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May 9, 1974

Arkansas Baptist State Convention

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Raising children
with church experiences
Mother's Day 1974

May 9, 1974

Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

Patty Hearst, women's lib, and Mother's Day



Dr. Grant

I doubt if it is fair to speculate from afar on the meaning of the sad story of the kidnapping of Patty Hearst, daughter of Mr. and Mrs. Randolph A. Hearst. In spite of the mountains of news stories and millions of words printed and broadcast about the life of this young girl and her parents, and of the mysterious "Symbionese Liberation Army," far too many questions remain unanswered.

Two or three seemingly insignificant facts showed up in one of the stories I read some time after the kidnapping and, at the risk of making a hasty moral judgment, I would suggest that parents and children both need to consider their meaning.

For example, one story finally reported that 20-year-old Patty, at the time of the kidnapping, was living with a man without benefit of marriage, and had been for a year and a half. The story added that she and the man used marijuana from time to time but that wine was their real interest and that they had recently been trying to learn more about the different vintage wines.

One other item in the many news stories about the Hearst family is that Mrs. Hearst employed many governesses to assist in the rearing of Patty, and that some seemed to do well in this job while others did not.

These seemingly miscellaneous items take on special meaning in these days of women's lib, but especially just before Mother's Day. It is so easy to speculate on what the difference might have been in the character development of Patty Hearst without the succession of governesses in her life. I cannot help but wonder what it was that led her to ignore the Christian view of sex and marriage. Apparently she discovered that there was only a short step from the value-free liberation view of sex to the Symbionese Liberation views on bank robberies, kidnappings, murder, and other freewheeling antisocial activities.

I never cease to be amazed that those who accept the *Playboy Magazine* morality cannot see the connection between that kind of violation of the dignity and worth of a human being, and the more obvious kinds of violation, like kidnapping and murder. I continue to be grateful for a mother who said no to me many times, in love to be sure, but unmistakably no. I am grateful also that it was unmistakable mother and not a proxy mother known as a governess. I do not claim to have all of the answers to the contemporary women's lib debate, but I have not yet heard of any very good substitute for the good mother. — Daniel R. Grant, President, Ouachita Baptist University

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Christian Motherhood will be honored in Baptist churches as Americans observe Mother's Day this Sunday. On the subject of mothers, see also "One layman's opinion" on this page, and "Woman's viewpoint" on page 10.

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The last in a series of four articles on demons and exorcism presents some of the author's conclusions on the subject.

Arkansas Baptist

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A pastor and church working together



Editor Sneed

Recently, we heard our Convention president, Don Moore, speak to the Ministerial Association at Ouachita University, Arkadelphia. He brought one of the best and most practical addresses to the young preachers that we have heard. He emphasized the importance of a good first pastorate. He said that attitudes developed there would influence a man's future ministry. But this suggests a question:

"What kind of things produce harmony in the pastor-member relationship?"

Like the husband-wife relationship, it must begin with love and trust. Some time ago, the chairman of a pulpit committee was heard to say "Since we can't do any better, we'll take this man for our pastor." As one would guess, the relationship was less than satisfactory.

A preacher and the members should love each other. This relationship should start with the assurance that a given man is God's choice for a specific church at a given time. Inevitably there will be some hurts, problems, and frustrations. These can, in large measure, be overcome by following the admonition of Jesus as he said "Thou shalt love thy neighbor as thyself." (Matt. 22:39.)

Obviously, the contrast of trust is suspicion. If either the members or the pastor distrust the other, failure will follow. The ministry of a congregation is reliant upon a freedom to spread the gospel. Suspicion will destroy this important freedom.

It is apparent, also, that where true love prevails there will be forgiveness. Both members and pastors will make mistakes, but love will offer new opportunities.

Another important ingredient in the pastor-church relationship is openness. Occasionally, church leaders, both lay people and preachers, will have the attitude that only a few are entitled to have certain information. Informed people more often become involved in the full work of the church. Really, since every member is equal, all have the right to information. The normal reaction to withheld information is to believe that someone is dishonest. Such feelings will greatly hamper the Lord's work.

Both the pastor and church members must be flexible. Sometimes someone will say "This is the way my granddad did this, and this is the only way it can be done." While the gospel remains the same, there is nothing sacred about a particular method. It well may be that there are many ways to accomplish the same result. So long as the goal is achieved, the methodology and the one who proposed the idea are unimportant.

Everyone should readily admit their limitations. Not all can run the four-minute mile. In like manner, some members of the church will be able to accomplish one task while others will be able to do another. None should be disheartened because he can not do everything. Within a congregation, however, there will be enough talent to accomplish most tasks.

Most of all, there must be a desire to work together. When a pastor and a congregation are functioning as one, great things will be accomplished for God.

Guest editorial

Growing in the Christian life

Every sincere Christian wants to grow in the Christian life. This is the natural attitude and what God has planned. After we have repented of our sins and accepted Christ as our Savior, he wants us to grow spiritually. Here are some suggestions:

(1) Be active in your church. There is no substitute for worship with other Christians of like faith. God has carefully planned for our spiritual welfare in this fellowship and in this way.

(2) Read the Bible daily. This is God's message for mankind. No book speaks to our hearts and lives as does this Book. In fact, God speaks to us through it.

(3) Pray. It is an amazing fact that God wants us to talk to him. He has planned this for our development and is disappointed if we do not do it. He does hear and answer the prayers of his people.

(4) Live for Christ. Each day in the home and the place of work or in the school we are to live in such a way as to please and honor Christ. Often this is not according to the world's standards or the desires of those about us. But we are his and we are to please him.

(5) Tithe. Using this Bible principle can set us on the path of true Christian stewardship.

(6) Help others in need. The love of Christ is to flow through us. We cannot be indifferent to those who are in need or who suffer, and still be true to him. As we serve in his spirit and in the ways he would serve we become more like him.

(7) Seek to win others. In his infinite wisdom God has planned that we should be the bearers of the message of salvation. We should see men and women as the objects of his love and mercy waiting to be brought to him. We can be his partners in his great activity, the winning of the lost back to him.

God has planned for you to grow spiritually. You can draw closer to him each day of the journey and someday you can step into his presence the kind of person he planned for you to become. — **Editor Jack L. Gritz in the Oklahoma "Baptist Messenger"**

Raising kids is everybody's business



Dr. Ashcraft

Someone has said that no one really pays for his up-bringing until he has reared at least one child. It may further be said that the Christian is never through with the helping hand.

When the kids are up and gone, the grandchildren come along. Not only these but the children of younger families in the church and neighborhood need the encouragement of these experienced and

concerned homemakers.

In Christ we are all in the same family really and I make my plea to you today to extend your parental concerns beyond your immediate household.

A lovely mother in Los Alamos, New Mexico, remarked to the officiating clergy at her daughter's wedding, "My son-in-law is indeed one of the nicest boys in the church and I am very proud to have him in our family. As a matter of fact, I helped raise him, he was in my R.A. Chapter (you can date this event, huh?) and was almost as one of my sons throughout his early Christian life."

This highly desirable situation does not always exist but the principle of it is worth reproducing. Some young people have more trouble than others growing up.

