

How Can the School Better Serve the Church?

Address Delivered at the Good-Will Conference

By Rev. E. E. Perry, Pastor of Beniteau Avenue Church of God, Detroit, Mich.

From what Dean Olt and my friend Brother Bottom have already said, I have quite a reputation. I am not a member of the school nor a graduate.

There is one word in this subject that has worried me from the beginning and that is the word "better." It worries me somewhat like the question my wife asked me the other evening. You know these wives can ask some troublesome questions. She asked me what kind of a wife I would like to have. In speaking to the school, the faculty, alumni, particularly to school graduates, present student body and its faculty, I would like to give this little text as a suggestion. And yet not really a text because I am not supposed to preach a sermon at this hour. The suggestion can be given in these words, "Seek that ye may excel in the edification of the church."

I firmly believe that this institution, the Anderson College and Theological Seminary was born of a desire to serve the church. I am convinced likewise that it has served the church, that it should serve the church, and may I be prophet enough to say that it shall continue to serve the church! When it ceases to serve the church, it soon dies. I believe that this desire to serve has become a heritage and a characteristic trait of this institution, and if we should hear it speak through the voices of the faculty, the student body of today, and the alumni of yesterday, it would say, "For this cause came I into the world, that I should bear witness to the truth." I can say this with the feeling that I am telling the truth when I say these rather complimentary things of this school.

We, as a religious body, stand committed to truth, which is the most attractive thing in the work

that we are doing. Without fear, I believed it to be a fact 20 years ago, and I still believe it now. That fact was the factor, yes the predominating factor, which caused me to take my stand with this body of people, and I am perfectly satisfied in my position to-day in my



REVEREND PERRY

stand with the Church of God and this reformation movement; because, I still feel that we stand committed to truth. I believe that we as a people are exponents of truth, and as exponents of truth, we justify our institutional life, be it this institution or any other. As a part of our work, our institutional life is justified on the grounds that all such institutions are auxiliaries to the church in its human phase of manifestation.

I remember the day when we were criticized for speaking of a building as being a church, but to-day I hear people speaking about building churches. I can remember the day when we were very conscious of this fact, that the church is a spiritual institution. I still believe that it is a spiritual institution. We have come, in the last few years to realize that there is a necessity for institutions in the church to promote its work, and this school came into existence with that realization. That is the very

feeling that gave birth to the Anderson College and Theological Seminary, but, our institutions must be auxiliary, they must be supplementary, they must be promotional in their work of the advancement of the Kingdom. In other words, they must serve the church. This is the only excuse for the Gospel Trumpet Company. This is the only excuse for this College. That is the only reason that we have our institutions and the various congregations out on the field. When a church institution, be it a school or not, ceases to serve the church, it becomes a liability instead of an asset, and often becomes a menace to the church, for it is supposed to serve. The life of this school or any school, if it is a church school or church institution, will be determined by the service it renders. Then, the question "How can the school better serve the church?" is an important one. This is a vital question. I am not interested in merely this one fact or condition that the school exists, that it still lives. As a pastor on the field, I am greatly interested that this school serve the church. It might be kept alive for years, but we want it to be kept more than alive, we want it to do something for the church. We want it to serve.

One time a certain man in a community was asked his opinion of a certain gentleman, and he said, "He is in my mind just a big chunk of living matter." Not a very refined way of describing the fellow. This man simply existed, and that is all that he is doing to-day. He has not been doing much in the community where he lives. So I am not interested that this school be perpetuated, save to serve the church and society as well. If it can not serve the church, I am not

interested in its perpetuation, either the theological or the academic work. I believe that the academic work must at least indirectly serve the church. I am convinced that the whole program of life revolves around a spiritual principle and anything that is worth while and anything that will sustain or contribute to life, must serve a purpose in that spiritual program. One of the things needed in the program of our work has already been mentioned in this conference, and that is a sympathetic understanding. Some one said to me just the other day, "I can not see that any good will come from that fellowship conference." I believe that that party was mistaken. I believe that ere this conference comes to a close, that we will at least have a more sympathetic understanding of this institution as it fits into our church life, and how we, as representatives on the field, may serve the school and they in turn may serve us. We are not on the field to-day to serve this school—only as in turn, it will better serve us.

