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# Texas Christian University BULLETIN

*December, 1934*

## A Handbook for Education Day

Prepared by the President

*Remember Education Day Sunday, January 20, 1935*

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# *Texas Christian University Bulletin*

## *AN INTRODUCTORY WORD*

**W**E are sending out this Handbook in answer to an urgent demand on the part of our pastors and churches who desire to have material at hand whereby they can interest their churches and make them more conscious of the existence and needs of Texas Christian University. We believe a larger number of churches are becoming more vitally interested in Texas Christian University than ever before, and they have given our Field Representative, Brother Chas. H. Morris, the assurance that they would place T. C. U. in their Church budgets or take an offering on Education Day, the 21st day of January.

In this connection we want again to present him to our churches and commend him for the fine work he has been doing in the last six months in securing students and cultivating good will, understanding, and a closer fellowship between the churches and the University. Brother Morris will spend the greater portion of his time for the next six months on the financial interests of the University, contacting churches; having conferences with pastors and church boards, urging the support of the churches financially through the budget or free will offerings. He is also authorized to approach any individual donor who might be interested in making a gift to T. C. U. for building, endowment, annuities, current support, scholarship funds, wills, bequests, and any other appropriate way by which the donor may desire to further the interests of the great cause of Christian Education. We heartily recommend Mr. Morris' work, and enthusiastically urge the churches to receive him truly as our ambassador to the Brotherhood of our great Southwest. We believe there was never a greater demand for Christian Education. We fully realize that it takes more than charter provision denominational auspices or published curricula to make a college Christian. It must be definitely allied with great movements and ideals, moral integrity, social justice, and world brotherhood. That which makes an institution Christian is not the forms it observes or the creed it recites, but the spirit of the institution itself, an institution which incarnates the program of Jesus Christ.

A church college must be intensely Christian but not sectarian. It must be loyal to the recognized fundamentals of the Christian faith. It must hold to the existence of a personal God possessing will and intelligence. Otherwise it propagates a mechanistic and pantheistic conception of the universe. It must, therefore, regard the Scriptures as the Word of the Eternal God—inspired from above as the Spirit spoke in holy men of old in times past, and these latter days in the person of His Son, Jesus Christ. Where they speak they must become the end of all

controversy and our final authority in all matters pertaining to faith and doctrine—this in contradistinction to literature created by men and decrees of ecclesiastical councils. A church college must hold to the divinity and deity of the Lord Jesus Christ in whom both the individual and the social order find redemption by the way of the mystery of the Cross. Otherwise we are left to an ethical redemption in which every man is a law unto himself.

Because we believe that T. C. U. has such a program, we offer you this handbook and urge you to lay the cause of this great institution upon the heart of your people.

*All offerings for Christian Education from Texas, Louisiana, and New Mexico should be sent direct to*

TEXAS CHRISTIAN UNIVERSITY  
FORT WORTH, TEXAS

#### PHILANTHROPY'S IMMENSE ENTERPRISE

Of our 907 colleges and universities, 526 are supported by voluntary gifts and private foundations. Students and teachers at these colleges supported by private philanthropy are equal in number to the entire population of the city of Washington, D. C. Our philanthropic enterprise, that is, our agencies and institutions which are supported by voluntary gifts, is a vast undertaking. It includes, for instance, 210,000 churches. In many Christian nations the churches are supported in whole or in part by taxation, but in America they are supported entirely by the voluntary gifts of people who wish to support them. If these churches were set side by side, they would occupy a continuous strip from New York to Los Angeles, a "Bible Belt" which would be worthy of even Mr. Mencken's attention.

The *Home*, the *Church* and the *Christian College* must cooperate together, each making its full contribution for the bringing in of the Kingdom of God. The emphasis in the future will be upon the product of the church college rather than upon its buildings, endowment and property holdings. The future college will be judged by its fruits as these are found in the men and the women who go out from sacred halls.

## An Urgent Message to the Pastors, Officers and Members of the Christian Churches of Texas, New Mexico and Louisiana

THE Texas Christian University and the Brite College of the Bible make an earnest appeal to the churches of their educational territory to have a proportionate share in the offerings of these churches. The cause of Christian Education is both basic and imperative.

