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### May 2, 1974

Arkansas Baptist State Convention

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May 2, 1974

# Arkansas Baptist

NEWSMAGAZINE



Royal  
Ambassadors  
to go  
camping  
page 11

## One layman's opinion Fasting and prayer, yes; humiliation, no



Dr. Grant

Congress recently passed a resolution proclaiming April 30 as a "National Day of Humiliation, Fasting, and Prayer." I have read the resolution and agree wholeheartedly with its sentiments, but the word "humiliation" gives me some trouble. I was always taught that I should try to be humble but not to be humiliated.

In the midst of the "whereases" of the congressional resolution is some pretty strong medicine reminding us that "... we have been the recipients of the choicest bounties of Heaven, . . . but we have forgotten God; . . . we have become too self-sufficient . . . too proud to pray . . . we have made such an idol of our pursuit of "national security" that we have forgotten that only God can be the ultimate guardian of our true livelihood and safety; . . . we have failed to respond, personally and collectively, with sacrifice and uncompromised commitment to the unmet needs of our fellow man, both at home and abroad; . . . we have become so absorbed with the selfish pursuits of pleasure and profit that we have blinded ourselves to God's standard of justice and righteousness for this society. . ."

The resolution concludes with a call for all of us "... to humble ourselves before Almighty God, to confess our national sins, and to pray for clemency and forgiveness." Never in the history of this nation have we needed more to abandon our braggadocio national breast beating and honestly to see ourselves with all of our imperfections in complacency, injustice, and concern for the material things to keep up with the Joneses.

We need not just one day, but to make every day a day of repentance, fasting and prayer. It seems to me this would not be humiliation; it would be victory. But the name for it is not nearly so important as the doing of it. — Daniel R. Grant, President, Ouachita Baptist University

### A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

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# Arkansas Baptist

NEWSMAGAZINE

VOL. 73

MAY 2, 1974

NO. 18

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# The church's responsibility to the pastor

(Second in a two-part series)



Editor Sneed

Usually, when the church's responsibility to the pastor is mentioned, we automatically think of finance. It is true that a congregation does have an obligation to provide adequate support for their minister. But a church has a much broader responsibility than that.

The most frequent reason for the pastor's dissatisfaction is the lack of response to his leadership. Often, a minister will say "It may be that the Lord is ready for me to leave this church. It seems that I have led the people as far as I can."

Even though a Baptist church is a democracy, the pastor should be allowed to provide guidance to the congregation. There are several important reasons. The first is that he has a God-given call and office. One of the words used in the New Testament to describe the work of a pastor is "bishop." This word according to Thayer's *Greek English Lexicon* means "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, a curator, guardian, or superintendent." (page 243.)

Furthermore, a pastor's whole life is vested in the work of the church. A full-time Christian worker is unique in his service. Not only does his employment

involve his livelihood, but it includes his worship, as well. Thus, a preacher will usually lead his congregation aright because of the thought and prayer which he had vested in a particular matter.

Of course, preachers do make mistakes. But great care should be exercised in a member resisting the guidance of a good, stable, mature pastor. The member who always says "I'm agin' it," is rebelling against the Lord's work.

Another way in which a pastor deserves the assistance of the church is prayer. As a minister is upheld by his members in prayer, he becomes more effective. Almost every day a preacher has heavy responsibilities. Among these life-shaping events are counselling, comforting the bereaved, planning the future activities of the church, and presenting the message of salvation.

Finally, a congregation does have a financial responsibility for their leader. A minister should not have his load made heavier by having to count his pennies daily to determine whether he can purchase the necessities for his family.

A church which is fulfilling its total responsibility to its pastor will reap many benefits. They will know the smile of God. Their work will prosper. In most situations they will grow in numbers. They will always increase in their knowledge of the Master.

## The president speaks Will they hear?



Moore

The old man who is known in the community for being odd, unsociable, eccentric; will he hear? The lonely resident in the community nursing home; will she hear? The rich, self-sufficient, "hollow men;" will they hear? The last farm worker at the end of the muddy road, with his children; will they hear? The student who frantically searches for some meaningful experience and relationship in life;

will he hear? The harried mother crowded with her children into cramped apartment quarters to raise her children without the benefit of the father's help; will she hear?

"How shall they believe in him of whom they have not heard?" Yes! They need to hear. They must hear!

If every pastor, staff member, and church member committed themselves to seeing that every person in Arkansas hears of Jesus and how they might be saved by him, then it would be done. The Great Commission would be fulfilled in Arkansas. Then the objective of the Spirit of '76 Committee will have been accomplished.

"Life and liberty through Jesus Christ" has been adopted as the theme for the year long evangelism-

patriotism campaign. Reaching every individual in every home and institution in the state of Arkansas with this "good news" is the greatest undertaking of Christian witness in Arkansas history. Your Spirit of '76 Committee is praying and working vigorously in planning and preparation for 1976 the great year of evangelism.

Though a great effort will be made through the mass media, the local church will be carrying the burden of responsibility. You can begin now! Every church should enlist its membership in the prayer thrust being launched by Bro. K. Alvin Pitt and his committee. They have developed a very helpful prayer commitment card for your use. Our message must go out with power if they hear. Prayer is the key to this.

Also, every pastor and church should be praying for the evangelistic help for the revivals, March 21-April 4 and April 11-25, 1976.

As your President, let me challenge you to an uncompromising commitment to fulfill the great commission in 1976. Why shouldn't we? He has said, they cannot be saved unless they hear. Under God this should be the most significant evangelistic endeavor of your life. It may well be the last. Preparation during 1974 and 1975 should make them outstanding years, too. Join us in prayer and preparation. — Don Moore, President, Arkansas Baptist State Convention

I must say it!

## Only one generation away



Dr. Ashcraft

All advanced achievements of mankind require constant vigilance and endless support to sustain them. Our hard wrought freedom can be lost by one foolhardy generation. Our national security can go with one fatal blunder in foreign policy. Our institutions can fade before the passing of the century if certain philosophies are allowed their course. Homes as God planned them can become ancient history in

one decade if the principles upon which they were founded are abandoned. Some have even said that Christianity itself is but one generation from extinction at any point in history.

The nature of these advanced achievements is such that they must stay ahead of all enemies, aggressors and opponents if they are to survive at all. They represent no suitable alternatives, hence no compromises. The Christian faith and all its supporting structures are challenged every moment. There is never a time these structures may relax, coast, or let up the pressure. There can never be any slack in the coupling, no loss of time in shifting to the next higher gear.

The person or persons who feel they can touch these structures with less than total commitment will

not lose a percent of their effectiveness. They will lose all their effectiveness. It is as when a ship goes to the bottom, everything in it and on it goes to the bottom. There is no salvage or re-classification of something which has already been judged supreme. It is supreme or it is nothing and many have been slow to comprehend this. If the salt has lost its effectiveness it is not salt anymore. If the light has gone it is not a light anymore. Both of these values are good only for the things for which they were meant and there is no profitable secondary use for them. There is no profitable secondary use for darkness.

The supreme champion is but a certain degree better than the number one contender, but he is that degree better and should he become only a little less than the better he is neither supreme nor is he champion at all. The contest only lists winners and losers. The runners-up are not champions. If one loses by a foot he is a loser as if he lost by a mile. The Christian faith does not admit to second place or second best. Christ is first in the life of a person or he is nothing. When Christ is abandoned all good goes with it. Indeed the advanced values and achievements are but a generation away from extinction if constant vigilance and endless support do not attend them. (Matt. 15: 13-16)

*I must say it!* — Charles H. Ashcraft, Executive Secretary

### Through the years

## Summer field work: 'Nobody working in the field here'

By Ralph Davis  
16th in a series



Davis

The associations that would take the summer field workers were enlisted a year in advance. Weeks in advance of coming to an association with a busload of workers, we would enlist the churches to take the workers. The associational missionary

afternoon rally. By that time they usually persuaded the church to let them stay for the week. We would never send them home for a week.

One day I was trying to find a team of workers on a church field and was told that they were staying at a certain house. I drove up to that house and was met at the front gate by a loud barking dog, and that was as far as I went. I called to someone at the house and a farmer came out on the porch and wanted to know what I wanted. I yelled at him and asked, "Are there any summer field workers here?" The only answer I got was "Nope, nobody is

was an invaluable help in getting the churches enlisted. Many times I would visit the churches with him. Each church had to agree to provide lodging and meals for the two students and take a free-will offering at the close of the week's work.

On many occasions we came into an association with the workers only to discover that three or four churches had checked out at the last minute. Sometimes the workers would ask the church to take them until the Sunday

working in the fields around here." Evidently the crop had been laid by and I went elsewhere to try to find my workers.

We had an "iron clad" rule that the summer field workers were not to date during the summer. However there was a young ministerial student from Ouachita, now a well known pastor in Arkansas, who insisted on visiting one of our summer field workers and he frequently showed up at the Saturday report meeting and Sunday afternoon rallies. Well, he "persisted" over me and "won" her. I would not tell you for anything who this man is, but they are now pastor and wife at First Church, Batesville.

I often told the workers, "Don't get down on the level with the people. Get up on their level. Some of the people in these rural churches may be living closer to God than you are."

**Next week: Secret of success.**

### New subscribers:

#### New budget:

**Church**  
Open Door, Rogers  
Aberdeen  
Mtn. Springs, Cabot

#### Pastor

Rex Easterling  
Paul Pearson  
Harold Cole

#### Association

Benton County  
Centennial  
Caroline

## First Church, Little Rock dedicates new facility



The new facilities of First Church are located in the Pleasant Valley subdivision in western Little Rock.

