Echoes

1928

1928

Echoes

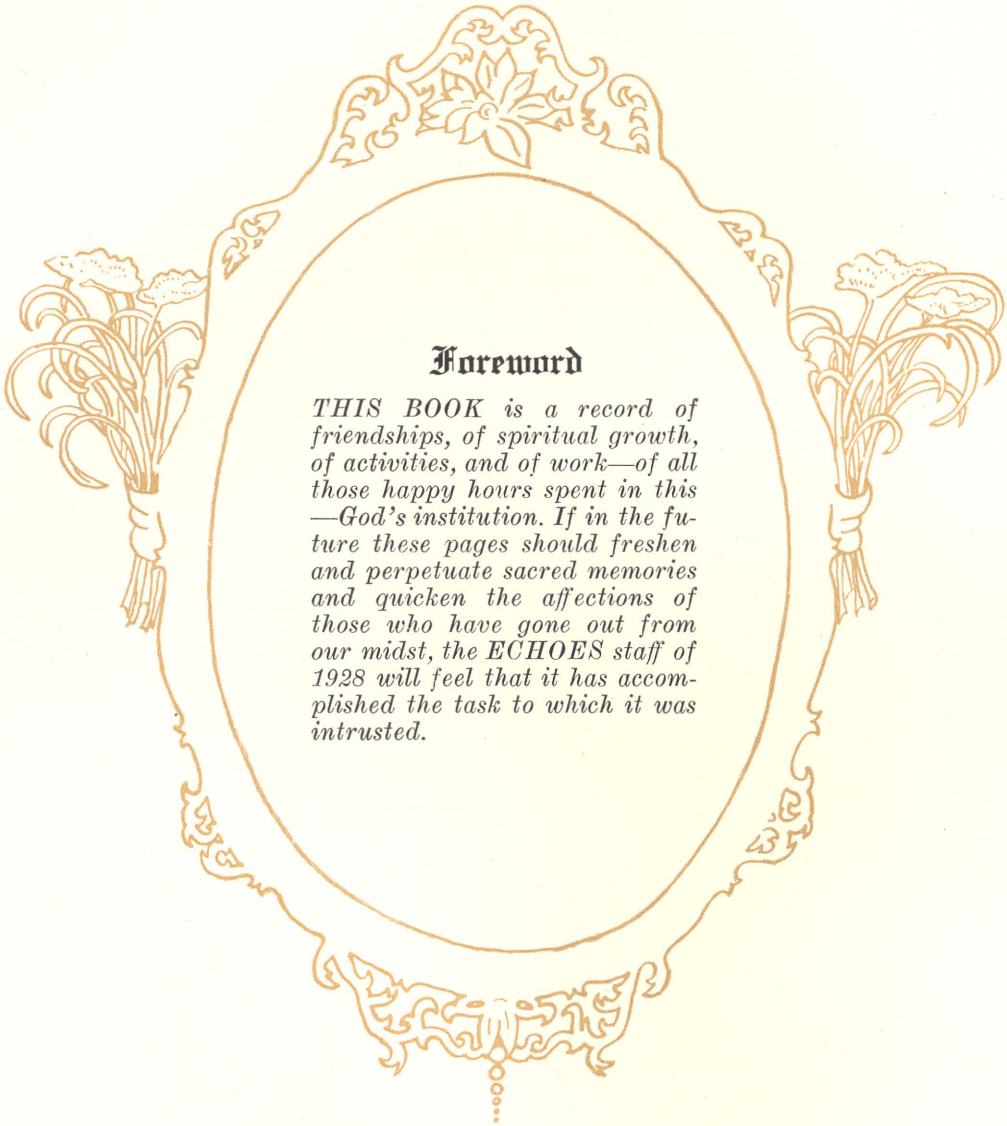
Annual

of

The Student Body

Anderson Bible Seminary

Anderson, Indiana



Foreword

THIS BOOK is a record of friendships, of spiritual growth, of activities, and of work—of all those happy hours spent in this —God's institution. If in the future these pages should freshen and perpetuate sacred memories and quicken the affections of those who have gone out from our midst, the ECHOES staff of 1928 will feel that it has accomplished the task to which it was intrusted.

Contents

Administration
Views
Literary
Classes
- *Graduate*
- *Senior*
- *Religious Education—Senior*
- *Middle Year*
- *Junior*
- *Religious Education—Junior*
- *Special*

Activities
Advertisements

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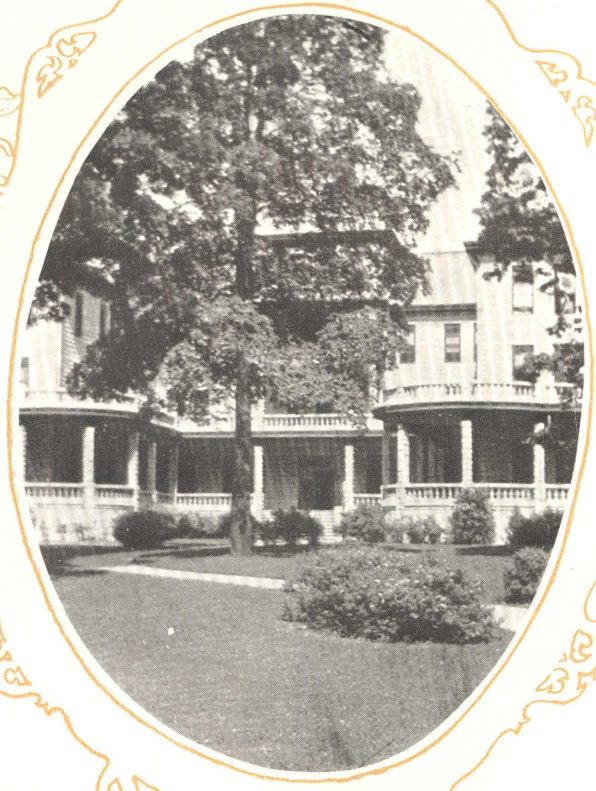
To Dean Russell Olt

In recognition of his wholehearted and efficient service, and of his zeal in carrying out the true principles of Christian education that have so greatly influenced our lives, this volume of the Echoes is appreciatively dedicated.



"O dear gray walls that sheltered us,
Thy duty now is done,
For we are gone; yet we'll be true
To thee, 'till life is run."

"The love of learning, the sequestered
nooks,
And all the sweet serenity of books."
—Longfellow

"Father, thy hand
Hath reared these venerable columns. Thou
Didst weave this verdant roof. Thou didst look
down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They, in thy sun,
Budded, and shook their green leaves in thy
breeze,
And shot toward heaven."

—Bryant

Administration

The President's Message

John A. Morrison

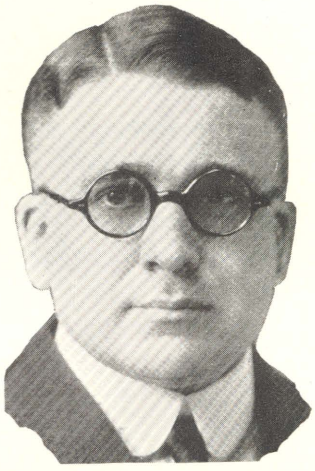
What is an alumnus supposed to know? When the short and happy days of class-room discussion are ended and the examinations are completed and the professors are quiet and the Commencement is over and the student has "finished" his education and has returned home to receive the congratulations of some of his neighbors and the envy of others along with the pity of still others, what is he supposed to know? He should know at least three things. Likely he does not, but he should.

First, he knows something of the vastness of truth. His education thus far has been largely a peeping process. To pardon a homely figure, his learning is a tiny hole through which he gets a fascinating glimpse of truth, stretching in a limitless expanse before him, going beyond the bounds of human comprehension and reaching up to God. If he has not been impressed with this infinitude of truth, then either he has failed to grasp what was taught him or his Alma Mater has failed to perform a full function. To be unpossessed of an adequate appreciation of the vastness and complexity of truth is to lay oneself a prey to extreme intellectual conceit. A frog, born and reared in a very small pond, is wise if wisdom be regarded as a casual familiarity with very limited environment. But a frog's mental humility should be increased as he travels more widely or thinks more deeply. So all of us are in dire danger of being unduly impressed with what we know unless we are capable of comparing it with the vast bulk which we do not know.

Second, an alumnus should have learned that the human intellect, though marvelous, is finite, very finite. He should have reflected over and over that the wisest men who have ever lived knew comparatively little. An inexperienced thinker sometimes sets out in the hopeless quest of *all* knowledge. He has such a thirst for knowledge that he tries to drink it all. Such a person is not unlike a very tiny fish trying to drink all the water of the Pacific. Any fish undertaking such a gigantic task is likely to do an unsatisfactory job of it. So, in our quest for knowledge, we should content ourselves with a small portion, thoroughly obtained.

And, third, an alumnus should know God. When he beholds an infinite universe of knowable material on the one hand and sees a finite mind on the other hand, so constituted as to be able to relate itself to the universe in such a manner as to produce knowledge, he should pass at once to the conclusion that the author of such an arrangement is nothing smaller than a Divine Intelligence. Possessed of these three fundamental requisites of a quest of further knowledge, he goes forth from Commencement to spend a life in the happy and profitable business of educating himself.

John A. Morrison
Introductory Bible, Homiletics



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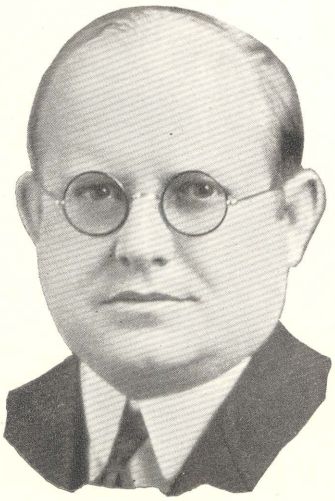

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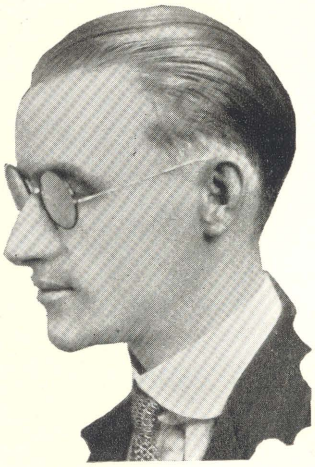


Cecil Hartselle
Instrumental Music, Harmony

Christ Our Example

"In the thorny desert straying,
On the lonely mountain praying,
In the streets and highways preaching,
(Oh, how gracious was his teaching!)
Mysteries of grace revealing,
Healing all who came for healing,
Toiling, sorrowing day by day,—
Passed his mortal years away."

—Selected

Christ, the Mystic

Amy K. Lopez

For the most part we are wont to think of the Master as an example of service. We remember His words: "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many," and we immediately have mental images of Him as He went about doing good. We see Him in Capernaum as He touches the hand of Peter's wife's mother and she rises and ministers to them, or in the house of Jairus speaking the words, "Talitha Cumi," to a little girl who suddenly awakes from the long sleep of death that had settled on her. We have pictures of Him, with a vast multitude before Him listening to His words and finally being fed by Him because His compassion refused to send them away hungry, or with a woman by Sychar's well gladly breaking to her the bread of life while He Himself needed the literal bread. We see Him serving—giving, blessing, healing, soothing, uplifting, dying—always serving, because for that end came He forth; and we like to pattern our lives after His life. Indeed, it is necessary that we do so for will not the final test for us be: Not—"How much have ye known of the doctrine?" But—"Did ye feed Me when I was an hungered, did ye clothe me when I was naked?" Christ-likeness is measured not by the theory but by the practice, not by the negative, "I am not any longer a sinner," but by the positive, "I am by His grace absorbing more of Himself as I pour out my life in loving service for others."

But at this peak of Christ-likeness another road crosses the one upon which we are traveling, for the power to adequately perform His program can only be obtained as we follow Him also along the path that leads to the solitary place or that winds slowly up the mountainside apart from the bustle of the plains below. It seems hardly conceivable that this quiet hour was a necessity for the Christ, for was He not as truly divine when he walked the dusty roads of Galilee as He is now as He sits on the right hand of the Father? Yet as we study His life it is evident to us that He deemed no other time or duty more important than that hour apart with God. He, the God incarnate, to whom heaven and things heavenly were so real that he knew there were ten legions of angels at his disposal had He the desire to employ them, even He realized that:

> "The world is too much with us: late and soon.
> Getting and spending, we lay waste our powers:"

and so we find Him, after healing many at the door of Peter's home at sunset, slipping away next morning in the early hours and seeking the immediate presence of God. Again a multitude is fed and refreshed as he multiplies a few small loaves and fishes, and His disciples are sent away while he revels for hours in the close companionship of the Father; a group of men is to be chosen on the morrow, and a whole night steals by unheeded while He tarries in prayer. Would that it had been possible to have some record of what occurred in those still hours! But such sacred experiences are not for unhallowed ears, such tender scenes are too precious for the public gaze. We do know, however, that on one such occasion "as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening;" that indeed His prayer resulted in a special manifestation of the Godhead to those quaking disciples. We do know that on another occasion as He prayed, an angel came and ministered unto Him. Were these just singular occurrences or do we know of only these because there were some witnesses? Is it not

altogether probable that these were not unusual experiences for Him? That rather those hours spent apart with God held for Him some special realization and even manifestation of the Divine Presence of which He was Himself a part? Was it partly because of this that He so rarely took even His closest friends to be with Him? For how could their poor minds, base and sordid in comparison with His, grasp the significance of such experiences? Would their weak souls not shrink in terror because of the radiant glory of that Presence? But too, there must have been that deep desire, that inward urge for the close and intimate companionship of the Father unhindered by dull humanity. Whatever be the reason, suffice it to say, that Jesus went apart; He went apart often; He went apart for long seasons at a time, and herein, lies the example for us.

