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Fraser

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CHRISTIANS cannot be content with supporting political and economic measures in their search for a warless world. Our secular society can be fully healed of its diseases only by the ministrations of him who is the Great Physician. The time is here when Christians must proclaim his gospel of reconciliation with a zeal like unto that manifested by the early disciples. The materialistic thrust of secularism must be met by the missionary thrust of Christendom. Let Christian youth in unprecedented numbers be recruited for this purpose. Let our churches be dedicated anew to the task of carrying his name to our own and other nations. Let steps be taken to devise a new and bolder strategy of missionary endeavor. Where doors are closed, let the impact of the Christian community be felt until these doors are opened again. Where doors remain open, let us enter through them to raise altars to the glory of God

(Extract from World Order Day message released by the National Council of the Churches of Christ in U.S.A.)

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TEXT FOR THE WEEK

*How happy are the men whose
strength is in thee; the highways
are in their minds!—Ps. 84:5
(American translation).*

THOUGHT STIMULUS

*No church is alive unless it is
making bad men into good men,
weak men into strong men, and
men out of touch with God into
men who, having seen Christ, have
seen the Father.—Dr. N. J.
McLellan.*

In the Sanctuary



THE CHILDREN'S STORY

Three mice once found themselves in a great church organ. How they got there nobody knew. Nor did they! Where were they?

The first one looked all around, and taking the first answer that occurred to him said: "Oh this is a great big mouse trap. There ought to be a mighty piece of cheese in a mouse trap this size. I'll find it and eat and eat until all the cheese is finished." Well, he looked high and he looked low, but there was no cheese. All he could find that had any taste was some grease on the bellows of the organ. This seemed better than nothing, and he began to nibble the sweet and tasty stuff, until he started to feel sick and dizzy, and fell to the bottom of the organ, where he remained for quite a time until he could crawl away, feeling very sorry for himself.

The second mouse looked around, not knowing what the first mouse had thought and done, and he said: "This must be a great gymnasium. Or perhaps it is a great big playground; anyhow, that is what I will make it. Look at all those pipes, cords and tubes. I am going to climb, slide and jump and play." But it was an electric organ, and somehow or another the little mouse got entangled in some wiring, and before he knew what was happening, he received an electric shock that sent him scared and spinning to the ground, and he ran away disappointed and sorry for himself.

The third mouse looked around and said: "I wonder what it all means; something great and wonderful, the like of which I have never seen before." Then he noticed one of the pipes in front of him stuffed up with paper and shavings, and looking at it and the other pipes round about he said: "That's not right! It should not be stuffed up like that. I must clean it and clear the paper away." So he scraped and scraped until the pipe was quite clear. Scarcely had he finished when he heard a sound, and then more sound. The organist had come to practise for the following Sunday.

The mouse sat back and listened, the happiest little mouse in all the world, though he little realised that he had helped to make this music possible.

Now, the meaning of this simple story is not far to seek. There were three mice, but the only one that heard the music was the one that had done what he could. The mouse that thought about nothing but eating was disappointed; the mouse that had thought about nothing but playing was disappointed. When the sacrifice began, the song of the Lord began also; and it is the only way to get the music out of life.

(Abridged from "Mice and Men" by A. A. Lee.)

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Fourth World Convention

We gladly present this guest editorial, prepared by World Convention Publicity Service.

The Fourth World Convention of churches of Christ, to be held in Melbourne, August 5-10 this year, could be the most important event in the calendar. Hundreds of visitors will be in Melbourne from the U.S.A. and Canada, missionary leaders—both European and native—will be here from Japan, India, the New Hebrides, China and the Philippines. Britain will be represented and a wide enthusiasm for the Convention is reported from New Zealand.

This is the event of a lifetime. Not for very many years is Australia likely to be the venue of another World Convention. The churches, therefore, should see that the impetus and enthusiasm of the Convention are fully capitalised for the future of the Australian churches.

