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He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor — Psalm 72:4.

**Judge Eternal, throned in splendor,
Lord of lords and King of kings,
With thy living fire of judgment
Purge this land of bitter things;
Solace all its wide dominion
With the healing of thy wings.**

**Still the weary folk are pining
For the hour that brings release;
And the city's crowded clangor
Cries aloud for sin to cease;
And the homesteads and the woodlands
Plead in silence for their peace.**

**Crown, O God, thine own endeavor;
Cleave our darkness with thy sword;
Feed the faint and hungry heathen
With the richness of thy Word;
Cleanse the body of this nation
Through the gospel of the Lord.**

*— Henry Scott Holland
Trinity Hymnal #620*

The crisis of evangelical education

ROBERT E. WEBBER

The contemporary crisis of evangelical education should be understood within the historical perspective provided by the study of ideas since the Reformation and Renaissance.

Out of the ferment of the sixteenth century revolution three distinct world-views emerged. The Renaissance resulted in a humanistic world-view which regarded man as the ultimate measure of all things, endowed with the natural ability to interpret and control his world. The Reformation of Luther and Calvin revived the biblical concept of man under God and called humanity into the task of subduing and renewing creation. The radical reformation of the Anabaptists glorified the spirit of man, depreciated the physical and called man into a radical personal walk with God and a separatistic attitude toward creation.

These three world views having continued throughout the modern period have emerged, though modified, in the twentieth century. Humanism adopted a radical epistemological methodology drawn from reason, experience, and science and ushered in the Enlightenment Era which was dominated by a conviction that humanistic reason would result in Utopia. The nineteenth century Romantic movement modified rationalistic methodology and introduced an immanent God of process who, together with the cooperation of man, would consummate history in the Golden Era.

The humanistic utopian idealism was again modified by the inhumanity of the wars of the twentieth century. Modern man, now convinced that there is no future—no utopia ahead, beckons man to the irrational NOW leap of authentication in which, through his experience (whatever it may be), a personal utopia is realized.

Secularized Reformation

The Reformation world-view in Europe and America was absorbed into humanistic culture and has reflected her utopianism, rationalism and irrationalism. This secularization is reflected most clearly in the problem of

authority. Reformation Christianity was built on an authority outside of man—the authority of the Word of God for faith and practice.

During the Enlightenment authority was shifted from Scripture to reason and the emphasis in religion shifted from the supernatural to the natural. Romantic subjectivism produced an inner piety (depth feeling) coupled with a rationalistic rejection of the historic Christian faith. Man could now feel God and believe nothing. This view resulted in contemporary irrationalistic Christianity which, similar to humanistic irrationalism, calls for an undefinable, unintelligible, authentic experientialism in which Christ becomes relevant (whatever that cliché means).

The third view of the sixteenth century, the separatistic escapist world-view, expressed itself in the continuity of so-called conservatism. Protestant scholasticism of the nineteenth century retreated into "safe" creedalism and "easy believism." The Pietists and Revivalists of the eighteenth and nineteenth centuries stressed the "this is the devil's world" theory and called men away from the world into the enjoyment and pursuit of "heavenly blessing." The authority of Scripture over all of life was replaced by the authority of the conversion experience. Natural growth in the Christian life was secured through the introduction of legalistic rules, pious clichés and mystical feelings of strength and joy which transcended the problems of life. This world-view has continued into the twentieth century, and modern evangelicalism is its heir.

This article is reprinted with the kind permission of the Wheaton Record (May 1) and the author. Dr. Webber is assistant professor of theology and is a minister of the RPC/ES. The article is a very brief summary of early chapters of a book to be published by Zondervan next year on which Dr. Webber and two other Wheaton College professors are collaborating.

The crisis of evangelical education can now be more clearly seen. There are those within the movement who feel that the true Christian spirit is expressed in the separatism, escapism, legalism, pietism and experientialism handed down from the Anabaptists through the Pietists and Revivalists. For them Christian education is the perpetuation of these values.

Active Involvement

A second group of Evangelicals claims that the future of evangelical education lies in a recovery of a world-view propounded by Luther and Calvin. This view calls for a spirituality that finds itself in the center of life. Its doctrine of creation and redemption insists that this is God's good world which he is recalling to himself through the cosmic redemption of Christ. Man's role in creation and redemption is therefore not passive withdrawal or escapism but active involvement in *all* spheres of life. Christian spirituality is not mystic contemplation, hypocritical escapism, or legalistic phoniness but a genuine concern for man and the earth.

Belief that God is there does not concentrate on "the cultivation of the soul" in isolation, but under God Christian maturity expresses itself in a life of neighborly reconciliation, concern for justice, and more recently, care and concern for God's creation. Therefore to study and to do science or literature or philosophy or ecology or whatever is not to be living in neglect of godliness—indeed it is that pursuit of "secular holiness" into which God has called his children.

There is a struggle in Evangelicalism now between these factions. If the former point-of-view wins out the evangelical church will have reneged on its opportunity to speak out in the modern world. If the latter point-of-view really begins to take effect, evangelical education will move to the center of the twentieth century life-issues and perhaps play a formative part in the gut-level issues of life which confront modern man.

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Listen to what some young men have to say.

How to Overcome the Generation Gap

JAMES C. PETTY

There is anger in the land! Bob Dylan was very serious when he sang,

Come mothers and fathers throughout the land,

Don't criticize what you can't understand.

Your sons and your daughters are beyond your command,

Your old road is rapidly aging.

If you can't lend a hand, then get out of the way

For the times, they are a-changing.

Dylan was expressing his anger (and the anger of the young) at the polluted social order which our nation has spawned. This anger is an anger of moral outrage at what he considers to be the inexcusable lethargy, irresponsibility, and hypocrisy of the "old order." This feeling has also cut deeply into the hearts of many Christian young people. A significant number of our covenant youth have been captured by a feeling of moral revulsion at the "phonyness" often exhibited by adult Christians.

It would seem that since we have had so much painful experience in rightly pointing out the "phonyness" of liberal churches, we should have little trouble seeing it in ourselves. Yet ironically, it is just *that* to which we seem most blind, and our young people most sensitive. We say that the law of the Lord is our delight, yet we do not seem disturbed that our lives are not primarily characterized by love, which is the fulfillment of the whole law.

An obvious and yet deep love for God and for one another should be the primary visible characteristic which those not of faith see in the Christian. It is this love which testifies most clearly that we are Christ's. It is this love which gives credibility to our confession and witness before the young. And yet it is exactly here that we fail most miserably. Not only is lack of love one of the greatest sins named in Scripture, but it is possibly the sin which is most characteristic of our denomination.

