

The NEWSLETTE . Echoes from Bryan Hill

Vol. VII

NOVEMBER, 1941

No. 2

WDOD Programs

Through the kindness of Rev. T. Perry Brannon, well-known radio revivalist of Chattanooga, Bryan University provides special music and the regular speaker for the Monday morning hour of Radio Revival over station WDOD.

Dr. Harris H. Gregg, Professor of Bible at the University, and nationally recognized Bible teacher, is the regular speaker for the University program, unless, as seems all too frequently to be the case, he is out of the city to hold services in the East, Middle West, or elsewhere. He is very much in demand in several of the larger cities of the country.

Singers and musicians are provided from the University student body and include both the regular Bryan University Gospel Singers and especially-trained groups and soloists, both vocal and instrumental. Musical offerings, always bringing a strong Gospel testimony themselves, are frequently enlarged upon through the personal testimony of the singers.

Accompanist for most of the radio hours is Miss Julia Anna Yancey, of the University faculty. Dean D. W. Ryther is commentator.

CAMERA CLUB ORGANIZES

Get that picture! Steady—hold it, please!

These and similar phrases of command and entreaty will soon be filling the fall air around Bryan University, if the Camera Club makes good its threat to have each member an able snap-shooter and picture-producer. Despite the present lack of dark-room facilities, it is hoped that opportunity may be had for much actual experience for each club member in the art of developing and printing pleasing snaps.

It is to this purpose that the newly re-organized club has elected to the presidency Manford Cain, to the vice-presidency, Samuel Hemberger, and to the secretary-treasurer's position, Helen Harrison.

Again dividing honors, as well as tasks, Dean Ryther and Professor Fish will guide the club in its theory and practice.

Who is Sam?

Just who is Sam? Last year Statistical Sam climbed a ladder, rising so many rungs for so many dollars, the dollars representing the gift income of the University each month. This year, instead of climbing a ladder, Sam is traveling around the country, pushing forward one mile for each dollar sent to the University as a gift.

The distance shown on the map in NEWSLETTE represents 25,000 miles, the budget for the year being \$25,000. Each month Sam is moved ahead as many miles as dollars are received in gifts from subscribers and new friends. As he is moved forward along the light line marking his highway, the portion already traveled is made heavier and stands out as a definite road. Sam can be found at the end of this dark line each month in a pose somewhat characteristic of the impression his progress has made on him.

That his travels and letters at least hint at naturalness is evidenced by the fact that some of our readers have taken him to be a real individual, a kind of special field representative. But not so—he is entirely pictorial, a fictitious personage whose progress depends upon the actual giving of University supporters. Watch him cover the miles as you send in your financial help.

LYCEUM PROGRAM

Just why college students, who rise to one bell, eat to the tune of another, enter and leave classes at the ringing of still others, and, in fact, live a life of bells, bells, bells—why, we say, such students should derive such enjoyment from learning the history of these same instruments one may well wonder. That is, he may wonder until such time as it is his pleasure to hear the famous Messick Bells, as presented in concert and lecture by Clarence Messick and his assistant.

Coming to the University as another Austin Davis presentation, Mr. Messick and his helper gave an educational exhibition both unique and instructive, different and entertaining.

Students Honored

Five students have received the singular honor of being nominated by the faculty for places in *Who's Who Among Students in American Universities and Colleges*. This publication is used and consulted by personnel managers of America's largest companies and has been the *open sesame* to excellent opportunities for many young men and women.

Nomination to the honor and final election and listing in the volume are based on character, leadership, scholarship, and potentialities of future usefulness to business and society. Not only must a student be a scholastic leader, he must also take part in the extracurricular activities and prove himself capable in all fields of college life.

The students nominated are Lola Goehring, Eileen Hartschuh, Jesse Humberd, Warren Oliff, and Leonard Winstead, all members of the Junior class, excepting Mr. Oliff, a Senior.