Every church in Australia should be represented and nearer ones should send large delegations. Only so can the scope of the brotherhood represented in the Convention be fully realised and its enthusiasm tapped for the work of the churches generally.

To date, 175 of the 355 churches in Australia have made contributions to the World Convention Fund—a fine start which augurs well for our participation in the Convention.

The organising committees are making special efforts to encourage the attendance of young people, ministers and college students. Concession accommodation arrangements are available for all three.

Even so, many young people will not be able to finance the trip from distant parts, plus accommodation, even at 9/- a day (bed and breakfast). Brethren with vision might well offer to assist some of the young people in their church to attend the convention and so make a real contribution to building up a brotherhood spirit and enthusiasm.

If this is true of young people of the churches, it is equally true of their preachers. Many a preacher would give a year of his life to be in Melbourne for the World Convention—but nobody will lend him money on that security! Some big-hearted men, with an appreciation of the spiritual need and financial inability of the church's preacher, could make investments here which will pay handsome dividends.

Those responsible for Convention organising overseas have been surprised at the shoal of enquiries with which they have been flooded. It is already apparent that enthusiasm for this Convention is very high in other countries—let it be just as high in Australia.

The Convention will be a great success—enough people have already registered to ensure that. Whether that success will benefit the whole Australian brotherhood is not yet clear. The only need is one Convention enthusiast in each of the 355 churches throughout the continent.



Editorial Comments

MORE WORKERS WANTED

Don't shy away from this plea on the grounds that you already have more than enough work to do. Possibly you have. In fact, you may have *too much* to do, and for your own sake, as well as the family's, and even the church's, you really should be sharing some of your Christian tasks with others. Or perhaps you belong among those "others" who are doing too little, and so forcing over-loaded men who love the church to struggle on beneath loads too heavy to be borne.

The London Baptist Times has some pertinent things to say to us on this theme. "There are too many jobs chasing too few workers in our churches. In sheer desperation many ministers have given a lead by shouldering extra burdens themselves To avoid discord and being personally misunderstood, many silently carry on, usually at the price of even less home life and leisure, and another task imperfectly done Repeatedly, many ministers come to Friday mentally and physically spent, their biggest task yet to be before them, and having had little time to replenish their own souls, able only to scramble down a few sermon ideas, hastily written, and as hastily preached This is neither a plea that our ministers do less, nor a grumble about over-work, for our calling will always mean long hours. That is accepted; but they should be long hours in the first things, to which exacting life we willingly consecrated ourselves."

All that is very well said, but this problem does not only concern the minister, despite the deplorable tendency to leave things to him when no one else can be found. There are Bible school superintendents wrestling with the problem of inadequate teaching staff, while the teachers themselves try vainly to hold the interest of classes far too large for effective work. Church secretaries, club leaders, youth and Mission Band workers—all these and more, could, if they wished tell of frustrations and disappointments through lack of helpers.

Admittedly, some workers—even some ministers—willingly hold on to too many positions, even when others are ready to help. They rob themselves of the joy of recruiting and training someone who could bring fresh vitality to the loved task. In this crucial year of evangelism we must enlist more front-line workers for the Kingdom. If we merely load more work on heavily burdened men and women we shall fail both them and our day of opportunity.

ARE THEY BLIND?

The wife of a former British inn-keeper has blandly told Australians among whom they have come to settle, that she never saw a drunken man because of night hours at the inn. The newspapers saw that we heard what she said. Nothing that favors the so-called "civilised hours" for drinking must go unnoticed. But is the lady so blind that she has never seen what hard facts and figures show? In British cities like London and Birmingham there were alarming increases in convictions for drunkenness during 1950; in the latter city the increase was 50 per cent. These are not isolated cases, as fuller statistics show.

W. Lister, secretary of British churches of Christ Social Questions Committee, recently wrote in *The Christian Advocate* (2/11/51): "One of the first actions of the Americans in Korea was to provide five pints of beer weekly to British troops, without payment. It was at first hard to discover the source of such generosity. American military headquarters in London refused to make a statement. Then came a Reuter report from Washington: 'U.S. Army to-day accepted 1,200,000 tins of beer from American brewers.'"

