

## THE NEED OF TOLERANCE

By Professor A. F. Gray

WHEN we speak of tolerance we automatically think of intolerance. And when we speak of intolerance our minds go back to the days of the Spanish Inquisition. We think of the Dark Ages when men and women were burned as heretics if they were suspected of believing contrary to the established faith. There were many who had the courage to face death for their convictions and many others who became moral slaves for fear of the inquisitors. That dread age of blood is past but intolerance still exists in the earth.

The intolerance of the Dark Ages is not chargeable altogether to the individual attitude. It was due in a large measure to the spirit of the age. Hence the oppressed, once they gained the opportunity, became oppressors. It was thus with the Pilgrims who sought freedom in New England and then followed the example of their persecutors before them in persecuting those who dared to differ with them.

Out of the experiences of our early colonists there came the spirit of religious freedom of which America is the champion. Here religious bigotry and intolerance are frowned upon. Here we feel the pervading spirit of justice and equality. Still there are those in our day who seem immune to the sense of common fairness and in the name of God oppress their fellows.

It is much easier to be tolerant when one is in the minority. In the United States Roman Catholicism advocates toleration but holds a different attitude in Italy, Spain, and the Latin American countries where it holds the reins of ecclesiastical power. Where ecclesiastical power is increased tolerance is often endangered. But it should not be so. The strong can afford to tolerate the weak.

It should not be thought that intolerant men are insincere for usually they are very sincere. They feel that they must come to the defense of God and his truth and compel others to see and do right. They are not willing to allow error in their brethren. They cannot stand idly by and see the Rock of Truth



A. F. Gray

shattered by the fists of men in error. They feel responsible to bring the Ship Zion safely to harbor. They fear to allow one on board to move about for fear he will "rock the boat."

It was such an attitude that caused the Jewish leaders to oppose Christ. Did not he disregard the "traditions of the elders"? And were not his teachings at variance with those of Moses? They could not see that he was not opposing Moses but was in spiritual accord with him. But he taught not as the scribes and Pharisees so they crucified him.

A similar attitude was shown by some in the early church. Peter was criticized severely for preaching to

Gentiles. And Paul was bitterly opposed by some because he accepted Gentiles without circumcision.

But the attitude of intolerance was not general in the early church. Where agitators were absent Jews and Gentiles worshiped God in the same church. The Jews kept circumcision and the Sabbath and abstained from certain meats. The Gentiles cared nothing for these things, yet all served God together.

However, certain agitators who had "come from James" were not content to allow such freedom. They insisted that all Christians must keep the law of Moses. But the council at Jerusalem decided otherwise. Still some were not satisfied with the conclusion. So in some churches there were those who like Paul were tolerant toward all whom God receives and there were others who did not care to accept any who were not, in their opinion, thoroughly orthodox. This gave rise to a party spirit that nearly ruined the church.

Even today there are Christians, both old and young, who find it difficult to accept any brother with whom they do not fully agree. They seem to forget that if they disagree with a brother the disagreement is mutual.

The attitude of Peter is the proper one for all Christians. Tho he was reluctant to go to a Gentile's home he went, with some misgivings, at God's command. But when he became convinced that God had received these Gentiles he felt as he later exclaimed, "Who was I that I should withstand God?" It is always safe to accept whom God accepts and never safe to reject such a person.

But while we are to tolerate all who are Christians we need not endorse all of their ideas. Paul was

[Continued on page 4, column 1]

## Personal Mention

Eugene and Lura Reynolds were accompanied by the Seminary Male Quartette to Atlanta, Ga., to spend the Christmas vacation. Services were held five nights while they were there and a number of souls sought help from the Lord. Several were saved. The Quartette reports that the Southland is a wonderful country.

Helen Hansen who was called home several weeks ago on account of the illness of her mother sent Christmas Greetings by Telegraph to the students and faculty. It is hoped that Helen's mother will soon have regained her health and that Miss Hansen can be back in school.