Students still in the University whose names will appear in the "formerly elected" division of the publication are Leona Wilson and Grace Levengood.

PRESIDENT AND DEAN ATTEND ASSOCIATION MEETING

President Judson A. Rudd and Dean D. W. Ryther recently spent two days in Knoxville, attending the annual meeting of the East Tennessee Education Association. Of particular interest, they reported, were the sessions of the college department, at which they heard addresses from leading educators of the South and East.

A very informative and enlightening address by Prince Otto of Austria marked one of the high spots of the meeting and proved to be an attraction to the several thousand listeners present. There seemed no doubt in the mind of the speaker that the Allies would triumph in the present conflict and that the now occupied territories would be partially, if not largely, responsible for that victory.

THE NEWSLETTE

Grace Levengood.....Editor
Jesse Humberd.....Make-up Editor
Ruhe Rudd.....Reporter
Mrs. L. E. Fish.....Alumni Reporter
D. W. Ryther.....Adviser

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NOVEMBER, 1941

—*God Above All*—

DOES GOD TEACH?

PRESIDENT JUDSON A. RUDD

Is God teaching today? Are we being taught of God? Are we learning thoroughly the lessons taught? Are we making practical use of—are we practicing—the lessons taught? The answer to the first question is an emphatic "Yes." I wish that we might say "yes" as emphatically to the rest of the questions, but man falls short of the glory and perfection of God.

How can we go to school to God? Only blood-bought members of His family can attend and can understand. He asks us to take Himself, the Spirit of God, as our teacher, and the details of our life and environment as our laboratory material. God will teach us about Christ, crucified, buried, risen, ascended, and coming again. Christ is the key to all wisdom and knowledge. He is the Truth, He is the Light, and He is not only the Life, but He is Life. God will teach us that we are in Christ and that Christ is in us. The Spirit of God will explain ourselves, history, our world environment, and that which is to come. He will help us to relate every detail of our lives to our life in Him. As a result, our lives will be harmonious as to purpose, conduct, and results.

There is no text-book like the Bible. It is the Book. No one can neglect studying the Bible without being pitifully ignorant about the most vital and weighty issue of life, time, and eternity. There is no teacher like the Spirit of God. He only "will guide you into all truth." With the teacher and the text-book we are most adequately prepared for the laboratory of life. If we are to give thanks in everything and be anxious in nothing, no person nor circumstance enters or affects our lives except ordered or permitted of God as materials for the patterns of life which we are weaving collective-

Continued on Page 4

Walking in The Truth

H. O. VAN GILDER, D. D.,
Pastor of Temple Baptist Church,
Portsmouth, O.

In both his second and third epistles, John is writing about "the Truth."

In each epistle, the emphasis is upon the believer's relationship to the Truth. As, in his first epistle, John speaks of walking "in the light" to describe the life that is illuminated, controlled and governed by the light of the Word, so, in the second and third epistles, he employs the expression, "walking in Truth" to represent the same idea (2d, v. 4; 3d, v. 3).

In the second epistle, the walk in Truth is contrasted with that which involves doctrinal error. In the third, it is contrasted with ecclesiastical error. The similarity of design in these two epistles causes them to fall into much the same pattern, or outline. For want of space, we shall give here the outline of the second epistle only.

I . . . WALKING IN THE TRUTH INVOLVES A FELLOWSHIP OF LOVE, (1-6).

1. *Its Extent* (i. e., the extent of the fellowship) is hinted in v. 1, where John says: "Whom I love in truth, and not I only, but also all they that have known the truth." There is a breadth of fellowship in the Truth which ignores common lines of cleavage in the human family, as racial, political, social, denominational, economic, etc., and embraces all those who are in the sweet bonds of Christian Truth.

2. *Its Inspiration* (v. 2), "for the truth's sake." Many whom we would not naturally love for their own sake, we can and must love for the Truth's sake.