An Australian radio speaker claimed the other night that alcohol was "a gift of God," and as such should not be criticised, save for its abuse. He knew his Bible well enough to rouse a snigger from members of his studio audience (who obviously didn't know it) when he quoted with relish what Paul advised Timothy about "a little wine for his stomach's sake." In view of his amazing idea of what "a gift of God" is, I wonder if he has ever read those searching words of Jn. 4:11: "If thou knewest the gift of God thou wouldst have asked of him, and he would have given thee living water"?

D. T. Niles, of Ceylon, who has been guest-speaker at the First (Ecumenical) Australian Conference of Christian Youth at Mittagong, N. S.W., writes vividly on

JESUS OUR CONTEMPORARY

"I am with you always, even unto the end of the world."—Matthew 28:20.

The Jews Believed in Survival After Death

THE Pharisees who killed Jesus knew that Jesus would continue to live. All that they were concerned about was to get rid of him from this earth. Jesus alive in Jerusalem meant the upsetting of their plans. But just at this point they met with failure, for Jesus rose again.

The resurrection of Jesus does not simply mean that Jesus is alive. It means that Jesus is alive here, back again among men. How important it is, therefore, for us to rethink our thoughts about Jesus in terms of this determining fact.

Christ Our Contemporary

The first significance of the resurrection for us, then is this: that *we who live in a world where Christ is risen, live in a world where Christ is our contemporary*; contemporary, not only in the sense that he is never out of date, but in the sense that he is here. It means that we stand face to face with him to-day, and that we need as much faith to trust him now and give him our allegiance as the first disciples needed. Then, he came as one unknown demanding faith—that complete commitment of one's self, body and soul, time and talent, to him—and, therefore, he needs must approach us in a way that only faith can discern or understand. That is why preparation and proof always fall short of conclusiveness, and there is no attempt to coerce men into allegiance either by over-whelming argument or astounding miracle. There is always a sense of reserve and restraint in Jesus' encounter with men, a suggestion of twelve legions of angels held back. But once the venture is made, and the oath of allegiance is taken, then, proof and evidence begin to flood the soul. They come as we journey with him.

Jesus is Lord

But must we follow? We must, because Jesus is not merely contemporary, he is also significant; and to live in a world where Jesus is risen is to live in a world where Jesus is Lord.

"All things have been given unto me of my Father," says Jesus; and if that is true, we must seek for all things from him. What is the best foundation for human life? Men have argued that question down the centuries, but for us, the argument is over, for the foundation is already laid in Jesus Christ.

What is God like? That is the vexed problem of the ages. But Jesus lifts that problem out of the realm of questioning into the realm of decision, when he says, "I and the Father are one." Indeed, the whole atmosphere of any encounter with Jesus is charged not with argument, but with the necessity of decision. There is no question about the validity of ideas; it is a question of adjustment to facts.

Must we meet Jesus? Yes, for to refuse to meet him is to refuse to know the truth, the truth that makes men free. But Jesus is significant not only for truth, but also for life. All life's questions find their solution in him. Jesus is life's Lord. To live with him is to live powerfully! to live in him is

to live abundantly. For very life's sake, then, we dare not refuse to meet Jesus, for he himself is life. But Jesus is more even than that; he is the way.

The claim of Christ that he is the way is to us to-day the most compelling and significant claim of all. Has he a vision of that better world? Yes, he has, and no man has ever conceived a grander ideal than his of the Kingdom of God on earth. Has he a method and technique? He has a method without compulsion or casuistry or compromise, the only method which up-to-date has achieved anything of lasting value. Has he a programme? Yes, he has: first, Galilee, then Jerusalem, then Gethsemane and Calvary, and finally Easter Morn. But what about actual plans, the hard details of this campaign to make a better world? Christ's answer to that is simply this, "first enlist," and then you will receive orders. To us, that answer is sufficient. And even though doubt often makes it difficult to follow, impatience for quick results makes other programmes tempting, and inability to see the relevance to the ultimate goal of the daily tasks he sets us makes life sometimes seem meaningless; yet we are content to hold to him and to be held by him.