While your children may be up and away you can still endear yourself to Almighty God by lending the helping hand to other struggling kids who are seeking their own identity and selfhood.

The surest punishment this side of the bottomless pit will come to the person who refuses to encourage the fumbling youth in their pilgrimage to maturity (Matt. 18:5-6.)

We may assume likewise the fastest course to the highest favor of God is achieved when the path of the groping young people is made easier. They who place a cause of stumbling in the path of those so dear to God and their parents would almost prefer hell to the disfavor they will receive (Matt. 18:6.)

The same word for little children used in Matthew 18:6 is also used in I John 2:13. It refers to those who are in the process of becoming mature Christian adults.

The moral to this story is "blessed are those who help these clumsy kids for they in turn may be helping themselves. But cursed are those who reject them for they in turn will be cursed and that by the lips of Jesus himself." (Matt. 18:6.)

A millstone around your neck at the bottom of the sea would be easier to live with than the disfavor of Christ.

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

Annuity Board exercises good stewardship with insurance funds

Good stewardship is a commendable virtue wherever it is found, but sometimes it is discovered in unexpected places.

Not many months ago the Annuity Board of our convention was severely criticized for its handling of insurance plans for Southern Baptist constituents. What was largely overlooked was the fact that the Annuity Board was not created for the purpose of providing medical or life insurance but for the purpose of providing relief and later retirement plans. Insurance services are a more recent addition, and the Annuity Board has simply served as an intermediary between Southern Baptists and a private insurance carrier.

The cost of medical services and, consequently, the cost of medical insurance were at an all-time record high long before our total national economy was hit with the current inflationary problem. The Annuity Board sought out the best plan it could find for Southern Baptists. Notwithstanding the criticism they received, time has now vindicated their judgment.

The insurance premiums paid by Southern Baptists to the Annuity Board are simply forwarded on to a private insurance carrier. Recent audits show that private carrier has a "retention charge" of 4.6 percent of the premium. This means that the company retains 4.6 percent for its administrative costs, and the balance of all premiums received are used in claims paid, or potential claims incurred for future payment, or in refunds.

The significant fact is that currently there are only three private insurance companies in the United States with a retention charge of ten percent or less. All other insurance companies are averaging between ten and twenty percent in retention charges. Therefore, the figures prove that Southern Baptists have a plan with one of the three most economical sources in the nation.

It is true that some individuals and some group plans may secure what appears to be a better rate, because of specific circumstances. It is also true that insurance plans are very difficult to compare because of differences in benefits, coverages, and specific condi-

tions. However, when an agency like the Annuity Board has a responsibility for assisting a constituency as scattered and diverse as Southern Baptists are, it is difficult to see how they could have done a better job.

The purpose of this article and this department is not to commend the private insurance carrier for their low administrative costs. The purpose is to commend the Annuity Board for being good stewards of our funds, which flow through their offices. —Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Did you know . . .

the expense of handling designated gifts is borne by the Co-operative Program?



Immanuel's education building (right) is joined to the auditorium.

Texarkana Church dedicates education building

Immanuel Church, Texarkana, held a dedication service April 21 for its recently completed education facility.

The 50 x 100 ft. two-story structure is perpendicular to the present auditorium. The outside walls are masonry, blocks covered by red brick, and inside walls are sheet rock attached to metal studs.

Space provided includes three nurseries, two pre-school departments,

three children's departments, a department for each junior high and senior high, a multi-purpose room (choir, bride's room etc.), a kitchen and dining area which houses the Adult I department, nine rest rooms, secretary's office, pastor's study, and library (records.) In addition to the 10,000 ft. of floor space, there is a 16' x 20' stairwell (foyer) on the front of the building. The foyer, nurseries, offices, and the

multi-purpose room are carpeted, while the other areas are covered with tile.

Hubert L. Hays, Inc., Ft. Worth, Tex., was the designer and architect.

The building committee was composed of Bill Washmon, Chairman, Herman Cornelius, Evelyn Schicker, Mrs. Jerry Russell, Mrs. Edith Glover, Mrs. Paul D. Caver Sr., J. D. Hooker, and C. T. Nunn Sr. William V. Garner is pastor.

Through the years

Summer field work: secret of success

By Ralph W. Davis

17th in a series



Davis

Dr. Edgar Williamson began the program of summer field work in Arkansas and the work on the field was directed by Miss Blanche Mays for a few years. I took charge of the work in 1945.

Hundreds of consecrated young people did this work. Some of them are now leading pastors, pastors' wives, educational directors, music directors, and missionaries. During all of those years there was never a quitter and only 10 or 12 dropped out because of illness. Students from about eight colleges were selected each year.

The secret of the success of summer field work was five fold:

1. The work was initiated in prayer and God richly blessed the work.

2. Each worker was fully surrendered to God before he left the place of preparation to begin the summer's work. Each one knew that the work would be hard.

3. The workers were fully prepared and trained for 10 days at the assembly each summer. This preparation included instruction pertaining to all the work that they were expected to do during the summer.

4. I gave personal supervision to the work and usually led in an enlargement campaign in one of the churches.

5. We had the cooperation of associational missionaries, associational directors and pastors who helped make

the work a success.

Summary of work during the 12-year period of 1945-1956 included:

84 associations

256 summer field workers

763 churches

38,065 enrollment in courses

2864 rededications in the services

28,881 average attendance

1058 unions of the Training Union organized

20,528 study course awards

693 conversions

Next week: some testimonies

Deaths

Mrs. Floribel Judd, 69, Camden, died April 19. She was a member of First Church, Camden.

Harmon G. Allen, a retired Southern Baptist preacher, died April 17 at his home in Waldron. He was 73. Among the churches he pastored were Parks, Cove, Winfield, Vandervoort, Denton, Blansett, Hon, Haw Creek, Cedar Creek, Pleasant Grove #2 and #3.