For sixty-two years Texas Christian University, with its lofty ideals, has been pouring its warm life-blood into the veins and arteries of this imperial commonwealth of our great Southwest. It is justly proud of its achievements and the great outreach of its influence. Today there are nearly 3,000 graduates, many of whom are in places of distinction in social, professional, political, and commercial life of the world. There are 25,000 ex-students, and we trust thousands of prospective students who are turning their eyes with interest toward Texas Christian University and who have faith in her noble idealism and who appreciate her high educational standards. T. C. U. has contributed not only great character values but citizenship values as well. Our student body this year approximates 1,000 young men and women from eighteen states, two foreign countries, and over one hundred high schools. There are transfer students from fifty colleges. Last year over one hundred trained teachers went out into the profession. Fifteen different religious faiths are represented. What a mighty impact these young people will make upon the citizenship of our country and what a tremendous influence is also exerted by the faculty members upon these young men and women. In the midst of the many and profound changes that are taking place in our American life, we believe that Texas Christian University is needed to preserve the highest ideals, to emphasize the principles of freedom in thought and in action, to provide for the training and development in a well-rounded personality in our young people, and to stimulate and inspire them to greater service and make for herself an ever-enlarging place in the promotion of moral and spiritual values of life. We are, therefore, urging that the church must co-operate with the University for the building of a better world. We believe that the emphasis should be on the product and not on buildings, endowments, and property holdings; that T. C. U. must be judged by its fruits as these are found in the men and women who go out from its sacred halls.

It is obvious that the perpetuity of the University depends on the good-will and gifts of the churches. In the last ten years no special call has been made. We have asked only for current support through the budgets of the churches. In response to the urgent appeals, we have made through our conventions, the *Courier*, educational bulletins, personal let-

ters, and visits to the churches, the financial response has been relatively small. There has never been the slightest desire on the part of the administration to urge the support of one constituent college above another, but since the Brite College of the Bible, for ten years has been drawing on the treasury of the University annually for \$25,000 to \$30,000, and since it is no longer financially possible for the University to do this and continue to maintain itself, we are urging as never before both the justice and the necessity of our churches coming to the rescue before it is too late.

The need for the support for T. C. U. is most imperative, yet the response has been meager. Last year T. C. U. spent over \$36,000 for work credits for students, \$6,095.06 for general and special scholarships, and for advances and scholarships for the Brite College of the Bible, \$14,511.22. These are all educational concessions for which we should have some source of income in our annual budget. Obviously we do look to our endowment and gifts from our churches to make appropriations possible. In the last twelve months our income from the churches was only \$2,322.83.

#### DEAN COLBY D. HALL URGES THAT THE CHURCHES MUST ACT AS IF T. C. U. WERE A CHURCH COLLEGE

"T. C. U. is a church college. It was founded and nurtured by men devoted to the ideal of character education through the Christian College. It has been the child and concern of our church conventions for years.

T. C. U. is a church college. The students and faculty know it; many a policy is set, many a question answered by this fact. Fort Worth knows it, and much of the local attendance is influenced by this fact. The college world knows it, and respects it as an educational institution and as a church college.

Do the churches know it? one is inclined to wonder, on looking at the total annual contributions from the churches.

Does your church support T. C. U. like it were its church College?

Suppose you look up your churches' record? Ask the pastor, ask the missionary treasurer.

When the magnificent Mary Coutts Burnet Estate came to T. C. U. it produced the feeling among our church people that their gifts would no longer be needed. That is a state of psychology very natural but very dangerous.

It is time now for that psychology to be dead. The plain fact is that the income from the Burnet Trust—depleted like all other business, is \$24,000 a year, as the audit shows. For several years it was much larger. Now that it is down is the time for the churches to come to the rescue.

The property of the Burnet Estate is all intact. When land values return its income will be enlarged again.

Will the churches permit T. C. U. to suffer during this time?

The surest way to keep T. C. U. from being a church college is to let something else do all the financing of it."