Webster tells us: "Mysticism asserts the possibility of attaining knowledge or power through faith or spiritual insight." Paul expresses the same thing in another way: "But the natural man receiveth not the things of the spirit of God . . . . . neither can he know them, because they are spiritually discerned;" and Jesus commands His disciples: "Tarry ye . . . . . until ye be endued with power from on high." Our Savior, of all people, had immediate spiritual insight; He above all others had direct intercourse with the divine spirit—this was evident time and time again during his life on earth, for example at His baptism, or when the people around Him mistook the voice of His Father for thunder—and yet with all this we find Him spending long hours alone with God. Surely such times were spent not simply for the enjoyment derived therefrom, but also for the suppression of the material and the exaltation of the spiritual. Then, realizing that it is not only the adoption of His principles in our lives that matters but also the absorption of Himself, not only the comforming of the human, but the development of the divine, may we too be often found in the secret place.

The Pastor An Example

By A. F. Gray

When God would give to men a revelation of himself he sent his only Son in the form of man. The Son lived with men and taught them with his daily life and with his oral message. In him we have a perfect representation of the Father. Upon the ascension of Jesus to heaven the great task of presenting God to man was left to his disciples. This tremendous task rests heavily upon the servants of God who preach the word. Due to his many contacts with the people the pastor has the greatest opportunity and hence the greatest obligation to represent God. To properly carry out this task is the highest ambition of every true pastor. He feels that everywhere, at all times and in all respects he is looked upon as a pattern. Nor is this but an expression of self-consciousness on the part of the pastor, for the common expectation of the people is that the pastor is to be a pattern of good works.

A Leader of the Flock

The Bible represents the relation of the pastor and his people as that of shepherd and flock. The good shepherd goes before his flock and leads them. He does not send them on ahead but goes before. So the good pastor becomes the leader of his people. He does not preach, "Do as I say," but feels he must take the attitude of Paul who invited the saints to follow him as he followed Christ. This requires that the pastor use great care, for the flock will do the things they see him do or learn that he has done.

The pastor is the shepherd of all the flock. How easy it is to adjust one's self to a portion of the flock—the more congenial portion. As we think of Jesus, not as a Jew but as the Son of man, so the pastor must be truly representative of all his flock. His interest is in the poor and lowly as well as in the most prominent. He is at home in the presence of the great, and the poor and weak are likewise at home with him.

To his people the pastor is a pattern of godliness. His life must represent to them how a Christian should live. Some weak and struggling Christians may live beneath the standard of godliness but not so the pastor. Of course he is but a man and will possess human faults but he must not be deficient in godliness. His life must be sinless and his character above reproach. The purity of his conduct will be an inspiration to all his flock.

Not alone must the pastor keep himself pure but he must embody the aggressive traits of Christian experience. The Congregation is instructed to follow his faith. To do this he must be a leader in faith. Truly he has many opportunities in which to develop a strong faith in God. To him God is very real and both in conversation and in labor there is an intimate association. He endeavors to lead his people into the same intimate service and fellowship with God.

The pastor is a leader in truth. He is not content to reflect the common knowledge of the church but ever seeks to add to that store of knowledge by the fresh light that shines upon his soul from the word of God. He is ever seeking to know more fully the revealed mind of God and to know how to apply the truth to existing needs and circumstances. He leads the flock into the richer knowledge of God and thus into a richer experience of his grace.

The Pastor in the Community

The pastor is interested primarily in the spiritual affairs of his own flock. Certainly these should engage his chief attention and weigh most heavily upon his heart. But it is quite improper that his interests should end here. Every pastor has opportunity to wield an influence in his community in all its spiritual affairs and in community morals.

Every community offers problems that challenge the men of faith and piety within its borders. Forces of wickedness are ever rampant and men of character must be ever on the alert. The moral people of a community naturally look to the pastors to take the lead in movements of moral uplift. Here is an opportunity for the pastor to exert an influence for righteousness. The wise pastor will not engage in purely partisan affairs but wherever a moral issue is involved his voice will be heard and the weight of his influence felt. Thus he endears himself to the best people of the community and wields an influence for good over them.

The Pastor's World Field

The temptation comes to the pastor to feel that his work is too obscure to exert much influence for good. His church may be small and his community unknown to the great outside world. He is prone to feel that he is living and dying to himself. Yet how far from the truth is such a feeling! Look at the great men in the church; the great missionaries and evangelists—men who have moved the world. There is scarcely one of these men but must attribute much of his success to the early influence of a humble pastor.

In this day of rapid travel and almost limitless means of communication one's influence spreads more rapidly and more widely than we are likely to realize. The influence of a pastor is spread in many unexpected ways even where his name is not heard. Let every pastor strive to make this influence the best possible by presenting constantly such an example as the great Shepherd has set before him.

The Absolute Christ

Adam W. Miller

Old Japan was a melting pot of three religions. These were the Japanese born and bred Shinto, the Indian born Buddhism, and the Chinese born Confucianism. Although thrown together into the melting pot, an amalgam—a fourth religion to take the place of the three—was not the result. However, none of these three religions remained pure. Shinto was the indigenous religion, and when Buddhism arrived she took Shinto into itself, and both were more or less changed by the process. Confucianism never really existed as an independent religion in Japan, but was fostered largely by Buddhist leaders as a part of their system. These three religions have thus interpenetrated each other so completely that the average Japanese regards himself as more or less an adherent of the three. Buddhism has been called a "borrowing religion," and in Japan today it is now borrowing lavishly from Christianity. This peculiar situation is well illustrated by the following statement from a prominent Japanese scholar: "In what religion then do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals."

The Japanese have a peculiar power for carefully analysing anything they import and remodelling it to suit their own purposes. Today there is in Japan a group who would fain amalgamate with Christianity the strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mosaic.

Into this extraordinary religious situation, Christianity has come twice. It came first in its Roman Catholic form in the sixteenth century. The new religion refused to get into the melting pot with the other three religions. This refusal and the suspicions of its political purposes aroused an opposition which finally drove it out of Japan. Christianity came again at the beginning of modern Japan. This time it came in its Roman Catholic, Greek Orthodox and Protestant forms.

When Buddhism came to Japan it made terms with the then existing religion found there. Buddhism was willing to be Japanicised, and with that tolerant spirit, the conquest of Japan was comparatively easy.

However, Christ and his gospel do not seem to know how to compromise and make terms. All that the Christian religion seems to know how to do is to demand the absolute submission of the Japanese heart to Jesus Christ as Lord and Master. And what Christ demands of the Japanese he demands of every other nation on the earth. The messengers of the cross who shrink not from any other fire, do shrink from the fire of the melting pot. We might well ask why it is that our religion is so intolerant and uncompromising.

We find its beginnings in the Old Testament, and expressed in these words: "Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else." This same spirit of intolerance reaches its climax in the New Testament, in the supremely intolerant way Jesus demanded discipleship of men. "Follow *me*" is a summary of all he has to say to men. Christ never betrays the faintest hesitation in asking the most stupendous sacrifices for his own sake, in demanding the most unhesitating trust and obedience for himself. "If any man come to me,

and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he can not by *my* disciple.'' ''Whosoever he be of you that forsaketh not all that he hath, he cannot by my disciple.'' We well know how intolerant was the gospel the apostles preached throughout the Roman Empire.

The reason for this intolerant and uncompromising attitude lies in the fact of the Christian's consciousness of the absoluteness of the Christian religion. The Christian feels that his religion cannot be compared with any other possible religion in the world. It is incomparable and unclassifiable. Such was Christian experience in the apostolic age. ''It was a thing so unique, so entirely apart, so creative, that it could not be overlooked nor confounded with anything else.'' When a man comes into religious relationship with Jesus Christ he knows simply and clearly that there is no possible religious relationship with which it can be compared.

In trying to understand in what the absoluteness of the Christian religion consists, it is necessary to notice first in what it does not consist. We do not mean that there is no good in other religions. These other religions are the persistent efforts of the hearts of men to seek God if haply they might feel after him and find him. They illustrate the truth of that famous statement by Augustine that ''God has made us for himself and our hearts are restless until they rest in him.''

It does not mean that those who have had the splendid opportunity here on earth to become Christians are the favorites of heaven and that the rest of mankind lie outside the reach of any special thought and care of the holy and loving God.

Neither does this absoluteness consist in its ethics. There is a tremendous difference between the Christian religion and other religions in ethical teaching and power. But such a difference is not an absolute difference. Moral truth is moral truth wherever it is found. Truth is not the less truth because it is believed and taught by Buddhism. A high moral ideal is a high moral ideal wherever it is found.

Nor does this absoluteness lie in the knowledge of God. No religion has a monopoly of the knowledge of God. ''The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.'' But a more extensive knowledge of God than that mentioned in this text is known outside of the Christian religion, even some of the finer and more intimate things of our God.

It is true that in all of these things the Christian religion is superior, but the absoluteness of Christianity does not consist in these. What then?

It is Jesus Christ himself who makes the Christian religion incomparable and absolute. And it is only as we identify the Christian religion with Jesus Christ that we can say it is absolute. In religious things he is as absolute as the sun in the sky is absolute for our warmth and light. He is finality in religion.

He is absolute because he is the Son of God. He is absolute because he came down from heaven, took upon himself our nature and lived our human life in order to save us. He is absolute because he alone of all the sons of earth lived a sinless life. He is absolute because he died on the cross and thereby

took away our sins and the sins of the whole world. He is absolute because he rose again from the dead and ever liveth to be our constant companion.

It is as such that Christ and his religion come to Japan and every other nation. But let us remember that when Christianity makes such an intolerant demand it is not for its theology as such, nor for its system of ethics or for its ecclesiastical organization. It makes its intolerant demand for Jesus Christ the Saviour of the World.

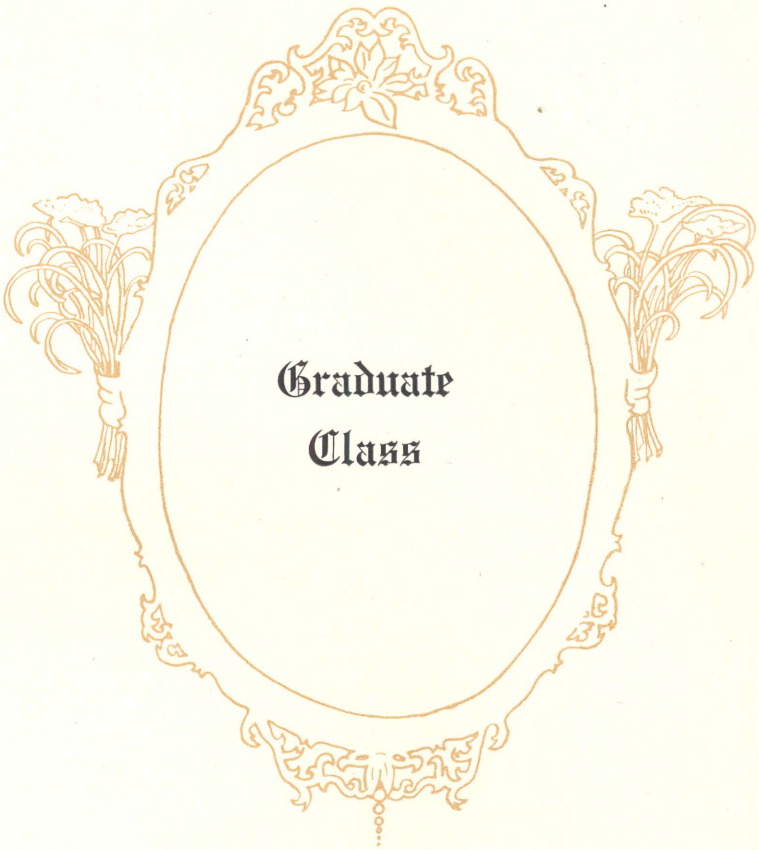
Jesus Christ can never be put into the melting pot. He will forever remain unique and alone. Since the morning has come and the clear Sun is shining it is altogether useless to try to amalgamate the light of candles and lamps with Sunshine.

One disquieting consideration at the present time is that Christianity, in its long process through the centuries has drawn to itself accretions of many sorts. The result is that thinking men everywhere, and thoughtful Japanese as well are asking from what standpoint we are defining Christianity. Is it according to the Roman, or the Greek, or the Protestant teaching, each of which conflicts with the other at not a few points. And the problem is still further complicated by the almost innumerable divisions in Protestantism itself.

The situation is such that a famous preacher has recently said that "there isn't anything half so sensible the Church could do as to go back and *re-discover Jesus* . . . . . He is the one great asset Christianity possesses . . . . . Once in a while the Christian movement has been glorious, so glorious that the best hopes of the world are yet to be found in Christianity, and wherever it has been glorious this one thing has happened: *somebody has re-discovered Jesus.* Wherever in the history of Christendom there has been a vital reformation that has lifted the Church to be a cleansing and transforming agency in human society, there at the heart of it somebody has *re-discovered Jesus.*"

Perhaps there has never been a time in the history of the world, when, by so many oaths, people are seeking to find Christ. "Never before," says a great Hindu, "have so many earnest minds of all races and creeds turned to him for light and guidance in perplexities. And though today Christianity but feebly reflects the Spirit of its Master, the personality of the Master himself stands before the world in compelling grandeur."

It is to this high service that we are especially called today—that of re-discovering and revealing Christ.



MOTTO: *More Like the Master*

FLOWER: *White Carnation*

CLASS COLORS: *Light Blue and White*

HERBERT PETERSON, B.TH. ALBION, NEB.

The creed of the true saint is to make the best of life, and the most out of it.

Class President '28.

LUELLA G. ROWE, B.TH. NEWARK, N.Y.

No grace is more necessary to the Christian worker than fidelity.

Vice-President '28.

DANIEL SCHEMMER, B.TH. JOLIET, ILL.

He lets no obstacle stand in his road to success.

Class Editor '28.

MABLE H. SANDERS, B.D. ANDERSON, IND.

The most manifest sign of wisdom is continued cheerfulness.