Brother M. A. Monday gave some sentence sermons on humility in chapel recently which were greatly appreciated by both students and faculty.

On January 6, Professor Koglin, who is on leave of absence to attend school at Madison Wisconsin, spoke to the students in chapel.

On December 17th, Rev. A. T. Rowe of Atlanta, Ga., gave a most inspiring talk in chapel on Loyalty.

## Believe It or Not

Frank Towers is seriously considering having a telephone installed in the dining room. Frank dislikes for anything to interfere with his eating.

Mrs. Bowser wanted Powell to see if he could peel the potatoes so that the peelings could be used as tracing paper.

Professor Rawlings recommends the mixing of gray matter with ink when examination time comes around.

Ralph Benson ate a pound of honey at one meal—it is no wonder that he is never sour.

Paul Froehlich needs an alarm clock in order that he may get to class on time.

Oral Clemens is in poor health. A Georgia nurse says he should stop drinking Mellen's Food.

Cecil Brown ate twenty-two pancakes for breakfast one morning.

Myrl Ahrendt has found that he can get to meals on time.

Marvin Proctor went to sleep in chapel.

Earl Wells was reared on a farm.

## DIXIE BANQUET

The annual get-together meeting of students and faculty members who were born in the South or who have lived in Dixie for one or more years, was held in the College dining room on Tuesday, December 17. Reverend Rowe of Atlanta, Ga., Reverend Chappel of Hamilton, Ohio (a Kentuckian), and Reverend McGuire of Hamilton, Ohio (another Kentuckian), were present.

Following is a list of Faculty Members and students who were present:

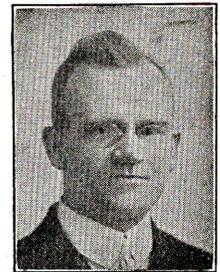
Myrl Ahrendt	Elsie Lackey
Robert Penniston	Ruth McNeill
Dan Martin	Elsie Manthei
Fred Schminke	Elmer Bennett
Ralph Coolidge	Clarence Atkins
Sidney Rodgers	Esther Dixon
Dan Alexander	Nilah Rather
Cecil Brown	William Mourof
Bert James	Eustace Johnson
Rolla Schultz	Paul Watson
Kenneth Ahrendt	Dova Best
Marvin Proctor	Beatrice Jones
Franklin Miller	Ruby Meyer
Paul Froehlich	Myrtle Meyer
Charlie Kissell	Elisha Tharpe
Weyman Bowerman	Streeter Stuart
George Russell	Earl Wells
Herbert Thompson	George Palmer
Virgil Johnson	Olive Brady
George Cooper	Dolly Morrison
Bonnie Miller	George Blackwell
Commie Montgomery	I. K. Goodrick
Marie Mullins	Mrs. I. K. Goodrick
Opal Davis	President Morrison
Mary Sempstrott	Mrs. Morrison
Virgil Moore	Professor Martin
Gilbert Swart	Mrs. Martin
Eugene S. Reynolds	Professor Hartselle
Lura Reynolds	Mrs. Hartselle
Burd Barwick	Faye Swick
Robert Ball	Walter Ott
Amy Lopez	Ruth Johnson
Ellen High	Marie Drennen
John Lackey	Laude Hays

**"Never put off until tomorrow that which you can do today."**

**Have you ordered your copy of the 1930 Echoes?**

## A. T. ROWE ENDS ENDOWMENT TOUR

Brother A. T. Rowe, pastor at Atlanta, Ga., and Chairman of the Board of Directors of the Gospel Trumpet Company and Executive



A. T. Rowe

Committeeman of the Church Extension Board is old enough to be whiteheaded and young enough to have a heart beating in warmest sympathy with young people and the cause of their education. Most people believe in education, but here is a man who believes in it enough to suffer for it. He came to the Seminary the other day to rest and refresh himself a day or so after having spent three long months away from his church, away from his home, away from his family, touring in Michigan and Pennsylvania in behalf of the endowment. Persons who have heard Brother Rowe's address on the endowment say it is masterful and those at this end of the line know that he got results. Brother Rowe sent in several personal pledges for \$1000 and more each. Brother Rowe works as though there were no God to help him and prays as though all depended on God. He left here at Christmas time for his home in Atlanta, bearing with him the heart felt thanks of all who love the School.