#### DR. L. N. D. WELLS, MEMBER OF THE BOARD OF TRUSTEES, WHOSE CHURCH IS A LEADING SUPPORTER, SPEAKS A TIMELY WORD

"Recently I was in touch with a tremendous success, which caused an institution to ultimately fail. I need not go into the history of this incident, but I would call attention to the fact that the very fine bequest made to Texas Christian University might easily be a calamity, rather than a blessing. Very many of our people felt when the Burnet gift came that there was no further need of church support for our University.

The other day my eye fell upon a report which showed that only ten or a dozen of our Texas Churches gave anything to the support of T. C. U. last year. This is our school . . . this school needs the money.

It would be difficult for me to think of a greater calamity, so far as our education is concerned, than that T. C. U. should have sufficient money that it would not be necessary for the churches to make contribution. Unless we help and help regularly, we will lose the consciousness that T. C. U. is our educational institution. For us to lose consciousness of this would be calamitous.

Put T. C. U. in your budget for 1934, whether the amount is small or large. You ought to be a regular contributor to our college."

#### DR. L. D. ANDERSON RAISES AN INTERESTING QUESTION: "THE BOARD OF TRUSTEES: BENEFACTORS OR BENEFICIARIES?"

"College trustees are human and sometimes err. Their mistakes are justly subjects of criticism. Sometimes trustees are censured when their acts are wise; because critics also sometimes err. Trustees, though fallible, do their honest best. They are not seeking their own profit, but that of the institution and the Cause. They are not beneficiaries of the school they direct; but benefactors. The faculty, student body, alumni, and Brotherhood of Texas should know somewhat their obligation to the Board of Trustees of Texas Christian University, past and present. These men made possible the institution. They saved the day in many a crisis. They gave of their time and thought and money when others would have permitted the school to close. Personally these men would have profited had they refused to serve as trustees, or retired after a brief term of service. But they are devoted to the Cause. They believe in the institution, desire its prosperity and progress, and are willing to support it with both their money and their lives. They invite thoughtful sugges-

tions. They welcome constructive criticism. They need whole-hearted coöperation. They might appreciate an occasional rose among the brick-bats. They did not apply for their places on the Board; but were conscripted. They are benefactors, not beneficiaries."

**PROF. E. W. McDIARMID, HEAD OF PHILOSOPHY DEPARTMENT, TELLS  
WHY THE CHURCH SHOULD SUPPORT THE CHRISTIAN COLLEGE**

"Back of the State University is the Legislature with ample funds for its support; back of the privately operated college is the ample endowment provided by some generous philanthropist; back of the church college stands the Christian Church. It has no other means of support—no other source of supplies. When support from the churches in the land is not forthcoming, the church college is placed in a precarious position. This is exactly what has transpired within the past few years. The hands that once most generously gave for Christian Education have slackened their support and no other 'good angels' have appeared. There is a serious mistake in reasoning on this subject of the support of Christian colleges. It seems to be generally believed that after a college has acquired a campus, with suitable buildings provided by a loyal constituency, and is safely launched upon its career, it can then take care of itself without further help from its friends. A handsome building is given, but no money is provided for its maintenance. Promising students are directed to its portals, but scholarships for these worthy but poor students are not forthcoming. An enthusiastic church picks out one of her members for ministerial training, ships him off to college where tuition for ministerial training is nil, and promptly forgets that even free tuition has to be paid by someone. It should never be forgotten that once a church college is launched, the responsibility for its maintenance rests squarely upon the churches of the Brotherhood concerned. Our Methodist friends are patterns for all of us at this point, in that an appropriation for Christian Education is a part of the budget of every Methodist Church.

It is not an impossible burden upon the churches—this support of the church college. It can be accomplished without injury and with blessing to every church that participates in such offerings. Here is a strong church that regularly, year after year, contributes about \$1,000 to Texas Christian University. Here is another church, a very small church, that gives \$10 a year. Both churches are giving according to their ability. Let that faithfulness be exhibited by all of the 250 or 300 churches in Texas and the goal is reached, the problem is solved, and the church college will become in fact what it is in name, a college supported by Christian people.

