

# Relations of Older and Younger Ministers

By C. W. Naylor

Human relations call for the solution of some of the most perplexing and intricate problems that mankind has to face. Upon the wise solution of these problems, more than upon anything else, depends human happiness. In no other field is the need of cordial and understanding relation more im-



C. W. NAYLOR

portant than in the ministry of Christ. Among the problems that demand a practical personal solution, are the problems of mutual understanding and mutual helpfulness and cooperation. The work of Christ requires cooperation. The very heart of it is cooperation. This demands an adjustment to each other, a harmonizing of circumstances, tendencies, and personal ideals and peculiarities and differences of outlook, so that there may be a united and harmonious effort to carry on the work of the Lord.

The first thing that is necessary to establish and maintain desirable relations between older and young ministers is that each group recognize the problems of the other group, and that each understand the viewpoint of the other. Both young and old are working for the same end. They are doing God's work, not their own work. They are, therefore, all responsible to Him to work harmoniously. More than this, their true interests can never clash. Their work is a common work, and their purpose should be a common purpose. Selfish motives should never prevail, but there should be a whole-hearted, unselfish devotion to the ministerial task that renders everything else secondary.

Each class, old and young, when compared with the other class, has its advantages and its disadvantages. It is natural for each class to look at the disadvantages of the other class rather than at its advantages. Right here, it seems to me, is the secret of the misunderstandings that sometimes arise between the old and the young ministers.

The old minister has learned a great many things through experience. He was at one time full of the enthusiasm of youth. He once had a youthful outlook. Hard knocks have taught him many lessons since that time. If he has been disposed to learn, wisdom, caution, and prudence have come to make their abode with him. He is not disposed to be nearly so enthusiastic as he was one day. He has learned that haste sometimes means trouble, and that caution and consideration sometimes prevent painful consequences.

More than that, if he is of the right type, he has a breadth of views now that he did not then have. He has lived long enough for things to settle down into a more or less harmonious whole so that he sees relations of things more clearly, and so he can place a relative rather than an absolute value upon many things. This comes only as the result of experience and thoughtfulness over a course of years. He also knows much more of human nature than when he began his ministry. He has likewise developed a prestige and standing which the younger person cannot have. The confidence people have in him goes deeper than their confidence in the younger man. This is perfectly natural and he is worthy that it should be so if he has shown himself a worthy minister.

These are some of the advantages of the older minister.

He may also have disadvantages when compared with the younger man. Instead of keeping his mind fresh and vigorous and interested, he may have grown stale mentally. He may have become out of date. He may have settled down into a rut. His information may be largely that which he acquired when he was younger, or he may have developed a self-confidence that makes him trust in himself and think that because he is experienced and has preached for years, he does not have to lean upon the Lord as he did in the beginning.

Where such is the case, he grows stale spiritually, and in that way may be at a great disadvantage, when compared with the enthusiasm, zeal, and individual reliance upon the Lord that some ministers show and that all should show. If he has these disadvantages, the young minister will see them, and will have to take them into account in his relations with the older minister. Sometimes he sees these disadvantages so that he does not see the advantages, and therefore, the younger minister dispises the older minister or calls him an "old fogey," out of date, and ready to go on the shelf. It behooves the younger minister to take the whole situation into account and see the advantages as well as the disadvantages of the older men and give full weight to them.

The younger minister has his advantages. He is full of the vigor of youth and the enthusiasm that goes with it. His viewpoint has a freshness that absorbs him. He attacks new problems with the confidence that he can solve them quickly, and with certainty. He may be better educated than the older man. He may be much more up-to-date in his

information. In many ways he may have a real advantage over the older man. Nevertheless, he must not overlook his disadvantages.

He may have a great many ideas, but these ideas are not coordinated as they will be in later years. They may be said to be undigested and unassimilated. He has them in his mind but he has not yet learned their limitations nor the best way to use them. His knowledge is yet partial. He has to learn by experience and sometimes by hard experience, that book knowledge is often quite different from practical knowledge. His thought is still immature. His ideas are very often in need of balance and adjustment. His judgment is not yet such that it is always safe to rely upon it, for the very foundation of judgment is still insecure. Like a new building, his mind must settle, and the superstructure cannot have that solidity it will have after the foundations are thoroughly settled.