Jesus is Inescapable

To live in a world where Jesus is risen is to live in a world where Jesus is inescapable. But why will he not let us rest? The Gospels give the answer in the stories of the men and women whom Jesus confronted in Palestine. Let us think for a moment of some of them. Let us think first of all of Nicodemus. Jesus looked at him and said, "Nicodemus, you must be born again." That was the one thing which he did not expect, the one thing he would not accept. He had hoped to make a natural transition from where he stood to where Jesus was; and to begin all over again was the one thing he would not do. Or think again of that rich man who came to Jesus. I believe

that you are a good teacher; and if by calling you good there is the implication that I have called you God, I accept even that. What must I do to inherit eternal life? Jesus says to him, "Sell all that you have and give it to the poor and come and follow me." That was the one thing he did not expect, the one thing he would not accept. Or think again of the woman at the well-side, the woman of Samaria. Jesus looked at her and said: "Go, call your husband." That was the one thing she did not expect, the one thing she had to accept. That is what it means to be confronted by Jesus. It means that he stretches his hand over those areas of our life which are not yet under his control, and seeks dominion there.

Jesus is at Work

The Christ asks for full possession. Are we willing to allow it? The sheer urgency of the world's situation demands it. Our own interest demands it also. For there are tasks to be accomplished, deeds to be done, wrongs to be righted and souls to be saved. Christ wants men. To live in a world where Jesus is risen is to live in a world where Jesus is at work. He has been at work down the centuries. He is at work still—sowing the seed of his life, and awaiting in us the abundant harvest unto righteousness and peace.

"Lord, to whom shall we go?" is our cry as we confront him. "Children, to whom else shall I go?" is his challenge as he confronts us. There is work to be done, Christian character to be formed, Christian homes to be built, Christian nations to be shaped, a Christian world to be born.

The garden tomb is empty and the east is silver grey,
As the angels of the morning trumpet in another day,
See the wounded God go walking down the world's eternal way.
For his task is never done.

C. H. J. Wright, of Albion, Qld., advocates

PREACHING FOR A VERDICT

It has been said that modern preaching is probably as gifted, cultured, and sincere as that of an earlier age, but far too often lacks one great essential, a direct appeal for a definite verdict.

It is the business of the Christian preacher to change the mind and heart and character of man. For that there is no better name than conversion. It was no revivalist preacher, but the author of *Ecce Homo* who said that conversion is the article of a standing or falling church. If the church is not converting people, whatever else it may be accomplishing, it is not doing its real business. "I am old fashioned enough," said David Christie, "to think that a minister should be at least as much concerned about the unconverted as he is about the unemployed." That does not mean he is to dissociate himself from the social tasks of the community. He ought to be the most helpful of leaders in that sphere, for he knows that the worst enemies of a people are their sins.

The preaching of Charles C. Finney had much akin to that of his earlier contemporaries, Barton Stone, Alexander Campbell, and Walter

Scott; and Finney, more than any other individual, created a public conscience on slavery. Harriet Beecher Stowe was moved by his preaching to write her book *Uncle Tom's Cabin*. It was said of the illustrious Scottish churchman, Dr. Chalmers, "Chalmers warned Glasgow." He devoted much of his energy to the relief of the poor, but he devoted far more of his energy to the preaching of the evangel. "He would bend from the pulpit," writes one of his hearers, "and press us to take the gift as if he held it that moment in his hand, and would not be satisfied till every one of us had got possession of it."

In the past, evangelism lost popularity in many quarters because of the excesses of many of its friends. Extreme emotionalism, extravagant advertising, and questionable methods of counting "converts" were among the techniques employed. Every form of evangelism suffered, and revivals in any form were openly derided as unsound procedure. But the spirit of evangelism is growing stronger to-day, its methods often more chaste and subdued, and

(continued at foot of next column.)