This article is not to be considered a false alarm. The situation is most serious. The church college has entirely too much business being

transacted at its bank, and bankers are necessarily becoming more adamant. The question is—Shall church colleges continue as such, or must they consider other possible alignments, junior colleges, municipal universities or what not? Help in answering this question aright is most urgently requested from church people, and an answer taking the form of a substantial offering in the church budget for Christian Education would be the finest one possible.

Texas Christian University is greatly appreciative of the loyal support of the contributing churches—but the number of such churches is painfully small, if not scandalously so. Even our own alumni in Texas, ministering to churches, are with few exceptions apparently unconcerned about the plight of their Alma Mater. What is to be done?"

**THE PROBLEM OF FINANCING OUR COLLEGE IS A SERIOUS ONE**

Institutions of an educational and charitable nature everywhere, and almost without exception, are faced with a distressing problem.

Income from endowment has shrunk fifty per cent or more. Receipts from students are off twenty to thirty-five per cent.

Budget-balancing has occurred, leaving staffs in the majority of cases pinched, unhappy, spiritless—watching the best of their fellows (but only a few) make their exit to other institutions or to other fields of endeavor.

There has been considerable borrowing; but borrowers must pay back, must pay interest—and how? Borrowing affords relief only until interest time. Painful is the day of repayment.

The time is here for one of two courses.

Will institutions charge on the basis of actual costs; or will they organize continuous programs of appeal for annual contributions?

If fees and rates are raised now or soon, it is plain that these things will happen: Many institutions will close, bringing unemployment to thousands and the difficulties of readjustment. Millions of dollars worth of buildings and equipment will become idle and useless. Thousands of young people will be deprived of education; a far greater number will be deprived of adequate care in hospitals. Cities, states and nation, already staggering under unbearable tax burdens, will vainly attempt to meet the emergency.

The other course is to appeal for contributions (not on the grand scale of a decade back, for that would fail at this time, but on the annual basis)—a great many people giving relatively small sums, the aggregate of their giving, however, the difference between a bare existence and a decent living for men and women who comprise the staffs of institutions so befriended.

### THE RESOURCES OF THE KINGDOM ARE SUFFICIENT

Granting a curtailment in the giving power of the public, let us call to your attention the following facts:

People are spending much greater sums on amusements, travel, and personal adornments than they did a year ago.

During the first eight months of 1934 the American public bought half a million more automobiles than they did during the entire year of 1932.

The reopening of closed banks during the past year has released several hundred millions of dollars for use by depositors.

For eight months' period of the current calendar year, we have 1,014 improved dividend declarations, as compared with only 347 for the same period of 1933.

For the first six months of 1934 the net income of 28 major industrial groups was \$480,572,000 as compared with \$157,579,000 during the comparative period in 1933.

During the spring of 1934, community chest campaigns throughout the country secured 101 per cent of the amount raised the preceding year, as compared with community chest campaigns in the fall of 1933, which secured only 84.2 per cent of the amount raised the preceding year.

We raise the question whether the institution in which you are interested is receiving its proportionate share of these increased resources?

### ARE THE FINANCIAL AFFAIRS OF THE UNIVERSITY BEING MANAGED WITH EFFICIENCY AND FIDELITY?

Dan D. Rogers, one of our most successful and dependable business men, in reviewing our Annual Audit at the September Board Meeting said:

"It will be noted from the audit that splendid progress was made in the endowment account and the endowment income for the fiscal year was \$16,588.45—something like \$3,000.00 in excess of the year previous. In this connection I desire to point out to you the gift from the Texas Churches was only \$2,297.53—of this amount I should imagine approximately 85 per cent came from the First Christian Church of Fort Worth and the East Dallas Christian Church. While we have only \$2,297.00 in income, the University furnished ministerial scholarships to the Brite College of \$10,361.22, besides advancing \$315.00 in cash to the operations of the Brite College of the Bible. Surely something should be done towards having the Churches bear more of this load.

The Fine Arts Department is still losing money, although the deficit was somewhat reduced over the 1933-34 session.

The Book Store is operating at a slight profit, as is the Cafeteria. The Student Publications are about breaking even.