If we can put a certain quantity of enthusiasm into this institution, it will in turn give us something greater than that which we have put into it. We must have spiritual dividends. As we see the Anderson College and Theological Seminary producing, and we on the field sharing in spiritual dividends, I believe that we, as a church as a whole are vitally interested in this institution. I believe that this has been done in the past, and it shall be done to-morrow in a greater way. This conference brings the field to the school. We are bound to take some of the school back home with us. Your representatives will bring the school to us, and they will bring some of the field back to you. There must be a sympathetic understanding. We must be informed. Propaganda is one of the needs of the church. This term has in the mind of some come to be offensive. We associate it with the war and things that are dangerous, but I declare to you that one of the things we need is propaganda. Out on the field we need to know how you feel and how you are getting on here; and you need to know what is going on in the field, and then only can the best come out of the Anderson College and Theological Seminary.

The question before us this hour,

is "How can the school better serve the church?" Does that question mean, "How can the school do more?" Do they stand asking us the question, "What lack I yet?" If so, then our thought and attention should be directed to intensifying the present program of usefulness or service to the church. Does the question mean, "What can the school do better to-morrow that it has done to-day? If that is the thought, then, it demands the enlargement of the present program of service. I am going to assume at least, that it is intended to mean both. Doing the thing to-morrow that we are doing to-day, and doing it better. There are some things that we did yesterday that we had better not do to-morrow. We learn by experience. But what the school has done in profitable service, it can well afford to do still, so that then, I can say that we need to intensify the present program of service rendered by the school.

I shall endeavor to speak on these two points, not in a one, two, three order; but to suggest some things that may be helpful in intensifying the present program and the enlargement of the program of service. First, I believe that this can be done by putting on the field workers with vision, conviction, and a will to do. I think that we on the field, have been very unfair, some of us, and I want to include myself, in some of the things that we have expected of the school. Brother Bottom told us in his message in the last period that he had, no doubt, in his ignorance made junk of good material. But I am wondering, if we have not been expecting this school to make good material out of junk a good many times. I do not bring this as a charge against the student body, but I do think that this school has had students come to these halls that have been impossible. I believe that, and I think that we have expected too much from the school in behalf of such material as that; but, on the other hand, I want to suggest that it is the duty of this institution to conscientiously and to the best of its ability develop the talent we send in.

This institution needs to put on the field workers with conviction and a will to do. It is sometimes difficult to have a vision and not be visionary. It is one thing to have

a vision and another thing not to be a dreamer. On the field, we want young men and young women. We want gospel-workers and Sunday-school workers who have a vision. We are praying daily on the field, that God will enlarge our vision. This is the burden of a great number of ministers and this is our daily prayer that God will cause the horizon of our vision to fall back, and with that a rebaptism of power. If the school is to serve the church as it should, it must help to create in the hearts of the students a vision and convictions. Some people mistake mere opinion for conviction. The world has plenty of people with opinions that are just a little bit more than practically worthless. We must have people who have conviction. Mere opinion comes and goes. It is short lived. It is a matter of transition with it, but convictions are like the oak tree. They grow slowly, but they stay with it.

I said a moment ago that we are expecting this school to do its best to send us young people with a will to do. I know of a certain minister who one time was defending his call to the ministry. He said, "Brethren, I know I am called to preach the gospel because I have a growing distaste for manual labor." I will frankly confess that we don't want that kind of preachers in Michigan. I believe it would be well for us to make room for some sort of teaching or instruction from the field. That has been the policy of this institution. I firmly believe that the Anderson College and Theological Seminary, particularly the Seminary, needs the experience from the men on the field. I don't know if it is a policy this year, but such men who are capable, were called from the field to give lectures in the classes. This is one way that the school can better serve the church. I hope the time soon comes that we as a church will be able to give full time support to the professors of our school, so that they can and will feel that it is not only possible, but that we are expecting of them full time service. That scheme has worked out in some of our secular schools, and it has been successful where the teacher works twelve months in the year. I pray the time will speedily come when that will be possible in this school. Some wonderful service has been

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EDITORIAL

REVEREND PERRY'S GOOD-WILL ADDRESS

One of the most outstanding addresses brought to us during the Good-will and Fellowship Conference held last month here at the Seminary was the one delivered by Brother E. E. Perry of Detroit, Michigan, and printed as the leading article in this issue of the Broadcaster. The address was not so complimentary to the School nor to the church as some of them were, but it faced facts and pointed out some real needs. Don't fail to read and ponder what Brother Perry says. Before entering full-time ministerial work, he spent several years in educational work and he speaks with the viewpoint of both the schoolman and the churchman.

One statement in Reverend Perry's address struck me as especially significant both when I heard the address and when I was looking over the copy for publication. He says: "I am convinced that the whole program of life revolves around a spiritual principle and anything that is worthwhile and anything that will sustain or contribute to life, must serve a purpose in that spiritual program." This is a fact that any church school must hold firmly in mind if it is to carry out the purpose of its being.

