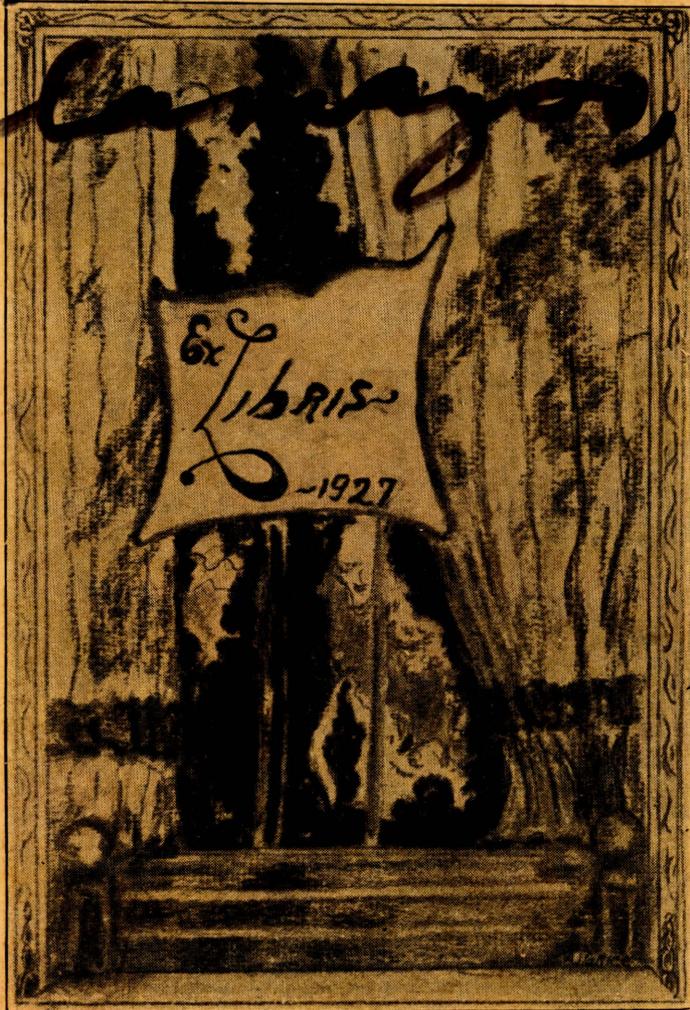


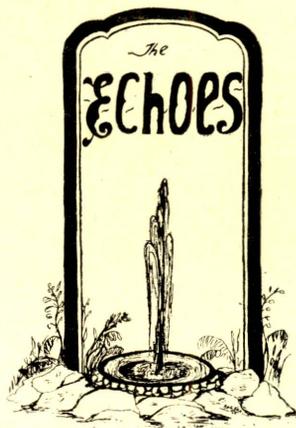
Edith Harris
Hiestand

3611 Adams

Kalamazoo

mi.
49005





A decorative frame with intricate scrollwork surrounds the text. The frame is composed of several elements: a top scroll, a left scroll, a right scroll, and a large, sweeping scroll at the bottom that curves around the central text block. The central text is enclosed in a double-lined, octagonal border.

Foreword

That the events of school life, that the names and faces of classmates, that the battles fought and won, that the seasons of worship and refreshing may not be forgotten, we have prepared this issue of the *Echoes*. Our prayer is that it may be a source not only of fond reminiscences, but also of inspiration and encouragement.— THE STAFF



Archie J. Grice
Art Editor



Edith M. Young
Associate Editor



Herbert Peterson
Business Manager

The Echoes



Lillian S. Gauth
Senior Editor



L. Peter Krogh
Editor in Chief



Le Vaughn S. Hall
Junior Editor



George Blackwell
Circulation Manager



Clarence A. Ryton
Advertising Manager



William Morgan
Middle Year Editor

1927

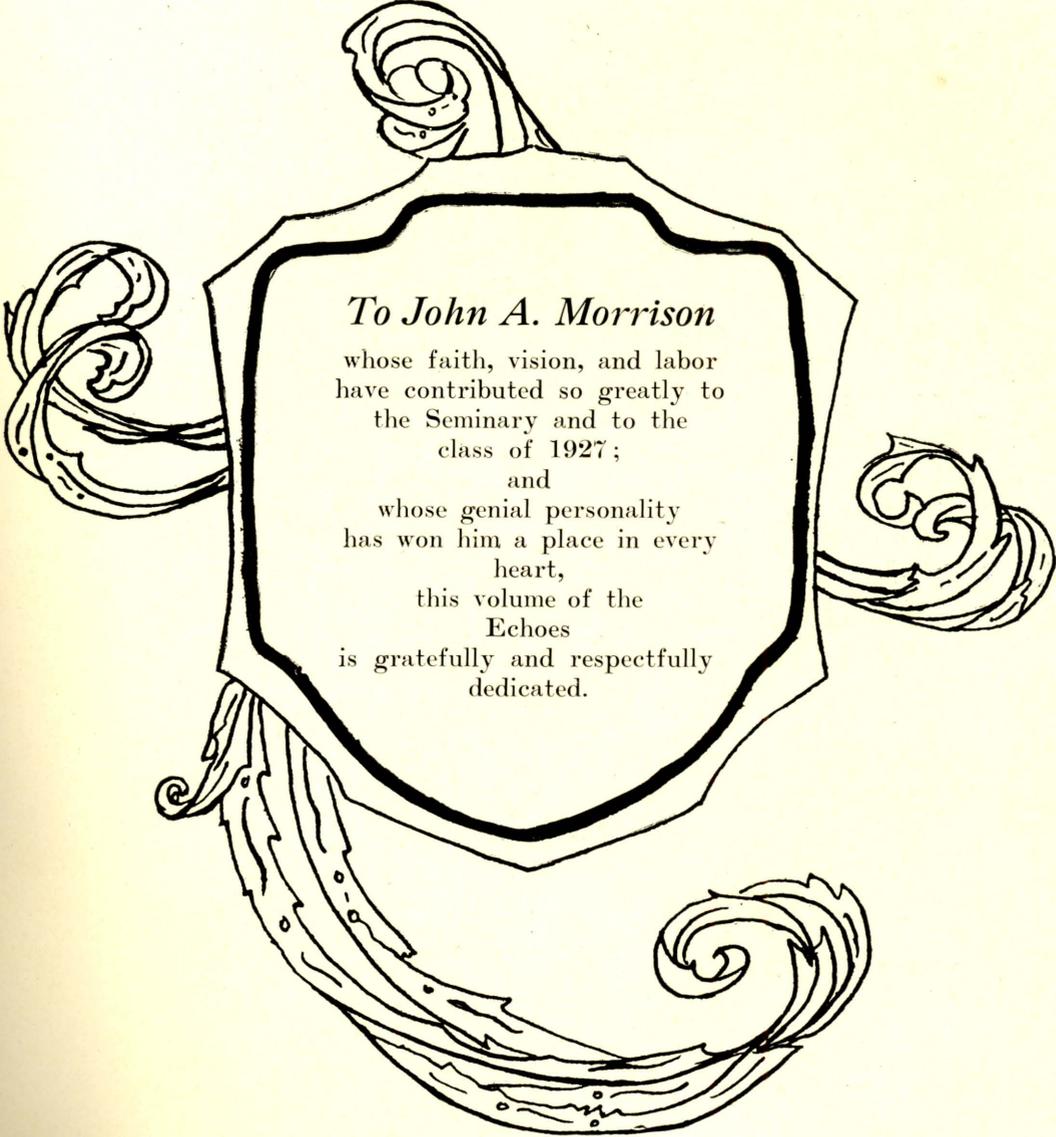


Amy K. Lopez
Graduate Editor



Lillian A. Ward
Religious Education Editor





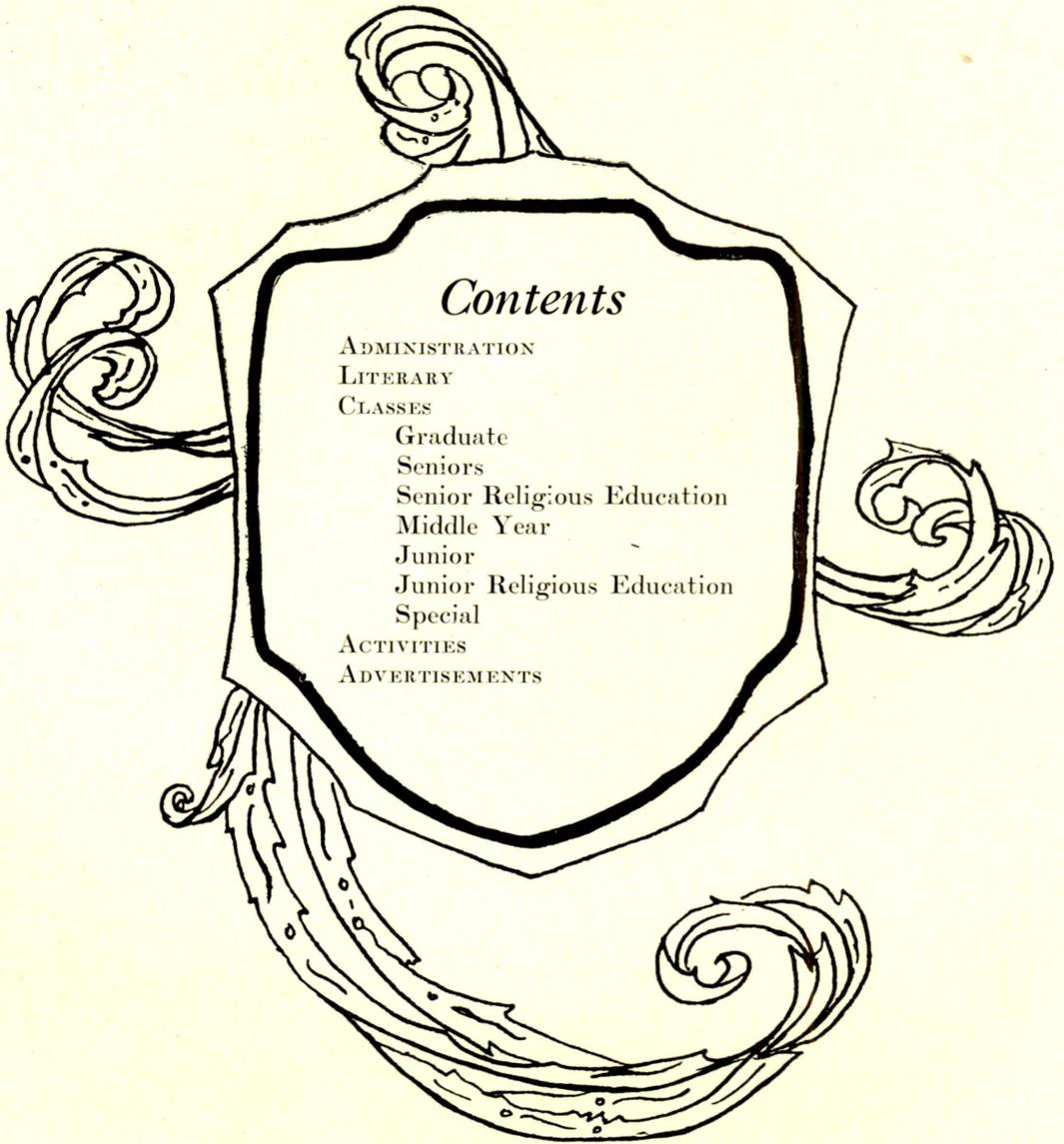
To John A. Morrison

whose faith, vision, and labor
have contributed so greatly to
the Seminary and to the
class of 1927;

and

whose genial personality
has won him a place in every
heart,

this volume of the
Echoes
is gratefully and respectfully
dedicated.



Contents

ADMINISTRATION

LITERARY

CLASSES

Graduate

Seniors

Senior Religious Education

Middle Year

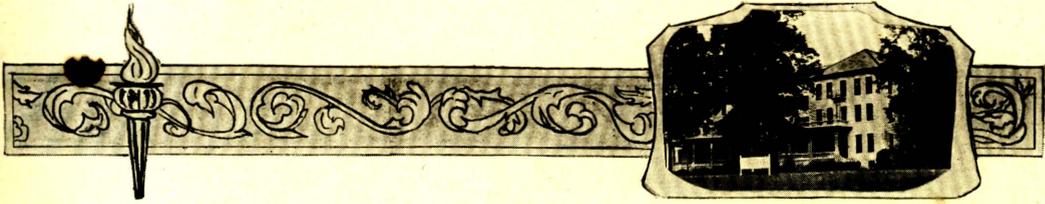
Junior

Junior Religious Education

Special

ACTIVITIES

ADVERTISEMENTS



A School History

This year the Anderson Bible School and Seminary completed the first decade of its existence. Tho only ten years old, the Seminary has made its influence felt in every phase of church work. Graduates have gone into almost every foreign field where we have a work, and they are to be found in nearly all the states, and in a number of Canadian provinces. Some are making a success in the ministry, others have become strong Sunday-school workers and teachers. Many of our best singers and song leaders are former students; and a large number are making themselves indispensable in various departments of the publishing work. Altho its beginnings were small, each year has seen a constant growth until it has become an institution of which we all may well be proud. The hardships met have only served to place it upon a firmer basis; each difficulty instead of hindering has resulted in advancement, and no obstacle has proved too great for the faith and courage of the group of men to whom the Seminary owes its being.

Before Anderson was begun, different brethren had felt the need of such an institution for the training of gospel workers and ministers; and in an effort to meet the need, classes had often been held in mission homes, and younger persons would also associate themselves with older and more experienced ministers. The need becoming imperative, in 1917, the Anderson Bible Training School began as a department of the Gospel Trumpet Company in what was then known as the "Trumpet Home" with an enrolment of fifty students and five faculty members. Brother J. T. Wilson, the first principal, served the school until 1922 when J. A. Morrison, who came as an instructor in 1919, succeeded him in that office. The number of faculty members and students has increased with the passing years. At present there are ten professors, five assistants, and a registration of two hundred and fifty. The first class, eighteen in number, graduated in 1919; this year the first class of seminary grade, two of whom receive the degree of Bachelor of Divinity and four the Bachelor of Theology degree, graduate.

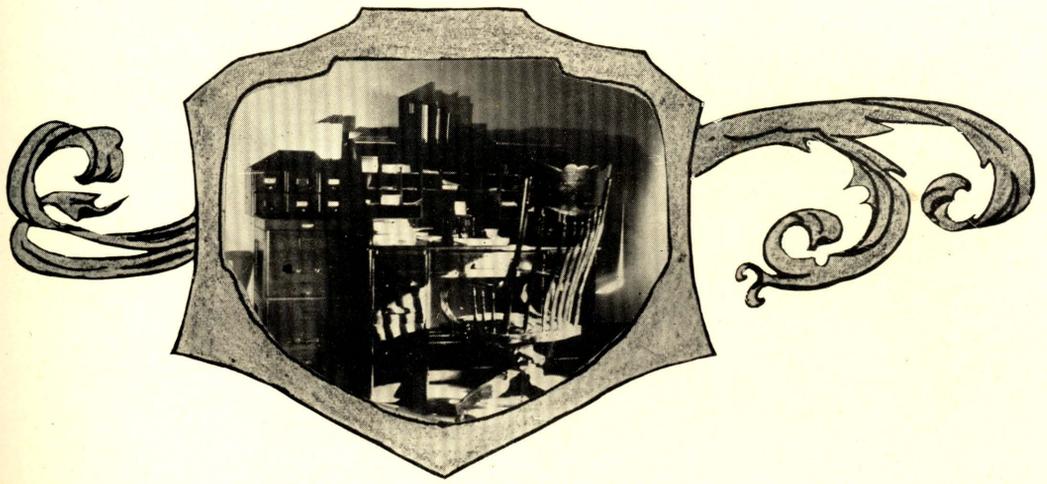
Early in 1925 plans were developed to give work of a seminary grade in addition to the courses already offered. The name was changed to Anderson Bible School and Seminary; its connection with the Gospel Trumpet Company was dissolved, and a charter was obtained from the state of Indiana authorizing it to conduct a regular theological seminary. A board of trustees was elected at the General Ministerial Assembly, and Russell Olt, who was Dean at Wilmington College, resigned and assumed the office of Dean at the beginning of the school year. High school classes were added, enabling those who had not already done so to obtain their credits. Approximately twenty-five thousand dollars were spent in remodeling the building. The cafeteria and kitchen were moved into the basement; two new classrooms, a reading room, post office, and six instructors' offices were added to the first floor. These changes will take care of the growth for several years to come.

Gratifying as Anderson's growth in numbers and influence and its increasing educational standard have been in the past, we expect to see far greater and more important developments in the future. However, mere intellectuality and size do not make an institution great; for greatness is determined by the caliber of the men and women who graduate from its classes, and the principles for which it stands. Measured by such a standard, Anderson is great; and if "Spirituality" continues to "Predominate" not only in the seminary, but also in the lives and messages of those who leave its portals, she will continue to exert an ever increasing influence for good upon the church and the world.





FAMILIAR SCENES



Administration





The President's Message

John A. Morrison

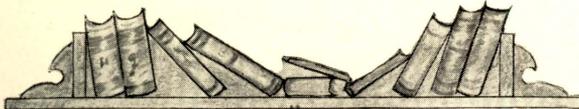
For eight years it has been my happy privilege to serve God and his church through my relationship to Anderson Seminary. During these years I have been in a position and in a mood to observe with absorbing interest the fortunes and failings of our beloved institution.

One source of joy to all of us is the fact that Anderson in her struggle with the financial, intellectual, and spiritual problems of ten years, has not struggled away from the simplicity that is in Christ. In an age that is vauntingly irreligious we may announce with humble and pardonable pride that Anderson is a religious school that is still religious. Her anchor holds.

Anderson Seminary is a bit unique among institutions of learning. Asked if we are a Bible School, the technical answer would be no. Is Anderson a Seminary? The technical answer is also negative. But in a broader sense the School qualifies both as a Bible School and as a Theological Seminary. In the planning and development of our curriculum we have stepped aside a bit from the beaten path. We did this not just to be unique, but to be more practical and useful. Our method has been eclectic. We have not felt obliged to cater to the technique of any program of theological education, but have drawn from all sources any idea which appealed to us as being workable in the task to which we have laid our hands, namely, that of producing a trained, practical, spirit-filled, New Testament ministry.

Being young is not a disadvantage in every respect. Anderson Seminary is young enough to be unshackled by some traditional subjects that have been accused of lacking practical value in the curricula of some seminaries. Such subjects as Christian ethics, sociology, psychology of religion, religious education, and philosophy have been pressed into our curriculum. These subjects found small place a generation ago in the curricula of the older seminaries. If the whole scheme of theological education were due a revision along practical lines of ministerial usefulness, as suggested by Dr. Luther A. Weigle of Yale Divinity School, then Anderson would suffer less from the operation than some others because she has been developed with the practical end in view.

I find no difficulty in believing that this institution has the whole-hearted support of its entire Alumni. I think, too, that the excellent group of men and women who are going out this spring will be found true to the Seminary and the high spiritual ideals which she seeks to advance.