1975 calendar

Arkansas Baptist State Convention

January 1975	MAKE YOUR WILL MONTH	26	BYW State Wide Meeting (WMU)
2-3	Baptist Building Staff Retreat	27	Life Commitment Sunday
6-10	Bible Study Week	28-30	Sunday School Age Division Workshop
12	Soul-Winning Commitment Day	May 1975	
14	Associational Training School Faculty Clinic (Sunday School)	2-3	Royal Ambassador Congress
20-22	State Evangelism Conference, First Baptist Church, Little Rock	3	Acteen Celebration for Jr. High Girls, Little Rock
26	Baptist Men's Day	4-11	Christian Home Week
27-28	New Work Seminar (Missions)	12-13	State Wide Chaplains Meeting
31-Feb. 1	ACTEENS "EVENT" for High School Girls	15-16	Professional Youth Directors Institute & Youth Bible Study (Sunday School)
February 1975		20	Special Ministries Workshop, Little Rock (Missions)
2	Baptist World Alliance Sunday	23-24	State Pastor-Deacon Retreat, Paron (Church Training)
3-7	Associational Sunday School Training Schools	25	Special Day of Prayer — <i>Arkansas Baptist Newsmagazine</i>
7-8	Volunteer and Part Time Music Directors Retreat, Paron	26	Memorial Day
9	Race Relations Sunday	June 1975	
9-15	WMU Focus Week	2-6	RA Camp, Paron
10-11	Youth and Adult Church Training Workshop	6-7	(6-8 yrs.) Boys and Fathers Weekend Camp, Paron
16	Christian Higher Education Day	9	WMU Annual Meeting, Miami Beach
18	State VBS Clinic	9-13	RA Camp, Paron
22	Youth Choir Festivals	10-12	SOUTHERN BAPTIST CONVENTION, Miami Beach
25	State Stewardship Clinic	13-14	Baptist Men's Encampment and Mission Conference
27-28	Annual Leadership Conference, National and Southern Baptists	16-20	RA Camp, Paron
28-March 1	Youth Ministries Conference (Church Training)	16-21	Adult and Youth Music Conference, Ouachita
March 1975		17	State Music Tournaments
2-9	Week of Prayer for Home Missions and Annie Armstrong Easter Offering	23-27	RA Camp, Paron
5-7	Superintendents of Missions Retreat, Petit Jean (Missions)	23-28	Siloam Springs Assembly (First Week)
7-8	Marriage Enrichment Retreat (Church Training)	30-July 5	Siloam Springs Assembly (Second Week)
9	Home Missions Day in Sunday School	July 1975	
9-16	Youth Week	7-12	Siloam Springs Assembly (Third Week)
10-14	District Tournaments (Church Training)	7-12	GA Camp, Paron
14-15	Baptist Men's Meeting	13	Day of Prayer — Associational Missions
14-15	State Handbell Festival (Music)	14-19	Siloam Springs Assembly (Fourth Week)
14-16	BSU International Retreat	14-19	GA Camp, Paron
15	Associational Baptist Youth Night	21-26	Siloam Springs Assembly (Fifth Week)
17-21	District Tournaments (Church Training)	21-26	GA Camp, Paron
18-19	State WMU Annual Meeting, First Baptist Church, Fayetteville	28-Aug. 2	GA Camp, Paron
24-28	Church Building Conferences (Sunday School)	31-Aug. 2	State Youth Evangelism Conference
28	Youth Convention (Church Training)	4-7	Music Camp for Young Musicians, Ouachita
30	EASTER	4-9	Acteens Camp, Paron
April 1975		5	Associational Briefing Meeting (Sunday School)
4-6	BSU Leadership Training Conference	11-15	National Baptist Youth Camp, Paron
7-8	Bible Conference (Sunday School)	18-22	National Baptist Youth Camp, Paron
11-12	GA Missions Adventures Workshops	19-20	Associational WMU Houseparty
12	Young Musicians Festivals	22-23	Approved Church Training Workers Retreat
14-17	Area Wide Library Conferences (Church Training)	25-29	Area Music Leadership Clinics
15	Bus Outreach Clinic, Baptist Building, Little Rock (Sunday School)	September 1975	BAPTIST FOUNDATION MONTH
20	Cooperative Program Day	1	Labor Day
21-25	Doctrinal Emphasis Week	2-12	Associational One-Night Planning Meetings
25	State Praising Program (Music)	8-12	Area Evangelism Conferences
		9	Sunday School Leadership Night (Associational)

11	Church WMU Leadership Conference	November 1975	
13	Area Graded Choir Clinics	2-8	Royal Ambassador Week
15	Season of Prayer for State Missions	3	RA Fellowship Supper
15-17	Church Business Administration Conference (Church Training)	3	Baptist Women's Day of Prayer
19-20	Brotherhood Leadership Training, Paron	3-5	WMU DISTRICT MEETINGS (Day, Night)
22-23	Sunday School Convention	10-14	Adult Choir Clinics
25	Northeast District Brotherhood Meeting & Men's Rally	18-20	ARKANSAS BAPTIST STATE CONVENTION, First Baptist Church, Fort Smith
29	Southwest District Brotherhood Meeting & Men's Rally	24	Associational Training Union "M" Night
30	Southeast District Brotherhood Meeting & Men's Rally	24-25	Week Day Early Education Workshop (Sunday School & Missions)
29-Oct. 3	Sunday School Preparation Week	27	Thanksgiving
October 1975	COOPERATIVE PROGRAM MONTH	28-30	Mission Career Conference (Pioneer Age Boys, Brotherhood)
2	East Central Brotherhood Meeting & Men's Rally	30-Dec. 7	WEEK OF PRAYER FOR FOREIGN MISSIONS AND LOTTIE MOON CHRISTMAS OFFERING
4-5	State Deacon Chairmen Conference (Church Training)	December 1975	
6-10	ASSOCIATIONAL ANNUAL MEETINGS	5	Evangelism Workshop on '76, Baptist Building, Little Rock
13-17	ASSOCIATIONAL ANNUAL MEETINGS	7	Foreign Missions Day in Sunday School
13-16	Southern Baptist Convention Youth Ministry Regional Workshop, Hot Springs (hosted by Arkansas Church Training)	24	Convention-wide Carol Sing
20-Nov. 5	WMU DISTRICT MEETINGS (Day, Night)	25	Christmas
20	West Central District Brotherhood Meeting & Men's Rally	28	Student Day at Christmas
21	Central District Brotherhood Meeting & Men's Rally	28-Jan. 1, 1976	National Meeting for Students and Young Adults
23	Church Training Convention	Other dates of interest	
27	North Central District Brotherhood Meeting & Men's Rally	Jan. 31-Feb. 1	Pulaski and North Pulaski, ABC's of Church Administration Workshop (Church Training)
28	Northwest District Brotherhood Meeting & Men's Rally	Feb. 17-21	National Conference on Ministry of Education, Houston, Tex.
27-31	WMU DISTRICT MEETINGS (Day, Night)	March 10-13	Praising 75, Nashville, Tenn.
		June 25-26	Nationwide Acteens' Meeting, Memphis, Tenn.
		July 8-13	Baptist World Congress, Stockholm, Sweden

Food and fellowship

It's Vacation Bible School time

By Virginia Kirk and Jane Purtle

"Let the children come to me, do not hinder them; for to such belongs the kingdom of God." — Mark 10:14

All three of the synoptic gospels record Jesus' encounter with the children and his loving and eager reception of them. "And he took them in his arms and blessed them, laying his hands upon them." Jesus enjoyed being around children!

In Vacation Bible School each year, our churches have the opportunity to show the same kind of loving concern and joy in children that Jesus exhibited on this occasion.

To children, food and fun are very important. So they look forward to "refreshments and recess." Our attitude toward this part of the day should be more than "just give them a cookie and let them run around on the church grounds." The creative use of snack time and recreation period should be an important part of our planning for Vacation Bible School.

As with adults, variety is the key to pleasing children. Punch and cookies

which were a treat on Monday become "just the same old thing" on Friday. For the church or individual members supplying food, economy and simplicity are most important. So with these three points in mind — variety, economy and simplicity — we would like to offer a potpourri of suggestions from which a church can choose those most suitable.

Menus might include the usual cookies and soft drink mix; homemade cupcakes and lemonade; popcorn (in a bag) and punch; a piece of fruit (a choice between two kinds is a good idea); a dish of ice cream, an ice cream bar or cone (a half gallon of ice cream will make 20 or more cones); chocolate milk and butter or cheese flavored crackers; popsicles (homemade or commercial). Children enjoy carbonated drinks, and though they are not as economical as soft drink mix, serving them occasionally pleases the children. Crackers and peanut butter or potato chips would be a good accompaniment. Coke floats would be a real treat and very easy to prepare but more costly

than other possibilities.