Brother Perry also gets at something vital when he enlarges, in his address, upon the idea that the main function of the School is that of service to the church. This he says is true of both the theological and academic phases of our school work. We are heartily agreed here. The School must render service to the church and the church in turn must empty itself in spiritual service to human society and to God. Both the School and the church are means to ends. They do not exist for the mere sake of existence. Institutions, like individuals, decay when they live for themselves. A school or church that would save its life must lose it for the sake of others.

Speaking from the heart of a pastor, Brother Perry longs to have the Seminary render more and better service to the churches by sending the instructors out to give lectures in conventions and conferences along specialized lines of church work. This the Seminary has done to some extent in the past but is eager to do more and better work for the churches along this line. A number of our teachers will be glad to consider calls for such work.

J. A. M.

THE GOLDEN JUBILEE

The present year marks the fiftieth anniversary of the starting of the church of God movement. Not the church of God; the real church of God started in the days when Jesus and John the Baptist began to preach the gospel of the Kingdom of God and men pressed their way into the Kingdom. Fifty years ago, a movement was born of the idea that the church of God as a real spiritual institution, the Body of Christ, had been greatly obscured by a multitude of humanly organized religious bodies purporting to be churches. This movement sought to show that Christianity was and is a great spiritual movement in the hearts and lives of men who are led by the Spirit of Christ and taught by the Scriptures, rather than a vast ecclesiastical organization with external and human laws fashioned after the order of civil statutes. We respect the creeds of historic Christianity as an honest effort of honest men to set the bounds of what men must believe and as a record of what men have believed in the past, but for fifty years we have been trying to say that human dogmas are not binding on the consciences of men who are saved in Christ's blood and free in his Spirit.

And now we are about to celebrate our Golden Jubilee. The Gospel Trumpet Company being the parent organization of the movement, is fittingly taking the lead and through its director, R. L. Berry, has made detail announcements of the plans. A Golden Jubilee Book, which will be a sort of descriptive historical souvenir of our work, is to be issued. A great pageant representing the development of our work is to be shown as a climaxing feature of the June camp-meeting. Practically all the

students and teachers in the School as well as most of the employees of the Gospel Trumpet Company will take part in the pageant. Let us all get behind this movement to celebrate the beginning of this work which lies so near to all of our hearts. Let our Alumni come in three hundred strong to take part in and witness the celebration. Let us send in our photos to be included in the Jubilee Book and then let us buy the Book. And let us pray that the celebration will bring to all of us a new sense of loyalty to this work of God.

J. A. M.

HOW CAN THE SCHOOL BETTER SERVE THE CHURCH?

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rendered by the professors and teachers out on the field. Brother Bottom has mentioned some of these facts in his message in the last period. I believe that the school should send more representatives to do some specific work on the field. We are tired of having people come to us to raise funds. We are tired of them. We don't need that, and you don't need it. What we on the field need is men and women who are able to come to us and put the proposition squarely to us. Put us under conviction and when you have put our congregations under conviction, you can ask us for anything we have and we will give it to you. I find that if you can stir people's hearts, you can stir their pocketbooks. In our whole institutional life and every phase of our work, including our missionary work in every phase on the field, we want to know the need and we want men and women to come to us with a spirit filled message; and when you have stirred the heart, you can have what you want, for a man who sees the need and his heart is stirred, is ready to serve. Somehow, if the faculty and man-

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agement of this school can send to us even more of the men and women who can understand, who have a heart to feel, and a message to give—if they can send these, it will be wonderful how there will be a blending and unification of effort in every phase of our church life. I am standing fully committed to the form of church government that we have been teaching, and notwithstanding the fact of our growth, I am not saying that I would not submit to further rule of the spirit, but we are developing, and the time has come, that something must be done, that we will have unified efforts, that we work in unity and constructively. We must have a unification of church programs. I am too small a man to tell you how it must be done, but I can see that it must be done. The quartets have been out on the field, and the teachers and instructors have served in our conventions and in Camp Meeting work. In one of our conventions in Michigan, Dean Olt came to us with a vital message. This is one of the finer ways that this school can serve the church. If you can spare the professors so that you can share them with us in our conferences and conventions you will be rendering a wonderful service. We are needing this instruction. We must have it. I believe that as soon as it is possible, there needs to be an enlargement and an enrichment of the curriculum of this institution. As I observe my work, I pray for the time that I can come here, but there is something lacking yet, and I do not care to go into detail in this matter. I think there can be an enlargement in the curriculum, as there is some instruction needed on the field that we do not yet have. Possibly we may get it. For instance, in business management, we have come to the time when a pastor must be a financial expert in the erection of church buildings and extension programs. In the field of our activity, we must have some good sound instruction and we certainly need it, and this can be received with the enlargement of the curriculum. I would say, by all means, let us keep the slogan of this school, "Where Spirituality Predominates." I am not fearful or pessimistic over the present spiritual status of this school, but I think there is danger. Brethren, we are living in an age right now in

the great celebration of pentecost, where there is a craving in the Christian world for more of the power of God.

