

## Facing the Present Problem

When a problem becomes acute enough we call it a crisis. The present problem which has arisen in recent weeks with reference to the agitation to close the College may become acute enough to be called a crisis. Let us hope not.

An institution is more than an institution. It is a concrete embodiment of a set of spiritual and moral ideals. In the hearts of its friends, it represents more than it presents to their physical eyes. When an institution like Anderson College has, over a period of many years, grown into the very heart-fabric of tens of thousands of parents, youth, alumni, and preachers they will not give it up without a struggle. There cling to these old gray walls here at Anderson a million memories, sweet with the fragrance of happy days. Hundreds of earnest young people have turned away from the allurements of a wicked world and have found here a haven of Christian fellowship. Here under the guidance of trained and spiritual teachers they have come to grips with the great problems of existence, and have solved these problems in accordance with Christian and spiritual views of life. They have found here a bulwark against materialism, modernism, sectarianism, humanism and other systems of thought derogatory to spiritual values. So when it is urged by a group of honest brethren that this institution be closed these thousands of friends will not agree to it without a struggle. To do so would be contrary to all laws of human nature.

But in our endeavor to settle this question and save our College let us not forget the principle of brotherly consideration. Our Missionary Work, our Publishing Work, our Church Extension Work, our Sunday School Work, our College Work are all precious to us and represent long and weary years

of tireless toil. But back of all these institutions and underneath them lies the great principle of Christian unity and love. This principle is greater than any or all of these institutions. What would it profit a movement if it should gain Schools and Colleges and Publishing Plants and Boards and then lose its own spirituality or what would it give in exchange for its brotherly kindness?

Judging from the letters that are flooding the College office from leading ministers from every part of the country there seems to be not one chance in a hundred that they will vote to close the College. Many of these letters point out that the Assembly voted practically unanimously to establish the College and they indicate that the great body of ministers have not so soon changed their minds. But even if such a calamity as that of closing the College should be thrust upon us let us hope that the friends of the School will not lose their spiritual balance and say and do harsh things. Here is a chance to test our own doctrine of Christian unity. Here is a chance to keep cool of head and warm of heart. To paraphrase the great Lincoln, the world will little note or long remember how we **preach** in a time like this but it can never forget how we **act** in a time like this.

The history of religious controversy shows a strong tendency among Christians to split up and divide into groups when a time of stress comes. Well do I remember when a group of our brethren pulled off from the general body over the question of dress and other matters of conscience more than twenty years ago. They have never come back to us and our work was harmed beyond repair. In that split fathers and sons were separated who will not be reunited until in

eternity. A split would be justified only on condition (1) that our movement were made up of good and bad men and (2) that we could get all the bad men in one group and all the good men in the other group. But the Reformation is made up of good men and good men do not need to separate. I mention this here merely because I occasionally hear it suggested that a split would help the work. **A split will not help the work.** There are great and Godly ministers among us whose heads are bending to the tomb and whose long ministry would be only a mockery should we divide up after all these years of preaching unity. This Reformation was born of God and underneath it are his everlasting arms. It is not "going on the rocks."

Although I have not talked personally on the subject with any of those few brethren who are leading the opposition to the School, I gather from the Toledo resolution and from reports that sift in to me that I, along with other members of the administration and faculty, am held as being unworthy of the confidence of the Church in matters of doctrine. Over a period of many years our teachers have proven their loyalty to the doctrines of the church. None of them have ever been brought in question. We are doing our utmost not to allow this attack to blind us to the virtues of those brethren who oppose us. As human beings we are all too prone to judge the goodness or badness of a person by the way that person treats **us** rather than to look beyond the act to the motive which prompts the act. I think I speak the feeling of all our teaching staff and administration force when I say that our attitude is not one of self-justification or even one of self-defense. We claim nothing akin to perfection in judgment. All we claim is that

through these hard years we have done the best we could under the circumstances. Moreover, we have invited and do yet invite investigation by any person or groups of persons in the Church whether they be ministers or the most humble and unheard-of members in the Church. It is to be regretted that the brethren in Ohio did not see fit to call some of these teachers and officials into their meeting to talk matters over before taking such drastic action. The charitable way to think of it is that they did not know before hand that any action was to be taken. I am not informed of that and would not want to question their motive.