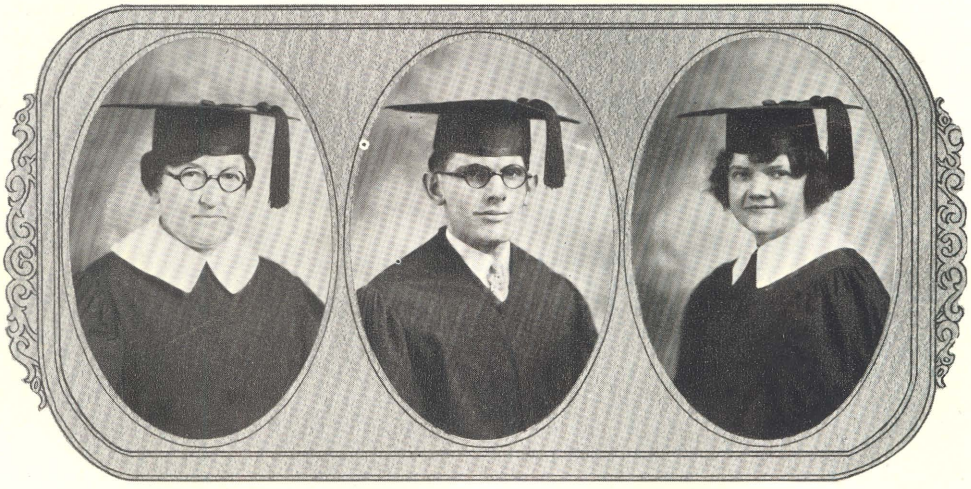
SOLOMON H. POPP, B.TH. DURHAM, KAN.

A man he seems of cheerful yesterdays and confident tomorrows.

Jail Worker '28.

ESTHER N. LAUCAMP, B.TH. ANDERSON, IND.

Good humor is the clear blue sky of the soul.



ISAAC K. GOODRICK, B.TH. RENFROW, OKLA.
Ever dependable and that's what counts in the end.

Class Treasurer '27.
President Student Y.P. Meetings '28.

ARAXIA S. HARTSELLE, B.TH. BEIRUT, SYRIA
The true and good resemble gold.

EDGAR L. BUSCH, B.TH. SASKATOON, CANADA
He serves God well who serves His creatures.

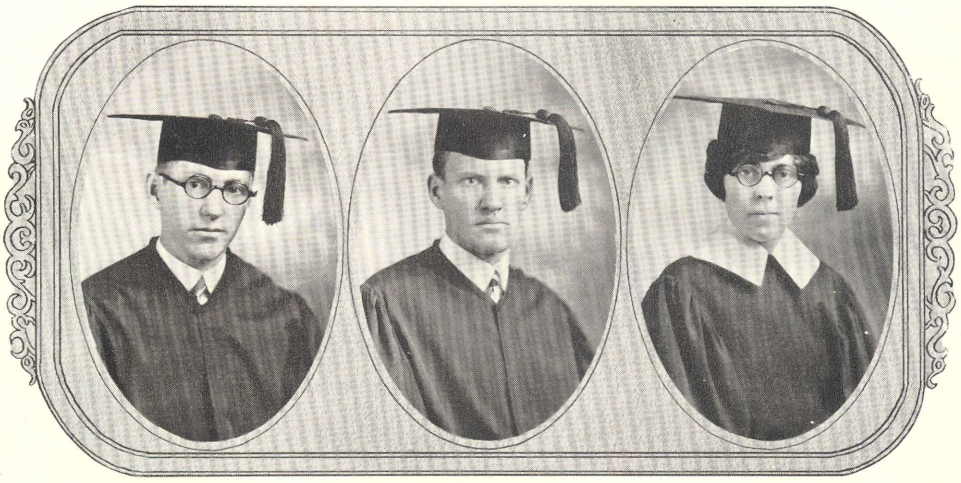
H. GRADY MONTAGUE, B.TH. VAIDEN, MISS.
Constancy is the complement of all other human virtues.

Class Business Manager '28.

WILLIAM H. TUBBS, B.TH. GLENVILLE, NEB.
All thoughtful men are solitary and original in themselves.

ANNA R. THOMPSON, B.TH. MARION, S.D.
Her words are trusty heralds to her mind.

Class Secretary and Treasurer '28.



Teacher or Savior

Daniel Schemmer

"From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspiration of the human race. Like the prophets, he lays the chief stress upon pure conduct and moral ideas, but he goes beyond the prophets in his absolute indifference to theological speculation and religious rites."

The Greeks sought after wisdom, but when the world by wisdom knew not God, Christ revealed God in Himself.

As a founder of religion, Christ is the only reliable teacher of the immortality of the soul. Reliable because of his own reviving after death, by which he sealed his doctrine.

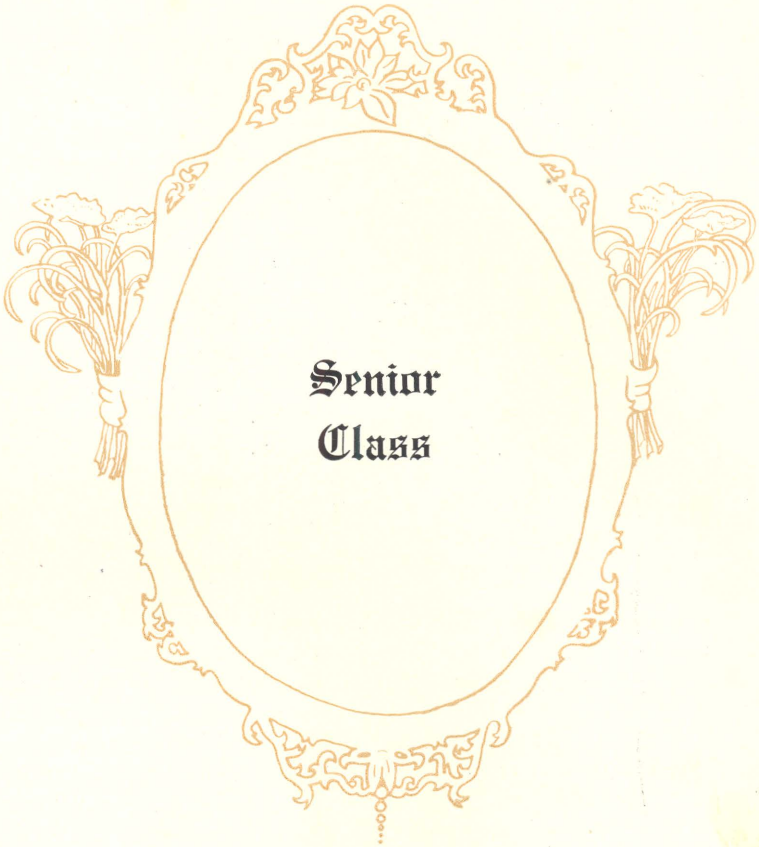
When classed among the medieval schoolmen, Christ seeks not to prove rationally the self-evident, but declares that men must worship God in faith and spirit, for that which is spirit is of the spirit, and that alone through faith can God be known.

Jesus was very unique as a teacher. He knew what was in man and knew how to bring it out. His enemies themselves said, "Never a man spoke as this man." He taught a lone listener on the house-top by night; He taught His disciples as a class daily, and when the multitudes followed Him into the mountain, He taught them.

The methods considered best today were used by Jesus. We study Jesus' discourses to discover His principles of teaching. Jesus taught as the need came. He turned the temptings of the scribes and Pharisees into a discussion class and taught them heartfelt lessons. He made much use of the story-telling method. "He taught them many things by parables." Jesus dramatized most effectively; "He called a little child unto him, and set him in the midst of them;" thus He taught greatness in the kingdom of heaven. Again He gave His disciples an object lesson by washing their feet. Jesus used the book method as He read to them from the Law and the Prophets. Jesus also made use of the project method by sending the disciples out two by two to preach the kingdom of heaven. We are overwhelmed by His greatness as a teacher, and humbly exclaim: "Blessed Master, teach thou me!"

We leave our Alma Mater with this our class motto: "More like the Master." As teacher or savior? Israel awaited Him a "King." They accepted not His Kingship and called Him, "Teacher." Many today accept not His divinity and call Him, "Master Teacher." Nicodemus confessed Him, "A Teacher come from God." But no doubt when he saw Him on the cross and surveyed His teaching, a great light blazed upon him, which forever revealed Christ as "The Savior." He is not merely one amongst the noble band that have guided and inspired and instructed humanity, but He stands alone—not a "Teacher," but the "Redeemer," "the Lamb of God, which taketh away the sins of the world."

Living, He was a "Teacher." Dying, He became our "Savior." Resurrected, He commissioned us to teach all nations that He is the "Savior of the world." We take the whole teachings of the whole Christ, confessing Him as Lord of our lives, resolved in this sacred pledge; *"Faith of our Fathers', Holy Faith, we will be true to Thee till death!"*



MOTTO: In His Steps

FLOWER: Pink Sweet Pea

CLASS COLORS: Silver Gray and Old Rose

RUDOLPH SCHIEWE — WILEY, COLO.

His cheery smile
Makes life worth while.

Secretary Adult Dept. S.S. '28.
Class Business Manager '28.

KATHERINE E. TRONT — CHICAGO, ILL.

"A sunny smile without
A happy heart within."

Secretary Literary Society '28.
Ladies quartette '27, '28.

ALFRED E. PONTIOUS — GRAND RAPIDS, MICH.

"Such sweet compulsion doth in his
music lie."

President Senior Class '28.
Male quartette '28.

CHARLES O. NEUMAN — REA, MO.

An earnest man everyone knows,
Success to him where'er he goes.

VELMA M. COBURN — ANDERSON, IND.

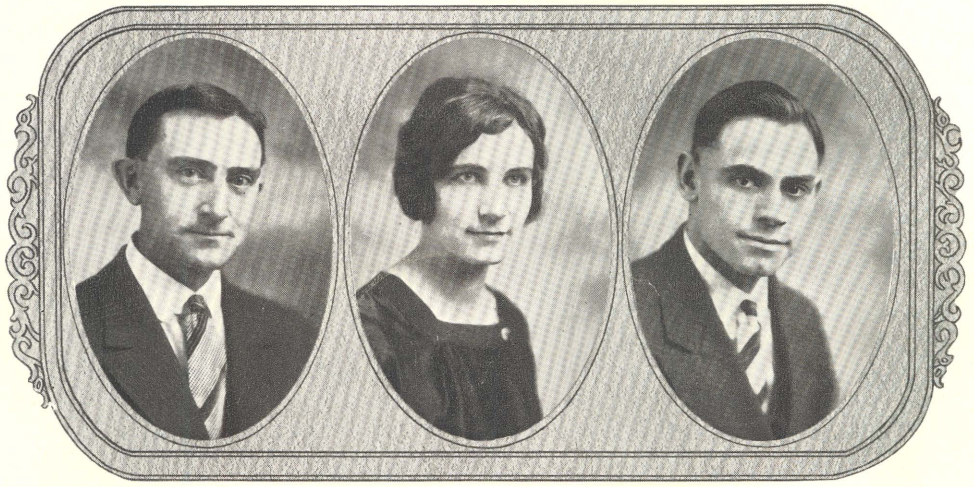
She knows the joy of serving.

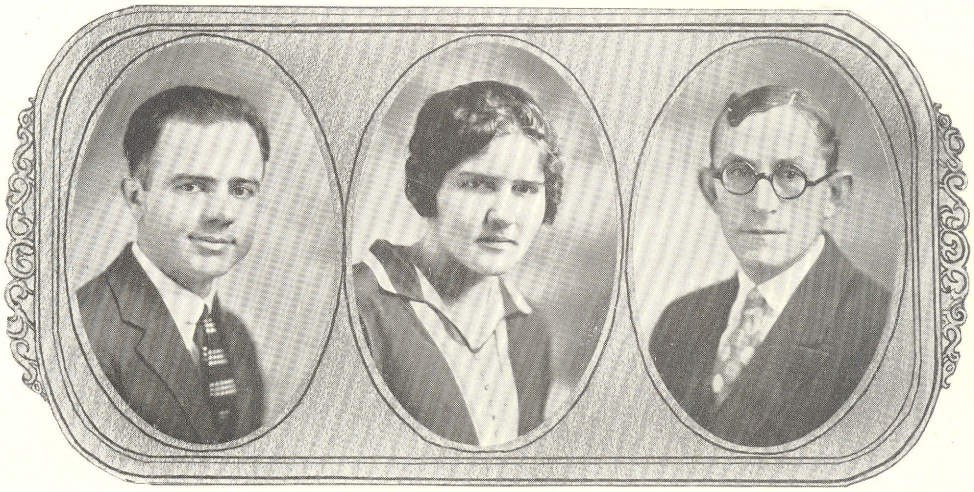
Missionary quartette '28.
S.S. Supt. North Anderson '27.

GLEN E. MARSHALL — ANDERSON, IND.

A noble character you will find,
Of disposition true and kind.

President Park Place Y.P. Meetings '27.





ARTHUR LUMM — LAGRANGE, IND.

"Virtue alone is true nobility."

LILLIAN E. AUMANN — NOKOMIS, ILL.

Her humility of heart is as refreshing as the dews of morning.

J. FRANKLIN DAVIS — EASTLAND, TEXAS

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

ERNEST NICHOLAS — CORNWALL, ENGLAND

Always ready for service true,
Dependable and trustworthy too.

Leader Senior Prayer Meetings '28.
Chairman Music Committee Student Meetings '28.

BETTY C. SCHEMMER — JOILET, ILL.

