

the
PRESBYTERIAN JOURNAL

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

Both Christ and Inquiry

Keeping the evangelical colleges alive and relevant is a life and death matter. By relevant is meant, of course, that these colleges must be as strong in their attitude of open inquiry as in their commitment to Christ. The two things must be self-consciously kept in balance. There are church colleges whose inquiry is so open and broad that it precludes any commitment. There are others whose Christian commitment is so dogmatic that it precludes any real openness of inquiry. The relevant Christian college has to keep these in real balance and not allow either one to transcend the other.

—*Christianity Today*

S. S. LESSON AND YOUTH PROGRAM FOR AUGUST 1 & 8
CIRCLE BIBLE STUDY FOR AUGUST

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MAILBAG

THE HEART OF MISSIONS

I wish to thank you for the forthright and responsible challenge (April 14) which you offered to the

article of Dr. Lewis Hay that appeared in the *Outlook* of March 15. The issue goes to the very heart of missions, and you have articulated

my own objections to Dr. Hay's teaching much better than I could have done.

We shall watch with interest to see what kind of response is given by Dr. Hay, by the *Outlook*, and by Charleston Presbytery. The degree of honesty and candor with which such questions are faced and settled is a kind of gauge of the intellectual and spiritual health of our Church.

—Robert N. Mooney
Kobe, Japan

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Circulation leader among independent publications in the Presbyterian-Reformed world

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, is published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

SUBSCRIPTION PRICE: \$4 a year for individuals, \$3 for members of Every Family Plan churches. All correspondence regarding subscriptions,

advertising or other business matters, should be addressed to the business office in Weaverville, N. C. 28787. Second class postage paid at Weaverville, N. C. 28787.

NEWS AND EDITORIAL correspondence should be addressed to P. O. Box 3108, Asheville, N. C. 28802. Editorial offices located at 247 Charlotte St.

TELEPHONES: (All area 704) editorial office, 254-4015, 254-4016; business office, 645-3310, 645-3962.

CHANGE OF ADDRESS notices and POD Forms 3579 should be addressed to The Presbyterian Journal, Box 635, Weaverville, N. C. 28787, allowing three weeks for change in continental U. S. Change notices should include both old and new addresses (with zip codes).

AN ECHO FROM ECOE

Your report of the General Assembly's actions concerning ECOE (*Journal*, June 30) has been gratefully received. The gratitude is not for the content of the Assembly's actions but just simply knowing what the Assembly did. Your report has been the only source we have of what happened.

We were not aware that we would be given opportunity to present our case to the Assembly. No invitation or indication that this would be so was offered to anyone connected with ECOE.

Though I have not seen the exact text of the Assembly's action, it seems that ECOE has been admonished to be Presbyterian in its actions. Since we have not been un-Presbyterian, we can take courage, thank God, and go forward.

To any suggestion that we abandon the task to which we believe God has set us, the fulfilling of the Great Commission, the only possible answer is written in Acts 5:29.

—(Rev.) Jimmy Lyons
Swannanoa, N. C.

ANOTHER VIEW

I was most interested in the comments and articles about "The Jesus People" in the May 19th issue of the *Journal*. Also in the Mailbag replies in the June 9th issue.

I agree that there is undoubtedly sincerity in this movement but I think we must be aware that it could also contain dangers — such as over-emotionalism, opportunism, lack of depth and the apparent equating of Jesus Christ Superstar with Jesus Christ Son of God. I think the recent article in *Time Magazine* pertaining to the "Revolution for Jesus" expresses very well what I have just said in regard to sensationalism, etc.

In our zeal to evangelize let us not bring our Lord down to the level of human beings, but endeavor rather



A Soul Is a Soul Is a Soul

For a long time the popular notion of the issue between conservatives and liberals has been that the one is interested in details of faith and belief while the other is interested in the social applications of the Gospel.

One prominent Presbyterian has described the conservative "heresy" as the "spiritualization of the mission of the Church." More recently, Church papers have talked of the "polarization over the issue of personal salvation versus that of salvation for man in society."