Speaking personally, I think I can say truthfully that it has been the hardest struggle of my life not to quietly withdraw from the Presidency of the School and escape the hard criticisms that naturally come to one in my position in a time like this. Only the most compelling sense of duty to the cause which we all love enables me to go on.

—J. A. Morrison

### TRUCK LOAD OF PRODUCE FROM IOWA AND ILLINOIS

The confidence and devotion of the brethren on the field toward Anderson College and Theological Seminary were shown again in a recent gift of a truck load of fresh meat and canned goods which were given to the school by several congregations in Indiana, Illinois, Missouri, and Iowa. On February 6, E. F. Adecock and Carl Kardatzke left Anderson for a trip through the above-mentioned states, where supplies of produce were gathered up in readiness for them. They brought back a large offering of canned fruit, vegetables, dressed hogs, beef, lard, meal, and groceries of all kinds, besides several cash gifts.

The brethren reported a fine reception by the ministers wherever they stopped. They held services in a number of places along the way. In Iowa, especially, they found the ministers doing things in a wonderful way. Brother Mack Caldwell, A. E. Rather, and Martin Schutzer are leading in a program of state evangelism which is bearing much fruit. There was a feeling of hope and confidence expressed by the people throughout the state in the leadership of the good brethren. Brother Rather in Cedar Rapids, and Brother Cald-

## A Fine Ministers' Meeting

"One of the best, if not the very best, ministers' meetings which I ever attended"—words similar to these could be heard in all parts of the building at the close of the Central Indiana Ministers' Meeting which convened at Indianapolis, February 6. The day after the meeting I saw a number of the ministerial students here in the Seminary talking about it in the lobby, and one of them was yet stirred so deeply as they talked about the blessed time of fellowship and edification that he began to weep. This good brother went on to say that he never could forget it. I think that was the unanimous opinion of the more than eighty who were there.

Reverend P. B. Turner and his congregation on the North Side of Indianapolis were our hosts. And did they do it royally! Anyone who knows Brother Turner knows the answer to any such question.

Speakers of the day's sessions were Rev. E. F. Adecock who spoke in the devotional period at the beginning of the day's meetings. Adecock proved himself a "minute-man"—responding to a call to the pulpit when it became evident that the scheduled speaker was not going to get there on time. Our hearts were lifted as he read over and over the words of Peter from the Moffat Translation, "Keep cool, keep wide awake" (I Pet. 5:6-11). Heads were cool, but how our hearts were warmed that day. That was a time of real fellowship. Then

Rev. H. F. Allen, pastor at Muncie, spoke on the danger of losing sight of our objectives. This was followed by discussion. Then Dr. E. A. Reardon, our beloved Park Place pastor, brought us a message. Then dinner, supplied by Brother Turner's good people, served in the basement of a near-by Methodist church. Then the business session, during which time Mrs. Nora Hunter brought greetings of our brethren in Southern California. She spoke a short time on "Loyalty," and her words went home to our hearts. She spoke a good word for every phase of the Lord's work all the way from the local congregation to all our general interests, with words of especial appreciation for our School, which made our hearts glad. In the closing session, Professor O. F. Linn spoke on the "Call, the Preparation, and the Glory of the Christian Ministry," making us all glad that God had called us to be ministers. And in closing, singing "We will work for Jesus" and "Blest be the tie that binds"—well, it seemed like "the end of a perfect day." Then with a fervent closing prayer, led by Brother Fleenor of Alexandria, we began the good-bys and handshakings, looking forward to again meeting with Pastor Withers and his people at Rushville, May 1.

I think it was the largest group ever to attend our Central Indiana meeting. More than eighty were present, most of whom were preachers. Earl Martin, Chairman

wellin Clinton, are building up strong congregations. Other churches in Iowa are making fine progress.

Many individuals in the various congregations and a number of isolated saints contributed to the success of this trip. For lack of space, all of the pastors and others who sent offerings cannot be mentioned. But to one and all, the faculty and students extend a hearty "Thank you." May God bless every giver to this phase of his work.