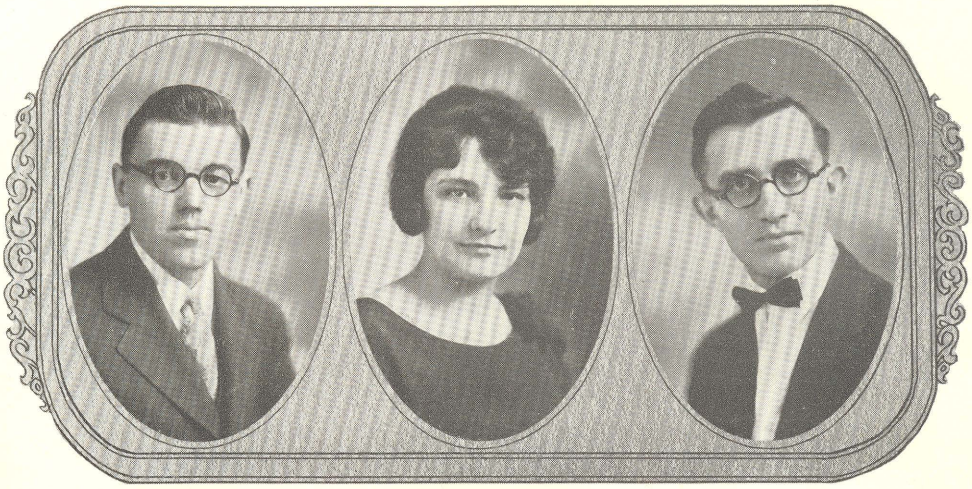
Her loyal and sympathetic heart makes her friendship most desirable.

Secretary S.S. Class '27.
Secretary and Treasurer Student Meetings '27.

IVAN K. DAWSON — TERRE HAUTE, IND.

A man that acts and knows why he acts.

Vice President Senior Class '28.
Teacher of Student S.S. Class '28.



ELSIE SHIFFNER — BUFFALO, N.Y.
She lives, and by her living helps to shape the destiny of souls.
Associate Editor "Echoes" '28.
Ladies quartette '28.

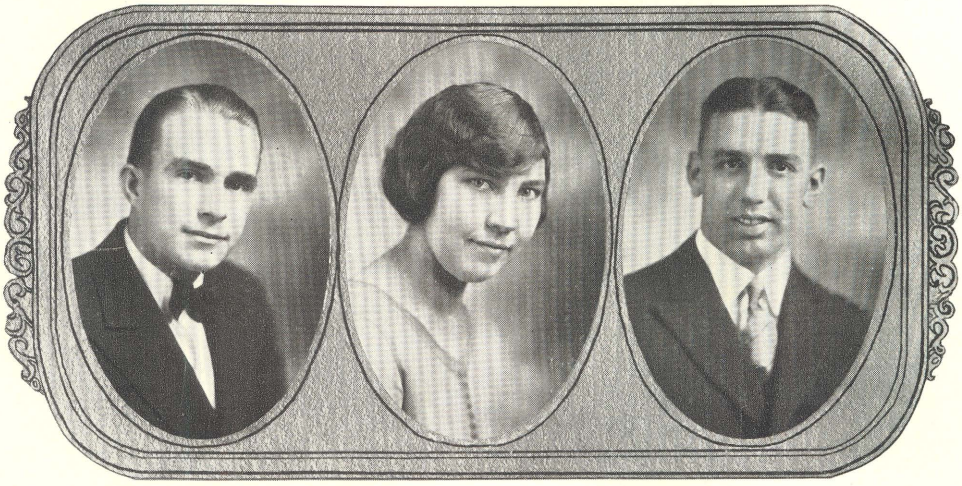
RAYMOND HANDY — LANSDALE, PA.
His noble deeds are but a mirror to his soul.
Chairman Junior-Senior Reception '27.
Editor "Echoes" '28.

RUTH V. HOBBS — RACINE, WIS.
She has what we appreciate, the ability to do and the willingness to do it.
Senior Editor '28.
Teacher of Teacher Training Class '28.

GEORGE W. BLACKWELL — WINCHESTER, KY.
His songs like joyful anthems roll
They gladden the heart and lift the soul.
President Middle Year Class '27.
Circulation Manager of the "Echoes" '28.

HELEN M. RIMMKE — JOILET, ILL.
A beautiful soul is more to be valued than gold.
Secretary and Treasurer Student Meetings '28.
Captain Basket-Ball Team '27, '28.

ALVIN C. BEAMER — APOLLO, PA.
Sociable to all is he;
The way all fellows ought to be.



EDGAR THOMPSON ATLANTA, GEORGIA

A man of convictions and constancy of purpose.

Business Manager "Echoes" '28.
Vice President Literary Society '28.

CLARA M. FLUCK SELLERSVILLE, PA.

She is truly great who is truly good.

JOHN NEUHAUS JOILET, ILL.

What a volume of words within his brain he hath.

ELOISE TAFOLLA SAN ANTONIO, TEXAS

Her gracious manner and gentle spirit bespeak a true character within.

ANNIE TAFOLLA SAN ANTONIO, TEXAS

Short in stature but long in thought.

Secretary Literary Society '28.
Secretary Senior Class '28.

A Message to the Class of '28

Bessie L. Byrum

Going forth!

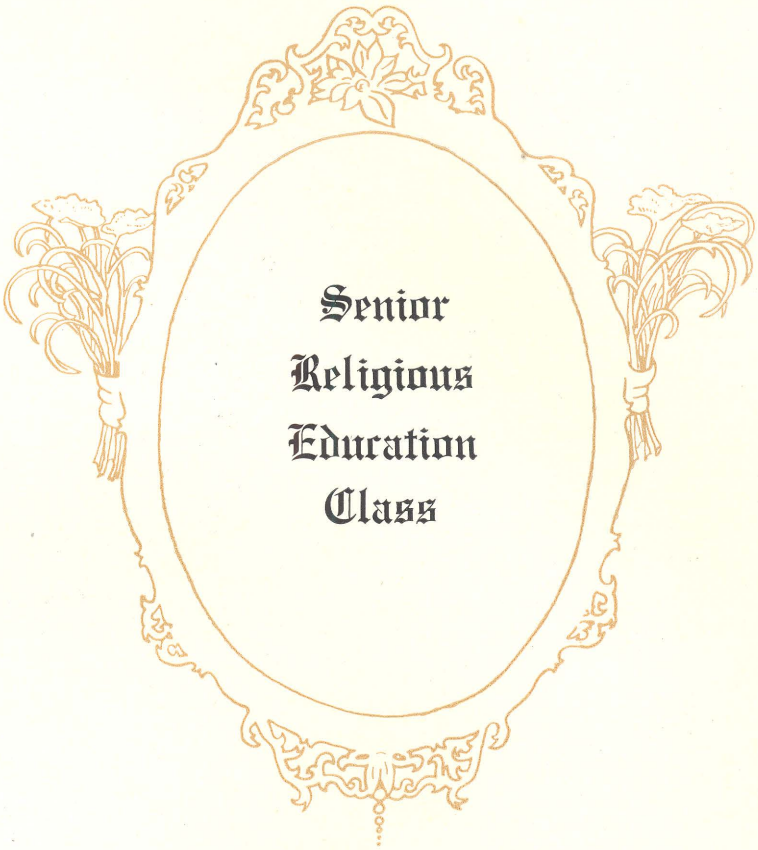
With what thoughts uppermost in your minds? Such as these? "I wonder if I shall succeed in getting a good pastorate? I wonder if the congregation will be favorable to any new methods? I wonder if I shall succeed in making good teaching plans and in devising excellent programs for the various phases of the work?"

Or, such as these? "My God, how many souls forget thee, are indifferent to thee, are rebellious! What powers and evil passions hold them! How I long to arouse and free them! But what might will be required! And thy church, Lord—how lukewarm some of its members, how faithless, how faltering! And others, how beset with temptations and afflictions! How can I bring them fresh visions of God that they may trust, and be strong, and on fire?"

I hope it may be my privilege to hear you preach. I shall look for your sermon to possess unity, interest, fitness, force. I shall expect it to be delivered in good English with a clear, pleasing voice. But if your preaching has only these things, I shall feel like hanging my head in disappointment. I shall want to sense also that soul yearning, that divine impact, that must be genuine to be at all. No oratory can supply the lack of it.

This Western land with its genius for organization, system, plans, ceaseless activity, is likely to make machines of us—hard-working machines. All of us will do well to heed Donald Fraser's message to some foreign missionary recruits: "We know that in this world there are many things that can be attained by *activity,* by *haste.* The engineer may overcome many a natural difficulty by *sheer genius* and by *work.* The financier may overstep many a hindrance by methods good or evil and add to his capital by *continuous work.* But Jesus Christ can not be presented to the world except by spiritual methods and by living in the fellowship and company of Christ. Therefore, one of the first lessons a man must learn in the foreign field is that he must have the grace to limit himself, to limit his activities, to refuse to run on sidings, and to take time to cultivate the friendship of Christ. *One hour's work from a man who lives with God is worth ten hours' work from a man who lives alone.* It may seem a less quantity of work, but it must mean an immense addition to the energy of the service we are rendering. . . . . When one looks at the world and the forces we have got to meet, one can not help being certain of this, that there is no other power in the world which can overcome but the power of the presence of God with us."

Members of the class of '28, you want spiritual passion and power, I know. Then look to Jesus again, again, and again, and yet again until your soul is enamoured with Him and you can say with Count Zinzendorf, "I have one passion, and that is He, He only." He will teach you compassion, earnestness, wisdom, and power.



MOTTO: To Love Sincerely; to Serve Faithfully

FLOWER: Pink Rose-bud

CLASS COLORS: Shell-pink and maise

GERTRUDE M. HELMS — ANDERSON, IND.

Great thoughts come from the heart.

Class President '28.

BLANCHE SEASHOLTZ — WEST POINT, PA.

A task assigned to her is one sure to be done.

L. JEANNETTE KEMP — NEW ALBANY, IND.

"Devout yet cheerful, active yet resigned."

Class Editor '28.

RUBY E. MEYER — SWEETWATER, TEXAS

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

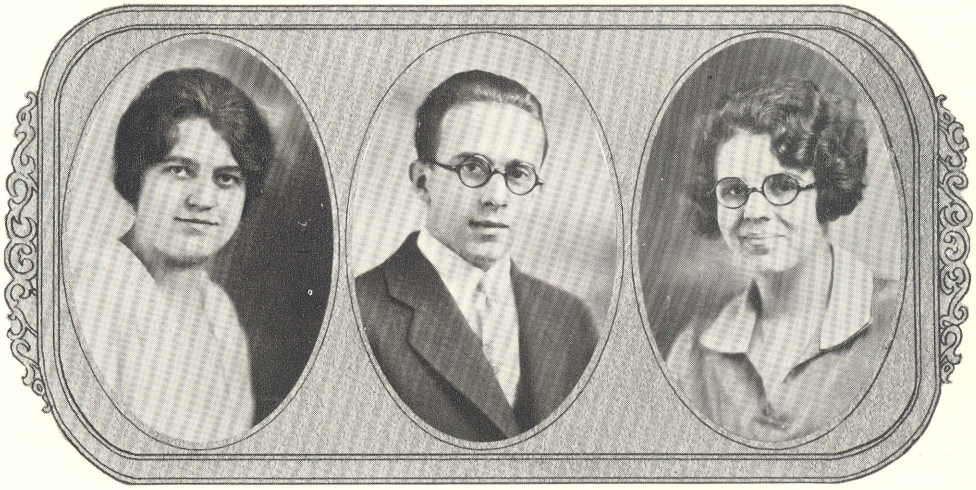
ALPHA C. GOODRICK — RENFROW, OKLA.

She enlightens us with song.

Class Secretary '28.

ESTHER A. GUYER — COLUMBUS, OHIO

"Her music the fiercest grip can charm."



GERTRUDE E. SPRINGER — CHICAGO, ILL.

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

BYRON F. CHEW — BAY SHORE, MICH.

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

ZELLA B. CHEW — BARBADOS, B.W.I.

She mastered whatever was worth the knowing.

Class Business Manager '28.

ELVA E. WILSON — ENID, OKLA.

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

Physical Director '28.
Vice President '27.

BERNICE DAVIS — EASTLAND, TEXAS

She speaks, behaves, acts, just as she ought.

TENA T. SCHUTJER — WHITE, S.D.

Her ways are well worth imitating.

CATHERINE M. DINNSEN EVERETT, WASH.

Whoever knows her, appreciates her worth.

REBECCA H. HAGER MAX, N.D.

Earnest in purpose; ever dependable.

VERNIE NEUMAN REA, MO.

" 'Tis faithfulness in little things that makes the faithful great."

MERLE M. DIERCLF BOYERTOWN, PA.

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

Graduate from the special music course.

ELSIE L. PATTERSON ANDERSON, IND.

Reserved, but well worth knowing.

Vice President '28.

ALVERTA P. MORGAN VINCENNES, IND.

Possessed of a sweet disposition and a willingness to serve.

LAVERA C. MORGAN VINCENNES, IND.

She's truly happy who makes others happy.

Are We Like Him?