First Church, Little Rock, dedicated its new sanctuary and educational building on April 21. The new 60,000 square foot facility has an appraised value of \$2.5 million.

The modern Gothic sanctuary has a seating capacity of 1,640. It is equipped with a radio control booth as well as having television facilities for future broadcasts.

The 100-voice choir will be enhanced by the use of a 35-rank pipe organ. The Reuter pipe organ was originally installed in the old sanctuary at Twelfth and Louisiana Streets, but has been moved to the new location. The choir also will be accompanied by a nine-foot concert Grand piano.

The educational building, which will accommodate 1,100 in Sunday School, was named for W. Dawson King. Dr. King has served First Church as associate pastor for the past 15 years. Dr. and Mrs. King have been active in many aspects of Baptist work across the years. They served as missionaries to China, and have served on the staff of the Arkansas State Convention. The educational building is only the first unit of the master plan.

The new location of First Church consists, also, of approximately eight acres of land, a 335-car parking lot, a fellowship hall designed to accommodate 400, dual serving lines in a modern kitchen, a modern nursery, and

an elevator which is designed to accommodate those who are unable to climb the stairs.

The plan for moving the church to its new location was developed while Dr. Paul Roberts was pastor. A Baptist layman contacted First Church to indicate that he had set aside property for a church in the Pleasant Valley area. After careful consideration the congregation selected the location. Under the leadership of Pastor John B. Wright, ground was broken June 5, 1972.

The major speaker for the dedication service was J. T. Elliff, former director of missions for the Arkansas State Convention. Elliff is currently serving as executive secretary-treasurer of Capitol Association, Oklahoma City, Okla.

In his message Elliff discussed the most important purpose of a New Testament church. He said "It is to lead members to worship, for as people worship, all other things will find place." Elliff discussed "What is Worship?" "When are we Worshipping?" "And How are We to Worship?" Elliff said "A church is to lead people to do daily and hourly what God would have them do in their lives."

Others appearing on the program were George Munsey, chairman of the building committee, who gave a review of the building program; Dr. Charles H. Ashcraft, executive secretary of the Arkansas State Convention, who brought

greetings from the 1,200 churches of Arkansas.

The stirring music for the occasion included an original hymn "Hallelujah, Hallelujah," written by Pastor John B. Wright. The music was under the direction of Ural Clayton.

The week following the dedication was set aside for spiritual emphasis. The speakers featured on the program included Jim Hylton, of West Plains, Mo., and Miss Bertha Smith, of Cowpens, S.C. The Friday evening service spotlighted the youth. The special guests for that occasion were the Ouachitones, a singing group from Ouachita University.

Pastor John Wright says "We are confident that God's hand has been on this church. He has prepared and preserved us for something great. We know of no church in the land whose potential is as great as this church. One can not anticipate the future of this fellowship and not sense a feeling of ecstasy and joy."

## Drug education programs scheduled

Paul R. Ramsey, Educational Assistant for the Christian Civic Foundation of Arkansas, will present the Foundation's alcohol-narcotics education program in the following schools during the month of May:

- Friday, May 3 — Pleasant Plains HS
- Wednesday, May 8 — Fordyce Middle School
- Thursday, May 9 — Fordyce HS

The list for May is short because most of the Arkansas schools will be closing for the summer during the latter part of May, and with so many details to be completed in the schools, they are reluctant to schedule outside programs during the last two or three weeks of school. Ramsey's schedule for summer church camps will be published in the future.

Ramsey may be contacted at the Foundation office, 1007 Donaghey Building, Little Rock, 72201, telephone 372-0318.

**Cooperative**  
  
**Program**

## Staff changes

**Von Weaver** is now serving as pastor of First Church, Murfreesboro. He comes to the church from First Church, Stringtown, Okla. He holds the B.A. degree from Southeastern State College of Oklahoma, and the master of divinity degree from Southwestern Seminary. He and his wife, the former Houstine Boydston, are the parents of two sons and two daughters.



Weaver



Manning

**Charles Manning** has accepted the pastorate of First Church, Oden. Dr. Manning has been on the education faculty of State College of Arkansas since 1968. He was ordained to the ministry by First Church, Conway, March 31. Dr. Manning, a native of Horation, holds degrees from Southern State College, Stephen F. Austin State University in Texas, and received the doctor of philosophy degree from East Texas State University. Dr. Manning and his wife, the former Vivienne Lemley, are the parents of two sons and a daughter.

**Hershel D. Smith** has accepted a call to become pastor of First Church, Calico Rock. He comes to the church from Pleasant Plains Church, where he was pastor for 2½ years. Smith is a graduate of Arkansas State University and Southwestern Seminary. Mrs. Smith, the former Frances Lee Scott, is a graduate of Ouachita University.



Smith



Harrison

**John A. Harrison** is now pastor of Ingram Boulevard Church, West Memphis. He has served the past 2½ years as pastor of Macks Grove Church, Dresden, Tenn. Harrison is a native of Memphis. He holds the bachelor of science degree in law enforcement from the University of Tennessee at Martin. Rev. and Mrs. Harrison are the parents of two daughters and a son.

**Homer Haltom** has become pastor of



Harold Cole (left) is pastor of the new church and Harold O'Bryan is pastor of First Church, Cabot, which sponsored the mission.

## Mountain Springs Mission becomes church

Under the leadership of Wilson Deese, First Church, Cabot, began a Sunday School in an old house near Mountain Springs. Workers from First Church led in the Mission Sunday School.

On March 3, 1952, First Church voted to enlarge the Mountain Springs Sunday School into a full mission. In July of the same year a concrete block building was erected on the present site. The land was donated by Mr. and Mrs. G. C. Collier. The building, which was erected with mostly donated labor, was dedicated on Sept. 4, 1952.

In November of 1952, the church called Bernard Ford as its first mission pastor. During 1953-54, the mission

operated a bus.

In July, 1957, First Church voted to construct the present building. The State Missions Department assisted by providing a building grant.

In the last 10 years the mission building has been remodeled inside and out. Additions include central heat and air conditioning, new drapes and carpet, the addition of Sunday School rooms, kitchen facilities, the drilling of a well for water, a pastor's study added, and grounds improvement with gravel for parking. The mission has been fully self-supporting for several years.

On May 10, 1973, the mission called Harold Cole who serves as pastor at the present time.

The mission has operated for 22 years, with 10 mission pastors, 2 interim pastors, and under the direction of four pastors from the mother church.

Among those participating in the organizational service were W. T. Byrum, superintendent of missions, Caroline Association; Sam McGloflin who served as interim pastor; Harold O'Bryan, pastor, First Church, Cabot; Wilson Deese, Director of Chaplaincy Ministries for the Arkansas Baptist State Convention; Harold Cole, pastor of the church; and H. L. Lipford, former pastor of First Church, Cabot.

First Church, Hoxie. He was pastor of Plainview Church, Little Rock, for the past three years and eight months, and has served other churches in Texas and Arkansas. He holds the B.A. degree from Ouachita University and the B.D. degree from Southwestern Seminary. He and Mrs. Haltom, the former Mary Ruth McCallum are the parents of three sons and have a granddaughter and a Grandson.

**Charles Eugene Crawley Jr.**, 26, is now serving as pastor of First Church, Marvell. He also has served as pastor of First Church, Palestine and as interim pastor of the Wheatley Church. Crawley holds the B.A. degree in religion from Ouachita University and the M. Div. degree from Southwestern Seminary. He is married to the former Allison McCollum and they are the parents of a son.

## Alumni luncheon set

The Southern Baptist College Alumni will have a luncheon on Thursday, May 9 (Graduation Day) at 12:15 p.m. at the college cafeteria. All SBC alumni are invited to attend.



**LEWIS VISITS NEW ORLEANS SEMINARY** — Roy F. Lewis of the Arkansas Baptist Convention talks with Robert May, Church Work Consultant at New Orleans Seminary, during his visit on the New Orleans campus. Lewis who is secretary of stewardship and assistant to the executive secretary of the Arkansas Baptist Convention, interviewed students near graduation who are interested in serving Southern Baptist Churches in Arkansas.

## Woman's viewpoint T.V. fare disputed

By Iris O'Neal Bowen



Mrs. Bowen

"Children: where are your parents tonight? Are they watching an R-rated movie, lapping up lurid violence? Or, my children, are your parents in the dark living room, spined down in slouch chairs as . . . waves of wasting action wash over their slack-jawed brains?"

So asks Gene Shalit, contributing editor to Ladies Home Journal, in his editorial concerning the ever-growing over-abundance of violence on movie and television screens.

I find myself more and more horrified at the things we watch on T.V., and what is worse, at the nightly fare that is served up for the tender, impressionable minds of young children.

Not long ago, I sat in a home where three little fellows lay in front of the set and watched a "comedy," while parents and guests made conversation.

As my attention was drawn now and then to the screen, I saw an alcoholic

portrayed as an attractive, successful young man, never without a drink in his hand. Provocative, scantily dressed young women pranced about. Murder, speed, intrigue, all of these and more were depicted as normal behavior.

"See how he tilts his glass?" one of the boys observed, admiringly, and repeated the gesture for his friends.