Many churches have a picnic as a culminating activity. Each child can bring his own sandwich, and the church furnish drinks and a special desert. So we're including the universal favorite of children — a brownie recipe that will serve generous portions to 30 children.

Fudge brownies

Melt 1½ sticks of margarine and add ½ cup of cocoa. While this mixture is cooling, beat 4 eggs until frothy. Beat 2 cups of sugar and ½ teaspoon of salt into the eggs. Add cooled mixture along with 1 teaspoon of vanilla. Gently fold in 1 cup of unsifted flour. Pour into a greased and floured 9x13 pan and bake at 350 degrees for 30-35 minutes or until done.

For a really luscious and unusual brownie, top the hot brownies with miniature marshmallows and return to oven until they are melted. When completely cool, cover with a thin frosting. Melt ½ stick of margarine and 3 tablespoons of cocoa on low heat. Add 2 cups of powdered sugar and evaporated milk for a good spreading consistency, along with ½ teaspoon of vanilla.

Editor's note: Mrs. Kirk and Mrs. Purtle are members of First Church, Batesville.

Association holds Mission Fair



Exhibits represented both home missions . . .

The Washington-Madison Association sponsored a Mission Fair on April 19, in First Church, Fayetteville. The theme of the Fair "Mission Money-go-Round," was portrayed by use of various mission booths. The endeavor, which drew an excellent response from the approximately 400 who attended, provided information on all levels of missions-association, state, home, and foreign.

Various churches within the association set up and decorated the booths as follows:

The Home Mission booth, First Church, Fayetteville, under the leadership of the Baptist Women's president, Mrs. David Moore; State Missions

booth, Prairie Grove WMU, under the leadership of Mrs. Ed Powell; Foreign Mission booth, Johnson WMU, under the leadership of Martha Hilliard; and the associational booth, developed by Superintendent of Missions Peter L. Petty. The highlight booth for the occasion was the Cooperative Program booth which stood in the center with all the other booths being arranged around it. It was sponsored and decorated by Dr. Joel Collins, associational Brotherhood director.

A brief 20-minute program was held during the two-hour event. Major events during the formal gathering included the presentation of a plaque

to Miss Nancy Cooper by Mrs. B. L. Stockton, associational WMU Director, for the service Miss Cooper had rendered to the association. And a message by Executive Secretary Charles H. Ashcraft. In his brief remarks, Dr. Ashcraft expressed his appreciation for the excellent presentation of missions. "We must," he said, "always be active in missions and evangelism on all levels. Our work will succeed or fail in relation to our mission activity."

Others on the program included Dr. Joel Collins, who presented the special guests, Mrs. Gary Gray, who brought the special music, and Superintendent of Missions Peter L. Petty.



Brotherhood work was represented in a slide series.



Associational Superintendent of Missions Peter Petty (right) explains the geographical scope of the work with an association map.



... and foreign missions

The idea for the Mission Fair originated while the associational WMU Director, Mrs. Stockton, was at Ridgecrest. Later, the plans were outlined in the associational WMU bulletin.

Superintendent of Missions Petty said "The endeavor should help our people to better understand where the Co-operative Program money goes. The materials which were distributed will continue to be available through the associational office. The printed matter which gave detailed information concerning each mission program should continue to provide important information to our people."

Text and photos by the editor



Trinity Church, Malvern, has built a distinctive church sign. The sign proper is set in a planter in the shape of a fish, the ancient Christian symbol which is popular today. John R. Lide (left) designed the sign and other church members donated materials and labor. Ron Ford (right) is the pastor.

Exorcism

(From page 16)

tion of Satan and any pact made with him; a claiming of the Christian promises about forgiveness and in certain cases, expulsion by the authority of Christ.

Development of a dynamic spiritual follow through is most important. Main emphasis should be on the victory won by Christ at the cross and resurrection.

Now consider the movie, "The Exorcist." From a theological perspective, one of the few good things that can be said about the movie is that it raises the problem of reality and power of evil. It also raises the problem of limitations of science.

From an evangelical perspective, we would disagree with the emphasis in the movie on the complex exorcist rite. This rite is rooted in medieval Catholic sacramental system.

Most evangelicals believe that Satan comes to dominate a person as a result of gradual moral deterioration. In rare cases environmental and family influences could possibly overwhelm a person.

Reasons for possession are not clearly portrayed in the case of the young girl in the film. Responsible movie critics contend that the film violates the worth of an innocent girl. She is brutalized in the film.

For evangelicals, deliverance from the demonic involves a personal relationship to Jesus Christ. The doctrine of "justification by grace through faith, not of works" has special relevance.

"Nothing in my hands I bring, simply to thy cross I cling," is a needed emphasis. Evangelicals do not accept a semi-mechanical expulsion of demons apart from a faith relation to Christ.

The ending of the film is not adequate and is often misunderstood. Even William Blatty, author of the book and script writer, admits this weakness and is preparing a sequel to the film.

As a technical work of film making, "The Exorcist" uses almost all known devices to bombard or massage people emotionally. It is a powerful audience manipulator. Psychologically weak people are "flipping-out."

A well-known psychologist suggests that lives of most urban peoples and many rural people are bored and empty. They want to be massaged emotionally.

They want to "throw-up" and have their heart beat raised. The film, "The Exorcist" like drugs can be seen as another religious substitute.

People need a dynamic gospel — now as never before. Can the problems raised so powerfully by the film "The Exorcist" afford a significant opportunity for the proclamation of the gospel?

Woman's viewpoint

How many mothers!

By Iris O'Neal Bowen



Mrs. Bowen

I sat behind a lady in the worship service Sunday as she mothered six busy little youngsters who had ridden one of our church buses to Sunday School. These children were experiencing what I imagine was their first day in big church — and they

badly needed mothering.

—And that lady did a good job. She patted shoulders, found the songs in the church hymnal and quieted the restless ones now and then.

The astonishing part is that our dedicated lady did such a good job, for she has never been a mother!

As I sat there, I thought of the many fine women who have helped me through my harried days as an over-busy mother. Of course, my own mother evokes my very first such memory:

"What am I going to do with him?" I would cry in despair as my eldest, a

head-strong, high-strung two-year-old would push me nearly past my strength.

"Just keep him!" she would tell me.

"How can I ever repay you for all you have done for me?" I would ask.

"Just do the same things for your own children. This is how mothers want to be repaid," she would answer.

Then there was Ray, an old maid cousin who mothered many nieces, nephews and cousins, for very little — or, too often — no pay. She loved my children, collected pictures of them and called them hers.

When Ray passed on, we cried because of her selflessness, her humble spirit and her giving attitude in spite of the fact that few people loved her enough to be concerned.

Then I could not leave out my eldest daughter, who announced, at 13, that she was old enough to keep house and care for her little three-year-old sister!

There were many others — Sunday School teachers, instructors at school, baby sitters, bunking-party mothers, to spell out a few.