—Carl Kardatzke

### NEW CATALOGS

Many inquiries are coming in from prospective students. The new catalogs will be printed within a few weeks. A copy will be sent to all who request it.

**GREAT**

**ALUMNI**

**HOME-COMING**

**IN JUNE**

### The BROADCASTER

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Mrs. Ruth Benson.....Managing Editor

# Advantages of the Present Close Relationship Between College and Seminary

By Otto F. Linn

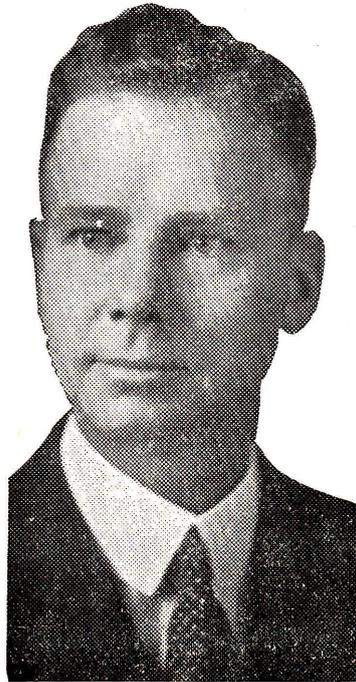
Professor of New Testament in Anderson Theological Seminary

I am undertaking a defense of a policy adopted by the General Ministerial Assembly at Anderson, when it approved the establishment of a Liberal Arts College together with the Anderson Bible School and Theological Seminary. My deep conviction as to the soundness of this policy, and my emotional reaction to the recently launched campaign to close the College cause me to speak very plainly and feelingly, but without any personal animosity. Those of us who favor the present educational policy of the Church feel that we must make the issue so clear that to misunderstand it will be impossible. The educational program of this Reformation has not been elaborate, and, therefore, the issue can be stated so clearly that all will understand it. This article is not a clash with any personalities, it is a defense of a principle, and I ask only for a prayerful consideration of my message to the Church. It comes from my heart.

I shall give you three reasons why the educational policy of our General Ministerial Assembly, which policy has been attacked by our well-meaning Ohio brethren, is the nearest to the ideal of any policy that might be suggested.

## 1. Unity of Purpose of all Christian Young People

Because of a false modern educational program which centers about self, it is very possible that some have been blinded to the true aim of life. The worthiness of any life depends upon its purpose. The Christian College and Theological Seminary both seek the one and lofty purpose of service to the kingdom of God. This makes our educational program Christ-centered instead of self-centered. When the General Ministerial Assembly established our present educational program, it must have had in mind the idea of stewardship, of a united and lofty purpose which should grip our entire body of young people and afford them inspiration for sacrificial service.



OTTO F. LINN, B.A., B.S., M.A.

We are firm in our belief that when a life is dedicated to the Christian aim, every act becomes a religious act. It matters not whether duty may call one to the kitchen, laundry, field, mill, office, classroom or the pulpit, when the life is wholly consecrated to God every act is sanctified and every worthy position which a Christian may fill becomes holy.

From time immemorial men have cultivated a dualism between personal interests and social interests. Inspired by selfishness they have built a fence between self and society in the domain of spiritual responsibility. Our educational policy as well as the members of this institution hold that duty is not found in compartments. If a man has the true vision of purpose he serves the Kingdom when he serves self, or we can say that when he is truly serving the Kingdom, he is in the same act serving his true self. What then is good for the individual is also good for the congregation, or the Church as a whole.

Tie your right arm in a sling and it serves only itself and dies, leave

the other free and it serves the body and lives. The fence of selfishness that secular education builds for the isolation of the individual from Kingdom interests condemns the individual to spiritual starvation. This institution stands in the name of the Church, for a free and living youth, inflamed with a passion for service. This, I feel, is the true interpretation of the vision of our General Ministerial Assembly. What does it profit if the minds of our young people are theologically together, if their shoulders are not also together. We must keep the ideal of unity in faith before them as a whole, but we must also release their energies in a united service that will lead to the conquest of the world for the ideals of Christ.