L. Jeannette Kemp

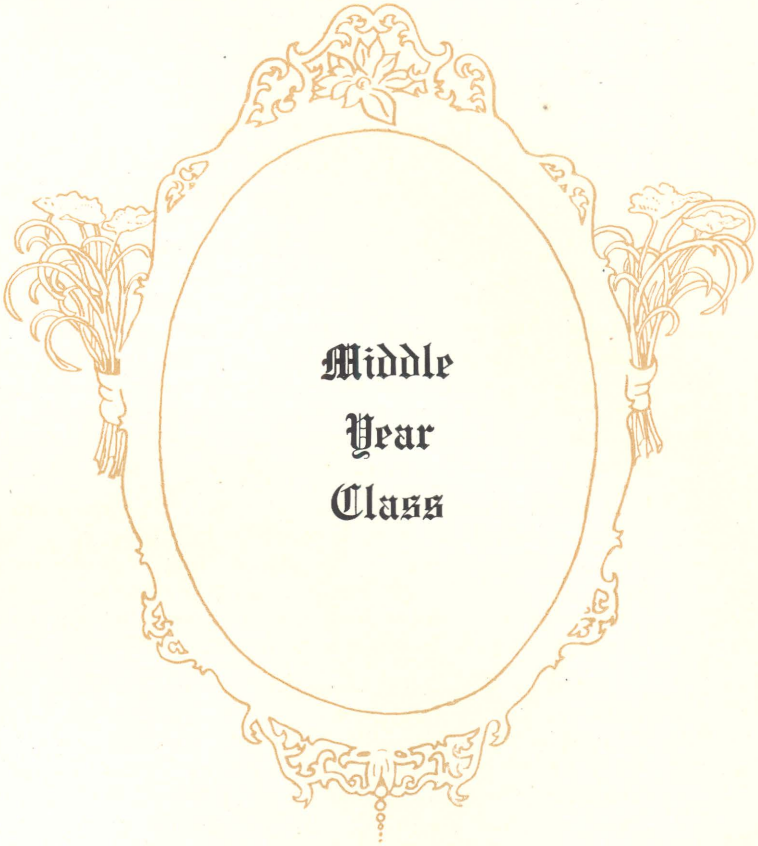
The world has had its philanthropists and men of renown, men who have fought and conquered in their line of occupation. But we turn to Christ, the "Man of Galilee," and in Him we find everything that pertains to the betterment of humanity, and the satisfying remedy for every individual. His example is perfect, and is so suited to the needs of humanity, that the old and young, the high and low, the educated and uneducated, find comfort. Let us emphasize some of Christ's outstanding characteristics.

First, there is love—a love that is incomprehensible to humanity, a love which constrained Him to sacrifice the glory of heaven, that the world through Him might be saved. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." We cannot comprehend such love, but it is that which draws us to him and causes us to want to give our lives in service for him.

Again, we are made to think of his forgiving spirit. One of His disciples said to him one day, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" The Master replied, "I say not unto thee, Until seven times: but, Until seventy times seven." Christ forgave all those who came to him, no matter what their offense had been. He gladly forgave Peter who had denied him, and on the cross, prayed for his murderers, "Father, forgive them; for they know not what they do." Should we not imitate this characteristic in our Master?

Then again, His life on earth was a life of service. He never spared himself, but toiled unremittingly for others. Through the entire course of his ministry, he not only abstained from evil, but went about doing good—forgiving sins, healing the sick, feeding the hungry, and comforting the sorrowful. Every step he took, every deed of his life, and every word he spoke, made the world better and brighter.

How wonderfully the characteristic, sincerity, has been exemplified in the Master's life! He was not subject to disguise, simulation or false pretense. He had an important mission to fulfill, and filled it. He met death with the consciousness that he had finished the task that the Father had assigned to him. Today, he is calling for men and women whom he can trust with his message. Do we appreciate him enough, and have we the inclination and desire to become more like him? If we are to be true followers, we must be willing to follow him all the way. Knowing this, we purpose to be sincere in our work for him—when we pray, we mean to be fervent; when we love, we mean to love whole-heartedly; when we speak, we mean to be truthful; when we help others, it will be because we love them; when we give, we shall give willingly, knowing that it is to help those for whom Christ died.



MOTTO: We Study That We May Serve

FLOWER: Violet

CLASS COLORS: Purple and Gold

MOORE, VIRGIL — NORTH CAROLINA
President

COGSWELL, MYRA G. — MAINE
Secretary

DENNISTON, OTHA C. — KENTUCKY
Treasurer

Adcock, Arlie E.	Mississippi	Lord, Clifton H.	California
Becknell, Eldo C.	Indiana	Martin, Earl L.	Indiana
Boyer, Elsie I.	Pennsylvania	Masters, Ira J.	Oregon
Boyer, Esther M.	Kansas	Meier, David	Oklahoma
Bunch, Margie C.	Indiana	Monroe, Warner	Canada
Ferree, Otto D.	Indiana	Parker, F. Kendreth	Alabama
Gregg, John H.	Oklahoma	Powell, Lloyd E.	Indiana
Green, Russel R.	California	Ross, Lydia F.	Canada
Grice, Archie J.	Indiana	Schaeffer, James	Pennsylvania
Hagen, Ivan D.	South Dakota	Schutjer, Martin O.	South Dakota
Hall, LaVaughn S.	Oklahoma	Simerly, Cecil E.	Nebraska
Hall, Wiley H.	Oklahoma	Smith, Arthur B.	Nebraska
Hansen, Helen T.	New Jersey	Smith, Lena G.	Pennsylvania
Haun, Ray A.	Nebraska	Tabakian, John B.	Egypt
Hunter, Mary K.	Indiana	Terry, Laura E.	Minnesota
Irons, Hubert D.	Jamaica	Thomas, Clarence A.	Missouri
Koehn, Selma E.	Oklahoma	Warrick, Cornelius E.	Indiana
Kroeker, Abraham H.	Oklahoma	Weber, Charles V.	Oregon
Kroeker, Cornelius	Oklahoma	Whitehouse, Alma F.	Indiana
Kroeker, Mary	Oklahoma	Williams, Sanford F.	Indiana
Lackey, John T.	Kansas	Harris, Belle	Georgia

Preparation for Service

Charles H. Weber

The task of being efficient workmen in any line of endeavor demands careful and accurate preparation. There never was, and never will be a royal road to success. We may want to be a physician, a lawyer or a school teacher, but for any of these we must prepare. There are many choices in vocation, but only one in course—the course of preparation. There can be no real progress without some degree of this.

We decide to take a journey and prepare for it. We contract for the construction of a building and prepare the plans and means for that work. Likewise all through life we are forced to put preparation before every accomplishment.

Every student in the Seminary is here because of his desire to serve, and in as much as preparation is necessary before we can engage in employment that has to do with material things, it is much more necessary when we deal with spiritual things. Of course, the spirit of service is more important than actual serving, yet there are some specific aims which we must have. There are some particular needs to be supplied.

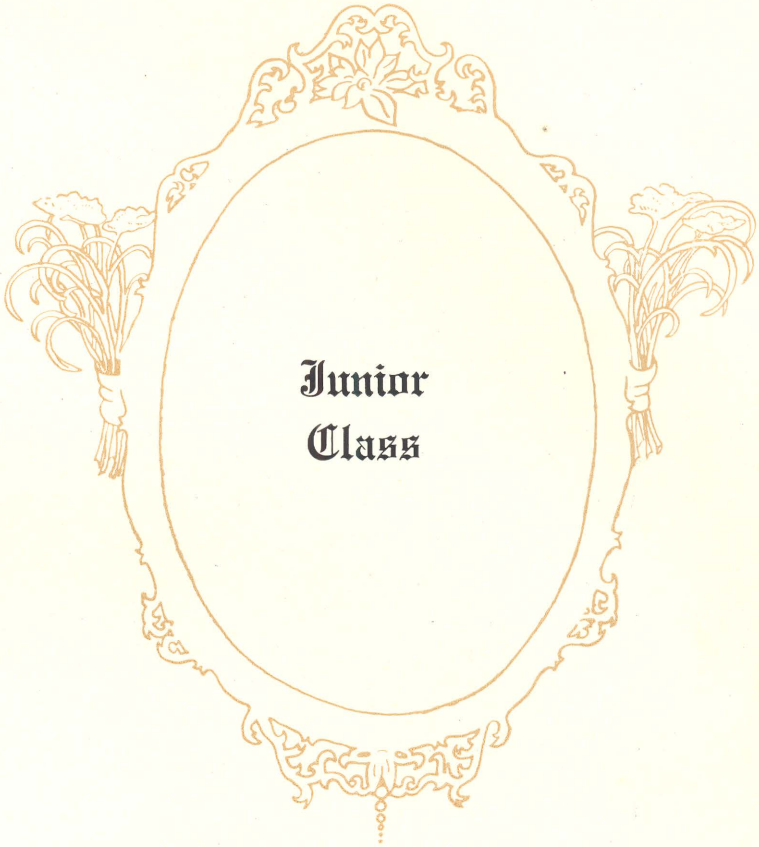
We must be able to gain the faith of the suffering people of the world. We must gain their faith in order that they may be healed. We must uplift the world with the examples of our lives. We must lighten its burdens by cheerfulness and a sympathetic feeling. We must strive to replace the mistaken ideals of life with those that are pure and heavenly. The world is filled with men who are living vainly, because their ideals are not Christian. The average freshman in our colleges enters his institution for no other purpose than to increase his earning capacity. His ideals should be changed from this misconception to one that will teach him how to live out the principles which were set forth by the Master. The world is crying for help. Sin, Misery, and Pain are before us. They should be replaced by the everlasting joy of Salvation. We must fulfill the three-fold commission from Christ, namely—Preaching, Teaching, and Serving.

In every man who prepares there lie certain faculties that must be trained. First I wish to mention intellectual preparation, a well developed mind. How can we give thoughtful service if we cannot think? We should learn to think logically and discriminately. When we find slothful service, we find a lazy mind. When we find a lazy mind, we find filth, stagnation, and non-progression. Therefore we should train ourselves in thinking, reasoning, and expressing.

The most important part of the preparation of man for service is spiritual training. The world has many men with full heads and empty hearts. Shall we strive for worldly knowledge and neglect the soul? No. We must recognize that the soul is related to character and that character is indispensable to our success. The soul needs education, cultivation and development. First of all we must have clean ideals. The failure of many may be traced to the lack of proper ideals. The lack of a desire to be clean, pure and sincere. Some do not have ideals at all. Their purpose in life remains hidden behind the fog of carefree mist. We must have a vital experience with God. In all our planning for life the most important part is to have a real live connection between God and ourselves. A physician may treat disease and at the same time be diseased

himself. A lawyer may save a murderer from the electric chair and at the same time be a murderer himself. But a minister, a healer of souls, must be a Christian. He cannot influence men to an experience that he himself does not possess. We should thoughtfully look into the nature of every experience we have with our God. Only by this can we learn to understand the needs and desires of others. Our souls should respond to all that is good. It is only through salvation and training that we can cultivate this quality.

We are going to school. It is a mode of preparation. Some say, "When I finish school I'll be prepared to serve a congregation of people. I'll be through my preparation." That sounds nice but it is a false statement. We shall never be completely prepared. Our preparation goes on as the lines of bricks in a wall. Each line is the foundation for the other. All life is a preparation for life. When we finish school we have just begun to prepare for active service. Every failure, every success, or every act of service performed today, is merely the preparation for greater service tomorrow. The man who ceases to prepare ceases to serve. We continue to serve by serving. Our prayer is that we may not serve in vain.



MOTTO: The Men of All Nations for the Man of All Men

FLOWER: Ophelia Rose

CLASS COLORS: Shell Pink and Sky Blue

KENDALL, ROY D. — SOUTH CAROLINA
President

PETERSON, MARVIN E. — WISCONSIN
Vice-President

HAHN, ELLA M. — OREGON
Secretary

PALMER, GEORGE W. — OHIO
Treasurer

Allport, Herbert J.	Canada
Bailey, Homer B.	Africa
Bailey, Paul O.	Africa
Brinley, Bertha E.	Kansas
Campbell, Arthur L.	Oklahoma
Coasey, Ida M.	Pennsylvania
Coody, Jesse J.	Arkansas
Coolidge, Ralph N.	Wisconsin
Cunningham, Orville	Ohio
DeGarmo, Jacob E.	California
Elliot, Foster S.	Ohio
Fausnight, Hazen S.	Ohio
Grable, Paul E.	Indiana
Haun, John H.	Nebraska
Heintzelman, Sam	Indiana
Henry, Cora A.	Michigan
James, Bert W.	Wisconsin
Jenkins, W. Sherman	Maryland
Kleinfeldt, Norman	Canada
Lambert, William J.	Kansas
Lowe, Isabelle A.	North Dakota
Nichols, Arthur	Ohio
Nichols, Jacob H.	Ohio
Poole, Ralph A.	West Virginia
Rehm, Margaret L.	Ohio
Reynolds, Eugene S.	Georgia
Rich, Elmer	Oklahoma
Ried, Mattye P.	Maryland
Tharp, Elisha H.	Ohio

One by One

Margaret Rehm

If we are to be successful in soul winning, we must have a definite goal in mind. We must point men to Christ.

Personal evangelism plays a great part in our own lives. In our contact with individuals we constantly and unconsciously are wielding an influence for good or bad. The Christian should carefully watch his conduct, so that through his influence and instrumentality he may be the means of winning souls to Christ.

To win souls is a noble work, the duty and privilege of every Christian; and in accomplishing this task personal work is essential. To be successful soul winners we must be filled with the Holy Spirit; we must have divinely inspired wisdom and guidance in imparting to others our knowledge of God. We must do as the Master bids, "Rejoice with them that do rejoice, and weep with them that weep." It is through personal contact with individuals that souls are won to the Master. Jesus in his ministry has given us many examples of this. Since we are following in His footsteps, we must follow his example in personal service.

Let us consider the Samaritan woman whose condition was so deplorable, who lived a life of sin, who had also much prejudice against the Jews. In this condition she came to the well for water. Imagine her consternation when Jesus said to her, "give me to drink." Her pertinent reply brought forth a volume of tenderest words from Jesus' loving heart. Knowing her great need he took this opportunity to point her to a higher life. He offered wells of "living water." Immediately she left her water pot, and returned to the city to share the good news with others. Because Jesus had taken time to preach the gospel to one Samaritan woman, many in that city believed.

There was also Nicodemus, a very different type from that of the Samaritan woman. He came to Jesus by night to learn of Him. Nicodemus was a cautious inquirer and a man of spiritual perception. Although immature in spiritual things he was willing to learn. Attentively he listened as Jesus explained to him the way of life. Again had the Savior, through personal contact, brought the good news to a seeking soul.

The secret of Christ's success in winning souls was his holy, spirit-filled life, his supreme love for humanity, his deep interest in the individual. He received wisdom and strength for his work by stealing away alone in prayer. May we also thus gain strength for our work by following his example.