The mother of two of the boys is a fine, well-meaning mother. She sees that the children are well-fed and clothed. They take part in school activities and are well-behaved boys. Why, then, are they allowed to fill their minds with such trash? Why do we, as mothers, not do something about this bad influence on our children? Why not just turn off T.V.?

I think we are afraid of our own kids! They might call us square or old-fashioned, and that is just more than our weak old shoulders can bear!

Mr. Shalit also says we are a sick society with sickening pictures. "Why," he asks, are millions of Americans wallowing in weird movies and glorying in gore?"

Knowing why might help, but will not solve the problem. We must be willing to apply the remedy.

## Revivals

**First Church, Lavaca**, April 1-7; Bill Lewis, evangelist, Norman Lewis, singer; 53 professions of faith. Charles Holcomb is pastor.

**First, Tinsman**, April 1-7; John H. Graves, evangelist, Bill Johnson, song leader; four professions of faith, two by letter, two rededications, one decision to surrender to the ministry.

**Grand Avenue, Hot Springs**, March 24-31; Jack Scott, evangelist, Scott Killingsworth, song leader; 72 professions of faith, 21 by letter. Glenn Riggs is pastor.

**Hughes, First**, March 23-29; Olin Ray, evangelist, Mark Borum, singer; seven professions of faith, one by statement, four by letter. Carroll Evans is pastor.

**Martindale, Little Rock**, March 24-30; Jim Tillman, evangelist; three professions of faith, five for special commitment. Joel Moody is pastor.

**Freeman Heights, Berryville**, March 25-31; Garland Morrison, evangelist, "Red" Johnson, singer, seven for baptism and one by letter. Keith Hamm is pastor.

**Calvary, North Little Rock**, April 7-14; John Finn, evangelist, Larry Williams, music; 34 professions of faith nine by letter. William L. Kreis is pastor.

**First, Heber Springs**, March 24-31; David Miller, evangelist, Don Celoria, music; 20 for baptism, one on statement, 10 by letter. Dana Whitfield is pastor.

**Caledonia, El Dorado**, April 7-10; Gary Taylor, evangelist, Joe Williams, singer; two professions of faith. Hugh Nelson is pastor.

**Second, Searcy**, April 14-21; Tommy Cunningham, evangelist Phillip Russell, music; one profession of faith, two by letter, 40 rededications. Thad Hamilton is pastor.

### Did you know . . .

that before the Cooperative Program, the speakers who were more eloquent and emotional got the larger offerings, regardless of need?

### COMING TO NEW ORLEANS SEMINARY?

Student offers HOUSE TRAILER for sale, 46 x 10, all wood-paneled interior, 1966 model. Two bedrooms, furnished, except for second bedroom. Sofa opens into double bed. Air. Already on seminary lot. Must be sold by May 20. Price \$2,500. Contact Ellis Easterly, 4544 Providence Pl., New Orleans, La. 70126. Phone 504-283-2427. No collect calls, please.



# Ouachita-Southern Advancement Campaign Progress Report

Jim E. Tillman, Director

## Church pledges and contributions through March 31, 1974

### Advance division

Total Advance Churches	119	
Churches Pledging	100	
Churches Contributing (no pledge)	9	
Churches to Take Offerings	2	
Total Churches Responding	111 (93 percent)	
Total Amount Pledged		\$2,337,283.97

### General division

Total General Churches	1060	
Churches Pledging	409	
Churches Contributing (no pledge)	103	
Churches to Take Offerings	25	
Total Churches Responding	537 (51 percent)	
Total Amount Pledged		\$ 677,121.27

### Total church pledges

Churches pledging or contributing 648 (55 percent)

\$3,014,405.24

## SUMMARY FOR MARCH 1974

### New churches contributing (no Pledge)

Church	Association
Jericho	Tri County
Alpena	Boone-Newton
Omaha, New Hope	Boone-Newton
Hon	Buckner
Macedonia #2	Hope
Pleasant Grove	Faulkner
Trinity, Searcy	Calvary
Hill Top Mission	White River
Whiteville	White River

### New church pledging to take offerings

Keiser, FBC Mississippi

### Grand total contribution for March 1974

for Ouachita-Southern Advancement Campaign

\$44,206.57

## Cooperative Program

# Facts about the Annuity Board

The Annuity Board is one of the most successful and least understood of all Southern Baptist agencies.

It is common knowledge among most knowledgeable Southern Baptists that the Sunday School Board operates with the use of Cooperative Program funds; however, it is not generally understood that the Annuity Board does virtually the same thing.

The Annuity Board receives Cooperative Program funds from two sources. The primary source is directly from the Southern Baptist Convention, and the amount has been approximately \$200,000 each year for a number of years.

These funds, however, are not used in the administrative and operating costs of the Annuity Board. Those funds

are used entirely and exclusively for relief work of Southern Baptist ministers and widows.

The other source of Cooperative Program funds comes from the state conventions. Each state convention contributes \$16.67 per month for each person from its state enrolled in the basic retirement plan known as Plan A. Naturally, these funds go directly into the retirement fund and are held in trust for those persons.

The Annuity Board is to be commended for its careful stewardship of retirement funds entrusted to it. It is also to be commended for the way in which its small share of Cooperative Program funds have been used. — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

## Baptist agency can aid in adopting children

"We are interested in adopting a child. Can you help us?"

For couples desiring to adopt an infant, there are two resources in the state of Arkansas. One, the State Family and Children's Services (formerly the Welfare Department) is the only licensed adoption agency in the state. The correct procedure would be for a couple to contact the county welfare office and get the information about an application. All counties do not have an adoption worker, so this service would vary from county to county. The State Family and Children's Services do not charge a fee for adoption. The only cost would be the legal fees at the time the adoption became final.

The other resource for Baptists is the Sellers Baptist Home and Adoption Center in New Orleans. The Home serves the United States. Its present policy is to place babies in homes where the adoptive parents are Southern Baptists, both active members of the same church, the income in the family is adequate to give a child a comfortable and secure life, the adoptive mother is not over 37 years of age, and the father is not over 42 years of age, the medical, physical and emotional condition of the adoptive parents is satisfactory.

The agency attempts to render a high professional service and does its best to insure good placements from the standpoint of the child placed and of the adoptive home. There is a fee for this service. Requests for applications and information should be directed to Mrs. Allegra LaPrairie, Director, 2010 Peniston Street, New Orleans, La. 70115.

If any of our workers can assist you in getting additional information concerning these services, we will be happy to do so. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

### Did you know . . .

the Cooperative Program helps Southern Baptists to be independent, yet interdependent?

## The Southern accent

# Education: with or without values



Dr. Nicholas

An alarming trend holds sway in American education — the attempt to educate our young people without any real attention to values.

The separation of institutions of education from their moral and ethical roots represents an incalculable loss.

The point of Henry David Thoreau's rejoinder to Ralph Waldo Emerson is pertinent here. When Emerson remarked that Harvard College had begun teaching all the branches of learning since its emergence from a church

college to a private college, Thoreau replied, "Yes, it teaches all the branches, but none of the roots."

The growing sentiment in contemporary higher education that good education has nothing to do with good morals constitutes the most colossal fraud in contemporary higher education. At one and the same time, educators extol the ideal of educating the whole man, while completely and deliberately ignoring the moral and ethical values of our culture. What is more essential to the wholeness of man than honesty, decency, integrity, and character?

Dr. Earl McGrath commented on this condition as follows: "In the public colleges and universities, religion is

proscribed as a corporate body, and the faculties of large private institutions have abandoned any concern for the cultivation of values. Indeed some proclaim this traditional purpose of the college as an improper function of higher education." Some colleges contribute more to the moral and spiritual decline of their students than to their upbuilding. In the value vacuum of some college campuses, the students sustain a tragic loss of manners, morals, fineness, politeness, courtesy and sensitivity. Some colleges have seriously misunderstood the purpose of a liberal education concluding that it is not from ignorance the student is to be liberated, but from morality.

Mason Gross, president of an Eastern state university, lamented this contemporary trend as follows: "Information and information retrieval is the order of the day. Want to know a fact? We'll get it for you in a split second. As we're coping with the problems of information retrieval to satisfy our unsatiable appetite for fact, can we also derive a system for value retrieval? As we bring everything so brilliantly to the surface, can we not spare a little time or space to the deep, dark undercurrents of value which give to the superficial brilliance some fundamental meaning. If we fail in this we will produce an epic in civilization in which we will know how to do absolutely everything we want to do, but we won't know why to choose one thing rather than another. We will not have to worry about two cultures because we will have opted for only one. All we will need is a Gibbens to record a decline and fall."

The inculcation of values should be a primary and legitimate concern of every college and university. Still at Oxford, each student is assigned to a moral tutor as well as an academic tutor; and at Cambridge the undergraduate college supervisor is expected to concern himself with the total development of students, not with the academic development alone.

Charles Wesley over 200 years ago defined Christian higher education as "the combination of Bible piety and sound learning." Elton Trueblood recently stated, "The good life is the conjoint life; that is, the life which combines scholarship and piety, learning and Christianity."

It is the opinion of this writer that there is no truly good education which is not Christian, and there is no truly Christian education that does not bear the marks of excellent scholarship.



Bob Taylor (center) looks over Summer Youth Program materials with two conference participants, Milt Loftis (left) and Janie Heffington (right.)

## Summer youth program conference

The Summer youth program conference held on the Ouachita campus April 19-20 was attended by over 50 pastors, youth directors, and summer youth workers. The conference was sponsored by the Church Training Department in cooperation with the Baptist Student Department and Ouachita University.