He who thinks that this College has for its goal merely a greater earning power for youth has failed to interpret the spirit of this Reformation. Such a low aim has never entered the minds of one of our present consecrated faculty members. May our ministers keep this issue clear.

## 2. Social Sympathy and Solidarity

To begin this division of my message I quote these pertinent words of Thomas Carlyle: "What a shallow delusion is this we have all gotten into that any man should or can keep himself apart from men, have no business with them except a cash account business. It is the silliest tale a distressed generation of men ever took to telling one another. Men cannot live isolated. We are all bound together for mutual good or else for mutual misery. As living nerves in the same body." The words apply to any group of people among us with as much force as they do to the individual. We cannot separate the intellectual and moral forces of this Reformation in their educational preparation for life and hope for a whole-hearted cooperation on the field. Our coming ministry needs to learn how to mingle on the plane of social equality with the rising

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## The Third Generation

The year was 1919. The month was October—bright golden October. The day was one of the early ones in the month. The State was Illinois. The county was McDonough. The farm was near Bushneli. It had been sold. The crops had been gathered. The sale had been held. The money was in the bank—a good many thousands of dollars in amount. The trunks and suit cases had been packed. The farewell parties had been held. Good-bys had been said. Tears had been shed. Out at the front gate stood a brand new Model T Ford sedan.

God had spoken to the heart of a humble but successful farmer. John S. Ludwig had answered the call and like Isaiah of old had said, "Here am I, Lord, send me." So into the brand new Ford Sedan John Ludwig put Twila Ludwig, his wife, Fern Ludwig, his oldest child, and Roslyn Ludwig, his second daughter and little Charles, the baby. Then John Ludwig climbed in himself and got under the steering wheel and put his big farmer foot on the starter. There was an awful roar, a cloud of dark dust and the Ludwig family had said good-bye to the farm forever. They were going into the work of God just as

fast as that Ford could carry them. But they did not drive directly to Africa. Missionaries do not go so soon as that.

The Ludwig family stopped at Anderson, Indiana, where hundreds of other enthusiastic workers have stopped on their way into the gospel field. Mrs. Ludwig was a high school graduate but John had only gone through the grades when he had heard the call of the plough handles, consequently he was none too much at ease in a school atmosphere. But John had grit if not grammar. He seemed to think that God meant business when he said, "quit the farm." Day after day, week after week, for three years that Ford Sedan could be seen at the south side of the School campus. John was inside the classroom trying to convince the teachers that God could use an Illinois farmer for something besides farming. And convince them he did. Three years of schooling without missing a class and without being tardy is a good record for a man with a wife and three children to care for. But that is the record of John S. Ludwig. Well, he graduated, and I suppose that to this very day his diploma could be

found somewhere over there in Africa.

When Brother and Sister Ludwig went to Africa they left their oldest daughter, Fern, here in America for the completion of her education. She graduated from Anderson High School with the class of '28 and entered Anderson College in the fall of 1928.

In the far west a young man was working on his father's farm raising potatoes. As he labored day by day he used to imagine himself speaking to great crowds of black-faced Africans. He graduated from high school in the State of Washington and came to Anderson College in the fall of 1928. He and Miss Ludwig had a mutual interest in Africa and this grew into a mutual interest in each other with the result that they were married before they completed their College course. But marriage did not stop them in their plans to finish College. By careful planning and extreme sacrifice they both graduated with the B.A. Degree in 1932. Upon graduation they went to the State of Washington where his credits from Anderson College were accepted at full value by the Washington State College at Pullman



*"If God be for us,  
who can be against us?"*

JOHN S. LUDWIG, '22

FERN LUDWIG, CHARLES LUDWIG, ROSYLN LUDWIG

MRS. LUDWIG, '22

from which institution he has just received the M.A. Degree. The degree earned at Anderson (Liberal Arts) and the one earned in Washington qualifies him as a teacher in Africa and will enable him to secure a grant from the English Government after he has been in Africa one year. Brother and Sister Rogers are sailing from New York February 22. After about six or eight weeks of ocean travel they will join the Ludwigs in the great task of taking Christ to Africa's millions.