3. *Its Center* (v. 3), "the Lord Jesus Christ, the Son of the Father, in Truth and love." Put Christ at the center of your fellowship, then let all within that fellowship keep close to Him and they will find themselves close to each other.

4. *Its Obligation* (v. 4, 5). Loving each other, maintaining a fellowship of love, is obligatory and not optional with the believer.

REQUESTED ANNOUNCEMENT

Without obligation other than to help others, will every reader of the little book, DAILY LIGHT, send his name and address to Box 248, Corvallis, Oregon, U. S. A.?

5. *Its Definition* (v. 6). The fellowship of love, of which John speaks, is not a matter of mushy sentimentality, but is controlled and limited by obedience to the Word. And this leads logically to the second section of the epistle, wherein we learn that:

II . . . WALKING IN THE TRUTH EXCLUDES A FELLOWSHIP WITH ERROR, (7-11).

1. *The Error of Those Who Deny Christ's Coming* (7, 8). The translation "is come," in the 7th verse, is misleading. The Greek employs the present participle, which is correctly represented in the Revised Version: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh."

One may have fellowship with those who differ with him about the program of future events, but the true believer can have no fellowship with the one who denies that sometime, somehow, Christ will return *en sarki*, "in flesh." "This is the deceiver, and the antichrist."

The denial of Christ's bodily return springs from disbelief in His bodily resurrection. He who denies the one, denies the other, a denial which no born-again one will be capable of making.

2. *The Error of Those Who Desert Christ's Teaching* (9-11). For "transgresseth," read "goeth onward," and for "doctrine" read "teaching," and you will see that you have here God's answer to those "advanced thinkers" who affect to despise the teachings of Christ, and who brand those teachings as "outmoded," "Jewish," etc. With the latter part of v. 9, compare John 14:23. Does it not seem that John must have had this saying of Christ in mind?

In the 10th and 11th verses we have God's rebuke of those who encourage and support the false teachers. To encourage in any manner a false teacher is to become "partaker of his evil deeds." On this basis, we fear that many believers whose personal views are quite orthodox will share the judgment of false teachers, in part at least, because of their pacifist, middle-of-the-road compromise with, or actual support of, institutions and men who destroy the faith.