Bob Taylor of the Church Administration Department at the Baptist Sunday School Board was the conference leader. John Halbert, Baptist Student

Director at Ouachita and Arliss Dickerson, Baptist Student Director at Henderson State, assisted in the conference. The conference dealt with how to plan and conduct the youth program of a church and how to use the summer youth program materials published by the Church Administration Department of the Sunday School Board. These materials are available through the Baptist Book Store and include a pastor's guide, a youth worker's guide and an activities guide for use in planning. —Robert Holley

## 4000 loaves of bread



Dr. Logue

ANNAPOLIS, Md., APRIL 22 — Lunch with 4,000 U.S. Naval Academy midshipmen, in one large dining room in Bancroft Hall, must be the biggest meal I ever attended. Thanks to Jeff Pettit, graduate of Little Rock's Parkview High, I was a

guest for the meal, a pretty good one at that, with each of us making our own submarine sandwich. (Surely at West Point the sandwich deserves a change in name.) Bryan McKinney, another Parkview graduate, was another midshipman I visited earlier in the day.

Dick Bumpass, Baptist Student Director at Annapolis, was at another table with another midshipman, on the "back 40," it seemed in the vast dining area, the largest dining room in the world.

As Dick, who served for seven years as BSU Director at Arkansas State, and I walked across the campus Friday prior to the Maryland BSU Spring Retreat, and then again Monday after the retreat, I was amazed at the number of guys who knew Dick and was grateful at the number whom Dick revealed had been recently converted.

Southern Baptists have had BSU Directors — now called Baptist Campus Ministers — at our academies for ten or more years now, but it was only recently that Dick was given freedom to move about the Naval Academy with ease. Friday he led a Bible Study on campus while George Gagliardi, a talented Nashville musician, who led the retreat music, and I toured the campus. George and I were especially impressed with the chapel where we learned 40 percent of the midshipman still worship. Attendance formerly was required. We were also impressed with the monument giving the mission of the academy: "To develop midshipmen morally..."

Six fellows from USNA were among the 80 students who attended the Maryland retreat. Much smaller than our Arkansas retreat, the Maryland BSU Spring Retreat was none the less a remarkable experience of openness, freedom, and inspiration. Again I learned that students are students anywhere. Unusual features of the retreat were the long periods of silence built into the program and the Saturday night supper of only broth and rice to remind us of the poverty of the world.

Dick is also director at St. John's College in Annapolis, founded in 1696, and the third oldest college in the country.

## Arkansas music festivals — 1974

Arkansas music festivals were attended by record crowds again this year. We reported earlier that the two sections of the Youth Choir Festival, held simultaneously at Immanuel and Baring Cross Churches, exceeded last year's attendance totals by more than 300. The total attendance this year was 1472, compared with 1140 in 1973.

This attendance figure indicates that some excellent work and training is going on in our churches. It was a thrill to see some very large choirs who came at considerable expense, as well as some very small choirs that showed evidence of dedication, determination, and excellent leadership.

Young Musicians Festivals were conducted in five areas on April 6. The festival at Rogers recorded the largest attendance with a total of 428 participating. The other festivals, at Jonesboro First, Pine Bluff Immanuel, Magnolia Central, and Little Rock Geyer Springs, were well attended, also.

This year's total of 1470 in the five Young Musicians' Festivals was 115 more than the total attendance in 1973. We are grateful for this increase in attendance and interest. There were 52 choirs this year, compared to 48 last year. Excellent work was done in each festival and we owe a debt of thanks to each host church and its leadership.

Our very first Handbell Festival was reported earlier, but let us just mention it again. Park Hill in North Little Rock was host to the five registered choirs, plus a guest choir from St. James Methodist Church. With the experience we gained this year, we hope to triple the number of choirs next year.

The Handbell Festival committee includes Nancy Blair, Bob Hatzfeld, Mary

St. John's has a small and limited enrollment of approximately 350. While at the campus, I tried to visit Kay Bishop of Little Rock but missed her. Dick also works at Anne Arundel Community College.

Marcus Rackley, graduate of Hendrix and Golden Gate Seminary and for three years BSU Director at Arkansas Tech, was also at the retreat. If Marcus and Maryland Baptists feel that he should take the vacancy at Towson State College, Arkansas Baptists will have two fine men who, rather than going west, have heard the Lord's call to the east. — Tom Logue, State BSU Director, Student Department, Arkansas Baptist State Convention.

Shambarger, and Charles Butler. This group has already met and laid plans for next year's festival. Leadership, location and music have already been suggested and all this information will be available to you as soon as it is finalized. This will give you plenty of time to secure music and have it ready by March 14-15, next year's festival dates. — Ervin Keathley, Secretary

## Arkansas students get awards at seminary



McKissic

Crossno

FT. WORTH, Tex. — Two Arkansas students were among 13 receiving awards at the annual awards presentation program of Southwestern Seminary April 23.

President Robert E. Naylor presented the awards to Ray E. McKissic of Pine Bluff and Ivan F. Crossno of Ft. Smith.

McKissic received the American Bible Society Award, given to a member of the graduating class who, in the judgment of the faculty of the department of preaching, excels in the public reading of the Bible. McKissic is a graduate of the University of Arkansas.

Crossno was presented the Walter Thomas Conner Memorial Award, given to the member of the graduating class whose work in the department of theology is judged exceptional. Nomination of the student is made by the professors of theology. Crossno is a graduate of John Brown University.

### Did you know . . .

the Cooperative Program is controlled by the vote of the messengers at the Convention?

# Chaplains' Conference planned



Deese

Four sessions are planned for the State Chaplains' Conference, May 13-14. Dr. Myron Madden, Director of the Department of Pastoral Care, Southern Baptist Hospital, New Orleans, La., will deal with the question, "Did You Get the Blessing?" He will speak Monday evening, May 13, and three times Tuesday, May 14 — morning, afternoon, and evening. The conference will be conducted at Camp Paron, about 40 miles west of Little Rock.

The conference is planned for those serving in all areas of chaplaincy ministry. Each of the four sessions will emphasize one of the areas of chaplaincy — military, hospital, industrial and in-

stitutional. Those involved in these ministries are invited and encouraged to attend. There may be others who are involved in a part-time or voluntary chaplaincy who may be interested. As long as space is available, interested persons are invited to request reservations. Contact your Director of Chaplaincy Ministries in the Missions Department.

Worship will be conducted for each of the sessions by Jim Tillman, Director of Ouachita-Southern Advancement Campaign. The worship experience, the lectures by Myron Madden, the sessions with fellow chaplains, will help

us answer the question, "Did You Get the Blessing?" affirmatively. Then each can serve more effectively in fulfillment of the Divine promise, "And the entire world will be blessed because of you." (Gen. 12:3b)

Dr. Madden has published a book, *The Power to Bless*, and another is in the process of being published. He writes a monthly column for *Home Life* magazine. Along with his pastoral care ministry, he also is a member of the faculty of Notre Dame Seminary, New Orleans, La., supervising senior students, and members of the American Association of Pastoral Counselors. — Wilson C. Deese, Director of Chaplaincy Ministries

## The cover



May 2, 1974  
**Arkansas Baptist**  
 NEWSMAGAZINE

## Chaplains' Conference

**Camp Paron**  
**May 13-15, 1974**



Dr. Myron C. Madden

Chaplain and Director  
 Department of Pastoral Care

Southern Baptist Hospital  
 New Orleans, Louisiana



Royal  
 Ambassadors  
 to go  
 camping  
 page 11

Typical activities at Royal Ambassador camps include missions education, hiking, and learning to cook over a campfire.

# Death haunts cornstalk huts in Sub-Sahara Africa

By Carl W. Tiller  
for Baptist Press

The nature of the human distress in the famine belt of Africa, to which the Baptist World Alliance relief program is currently addressing much of its ef-

fort, is vividly revealed in excerpts from a recent letter of a missionary stationed in one of the six countries concerned.

He says: "The babies are dying by the score!

"Yesterday R—found one little section with about seven huts where three babies had died the night before. Today R— and G— found another group of about 15 cornstalk sheds where six had died the day before.

"Naturally this is only a drop in the bucket for there are at least 1,500 of these little brush sheds (where displaced persons from villages farther north are now living).

"We carried eight loads of mothers and babies to the baby clinic today. Many of these babies have measles and other killing diseases. Dr. M— told me that if a baby has not had sufficient protein and gets measles there is just really no hope. Many are just starving to death, or get so weak that when they get flu they die.

"There is cholera here and just south of here, so you see what we dreaded

has arrived. We have been able to get some penicillin and other drugs in Nigeria and N—; these are the only such drugs in town.

"We need 30 tons of grain a week so that each of these people may have about four pounds a week. This is basic to their survival. They must eat. Even if we can get the grain free (from government sources), we will need at least \$1,160 every week to haul it and get it out.

"Even if we wear out a truck in the next six months, it will be money well spent, because it will save lives, a lot of little children and babies included!

Gas here is \$1.26 a gallon. There is no one who has a truck who is willing to carry any grain to any area without the total transportation being paid in advance and in full.

"G— and R— come back every day ready to cry, because things are in such a mess. We have permission from the mayor to do anything we wish; they feel that they have failed to get anything done, and no one can deny that we are in a disaster!"