Since his judgment is immature and his ideas more or less unsettled and perhaps some of them not very sound, he will be unable to see his errors as the older, more experienced, one will see them. He will not recognize them as errors until later when he looks back upon them, or until he sees the evil consequences arising from them. His judgment in dealing with the personal equations may often differ from that of the older ministers. Where such is the case, he may feel sure he, not they, is right. Youth cannot be blamed for its youthfulness, therefore the older must bear with the younger. Likewise the younger must be willing to bear with the older with whom he cannot agree in judgment or in ideas. In fact, both old and young must be broad enough to let all others have and manifest their own personality and think their own thoughts, draw their own conclusions, and use the methods best adapted to themselves, at the same time maintaining unity, confidence, esteem, and cooperation.

Paul set us a good example of how an older minister ought to look upon and treat the younger ministers. In addressing Timothy, he said, "Unto Timothy, my own son in the faith." I Tim. 1:2. Note how through the entire epistles he addresses him as a father speaking to a son for whom he had a deep and abiding affection. Note also

Titus 1:4. These instances show what Paul's attitude must have been toward all young ministers. That should be the attitude of every older minister toward the younger, that is, an attitude of fatherly interest, care and deep affection.

Paul's attitude was reciprocated on the part of Timothy and doubtless the other young workers as well. Paul said of Timothy, "As a son with the father, he hath served with me in the Gospel." Phil. 2:22. There should not be an attitude of self-sufficiency in the young nor of mastery in the old. A sense of superiority in the old that makes the young to be disregarded is very unbecoming. A lack in the young of esteem for age and experience is a mark of definite mental and spiritual lack.

The older ministers may fear that the younger ministers will crowd them out. They may be jealous of their own influence and place. They may be envious of success in the younger, or of their natural ability. This is highly unbecoming in the old. On the other hand the disposition to crowd out and disregard the older ministers, the desire to supplant them, the disposition to take advantage of them in any way or to lower them in the estimation of the people, to consider them "old fogies" and the like, is very unseemly for the young.

It is difficult for the young to evaluate properly the work and the influence of the older ones. He may consider the caution and conservatism of the older one a weakness when it is really strength. The young may be cock-sure of himself. He may have a disposition to say and act out, "I'll show you how it ought to be done." He may fail to sense the real conditions and needs, and may not recognize forces working or see things that are obvious to the older ones. Thus he is likely to underestimate the older ministers. Likewise the older ministers are likely to see the effervescence of youth, the misguided enthusiasm, errors of judgment, hasty action, and the like in the younger, and may not properly appreciate the good qualities, the sterling merit and the consecration that underlies his character and work.

There are two classes of young workers—those who are forward and sure of themselves, and those

who are timid and shrink. The first class is likely to disregard the older ministers and to place a low estimate upon them and their work, while the timid ones may easily fear the older ones, their judgment of him, their attitude toward him, and may shrink from contact with them and from having his work come under their observant eyes. This attitude is a handicap to him. I have always found the older ministers ready to help me. I found that the closer I was in touch with them, the more they understood me, the better our relations and the more helpful they were to me. I was extremely timid, and so often shrank from the older ministers, but I soon learned that their hearts were warm toward me, and I had no reason to fear them. But I also found that I should not carry my confiding in any one beyond what was prudent.

The young minister should not envy the older ones, neither should he want recognition before he has earned it. The years will soon make an old minister of him. Let him look forward to that time and hold the attitude toward the older ministers that he will want the younger ministers to hold to him when he is an older minister. Both classes should properly esteem each other. There should be the closest cooperation between all the ministry. Their work is a great and glorious work, but there is work for everybody, and when each has done all he can do, much work yet remains that cannot be done for there are not enough old and young together to do it.

We are brothers in the cause. Let us help each other. Let us believe in each other. Let us be humble enough in our relations not to think ourselves superior nor to hold an attitude of superiority whether we be old or young. And remember that Jesus said, "All ye are brethren."

