share of work in the church; so he began his duties as teacher of the young people's class in the North Anderson congregation.

His willing heart soon won for him other duties and he became a much loved and able assistant to his pastor, where he continued faithful until he was stricken with an illness that cost his life. All through his illness he was a patient sufferer and kept his faith in God which inspired the rest of us to a deeper consecration and more loyalty to God.

On Nov. 11 Brother Dudgeon passed to his reward, his body being laid to rest in a beautiful little cemetery just north of Fairmount, Ind.

Funeral services were conducted at the Park Place Church by the Rev. Earl Martin and Rev. C. E. Travis, pastor of the North Anderson Church of God.

Brother Dudgeon is survived by his wife, Mrs. Mable Dudgeon, a daughter, Crystal, two sisters, Mrs. Treva Lazarus of Onondaga, Mich., and Mrs. Leona Stump of Marengo, Ohio, and two brothers, Wm. Otto, and Paul, both of Anderson, Ind.

We who are left behind feel that we have lost a devoted friend and faithful co-worker in the Lord.

--C. E. Travis--

WITH ALUMNI

KANSAS ALUMNI ARE DOING THINGS

It appears that practically every graduate in Kansas is actively engaged in building the kingdom. There is I. K. Dawson, '28, for instance, who has spent a year with the Church at Salina, during which time he has achieved some rather extraordinary results. He is the first regular pastor the church there has had, consequently he has found it possible to organize the work from the ground up. Some of the results are as follows: The Sunday School enrollment has been brought up to 188; week day religious instruction is given by Brother Dawson and his staff to 140 boys and girls who come to his church from the grade schools. (These are boys and girls from the neighborhood churches.) The young people's group, of which about half are Christians, numbers 30. Kansas has a state evangelistic fund. Brother Dawson is the first pastor to be partially supported from this fund.

Another very active pastor in Kansas is Clarence Thomas, '29. He has started a very fine work in his old home town, Lawrence. Since this is his old home town, his success speaks particularly well for him. It is reported that he has the respect and confidence of his former associates there.

Sophie Fluck is doing good work as pastor at Newton, Kans. Her congregation recently closed a very successful revival.

For the first evening of the Kansas C. G. Y. P. Convention at Wichita, November 25, an alumni banquet is planned. Amy Phillips, the first president of the Alumni Association and its moving spirit the first few years, is planning the alumni banquet at Wichita. Those of us who cannot be there may well be sorry, for Amy's activities will make the occasion a warm and friendly one. Dean Olt

is to give the address at the banquet. Kansas Alumni who may be at the banquet are:

Clarence Thomas, Lawrence.
I. K. Dawson, Salina.
L. L. Rawlings, Norton.
Isaac Goodrick, Ulysses.
Clara Davis, Hugotom.
Elmer Rich, Arkansas City.
Mrs. Emogene Johnson White, Agra.
Amy Phillips, Wichita.

Alumni in other sections of the country are as active as those in Kansas. (That is, those we know about. A hint to the wise is sufficient.) Lester Schrock, '31, who has not had as long a time as some others to get things started, is now settled for work in New Springfield, Ohio. He writes:

"We have taken the pastorate here and think we will like it fine, although the town and the congregation are small. But there is no church trouble and no church debt. These two factors are worth something these days." During the past summer Brother Schrock was busy in church work at Canton, Ohio, where he taught a men's Bible Class of 25 to 35, preached a number of times, spoke at reunions, at missions, and to a young people's group at the Methodist church.

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In our recent appeal to the Alumni to send five dollars each to help the School in this time of stress, Rev. W. B. Crowell of St. Louis, Mo. was the first to respond. He says: "I am sending ten dollars--the extra five is for some good alumnus who may not be able to send five". Thanks, Brother Crowell.

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Rev. Luke L. Bennett of New Albany, Ind. was a recent visitor at the Seminary.

CAMPUS NEWS

MARRIED GIRLS' MENDING CLUB
ORGANIZED

The following invitation was issued to all the married girls in the college;

"Do you have trouble getting your mending done? So do we. Thought we might get together for inspiration and get our husbands' socks darned. Bring your mending to Myrtle Brown's

apartment Wednesday from 2 to 5 o'clock and let's have a Mending Club. All the married girls of the college are invited".

Those who attended the Mending Club felt the afternoon was well spent. Especially Cynthia Kane who brought her young son's wagon full of mending and with the help of Nettie Dennis got everything mended. Since Mrs. Kane has lots more mending and the others present expressed themselves as "being in the same boat", it was decided to have the Mending Club meet every two weeks on Wednesday afternoon. Others present besides Mrs. Kane and Mrs. Dennis were:

Araxia Hartselle, Erla Bennett, Helen Shultz, Cleo Hays, Martha Miller, Ruth Benson, and the hostess, Myrtle Brown. An unexpected visit from Mr. and Mrs. Mendypatch (usually Mary Husted and Amy Lopez) added to the enjoyment of the afternoon.