Let me illustrate. How can we talk of loving our brother when there are tens of thousands of black Christians in our nation who lack the food, clothing, and

Mr. Petty, a 1970 graduate of Westminster, is continuing his work with the Church of the City in West Philadelphia.

shelter which we consider necessary for ourselves? Most black Christian parents have been *forced* to send their covenant children to the bankrupt, immoral, public schools because they do not have the money or experience necessary to start Christian schools. We have both and yet do little for these brethren. I will guess that we even feel a little relieved that black Christians have not "demanded" that we help them.

Is this love?

To whom do you open your home? Only to people in your social-economic class? Would you take home and feed one of those "filthy hippies," or do you feel they are unworthy of your help? Are you unwilling to "risk" your good china and clean sheets for the Lord's sake? Do you speak of love on Sunday and then react in anger toward your children or mate during the week?

Do you confess the truth on Sunday and hide your true thoughts, feelings, and attitudes from your mate, your children, and relatives? When our young people see these patterns entrenched in the home and church they can only think to themselves, "Phoney," and they are right all too often.

These thoughts are intended to help adult Christians engage in the self-criticism which Christ requires before we may criticize others. Even though there is sin in the attitudes and actions of *both* generations, the adult generation must remove the beam from its own eye before it can see clearly to remove whatever may be in the eye of the young.

We must demand of ourselves the weekly practice of all Christ's commands, not merely the ones concerning weekly worship. Only in this way will the glory of the Savior be evident to our young people. We

must demonstrate what Francis Schaefer has called an "orthodoxy of compassion" as well as an orthodoxy of doctrine and polity. Only in this context can we train up our children in the way that they should go so that when they are old they will not depart from it.

Discipleship

The generation now in our Sunday schools must not only hear the catechism, but they must *see* the catechism. They must see it illustrated and demonstrated in the lives of their parents. Only then can we expect the younger generation to understand it and believe it.

Our children should not be our pupils, but our disciples. They must see us struggle to serve the Lord with singleness of heart. They must see us render good for evil. They must know that we love the brethren more than our own comfort, affluence, and reputation. They must sense a truly humble and repentant spirit on our parts.

In summary, obey God! Seek his kingdom first of all, and our children, by God's promise, will follow. This is the key to overcoming the generation gap in our families and churches.

New worship ideas, new curriculum, interesting dialogue, and other innovations are helpful and necessary. Yet without a practicing of "the weightier matters of the law" our new programs will come across as "sounding brass and tinkling cymbals." I have heard the "tinkling cymbal" all too often in my own life and in the lives of my Christian brethren.

If we as God's people will not obey him in these matters, we can only expect to experience God's judgment in the loss of our sons and daughters to the powers of darkness. Let us repent and cry to God for help in these crucial days that his church might once again become salt, light and life to a desperate and angry younger generation.

Bible Knowledge

JOHN W. GARRISI

In response to your letter requesting my views on what the OPC needs now, as we begin the 1970's, or what I would like to see changed, I have one particular area that I'm concerned

about. That area is the importance of Christians knowing the Bible.

We in the OPC claim that the Bible is "the only infallible rule for faith and practice." It seems to me that if we are going to accept this as our working presupposition, then one of the implications that we can draw from it is the importance of teaching the Bible. Paul in Roman 12:1, Galatians 5:1, and Ephesians 4:1 begins to give ethical exhortations to the recipients of his letters. But, these ethical exhortations are not given in a vacuum; they are all preceded by doctrine, and they are all joined by the word "therefore."

Paul did not give them exhortations without first giving them something to stand on, and we should not either. Further, in these passages, the ethical teaching of Paul can be summed up in the phrase, "Be what you are." How can we act as we should, when we do not know what we are in Christ?

This plea for more Bible teaching may sound rather unusual when one of the points that the church has prided itself on has been its emphasis on teaching, but we need more than lip service. Three chances at getting taught per week is not enough. In fact, in some churches there may be less for many people.

The Sunday morning service is the preaching one, and the Sunday evening one is for teaching or at times,

Sunday School programs, films, etc. This is based on a false dichotomy between preaching and teaching. Remember, Jesus *taught* non-Christians.

One way to encourage people to realize the importance of knowing the Bible would be to slip a sheet of paper in the bulletins for them to take notes on. Another idea is to have a class on how to study the Bible.

I realize that if a pastor is going to start teaching more, he is going to have to study more, and there are no more hours in the day left for him to study more. But if the pastor does some teaching he will eventually come to the duties of the pastor and the duties of the sheep. When people realize more about what their duties are and what God has given the pastor to do, then people will begin to take on more of their particular responsibilities. Eventually, then, the pastor can spend his time shepherding, and the sheep will spend their time doing their own tasks.

Only if people know the Bible can they be "thoroughly furnished for every good work." This is the way that the OPC will grow in number and in quality.

Mr. Garrisi, who comes from Beverly Church of Los Angeles, has completed his first year at Westminster Seminary.

To Glorify and Enjoy God

LARRY D. CONARD

Mr. Conard is the pastor of Park Hill Church of Denver, Colorado.

of those who diligently seek him. Put in other words, we must teach that salvation is by grace through faith.

Now man cannot glorify and enjoy God unless he knows God. The generation which is before the church today has not been taught how to or even that they are to glorify and enjoy their Creator. The outcry of the young people who are rebelling is, "I have seen that life does *not* consist in material things, but please tell me what it *does* consist of."

Our Lord Jesus Christ answered, saying, "Take heed, and beware of

This spring your retiring editor sent a letter to some 25 "under 30" Orthodox Presbyterian pastors and a half-dozen seminarians, asking such questions as: What is the biggest need of the OPC in the 70's? What changes would you like to see? Are we holding our young people? How should we deal with the moral issues of the day? Where should we put our greatest effort? And many more — in the hope that some responsive chords might be struck.

Replies were few and far between but those here printed are worth reading with some care. Critical yet urgently constructive, they reveal a concern for evangelism and a compassion for people rooted in Scripture. These young men have listened to our teaching and embraced our faith. We would do well to listen to what they think we and they together ought to do about it.

covetousness: for a man's life consists not in the abundance of the things which he possesses" (Luke 12:15). Paul wrote that "he (Christ) is before all things and by him all things consist" (Col. 1:17). Therefore, because our lives are held together in relation to him, we ought to glorify and enjoy our Redeemer.

