

The Problem of Christian Unity

By C. W. Naylor

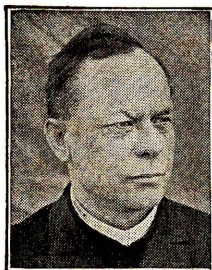
THE desirability and need of unity among Christians is almost universally admitted. The days when men argued in favor of division happily are gone. Disunion and the separation of Christians into various schools of religious thought and numerous partisan groups is our inheritance from the past. This inheritance is a very undesirable one. It is like an inherited physical disease or deformity. I believe all Christians in their innermost souls desire to be free from this blight of disunity that rests upon the Christian world.

There are many who talk of unity today and many volumes are written about it and countless articles appear in the religious journals dealing with various phases of it. In Christian meetings everywhere the subject is under discussion.

The discussion of unity is of two kinds well illustrated by the anti-slavery movement in the early part of the 19th century in our own country. There were numerous anti-slavery societies that discussed the evils of slavery, passed resolutions against it, strongly condemned it and said it ought to be abolished. Many slave owners belonged to these anti-slavery societies. Both North and South were represented by their leaders who talked against slavery, and considered it an evil. Getting rid of slavery, they said, was a thing much to be desired, but they confined themselves to talk alone.

About 1830 many people realized that these anti-slavery societies were accomplishing nothing whatever; so instead of organizing more societies to talk, they began to advocate *doing something*, and organized societies whose purpose was to do something definite to end slavery. They began to demand abolition of the whole slave system. This caused a mighty stir. No slave holder joined these societies. On

the contrary when it seemed they would lose their own slaves if the agitation continued, they became bitterly hostile to the abolitionists. There was an immediate division made between those who actually wanted slavery done away with at once and those who only talked of its evils and deplored them without being willing to do anything to bring



REV. CHARLES W. NAYLOR

Charles W. Naylor for many years has been a contributor to religious periodicals. He has written several books and many gospel songs. These songs are sung today by tens of thousands of our people. For many years Brother Naylor has been a hearty friend and supporter of Anderson Seminary. He is a friend to the students.

In this issue he sets down some of his thoughts relative to the great theme of Christian Unity. Write him and tell him what you think about his article. If you agree with him; or if you disagree with him. Pass his article on to others. And don't forget that each issue will contain a strong article by a strong writer.

—J. A. M.

an end to them or have anyone else do anything of the sort.

Now, there are many who talk Christian unity who are willing to continue talking, talking, talking, but are entirely unwilling to *do something* about the disunion between Christians. As long as Christian unity was only a theory, there was little, if any, opposition to it, but when people began to say, "We must do something about it; we must bring it to an end. The unity of the church must be reestablished," at once many professed Christians

took issue with them and became strongly critical. Opposition to the theory of unity has largely passed away, but there is still much opposition to practical efforts to bring about unity.

Without practical efforts there will never be unity, for unity will never establish itself. This is true because it is based on an attitude of heart and upon human conduct. There are many efforts having for their purpose the reestablishment of unity, such as the interdenominational movements, cooperation on the mission fields, mergers and attempts to merge. All of these show a deep undercurrent of desire for unity and will have a part in producing unity.

There is only one way to produce unity and that is to go back to Scriptural principles and discard those things that prevent unity.

Some people argue that Christians are now one, even though divided into denominational groups. It is true that all Christians are one in respect to their relations to Christ, and in their possession of a new spirit, and their living with the motive of pleasing God and doing good to others. But when it comes to practical cooperative unity, the most we can find is *group unity*. I speak of the Christian world broadly.

There are individuals and groups who hold an attitude of true Christian unity but mostly unity in the cooperative sense, this is only *unity within a group*. The unity is limited to a certain class which agree among themselves and cooperate. There may be other groups of Christians in their immediate vicinity with whom they have no such relations of unity and no feeling of unity such as they have in their own group, even while they acknowledge these persons to be Christians. This group unity has always existed to a greater

[Continued on page 8]

EDITORIAL

'WAY DOWN SOUTH IN GEORGIA

Mrs. Morrison and I, accompanied by Mrs. Nora Hunter, who is known all around as a warm friend of young people, got in our car and drove down to the Young People's Convention at Atlanta, Ga. Down through Indiana we drove, across the Brand new bridge over the Ohio River at Louisville, down through the great Mammoth Cave region in Kentucky, on through Nashville, across the river Tennessee (paid 30 cents toll for the car besides toll for each occupant) to Chattanooga, and finally to Atlanta.