The two Rogers children are a boy and a girl, aged two years and aged five months. Fern says, "I want both of my children to graduate from Anderson College."

## Thank You

Since the January issue of the *Broadcaster* went out the College has received hundreds of articles, letters, resolutions, statements from former and prospective students, from fathers and mothers, from sectional Alumni Associations, from ministerial groups, from pastors and evangelists expressing confidence in the College and the faculty. Many of these persons and groups have asked that their statements be published. We thank every one who has been thoughtful enough to write and express confidence. Every one will receive a reply just as soon as we can get around to it. But to publish every one would be out of the question unless we had a paper many times as large as the *Broadcaster*. But thank you just the same. It is fine to know that the College and her staff of workers have the confidence of the great body of the church.

### A 450 POUND PIG

Rev. G. M. Byrd, pastor at Ansonia, Ohio got an idea in his head. He suggested to a farmer in his Church, brother—, that he donate a hog to Anderson College. The farmer did just that. Then Brother Byrd suggested to some other brethren in the Church that they donate some corn to fatten the hog. They did it. Brother Byrd went around and gathered up the corn. The hog got fat—exceedingly fat, so that it weighed 450 pounds. Brother Byrd helped to butcher the hog, ground the sausage, made the lard, cut the hog up, loaded the whole affair into his car and drove over to Anderson.



This is Sidney Rogers and family, sailing February 22 to join Mrs. Rogers' parents, the Ludwigs, in Africa. The children are: Bruce, age two, and Beverly, age five months. Mrs. Rogers says: "I want them both to graduate from Anderson College." This will be the third generation.

And were the students glad to see him? They are always glad to see "Daddy" Byrd, as they call him, but this time they were doubly glad to see him.

### QUESTIONS AND ANSWERS ON ASSOCIATED BUDGETS

*Question*—What is the Associated Budgets?

*Answer*—It is a plan worked out by the five general Church Boards and approved by the General Ministerial Assembly for the raising and distribution of funds by the church to carry on the general phases of the church's work.

*Question*—Is the plan working perfectly?

*Answer*—It is working, but not perfectly. Nothing human works perfectly.

*Question*—What are the five general Church Boards?

*Answer*—Missionary Board, Church Extension Board, Anderson College, Board of Sunday Schools and Religious Education, and Gospel Trumpet Company.

*Question*—Have all these Boards approved the Associated Budgets plan?

*Answer*—Yes.

*Question*—Has the General Ministerial Assembly at Anderson approved the plan?

*Answer*—Yes.

*Question*—Are local congregations compelled to support the Associated Budgets?

*Answer*—No, but more and more congregations are finding it to be the best plan yet devised for the distribution of funds.

*Question*—Does the plan preclude designated gifts and special drives?

*Answer*—No. During the present year each of the Boards has made a special drive and has received designated gifts. This will always be necessary and proper.

*Question*—Who is the personnel of the Budgets Committee?

*Answer*—Adam W. Miller, W. B. McCreary, J. A. Morrison, E. F. Adecock, A. T. Rowe; R. L. Berry is Executive Secretary.

*Question*—How are the gifts of the church divided among the Boards?

*Answer*—The Missionary Board receives 57%, the Church Extension Board 16%, the College 14%, the Benevolences of the Gospel Trumpet Company 11%, the Board of Religious Education 2%.

## ADVANTAGES OF THE PRESENT CLOSE RELATIONSHIP BETWEEN COLLEGE AND SEMINARY

(Continued from page 3)

intellectual and economic forces of the Church. To isolate our ministry during the period of their training cannot be a policy that would work for whole-hearted understanding and social unity.

By a free mingling of these forces the intellectual and economic are elevated, spiritualized, sanctified by their close contact with our moral and spiritual force. It gives our ministers a chance to test the leadership which we all hope they will assert when out in the world of busy men. If they can't make good here, what can we hope from them in the future? They themselves can greatly profit by their close contact with the outstanding intellectual and cultural forces of tomorrow. We feel that our General Ministerial Assembly has adopted a sound policy in throwing together in a single group the upward-striving element of the Church. It is to be hoped that our institution can be so strengthened that it will make a more powerful appeal to the many of our young people who have not yet taken advantage of the opportunities which it affords.