The famine in the Sahel area is the result of a prolonged drought extending over five or six years. Crops have failed and herds of animals used for food have been decimated. The countries affected are: Chad, Mali, Mauritania, Niger, Senegal and Upper Volta.

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## Foundation

### Making of a will is ancient custom

As early as the time of Abraham, the custom of leaving a will was evident. Jacob blessed his sons and left an inheritance (Gen. 48:22.)

In 705 B.C., King Sennacherib wrote: "I, King of multitudes, King of Assyria, have given gold, ivory, crowns, crystals, a precious stone and a bird's stone unto Essar Haddon, my son, according to my wish."

A will has brought peace of mind to

men from the earliest days, and we can follow the example of those persons who know how to prepare for the unexpected. Your will becomes an "act unto God" when your bequest is left to Christian causes and to promote and support the work of the Kingdom.

You may not be the King of Assyria, but you are just as important in God's sight. You will also be much wiser if you invest your "gold, ivory, and crowns" in the work of the Kingdom of God. The Arkansas Baptist Foundation will assist you in that purpose. — Roy F. Lewis, Acting Executive Director



By C. W. Brockwell Jr.

Something beautiful just happened in my neighborhood. It was so real I could hardly believe it when I saw it. In fact, I had just about given up hope of ever seeing it when to my surprise it actually took place. May I tell you about it?

One sun-splashed afternoon as my wife and I were driving in our neighborhood, we had to stop at a busy intersection. It was an unusually beautiful day so we didn't mind waiting. Now I am glad I did for before our eyes unfolded one of the most meaningful ceremonies I have ever witnessed.

Two young people pulled up in the driveway of a modest house just across the street from where we were sitting. How startled we were to see that they were dressed in wedding clothes — not going-away clothes, mind you — but the real thing! He had on a dark suit and she a full-length, white wedding gown. People just do not do that anymore. Nowadays, newlyweds usually change clothes at church if possible, make a quick dash for their wildly decorated or badly mangled car, and then proceed to be "chased" out of town by well-meaning friends and relatives.

But not this couple. They had escaped all that.

The young groom led the way to the front door and a wave of panic swept over me. Would he seize the opportunity before him? Did he know what to do next? They were so young!

My fears were wasted for he quickly opened the front door, pushed back the screen and gracefully carried his new bride over the threshold. How many times have you been privileged to see that? It was my first and I will never forget it. And neither will they, no matter how their marriage works out.

Thank God for the simple ceremonies of today which unfold as pleasant memories of tomorrow. Thank God for giving two people love for each other again and again. Thank God for home, where we are accepted as we are and encouraged to develop as we should. Thank God for life!

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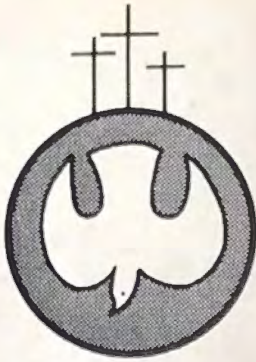
JACK R. TAYLOR

DR. ADRIAN ROGERS

PETER LORD

MANLEY BEASLEY

RONN DUNN



Many men have a wonderful testimony regarding Royal Ambassadors and the contribution the organization has made to their life. We are grateful to those who have sent a written testimony. We especially appreciate the following remarks by John Matthews. —C. H. Seaton, Director



John Matthews

*"Sharing the peace of the Cross and the power of the Spirit"*

#### TESTIMONY

As a boy Royal Ambassadors helped me more than anything else in my life. R.As. showed me how that following Jesus could be a part of my life style and not just a "church thing". We camped out; we saw that missions and missionaries were real; we played ball; and we greatly respected the men who called themselves counselors and gave so much of their time and energy to us boys.

Royal Ambassadors helped me to grow up in many ways. I'll never forget my "leaving home" for the first time on my way to R.A. camp. Those first few days were unbearably lonesome; but when it was time to go home, I wanted to stay another week. I went back for the next four years and loved every minute of it.

R.As. taught me the missionary responsibility of every Christian. It was at R.A. camp that I first surrendered my life to full-time Christian service. And it hasn't rubbed off either.

R.As. taught me teamwork and sportsmanship. Learning how to work together and how a Christian responds - win or lose - were lessons of great value to my life.

On and on I could go. There's no way that I can put a price tag on my Royal Ambassador days, but I know this: the Royal Ambassador program is responsible for much of what God has done in my life, and I am compelled wherever I go to carry the R. A. banner high.

*John Matthews*

John Matthews  
Associate Pastor  
Grand Avenue Baptist Church  
Fort Smith, Arkansas









# Sunday School perfect attenders for first quarter

The following list recognizes Sunday School pupils having a perfect attendance record for the first quarter of 1974. These names, and those to follow in the next issue, were submitted to the Sunday School Department.

**Arkadelphia**, Park Hill — Teresa Brewer, Kaye Conant, Tommy Cupples, Dave Daily, Steve Dailey, Clark Easter, John Patterson

**Ashdown**, First — Thomas Barnes, Timothy Barnes, Brian Sellers, Steve Swilley, Bailey Center, Warren Ward, Jerry Duke, Janice Hile

Hicks — Jeff Smith, Monica Welch, Ricky Brown, Kelly Brown, Sue Crawford, Paul Burks, Rhonda Cash

**Augusta**, First — Tommy Hyde, Teresa Ray

**Bald Knob**, Central — Christy Boyce, Jetta Lagrove, Laura Kircher, Craig Patterson, David Grey, Patty Richards, Vicki Patterson, Anneda Wallace, Frankie Hathaway, Randy Byrd, Todd Swear, Dale Reed, Tanya Davis, Terry Davis, Anthony Burleson

**Beebe**, First — Bobby Craig, Kim Kelly, Shawn Pruitt, John Cates, Nancy Cates, Kyle Pruitt

**Batesville**, Calvary — Rex Knight, Christopher Allen, Deanna Woodyard, Carey Lamp-ton, Robin Lewis, Melody Williams, Danny McCuin, David Ford, Michele Riley, Charles Allen, Alan Cockrill, Nicky Melton, Regina Baker, Carla Downing, Cathy Pierce, Laura Presley, Randy Luster, Greg Pierce, Salina Lovell, Denise Hedges, Malinda Wyatt, Bobby Hoggard, Nathan Knight, Scott Lewis, Karen Baker, Sandra Presley, Wade Luster

**Belleville**, Grace Memorial — Vicki Kirkwood

**Bentonville**, Mason Valley — Maelinda Hulet, Steve Mosher, Le'Ann Easley, Dean Wilson

**Blytheville**, First — Frankie Payne, Connie Payne, Eddie Payne, Mike Ball, Donna Turnage, Chester Caldwell, Lisa Wyatt, Obrey Wyatt, Dean Greer, Sondra Lewis, Avis Adams, Timothy Sullivan, Mark Buchanan, Shonette Turnage

**Bruno**, Bruno — Thomas Hill, James Off-  
backer, Wade Cothran

**Cabot**, First — Kyle Pickard, Kristie Pickard, Brian Luder, Tracy Gills, Robert Steven Waters, Wanda Batten, Rachel Melton, Ted Mitchell, Steve Gills, Bobby Nevin, Daniel Polantz, Toney Waters, Janice Womack, Lisa Wood, Amy Baker, James Brockway, Donald Brockway, Johnnie Baker, Molly Batten, Nina Marshall, Angela Mitchell, Terri Nevin, Ellen Sheppard, Yvonne Spence

Zion Hill — Sheila Haywood, Shari Har-  
bour, Lisa Phillips, Jamie Driskill, Christi Harbour

**Calion**, First — Kelly Clawson, Dimple Goodwin, Sue West, Mary Clawson, Rachelle Clawson, Bubba West, Ruby Hudson, Roxie Harris, Charlie West, Jesse West, John Hud-  
son, Carolyn West, David Daniels, Tammi Harris, Suzanne Walker, Leanne Hudson, Elane Parker, Mark Staples, David West

**Clarksville**, First — Carolyn Demore, Brad Frazier, Gina Frazier, Caroline Grant, Patti Grant, Charlie Howard, Bobby Phillips, Bruce Phillips, Lisa Schmatijien, Gary Usery

Union Grove — Pamela Bishop, Bobby Brazil, Debbie Douglas, Denise Douglas,

Jackie Fowler, Jay Heaslet, Mark Douglas, Larry Kasper, Todd Sparks, John Williams, Colleen Cook, Debaroh Tipton, Brian Tipton, Letha Lancer, Kevin Sparks, Scott Bishop, Vanessa Hardgrove, Melony Tipton

**Crossett**, Mt. Olive — Terri Anthony, Pam Barnett, Charlie Cummins, Edie Dumas, Miki Gardner, Wendy Gardner, Shelly Harris, Brad Harville, Steve Haygood, Gina Jordan, Johnny Jordan, Dee Morgan, Denise Smith, Paul McClain, Lynn Savage, Sharon Taylor

Temple — Clay Courson, Dennis Jenkins, Darren Easterly, Sonya Courson, Danna Dean, Glenda Rice

**Damascus**, South Side — Ricky Griffith, Tanya Thomas, Theresa Thomas, Mary Cossey

**Dermott**, Dermott — Joey Baugh, Layne Baugh, Donald Bullock, Paul Cheatham, Russell Cheatham, Brent Garvin, Scott Garvin, Leslie Bullock, Frankie Gibson, Michael Laster, Dee Ann Layton, Robin Stone, Tracy Sadler, Kay Spoonamore, John Spoonamore, Brian Smith, Anna Smith