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# EDITORIAL

## DOWN IN WEST VIRGINIA

I do not get any fun out of traveling about the country for I am always struck with homesickness as soon as I leave home and am not cured until I return. Notwithstanding, I do travel about a great deal out of the sheer necessity of keeping our school before the people. My last trip was down in West Virginia. Dean Olt went with me as far as Cincinnati where we spent three days in attendance at the annual Conference of the Association of American Colleges. This is always a very interesting and profitable meeting, being attended by representatives from several hundred colleges in all parts of the country. The discussion of topics relative to college administration always brings profit and pleasure to us.

While in Cincinnati the Dean and I went out to visit Rev. and Mrs. C. H. Lord, pastors of the Church of God. Dean Olt was pastor of this congregation before he came to Anderson. Brother Lord graduated from the Seminary three years ago and since going out has been active in pastoral work.

At the close of the conference, Dean Olt came back home and I drove on to Charleston, West Virginia, and arrived at the home of Rev. W. C. Gray on Saturday evening. On Sunday I spoke in his church both in the morning and evening services. The crowds were large and listened with enthusiasm to my appeal in behalf of the education of our young people. I also spoke over the local radio station and to the young people in their regular meeting. Although in Charleston less than half a year, Brother Gray is loved and appreciated by the whole church.

From Charleston I drove on to Bluefield, stopping on the way to visit my old friend, Rev. I. P. Hamrick at Rainelle, W. Virginia. Old Brother Hamrick is above seventy, but has the same enthusiasm for the work he had when I first met him nearly twenty years ago. He and his good wife were surprised and delighted to see me for I had given them no notice of my coming. It was near this town of Rainelle in the mountains where I preached

with Brother Hamrick in the very first part of my ministry. I taught a little country school on week days and on Sunday Brother Hamrick let me practice preaching to his patient members at the little church which stood under the big chestnut trees at the cross-roads. I had a great desire to see again the old church, the little school, the big chestnut trees, and the good country people. So Brother Hamrick and I got in my car and turned off the highway onto the narrow, winding, muddy road leading over the mountain and through the laurel bushes into this little community. We had not gone far when the wheels went into the mud and the axle dragged and the car stalled. Happily, they still have rail fences in that part of the country and we used the longest and the strongest to pry the car out and dragged on from mud into more mud until finally, just before noon we reached the little school house where I was master so long ago. In answer to my knock at the door the teacher opened it and said, "Why, good morning, Mr. Morrison." I recognized him at once as one of the little boys who used to go to school to me. He wanted me to make a little talk to his pupils. I took care to count them and found that he had just thirteen, the same number which came to me when I taught. I asked the teacher to tell me where the other twelve were who used to be his school mates when I was the teacher. It was interesting to hear him tell of the sad and glad experiences which had come to the members of this little group of thirteen who were the joy and the sorrow of my weary days that long winter. One, besides himself, he said, was a teacher, one was a business man and four were practicing law.

As we left that little one-room school and drove down the winding, muddy road, the hands of thirteen happy mountain children waved good-by. As our car rounded the curve taking us out of their sight, I seemed to have the notion that the best paying investments we make are those we make in the children and youth of the nation.

On our way back to the highway we plunged into deeper and wider mud holes because the ground had thoroughly thawed out since morning. But we had borrowed some chains from an old friend in the community and after they had come off a couple of times in the middle of the mud and had been replaced, we finally rolled once more on to the big, winding slab. It was about dark when we arrived at Brother Hamrick's, covered with mud from head to foot. It had been a hard but happy day.

Bluefield is way down in the extreme south part of the State next to the Virginia line. I spent the summer in and around Bluefield in 1913. I was with Rev. H. J. Rawlinson. We held tent meetings in several of the coal mining towns. This was my first trip to Bluefield since then and it was a joy to meet again those who were so kind to us back in those days.

Rev. Paul Cook, one of our Seminary boys, is pastor at Bluefield having succeeded Rev. C. H. Rice. Paul is getting started off fine and the people love him. He has a wife, who according to my notion, is at least half responsible for whatever success he has. In the afternoon after my arrival he showed me through the new church building which is a modern and beautiful plant. Then we walked over to look at the old frame building on Preston Street where we worshiped when I was there. Surely progress is being made. In the evening I spoke in the regular prayer meeting service on how to conserve the youth of the church. More than two hundred were in attendance.

