



# The Broadcaster



Official Organ of Anderson College and Theological Seminary

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No. 6

## A Prayer of Thanks

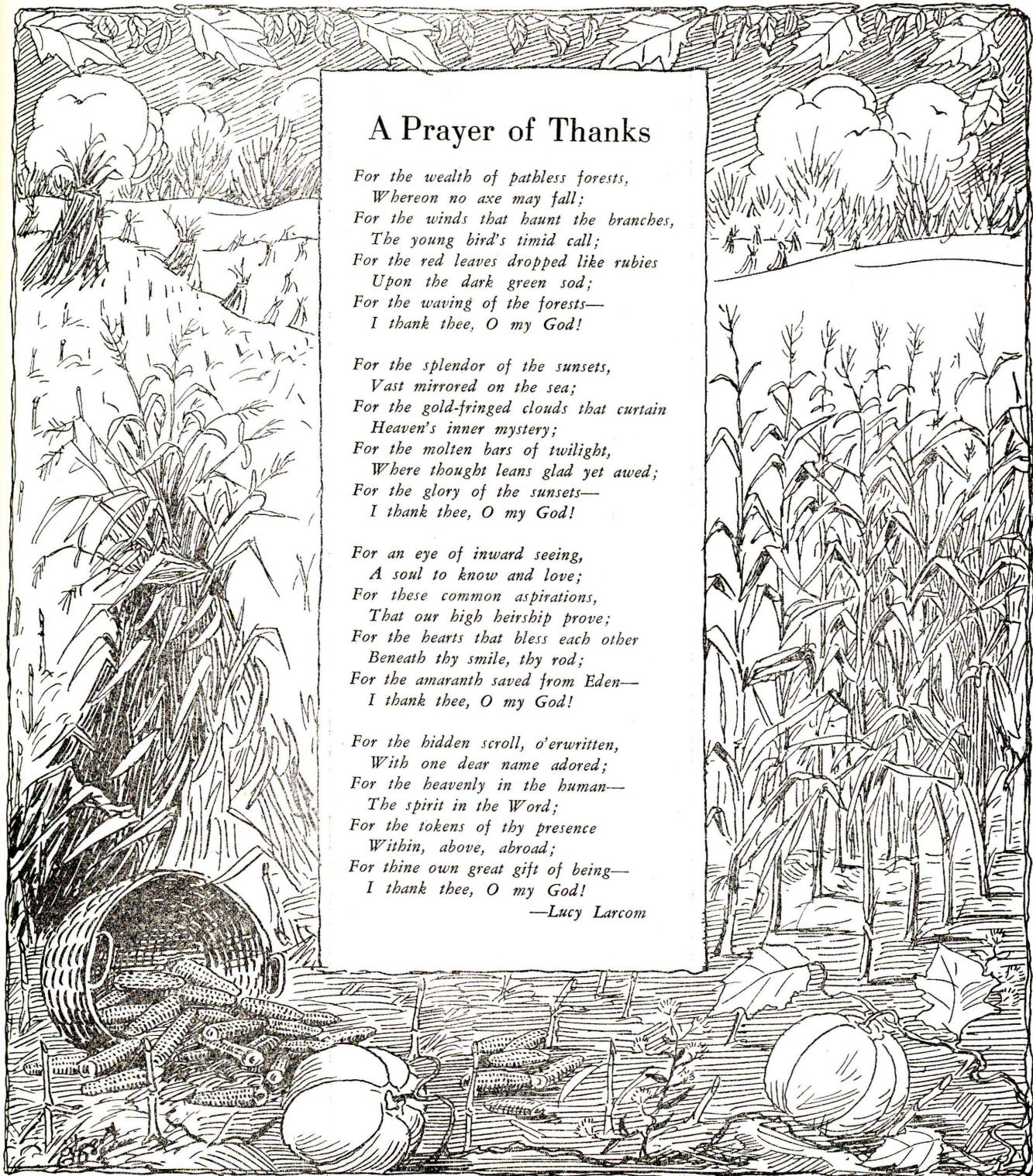
*For the wealth of pathless forests,  
Whereon no axe may fall;  
For the winds that haunt the branches,  
The young bird's timid call;  
For the red leaves dropped like rubies  
Upon the dark green sod;  
For the waving of the forests—  
I thank thee, O my God!*

*For the splendor of the sunsets,  
Vast mirrored on the sea;  
For the gold-fringed clouds that curtain  
Heaven's inner mystery;  
For the molten bars of twilight,  
Where thought leans glad yet awed;  
For the glory of the sunsets—  
I thank thee, O my God!*

*For an eye of inward seeing,  
A soul to know and love;  
For these common aspirations,  
That our high heirship prove;  
For the hearts that bless each other  
Beneath thy smile, thy rod;  
For the amaranth saved from Eden—  
I thank thee, O my God!*

*For the hidden scroll, o'erwritten,  
With one dear name adored;  
For the heavenly in the human—  
The spirit in the Word;  
For the tokens of thy presence  
Within, above, abroad;  
For thine own great gift of being—  
I thank thee, O my God!*

—Lucy Larcom





## Personal Mention and News Items

Professor Weir was recently elected a member of the Board of Associated Charities.