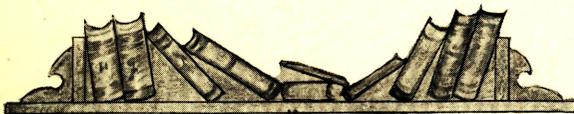


Dean Olt



Trustees

J. T. Wilson.....	Dallas, Texas
A. F. Gray.....	Anderson, Indiana
Earl Martin.....	Anderson, Indiana
Mrs. F. G. Smith.....	Anderson, Indiana
S. P. Dunn.....	Chicago, Illinois
A. T. Rowe.....	Atlanta, Georgia
J. A. Morrison.....	Anderson, Indiana
Anna E. Koglin.....	Anderson, Indiana
Russell R. Byrum.....	Anderson, Indiana
H. A. Sherwood.....	Anderson, Indiana
R. L. Berry.....	Anderson, Indiana
Russell Olt.....	Anderson, Indiana
Walker Wright.....	Edmonton, Alberta
L. W. Guilford.....	Los Angeles, California
O. A. Burgess.....	Monmouth, Oregon





JOHN A. MORRISON
*Practical Theology,
Introductory Bible*



RUSSELL R. BYRUM
*Systematic Theology, Old
and New Testament
Introduction*



MABEL L. SANDERS
Ph. B.
English



RUSSELL OLT
B. A., Ph. B., M. A.
*Philosophy,
Public Speaking*



CECIL HARTSELLE
Instrumental Music



HERBERT A. SHERWOOD
General and Church History



A. L. FROESE
German



EDITH M. YOUNG, B. A.
Assistant English



STELLA WEIGLE
*Dean of Women,
Assistant English*



ANNA E. KOGLIN
Litt. B. S.
New Testament Greek



JULIA LINDELL
*Assistant Instrumental
Music*



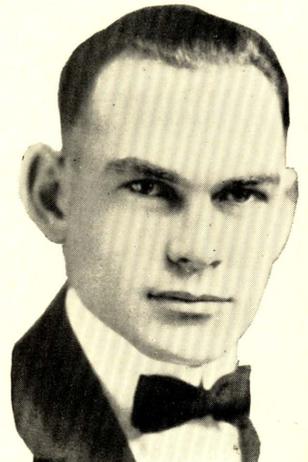
AMY K. LOPEZ, B. Th.
*Assistant Sociology,
Ethics, Physical
Director*



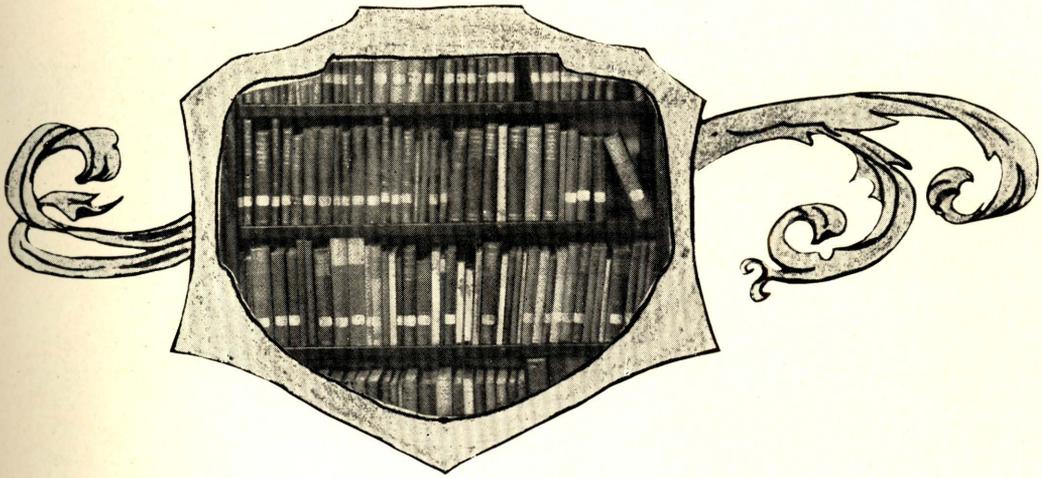
BESSIE L. BYRUM
*Comparative Religions,
Religious Education*



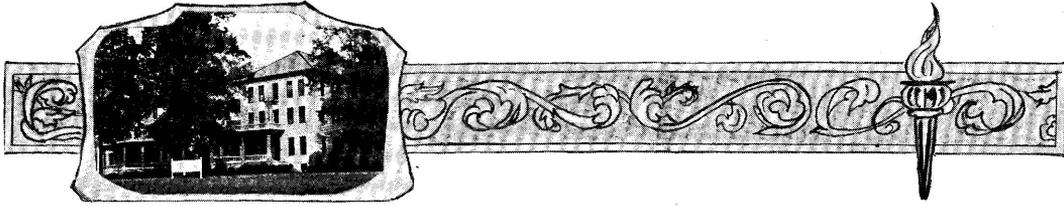
HENRY C. CLAUSEN
Vocal Music



IRVIN PARKER,
B. A., B. D.
Physical Director



Literary



Jesus the Great Teacher

Russell Olt

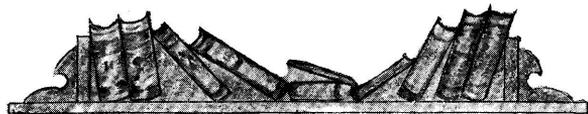
A man may succeed in a pastorate if he is nine-tenths teacher and one-tenth preacher, but if he is nine-tenths preacher and one-tenth teacher, never! Jesus commanded the *gospel* to be preached, but the *good news* of salvation was merely introductory to the building of a church. This was to be accomplished by "*teaching* them to observe all things whatsoever I have commanded you." We think of the Christian ministry too often today as being made up of men who are supposed to preach from the pulpit two or three times a week. There is much to be done by way of teaching religion after men have obtained salvation in order that they may "go on to perfection." This point of view is receiving much emphasis today. For instance, Rabbi Stephen S. Wise recently declared to a large audience that he wanted to be considered a *teacher* of righteousness. Only when this teaching phase of the minister's work is put on a par with the preaching aspect of it will churches be built up.

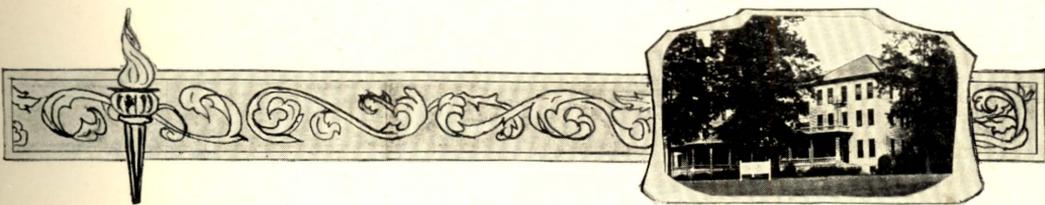
Jesus himself was the prince of teachers, the master teacher. His regular students numbered but twelve, but his classroom frequently was made up of a multitude. The so called *Sermon on the Mount* was not really a sermon at all. Jesus did not mean it to be. For one reason he sat down when talking to them,—a Jewish position for teaching only.

But what made Jesus a master teacher? Five principles, I answer, which today are considered both psychologically and pedagogically sound. In the first place, he used the apperceptive method. His teachings were always built on experiences drawn from the lives of his pupils. Abstract, abstruse statements he avoided. He has therefore been called the master picture teacher. In this picture teaching three forms may be distinguished.

First, there are the likenesses he used. In these the comparisons are sometimes implicit; sometimes explicit. "Ye are the salt of the earth." "Ye are the light of the world." "No man putteth new wine into old wine-skins." Again in this type of teaching he employed examples. Instances of these are: The good Samaritan; the Pharisee and the publican; the rich fool; and Dives and Lazarus. Finally, in this type of teaching there are the parables. A parable persuades and makes clear in a pointed and definite way principles which would never be abstractly grasped by many. His parable of the prodigal son accomplishes in a minute what might have taken hours or weeks of abstract repetition to make clear.

A second principle of teaching employed by Jesus was that of taking account of the individual. Illustrative of this is the time we are told, "Jesus saw the man." So much so called instruction today is a machine-like sort of thing. Material is thrown into the hopper with the anticipation that it will come out a finished prod-





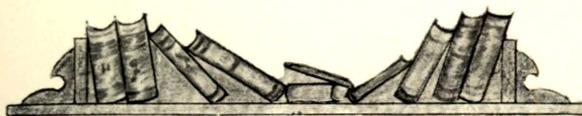
uct. Jesus' success—the success of this new religion which he gave to the world he staked wholly upon his ability to teach a handful of individuals. Most of us would have wanted larger classes, but he knew the personal touch was needed—the individual method of instruction; so he tried to teach only twelve. Upon the success of this individual method, the perpetuity of the Christian religion was to depend. Well did he do his work.

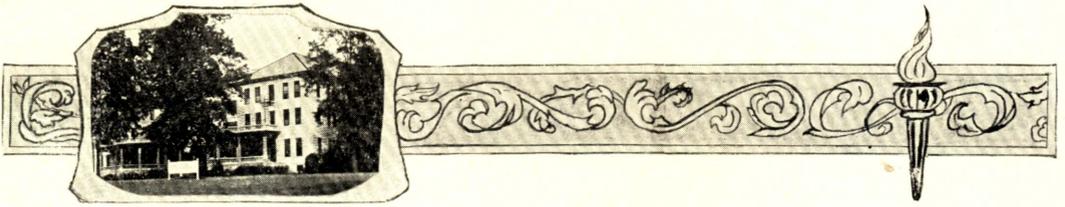
A third principle of Jesus' teaching was the injection of human sympathy into his attitude toward his hearers. The twelve would have presented themselves as a sorry lot to the normal teacher. Here they were varying in intellectual attainments from ignoramuses to those having a respectable intellectual caliber. But Jesus in choosing them took them not because of what they were, but because of what he realized he would make of them. It must have taxed his patience since he had taken on human limitations to have dealt with them patiently; yet out of that twelve geniuses came. How patient he was in righting their misconceptions and in molding them into stalwart pillars who were later to be aggressive in advancing the kingdom. Even in his reproofs, the glow of sympathy shines out.

Again Jesus used the project method of instruction which has been widely heralded in educational circles in the past few years. With a few simple instructions as to concrete procedure, he sent his pupils out into the laboratory to let them apply to concrete problems the principles he had given them in bringing men to repentance. We sometimes call this learning by experience. The experience in this case, however, was preceded by training from the master teacher. The teacher's business is not to do the work for the student, but to inspire him and to assist him in the solution of the problem by pointing out the way.

Finally, in connection with this principle comes the corollary that there must always be a close link between thinking and doing. The two in the religion which Jesus brought are inseparable. It is the old question again of being and doing, of having and acting, or of faith and works. Religion has been interpreted in one age or by one group as almost wholly an inner experience, the have, or faith side, while on the other hand at other times or by other groups it is interpreted as a thing of action, a matter of works. In Jesus' teaching there is a proper balance of the two. An inner experimental religion which takes the form of a heartfelt belief in him is supplemented by an emphasis upon the fact that only those who do something such as visiting the sick or feeding the hungry are to be bidden to enter at the last day. So consistently Jesus connects action with thought.

These principles of Jesus' teaching do not explain his divinity. They are simply principles which are recognized today as pedagogically and psychologically sound. The successful teacher of religion must make them his and apply them in his work, not in a way comparable to that in which Jesus applied them, but apply them as best he can if he will succeed.





The Pastor a Teacher

A. F. Gray

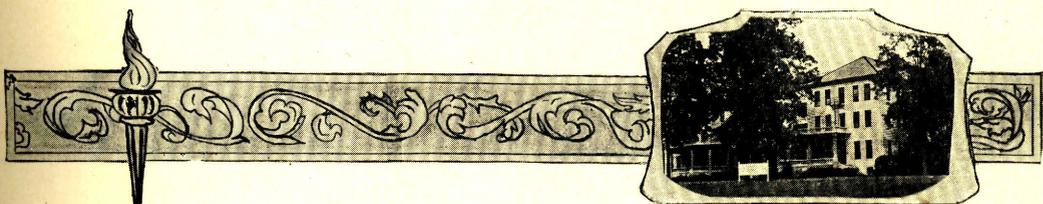
To the one who feels the weight of a pastor's responsibilities, the consciousness of weakness and the sense of dependence on God are always present. Years of service tend to increase rather than to diminish such feelings. Into the pastor's hands are committed the care of priceless souls and the training of lives for useful service. A feeling of utter helplessness is averted only by a steadfast faith in God. It is through looking to Him who is the chief Shepherd and the Bishop of our souls that the pastor receives the courage to attempt so great a task. He is constrained to fall at the feet of the One he calls Rabbi and Master, even Him whom every pastor seeks to imitate, and in some measure reproduce His work. It is by a contemplation of Him that the pastor is changed from glory to glory into His image.

Preceminently, Christ is the Teacher. Would a pastor succeed he must imitate Him. He must pattern after His meekness of spirit, His patience of method, the clearness of His message, and the gentleness of His manner. He must bring the same sublime message that is fitted to the needs of all, and that is helpful to all. To be able to do this one must first sit patiently at the feet of the Master and learn of him. What one has received in the centers of learning, what he has gained in the school of experience become of greatest value to him, only after being touched and vitalized by the hand of Him who is the Power of God and the Wisdom of God.

The chief work of the pastor is teaching. In addition to his sermons, there is much need of private instruction. There is a constant care over the souls of the flock and a constant watchfulness seeking to behold proper development. The teaching must correspond to the needs of the people and be such as they can comprehend. A flock that includes a variety of Christian experiences and people in various stages of Christian development, as most congregations do, presents a complicated problem. Could the pastor divide his flock into groups of babes and men, weak and strong, and feed each accordingly, his problem would be somewhat simplified; since this is impracticable and most pastors must teach a mixed group of people it is for the pastor to present a message that will apply to all and that all will be able to receive. Should one think this an impossible task let him read again the messages of Christ. The great Teacher presented his message so clothed that children were interested and could understand; yet these messages were truths so sublime that the greatest of philosophers have not yet fathomed their depths. Let the pastor remain well within the range of spiritual truth and he will find material suited to all ages and to all classes.

The pastor may be confronted with the problem of what to preach. This is most likely due to the difficulty of deciding what is most needful for his people or





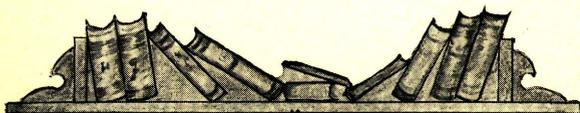
most suited to the occasion. The pastor who is in close touch with the needs of his people will find enough things that they need to be taught. If he is also in close touch with his Lord and his Bible he will find enough truth to meet these needs. Should it occur for some reason that the pastor finds it difficult to have sufficient fresh messages for his people, it is likely that he may find happy relief in expository preaching. Let him look into the Scriptures to see what message they may have for him and his people. For instance, let him study the Sermon on the Mount. A pastor of moderate ingenuity will be able so to develop this sermon that he can prepare from it a series of messages sufficient to continue for six months. He will also have the happy consciousness that he is presenting the direct teachings of the Master rather than developing a topic of his own selection.

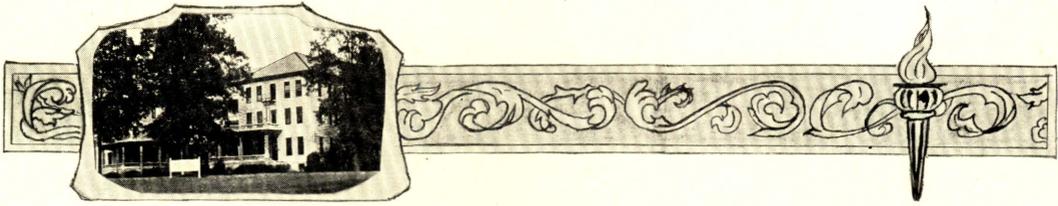
Let the pastor teach his people the great principles of true religion. He should not seek to carry each thought to the fine points of its applications. Let him leave a little for the people to think out for themselves. Nor should he be disappointed if they differ in some details of their thinking. The teacher who can cause men to think independently in right channels accomplishes more than one who molds all minds after the pattern of his own. Let him direct the hearts of his people in the right channels and give little attention to mere opinions, even his own. Let him avoid matters likely to cause controversy unless some important principle is involved. He who is particular to preach only the Bible may preach it forcefully and he will have the united support of his people.

The pastor who would teach successfully must have due regard for the feelings and opinions of his people. It is well for a man always to know he is right, but not necessary that he always assert this knowledge. He who listens patiently to the complaints, the fears, and the sorrows of his people is always wiser for doing so. He can then better help them, and may receive something that will be helpful for himself.

The successful teacher is not overly assertive. It is not for the pastor to demand that all accept what he says upon his bare assertion. His duty is to "make all men see" but not to compel them to accept what they do not see. If his people do not agree with him it is not for him to chide them but rather to feel that he has failed to make the truth sufficiently convincing. Let him pray that he may make the truth so plain that all can see, and that he may present it in a spirit so Christ-like that all will desire to accept it.

The work of a pastor is not well done until he has taught his people to know God for themselves. It is inevitable that they will receive much from his personality though he seeks to impress, not his own image, but that of Christ upon them. He gives his life to develop a church that will glorify his Master. If his work is well done there is likely to come from the ranks of those he has taught some one who will excel him in usefulness for the Master. Thus he lives on in the lives of those he has taught as does the great Teacher whose servant he is.





In the Footsteps of the Great Teacher

Grace A. Phelps

Teachers the world over, acknowledge Jesus as a great teacher, but not all acknowledge him as the greatest teacher who ever lived. He was not A great teacher, but THE great teacher, the greatest who ever uttered words. Wherein lay his perfection? He had the wonderful faculty of leading men and women to higher planes of thought and living, using language and objects within their understanding. Not once was a question put to him, not once did a situation arise but that Jesus had a story to fit the case, an object lesson, an argument or a project, that was apt to a perfect degree.

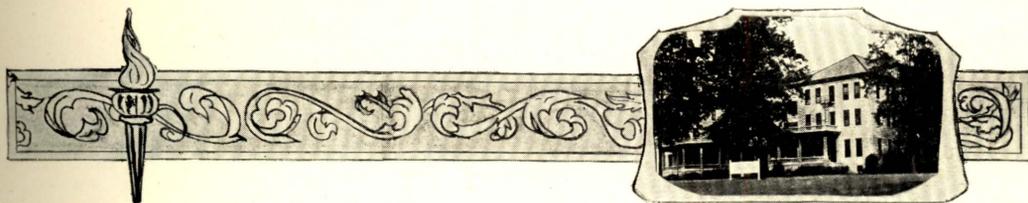
He told stories by the lakeside that led the people into the kingdom of heaven. When the disciples asked him who would be the greatest in the kingdom of heaven, he set a little child in the midst, so teaching a great truth by object lesson. At other times the Sadducees and Pharisees came questioning his authority, the conduct of his disciples, and the meaning of the law; but Jesus was ready for them with argument, and with stinging rebuke, silenced their wicked tongues. He had the project method at his command when he sent the ten cleansed lepers to show themselves to the priests, and when he sent the seventy forth to preach and heal the sick. He used marvelous sagacity in his talks with the woman and her friends at Jacob's well in Samaria.

Many a great teacher has come and gone since, but the greatest of these have been those who, like Jesus, walked and talked with men on their own ground, and who led them on, as Jesus invariably did, to higher thoughts and lives, using language and objects within the everyday experiences of their auditors. His principles of teaching are as applicable today as they were nineteen centuries ago.

What has all this to do with us—students and alumni of A.B.S.S.? Just this! While a few of our number will become evangelists and will stir the hearts of men and women to action by their wonderful speech, yet the majority of us will be pastors, teachers of youth, and leaders in various capacities. It will be our task to lead onward in the Christian life, those who have been won to Christ by the evangelists. It will be our task to win men and women, and even little children, to Christ through teaching—"selling" the message of Christ to them through teaching.

Now we all want to achieve the greatest success possible as teachers, and we all feel that the first requisite is study and training, so we have studied the





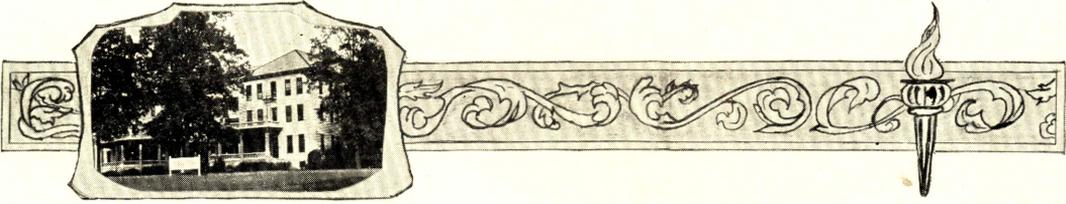
art of teaching and have found methods that are said to be modern. But there is not a method of teaching known that Jesus did not use. Since we are to teach his book, how could we better prepare for success than by seeking to find the teaching principles we have learned in the accounts of the Master's work, make this knowledge thoroughly our own, then apply it in our own work? We shall then be copying after the only great and perfect pattern ever given.

And, as I think of this problem again, I wonder if our evangelists would not do well to study the methods of the great teacher since there is more or less of teaching in their work also.

While our pastors will find full scope for teaching in their pulpits, the majority of us will go into the work of the Sunday-school. Oh, that we may catch a never-failing vision of the importance of that brief hour once a week, and of the good that may be accomplished through the Sunday-school and its activities. The Sunday-school is the church's provision for the religious nurture of her children aside from what they get in the home, as well as the church's recruiting station for the un-churched, un-Christian homes. It is in the Sunday-school that the babes in arms are enrolled for religious education. It is here the Beginners are led in their first steps toward the heavenly Father. It is here that our Primary and Junior children are trained to worship, and learn the grand stories and hymns of the faith. It should be here that our adolescent young people should be led to decide for Christ, and to choose vocations where they can best serve Him. It is here that adults can all find some activity, if it is nothing more than recruiting the numbers of the school, and many will be teachers. Even the pastor will find opportunity to teach and train his young people to carry on the school efficiently and wisely.

What responsibility, then, rests on us who have now completed our training and are ready to step into the gapping ranks of religious educators. How carefully and prayerfully we should approach our task. We cannot prepare too well. We cannot afford to neglect to follow in the steps of the great teacher, the perfect teacher, **THE TEACHER**—our Lord Jesus Christ. God, grant that our daily prayer shall be, "Lord, make me a **TEACHER**, after thine own heart."