On Mother's Day I am pleased to get to be able to tell it abroad: "Thanks to all my children's mothers!"

The cover



As a mother raises a child, then a Christian mother raises a child with experiences in the church, taking and going with the child.

OBU grads will hear SBC Commission head



Dr. Fisher

Ben Fisher, executive secretary of the Southern Baptist Convention Education Commission, will be the main speaker at commencement activities Saturday, May 11 at Ouachita University, beginning at 5 p.m.

The address by Dr. Fisher will climax a full day of commencement activities beginning with registration from 9:30 a.m.-3 p.m. at Evans Student Center. Baccalaureate will be at Mitchell Hall Auditorium at 10:30 a.m. with Bill Elliff of the class of 1974 speaking.

Other events include the Former Students Association luncheon and annual meeting at 12 noon in the Evans Student Center banquet room; tours of ESC, Lile Hall and the remodeled Flenniken (formerly the student center) at 2 p.m.; reunion coffees for the classes of 1929, '44 and '54 at 2:30; a ROTC pinning ceremony at 3 p.m. at Verser Drama Center; FSA tea at 3:30; a band concert at 4:30 at A.U. Williams Field; and commencement at 5 p.m. at A.U. Williams Field.

Staff changes

David Cavanaugh, has joined the staff of First Church, Osceola, as minister of education and youth. He is a graduate of Union University and is married to the former Becky Kerr of Dyer, Tenn.



Cavanaugh



Hill

Bill Hill is now serving as minister of youth and music at the Gravel Ridge Church, North Little Rock. He comes to the church from First Church, Sherwood, where he served as minister of music for 11 years. Hill is a graduate of Little Rock Junior College and plans to attend the University of Arkansas at Little Rock. He and his wife, Frances, are the parents of four children.

Freeman McMennis has resigned as pastor of Union Church, El Dorado, to become pastor of Third Street Church, Arkadelphia. He has served the El Dorado church five years. McMennis is a graduate of Ouachita and has

studied at Southern Seminary. He holds the M.A. degree from Memphis State University and has pastoral training through the SBC seminary extension program.

Revivals

Ridgeview, Fayetteville, April 14-21; Garland Morrison, evangelist; 101 professions of faith, three by letter; Doyle Wesson is pastor.

Enon Church, April 7-14; Ronnie Carpenter, evangelist, Mrs. Bob Lynn, music; five professions of faith, five for baptism, three by letter.

Forty-Seventh Street, North Little Rock, March 31-April 7; Jesse Reed, evangelist, Herbert "Red" Johnson, music; eight professions of faith, one for special service, 10 rededications.



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South Highland — Shirley Barnes, Kevin Goodwin, Brian Bruettell, Darrell Goodwin, Carol Rich

Lockesburg, First — Charles Friday, Darena Miller, Tommy Miller, Mark Cannon, Tonya Miller

Lonsdale, Lonsdale — Janet Dunkin

Louann, Cross Roads — Angie Dunn, Rex McDaniel, Tobbie McDaniel, Ryher McDaniel, Ragan McDaniel

Luxora, First — Teddy Nix, Tom Permenter

Manila, First — Renee Scott, John Piercy

Mena, Dallas Avenue — Lori Webb, Shirley Rogers, Tammy Durmon, Mona Sherrill, Susan Gandy, David Daniel, Steve Smith, Rodney Shively, Jerry Medlin, Terry Aynes

Yocana — Sandy Staggs, Verla Staggs

Monticello, Second — Rose Bone, Glen Burnett, Terry Carter, Paula Carter, Danny Cash, Nick Chambers, Becky Donaldson, Jerry Engen, Sherry Gregory, Ricky Hales, Jeff Handy, Steve Hancock, Michael Hancock, Karen Harrison, Kathy Harrison, Vickie Marcussen, Linda Read, Lori Rice, Bryant Robbins, Rovin Robbins, Traci Stephenson, Keith Stewart, Cindy Tucker

Mt. View, First — Nancy Isch, Kathy Isch, Larry Isch, Todd Jessen, Beth Ward, Rhonda Risner, Lynn Tubbs, John Griswold, Brenda Isch, Robert Sutton, Teresa Isch, Cheryl Robertson, Andy Purdom, Jenifer Sutton

Mt. Vernon, Mt. Vernon — Kelli King, Dale Hutchings, Jim Lee, Darrin Hutchings, Shelley Hutchings, Bucket Lee, Donald Hutchings, Lea Kemper, Kelly Hutchings, Lori Hawkins, Marla Hollingsworth, Susan Leach, David Hutchings, Terry Brewer

McRae, First — Kenny Cole, Ricky Kirk, Rick Pruitt, Doug Kirk, Cyndi Holt, Kathy Holt, Portia Strange, Debbie Chessir, Kim Hones, Judy Liles, Sandra Osborn, Diane Pipkin, David Coley, Timmy Holt, Keith Kirk, Tommy Kyser, Bobby Robinson, Danny Tidwell, Tony Tidwell, Bobby Upton, JoAnn Holt, Teddy Holt, Greg Price, Lisa Tidwell, Sandy Pipkin

Nashville, Ridgeway — Debbie Hughes, Fran Hughes

Newport, First — Chris McAllister, Boyd Marler, Beverly Evans, Byron Hoopaw, Janet Marchand, Timmy Wallace, Kyle Massey, Rebecca Erickson

Norman, First — Doyce Summitt

North Little Rock, Amboy — Kandy Ivy, Bart Brady, Becky Hill, Jay Hill, John Hill, Paula Mace, Beth Pack, John Santoro

Central — Beth Barrington, Mark Jones, Jason Vaden, Tony Lefler, Kim Allen, Michele Westfall, Brian Bentley, Clay Crymes, Jon Jones, Kelly Lefler, Brad Vaden, Joey Westfall, Kyle Barrington, Steven Blevins, Skipper Buchelew, Stephen Jones, Pam LaRue, Whitney Nichlos, Robin Bell, Gina Bentley, Cindy Buckalew, Karen LaRue, Jeannine Lefler, Karen Williams, Mark Williams

Pike Avenue — Becky Malick, Carla Wilkerson, Joanna Clark, Malcolm Allinder, David Clark, Jimmy Scudder

Paragould, Alexander — Derek Boling, Scott Hester, Cathy Lorren, Anita Hester, Gary Gregory, Janae Shatley, Melanie Evans, Kathy Bishop, Denise Boling, Mike Graves, Keith Evans, Miriam Shatley, Kim Hester, Tim Blackburn, Beverly Shatley, Patricia Evans, Terri Graves, John Bishop, Barry Lorren

Oak Grove — Darla Atwood, Marcus Dowdy, Loretta Dowdy, Vicky Orick, Myra Williams, Greg Williams, Susan Dowdy

West View — Kathy Gregory, Diana Vaughn, Matthew Manley, Selena Gregory, Kendall Boyd, Phillip Healey

Pea Ridge, First — Sheila Mustene, Herbert Hebel III, Sherla O'Dell, Larry McNeil, Mary Samuel, Louise Inghram, Lois Gray, Jerry Morrison, Greg Ragland, Rodney Horton, Cindy McNeil, Shelley Cramer, Brenda McNeil, Lori Wright, Lisa Carter