The Liberal Arts Class celebrated the 37th birthday of Dean Olt Thursday, November 12.

The Pastoral Theology Class is in charge of prayer meetings at Meadowbrook Community Church.

Rev. H. C. Clausen has filled the Meadowbrook Community Church pulpit on two consecutive Sunday mornings this month.

President Morrison recently made a trip through Northern Indiana and to Detroit, Michigan, in behalf of the School.

President Morrison, Dr. Charles E. Brown, Rev. R. L. Berry, and Rev. H. M. Riggle attended the Kansas Ministerial Assembly.

Dr. A. T. Rowe, General Manager of the Gospel Trumpet Company, gave an inspiring talk on enthusiasm in chapel recently.

Rev. H. A. Sherwood held a two weeks' revival meeting for Rev. L. L. Rawlings in Kansas. The meeting closed November 15. Brother Sherwood reports the blessings of the Lord there.

Mrs. Reynolds and Norma Jean visited Mrs. Reynolds' father and mother in Iowa for ten days. This was Mrs. Reynolds' first visit home for three years; so you Freshmen who are homesick, take courage.

Much food stuff has been donated to the school this year and it surely is much appreciated. Just the other day Rev. Lawrence Beaver and Brother Kemp from Topeka, Indiana, brought a trailer load of canned fruit and vegetables, 185 quarts, and 6 nice, fat chickens. Students and faculty are made to exclaim with David of old—"The

Lord is my shepherd; I shall not want."

Rev. P. B. Smith, pastor of the Noble Street M. E. Church, spoke in chapel, November 9, on "Power after the Holy Spirit has come." This was a very timely message and much appreciated by the students and faculty.

Dr. Huffman, Dean of the School of Theology at Marion, gave an interesting illustrated address on Palestinian Excavations last Friday night in the College chapel. This is the first of a series of lectures and programs to be held this winter sponsored by the Debating Class.

A band of students went to Stringtown, Indiana, last Sunday and held services. Melissa Oldham, Oklahoma, is pastor there, holding services every two weeks. Mazie DeArmond, Arizona, has been asked to organize a Sunday School. Thelma Brekken, Emily Sperry, Clarence June, and Everett Reeder assisted in the services with special singing.

The staff of the Orange and Black, the students' paper, is as follows: Editor, David Gaulke, Associate Editor, Grace Tubbs; Literary, Ruth Dayton; Sports, Cecil Brown; Features, Merle Dierolf; Society, Louise Hagan; Typists, Marjorie Coulter and Mary Daniels; Faculty Adviser, Forrest Weir; Reporters, Araxia Hartselle, Melissa Oldham, Mignon Greene, and Mazie DeArmond.

On November 1, the Jubilee Quartet went to Alexandria and had charge of the services in the church where Brother Fleenor is pastor. Laude Hays, a California student, preached in the morning service after which almost the entire church joined in a reconsecration service. In the evening Albert Duke, Ohio student and bass singer for the quartet, preached his first sermon. His message was wonderfully blessed of the Lord and seven souls found Christ in the pardon of their sins.

Quite a number of dress orders have been received and others are still coming in. A card from Mary Radebaugh in Pittsburgh, Pennsylvania, says "The dresses came all O. K., and we were pleased with

them. I am showing them to the sisters at the church with the hopes that some of them will give you an order." If you like the dresses tell your neighbors and friends. If you do not like them, tell us quickly.

The rabbit season has opened again with a "bang." Last Saturday Prof. Earl Martin, Dennis Larabee, Earl Morrison, President Morrison, and Eugene Reynolds went rabbit hunting with the result—eleven rabbits and one bird. Several of the other students have also had good luck in bringing home the rabbits instead of the "bacon." Those in the Seminary apartments were made to be especially thankful for rabbit season, since those who had, gave to those who had not.