## GOSPEL TEAMS ARE ORGANIZED

The Anderson Y.M.C.A. is organizing several gospel teams for service in various parts of Anderson and Madison county. They have conferred with Professor Martin, Dean of men, and have worked out a plan whereby every man in Anderson College and Theological Seminary may have a part in this noble work. Each team will be expected to take charge of one service each month. The names of the members of each team, along with a more detailed account of the work they are to do, will appear in a later issue of The Broadcaster.

# EDITORIAL

## THE FUNCTION OF EDUCATION

An educated man is not a man who *thinks*. An educated man is not a man who *feels*. An educated man is not a man who *does*. An educated man is a man who *thinks and feels and does*.

Education does not enable a man to *know* a great deal. It rather enables him to *find out* a great deal. The trained mind is not a suit case in which a man carries along a large supply of knowledge; it is a torch by whose light he discovers truth. This power of the educated to think and discover truth does not prepare one for eternity; that is a function of religion: but it does greatly enhance the worthwhileness of time. Only true religion can save us in death but education helps us in life. This is not to intimate that religion is impotent to aid us until death. Salvation from the power and penalty of sin is the marvel of heaven and earth, but salvation alone does not prepare one to live. Proof: The poor and ignorant convert in the slum who is saved from sin but who continues to live in ignorance, filth, and squalor. If such a one is to really live education must not supplant, but supplement his religion.

A true and balanced education will enable one to so relate himself to life as to get the most out of it and to contribute the most to it. It will enable one to take the astounding discoveries of science, the colorful facts of history, the varied theories of philosophy, and the glorious experiences of religion and weave them together in such a way as to make life appear purposeful, harmonious, and beautiful. Education, then, must develop the power to think.

But it is not all of life to think. Man is a being which feels. One's emotional reactions to the experiences of life largely determine the goodness or the badness of the man. "How do you feel?" is a question of moral as well as physical significance. How a man *feels* towards his neighbor is more important, even, than what he *knows* about his neighbor. How a man feels toward his children or parents determines to a large extent whether he is a good father or a good son. One's emotional attitude towards Christ, in his sufferings and death for the world, rather than one's intellectual comprehension of Christ, determines one's status as a Christian. Morally and religiously, one's attitude towards truth is of infinitely more significance than one's knowledge of truth.

Adequate education, then, must have to do with the affections. It must not only enable one to know the truth, but it must also cause him to love the truth. He is a most dangerous member of society whose knowledge of truth is greatest and whose love of truth is least.

From what has been said it would appear that an educated man is one who can think correctly, one who can feel deeply, one who can will strongly, one who can love truth passionately, who can hate evil vigorously, who can imagine vividly, who can sympathize warmly, who can enjoy greatly, who can serve unstintedly. Such an one can know the truth, can love the truth, can do the truth.

J.A.M.

### MRS. BYRUM TAKES CHARGE OF HOME STUDY WORK

For a good many years the Seminary Home Study and Correspondence work has been under the supervision of Miss Anna E. Koglin. Miss Koglin has been successful in bringing that work up to a high point of efficiency—until recently. Several months ago Miss Koglin was given leave-of-absence from the Seminary to attend the University of Wisconsin. At the request of the administration she kept the Home Study work and endeavored to con-

duct it from Madison, the seat of the University. The result has been, that owing to heavy work at the University, she has been unable at times to get the Home Study work out on schedule time and a few students have justly wondered why we were so slow. Miss Koglin is painfully sorry for this and is not deserving of blame. At her insistence she has been relieved of the work and Mrs. Byrum consented to handle it. Mrs. Byrum needs no introduction here. For many years she has been Professor of Religious



Mrs. Byrum

Education in the Seminary and has spoken and written extensively on Sunday-school work, in which work she is considered an authority. With this bit of adjustment Home-Study patrons may be assured of prompt and courteous service.

