After conversion, there is a deeper experience of grace. So D. L. Moody taught; so Charles Finney taught; so John Wesley taught; so Saint Paul taught.

And why? Does not this argue a limitation in God? No, the limitation is in man. Divine grace can only impart what faith can take; and no one can exercise faith to supply a need of which he is himself unaware. There are deeper needs of the soul, there are higher standards of service, which prior to one’s conversion may only be known on paper. These needs can be experienced by the human heart as definitely as their supply can be experienced; and the experiencing of these needs, plus the urge of the Holy Spirit, is what is sometimes called conviction for holiness. Holiness is impossible till holiness is desired; and the sense of the need of it is experienced supernaturally. Man can not pull himself into it, nor can he be preached into this conviction. He must reach a relationship with God where he becomes capable of feeling the deeper need before it can be sensed, even with divine aid.

The deeper experience designed to follow conversion must have some object. Around the question of what is the object, we have had some divisive discussion. Is it to establish the believer and assure final perseverance? Is it to empower for service and occasion larger success? Is it to perfect the soul in purity and love and fit us to dwell at last in heaven? We have had teachers affirming each of these points with more or less neglect for the other two; sometimes with a degree of ill conceived hostility for the school that majored in one of the other answers. A holiness man opposing a “Keswick” who tells of power for service. The other party drawing wild caricatures of “sinless perfection” and “emotional sanctification.” An Arminian opposing a Calvinist.

Each school has a valuable emphasis, and can ill afford to turn its guns on the other school, with the enemy camping so near our gates. Scriptural holiness includes it all. Those who have witnessed the greatest answers of the Holy Spirit under their ministry and testimony have declared most definitely that the blood of Jesus Christ cleanses the heart from all sin here and now through faith; but they have not failed also to emphasize the need of this blessing as an establishing grace, an equipment for service, and a qualification to share the citizenship of heaven at last.

Where Friendship Finds Itself

The old Fort Wayne alumni have discovered Taylor and Taylor has discovered them. It is commonly known that Taylor’s original name was Fort Wayne M. E. College and that it was rededicated in honor of Bishop William Taylor, “apostle to the world,” in the crowning days of his career as a world missionary. Such has been the engaging struggle which engrossed the thought of the school’s leaders the last third of a century and such the manifold calls of life upon the “old alumni,” that they have drifted apart. In recent weeks, kindred spirits from the two contingencies have compared notes and found that the drift was only geographical; they have discovered with impressive significance that through the changing years, unconscious of our claims upon each other, the words of the hymn would have been applicable —

“Though sundered far, by faith we meet, Around one common mercy seat.”

Fort Wayne and Taylor have had interchange of visits and have broken bread together. Gripped with the pleasure of a worthy sentiment, the faculty of Taylor has discovered an outstanding representative of the old student body in the person of Judge O. N. Heaton and voted to confer a doctor of letters degree upon him at next commencement. Members and friends of the old school constituency have passed a resolution to give to their growing child an up-to-date gymnasium and auditorium combined, and there is reasonable hope that the first unit of this task will be completed by June, providing a better auditorium than Taylor has ever had for its great spiritual convocation, June 5 to 13, and its commencement culminating with graduation exercises, June 13 to 16.

A few of the high thinking Fort Wayne citizens stand so near the old college constituency that they almost feel themselves a part of the group. These are actively sharing the renewed fellowship. Among the visitors recently forming a party on the campus of Taylor were the
editor and a prominent reporter of the Ft. Wayne News-Sentinel, one of Indiana's leading daily papers. The story of their visit appearing the next day in the News-Sentinel, was both classical and clever. It was headed, “Visitors Find College True To Fundamentals.”

We quote some interesting selections from the story, which appeared in two columns, under a double head:

“Mother fondled child when more than 50 alumni of the old Fort Wayne Methodist Episcopal College and their friends visited Taylor University at Upland Sunday. There they found a great institution, imposing in its buildings and facilities but more imposing in its ideals.

“The offspring of the old Methodist college has grown into a happy, Christian, spiritual youth, launching on a great career, serving a great, and preparing to serve an even greater, function in a world that is accused of falling away from old-fashioned, tried and true principles of Christian living.

“There is no jazz and gin, no flapperism and no Charleston experts at Taylor. The boys don’t carry flasks or cigarette cases. They don’t hide poker chips or dice under the mattresses. The girls don’t rouge their cheeks. They don’t have to. They carry the ruddy glow of healthful living and clean-thinking. They don’t roll their stockings or wear men’s socks. They don’t smoke cigarettes, paint their lips or pluck their eyebrows. They are not shebas or dumbdoras. The boys are not sleek-haired Rodolphos.

“Taylor, like an oasis in a desert, offers spiritual drink in a university world, charged, rightfully or wrongfully, with a barrenness of fundamental Christian training.

“Its student body is not governed by a set of rigid laws or rules. The students merely adhere to a covenant, made at the time they enter. They agree to act in accord with Taylor’s standards. They agree not to use cards, dice or gambling devices, to remain aloof from places where their morals might be corrupted. They forfeit any right to indulge in tobacco or intoxicants.