Melvin Miller--"Here is a ticket for the magicians' show, Martha".

Mrs. Miller--"Thank you, dear".

Melvin--"Listen, darling, when they come to the trick of taking a teaspoonful of flour and one egg and making 20 omelettes, watch very close."

Many of the married men have been heard to express themselves as thinking the new Mending Club to be the best move that has been made in the college for many a day.

The Park Place Young People's Society, including the students, had charge of the services at the Wayside Cross Mission on the Monday night before Thanksgiving.

Many students are planning a trip home for the Thanksgiving holidays to enjoy some of mother's good cooking. Those of us who remain here wish the others the best of luck and a great capacity for the good things they will get to eat.

A special Thanksgiving dinner will also be prepared for the students who stay "at home". Helen Shultz, the cook, has some wonderful ideas and ability when it comes to cooking; so we won't worry about those who eat in the dining room.

George Jorgenson--"I never throw away old clothes for that would make me feel wasteful".

Warner Monroe--"What do you do with them?"

George--"I give them away and feel charitable".

William Dudgeon drove his truck to Ohio to get a load of farm produce and canned fruit which the good people over there donated to the School. He stopped at Creston, Bellefontaine, and Beachdale.

Old Man Winter has dished us up a real snow here in Indiana. It snowed and snowed and snowed. Somebody reported that the snow was thirteen inches deep on a level, but it drifted in places until it was a few feet deep.

FACULTY GET-TOGETHER

The Faculty of the College and Seminary were guests at the home of Professor and Mrs. Earl Martin, East Eighth Street, on the night of November 8.

The occasion for celebration was a double one as Dean Olt's birthday was near and the election returns were coming in as fast as radios could transmit them. So excited was the group at the news coming in that it was well-nigh impossible to get them to do anything but listen. Strained facial expressions and grunts of approval and (for the most part) disapproval were the order of the night. They were finally persuaded to play some games and be interested spectators of a psychic demonstration.

Pop-corn around the fireside and ice cream and cookies helped materially in cooling the election excitement.

Rev. W. E. Monk, Field Secretary for the Board of Church Extension and Home Missions spent a week in Anderson and was a welcome visitor at the School. He spoke in chapel on the subject of "The Five C's".

Did we say that Walter Crowell was the first to respond to the financial appeal? Well, we were wrong. John Kane, class of '21, was the first. He lives right here in the dormitory and as soon as he got the letter he hastened down to the office and handed in five dollars. Beg your pardon, Bro. Kane. Crowell was the first one from a distance to respond.

Those attending the Young People's Convention at Wichita from the College are: Dean Olt, Bernadine Bright, Mary Husted, and Herbert Thompson. Dean Olt goes as the principal speaker of the Convention.

Professor Achor--"Do you think Daniel Boone was very popular".

Opal Hays--"Well, he was a good scout".

ANOTHER BIRTHDAY

Friday night, November 18, saw the college dining room once more festive and gay; and again the occasion was a birthday celebration.

This time the honored guest was Mrs. Helen Shultz who is adding another year of service to those already to her credit as cook of the institution.

The tables were arranged artistically branching out like the spokes of a wheel from a small central table on which there was a lovely bouquet of roses presented after the meal to Mrs. Shultz.

The program consisted of group singing led by Max Gaulke with Paul Froehlich at the piano, trombone and piano solos played by the above mentioned men respectively. A short speech of appreciation by Miss Lopez and good wishes closed the evening's entertainment.

Invited guests to the celebration included the Misses Hazel Lewis, Myra Cogswell, and Mignon Greene.

The idea for this particular celebration originated with the girls who work with Mrs. Shultz--the Misses Hays and Sperry--and this is in itself a tribute to her. They undertook to prepare the meal and arrange the dining room. They were ably assisted by Miss Ruth Dayton.

Earl Wells comes back to the Seminary to visit between his engagements to hold meetings. He recently closed a campaign at East St. Louis, Ill. and is now engaged in a meeting at Fairmount, Ind., a few miles from Anderson.

Rev. B. C. Fansler of the class of '26 recently assumed the pastorate at Terre Haute, Indiana.

Insurance Doctor--"Any insanity in your family?"

Mrs. Hartselle--"Well, no, only my husband imagines he is head of the house."

