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The Counsel of Gamaliel

Eugene Bradford

(Page 69)

•

Science and Evolution

Edward J. Young

(Page 70)

•

The Books of Hinduism

Robert S. Marsden

(Page 72)

•

Our Personal Conviction of Sin

John C. Rankin

(Page 73)

•

The Presbyterian Church in the U. S.

Hugh E. Bradshaw

(Page 74)

•

The Life of Jesus Christ

Leslie W. Sloat

(Page 75)

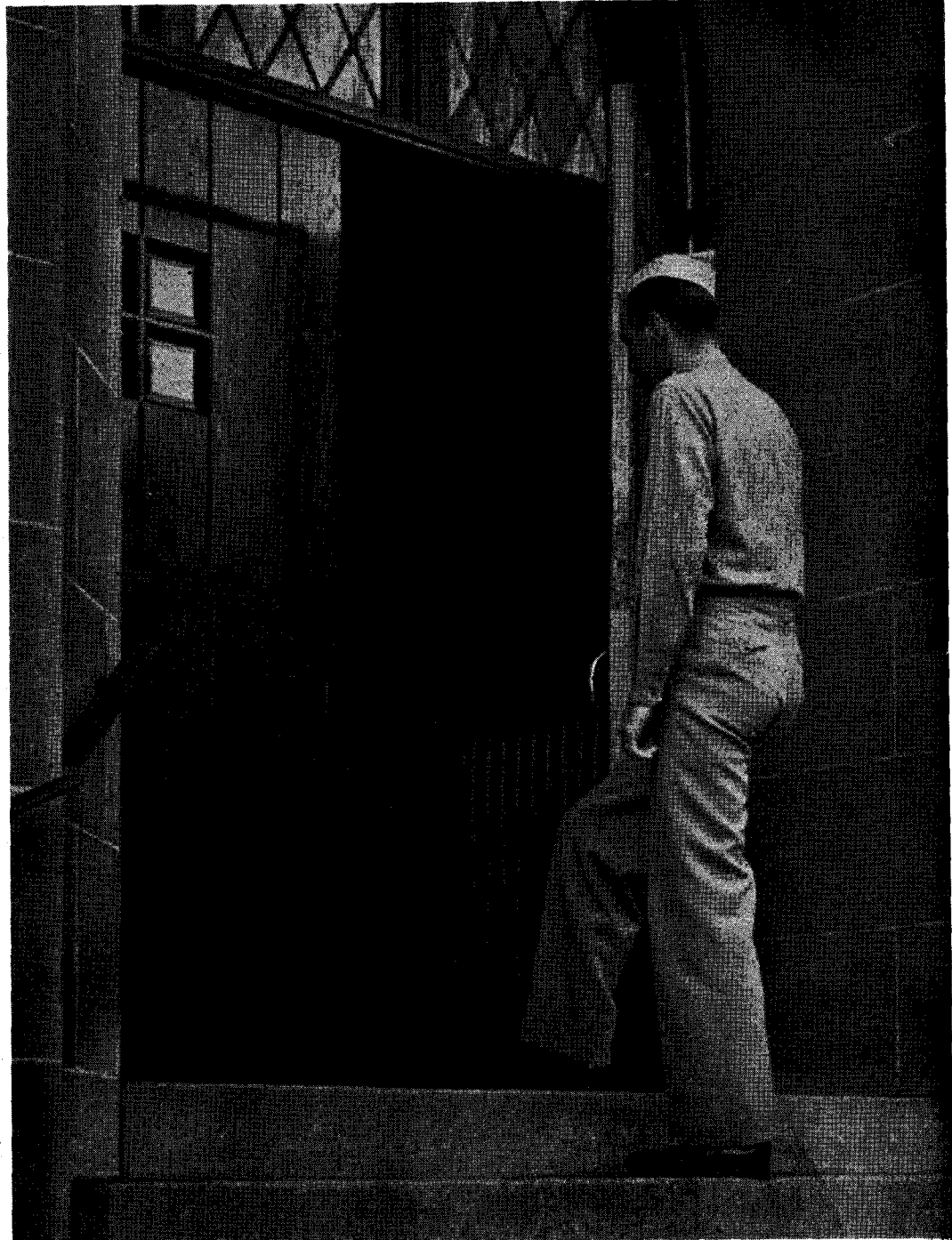


Photo by William Kok

"I was glad when they said unto me, Let us go
into the house of the Lord."

March 10, 1946

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Have You Noticed That . . .

THE American educational adviser who is to act as *liaison agent* between the occupation authorities in Japan and the leaders of the churches and Christian organizations in that country is modernist Dr. Charles W. Iglehart. Dr. Iglehart is Associate Professor of Missions at Union Theological Seminary, New York. He spent many years as a Methodist missionary in Japan.

The Gideons International has launched a campaign to distribute fifty million Testaments to American young people.

The arrogance of the Roman hierarchy is illustrated by the fact that the Roman Catholic Archbishop of Cardiff, Wales, cancelled an address to the students of Cardiff because the student union had a debate scheduled on the subject: That this house deploras Vatican state policy.

The Bible Memory Association, Inc., of Shreveport, Louisiana, conducts an annual Bible verse memory contest. There are 250 verses to be memorized. The prizes include a summer vacation in camp, and a seven-volume Bible commentary. About one thousand children enter the contest annually.

Thomas Wigley, chairman of the Union of Modern Churchmen in Great Britain, writes, "Churchgoers are divided not by perpendicular lines between churches, but by one horizontal line dividing the traditionalist believer in a faith once for all delivered at some moment in the past, and the liberal or modernist who, without disparaging the prophets of a former day, seeks a religion which is the natural expression of the here and now."

A large majority against the ordination of women as elders in the Church of Scotland is piling up in the congregations, sessions and presbyteries to which the matter was referred by the last General Assembly.

Of 23,000 protestant Negro ministers in the United States, 18,000 have not had more than a fourth grade schooling, and

yet the race itself is often blamed for its shortcomings.

The Gordon College of Theology and Missions in Boston is opening a drive for \$350,000 for its building program. Three Westminster Seminary alumni are now teaching at Gordon.

The American Bible Society is printing in this country one million Japanese New Testaments to be distributed in Japan. A number of English Testaments will also be sent.

The Roman Catholic papers of this country have a weekly circulation of 10,654,918, an increase of 14.4% in the last three years.

Missionaries returning to Japan are to be spearheaded by five men and six women chosen by the Japan Committee of the Foreign Missions Conference, an ally of the Federal Council of Churches.

In the Protestant Episcopal Church the present canon dealing with the marriage of divorced persons is being attacked from both sides. Some wish it liberalized further. Others believe it now goes beyond the limits set by Christ.

In Columbus, Ohio, the St. Mark's Lutheran Church has a glass-enclosed gallery where babies and small children may be accompanied by their parents. They see the service and hear it through a loud speaker, but no noise from inside the gallery gets out to disturb the service.

Christian G.I.'s in Manila, Philippine Islands, have organized to carry on evangelistic work while they are detained there. On Saturday nights they hold a Gospel Hour for servicemen in a large funeral parlor. On Sunday nights they have a Youth for Christ meeting in a Presbyterian church. They conduct a radio broadcast, and publish a monthly mimeographed Gospel Bulletin. They are collecting funds to open a Bible institute in the fall of this year.

Manchester, N. H., has agreed not to schedule any social or community events on Wednesday evenings in order to leave it free for church activities.

The Veterans Administration has now authorized full-time chaplains for each hospital of 150 or more beds. Previously only 500-bed hospitals had such chaplains. The larger hospitals are to have one chaplain for each 500 patients.

The president of the Chaplains Association of the Army and Navy, Dr. N. M. Ylvisaker of Minneapolis, returning from Europe, reports that there has been an "almost complete breakdown of morality in the army since V-E day." He says that this is forwarded by the type of entertainment provided for the troops.

The Lutheran Hour, featuring the addresses of Dr. Walter A. Maier, is being carried this year by 794 outlets, twenty-six of them in Europe.

Typesetting is finished on the first edition of the complete Russian Bible to be printed in twenty years. The first printing, however, will be of only 25,000 to 50,000 copies.

An unfortunate record of unethical practices on the part of leaders of the United Church of Christ in Japan during the war is contained in a lengthy copyrighted dispatch to the Religious News Service from its Japan correspondent. The Kobe Union Church had one of the finest church properties in Japan, built in 1932 and valued at about \$60,000. Both English- and German-speaking congregations held services there. It belonged to an independent board of trustees composed of members of different nationalities, but the majority were either citizens of neutral countries or of Germany. Nevertheless the Ministry of Finance declared the church enemy alien property and turned it over to the United Church of Japan as trustee. It is recognized in international law that a trustee cannot buy for itself enemy property which it is holding in trust. Nevertheless the United Church bought the property for less than half its appraised value, and granted it to an unscrupulous Japanese pastor who had already begun to hold meetings there without the consent of the owners.

(See "News" Page 77)

The Counsel of Gamaliel

From "The Orthodox Presbyterian Pulpit"

By the REV. EUGENE BRADFORD

Pastor of Calvary Orthodox Presbyterian Church, Philadelphia

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39).

THERE is a tendency on the part of men to judge religious movements as well as economic and social enterprises not on principle, but on the basis of results produced. But if there is an absolute standard of right and wrong, success cannot be a criterion, and certainly with respect to the church we ought to remember that it is God who adds to it such as are being saved.

