The Broadcaster

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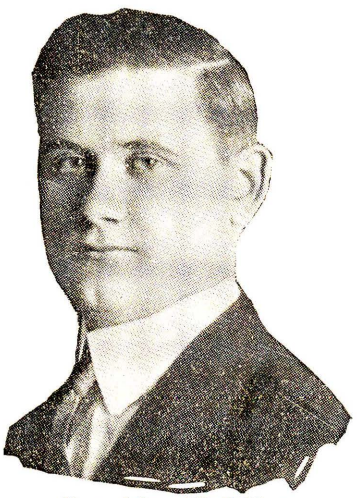
Christian Unity

Rev. Adam W. Miller

"The vision which rises before us is that of a church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians', within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the Body of Christ." (From the Lambeth appeal for Unity, 1920.)

A Return to New Testament Ideals

An examination of the historical development of the Church reveals that there has been in many respects a falling away from the ideals of the New Testament. We can find that ideal of Christian unity best by a deliberate return to Christ himself and to his great interpreters, the apostles. Herein lies a solution to the problem of Christian Unity. Now this return to apostolic days in search of the ideal is neither "obscurantism," nor "fundamentalism," nor even "conservatism," but a process scientific in the fullest sense. Just as natural science makes progress by perpetually returning to the reality of nature, so the Christian teacher and preacher advance by returning to reality. Christ is that great reality.



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Jesus' Ideal

In the high-priestly prayer of Jesus, recorded in John 17, the unity of the Church is shown to be as real as the unity of Christ and the Father. A study of that prayer shows that the unity of the Church is to correspond to the mutual indwelling of the Father and the Son. Such unity was to have its basis in each individual having an inner connection with every other Christian. This Jesus viewed as producing a union as perfect as that which is exemplified in the Father and Son. Such a union is so close as to be indivisible, Christ dwelling in the disciples and the Father dwelling in both, so that the union is perfected. Is it too much to say that Jesus wished for his people to represent and realize the unity of the Godhead? What all may be comprehended in this mystery we do not know, but we may be sure that the unity of the Godhead is a perfect and absolute unity of Spirit.

The Unity of the Spirit

Sometimes it is assumed by those discussing unity that underneath our present disunion there may still be a real unity of spirit. Perhaps we should notice here what is meant by "the unity of the Spirit" (Eph. 4:3). When people speak of the unity of the Spirit they often mean a rather vague agreement which cannot be represented, but which they somehow **feel** is there. Certainly this is not the New Testament meaning, for the unity of the Spirit there, is not a general attitude, or a vague feeling which makes the Church one, but rather a unity of THE SPIRIT. The Church is one because it is animated by the one and same Spirit.

"St. Paul's conception of unity," says Dr. Allen, "was so spiritual that it could not possibly be realized by a mere maintenance of uniform practice. It was so spiritual that it could not fail to issue in vital agreement. It was so spiritual that it could not be enforced by compulsion: it was so spiritual that it demanded that it should be expressed in outward unity. The only thing which mattered was the spiritual unity; outward unity which did not express an inward unity was an empty husk. But inward unity was the only thing that mattered, because inward unity which did not express itself in outward unity was the negation of unity." In other words, when Paul declares there is "one body, and one Spirit," he declares for a unity of the Spirit perfectly represented in the corresponding unity of the body.

The Body of Christ

But the Church is not only a body; it is the body of Christ. By this we are committed to a high conception of the unity of the Church. We have often heard it said that the Church is meant to serve Christ in the same ways as his own body served him while here on earth; that the Church in a certain sense, is therefore a perpetuation of the incarnation. By this means Christ is yet visible, near, accessible, present to help and to heal. This is a stupendous claim, and we do not say there is any express statement in the Scriptures that so states this truth. But it is everywhere implied, and is true in the very nature of things.

The Church, which is his body, is said to be "the fulness of him that filleth all in all." Human and

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divine as Christ was, yet there was a unity of personality displayed in the one body of his incarnation. Just so must the church by its very nature reveal the one body. The unity of the church, then, is meant to be as visible as the unity of a body.