J.A.M.

### ANDERSON COLLEGE WINS AND LOSES

The men's basket ball team of Anderson College and Theological Seminary, won a 32 to 29 decision over the Gospel Trumpet Five in one of the hottest contests that has been waged on the floor of the local gymnasium this season.

The girl's team of the college lost to the Trumpet girls 14 to 17.

Both games were well played, and both sides manifested a fine spirit. This was appreciated, and helped to prove to some honest "skeptics" that "Properly supervised athletics will develop self control, and thereby make of our boys and girls better men and women in every walk of life."

**The Echoes is the annual student publication of your educational institution.**

### The BROADCASTER

Published monthly in the interests of the Anderson College and Theological Seminary, Cor. 5th and Union Streets, Anderson, Indiana.

J. A. Morrison.....Editor-in-Chief  
John Lackey.....Student Editor  
Violet Marsh.....Alumni Editor  
E. S. Reynolds.....Managing Editor

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## W. E. MONK CONTINUES AS FIELD REPRESENTATIVE

Since last September first, Anderson College and Theological Seminary has been represented on the field in its endowment effort by these men: W. E. Monk, W. C. Gray, A. W. Miller, E. A. Reardon, F. W. Hopkins, T. J. Steenbergen, W. F. Coy, A. T. Rowe. Most of these brethren gave only part time to the endowment work. Bro. W. E. Monk, however, has given full time. It was the original plan to cover the entire field by the first of the new year, but owing to the fact that several of the field men were giving only part time to the work they were unable to visit all the churches. Therefore Brother Monk has consented to remain on the job until all the churches which are cooperating in the endowment drive are visited. This extension of time in the drive has the approval of the Associated Budgets Committee.

All the brethren who have been working in behalf of the endowment have met with splendid results and the School is greatly indebted to them for their sacrifice. They all have a warm place in the hearts of faculty and student body.

Taking all things into consideration we feel that the drive has been quite successful to date. Next issue of the Broadcaster will carry a complete report of the Campaign up to date.

At this writing Brother Monk is making a tour of the Southland and he writes that he is meeting with hearty response. Many letters come



W. E. Monk

into the Seminary office from pastors whose churches he has visited stating that his visits are resulting in great inspiration and encouragement to the local congregations. We earnestly solicit the prayers of all readers of the Broadcaster that Brother Monk may have the continued blessings of God in his great and strenuous work. J.A.M.

## NEED OF TOLERANCE

[Continued from page 1]

willing to "let every man be fully persuaded in his own mind," but he did not refrain from presenting the truth on every subject. Eventually the truth won. It will always do so.

In every Christian movement, including the early church, there have been people of widely differing opinions. To the "orthodox" brethren of the early church Paul was an extreme "liberal." They were shocked that a man reared with Jewish strictness could so disregard their traditions as to receive an uncircumcised Gentile! Time proved that Paul was right. This is not to say the liberals are always right for often they are as far wrong as the most radical. But the attitude of Paul and of most of the early church is the right one. That is the attitude of toleration toward brethren who honestly differ with us.

In every movement there comes a tendency to classify men as conservatives or liberals. In several instances the antagonism between

the two groups has divided the movement. This is what was about to happen at Corinth because of the differences between the conservative "Cephasites" and the "Paulites," some of whom were ultra-liberal. Other factions added to the confusion.