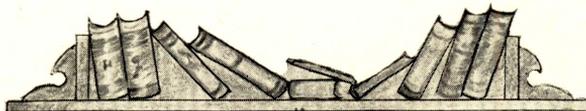
Rivals of the Great Teacher

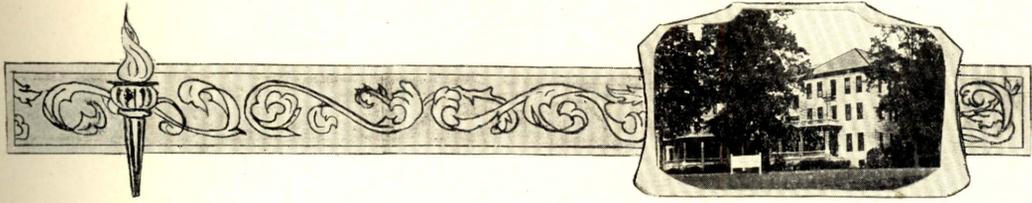
Karl Kreutz

The wide-spread indifference in China to the claims of Jesus Christ is equaled only in America by the dense ignorance of many Christians who pray that Christ may be accepted by the rest of the world. We know almost nothing of the many teachers who are influencing a vaster population than does the Matchless Teacher. More sympathetic understanding is needed.

The average American would never think of turning to ancient Mencius for ethical instruction, to Chinese Lao-tse for deep philosophy, or to Confucius,—Oriental “heathen” Confucius,—for an example of moral rectitude. Altho he would rightly scorn a fortune-teller who pored intently over a curious eight-sided device, drawing from the patterned lines an answer to future mysteries; yet he would scarcely take the bother to understand the fundamental heart-longing that had found flower in superstition. To the suggestion that Russian sympathy may be usurping America’s role of teacher-friend to China, the ordinary, provincial American would compress his lips with indignant prejudice, and exclaim that innumerable evils surely must follow any connection with Bolshevism. However, it is a commonplace that the defects in China’s teachers may be most easily corrected by first acknowledging the virtue which has made those teachers the pattern for thought and conduct, before presenting the superior claims of the Master whom the West would bring them. If one seeks to understand, he challenges reciprocal understanding and so makes Jesus seem less like a Western importation.

When a Chinese gentleman of the old school is faced by a new idea, for example, a fundamental doctrine of Christianity, his first impulse is to quote some observation of the sages that he has learned by rote when a boy. Altho the only connection between the new idea and his quotation may be one word in common, yet it is likely that to maintain proper politeness, his reference to the classics will in some measure agree with the Christian idea. This is significant of the preparatory content of the Chinese classics. The Oriental, schooled in his own scriptures, remembers that during the days of Jeremiah, Mo Ti was expounding his doctrine of love, in which he affirmed, “God loves all men,” and that at the time of the Minor Prophets, Lao-tse wrote, “He who humbleth himself shall be exalted: he who exalteth himself shall be humbled.” With pithy proverbs, Chinese can match many Biblical statements, as for instance, “Naked we came, naked we go.” “Who will not work shall not eat.” “The mark must be made in youth.” So the scholar admires Christianity because in some respects



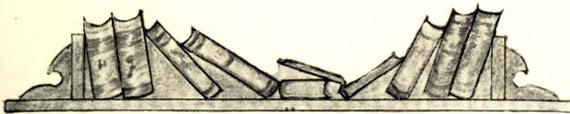


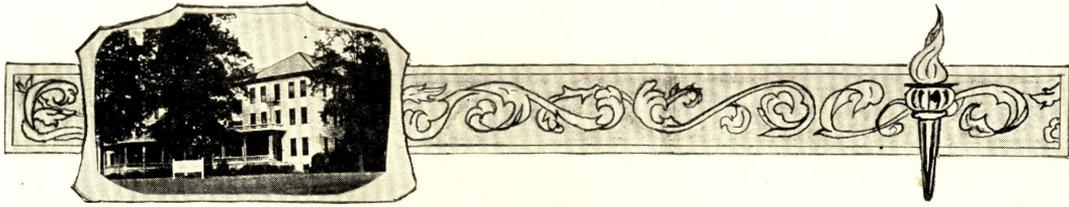
he thinks it resembles his own philosophy of life. But when he formulates his ideas of propriety, and when he seeks a standard of right and wrong, the gentleman who can quote passage for passage from the writings of his own ancestors, in a land, be it remembered, where ancestors are but little lower than the gods, such a one will invariably turn to his own books if not his own memory for teaching.

To obtain immediate knowledge or advice on any undertaking, the average Chinese seeks a diviner. From morning till night the fortune-teller stands, shaking little metal counters like dice in a box, thumbing his ancient books of magic for the symbol corresponding to the fall of the counters, hurriedly writing out the answer which explains with an air of astounding finality to the believing crowds pressing about, then picking up the next pile of eight coppers, asks for the next question that requires an answer. "If any man lack wisdom, let him ask of God," runs the Christian formula. More tangible is the Chinese method, which makes it harder to combat. This system of superstition affords satisfaction. If one fortune-teller has not satisfied, there are others aplenty. Perhaps next time the little brass counters will fall differently. Or one may consult the Taoist sorcerers, or a blind magician, or the man who learns the will of the spirit-world from the oracles of his austere crows.

Young China will have none of this crass superstition. The returned students and those envious ones who cherish secret longings to go to America or France or Russia, the attendants of the Middle Schools and the many who have been influenced in any of the infinite ways in which missions are influencing, these Chinese of the renaissance are discountenancing the age-old, time-tested teachers. For them a new China is nascent. With unlimited manpower, vast untapped veins of coal and iron, indomitable patience and virility in her blood, China will inherit the prestige about which Western friends have, wisely or unwisely, fired their minds. Whatever stands in the way of immediately achieving a strong, untrammelled China, they are opposing. If they see the foreigners within their gates enjoying various anachronistic concessions, they are demanding that such inequalities be removed. If they discover that foreign aggression has often advanced hand-in-hand with missionary pioneers, or perhaps tagging closely in the footsteps of the peaceful conquest of the evangelists and taking advantage of their place of friendship, then these ardent patriots say that Western Christianity, too, must be abolished along with political imperialism.

Just as in unsettled conditions anywhere, labor agitators are thriving. Likewise, as the Communists ever seek to contravert disturbances to Bolshevistic ends, so in China Soviet emissaries are active. Peculiarly significant at this

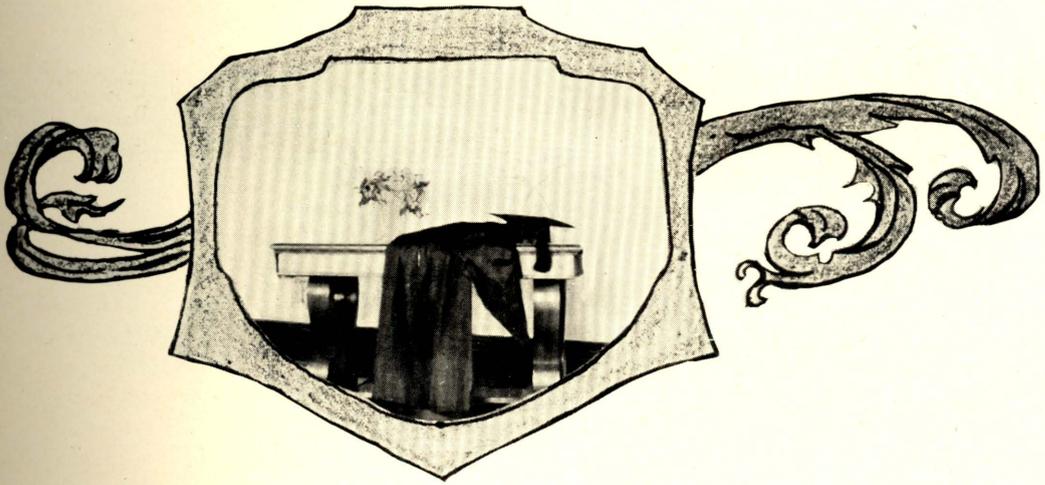




time, too, are the facts that Russia is one of the few nations not enjoying extraterritorial and other special rights in China, that the Bolsheviki having preached for years to Europe with little effect have faced eastward to gain new disciples, that Russian trade has long coveted ice-free ports on the Pacific, and that the bitterest enemies of Russian Communism are at the same time the nations most firmly entrenched in special privilege in China. Clearly, it need not be from philanthropic motives that Russia is sending Chinese students to Moscow in reward for revolutionary activities. But neither should it be argued that all Russian sympathy for China and Russian help, if it comes to that, are wholly selfish, nor that there are no principles of brotherhood in the Soviet system which might improve the nation. It is to be hoped, however, that Young China does not drink too deeply at the fount of Russian tutelage.

Notwithstanding the fact that the ancient sages seem sufficient teachers to the scholarly Chinese, and although the Chinese masses rely largely for special advice upon crude counsellors who seem to satisfy their materialistic minds, and even tho there is an alarming increase in the numbers discovering a new fellowship at the far end of the Trans-Siberian railway, yet the message of Jesus Christ still offers China a unique opportunity. There accompanies the instruction of the Son of God something which all the other teachers lack, something that can be felt better than portrayed, something which is unmistakable when men of any race experience it, something that makes scholar and plebian and patriot alike acknowledge the supremacy of Christ—a spiritual dynamic that we call LIFE.





Graduate Class



MOTTO: We Serve

COLORS: Blue and Gold

FLOWER: Blue Violet



WILLIAM A. FLEENOR

W-holesome
A-rdent
F-ervent

President Class '24; Vice-
President Class '25; Asso-
ciate Editor '26; Secretary-
Treasurer '27

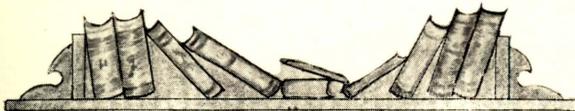
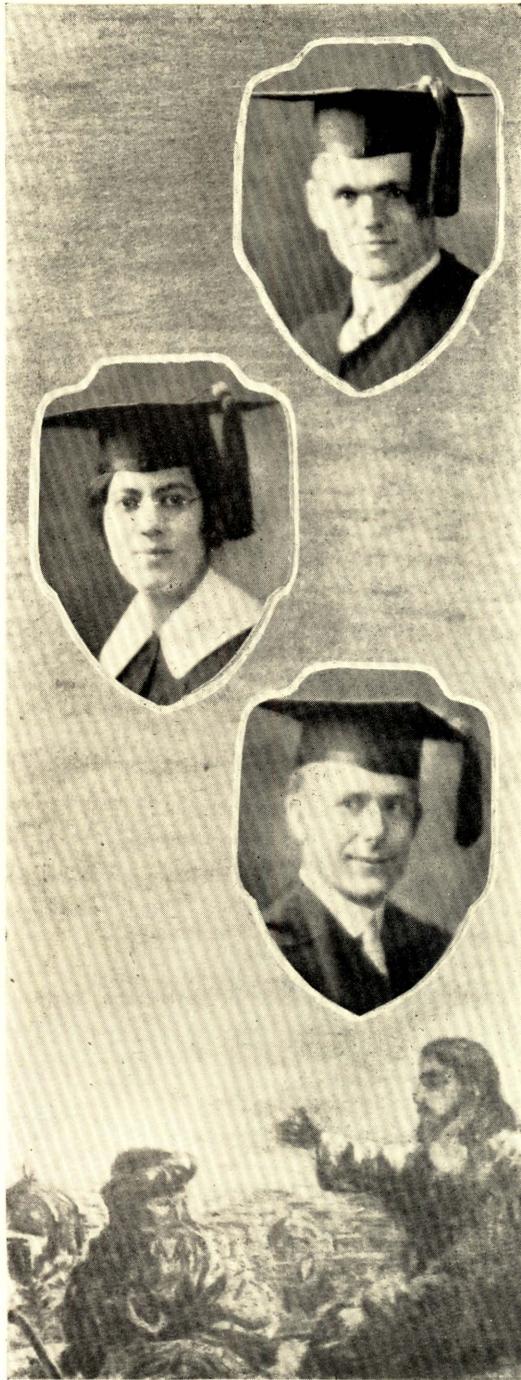
AMY K. LOPEZ

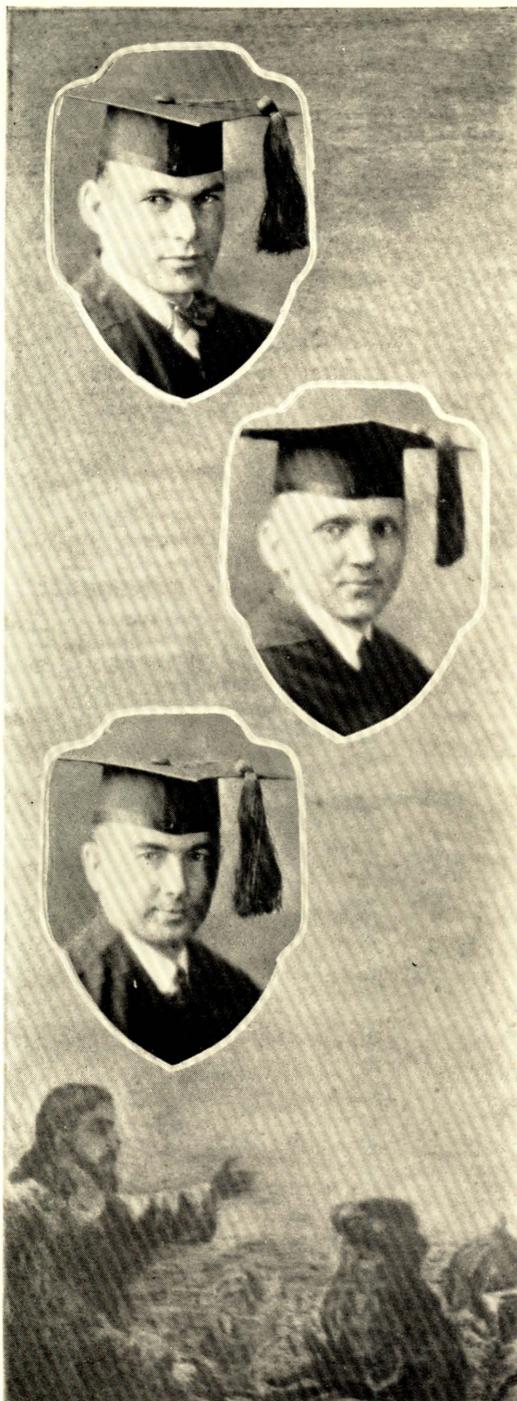
A-dmirable
K-nowing
L-ofty

President Class '26; Class
Editor '27

GEORGE W. JOHNSON

G-rave
W-istful
J-udicious





IRVIN F. PARKER

I-ndustrious
F-earless
P-ractical
Chairman Faculty Reception
Committee '26; Vice-Presi-
dent '27

CARL KARDATZKE

C-lever
K-ingly
President Class '27

H. HUTCHINS WARD

H-appy
H-elpful
W-itty
Vice-President Senior Class
'26; Business Manager of
Echoes '26





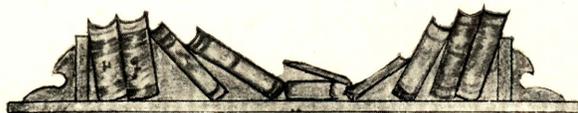
I Serve

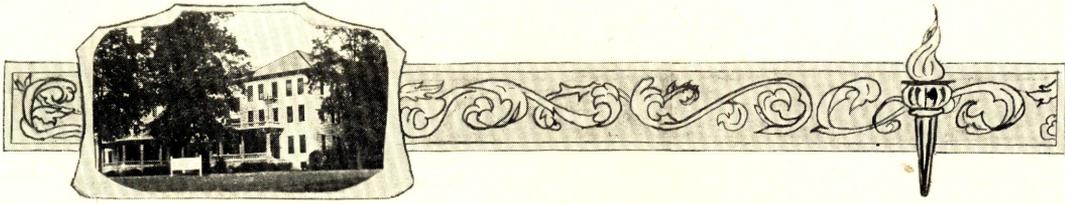
Amy K. Lopez

Should the question be asked any student of the Anderson Bible School and Seminary the reason for his being here, he might give answers as varied as numerous. Perhaps the general run would be something like this: "To be better prepared for the work of the Lord"; "To study"; "To understand the Word of God more fully." It is probable that the following would be very rarely given as a reply, and yet no other answer so adequately expresses his real purpose: "To learn to be a servant"; for the Master thus described the *role* for which his disciples were being prepared: "And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

The word translated "servant" is in the Greek "*doulos*" our equivalent of which is "slave." As we think of all that this word implies, a series of pictures rises before us—bonds, rigorous service, constant self-sacrifice, wills controlled and directed by another and toil that ends only with death—and as we meditate upon these things we instinctively realize that this is indeed an adequate description of the work of the ministry.

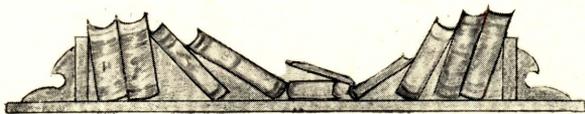
Bonds! At first the word might send a chill through us, but that soon passes when we think of the Master for whose service we are enrolled, and with Paul we gladly add to our names, "bond servants of the Lord Jesus Christ." Rigorous service? Yes, but let joy be added to our conception of this for the world has seen no other service to which men and women have so willingly flocked in spite of suffering, in spite of persecution, in spite even of martyrdom, because of the joy experienced in the doing and of that which was set before them. Self-repression, did you say, because these servants are controlled and directed by another? We confess that there is truth in your charge, but we ask you to gaze for a while at Him to whom we have voluntarily yielded our wills. Controlled by such a One, self-repression means but the elimination of all that is base and sordid, the conquering of the worthless and mean in us, for to be linked up with Him must mean that each noble impulse, each effort for the uplift of humanity is energized and aided, since He alone is the source of all power, all purity and all true altruism. A life-service this, too, to which we have pledged ourselves, for such a Master and such a service demand the best that is in us now and our entire future with all the years that lie between us and the time when we shall see Him. We ask nothing of the years to come but opportunity to serve mankind, tho that opportunity should bring with it unremitting toil.

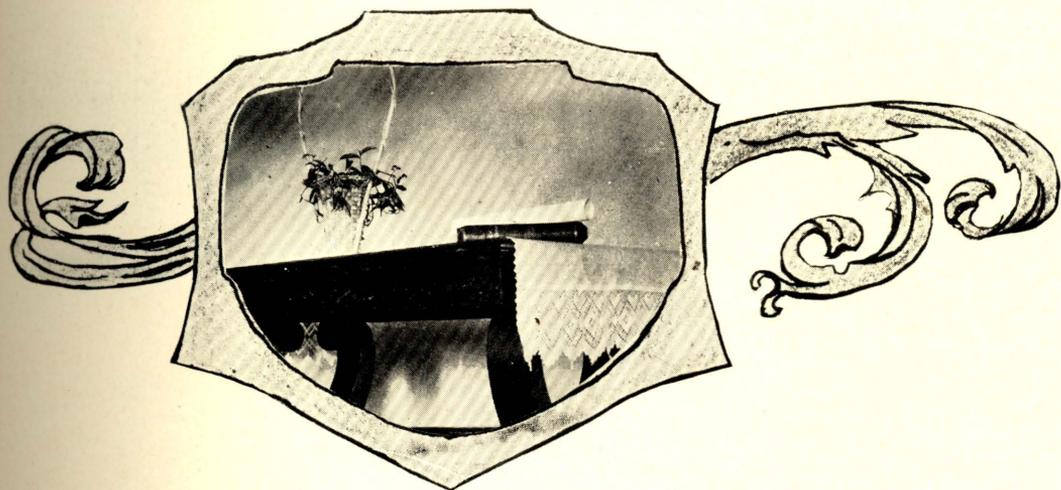




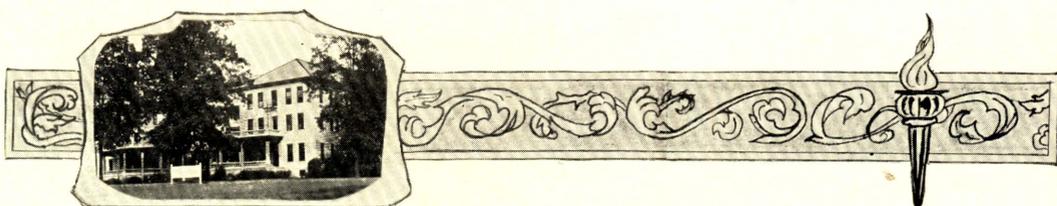
So for these three, four, or five years we have been endeavoring to learn to serve, and the lessons we know will not cease when we have left these halls. Here there has been scope for some service, the helping bear a burden, the stopping to speak a word of cheer to a discouraged fellow-toiler or to help find a solution to some problem, but for the most part real service begins when we shall have started our life work.

We, the Graduate Class, go then feeling that this motto of ours, "I serve," is the keynote of our future existence. We go with the earnest prayer upon our lips and in our hearts that we might indeed be able servants of the New Testament and that in us might be exemplified that greater love which is willing to lay down its life for its friend.