Perryville, Union Valley — Terri Wallace, Debbie Wallace, Ricky Holbrook, Jimmy Tindell, Sheila Tindell, Randall Hightower, Delana Hightower

Pine Bluff, Southside — Jamie Patrick, Lonnie Harrell, Mike Holt, James Ricks, Sandra Smith, Eric Jacks, Bobby McLaughlin, Rickey Taylor, Kristi Conery, Monica McLaughlin, Desha Spakes, Sandy Taylor, Dee Harrison, Maria Manuel, Kathy Strode, Betty Wright, Scott Wood, Mark Turner, Beth Bowen, Rhonda Bowen, Georgeanne Manuel

Rosie, Rosie — David Martin, Linda Hooper, Keith Crutcher

Runyan, Runyan — Brenda Choate, Kelly Morse, Jerry Martin, Linda Martin, Tarrie Morse, Jill Holman, Vicki Choate

Russellville, Second — Clinton Bench, Lynda Dillbeck, Mike Duvall, Gary Johnston, Eva Mize, Judy Mize, Lesley Phillips, Sondra Steele, Cathy Terwilliger, David Terwilliger, Danny Tucker, Sherri Williamson

Scranton, First — Suzanne Spicer, Mika Corbitt, Tony Gandy

Searcy, Second — Karen Busick
Trinity — Suzanne Cole, Lisa Barnett, Vicki Cole

Sheridan, First — Shari Barnes

Springdale, Elmdale — Sandy Coble, Shelli Miles, Sherry Lookingbill, Rodney Coble, Rhonda Totty, Toni Hall, Keith Coble, Brad Vaughn, Jeff Coble, Robin Hall, Doug Mossberger

Star City, Hickory Grove — Debbie Hunter
Stuttgart, Southside — Austin Prince, Virginia King, Mark Raines, Ken Anderson, Sandy Williams, Caroline Evans, Blake Stone, Lisa Anderson, Retta Raines, Jim Mays, Sammy Roysdon, Dean Stone

Texarkana, Mitchell Street — Hatley Weston

Trinity — Carmen Oliver, Mark Stevens, Emily Crabtree, Scott Black, Mike Furlow, Sammie Green, Rodney LaGrove, Scott Coffey, Reba Nelson, Kim Satterfield, Randy Baird, Sarah Green

Trumann, Pleasant Valley — Steven Lyle, Camellia Wagner, Teresa McDaniel, Jeffery Lyle

Tyronza, First — Chris Bodry, Jeffery Crockett, Tammy Layman, David Layman, Belinda Griffin, Charles Newcomb, James Newcomb, Randy Young

Whitton — Amelia Wright, Tracey Gammill, Micheal Gammill, Mary Forrester, David Gammill, Paul Forrester

Van Buren, Shibley — Gordon Goodwin, Ratha Goodwin, Garth Goodwin, Veeta Crowder, Gralin Davis

Waldron, Unity — Monique Anderson, Jimmy Graham, Kevin Mullins

Warren, First — Julia Ferrell, Chuck Ferguson, Joe Hammons, Phil Myres, Donna Proffitt, Kim Ashcraft, Mona Ferguson, Glenn Proffitt

West Memphis, First — Vonda Crouch, Holly Herring, Kelley Dickey, Pamela Rowe, Dristie Brazile, Jay Butler, Shannon Brawley, Holli Denton, Paula Lawrence, Cody Pendergast, Jimmy Willard, Carl Briggs, Rita Moses, David Stafford, Alisa Flynn, Renee Hinson, Jennifer Stafford, Robert Hughey, Lewis Maddux

El Dorado, Ebenezer — James Barrett, Paul Parks, Melissa Carelock, Gary McMoran, Cheri Gardner

Texarkana, Calvary — Sheila Fries, Lee Fries, Robert Henriksen, Donna Post, Jackie Sargent, Tammy Wooley

Bentonville, Central Avenue — Dian Smithson, Holly Beer, Marc Hulsey, Karen Lewis, Gail Walker, Ronnie Beer, Roxanne Beer, Mark Lewis, Kathy Lewis, Connie Walker, David Ward, Danny Smithson, Barbara Hulsey, Virginia Hulsey, Marilyn Rowe

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Hamburg, Martinville — Lyance Savage, Barry Savage, Kimberly Bozeman, Pamela Bozeman, Qwinda Martin, Lawrence Martin, Fredia Jordan, Carolyn Jordan, Thomas Jordan, Barbara Johnson, Carolyn Kelley, Barbara Johnson, Randy Martin, Lindsley Adams

Little Rock, Hebron — Fred Glasgow, Gordon Palmer, Karen Palmer, Bentley Rogers, David Hinson, Kimberly Harris

Trumann, Maple Grove — Jession Lathan, Lisa Wilson, Belinda Johnson, Benita Tarner, LaDonna Douglas, Michelle Wilson, Teresa Mass, Michael Johnson, Carol Mills, Kathie Parnish, Mike Wilson

Rogers, Sunnyside Baptist Church — Kenita King, Cornella Partain, William Roe, Clarence Roe, Tommy McKay

Hon, Hon Baptist Church — Johnny Haga
Pine Bluff, First Baptist Church — Carla Koen, Bobby Evans, Roger Koen, Alyssa Eifling, Thomas Evans, Carl Evans, Leah McFalls, Sandy Evans, Greg Robinson

The Gospel confronts culture

By Vester E. Wolber
Ouachita University

International
Acts 18-19
May 12, 1974

As the people of God move into new world regions they are able to reshape their lifestyles and tailor them to fit into the new environment; but once the Christian religion is firmly established in a given culture it becomes one of the moving forces for betterment in that culture.

In transporting the Christian gospel into various communities, Paul found many good conditions which worked to his advantage. Among the good things was a strong government which curbed injustice and promoted peace and quiet. At Corinth the Jews laid hold on Paul and took him before Gallio the governor, charging that the apostle was teaching a false system of worship. The high official dismissed the case.

Another asset of Roman government was its broad tolerance in matters of religion. So long as a given religion did not generate turbulent social conditions which threatened peace or the authority of Rome, that religion was tolerated. The apostle was able to minister in the synagogue in Ephesus for three months, and in the lecture hall of Tyrannus he ministered to Gentiles for two years (19:8-11.) The Spirit of God worked mightily through Paul and many miracles were performed, among them exorcism. Luke does not catalogue the details but states generally that the people used bits of clothing which had touched Paul in healing the sick and driving out evil spirits (22-12.)

Exorcism

Miracle-working is dangerous. Jesus had to curb his own exercise of power to perform merciful deeds because the masses generated more enthusiasm for his miracles than they did for his message. Moreover, genuine miracles seem to engender spurious and imitation "miracles." In Ephesus, the seven sons of Sceva had probably noted that Paul invoked the name of Jesus in casting out evil spirits, so they attempted to use the same formula. The evil-spirited man whom they were attempting to cure pounced on the seven and beat them up (13-16.) Hurrah for him! That just may have been the most decent thing a demon-possessed person ever did. Religious frauds are not equipped to wrestle with Satan's authorized agents.