THE IDEAL REALIZED

One of the marvels of that early church was the realization of this ideal. It is difficult for us to understand what a strange phenomenom the church represented in that ancient world. "Masters and slaves sat side by side at the table of their common Lord as brethren beloved. Patrician ladies from the royal court and plebian prostitutes from the public streets worshipped together as sisters saved. Roman freedmen, Greek philosophers, Jewish tradesmen, and Scythian barbarians met in the Christian assembly upon such a plane of equality as the world never had seen before that day, and such as the world never had deemed within the range of possibility. All nations forgetting their former feuds, all ranks forgetting their former dividing lines, all sinful characters forgetting their past and worshipping together in present unity of spirit and purpose and life: here was a marvel indeed!" "In the acceptance of this common loyalty to one person, in fellowship and communion with one Lord, white and black, slave and free, Romans, Jews, Greeks, educated and uneducated, all the heterogeneous elements of that ancient world found themselves marvelously and almost incredibly united in one family....The Christian converts formed one brotherhood and gave birth unconsciously to one corporate unity whose influence made itself felt through all the earth".

BUILDING UP THE UNITY OF THE CHURCH

In our efforts to regain this unity of the early church, it is

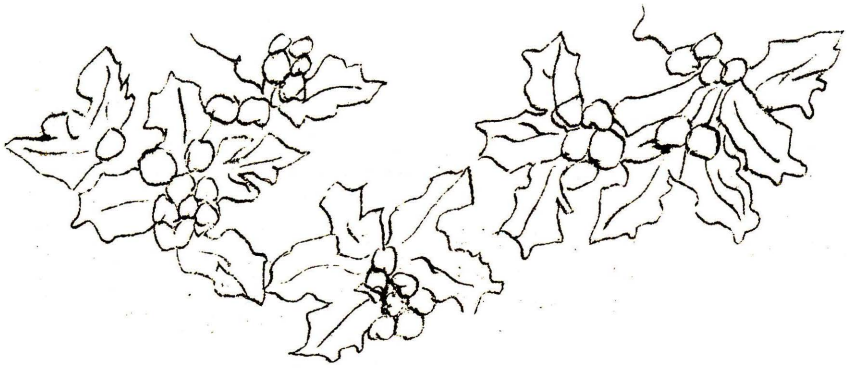
well to recognize the fact that it can never be brought about by any one religious group refuting successfully the errors of all other religious groups and drawing the whole Christian world into itself. The spirit of denominational pride and group bigotry may cherish such a fond dream, but undoubtedly such is a vain vision that will never be realized.

CHURCH FEDERATION NOT A SOLUTION

Federalism does not provide an adequate remedy for the ills of a divided Christendom. The danger in bringing together the churches in one great federation is that it would simply promote the unmodified survival of inadequate religious groups. If we are to have Christian Unity some things now existing in divided Christendom must not be allowed to survive, and other things must be greatly modified. We appreciate all these movements which sponsor unity, but as substitutes for unity, they are nothing less than a tragedy.

THE CHURCH WITHIN THE CHURCH

Any approach to the problem of Christian unity must distinguish between organized Christianity which today is referred to as the church, and the true church which is composed of all those who are united to Christ. In endeavoring to locate the Church, someone has suggested that we cannot do better than apply the test UBI SPIRITUS IBI ECCLESIA - where the Spirit is, there the church is. Thus we have the peculiar situation of the church within the church. Any discussion of Christian unity must begin with this premise. To consider organized Christianity today as the true church and seek by some means to bring the various divisions into one corporate union, would not be Christian unity. On the other hand, to consider that only those associated with our own group represent the true church is to fall far short of the New Testament teaching. "The true church, we must continually insist, is nothing more or less



GOOD NEWS

There were some shepherds in the district who were out in the fields keeping guard over their flocks by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all around them. They were terribly afraid, but the angel said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the people. Today you have a saviour born in the town of David, the Lord messiah. And here is proof for you: you will find a baby wrapped up and lying in a stall for cattle." Then a host of heaven's army suddenly appeared beside the angel extolling God and saying, "Glory to God in high heaven, and peace on earth for men whom he favours!" Luke 2, 9-14.