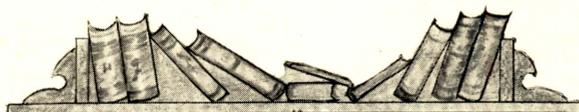




Senior Class



MOTTO: More Like The Master
COLORS: Light Blue and White
FLOWER: White Carnation



PURNIE B. HAGAN

P-articular
B-onny
H-onorable

A. EDWIN KOGLIN

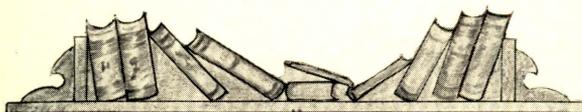
A-ble
E-nduring
K-ind
Treasurer Class '25

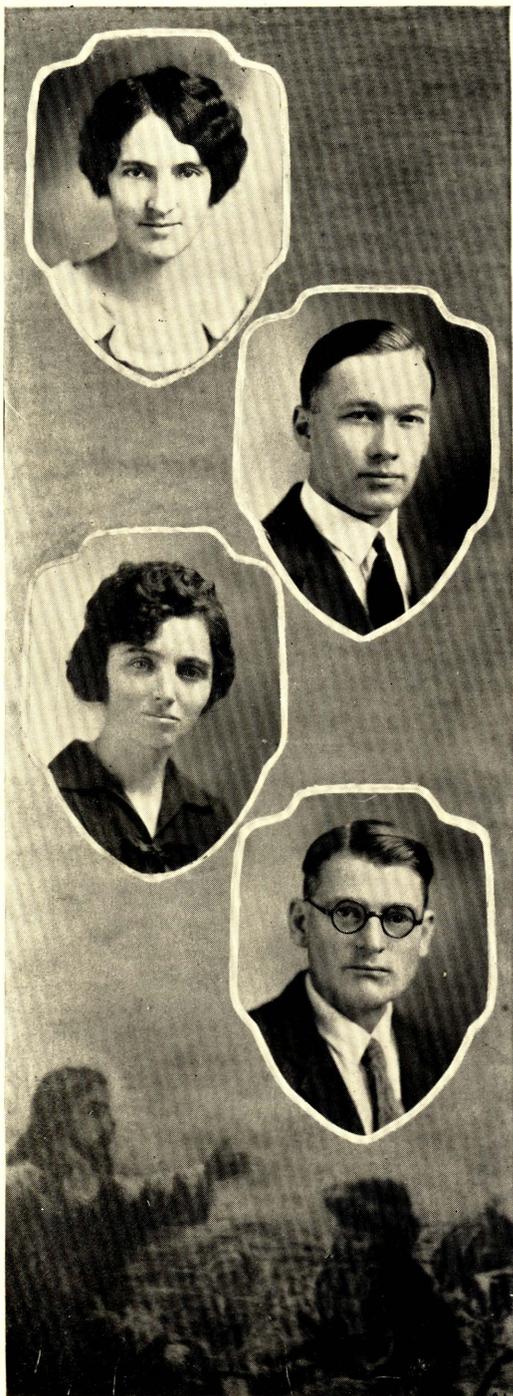
MARY D. ALLPORT

M-odest
D-eserving
A-greeable
Missionary Program Com-
mittee '27

WILLIAM H. TUBBS

W-ary
H-onest
T-rue





EDITH M. YOUNG

E-arnest
M-cek
Y-oung
Associate Editor Echoes '27

HERBERT R. PETERSON

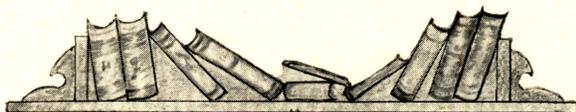
H-umble
R-eticent
P-rincely
Treasurer Class '26; Busi-
ness Manager Echoes '27

FLORA E. KEITH

F-aiithful
E-arnest
K-ind

L. PETER KROGH

L-ikable
P-romising
K-een
Editor Echoes '27



ISAAC B. TUCKER

I-mpartial
B-enign
T-houghtful
Business Manager Class '26;
Treasurer Class '27

LILLIAN BAUCH

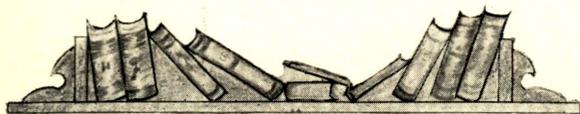
L-owly
S-ympathetic
B-usy
Class Editor '27

HARL H. JOHNSON

H-ale
H-earty
J-ovial

SOPHIA M. FLUCK

S-weet
M-irthful
F-riendly
Secretary Class '27; Chair-
man Decorating Committee
'26





LAWRENCE E. BROOKS

L-oyal
E-nergetic
B-lameless
Editor Junior Class '24

BENJ'MN C. C. FANSLER

B-land
C-onfident
C-onscientious
F-ervent
President Class '27

LYMAN M. MOORE

L-aborious
M-anly
M-ild
President Class '26

REINHOLD STEINKE

R-ighteous
S-ubmissive



ISAAC K. GOODRICK

I-mmovable
K-indly
G-odly
Business Manager Class '27

BENJAMIN A. JENKINS

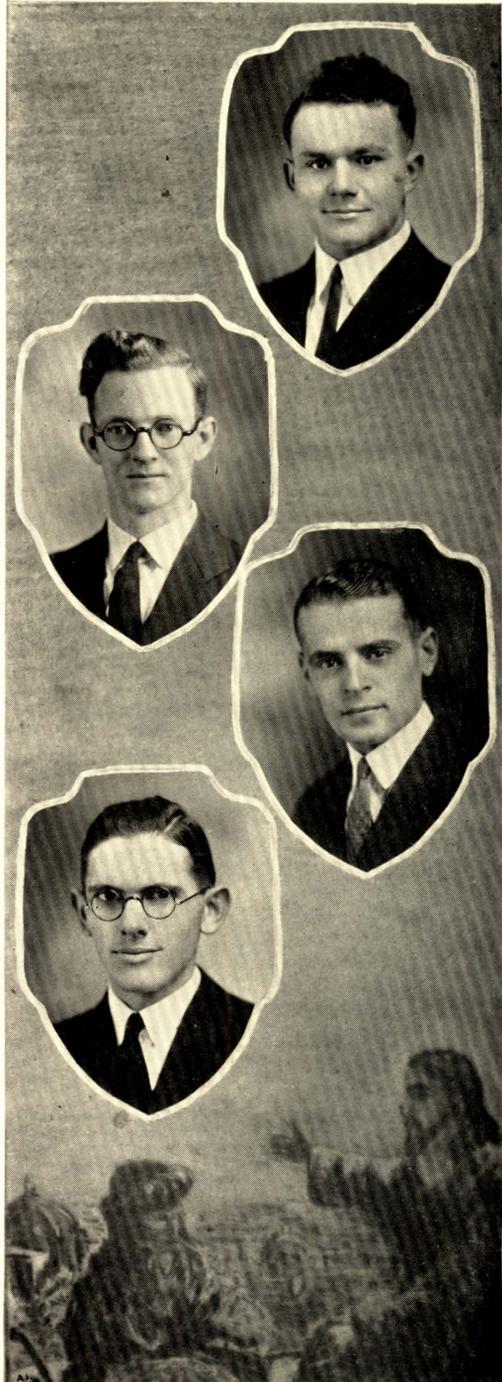
B-rave
A-nd
J-udicious
Chairman Junior-Senior
Banquet Committee '26;
Chairman Social Committee
'27

LOUIS DARABON

L-aconic
D-evout

SOLOMON H. POPP

S-incere
H-ardy
P-ersevering





WILLARD N. WYER

W-himsical
N-imble
W-ise

JOS. N. RICHARDSON

J-olly
N-eat
R-esponsive

ROBERT E. PARIS

R-omantic
E-xpressive
P-layful

JOHN A. KURTZ

J-ovial
A-mbitious
K-ind



J. HARVEY WRIGHT

J-udicious

H-oly

W-atchful

Vice-President Classes '26
and '27; Chairman Mission-
ary Committee '27

ARAXIA H. SALIBIAN

A-mbitious

H-appy

S-ociable

HAMED A. MOTAWI

H-andsome

A-ccomplished

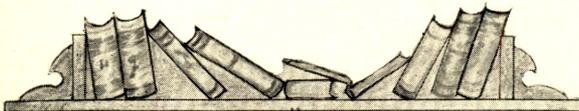
M-agnetic

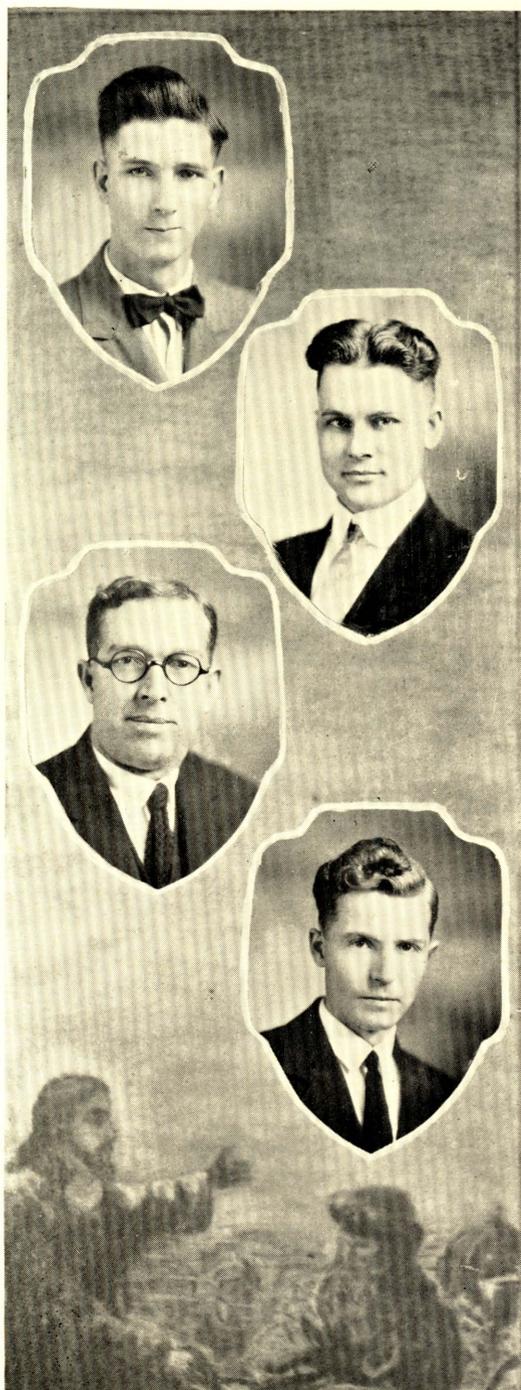
SYLVIA M. KLEMME

S-ympathetic

M-editative

K-nowing





CLARENCE A. PEYTON

C-operative

A-ctive

P-eaceful

Advertising Manager Echoes

'27; Chairman Finance Com-
mittee Class '27

Not graduating

ROBERT L. STEVENSON

R-eliable

L-oyal

S-crupulous

L. ROY SANDERS

L-ikable

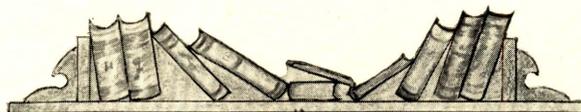
R-easonable

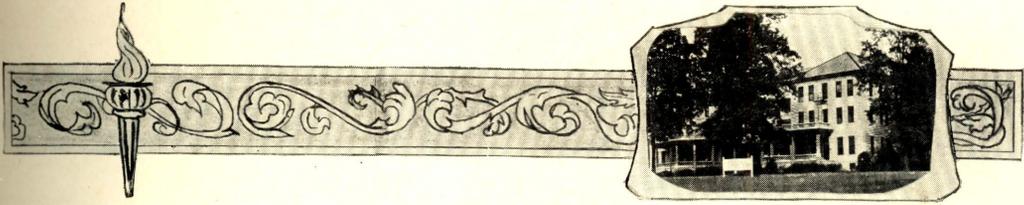
S-piritual

DANIEL SCHEMMER

D-aring

S-teady





Retrospective and Prospective

H. A. Sherwood

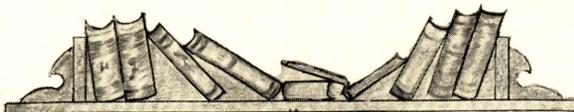
The graduating class of 1927 will doubtless find much joy and satisfaction through the coming years by taking occasionally a retrospective view of the time which they spent at the Anderson Bible School and Seminary.

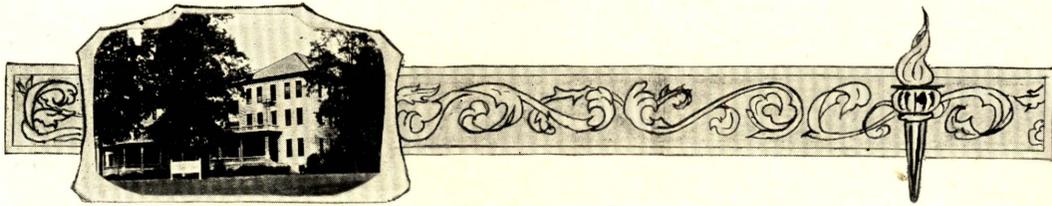
The memory of the spiritual atmosphere which greeted them upon their arrival as new students and which they themselves have helped to perpetuate ever since, will often in the future refresh their souls like sweet benedictions from heaven. The special days when copious showers of blessing fell during the chapel services, the class periods, and the group prayer meetings shall never be forgotten. A number of the students will ever regard those seasons of refreshing as epochs in their Christian lives, marking for them the beginning of a deeper consecration or a closer walk with God.

There were also very special and urgent prayer requests to be taken care of at intervals, which called for earnest intercessory prayer. To learn how to intercede more effectually at the mercy seat in behalf of others is no small factor in the training of successful gospel workers. As the result of such seasons of prevailing prayer, serious cases of illness have been healed—even to the raising up, in a marvelous manner, of some who seemed to have been in the very jaws of death.

Among the most blessed memories to be cherished by the students will be those seasons of earnest agreement in prayer that have preceded and accompanied special revival efforts for the salvation of souls. The student body has always been a very important factor in the success of the revival meetings that have been held in the Park Place congregation of the church of God, in Anderson; and no greater thrills of joy have come to the hearts of the students than those which they have experienced in witnessing needy souls responding to altar calls with penitent hearts.

But however pleasant and gratifying such a retrospection of school days may be, still the wide-awake graduate is not content to live in the past. He truly believes and fully expects that the future still holds much more in store for him. While he appreciates the fact that his mental horizon has been enlarged, he does not conclude that he has gathered a sufficient store of knowledge for all time to come; but rather that he, having acquired more systematically the study habit, will continue to be a life-long student. Nevertheless, he will not depend upon mere intellectual attainments as his chief preparation for the solemn obligations of the ministry; but as he assumes the responsibilities of a pastorate, or enters the evangelistic field,—whether in the home-land or





across the seas—he will say to the people, among whom he expects to labor, by his humble attitude and spirit, if not by word of mouth, “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:1, 2, 4).

The trained Sunday-school worker, likewise, will go forth in the same spirit of dependence upon the Lord for heavenly wisdom and divine guidance. His teaching will not be pre-eminently intellectual at the expense of the spiritual, but will be rather a happy combination of both spirituality and intellectuality.

Both the teacher and the preacher will adorn the gospel message by their daily conversation and their humble walk with God. And instead of neglecting their private devotions as life’s cares and responsibilities increase, they will feel more and more the importance of keeping in touch with the “powerhouse” of heaven. While they will constantly seek to become more efficient in every phase of their work, yet they will not be unmindful of the fact that mere human efficiency without the anointing of the Holy Spirit will always prove to be a miserable failure in gospel work.

If the student does not lose the vision which the Seminary has endeavored to inspire within him, his highest ambition throughout his earthly career will be to live up to his class motto, “More Like the Master.” More like him in humility and submission, more like him in self-denial and sacrifice, and more like him in daily service to others.

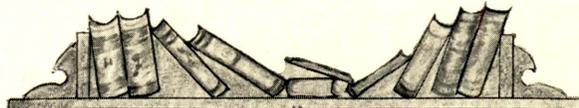
OTHERS

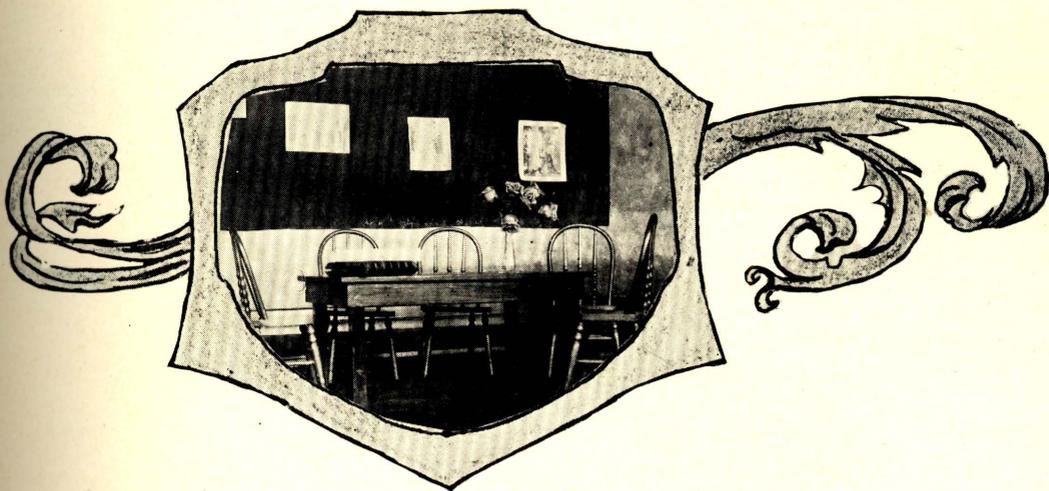
“Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—OTHERS.

“Help me in all the work I do
To ever be sincere and true
And know that all I’d do for you
Must needs be done for—OTHERS.

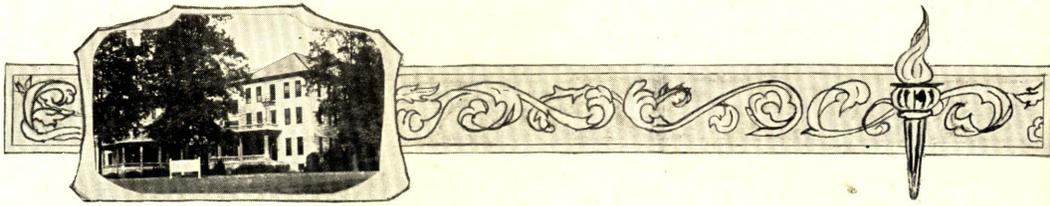
“Let Self be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—OTHERS.

“Others, Lord, yes others
Let this my motto be
Help me to live for others
That I may live like Thee.”