### FROM DARKNESS TO LIGHT

By Forrest Cleburne Weir

The fame of Edison as a great inventor, it may be safe to say, is beyond that of most inventors of all time. We have had geniuses ever since the world began, yet probably no one has before achieved the unique fame of Edison. He did not simply invent an instrument that revolutionized one aspect of our total activity, but when he invented the electric lamp he created a new world for us. He transformed the world of darkness into a world of light. Had he never done anything more than that he would have merited the undying veneration of the world, for we can turn nowhere without observing the numerous ways in which man has capitalized that invention so that its variations have touched his life at every turn. Indeed light has become such a common possession of us all that we can scarcely realize what an extraordinary gift Edison made to us when he turned us from the kerosene lamp to the effulgent electric lamp. Yet a brief list of his many scientific contributions to the well being of man will show the various other ways in which he still touches the life of all every day. The typewriter on which I am recording this little message to you is but a perfection of a machine which he helped to build in 1871. The microphone from which came the radio program you listened to last evening is but a development of the carbon transmitter which he invented in 1877. And yet another large area was opened when he in-

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# EDITORIAL

## AT KANSAS CITY

It was my good pleasure again this year to attend the Midwest Ministerial Conference at Kansas City. In company with H. M. Riggle, R. L. Berry, and Charles E. Brown, I motored over to the big town on the Missouri River. On our way over, in accordance with arrangements made by Brother Berry, Associated Budgets Secretary, we stopped in St. Louis with the brethren. Dr. Riggle spoke in the South Side Church of God where W. A. Lambert is pastor and Rev. Berry spoke at the Newstead Avenue Church where he was one time and where W. B. Crowell, one of our Seminary boys, is pastor these last three or four years. He is doing a wonderful work in that great city. After being entertained for the night in the hospitable homes of Rev. Crowell and Rev. McElmurry, we drove on across the great state of Missouri to Kansas City. We found the Conference in full swing at the Topping Street Church of God where Wayne V. Cross is pastor. The program had been arranged by a committee composed of I. K. Dawson, Steele C. Smith and S. J. Lane, and it was a well-balanced program dealing with the practical problems which face the church and society.

On our way home we men from Anderson talked with appreciation among ourselves of the splendid courtesy shown us in the conference. They gave us good things to eat and a good place to sleep and allowed us to talk. What more could preachers ask? Brother Berry presented the cause of the Associated Budgets and the Conference listened with sympathy and approval. Brown talked about our literature and Riggle spoke on Church Government. I spoke one evening on "The Fine Art of Living and Laboring Together."

### The Seminary Table

I attend a great many ministerial conferences over the country from time to time and always Anderson graduates are much in evidence. There was a goodly group at Kansas City. One day they announced that all former students would be served at a special table in the basement of the church. I was invited

and delighted to be present. A fine group of former students was present at this dinner, and each one was asked to tell something of the work he had done since leaving the Seminary. During the dinner I stopped eating long enough to take a notebook from my pocket and put down the names of all who were present. If I did not make any mistake in putting them down, these persons were there: L. L. Rawlings and wife, pastors at Norton, Kansas; Brother Rawlings graduated in '29. Robert Loudermilk and wife who are pastoring a church at Webb City, Missouri. Brother Loudermilk graduated in '26. Sophia Fluke graduated in '27 and spent about three or four years assisting Dr. Chas. E. Brown when he was pastor at Huntington, Indiana, and Chicago, Illinois. Recently she has assumed the pastorate at Newton, Kansas. Steele C. Smith graduated in '24 and for five or six years has been pastor of the First Church of God in Oklahoma City, succeeding Dr. H. M. Riggle when Brother Riggle moved to Chicago. Brother Smith is a member of the Seminary Board of Trustees. Clarence Thomas was at this table. He graduated in '29 and is opening up a new work in his home town of Lawrence, Kansas. Franklin Miller, the young evangelist was there, but he is not a graduate. He spent one year and plans to return to finish his course. He is one of our most successful young preachers. Harvey Wright, the big, handsome preacher who hailed from Texas, was at the meeting. He and Mrs. Wright are moving to Missouri and are pastors at Corning. They graduated in '27 and '26 respectively. C. O. Newman, '28, since graduation has been pastor at McDonald, Kansas, but recently has moved to Neodosha, Kansas. I. K. Dawson, '28, was Chairman of the Program Committee of the Conference and seemed to be boss of the dinner affair. For several years he has been pastor at Topcka, Kansas, but has just recently moved to Salina. Zelma Dudeck was a student here one year. She is Sunday School Superintendent at Kansas City, and Mrs. Cross, the pastor's wife, tells me she is a good one. And the last one I

have jotted down in my little note book is W. B. Crowell who used to ring the signal bell here at the Seminary to pay for his room. He graduated in 1921 and has held various and successful pastorates and is now pastor in St. Louis where he has been for three or four years and where he is exceptionally well liked.