While the Athletic Department shows a deficit of \$11,690.00. It is to be borne in mind that the Athletic Department retired \$11,000 in Stadium Bonds during the year besides paying interest requirements of \$7,470.00. Contracts that the Athletic Department have on this year's schedule, with any kind of a break on two or three of the larger games, the writer feels they can not only retire the Bond indebtedness and interest, but take care of the expenses of the Department with very little loss.

One thousand eight hundred and sixty-four dollars income was realized from the various cottages surrounding the Campus, where heretofore they have been operated at a very great loss.

The University Post Office continues to operate at a loss, and it appears there is nothing can be done about this, unless the Federal Government would increase their appropriations, which does not seem likely.

The Civil Works Administration of the U. S. Government put into the University, \$6,135.96, covering work credits of the students which was of great assistance, and probably kept our deficit from being larger, or this figure going in to accounts or notes receivable, rather than having the cash to work with.

The balance sheet of the University would not look so bad if the accrued interest payable was eliminated, the amount being \$35,223. A greater part of this amount having accrued to the Burnet Trust.

The Audit Committee thinks the Business Manager has done a good job for another year, and if we can ever get our enrollment back to normal, there is no reason in the world why we should not operate currently at a profit, and retire some of the old indebtedness that had accrued when he took over the job."

### IS THE CHURCH RELATED COLLEGE WORTHY YOUR SUPPORT?

Approximately one-fourth of the present liberal arts students attend tax-supported institutions, and one-fourth attend the dozen or so large endowment colleges such as Harvard and Columbia. The other one-half are enrolled in the smaller independent colleges. This latter group of institutions numbers over six hundred. They were founded and are sustained chiefly by Christian philanthropy. When a student selects one of these colleges he is not drifting into a side eddy of American liberal arts education but launching out into the main stream.

The following representative facts answer the question:

Eleven of the last twelve Presidents of the United States had college training as follows: eight in small colleges with distinct Christian emphasis; two in large, independent universities; one in a small state university.

Of the nine justices of the Supreme Court of the United States (1930) eight had college training as follows: five in smaller colleges with distinct

Christian emphasis; one in a small state university; one in a small municipal university; one in a large independent university.

Of the forty-eight governors of states (1930) thirty-two had college training as follows: sixteen in smaller colleges with distinct Christian emphasis; nine in state universities; four in normal schools; three in large, independent universities.

Of the ninety-five United States senators (1930) sixty-four had college training as follows: thirty-seven in small colleges with distinct Christian emphasis; sixteen in state universities; seven in large, independent universities; four in normal schools.

Of the members of the national House of Representatives the college training of two hundred and sixty-nine is reported in "Who's Who" as follows: one hundred sixty-one in small colleges with distinct Christian emphasis; fifty-three in state universities; twenty-nine in large independent universities; twenty-five in normal schools; one in a municipal university.

Two hundred and eighty-one of the men admitted to full membership in the Methodist Episcopal ministry in 1926 had college training as follows: 81.1 per cent in nontax-supported institutions; 10 per cent in tax-supported institutions; 8.9 per cent attended both types of institution.

In "Who's Who" 1928-29 edition, there are 28,805 biographies of which 16,433 state that the individual received the bachelor degree from American institutions. The following summaries are quoted from an exhaustive analysis published in the November 1, 1930, School and Society:

"Considering further the actual numbers of representatives of the several colleges, the expectation would be that the larger universities would stand at the head of the list. But this is not the case. . . . There are only four state institutions in the first twenty, and in the entire list of 139 institutions the twenty-five state universities furnish only 21.6 per cent of the list."

### THE BRITE COLLEGE OF THE BIBLE IS THE WEST POINT OF THE CHURCH

No finer words of description could be applied to the Brite College of the Bible than those of Brother Chalmers McPherson:

"When L. C. Brite of Marfa decided to erect a building and to endow a chair for the beginning of a Bible College in connection with Texas Christian University, he persistently opposed the school's wearing his name, but the trustees asserted themselves, and it is the 'Brite College of the Bible.'