IN GOD WE TRUST

In God we trust! What else
Could mortal do
To guide him day by day
And hope to bring him through?
Who else could give us strength
And needed cheer
With sympathy to comfort us
And dry the bitter tear?
'Tis fine to have a friend
So true and ever just,
With him none can compare,
--In God we trust!

--Mary Larkin-Cook.

The following persons are new subscribers to the Broadcaster:

I. K. Goodrick, Kans.
Robert Loudermilk, Mo.
R. DeWitt Howell, Ill.
L. J. Houck, Nebr.
A. G. Hartwig, Okla.
J. H. Wright, Mo.
T. F. Miller, Iowa
Mabel Lewis, Kans.
C. O. Newman, Kans.

Many inquiries are being received concerning our correspondence work. Our work in correspondence has recently been reorganized and enlarged. Much interest is being shown in the courses in Theology. Many ask also about the High School work.

Lucille Towers to her husband--
"Your wall papering job looks fine my dear, but what are those funny bumps".

Frank--"O my! I forgot to take down the pictures".

Herman Smith to Wilford Wood--
"Bill, what would you think if you were to find a ten spot in your jeans?"

Bill Woods--"I should think I had someone else's pants on."

Mr. and Mrs. F. E. Beezley of St. James, Mo., were recent visitors in the home of President and Mrs. Morrison.

Rev. H. G. Montague '21 writes from Memphis, Tenn. that his congregation supports the Associated Budgets and by so doing they are supporting the Seminary.

Helen Shultz to Max Gaulke--
"I think you had better board elsewhere".

Max--"Yes, I often had."

Helen--"Often had what?"

Max--"Had better board elsewhere".

Rev. E. F. Adcock '21, Executive Secretary of the Board of Church Extension and Home Missions has returned from an extended trip to Florida and other southern points.

Rev. Herman Ast, '23, pastor at New Castle, Ind., brought up a car full of canned fruit which his good people had provided.

Mrs. Adeline Babel, '26, of Cleveland, Ohio, and her son, Gerson, were recent visitors in Anderson.

Mrs. Mabel L. Sanders, formerly instructor in English in Anderson College and now of South Whitley, Indiana, recently visited at the School.

Rev. Russell Green, '29, pastor at North Bend, Oregon, writes that his congregation voted to support all the general interests of the church through the Associated Budgets.

Joyce Higgins--"What's the matter Zella, you look all fagged out?"

Zella Beaman--"I don't know, I've got a cold or something in my head".

Joyce--"Oh, it must be a cold".

A. G. Kinzer--"Ruth, do you know what a Scotch road sign reads like?"

Ruth Clausen--"Detour, ----Toll Bridge ahead".

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

Psa. 95:1-7.

DEAN OLT MAKES TRIP TO CALIFORNIA

Dean Olt will spend the Christmas holidays on a trip to California. His chief objective will be the California Young People's Convention at Exeter. The Convention will be held over the week-end of the New Year season. It is impossible for Dean Olt to be away from the College any great length of time other than the period when the School is not in session during the holidays. He is planning, however, to stretch a point and take time to visit a few congregations going and coming.

Brother Olt is president of the International Young People's Society and is eager to get in touch with as many young people's leaders as possible while on the trip.

Rev. Charles Richardson, pastor at Atlanta, Ga., recently visited with Dr. and Mrs. A. T. Rowe. While here he visited chapel and brought an appreciated message in song.

President Morrison, together with R. L. Berry, Chas. E. Brown, A. T. Rowe, and E. F. Adcock motored to Kansas City, Missouri, to attend the Mid-west Ministerial Conference of the Church of God.

Haig Darpinian of the class of '26 had not written his Alma Mater for many a moon but when the appeal went out to Alumni for a donation Mr. Darpinian responded with his five dollars. He is located at Grantwood, N. J.

Emil Hollander of the class of '23 is still located in New York City. He has our thanks for a donation of five dollars in response to our appeal.

Rev. Henry Hartman, class of '32, pastor at Battle Creek, Michigan, was recently ordained to the ministry. President Morrison and Dr. Chas. E. Brown attended the State Ministerial Assembly at Farwell, Michigan. As they were to return to Anderson by way of Battle Creek, the Ministerial Assembly voted unanimously to request them to stop and conduct the ordination service in Brother Hartman's church. This they were glad to do.

Dean Olt and family motored to Dayton over a recent week-end to visit his mother.

Chester and Mary Base, both of the class of '31 write of their work in Corona, Calif., where he is pastor of the Church of God.