**DeWitt**, Northside Mission — Carla Carr, Sabrina Carr, Cindy Hudson, Rickey Hudson, Jerry Hudson, Brian Kirchoff, Lisa Oswalt

**Dover**, First — Tonya Ballard, Eddie Race, Wilson Race

**Dumas**, First — Paul Fleming, Scott Wil-  
liams, Shary Widmer, Jeffery Poole, Glenn Deweese

**El Dorado**, Immanuel — Kim Gober, Pattie Patterson, Christine Roberson, Lance Ogle, Mark Taylor, Kimberly Walker, Honey Pat-  
terson, Diane Wood

Marrable Hill — Shane Reeves

Parkview — Nancy Roberson, Larry Harri-  
son, Chris Johnson, Paul Smith, Freda Smith, Julia Hurst, Jimmy Harber, Mike Harber, Joe Roberson, Amy Harber, Joyce Smith

West Side — John Hay, Marsha Griffith, Buddy McGough, Cathy Blann, Barbara Humble, Glennie Pope, Gary Ogden, Warner Muchison, Jimmy Griddith, Dwayne Houl-  
dridge

**Ft. Smith**, East Side — Kimberly Lilly, Leslie Spradling, Sandi Sloat, Dennis Wilkins

Grand Avenue — Michelle King, Lucinda Glover, Tod Williamson, Terri Snow, Donna Donaldson, Amy Casalman, Kathy Swink, James Ross, Jerry Bridges, Rhonda Sweet, Michael Young, Sally Solly, Canzada Glover, Jill Graper, Billy Nuckolls, Starlett Yarberry, Paula Barr, Sami Welch, Lisa Bishop, Derek Dishner, Daniel Swink, James Young, Dwight Smith, Gary Goodman, Doug Little, Sonia Surratt, Donna Nuckolls, Jeff Moore, James Hoffman, Amy Northum, Sherry Whitten, Darrell Dishner, Carl King, Randy Garner, Greg Griffith, Terry Casalman, Tammie Snow

Immanuel — Tracy Armbruster, Glenn Rosett, Vickie Thies, Jay Sorrells, Dana Post, Emma Ware, Mary Whitfield

Trinity — Kevin Robinson, Kirk Freemayer, Denise Rogers, Timmy Watts, David Beam, Becky Robinson, Kelly Freemayer, Garland Watts, Debbie Bean, Paula Wofford

**Gentry**, First — Tamera Sitton, Sharon Lyons, Araminta Cripps, Vester Cripps, Karen Sitton

**Hamburg**, Gardner — Linda Christie, Elaine Christie, Carol Wardlaw, Rhonda Ralph, Steven Shields, Stari White, Marie White, Mary White, John Ricks, James Wardlaw, Gary Graves, Dian Ricks, Chuck White, Shel-

ley White, Missy McCrory, Kim Martin, Melissa Cox, Kevin Graves, David Allison, Nick Martin, Janice Graves, Johnny McMurry, Joy Martin, Freddie Martin, Dean Nelson, Katherine Warlaw, Randolph Allen, Myrtle Nutter, Bill Ralph, Ervin Turner, Ora Turner, Sheila Nelson, Bryant Nelson

**Hampton**, First — Monica Oliver, Tracey Payne, Brian Nutt, Tom Hartley

**Harrison**, Bear Creek — Connie Bailey, Jeanne Chaney, O. D. Chaney, Johnny Clay-  
born, Stanley Clayborn, Sheryl Crawford

First — Bobby Doshier, Sarah Hudson, Tom Langston, John Luallen, Mike Luallen, Julie Wilson

**Hartford**, First — Lynette Barnes, Rhonda Hoopengartner, Nancy Hoopengartner, Jodi Magenini, Lisa Bassinger

**Havana**, First — Bridget Torbitt

**Horatio**, First — Brian Armer, Randy Bishop, Thomas Cantell, Ned Hendrix, Bill Bishop, Kevin Leverett, Sheri Bishop, Liz Hendrix, Gina Leverett, Paul Hendrix

**Humnoke**, First — Mathew Carter, Shan-  
non Hovis, Bobby Ables, Carl Ables, Bob Isbell, Jeff Isbell, Phill Isbell, Bruce Selvog, David Lingo, Jeff Lingo, Ronnie Morgan, Steve Slevog

**Hunter**, First — Mark Files, Cliff Files, Leigh Files, Mike Medford, Mike Morris, Sissy Morris, Jana Watson, Debbie Watson, Mora Stafford, Mike Tallant

**Jacksonville**, Bayou Meto — Tanya Car-  
mical, Elizabeth Gilson, Krisdee Sims, Steven Hammond, Sheri James, Kenny Smith, Vicki Herring, Ruth Mantooth, Pamela Whitt

Chapel Hill — Jennifer Lawson, Valerie Lawson

Marshall Road — Lori Edwards, Lori Lytton, Mark Winkler, Lisa Watson, Steve Johnson, Chuck Powell, Howard White, Ralph Gourley, Lisa Edwards, Bryan Frankenberg, Dora Manley, Bill Myers, Ricky Franken-  
berry, Susan Chandler, Sharon Gourley, Russell Myers, Larry Johnson

**Johnson**, Johnson — Danny Brown, John Threet, LaDonna Hendrix, Terry Hendrix, Mike Threet, Scott Hendrix

**Jonesboro**, Clark's Chapel — Greg Graf-  
tenreed, Michael Lyerly, Mark Graftenreed, Janet Graftenreed, Monty Lyerly, Murray Lyerly

**Lake City**, Bowman — Kerry Qualls, Kelly Qualls, Vick Qualls, Mitchell Qualls, Mark DeWitt, Mary DeWitt, Donna Ragsdale, Steve Simpson, Kelly Varner, Sheila Hensley

**Lewisville**, Piney Grove — Veronica Powell, Laura Powell, Terri Boggs, David Smith, Resa Boggs, Carla Stewart, Janissa Smith, Windy Powell, Kevin Stewart, Jeff Kindricks, Barry Ivers, Darrell Boggs, Carol Powell

**Little Rock**, Archview — Carla Duggan, Becca Farmer, Betty Lavender, Kristi Mul-  
lenax, Dana Moore, Tracy Moore, Brian Brown, Timmy Dortch, Eddie Hill, Terry Clark, Ellen Ramsey, Lynn Eanes, Kirk Brown, Mike Moore, Juanette Duggan

Barnett Memorial — Layne Weeks, Aman-  
da Koller, Kerrie Weeks, Lisa Cole, Carol Koller, Karla Red, Doug Weeks

Crystal Hill — Beverly Shepard, Mike Ham-  
mett, Al Brucks, Kebin Courtney

# Demons

(From page 24)

16-year-old girl suffering from cramps was considered as a demoniac.

After eight weeks of exorcism, Jesuits expelled 12,652 living demons, which her grandmother kept in the form of flies in glass jars!

The Roman Catholic Church took rather decisive steps to control exorcism in 1614.

In the *Roman Ritual*, issued in 1614 under Paul V, the following rules for exorcism appear: "First of all, he should not easily believe that anyone is possessed by a demon, but let him know the signs whereby a possessed person can be distinguished from those who suffer from black bile (melancholy) or some disease. Now the signs of a possessing demon are: the speaking of many words or the understanding of a speaker in an unknown tongue; the revealing of distant and occult things; the manifestation of powers beyond the nature of one's age or condition; and other things of this sort, which when several occur together are all the more decisive indications."

This precaution greatly diminished the practice of exorcism.

It was not until 1917 that exorcism was restricted to priests who had gained episcopal permission.

The movie "The Exorcist" has heightened the controversy about exorcism in the Roman Catholic Church.

Some scholars such as Sudbrack suggest that demon possession can best be interpreted in terms of a primitive mind-set. The eminent theologian, Karl Rahner, holds out for genuine possession in rare cases.

He agrees that it is difficult to distinguish between mental illness, parapsychological faculties and demon possession. In some cases both psychological help and exorcism should be utilized.

Rahner is opposed, however, to exorcism as a theatrical ritual in which demons as well as God are addressed.

Rahner apparently accepts the idea that ceremonial exorcism can act effectively on a sick man's subconsciousness.

Debate continues on dangers of premature exorcism. Sudbrack suggests that the practice of exorcism has in

the past caused many medical precautions and treatments to be neglected.

Many main-line Catholics urge continuation of exorcism if demands of the *Roman Ritual* in making certain of the demoniac nature of the affliction are met.

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Discussion groups following dinner.

**BREAKFAST** ..... 7 - 8:30 a.m. Saturday

**BIBLE STUDY** ..... 9 a.m.

Bill Elder, Assistant Professor of Religion

**"OUACHITA: A REVIEW"** ..... 9:45 a.m.

Dr. Daniel R. Grant, OBU President  
Discussion

**CONCLUDING WORSHIP SERVICE** ..... 11 a.m.

Dr. James Landes, a Ouachita Graduate  
and Executive Secretary of the Baptist General Convention of Texas

\* **OPTION:** Women meet from 4 - 5 p.m. Friday with Dean of Women  
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Dr. Ben M. Elrod, "Ouachita Weekend for Laymen"  
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\_\_\_\_\_ Number of reservations for breakfast Saturday, May 18

\_\_\_\_\_ Number of reservations for lunch Saturday, May 18

\$ \_\_\_\_\_ Amount enclosed @ \$20 per person

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\$ \_\_\_\_\_ Total amount enclosed

Please return by Friday, May 10, 1974

# Varied responses to the gospel

By Vester E. Wolber  
Ouachita University

International

May 5, 1974

Acts 17; 1-5; 8-18

The gospel which Paul carried into Europe was clothed with authority and was directed toward people who were free. Preaching generated a direct confrontation between human freedom and divine authority, in which face-off a crisis was generated in the human personality. The person, thus confronted by the gospel, was left free to respond as he chose. There were, however, two serious limitations placed on his freedom: he could not evade the issue, and he could not escape the consequences of his decision.