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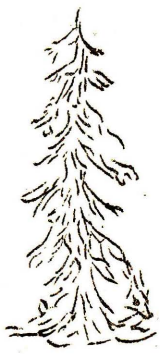
Rude the manger crib and lowly
Where the little babe most holy,
Calmly sleeping lay;
But an angel brought from heaven
Sweetest message to man given--
"Christ is born today".

Souls by sin's dark pall benighted,
With their joys and hopes all blighted,
Caught a gleaming ray
From the telling of that story
That filled heaven and earth with glory-
"Christ is born today."

Bear the gospel of salvation,
Sound it forth to every nation
Over all the earth;
Hasten, hasten! do not tarry,
But the joyful tidings carry
Of the Savior's birth.

---Myra T. Barrett



BASKETBALL

The Anderson College basketball team opened the 1932-33 season with Indiana Central College of Indianapolis on Nov. 12 at the Anderson Y. M. C. A. The boys played a hard game, but were beaten by the powerful team of Central by a score of 49-16.

Nov. 19 Anderson College quintet met Central again in Indianapolis. The boys showed marked improvement over the week before. The score was a closer one--45-31 for Central.

December 2, Anderson played Central Normal College at Danville, Indiana. Again we found ourselves outclassed, and brought a good drubbing home from Danville. The boys were not downcast over the defeats at the hands of these teams. Other teams will have similar experiences with them during the current season.

December 8, We played Indiana Law University of Indianapolis in the Gospel Trumpet gymnasium. With plenty of determination the team worked to down the visitors by a score of 55-31.

December 13, the college quintet met the G. T. Aggregation in the G. T. Gym. An old tradition was broken down. It has been customary for years for the G.T. boys to scalp the college outfit, but such was not the case that night.

At the half the score was in a deadlock, 13-13. In the second half the Anderson College boys rallied to a final score of 37-26.

Now that we've started winning let us keep it going. Everyone should continue backing the team.

Friday night, Dec. 16, the college boys, with a band of loyal supporters, will go to Huntington for a clash with Huntington College. We hope to add another scalp to our belt up there.

After the Huntington game the team will disband until after the Christmas holidays.

The men who are making the team are: Max and Dave Gaulke, Wendell and Cecil Byrd, Dan Martin, Hubert Achor, Claire Shultz, Virgil Tucker, Ed Miller, Homer Beckett, Earl Morrison, and Herman Smith.

After Christmas we will meet several other colleges.

Geo. D. Montague (Coach).

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A Christmas party for the students will be held in class room seven on Christmas Eve at 8 o'clock. Dr. and Mrs. J. A. Morrison will act as father and mother. Old Santa is expected to do his stuff.

Play: Scene from an Anderson street on Christmas Eve will be enacted with Cleo Line Hays acting the principal part.

The Committee:
Opal Hays, Chairman
Lottie Brown
Mary Husted
Herman Beyer
George Montague

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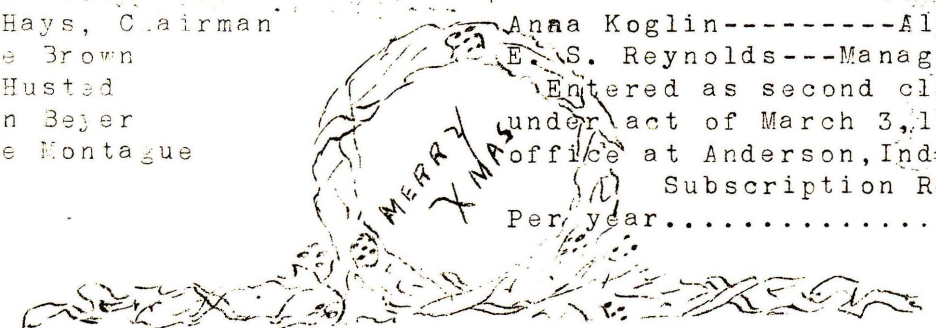

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than those, who, no matter what particular organization they belong to, know and obey God." If Christ should come, it would be these who would constitute his bride.