But such a classification of brethren is not only unfortunate, it is unfair. Tho Paul was very liberal in his views of a universal Christianity and his attitude toward Gentile Christians he was very conservative in questions of truth and morality. It is evident that Peter was more liberal with his own conscience than Paul could be. Sometimes otherwise conservative men have a very elastic conscience.

The important thing for us to remember is that all of us are inclined to be more or less liberal on some lines and more or less conservative on others. Only we do not all happen to be liberal or conservative in the same way. Such differences of opinion among true brethren are no occasion for alarm if all treat each other right. If we cannot come to agreement while we

are friends how shall we after we have become enemies?

We must tolerate all true brethren with their honest differences of opinion but we must never tolerate sin in ourselves or an unbrotherly attitude in our own hearts. We must not tolerate sinful deeds of false brethren nor doctrines that are certainly destructive to the true faith. But inasmuch as God has accepted us while we still have opinions with which he differs so must we accept one another.

## With the Alumni

Violet Marsh

We are happy to have a number of letters from Alumni to print this month. Students who were in School in the years from 1922 to 1925 will be glad to read a short letter from Emergene (Johnson) White, class of '24, which will be found in this issue of The Broadcaster.

Dear Alumni & Students:

I am glad to be numbered among the graduates from such a Training School as Anderson, surely I appreciate the dear teachers and loyal students one and all.

How often I think of the precious hours spent at school and what a source of encouragement they are when out on the battlefield.

I am married now and am thanking the Lord for a happy home and a saved companion as a partner through life. I should appreciate seeing any of the students and having them visit us in our home.

May God bless the school abundantly in every respect.

How glad I am to see the reports from the different Alumni from time to time.

Yours in His service,  
Emergene (Johnson) White,  
Agra, Kan., R. 2.

Dear Editor:

I have highly enjoyed reading the last two papers you have sent me. It brings back old memories to me from that good school.

I am sending a dollar for which will you please continue in sending me the paper.

You have probably heard that I have returned to the United States to become a citizen of this land.

## MEMORIES OF ANDERSON COLLEGE AND THEOLOGICAL SEMINARY

By Walter Owen '29

In a secret place we find, hid away in every mind  
Is a treasure chest of mortal memories.  
And my treasures turning o'er, oft I find among the store  
Many scenes that fill a sacred place to me.  
There is one among them all, even as I now recall  
O'er the surface of my soul impells a thrill;  
As I think of by-gone days, overflows my heart with praise  
To the Seminary College on the hill.

In my mind again I roam, through those halls from room to room  
Each one now reflects a view of former years.  
See the busy students pass, through the lobby to their class  
Or to chapel where the Lord of mercy hears.  
Out upon the campus ground, to the weary brain is found  
Peaceful rest among the bowers by the rill;  
While the many mingled sounds, from the stony walls resound  
Of the Seminary College on the hill.

Oh I love this school of ours, and the hill on which it towers  
Covered o'er with blooming flowers in the spring.  
And the woodland green I love, with its branches thick above  
Where the birds in countless numbers sit and sing.  
But when flowers fade and die, and the birds do southward fly  
I will sound the same reply "I love thee still."  
For the dearest thing in mind, are the friends I left behind  
At the Seminary College on the hill.

May thy blessings ever flow, may thy precepts ever grow  
In the hearts of those who enter at thy gate.  
Church of God, my prayer to thee, and thy school shall ever be  
"Holy Spirit evermore predominate."  
We cannot forever dwell, at this place we love so well  
For the Master's great command we must fulfill.  
Let us then with beaming light, forward to the harvest white  
From the Seminary College on the hill.

otherwise I would have lost the freedom of entering the States as I wish.

I am thankful for the seven months that I was in that needy land of Denmark. Now I see the need of the gospel over there and have a greater burden than ever before to labor for my Master in that far-away country.

I am very busy daily both helping to keep the work going on here in Everett, and also want to lay aside extra money for my "Missionary Fund" which I want to use for my self-support when I return again to the mission field.