In this lesson we are to catalogue the issues and note the various responses to those issues in Thessalonica, Berea, and Athens.

### The Person of Christ

At Thessalonica (1-9) the apostle began his work at the Jewish synagogue where he preached on three successive Sabbaths before being driven out. He reasoned with the people from the Scriptures and showed (a) that Christ must suffer and be raised out of death, and (b) that Jesus was that Christ. Thus, the specific issue in Thessalonica was the person of Christ.

The declaration that Jesus was the Christ brought contrasting responses and divided the community. Some Jews, many Greeks, and not a few prominent women believed and joined with Paul and Silas. On the other hand, Jewish leaders were inflamed with jealousy which drove them to violence and perjury. It was with them as is often the case when people are more attached to their religious prejudices than they are to a fresh word from the Lord: they enlisted ruffians, formulated a mob, and started a riot. When they couldn't find Paul and Silas, they laid hold on his host whom they dragged before the city officials, with whom they filed false charges against the Christian leaders.

At Thessalonica, as elsewhere in the days of Paul, synagogue leaders were the first to oppose and reject Paul's gospel. They were moved with religious jealousy — that's the worst kind — and created a riot that put city hall in a turmoil. The significant fact, however, is that God did not interfere with the freedom of these men to make bad choices. The awesome responsibility of being a human being is that one can will to choose wrong and be bad — and there's no one to stop him.

### Authority of Scripture

At Berea (17:10-15) Paul again began

his work at the synagogue, but this time he got a better reception. Luke says the people in Berea were of a better quality than those in Thessalonica, and the record of events there confirms his judgment. They were open-minded truth-seekers who welcomed the preaching of the evangelist; while, of equal importance, they were not gullible: they searched the scriptures day by day to see if Paul was speaking truth. Since the Jews in Berea were civil, intelligent Bible-readers, it seems not strange that many of them believed. Also Greek men and women of high standing in the social order responded favorably to the gospel.

When the gospel makes inroads into one's interests, he may not be content to reject, but may go on to oppose. When those who rejected the gospel in Thessalonica heard of his work in Berea, they proceeded to stir up and incite the masses and infuse them with hostility. Paul left.

### Implications of the resurrection

In Athens (17:16-34) the apostle broadened his contacts by moving into the market place where he witnessed to whomever, including Epicurean and Stoic philosophers. Their interest in Paul and his message was solely academic in that they made Paul's religion the object of their thought and never allowed the implications of his message bear upon their hearts: Therefore, the Athenian campaign was very unfruitful — so much so that Luke does not again mention the city in his journals which record three more journeys through the area.

The central theme of Paul's witnessing in Athens was the resurrection of Jesus which corroborates his claim to authority. His ministry in Athens achieved little because the citizens there never seriously considered the truthfulness of the Christian message: they were content to make the resurrection doctrine into an academic plaything. The Christian gospel must be examined intellectually, but it cannot be correctly understood when studied in a detached, impersonal, objective manner in the same way that a piece of moon rock would be examined by a chemist.

Some people give an emotional response to the gospel, and look for emo-

tional elements in evaluating the genuineness of one's profession of faith; Others make an intellectual response, and look for intellectual elements in evaluating a profession. While both the intellectual and the emotional are valid elements, the determining human factor in the Christian experience is the will — that decision-making office of the human soul. An intellectual input must precede and prepare for a willful decision, and an emotional reaction normally follows after it, but neither the intellectual nor the emotional can be equated with conversion which is essentially volitional.

There are many varieties of the conversion experience, but the genuine ones follow willful repentance and willful belief.



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## Regard for one another

By John M. Basinger, Minister of Family Care  
Central Church, Jonesboro

As the third of a series on "Person and Family" this week's study reveals how harmony may be maintained in the family by scriptural regard of interpersonal relations of its members. Consider the need for this study now when one third of our marriages are ending in divorce, and how timely the study — the first day of "Home Week." Let us pray that a prayerful study may result in saving some homes.

### Regarding marital sex relations (1 Cor. 7:2-5)

Paul is not here suggesting that sexual relations of husband and wife are the chief purposes of marriage and ignoring the higher motives of love and family. In fact, these can not be separated in the Christian marriage. Paul seems to be replying to a definite request referred to in verse 1. Nor is he condemning marriage by verse 1b, (upon which he elaborates in vs. 25-40.) Nor is he recommending marriage as merely an escape from fornication. Paul was in complete agreement with God's plan of marriage and his blessings upon it (Gen. 1:28.) He also said, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4.) In verse 2 he is stressing monogomy and no divorce — one spouse for life. The verbs "have" in verse 2, "let — render" in verse 3, and "defraud not" and "come together again" in verse 5 are present imperative progressive. They suggest a command and continuance. The pronoun "own" (v. 2) makes the marriage vow, "keep thee only unto me so long as we both shall live" more sacred and binding.

The disgusting sex activities connected with pagan worship in Corinth in Paul's day was probably responsible for the idea that all sex was vile. The pleasure of physical sex relation is a gift of God second only to life for only He could give them. Properly exercised, (which is only by married couples) it consummates marriage, is the climax of true love, and the source of joyfully anticipated new life which is proudly accepted by parents, grandparents and the community. Marital sex is God's plan for procreation and — we have no cause not to believe — for wholesome physical gratification.

Paul stresses marital sex as duties both positively: Let the husband and wife give conjugal rights to each other (v. 3, RSV), and negatively: "Deprive" — defraud — not (v. 5 KJV); "Do not refuse" (RSV) one another. Paul further

implies the importance of marital sex in verse 4. Neither has power (exousiazei — power because of the nature of the body) of the body for neither can get natural complete sexual satisfaction by himself or herself. God made us that way.

In verse 5 Paul advises moderation (but not elimination or termination, lest Satan tempt. As he in Eden, he still has "snakes in the grass." He advises mutual consent. "Haste makes waste." Many marriages have been broken during the honeymoon because the admonition in verse 5 was not observed; others have continued happy. However, a happy sex life welds the couple, "and they shall be one flesh", and the happiness overflow into every area of married life. Above all, Paul urges time for prayer. "They who pray together, stay together", might be a fitting slogan for Paul's verse 5. In no part of married life is prayer, love, understanding and adjustment more important than in its sexual activity.

### Regarding love in family relations (1 Cor. 13:4-7; Col. 3:18-21; 1 Peter 3:7)

Though Paul's letters are to the churches, the focal passages are for the family units. The first institution was the family, for God saw "it was not good that man be alone" and he established the family. Our churches, our communities and our nation are comprised of family units. As our families operate on scriptural basis — to the extent they do, shall our larger units be properly adjusted and effective.

In his letter to Corinth Paul was using the highest expression of love (agape) — Christian love, giving, unselfish love. "God so loved that he gave his son." Greater love had no man than Christ — that he lay down his life for a friend. Love woos a couple together, then joins their hearts in marriage.

Let us apply Paul's characteristics of love (Cor. 13:4-7) to his family admonitions (Col. 3:18-21.)

"Husbands love your wives and be not bitter against them." (v. 19.) (See Eph. 5:25.) Provoke not your children to wrath. No man ever yet hated his own flesh, and both wife and children are both part of the husband. Yet love goes farther for "Love vaunteth not itself" (1 Cor. 13:4), "doth not behave itself unseemly," "seeketh not its own"

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

### Life and Work

May 5, 1974

1 Cor. 7:2-5, 13:4-7

Col. 3:18-21

1 Pet. 3:7

and "is not easily provoked." (v. 5.) By this love, husbands, you will "dwell with your wives according to knowledge (with better understanding), give honor unto them, and your prayers will not be hindered." (1 Pet. 3:7.) Love has no place for tyranny!

"Wives, submit yourselves unto your own husbands as it is fit in the Lord." (Col. 3:18.) (See also Eph. 5:22-24.) Notice the admonition is to a husband (for he loves and honors his wife.) (Can you find an instance in scripture where a husband commanded his wife? Were all husbands considerate — or all wives obedient?) It is "fit in the Lord," for it is his plan. The husband is head of the wife (home) as Christ is head of the Church (Eph. 5:23.) Someone must be the leader of any organization. This does not make them unequal for both were created for specific but different functions. The Christian wife's love "suffereth long", — "envieth not", — "is not easily provoked", — "but rejoiceth in the truth" — that her husband is head of the home as Christ is of the church. (1 Cor. 13:4-6; Eph. 5:23.)

"Children, obey your parents in all things, for this is well-pleasing unto the Lord" (Col. 3:20. See Eph. 6:1-3.) Your love should "not be easily provoked" (1 Cor. 13:5.) The admonition assumes that the parents are agreed on that to be obeyed and that it pleases the Lord. "This is the first commandment with a promise" (Eph. 6:2) and has proven to "be well" in many ways with all who have, by keeping it, learned the important lesson of life — to respect authority.