October Gift Receipts

549	\$ 1.00	606	5.00	663	8.89	123	1.00
550	3.50	607	.25	664	38.52	724	5.00
551	2.75	608	1.00	665	8.26	725	5.00
552	1.00	609	1.00	666	5.00	726	1.00
553	2.50	610	5.00	667	1.00	727	25.00
554	100.00	611	10.00	668	1.00	728	20.00
555	1.00	612	5.00	669	25.00	729	10.00
556	1.00	613	10.00	670	1.00	730	2.00
557	1.00	614	1.00	671	5.00	731	5.70
558	5.00	615	5.00	672	8.00	732	2.00
559	5.00	616	5.00	673	10.00	733	5.00
560	1.00	617	5.00	674	3.00	734	2.00
561	5.00	618	2.00	675	39.00	735	50.00
562	5.00	619	5.00	676	10.00	736	2.00
563	12.00	620	2.00	677	5.00	737	1.00
564	15.00	621	25.00	678	5.00	738	1.00
565	2.00	622	2.00	679	25.00	739	1.00
566	10.00	623	2.00	680	2.00	740	5.00
567	1.00	624	5.00	681	5.00	741	5.00
568	1.00	625	2.50	682	5.00	742	6.00
569	2.00	626	5.00	683	5.00	743	3.00
570	5.00	627	1.00	684	5.00	744	2.00
571	1.00	628	5.00	685	5.00	745	.50
572	1.00	629	3.00	686	2.00	746	1.00
573	2.00	630	5.00	687	5.00	747	1.00
574	1.00	631	24.00	688	3.00	748	3.00
575	1.00	632	5.00	689	5.00	749	2.00
576	1.00	633	1.00	690	1.00	750	1.00
577	2.00	634	5.00	691	5.00	751	1.00
578	1.00	635	8.68	692	5.00	752	3.00
579	1.00	636	10.85	693	2.00	753	1.00
580	1.00	637	5.00	694	15.00	754	1.00
581	5.00	638	2.00	695	2.00	755	10.00
582	15.00	639	20.00	696	3.00	756	2.00
583	1.00	640	5.00	697	3.00	757	2.00
584	5.00	641	3.00	698	2.00	758	2.00
585	10.00	642	5.00	699	5.00	759	1.00
586	10.00	643	29.35	700	2.00	760	5.00
587	1.00	644	50.00	701	15.00	761	2.00
588	1.00	645	2.00	702	3.00	762	2.00
589	5.00	646	5.00	703	2.00	763	2.00
590	5.00	647	10.00	704	5.00	764	5.00
591	10.00	648	1.00	705	2.00	765	2.50
592	1.00	649	3.00	706	2.00	766	40.00
593	50.00	650	5.00	707	1.00	767	5.00
594	10.00	651	1.00	708	2.00	768	10.00
595	10.00	652	10.00	709	2.50	769	1.00
596	2.00	653	25.00	710	1.00	770	5.00
597	10.00	654	10.00	711	1.00	771	16.00
598	1.00	655	1.00	712	1.00	772	1.00
599	25.00	656	20.00	713	1.00	773	1.00
600	3.00	657	15.00	714	5.00	774	5.00
601	2.00	658	1.00	715	1.00	775	10.00
602	1.00	659	10.00	716	5.00	776	1.00
603	1.00	660	1.00	717	5.00	777	1.00
604	2.00	661	3.00	718	22.75	778	1.00
605	5.00	662	9.70	719	25.00	779	1.00
			720		1.00	780	1.00
			721		25.00	781	15.00
			722		5.00	782	50
						788	3.00
						Total	\$1,606.70

"Thanks"

Says Sam

Howdy, Folks:

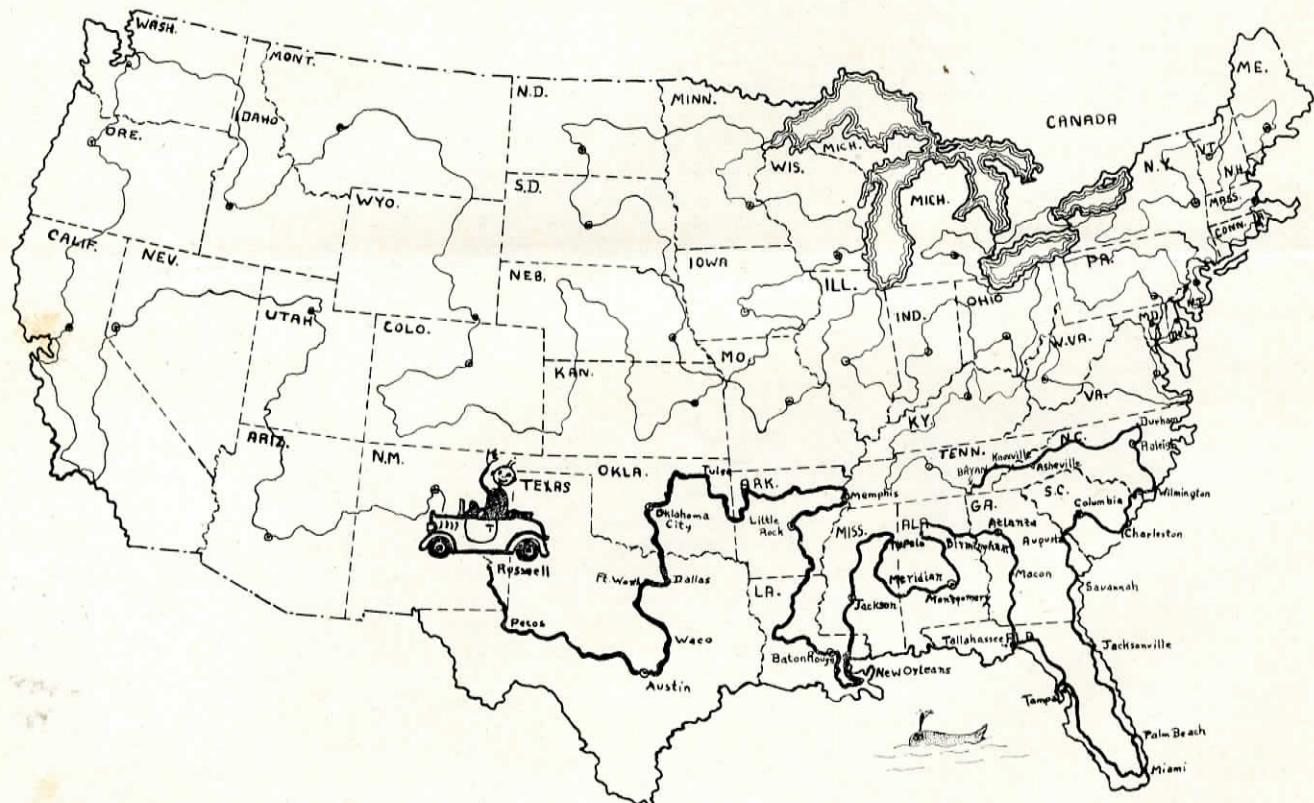
And much obliged for the good shove you gave me this last month. Why, I scooted clear across Arkansas, through Oklahoma, down into Texas, and out again into New Mexico, where I stopped for gas and oil. As you can see for yourself, I'm back in the car, in good spirits, and waving three cheers as I prepare for the November dash across more country. Wonder how far I'll get this time.