I had the privilege of attending the Toronto conference this summer. The religious educators are in two classes, possibly three.

There was one class, the intellectual class, putting emphasis on the intellectual side, and they were doing it at the expense of the spiritual; and then the others, who were overdoing the spiritual, possibly at the expense of the intellectual. We must have a balance between the two. We must have the intellectual; we must have the spiritual. There is no question about it. Therefore let us sustain the reputation of this school. The school indirectly sustains the church as the children sustain the parents. I have a son, a big fellow, nearly as large as I am. He is busy in school work. He is busy, but that boy is obligated to the family. I am expecting him to carry on in my place when I step off the scene of action. I expect him to carry on certain principles and life's problems for God, if He so sees fit to call him into this program. He is exerting his influence to-day, either for the better or worse. This school is really a child of the church; it is a product of the church, and it must serve the church, it must follow the church. This school, if it is to function, must be a servant. The church is still a spiritual institution, and our school must breathe the atmosphere of the spirit if it is to live. Just the other day, the pastors of our city attended an address given by Dr. Gray, one of the prominent pastors of our city. He spoke of a class that he entered as a young man, when he went as a Freshman to Princeton University. Dr. Davis, Professor of Bible, said to the men and women in the class the first morning, "We trust that you come to us with a definite experience in your hearts. We shall dissect and carefully analyze the Word of God. I want to warn you, lest you lose your respect for Holy things." There is that danger in handling the Word of God, as set forth by Dr. Davis, in losing respect for holy things. May the time never come to this school when we lose our respect for Holy things for when it does, the school becomes a menace to the church. The spiritual life must be sustained.

I have confidence in the faculty and student body as they gather here year after year, and in the good way they serve us that we will be able to work harmoniously together and work out the program for Jesus Christ, that will work for God and the Kingdom.

A WORTH-WHILE LETTER

Huntington, Ind.

January 19, 1931

President J. A. Morrison

Anderson, Ind.

Dear Brother Morrison:

I am enclosing my personal check of eighty (\$80.00) dollars, fifty of which is to cover our annual purpose to the endowment fund. The other thirty dollars may be used as you see fit. You know what your most urgent need is. You have our prayers for the ultimate triumph of the school financially, educationally, and spiritually.

We are

Yours very sincerely,

Mr. and Mrs. Joseph Wiley

Note: Mr. Wiley graduated with the class of '23.

DALE OLDHAM AND R. N. GAST SURPRISE ANDERSON SEMINARY

Dale Oldham is a young preacher and is a graduate of Anderson Seminary. He is the beloved pastor at Akron, Ind. R. N. Gast is an old timer, and also a preacher. He is not far from eighty years of age and was present when D. S. Warner stepped out and declared his freedom from sectism. Young Brother Oldham and old Brother Gast were both present at the recent Good Will Conference. They drove down in Dale's car. Behind the car a trailer was hooked. They had borrowed the trailer from a farmer near Akron. In the trailer was a load of "good will." It consisted of: 22 chickens, a 20 pound ham, 10 pounds of sausage, 10 pounds of side meat, 20 pounds of lard, 20 pounds of butter, 40 dozen of eggs, 2 boxes of canned fruit, 21 cans of corn, 1 bag of beets, 2 bags of onions, 10 bushels of potatoes, 3 bushels of beans, 150 pounds of flour, 1 bushel of apples, 12 heads of cabbage, a lot of honey, and other items too numerous to mention.

Brother Oldham and Brother Gast made it plain that this wonderful shower was a result of the

churches at Akron and Olive Beth-el, Ind. Please be assured, brethren, that this is really appreciated. May God bless every giver. Could not other churches near Anderson which have several farmer members go and do likewise?

One of the students was up to Huntington, Ind., one day recently and some of the congregation filled his car with good things to be used on the dining room tables. This offering was greatly appreciated.

Brother Riddle has used his car on one or more occasions to bring food stuff in for the school.

Mrs. H. W. Robinson of Battle Creek, Mich., sent a nice offering of food for use during the Good Will Conference.

Mr. O. F. Snow, of Massachusetts, sent the school two 50-pound cans and a big barrel of honey.