On my return trip from Bluefield, I stopped one night at Oak Hill where I. G. Kinzer is the pastor. He had announced a special meeting for me to address but on account of the excessive rain, the crowd was small. I had a very pleasant visit in the home of Brother and Sister Kinzer.

I had made previous arrangements with Rev. R. C. Caudill, pastor at Middletown, Ohio, to stop with him on my return trip from West Virginia. On Sunday morning I spoke to Brother Caudill's

young people's class on "The Power of Unconscious Influence." In this class were nearly two hundred young people of high school age. In the regular morning service in the main auditorium, I spoke to about six hundred people on the problems which confront the Church of God with regard to the education of her youth. The response was most hearty. Brother Caudill is doing a marvelous work in that fine Ohio town.

I arrived home in time for our second semester registration on February 1. The new semester is now well under way with six new students. This is one more than the number which had to drop out.

J.A.M.

### A WORD FROM ALABAMA

Lanett, Alabama  
Jan. 18, 1932

Mr. J. A. Morrison  
President Anderson College  
Anderson, Ind.

Dear Bro. Morrison:

We would like to take this privilege to express our appreciation of the Jubilee Quartette. They were with us for three services—Dec. 27 to 29. They sang several numbers in services which were being held in a large tent here. One night when Ex-Senator Thos. J. Heflin spoke there were present around two thousand five hundred people. Their songs were a wonderful blessing to all.

We appreciate their consecrated lives also their personal interest in the salvation of souls. There were several saved the last night they were with us. They are a great asset to the school, and represent it in an extraordinary manner. We wish it were possible for them to be out all the time.

We wish to tell you some of the things with which our congregation—as well as other congregations of Alabama—were impressed in the Quartette. We appreciate their friendly attitude which made all feel that they did not feel themselves above any one. With eagerness they went out to sing, pray, and read God's word with shut-ins and the sick. They showed a deep interest in souls and rejoiced to see some saved.

It makes our hearts rejoice to see such consecrated young men—especially since we know they represent the School which we so dearly love.

(Continued on page 7, column 3)

## Paying Full Fare

By Eugene S. Reynolds

We find a great variety of people inhabiting this beautiful world of ours. They are to be found in school, shop, factory, office, and every other walk or vocation of life. The following clipping from an article by Halford E. Lucecock describes some of the individuals with whom you and I come in contact daily:

"To some people the art of living consists in evading the fare. Some steal a ride. On the lower rung of the social ladder these are called tramps, higher up they are called clever people. Some ride on a pass. This pass is handed to them by others, usually ancestors, in the shape of money, position, or talent. Some one else pays their way, and they accept it complacently as the proper thing. No sense of debt goes with it. Fortunately, such a through trip in a pullman is no longer regarded as so praiseworthy an achievement as it once was. The inheritance tax, the income tax, the corporation tax, each is a loud stentorian 'fares, please.' Some ride on a child's ticket. They pay half fare. To the world's demand for a strong man's stint of work and service they pleadingly insist that they are only twelve years of age and must be let off with giving to the world a half portion as their share. They do not ask to be carried to the skies on flowery beds of ease; all they ask is to be allowed to go in a perambulator. Some pay. These are the ones who make the world morally solvent. They take no delight in dodging. Their lives are lifted out of triviality and insignificance by the enabling power of a great obligation."

Herewith has been described five classes of people: the tramp, the clever fellow, the pass-rider, the half-fare rider, and he who pays full fare. The word tramp brings to our mind a picture of one who feels that the world owes him a living and he sets about the task of collecting it in just any old way so long as it does not appear to him that he is at work. The tramp and the clever fellow are in almost the same class. Both are prone to follow the line of least resistance. The pass-riders remind us of those who

are content to go through life on that which they have inherited from ancestors or indulgent friends. They are usually willing to give of their means or to render service but sparingly when it does not benefit them directly, but they squander it in a wholesale fashion when their selfish desires can be satisfied thereby. Almost as disgusting as the pass-riders are those who persist in endeavoring to go through life on half fare. They are never willing to do more than half of what they should. We find a great many of such individuals in the church. They will sing—sometimes. Quite often they fail to appear to teach their class and the superintendent must hustle around trying to find a substitute at the last minute. They give—sometimes. And when they are asked to increase their pledge for the new year, they put up a terrific howl, kick over the traces, and balk. The half-fare rider will do just so much and no more.