“The impression prevailed in the Fort Wayne group that here is a university which is serving a distinct purpose in the world, a place where their children will be free from temptations, where in a healthful country atmosphere they may devote themselves to clean living, associate with clean boys and girls and preserve and build onto the structure of Christian principles which is their inheritance from home and the church.”

MOVEMENTS OF THE PRESIDENT

Dr. John Paul, President of Taylor University, preached for the noon meeting at old John Street Methodist Church during his recent visit in New York to attend the Association of American Colleges. Dr. Paul is one of the preachers for the much-talked-of new camp meeting being founded at Orlando, Florida, February 11 to 21. Dr. H. C. Morrison, formerly President of Asbury College, and now President of the Seminary, is engaged for that camp. The President of Taylor has been doing some lecture work in Indiana this season, delivering two new lectures entitled “Fly Specks” and “Smart Aleck.” The titles of the lectures will indicate that they afford a convenient way to put two sermons on human sin and folly into entertaining and pungent form.

NEWS ITEMS AND PERSONALS

The department of Home Economics already well housed, will have the last word in equipment when its new home is completed on the ground floor of Wisconsin Building.

Taylor University had a day of prayer, Thursday, January 28. Class work went on, but an all day prayer meeting was conducted in the chapel, each hour under a different leader. These, and the spontaneous prayer meetings were marked with intelligent prayer and evidences of faith.

Dean W. C. Glasier, one of the most strenuous workers in our organization, has recently taken some days for rest and physical treatment. His plans included a visit to Kansas City.

Mr. John A. Duryea, who has been a faithful field representative during Taylor’s reconstruction period is now giving part of his time to the business and material interests of Taylor on the campus.

Mr. E. O. Rice, aided by Mr. Duryea, has been able to add to his office duties some field work for the school. He has recently been in the East cultivating some friendships and doing some good work for Taylor.

Professor Barton Rees Pogue, head of our Public Speech Department, is much in demand for public occasions in Indiana. His weekly poem under the head of “Songs of the Soil” in the Farmers Guide, have made him a well advertised man among the plain people and his name will fill an auditorium in the majority of Indiana communities, including Upland.

Kenneth Wells, a “sweet singer of Israel,” and one of America’s much sought evangelistic song leaders, will be added to the growing music department of Taylor next school year. His principal field will be private vocal training and group training for evangelistic and spiritual leadership. “Kenneth and Eunice Wells” will be desirable additions to the Taylor University community. Besides his degree from John Fletcher College, Professor Wells has credits for work under some of the greatest masters. His wide experience also counts for much.

Dr. R. A. Morrison, a member of the Legal Hundred and an alumnus of 1897, was added to our staff of financial field secretaries at the beginning of January. Dr. Morrison feels a call from God to do this work, and is deeply attached to the ideals, teachings and spirit of Taylor. We commend him to the encouragement of our friends.

Plan for our great convocation June 5 to 13 and commencement June 13 to 16; that all the best tide of Taylor life may steadily rise to “spring tide” in June. William H. Huff, W. G.
Nixon, Bishop Oldham, Charles M. Dunaway, and Mr. and Mrs. John Thomas will be speakers and workers in the meetings. Melvin J. Hill with Taylor’s choirs and manifold music units will lead the singing.

Thirty-seven students stand a good chance to carry the bachelor’s degree from Taylor’s platform next June. Of these, twenty-two are women and fifteen are men. Thirteen of this number will enter educational work. Fifteen are directing their lives to the ministry or mission field, and nine to other vocations. Of the thirty-seven, twenty-six took their entire college course at Taylor, five took three years, four took two years, and two are taking only their senior year.

The Spring term of school at Taylor opens March 24. It would be a good time to enter and get a start, as a “spring board” for next school year. Send for catalogue and application blank for admission.

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**OUR UNENDING PROBLEM**

A brilliant man gave his life to a difficult mission field. At middle life he broke on the wheel; and, with shattered health, was shut away in a sanitarium. Two talented daughters, born on the field, inheritors of their father’s sacrifice, are now in Taylor for their education, willing to work, but not equal to the task of earning their education. Taylor has no reserve fund to carry them, they have no money. Shall we refuse them a place? There is not a member of Taylor’s faculty that would stand to see them turned away. They would cut their own salaries first. Indeed they have cut their own salaries for just such service.

We have cases similar to this at Taylor, in large numbers, and would have more if we did not resolutely refuse to assume a larger burden than—just a little more than we can carry! The kind of help that Taylor University needs is not local relief for individual cases that reach the sympathy, great as the blessing may be in giving such relief! Make Taylor stronger in its resources and the old school can be trusted to do right by its children.

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**HEARING FROM LAST BULLETIN**

It does us good to have a reader of the Bulletin write us about it and quote something we have said, especially when he follows the quotation with the announcement of something he is led to do for Taylor University. Here is a quotation which echoes back from one man’s letter: “On Taylor’s hundred and sixty acre campus there are many things that you could do which would memorialize your generosity till the clock strikes for the end of the ages.” Following this quotation something is said about $50,000 in first mortgage interest bearing paper to endow a chair of instruction, and something is said about putting up one of our much needed memorial buildings. We will say more about this echo from the Bulletin a little later.