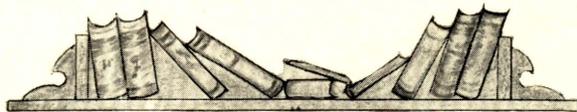
*Senior Religious
Education Class*



MOTTO: Try, Trust, Triumph

COLORS: Light Green and Coral

FLOWER: Ophelia Rose



MARY J. STEVENSON

M-erciful
J-ust
S-incere

GRACE J. MONK

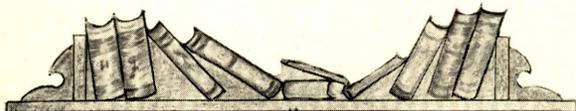
G-enerous
J-olly
M-arvelous
Secretary Class '27

ETHEL H. WILSE

E-fficient
H-umble
W-ise

JOSEPHINE FERGUSON

J-ubilant
F-riendly
Secretary Class '24, '25



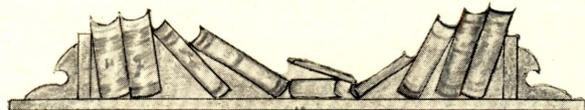


CHARITY I. PARIS
C-harming
I-ntellectual
P-retty
President Class '27

MABLE L. SPARR
M-erry
L-ively
S-unny

AUGUSTA ROSKOSKI
A-lways
R-esponsive

MABLE E. ANDERSON
M-odest
E-arnest
A-miable



VIOLET T. BRADSHAW

V-ivacious
T-houghtful
B-uxom

SARAH I. BEAMER

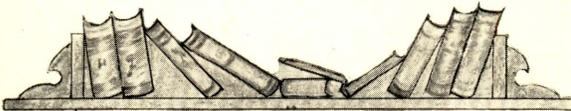
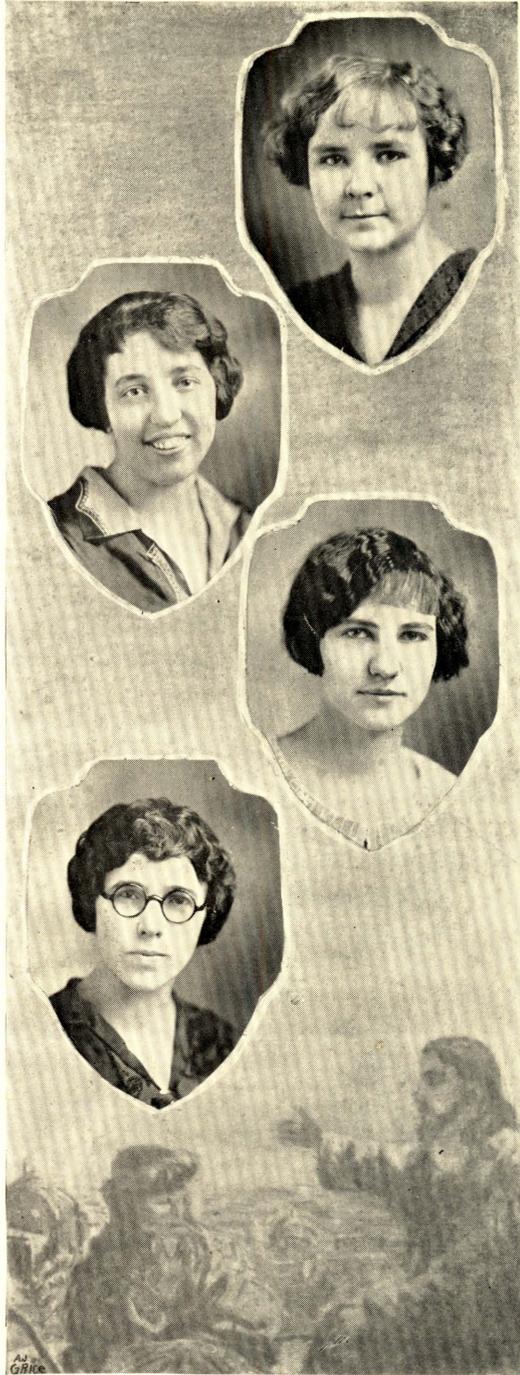
S-trong
I-ntense
B-eamy

PEARL M. TUCKER

P-ure
M-odest
T-imid

LAURA E. MILLER

L-ovable
E-arnest
M-odest





FLONNIE E. MCKINNEY

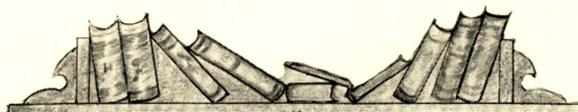
F-rank
E-fficient
M-ystical
Vice-President Class '27

JOHN BOLT

J-udicious
B-rave
President Class '27

LILLIAN A. WARD

L-ovable
A-ble
W-edded
Editor Class '27; President
Literary Society '25



The Echoes
of 1927

JULIA A. LINDELL

J-oyful
A-ffable
L-ovely



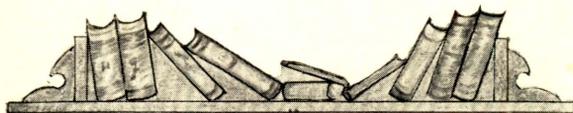
GILBERT E. SWART

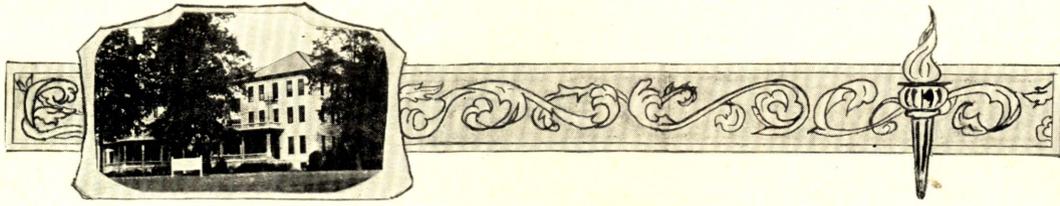
G-ood
E-steemed
S-ilent



BEULAH M. RICHARDSON

B-right
M-odest
R-efined





TRY TRUST TRIUMPH

Charity I. Paris

This is our motto. Some may see only words, but I see in it great meaning, depth, and practical value. If we practice this motto in our daily living, it will give aid which the average earthly friend does not give.

Try! How many sit down with a small number of children in Sunday-school and say, "There is no use to try to get more"? There is not a person in the world who cannot try. If we had only earthly sources of comfort and reward, there might be some excuse for our not trying; but with the wonderful, omnipotent, loving Father as our source of help, who could be excused for not trying? However, to try alone is not sufficient.

Everyone should learn the art of trusting, for it will save many heartaches and much fretting and worrying. Our Christ knows everything we do, and above all the motives behind our words and actions. He knows when we have tried, and when, in spite of trying, we have apparently failed. He will take that failure, if we let Him, and make it the foundation for our triumph.

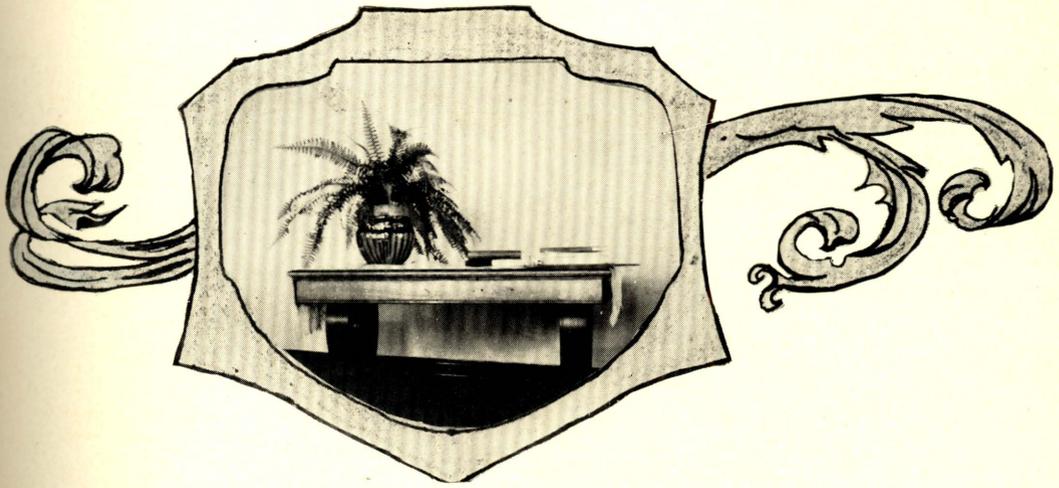
Yes, we can have victory here in this life. Too many times we think we have tried and trusted our heavenly Father and yet have failed; but, while we may not see the results of our labors in this life, we will have an abundant reward in the next world if we are faithful. Of course this should not be our ultimate motive. We want others to be brought into the fold and to be as happy as we.

This motto—Try, Trust, Triumph—has been of comfort and strength to us while we have been in school. In hours of discouragement it has put new zeal in us; and, when clouds hung low, it came to remind us that faith would in the end bring victory. As we leave the Seminary, we realize that it will probably be a beacon light; for we go as representatives of a new movement, and we shall probably face many problems and many discouraging experiences.

Religious education, like secular education, has had a history. Several years ago our idea of secular education was to teach the three R's—reading, riting, rithmetic. Now look at the progress our schools have made. The pupils learn faster and like school better; for the way in which they are taught has made it much easier for them to learn. How did all this come about? Someone had vision and foresight; others got the same vision, and they all came together and pushed the movement with all their strength, with the result that we now have a system of education that totally eclipses the old one. We want the Religious Education Movement to progress the same way. Of course we shall need better equipment and material, better methods and trained teachers. Is your Sunday-school progressing? Or is it going along in the same way it went when you were in it? We certainly do not want the latter to be the case. That is why our teacher, Mrs. Bessie Byrum, spends her time and efforts in helping us to understand the pupil better and to better present the lessons which would be suitable for each age.

William Carey said, "Attempt great things for God and expect great things from God." We, the class, are going out into the various places in the field with the determination to do our very best, trusting the results to our heavenly Father and expecting to be triumphant in the end.



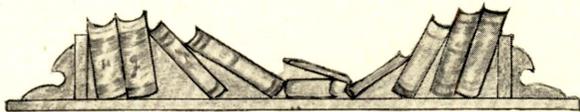


Middle Year Class



Class Officers

President Harry Harp
 Vice-President George Blackwell
 Secretary Elsie Schiffner
 Treasurer Earl Wells
 Motto In His Steps
 Colors Silver Gray and Old Rose
 Flower Pink Sweet Pea





Why We Come

William B. Morgan

Another epoch of school life has passed, and we of the middle year class take great pleasure in extending greetings to our host of friends and loyal supporters at home and in the field. Not being able to know or to meet you all in person, we anxiously look forward to the printing of the year book, through the pages of which we can greet you every one. This year, as usual, we have felt that you were with us and that your prayers have ascended toward heaven in our behalf.

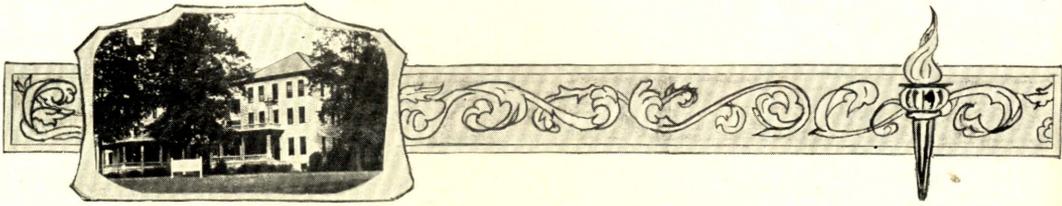
You, Christian friend, must already know that this is your school, and we hope you feel it your privilege and duty to keep your hand on the pulse-beat of this institution. You know that it is operated for the furtherance of the gospel, but perhaps you do not know as much about its faculty, its student body, and its teaching as you would like to know, as you have every right to know. We believe you can best get an insight into our institution and our motives in coming here if we tell you, "Why We Come." As we give you this account, we trust you will catch the spirit of our class and fill in between the lines much that we cannot say.

In the first place, we come because God has called us to come. This school bears all the marks of a God-given institution, and our class is thoroughly convinced that God has directed us here. We might point to hundreds of former students who will readily testify to the same fact from the many places where they are now successfully bringing in their sheaves.

We come here because we believe in the value of an educated ministry. We know that years of systematic and intensive study of His word and the best methods of presenting it to an intelligent public, can work only to make us more efficient in His harvest field, assured that, if one fails to make the best possible preparation, he can not do justice to himself, his future congregation, nor his God.

Our desire to strengthen that bond of unity and loyalty which alone holds God's people in perfect fellowship has brought many of us here. This motive, only slightly felt at first, has become a wonderful and growing realization as we spend the hours of each passing week studying with our Spirit-filled instructors in an effort to find the deeper riches of God's Holy Word. We are made to feel that each of our problems of living and teaching the gospel are only such as are common to all men; and certainly the spirit of charity





and thoughtful consideration manifested in our many discussions can only serve to eradicate all Satan-provoked division and spiritual anarchy, which sometimes creeps into the hearts of God's people.

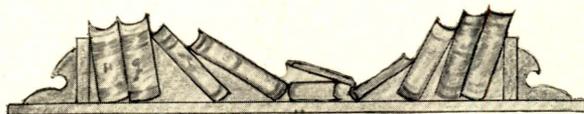
Before going farther we deem it good to point to the high character of our instructors. We feel constrained to express our appreciation for them and their godly lives, and if our association with them were no object in our first decision to come, certainly it figured in bringing us back. They are motivated by a sincere desire to help us become proficient in drawing men to God by the teaching of the Gospel, and their mature reasoning and well balanced judgment cannot fail to have a stabilizing effect upon the lives of the less experienced Christians. A godly and devoted life can foster a deeper inspiration than mere talking.

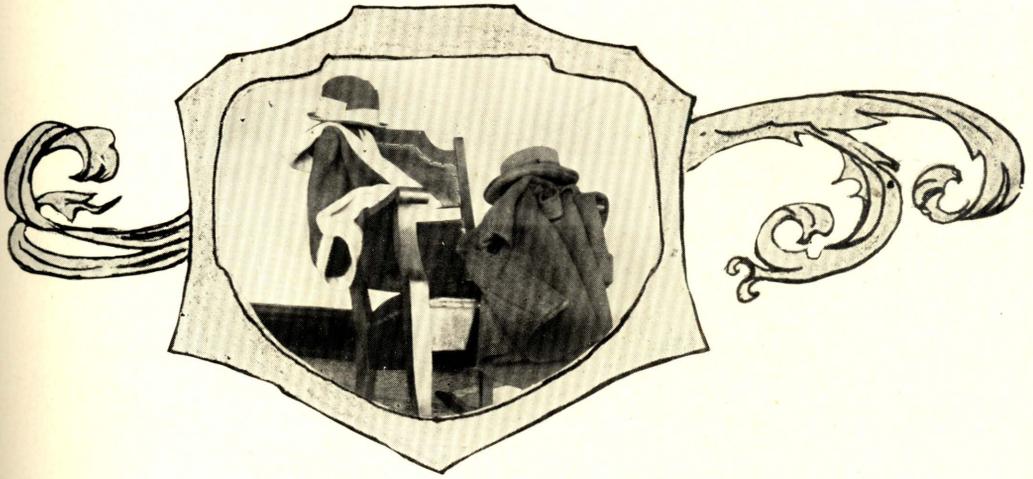
It is certain that the Holy Spirit could miraculously reveal to us every truth that comes within the sphere of man's comprehension, but experience and the word of God prove that He does not deal with us in that way. God has always worked through the instrumentality of men to magnify His name and propagate his doctrine.

We come that we might better learn how to sit humbly at the feet of the world, for education consists much in learning how to make this knowledge of service to others. If we do only this, our time in this school will not have been spent in vain.

We ask of you but one thing: your right hand of fellowship and sincere cooperation in the field of labor. We desire to join hands with you, and joining the power of our service with yours, we can surely add something to the ever growing power of God's army which must eventually penetrate the strongholds of the enemy. Armored with the shield of faith and the breastplate of righteousness, how can we fail in this great enterprise?

We pledge our best and trust that so long as time shall be, the hills and plains of every land will ring with our battle cry "Onward Christian Soldiers."





Junior Class

*Junior Religious
Education Class*



Class Officers

President Archie J. Grice
Vice-President Elva Wilson
Secretary Ruth Wright
Treasurer Ada Thompson
Motto We Study That We May Serve
Colors Purple and Gold
Flower Violet





Service

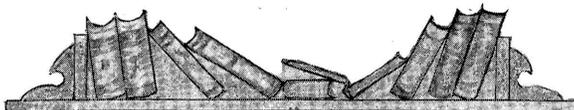
Archie J. Grice

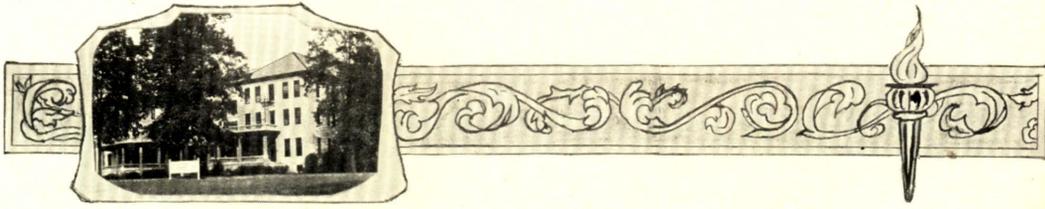
“We study that we may serve” is the motto of the Junior Class. It means more, however, than a mere slogan. It is the aim and desire of every sincere student and Christian.

Herein we find the beautiful principle which Christ taught, making himself our example. Service is the key to success in the Christian life. We shall never be failures if we first serve Christ and then our fellow men.

The task of being efficient workmen for Christ is a large one. We must be able to help others as well as to keep our own life spiritual and full of zeal. It will mean much sacrificing of our own desires; it means that we put others and their needs before our own; it means real self-sacrifice.

God wants our all. The widow's mite, tho such a small gift, was esteemed the most precious because she gave her all—her best. It may seem that the service we render is very little compared to the work of others. But Christ





judges differently than man. We may say that some have the gifts of silver, some copper or stone, but when each deed is cast into the treasury of right service it becomes a gift of shining gold.

The "Who's Who" does not contain all the great people. The heart and the best of all are those who believe that the service of God is the service of man.

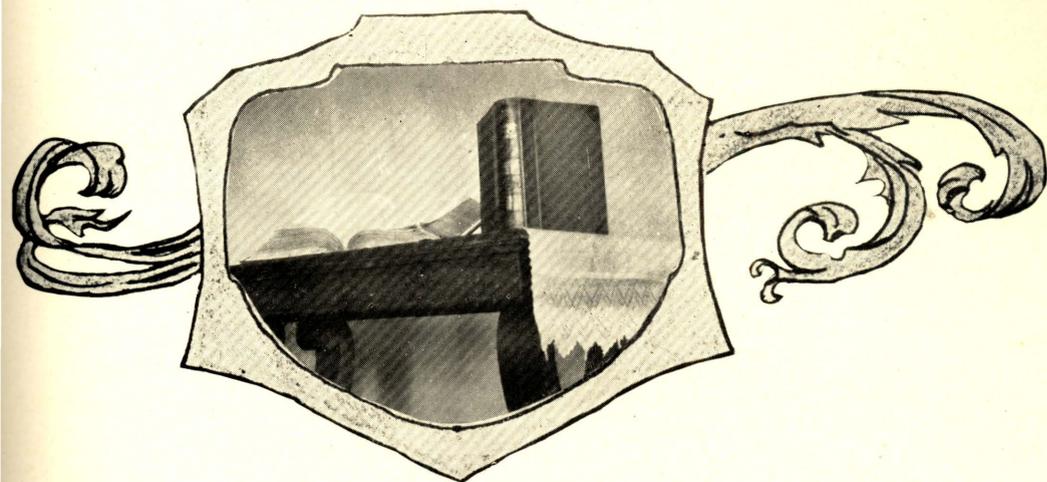
Is the pathway of service hard? Just remember the Ministering Angel never comes to comfort or sustain the shiftless and self-centered person. Does the call of ease and pleasure cause you to turn with a longing gaze on those who seem to get along so easily. While you study and work long hours, day after day, think of Moses who was in preparation for eighty long years. Think of Christ who studied thirty years so that he could give his service to the world for three years. Our lives can be like the stream that turns the old mill wheel many years, and going on, spreads beauty and fertility over all its borders. We can give uncomplaining, ceaseless service that will strew flowers in the stony paths of others. We can lift the cloud of discouragement from some soul's dark road.

Hard service brings promotion; and, while it gives more responsibility, it rounds us out into the highest kind of Christian worth.

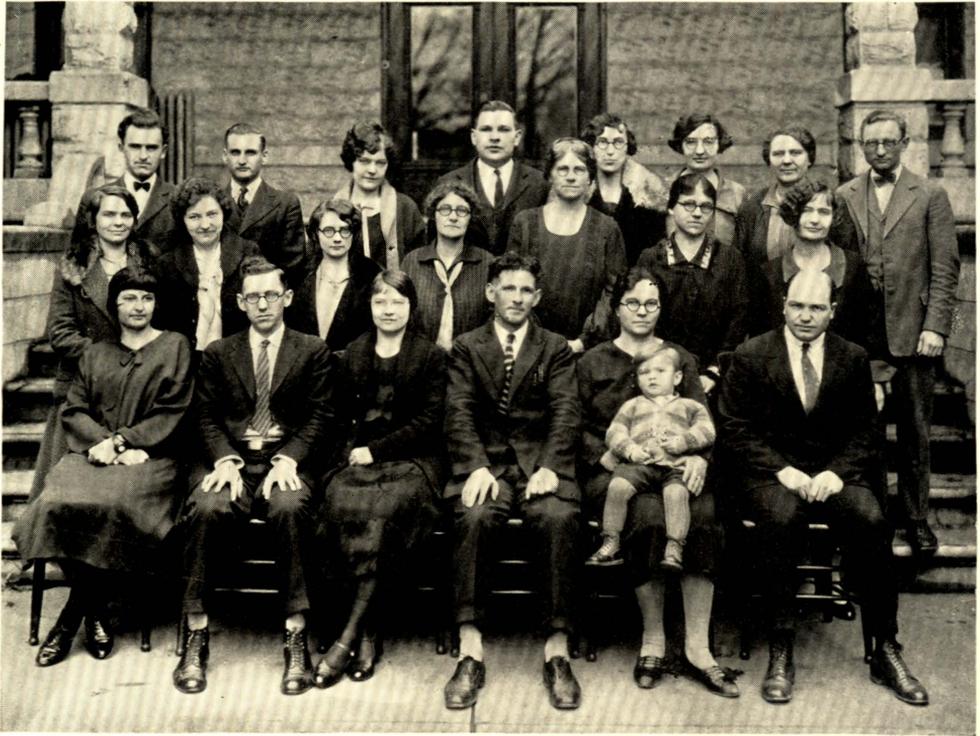
May every person be able to say as they near the last step of the way, "I have made this world better for having lived in it; I have fought a good fight, and have earned the crown which Christ offers to those who are faithful."

We study that we may serve our God, our nation and humanity.