I am convinced that in teaching and motivating people to put this into practice, we must impress upon them that they must *think* of this basic question *before* they say or do anything. We have gone too long with the idea that a Christian will automatically think, "Am I glorifying God?"

We don't so think, and that is why there is hypocrisy in our lives. This is why white Christians often refuse to associate with black Christians. This is why there is a low moral standard among many of our young people.

You see, I cannot help but believe that when Christians begin openly to ask ourselves if we are glorifying God, our outreach will be more effective and our influence will be meaningful.

I would like to point out how these two aspects are joined: glorifying and enjoying. There is but one authority, which gives us direction in knowing how to glorify and enjoy God, and that is God himself, who has given us his infallible Word to direct us.

The "under thirty" voices are beginning to be heard by a church that began with young men.

But even with his Word at hand Christians still ask how they can glorify and enjoy God. We don't know because we don't read and meditate upon his Word.

It seems to me that fellowship with God is enjoying him. Adam and Eve were happy and were enjoying God when they walked with him in the cool of the day. Enoch enjoyed God by walking with God.

I believe that to enjoy God means first of all to have true fellowship found in prayer and meditation upon the Scriptures. Secondly, we may en-

joy God by enjoying the many things he has created for our benefit.

Once we have this truth in our hearts, then we will be more effective. The generation gap will be diminished. Both parents and children will strive by the same authority: when it says, "Honor your father and your mother," it also says, "Fathers, provoke not your children to wrath." Both will seek to glorify and enjoy God. Moreover, Christians will become true leaders in the area of moral issues, as man's ideas become subservient to God's.

A Call for Activists

DONALD J. DUFF

When I think of the Orthodox Presbyterian Church I think of it with mixed emotions. On the positive side I am convinced that the Orthodox Presbyterian Church is on the whole doctrinally sound. As far as I am concerned there is no better church in this regard and in this I rejoice. On the negative side the word that comes to mind in connection with the church is "narrow." The church is, I believe, too narrow in several different areas and I shall try to sketch some of these briefly.

First of all, the church is too narrow in its constituency. It is, from my observations, largely made up of elderly, middle class, white Americans. In many ways this is a fine group of people, but it is not at all representative of Americans as a whole. Furthermore it is a shrinking group of people compared to the rest of the population and if the church is attached to this group it too will shrink.

The second area in which the church is too narrow is connected with the first and that is in the area of culture. Despite the means of mass communication, many of the people in the church are not fully aware of the issues and complex problems which we face as a nation in the '70's. Too many of the people and, sadly, many of the ministers, have overly simplistic answers for the problems of the '70's.

Mr. Duff is a second generation minister in the OPC. He has had pastoral experience in Hanover Park, Ill. and taught Bible for three years in Elmhurst at Timothy Christian High. He took graduate work at Westminster this past year and is open to a pastoral call.

A basic weakness has been that while the preaching in the church has been doctrinally sound it has seldom been applied in a meaningful way to the situations in which people find themselves. As a result the people in the church are poorly prepared to face the issues of the day and those outside the church are not attracted to it as a place where they may find answers to their problems.

Too Narrow

All this leads to one final area in which the church is too narrow and that is the area of doctrine and practice. The Orthodox Presbyterian Church has, to its credit, been broader here than most evangelical churches. The church has, for instance, refused to narrow its standards in the area of eschatology and has taken a broader view than many in the area of Christian liberty.

There is always the danger, however, that the lines of doctrine may be drawn too narrowly. One such case is the recent Sabbath issue which has come before the church. A committee

is even now studying the matter. What the final outcome is, no one knows, but the danger exists that the meaning of subscription will be drawn too narrowly, thus stifling theological development in the church.

In terms of practice the church, while being formally for Christian liberty, often does not truly practice it. I am thinking here of Christian liberty in the broad sense, covering areas of cultural heritage, politics and personal behavior. To use one example: a person who votes democratic and is against the war in Viet Nam would feel very uncomfortable in many of our churches though he may be doctrinally sound and lives in an exemplary Christian manner.

As I see it the greatest challenge facing the Orthodox Presbyterian Church is to remain doctrinally sound and yet become broad enough in constituency, in cultural outlook and in doctrine and practice to truly be a salt that saltens the 1970's.

How is this to be achieved? The answer to which I am being more and more driven is that there is a need on the part of some of the younger men to become, to use a modern term, "activists" in the church. By this I do not mean that these activists should work outside the structure of the church but they should challenge the church, should force issues, and attempt to make the church a living force in the nation and world.

I am not sure how many will be willing to become activists. I am afraid many will not risk it, but unless something is done soon I fear that the Orthodox Presbyterian Church will continue to lose its savor and be worthy only to be cast out and trodden under foot of men.

Reformed Snobbery

ROBERT L. MALARKEY

How to be Reformed in doctrine without being snobbish in life—this has been and will be a great challenge for us. By God's grace alone, the Orthodox Presbyterian Church has managed to preserve the rich understanding of Scripture which we designate "Reformed." When we forget this basic fact, intellectual and

How the OPC looks to a new generation.

spiritual pride find their way into our attitudes and conversation. We are no longer able to listen.

We delude ourselves into thinking that we have dealt with a problem of interpretation of Scriptures by using the phrase, "Oh, they're a bunch of Fundies." Many people in our cities and towns love Christ and the Word of Christ, but don't have a Reformed bone in their body. We must not write them off as theological ignoramus, but rather extend the hand of instruction with patient love. Some will not listen, others will.

I am sure there are people in independent fundamentalist churches, the United Presbyterian Church, Baptist and Methodist groups, who hunger for the solid depth of Reformed teaching. In the April 1970 *The Presbyterian Laymen* — an unofficial organ of the United Presbyterian Church — I read the following: "We believe in working for a stronger church, one that is reformed in doctrine, presbyterian in government and discipline, evangelical in preaching the Lord Jesus Christ, and Calvinistic in heritage and world view." ("Editorial Response to COCU" P. 8.)

Need for Humility

We should be under no illusion that many U.P.U.S.A. laymen and some ministers are ready to flock into our denomination. But we might ask, "Why Not?" Once we have listed property, pensions, ignorance, and emotional ties, it is time to get honest with ourselves — we all too often have been condescendingly Reformed. Even Christians with whom we talk about denominational merger point to this doctrinal snobbishness. If we hope to have a ministry to un-Reformed Christians, we need to learn doctrinal humility as individuals and as a church.