I have just signed the "Prayer Pledge" and will promise to remember the endowment for the College and Seminary daily in my talk to God, altho I have prayed for the

**"Procrastination is the thief of time."**

School ever since I left that good place.

Yours in Christian love,  
Catherine M. Dinnsen

The fourteenth day of October I landed in New York. A few hours after I got ashore I was taken to Ellis Island where I was kept behind lock and bar for two weeks. A big noisy hall and poisonous air is no place for a sick man therefore I hiked off to Anderson as soon as opportunity was given me. I had the privilege of spending several weeks in the School. It seemed good to be back again, tho I could hardly believe that it was a reality.

Suffering from a nervous breakdown, my stay in Denmark has not been long. I went over in 1926 immediately after graduating, but being physically unable I have not spent many months in gospel work. Space will not allow me to go into details about my experiences

abroad, let it suffice to say that I walked with a cane what time I was able to get around.

On the first day of November Bro. Wm. Dallas anointed me with oil and prayed for me. I felt the healing stream go through my body. Feeling is all right, but do not base your faith on feelings.

I am still very weak and needy. Will you dear schoolmates remember me in your prayers. According to Matt. 15:26 health is the children's bread. Will you help me to put in for complete healing?

Yours in Christ for the sick and lost,  
Hans Thorsen,  
Gordon, Neb.

### NEWS NOTES

A letter from Mrs. R. L. Stevenson to one of the students is full of grief over the sudden death of Brother Stevenson, who was killed by a train a few weeks ago. Sister Stevenson says she is still very unsettled as to her future plans but she still desires to continue in gospel work. At present she is visiting relatives in Florida. We need to pray earnestly for Sister Stevenson in her great grief that God will comfort her heart and guide her into something that will enable her to forget her sorrow in the joy of service.

A recent letter from Eva (Miller) Wright states that they are located for the winter at Kirkealdy, Alberta, Canada. In the summer they cared for three congregations Nanton, Kirkealdy, and Macleod, being located at Nanton. In the winter they are unable to go back and forth between these places. They appear to be very happy in their work in the needy field of Canada.

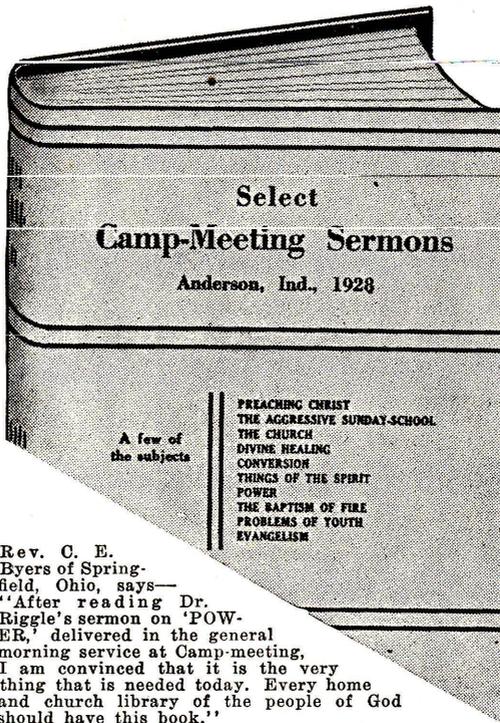
Aessa Mussery ('19) has spent a number of years in gospel work in Syria, his native land. He has assisted Brother Crose in the work. He speaks the Arabic language. On November 10 he was ordained to the ministry in the presence of the church at Beirut. He may go to Tripoli to engage in gospel work.

David Meier ('29) and Lillian Auman ('28) were married at the bride's home in Nokomis, Ill., Tuesday, December 31.

**All orders for the Echoes must be in by April 1st. Mail yours today.**

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Rev. C. E. Byers of Springfield, Ohio, says—  
"After reading Dr. Riggle's sermon on 'POWER,' delivered in the general morning service at Camp-meeting, I am convinced that it is the very thing that is needed today. Every home and church library of the people of God should have this book."