The Convention was held in the recently completed edifice of the Church of God. When we arrived at the church, the lodging committee found us a good place to stay. As soon as we had rested a bit we hurried back to the church to see who all had braved the hard times to come to this Convention so far to one corner from the main bulk of our people. Well, everybody was there. Perhaps it is more correct to say that they were there from everywhere. I have no exact information as to just what states and what cities were represented, but with my own eyes I saw delegates from California and some from New York. Furthermore, I saw some from the extreme southern and the extreme northern portion of our country. So the representation was representative.

The program, I thought, was fine. The Program Committee had arranged a well-balanced menu for our spiritual, intellectual, and social appetites. Dr. Charles Brown, Dr. A. F. Gray, Rev. J. Lee Collins, Rev. Adam Miller, Dr. A. T. Rowe, and Professor F. C. Weir were special attractions on the program. Homer Rodeheaver gave such help in the music program as he alone can give. The Anderson College

Male Quartet made its usual good showing.

Rev. Charles Richardson, the new young pastor at Atlanta is both new and young but as a host pastor he did as well or better than some who are neither new nor young. He made us all feel good and at home. He should, however, either cool Atlanta's Labor Day climate or arrange for more and better ventilation in his church.

Dean Olt, the President of the organization, managed things with dignity and dispatch. Miss Helen Percy, Secretary-Treasurer, and others of the organization worked faithfully and efficiently to make the Convention the success that it was.

And now the young people go to St. Louis in 1934. So they voted. Sister Hunter almost persuaded them to vote to go to Los Angeles. In our hearts we all wanted to vote for Los Angeles but our better judgment could hardly allow it. We all know that the great West needs and deserves more representation and recognition in our work and we are eager that she shall have it. But to have the Convention off to one side twice in succession surely would weaken the convention. I think all saw this point and were glad when the vote was in favor of St. Louis with a recommendation that the 1934 meeting vote to give Los Angeles the 1936 Convention.

A host of our young people should begin now to plan to go to St. Louis in '34. There is no reason why two thousand delegates may not attend the St. Louis meeting.

With happiest memories of the good time in the things of God at Atlanta and hopeful anticipation of a better time at St. Louis, the young people go forward.

J. A. M.

ANDERSON COLLEGE QUARTET GIVES FINAL CONCERT

In the fall of 1928 Anderson College Quartet was organized. In the summer of 1929 the singing group made its first tour of the country. The quartet then consisted of Frank Towers, tenor, Earl Wells, soprano, Streeter Stuart, baritone, Oral Clemens, bass. That first summer they toured the eastern part of the United States, being piloted around by Eugene Reynolds in his car. The summer of 1930 was spent in the middle-west in Kansas, Iowa, and neighboring states. In the summer of 1931 the College bought a brand new Chevrolet car and sent the quartet to the Pacific Coast.

On their return from the trip to the coast Streeter Stuart dropped out of the group, having decided to do his senior part of college at his home State university, the University of Oklahoma. He graduated there last June and this year is attending school in France.

One year ago there came a boy to Anderson from North Dakota who possessed unusual ability, and soon he was asked to fill up the gap caused by Streeter Stuart's dropping out. And Max Gaulke became a member of the quartet in good standing. So last spring, again the group made ready to start upon its fourth summer's tour. The college did not feel disposed to furnish the car this year; so the boys arranged to buy their own car rather than not be able to go. This summer they have spent in approximately the same territory which they visited four years ago on their initial tour. They wound up their summer's work by attending the International Young People's Convention at Atlanta, where they inspired the great group of young people with their songs.

But these singers, during the four years of their work have not been useful out in the field alone, but here in the city of Anderson

they have been highly esteemed for their work's sake. They have sung in practically every church in the city of Anderson as well as before all the civic and business organizations. There are few people in the city of Anderson who have not heard these boys sing and heard them with appreciation.

And now the quartet is dissolved. Earl Wells and Frank Towers have graduated from the school and are not returning for further work. Mr. Wells will enter the field of evangelistic singing for the present and Mr. Towers will likely take a pastorate. Mr. Clemens and Mr. Gaulke are still in school this year and will see what can be done in the way of reorganizing the quartet.