But we cannot stop here. Such a situation leaves us far from the ideal. That there was real and practical unity in the early church, none can deny. To us is given the high duty of working to bring about the realization of that wonderful ideal.

THE CENTRALITY OF JESUS

No real unity of Christian people can be accomplished, I believe, which does not make Jesus central. Various motives may prompt separated Christians to come together, but there will be no permanence in their coming together, unless they are united in a "centripetal loyalty to Jesus Christ". Some scholars have claimed that Christianity was not a religion, but a family of religions, because no one unifying element can be found common to all its branches. Certainly in this attitude of loyalty to Jesus Christ we have an element which historically, and today, binds Christian people together as no other fact can do. It is a broad, but compelling bond of union. Theologies have come and gone, rites and ceremonies change with the times, but loyalty to Jesus Christ is a constant element in the Christian faith, true in all ages. It is the one fixed point, the Polar Star, around which the changing centuries have swung.

THE LINES OF ADVANCE

Restoration of the ideal of Christian Unity is a gradual process. In advancing, however, we should keep before us the ideals of the New Testament. Some things we have held to may have to be modified, and other things may have to be surrendered, but there are some things we should never surrender. The day of unity is coming some day; but it is going to be the result of brotherly love.

Such an attitude will pave the way to genuine Christian unity.

DEEPENING KNOWLEDGE OF CHRIST

Paul, in that classical passage on unity in Ephesians 4:12-16, shows that the unity of the church is to be achieved by the perfecting of the saints and the deepening knowledge of Christ. One line of advance then should be for us to set ourselves the task of bringing individuals to the full stature of Christ. But we should not stop with individuals, groups as well must be brought to that stature. In so doing, we shall be sure that this will be the proper prelude to real unity.

Someone is ready at this point to ask how this is to be harmonized with the scriptural teaching in which God is calling his people out of Babylon. There is no contradiction here. We should not confine this return to a one by one process. To come out of Babylon, in the final analysis, is to repudiate the denominational system and concretely represent the true church. A group of Christians brought thus to a knowledge of Christ and the truth, would thereby be "coming out".

Another step toward the goal of Christian unity is the recognition of the fact that if any group of Christians possess anything which is true, that should be the possession of the whole church; and what is not good for the church as a whole is not good for any portion of it. "The Spirit of Truth.....shall guide you into all truth" says Jesus. It is the recognition of this great fact, that finality in the unfolding of God's truth is always ahead, that will enable us to receive, as well as give, in this matter of sharing the truth of God.

Yet another step in the direction of Christian unity lies in our thinking of the Church as a whole. Our brethren not associated with us, but identified with other groups, as thoroughly Christian as ourselves, and possessing gifts

WITH THE ALUMNI IN THE SOUTH

A few days ago Earl Wells, '32, who has been visiting some of the congregations in the southern states, called at the office of the alumni editor. His purpose was to show her, his former geology instructor, some zinc ore that he had secured in a mine in Oklahoma. But before he left he did more, for I had my mind set to get some information about our alumni in the Southland; here was my chance (apparently my only chance, for the alumni in the South as well as those in the North are saving their stamps !). Here are some of the things I learned that evening--and some other things.

Ira Masters is at Dallas, Tex. He and his family occupy a parsonage next to the church. They have a very active young people's group and a growing Sunday School. According to the testimony of some of his members, Brother Masters is greatly appreciated by his congregation.

Hutchins Ward and Lillian, '27, are now located at Big Springs, Tex. Although they have been there but a few months they are deeply in love with their work. Lillian remarked that, contrary to their early opinion, they never knew sacrifice until they came to Texas, but neither did they ever know such joy before. Big Springs is not very far from Sweetwater, where Earl Wells assisted in a meeting. Mr. and Mrs. Ward brought a car load of people to the meeting at Sweetwater.

If you had been here when Earl told me about the fine people in Texas, and about their sacrifice, and when he told me about the sombreros and covered wagons, cacti, cotton, and dust storms you would have wanted to go to Texas, too, even as I did.

But every other place has its opportunities and its inspiration. Steele Smith, '24, is finding them in Oklahoma City, Okla., although he has been there for a number of years. He has a growing and thriving congregation there.