Most conservatives have been vaguely unhappy with the various descriptions of the issue, without exactly knowing why. They have felt defensive over the charge that they

care only for the soul while the liberal cares for the soul *and* the body, because they have known that it wasn't true — yet, they *have* put concern for the soul in first place, as the only way to put concern for the body in proper perspective.

Here lately the issue has been gradually clearing up. As liberal theology has plunged into its newest phase (liberal theology is always plunging in some new direction) the real difference has begun to show. That difference is between an approach to life which includes soul and body (the conservative), and an approach which recognizes the body only (the liberal).

The conservative is preoccupied

with keeping this world and the world to come in balance. The liberal has given up any pretense of preoccupation with the world to come, for he doesn't believe in any. His total preoccupation is with this world. What he deplores is not the conservative's balanced preoccupation, it is rather the fact that the conservative tries to go beyond this life (and the body) into a sphere that he does not believe exists!

The liberal's true position appears in his new willingness to declare that he does not believe in a soul separable from the body; and (most especially) in his interpretation of all *future* references in religion in terms of the *present*.

This last is the dominant theme in the circle Bible lessons for women of the Church reviewed elsewhere in this issue of the *Journal* (see p. 7.) The author does not so much deny that Christians have a *hope*, he rather suggests that the Christian hope is what God is doing *now*. He believes the great prophecies of Isaiah must be understood in terms of the existential *present*.

Now. If "soul" is an integral aspect of "body" (in much the way you would say, "That horse has a great *spirit*!"); and "hope" is an integral aspect of the present (in much the same way you would say, "I believe in being *optimistic* about everything!") — then it becomes clearer as to why the liberal is so adamant about the world, the flesh and social action.

After all, you couldn't develop the spirit of a spirited horse without developing the physical horse, could you? Since that word "spirit" doesn't really refer to anything separable from the animal, it would be foolish to concentrate on anything but the animal himself—feeding him, currying him, exercising him.

And if "soul" doesn't refer to anything separable from the human being it would be foolish to concentrate on anything but the human animal himself—feeding him, clothing him, developing his "humanity" to the utmost (exactly the language the liberals use).

Just remember that, the next time someone (perhaps your minister) heaps scorn upon "soul-savers." When you don't really believe there's a soul, you have a hard time understanding the viewpoint of the Christian who believes that the best approach to the problems of the body is to deal with the soul *first*.

The Right To Reign Is Christ's Alone

Youth is calling for its "share" in government of the Church. The Women's Liberation Movement demands for women a larger place—so for blacks, browns, reds.

At the courtesy of its chairman I attended a meeting of an important ad interim committee of the General Assembly of the Presbyterian Church U.S. On the membership of this committee the blacks are ably represented, the women beautifully represented — the conservatives *not* represented.

The brethren who speak of the Presbyterian Church as a representative democracy might be expected to give the loyal opposition at least representation on committees, boards and agencies. In Washington the minority party is always well represented on the several committees of Congress. The knowledge that a report would have to face questioning in committee would at least make for more adequate research and more accurate historical statements.

Now. According to the Book of Church Order we are not a democracy, but a Christocracy. "It belongs to His Majesty from His throne of glory to rule and teach the Church, through His Spirit and Word, by the ministry of men, thus mediately exercising His own authority and en-

forcing His own laws, unto the edification and establishment of His kingdom."

In carrying out His reign, Christ by His apostles bids us: "Brethren, look ye out from among you men of honest report, full of the Holy Spirit and of wisdom." Then: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop (overseer) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Christ reigns as the ministers He has ordained lead us in worshipping Jesus' Abba-Father even as He did, in childlike trust and godly fear. Yes, and as they preach repentance and remission of sins in His Name among all nations. And as for His sake they minister to the needy.

With Thomas Peck let us keep reminding ourselves that slavery to Christ alone is the true and only freedom of the human soul.—WM. C. ROBINSON.