I'll tell you what—when I hear from the folks in Dayton and they tell me all about what those young folks are doing—well, it just makes me want to step on the gas for all she's worth. When a fellow knows he's working for something worth fighting for, it sorta gets into his heart, and keeps him pushing that old car right along.

You'd feel that way, too, if you could meet those young folks. Let's keep traveling for them. Let's make it 2,000 miles th's month!

Yours for many miles,

Sam



Alumnus Writes

China Inland Mission,
Kiangtsing, Szechwan, China,
September 21, 1941.

Dear Bryan Hill Friends:

Sprawling high along a hillside across the Yangtze, two miles from our city, is the village of Two Roads Mouth—called thus because here separate the ancient stone-slab ‘roads’ which lead, the one northwest to Chengtu, and the other northeast to Chungking. For two years the Nanking Municipal School for Deaf, Dumb and Blind has “refugeed” in this village. Among the seventy students and teachers are twelve or fifteen Christians, most of whom are blind. Every Sunday afternoon two or three of us cross the river to have a service with these precious trophies of His Grace.

Last Sunday, besides me, there were two Chinese brethren who went over, Young Hsieh, a student of the Ninth National Middle School, and Pastor Ko, a most versatile and gifted man from Anhwei province. After the service we told the students we were having a meeting on the street before returning to the city. Would they like to help? At the invitation, smiles lit up the windowless faces and there was a chorus of affirmatives.

Hand in hand, the students picked their way along the stones which make up the “street” of a Chinese market, up and down irregular steps, now steering around puddles, now narrowly missing the ubiquitous open drain.

Arriving at an old temple, whose open courtyard was the most spacious spot on the street, we stuck up chorus sheet and poster on the wooden boards across the front, which shield from the weather the score or more idols within. As the crowd began to gather outside his sanctum, a stooped little old priest peered through the door, his wizened head sticking turtle-like out of faded blue robes, his face a study of ignorance and superstition. In China today, the temples are, to a large extent, public property, and the priesthood does not have absolute control of them.

