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the PRESBYTERIAN JOURNAL

Advocating continuation of a Presbyterian Church loyal to Scripture and the Reformed faith

Chapter I God

- (1) *We believe in God.*
We put our trust in him.
We serve him.
We worship him.
- (2) *He alone is God.*
We may not set our ultimate reliance on any other help.
We may not yield unconditional obedience to any other power.
We may not love anyone or anything more than we love him.
- (3) *He is not at our disposal.*
Our words cannot adequately say who he is or how he works.
His requirements of us are not always what we think is best.
His care for us is not always what we want.
His thoughts are not our thoughts.
Our ways are not his ways.
- (4) *Jesus of Nazareth shows us who God is and what God does.*
His involvement in the human condition is God's involvement.
His compassion for the unloving, unloved, and lost is God's compassion.
His demand for justice, truth, and faithfulness is God's demand.
His vulnerability to human rejection is God's vulnerability.
His love for the very people who reject him is God's love.
- (5) *God is at work in our time and place.*
His presence, power, and love are not self-evident.
But his Spirit moves when and where he wills.
He is the living God.
His purposes will prevail.
He calls us to discern his work and to join him in it.
- (6) *We joyfully thank and honor him.*
We celebrate life as his gift.
With the church in all ages we say:
"Great is the Lord, and greatly to be praised!"

—Chapter I of proposed
New Confession of Faith
(See p. 3)



MAILBAG

WILL YOU HELP?

I have just learned from a Presbyterian elder that about 80 far-advanced tuberculosis patients living in a rest home near here are "out of food." They can eat for the modest sum of \$300 a month, or \$10 a day for all 80 patients, but they don't have that.

They are existing through the fact that this elder of modest means has put his name on the line to be responsible — and on this basis a local grain merchant is giving them enough to exist. But it is a debt that must be repaid.

We treat most of these patients in our TB hospital clinic here and most are Christians. They are very patient with their lot, but it does seem that this amount could be found somewhere so they can eat.

I am glad to hear that our Church's Easter relief offering is going to Bangladesh where there is such great need. But we still need some more concern for such as these here.

—(Dr.) Herbert Codington
Kwangju, Korea

A great deal is being said in some circles about serving the poor at home

and overseas. If you mean what you say, here's your chance, in addition to the Vietnam opportunity mentioned in these columns June 28.—Ed.

THEY SIGNED THEMSELVES

In the June 15 issue of the *Journal* there was an editorial titled "Politics in Japan" about an open letter to the President asking for peace in Vietnam.

The editorial quoted a note from a missionary saying, "They scrupled not to swell the list by inclusion of even their children's names." We are some of those children. We live away from home and heard about the letter primarily from friends at school. The decision to sign it was our own and we did not consult our parents.

—Jane Todd and Jean Reagan
Montreat, N. C.

IF THE SHOE FITS . . .

Congratulations! Your article "The Louisville Story," in the June 21 issue of the *Journal* reaches the ultimate in "character assassination," "ugly name calling," "guilt by association," and numerous other in famous techniques characteristic of "yellow journalism."

Your goal in life has been apparent for some time. It now appears that you have reached it in the publication of "The Louisville Story."

—(Rev.) Paul Tudor Jones
Memphis, Tenn.

LOVE IN THE CATECHISMS

Do the Westminster catechisms fail to teach God's love for us? In statements which reflect upon our standards and which urge a new confession, it is being said that at this point the catechisms "miss the mark." In reply, I request a re-reading of the catechisms. The Confession, of course (II, 1) describes God as "most loving."

The Shorter Catechism (Q. 36) lists as the first benefit which accompanies or flows from justification, adoption and sanctification, *the assurance of God's love*. In the Larger Catechism (Q. 83), this is phrased as enjoying *the sense of God's love*. For both of these answers, the proof text given is Rom. 5:5, which declares that God's love for us is shed abroad in our hearts by the Holy Spirit who opens these hearts to behold Christ dying for the ungodly.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXXI, No. 15, August 9, 1972

The Proposed Confession 7
Reprinting portions of a proposed doctrinal standard

Departments—

Editorials 16
The Layman and his Church 17
Sunday School Lesson, August 27 18
Youth Program, August 27 20
Circle Bible Study, September 21

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Again, according to the 67th answer of the Larger Catechism, our effectual calling is out of His *free and special love* for His elect. Here the primary proof text is Titus 3:4-5, which speaks of the kindness and love of God our Saviour toward men.