This is not a call for compromise. I am not suggesting we become un-Reformed to reach the un-Reformed. I am urging that we become more

Mr. Malarkey graduated from Westminster in 1968 and then spent a year of study in Jerusalem. Ordained on May 15, he is now engaged in home mission work at Westminster Chapel in Bartlesville, Oklahoma.

truly Reformed by "showing perfect courtesy to all men." That we learn how to be thoroughly Reformed and genuinely humble. That we stand firm in our convictions without being overbearing. That we remain a citadel of biblical truth without building walls of pride. That we put away doctrinal snobbery and put on the mind of Christ by regarding others better than ourselves.

We Must Reach Out

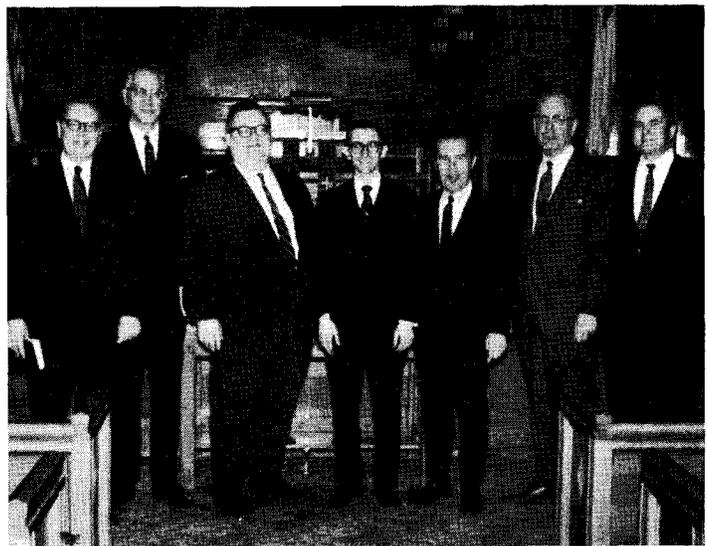
ROGER W. SCHMURR

I'd like to mention these ideas briefly. That there are other men (especially seminarians) who feel this way, I am confident.

Probably the biggest need for the Orthodox Presbyterian Church is to move out with the message it has. We shouldn't overlook doctrinal difficulties or development, but unless we move out with the gospel we have, it will be to no avail.

This may mean that ministers must stress that *all* believers are to be busy building up the body of Christ (Ephesians 4:12). Any professionalism that would limit the serious work of the church to the pastor and elders is unbiblical and will hinder us in our outreach.

Messrs. Bush, Kuehner, Meilahn, R. Miller, Commeret, Sloat, and Mora at the ordination of the Rev. Mr. Miller and his installation as pastor of Community Orthodox Presbyterian Church of Garfield, New Jersey.



If believers are to be equipped for the work of service, perhaps our worship periods should be changed somewhat. Worship is essential as we gather as the body of Christ before our Redeemer. But included in these worship periods, or in addition to them, must come some more solid teaching for the people of God. Sometimes preaching doesn't do this as it should.

Then too young people are alarmed when they see a large percentage of a church's budget going into building costs. When a group grows, is it necessary to put up a huge building? Or will the group be better served by acquiring an additional pastor who could minister to part of the group in another location? American religious tradition seems to require a building with a steeple, but it is questionable that the Bible does so.

Finally, it may be that we have been reluctant to start works in difficult places such as the inner city, because it is doubtful that such places can become self-supporting in the normal time span. Yet we don't have the same reluctance in supporting *foreign* missionary projects. If we can support work abroad which has born relatively little fruit, then we can certainly support a missionary effort in the inner city even though it may never become self-supporting.

Mr. Schmurr, a member of Westminster's 1970 class, has recently received a call to Westminster Church of Bend, Oregon.

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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Marks of Fellowship

What are the distinguishing marks of a true church? The usual answer is: where the Word is preached, the sacraments observed, and discipline properly administered. This looks at it from the formal side of the responsibilities carried out by pastor and session. There is another way of looking at it. After all, the church is made up of people, and there cannot be a true church without a congregation of redeemed people.

That leads to another question: what are the marks of such people? Well, this may be answered in several ways. It may be replied that they are such as have made a genuine profession of faith in Jesus Christ as Savior and Lord, together with their children. Or they could be described as those who have forsaken the idolatry of the world and turned in repentance and faith to the one true and living God. Or it may be said that they are a congregation bound together by a common love for their Redeemer and for each other. Too, they could be called a company of witnesses to the power of the gospel that Jesus is the Savior of sinners. So one might continue the characterization, doubtless with little disagreement.

But a further question arises: do unwritten rules sometimes restrict our fellowship? By our prevailing attitudes do congregations ever convey the impression that something other than the marks suggested above is required if people are really to be accepted? Do sessions, perhaps unintentionally, sometimes appear to weigh other matters among possible members?

Let me spell it out. People are diverse and this is true also of Chris-

tians. They differ in background and interests and intelligence. They have varied outlooks on many issues. They don't look alike. They belong to all sorts of organizations. Some are poor and others have more than enough. Some are careless about their appearance. They live on farms or in suburbs or in overcrowded cities.

Are such differences ever regarded as marks of acceptance or rejection? Does the color of skin keep anyone who bears the marks of a true Christian out of fellowship in any congregation? Is the educational background of a visitor to a worship service a barrier to his being made to feel at home — whether he is a Ph.D. or someone who dropped out of school at 9th grade?

Are there churches where one is more likely to receive a warm welcome if he is a Republican, but where he may be made to feel a bit uncomfortable if he lets it be known that he voted Democratic? If a long-haired student who is reported to have participated in a peaceful demonstration begins to attend the church where you worship, is there any shade of coolness?

Differences

Within Orthodox Presbyterian circles — to keep close to home — there are presumably adherents of both major parties as well as John Birchers and persons who have voted for Socialist candidates. Some students may have joined the SDS and others have worked for the Christian Anti-Communist Crusade. You'll find members of the CIO, the AMA, the NAACP and Rotary. There are teachers in Christian schools and in public schools. There are some who still smoke and others who regard at least heavy cigarette smoking as a violation of the sixth commandment. There are those who wanted us out of Viet Nam yesterday, many who support the present policy, and others who call for all-out military victory. So a listing of differences could go on for pages.