Mrs. Donald Achor and other members of the congregations here in Anderson have given some home canned foods to the College.

ONE HUNDRED ATTEND GOOD WILL CONFERENCE

Approximately one hundred representative ministers from outside of Anderson responded to the invitation to attend the Good Will and Fellowship Conference which was held at Anderson Seminary January 21 and 22. Some fifty other brethren who had planned to come wrote at the last minute and said that owing to hard times or bad roads or sickness they were unable to carry out their intention of being present.

The conference was in reality a "good will conference." This is not to say, however, that things were glossed over and real issues concerning the School and its policies were kept hidden. Brethren were here who had things to say and they said them. The criticisms were to the point and were given and were received in a brotherly spirit. I do not recall one unbrotherly word being said. It is impossible in a report such as this to go into full details as to issues discussed. But I am sure that we here at the School understand our brethren on the field better than ever before. Not only do we understand them better, but we are more impressed

BROTHER LYKINS REPORTS ON CONFERENCE

Charleston, West Virginia
621 Hunt Avenue

Since I have returned home from the Good-Will Conference at Anderson I have more confidence in the school and faculty than ever before. Many problems of vital importance to the future of our work were frankly discussed. We found that most of the past trouble was suspicion and imagination. We found that the school and faculty were standing for Christian unity and the principles of the reformation that we have been standing for these many years.

We found that Brothers Morrison and Olt were standing for the doctrines that the movement has been standing for all these years. We should quit knocking our brethren and pray for them and cooperate with them, and help push every phase of God's work in this great movement.

I have more confidence in the school and movement than I have ever had. The government is upon Christ's shoulders; He is still the head of the church; He will see the movement through. Brighter days are sweetly dawning. Let us pray for each other and have confidence in each other; stand by each other and God will stand by us.

May God bless the Seminary and College and all the faculty and student body. It is our school and they are our boys and girls and let us stand by them with our prayers and means.

Yours in Christ,

J. W. Lykins

than ever before with the fact that we are mutually dependent on each other. After two days of frank heart to heart talking with each other and of fervent prayer together, we took our leave from each other in the unity of the Spirit and the bonds of peace. We were unable to get the names of all who were here. Those whose names we did get are as follows:

Registration of Ministers

Ernest E. Shaw,	Akron, Ohio
Calvin B. Hanes,	Athens, Ohio
Lawrence J. Beaver,	LaGrange, Ind.
L. L. Kachel,	Carbondale, Ill.
S. Anna Kachel,	Carbondale, Ill.
J. T. Fortner,	St. Elmo, Ill.
Geo. D. Hoppes,	Springfield, Ohio
Estel E. Perry,	Detroit, Mich.
Grace G. Henry,	Hamilton, Ohio
Guy N. Mitschelen,	Kokomo, Ind.
J. G. Christensen,	Sioux Falls, S.D.
S. Willard Williams,	Louisville, Ky.
Chas. H. Hartung,	Ft. Wayne, Ind.
W. Dale Frye,	New Kensington, Pa.
C. L. Quinn,	Lansdale, Pa.
Mildred E. Howard,	Indianapolis, Ind.
Fred C. Sperry,	1030 Laurel Ave., Hamilton, Ohio
T. M. Ramsay,	Hamilton, Ohio
W. T. Wallace,	Hamilton, Ohio
Mrs. W. T. Wallace,	Hamilton, Ohio
E. S. Alexander,	Allentown, Pa.
L. E. Slaeum,	Ellwood City, Pa.
G. T. Neal,	Bedford, Ind.
S. S. Johnson,	Pittsburgh, Pa.
W. B. Crowell,	St. Louis, Mo.
R. B. Roan,	Huntington, W.Va.
I. W. Kinzer,	Oak Hill, W.Va.
J. W. Lykins,	Charleston, W.Va.
Charles Appel,	Butler, N.J.
John H. Kane,	Winchester, Ky.
Mrs. John H. Kane,	Winchester, Ky.
P. B. Turner,	Indianapolis, Ind.
Mrs. W. J. Henry,	Toledo, Ohio
H. E. Miller,	Toledo, Ohio
Mrs. H. E. Miller,	Toledo, Ohio