Rev. A. F. Gray, pastor of the Park Place Church of God, invited the boys to put on their final program in his church. This they did on Friday evening, September 23. No special effort was made in the way of advertising the meeting and yet the large church was filled with those of the church and city who never miss an opportunity to hear these boys sing the gospel message.

As these boys break up as a quartet and each goes his individual way, may they have God's good blessings and may they understand that Anderson College and the church and Anderson City owe a great big debt for the inspiration they have brought.

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GENERAL NEWS AND PERSONAL MENTION

Rev. Dale Oldham, '21, who is a member of the General Program Committee for the 1932 Church of God Camp meeting was in Anderson recently attending a meeting of the Committee. Other members of the committee are: Rev. W.T. Wallace, Rev. C. E. Byers, Rev. A. F. Gray, and President Morrison.

Professor F.C. Weir writes that he has gotten located at New Haven and has registered in Yale.

W. B. Morgan, '30, has resigned the pastorate at Stratton, Colo., and is now in Cheyenne, Wyoming.

Rev. C. R. Withers and wife, former students here, called at the Seminary when they were in Anderson attending the Central Indiana Ministerial Meeting. They are pastors at Rushville, Ind. They show their appreciation for the college by having their congregation can a great deal of fruit for our dining hall.

President Morrison plans to attend the Young People's Convention at Niagara Falls, October 1, where he will be the principal speaker. He also will hold a week's revival for Marcel Desgalier, the pastor at Niagara Falls.

Rev. H. A. Sherwood, former Professor and Student Pastor was present at the opening chapel service of the school this year.

Miss Mary Husted of Topeka, Kans. has been employed as secretary to Dean Olt. She succeeds Miss Elsie Manthei who is now with the Board of Church Extension.

Rolla Shultz has registered for full time work at Ball State Teacher's College, Muncie, Ind.,

The noon prayer meetings which have been held during the last two years are being continued this year. Formerly they were in charge of Rev. H. A. Sherwood. This year President Morrison is in charge. In his absence different members of the faculty will be in charge.

At the invitation of A. T. Rowe, the entire student body were shown through the Gospel Trumpet Company's publishing plant.

The Jubilee Quartet ended their summer's work with a program given at the Newstead Avenue Church of God, St. Louis, Mo. Rev. W.B. Crowell, '21, is the pastor there. The boys report a large and enthusiastic meeting. The Jubilee Quartet is still intact and will fill appointments over week-ends during this school year.

Paul Froehlich is the college mail carrier again this year. However arrangements are being made with the postal authorities to have the mail delivered to the college.

News comes from Gilbert Swart, '30, Littleton, Colo., "A baby girl came to bless our home on Aug. 7."

Mrs. Morrison is busy these days supervising the cleaning, papering, and painting of the rooms in E and D halls, second and third floors, of the main building. These rooms are being made ready for the girls from Sunset Hall who will be moved over the first part of October. "Old Man Depression" decrees that we give up Sunset Hall this year to save expenses.

(Continued from page 1)

or lesser degree, but this limited Christian unity is not the kind the world needs nor the kind the Bible teaches.

The problem of reestablishing Christian unity is not a simple one. There are many obstacles to be overcome. There are conditions of association and cooperation to be set up. There are attitudes that must be attained.

What is Christian Unity?

Christian unity consists of a number of things. First, it consists of unity of purpose. Without a definite and active purpose to be one, Christians will not be one. Then, too, that purpose must be to build up the kingdom of God, not to build up a party or parties. Christians in general are trying to build up a party thereby thinking they are building up the kingdom of God. In building up these parties there is being manifested everywhere intense competition. The only way to get rid of this competitive work is to cease to build up parties and wholeheartedly and sincerely labor alone to build up the kingdom of God.

This means a surrender of partisanship, a surrender of partisan loyalty, and the attainment of a greater loyalty, a broader Christianity, and a universal love toward all Christians. If we teach unity and try to build up a movement or a party and have a party-consciousness, we are doing only what others have done. We can no more build up the kingdom of God by building a party or a movement than can other people build up God's kingdom by building up another denomination. Our aim must be to build up the whole of the kingdom of God, not merely a portion of it. Our purpose must be to work for a universal Christianity, an all-embracing Christianity, outside of which there are no Christians.