Now some of such organizations and opinions are better than others (and it may be argued that some are contrary to biblical principles) — though we may disagree as to which ones! Yet the question persists: are people who meet the basic marks of true disciples of Christ, but who dif-

fer on some or even many of these other matters, welcomed as visitors and gladly received as members in our congregations? Does our oneness in Christ outweigh and overcome natural and political and economic differences? Do we openly and honestly recognize the right of fellow believers to hold views quite contrary to ours within the framework of Christian fellowship and a common loyalty to the Bible?

How are we known?

When you or others think of your congregation, what is it that first comes to mind: "upper middle class" or "rather social-minded" or "nearly all elderly" or "pretty conservative" or "mostly blue collar" or any such terminology? If so, there may be something wrong. Much better to be described in terms of true marks of God's people: "a praying church" or "one where their love for one another is so evident" or "I've never seen a congregation that does more personal witnessing."

Are we attracting people to us as Orthodox Presbyterians for any lesser reasons than our deep faith in Christ and our commitment to his Word and our love for the brethren and our neighbors? If so, our motives may be suspect. Secondary matters must not limit our fellowship.

Do we have the compassion for the poor and the outcasts that our Savior exhibited? Are we really seeking to bring the gospel to the foolish and the weak, the base and the despised whom God has chosen — "that no flesh should glory in his presence"?

We are to be Christ's church. It is his Word that must be our guide. The marks of fellowship are set by the Head of the church. It is Jesus who loved us and redeemed us by his precious blood. We do love him. And by this shall all men know that we are his disciples, if we have love one to another.

— R. E. N.

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Union Has to Come— an Under-30 View

(Reprinted, slightly condensed, from the April MANDATE; written by the young editor of that lively monthly of the RPs.)

We recognize that not all youthful RPs want union; that union wasn't our idea; and that most of the hard work to make union possible has been done by older people.

But it also seems apparent that if union is defeated as it comes in preliminary form before Synod and then the presbyteries, the primary opposition will have to come from those men who have been in the church longer and who have built an understandable kind of proprietary interest in the church. It is primarily to them—elders, ministers, and knowledgeable laymen who will take part in the discussions—that this appeal is addressed.

+ + +

We should not expect too much from union. We should not pretend that it is a panacea for all that ails our churches. We confess that sometimes in our youthful zeal we act as if union were the only hurdle between our present state and full maturity as a church. But that, of course, is far from true. Union is only one of many significant issues which confront those of us who find ourselves in the gradual process of inheriting a church.

But it is an issue, and a live one at that. It is not some remote question that we cannot affect . . . That is why it is important to many of us—we want to know what kind of church ours is.

Honest

We sense the need for an honest church. We think the votes on union will tell something about our willingness to act honestly. Example: the inescapable sense of Pharisaism associated with our determination to preserve our image as "more separated" in personal living when there is so little hard evidence to back up that image. Our church has produced a strong statement on holy living, which — if it were adhered to — would make us look saintly by any standard. But that is apparently not adequate for some who also want a more subjective standard.

The trouble with subjective standards, of course, is that there is no way to tell when someone has lived up to them. What develops is a less-than-honest practice of pretending that we are something we are not. For any Reformed Presbyterian to assert that his denomination is more committed to the "separated life" than is the Orthodox Presbyterian Church is sheer pretense; there is no one who really knows the facts of that matter. If we refuse union on this basis, we will simply be leaving our heads in the comfortable sand. Why don't we instead honestly and forthrightly preach and propagate the very excellent statement that both churches have agreed to?

Strong

We also sense the need for a strong church. We do not mean strong in the sense of having a well-organized collection of agencies and a slick administrative staff at the top. We are also aware of the dangers of a dictatorship imposing its ecclesiastical will on the lay membership from some remote office. It should be apparent that younger people do not want a strong church in those senses. But there is another kind of strength that comes when an authority begins to act authoritatively, and that is something the Reformed Presbyterian Church has not always done. Just as a youngster eventually loses his respect for a parent who speaks loudly and never backs up his words with action, so will the youth of a church lose respect for the agency which God has made to be in a place of authority when that agency does not use that authority except in word and pious platitude.

There are two ways in which union with the Orthodox Presbyterians will improve this situation in our own church, where few young people have ever witnessed anything that resembles real church discipline on any level: (1) by actual record, the OPC has taken a more disciplined stance with its standards than the RPC has. We are glad that in recent years this habit has also become characteristic in many quarters of our own church, but union should serve to promote it in a healthy way. (2) The mere fact that after union twice as many voices would be represented in every action of the church would tend, we think, to add

weight to what they said. The outside world itself might pay at least a little more attention to what believing Presbyterianism has to say if statements were to come from a single, stronger voice. We young people will certainly listen more attentively.

Loving

Finally, we long for a more loving church. If there had been no other benefits from the 1965 union between the Reformed Presbyterians and the Evangelical Presbyterians, no one can deny the genuine softening of spirit which took place among brethren in Christ because of the experience of going through the union process. Pride was swallowed in many cases, and second distasteful gulps of the same awful stuff will have to be swallowed again if the new union is to come. But swallowed pride has a strange capacity for strengthening the body that swallows it. Our church needs much of that medicine, and we expect the OPs do as well. Perhaps the pity is that there are so few churches with whom we can conscientiously unite, making this love-feast of union an all-too-infrequent affair. What possible meaning can love have if it cannot compel us to join organizational hands with those who have confessional standards virtually identical to our own? Do not suppose that this message of love among believers is lost on the younger observers of Christ's church.

So some of us who are happy to call the Reformed Presbyterian Church our home are eager for it to be an honest church, a strong church, and a loving church. We know it could be those things even if there were no Orthodox Presbyterian Church. But so long as there is an Orthodox Presbyterian Church, union seems an urgent means of demonstrating those qualities in a creative way.

* * *

Mitchell-Nicholas Switch

Mr. Robert Nicholas, concluding almost 12 years with the *Guardian* with this issue, was elected stated clerk by the 37th General Assembly, a job held by Mr. John Mitchell this past year. Mitchell is the new editor of the *Guardian*. Mr. Nicholas begins work this fall at Westminster Seminary as a writer-editor with Mr. Robert denDulk, director of administration.

THE ACCUSED (2)

HENRY W. CORAY

The trial of J. Gresham Machen was held in the First Presbyterian Church of Trenton, New Jersey, during February and March, 1935. Seven churchmen, four ministers and three ruling elders, constituted the Judicial Commission appointed by the Presbytery of New Brunswick to conduct the trial. Three others, the Rev. D. Wilson Hollinger, the Rev. A. Kenneth Magner, and elder Henry M. Hartman made up the Prosecuting Committee. Ministers H. McAllister Griffiths, Edwin H. Rian and Charles J. Woodbridge represented Machen as Counsel for the Defense.