When the preaching of the apostles became so effective that great crowds in Jerusalem went out after them, and the miracles wrought by Peter and other apostles became so widely known that the people "brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them," the high priest and certain Sadducees, filled with malignant jealousy, arrested them and put them in the public prison. But an angel of the Lord came during the night and opened the doors of the prison, releasing the apostles and commanding them to "go, stand and speak in the temple to the people all the words of this life." In obedience to this command, the apostles went forth, not fearing what men could do to them.

In defiance of the divine approbation which the servants of Christ had received, the apostles were again arrested and brought before the Sanhedrin. And when asked by the high priest why they had continued their activity after having been previously charged not to teach in the name of Jesus, they replied, "We ought to obey God rather than men." Then they pronounced a forthright indictment against the Jews for having slain Jesus, and asserted that God had exalted Him with His right hand to be

a Prince and Saviour, to give repentance to Israel, and remission of sins. When the members of the Sanhedrin heard this, they were cut to the heart, and took counsel to slay their accusers.

At this point Gamaliel set forth his wisdom, which is at once a specimen of shrewd politics and an example of the animosity which exists in the hearts of those who are supposedly "neutral" toward Christianity.

A Shrewd Politician

Gamaliel was a Pharisee, a man presumably advanced in years and, Luke tells us, held in high esteem by the people. In all probability he is the same person at whose feet Paul was instructed in the law and the traditions of Pharisaism. Obtaining the floor, he moved that the apostles be put out of the room in order that he might present his plan. He began by warning the council that they should be very careful what they did with these men. Proceeding, he cited two cases which, in his judgment, bore a distinct similarity to the Christian movement. The first was that of one Theudas who had appeared in the past, boasting that he was somebody of great importance. Although he rallied some four hundred men, evidently with the intention of fomenting a revolt against the Roman yoke, Theudas was slain and all his followers were scattered and brought to nought.

Gamaliel next refers to a man named Judas, a native of Galilee, who had made an attempt similar to that of Theudas, but who met the same fate. Leaning heavily on these past incidents, Gamaliel gives the council the benefit of his advice: Let these men alone, for if this preaching and miracle-working be of men, he says in effect, it will amount to nothing, just as the abortive escapades of Theudas and Judas; but if Christianity is of God, you cannot overthrow it, because you cannot successfully fight against God.

What motive prompted Gamaliel to give this advice? It would appear on the surface that he had honest doubts as to the validity of the claims

of Christianity. But there is no record of his opposing the scourging of the apostles which followed immediately. Some have supposed that he was secretly a Christian, as Nicodemus had been. But this is one of the instances where men have allowed their wishes and hopes to supply the place of evidence. The fact that he compared Christianity to the movements of Theudas and Judas is pretty strong evidence that he failed to understand the basic character of Christianity. Furthermore, in a certain Jewish liturgy there is a prayer, said to have been uttered by Gamaliel, imprecating divine vengeance upon the heretics, by whom are meant the followers of Jesus. Others have attributed his interference not to generosity or sympathy, but to party spirit. The Sadducees, who held a majority in the Sanhedrin, did not believe in a future resurrection, and their bitter dispute with the Pharisees on this point, it is thought, may have been the reason for Gamaliel's siding with the apostles, even though he had no time for Christianity as such.

It seems, however, that the most likely motive for his advice is discovered in Gamaliel's relating Christianity to the movements sponsored by Theudas and Judas. Certainly neither of these unsuccessful upstarts had thrown off the Roman yoke as the Jews expected the Messiah to do. But there just might be the possibility that some success would attend the Christian movement. Even though their "dead" leader could not have been the Messiah, his zealous followers might be able to get enough support to break or diminish the imperial oppression. Let these followers of the Nazarene hurl themselves against the Roman wall, he implies. Of course we ought not to imperil our political position by joining with them; but on the other hand, if the work has divine sanction, it were folly for us to oppose it. Thus this shrewd politician counsels neutrality not only in order to avoid retributive measures by the Romans should the movement fail, but

also to avoid the possible wrath of God.

Furthermore, Christianity was now popular with the Jews. The Sanhedrin could not successfully contest the validity of the miracles by which Christianity had been attested, yet they were unwilling to become Christians. If they would be popular with the people, they surely must not harm the apostles. The course of wisdom, says Gamaliel, is neutrality. Then, if Christianity should succeed, they could say, "We never actually interfered with it," while if it should fail, they could say, "We never encouraged it."

Gamaliel had the face of a lion, but the heart of a deer. Beneath his double-tongued suggestion there lay both nationalistic pride and cowardice. If Christianity could bring greater freedom to the Jews, well and good, but far be it from the pigeon-hearted Gamaliel to sit on a political volcano. How evident it is that a proud and cowardly man will have nothing to do with Christianity!

A "Neutral" Enemy

A proud heart and a cowardly spirit produced a shrewd piece of political maneuvering which gave the appearance of being neutral toward Christianity. But neutrality is really a cover-up for deep-seated opposition which men are constrained by circumstances to hide. For all his "side-line" neutrality, Gamaliel was at heart an enemy of Christianity. The words of our Lord apply to him: "He that is not for me is against me." In addition to the political intrigue behind this Pharisee's suggestion, it is our contention that there was also deep-seated antagonism to the Christian religion.

This antagonism of heart appears in the reason Gamaliel gave for advising the Sanhedrin to "refrain from these men." The premise itself is valid—if Christianity is of men, it will come to nought, but if it is of God, it cannot be overthrown. Gamaliel made a perfectly true statement. To be sure, some man-made religions have apparently prospered. Mohammedanism, Confucianism and Romanism are old religions, but they have not yet expired. Far from it. True Christianity, furthermore, although it is of God, seems to be largely eclipsed. Only on the day of judgment will Gamaliel's words be completely vindicated by the facts.

But Gamaliel could expect to find

Introducing Mr. Bradford . . .



THE Rev. Eugene Bradford, a native Philadelphian, felt called to the gospel ministry during his high school days. He was graduated from Wheaton College in 1938 and from Westminster Seminary in 1941. During two summers of his seminary days he preached in an interdenominational chapel at Ocean City, N. J., and in the summer of 1941 was ordained by Philadelphia Presbytery of The Orthodox Presbyterian Church, and accepted a call to the pastorate of Faith Presbyterian Church, Unaffiliated, at Fawn Grove, Pa.

In 1944 Mr. Bradford became the pastor of Calvary Church, Philadelphia, which church he still serves. He was clerk of the Twelfth General Assembly of The Orthodox Presbyterian Church, and is a member of the Committee on Christian Education.

Mr. Bradford is married and the father of two covenant children.

his dictum largely vindicated in the first century. If Jesus was the Messiah, and the gospel was God's law sent out of Zion, Gamaliel was authorized by the expressed declarations of the Old Testament to predict that all the opposition of the Jewish rulers, and the combined efforts of earth and hell to interfere, would prove abortive. God had promised to set the hand of His First-born in the sea, and His right hand in the rivers; to beat down His

foes before His face, and plague them that hate Him; and to give Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him.

Let us suppose, on the other hand, that the Christian religion was of human origin. Neither the spirit of prophecy nor uncommon sagacity were required of Gamaliel to foresee that, if it were a man-made religion, its duration would be transient. Was not everything pertaining to Christianity calculated to hinder its approbation by men? The Jews expected the Messiah to come in all the regal splendor of David, to break the oppressor's yoke, to exalt them above all nations. The contention that the lowly Nazarene was the Messiah and His real purpose to die on the cross as the propitiation for their sins would be to them a stumbling block, for, as "Abraham's seed," they saw no need of propitiation. And to ask the Gentiles to forsake their gods and their philosophic systems in exchange for a lowly Jew would be folly and madness. Again, Jew and Gentile alike would have scorned Christian self-renunciation and the forsaking of worldly pleasures in that luxurious and licentious age. Furthermore, the qualification of the preachers of Christianity would not have served to lessen the prejudice against Christian teachings. Unlearned men, they undoubtedly were not the best experts in the law and tradition of the Jews, and probably they knew nothing of the religion and philosophy of the Graeco-Roman world.

Such were the improbabilities that this religion, if it were a human contrivance, should succeed; or rather these were the sure grounds on which any man might have predicted, as Gamaliel did, that it certainly would not succeed. It could have maintained itself in Judea only a short time; it could never have penetrated into heathen countries. But because it was not of men, Christianity spread over all the Roman conquests, and even found access to regions which their armies had never pierced. It humbled the proud philosopher, purified the slave of vice, tamed the fierce barbarian, and established the empire of truth and holiness over the fairest portion of the earth. "There is not a nation," said Justin Martyr in the second century, "whether of Greeks or barbarians, in which prayers and

thanksgivings are not offered up to the Father and Maker of all things, in the name of the crucified Jesus." Addressing the magistrates of the empire, Tertullian said: "We are but of yesterday, and we have filled every place, your cities, islands, garrisons, free towns, camp, senate, and forum; we have left nothing empty but your temples."

So the premises of Gamaliel were vindicated in history. It could not be otherwise but that Christianity was the work of God. It had nothing to appeal to the spirit of fallen man. Only God could make it work! And all this success attended it not because Gamaliel's advice was followed, but in spite of the fact that by and large it was rejected and Christians were persecuted.