In opening the meeting, Pastor Ko spoke of the Christian faith of Sun Yat-sen, the founder of the Republic, and of Chiang Kai-shek, China’s present leader, and how they have not only brought religious liberty nationally, but also an example of Christian faith, personally, to the multitudes of China.

The Lighter Side

The following is taken from the Dayton Herald. The “Hustling Druggist” is F. E. Robinson, the Chairman of the Board of Trustees.

BLACKOUT—Just what lies ahead was forcibly brought home to many folks in Dayton this week when the business district went into a forced “blackout”—not because some enemy might drop explosive bombs but to guarantee that plane production might keep the pace necessary to keep the enemy on the other side of the Atlantic. At 8 o’clock Dayton looked almost like 3 a. m.—hardly anyone on the streets, store windows dark, the town practically deserted. But it is better this way than to be hiding in some underground dugout wondering if our property was being blown to bits. A lighter side of the picture was the “Hustling Druggist” who dug out the old lamps and lanterns to light his show windows. That’s the spirit—a little ingenuity and a saving sense of humor.

Hsieh and I spoke briefly, then Pastor Ko gave the main address. He did not have to go far afield for his illustrations—only to the wine and tea shops opposite, where it is the usual thing for gambling, drinking, cursing, and scheming to go on from morning till night, and to the bunch of small boys in the corner of the courtyard who were gambling with copper coins to the enjoyment of the spectators and the annoyance of the speaker. “We are all sinners,” said the pastor in his strong voice, “even children. Do you see those boys there gambling? Is it not because they have a sinful nature?” At this, a man, leaving the crowd, stepped over to the copper-gamblers, and dispersed them.

Of those who took part in the meeting, all had been saved in the last year, except the pastor and myself. And all were from occupied China, borne to the west on the flood of war refugees.

It was a meeting not soon to be forgotten—the message of peace and safety being proclaimed to those with homes whole and families intact, by those driven from home and separated from loved ones—the Gospel of salvation and victory being published by those blind in body to those blind in heart.

Sincerely, in Christ,
RALPH TOLIVER

Alumni Notes

A recent letter from Lloyd Wilson, ’36, says that he continues as Educational Director with the C. C. C. at Townsend, Tennessee, in the Smokies.

From James Darrell, ’39, comes belated good news telling of his marriage in November, 1940, to Miss Helen Downs, of Townsend, Delaware. He writes, “We are housekeeping in an apartment; at present I am employed by the Test Department of the Wall Rope Works, Beverly, N. J. I have enjoyed hearing from the graduates of W. J. B. U. via the NEWSETTE.”

Ruth Dawson, ’40, writes of an extensive trip which she and her mother are taking, having left from their home in Lost Creek, West Virginia, the first of November, to visit relatives in Oklahoma City, stop over at the Grand Canyon, and then go on to San Pedro, California, to see Ruth’s brother, who is in the navy. From there they go to Seattle, Washington, for a visit with friends before returning home.

Mrs. John de Rosset (Agnes Copeland, ’36) and Mr. De Rosset have been frequent campus visitors since they moved from Plainfield, New Jersey, to Tennessee.

Surely something interesting has happened to some of the alumni who haven’t written in months—or is it years? Tell us about it—that we may tell others.

Word has been received of the marriage of Bill Kerr, ’39, and Miss Ruth Braddock, of Warsaw, Indiana. Congratulations, Bill, and welcome, Ruth, to the Bryan family—we’re glad to have you join the fellowship!

DOES GOD TEACH?

Continued from Page 2
ly and individually for time and eternity. If we neglect the study of the Book and the guidance of the teacher, life becomes hopelessly complex and futile.

The President of Bryan University needs to be taught of God. This is true of anyone and everyone connected with any and every educational institution, teachers as well as students. The one with the greatest responsibilities, the one with the least spare time, needs most to be taught of God. One needs the wisdom of God not only for problems persistently demanding solution, but for things that will become problems. Only in an attitude of need and humility can we expect divine instruction.