At this special table, aside from the former students, were Brother and Sister Berry, Brother Riggle, Brother Brown, and Brother and Sister Cross, host pastors to the Conference.

They asked me to make a speech but there was so much noise of rattling dishes at our table and the tables around us that nobody could make a speech be he ever so eloquent. What I really should like to have said and what I tried to say in the midst of the noise was that our alumni in the various states organize themselves into State Alumni Associations. The most powerful support of any school is its loyal alumni. No one knows our burdens here as do those who have been here in our class rooms for a few years. Anderson has five hundred alumni scattered in nearly every state and in Canada and in various foreign countries. And five hundred finer Christian young men and women cannot be found on the earth. They are devoted and loyal to the Bible and to Christian truth. Naturally this Alma Mater looks to them for support and for leadership. Great things can be accomplished for the School by these alumni if they are organized and active.

## PAYMENTS

On Endowment

Pledges

Are Due Quarterly

A Payment

Was Due

Oct. 1st



## Let Us Be Thankful

By Eugene S. Reynolds

Most folk will agree that this has been one of the hardest years from a financial standpoint that America has faced in a long time. We are likely to forget about the blessings we have to enjoy and, instead of being thankful therefor, give way to a spirit of pessimistic self-pity.

Now I wonder if it is not possible for all of us to look about and find something for which we can thank God. I was at a meeting recently where a group of men had gathered to comfort each other over the loss of a fellow laborer. After the accident had been discussed pro and con and all of us had been made to realize how uncertain life is, one of the group who has had but little work for more than a year remarked that there are other things worse than a depression. How true that statement is. You have no doubt heard the story of the individual who thought his cross was the hardest to bear and who in a dream was made to realize that it was not so heavy after all. I am personally inclined to believe that no matter how great our tribulation we can find someone who is suffering more than we are, and if we do something to help the less fortunate individual to bear his burden, we will discover that our own has suddenly grown lighter.

And now, as we approach the season of the year when America will celebrate in honor of the Pilgrim fathers who gave us the first Thanksgiving Day, let us one and all give thanks to God for his many blessings to us. Let us try to catch the spirit of the blind man who, though in hard circumstances, wrote the following lines:

We thank thee, Lord, for everything—  
The birds, and flowers, and fruitful plains,  
The gifts of Nature, and the rains,  
And all the blessings we have gained.

We thank thee for thy precious love,  
The promise of the home above,  
For Jesus, Savior, Priest, and King—  
We thank thee, Lord, for everything.

We thank thee for thy blessed Book,  
In it we learn to thee to look  
For thy grace and truth divine.  
We thank thee for the gifts of thine.

We thank thee for our clothes and food,  
For our sleep, and pleasant mood;  
The moon, the stars, the golden sun,  
We thank thee for what thou hast done.

We thank thee for the joys we share,  
The golden harvest of this year.  
Then may we rejoice and sing,  
And thank thee, Lord, for everything.

—William A. Frye

### The BROADCASTER

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### FROM DARKNESS TO LIGHT

[Continued from page 2]

vented the forerunner of our modern moving picture machine in 1891. This statement certainly does not exhaust his scientific contributions to our age, for his inventions numbered more than a thousand, But even these fit into all the major activities of our time.

We are accustomed to say that he was a genius, that what he did could be done only by him. That is probably true. But it was not because he possessed a brain capacity

as much greater than the ordinary man's as his contributions were greater than those of the ordinary person. It was because he had a love for work, a marked intelligence, and a tenacity that would not yield to difficulties. He was a living refutation to the belief that man's destiny is set for him by the gods. And perhaps here was his greatest gift to civilization, his "inspiration to youth, his example to those who dare to dream new worlds, his challenge to accomplishment that will always spur onward those who fight the past with the future." This was not a material product of his laboratories, but of his unconquerable and ever new spirit. Even at his death he was ardently devoted to the task of extracting rubber from the golden rod. He said in 1930, "Give me five more years and the United States will have a rubber crop that can be utilized in twelve months' time." It is unfortunate, we may say, that he was not given just enough time to finish that great project; but if Edison remained Edison we should have had to say the same about another project, for he would have begun it as soon as rubber was extracted.