Gamaliel's antagonism to Christianity is not exposed, then, because his premises were invalid. His statement was correct. His whole trouble lay in his use of the word "if." According to Jewish law, the Sanhedrin had no right to say "if." Its place was to judge of such matters as the case before it. To say, "Let Christianity alone," was to fail in the line of duty. Could they not have judged whether Christianity was the work of men or of God by examining its claims in the light of the Old Testament? Gamaliel and his colleagues should have recognized the fulfillment of the Old Testament in Christ. They should have acknowledged that the evidence for the resurrection was incontrovertible. They should have remembered the miracles performed by Christ, the darkness that fell upon the land while Jesus hung upon the cross, and the notorious miracle of only yesterday when, before their very eyes, as it were, the lame man was healed at the Beautiful Gate of the temple. And how could they overlook the willingness of the apostles to suffer persecution for the sake of Christ? Yet Gamaliel said, "If this be the work of God . . ." He had every reason to say, "Since this is the work of God . . ." His neutrality, therefore, was but a sham covering for his unbelief, and his proposal to suspend judgment on Christianity was only a cleverly-devised scheme to get the Sanhedrin out of a tight spot, for Christianity was enjoying the favor of the people. Sinful, self-righteous pride had blinded his eyes to the truth which was displayed before him with celestial glory.

How wrong it is not to take a stand for Christianity! To oppose Christ is no worse than to "suspend judgment" on His claims. "He that is not for me is against me." We have no right to "wait and see" whether Christianity will be vindicated. It already has all the vindication it needs. Sinners will get more information on the validity of Christianity on the judgment day, but then it will be too late to make use of it! The only evidence we need is already in our hands—the Bible, the Word of God Himself. "Today if ye shall hear his voice, harden not your hearts . . ." This is the lesson sinners ought to learn from Gamaliel's mistake.

And the church may learn something from Gamaliel's counsel and the history which ensued. His advice was followed on this occasion and the apostles were preserved alive. God made even the wrath of "neutral" enemies to praise Him! He restrained their angry hearts; Christianity flourished. The Christian religion is indeed the work of God. It will triumph over all the forces of darkness, and all the efforts of its enemies to destroy it will prove to be a fruitless warring against God.

Unfair Tactics in the U. S. A. Church

THE arbitrary character of the administration of affairs in the Presbyterian Church in the U.S.A. and the hostility in that church to the preaching of the gospel has again received confirmation in the Presbytery of Albany.

In 1939 the Rev. Clayton W. Crooks became pastor of the Presbyterian Church at Esperance, New York, and served there faithfully for some five years. In the summer of 1944 Mr. Crooks determined to pursue some further Bible study in the Prairie Bible Institute, and requested an expression of opinion of the church as to whether they would prefer to have his resignation, or to grant him a leave of absence. The church expressed a preference for the latter, and Mr. Crooks departed for his studies after the grant of a leave of absence. Some weeks after his departure he received a letter from the interim-moderator of the session of

his church, informing him that it was the consensus of the session that he should resign. Inquiry indicated that the majority of the session had not expressed a desire for his resignation and did not wish it, and it was evident that ecclesiastical pressure from presbyterial authorities was at the basis of the request.

During his pastorate at Esperance he had been also supplying the pulpit of the Carlisle Presbyterian Church. This church now expressed the desire to call Mr. Crooks to its pastorate, but the moderator of its session refused to permit the annual meeting of the congregation to entertain a motion to extend such a call because it was not constitutional, he said, to consider a call at such a meeting. He did not suggest a special meeting but instructed the clerk of the session that Mr. Crooks was not to supply the pulpit.

About this time Mr. Crooks was again impressed with the infidelity to the gospel of this presbytery by its action in ordaining to the gospel ministry a graduate of Union Theological Seminary of New York, who refused to affirm that the Bible was the Word of God but indicated rather that it contained the Word of God, who was not clear as to his acceptance of the doctrine of the Trinity, and who was confused concerning the basis of salvation. Only five members of the presbytery voted against this ordination. In the light of these facts, Mr. Crooks withdrew from the Presbyterian Church in the U.S.A.

A number of members of the Carlisle Presbyterian Church determined to do likewise and requested Mr. Crooks to assist them in the formation of a new church. This was done, and as a result there came into existence the Faith Bible Church, Carlisle, New York, an independent congregation. Over a period of some months this church has accumulated a building fund, has supported a full time missionary in Colombia, South America, and a native evangelist in Yucatan, Mexico, and nourished other missionary interests. Mr. Crooks is serving it regularly as pastor, and is also engaged in weekday religious instruction in the neighborhood and in teaching at the Albany Bible School.

Thus another demonstration has been given of the necessity of breaking with the unbelief and tyranny of the Presbyterian Church in the U.S.A.

Science and Evolution

Letters to a Boy Entering High School

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

PART FOUR

DEAR TOM:

In our last letter we were talking about the question of the age of the earth. I want to write some more upon this subject, since it is very important. We noticed that the Bible does not say precisely how old the earth is and we also noticed that some of the textbooks in high school biology assert that the earth is at least one or two billion years old. We further saw that some of these textbooks declare that the earth was in existence for hundreds of millions of years before any life began upon it. What shall we say to all this?

For one thing, it appears that civilized man has been upon the earth for but a few thousand years at most. The ancient civilizations of Egypt and Mesopotamia are today being studied as never before. It is now possible to read intelligently the ancient hieroglyphs of Egypt and the cuneiform inscriptions of the Akkadians and Sumerians. These civilizations were very, very old, but at best they can be traced back to but a few thousand years before Christ. As far as historical records are concerned, man has been upon the earth only a comparatively short time. Of course, it is entirely possible that there were earlier civilizations, every trace of which is now lost. Nevertheless, from the records that are now available, it would appear that man has not been upon the earth more than a few thousand years.

Since, then, man has been upon the earth such a comparatively short time (as far as we know from historical records), why should the textbooks assert that the earth was in existence for so long a time before life appeared? In order to answer this question, we must now notice that many of the textbooks in biology do not agree with what the Bible says about the origin of life. The Bible, you remember, declares that God created everything after its kind and that He created man in His own image.

The textbooks in biology, on the other hand, assert that things now living have developed from earlier liv-

ing things. That is, man was not always a man. He developed from some earlier animal ancestor, which ancestor, incidentally, is thought by some to have been also the ancestor of the ape. This teaching, you see, flatly contradicts what God's Word says. The Bible declares (Genesis 1:24) that God created the animals after their kind. As we have already seen, the Bible means that a horse will always produce a horse and an ape will always produce something which belongs to its kind. According to the Bible, an ape cannot produce a man, nor could both possibly come from the same ancestor.

This teaching that present-day forms of life have come from earlier, more primitive forms is popularly called evolution. Of course, the word evolution in itself merely means *unfolding* or *development*. But the word is often employed to designate a theory of the origin and development of life which leaves God out of the picture. It is evolution in this latter sense to which we Christians must be opposed, and it is in this latter sense that I shall use the word in these letters. You may go all the way through high school without meeting this word; nevertheless, you will prob-

ably meet the idea. The idea that things now alive have evolved or developed from earlier living things is very clearly presented in the textbook which will be used in your biology classes. So you are going to have to make your choice. You are going to have to decide for yourself whether you will believe that God created living things to produce after their kind or whether you will believe that things now alive have evolved from earlier, more primitive, living things. I hope that you will decide to accept the teaching of the Bible. Indeed, that is the reason why I am writing you these letters. I want to point out to you that the Biblical teaching is scientific and true to fact, whereas anti-Biblical evolution is only a theory which is not established upon facts.

This is an important question. If the dogma of evolution is correct, it then follows that you have developed from some earlier, more primitive form of life—some animal, who in turn developed from something even more primitive. Some men apparently claim that this process of evolution can be traced from the very beginning—from an original, tiny cell.

Now, suppose that evolution as opposed to the Bible were correct, we may ask, how did the first cell come into existence, and how did it start to evolve? In answer to these questions some would probably say that God created the first cell. However, this is so plainly contrary to the first chapter of Genesis that I doubt whether any one seriously believes it to be true. Again, when men say that some anti-Biblical theory of evolution is God's way of working, they are talking nonsense. The Bible does not say that evolution is God's way of working. Evolution, let me say it again, is not taught in the Bible.

What shall we say then? If evolution in this anti-Biblical sense is true, how did life begin and what caused a simple cell to develop into something more complex? These are questions upon which those who believe in evolution are comparatively silent. Why, then, should anyone believe in such a theory of evolution? What evidence is there for it? These questions I shall discuss in the following letters and in discussing them I shall also point out why I have been talking about the age of the earth.

Sincerely,

UNCLE JOE.

General Assembly At Westminster

SINCE it has become impracticable for the First Orthodox Presbyterian Church of Cincinnati to entertain the General Assembly this year, it will meet at Westminster Theological Seminary. The officers of the last Assembly had been authorized to change the place of meeting in accordance with these terms if that became necessary. The Assembly is to convene on May 21st.

The Presbyterian
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EDITORIAL

**The Approach
to the Jew**

IN THE name of brotherhood the eternal weal of mankind is being placed in jeopardy. Until the confusion and error that abound on this subject are overcome, there can be no expectation of a great advance in Christian missions. In particular, there can be no adequate facing of the Christian's responsibility toward the Jew.