The Editor presents a series of pre-Easter portraits of

MEN BEHIND THE CROSS

1. A PHARISEE TELLS HIS STORY (part 1).

We Looked for the Messiah.

I WAS a member of the Sanhedrin, the supreme council of my nation. When the first wild tales about the Nazareth carpenter reached us we took little notice of them. Some poor deluded peasant was always imagining himself the Messiah and his people's saviour, gathering around him a band of wild-eyed peasants like himself, and flinging them at the iron might of Rome. Their end was always the same; swift death if the Romans were merciful, the slow agonies of the cross if they were not. Poor fools! If they had only listened to what we, their teachers, told them sabbath after sabbath—that Bethlehem was to be the city of destiny, from which the Messiah was yet to come.

We longed for that day as much as they. But we were not to be swept away by idle tales, least of all one about a Nazarene Messiah. The idea was utterly absurd. Apart from the prophecy concerning Bethlehem, who could ever imagine anything good coming out of a town as wretched as Nazareth? That such a tale should spread showed the restless spirit of the people.

The Baptist Rebuffed Us.

We blamed the wilderness hermit John for much of that. Certainly things had never been the same since the day he began preaching on the pest-plagued banks of Jordan. Crowds had surged from cities and villages to hear him. Some muddle-headed enthusiasts had even declared that he was the Messiah! We decided

(continued from previous page.)

sometimes bearing the name of "preaching mission," or "evangelistic crusade." But whatever the name, it continues in many places as an effective instrument of God's grace.

Preaching for decision does not mean wheedling or haranguing. The insistence and pleading which reflect a genuine concern for the unsaved ought to be there, but extended psychological manoeuvring to evoke response, no matter how reluctantly given, is unethical and unjustifiable. Formal acknowledgment is not the end desired, but complete and overwhelming commitment to Christ. If the content of the message and the power of the Spirit have not conditioned a response before the appeal for public confession is made, it is rather presumptuous to assume that extended pleading will do so. A few individuals may be emotionally upset to the point of doing the evangelist's will, but not many will be spiritually transformed to do the will of the Lord.

There is no substitute for the strong preaching of the Word. Jeanie Deans in *The Heart of Midlothian* tells Reuben Butler of her decision to go to London and plead in person for Effie's life before the King and Queen. "Writing winna do it—a letter canna look, and pray, and beg, and beseech, as the human voice can do to the human heart. A letter's like the music that the ladies have for their spinets—naething but black scores, compared to the same tune played or sung. It's word of mouth maun do it, or naething, Reuben." There is something there worth pondering by those whose task it is to plead with men, beseeching them in Christ's stead to be reconciled to God.

Preach for a verdict! For God sees fit "by the folly of our proclamation, to save those who believe in Christ."

things had gone far enough, and sent a committee to question him.

John answered our committee with rugged directness. "I am not the Messiah," he said. "No—nor Elijah, nor any other prophet. But (and these words amazed our men) I am the voice of one crying in the wilderness. Make straight the way of the Lord, as the prophet Isaiah said.—But my successor is among you, whom you do not recognise."

What did he mean? Did he himself know? Many dismissed it as utter nonsense. Others were not so sure; God had spoken through such strange men before, they asserted. But they were quickly silenced when some came, fuming, to report how John had cried out to them before all the people, "You brood of vipers, who told you to flee from the coming wrath?" "The man's possessed with demons!" was their angry verdict, and we left it at that. He had gone too far. Later he went too far in denouncing King Herod's immorality—not that the reprobate didn't deserve it. But it cost the Baptist his head. His fate was of little concern to us. He had ceased to count. A far bigger menace to our peace had arisen—the man Jesus, of Nazareth.



Jesus Startles Us.