Mary K. Hunter,	Louisville, Ky.
Lawrence Brooks,	Cleveland, Ohio
L. Peter Krogh,	Badger, S.D.
Chas. O. Lee,	Chicago, Ill.
W. J. Henry,	Toledo, Ohio
Mr. and Mrs. Clifford Lord,	Cincinnati, Ohio
M. A. Monday,	Bedford, Ind.
C. B. Withers,	Lawrence, Ind.
L. Jeannette Kemp,	New Albany, Ind.
Wayne V. Cross,	Kansas City, Mo.
W. J. Bailey,	Torch, Ohio
Carl J. Tilton,	Torch, Ohio
Mr. and Mrs. Her-	
man Ast,	New Castle, Ind.
I. S. McCoy,	Vandergrift, Pa.
J. F. Eddy,	St. Albans, W.Va.
A. W. Kempin,	Franklin, Pa.
Clifford Watson,	Parkersburg, W.Va.
G. E. Sample,	New Bethlehem, Pa.
Von A. Chesterman,	South Whitley, Ind.
Olive Arms,	Akron, Ohio
Flora Hanes,	Akron, Ohio
L. Roy Sanders,	South Whitley, Ind.
Mrs. L. Roy Sanders,	South Whitley, Ind.
Wilmer C. Gray,	South Bend, Ind.
Mrs. Wilmer C. Gray,	South Bend, Ind.
Ira N. Kilpatrick,	LaPorte, Ind.
Mrs. Ira N. Kilpatrick,	LaPorte, Ind.
Esther M. Boyer,	Dundalk, Ind.
Mr. and Mrs. R. E. Paris,	Mt. Sterling, Ky.
W. Dale Oldham,	Akron, Ind.
Chas. Volbert,	Woodcliff, N.J.
T. J. Whitby,	Harrisburg, Ill.
R. N. Gast,	Akron, Ind.
Mr. and Mrs. C. J. Decker,	Elwood, Ind.
Isaac B. Tucker,	Louisville, Ky.
S. P. Dunn,	Chicago, Ill.
E. A. Fleenor,	Alexandria, Ind.
Edgar Powell,	Huntington, Ind.
H. F. Allen,	Muncie, Ind.
B. W. Bareus,	Indianapolis, Ind.
C. E. Byers,	Springfield, Ohio
F. L. Blevins,	Springfield, Ohio
Wm. Hartman,	Kalamazoo, Mich.
R. L. Bottom,	Lansing, Mich.
R. D. Howell,	Detroit, Mich.
J. W. Lykins,	Charleston, W.Va.

How a Student Lost His Faith in God

By John A. Morrison, President of Anderson College and Theological Seminary

I had been on the train for long and weary hours. Aside from being worn by the drag of the journey I felt a crushing sense of loneliness such as we have all felt at times when we are in a crowd and yet—all alone. I have nearly died of loneliness on Broadway in New York with thousands of people within the range of my vision. A crowd is not companionship, you know.

As the train thundered across the prairie, through the windows, I saw in the distance the town water tank and the white church spires of the small mid-western town which our train was approaching. The engine screamed, the brakes shrieked, the great train halted and came to a stop beside the platform of the small depot. Here we were to have a twenty minute rest before continuing on our trip westward. I spent the time walking up and down the depot platform in the sunshine, when the porter roared "all aboard" and I returned to my place in the train and found that I was to share my Pullman seat with a young and attractive gentleman who had boarded the train at that little town and who was bound for Los Angeles. He seemed inclined to talk and I was glad to talk. We talked about the great stretch of prairie country through which our train was carrying us; we remarked about the great herds of buffalo which roamed these plains in the olden days and about the stage coaches which only a few decades ago crept like gigantic snails across the broad bosom of the plains. We talked of the automobile industry and the development of air traffic; we discoursed upon Gandhi of India and the so-called revolt of American youth. The talk turned toward religion, finally. Talk to any man long enough and without fail the topic of religion will be brought up, because every man either is religious or has been religious or secretly wishes he were religious.

This young man learned that I was a minister and that I was connected with a religious school. "I suppose" he remarked, "that you teach in your school that God is a great bewhiskered monster, a sort

of an overgrown giant sitting on a throne somewhere in the sky ready to pounce at any moment upon those who displease him." I assured him that we held and taught no such ideas about God, but that we thought of God as a loving, kind, compassionate Being who had both the desire and the power to help his poor, weak creatures here below. Then he informed me that he had long ago given up the foolish idea that there is a personal God. "And furthermore," he went on to say, "I think this idea of heaven is all bunk. Nobody of intelligence believes it anymore. Just a few fanatical preachers and a few old grandmas are the only people who believe in heaven and hell anymore."

"If you do not believe in heaven or hell," I asked, "where do people go after death?" His answer was what I expected it to be. "After death there is nobody left to go anywhere," he said. "When I lie down with my last illness and my friends and relatives weep beside my bed and call an undertaker who will haul me to the graveyard and put me six feet under earth—that's the end of me."

"No meeting of loved ones after death?" I asked.

"Absolutely not."