We are not among those who suppose that it is heretical to speak of or reckon seriously with the concept of the universal brotherhood of man, if the term is properly defined. Indeed, the Christian should be the first to acknowledge the unity of the race in virtue of creation and to fulfill his obligation as his brother's keeper to all the sons of Adam. The Christian may not lag behind the rest of men in his compassion for all who are in distress and in his zeal to supply their needs. As we consider the shocking plight of the Jews of the world, how can we fail to initiate efforts, and to support every solid effort, to overcome the devilish consequences of anti-semitism?

But the distressing fact that confronts us at every hand is that the brotherhood of man in virtue of creation is confused with the brotherhood of man as a spiritual goal. Men start with the basic fact of our common humanity and leap to the conclusion that we need only to act on the assumption of our common humanity in order to achieve universal salvation. As applied to the Jew, this line of thought begins with a sincere concern for the removal of racial prejudice and its dreadful results, but it often ends with

the conclusion that Christians and Jews should compose their differences and unite in an expression of their common faith.

In a recent issue of *The British Weekly*, its brilliant editor, John A. Hutton, displays something of this basic confusion. His heart is torn as he considers how the Jews have been hounded and harried; he laments the failure of the Christian church to make a greater impact upon the Jews. He gives fervent expression to his wish that somehow the barriers which stand in the way of an effective approach to the Jews may be removed. He suggests that this result may possibly be attained by "some public demonstration, some great action of the soul, on the part of the Christian Church, assuring them that whatever may have been the behaviour of those who bore our name in the dark ages that are past and whatever may have been the misunderstandings on the one side and on the other, that all that is past, and that our deepest desire now is to take up this question in the very terms in which our Lord embodied it, and at the place where S. Paul laid it down."

The sad fact is, however, that along with such moving expressions of concern that Christ should be brought to the Jews, he seems to suggest that Christians and Jews may come together in a spiritual unity. He dislikes to speak of the "conversion" of the Jews, because such language suggests "superiority and is likely to create in the Jewish people a certain offence out of keeping with what should be our intention as Christians." And one of his main points is that God is suggesting to us that "there is something which divides men more deeply than the thing which divides Judaism from Christianity. The great debate of our day . . . is not a difference between this or that on the circumference of our life; . . . It is the very nature of things, the very fact of God and the unseen, which is challenged by a secular and perverted knowledge . . . And so . . . we are prepared to look with new eyes upon all who are with us on final matters."

Have we come to the place where students of the New Testament can claim that our Lord and the apostle Paul supposed that the Jews were with them in final matters? Is our approach to the Jews still a Christian approach if we remain silent concerning Christ and Him crucified? These questions

should not require an answer.

Let us, however, not be callous to the sufferings and sorrows of Judaism. Let us minister to their physical needs; let us labor to overcome tensions in society and in the state which preserve age-old barriers. But above all let us not gloss over the offence of the cross. For brotherhood that lasts for eternity is only by faith in the Crucified One.

The Staff Expands

ALTHOUGH taking care to avoid the more ornate flowers of speech, it is the privilege of the editors this month to convey to their readers news which they believe will be warmly welcomed now, but the full import of which will only be apparent in the months to come. Without further ado, let it be said that it will be our privilege to welcome, on April first, to the managing editor's chair the Rev. Edmund P. Clowney. That we make this announcement with the greatest expectations of blessing to the *GUARDIAN* and its readers hardly needs emphasis. We anticipate that Mr. Clowney will be able to make the application of the gospel principles for which the *GUARDIAN* stands to the problems of the day more vivid and more limpid than ever before. He is not a master of high-flown rhetoric, though should he be tempted, his abilities would doubtless not fail him even here. Rather it is the simple style and the homely phrase which endear Mr. Clowney to his readers.

Born in Philadelphia during the first World War, he was trained in the West Philadelphia High School and at Wheaton College. There he made his mark as one of the most enterprising and one of the most widely read editors *The Wheaton Record* has ever had. The campus was given the news in Clowney's day! At Westminster Seminary, after graduation from college, his editorial abilities were demonstrated anew in the editorship of a Seminary booklet which has hardly yet been equalled.

During recent years his pen has been largely active in the service of the Committee on Christian Education of The Orthodox Presbyterian Church. Much, probably most, of his writing has been unsigned, but those who knew the source were not surprised by the well-turned phrase which expressed

a well-thought idea. He has been serving as the pastor of the First Orthodox Presbyterian Church of New Haven, Connecticut, and has also had opportunity to pursue studies at Yale culminating in the degree of S.T.M. During the current academic year Mr. Clowney has added to his other duties that of Lecturer in Homiletics at Westminster during the leave of absence of Professor Kuiper.

Mr. Clowney will have the initial advantage, as he takes up his pen, and unlimbers his brain, for the GUARDIAN, of consultation with our former Managing Editor, Mr. Thomas R.

Birch. Although Mr. Birch's name has not been on the masthead in recent months, it has been his ability and sustained effort, along with that of our printers, Hathaway and Brothers, which have been reflected in the continued excellence of the GUARDIAN's arrangement and appearance.

We know that our readers will join the editors in extending to Mr. Clowney a hearty welcome and in making his labors an object of intercession before the throne of grace that he may be able to minister abundantly in the things of the Lord to the readers of THE PRESBYTERIAN GUARDIAN.

Varuna could also forgive men's sin and release them from its penalty:

"Against a friend, companion, or a brother,
A fellow-tribesman, or against a stranger,
Whatever trespass we have perpetrated,
Do thou, O Varuna, from that release us."

It is very interesting to note that, while the *Rig Veda* is one of the oldest pieces of religious literature in the world, it has a "high" concept of God. This is in contrast with a much "lower" concept of God that is found in the *Atharva Veda* the latest of the Vedas. A noted authority on comparative religions, John Clark Archer, says, "The *Rig Veda* is a row of poetic lamps shining full and joyously upon the high gods. . . . The *Atharva Veda*, the last of the four, often treats the gods with cringing fear, reflecting the common religion of the day." Yet it is a common dictum of writers on comparative religions that there is an evolution of religion that begins with fear and concludes with a personal monotheistic god who is to be loved. The fact that no religion in the world has ever been found that developed from the lower to the higher does not faze these writers at all, nor does a fact such as this—that the religious ideas in the most ancient of Hindu sacred books are of a higher quality than those in the latest of Hindu sacred books! The Biblical doctrine that sinless man once knew God and then lost communion with Him accords with such facts as these. According to the Bible there is in the natural man a degeneration in his idea of God—the more recent a religion, the farther it departs from the truth of God. A careful reading of Scripture well proves this point.

The *Brahmanas* are ritual commentaries on the Vedas. They were probably compiled by the priests and they greatly exalt the priestly caste. They often tell of the magical power of the priestly caste and the great potency of the sacrifices offered through the priests. Hindu worship early became a religion of things to be done, and rites required meticulous performance. The *Brahmanas* set forth explicitly the details of the ceremonial. There is an elaborate and intricate ritual which only a learned

The Books of Hinduism

"Faiths Men Die By"—PART 17

By the REV. ROBERT S. MARSDEN

THE mere volume and complexity of the sacred books of Hinduism make a study of them difficult and render futile an attempt to present them in anything more than outline in a series of articles such as this. Naturally, in a land where the people are almost entirely illiterate, most of the people can be familiar with only snatches of their religious literature which they have learned by rote. Yet the influence of the sacred books over a period of years has been very great and almost every Hindu idea or custom can be traced to one or more of these volumes. Americans will have difficulty remembering the names of the sacred books, but they are given in this study because they have become quite common words in this country. No one can hope to understand Hinduism without some acquaintance with the sacred books that give expression to its detailed concept.

The Hindus have no book corresponding to our Bible; they have no book that they believe to have been given by their gods or inspired in the sense that the Christian uses the word "inspired." They have a number of sacred books which are more or less revered and which are regarded as guides to faith and life. The earliest of these are regarded by pious Hindus as truth divinely "revealed" or "heard" in contradistinction from later writings which are said to be merely "remembered."

The most important of the books

are the Vedas—there are four of them, the *Rig*, *Yajur*, *Sama* and *Atharva*, and of these the *Rig Veda* is the best known and most important. It gives a picture of the recorded religion which the Aryan invaders probably brought into India thousands of years ago. It portrays a primitive society of polytheists who worshiped the heavenly bodies and the sky itself. The sky seems to have been the chief deity worshiped under the name of Varuna, the chief god. Yet while the religion clearly was polytheism and not monotheism, many of the attributes of a supreme god were given to Varuna. The following quotation from the *Rig Veda* is one that well illustrates this interesting fact:

"He knows the path of birds that through
The atmosphere do wing their flight
And ocean-dwelling knows the ships.

"He knows the pathway of the wind,
The wide, the high, the mighty wind
And those that sit enthroned above.

"Enthroned within his palace sits
God, Varuna, whose law is firm,
All-wise for universal sway.

"From where the observant god beholds
All strange and secret happenings,
Things that are done and to be done."

priest could control, and the Brahmanas thus serve to subject the people to the priests who alone are able to conduct the worship.

The Upanishads are the philosophical counterparts of the Brahmanas. The Brahmanas have to do with "works" while the Upanishads have to do with "knowledge"—the knowledge known to the inner circle of the enlightened few. "This knowledge is exalted and expounded as a means to desired ends, and not of value in itself alone. As the priestly sacrifice had magical power, so also the right knowledge is magical" (Archer, *Faiths Men Live By*, p. 197).