Any family possessing and practicing "love that suffers long and is kind", that "beareth all things", "believeth all things" (not gullible, of course), "hopeth all things" and "endureth all things", and prays through their problems, is most likely to receive all things for a happy family.

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April 21, 1974		Church	Ch.			
Sunday	School	Training	adds.			
		Kingston, First	64		34	
		Lavaca, First	330		136	
		Lexa	145		73	
		Little Rock				
		Crystal Hill	141		47	
		Geyer Springs	628		192	2
		Life Line	502		104	1
		Martindale	102		57	
		Shady Grove	92		64	4
		Woodlawn	92			
		Magnolia, Central	632		184	3
		Manila, Westside	135		64	
		Monticello				
		First	298		67	1
		Second	281		117	3
		Murfreesboro, First	137		60	
		North Little Rock				
		Calvary	422		108	3
		Gravel Ridge	195		79	6
		Levy	355		108	
		Park Hill	711			
		Paragould				
		Calvary	198		137	
		East Side	176		101	
		First	419		127	
		Paris, First	375		80	1
		Pine Bluff				
		Centennial	171		68	
		First	604		95	3
		Green Meadows	62		38	
		Second	141		53	
		Prairie Grove, First	161		74	
		Rogers, First	550			1
		Russellville				
		First	515			3
		Kelley Heights	36		21	
		Second	160		59	2
		Sheridan, First	220		109	3
		Springdale				
		Berry Street	127		63	
		Caudle Avenue	136		45	2
		Elmdale	320		75	
		First	1103			5
		Oak Grove	75		19	1
		Van Buren, First	532		159	4
		Mission	36			
		Vandervoort, First	57			1
		Warren, Westside	57		29	
		West Helena				
		Second	191		105	2
		West Helena Church	283		69	
		Wooster, First	115		87	
		Church				
		Alexander, First	73	41		
		Alma, First	378	75	3	
		Alpena	103	29		
		Augusta, Grace	82	47	5	
		Beirne, First	52	21		
		Bentonville				
		First	259			
		Mason Valley	100	53		
		Berryville				
		First	158	49		
		Freeman Heights	131	57		
		Rock Springs	80	54		
		Camden, First	439	96	8	
		Concord, First	90	24		
		Conway, Second	298	60		
		Crossett				
		First	507	178	3	
		Mt. Olive	394	213	5	
		El Dorado				
		Caledonia	36	19	2	
		Trinity	144	45	1	
		Ft. Smith				
		First	1247	340	7	
		Grand Avenue	814	320	6	
		Moffett Mission	24			
		Trinity	164	58	1	
		Windsor	764	205	2	
		Garfield, First	65	31	1	
		Gentry, First	187	72	3	
		Grandview	107	67		
		Greenwood, First	361	110		
		Hampton, First	135	69	3	
		Hardy, First	126	53	3	
		Harrison				
		Eagle Heights	327	146		
		Woodland Heights	90	34	3	
		Helena, First	245	125	1	
		Hope				
		Calvary	175	89	2	
		First	433	114	8	
		Hot Springs				
		Grand Avenue	388	183	5	
		Leonard Street	72	57		
		Park Place	325	93		
		Hughes, First	178	58		
		Jacksonville				
		First	361	66	2	
		Marshall Road	256	120	9	
		Jonesboro, Nettleton	236	102		

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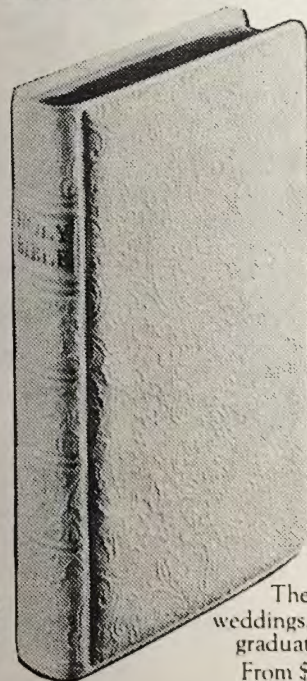
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In order to understand contemporary developments, it is important to see the evolution of exorcism and its various rites and practices.

Exorcism grew out of New Testament accounts of statements of Jesus, "In My name shall they cast out devils" (Luke 9:1, 10:17.)

From 100 until 250 A.D. both lay Christians and members of the clergy practiced exorcism.

Justin Martyr describes this practice in the second century in his *Apology*: "For many of our Christian men exorcized numberless demoniacs throughout the whole world and in the city of Rome in the name of Jesus Christ."

The practice seemed to have been rather simple with merely a litany, prayers and laying on of hands.

About 250 A.D. Eusebius states that the office of exorcism was the third of four minor orders in the church.

One function of the exorcist related to development of infant baptism and the developing dogma of original sin.

Exorcism removed the impediment to grace resulting from effects or original sin. Furthermore, the whole world was seen as being under the power of the devil.

Givry suggests that in those early centuries it was taught that a child entered the world under auspices of a demon. A voluntary renunciation of the devil was required of a candidate for baptism.

When infants were baptized, renunciation was undertaken by sponsors on their behalf. The pre-baptismal exorcism ceremony included a command "Come out of him, thou unclean spirit!"

Books are available giving exorcism sentences used by such notables as Ambrose and Cyprian.

Hippolytus gives examples of certain older people who were conspicuously unclean and needed special exorcism before baptism.

These included prostitutes, perverts, eunuchs, magicians and diviners. The bishop himself performed exorcisms for them.

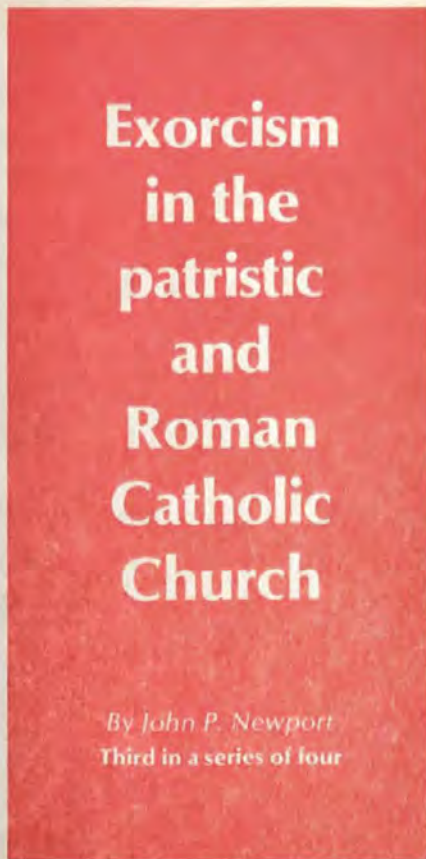
Waterless places are spoken of in the gospel of Matthew (12:43) as an unsatisfactory abode for demons when they have been driven out of a man.

It was generally thought that water was the demon's element. Consequently the Christian church began quite early — about 150 A.D. — to have a blessing or exorcism of the water that was to be used for baptism.

Neoplatonist philosophy influenced Greek theologians to teach that demons had spiritual bodies made of air.

This is perhaps related to the practice of opening the ears with the command "Effeta" (be opened) during an exorcism.

The idea of a demon having an air body also throws light on certain witch-



craft practices.

A suspected witch was oftentimes thrown into deep water. If she floated, a demon in the form of air, was proved to be still in her. If she sank, she was free of demons. In either case, the result was hopeless.

Athanasius tells of demons physically assaulting St. Anthony with lashes and in the form of beasts and reptiles.

It was this sort of tradition that was to keep alive notions of possession that survived up to the present time.

By the 13th century, the theory that angels have no body had largely won the theological field. This was primarily accomplished by Thomas Aquinas.

According to Aquinas, demons were pure spirits and had intellects superior to man's, even though they had fallen from grace.

They could not, however, do anything against man without permission of God, and God never allows temptation to exceed a person's powers of resistance.

Thomas Aquinas followed Augustine in teaching that demons manipulate internal body fluids in order to activate sense appetites.

Besides tampering with imagination, demons can also interfere with external sensations by their movement of body fluids and can arouse emotions to anger, lust or other vicious passions.

For Aquinas, possession implies a more continuous demonic presence

than temptation. The devil can actually inhabit the body.

At the height of witchcraft trials, numerous anthologies of rites for exorcisms were published.

In 1627, a 1232-page *Thesaurus of Exorcism* was published. This *Thesaurus* included exorcisms for nearly all possible eventualities: an exorcism against a demon vexing a house, exorcisms against the drying up of cows, noxious pests (such as caterpillars and locusts), various sicknesses (including stomach-aches and belly pains).

There were even exorcisms for worn-out husbands reduced to regrettable impotence by the malice of Satan.

Devotional usages such as the sign of the cross, holy water, rosaries and St. Benedict badges were developed as every-day exorcisms for repelling demons.

Oftentimes the sign of the cross was made over the mouth in yawning so that no evil spirit would dare enter.

In Europe, demon possession took the form of major group epidemics. One hysterical nun would rapidly infect the whole nunnery.

The most famous of all cases of possession, the epidemic in 1634 in Loudon, France, was made famous by Aldous Huxley.

The Mother Superior displayed classical symptoms of possession. Father Urbain Grandier, foe of Cardinal Richelieu, was accused of bewitching nuns and burned. Hysteria continued after his execution and spread to other convents.

A well-known case of individual possession occurred in Vienna in 1583. A

## See Demons

(on page 19)

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