Special Students



Efficient Ministers

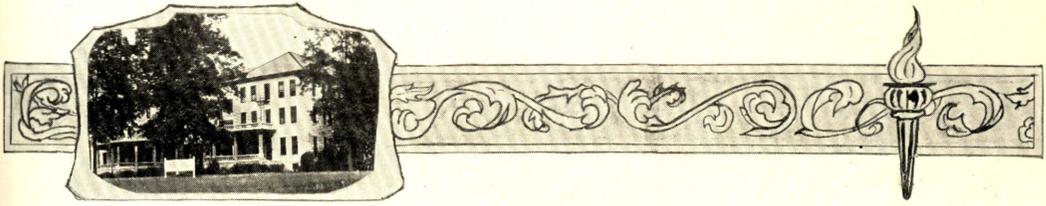
E. F. Adcock

It is quite a distinction to be called a "special" student, if one takes the word, as I do, to mean "extraordinary". Of course, I am especially jealous about this meaning, for on it is based my only degree—E. S. S., Extraordinary Special Student—which is conferred on those who have satisfactorily completed their fourth year as special student.

Of course, there are those who hold that a special student is one who is "specializing", which definition seems to fit some particular cases like a hood. Now there is Luella Rowe, who is specializing this year in New Testament Introduction, New Testament Greek and Music. She says she would also be specializing in Ethics, Philosophy, Sociology, Logic, English Literature, etc. if it were possible to arrange the time.

Then there is the lurking suspicion that some of the "special" students are degree students. Helen Percy frankly admits it. But she thinks she will be "special" yet another year or so.





However, while we may not agree on what we are when we are called special students, we all know what we are in school for; and our purpose is one. Without an exception we are here for better preparation for the work to which we have been called, which is only another way of saying we are here to attain greater efficiency in our ministry.

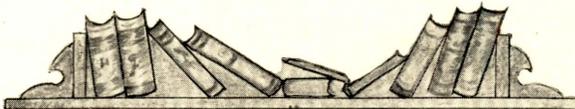
We are not jumping at conclusions. We know there is knowledge and training we must have if we are adequately to fulfill our mission. Most of us have met with the realities of life. We live in our jobs. We know what is expected of us.

There is John Kane, a pastor, who is studying for greater efficiency in his work as a minister. Sister Brookover is going to school in order to be a better missionary when she returns to the field. W. S. Haldeman has editorial and secretarial responsibilities for which he seeks greater efficiency in the school. And so on.

Of course, it is not a sort of mechanical efficiency we are seeking. It is not that we may preach more sermons, ring more door bells, write more articles, conduct more funerals and wedding ceremonies. We know that "life for many millions of men is a matter of belts and pulleys, carburetors and condensers," and we want little of that mechanical emphasis in our ministry.

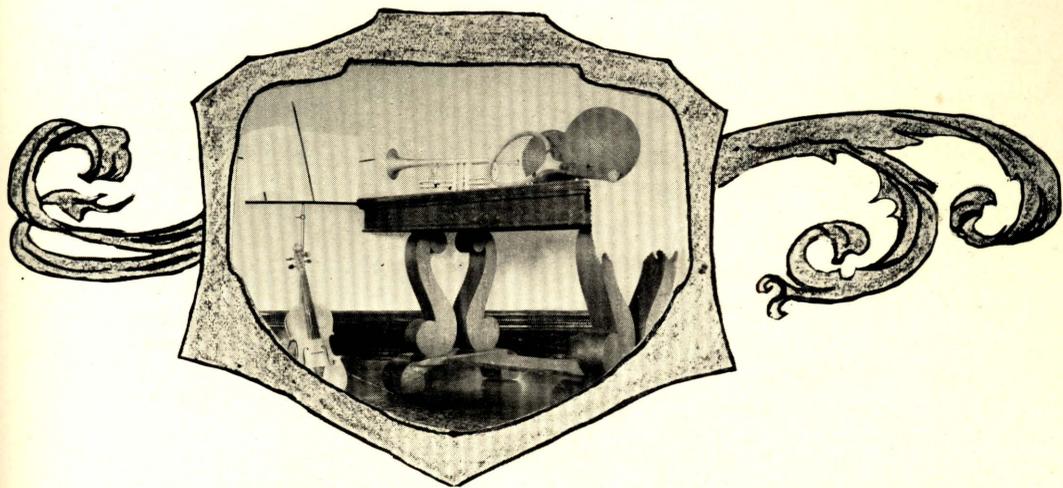
Rev. John R. Scotford says: "Neither shoe-leather, gasoline, multigraphing machines, nor a non-stop telephone are adequate to these tasks. In the end a minister succeeds not by what he does, but by what he is. His actions are not so important as his attitudes. The world has plenty of salesmen and organizers, but there is a great dearth of men who have the true mind of the minister." Is not the School a place to learn to be as well as to do?

We may learn better to meet men here in the School, but we also want to learn better to meet Christ. And so we are in hearty sympathy with Edward Leigh Pell when he says, "The world is to be saved by the Christ-touch, not by the jolly, good-fellow slap. We don't need jolly, good fellows in the ministry. We need prophets." This is the efficiency we are seeking.

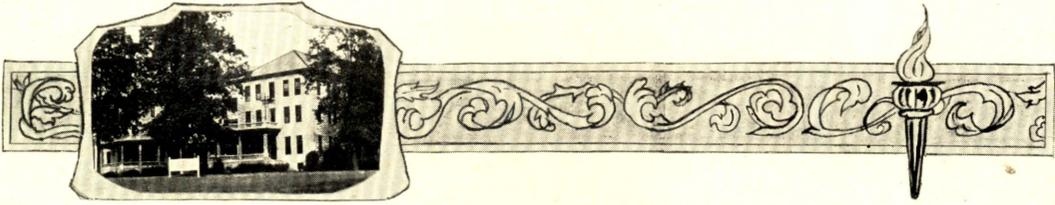




Over Dusty Lanes and Pleasant Fields



Activities



Dear Alumni:

No doubt you are all very busy and have your minds crowded with problems connected with your work, so we do not expect to hear from you so very often. But Mother thought you would like to hear from home anyway—most children do. She is very busy so I am writing this for her.

Mother is well and getting along nicely in every way. She said to tell you that even tho she is a few years older than when some of you saw her last she is not getting feeble. In fact, her health is as good or better this year than it has ever been before. She seems to be tireless, for it is remarkable how she manages her household and plans her work so as to give the younger children plenty to do. She allows them some time for recreation, of course, but not enough to cause them to get into mischief from being idle.

Mother says if at any time any of you care to come back home for a year or two she will be more than glad to have you. Home is much nicer now than when you left for we have been doing some remodeling. You know the reading-room was never large enough, but now the old reception-room has been added to it, making it twice as large. We have a lovely new reception-room which I think Mother will allow you to use occasionally, altho she is very careful about allowing the family to use it too much. She tries to keep it looking nice for use when visitors come.

The cook certainly appreciates the new kitchen and I know you will be pleased with the new dining-room. They occupy the space where the laundry and ironing-room used to be. There are two new classrooms too, and the halls have been redecorated. Oh, you will hardly know home when you see it—I mean the downstairs—; the bedrooms have not been changed any.

Mother did not tell me to say this, but that remodeling was rather expensive and is not all paid for yet. I wonder if we could not help her lift that debt.

I want to remind you not to forget our reunion in June. We had a large crowd last year but we hope more of you can come this year. I do not know just what is being planned for our entertainment, but Elizabeth Jackson and Amy Lopez have charge of the program so you know there will be something good.

There is one more thing I want to mention. I do not know whether all of you know about our paper, the **Alumni Echoes**, or not. Some of you have never subscribed for it. Perhaps money is scarce, but it costs only fifty cents a year, and I do not know of any better way for you to keep in touch with the rest of the family.

Mother says she is always glad when some of you come to see her, and you are welcome to bring your friends. She does love company.

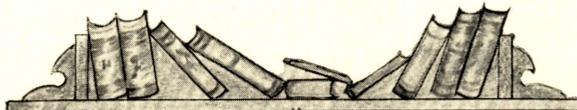
She says to tell you she sends her love, and her very best wishes for your success in your fields of labor. She prays for you often in family prayers.

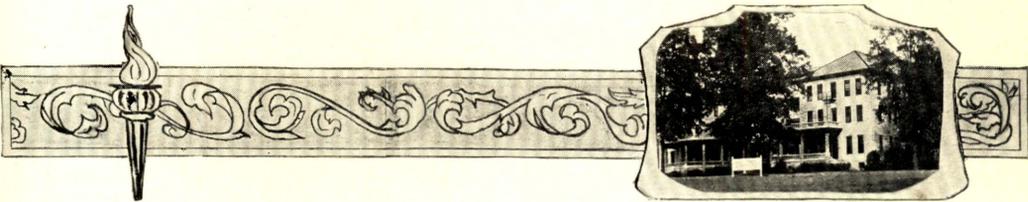
Your sister,

MAY.

P.S. I think the Alumni banquet is going to be held in the new dining-room.

M. A.





The Function of Art Music in the Church

C. H. Hartselle

The standard of musical excellence varies with different peoples and even with individual artists. However, there are a number of fundamental principles, generally recognized by all devotees of the art, which do not excuse a total disregard for music as an important part of worship. It is further conceded that art music must be adapted to the capacity of the people it is to serve. Nevertheless, it is very evident that music is more than a mere vehicle for words. It has a function supplementary to, if not in a measure independent of, the words it may accompany.

Much emphasis has been placed upon the evangelical function of music where it is necessarily highly rhythmical, the emotional content being more or less superficial. Such music will probably always hold an important place; and it is not our aim at present to recommend any radical changes in that field. It seems needless to say, however, that the elimination of certain objectional forms of syncopation and a number of doggerel conventionalities would do much to make this applied art more attractive without weakening its value.

But we do question the congruity of the almost exclusive use of gospel songs in ordinary congregational worship. We do not hold that all expressions of worship should be cast in the mold of the German choral nor of the English cathedral hymn. It seems that there is enough scope between the type of music as represented by the songs of Fannie Crosby and the type just mentioned to accommodate the musical education of almost any community.

Thought without impulse is fruitless. Hence, music, the language of the soul, has a distinctive function. But when the thought stimulus and emotional impulse are antagonistic, the inner-action is neutralizing, giving rise to a sort of spiritual lethargy, or at best a distorted conception of religious fervor.

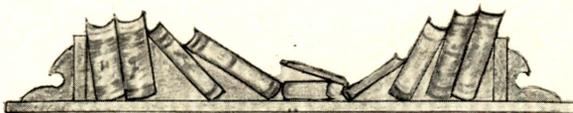
Some one may ask, "Just what is this function of music in addition to the words which it accompanies?" Let us inquire into the function of art in general.

The deepest truths, in short, the noblest moral lessons may be conveyed in a form of art; but it is as unconsciously, with as little of a didactic aim, as are the lessons which nature herself is ever teaching. The teaching of rock and stream and sea, the moralities addressed to us by stars and flowers, by autumn winds and mountain solitudes, do not reach us in the form of argumentative disquisition, but of feelings and emanations which win their way insensibly into the soul. There are better sermons in stones and in the running brooks than human pen ever indited, but the lessons which these unconsecrated preachers address to us are innocent of logic or formal admonition.

Thus art may exert over human nature an elevating and ennobling influence in some respects more potent than that of other agencies in that it is not its direct purpose to produce it.

Literal reproduction is not the aim of art. Its office is to idealize nature and life, or to present their facts and phenomena in their ideal aspect.

So to apply this specifically, music is not descriptive, but suggestive. By means of contrasts of rhythm, volume, and tone color; and by the blending of subtle harmonies, music may express in a way that nothing else can, love, longing, yearning, confidence, exultation, ecstasy and adoration, as well as inspire such emotions. And as the aesthetics of true art music are more absolute than of any other art, it may serve to give a greater sense of poise and symmetry and beauty to the soul. So religion and art music, instead of being antagonistic to each other, as some of their representatives have been, may supplement each other: religion can motivate the art, and music can idealize religious expression.





Physical Education

Irvin F. Parker

As has been customary in past years, a definite period of each regular school day has been devoted this year to physical education, the boys and girls using the gymnasium on alternate days. All students enrolled are required to attend, unless permanently excused by the Dean, and for this they receive one half unit per semester of three months.

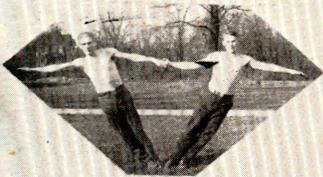
The group of men was organized into a military company of eight squads for convenient handling. Sessions usually opened with prayer and answers to prayer were many times reported. In the gymnasium two large courts furnished room for basketball, volley-ball, dodge ball, indoor baseball and tennis practice. There is some equipment also for stunts. When the weather permitted the "Company" went on the march, and now that it is warm enough baseball is claiming its enthusiasts and great interest in the tennis tournament is developing. Who will be the proud possessors of the trophies for doubles and singles?

The girls, too, enjoy their hour of physical education. Most of their time was given to a course in Swedish calisthenics which has not only helped to keep them fit during the school year but will be of use to them later on. They also played basketball and other interesting games which meant mental as well as physical relaxation.

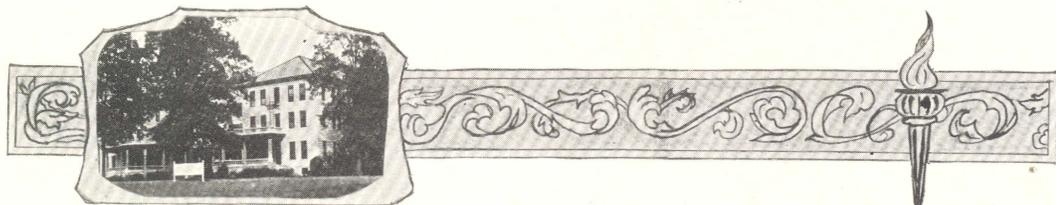
On "Open Night," boys and girls together enjoyed exhibitions of each other's skill and contested together in games and relay races.

We are thankful for the privilege of developing our physical bodies along with our mental and spiritual natures and we feel it our duty to strive to make full preparation for the great work of the ministry to which God has called us.





Sport That Wrinkled Care Derides



The Spiritual Life of the School

Grace Henry

"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

When a young man or woman desires to prepare for some profession in life, the first thing to be done is to seek a good school for proper training. "Has the school a high standard?" "Are its graduates given recognition by other schools?" These are the questions asked by the inquirer. When Christian young people seek such a school, they add another question to the list, viz: "What is the spiritual life of the school?" And it is on this aspect of the school life that we wish to comment.

The student, beginning one of the regular courses, will find himself busy the greater part of the day. The onlooker wonders if there is any time left for anything but the necessary physical exercise and the religious services at the week-end. But we are warned in the Bible to "take time to be holy." To neglect the spiritual life is to have a lean soul; and what shall it profit a student if he has gained much knowledge and has not God? We are glad to say that this important part of the school life has not been overlooked.

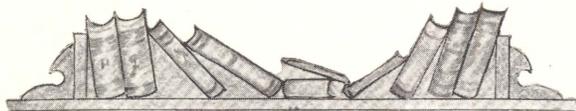
One is surprised to learn that these energetic young people find time to meet each Sunday morning for prayer-meeting before the regular Sunday-school and church services later in the day. To hold this early Sunday morning prayer service has been the custom of the Senior class for the past two years, and the Middle Year class is following its example, so that now the two classes alternate and a service is held by one or the other every Sunday morning.

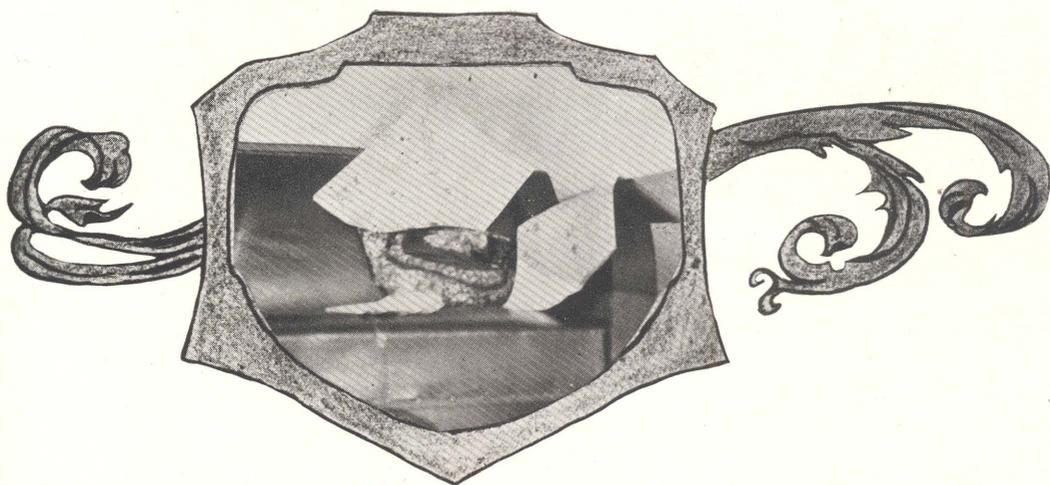
Perhaps the most helpful and encouraging of these group meetings, are the "get-together" prayer-meetings held in the rooms of the students from six to six-thirty o'clock in the evening, twice a week. At this time, surrounded by those whom they know intimately, the young people feel free to unburden their hearts, request prayer for Divine aid, and to give praise for answered prayer. The downhearted and discouraged take heart and are encouraged to press on in life's battle.

Another phase of spiritual life is the missionary prayer-meeting conducted each Monday evening by different members of the student body. A visit to this meeting makes one realize the burden for lost souls on the part of the participants, and the fervor and earnestness of their petitions leave a deep impression on the visitor, which is not soon forgotten.

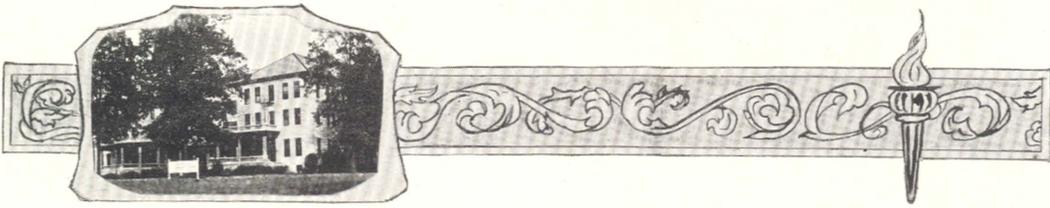
Last, but not least, are the services held in the chapel at seven-fifteen each morning. Young people having completed the course and entered on their life work, look back, and will continue to do so in the years to come, to that blessed hour before class each day, where prayer was 'wont to be made,' and where hearts were lifted up in praise by song and testimony. Here, from time to time, from far and near, "old soldiers of the Cross," as well as young "warriors," full of zeal for the truth, brought the burning messages that inspired the students and gave them a broader vision of the call of the Master. Blessed hour of refreshing at the very beginning of the day!

Are all these forms of spiritual activity needful? Yes. Not one of us would desire to part with these spiritual helps. We believe that it is pleasing to our Master, who has not only commanded us to live holy lives, but to 'study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'





Advertisements



Lest We Forget

SEPTEMBER

The building has been remodeled. The students won't recognize it when they return.

OCTOBER

- Mon. 4—Old and new students arrived. Their eyes opened wide in amazement when they saw the new improvements.
- Tues. 5—Registration Day. Long lines of weary students patiently wait before the office door.
- Wed. 6—Opening address in Seminary Chapel, by Dean Russell Olt. It furnished us with a good supply of inspiration for our work. Brother Morrison introduced the faculty to the new students.
- Thur. 14—Brother E. E. Byrum made his annual visit to the Seminary, and gave us another of his practical talks.
- Fri. 22—A get-acquainted meeting was held for the new students. There was fun for all. Sides ached from laughter.

NOVEMBER

- Fri. 5—Open house at the Seminary. The boys and girls made good use of the opportunity afforded them.
- Mon. 15—Brother Ludwig's presence in our Missionary Prayer-meeting was much appreciated.
- Mon. 22—The Gospel Trumpet Company took the students on a pleasant journey through the various departments of the Office.
- Thur. 25—Thanksgiving Day! Devotional services in the morning. A big dinner served at noon. Pleasant social hour in the evening—pop-corn, dates, nuts, and plenty of fun.

DECEMBER

- Sun. 5—Golden Rule Sunday. It was a good reminder for all of us.
- Fri. 10—Sister Lucena Byrum gave her farewell talk in chapel. The students attended the farewell party at the Phelps' home, which was given in honor of Brother and Sister Byrum, Brother Brookover, and Jessie Reynolds. We admire the spirit which prompted these dear ones to undertake this missionary journey.
- Thur. 16—Why is there such a commotion in the lobby? I asked. "Oh, they are having examinations," was the reply.
- Fri. 24—An air of excitement pervaded the atmosphere. Gentle footsteps could be heard after bedtime; small packages could be seen at each door—it was the night before Christmas.
- Sat. 25—Christmas Day. Early morning carols floated through the air. The many pleasant remembrances from friends and loved ones brought much joy to those who remained in school for the holidays. Thanks be to Steele Smith for the good Christmas dinner.



NATIONAL EXCHANGE BANK

Only National Bank in Anderson

Member

FEDERAL RESERVE BANK SYSTEM

SPURGEON-BAUM COMPANY

21 W. Eleventh St. : : Anderson, Indiana

REEVES PHOTO CORP.