The Dharma-sutras, law books, deal with every phase of life and conduct. They delineate the duties of caste; duties of students and their discipline; duties of the householder to his family and his guests; laws of inheritance; recovery of debts; the payment of taxes and rates of interest; punishments and penances for sins; begging and the distribution of alms; ascetic practices in relation to transmigration and the attainment of final bliss. These regulate and stereotype every detail of life and they still form the basis of the curious system of Hindu jurisprudence still observed in the high courts.

The great Hindu epics, the Mahabharata and the Ramayana, have had a great influence on the history of India and upon Hindu religion. These are rather tremendous works which have been compared with the Greek epics of Homer, but which total several times the size of the Odyssey and the Iliad. They run to as many as seven thousand pages in an ordinary sized book! They are a hodgepodge of sentiments that form no consistent system of teaching. Within the Mahabharata is found the well-known Bhagavad-gita, a philosophic poem which has gained vogue in the Western world in the past several generations. He who listens to the reading of the Mahabharata or the Ramayana, with faith, will enjoy long life, and agreeable reputation and ascent to heaven. The episodes, well known and popular, are rehearsed nightly to listening millions. The chief characters are sculptured in stone about the temples, carved in the wood-work of houses, graven on metal household utensils, painted on the walls of houses and temples, and—in recent years—presented on the screen.

Our Personal Conviction of Sin

By the REV. JOHN C. RANKIN

Pastor of Calvary Orthodox Presbyterian Church, Worcester, N. Y.

THE perception of sin in ourselves and in others is one and its growth is one. Conviction of sin in ourselves is inseparable from our perception of sin in others and in the world. What shall we say of our perception of sin in ourselves?

Quotations concerning "the imperfection of the saints" are available from various reliable sources, our own standards not excluded. Says one: "We acknowledge that all saints are imperfect in this life. So much sin cleaves to their best services, that no one action any of them ever did could be approved, if tried by the pure and holy law of God." And, "A body of death presses them down to the dust" (*The Associate Testimony*, p.167). The testimony, in this respect, of Bible characters such as Job, David, Isaiah, John the Baptist, Peter and Paul could be readily adduced.

Dr. Charles Hodge speaks as follows: "All true Christians are convinced of sin. They are convinced not only of individual transgressions, but also of the depravity of the heart and nature. They recognize their depravity as innate and controlling. They groan under it as a grievous burden. They know that by nature they are children of wrath."

Dr. Hodge further points out that part of the conviction of sin is the conviction of the inadequacy of our conviction. "It is always a part of the believer's burden that he feels less than his reason and conscience, enlightened by the Scriptures, teach him he ought to feel of his moral corruption and degradation" (*Systematic Theology*, vol. II, p.236). That is to say, one is convicted of sin but cannot help but realize that he is not convicted enough, or as much as he should be. In view of what he already knows, he knows that he is and must be worse than he knows. He is sensible of an exceedingly inadequate and imperfect sense of sin.

Furthermore, and as an outgrowth of all this, he is made aware of the fact that the true effect of genuine growth in grace is only to increase and

intensify such conviction. Here we would call attention to the following: "The better you are the worse you seem to yourself to be: the more sensitive you are to delicate distinctions of right and wrong the more you realize your imperfections" (Francis L. Patton: *Fundamental Christianity*). "The deeper a man's Christianity, the more real, the more acute his consciousness of sin" (D. R. Davies, approvingly quoted by Victor Bucci in *The Westminster Theological Journal*, May, 1945). "Of this," [i.e., of the crushing burden of "the body of death"] they [the saints] are most deeply sensible when the Lord makes the light of His countenance to shine most brightly in their souls" (*The Associate Testimony*, p.167). "Just in proportion to their holiness do Christians humble themselves under a sense of their sin and abhor themselves, repenting in dust and ashes." (Charles Hodge: *Systematic Theology*, vol. II, p.236).

The above, while very contrary to the opinion of the Perfectionists, provides the most effective answer to their view. They evidently believe that growth and progress ought to diminish the sense of sin, but the truth of the matter is exactly the opposite. You may have less of sin, but you keep finding more and more and you are more acutely aware of what you have. It is not a good sign in a professing Christian when he begins to feel and act as though he were outgrowing sin.

How does this double development of concurrent growth in grace and conviction of sin begin and proceed? Scripture teaches, and we know, that it is the work of the Holy Spirit working to this end by the use of the means provided in His own most holy Word which He brings home and applies to our minds and hearts. Such growth comes, in other words, with growing knowledge, understanding and persuasion of the truth of the Word of God. That Word is the fundamental "means of grace" and by that Word, i.e., "By the law" of God "is the knowledge of sin" (Rom. 3:20).

The Presbyterian Church in the U. S.

Its Present Position and Its Problems

By the REV. HUGH E. BRADSHAW, D.D.
Pastor of the First Presbyterian Church, Duncan, Oklahoma

TO DISCUSS the present position and problems of the Southern Presbyterian Church in any measure of fullness would involve greater length than is here contemplated. This will be little more than a sketch.

Our church stands with all churches, at this period of history, at the crossroads of destiny. Will our civilization remain Christian or will it revert to paganism? Will it discover ways of "implementing" its message of redemption or will it, in the face of seemingly insurmountable difficulties, dissipate its energies in promulgating man-made schemes for some fantastic "Utopia"?

Roman Catholicism as well as Protestantism seems to be aware of the perils of the hour. But the former would solve the problem differently with its peculiar views concerning the identity of the Kingdom and the Roman Catholic Church. This church still maintains that an ecclesiastical totalitarianism is the only guarantee that the world will not revert to paganism. She still holds that she is the only one among all the churches able to preserve a Christian world order. We, as a component part of the Protestant group, vigorously oppose that ancient error. And, whether we like it or not, we have been forced to face the issue of separation of church and state afresh. As champions of the great doctrines of evangelical Christianity, we are being forced more and more to the front in the matters pertaining to religious liberties and clericalism.

Within the Protestant group, there is further division among honest leaders as to ways and means of preserving our Christian heritage. And our church must find its place here sooner or later. Historically, we have not been Leftists. We have not gravitated towards the Unitarian position with its social gospel, social betterment societies, lobbies, programs and panaceas. We have not been uninterested in these movements. We have rather felt

that they were more or less useless until men's hearts were changed, and we have devoted our energies to the task of preaching a gospel centered in a Saviour from sin. There seems to be no question but that our position on this matter is not as firm as it has been in times past.

Our position has been described by some as "conservative in theology and progressive in methods." In spite of the influence of Modernism, this is an apt description of the Southern Presbyterian Church as a whole. For we are, for the most part, strict-constructionists in our interpretation of our standards. At the same time, our leaders are desirous of using every improved method possible in propagating the truths of Christianity. Any new method in pedagogy, and aids for enriching worship and the learning process, any new contributions of psychology for dealing with personalities—any or all of these are worth trying or at least considering, if by their use the gospel of Christ is accepted.

In this position there is a very serious problem. Too many of the methods and psychologies, born in atheistic or neo-pagan environments, are not sound. They are built on pragmatic or utilitarian principles. The problem, then, becomes: how can our church remain conservative in theology and progressive in methods? The task would not be so hard if by progressive were meant that which is opposed to retrogression. But unfortunately the word "progressive" in education does not always mean an advance. This was seen in the recent war when our government had to re-educate many of our boys because they had been victims of unsound methods of education. When our church attempts to use new methods, she must examine them to see if they are built on foundations that are not diametrically opposed to our Calvinistic beliefs. And this we do not always do. We must let our conservatism in theology leaven our

progressive spirit in methods, and not the other way about.

A constitutional government is most needed in crises, for it is then that men may not be ruled by dispassionate reason. Likewise, a creedal church is at its best in a time of crisis because it has its creed to give it anchorage. It is, therefore, nothing to be wondered at that in recent years a Calvinist has written an article on the subject of making our church schools Christian. More recently there has been published a very timely and thought-provoking article by one who teaches Christian lay leaders, entitled, "The Need for Theology in Religious Education." This is the natural thing when thoughtful leaders are confronted with the alternative of either making theology conform to liberal pedagogy or pedagogy conform to conservative theology. Theology is still the "queen of the sciences" and must continue so, if evangelical Christianity is to be the potent factor in shaping the lives of men and women in the new age. Any other course is the phenomenon of the "tail wagging the dog." Perhaps Southern Presbyterians are in as good, if not better, position to understand this than some, by reason of their conservatism, theologically, socially and politically.

Something else needs to be said of our position educationally as it applies to our schools and colleges. We have more of these institutions than we are supporting. Most of our youth go to secular institutions of higher education. This not only deprives the church of its coveted privilege of putting its stamp of Calvinism on its youth during those impressionable years, but also the colleges are deprived of support so necessary for building strong and influential institutions. "There are too many such institutions. Let us kill them off," some are saying. Others are saying, "No, let us strengthen them financially that they may attract more students. For per-

haps in the providence of God these foundations have been laid for the enrichment of the life of this day and as a strong Christianizing influence when youth are flocking back to halls of learning." It would be helpful if the rank and file of our membership could be impressed with the necessity of strong Christian institutions in the field of higher education. It is not a question of either a church-supported college or a state institution. It is a question of both church and state in the field of higher education. Our historic position and our present one is in favor of the Christian college. Our problem is to make the church-supported college the peer of the state college scholastically. And in the state college field, we are confronted with the problem of following our youth to state institutions and giving them the

benefits of the varied ministry of their church in an atmosphere that is indifferent to the claims of Christ, if not inimical to them.