But perhaps the death of Edison should give us pause to ask if, while we have made marvelous strides in material civilization, we have made equal progress in the spiritual aspects of our life. A sober questioning is not heartening, for if we are thinking and behaving any better than when the battle of Yorktown was fought it cannot be observed. We still cling to a "rugged individualism" which had outlived its usefulness when Lincoln was assassinated. We still reverence wealth and property. Politics is as much "air-driven" as in the time of Webster. Our party system of government has become a joke. Our legal evidence belongs to the pre-science age. Our journalism has lost much of its leadership and has become "commercial gossip." Religion and ethics still resist criticism. Indeed, while we are extremely daring in technology, we are cowardly in our thinking and prefer remaining in the middle age to suffering "the pain of a new idea."

This should constitute a great challenge to us today. If the spirit of Edison falls upon our culture we shall move on to even greater achievements.



# The Agapean Way

By Rev. W. B. McCreary

(Chapel address)

"But desire earnestly the greater gifts. And moreover a most excellent way show I unto you."—I Cor. 12:31 (A. S. V.)

**WHAT** I have to say this morning concerns the way Paul pointed out in I Corinthians 13—that great classic on the agápe, the Greek term for love, or as it is translated in our King James's Version, "charity."

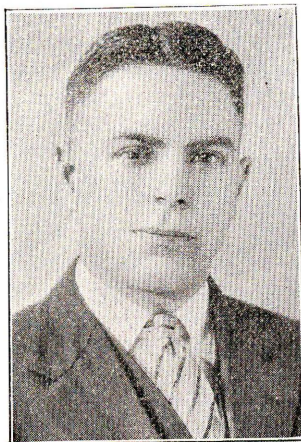
Too often the mistake is made of isolating the thirteenth chapter. Let us forget about the chapter divisions and consider the 12th, 13th, and 14th chapters all as one treatise of Paul's to the church in Corinth. The subject of the treatise is "the pneumátikon," translated literally "the spirituals," or "those who seem to be spiritual among you," as set out in 12:1—"Now concerning the spiritual (ones) brethren." Turn to 14:37-38, and there Paul refers to this in conclusion—"a prophet, or pneumatikos," that is, one of the "spiritual ones."

Why was it necessary that Paul write unto them concerning the "spiritual ones"? In order to determine this, let us look into the background of the Corinthian church. We note that they were once idol worshipers—"led away unto those dumb idols," as Paul says. Possibly some of the Corinthians had been worshipers of Bacchus and Cybele. Perhaps many of them had been adherents of the Grecian mysteries cults, where they had more than once heard what they thought were mystic and mysterious utterances of a superhuman spirit, coming through the medium of the priest or priestess of the oracle. Bacchus and Cybele were supposed to inspire their followers.

It is a well-known fact among commentators that some of the phenomena manifested in the Corinthian church pointed out by Paul in I Corinthians 12-14 exhibit analogy to the mystic phenomena of the Grecian cults. Those converted from these idolatrous religious brought with them considerable of the attitudes toward the divine that they had conceived while

under the influence of those religions.

It was to correct this heresy concerning "the spirituals," that Paul wrote this portion of his First Corinthian letter, no doubt in answer to the direct question from someone in Corinth who was



Rev. W. B. McCreary

troubled about the matter, asking, "Who are the spirituals?" Or, "How can we tell who are the spiritual ones among us?" It was a pertinent question. Some had been exhibiting some signs and wonders, whose lives were certainly not in keeping with the spirit of the life of Jesus and of Paul. Division was rampant. Even gross incest had come into the camp of the saints, possibly parading under a cloak of spirituality.

Paul, in answering it, points out the method by which they can determine who are the true prophets—who are the true "spirituals." It is my purpose in this paper to endeavor to find out what the method is, and apply it today. The church needs the Pauline method applied to correct the abuses of today.

Evidently the Corinthians were placing the emphasis on an exhibition of the charismata, or gifts of the Spirit, seeking to outdo one another in speaking in tongues, healing, working of miracles, etc., in order to prove that they were among the "spirituals." Paul starts right out by speaking first,

as we note in 12:4, of the "gracious gifts," or "charismata." He assures the Corinthians first that there *are* such gifts, and that the Spirit of God gives them. He does not want them to understand that he is repudiating the charismata, or gifts of the Spirit. But the gifts had run riot in Corinth, just as they did later in the time of Montanus, when a man was considered one of the "spirituals" because he could show great display of charism, or in our modern day among the Pentecostal people, and such excess as we read about taking place among the McPhersonites in Angeles Temple, Los Angeles. Evidently some had gone so far in Corinth as actually to declare in their blind zeal that Jesus was anathema, but still it seems they were considered among the spirituals. They could speak in tongues. They could heal the sick. Why were they not the spiritual!