The following are some things that one could do at Taylor to build a monument for himself or some loved one, more durable than marble:

- One of several memorial buildings, $25,000 or $50,000
- A chair of Economics, Sociology, Biblical Literature, Philosophy, Science, History or English $50,000

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**ANOTHER REVIVAL AT TAYLOR**

Each term is marked by a season of spiritual emphasis, usually at the opening. We go to the church for the winter term revival. This year the meetings were in charge of the pastor, Dr. C. W. Shoemaker, assisted by Evangelist C. C. Rinebarger, singer, exhorter and preacher. We proved to have an unusual team of leaders. Dr. Shoemaker shows great versatility in combining the pastoral and evangelistic offices. Mr. Rinebarger is tremendous in his appeals and exhortations.

The town of Upland has not felt a revival in many years as it has felt this one. The young people of the high school were brought to Christ in considerable numbers and the church was greatly awakened. Converting and sanctifying grace abounded among the students of Taylor, and some whose conditions were a bit discouraging came out into clear light. Nothing has a healthier effect than a real revival in clearing the atmosphere of a school and solving its ever recurring internal problems. Young people are renewed and strengthened in their call to work for the Master, and new ones hear the voice of the Spirit and get their bearings for life.

**GOSPEL TEAMS MAKE GOOD**

The pastors in reach of Upland are learning to call for the Taylor University Gospel teams. A splendid group of young people comprise this organization. Some are highly gifted, others are just witnesses, going forth to let their light shine. We are constantly getting reports of definite salvation work being accomplished under the several groups that go out for the week ends, and the echoes that come to our office from those who call the teams are almost uniformly enthusiastic in appreciation for the quality of their work.

**HAVE YOU A SUGGESTION?**

Shall we endow the B. W. Ayres Chair of Philosophy and Psychology? A prominent Taylor graduate of the class of 1904 has advanced a suggestion to this effect, and this is to say that the school is for it. Dr. Ayres’ contact with the lives of young men at Taylor for twenty-five years would certainly warrant a special recognition of his departments of instruction. We believe that there are men and women in life’s arena today who will feel that it is highly appropriate for them to take a liberal share in this enterprise, and the president of the institution would like to hear from all who are interested, either with subscriptions or suggestions, or both.
If I Were A Capitalist

Taylor has points of contact with heaven; but its place among men requires it to keep its feet on the ground. Money is a very ordinary thing, compared with spiritual values, and the love of it is the root of evil; but an issue of the T. U. Bulletin would be incomplete without its money talk.

If I were a capitalist, the thing that would impress me first would be the magic way that Taylor University has of collecting America’s cleanest, red blooded youth, relating them to each other in a well ordered family, and causing their lives to revolve around the idea of industry. I would try to find out what sort of angel stands within the shadows to blend the best traditional conceptions of capital and labor, so to speak, in an annual laboratory demonstration.

If I were a capitalist I should be glad to have a collection of life sketches from boys and girls who have made their way against great odds in the seventy-five years of Taylor’s history, and I would enjoy seeing the pictures of some of the sturdy fellows who, from this arena of effort have proved themselves able to measure arms with the tasks of life in several continents and various departments of human welfare.

If I were a capitalist with a heart, which a number of capitalists are truthfully accused of having, the tale of those who are refused entrance to Taylor University each year for lack of facilities to work their way to a higher education and training for service would lead me to write two questions in my diary: How much of my worldly goods shall I invest in this undeveloped diamond mine? What sort of industry established at Taylor would yield the three-fold benefit of helping the school, helping these young people and benefiting the country at large?

If I were a capitalist, I would pay an expert to work out an answer to the two questions above, and I would detach some of the fruits of my success in putting in those industrial facilities and thus endowing Taylor University. Call it superstition or faith, I call it pure religion, (and so does the Apostle James). I would expect my assets to grow faster after making this gift than they would if I failed to yield to this providential appeal of youth in the day of its greatest need.

The literary society has not been absorbed by fraternities and sororities in Taylor, as we have none of the latter. Here will be found the nearest approach to the old time interest in this traditional unit of fellowship and self improvement.

If I were a capitalist I would be strongly tempted to build me a home at Taylor, to touch the healthiest stream of life that America can produce, and thus keep young. Whether I did this or not, I think I would send my sons and daughters to Taylor University, “where the air is full of sunshine and the flag is full of stars.” They would not ask for work, but would leave it for those who need it, perhaps sometimes taking the place of a toiler without charge that he might get up his lessons.

I may say that we have just such. Taylor is not a school of ne’er do wells. The rich and the poor assemble here in beautiful fellowship, to share the greater riches of character and salvation. A pure democracy is in the air; and it would take a trained eye indeed, to attend a social occasion or a religious meeting and distinguish between the children of the plain people and the children of the rich.