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Let Us Give Thanks

It is a fine national habit of ours here in America when at the proclamation of our Mayors, our Governors, our President, we pause for one brief day to bow our heads and lift our hearts in genuine thankfulness. How blessed the memory and how worthy the heritage of those staunch hearted Pilgrims, who in the long ago, called themselves together on that dreary day to thank God for the meager sustenance he had enabled them to coax from the unwilling wilderness! If we, their posterity, on whom has fallen these depression days, could walk in their shoes for a short time perhaps we could with braver hearts meet our trials, which compared with theirs, are very trivial.

Let us give thanks for our little college which lifts her gray walls on the hill. For youthful feet that scurry noisily through these halls; for undaunted young hearts that refuse to be turned back in their quest for truth; for honest and vigorous minds which day by day in our quiet class rooms struggle with the mysteries which crowd in upon them; for tireless teachers, who with scant thought of earthly gain, sincerely seek to lead students in ways of knowledge, wisdom, and sobriety; for Christian fathers and mothers at home who work and pray and hope that their sons and daughters in Anderson College may return to them properly equipped to face life as it comes; for our hundreds of loyal Alumni who in the yesterdays walked and wept and prayed in these halls, and who today walk and weep and pray in the larger school of life; for our thousands of friends everywhere many of whose eyes have not seen this institution which their generosity has helped to build—for all of these let God be praised!

—J. A. M.

The Unclassified Christ

Jesus said, "I am the truth." He did not say, "I am *some* truth, I am a *part* of the truth." No, He announced, "I am *the* truth." We are to understand by this that this strange man from Galilee regarded Himself as the embodiment of *all* truth.

Because of the very smallness of our minds we humans have had to divide truth up into departments. For instance, we have scientific truth in one department, we have philosophical truth in one department, we have theological truth in one department, and so on. Jesus did not bother about dividing the truth up into little bits so as to be able to see it piece-meal fashion. His eyes looked at the truth in its totality. He saw the truth somewhat as we see a clear glass marble—He saw clear through it and on all sides of it at once. There were no dark spots to Him.

This is the reason that our Master never needed to apologize for anything he said. He never said too much and He never said too little. When He spoke He seemed to have hold of a piece of reality that extended backward and forward into the eternities. Whether He was speaking to the scholarly Nicodemus; or discoursing with a rich and gay young ruler; or trying to help a poor, ignorant, fallen woman; or denouncing the hypocritical religionists, He never failed to get hold of just that portion of truth that fitted the need. Their ears

had never heard it on that wise before and their astonishment could not be concealed.

In their study of comparative religions Christian students sometimes stumble. They worry about the truth they find in other religions. They find some truth in Hinduism and they are surprised and confused. But why should they be? Certainly there is some truth in Hinduism and every other system of religion. But whatever truth there may be, whether it be much or little, that very truth is found in Christ, and that unmixed with any error.

While Jesus was divine and we are only human, yet should we not try to approach the truth as He did. All down through the centuries good men have felt obliged to build fences around the truth. They have tried to box it up in water-tight creeds. They have dugged denominational channels and have tried to confine it therein. They have classified it and reclassified it.

One day I came across an article in a paper on a religious topic. I did not know the man from whose pen it came but as I read along I was moved by the truth it contained. As I read on and on I said to myself, "Well this is an intellectual and spiritual joy ride." But presently my joy-ride ended in a smash-up. All of a sudden the writer after whom I was reading felt called upon to announce very emphatically and formally that he was a religious liberal. Yes, a dyed-in-the-wool, uncompromising, dogmatic liberal. He seemed to say to me, "Mr. Reeder, unless you are a liberal, this truth is not for you. I would have you understand, my dear reader, that this is the truth of the liberals." Since I was not a liberal, he would seem to slam the door of the truth contained in his article in my face.

On another day, in another paper, I read another article, by another writer unknown to me. This article too, was true. It lifted me. It fit snugly into my sense of reality. I said to myself as I ate up the paragraphs one by one, "Thank God for the truth. I do not know this writer but I know he is telling the truth." But he soon declared himself. Lest he be misclassified he digressed enough to say in effect this: "Brethren, I would have you all understand beyond any shadow of a doubt that I am a thorough-going conservative. Just because I am acknowledging particular truth, don't think that I am not a conservative." I seemed to hear him say, "Mr. Reeder, unless you are a conservative, this truth is not for you."

Did you ever read anywhere in the Bible where Jesus said that he was a liberal? On what occasion did He say that He was a progressive? Whom did He tell that He was a conservative? Where did He announce that He was a radical? To all He declared that He was the truth.

All men who really love the truth are liberal in that they are willing to embrace it wherever they find it. All men who really love the truth are progressive in that they will receive a new idea as soon as they perceive it to be the truth. They are conservative in that they will not give up an old idea until they are convinced of its error.

Happy the day for all of us when good men learn to love the truth more than they love any particular classification of it.

—J. A. M.