And evidently the possessors of certain charismata were considered superior to others who possessed less showy gifts. A man's place in the church was measured by the display of a particular type of charism. He was considered superior to others because he could outdo the others in speaking in tongues, performing miracles, healing the sick, etc. That is why Paul, in the twelfth chapter, uses the analogy of the human body, to show the Corinthians that "all are needed by each one," and that no member of the body, no matter how obscure the charism that he has, is to be considered inferior to other members of the body. The preacher was not to be considered superior to the teacher. The workers of miracles would not have any more exalted spiritual position because of that particular charism than would the humble person who had a very inconspicuous gift of the Spirit. A man was not to be elevated in the church because of the many charismata, or the kind of charism he displayed. That was not Jesus' way, as interpreted by the great apostle. Paul said, to translate 12:31 literally, "You earnestly desire but the gracious gifts, those better." That is you



Corinthians are clamoring for the charismata, and at that the more showy charismata. You seek to excel by a superior display of charism. You measure a man's superiority by the amount and kind of the charismata displayed. "And I would a much more excellent way point out to you." It is the way of the agapa that Paul points out, the way of love, that way which was so characteristic of Jesus of Nazareth, and which so dominated the life of Paul, who said he would rather speak five words with his understanding that he might instruct others, that he might be a help to someone, than ten thousand words in an unknown tongue, the purpose of which would be to elevate himself.

Imagine what a clamor must have arisen in Corinth when Paul's letter was first read. No doubt many considered him a heretic. Was he not trying to eliminate the working of the divine charisma? Was he not a liberal, crying love, love, love, when what was needed was a mighty display of the supernatural gifts of the divine? Paul knew what a bomb he was exploding in Corinth in the face of this fanatical ultra-supernaturalism, but he was a fearless follower of Jesus Christ and interpreter of the Master's spirit. He would speak out even though his own children in the Lord might repudiate him. He would show them the more excellent way, the agapean way, which he considered more excellent than the *purely* charismatic way.

I believe that if Paul were to come among us today and we asked him the same question which was asked him by Corinth, "Paul, who are the spirituals?"—"Who are the spiritual ones among us?" Paul would say as he did of old, "Ye earnestly desire the way of the charisma. You desire to heal the sick. You desire to work miracles. You desire to attain to position through the charismata, to indicate that you are the chosen, the spiritual, by your demonstration of the charismata. A much more excellent way show I unto you." Then I believe he would launch out into the subject somewhat in this way, "If I have the tongue of an orator, so that I can get out in the camp meetings or up in the assemblies and sway the multitudes, but have not the agapa (love), I am become sounding brass, or a clanging symbol. And

if I have the gift of prophecy, so that I can open up all the mysteries of the Scriptures, and have all knowledge, so that I can interpret Scripture, write books, etc.; and if I have all faith, so as to unstop the ears of the deaf, open the eyes of the blind, pray the prayer of faith so that the lame man will throw away his crutches and the paralytic regain the use of his limbs, raise the dead, but have not love, I am nothing."

The gifts, or the charismata—tongues, knowledge, prophecy (emphasized then) says Paul, are but temporary. They shall pass away. Why boast about our use of them, or use them for our own glory? They are useful for a time. But let us not consider that if we possess these gifts we are somebody. Even though we have them, "we know in part." "We prophesy in part." We have only just a glimpse of the whole of truth. We are but children in knowledge. "We see in a mirror darkly." And to emphasize our imperfect knowledge of truth, even though we may have an abundance of the workings of the charismata, the great educated, divinely inspired Apostle Paul humbly acknowledges, though himself more abundantly supplied with the charismata than they all, making it very personal, bringing it even home to himself, "I know in part." Yea, our glimpse of truth is imperfect and partial, though possessed with the charismata. After all, that which counts the most here and hereafter is not the charismata, nor spiritual preeminence thereby, but there are three things that abide, according to Paul—faith, hope, and love, but we are to follow the agapean way, the way of love, for love is transcendent.

Mark, then, the men and women who love God and their fellowmen, and show the fruits of that divine love. Mark the man who is most like his Master and Paul in this respect. In God's sight that man or woman has the preeminence, not the man who makes the greatest display of the charismata.

Let us then, seek to develop more of a searching after this way, rather than spend our time seeking for supernatural gifts. If we follow after love, the gifts of the Spirit will follow as the night the day. The charismata are not to be sought after and followed as an end in themselves. They are but tools

or instruments whereby love has its way in the hearts of men, and come to us in our following "the agapean way."