He had begun like all would-be Messiahs, by gathering a small company of followers. But we heard no talk of revolutionary speeches or attempts to have himself crowned king. Some rumors *did* come from Cana in Galilee that there, at a wedding feast, he had turned water into wine. We took no notice of such fables. But something soon happened, and that in Jerusalem itself, which startled us.

I saw it happen. It was in the Temple, at the height of the Passover Feast. I was hurrying through the Court of the Gentiles when a friend plucked my arm and said: "There's that young Jesus," and I turned and saw him—for the first, but not for the last, time. He had entered just ahead of me, but was standing still, looking around him. But that look! I had never seen mounting wrath more terrible on the face of any man. I knew how he felt. I, too, in my younger days, had clenched my fists with anger at this sight, and even now I could scarcely bear to linger long before such vileness. For this beautiful Court had been profaned. The greedy Sadducees, whom we Pharisees detested for their lack of patriotism, had leased it out as a common market to sell victims for the sacrifices, and exchange foreign money into our currency. Rumor had it that much of the profits—and they were plainly extortionate—passed into the hands of the priestly house of Annas. We Pharisees had long detested this vile graft, but had been powerless to stop it.

So I knew how the young Jesus felt that day, and my heart warmed to him as having

a zeal for pure religion. But then he did an incredible thing. He snatched up a near-by tether, and with it as a scourge, drove the whole of that infamous traffic out of the Temple. Priests and money-changers cowered before his blazing eyes as he threw over their tables, and their precious money rolled away.

Then from lips white with anger came words that startled us. "Away with these things!" he cried. "My Father's house is not to be turned into a market!" "My Father's house!" Those words brought us up with a jerk. So he was claiming to be the Messiah? What proof could he give? A crowd of us demanded that he show us some sign of authority for the way he had acted. He looked at us coolly, the anger now gone from a face that yet seemed haunted by sadness as he said: "Destroy this temple, and in three days I will raise it up." That was all he would say. What could he possibly mean? Some laughed at him for a madman: "This temple took 46 years to build, and are you going to raise it in three days?"

I Wonder about Jesus.

But I couldn't dismiss him as easily as that. Hours later, as I walked the streets in the cool of the night, I was still thinking of those flashing eyes from whose anger the traders had fled. Then, for one incredible moment, I had almost believed that he could be the Messiah. But those words of his, wild dreamy words surely, and his humble origin in despised Galilee—these were not the signs of the one for whose coming I had waited all these years, poring over the sacred rolls, observing every jot and tittle of the law so that I might be ready for his coming. For was I not a Pharisee, one of the separated, the hope of Israel? Would God pass us by to call a Nazarene carpenter as his Messiah? No, the idea was absurd!

I Watch Nicodemus.

I raised my head from my reverie and shook it, as if to rid myself of any more thoughts of that Jesus. As I did so I caught sight of a man who had just come out of a near-by street. He was heavily cloaked and walking rapidly, but something about his bearing seemed familiar. Then a stray moon-beam lit up his face for a moment. He quickly drew his cloak up higher, but not before I had recognised him. It was Nicodemus, a fellow-Pharisee of high repute. But what was he doing, hugging the street shadows like a thief as he hurried on his way? Then I noticed the street from which he had come, and remembered someone pointing it out during the day as the street where the young Galilean lodged. So that was it! Surely the worthy Nicodemus was not going to betray his own party for the sake of a pretender like the carpenter?

I watched him closely for the next few days, but saw nothing suspicious. But I saw enough of the Nazarene to turn my early wonder into the settled conviction that somehow his mouth must be stopped. Not that the passing months did not leave me often puzzled. There were the stories of his miracles, for instance; we could no longer dismiss them as mere fables. Some of our own number had seen one or two performed. Some of the younger, more emotional, even joined his band. But we of the Sanhedrin were not to be stampeded into following a carpenter. We had no doubts as to the evil source of his power.

(Part II next week.)

HERE AND THERE

Owing to Australia Day holiday on Monday, Jan. 28, this issue went to press on the preceding Friday. Any matter delayed by this early closure will be published next week.