"Have you always believed as you do now," I wanted to know.

"Not all my life, no."

"Is your belief a pleasant belief?" I asked further.

"Far from it." And he gazed sadly across the prairie.

"Were you reared in a Christian home?" It would be expected that a minister would ask him that question.

"Yes," he said, choking back his emotion, "my mother was a devout Christian and a woman of prayer. She used to kneel beside my bed when I was sick and lay her hand on my head and pray that I would be made well. And really after she prayed I would feel better, although I know now there was nothing to it. She taught me that good people were saved and that bad ones were lost, and I always felt happy when I tried to be good."

"Is your mother living now?" I inquired. Tears came into his eyes

as he went on to say, "No, mother died a year ago, happy in the faith by which she had lived. And, oh, that I could exchange my atheistic philosophy for a Christian faith like hers."

I was eager to know how this intelligent young man, brought up under strictly Christian influences, could have drifted so far from the belief in the fundamentals of Christianity. As our train rolled on toward the Rockies we continued to talk and he told me how it came about. This is his story: "On the day of my graduation from high school I was still a devout Christian. I thought I would some day be a minister. I graduated in June and started to college at our State University the following fall. As a freshman I was wholly unprepared in a religious way for what I met there. My various professors, save one, did not seem to be interested in destroying my Christian faith and Christian view of life, nor were they interested in saving it. Religious faith in college is like a flower in a garden—unless it is cultivated and watered it is soon smothered out by the weeds of unbelief which infest college campuses. The whole atmosphere about this great university campus seemed permeated with an indifference, if not an antagonism to religion. By the end of my freshman year I felt that my feet had well nigh slipped. I suffered untold agony of mind as I felt my Christian faith going from me. I had rather have died than lose that faith. At vacation time I thought to flee to my Christian mother for comfort and then I feared that to know of my loss of faith would break her heart, so I did not tell her. When school opened again in the fall, I entered upon my sophomore year almost a physical wreck because of my mental anxiety about the faith that I was losing. At the Christmas vacation I went home and unburdened my heart to our pastor. He was a good, pious man but did not understand my problem. He apparently had never had any doubts and seemed to think I was wicked because I had doubted. He even went so far as to warn some of his members against me as a 'dangerous

young fellow.' Then and there I broke forever with the church which up to the time of my going to college had been the hub and center of my world—the church that my parents, grandparents, and great grandparents had believed in, prayed for, and supported. At the end of that Christmas vacation I went back to college broken-hearted but determined. I was determined to build myself a philosophy and a religion according to my liking, unhampered by any notions imposed upon me by the church. I have been out of college now for several years, and my life has been and is being lived on the basis that there is no God and that the grave is the end of it all. Excuse me, I must have a smoke."

And he left me and went to the smoking room.

Again I was left alone with my thoughts. By this time our train had brought us within eye-range of the great Rockies and the evening sun hung like a great fiery ball over the jagged western horizon. The great plains rolling out toward the foot-hills of the Rockies were dotted here and there by quiet farm houses and groups of grazing cattle, presenting a scene conducive to meditation. And I meditated: Here is a fine young man who through the suffering and sacrifice of a sainted mother was given to the church. And a more splendid assemblage of human possibilities than he could hardly be imagined. A robust body standing erect like a giant oak; a deep, melodious voice

equal to that of a Phillips Brooks; a pair of eyes fairly beaming with that indefinable thing called personality; and a soul which in youthful day panted for communion with spiritual reality. And now he is lost to the church and the church to him; his talents are dissipated, his faith wrecked, his life ruined. If angels weep, they weep at this. And it is all because *his education was incomplete.*

The state cannot adequately educate. Is anyone educated who has not been taught science, music, history, literature, art, philosophy? Is anyone educated who has not been taught in religion? Can the state teach religion? Would we allow it? The fact is, brethren, if we hope to save our young people from shipwreck of faith during the process of their education we as a church must make it possible for them to receive that education amid Christian environments, with a Christian emphasis, and with a Christian setting. The State universities have so thoroughly secularized the educational process and divorced it from the religious program that unless the church colleges are enabled to carry on, leading religious thinkers are pretty well agreed that Christianity in America is doomed to be wiped out. The State universities backed by millions of money, in the very nature of the case, tend to crowd from the field the small Christian college. Just last week I was walking across our campus with a former president of one of our Indiana church colleges and he remarked that the only hope that

the church college has of holding out against the competition of the State schools backed by colossal material resources is their unfaltering and uncompromising devotion to spiritual ideals.