Our church seems to be strategically situated in the South for a most fruitful ministry in the new day. We should thank God for this position of influence. That it involves problems goes without saying. Above all we must vigilantly and courageously do all that is required to deal with departures from our historic faith. But none of the problems is insuperable. Without vision and consecration, they may frighten us from fruitful conquests; with vision and consecration, these same problems will furnish the motive power to drive us onward in our part of the program that will ultimately make the "kingdoms of this world become the kingdom of our Lord."

ing a profit. It was certainly wrong to make money-changing into a money-making affair. All of this was taking advantage of the requirements for religious observance, for the sake of making money. It was practically a case of putting religion up for sale.

Our Lord was appalled at this irreverent secularism introduced into the temple court. He quickly made a small whip of cords and started driving the animals out of the place and their owners with them. He told the sellers of doves to take their birds away. He upset the tables of the money changers. And over the confusion there could be heard His quiet but authoritative voice, "Make not my Father's house a house of merchandise."

There is no doubt that this was a scene of violence and confusion. Yet many devout Jews must have thanked God that at last someone had come with the courage to attack an abuse which needed to be eliminated. The Christian church has frequently been afflicted with the same kind of disease, in which the sacred interest of devout Christians has been made the occasion for profit to those who buy and sell. The Roman Catholic Church has offered many examples of this. The Reformation of the sixteenth century had its rise at a time when the Roman Church was selling written pardons for sins not yet committed, in order to raise money to build a huge church in Rome. This was one of the abuses against which Luther protested vigorously. The putting down of such conditions always involves, for a time, confusion and violence, but it is necessary in order that truth and uprightness and true religion may be preserved in the church of God.

Jesus, of course, did not do this in order merely to attract attention to Himself, though that consequence followed. He did it, as we are told, because of His "zeal" for His Father's house. And by it He called the people back again to a true reverence and pure worship. The fear of the Lord is the beginning of wisdom. Formalism and ritualism are not in themselves true religion. He whose task it was to preach to men true wisdom called them by His first public act to repent of sin and turn in reverential fear to God. Lack of respect for God is the beginning of all sins, as Paul tells us in the first chapter of Romans. Jesus began His public ministry by denounc-

The Life of Jesus Christ

A Home Study Course by the REV. LESLIE W. SLOAT

LESSON 7

Cleansing the Temple

SCRIPTURE: John 2:12-25.

FOR a short time following the visit to Cana, Jesus and His disciples stayed with His family in Capernaum. But the passover feast was near, and soon we find Him again in Jerusalem.

The passover was the most solemn religious festival of Israel. It occupied the place in the Old Testament period which is taken in the Christian church by the Sacrament of the Lord's Supper. It was, however, very different in form. Commemorating the deliverance of Israel from the Egyptian Bondage, the festival started with a supper or passover meal, representing the meal the Israelites had eaten on the evening they waited for their deliverance. It was on that first evening that the angel of death passed through the land of Egypt and slew the first-born child in each home. The only homes that escaped were those of the Israelites where the blood of the slain lamb had been sprinkled on the doorposts of the house. The proper celebration of the Passover feast required that each man of Israel should go to Jerusalem, and there join with others of his kindred or friends in eating the

memorial passover meal. Such visitors to Jerusalem also would go to the temple and offer their personal sacrifices for their own cleansing, and for thanksgiving.

It might be expected that on such a solemn occasion the temple, which was the center of the religious interest of the people, would be a place of peace and quiet, a place where worshipers could come, and be away from the crowds and in an atmosphere of true spiritual devotion. But when Jesus, with His disciples, arrived at the court of the temple, He found it overrun with merchants who were selling their cattle and doves and other animals of sacrifice, and with money changers who, for a sum, would change other kinds of money into the coin needed to pay the temple tax. Doubtless the priests of the temple rented out the space in the court to these merchants, and themselves made a goodly profit from the business also. The place which should have been a house of prayer had been turned into a merchandising establishment.

Whether or not it was right to sell animals for sacrifice to people who had none, it was wrong to engage in such secular business in the temple court. It was wrong to carry on the business with the sole purpose of mak-

ing that ungodliness which manifests itself first by making merchandise of various elements in religion, and ends by selling the truth itself and turning God into gold.

Naturally the merchants did not like to have their profitable business thus stopped. Recovering from their first surprise, they came in a body to Jesus and demanded by what authority He did this. Jesus did not need any authority from men to do what was right before God. And in their rebellion against what He had done, Jesus recognized an attitude of rebellion against the law of God, and therefore against the work which He Himself had come to do. Consequently He answered their request for a showing of His authority by referring to the final proof He would give to the world of his universal authority—the resurrection.

But He did not speak of this in plain words. Rather He used a figure. "Destroy this temple," He said, "and in three days I will build it up again." They thought He was referring to the temple of stone near which they stood. But John tells us He was speaking of His body. In this event He saw the first evidence of that open opposition to Himself which would culminate at Calvary. He knew what was involved in His Messianic work. He saw the end from the beginning. And He challenged them to oppose Him to the full, and at the end He would be the victor. When He was finally raised from the dead, the disciples remembered that He had said this, and their faith was strengthened.

It is interesting to compare the first two events that come properly within the limits of the public ministry of Jesus, as John records them. The first shows Jesus in the social gathering at Cana. There He turns water into wine, to relieve an embarrassing situation and provide a happy couple with a goodly wedding present. But as a miracle, it attests His own deity, even though to a small group. The second event reveals Jesus in the strictly religious locale of the temple court. But here, instead of performing a miracle to point men to Himself, He attacks the very practices which have been for a long time permitted, and which perhaps to many seemed necessary in order to the performance of certain ritual obligations. Thus Jesus shows a friendly attitude towards a non-religious occasion, and even performs a

miracle there. But He openly rebukes certain practices connected with the most solemn festival of Jewish worship.

Many people are inclined to follow the opposite program. They rebuke, or rebel at, secular and social fellowship, even in its proper place. And they make the beverage use of wine, for example, something which practically excludes a man from the kingdom of God. But on the other hand they condone anything which in a formal sense seems to contribute to religious conduct, even though carried on from an almost purely worldly or secular and business standpoint. Jesus enjoyed the wedding festival, and blessed it with a miracle. He rebuked those who sold animals for sacrifice in the temple court. The first was a proper place and proper conduct. The second was improper conduct in an improper place.

QUESTIONS ON LESSON 7

Factual Questions

1. On what previous occasion had Jesus been at the temple? On what previous occasion had Jesus used the expression "my Father" of God?
2. What was the significance of the passover feast? To what in the Christian church does it correspond?
3. What different types of business were being carried on in the temple court when Jesus came? What was the purpose of each?
4. What did Jesus do about the things He found in the temple?
5. What did Jesus say in reply to those who asked Him for His authority to do these things?

Discussion Questions

1. Give a brief description of the temple building at Jerusalem. You may obtain information from a Bible dictionary. What was the significance of the Court?
2. Some persons have identified this event with Matthew 21:12,13. Read Matthew's account. What differences do you discover? Could they be the same?
3. Are there any ways that you know of in which religion is being made a matter of buying and selling now, in your own community? How much of this is proper, how much wrong?
4. Did Jesus know, at the beginning, what the end of His earthly life would be? Prove.



Your FAMILY ALTAR

A Fruitful Christian Life

MAR. 20TH. PROV. 3:13-26 (13, 18)

AS WE read our Bibles from day to day, we note many threads of thought describing the Christian life. Seldom have we gathered these strands together to form a strong cord: a cord able to withstand the daily strain of labor, distress and loss. The Word says, "Happy is the man" whose life is resting on the foundation of Christian wisdom and understanding. Wisdom that accounts spiritual things more desirable than material; understanding that is faith in full blossom.

21ST. PROV. 11:16-31 (30)

"The fruit of the righteous is a tree of life." In the Christian experience there is a double fruitfulness. First, there is the internal fruit, which is the molding of one's personality according to the direction of the Holy Spirit. Secondly, there is the external fruit manifested through our outward life and works. The one may be designated fruitful living and the other fruitful service. These two form the two great limbs of the tree from which the branches of our succeeding devotions will grow.

22ND. JOHN 15:1-17 (5)

Reading anew this familiar portion, we are impressed with the secret of Christian fruitfulness—abiding in Christ. But there is another impression that is as strong: he who is Christ's will put forth every effort to bear fruit unto His glory and praise. The fruit of the Spirit is not only outward actions but inward dispositions: not merely our words and works but likewise our inmost thoughts and meditations. If we have no fruit, we had better look to our relationship with Christ.

23RD. TITUS 2 (12)

The Christian life embodies both a negative and a positive side. Paul tells Titus that he should deny or cast off all ungodliness and worldly lusts. So also must we cast away all worldly ambition and selfish indulgences because God's saving grace has become ours. At the same time we should put forth a conscious effort to embrace sobriety in each sphere of our life and activity, righteousness and godliness.