Perhaps the greatest difficulty we have, the greatest problem we must solve, is to hold that universal attitude rather than to think one movement or one body of people apart from other Christians is the thing to which we ought to give our loyalty, our support, and our interest. The problem of having the proper purpose in our work is highly important for us as individuals and in our group and our general relations. This does not mean that there will be no temporary separation of a group which stands for such unity, from the groups that do not stand for such a unity. Such a temporary separation cannot be avoided but let us consider it temporary and incidental and the effect of circumstances during a specific change of relationship. But our movement must not solidify into something separate from other Christians. If it does, we shall be just as denominational as they. The universal purpose must be maintained.

There must also be unity of attitude among Christians in general. That is, all Christians must have the same attitude toward all other Christians. There must be a giving up of partisanship, the disposition so prevalent to form into groups and of these groups to insulate themselves from other Christians. Overcoming this is an individual matter. Each individual Christian must overcome it for himself and rid himself through the grace of God of all partisanship. There can be no attitude of unity so long as there is partisanship of any sort toward other Christians. The "we" and "you" attitude is what we must get rid of for it is partisanship. I speak of unity with Christians not of unity with organizations.

Another necessity for Christian unity is an attitude of equality between Christians. It is perfect-

(Continued on page 6.)

(Continued from page 5)

ly natural that each group of Christians should feel a sort of superiority over other Christians who disagree with them. Such an attitude of superiority is fatal to unity. This attitude is usually based upon prejudice. We see it manifested in the social world where each social group feels itself superior to others, or each nation superior to other nations. Before Christian unity can be re-established, there must be a surrender of that prejudice which creates the sense of superiority of ourselves and the inferiority of others. We must accept all Christians on the basis of equality with ourselves.

Was not this the attitude of the early Church? Jesus, though he were Lord of all, put himself upon the level of his lowliest disciple. And so were his disciples to do toward other disciples. Before practical unity again can be realized, humility must take the place of pride. The Jews thought themselves much superior to the heathen round about them. But Paul after he had his eyes opened to the truth said, "Are we better than they?" His answer was "No, in nowise", Rom. 3:10.

There must be the will for unity. Inertia, that powerful hindrance to action must be overcome. People must want Christian unity so much that they will be willing to labor for it, suffer for it, sacrifice for it. Christians must desire unity enough to sacrifice, whatever must be sacrificed for that unity. There are sacrifices that must be made. First, denominational Christians must sacrifice their partisan machinery wherein it hinders unity. Christian unity can be established only on the basis of the simple church relation that existed among early Christians; so we must be willing to sacrifice everything which is contrary to

that simplicity. There is no way beside this that unity can be attained. When I speak of unity, I mean cooperative unity, the only practical sort that ever did exist, or ever can exist. There can be but limited cooperative unity and at the same time denominational divisions. Attempts at unity between denominations may be temporarily and partially successful but it is a mere expedient that never can result in real Bible unity. For unity we must sacrifice everything that prevents unity. And positively we must do that which will bring unity, namely, cooperate with all Christians on the basis of their relation with Christ and that alone.

The standard for Christian unity must be a universal standard. It must not be the standard of any group imposed upon all Christians. Neither must it be any personal standard. It must be the universal Christian standard of the New Testament. This standard must be a broad standard, as broad as Christianity. Many Christian groups are narrower than Christianity itself. Their hearts must be opened to all truth. The things that have grown up and become sacred to them that do not involve true Christian principles must be given up and the whole truth accepted and exemplified.

The standard for unity must be a reasonable standard, one that appeals to Christian intelligence. It must be a flexible standard that adapts itself as Christianity adapts itself to all persons in all circumstances of life under all conditions, and in all conditions of understanding or the lack of it.

The standard for Christian unity must consist alone of Christian principles and Christian experience. It cannot consist of methods, of institutions, of customs, either

(Continued on page 7.)