### 3. Economic Advantage

Here is one place where unity is not only an ideal but a matter of definite practical worth. It is difficult enough during these trying

times to keep alive the different phases of our work, without dividing them and thus doubling the expense. If the Church is to maintain a College at all for the youth, the only way this seems at present a possibility from a financial point of view is in the utilization of our present plant that will permit of a large growth in attendance without additional buildings. Preachers are not always good financiers, but when the General Ministerial Assembly took the action which it did in establishing a College in connection with our Seminary it wisely considered the economic advantage. Most of our Churches have shown their loyalty to that action by faithfully supporting the budget of the School along with the other general budgets.

### A Plea for Sacrifice and Cooperation

May I here make a plea for our Associated Budget. Every enterprise of the Church is suffering and we should all rally to their support so long as our General Ministerial Association continues its present policy. The congregation that serves is the one that cooperates, and the one that cooperates in a Christian cooperation is a Church of God and has its genealogy to prove it.

The congregation that uses all its food to feed itself will eventually suffer from congregational stomach-ache, and no amount of self-justification because of debts, salaries, etc., can relieve the trouble until the patient stops its gluttony.

If your congregation has coddled itself into believing that it is the main float in a great parade when through selfishness and isolation it is dead enough to be a corpse in a funeral procession, it needs a prophet of God to call it out of its selfishness and seclusion to the greater life of the Church of God.

Unity in faith means cooperation in program, or we confess our ignorance. Unified thought is not enough to win the world, we must have unified effort. Are we going to play the hypocrite and preach to others unity of effort, and then fail to cooperate with our brethren in the tasks of the Kingdom? The denominationalism of our religious neighbors is no greater barrier to the ultimate unity of Christians than the spirit of non-cooperation among our own people in our own Church programs.

In conclusion I give a quotation that seems to fit our present situation. "Because of the authority of Christ the local Church is to be independent. But, let it be known forever that because of that same authority, it is to be cooperative in the work of the Kingdom. The old Jerusalem Church that continued steadfastly in the apostles' teaching, stood no higher in the light of heaven than the Macedonian Churches which, in their poverty, abounded unto the riches of their liberality in the brotherhood program. It is all right to hold to your autonomy, but, in doing that, don't lose Jesus Christ."



Rev. L. L. Rawlings  
Class of '29  
Anderson, Ind.

## IN THE EVANGELISTIC FIELD



Rev. Roy L. Sanders  
Class of '27  
Anderson, Ind.



Rev. Gabriel P. Dixon  
son of Rev. G. R. Dixon  
Graduated with class of '33

## Personal Mention and General News

Fifteen new students registered at the beginning of the second semester. They are: Nellie Louise Beckett, Youngstown, Ohio; Ileen Mae Bussell, Carson City, Mich.; Merrille Paul Byrum, Anderson, Indiana; Catherine Dorothy Flanagan, Prichard, Ala.; Wilma Pauline Haas, Kalamazoo, Mich.; George Reuben Harrington, Coahoma, Texas; Gertrude Bernice Hutchens, Elkhart, Indiana; Howard Dewey Hutchens, Elkhart, Indiana; Arlin Kardatzke, Elmore, Ohio; Irene Elizabeth Kinney, Elkhart, Indiana; Fae S. Montague, Vaiden, Miss.; Raymond Ruthven Neff, East Canton, Ohio; Vera Luella Stanley, Tulsa, Okla.; Mrs. Emily Shockey, Anderson, Ind.; and Ralph Sprague, South Bend, Ind.

Joseph W. Wiley, class of '21, now Principal of the Lancaster Center High School at Huntington, Indiana, writes as follows:

"Pres. J. A. Morrison  
Anderson College  
Anderson, Indiana  
Dear Brother Morrison:

You will find a check of seventy dollars enclosed fifty dollars of which is to apply on my endowment fund purpose, and the remainder may be applied to the deficit in salary of faculty.