"The School, from its beginning, has been a college of the BIBLE. The members of the faculty have been and are unhesitatingly believers in Jesus as the Christ, the Son of the Living God. This with them is unquestioned. For centuries the evidence of its truthfulness has multiplied in

power. With this faith grounded in their soul, they have been eager to learn and to teach anything which does not contravene this one essential truth, because truth is never inconsistent with itself.

"The space for this article bars personal mention. Otherwise, the story of the devotion of the trustees, the diligence, harmony and loyalty in all members of the faculty (present company, of course, excepted), and the men and women who have gone from the classrooms of this institution into many departments of Christian service—that story, if told, would be a rich inspiration for all who love the Kingdom of Heaven among men and the new age as taught by the Lord, Himself. Men and women serving God and man faithfully in religious education, on mission fields, at home and overseas, in evangelistic labors and as pastors leading people to the truest living—these are fruits of your Bible College.

"That for which the Brite College of the Bible stands is essential to the highest ideals and best achievements. Physical strength, mental power, education, personal influence—whether in commercial or governmental or social or scientific or in any realm—often proves to be a dynamo for destruction when not under the direction of spiritual power and that power from on high. The supreme mission of the Brite College of the Bible is to help men and women in their higher sphere."

Our churches are absolutely depending upon our Christian Colleges for leadership. The Christian Church has given about one per cent of her sons and daughters to the colleges and have received back ninety per cent of the ministers and missionaries of the church.

### THE TRAINING OF AN EDUCATED MINISTRY IS PARAMOUNT

The education of preachers is the center of the church's interest. Each preacher student is given a scholarship of \$150.00 (aside from other concessions). These scholarships, in some years totaling as much as \$15,000 and more, besides other costs of Brite College, constitute one of our big financial problems. In previous years, the Texas Christian University income has borne this. Now it is unable to do so.

We are appealing to the churches to contribute the funds to provide for these ministerial scholarships. Some churches can pay for several; smaller churches may be able to take only a share in a scholarship.

Five scholarships.....	\$750.00
Two scholarships.....	300.00
One scholarship.....	150.00
One-half scholarship.....	75.00
One-third scholarship.....	50.00

If every church will respond to the amount which we are requesting, we can carry this item. If you fail, we can not see our way to get through this session without serious disaster. That is the real situation. Please

let us hear from you. Under the present plan, we are earnestly hoping that your church can take an assignment.

**FUNDS PROVIDED BY T. C. U. FOR THE MAINTENANCE OF THE  
BRITE COLLEGE OF THE BIBLE**

Summarizing for Five Years:

	Furnished by T. C. U. to the B. C. B.	Furnished to T. C. U. by the Churches.
1929-30 .....	\$40,687.38	\$3,162.35
1930-31 .....	35,610.24	3,413.91
1931-32 .....	31,606.29	3,068.02
1932-33 .....	18,084.29	3,873.81
1933-34 .....	14,343.19	3,426.15

Again we emphasize the need and value of Scholarships. We could easily have had five hundred more students in T. C. U. this year if we could have devised any way to have undergirded their tuition. It takes \$150.00 a year to pay the tuition of a student. T. C. U. has been giving this amount to her ministerial and scholarship students. Somebody must pay this; why not induce your church to join this fine fellowship. Every church that remits \$150.00 will be accredited as the supporter of a scholarship.

**OFFERINGS AND GIFTS FROM OUR TEXAS CHURCHES TO  
CHRISTIAN EDUCATION (1923-33)**

Year	No. Churches	Amount
1923 .....	154	\$175,364.00
1924 .....	139	54,071.79
1925 .....	152	67,449.08
1926 .....	145	43,986.05
1927 .....	81	16,362.12
1928 .....	100	17,383.26
1929 .....	89	15,183.86
1930 .....	53	9,848.68
1931 .....	66	8,630.06
1932 .....	34	3,873.81
1933 .....	29	3,426.15

*Imperative Need of T. C. U. to Meet the Present Social and Religious  
Situation in the Southwest. Outline for an Educational Day Address.*