"Take time to be holy, speak oft with the Lord;
Abide in Him always, and feed on His word.
Make friends of God's children; help those who are weak;
Forgetting in nothing His blessings to seek.

"Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone—
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see."

In our own selves, we cannot be successful; we must depend upon Christ. In humility we look to Him who will supply every need. Then with confidence renewed we can say with the apostle, "I can do all things through Christ which strengtheneth me." What greater service can we render than to carry the message of the Comrade, Christ, to lost humanity, to lead souls to him? Let us therefore heed his great commission, "Go ye into all the world and preach the gospel to every creature."

Our Motto.

RELIGIOUS EDUCATION CLASS SONG, '28.

GERTRUDE MAE HELMS. MERLE M. DIEROLF.

1. To Je - sus we will ev - er give Our whole heart's tru - est love;
2. "To all the world," our Mas - ter bids, The news of life pro - claim;
3. Nor ease, nor gold, nor men's ap-plause, Our loy - al - ty can swerve;

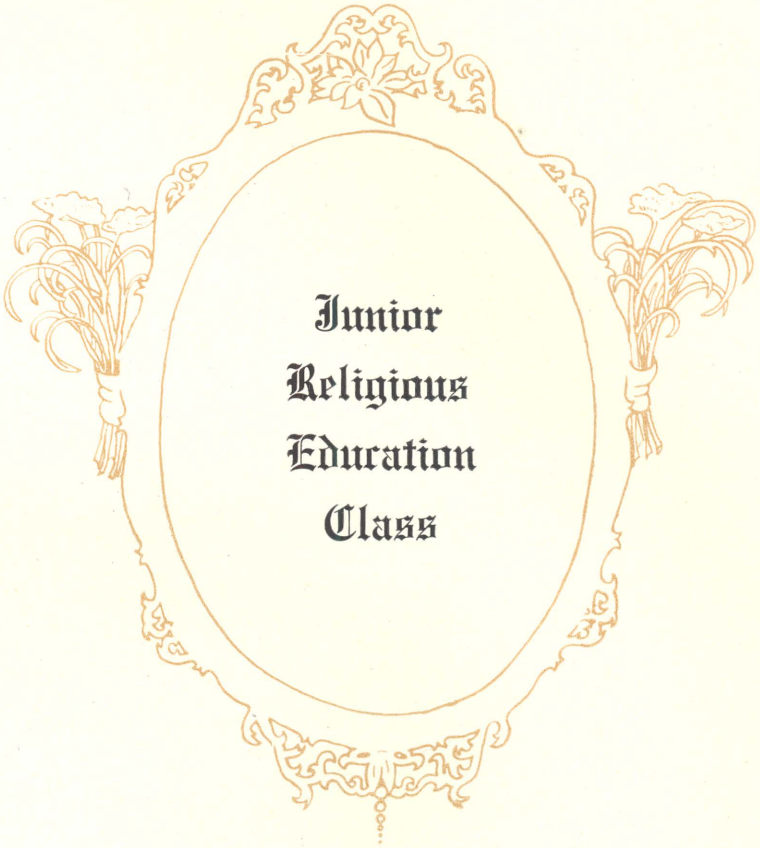
We'll fol - low in His steps thro' life, And sing His praise a - bove.
And now we has - ten to o - bey, And mag - ni - fy His name.
Come pain or pleas - ure, loss or gain, Christ on - ly will we serve.

REFRAIN

Lov - ing sin - cere - ly, faith - ful - ly serv - ing, Thus we

fol - low in His steps; Lov - ing sin - cere - ly,

faith - ful - ly serv - ing, Thus we fol - low in His steps.



MOTTO: The Cross Is Our Anchor

FLOWER: White Carnation

CLASS COLORS: Lavender and White

STEPHENS, ZELPHA E. — INDIANA
President

PRICE, EDNA E. — MARYLAND
Secretary and Treasurer

Allen, Mildred B.	Missouri
Drennen, M. Marie	Indiana
Rather, Nilah I.	Colorado
Rich, E. Hope	Oklahoma
Roop, Reba L.	Indiana
Swart, George W.	Ohio
Templin, Dorothy O.	Wisconsin
Winters, Helen W.	Canada
Wulff, V. Viola	Idaho

Our Fortress

Dorothy Templin

The Cross is the central figure in all history. Ever since the Fall, man had been struggling against the powers of the Enemy of our souls. Sometimes he triumphed over evil impulses by sheer force of will, only to lapse again and abandon himself to the sins which did so easily beguile him.

In the midst of this struggle and suffering, came the voice of the prophet—that man to whom alone God revealed his plans and judgments. How welcome was that announcement, "He shall save his people from their sins." Hope looked up toward this Redeemer. Eagerly did those whom the voice reached await the coming of the one to fulfill the prophecy. Long they waited, until it seemed after four hundred years, when no prophet's voice broke the awful stillness, that He would *never* come—that God had forgotten His promise.

But when Providence had shaped civil conditions to receive Him, the Savior came and blessed the earth with His presence for thirty-three short years. How few were the souls He touched with His life-giving message in that little province of Palestine. Many millions of souls had walked the earth before that wonderful period, and multitudes living during those years never so much as heard of Him. How then could He be the Helper and Redeemer of all this vast throng? Our all-seeing Father had a Way. He provided the Cross, on which the lovely Christ, weighted with the sin and shame of all mankind, died and lifted the load forever from their weary shoulders.

Now, years afterward, the Christian looks back to the Cross still towering in majestic splendor, with feelings of awe and reverence, as the realization of that supreme sacrifice of Love comes over him. His heart wells up with praises to the Lamb of God who has tasted deepest death for him, unworthy as he is.

To everyone in the human family the Cross is the *only* hope of salvation. It is the *only* way provided whereby the erring one can hope to escape his rightful punishment and gain Eternal Life. The Indian student may seek for peace in every book, in every temple known to him; the benighted African may put all his faith in witchcraft; the Chinese may direct his worship to gods of wood and stone; the American welfare worker may depend upon his good works for his salvation; but it is only by virtue of the atonement made upon the Cross that any of these can gain power over sin and hope to please God.

The Cross is the *only hope;* and how sad it is to think of millions living in nominally Christian lands who have never felt its power in their lives. This burden bears down upon the hearts of the redeemed and constrains them to help others to come to a knowledge of the blessed truth.

Sometimes the Christian, standing in the newness of life which is his privilege, begins to rely upon his mortal strength to hold him up, and finds himself falling. He saves himself only by clinging to that "Old Rugged Cross"; for the Cross is, and always has been, the only source of power to sustain us and to bring us into vital contact with the Infinite.

The Cross is our shelter from the storms that so often assail us. Here we find rest after being exposed to the treacherous winds of strange doctrine that would take us off our feet, the pelts of unjust criticism, and the drenchings

with showers of trials, sorrows and griefs, which every mortal is called upon to endure. In the security of its mighty shadow we can gather strength with which to face again the pelts with cheerfulness.

The Cross is our city of refuge from the Enemy. Satan does not let Christians alone when they have taken their stand in the army of the Lord. It seems that he never gives up the hope of getting them back into his ranks again. His ammunition is of all sorts—doubts, discouragments, allurements of the world and temptations of every kind—all meant to weaken us so that we can easily be taken prisoner. But all praise to God who will not suffer us to be tempted above that which we are able to bear, He has fortified a place for us at the Cross, and if we will stay in our stronghold none of the darts of the enemy can touch us.

Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Truly, we have nothing of our own virtue whereby we can boast. God forbid that we should ever again glory in our own attainments, the pleasures the world offers, or anything save the Cross. There we have found the fount of salvation, our storehouse of spiritual strength, a shelter from the storms and attacks from the enemy,—It is our Strong Fortress.

Special Students

POST GRADUATES AND SPECIAL STUDENTS

Abbott, L. Roy	Indiana
Allen, Pearle	Missouri
Adair, Allie O.	Ohio
Adcock, Elver F.	Indiana
Bathauer, Samuel	Indiana
Brookover, Opal	Barbados
Bleiler, Edith	Indiana
Busch, Edgar L.	Canada
Cortner, Eunice	Indiana
DePeugh, Earl	Illinois
Hagen, Hattie H.	Texas
Hagen, Purnie B.	Texas
Hatch, Mildred M.	Indiana
Heintzelman, Euphemia	Indiana
Haldeman, Walter S.	Indiana
Hatch, Clarence W.	Indiana
Kissell, Charles	Alabama
Kendall, Martha	South Carolina
Kane, John H.	Indiana
Lewis, N. Pearl	Minnesota
Montague, Martha S.	Mississippi
Moore, Ruby B.	North Carolina
Morrison, Eunice M.	Indiana
McCreary, W. Burgess	Indiana
Miller, Lloyd A.	Canada
Miller, Marie K.	Canada
Olt, Adeline M.	Indiana
Peterson, Ruth B.	Indiana
Porter, Paul B.	Indiana
Percy, Helen	Indiana
Rawlings, Gladys	Indiana
Rawlings, Lloyd	Indiana
Ratzlaff, Daniel	South Dakota
Renbeck, Mary A.	Indiana
Reynolds, Lura	Georgia
Roskoski, Augusta	Kentucky
Simerly, Darie	Nebraska
Smith, Birdie	Indiana
Shaw, J. Frank	Trinidad
Shaw, Mrs. J. Frank	Trinidad
Wiebe, Lena	Canada

Where Shall We Go?

W. Burgess McCreary

It is just a letter—just a letter. But there is something peculiar about it. Somehow it pulls on my heart-strings. I have dozens of letters in my mail this morning, but this one stands out.

A woman writes this letter. She tells me how hard she is laboring to get the work of God established in her home town. She tells me of the burden she has for her neighbors. She tells me that she and her husband are old, and poor in this world's goods, and not able to support a preacher themselves. She tells me how they walk from door to door and tell the "good news" to all they meet.

"Why," says this aged saint, "why, oh why is it that no one of God's ministers feels burdened for this place?"

She tells me of one preacher whom she tried to get to come—a preacher with five children and a wife to support. I know, and she now realizes that that man cannot come.

"But," says she, "isn't there some student who will consecrate to come?"

That sets me to wondering. I wonder if there is. I heard of one student who is looking for a job—a nice fat one. He wants a work already built up and flourishing. He wants a place where there will be no likelihood of any congregational trouble arising. He wants a delightful, balmy climate, a congenial people, a fine meeting-house free from debt. And on top of that he wants unlimited opportunity for expansion. In other words he wants heaven on earth wrapped up in a beautiful little package and handed to him free. I know that student will not go. He would scorn such a suggestion.

Well, who will go? The old prophet heard the Lord say, "Whom shall I send and who will go for me?" Isaiah answered, "Here am I; send me." Where are the Isaiahs of today? Where are they? The town in which this old couple lives needs the gospel. "Whom shall I send—who will go?" says God.

Then I remember another student. He has studied earnestly the Jesus way. He has read where Jesus said once, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He has read where Jesus first sent his disciples out and told them to go to the "lost sheep of the house of Israel," and Jesus said further, "Provide neither gold, nor silver, nor brass in your purses." He remembers that when his followers returned with their record of miracles and mighty salvation work the Lord said he "beheld Satan as lightning fall from heaven."

"Ah!" I say to myself, "I believe that student will go. I remember how he told me he wants a place where he can roll up his sleeves and go to work. He wants to build his own foundation. He wants to feel the joy of creation—of creating a virgin work that will cause him later to be able to see that he, through God, has actually built something worth while for the kingdom, and to thrill with the accomplishment of a constructive ministry."

Where shall we go? Where God needs us most. Where we can accomplish most for him. Where we can know we are evangelizing. The need of the hour

is evangelism. And pastors who go into these neglected fields and do the work of apostles are the greatest of evangelists.

Visualize the heavenly smile that will light up the faces of these good old saints when they hear that a student was living so close to God that he heard the call and said, "Here am I, send me." And going down the years, think of the mutual joy shared by the now very old couple and the erstwhile student, as they both survey their joint work and say, "Praise God for strength to stay, and pray, and work, and build unto victory."

O Reapers

Haste to the fields, O reapers,
  Ripe is the golden grain.
Go, for the Lord has called thee
  Forth to the harvest plain.

Go, for the world is dying,
  Soon it will be too late.
Speed with the wondrous story,
  Haste! for the millions wait.

Tarry thou not nor linger,
  Thou art prepared to go;
Buckle thy holy armour
  About thee and fear no foe.

Trust not in thine own wisdom,
  Wait for the Lord's command;
Then will the foe be vanquished
  And thou canst take the land.

Souls will be thine for the asking,
  If thou wilt work and pray;
Labor is ne'er unrewarded,
  Hasten then, reaper, away.

Carry the gospel message
  To each benighted land;
Wield thou the flaming sickle,
  Heaven will guide thy hand.

—*Ruth Bailey Peterson*

Activities

Christianity and the Art of Music

Ceril H. Hartsell

Music was nourished within the bosom of the church for more than a thousand years, but because the church was reluctant to see it grow up, music launched on a secular career. Owing to its dependence upon Monster Commercialism, music has engaged in the service of a number of bad causes. So disreputable have been the lives of some of its agents that Christianity raises the question, "Is not the spirit of musical art so at variance with that of religion that it is necessary to deprive music of most of its artistic character so that it will be a mere tool in the hands of religion?" This is a very pertinent question and is worthy of consideration.

Bearing in mind that music is a member of the school of arts and sciences, which gives us the spirit of culture, let us briefly compare culture and religion. Culture is an impulse toward human perfection in terms of *truth* and *beauty*. Christianity seeks perfection in terms of *righteousness* and *beauty* of *holiness* Both culture and religion regard perfection as an internal condition rather than an outward conformity. Perfection is a harmonious expansion of all one's powers, that makes for dignity, wealth and happiness of human nature. Christianity calls for a consecration of soul and body—of all talents and resources—and bids us "Grow in grace and in the knowledge of our Lord Jesus Christ."