The beautiful part of Mr. Lucecock's story is found at the last. These are they who make life worth living. It makes no difference where you find such individuals, in the office, the church, the factory, the home, the school, or any other department of life, they are ready to go all the way, pay full fare, do their dead-level best. Nothing short of this seems to satisfy them. I like to think of the Apostle Paul as an example of the latter class. In Romans 1:14, Paul tells us that he recognizes an obligation. He is debtor to the Greeks for culture, the Romans for government and good roads, and to the Jews for religious convictions. But I like to think that he recognized something else. He knew that he owed another debt. He realized that his was a message which the world was starving for. In his sermon on Mars Hill, Paul told the Athenians that they were all together too superstitious. While walking through their city he saw an altar erected to the unknown god and he used this as an opening wedge for his discourse. Romans 1:15, 16 tells us that he was ready to pay his debt.

Throughout Paul's entire life we  
(Continued on page 7, column 2)

# WITH THE ALUMNI

— Amy K. Lopez, Editor —

## OUTPOST DUTY

Sometimes far from the main lines, often hidden by darkness or deliberately-sought covering, many times forgotten by those whose safety depends on him, a sentinel keeps guard. His duties are specific and the accomplishment of them is a vital factor in the well-being of the army of which he is a part. There

is not much glamor about his job; indeed it decidedly lacks the dash and glory of a leader in a charge, or of the soldier who 'goes over the top' in these days of trench warfare, but what a tremendous responsibility is his! He has the safety of hundreds, sometimes thousands, of lives in his keeping. Nor darkness, nor cold, nor sickness, nor fear, must deter him from the accomplishments of his task. He must carry on, whatever the cost. There he stands, gaunt, at times unlovely, but a picture of strength in weariness, of stability under pressure. Unnoticed, unpraised he carries on.

In no less a manner is the church buttressed and guarded by some who answering the challenge of lands afar off are doing outpost duty for God. At times forgotten, at other times misunderstood and misrepresented, they carry on; and it is no small task that they accomplish, no mean responsibility that is theirs, for in a very real

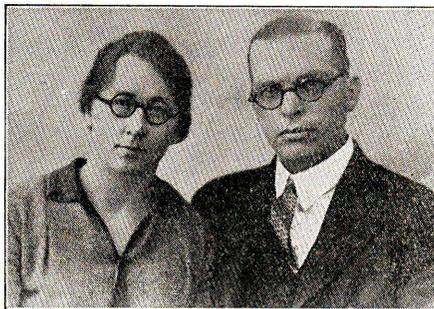
sense they help to preserve to the church vital power and life. To lack the missionary spirit is to die.

Of none of its Alumni or students is Anderson College and Theological Seminary more proud, of none of its members is the Alumni Association more appreciative than of the men and women who constitute the honor roll of those who are to-



EDITH YOUNG

day doing outpost duty. There is a long line of them. We see them silhouetted against a tropical sky, or braving the cold blasts of a Northern climate; perhaps sometimes we forget them, at other times we are tempted to belittle them thinking of them as losing perspective in their attitude towards standards and ideals that seem to us particularly important, and yet in our hearts' deep recesses as in some Hall of Fame or Poets' Corner we have a special niche re-



LARS AND ELLEN OLSEN

served for them where we keep alive their name and memory. We are, all of us, still hero-worshippers, and we revere the name and work of former classmates.

There are for example Vada and William Fleenor '22, '27 who went to Syria in 1931 and carried on successfully during the furlough absence of Mr. and Mrs. John Crose. A difficult task this, to fit into a new situation and fill a gap left vacant by missionaries of experience; yet Bill and Vada filled their place. While at Beirut, there was opportunity for holding meetings and conducting Bible study classes with students of the American University — a rare

opportunity, as these students represent practically all the countries in the Near East. William Fleenor writes of these and other meetings:

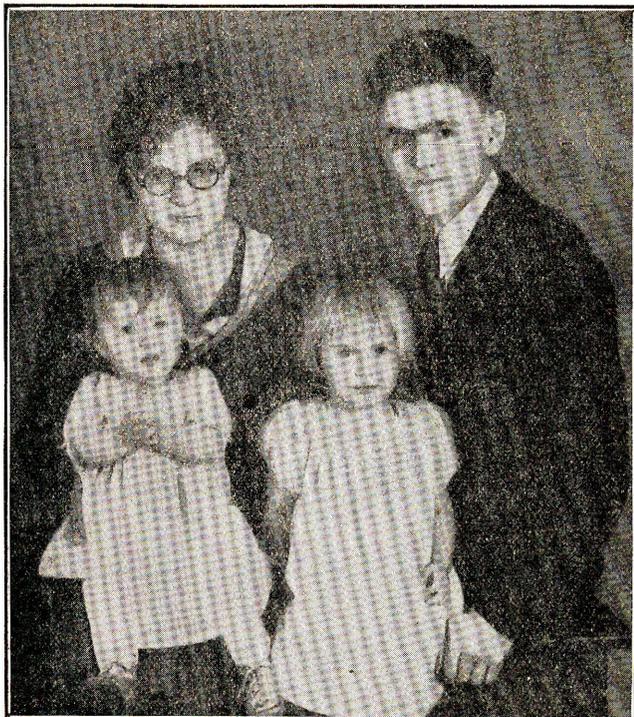
I wish I could tell you in detail of the Bible Reading Club's weekly meetings in the American University. There is permanent good and personal profit to all attending. My faith in Christ the "only Savior of all the world" increases as the searching questions of many minds reveal the unquestioned divinity of the Son of Man.

Just this noon I returned from Tripoli where I have been for the past two days. . . . Brother Amen Jabala, the young man — a Moslem convert of four or five years, is still very zealous to see the Church of God definitely established. He, with a troupe of nine young men who have been brought up in Moslem homes, have organized a society called "The Light" and are working together to help lead other young men to a knowledge of Christ and the way of salvation. We need help in these Northern villages of Syria.

The Fleenors are now at Cairo, Egypt. He is studying Arabic pre-



RUTH FISHER MURRAY



THE FLEENORS

paratory to teaching in a proposed training school for native workers in Egypt or Syria; she is busy mothering their two little girls and giving herself in loving service.

The West Indies have claimed a goodly number of the Alumni and other students. In Barbados, since his return from a first furlough in 1928, is J. Frank Shaw who has given sixteen years of service to this group of islands. His work consists of supervising the fourteen congregations in the island and holding revivals; besides the many, many indefinable tasks that fall to the lot of a missionary who must be among other things to his people minister, lawyer, social worker, father, and carpenter. In Jamaica are stationed Nellie Olson '24 and Edith Young '27. Mrs. Olson has the distinction of being one of our missionaries with the longest term of service to her credit. She has been on the field for twenty-five years, and the well-organized well-established work in the island is witness to the untiring efforts and unwavering faithfulness of herself and her husband. She is the Superintendent of the Sunday school in the chief town of the island, Assistant Pastor of the congregation and Principal of the Jamaica Bible Institute which owes its existence to her faith and zeal. Associated with her in this work is Edith Young who went out in 1927 a few months after graduation. She teaches in the Institute and is Director of the Young People's work in the local congregation. Edith's quiet unassuming way has won for her a place in the hearts of the people. They write of the influence that her life is having, particularly on the young people, apart from the specific results of her teaching and leadership. Trinidad has one of our very few second generation missionaries. Zella Brookover Chew '28 has spent most of her life since early childhood on a mission field. In 1928 her husband, Byron, '28 and herself went to the field. They assist her parents, Mr. and Mrs. W. L. Brookover. The latter too attended the Seminary during her last furlough. Byron has ten congregations under his supervision and has helped to remodel the chapel in Port of Spain which was recently completed. Zella besides caring for Byron Junior is in charge of the Religious Education work in the island.

Denmark has had the labors of Lars and Ellen Olson '26 since 1927. For some years Lars was pastor at Aalborg and editor of the Danish Gospel Trumpet, while Ellen was busy in Religious Education work in the Sunday schools and young people's societies. They have recently resigned the pastorship at Aalborg and are starting an evangelistic campaign in new fields.