What will this emphasis do for us, for Christianity? First, it will eliminate division to a great degree. It is the most fundamental thing which we should emphasize. It will convince the outsider that we are the true people of God more than any display of tongues or miracles might convince. "By this shall all men know that ye are my disciples, if ye have love one to another," said Jesus at the Last Supper. A melting, divine love flowing in and through us will be the mightiest display of unity that this reformation could put upon exhibition. It matters little to the world of today how much of miracles, etc., we display, for these things are adroitly explained by scientists today, particularly the metaphysical school, so that they are losing weight as primary evidence. But a display by Christians of love to enemies without the church, and to all our brethren in the church, regardless of whether they differ in creed or not, will convince the world that there is indeed a miraculous element in Christianity. Not that doctrine is not important. But doctrine, dead dry orthodoxy, without the permeating life of love, is not convincing. Love will make the charisma in our hands instruments of power and cause the world to be convinced of our doctrine. Therefore, says Paul, "I show unto you the more excellent way."

## With the Alumni

Amy K. Lopez, Editor

New items are hard to get, but articles are doubly so. It is not every day that a voluntary contribution comes in; so it is with a peculiar joy that we publish the following article from the pen of Everett I. Phillips, '23. He writes on an important subject.

### Getting a Place in the Work

I have been greatly impressed with the number of young people who have finished the course at Anderson College, with an intense desire to labor for the Lord and for souls, but who have been unable to attain to their heart's desire. Per



haps my feelings for such have been the stronger because I too have suffered the humiliation and discouragement that follows such disappointment.

Doubtless a part of these have failed because they did not really have a call from God for active service in the ministry. To these we can but say, "Fill the place to which God has called you and trust it all to him." But to those who are certain of their call it is a different problem.

Circumstances unforeseen and unavoidable have perhaps kept some from the active work. God does not always see fit to bring about conditions as we should like; but he wants us to be faithful to him regardless of circumstances. If he wants us in the ministry he will place us there. A few years of college preparation may not be enough for some of us. Moses was forty years in preparation in Egypt, forty years in the desert; all for forty years of active service. Two-thirds of his life was spent in preparation.

There are some of our dear young brothers and sisters who are not laboring exclusively for the good of souls for no other reason than that they have been unable to find a place. There may be various reasons for this but it is still a fact that some good folks have the idea that one fresh from school is worthless. Some people just will not give an unexperienced minister a chance. They think he should go through the school of hard knocks and they are ready to furnish the knocks. Such persons may claim to want a preacher very badly; they may be unable to support a man of experience who has financial responsibilities, or the work at that place may not be developed to such an extent that a tried and successful man could be expected to locate there, yet they want the experienced person.

Soon after I left the Seminary, I visited some good saints who were very desirous of getting a work established in their community. I modestly suggested that I might hold them a meeting. But no, they were planning to get an evangelist of national repute, yet this one family were the only Church of God folks within seventy-five miles. And they haven't had their meeting yet. Many small congregations and isolated saints could use a young minister to mutual advantage if they but knew it.

In such cases where it is at all possible I believe it would often work well if the young and zealous minister would just casually drop in and go to work. He might find it necessary to do secular work for a time while introducing himself, but if he just got his job, attended services, took advantage of such opportunities as offered with no attempt to advertise himself, very often, he would soon find himself with a pastorate on his hands and a congregation who would be ready to respond to his leadership. I now know of places where I could have got located in this way directly after I left the Seminary.

Personally I have never visited a congregation who were in need of pastoral help but that I was urged to remain. I know I could have made good in those places, thanks to my years in Anderson, but also the cry was, "We cannot support his family." Therefore the one who gets his start in active ministerial work before family responsibilities accumulate is the gainer.

We are hoping to be able to publish from time to time accounts of the work being done in pastorates or the evangelistic field by members of the Alumni Association. We shall be glad to get a cut of your congregation and church building and some details of your work. Please let us hear from you.

News comes from Heron, Montana, that Hyacinth Hydson, '25 is now Mrs. McCracken. After spending four busy years as a city missionary, she has gone to live on a ranch which is just the kind of place in which to rest, she says. She does not intend to leave the gospel field permanently however, for as soon as she has rested sufficiently, she and her husband will move to a place where they can again be active in God's service. In the meantime she is lending her books to neighbors, and is thus doing something definite towards the upbuilding of God's kingdom.