Exorcism is a viable topic in our brave and gullible new world which moves from one ridiculous extreme to another. A few years back the "in thing" in pseudo-intellectual circles was to deny

the existence of Satan and all his allies, but now some of those same people are increasingly caught up in the demonic bings. So long as society produces masses of people who are that gullible it will also produce a sufficient number of "exorcists" to exploit them.

Jesus was at his terrible best when he turned his anger upon the hypocritical religious leaders in Jerusalem for exploiting the weaklings of his day (Matt. 23.) Wouldn't you like to see and hear him cut loose against the counterfeits and frauds of our day, some of whom amass considerable wealth which they filch from the unthinking masses! Seldom in world history has Satan owed so much to those who have conned the people in the name of Christ while lining their own pockets.

Economic fronts

Another confrontation between the Gospel and the Ephesian culture (19:23-41) was on the economic front as a favorable response to Christian message brought a corresponding decrease in the demand for idols. Dimetrius was correct in concluding that the Christian movement was ruining the silversmith trade by reducing demands for its products.

Just so, in modern society the living word of God, when delivered with conviction in the wisdom and power of the Spirit, reduces the demand for some products and may even have an adverse effect on the entire economy — for a while. When anti-gambling laws of the state were enforced in Hot Springs, some of the merchants thought the economy was ruined — and it was seriously damaged temporarily — but soon a thriving community turned its attention to more stable enterprises and the economy zoomed.

The religious front

After gaining all the mileage possible by his appeal to the financial interests of the populace, Dimetrius made another appeal — this time to their religious prejudices. He said that Paul had gone throughout Ephesus and in all the province of Asia saying that there are no hand-made gods. Dimetrius evaluated the impact of Paul's preaching as endangering the magnificent standing of the goddess Artemis (Diana.) He implied that the power and influence of the temple stood in jeopardy.

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Let's face up to the true implications of the gospel: it does destroy institutions and it does restructure society. John the Baptist said that the axe was at hand to cut down and destroy all institutions — even the religious institutions of Israel — that did not bear good fruit (Matt. 3:10.) The exalted Lord told one church that if it did not repent and get back to its primary purpose it would be destroyed as a church (Rev. 2:5.) John said that the Son came into the world to take away sin and to destroy the works of Satan (I John 3:5-8.) Jesus was militant, the gospel is militant, and the church must become militant if it is to be a worthy agent of Christ.

In two decades the secular world has told the church of its inconsistencies and ethical blind spots — and it is good that the church listened; but that same secular society continues to speak to the church on other matters and unfortunately, the church continues to listen. What contemporary society now says is that there are no normal norms — that what we formerly thought to be aberrations of character or abnormalities in conduct are really acceptable variations within the broad spectrum of normalcy.

If the church continues its march to the drumbats of secularity it will soon march right off the spiritual battlefields where the real issues are being contested. Our historic faith leads us to believe, however, that those who have ears to hear will continue to hear the voice of him who was seen walking among the lampstands and will lead the churches to confront all that is wrong in our culture, and will move in to make it right.

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From generation to generation

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

It must have been in Vacation Bible School the teacher had explained some expressions of joy peculiar to church, such as "glory" "hallelujah", etc., then asked her pupils who wished to tell what expressions their parents used. The first reply was "bingo"! What do your children hear?

Parents' obligations (Deut. 6:4-9)

We have studied the beginning of life and family and the obligations of its members to one another. All of it is based on man's relation to God.

The scripture does not record a family worship in the first home. Had there been, and God's instructions been more firmly established, might Eve not have succumbed to temptation? Had the boys been trained in proper stewardship, might the argument over offerings have been averted, and the tragedy of the first murder been prevented?

The congregation of Israelites hearing the instructions of the passage in our study was not the generation most under the influence of idol worship in Egypt. This was a "new generation", and, though they may have known little of the Egyptian idolatry, they were soon to be exposed to the idolatries of Canaan. Moses' message to them is just as applicable to us today.

"Hear, O Israel!" (v. 4) We are the true Israel. The thundering voice of God from the tabernacle in the wilderness was very audible, and is so today for all who will hear. "He that hath ears to hear, let him hear." Other organs may have multiple functions, but what other hath the ear? And we have two! It is said the last of the five senses to die with the body is the hearing. How important that we hear!

"The Lord (Yahweh, Jehovah) our God (Elohim, Creator) is one Lord (Master)." The original statement was "Thou shalt have no other gods before me" (Ex. 20:3.) Jesus called it "the first and greatest commandment" (Matt. 22:38.) On the mountain he said: "No man can serve two masters."

"— and thou shalt love with all —." How much more can one love? Love for God in no way diminishes or alters our love for the best things in life — only for the baser things. The greater our love is for God, the greater it will be for our spouse, our children, and our fellow man. Jesus condensed the Ten Commandments around the word "Love" — "Love the Lord thy God —" (and) — "thy neighbor —." Love is the theme!

When parents have these words "in their hearts" (v. 6), they are then qualified and commanded to teach their children (v. 7.) The blind should not attempt to lead the blind. However, the parents are responsible for their children's training. It is not optional. It is mandatory. The laws of the land make it so for physical and mental training. Hence, compulsory school laws. The scriptures charge parents with the child's spiritual training. "Thou shalt teach them" (v. 7.) "Train a child up in the way he should go" (Prov. 22:6.)

Nature makes it convenient for parents to teach children. They are home during their formative years, and parents are at the most proper ages then. It is "training on the job." Love ties are strongest between parent and child, and teachings and influence most effective, whether good or bad. Make it good! Religious training is prohibited in public schools, and churches can teach such a short time. Therefore, the home is the greatest opportunity for religious training.

"These words" (v. 6) and "them" (vs. 7-9) refer to the command in verses 4 and 5, known as "The Shema." These tell us, also, how and when we may teach our children — as we sit and talk and "walk by the way." We teach with our hands (v. 8) by the things we do. "Our actions speak louder than our words." (Lord), "establish thou the work of our hands" (Psa. 90:17b.) We need not wear frontlets (v. 8) (phylacteries) between our eyes, but should focus our vision to see every opportunity to know and teach our love for God our Lord. Nor is it necessary we "write them on our doors and gates" (v. 9) (install mezuzahs), but what a precious thought to know, when one crosses our threshold he recognizes our God is Lord and loved there. Have you a family altar?

A parent's challenge (Josh. 24:14-15)

Joshua was Moses' chief of the military staff and his successor to lead the Israelites into Canaan. His challenging message to them was (1) "Put away" your fathers' gods. By far and large every generation serves their fathers' God or gods. It is so important we pass on the true religion. (2) "Fear and serve the Lord in sincerity and truth." (3) "Choose you this day (don't delay)

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Life and Work

May 12, 1974
Deut. 6:4-9
Josh. 24:14-15
Prov. 22:6
2 Tim. 1:3-5; 3:14-15

whom you will serve." The choice is personal. "No man can serve two masters" but will serve one, or the other. (4) "We will serve the Lord." It was not by "dad's command", for Joshua would not likely force the members of his family, and suggest a "choice" for others. He was making a joyous announcement of a united family.