Culture holds that perfection cannot be attained in isolation, but in fellowship and service. True greatness is a spiritual condition worthy to excite love, interest, and admiration. Culture inspires a wholesome dissatisfaction of common place things and does not thrive when bound up with the machinery of organizations and conventionality. Jesus says, "Blessed are they which do hunger and thirst after righteousness." And yet, it is just here that human frailty seems unable to follow the spirit of religion or of culture all the way. Christianity has been bound up with dogmas and organization for so many centuries that it can scarcely express itself in any other terms. Likewise, too many are unwilling to pay the price that culture demands for its happiness and have contented themselves with the art of a few conventionalities. Yes, even music,when it is used without regard for its emotional content, becomes a mere conventionality.

It is true that much of music is written for musicians, but it is not this kind of music that can enhance religion. The function of the art in religious service is not to lay greater stress on the emotional phase of human experience, but rather to utilize it to the greatest advantage. Displaying of skill by talented persons in the church is detrimental. And yet, is such an attitude confined to artists alone? Are there none who are interested in religion for the loaves and fishes?

Until those rendering voluntary service in the church come to feel their obligation, until artists realize that music has a definite function which is far greater than entertainment, until religious leaders cease to use music as a mere machine and apply it more intelligently, the art of music can not render its greatest service to religion, nor can religion realize its fullest expression.

The Music Department of Anderson Bible Seminary stands committed to the slogan: *Religion must motivate art, art must idealize religious expression.*

Music

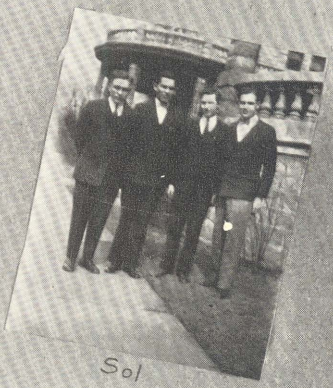
Soloist

Music students

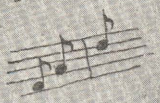
Ass't Piano Instructor

Quartets

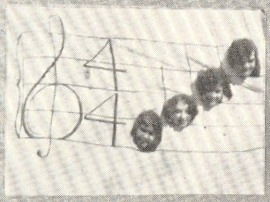
Do



Sol



Me



The last chord

The stringed trio

Pianists

In His Steps.

KATHRYN TRONT.
A. E. P.

SENIOR CLASS SONG, '28.

ALFRED E. PONTIOUS.

1. Walk-ing with Je - sus, close by His side, In His blest pres - ence there to a - bide. Striv-ing to please Him in all we do, Read - y to
2. His steps we fol - low, do - ing His will; He's with us ev - er, we fear no ill. "I will be with you," His prom-ise true, On it re-
3. His steps we'll fol - low, fol - low our God; We ne'er shall part from the way He trod. Tho' it be ston - y, tho' it be rough, Loy - al we'll
4. His steps we fol - low till close of day, Do - ing His bid - ding here while we may. Soon we shall meet Him at set of sun, Praise Him for-

CHORUS. *slowly*

an - swer His call so true.
ly - ing to take us through. Oh, blest Re - deem - er, strength-en Thou
be till He says e - nough.
ev - er, our race then won.

accel.

me, Help me to serve Thee each hour and day. May I e'er

rit. *rit.*

la - bor on - ly for Thee, To bring the lost ones, show them the way.

The Spiritual Pulse of the Seminary

H. A. Sherwood

On various occasions the Seminary has been visited by gracious outpourings of the Holy Spirit. At such times the student body in general, as well as the teachers, have been drawn nearer to God. There have been times when whole class periods have been devoted to prayer and praise. In fact, the school year of 1927-28 was ushered in by a prayer and praise service on the very eve of the opening day. This was a good preparation for the first chapel service, which was held the next morning and at which time God again outpoured his Spirit in a very definite manner.

The Seminary also participated in the Young People's revival which was held some weeks later in the regular place of worship. For some time before this meeting began the student body held prayer-meetings daily in which they petitioned for God's blessing upon the revival-meeting; and while the special meetings were in progress, the spirit of revival so took hold upon the Seminary that class periods were turned into revival services. Altar calls were given and some among the students who had not yet been sanctified came forward and sought the baptism of the Holy Spirit.

One of the singing classes was unexpectedly turned into a very precious prayer-meeting because both class and teacher were willing to let God have his way. For a number of days one of the Bible classes studied lessons from the life and character of Christ. One day, during the devotional exercises, the presence of the Master became so real that this class period also became pre-eminently a devotional service throughout.

One day when an advanced class had met for the study of the History of Christian Doctrine, showers of blessing fell in a special manner. After a brief devotional service, the class began to consider the topic previously assigned, "The Holy Spirit." As they reverently approached this subject both teacher and students felt their hearts "burn within them." Before long, one student received a definite and fresh anointing from on high. His cup began to run over. This caused other students to hunger for more of the Holy Spirit's presence and power, and they requested that special prayer might be offered in their behalf. During prayer hands were laid upon them and in response there came from above such an outpouring of the Holy Ghost that all who were in that classroom seemed to receive a fresh anointing. Tears of joy flowed freely and the spirit of praise and thanksgiving ascended to heaven for such copious showers of blessing. Several months after this special season of refreshing one member of the class added to a class paper the following note of appreciation for the spiritual tone of the class: "If ever I have received my share of blessings from God I certainly received them in the class here this year. I know if I shall but be submissive and live close to God, he will be with me. Some of the greatest spiritual truths I have ever learned, I have received here in our prayer and study."

Truly the Lord has most graciously fulfilled in our midst the divine promise, "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. 34:26).

Physical Culture

Elva Wilson

If one desires to become an efficient minister, he must endeavor to qualify himself. Man possesses a fourfold nature, namely: intellectual, spiritual, social, and physical. Hence he must develop himself in all four of these lines in order to be well balanced. If a minister is qualified mentally and spiritually, but not physically, he will find that his physical weakness is a great hindrance to him and that his success is limited. Does not our government demand that its soldiers be physically fit? How much more should those who are fighting in the army of the Lord have strong bodies to carry on his work?

The Anderson Bible Seminary, like other institutions, has come to realize the value of physical culture. Therefore one period of each school day is given to gymnasium.

Perhaps you would like to go with me, in imagination, to visit the girls' gymnasium class. We leave the school building, and walk across the campus to the gymnasium. Here come the girls now, seeming eager to start. The whistle is blown, and the girls all line up for roll-call, after which we are led in prayer by one of them. Now follows an interesting part of the hour—the marching, calisthenics and games. The girls, marching in a straight line, with every one in step, are a very pleasing sight. Now they form in lines of eight, and are ready for calisthenics. At the command of the instructor each girl begins the exercises. See how harmoniously they do them! There are breathing exercises, exercises for the arms, legs, neck and trunk; in fact, it seems that every muscle is brought into play. Now, with calisthenics over, the girls are divided into two groups, one playing basket-ball in the farther end of the gymnasium, while the group at this end seem to be having a very exciting time, judging by the laughter and the noise they are making. They have formed two lines, and the girl at the head of each line is holding a basket-ball. At a signal from the instructor, the girls at the front of the lines run toward the goal and try to throw the ball through the basket. As soon as one girl succeeds she runs back to her line and gives the ball to the next girl, and the same process is repeated. Some of the girls can make goals easily while others have to try several times. As soon as each girl in one line has been successful in making a basket the game is over.

The boys' class is also very interesting. The class is divided into three groups with a captain over each. While one group is playing basket-ball, and another is practicing acrobatic stunts, a third group is busy playing volley-ball, indoor baseball, or some other game. When the gymnasium period is over, the students, though somewhat tired in body, feel refreshed. The hour spent in play has given tense nerves a chance to relax, and the students go back to their studies mentally invigorated.

When the Spring months come the gymnasium is closed, and the students, now eager for outdoor sport, spend some time in hiking, tennis playing, and other games. At the close of the year's work the student realizes that he has been able to keep his body in good condition, and his mind clear, by engaging in these games.

Athletics

Boys' instructor

Girls' instructor

Tennis fans

Boys' team

Girls' team

Stunts

Calisthenics

Centers, attention!

Cap'n

Sports

Annie

Snow battle

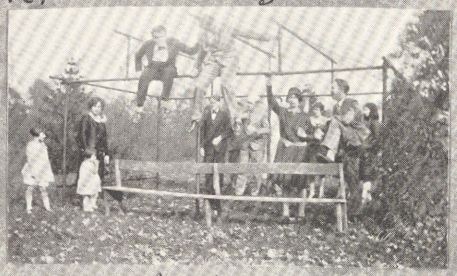
Parker

A family quarrel

Training

Let's go

Chums

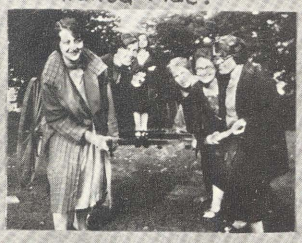

Acrobats

We 4

Wanta ride?

How many rabbits?

Is supper ready?



Advertisements

Reminiscences

OCTOBER

Sat. 8— Sounds of greeting are in the air. Old students arrive—happy to return for another school year; and new students respond gladly to the welcomes extended them.

Mon. 10—Tues. 11—Registration days—and much excitement. Students are busy determining their courses of study—and having decided, take their places in the long line of "waiters" who seek admittance to the Dean's office.

Wed. 12— First day of school. Students were much inspired by the opening address, "The Heavenly Vision," given by Professor Sherwood. Then followed introductions of Faculty members to the new students.

Fri. 21— The Esta Club entertained the students at a "Welcome" reception. New acquaintances were made and old friendships were renewed.

Wed. 26— Mamie Wallace, missionary on furlough from India, gave the students an interesting talk on "My First Impressions of India." We were especially glad to hear the message from an alumnus of our school.

NOVEMBER

Thurs. 3— The Literary Society was organized. We are looking forward to some pleasant and profitable entertainment.

Sun. 6— Beginning of Park Place Young People's Revival. It was planned and managed by the young people of the local church. The evangelist—F. C. Weir, former A.B.S. & S. student. The song director—George Blackwell, class of '28.

Sun. 20— The Young People's revival closed with excellent results.

Thurs. 24— Thanksgiving day. Students gathered in chapel for a Thanksgiving service. Brother Heinly brought an appropriate message, after which followed a precious testimony meeting. The presence of God was very near in that service. "Open house" after a good dinner, and students took advantage of both.

DECEMBER

Tues. 12— Students are realizing that Christmas is not far off—and examinations too.

Fri. 16— Students were entertained at a Christmas party in the Seminary dining hall, by the Young People's Society of Park Place church. They were royally entertained. There were games, gifts, and popcorn.

Wed. 21—Thurs. 22—Examination days! Brother Morrison left for the Pacific Coast in an endeavor to secure funds, and to interest the youth of the church in preparation for service.

Fri. 23— Happy good-bys from students leaving for the Christmas vacation.

Sat. 24— The spirit of the season is carried out for students who remain here for the holidays. The library has been decorated in Christmas colors, and a large gay tree greets us as we enter the room.

Sun. 25— Very early in the morning Christmas carols are heard, now far away, now closer, and faint again. We are thrilled again with the spirit of good-will. Thank you, Sister Bowser, for the excellent dinner! Open house all afternoon.

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Mon. 26— First real skating of the season. Even the Dean was persuaded to try it.

Wed. 28— A number of the students attended the Student Volunteer Conference at Detroit. They returned with renewed missionary zeal.

Fri. 30— We were highly favored by one of Gerald Smith's splendid piano recitals.

Sat. 31— The old year has gone, and the new year was greeted by a students' prayer service.

JANUARY

Sun. 1— Park Place Young People challenged the Seminary students in a debate, "Resolved, That new year's resolutions are unprofitable, and that it is a waste of time to make them."

Mon. 9— A buzz and hum is in the air. Vacationists are returning just in time to register for the new term.

Tues. 10— Registration day. The same long line, waiting to see the Dean.

Fri. 13— An interesting letter was received from Edith Young. We were very glad to hear from our former school-mate. Sister Stewart entertained the students in an original way. Students were seated on the floor around her, Indian fashion, while she told some interesting bits of Indian life, and answered the many questions asked her.

Mon. 16— "Mumps" has come to visit a student. We hope that the unwelcome guest will not call on others.

FEBRUARY

Fri. 3— Big day at gym! Students and workers of the Gospel Trumpet Company are participating in basket-ball games. Hurrah for our girls! They have won the game! Congratulations to the boys on the office team who have also taken honors.

Thurs. 9— The students were entertained in chapel by Dr. W. J. Bently, a former Shakespearean actor. He lectured on "The Church and the Theater," and also gave some Shakespearean readings.

Mon. 13— St. Valentine's Day. Friends and loved ones were remembered.

Thurs. 23—Sun. 26—Many students attended the Kentucky Young People's Convention. Good messages were heard. We decided that Kentucky people have rightfully gained the reputation of being a friendly folk.

MARCH

Fri. 9— If March winds bring April showers we shall certainly have need of our rain coats. R. C. Caudill of Middletown, Ohio, brought an inspirational message to us in chapel this morning. He also gave some helpful hints to students in Homiletics class.

Thurs. 22— Term examinations again!

Fri. 23— "I knew that, but I couldn't recall it until after I had turned in my paper." "It could have been worse!" "That was the hardest exam. I have ever taken."—etc.—Some of the "famous sayings" which generally follow examinations.

Tues. 27— Registration day for the Spring Term.

Wed. 28— We were glad to have Brother Byers of Springfield with us in chapel this morning and were profited by his good message.

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APRIL

Tues. 3—Thurs. 4—Classes were dismissed to give the students an opportunity to attend the Indiana State Ministers' Convention held at Indianapolis. Many of the students were there. Brother Clausen, with his music class, brought a sermon in song one night of the meeting.

Wed. 4— Revival at Park Place begun. Students are cooperating by supporting the meetings with their prayers and attendance.