Mack Caldwell, '22, in his characteristic way tells us a great deal in a little space:

I am pastor in Clinton, Iowa. R. M. and Ruth Coolidge live forty miles south. Edward, Susie and Rose Marti live thirty miles west. All of these folk are Anderson

alumni. It is a pleasure to work with them.

E. L. Voight is in a revival here. Eleven were at the altar this week.

It is my desire to preach at least 365 times during the next year.

Carl Kardatzke, '24, says that he is enjoying his work as Professor of Education and Dean of Men at Warner Memorial University at Eastland, Texas. Other Anderson men who are on the teaching staff at Warner are: Irvin Parker, '27; H. H. Ward, '27; E. W. Barnett, '24. Miss Purnie Hagan, '27, is also at the University, and the Reverend John Batdorf, '24, is pastor of the Eastland Church of God. Dr. J. T. Wilson, President of the University was formerly Principal here when Anderson was a Bible Training School. Naturally these two institutions feel a close kinship.

Mamie Wallace Kirchner, '22, writes in appreciation of the BROADCASTER. It is to her a good means of hearing of the activities of former friends. She and her husband still live at Kankakee, Illinois though they do not have the main responsibility of the work there. They help whenever they can, but have the opportunity of visiting neighboring congregations. Recently they went to Marseilles, Illinois, where Conrad Ebert is pastor and she spoke in the morning service. Afterwards they visited Starved Rock, a beautiful historic spot in the state and enjoyed the riot of color that Autumn's hand had put on the leaves.

Gilbert Swart, '27, is now pastor at Littleton, Colorado. He and his wife recently passed through Anderson on their way to Colorado. It was good to have them stay with us for a short time before leaving this section of the country. He has written to say that he is starting a teachers' training class soon.

Fine natures are like fine poems; a glance at the first two lines suffices for a guess into the beauty that awaits you if you read on.—Bulwer Lytton

Prejudice is an enemy to learning. What we are in thought will determine what we are in character and in destiny.—Agnes E. Tuttle



## Gains at Dundalk, Maryland

Sometime ago we mentioned something of Esther Boyer's, '30, work and promised a fuller account later. God has been blessing her labors in a very initial way. The picture below which was taken recently of the congregation shows

rooms and suitably furnished. Seven dozen new chairs supplied accommodation for as many children. Even this however is not now enough. The enrollment is at present over two hundred fifty and plans are on foot for the renting of

sides several hundreds in its environments.

Perhaps one of the factors in the success that has attended Esther's efforts is the great deal of visiting work that she does. Her Ford roadster has piled up much mileage



the very promising group over which she is pastor.

It was in the late fall of 1930 that Esther took the oversight of the work. At that time the Sunday school numbered about one hundred. There was very inadequate accommodation for an increasing attendance, and so with the numbers climbing up, the congregation decided to increase the capacity of the building. The basement was completed and divided into class-

rooms nearby to take care of another department. In the main auditorium benches have taken the place of chairs.

But it is not only in numbers and material things that improvement has come. A goodly number of people have been saved, and the church itself has grown in vision and grace. There are many more to be won to God however for there is a population of about seven thousand in Dundalk proper, be-

during this past year, and the places she visits are many and varied. She goes with equal eagerness to hospitals, slum districts, prisons, as well as to homes in the residential section of her parish. She is proving that the personal touch wins. In a recent letter she expresses the wish to have more tenderness in dealing with souls and more of the joy of Christ. Our wishes and prayers are hers for continued and increasing success as she carries on.

### A WORD OF APPRECIATION

In the last issue of the Broadcaster, we had a word to say about our College Male Quartet and the work which they have done the past three years. And now something is due to be said about the Ladies' Quartet which also rendered the Seminary and the church such loyal and loving service during the past two summers. This quartet was composed of Mrs. Elsie Lackey, first soprano, Mrs. Esther (Laukamp) Johnson, second soprano, Miss Opal Davis, first alto, Mrs. Eva-Clare (Holbrook) Kardatzke, second alto. Reverend John Lackey, husband to Mrs. Lackey, and President of the Student Council, was manager of the quartet.

Brother Lackey and these girls traveled over more than half the States and sang in hundreds of conventions, camp meetings, and revivals. Their songs were deeply spiritual and always carried across



College Ladies Quartet

the gospel message and resulted in the conversion of many people. Brother Lackey rendered valuable service to the Seminary and to the church by his addresses to the young people and to the congregations in general. In our files here in the college offices are many letters

from pastors and convention leaders who speak with appreciation of the labors of these fine Christian young people.

But Cupid did his work and these girls, but one, went the way of all the earth and got married. So the School is without a ladies' quartet.