Mona Moors '22 who returned to India in 1931 for her second term, besides doing village work among the women, will have charge of the superintendency of the Shelter, Cuttack, especially of the industrial work. She will relieve Martha Bleiler '23 who has been doing this work since 1926 and who will return to the United States this summer because of ill health. Ernest Bleiler '23 has been pastor of the congregation at Cuttack and District Superintendent of the Shelter. He will also be on furlough this year when he hopes to regain his health.

In 1928 Nick and Rose Zazanis '22, '26, sailed for Egypt to work among the Greeks in Cairo. They edit the Greek Gospel Trumpet, pastor a large congregation in Cairo, and supervise the Greek work generally. Nick Zazanis has been successful in arousing a very keen interest in the message of the Gospel in so much that he has won the distinction of being publicly excommunicated from the Greek Orthodox Church to which all Greeks are supposed to belong.

Of the seven missionaries in British East Africa, Anderson College claims four. John and Twyla Ludwig '22 went to the field in 1927. They are stationed at Kima and are general superintendents of the Mission which, besides the general evangelistic work, has educational and hospital work. It is his duty to transact all business for the mission, to be responsible for the erection of new buildings and for the baptismal classes. He also preaches on Sunday and visits some of the sixty day schools during the week. Aply assisting him is his wife who has charge of the women's and hospital work. In 1931 W. J. Bailey '20 and his wife returned to British East Africa for their term. They are now serving at the North Station, forty-five miles from Kima where he teaches during the week in the secular school and preaches on Sunday. He has also

general oversight of the work at this station.

Ruth Fisher Murray has been in Africa for ten years without a furlough. It was in 1922 that she left the United States and she has been giving untiring service since then. She teaches in the day school at Kima and has charge of the printing in the vernacular of literature, including textbooks and Sunday-school leaflets. With her husband she makes evangelistic tours of the out-schools. The following extract is taken from an article from her husband's pen describing a trip to the bush, taken just before Christmas for the purpose of teaching to the different schools songs to be used in the program at Kima Station where all gather at Christmas:

We arrived at noon. The runners we sent out yesterday must have got through with their call messages to their respective areas for a great crowd of people young and old made a wild scramble to greet us. The idea of teaching new songs for Christmas has a peculiar appeal to these people. "My Jesus I Love Thee" and "Glory to His Name" have lost none of their heaven-born appeal and as the African strikes the familiar chords I feel like shouting.

We start for our next camp some eight to nine miles due East during the early forenoon. Mrs. Murray is carrying her umbrella and I carry a walking stick. A crowd of people especially children accompany us to the turning of the road and as we shake hands all around we feel that this short visit has bound us closer to the people of Ebidongoi. They love us and we love them. Gracious is the love of God that makes into one nations that are far apart. Unity is the heart cry of the African.

And so we leave them—a band of whom we are justifiably proud—laboring patiently, faithfully, successfully. God bless them!

#### ALUMNI NOTES

Rev. and Mrs. Virgil R. Johnson, '31, write encouragingly of their pastoral work in Athens, Pa.

Rev. E. H. Tharpe, '30, pastor at Erlanger, Ky., writes that his work is advancing. Mrs. Tharpe is not in good health and he requests our prayers in her behalf.

Rev. J. Gordon Morrison, '22, former pastor at Grand Junction, Colorado, has moved to Marienthal, Kansas, where he is temporarily working on a farm for his health.

A letter received by a student a short time ago from Kirk and Alpha Goodrick tells of their successfully pastoring the church at Ulysses, Kansas. In a recent revival some were added to the congregation. They enjoy getting news from the College and are hoping to be in Anderson for the Commencement exercises and camp meeting.

Rev. C. L. Quinn, '26, is another alumnus who is laboring in Pennsylvania. He is located at Lansdale. He writes, "I appreciate the School. I could never fully express in words all that it meant to me those three years I was there. The spiritual atmosphere, the fellowship, the inspiration and training which I enjoyed and received there those years have been of incalculable value to me. May God's rich blessings be upon the school in my prayer. Wife joins in sending best regards to all."

Prof. Karl Kardatzke, '24, says he is enjoying his work 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. Rev. John Batdorf, '24, is pastor of the Eastland Church of God and 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.

**NOTICE!**

A postal card with the following message was received recently. It is self-explanatory.

Will you please put a notice in the Broadcaster for the next few months about the Alumni Membership Fee being due for 1931-1932? Thanks.