Significant is the fact that the Moderator of the Judicial Commission was Dr. Cordie J. Culp, a signer of the Auburn Affirmation. Also serving on the Commission was Dr. John E. Kuizenga, a member of the faculty of the recently reorganized Princeton Theological Seminary. The Book of Discipline expressly stated that "no member of a judicatory or judicial commission shall sit in judgment upon a judicial case who is at personal variance with either party . . ." It was in view of this that Dr. Machen, through his counsel, Mr. Griffiths, challenged the right of the two to sit on the case. The appeal was, of course, not sustained.

Again, Mr. Griffiths protested the right of the Presbytery of New Brunswick to try Dr. Machen since, upon his request, he, Machen, had been dismissed by the Presbytery of New Brunswick to the Presbytery of Philadelphia and had been enrolled by the latter body, and was therefore subject to its jurisprudence. The Prosecuting Committee argued that Machen had been formally but not "actually" (sic!) received by the Presbytery of Philadelphia in view of the fact that the stub of the certificate had not been sent to the clerk of the Presbytery of New Brunswick. The protest was overruled. Ironically, about halfway through the trial the clerk of the Presbytery of New Brunswick, to the embarrassment of the Judicial Commission, did receive the stub. Yet the travesty rolled merrily on.

The trial proper got under way finally. The following charges were leveled against Dr. Machen: (1) Violation of his ordination vows; (2) disobeying the rules and lawful authority of the church; (3) advocating rebellious defiance against the lawful authority of the church; (4) refusal to sever his connection with the Independent Board for Presbyterian Foreign Missions; (5) not being zealous in maintaining the peace of the church; (6) contempt and rebellion against his superiors in the church in their lawful counsels; (7) breach of lawful vows; (8) refusing to submit to his brethren in the Lord.

To each of the charges the defendant pled, "Not guilty."

At this point in the proceedings the Prosecuting Committee 'dropped an A-bomb.' It presented to the court a document which absolutely ruled out: (1) any arguments or inferences against the Board of Foreign Missions; (2) any arguments or inferences relating to the Princeton Seminary—Westminster Seminary split; (3) any arguments against the mandate of the General Assembly condemning the Independent Board for Presbyterian Foreign Missions. The Commission also insisted, as it did repeatedly through the trial, that the rationale for the trial was administrative and not doctrinal. No doctrinal discussion would be allowed under any circumstances.

Evidence not allowed

In vain the defense appealed for the right to present evidence showing that Dr. Machen's whole case depended on doctrinal implications. The court was adamant in its stand: no doctrinal matters could be introduced. Thereby not only was the rug pulled from under the defense—all its equipment, plus foundation and superstructure came tumbling to the ground.

I am indebted to Mr. Murray F. Thompson for a transcript of the trial. Here are some important excerpts which summarize the real basic issue at stake in the whole tragic drama:

MR. GRIFFITHS: Mr. Moderator, the defense moves for a verdict for

the defendant on the basis of the case as presented by the prosecution.

MR. MODERATOR: Your motion is overruled.

MR. GRIFFITHS: Exception, Mr. Moderator.

THE MODERATOR: Exception will be noted.

Exception Noted

MR. GRIFFITHS: Mr. Moderator, we understand that under the ruling of the court as announced this morning all evidence on behalf of this defendant would be held inadmissible, but we wish on behalf of the defendant, for the sake of the record, to make formal tenders of proof. If the tenders, as we assume, will be overruled, it would be futile for the defense to go to the trouble of calling witnesses in support of them. If, however, they should be held to be admissible, we are prepared at the proper time to offer evidence in support of them.

Counsel for the prosecution has stated that the issue is not a doctrinal but an administrative issue. We offer to prove that the issue is doctrinal because (1) the action of the General Assembly places a human authority in the place that belongs only to the Word of God, which according to the constitution and the Word of God belongs only to the Word of God; (2) the Board of Foreign Missions of the Presbyterian Church in the U.S.A., which the General Assembly orders the defendant to support, is furthering heretical propaganda.

The defendant offers to prove by competent evidence that the Board of Foreign Missions of the Presbyterian Church in the U.S.A., both before and since the last General Assembly of the said church, has been engaged and is now engaged—

MR. HANKINSON: Mr. Moderator, what has this to do with the subject at hand?

MR. GRIFFITHS: This is for the purpose of the record, a formal offer to prove certain things.

MR. HANKINSON: We have ruled already that that is inadmissible as evidence.

MR. HARTMANN: Counsel must have his right to state what he offers to prove because he cannot avail himself in the higher court of these reasons unless he offers at least the proof here.

MR. HANKINSON: Mr. Modera-

tor, isn't it perfectly admissible for this to be filed without reading?

MR. GRIFFITHS: Mr. Moderator, you couldn't rule on our request, on our offer unless you heard it.

THE MODERATOR: I think it will have to be read.

MR. GRIFFITHS: The defendant offers to prove by competent evidence that the Board of Foreign Missions of the Presbyterian Church in the U.S.A., both before and since the last General Assembly of the said church, has been engaged, and is now engaged in propaganda contrary to the gospel of the Lord Jesus Christ and contrary to the Word of God and to the standards of the church, and that if this defendant had encouraged or supported said Board he would have been guilty of violating the ninth commandment as interpreted in the Larger Catechism in that he would have been guilty of concealing the truth and undue silence in a just cause and of holding his peace when iniquity called for reproof or complaint to others, and would have been false to his ordination vow to study the purity of the church.

That, Mr. Moderator, is our offer of proof, and we are prepared to prove these things if you will give us the right to do so.

MR. HOLLINGER: Hasn't the court already ruled upon these matters? I take it this is offered primarily in order that it might be gotten into the record, but I think the court has ruled already upon these matters which have been proposed.

THE MODERATOR: We have already ruled on that, yes.

THE CLERK: It seems to me, Mr. Moderator, that these offers of proof are not in the nature of a specific answer to these definite and specific charges. They are in the nature of a counter attack and no answer to these specific charges at all, and I don't see how we can admit them.

MR. GRIFFITHS: Mr. Moderator, we are not asking that you yourself approve of our offers of proof at the present moment, but simply that they be admitted to this record as what we are prepared to do, and we believe if we did prove the matters alleged here you could not possibly find this defendant guilty as charged.