Anderson College and Theological Seminary along with other church schools is having a terrific struggle to survive the present financial crisis. We must have help from those who believe in a spiritual program. Since our article in the *Trumpet* of January 15 went out a number have responded. Some have sent one dollar; some have sent ten dollars. To-day's mail brings a check from a friend for two hundred dollars. This is the largest gift this year for current expenses. One lady received four dollars as a birthday gift and she sends it. Another lady sold a few dozen eggs and sent the proceeds. An old brother, eighty-five years of age, received a little money from his children and sent it. An elderly sister got her pension check and sent part of it. These are small amounts, of course, but they represent love, devotion, and sacrifice. These small gifts when blessed of God will do wonders to help educate young people in a Christian school. Send in your offerings, brethren, whether they be large or small, and when you send them, send a prayer up to God for this school, its officers, faculty, and student body. Remember too that farm produce is usable. Send all contributions to Anderson College and Theological Seminary, Anderson, Ind.

Anderson College and Theological Seminary

Is dedicated to the proposition of giving your boy and your girl an education which recognizes Jesus Christ as the center of life. This winter she is in the midst of a struggle to survive a financial crisis.

WILL YOU DO YOUR BIT?

Send offerings of money and produce to

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AN APPRECIATED LETTER

(This letter was received in December, 1930, from William A. Fleenor, Missionary to Syria.)

Our dear Bro. Morrison:

Greetings to you and your good wife and family in Jesus' name. We are glad to report victory in soul and labors for our Savior. We are enjoying good health and having a most pleasing and profitable time in finding our place in this great field of the Master. The land of milk and honey where figs and grapes so plenteous grow. Yes, "come over" this very next summer and we will enjoy seeing the Holy Land together, for this past summer found us too busy with lan-

guage study and getting acquainted with the people and our field of labor.

Bros. Crose, Riggle, Smith and Sister Laughlin have done a good work here. I am finding it very interesting to work with Hamed, as our native pastor here in Beirut. Time is going to make a real minister and man of this good brother. He has many admirable qualities.

I wish you could be with me in my work among the American University students. Surely, since meeting the bold and faithwithering challenges of materialism, and unvarnished skepticism face to face, my heart is lifted to God in most sincere praise for my dear Alma Mater. God give you grace to bear your load in these most trying times. Often our prayers take hold on God for the supply of the many needs of the College during the entire of this school year.

Each Thursday evening I am going to Beirut's Borj (Red Light) district, where it is estimated that over ten thousand men visit each night, and there in the lighthouse mission, we gather men of every class from mere boys to old grizzled toughs, and show them the evils of their pernicious ways. One can hardly know the depths into which human kind can lower themselves until you work among such people. We have real encouraging prospects for the coming fall and winter months. Our prayer is that from above may be poured out real old time Holy Ghost power.

We are sending a Christmas gift of twenty-five dollars to our Alma Mater who made it possible to be where we are today. Accept the same as a gift of genuine love. Asking God's fullest favors on all, we are,

Yours in continuing devotion,

ECHOES SUBSCRIPTION CAMPAIGN

The "Echoes" subscription campaign is well under way. The two teams are pulling hard to beat each other to the goal. You may help us in this campaign with your subscription.

Write for details of special offers and watch for special "Annual Week."

Boost the Annual!

P.E.W.

TWO RIVERS

I know two rivers that wind
and out,
E'er flowing through the realm of
human kind;
And as man travels onward
through this life,
He walks between their waters
as they wind.
Sometimes their course sweeps
through mystic vales,
Sometimes through lovely dells of
beauty rare,
Sometimes through lonely, wear
solitudes,
Again to swing into some wood
land fair.

Both youth and age play gayly on
their banks,
With joyful, careless thought quite
strange to fears,
Thinking perhaps, they're on the
safer shore,
When lo, they slip and perish un
awares,
For all men know that as these
rivers wind,
The one is bitter, yet the other
sweet;
But no man knows, nor ever will
he know
Just at what point their rushing
waters meet.

And strange, for though the one is
sweet and clear,
To some few travelers, journeying
on their way
It swirls and wreaths in treacher
ous rapids wild
And sweeps in dread uncertainty
away.
And stranger yet the other cold
and chill
Is sometimes like the freshest
clearest pool,
And some there are perhaps in
fevered pain,
Who long to sip its water cool.

And ever while this aged world
rolls on,
These rivers flow in vague uncer
tainty,
Meeting and crossing still to cross
and meet
As on they wind into eternity.
How great these rivers are no mor
tal knows.
We can not tell their length, nor
depth nor breadth,
Wherefore, oh fellow pilgrim learn
to-day,
The one of these is life, the other
death.

—Victoria Brekken