The climax of the definition of God in the Larger Catechism is that He is "most merciful and gracious, longsuffering and abundant in goodness and truth." Here the proof text is Exo. 34:6 — a peak in the Biblical revelation of the God of grace in His goodness, lovingkindness, steadfast love to us, His undeserving people.

—(Rev.) Wm. C. Robinson
Claremont, Calif.

MINISTERS

Ruben P. Armendariz from associate pastor of St. Martin's Episcopal Church, Corpus Christi, Tex., to associate in evangelism for del Salvador Presbytery.

Allen Brown, received from Wichita Presbytery (UPUSA), to Trinity church, Wichita Falls, Tex.

Charles Edwin Holland from Long Beach, Miss., to the Covenant church, Monroe, La.

William L. Hufham, formerly in Enterprise, Ala., has been received by Wilmington Presbytery as military chaplain.

C. William Hull, former missionary to Japan, is now pastor of the Seffner, Fla., church.

John C. Laughlin from Charlotte, N. C., to Roanoke, Va., as General Presbyter of Montgomery Presbytery.

Gerald L. Niece, received from UPUSA, to Rocky Mount, N. C., where he will be engaged in a "marketplace ministry" in Tarrytown Mall.

William Andrew Stewart Jr., received from UPUSA, to serve as General Presbyter for Orange Presbytery, in the Division of Education and Mission.

J. Gaynor Phillips from Loris, S. C., to the Reedy River church, Greenville, S. C.

DEATH

T. Stanley Soltau died July 19 in Memphis, Tenn. An international missionary statesman, he had served 25 years in Korea under Presbyterian Church USA and at his death was a leader in the Reformed Presbyterian Church Evangelical Synod. He was 82.

H. M. Washburn, 88, of Martinsville, Va., a missionary in the Congo from 1912 to 1949, died July 19.

ELDER

Edwin Morgan, Laurinburg, N. C., who died July 11 at age 79, has been memorialized by the session of the Church in the Pines, Laurel Hill, N. C., of which he was a long-time member.

• Arthur Matthews doesn't like to hear us say that he is responsible for whatever integrity may be attributed to the *Journal's* news coverage — being a sometimes irritating but seldom irritable perfectionist, he is seldom willing to admit that the high standards he expects from everyone he works with are ever met. Since he came to this ministry twelve years ago, Arthur has built a reputation for himself among the professionals as a newsman's newsman. "They" may scorch the *Journal* publicly, but privately there is hardly a member of the Establishment who does not admit that the best and most objective coverage of Church news comes from Arthur's typewriter. Constantly on the go, covering meetings of boards, conferences and ecumenical agencies, he has added to the *Journal's* news pages the element of personal, eyewitness knowledge, and not just the rehash of a handout from some public relations person. Other publications and offices (including the denomination's official office of information) have tried to woo him away from us, but until

ACROSS THE EDITOR'S DESK



now none was successful. Which leads us to the point of the whole paragraph: Arthur has accepted the invitation of Dr. Billy Graham to join the team in the capacity of newsman. He says something about his new assignment in the Layman's feature in this issue (p. 17). When he leaves, in a few weeks, he will be missed.

• The proposed new confession of faith for the Presbyterian Church US has come in. Entitled "tentative draft," it is radically different in format and style from the "tentative draft" we commented on in the May 10 *Journal*. Because this document is difficult to describe and evaluate, we have reproduced two-thirds of it (6 chapters out of 9 — the others omitted for reasons of space limitation) in this issue, in order that *Journal* readers may be

able to make up their minds about it for themselves. Editorial comment appears on p. 14. This new confession poses an interesting dilemma for those who have postponed their decision to support the movement for a continuing Church loyal to Scripture and the Reformed faith "until a proper theological issue comes along." What excuse does one use to reject an affirmation which manages (in modern ecclesiastical shorthand, to be sure) to tip its hat in every necessary direction?

• May we ask a special favor? The post office continues to increase its rates in all categories, one of which is notification of change of address. Perhaps you are unable to support the *Journal* with your gifts (a condition we devoutly hope is not the case) but you *can* notify us in advance when you move. Please? ☐