The Crowells, Mr. and Mrs. Walter Crowell, are finding opportunities for venturing and adventuring in St. Louis, Mo., where they have a splendid group of young people. A rally of the young people in congregations within a radius of about 150 miles was planned for the end of November. The young people of St. Louis, DeSoto, and St. James were among those who were in the rally. The rally was held on a Sunday, the different groups being in charge of the various parts of the day's program, such as worship, music, preaching, etc. This experience of working together has resulted in much inspiration and strength for all concerned.

Grady Montague, '28, is still at Memphis, Tenn., where he has been for two years. He is so well liked by his congregation that when they had a good opportunity to secure someone else for their pastor they voted unanimously to have Brother and Sister Montague stay on with them.

VACATION SOLILOQUY

Somehow it almost seems as tho there must be a Santa Claus, But, sa d to say, he's partial. Now there is Paul Froehlich from New Jersey who has gone home for Christmas--and he goes home at every other vacation, too. George Jorgenson from Minnesota, Welcome Plough, Ruth Sheefel, and Homer Beckett from Ohio, Bernadine Bright from Kansas, Wilma Anthony, Byron Anger and his wife, Bill Woods and his wife, all from Michigan, and several others all at home and ready for Christmas. While here am I, forced to spend my third holiday in a row away from home, and me being such a tender lad, it does seem as though Santa were playing favorites. And along with me, Virginia Howse and Jewell Horne from Mississippi, Loren Owen from Georgia, Margaret Schaber of Oregon, Opal Hays and Lottie Brown from California, Cecil and Wendell Byrd of Ohio, Mary Husted and Mildred Covher of Kansas, Boyce Blackwelder of North Carolina, my brother, Max, from North Dakota, Herman Beyer from New Jersey and others too numerous to mention, all away from home at the Christmas season. Now, don't you think that old Santa could make a more even distribution of Christmas at home than he is doing?

--Dave Gaulke--

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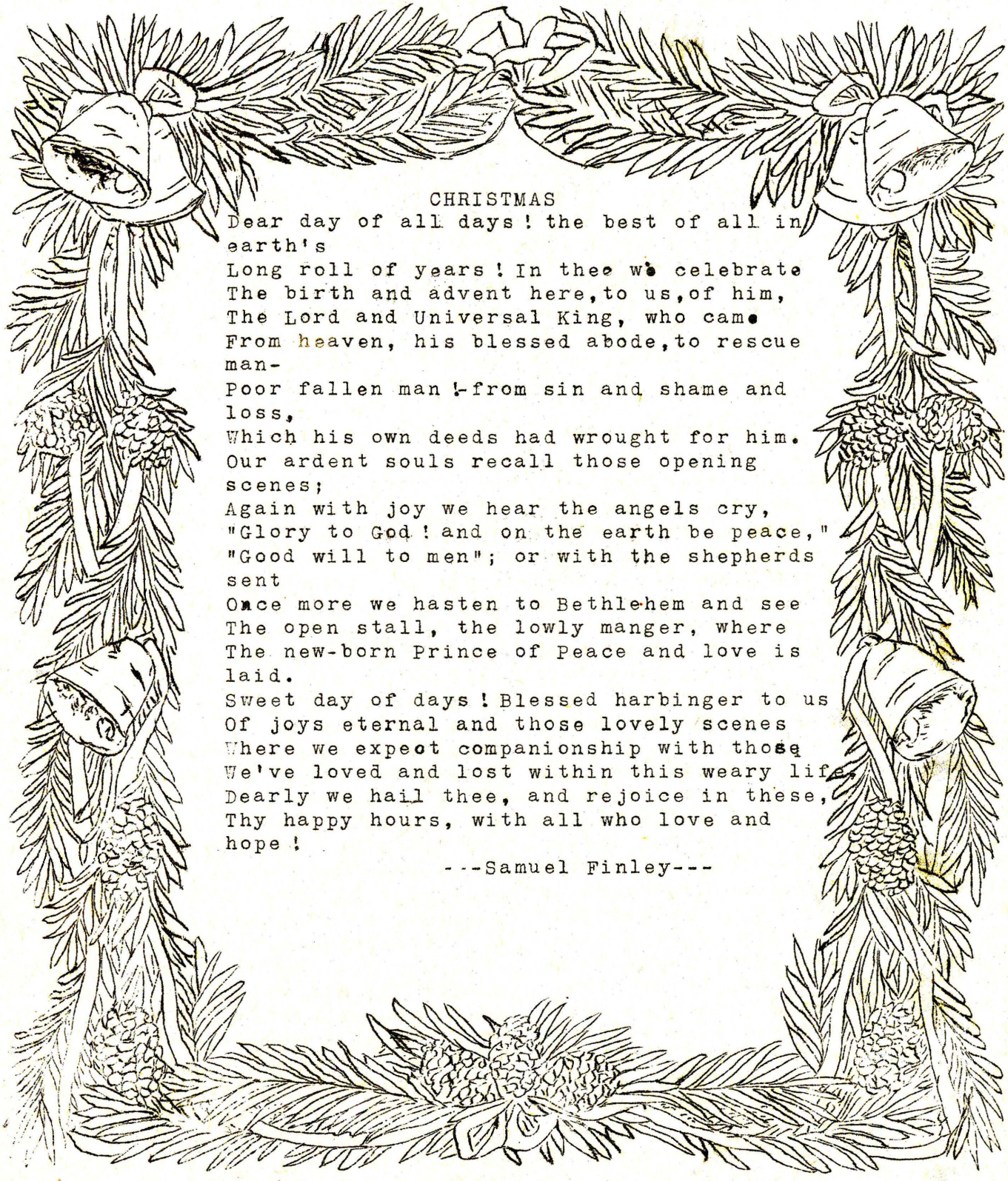
of spiritual endowment, are part of the whole. Too often we think of them as being on the outside, or of holding a different relationship to God from that which we believe ourselves to hold. If we have been drawing circles that "shut them out", let us have "the wit to win" and draw that true circle of Christian unity which takes them in.