WITH THE ALUMNI

The present alumni editor has some very good news for you; "but I'm not going to tell"--not until you have told something. Here is the bargain, I shall tell you the good news I have if you will tell me where you are and what you are doing. You may all speak the same time, if you wish, but we shall group the reports according to the work they represent. For one month we should like to hear from all those graduates of the College and Seminary who are this year in institutions of higher learning, either as students or instructors. After that we shall want to hear from the ministers. We should like to have them tell us about their building facilities, their Sunday school or other work of religious education; what part their husband or wife plays in their total church program, and anything else they would tell us if we were sitting around their table eating chicken. A little

(Continued from page 6)

of nations or bodies of people. The principles of truth alone must prevail. The essentials for unity doctrinally, organically and every other way can consist only of those things that are essential to receiving salvation, living a holy life, and cooperating with other Christians. Anything not necessary to these three things ought readily to be sacrificed or held as nonessential to Christian unity.

The basis of unity may be summed up as the possession of one spirit, (that is, the spirit of Christ which dwells in all those who are truly his), one faith, (believing in the Lord Jesus Christ in sincerity and truth, and in God's revelation of him made in the New Testament), and one purpose, the purpose to cooperate with all

later we want to hear from and about those who are working in the field of religious education primarily.

Now, while the ministers are getting ready to tell us about their activities, let's hear from those who are in higher institutions of learning as students or instructors, also from those who are teaching in elementary schools. And while you are telling about yourself tell us about some other alumnus or alumna no matter what his sphere of activity. You would do that if we came to see you, wouldn't you? If you'll do that I shall tell you what I know. You may inclose this information in letters to the Gospel Trumpet or Anderson College if you will write it on a separate sheet directed to Anna Koglin, Alumni Editor. The news from the group specified in this paragraph should reach me in a week or two so as to be available for publication in the next Broadcaster.

Christians. Where any one of these is lacking, Christian unity is impossible.

The solution of the problem of Christian unity is highly important. A merely theoretical solution will not suffice. Each of us must personally solve for ourselves this problem. We must ourselves possess the spirit of Christ, a non-partisan attitude toward all Christians, a purpose and intent to cooperate with all Christians, put into effect as far as circumstances render it possible. We must be theoretically convinced of the necessity for Christian unity, and then we must do something about it--something definite. We must keep right on doing something about it until the results desired are attained.

SEASONS ON THE CAMPUS

When is our campus loveliest?
Is it when Spring has hung
An emerald pendant on each twig,
And violets have sprung?--
Perhaps in spring 'tis loveliest.

Or is it when the winter rain
Has giv'n us crystal trees,
And all the scene is sparkling
With a thousand brilliancies?
Rare beauty comes with Winter's
reign.

But when in Autumn's richness dressed
The elm is yellow, beech in plum
The oak in crimson and in rust
In splendor stand through golden days;
When leaves drift down
To make bright patterns on the lawn,--
Ah, then I know, it's loveliest!

--Dorothy O. Templin.

John Kane, formerly pastor at Winchester, Ky., and former student, has enrolled again this year and is living in one of the school apartments. Other married students occupying apartments in the Main building are: Mr. and Mrs. Melvin Miller, Mr. and Mrs. Cecil Brown, Mr. and Mrs. Roy Dennis, Mr. and Mrs. Eustace Johnson, Mr. and Mrs. Ralph Benson, Mr. and Mrs. Frank Towers, Mr. and Mrs. Wilford Wood, Mr. and Mrs. Bert James, Mr. and Mrs. Elmer Bennett, Mr. and Mrs. Herman Smith, Mr. and Mrs. Edgar Williams.

Our student body as a whole shows a slight decrease this year but the Freshman class has made an increase of about twenty per cent. With such a fine group of Freshmen and the few persevering upper classmen we look forward to another good year at Anderson College.

Dean Olt will also act as Dean of Men this year since Brother Sherwood is not here.

The Freshman hike was held this year on Monday evening during registration. A large group hiked down to Edgewater Park where Wendell Byrd and Mazie DeArmond were in charge of the games. Later in the evening, Mrs. Morrison acted as hostess and apples were served--with marshmallows that didn't arrive.

As is the custom, the Get-Acquainted Prayer Meeting was held in the chapel on Tuesday evening. In former years Brother Sherwood has had charge of these meetings, and we were very glad he could be here again this year even though he had to travel many miles to fill his accustomed place. Brother Sherwood will always have a warm place in the hearts of the students.

The College ***** still has charge of the morning devotional service over W.H.B.U. from 7:15 to 7:30. Miss Lopez has been in charge this week being assisted by students who supply the music.