1. Our churches demanding a larger and more effective leadership. It can come from but one source. Schools founded and supported and responsible to the church loyal to the fundamental teaching. Bible—textbook of Christianity, sacramental religion cannot be officially taught in tax-supported schools. No education complete that does not go back to Jehovah for the beginning of wisdom.
2. The second imperative need—is to meet the rising tide of materialism. Neither Philosophy with reason or Science with test tube can find a real place for faith. Faith, hope, love are also realities and when reason reaches its last outpost on the way to origins and absolutes, these imponderables of religion still beckon us on.
3. Tax-supported institutions cannot meet the demands already. Close the church college and the state would have to organize 200 colleges, accommodating 2,000 students each—to meet the present need. Moreover, many of our high school graduates are too immature for complex life of a university. They have fewer contacts with professors. More opportunities of forming association of wrong sort. Need stronger religious influences in formative years.
4. Note also the contributions of laymen and ministers from these colleges. Lives of quality for brotherhood leadership—when professions and trades are supremely concerned, shall we be indifferent to the preparation of our leaders. Inadequate preparation means decadence in the pulpit, and decadence in the pulpit means decadence everywhere. There is also the problem of pastoral supply, 1,078 fewer preachers than there were 30 years ago. Forty per cent have no training, one-third of our churches have no ministry on Sunday, one-third have only one-half or one-fourth time, and only one-third have full time.
5. Character greatest need and asset of humanity. Training for great spiritual adventure. Four-fifths of our education out of the realm of pure science. Inspiration, art, beauty, imagination, and dreams—the things pertain to the soul are not in the scientific realm. Old and new interests American life.
6. Urgent need to guide our youth through bewildering and blinding light of progress. The new conception of civilization is seen to be the creation and transmission of spiritual or ideal values. Emphasis in business and industry based on teachings of Jesus. The world which modern youth faces—the principle of moral as well as physical gravitation. Modern life transcends all previous limits of knowledge, astronomy, biology, chronology, economics, mathematics, electrical forces, aviation—but none of these make us better men. We do well all things except the imponderable things which are of supreme importance. We need teachers winsomely attractive, who can see absolute relationship between religion and science, who will send out young people permeated with this dynamic.

We should be as profoundly interested in nature of the soul as the structure of the atom. We should take up as seriously the building of lives as we have shown in the immense engineering triumphs of the age.

“We are blind unless we see  
That in the human plan  
That nothing is worth the building  
Unless we build the man.”



HOW TO ANSWER THIS URGENT CALL OF THE HOUR

1. PUT T. C. U. IN YOUR BUDGET THIS YEAR for the amount designated and make a really serious effort to send the amount to the University from time to time. Your apportionment has already been sent, but we are mailing the amount from our office lest you may not have the former letter at hand.
2. PREPARE EARLY FOR OBSERVANCE OF EDUCATION DAY, the third Sunday in January at which time you should inform your congregation fully as to the perils and needs of the University, because they are both imminent and urgent.
3. ARRANGE FOR THE PRESIDENT OF THE UNIVERSITY, Dean Hall, Bro. Morris, our Fields Representative, or some other representative of the University to visit your congregation and to speak on the needs of T. C. U. Or better still, arrange a conference at your monthly board meeting at which time our representative may make known the needs of the college.
4. TAKE A FREE WILL OFFERING AND SEND IT to the college at once, if your church is not contributing to the University through the budget. It may be small, but it will help to cover some small account and will prove your willingness to have fellowship with us in the great cause of Christian education in this hour of great need.
5. ADOPT A MINISTERIAL SCHOLARSHIP. It takes \$150.00 a year to pay the tuition of a student. T. C. U. has been giving this to the ministerial student. But somebody, after all, must put up the money, for it costs that and more! Every church that remits as much as \$150.00 will be credited a supporter of a scholarship.
6. ALL OFFERINGS FOR CHRISTIAN EDUCATION from Texas, Louisiana, and New Mexico should be sent direct to Texas Christian University, Fort Worth, Texas.

It seems to me that every church-related college is challenged to become a modern Ulysses and in the words of Tennyson to issue the call:

Come, my friends,  
 'Tis not too late to seek a newer world  
 Push off, and sitting well in order smite  
 The sounding furrows; for my purpose holds,  
 To sail beyond the sunset and the baths  
 Of all the western stars, until I die.