THE MODERATOR: You are speaking of your proof in a higher court.

MR. GRIFFITHS: Here and in a higher court, both, sir.

MR. HARTMANN: Mr. Moderator, what I would like to make clear is you have already ruled on these matters but I think you ought to rule again now that there is an offer of this proof, if that is your ruling, that it should not be accepted. The reason I thought leeway ought to be given to my adversaries in making the offer of proof is because usually it is done by producing a witness and asking the question and having it objected to and having the court rule it out. That would be a vast waste of time, to bring witnesses here if the court would not hear them. Now, you have ruled upon this question and in order to give my adversaries an opportunity in the higher court to argue this point you may rule upon it now and have ruled upon it really.

MR. HANKINSON: I move we do not accept this proof.

(Motion seconded and carried unanimously.)

THE MODERATOR: That seems to be the decision of the court.

MR. GRIFFITHS: May we have an exception, Mr. Moderator?

THE MODERATOR: Yes.

Exception Noted

MR. GRIFFITHS: Mr. Moderator, the rulings of this court relating to argument and evidence have deprived this defendant of the right to introduce facts and arguments essential to his defense against these charges, and to be heard concerning the same. Since this defendant is thus precluded from offering the defense to which he is entitled by the constitution of the church, the exercise of which right has been denied by this commission, he does not find himself able to present a so-called "case" which would not include these essential facts and arguments, for such a "case" would not be the case which, by the law of the church, he is entitled to present.

Therefore, Mr. Moderator, under these circumstances the defense has nothing further to say.

THE MODERATOR: You rest your case?

MR. GRIFFITHS: You have not allowed us, sir, to present the case to which we believe we are entitled by the constitution of the church. We cannot rest a case which we have not had an opportunity of presenting.

A review article based on a book by Alan Watts:

The Joyous Cosmology (Vintage, 1962)

If their cosmology is so joyous, why is there pain?

JOHN R. HAMILTON

Many kids today sense that their parents have found no solace in the bottle, the Lodge, the Bridge Club. Psychedelic drugs offer a glittering hope of salvation.

Alan Watts, author of *The Joyous Cosmology*, was an early spokesman of the now burgeoning drug culture. Professors Timothy Leary and Richard Alpert also experimented with these new chemical substances and were amazed by the drugs' alleged liberating powers. They wrote the foreword to Watts' book, which gives us a look into the drug-induced experiences of the author and provides helpful background material for understanding the current widespread use of hallucinogens.

Prophets such as Watts see that in our age of material abundance, more and more people are sensing the failure of the machine to provide peace with one's self, fellowman, or God. Men look inward for answers as "the logical conceptual mind turns on itself, recognizes the foolish inadequacy of the flimsy systems it imposes on the world, suspends its own rigid control, and overthrows the domination of cognitive experience" (pp. ix-x). What Leary is saying here is that men are trying to find meaning in life no longer through intensive thought, but by taking an LSD trip.

Some may feel that a trip is an escape from reason. Perhaps so, but these men feel it is a healthy deliver-

ance. May it not be a sorely needed antidote to our computer-age analyticism? Isn't it true that too often the mind and the body are dichotomized and man loses the wholeness of his identity?

What kind of escape?

Watts says, "Instead of living and loving he 'has' instincts for survival and copulation. Disowned, they drive him as if they were blind furies or demons that possessed him" (p. 6). In his view, a new spontaneity may heal our stuffy rationalism. An exuberant giggle, a bouncy jump for joy—we miss these delights in our "society."

Watts also believes that the new drugs bring man to honesty, enabling him to face himself as he really is. He writes:

I begin to see my whole life as a masterpiece of duplicity—the confused, helpless, hungry, and hideously sensitive little embryo at the root of me having learned, step by step, to comply, placate, bully, wheedle, flatter, bluff and cheat my way into being taken for a person of competence and reliability. For when it really comes down to it, what do any of us know? (p. 37).

What do these drugs do? According to Watts they "suspend certain inhibitory or selective processes in the nervous system so as to render our sensory apparatus more open to impressions than usual . . . Their general effect is to sharpen the senses to a supernatural degree of awareness" (pp. 15-16).

They greatly stimulate creative intuition and reveal a "new world of consciousness" (p. 23). For Watts these drugs become a sacrament, a means of grace, "an unmerited gift of spiritual power whose lasting effects depend upon the use made of it in subsequent action" (p. 19).

The source of peace

We sense with Watts a need to slow down the hurried pace of our lives, to relax a moment and gain an appreciation for life. A refreshing pause in the evening to hear music, view a sunset, watch the ocean, and to know that God is sovereignly present bring a blessed peace to the Christian.

Yet as Christians we dare not find ourselves jumping with the same spirit as drug evangelist Watts. For his *joie de vivre* is rooted not in the true God of heaven and earth, but in a purely

organic view of man. That is, Watts assumes that man can have a glorious unity of body and mind, in a universe which is complete without a transcendent God. His contemplative rest calls for the negation of the ego as we melt into a mystic union with the object of perception.

In Watts, the drugs have contributed to a thoroughgoing deification of man. Listen!

. . . everything is the doing of gods. . . there is neither subject nor object, doer nor done to.

. . . "I" am God. . . Why not? Surely a continuous view of the world is more whole, more holy, more healthy, than one in which there is a yawning emptiness between the cause and its effects.

. . . there has repeatedly come upon me the sense of my original identity as one with the very fountain of the universe. I have seen, too, that the fountain is its own source and motive . . . (pp. 58, 62, 63, 77).

Dehumanizing man

Watts' cosmology has no heaven or hell and no Creator, for matter is eternal. Within this humanistic and evolutionistic framework, he searches for understanding. These drugs are not for entertainment, he warns sternly, but should be an aid in achieving wisdom. Yet for him life "does not proceed from or fall upon some substantial basis" (p. 85).

With no floor under him we wonder what sort of wisdom or understanding he could possibly come to. We are not surprised that his answers are hopeless, purposeless, meaningless, existentialistic reductions of man to a zero.

Life is basically a gesture, but no one, no thing, is making it. There is no necessity for it to happen, and none for it to go on happening. For it isn't being driven by anything; it just happens freely of itself. It's a gesture of motion, of sound, of color, and just as one is making it, it isn't happening to anyone. There is simply no problem in life; it is completely purposeless play—exuberance which is its own end.