Such a consciousness of the Church entire will tend to weaken narrow group loyalties and strengthen loyalty to the Church entire. We need to give people a vision of the Church universal, which in spirit and concept, transcends anything that has ever been conceived by the human mind. Does the ordinary person, whose knowledge is limited, and who has lived all his life in a secluded district, realize that when he accepts Christ he is not merely becoming a member of a local church nor of a group that is limited to those of a certain theological belief, but that he is being received into the fellowship of the most wonderful society the world has ever known? Does the university student who has caught the vision of the wider outlook find his outlook widened by the Church to which he has come into fellowship by accepting Jesus Christ? Judging by the teaching concerning the church propounded in some quarters, I rather fear that our message is somewhat weak in this direction.

It will not be concluded from this that all the questions involved in the bringing together of all Christians of various cultures and historical backgrounds may therefore be shelved. But we do believe that as we make Jesus central, as the individual experience of Christ deepends, so will the longing for perfect union with our fellow-Christians be intensified; and as individual loyalty to the church entire takes the place of mere group loyalty, there will be a demand for an end of denominational limitations. And we should recognize that it is precisely these forces which are at work today, calling for an outward manifestation of unity which shall correspond to the inward fact of spiritual unity.



CHRISTMAS

Dear day of all days! the best of all in earth's
Long roll of years! In thee we celebrate
The birth and advent here, to us, of him,
The Lord and Universal King, who came
From heaven, his blessed abode, to rescue man-
Poor fallen man!-from sin and shame and loss,
Which his own deeds had wrought for him.
Our ardent souls recall those opening scenes;
Again with joy we hear the angels cry,
"Glory to God! and on the earth be peace,"
"Good will to men"; or with the shepherds sent
Once more we hasten to Bethlehem and see
The open stall, the lowly manger, where
The new-born Prince of Peace and love is laid.
Sweet day of days! Blessed harbinger to us
Of joys eternal and those lovely scenes
Where we expect companionship with those
We've loved and lost within this weary life,
Dearly we hail thee, and rejoice in these,
Thy happy hours, with all who love and hope!

---Samuel Finley---