Fri. 6— Tennis Association organized. Boys and girls are practising for the Tournament which will be held at the close of the tennis season.

Fri. 13— Brother Steenbergen, evangelist at South Anderson church brought the students a stirring message on "Having Power with God."

Mon. 16— An early morning breakfast hike! Bacon and eggs cooked over the open camp-fire, and everything good. "Grapevines are convenient swings to fall from into near-by muddy pools and cool streams."

Tues. 17— Miss Margaret C. Blain of China, now Field Secretary for the Student Volunteer Movement, gave a much appreciated address on "Present Conditions in China." We were glad for the viewpoint of an American who had been born and reared in that country.

MAY

Mon. 14— Annual recital of Brother Clausen's music class. We are again inspired by the messages brought to us in song.

Fri. 25— The final recital of the Instrumental Music Department is enjoyed by all.

JUNE

Thurs. 7— Final examinations.

Fri. 8— Mingled feelings of sadness and joy come over us—sadness at the thought of soon leaving our dear school-mates, but with joy we look forward to the great work before us.

Fri. 8— Junior-Senior Banquet.

Sat. 9— Senior hike.

Sun. 10— The Baccalaureate Sermon by Brother Gray.

Tues. 12— Commencement exercises—address by H. M. Riggle of Chicago.

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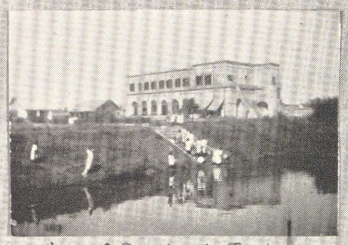
The Shelter, India.

Missionaries

Mamie Wallace
Kurigram District, India.



View of Shelter and Tank
inside the compound and
group of Native girls

Edith M. Young
Jamaica, B. W. I.

Mr. & Mrs. F. W. Heinly and children
Kurigram, District, India.

Mr. & Mrs. J. Frank Shaw and children
To Barbadoes, B. W. I.

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Word Play

Where the Sherwoods spread their cooling shade over a pleasant vale, half hid in the Russel Green shade sits a Neuhaus, which if it were whitewashed would be a Whitehouse. While still far in the distance we hear the humming of the wonderful Larabee, and our mouths water with the prospects of hot biscuits, good country butter, and honey. Coming closer to the house we see a large sign with these strange words, "Please do not Chew Tabakian," and much we marvel why anyone should put a sign beside the road without the prospects of making money. Then we notice that on the roof there is a large substantial Hatch which is well fastened with strong Irons. Now we enter the house, and are in one of the large and elegant Halls, there in one corner stands the John Kane, with a very comfortable grip and a rubber tip, that gives promise of never thumping nor grating on even the most delicate nerves. There on the parlor table is a large and handsome Bunch of flowers blowing their fragrance over the whole house. Passing through the house we notice on the kitchen wall a copper Tubb which is rattling in the breeze. There stands a very Goodrick which has a high division where the cattle can eat, a medium one for the sheep, and a place right down near the ground where the little chickens can come and eat their fill. But we haste over and draw from the cool depths of the Blackwell the most delicious water in the whole county and quickly forget all our cares and worries while we feel its cooling stream trickle down our throats.

Time passes merrily on. It is the month of June, the birds are singing, the flowers are blooming, and we too should blossom out a little if for no other reason but just to be in style. Away up in the mountains where the big spruce grow and the fish do all the biting—for the mosquitoes are eaten by the Martins—there reposes the wonderful Laucamp; from the higher hills of which may be viewed the mountains of Ancient Philosophy and in its valleys may be heard the melodious voices of all the birds.

Here we shall go, looking forward to an enjoyable time. It might have been well had we warned some of the more timid ones of the dangers that they might expect to meet, especially if they wander off from camp. Up above the camp is the vast Edgar Busch. One should never travel up there alone, for it is the stamping ground of the terrible Viola Wulff, and because this Wulff is so ferocious every one is warned, beware! Beware! BEWARE!!!

There are a few berries in the Edgar Busch, but they must be very scrawny and ill-favored, for they are called the Lena Berry. However, Arthur Smith says that the name is the only thing that he does not like about them. We are sure that he will never change his mind.

We are all tired out after our mental excursion up into the Edgar Busch, so we shall hasten back to camp and make beds of the spruce branches. Knowing that when the sun is one hour high, we shall be wakened by the melodious note of the musical Campbell.

If there should be any sleepy-head in the morning, we shall carefully wrap the blanket around him; John will carry his head and I shall carry his feet, quietly and tenderly we shall carry him a distance of about a hundred feet. Then we shall swing him once, twice, three times, and throw him blanket and all into the Coolidge of the Poole which is deep enough and cold enough to waken the Seven Sleepers of Ephesus.

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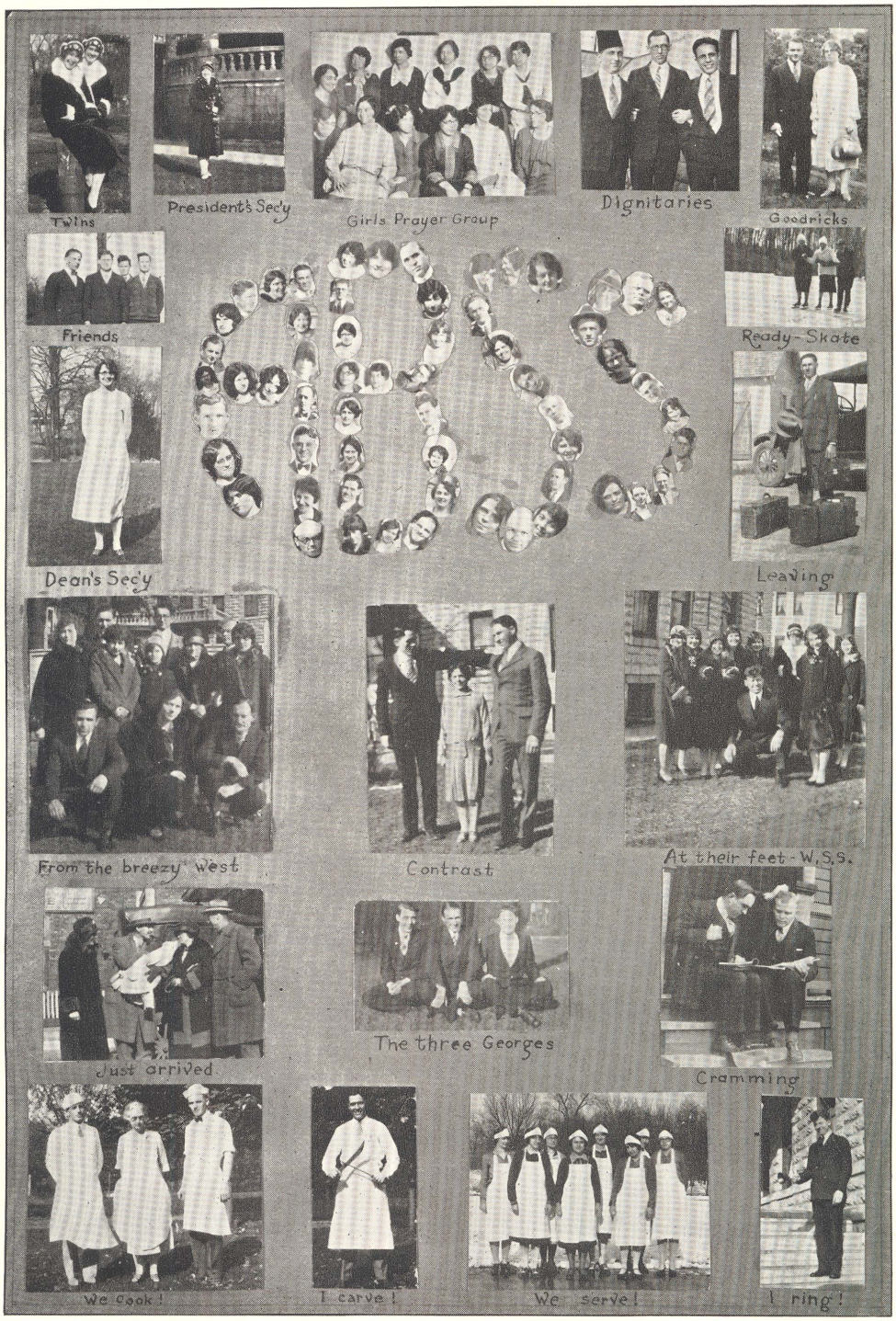
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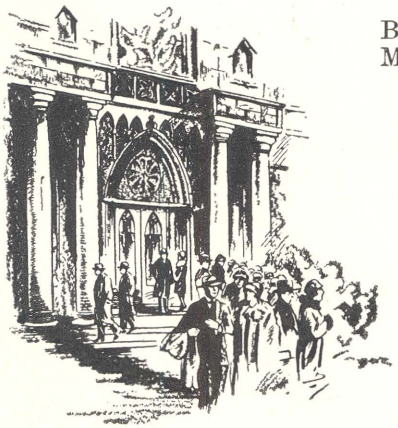

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The Alumni at Work in the Church

Gertrude Mae Helms

That the A.B.S. and S. is filling a place in the work of the church is evident from the honorable and influential positions held by many of her graduates. Let me call your attention to some examples.

Perhaps no one is doing more remarkable things than Nick Zazanis, '22, has been doing among the Greeks in America. He is planning to go to Egypt this summer to labor among the Greeks there. Half of our missionaries are graduates. Mona Moors, '22, Burd Barwick, '21, Mamie Wallace, '21, Ernest and Martha Bleiler, '23—all in India except Burd and Mamie, who are at home on furlough; Warren and Alvina Roark, '24, Nellie Olson, '24, Frank Shaw, '19, Edith Young, '27, in the West Indies; Brother and Sister Ludwig, '22, and W. J. Bailey, '20, in Africa; Karl Kreutz, '21, and Hazel (Grill) Kreutz, '22, in China until the war drove them out; Lars and Ellen Olson, '26, in Denmark, are among those who answered the call to foreign lands. (The Kreutz's are in the Philippines at present.) Hamed Motawi, '27, is doing gospel work among his people in Egypt.

Some of the Alumni are teachers in training schools. Among these are Anna Koglin, '19, Araxia (Salibian) Hartselle, '27, and Amy Lopez, B.Th., '27, who are on the Seminary faculty. Edith Young and Nellie Olson are teaching in the training school in Jamaica. Karl Kardatzke, B.Th., '27, is an instructor in the Winchester (Ky.) Academy.

Three of our periodicals are edited by Alumni—the Young People's Friend, by Helen Percy, '23; The Shining Light, by Violet Marsh, '25; Evangelic Basun (Danish), by Lars Olsen, '26. And the editor-in-chief of the Gospel Trumpet is an honorary alumnus.

Amy Roberts, '24, Wilma (Bondurant) Gardner, '26, Walter Shrock, '26, Helen Percy and Anna Koglin are listed with our Sunday-school quarterly writers.

Dale Oldham, '23, is one of our best song leaders.

Walter Haldeman, '24, is secretary-treasurer of the Board of Sunday-schools and Religious Education, also editor of Sunday-school quarterlies. Elver Adcock, '21, is secretary-treasurer of the Board of Church Extension and Home Missions.

Many of our strongest congregations in the States are pastored by Alumni, and the bulk of our work in Canada is carried on by former A.B.S. and S. students. E. F. DuCommun, '20, is pastor at San Francisco; W. A. Fleenor B.Th., '27, at Oakland, Cal.; Forrest E. Branch, '25, at Bakersfield, Cal.; Steele Smith, '24, Oklahoma, Okla.; Lawrence Brooks, '27, at St. Paul, Minn.; Lawrence Hatch, '21, at Omaha, Neb.; John Kane, '21, at South Anderson, Ind.

But I can not here record the names of all who are pastors, evangelists, song leaders and Sunday-school workers, for out of the 1,921 names in our 1928 *Year Book* 200 are of former students. In Indiana alone 20 of the active ministers are Alumni.

The church and the world are watching us. They are going to judge our Alma Mater by us. Let us honor her and Christ by being faithful.

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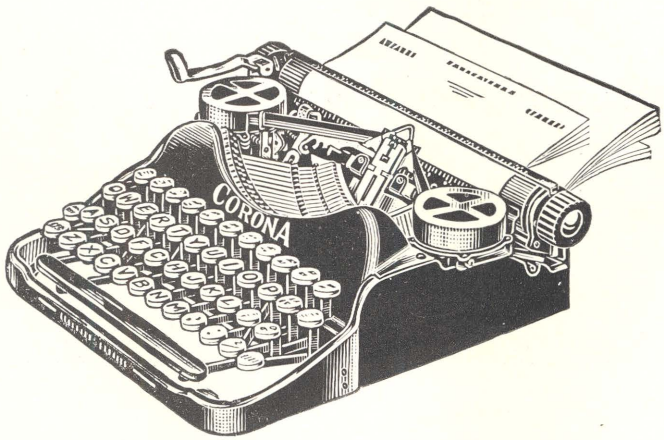

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June 12, 1928

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Invocation . . . . . Reverend Sidney W. Powell

Class Song, "Our Motto" . . { Words by Gertrude M. Helms / Music by Merle M. Dierolf
(Religious Education Seniors)

Commencement Address . . . Dr. Herbert M. Riggle

Class Song, "In His Steps" . . { Words by { Kathryn Tront / Alfred Pontious / Music by Alfred Pontious
(Ministerial Seniors)

Presentation of Classes . . . . . Dean Russell Olt

Presentation of Diplomas and Conferring of Degrees . .
. . . . . President J. A. Morrison

Benediction . . . . . Reverend Albert F. Gray

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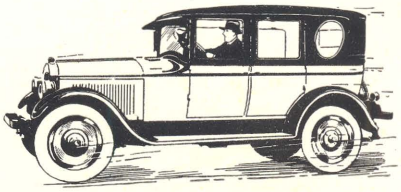

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