The motive for such living is the expectation of our Redeemer's return, who died to save us from iniquity and to purify unto Himself a people zealous of good works.

24TH. II PET. 1:1-11 (11)

Is there not pictured here a very young Christian? He has faith. That seems to be all. It is sufficient for salvation. But what of a strong Christian testimony and a rich Christian experience? To faith must be added virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Again a glorious motive is appended—that we might have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

25TH. JAMES 2:1-11 (9)

How often is our judgment swayed by appearances! But the Christian is expressly told to deal justly with all men. Just dealing is impartial. Impartiality, while manifested outwardly, is one of the internal virtues. "Are ye not then partial in yourselves?" Have we thought of this as a Christian virtue? Have we sought to exercise it?

26TH. GAL. 5:13-26 (24)

Even the youngest of us has heard of the "fruit of the Spirit." But some of the oldest of us have not yet brought forth all this fruit in our lives. Take time today to consider this nine-fold fruit. Ask the Lord to take such full possession of you that you may bring forth this kind of fruit abundantly to His glory.

27TH. ROM. 5:1-11 (1)

The gracious gift of God is eternal life through Jesus Christ our Lord. His grace comes to perfection in the believer when that individual reflects the Christian graces in his own heart and life. These cannot be seen unless the seed of justification has already been planted in the heart. They must be manifested by the justified, for by such gracious fruit are we known.

28TH. II COR. 8:1-9 (7)

Several Christian graces here spoken of are seldom thought of as graces. Spiritual utterance or conversation is one. Every thoughtful person recognizes him who has this grace and comes from his presence doubly blessed. Liberality is another such grace. Paul stimulates the Corinthians to abound in this grace. Are you forgetful of self and mindful of the needs of others? Titus, as the pastor ministering among the Corinthians,

was especially encouraged to develop the grace of sacrificial giving.

29TH. II COR. 6:1-11 (6)

One of the means by which Paul commended the gospel and himself as the minister of the glorious gospel was the exercise of Christian grace. Several graces are mentioned in verse six. Is it true of you, as a minister or as a Christian layman, that your life commends the Lord Jesus Christ to others? It is unreasonable to expect more of a minister than of a layman, not because all men are sinners, but because all saints must show forth His praise.

30TH. JAMES 3 (17)

Without passing over the other graces mentioned here, let me call your attention to one—"easy to be intreated." When someone comes with an apology do you forgive readily? When another comes with correction or rebuke do you receive it humbly? When a third comes with instruction do you give earnest heed? Thus do those who are "easy to be intreated"!

31ST. EPH. 5:1-11 (9, 11)

How often we find an emphatic Scripture statement presenting both the positive and negative elements! So our memory verses urge walking in the light and bringing forth the fruit thereof and at the same time warn against the unfruitful works of darkness. The fruitful Christian life shines as an example and frowns its reproof on evil.

APR. 1ST. I THESS. 5:8-28 (23)

If we would live a life hid with God in Christ, it must be a blameless one. If Paul dares make such a prayer for the saints of old, the saints of today must even dare to measure up. We are so preserved by the Holy Spirit in answer to prayer. Moreover, it is our privilege thus to pray for others that they may be so kept. What grace to utter such a petition for one who has offended you! May God indeed help you in this.

2ND. I COR. 4:1-13 (5)

Hidden within this verse is a plea for charitableness. This is charity in judgment, not in dispensing our gifts. It is God alone who knows the heart. It is God who will make bare the hidden things. It is therefore proper that each Christian look upon the service of others with the greatest of Christian charity. This also is a Christian grace!

3RD. I TIM. 4 (12)

Mature Christians can be very

young. This may surprise some, but just reread the twelfth verse. The young Timothy is urged to be an example of the believers. Young friend, do not hesitate to strive after a fruitful Christian life and demeanor; do not think that only those grown old in the Christian life may have it. Some of our greatest Christian contributions have come from men under thirty—Calvin is one example. Put as much into it as you do in "getting a start in life"—this kind of start is far more important!

4TH. MATT. 5:1-16 (16)

There is a great purpose or drive behind a full, rich and fruitful Christian life—it is the accomplishment of the glory of God by your life. There is no greater ambition than to be able to come to the end of a long and fruitful life knowing that in all things you have endeavored manfully to honor the Lord Jesus Christ. This is the underlying motive for the fruitful Christian life.

—HENRY D. PHILLIPS

News

(Concluded From Page 66)

The famous McDonough military school for boys, near Baltimore, has one hour a week for religious instruction, given to group classes by ministers of the faiths to which the members of the group belong. The Presbyterian group was formerly taught by ministers of the Presbyterian Church in the U.S.A., but they neglected the task. The Rev. James E. Moore, a minister of the Southern Presbyterian Church and a Westminster alumnus, has now been invited to undertake the work, and has associated with himself the Rev. Edwards E. Elliott of The Orthodox Presbyterian Church and the Rev. Robert Smoot of the United Presbyterian Church.

Dr. George A. Buttrick, Presbyterian U.S.A. minister in New York City, and one of the leading Modernists of the communion, now admits that some type of religious doctrine is needed in day schools. He advocates that all Protestants unite on a doctrinal scheme and then introduce it into the public schools. If this should be successful, Bible-believing Christians and atheists would be forced to work for the same end—keeping the public schools free from soul-destroying Modernism.

German foreign missionaries may soon be able to return to the foreign field under

the sponsorship of other missions, working in connection with non-German societies.

The oath taken by the new cardinals of the Roman Church pledges them to "keep, protect, or recuperate" the rights of the Holy See "against any other authority." They must protect legates of the Pope even at the cost of their own lives. They swore to uphold, increase, and promote in every way the rights, even the temporal rights, of the Pope.

Chaplain Donald Graham Writes of Hiroshima Visit

(The following letter was sent by Chaplain Donald C. Graham, now on duty in Japan, to his brother Robert H. Graham, pastor of Grace Orthodox Presbyterian Church of Los Angeles, who submitted the letter for publication in THE PRESBYTERIAN GUARDIAN).

TODAY I went to Hiroshima! It is not easy to recount the experience, because it included not only seeing the blackened rubble of that formerly great city, but also feeling the oppressive, death-like atmosphere that prevails there. The awful desolation seemed to close in on me and thrust upon my mind many and varying thoughts of what all this meant—to the countless thousands who had lived and perished here, to the world at large, to our children and to myself.

The implications of the thing seemed infinite. Here was history's "handwriting on the wall" that the highest attainments of modern science would not necessarily gain the best for us, but might loose the worst upon us. Here was extracted for me the last bit of glory that I might have thought attached itself to war. I could not conceive of our battalions marching in triumph through these streets. What possible satisfaction could come from it? Would the hundred-thousand dead bow to us—or cheer us? Did we want to wave our banners before the faces of the scattered remnants of their families, including those faces that I saw with ghastly burns and scars? I felt no less proud of being on the winning side—though possibly more thankful now than proud.

I still knew that even this kind of war was necessary, but I seemed to feel terribly ashamed of man—sinful, arrogantly depraved man, victors and vanquished alike—all mankind

that would come to such a moment in its history.

I couldn't help thinking of my own little Jimmy, and I wondered whether he would be called upon to fight in a war in which not two but countless atomic bombs would fall—in which they would fall not on "those foreign masses," but upon our own beautiful American cities, upon my family and my friends.

Here, too, I saw full proof of the possible terror of God's burning, eternal punishment of sinners and of the earth's being purged by fire in God's own appointed time. I reflected that when sinful America could justify herself in this punishment of another sinning people, a holy God was beyond needing any apology for meting out punishment against His utterly sinful creatures. . . .

All this, however, is descriptive of my "feeling" today and not the story of what I saw. Let me begin at the beginning. Hiroshima is still "off limits" to all army personnel. There were probably not more than a few army vehicles in the city area today. We secured our pass from the Division Headquarters after we left camp soon after breakfast this morning. The ride took us through near-by Kure which itself was more than half destroyed by bombs. Formerly the largest Jap naval base, it was a city of a couple hundred thousand people, but nowhere near as beautiful as Hiroshima before their destruction. . . .

Hiroshima is only about twenty-five miles from our camp, so we were there in less than an hour. There is quite a large built-up area before reaching the city itself which was destroyed. At last we began to see tile roofs, thoroughly loosened, and soon after that came into the affected area. From that point on, it was all uniformly destroyed. As a friend of mine expressed it, it was as though a huge flat iron had been placed on the city and left there much too long. Across an area five miles square—not five square miles—there was nothing but blackened rubble. Strangely enough, the main streets had been cleared and were themselves quite unaffected—probably because they were flat against the ground. Also, it should be noted that the steel and concrete buildings were not crushed to the ground. From one point, I counted some thirty-five buildings of this sort still standing. They were all thoroughly burned and

were, for the most part, too far gone for use, but they were not blasted as concussion bombs would have done in a direct hit. From this standpoint, particular buildings of this heavy type construction escaped as many such buildings did not escape in Manila. However, there were exceptions in Hiroshima and where the rays must have made a more direct "hit," the steel buildings were in ruins, the steel itself having been melted and twisted into crumpled heaps. So, too, steel trolley-wire poles were bent over like melted candles.