. . . There is no reason whatever to explain it, for explanations are just another form of complexity, a new manifestation of life on top of life, of gestures gesturing. Pain and suffering are simply extreme forms of play,

Mr. Hamilton, a graduate of Calvin College, is a junior at Westminster Seminary. This paper was written in connection with a course in Gospel Communication taught by Professor C. John Miller.

and there isn't anything in the whole universe to be afraid of because it doesn't happen to anyone! There isn't any substantial ego at all. The ego is a kind of flip, a knowing of knowing, a fearing of fearing. It's a curlicue, an extra jazz to experience, a sort of double-take or reverberation, a dithering of consciousness which is the same as anxiety (p. 72).

The ego gets in the way, "is more of a minus than a plus," because it interferes with our nirvana-like union with the One. Without knowing it, Watts is dehumanizing man. He "solves" the problem of man vis. machine by doing away with man!

Would a Christian who knows better also think this way after an LSD trip, or did Watts bring these germinal thoughts to his experience? We know that he is already a Zen buff. The haunting likelihood is that much of the mystic insights LSD purportedly gives are latent in the users or are things he is looking for. Watts insists that these chemicals are not properly called hallucinogens, for they merely *expand* consciousness.

No escape from sin

Yet even under the influence of a "liberating" drug, he cannot hide the deep sin resident in man. Within Watts' "endless, exalting, cosmological dance" are hints of a fallen creation groaning and travailing under the weight of sin. On his LSD trip he finds "chewed nerve endings, sudden electric-striking snakes in the meadow grass, swoop of the lazily circling hawks, sore muscles piling logs, sleepless nights trying to keep track of the unrelenting bookkeeping which civilized survival demands" (p. 75).

Here is a good point of contact with Watts and his disciples. If their cosmology is so joyous, why is there pain?

Watts seeks mystic release from the pain of life and self-awareness. But all is not well in the escape world of drugs. What he really needs is true release, not from his self or from God, but from the sin which causes "the base of grinding undertones of the pain" (p. 75). Such freedom can only come from daily living in Jesus Christ, for truly "this is my Father's world." God made all things for himself and all creation is integrally bound up in Jesus Christ. Apart from Him man can expect the world to be alien and unfriendly as he wanders hopelessly through it.

Return Requested

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Schenectady, N.Y. — Calvary Church has had good fellowship with the Duaneburg RP/ES congregation for three decades — for a time the Meiners brothers were pastors of the respective churches — with union Thanksgiving services since 1950. The sessions have met twice to discuss the proposed basis of union, and the Duaneburg young people were invited to the OP Presbytery youth conference during the holidays at Lake Luzerne.

In February the Rev. Raymond Meiners exchanged pulpits with the Rev. Frank Crane of Westminster RP Church of Newburgh, and each man met with the session of the other congregation in the afternoon.

"I do think there are some real differences and they need careful study and prayer," commented Mr. Meiners. "I believe we ought to seek closer fellowship at congregational and presbyterial levels whenever and wherever possible. Then, if union takes place, it will be the result of fellowship in the gospel rather than the skeletal structure."

Herndon, Va. — The Knox Church Session has assumed oversight of the Bethel Chapel work in Herndon, which is ministered to by the Rev. Edwin Urban. Mr. Urban also directs the Leesburg Christian School in the community where he resides.

Los Angeles, Calif. — The 1970 Reformation Heritage Conference (formerly called a Conference on Calvinism) occupied a full week in mid-March. It began with the third annual Youth Day on Saturday, March 14, at First Church of Long Beach, beginning with a breakfast attended by Missionaries George and Fumi Uomoto and concluding with a youth banquet addressed by Dr. Jay Adams of Westminster Seminary. Dr. Adams and Professor John Sanderson

of Covenant College participated in afternoon sessions.

The Reformation Conference is sponsored jointly by a committee of Orthodox Presbyterians, Reformed Presbyterians (Evangelical Synod), and Reformed Presbyterians (Covenanter).

San Francisco, Calif. — The Reformation Heritage Conference moved to the Bay area on Thursday and Friday with evening meetings in First Church of San Francisco and First Church, Sunnyvale. Dr. Adams and Professor Sanderson, who is an RP/ES minister, were the featured speakers. "Equipping the Saints for the Work of the Ministry" was the conference theme.

Titusville, Fla. — By action of the Presbytery of the South, Emmanuel Church was constituted a particular congregation of the Orthodox Presbyterian Church by dividing its membership from the Lake Sherwood (Ocoee) congregation. A commission of the Presbytery was authorized to effect the formal institution of the new congregation on the last Friday of March, and at the same meeting in Titusville to install the Rev. Arthur B. Spooner as pastor. Members of the commission were Pastor Jonathan Male of Lake Sherwood, Missionary-at-large John Thompson, and Elder Don Phillips.

Long Beach, Calif. — First Church has welcomed its new pastor, the Rev. Wilson Rinker, with his wife and three sons. Mr. Rinker formerly served the San Jose congregation.

Silver Spring, Md. — Knox Church was host for the ordination of Mr. Allen Harris on May 22. Mr. Harris, a 1968 graduate of Westminster Seminary, is serving the Lord with IVCF.

Novato, Calif. — The Rev. and Mrs. Robert Graham are making plans



Messrs. Smith, Shepherd, Meilahn, Keller, Eckardt, and Robert Marshall at the installation of the latter as pastor of Calvary Church, Bridgeton, New Jersey.

to move to Novato in Marin County, north of San Francisco. Mr. Graham has been doing intensive evangelistic calling in that area since May under the auspices of Covenant Church of Berkeley in an effort to establish a new work.

West Collingswood, N. J. — Immanuel Church rejoices at the coming of the Rev. Albert Steever who for the past four years has been pastor of First Church of San Francisco.

Chula Vista, Calif. — Bayview Church's new pastor is the Rev. Eugene Saltzen who moved there with his family this summer with a vision of outreach in that growing area.

So. San Francisco, Calif. — The former Kathy Albright became Mrs. Carl Erickson on June 20 in a ceremony in Long Beach. Mr. Erickson is the pastor of Brentwood Church.

Whippany, N. J. — Emmanuel Church was host this summer to a series of eight Tuesday evening lectures geared especially for college age youth and sponsored by the Reformed Study Fellowship. Among the speakers were Mr. William Edgar of New Hope House, Dr. John Dishman of Bell Laboratory of Murray Hill, the Rev. Sam Brown of Lambertville, and Dr. Davis Young of New York University.