Sincerely  
Helen F. Hull, Secretary

Pay up!

**PAYING FULL FARE**

(Continued from page 4)

can find no trace of a single time when he tried to get that which he might have thought the world owed him, as does the tramp, or the clever chap. Never was he content to ride on a pass or a child's ticket. Paul paid full fare. If circumstances demanded it, he worked with his hands to supply his temporal needs while administering spiritual food to those in need.

We as Christians have a great obligation upon our shoulders. We are debtors to the world for what we have received in culture, religion, and the many fine things which we enjoy, but we are debtors in a still greater sense; debtors because we have something which the world needs.

We have a message that will cure all the ills of a soul-sick, sin-cursed world. Jesus Christ has come into our hearts and lives and has made us new creatures. Things which we once enjoyed and that are standing between others and God, have been taken away. We stand redeemed by the precious blood of the Son of God, and we should be willing, yea glad, to witness for him at all times and in every possible way. We should be glad to pay full fare, be willing to go the second mile, willing to spend and to be spent in order that the Gospel message in all its purity might be proclaimed to all men everywhere. There is no place in God's great harvest field for the tramp, clever-fellow, pass-rider, or for the one who tries to get by on half fare. What God needs is strong, able-bodied, well trained, intellectual men and women who have a profound reverence for the work of the Holy Spirit and who will put their whole heart, mind, and strength into the work which he has for them to do. Shall we examine ourselves in the light of God's word and try to determine just where we stand?

**PAYMENTS**  
**On Endowment**  
**Pledges**  
**Are Due Quarterly**  
**A Payment**  
**Was Due**  
**January 1st**

**FROM THE WEST**

Rev. H. M. Sell, evangelist in the middle western states writes:

Nowata, Okla.  
Jan. 19, 1932

"Dear Brother Morrison:

Many are the times when memory bids me think of you and the few seasons we have had together. And my heart leaps in rejoicing when I think of my good fortune, because of the grace of God to have had the opportunity of mingling with our good brethren.

I am now in my fourth consecutive meeting with pastors who have been students at the School there. Brother W. B. Morgan, I. K. Goodrich, C. O. Newman, and now with Brother J. F. Schaeffer. Never have I found a bigger spirited, more consecrated, and fruitful ministry than these. They certainly are a blessing to the work at large—humble and full of love. As I look back to seasons of prayer with them as we carry the meetings to God in prayer, my soul is lifted up as they consecrate their lives to the service of God—not because of leanness, but because of their desire to be yet more fruitful in the service of God. Their tears shed over the flock and their holding on to God for their evangelist have been Golden Memories to me, and much of my success this winter has been because of their holding on to Him who supplieth all our needs.

I didn't mean to write all this, but felt that I should speak of my ministry with students or one time students of the School."

**A WORD FROM ALABAM'**

(Continued from page 4, column 1)

We pray that they may be a blessing to many other souls. Also we hope they may return to Lanett sometime. The people all over Lanett look forward to their coming as soon as their coming is announced.

Pray for us and the work here.

Sincerely,  
Edgar A. and Anna Thompson  
and Congregation and Friends

Rev. Marvin E. Peterson, a former student writes that he and Mrs. Peterson are starting a congregation at Crandon, Wisconsin.

Dr. David M. Edwards, former President of Earlham college, was a recent speaker in chapel.



Sizes	14	16	18	38	40	42	44	46	48	50	52
Lengths	43	44	45	46	46	46	46	47	49	49	49

## STYLE 677

*Material:* Flash Print—Fast Color.

*Style Features:* Bring a bit of cheer to your kitchen since bright colors are the vogue. This frock depends upon its color for its style and is really conservative as it carries a small design. The color scheme is emphasized by a clever applique on the side of the skirt just below the attractive scalloped hip line.

Colored binding edges the scalloped collar and sleeve.

Green binding is used on the peach and rose binding on the green. This adds greatly to the color scheme and makes a garment you will love to wear on a dreary day.

*Colors:* Green and Peach.

*Sizes:* 14 to 52.

**3 for \$5.95**

**Sizes 46 to 52—3 for \$6.95**

**Single Dresses, Any Size,  
\$2.50**

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