I am interested in seeing the College phase of the School continued. With others, I feel that it is serving a very great purpose in the Church and that to discontinue it would be to betray the interests of our young people.

This is proving to be the busiest year yet for me. I am teaching four classes daily beside the other work that must be done. We have a graduating class of twenty-one. One of the boys is interested in ministerial training and is a sincere Christian. If you have some literature concerning the College to send him, he might be influenced to go to Anderson. His name is Orval Bardsley, Huntington, Indiana.

Wishing success to the School, I am

Sincerely,  
Joe Wiley"

An interesting letter comes from Mrs. Hermanda (Christoffers) Jes-sieven, class of '20. She now lives in Berrien Springs, Mich. and at-

tends services at St. Joseph, Mich., where Rev. E. A. Mauch is pastor.

Rev. Earl L. Slacum '26 has just closed a successful revival at Newcastle, Ind., where Rev. Herman Ast '21 is the pastor these last eight years. Brother Ast brought Evangelist Slacum up to Anderson for a visit and he gave an inspiring chapel address.

Evangelist W. T. Rimmer of Niagara Falls, N.Y. has just closed a good meeting at the West Side Church of God in Indianapolis, Ind., where his father, Rev. M. P. Rimmer is the pastor.

Mrs. B. E. Warren (Burd Barwick) class of '21 writes from Lakeland, Fla., where she and Brother Warren are making their home. They plan to reach Anderson for Commencement and Camp Meeting.

Rev. Earl Wells, class of '29 evangelistic singer, is engaged in a meeting at Bedford, Ind., where Rev. I. B. Tucker, class of '27 is raising up a new work.

Rev. Henry Hartman, class of '32, pastor at Battle Creek, Mich., was a welcome visitor at the College recently. He gave an address in chapel. Mrs. Hartman was with him.

Rev. George Blackwell, '28 is in charge of the music at the Park Place revival now in progress. Dr. Reardon, the pastor, is doing the preaching. Students and teachers have taken much interest in the meeting. Crowds have been good and several have been saved. Dr. A. T. Rowe is the Sunday School Superintendent. This Sunday School is the largest in the City of Anderson, having a regular attendance of around six hundred. Rev. H. A. Sherwood is assistant pastor of the Church and is of much help to Brother Reardon in taking care of his strenuous duties.

Rev. John T. Lackey '32 pastor at Vandergrift, Pa. was a welcome visitor at the College a few days ago. With him were some members of his congregation, namely: Mr. and Mrs. Glen Shutt, and Mr. Leslie Rosensteel. The Church at

Vandergrift is moving along encouragingly, they report.

Miss Helen Hansen '30 of North Bergen, N.J. is improved in health, we are pleased to report.

Professor C. H. Hartselle is again able to attend his classes after an illness of several days.

President Morrison is holding a week's revival at St. Joseph, Mich., where Rev. Edward Mauch is the pastor. He will also be one of the speakers at the Western Michigan Religious Education Conference at South Haven.

Rev. Harl Johnson '27 writes from the great field of Western Canada where he is doing pioneer gospel work. He speaks with deep feeling of the good old days spent at Anderson.

Edward and Rose Marti, class of '20 of Donahue, Iowa send an offering to their Alma Mater, thanks.

In response to Mrs. Morrison's call in the last issue of the **Broad-caster** a few persons have sent in sheets and pillowcases for use in the dormitory. Thanks so much, we need more.

Rev. David Meier '30 is doing pioneer work in Billings, Mont.

Rev. and Mrs. Walter Ott, former students are the pastors at Essex, Md.

Rev. Marvin Peterson is working in Northern Michigan in a new field. He writes of the hardships encountered there but says that he is enjoying the work and meeting with success.

Words of news and appreciation come from Rev. Wm. Tubbs, Pastor at Elkhart, Kansas. Mr. Tubbs graduated in '27 and Mrs. Tubbs (Ethael Peer) in '20.

Dr. Moses Swen, a highly educated Chinese Christian, who attended Anderson College during the first semester, has left for his home in China on account of the serious illness of his mother.

