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O LORD, our Lord,

how excellent is thy name in all the earth!

who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings hast thou ordained
strength because of thine enemies,

that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained;

what is man, that thou art mindful of him?

and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels,
and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands;
thou hast put all things under his feet:

all sheep and oxen, yea, and the beasts of the field;

the fowl of the air, and the fish of the sea,

and whatsoever passeth through the paths of the seas.

O LORD, our Lord,

how excellent is thy name in all the earth!

—Psalm 8

member of the Brentwood congregation called it the "Magna Charta of Salvation"—and so it is. The whole story of salvation, from creation to final redemption, is told simply while it is being visualized on a single sheet of paper. Enough is shown of the central message of the Bible so that anyone, even a child, can comprehend the meaning of the gospel of Christ and grasp its glory.

After the training sessions, Mr. Bell took some of the men of the church with him into various homes where he demonstrated in true-life situations how to present the gospel in this manner. Within the week, many were able to use the same chart in their witnessing with amazing results.

Under Mr. Bell's instruction my own ministry was touched. In the past, apart from systematic preaching, my own personal witness was often characterized by lack of thoroughness and focus. Now, with the aid of Mr. Bell's diagram, I have been enabled, by God's grace, to present the Good News with greater clarity and power. Every day of the week following the Conference, I was able to speak to others using the "Salvation Map," as I call it. Within that same week both Mr. Steever and I witnessed the conversion of friends and others somehow related to our congregations.

Church Awakened

The church is being awakened. We have seen a new and lively willingness and readiness on the part of our membership to go and reach lost souls for Christ. Don't misunderstand! There is no magic or hidden power in a mere diagram—it is just that it presents "the old, old, story of Jesus and his love."

The answer to Mr. Kellogg's question is that God has graciously "opened a door, and no man can shut it," an open door of unlimited opportunity to witness the gospel here in the Bay Area. "Pastors and laymen" have "zealously plunged into such an effort." Pastor Krabbendam, also, is rejoicing with us for the Lord has worked similarly in the Sunnyvale congregation through the influence of Mr. Bell's ministry there last December. Our consciences have been so pricked and our hearts have been so encouraged in the last few weeks that Mr. Krabbendam, Mr. Steever and I have begun meeting on Mondays at 6:00 a.m. for prayer and mutual exhortation.

Perhaps your readers have never heard of nor seen this diagram. If you are interested, you may write Paradise Hills Orthodox Presbyterian Church, 6374 Potomac St., San Diego, California (92114) for further information.

This, then, is an answer to Mr. Kellogg's urgent question. We heartily concur with him that "...it seems high time that we lived up to our claim of being a Bible-Believing Church and got about this business."

Your fellow servant,
Ericus ille Clericus
CARL E. ERICKSON
South San Francisco

* * *

Dear Sir:

Perhaps you will permit a few words *a propos* of matters discussed in recent issues of *The Presbyterian Guardian*, especially in the April issue. Because of delays in surface mail the April issue did not reach me until the latter part of June. Hence the word "recent" has to be understood in the chronology of delivery at my domicile.

Space will not permit a survey of the history anent subscription to the Confession of Faith and Catechisms in the Presbyterian Church in the U.S.A. But I do believe the history will show that the said Church had never officially determined the precise intent and effect of Question 2 of the formula of subscription as it was taken over by The Orthodox Presbyterian Church.

The position argued by Dr. Charles Hodge in the article frequently referred to (in *The Biblical Repertory and Princeton Review* for 1958) has, no doubt, been the understanding upon which many of those subscribing to the formula have proceeded for generations. And it is easy to understand how this interpretation could be construed as the true intent. It should be observed, however, that it is not accurate to speak of subscribing to the system of doctrine contained in the Confession and Catechisms. At least it is not sufficient. It is true that in these documents there is a system of doctrine and the formula implies that this system of doctrine is the same as *the* system of doctrine "taught in the holy Scriptures." Subscription is, therefore, to nothing less. But, on subscribing, we "sincerely receive and adopt the Confession of Faith and Catechisms... as containing the system of doctrine taught in the holy Scriptures."

Respecting the teaching of the Confession and Catechisms on the question of the Sabbath, please allow me a few observations. When the formula refers to the system of doctrine taught in the holy Scriptures and to the Confession and Catechisms as containing this system, it will surely be granted that the system includes ethics as well as what is sometimes, more specifically, called doctrine. The space devoted to ethics in the subordinate standards, especially in the Catechisms, would permit no other conclusion. And, of course, to exclude ethics from the system of doctrine taught in Scripture would be preposterous. Now, on the assumption that the formula involves subscription to the system of doctrine contained in the Confession and Catechisms, an assumption not in question in the articles that have appeared in *The Presbyterian Guardian*, I submit that the teaching respecting the Sabbath and its continuing obligation belongs integrally to the system of doctrine set forth in these documents. More specifically, this teaching belongs to the *ethic* of these standards.

Sabbath Question

This appears, first of all, in the Confession, Chapter XIX, Section II. The implications for the Sabbath are set forth in Chapter XXI, Sections VII and VIII. In the Catechisms this position is more fully expanded (L. C. QQ. 116-121; S. C. QQ. 58-62). To maintain that this sustained and explicit block of teaching is outwith the scope of the ordination pledge in Question 2 of the formula is surely to renounce what is involved in receiving and adopting the Confession and Catechisms even on the most restricted interpretation of the intent of the Question concerned. The gravest ethical issues are here at stake. A confessional creed is a bond of fellowship as well as an instrument of witness. It is one thing to question *obiter dicta* of which Dr. Clair Davis gave an example in the April issue (p. 48, col. 3). It is another to diverge from a principal position woven into the texture of confessional documents and belonging to the system formulated.

One more word, Mr. Editor. I am convinced that Calvin's view of the Sabbath has been seriously misrepresented for lack of care in examining the totality of his teaching and proper analysis in this light of his statements