Wishes the Class of '27

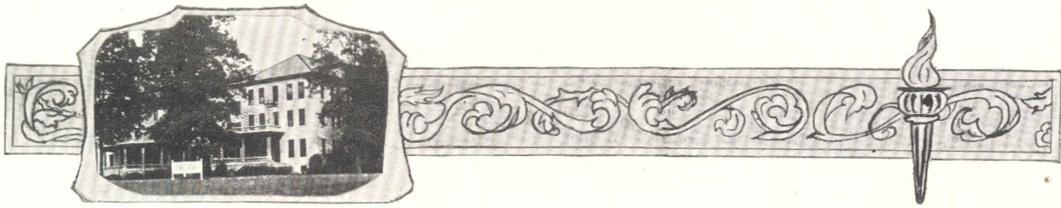
Success and Happiness

READ-CANADAY CO.

WHOLESALE GROCERS

1018 Main Street

Phone Main 60



Lest We Forget—Continued

Thur. 30—Our vacation days were made more enjoyable by the splendid piano recital given by Gerald Smith. Thanks, Gerald.

JANUARY

Mon. 3—The students are returning. They really seem glad to be here.

Sat. 8—"I've got a baby brother!" yelled David Jenkins, as he rushed wildly thru the halls. The eleven-pound boy arrived just in time to enroll for the new term of school work. He has exceedingly strong lungs.

Tues. 18—Brother Monk was with us for chapel. He said that America was progressing so rapidly that we would be somewhat shocked if we could return to earth a few years later and see the changes. Burd Barwick and Faith Stewart were with us. Burd gave a thrilling account of Sister Stewart's healing.

Fri. 24—The Middle-year Class presented the play, "William Tyndale's Translation of the Bible," which gave us a greater appreciation for our Bible and of those who translated it for us.

FEBRUARY

Fri. 4—Sister Birdie Smith gave the students an entertaining lecture on "Social Relations."

Sun. 6—A number of the students attended the Student Volunteer Conference at Indianapolis. All of them received a greater vision of the call of the Master.

Tues. 8—Sister Ludwig brought us a real message on the "Deeper Life."

Sat. 12—Big hearts, little hearts, red hearts, and pink hearts were much in evidence. St Valentine paid us another visit.

Sun. 13—The annual revival has begun. Brother Lykins is small, but how he can preach!

Tues. 15—Brother Morrison wrote a letter to tell how happy he was to be away from us for a while. We wish him a pleasant vacation and rest.

Thur. 17—Peter Krogh had a special birthday dinner.

MARCH

Fri. 4—Brother Lynn's interesting account of his past life was very much enjoyed by the students. We appreciate Brother Lynn and his message in song.

Fri. 11—Brother Adam Miller's stirring message made us to realize that there were greater things to be done by us in helping to prepare the way for the coming of our Lord.

Wed. 16—We have just heard of the new arrival at the home of Nick Zazanis. Nick says the young son preaches every night.

Thur. 17—"Wasn't that the hardest thing you ever saw?" "H'mm! that was easy." "Who were the 'wise' in 1 Cor. 1:20?" "Oh, my! I didn't have sense enough to say that." "I never saw such a thing as that in my book." It was examination day at the Seminary.



KREUSCH CO.

*Ice Cream &
Beverages -*

ANDERSON, INDIANA

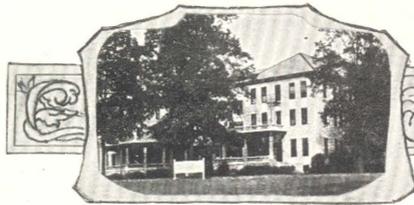
"It's Pure — That's Sure"

We wish to thank the
Senior Class for
their patronage
This Year
and we wish them a
Happy and Prosperous Future

Coca-Cola
TRADE MARK
REGISTERED

'Phone 228

EAT A PLATE OF ICE CREAM EACH DAY



Lest We Forget—Continued

- Fri. 18—March is generally an exciting month and this year it was not an exception. A pretty wedding took place in the Sherwood apartments. Miss Fannie Fry and Curtis Noble embarked on the sea of matrimony, and left immediately for their home in Oklahoma.
- Fri. 25—Brother J. Lee Collins gave us an interesting account of the Scope trial which was held in Dayton, Tennessee. He was present at the trial and was able to give an accurate account of the proceedings.
- Sat. 26—Brother A. B. Frost entertained the general science class with a profitable lecture on "the Application of Scientific Facts and Principles in Illustrating Spiritual Truths." Last fall Brother Frost donated to the school his laboratory equipment, which was highly appreciated by the faculty and students.
- Tue. 29—Brother Rowe was in our midst again. He is still advocating the work method, and strongly advises that no lazy man enter the ministry.

APRIL

- Fri. 1—The piano recital given by the music department was one of the best we have had.
- Fri. 8—Gymnasium classes are discontinued, and the tennis fever is spreading rapidly.
- Wed. 13—Hamed Motawi told his experiences as a Mohammedan convert in chapel service. God bless brother Motawi and give him success in his labors.

MAY

- Fri. 20—Brother Clausen and his music students demonstrate the value of the work method.
- Fri. 27—The Music Department gives its final recital, which is always appreciated by the community and friends of the Seminary.

JUNE

- Wed. and Thurs. 2, 3—Final examination. A tinge of sadness creeps into each heart at the thought of parting days. This sadness is turned into joy when each graduate finds his place in the great harvest field of the Master.
- Fri. 3—Junior-Senior Banquet.
- Sat. 4—Senior-Faculty picnic. A chance to forget schoolroom dignity.
- Sun. 5—Baccalaureate Sermon by our pastor, Brother Gray.
- Tue. 7—Commencement exercises. Address by A. T. Rowe.



TAGGART BAKING CO.

Want Something Good?

—EAT—

CERTIFIED

and

WONDER BREAD

TAGGART BAKING CO.

DR. FRANCIS M. WILLIAMS

Physician & Surgeon

.....
YOUR DOCTOR
.....

401 FARMERS' TRUST BUILDING

Telephone 1442W

Congratulations Seniors

THE GROUP PICTURES IN THIS ANNUAL

Were Made By

FORKNER'S STUDIO

West Side Square

W. R. Forkner

Otis R. Forkner

POST OFFICE CAFE

"A Good Place To Eat"

HOME COOKED FOODS

Served Courteously

Pleasant Surroundings

16 W. ELEVENTH ST.

ANDERSON, IND.

NOT CLOTHES AT THE LOWEST PRICE
BUT THE BEST AT THE PRICE

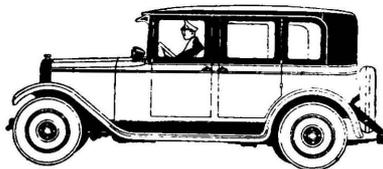
Bing's
O.P.C.H.

DEPARTMENT STORE FOR MEN

Selz Shoes—Worthy Companions to
Bing's Better Clothes

WHEN YOU ARRIVE IN ANDERSON
CALL FOR YELLOW CAB

PHONE
91



PHONE
91

TAXI

*Cabs, Baggage and
Light Hauling*

DAY AND NIGHT SERVICE

The World for Christ



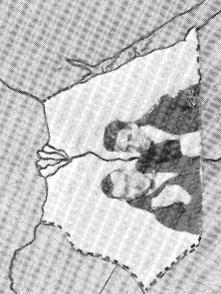
In Christ there is no East nor West,
 In him no South nor North;
 But one great fellowship of love
 Throughout the whole wide earth.

In him shall true hearts everywhere
 Their high communion find;
 His service is the golden cord
 Close-binding all mankind.

Join hands then, brothers of the faith,
 Whate'er your race may be,
 Who serves my father as a son
 Is surely kin to me.

In Christ you meet both East and West,
 In him meet South and North;
 All Christly souls are one in him
 Throughout the whole wide earth.

- the Overseer



Best Wishes

ANDERSON'S GROCERY
and CAFETERIA

Ice Cream—Groceries—Fresh Meats

Phone 4724

Celia Anderson } Props.
Fred Schneider }

502 Union Ave.

Member—American Chiropractic Assn.
and N. Y. S. C. S.

If-U-Want-2-Keep-Smiling-C-Seeley

ARLINGTON J. SEELEY
CHIROPRACTOR

14 Years Experience

Office Hours Daily, Except Sunday: 3:00 to 4:30 P. M. Other Hours by Appointment

417 Central Avenue

Anderson, Indiana

WITH BEST WISHES

To

ANDERSON BIBLE SCHOOL AND SEMINARY

From

Lee F. Hunt, M. D.

550 Farmers Trust Bldg.

DIETZEN'S

CORN-TOP BREAD



CONVENIENT FOR SANDWICH MAKING

FARMER'S TRUST CO.

4%

ON SAVINGS

BANKING

INSURANCE

WESLOW'S—THE WHITE HOUSE

A Complete Department Store for ALL

WE INVITE YOUR PATRONAGE

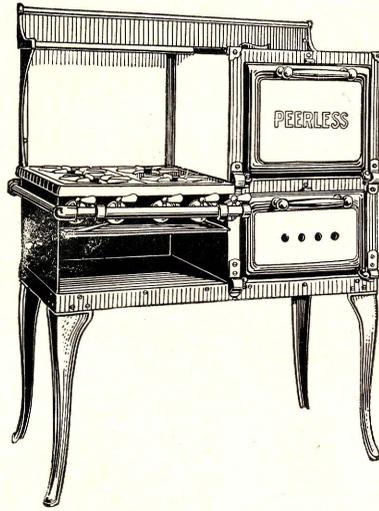
Women's and Misses' Coats, Dresses, Millinery, Lingerie, Hosiery,

Silks, Wash Fabrics, and Men's Wear

9th and Meridian

Anderson, Ind.

HOME OF BETTER FURNITURE



12th at
Meridian

Stein-Canaday Co.
HOME OF BETTER FURNITURE

PHONE
633

142

Phones

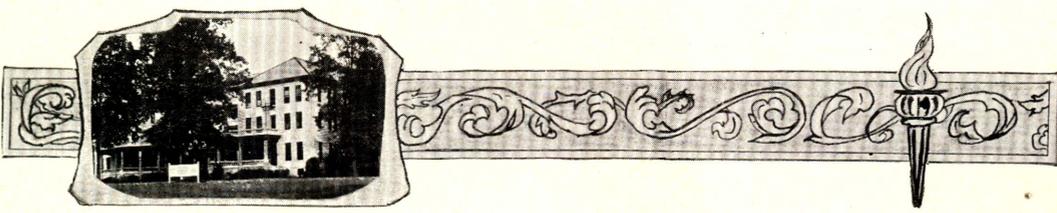
143

J. W. BAILEY CO.

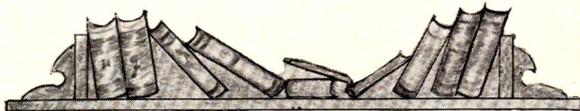
COAL AND COKE
BUILDING MATERIALS

1521 Jackson St.

Anderson



Autographs



"Cleanliness is Next to Godliness"

Therefore Call

HIGGINS THE CLEANER

Who

KLEANS
LOTHES
LEEN

Our Slogan:

*"As Good As the Best
Better Than the Rest"*

Phone 1763

317-19 Cottage Ave.

KAUFMAN HARDWARE CO.

Wholesale and Retail

LIGHT AND HEAVY HARDWARE

Paints, Varnishes, Tires and Auto Supplies

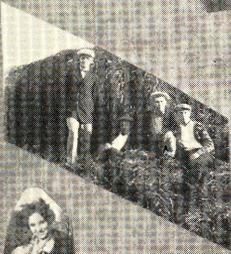
Anderson, Indiana

Seventh and Meridian Streets

Phones: 409-410



Odds and Ends



DICK'S PIES

SATISFY

1749 Meridian

Anderson, Ind.

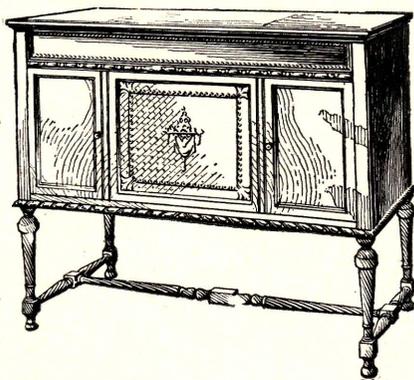
Phone 1119

THE NEW EDISON

LONG PLAYING

PHONOGRAPH

*No
Distortion
No
Needles*

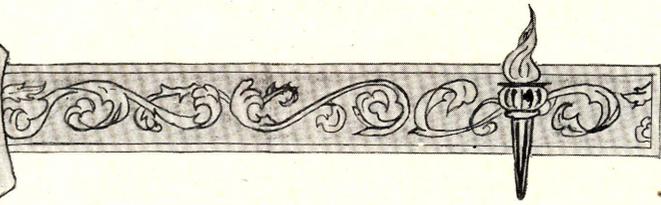
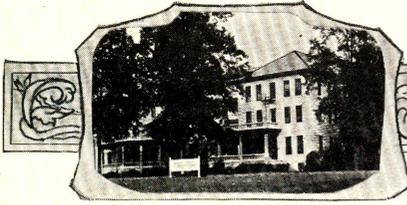


*40
Minute
Records*

FISHER'S MUSIC STORE

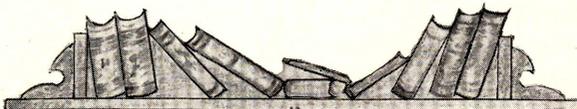
W. Side Square

Anderson, Ind.



Famous Sayings of Famous People

- Bro. Clausen—It'll soak in bye and bye.
R. R. Byrum—A preacher ought to know something.
Bro. Morrison—I enjoy my school work during vacation.
Bro. Olt—I really don't know what the questions will be.
Mrs. Olt—Sister Sanders is the best teacher in school.
Bro. Sherwood—Have you seen my wife?
Mrs. Sherwood—Have you seen my husband?
Lena Berry—The mail has been distributed.
Miss Weigle—Not an evening is open.
Mrs. Fansler—Vir-GLN-ia!
Hamed Motawi—I wish I was dead.
Ben. Jenkins—He's a big boy!
Bro. Cheatham—I've had a roaring fire all day.
Willard Wyer—Oh my! Ain't that the truth now?
Grace Monk—Oh! Give me your ticket, I punched too much.
Sister Koglin—Because the Greeks wanted it that way, I guess.
Bro. Seeley—What you need is an Adjustment.
R. Olek—Such a policy!! Mine's better.
C. Simerly—If your food is properly cooked, you'll need no insurance. Buy aluminum ware.
H. H. Ward—Lillian!
Mrs. H. H. Ward—Hutchins!
J. Richardson—It is, so to speak, like this; that is, if it were this way, it would be like that.
William Tubbs—I'm not so sure about that.
Harl Johnson—I wish I weren't so dumb.
John Kane—What I want to know is this.
Sylvia Klemme—How are you, my dear?
Clarence Peyton—How's that?
Bro. Kissel—Bless your ol' heart.
Edgar Busch—Yes SIR!
Eunice Cortner—Will you do this for me?
John Newhaus—Bro. Byrum, where will you find a woman twice as smart as I?
H. G. Montague—Let's go to gym.
Mrs. Montague—We must have more demonstration.
William McCreary—Montgomery translates it this way.
Walter Haldeman—Are you taking this point into consideration?
F. Parker—Hey, feller.
Helen Percy—Working with Juniors is a pleasure.
Alfred Pontious—I'm going to develop my voice.
Clarence Daly—I ain't so dumb.
Harold Auker—(4 A.M.) do re mi fa sol la ti do-o-o-o-
Charles Becknell—I never cut a poor head of hair yet.
Paul Cook—My! My! Brother!
Sam Nachtigal—It reads better in the German.
William Fleenor—Have you ever seen a more beautiful baby?
George Johnson—Would you like to see these pictures of the Levant?
George Blackwell—I'm about the best I've seen.
Dennis Larabee—Have you ever had a ride in my Ford?
John Lackey—I never was in a place yet where I couldn't get acquainted.
Amy Lopez—Oh dear! Oh dear!
Any one after Exam.—I know, only I never thot.



Ford

THE UNIVERSAL CAR

Higher Education Proves

THAT BETTER QUALITY AND LOWER PRICED TRANSPORTATION ARE BUILT IN ALL FORD PRODUCTS

HUNTER MOTOR CO.

Phones: 58—2107

Anderson, Ind.

8th and Jackson

EAST SIDE DAIRY

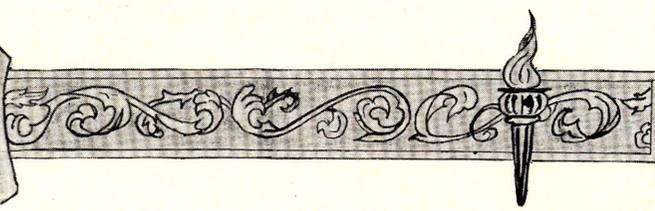
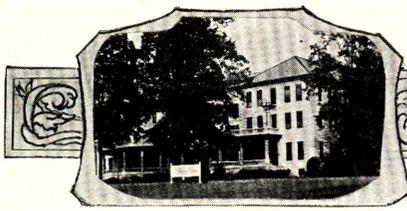
E. C. Hardacre

WE INVITE YOU TO VISIT OUR NEW PLANT

Once a Customer Always a Customer

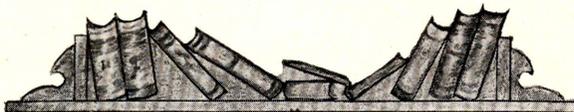
1009 Central Avenue

Anderson, Ind.



What Alumni Are Doing

1. Jessie Kleeberger—Editor of the Young People's Friend and of the Shining Light. Anderson, Ind.
2. J. Frank Shaw—Missionary to the West Indies, but home on furlough. At present, doing Church Extension Work in Omaha, Neb.
3. Anna Koglin—Professor of New Testament Greek and Director of Home Study Division in Anderson Seminary, Anderson, Ind.
4. Stella Weigle—Dean of Women and Matron of the Anderson Seminary.
5. W. J. Bailey—Missionary to British East Africa.
6. Elver Adcock—Assistant Treasurer of the Church Extension Board and General Editorial Work.
7. Burd Barwick—Missionary to India. Home on furlough.
8. John Kane—successful pastor in South Anderson, Ind.
9. Karl and Hazel (Grill) Kreutz—Missionaries to China.
10. Ernest and Martha (Moore) Bleiler—Missionaries to India.
11. L. Helen Percy—Sub. Editor of the Gospel Trumpet.
12. Mary A. Renbeck—Doing secretarial work for the Secretary of the Foreign Missions Board.
13. Walter Haldeman—Secretary of the Sunday School Board and Editor of the Sunday-school quarterly.
14. Nellie Olsen—Missionary to Jamaica. Has recently opened a Training School for native workers.
15. Warren and Alvina Roark—Missionaries to Barbados, B. W. I.
16. Thomas Ramsey—Built up work in Island Falls, Maine.
17. Hyacinth Hudson—City missionary in Portland, Oregon.
18. Dale Oldham—Evangelistic singer, Indianapolis, Ind.
19. Mona Moors—Missionary to India. Charge of Shelter work.
20. Violet Marsh—Assistant Editor of Young People's Friend and Shining Light.
21. Mamie Wallace—Missionary to India. Secretary to Bro. Heinly.
22. John S. and Twylla Ludwig—Missionaries to Africa.
23. Mack M. Caldwell—Dean of the Southern Bible Institute, Augusta, Georgia.
24. Pearl Johnson—Pastor in Raub, North Dakota.
25. Faye Swick—Assistant Pastor at Charleston, W. Va.
26. Ruth (Fisher) Murray—Missionary to Africa.
27. Mrs. Lura (Shield) Reynolds—Assistant Superintendent of Gospel Trumpet Company's Branch House, and Assistant Pastor at Atlanta, Ga.
28. John and Dora (Gerig) Batdorf—Charge of work in Freemont, Texas.
29. Walter and Daisy (Hardacre) Shriner—Charge of work in Belding, Michigan.
30. Rolla and Helen (Lewis) Schultz—Pastor at Logansport, Ind.
31. Myrle and Leila (Martin) Cross—Charge of work at West Point, Pa.
32. Mary Stolsig—Colporteur. Pastor at Sioux Fall, S. Dak.
33. Walter Schrock—Pastor at LaGrange, Ind.



Wellington Milling Co.

MILLERS AND GRAIN DEALERS

Mills and Elevator

1515 to 1521 Central Avenue



FANCY PATENT

ANDERSON



INDIANA

STYLE AND COMFORT

ARE IN STEP
IF YOU WEAR
OUR SHOES.

WILLIAMS SHOE STORE

West Side Square

CLAYTE SELLS & SON ORVILLE SELLS

FUNERAL DIRECTORS

ANDERSON

PHONE 131

HIRSCH
SHOE
STORE

HIRSCH
SHOE
STORE



A Sensitive Nerve screams in protest

when crowded by a bone
pushed out of place. Nature
hastens to the rescue with
a protective corn or callous,
which—heaven witness!—
is almost unendurable! !