NOTE: If both blanks are filled in we shall send the book to the first name and the Broadcaster to the last name.

NOTE: If the book and the Broadcaster are to go to the same address, fill out only one of the blanks below.

Anderson College and Seminary,  
Anderson, Ind.  
Gentlemen:

Please send me a copy of Camp-Meeting Sermons. I enclose \$1.50 with the understanding that this entitles me to a year's subscription to the Broadcaster which I may take advantage of or send to a friend.

Name .....

Street ..... P.O. .... State.....

Friend's Name .....

Street ..... P.O. .... State.....

### ENDOWMENT DRIVE CONTINUES

## Prayer Pledge

Anderson College and Theological Seminary, Anderson, Indiana.

Dear Brethren: Believing, as I do, that PRAYER ACTUALLY CHANGES THINGS, and knowing of the greatness of the task of raising an endowment for our College and Seminary, I hereby pledge that from now until the close of the campaign I will pray that God will make the campaign successful.

Name ..... Address.....

### HAVE YOU MAILED YOURS?

## GOSPEL TRUMPET EDITORIAL STATEMENT

THESE has been brought to our attention the statement that certain brethren have criticized the editorial policy of the Gospel Trumpet. We therefore make the following explanation:

As to DOCTRINE, it has been our purpose at least to adhere faithfully to those basic principles of the Word of God that have been generally accepted and taught by us as a people in the past. We have endeavored to stand 100 per cent for the reformation, pledged as it has been to the restoration of the New Testament church, and for the truths which have produced it and brought it to its present standard. We are not aware of any fundamental change in us on this point. Since our teaching is always before the public in the Trumpet, as well as in our other writings, the readers can judge as to how faithfully we have carried out this purpose.

As to our ATTITUDE, it is not our intention to be ultra-conservative. We believe in progress, but at the same time we feel that progress should be consistent with truth already received and should come about naturally, like the growth and development of the human body. There should always be on the part of all of us willingness to walk in the light as God gives us to see the light. We believe we should give recognition to all the working of God wherever the Holy Spirit is clearly seen to be at work; therefore we believe in extending Christian fellowship at all times to all true Christians.

As to our EMPHASIS, some seem to feel that certain articles published in the Gospel Trumpet in recent months, particularly editorials and observations, have borne down too heavily in certain respects, casting undue reflection upon others and upon other departments of our own church work. We can see where this can easily be understood to be the case, even of some articles wherein there was really no such intention. We are fallible. We regret any misunderstandings or ill effects thus caused, ask pardon of all concerned, and request the prayers of all the brethren that we may have greater tact and wisdom in the future.

Finally, we wish to make clear to all that we have nothing whatsoever to "put over the church as a program of change." We disavow any such intention. We do not consider ourselves superior to our brethren nor authorized as directors of thought among our people. We are the servants of the church. We feel that we should act in a representative capacity so far as our editorial policy is concerned and thus express, as far as it is possible, the movement as a whole.

We solemnly promise that all our work in, for, or in behalf of the church shall always be in the open, conscientiously performed in the fear of God, with the most earnest desire to be loyal to God, to his truth, and to our brethren. To this end we desire your prayers, also your confidence and cooperation.

F. G. Smith, Editor-in-Chief  
R. L. Berry, Associate Editor

AFTER long conference with the faculty of the Seminary and the editors of the Gospel Trumpet together, and after reading and discussing the foregoing statements made by them, we are satisfied that these statements have been made because of a deep desire to work together in harmony in the cause of God.

We are very pleased with the brotherly attitude and spirit displayed by all these brethren toward each other in all our discussions. They showed a willingness to give to each other the fullest opportunity to carry out the purposes expressed in the foregoing statements in the spirit in which they are made.