. . . . .  
 Tho much is taken, much abides; and tho  
 We are not now that strength that in old days  
 Moved heaven and earth: that we are, we are:  
 One equal temper of heroic hearts  
 Made weak by time and fate, but strong in will  
 To strive, to seek, to find and not to yield.

THE CHURCH COLLEGE SPEAKS

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I am sore pressed today. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.

INTERESTING DATA FROM REGISTRAR HUTTON'S OFFICE

Total number enrolled during Summer, 1933.....	182
Summer, 1934.....	267
Fall, 1933.....	684
Fall, 1934.....	759

Transfers Fall, 1934, from 37 schools  
for 66 transfer students

Number of students in Brite College 1934:

Men .....	46
Women .....	7

Number of students in Liberal Arts and Sciences taking Bible Courses, 1934.....233

Number of states represented in fall enrollment.....	19
Number of foreign countries.....	1

## STATES REPRESENTED IN FALL ENROLLMENT FOR 1934

Arkansas .....	7	Pennsylvania .....	2	New Mexico.....	2
Ohio .....	2	Illinois .....	1	Missouri .....	3
California .....	1	Mississippi .....	1	North Carolina.....	1
Arizona .....	1	Kansas .....	1	Montana .....	1
Louisiana .....	2	Florida .....	1	Kentucky .....	1
Oklahoma .....	2	Washington, D. C.....	1	New York .....	1

SCHOOLS FROM WHICH TRANSFER STUDENTS CAME,  
FALL, 1934

1. Kemper Jr. College, Boonville, Mo.
2. W. T. S. T. C., Canyon, Texas.
3. Daniel Baker, Brownwood, Texas.
4. University of Virginia, University, Va.
5. Virginia Interment, Bristol, Va.
6. Mount Vernon Seminary, Washington, D. C.
7. Sul Ross S. T. C., Alpine, Texas.
8. A. & I., Kingsville, Texas.
9. College of Marshall, Marshall, Texas.
10. George Williams, Chicago, Ill.
11. V. M. I., Lexington, Va.
12. Westmoreland, San Antonio, Texas.
13. University of Georgia, Athens, Ga.
14. Temple Jr. College, Temple, Texas.
15. Hartwich, Oneonta, N. Y.
16. Drexel, Philadelphia, Pa.
17. O. L. V., Fort Worth, Texas.
18. Vanderbilt U., Nashville, Tennessee.
19. N. T. A. C., Arlington, Texas.
20. Lamar College, Beaumont, Texas.
21. Southwestern Baptist Theol. College, Seminary, Texas.
22. N. T. S. T. C., Denton, Texas.
23. Ward Belmont, Nashville, Tenn.
24. C. I. A., Denton, Texas.
25. Geo. Washington U. Jr. College, Washington, D. C.
26. Randolph Jr. College, Cisco, Texas.
27. Texarkana Jr. College, Texarkana, Texas.
28. A. C. C., Abilene, Texas.
29. John Tarleton, Stephenville, Texas.
30. T. W. C., Fort Worth, Texas.
31. Baylor U., Waco, Texas.
32. Southwestern U., Georgetown.
33. Southwest Teachers College, Durant, Oklahoma.
34. Brownsville Jr. College, Brownsville, Texas.
35. University of Texas, Austin, Texas.
36. Hillsboro Jr. College, Hillsboro, Texas.
37. Culver Stockton, Canton, Mo.
38. A. & M., College Station, Texas.

*All offerings for Christian Education from Texas,  
Louisiana, and New Mexico should be sent direct to*

TEXAS CHRISTIAN UNIVERSITY  
FORT WORTH, TEXAS

*Bertrand Russell*, in his recent work on Education, says that one generation of children properly educated would change the world. This is what he advocates as proper education: Children should not be forced to respect their elders. Children should not be restrained from profanity. Such restraint only makes profanity more attractive. Children should be free from sex taboos. Their conversation should be perfectly free on sex matters, even though their elders should think it indecent.

In a word, Mr. Russell thinks that youth should live its own life, and have its own way, walk in the way of its heart and in the sight of its eyes; and the world will be changed. No doubt a generation educated so would change the world. But what would the changed world be!