# The Text of the Two Resolutions Asking That College Be Discontinued

*Note:* Since this issue of the Broadcaster goes to a good many persons who did not receive the January issue we are printing on this page the text of the resolutions passed by the Ohio brethren asking for the discontinuation of the College.

## THE SPRINGFIELD RESOLUTION

**Whereas:** There are themes and studies included in the accredited curriculum, and such textbooks specified that introduce theories and instruction that borders at best on contradiction of accepted Bible doctrine; and

**Whereas:** Such theories and instructions have been the cause of much friction among the ministry, and the progress of our school in Anderson, Indiana is being sadly hindered in its spiritual development by the retention of other courses than theological courses; and

**Whereas:** There is no other school, or public institution devoted to the propagation of a full gospel as now revealed to us as "The Church of God"—none that would perpetuate, neither prepare a ministry, or gospel workers to better teach them; and

**Whereas:** We cannot hope to compete with other schools and colleges in tuition, either in excellence of courses or knowledge imparted; and sincerely believing a change would meet the approval of the Church,

**Therefore,**  
**Be it Resolved:**

That the Ohio State Ministerial Association of the Church of God advise that our present school, now known as the Anderson College and Theological Seminary be changed to "The Anderson Bible Training School" and that the curriculum include only such studies as are in keeping with a purely religious training school, and that its very purpose and mission be to perpetuate in the earth a ministry that will give a full gospel to the world; the teaching and training to be in keeping with the doctrines as generally accepted among the general ministerial body of the Church of God with publishing plant now lo-

cated at Anderson, Indiana. And,  
**Whereas:** There are schools and colleges maintained in most every State, and, at least every section of the country boasts of a first-class institution offering an education in art and science; and

**Whereas:** The curriculum of these schools and colleges are under the supervision of State Boards of Education, and all accredited must be regulated by the same board, and instructors must meet the requirements of the State Board before permitted to teach in any accredited school; and

**Be it further resolved:**

That we request the Board of Trustees of the present school to place before the General Ministerial Assembly at our next International Camp Meeting a resolution to this effect for the consideration of this general body.

## TOLEDO RESOLUTION

**Resolution passed unanimously by the ordained ministers assembled at the regular mid-winter business session of the Ohio State Ministerial Association at Toledo, Ohio, December 28, 1933.**

**Whereas,** there has for several years existed in many quarters grave questions concerning Anderson College and Theological Seminary; and

**Whereas,** many of our ministers no longer support this institution, because convinced that the College is not truly representative in doctrinal teaching and emphasis of the ideals firmly held by this reformation, and evidently these ministers will not give support so long as the present conditions exist; and

**Whereas,** the Ministerial Body of the State of Ohio, assembled at the State Camp-meeting at Springfield, in August, 1933, passed a resolution asking that the College phase of the institution be elimin-

ated, and the work restored to a Bible Training School and Seminary only: **THEREFORE**

**Be It Hereby Further Resolved**

1. That we insist that the Anderson School give its students the same doctrinal teaching and emphasis as has, and still does, characterize the great body of our ministers; including such truths as the present-day call of God to his people to come out of all sectarianism, Papal and Protestant, the modern Babylon.

2. That upon this condition only can the School hope to receive our moral and financial support.

3. That after the lapse of several years, during which time we have hoped for a change to be brought about within the School itself—such a change as will bring it into full harmony with the church and its teachings—we are now convinced that the only way this can be brought about is for the ministers in general to insist that the School be placed in the hands of, and be directed and managed by, men who are known to be wholly committed to this TRUTH; men who can and will pass it on, both in theological instruction and in burning reformational emphasis, to the body of students.

4. As far as we are concerned we shall vote to ratify officials of this kind only.

5. That until the aforementioned changes are definitely and unequivocally made we cannot urge our young people to attend the School, neither can we urge our congregations to support it.

**And Be It Finally Resolved**

That the Secretary of this Ministerial Assembly be instructed to mail copies of this resolution to all ordained ministers of the Church of God in the United States as listed in the Year Book.