Buy Shoes and Appliances

HIRSCH
907 Meridian St.

Anderson Banking Company

and

Anderson Trust Company

10th and Meridian Streets



Appreciate the business and enthusiastic support of the students and faculty of the Anderson Bible School and Seminary.

Our continuous growth and prosperity is due to our many satisfied patrons plus our strength, ability and willingness to serve.

GRAND LAUNDRY CO.

*We give you quality and service with our
fleet of White Trucks*

LEAVE YOUR BUNDLE OF LAUNDRY WITH
MR. RUDOLPH E. SCHIEWE AT SCHOOL

Phone 26

Cor. 7th and Meridian Streets

WELLINGTON AND SON

Sells Real Estate

FIRE AND AUTOMOBILE INSURANCE

364-66 FARMERS TRUST BLDG.

PHONE 380

*Emerson Says - Heaven is a
State of Mind - the ability to
find Happiness from within.
I won't say you can't get to
Heaven without glasses - but
I will say you cannot at-
tain much happiness if your
eyes are bothering you.*

Forrest W. Freeman

FREEMAN OPTICAL CO., 16 E. 10th ST.



The Good Teacher

*The Lord is my teacher,
 I shall not lose my way.
 He leadeth me in the lowly paths of learning,
 He prepareth a lesson for me every day;
 He bringeth me to the clear fountains of instruction.
 Little by little he showeth me the beauty of truth.
 He taketh me by the hand to the hill-top of vision,
 And my soul is glad when I perceive his meaning;
 In the valley also he walketh beside me.
 In the dark places he whispereth to my heart.
 Even tho' my lesson be hard, it is not hopeless,
 For the Lord is patient with his slow scholar;
 He will wait awhile for my weakness,
 And help me to read the truth thru fears.*

SELECTED.



*If We Can't Save You Money on Your Clothes
We Don't Want Your Business*

THE HOME OF HART SCHAFFNER & MARX CLOTHES
STETSON & MALLORY HATS, MANHATTAN AND ENRO SHIRTS,
AND NETTLETON SHOES

You not only get QUALITY here, you get the newest styles and patterns, too.

SCHUSTER BROS., O. P. O.

8th and Main Streets

The Quality Corner

The Store of Greater Values

ANDERSON, INDIANA

BYRKETT FURNITURE CO.

Rugs, Stoves, Linoleums, Phonographs

Okeh Records

XXXXXXXXXX

ATTRACTIVE PRICES

LIBERAL TERMS

Phone 19-W - 1110-1114 Main Street

KINLEY'S

5—FOOD STORES—5



We Sell Those Delicious

PERFECTION CRACKERS AND COOKIES

No Charge for Delivery

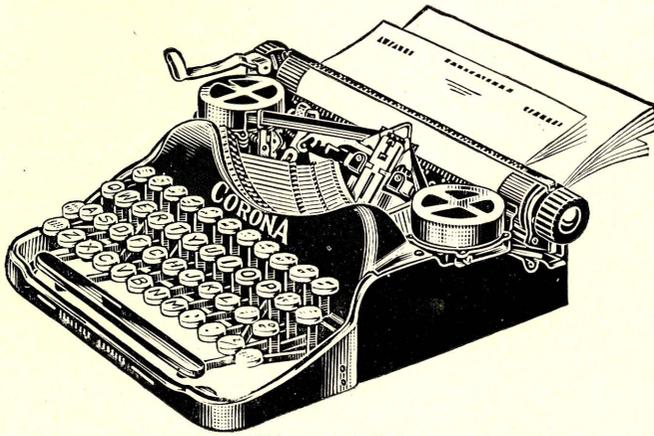
Service and Satisfaction Always

Gates

EVERYTHING

FOR EVERY WOMAN

Typewriters Sold, Exchanged & Repaired. Rebuilding & Repairing. All Work Guaranteed.



Phone 4584

Ervin Typewriter Exchange

Agent for
Corona Portable and Royal Typewriters

12 W. Tenth Street

Anderson, Indiana

Compliments of

WHITE FROST ICE COMPANY

5th and Main

Phone 80

OUR ICE IS PURE

Compliments of

E. G. VERNON

A Friend of the Students

The Department for the Blind

Has Three Worthy Endeavors—

IT PUBLISHES THE INTERNATIONAL SUNDAY-SCHOOL LESSON FOR THE BLIND.

IT PUBLISHES THE GOSPEL TRUMPET FOR THE BLIND, A MONTHLY RELIGIOUS PAPER.

IT PUBLISHES BOOKS FOR THE BLIND, AND MAINTAINS A FREE CIRCULATING LIBRARY.

Thousands of calls from blind people come to us for literature. We have been severely limited in a financial way.

Since this phase of the work of the church is almost wholly dependent upon donations, we solicit your support that worthy blind people hungry for some ray of light and truth may be supplied with good gospel literature.

DO YOU HAVE A BLIND FRIEND?

Why not subscribe for a periodical he can read and enjoy in his great solitude?

Or write to our librarian and have your friend supplied with good reading material from the free circulating library.

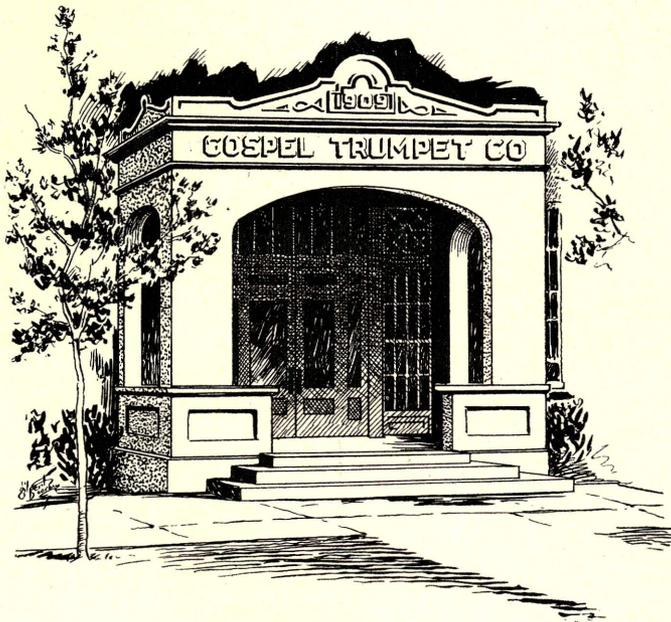
*“Our greatest happiness comes from
making others happy.”*

SEND ALL DONATIONS AND INQUIRIES TO

GOSPEL TRUMPET COMPANY

DEPARTMENT FOR THE BLIND

ANDERSON, INDIANA



THE HOME OF CHRISTIAN LITERATURE

WE WISH TO THANK THE SENIOR
CLASS OF 1927 FOR THEIR PATRONAGE
OUR SINCERE WISH IS THAT YOU WILL
BE A SUCCESS THROUGH GOD IN HIS
GREAT VINEYARD.

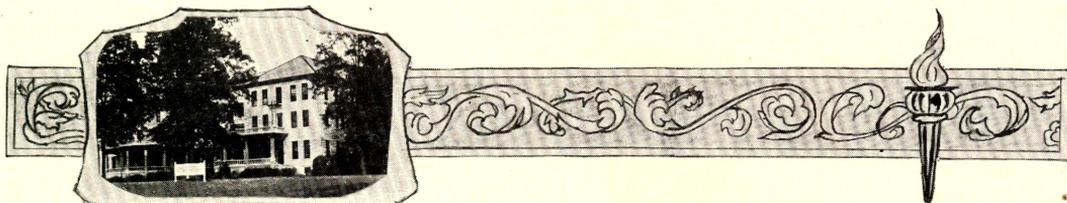
At Your Service in the Years to Come

GOSPEL TRUMPET CO.
PRINTERS-PUBLISHERS-BIBLICAL LITERATURE

ANDERSON, INDIANA

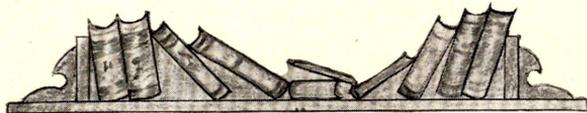
POMONA, CALIF., 7th St. and Garey Ave.
KANSAS CITY, MO., 2616 East 15th St.

804 Edgewood Ave. N. E., ATLANTA, GA.
10 South Seventh Ave., YAKIMA, WASH.



Enrollment

Abbott, L. Roy	Indiana	Goodrick, I. Kirk	Oklahoma
Adcock, Arlie E.	Missouri	Green, Russell R.	California
Adcock, Elver F.	Indiana	Gregg, Audra B.	Oklahoma
Adcock, Ethel R.	Iowa	Gregg, John H.	Oklahoma
Alexander, Perry	Indiana	Grice, Archie J.	Indiana
Allport, Mary D.	Ontario	Gritzmacher, Victor J.	Wisconsin
Anderson, Mabel E.	Minnesota	Guyer, Esther	Ohio
Auker, Harold Charles	Minnesota	Hagen, Carl C.	South Dakota
Aumann, Lillian E.	Illinois	Hagen, Purnie B.	Texas
Bailey, Forrest C.	West Virginia	Hager, Rebecca H.	North Dakota
Barlett, Jacob F.	Indiana	Haldeman, Walter S.	Indiana
Bathauer, Samuel F.	Indiana	Hall, E. Louise	Oklahoma
Bauch, Lillian S.	Illinois	Hall, LaVaughn	Oklahoma
Beahm, Clarence H.	California	Hall, Wiley H.	Oklahoma
Beamer, A. Clair	Pennsylvania	Handy, Raymond C.	Pennsylvania
Beamer, Sara	Pennsylvania	Hanes, Flora F.	West Virginia
Becknell, Eldo	Indiana	Hansen, Helen T.	New Jersey
Belk, Lonnie	Mississippi	Harp, Harry L.	Indiana
Beltz, Paul	Ohio	Hartselle, Cecil	Alabama
Black, Ruby	Ohio	Hassler, Emil	Indiana
Blackwell, George W.	Kentucky	Haun, Roy A.	Nebraska
Bolt, John	Minnesota	Hawley, Laura H.	New York
Bottemiller, Lydia E.	Minnesota	Hawley, Wm. J.	New York
Boyd, Mae	Indiana	Helms, Gertrude M.	Indiana
Boyer, Elsie I.	Pennsylvania	Henry, Grace G.	Indiana
Boyer, Esther M.	Kansas	Hiebert, Henry	Manitoba
Bradshaw, Violet T.	Oklahoma	Hobbs, Ruth V.	Wisconsin
Brookover, Opal F.	Barbados	Hoffman, Lilly L.	Colorado
Brookover, Zella	Barbados	Hunter, Mary K.	Indiana
Brooks, Lawrence	Indiana	Irons, D. Hubert	Jamaica
Bunte, Viola	Illinois	Irvine, W. Elza	Kansas
Burd, Clarence E.	Indiana	Jenkins, Benjamin	Indiana
Busch, Edgar L.	Saskatchewan	Jernigan, Dallas D.	Mississippi
Cassady, Bessie M.	Oklahoma	Johnson, Geo. W.	Indiana
Cassady, Willard J.	Oklahoma	Johnson, Harl H.	Michigan
Chew, Byron F.	Michigan	Johnson, Virgil R.	West Virginia
Clement, Betty G.	Illinois	Kane, John H.	Indiana
Coburn, Velma M.	Indiana	Kardatzke, Carl H.	Ohio
Cogswell, Myra G.	Maine	Keith, Flora E.	Ohio
Collins, Mona B.	Indiana	Keller, Daisy E.	Iowa
Cortner, Eunice E.	Indiana	Kemp, L. Jeannette	Indiana
Cook, Paul, W.	Maryland	Kendall, Roy D.	South Carolina
Cummins, Vera	Indiana	Kissell, Charles	Alabama
Dailey, Clarence A.	Kentucky	Klemme, Sylvia M.	Oklahoma
Dallas, Erma	Indiana	Klingsell, Marie	British Columbia
Dallas, William	Indiana	Koehn, Selma	Oklahoma
Darabon, Louis	Indiana	Koglin, A. Edwin	Minnesota
Davis, Bernice	Texas	Krebs, Irene	Illinois
Davis, J. Franklin	Texas	Kroeker, Abraham H.	Oklahoma
Denniston, Otha C.	Kentucky	Kroeker, Cornelius	Oklahoma
Dierolf, Merle M.	Pennsylvania	Kroeker, Mary	Oklahoma
Dinnsen, Catherine, M.	Washington	Krogh, L. Peter	Washington
Egert, Chester W.	Michigan	Kurtz, Frances H.	Wisconsin
Fansler, Benjamin	Virginia	Kurtz, John A.	Wisconsin
Ferguson, Josephine	New York	Lackey, John T.	Kansas
Ferree, D. Otto	Indiana	Larabee, Dennis T.	West Virginia
Fleenor, Wm. A.	Indiana	Laucamp, Esther N.	Indiana
Fluck, Clara M.	Pennsylvania	Lawson, Elmer E.	Indiana
Fluck, Sophie M.	Pennsylvania	Lindell, Edith O.	Oregon
Fry, Fannie M.	Oklahoma	Lindell, Julia A.	Oregon
Gemmer, Theophil A.	Indiana	Livingston, Helen	Indiana
Goerz, Henry J. K.	Indiana	Long, Ruth	Oklahoma
Gombanis, George H.	Indiana	Lopez, Amy K.	Jamaica
Goodrick, Alpha L.	Illinois	Lord, Clifton H.	California
	Oklahoma		



Quarantine

Sickness

REINHOLD D. OLEK

Insurance Counsellor

Phone 2016 A. B. S. Bldg.

Accident

Life Insurance

W. S. SHIRK

Artist in Watch Repairing

We carry a nice line of
watches and clocks.

932 Meridian St.

Phone 3385

DR. R. E. RITTER

Dentist

1111½ Meridian Street

Phone 620

J. L. PALMER & CO.

FURNITURE

STOVES

RUGS

1219 MERIDIAN STREET

Eversharp Pencils, Parker Pens & Pencils.

Books, Magazines, Papers.

Sporting Goods, Fishing Tackle.

ANDERSON NEWS CO.

901 Meridian Street

S. J. STOTTLEMYER

Physician

PHONES } Res. 3915
 } Office 411

ROGERS ELECTRIC CO.

"Everything Electrical"

Frigidaire

Pure Protection Life Insurance

DANIEL SCHEMMER

INSURANCE ADVISOR

A. B. S. Bldg.

A Policy for You

MEN ECONOMIZE!

In Two-Pants Suits—Tailored to your measure.

\$25.00 to \$50.00

The extra pair doubles the wear. Fit and workmanship guaranteed.

SUPERIOR WOOLEN MILLS COMPANY, TAILORS

Cor. 10th and Meridian Sts.

H. J. HEAD, Manager

If its cut flowers or potted plants for every occasion

Try "KLUS FLOWER SHOP"

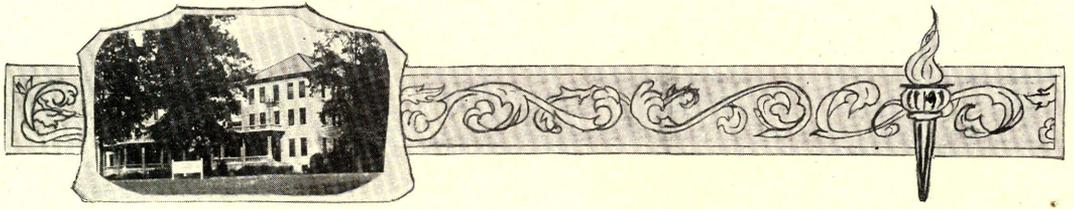
East Side Square

Phone 308

or "GREENHOUSES"

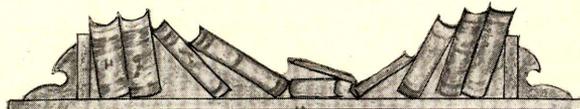
630 High Street

Phone 126W



Enrollment

Ludwig, Fern	Indiana	Roskoski, Augusta	Kentucky
Lumm, Arthur	Indiana	Ross, Lydia F.	Saskatchewan
Lyngklip, Edith E.	Wisconsin	Ross, Lynford, J.	Illinois
McCreary, W. Burgess	Indiana	Rowe, Luella G.	New York
McKinney, Flonnie E.	Kentucky	Salibian, Araxia	Syria
Marshall, Glen E.	Indiana	Salibian, Mihran	Syria
Marti, Edward	Iowa	Sanders, Mabel	Indiana
Marti, Susie	Iowa	Sanders, Roy	Indiana
Martin, Brown E.	Idaho	Santos, John	Illinois
Martin, Earl L.	Indiana	Schaeffer, James	Pennsylvania
Masters, Ira J.	Oregon	Schemmer, Daniel	Illinois
Masters, Martha M.	Oregon	Schild, Russell	Minnesota
Meier, David	Oklahoma	Schiewe, Rudolph	Colorado
Meyer, Ruby E.	Texas	Schiffner, Elsie	New York
Miller, Laura	Missouri	Schmidt, Daniel	Saskatchewan
Miller, Lloyd A.	British Columbia	Schminke, Zoe	Indiana
Monk, Grace J.	Alabama	Schneider, Hannah	Colorado
Monroe, D. S. Warner	British Columbia	Schutjer, Martin	South Dakota
Monroe, Ethel B.	British Columbia	Seasholtz, Blanche	Pennsylvania
Monroe, George C.	British Columbia	Seeley, Arlington	New York
Montague, Martha M.	Mississippi	Seeley, Ruth	New York
Montague, H. Grady	Mississippi	Roger, Harold	Iowa
Moore, Lyman M.	Indiana	Simerly, Cecil E.,	Nebraska
Morgan, Alverta P.	Indiana	Simerly, Darie	Nebraska
Morgan, Lavera C.	Indiana	Slacum, Edna	Maryland
Morgan, William B.	Missouri	Smith, Arthur	Nebraska
Morrison, Dolly	Indiana	Smith, Birdie M.	Indiana
Motawi, Hamed A.	Egypt	Smith, Lena G.	Pennsylvania
Nachtigall, Sam	South Dakota	Snyder, Peter M.	Illinois
Nead, Cora Bell	Ohio	Spaar, Mabel L.	Illinois
Neuhaus, John	Illinois	Springer, Gertrude	Illinois
Newman, Charles O.	Indiana	Steinke, Edward	Indiana
Newman, Vernie	Indiana	Steinke, Reinhold	Indiana
Nicholas, Ernest	England	Steinke, Gottlieb	Indiana
Nichols, Helen	Illinois	Stevenson, Mary	Alabama
Nichols, Tom G.	Illinois	Stevenson, Robert L.	Alabama
Nobles, W. Curtis	Oklahoma	Swart, Gilbert E.	Ohio
Norris, Hattie M.	New York	Tabakian, John	Egypt
O'Daniels, Rena	Indiana	Tafolla, Annie	Texas
Olek, Reinhold	North Dakota	Tafolla, Eloise	Texas
Olt, Adeline M.	Indiana	Tellinghausen, Tena	South Dakota
Owen, Walter D.	Illinois	Terry, Laura A.	Minnesota
Paris, Charity I.	West Virginia	Theodorou, Constantinos	Illinois
Paris, Robert E.	West Virginia	Thomas, Clarence A.	Missouri
Parker, Irvin F.	Florida	Thomas, William	West Virginia
Patterson, Elsie L.	Indiana	Thompson, Ada	Indiana
Patros, Anna	Illinois	Thompson, Edgar	Georgia
Percy, Helen	Indiana	Tront, Kathryn	Illinois
Peterson, Herbert	Nebraska	Tubbs, William H.,	Nebraska
Peyton, Clarence A.	Indiana	Tucker, Isaac	Indiana
Phelps, Grace A.	Indiana	Tucker, Pearl	Indiana
Pontious, Alfred E.	Michigan	Ward, H. Hutchins	Indiana
Popp, Solomon	Kansas	Ward, Lillian	Indiana
Powell, Andrew J.	Pennsylvania	Weigle, Stella	Indiana
Powell, Bessie C.	Pennsylvania	Wells, Earl E.	Indiana
Powell, Lloyd E.	Indiana	Wiebe, Lena	Manitoba
Ratzlaff, Anna	South Dakota	Williams, Sanford	Kentucky
Renbeck, Mary	Indiana	Wilsie, Ethel	Minnesota
Richardson, Beulah	Indiana	Wilson, Elva E.	Oklahoma
Richardson, Joseph	Indiana	Withers, Birdie M.	Indiana
Rimmke, Helen	Illinois	Wright, J. Harvey	Indiana
Ritchhart, Marianna	Colorado	Wright, Ruth M.	Georgia
Ritchhart, Samuel	Colorado	Wyer, Willard	Missouri
Roark, Roy L.	Ohio	Young, Edith	North Carolina



ROYAL STAR FOOD PRODUCTS



Home of Unusual Foods

In your journey through life you have our
best wishes

McMahan & Leib Co.

Anderson, Ind.



an old sign

but a Modern Bank