Stan Davey, now minister of Ivanhoe church, Vic., attended the recent Australian Youth Conference at Mittagong, N.S.W. We hope, soon, to publish a report from his pen.

Beginning with next issue we shall devote one page each week during February to a discussion of "Churches of Christ and the World Council of Churches." In successive issues, articles of equal length will be submitted, representing the views of those who favor and those who oppose affiliation of churches of Christ with the W.C.C. Both sides will be given the opportunity of reply in the last two issues of February. We print these articles as a service to the brotherhood which, through the Hobart Federal Conference, 1950, desired reliable information on this subject. Mere controversy is not desired. Hence the *Open Forum*, which has published many letters on this subject in recent years, will accept no further correspondence on this theme. We urge our readers to peruse both sides of the case carefully, seeking the mind of Christ in this important matter.

W. Gale is to conduct a brief interim ministry at Warrnambool, Vic., where T. Weir completed eight valued years of service on Jan. 27.

E. P. C. Hollard is settling in to his work as pastor-organiser of churches of Christ in South Australia, following the brotherhood welcome tendered him, his wife and family, on Dec. 15. This is really a return home. As Mr. Hollard puts it: "One of the chief reasons for our being here is that we both feel that we owe something to the churches in South Australia—for it was here that we came to Christ and entered into the ministry. If the churches will assist us in paying 'our debt' to Christ through the brotherhood then we will feel that life has the best yet to ask of us."

Chaplain H. A. G. Clark, who recently returned to Melbourne from Japan, is at present serving in Victorian national training camps.

The well-known interdenominational weekly, *Australian Christian World*, has reduced its size to eight pages, priced at 6d. weekly. Such drastic measures are a further indication of the problems confronting the religious press to-day, especially when the editor (Ralph Sutton) assures his readers that even with these reductions it will be a non-profit-making journal. "All religious journals," he writes, "are having to increase their price per copy; some are finding it impossible to carry on. One of the oldest and most influential church papers in England has just ceased publication after 105 years, on account of rising costs." These facts underline the dilemmas confronting the management of *The Australian Christian*, which has always striven to give the brotherhood fullest service at lowest cost. Despite the recent rise to 5d. per copy, the paper is still one of the lowest-priced in the field. Preachers and agents—we look to you to help us maintain our service by enlisting new subscribers NOW!

Mr. and Mrs. Stanton H. Wilson and daughters, of the manse, Hampton, Vic., have been holidaying in South Australia. Their ministry is much appreciated by the church.

Among the delegation from Britain to the World Convention in Melbourne will be James Gray, Principal of Overdale College. From New Zealand it appears that the delegation led by Principal A. L. Haddon will be a large one.

Youth Week (Jan. 27-Feb. 3, 1952) is now in full swing throughout the Protestant churches of North America. In the last five months, 31 young people (including 12 Disciples of Christ representatives) have ventured into different parts of the country as field workers to challenge fellow young people with the Call to United Christian Youth Action. This service interrupted their educational careers and they received only living expenses. But they counted it richly worth while in aiming at enlistment of a million youth, personally committed to engage in a daily period of devotions, to take part in at least one project of volunteer service, and to give at least one dollar to make possible other projects of United Christian Youth Action.

The Christian Advocate, official organ of the churches of Christ in Great Britain and Ireland, carries frequent notes on Australian doings, designed to stimulate interest in the World Convention country. S. Mason, of the Social Questions Committee, recently reported the opening of the Will. H. Clay Nursing Home, and paid a glowing tribute to Mr. Clay both for his own work and his ready co-operation with British brethren on C.F.A. organisation.