The faculty made it clear that their doctrinal statement does not in any sense constitute a creed. We find no evidence of any desire or intention on the part of any of the faculty or editors to hinder or prevent the reception or acceptance of future light on any truth.

We earnestly ask the ministry and church at large to accept these statements of the brethren and to assist in every way possible to promote the interests of

## SEMINARY STATEMENT

INASMUCH as questions have arisen concerning the doctrinal teachings of the Seminary, we are glad to state here that we firmly believe in the following fundamental principles of Christian truth and we pledge ourselves and the Seminary to hold to them faithfully and to teach nothing to the contrary.

We state emphatically that we have no liberal program to impose upon the church. We do not feel that it is the function of the Seminary to set the doctrinal standards of the church.

We are sorry for any mistakes we have made in the past and are sorry that misunderstandings have arisen causing some of our brethren to lose confidence in the Seminary. It is our purpose so to conduct the affairs of this, the church's school, that it will merit the full confidence of the entire church. To this end we humbly ask your prayers.

### Doctrinal Statement

1. We believe in God as the creator, sustainer, and ruler of the universe.
2. We believe in his son Jesus Christ as the only Savior of mankind. We believe in his virgin birth, his spotless life, his crucifixion for our sins, and in his supernatural resurrection from the dead.
3. We believe in the Holy Spirit as the third person in the Godhead and as the revealer of truth to men.
4. We believe in the full inspiration of the Scriptures and in the Scriptural account of creation.
5. We believe in salvation from sin through a vital religious experience called conversion and a subsequent baptism of the Holy Ghost in entire sanctification.
6. We believe in God's power and willingness to heal the human body of physical disease independent of natural remedies.
7. We believe in the one church of God, as a visible body, composed of all the saved.
8. We believe in Christian unity as an ideal attainable in this life on the basis of spiritual experience and spiritual fellowship rather than on the basis of the organic union of denominations.
9. We believe in the repudiation of the denominational systems as being opposed to the Scriptural ideal of unity. We would preach, as we have always preached, that Christians should come out of the denominations.
10. We believe in our present reformation movement as a movement divinely initiated by God as a special medium by which to restore the church to New Testament standards.

Signed: J. A. Morrison, President  
Russell Olt, Dean  
H. A. Sherwood  
Amy K. Lopez  
Bessie L. Byrum  
H. C. Clausen  
Earl Martin  
A. F. Gray

the publishing work, of the School, and of all other departments of the Lord's work. We have every reason to believe that all the church agencies at Anderson are endeavoring to carry out the wishes of the general church.

(Signed) C. E. Byers  
M. A. Monday  
H. M. Riggle  
Mrs. F. G. Smith  
G. T. Neal  
D. W. Patterson  
A. T. Rowe  
C. W. Naylor  
Chas. E. Brown  
N. H. Byrum

WE HEREBY mutually pledge ourselves to do all that is in our power to work together in harmonious cooperation according to the letter and spirit of the above declarations. We sincerely request the prayers of the brethren that unity may be maintained in every part of the Lord's work here and elsewhere.

(Signed) J. A. Morrison  
R. L. Berry  
H. A. Sherwood  
A. F. Gray  
F. G. Smith  
Russell Olt  
Earl Martin  
Amy Lopez

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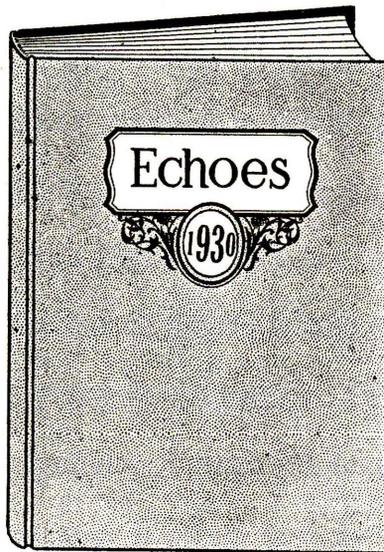
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