One is impressed with the death-like stillness that prevails in most of the city. There were only a few people walking the main streets, though I did see hundreds at one main intersection, waiting for street-cars. They were the accumulation of hours of waiting, apparently, for only trolleys and buses that had been outside of the city at the time of the blast escaped. The burned-out street-cars were still standing where they had been rolled from the tracks to the side of the streets at the very points where they were blasted. I noted that they stood at regular intervals throughout the city—mute evidence that the city was functioning "on schedule" when the sudden destruction came.

Our first stop was a fine-looking stone church—that is, it must have been fine-looking. The walls still stood, though it was completely gutted out. Just as we were concluding that it must have been Protestant, a Japanese man came along on a bicycle and stopped to speak to us. He spoke very, very broken English, but made plain that he was an officer of the church and that it was Methodist. The congregation had dwindled from about three hundred to almost nothing during the war, though he blamed this on war work rather than Jap restrictions on worship. . . .

Descriptive of the sorrow written in the faces of many of the people was the dejected man who sat at the ruins of his house just adjoining this church. He pointed back into the leveled rubble of his property and said that his wife and children were there. Apparently, in such places, there were no bodies to recover.

Incongruously, a huge eight-story building—the leading newspaper for this whole area—is now publishing an insignificant little paper not much larger than twice the size of a sheet

of writing paper. That building is one that escaped better than the average. Next, we stopped at the City Hall. This must have been a very beautiful building—very large. It had been burned throughout, but was intact save for windows and woodwork. Here, too, there were many people, most of them coming for rations of food or clothing, possibly to see about property or their dead. An official joined us soon after we entered the building. I was personally glad, for Hiroshima is not a place to look for many friendly faces. Most people seemed to reveal in their countenances their bitterness toward us as Americans. However, our guide was friendly. One room he showed us had a Japanese sign painted roughly on a paper at the door. The English equivalent was "Skeleton Room." Actually there were no skeletons in the room, but I won't argue the point, for in that one room, twenty feet square, were little jars, mostly in boxes about ten inches square, and these contained the ashes and fragment bones of 2560 people. A rough sort of altar had been arranged on one side of the room and we were told that the box on this altar was the mayor. Over six hundred had been killed in the city hall alone. Yet, this 2560 were only about one-fiftieth of the people killed in the city.

We went up to the roof of the building and there were able to obtain a splendid view of the city. Not that what we saw was "splendid," or that it looked like a "city," but it was a sight just the same. Maybe my reference to the buildings that remained standing gives you the impression it was not as forlorn a sight as I have insisted it was or your newspapers would indicate. But remember that this had been a city of 350,000 people and that with the exception of the blackened walls of these two-score buildings, everything was leveled to the ground in charred ruins. And even to look at it from that observation point on the City Hall roof did not give us the impression of the scene that simply walking among the ruins did. Our driver picked up a human bone. At one point was the smell of a decayed body, probably too deep to be altogether burned or properly recovered. Water pipes were still spouting water here and there. But, I repeat, through block upon block there was not a soul to be found.

Time had gone quickly and it was

now after one o'clock. We passed inside the walls of the campus of the University of Hiroshima and there we built a little fire and heated our "C" rations and ate. This campus must have been very beautiful, covering about a square mile, but most of the buildings were destroyed in part or whole, and grounds which must have had beautiful shrubbery were blackened. As throughout the city, trees were at least burned bare of leaves and mostly burned down to the main trunk.


After our "repast," we drove out the opposite end of the city from which we had come in. Again the change from the affected to the unaffected area was comparatively sudden, possibly within the space of a city block or two. Soon we were on a wide avenue, similar to the kind that leads out of most of our large American cities. In fact, it made us a bit homesick to drive here.

Having covered this section which included much of the city's waterfront, we returned to the burned-out part of the city again. This time we traveled along roads and streets near a river that passes through the center of the city. There had been many concrete bridges over this river, but almost all of them were completely down, the others partly. One of these bridges shows the footprints of a man and the outline of a horse and his hoofs, alongside each other where they had been walking. The rays had burned them but, where they had been, had not "sandblasted" the bridge. I did not see this myself, but several friends of mine here did. There were too many bridges to inspect them all on our visit. It was this river into which the people tried to "escape" when the city was in flames. One witness said it was a ghastly sight!

This section of the city must have been a large and very beautiful residential district. I might not have been so sure of this, for the rubble was almost the same, but as we went along one of the back streets with a cleared place only wide enough for our jeep, I saw a very fine-looking Japanese gentleman standing on the ruins at one point. He was in American dress and I immediately thought of the possibility of his speaking English. I had the driver stop and went over to speak to him. He told me that he was a doctor and had lived across the street, and he indicated a place which appar-

ently had been enclosed by a great stone wall now toppled into the street. We had quite a little conversation with him. He told us that his wife had been killed there—by this time we were walking over the ruins of his house—and said that it had been the largest house in Hiroshima. The mayor's house had been next door, a smaller place. So I had seen all the remains of the mayor and his house! This doctor had been an obstetrician. His English was not good enough for him to tell us where he was at the time of the bombing. Maybe he did not want to, for he may have been in the army. In any case, as we left him standing alone on his ruins, with property, wife and probably his rich practice all gone, I wondered how such men survive their losses without the comfort of God. And at that moment, I thought of the Chicago merchant, Spafford, who heard of his wife's death by shipwreck just as he was poking around in the still smoldering ruins of his great warehouse, yet who returned to his home to write the hymn, "When peace like a river attendeth my way; When sorrows like sea billows roll; Whatever my lot, Thou has taught me to say, It is well, it is well with my soul." This suffering world knows no such comfort, does it?

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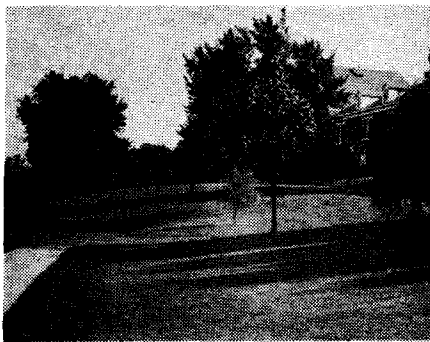
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If I were to give the one over-all impression that came to me in seeing Hiroshima, I would refer to the one thing that has made the whole incident so startling to the whole world. It was your thought, too, without seeing the city, but I am sure seeing it would impress it on you infinitely more. I refer to the fact that here was so much destruction from what was apparently so little a cause. One bomber, one crew, one bomb, one order, "Bombs away!"—eight-fifteen in the morning of August 6th, less than two months ago—and the city was wrapped in flames. There was just the one explosion and only the one blinding flash of light and all survivors, wherever they were in the city, insisted that it had gone off right over them. By evening the main burning was done. Another great and awful intersection in human history had received its name—"Hiroshima."

A Private Scandal

DEAR EDITOR: I have been thinking that to have the care of oneself is a fearful responsibility. We usually figure that we can take care of ourselves all right, but that life becomes complicated and responsibility becomes heavy only when others are committed to our care. Yet it is in this feeling for others that we find the intimation of a personal sense of responsibility, for even the faintest interest in the welfare of someone else, though it be short-lived and selfish, must come from a moral interest in oneself. So even the strictly moralistic religions are humanitarian. And Christianity, though it be unique among religions and the truth that proves all others false, shares the humanitarian impulse. The idea of caring for one's neighbor is embedded in the very nature of our faith, and that is why the Christian church finds its life in missionary endeavor and social action. Yet it seems to me that Christians, in their eagerness to be responsible for others, are apt to lose sight of their primary responsibility, which is for themselves.

I think I have noticed that those who preach tend to think so much in terms of the other fellow that they become spiritually proud; that the people of the pews come to view the world outside from the high ground of the saved so incessantly that they

have no time for self-inspection; that the orthodox can become so intent upon reproving the wayward that they become reckless about their own welfare in the kingdom. As for locating the point of responsibility in all of this, we have some assistance from Jesus, in those words of His which have to do with the beam in one's own eye and the splinter in our brother's eye. We may do many wonderful things in the name of the Lord, yet it may turn out that these will not be recognized as marks of our redemption, if they have not been done with a pure heart.

Speaking of a pure heart causes us to blush. Not because we are reminded of our sensuality, but because we are reminded that our general performance as a Christian is miserable when measured by what our motive requires. It is required of the Christian that he live obediently, and from the heart, for the glory of God and for the coming of His kingdom. To perform perfectly to that end is the Christian's personal responsibility. The scandal of his life is his failure to do so. And it is a private scandal because his failure is his own. The stumbling block is himself. He cannot blame his failings upon others. He cannot excuse himself as a specially constructed physical and psychological phenomenon. He cannot cover personal deviousness with loudly heralded activity for others. He cannot choose to be responsible in his own little way and turn aside from the more rigorous demands of God's open Word. Least of all can he nonchalantly pass off his particular brand of recklessness as a legitimate offspring from the union of militancy with truth. The end of militancy is peace, not controversy.

Yet for the Christian there is a purity of heart that can stand the light of day, and which God is pleased to bless. It is a purity of heart that absorbs the full measure of our militancy in a struggle within ourselves to be faithful to our responsibilities. It is a matter of the heart and must be found there before we can see God. You understand now that I am talking about those words of our Lord, "Blessed are the pure in heart, for they shall see God." And, curiously enough, within the same Christian personality is found the gracious impulse to be a maker of peace.

Sincerely yours,
AUGUSTINUS AMERICANUS.