In the October, 1951, issue of *International Journal of Christian Education*, John C. Trever writes at length of the completion of the Revised Standard Version Bible after "fourteen years of painstaking scholarship and steadfast dedication. The Revised Standard Version of the New Testament appeared on Feb. 11, 1946, and just one year later the millionth copy of it was presented to Dr. Martin Niemöller. Now the entire manuscript is in the hands of the printers and Sept. 30, 1952, is marked as the day when copies of the new version will be available to the public. Two-volume Old Testaments will be printed to match the beautiful format of the New Testament, which is already nearing a circulation of two million copies. One-volume complete Bibles with the traditional two-column format (made necessary by the great bulk of the Old Testament) but with a specially designed type to make reading easier and an attractive volume, will also appear."



YOUTH SURVEY IN JAPAN

The Youth Department of the National Christian Council in Japan has recently made a survey of 1,229 young people, of whom 968 are baptised and 261 are inquirers. The survey has to do with the church-going habits and attitudes of the young people.

Background facts indicate that slightly more than half of the young people are women. As to religious background, 752 report Buddhism as their parents' religion. In 145 cases the background is Christianity, and in 42 Shintoism. Parents approve of Christianity in 726 cases, while only 63 oppose; the remainder are indifferent.

The reasons for the impulse to go to church are these: 544 "seeking truth"; 103 "seeing Christians"; 81 "home trouble"; 70 "thoughts of death"; 66 "hymns"; 48 "groups"; 7 "social contacts"; 5 "ceremonies."

Of the total, 402 are Sunday school teachers and 58 hope to be; 323 are church youth committee members, 94 are church officers. 120 help clean the church building, 232 are willing to do some sort of social welfare work.

There are 816 who attend church regularly. Of this number, 174 have brought at least one new person to church, 143 have brought 2, 88 have brought 3, 24 have brought 4, and 61 have brought 5 persons to church.

As to their church giving, 345 give less than 5 per cent. of their income to the church, 124 give 10 per cent, and 30 give 30 per cent.

E.P.S., Geneva.



Where Christian Unity Begins

No one can hope to understand the mind and temper of the Disciples in their passion for Christian unity until it is clearly seen that from the beginning the problem of unity has been considered primarily a matter of individual conscience. The early fathers of our movement were very practical. They knew that if unity was ever to be brought about, it had to begin somewhere, and that "somewhere" for them was down in the heart of the individual Christian, from whence spring the evils of dissension and disunity.

As James well asked: "What causes wars, and what causes fightings amongst you? Is it not your passions that are at war in your members?"

Christian unity will never be brought about so long as we think of our divisions as something "unfortunate," or "economically wasteful." To our fathers, dissension in the Body of Christ was a sin, a horrid evil, "fraught with many evils" and the individuals who condoned it or participated in it were in a state of sin, living in a Sodom from which they must escape as from the brimstone of hell. Schism in the church was a sin, and like every other sin, stood under the judgment of God, and somebody in particular would be held responsible for it on the day of judgment.

The sectarian spirit, expressed by individual Christians, so our early leaders insisted, is responsible for the deplorable rivalries and contentions among the people of God. Barton W. Stone struck at the heart of the problem when he wrote:

"The difference between the Spirit of God and a sectarian spirit is this: The Spirit of God leads to humility, forbearance, love, peace and unity in Christ Jesus; the spirit of sectarianism leads to pride, pre-eminence, intolerance, hatred and opposition to others not of their party—to discord, strife and division contrary to the doctrine of Christ. The Spirit, which is of God, seeks his glory. The Spirit of God rejoices in the truth, a sectarian spirit will oppose it, if it endangers its party."

If we would make some contribution to the cause of Christian unity, let us begin at home, in our own neighborhood, in our own heart. Here is where Thomas Campbell began among his neighbors round about Washington, Pennsylvania. He pled with his neighbors to exorcise the demons of sectarianism and hate, which were cursing the church in his day. "Lift up your voice like a trumpet," he said, "to expose the heinous nature, and dreadful consequences of those unnatural and anti-Christian divisions which have so rent and ruined the church of God."

"Let every Christian begin the work of union in himself," said Stone. (Lin D. Cartwright, *The Christian-Evangelist*, 1/8/51.)

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Unity.

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