Product of parental teaching (Prov. 22:6; 2 Tim. 1:3-5; 3:14-15)

Timothy, (Paul's son in the ministry) son of a Greek father and Jewish mother and grandmother, was a product of wisdom literature — "Train up a child in the way he should go" (Prov. 22:6a.) His grandmother Lois and mother Eunice had faith (v. 5b) in God, in this scripture, in its fulfillment and in Timothy ("and when he is old, he will not depart from it" (Prov. 22:6b.) For "as the twig is bent —."

That faith of the parents remained in Timothy. We live on in our children, whether good or bad. Make it good! Our teachings live on in them. We have a greater source of teachings than did Lois and Eunice.

The responsibility to "continue in them" (3:14a) is the child's, and the promise ("will make thee wise" — v. 15b) his.

The teachings and prayers of today's Jochebeds, Hannahs, Lois' and Eunice's will produce tomorrow's Moses', Samuels, and Timothys.

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Attendance report

Church	April 28, 1974 Sunday School	Church Training	Ch. adms.
Alexander, First	76		
Alma, First	473	80	3
Alpena	75	22	1
Augusta, Grace	93	47	
Berryville			
First	177	67	
Freeman Heights	134	58	
Booneville			
First	284	256	
Mason Valley	108	46	
Camden, First	569	109	5
Concord, First	84		
Conway, Second	390	43	
Crossett			
First	516	180	
Mt. Olive	332	201	
Dermott, Temple	135	75	6
El Dorado, Trinity	146	41	1
Forrest City, Second	177	72	
Ft. Smith			
First	1267	363	11
Grand Avenue	831	276	1
Mollett Mission	37		
Trinity	177	66	
Windsor Park	744	179	1
Garfield, First	88		
Gentry, First	188	73	
Grandview	93	60	
Greenwood, First	322	110	
Hardy, First	128	57	1
Hampton, First	169	71	
Harrison			
Eagle Heights	332	137	7
Woodland Heights	90	64	
Heber Springs, First	312	81	
Helena, First	257	108	5
Hope			
Calvary	197	85	
First	439	177	
Hot Springs			
Leonard Street	121	68	
Park Place	349	98	
Hughes, First	210	41	
Jacksonville, First	408	64	
Jonesboro			
Nettleton	269	99	
North Main	730	242	4
Kingston, First	76	34	
Lavaca, First	335	123	
Lexa	167	70	
Little Rock			
Crystal Hill	139	62	
Geyer Springs	736	221	12
Life Line	597	133	2
Martindale	102	44	
Sunset Lane	277	106	13
Woodlawn	107	39	1
Magnolia, Central	641	252	5
Melbourne, Belview	140	98	1
Monticello			
First	313	69	
Second	396	130	6
Murfreesboro, First	133	64	
North Little Rock			
Calvary	433	135	
Gravel Ridge	249	89	2
Levy	462	129	13
Park Hill	707		
Runyan	114	67	
Paragould			
Calvary	227	160	
East Side	232	106	5
First	438	106	
Paris, First	383	68	
Pine Bluff			
Centennial	151	61	
East Side	227	102	3
First	655	94	1
Green Meadows	62	37	
Second	143	57	4
South Side	665	141	4
Tucker	21	10	
Oppelo	11	15	
Rogers			
First	668	94	4
Immanuel	370	121	2
Russellville			
First	521		
Kelley Heights	35	17	
Second	165	35	
Sheridan, First	255	94	5
Springdale			
Berry Street	100	46	
Elmdale	344	90	1
Oak Grove	77	28	1
Van Buren, First	533	188	
Mission	34		
Vandervoort, First	52	31	
Warren			
Immanuel	297	108	
Westside	71	40	
Wooster, First	104	74	

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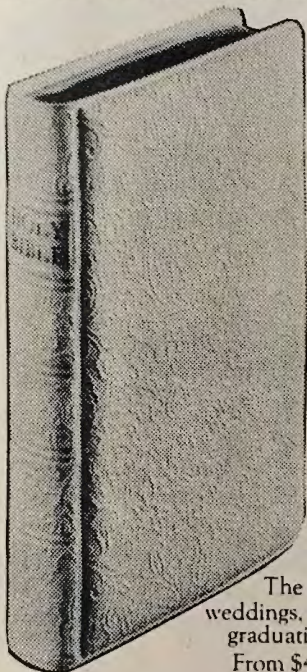
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Exorcism: an evangelical viewpoint

By John P. Newport
Last in a series of four

Before attempting an evangelical evaluation of exorcism and the movie "The Exorcist," it will be helpful to see development of exorcism in Protestant and charismatic churches.

In the 16th century, Protestant Reformers opposed many assumptions that lay behind exorcism.

Lutherans at first retained certain baptismal exorcisms and practiced exorcisms over demoniacs. Later in the 16th century, a movement began among Lutherans to discard exorcism as superstition.

Calvinists did away with all exorcism, believing it to have been valid only in the early church. In England, however, exorcism resistance to witch mania and its accompanying exorcism excesses came from a Protestant doctor, Johann Wier, personal physician of the Duke of Cleves. He wrote a treatise, *The Illusion of Demons*, which first appeared in 1563.

A large proportion of Wier's treatise is directed against Catholic practices and ceremonies which he regarded as superstitions, and hence potentially demonic.

These opposed practices include most forms of exorcism, use of scriptures or names of God or relics in curing diseases, wearing of scriptural amulets and baptism or consecration of bells and images.

The same approach was used by Reginald Scot in England in his *Discovery of Witchcraft* (1584.) He ridiculed "popish charms, conjurations, exorcisms, benedictions, and curses" of the papists.

He completely denied ability of evil spirits to act upon bodies of men, since it would be a kind of miracle surpassing capabilities of the spiritual nature of demons.

He did, however, admit that they could act upon men spiritually by invisible and imperceptible communication of evil suggestions in the way, for instance that Satan tempted Eve by "creeping into her consciousness."

Evangelical Protestants in general adopted Luther's recommendation to cure demonic possession by prayer alone, for Almighty God knows when the devil ought to depart.

Luther, it is reported showed his contempt for a possessing devil by vigorously kicking a demoniac presented to him, a shock treatment which was apparently successful.

Cotton Mather relied on prayer for the Goodwin children, Marcy Short, and Margaret Rule, most famous of American possessed children.

John Wesley evidently drove out demons. His entry for Oct. 23, 1739, gives a vivid picture of the experience of possession. Wesley evidently, like Luther used prayer instead of elaborate exorcist rites.

The Church of England in 1972 set up a program for training selected clergy in exorcism.

A recent article in an American Episcopal journal suggests that the Episcopal church must move into the field of selection, training and supervision of priests and doctors for the work of exorcism.

Among Pentecostal and New-Pentecostal Christians, exorcism through "deliverance" prayers has become widespread. Since all the gifts of I Corinthians 12 are "now" gifts, the gift of "discerning the spirits" applies to demons.

Numerous "how-to-do-it" books have been written by charismatic leaders. A typical book has an opening chapter entitled "How Demons Enter."

Other sections tell of ways to discern and detect demons in the area of speech problems, sex problems and addictions. Seven steps to deliverance are given.

From the perspective of evangelical Christianity, it should be noted that the vast majority of Christians who have believed in evil spirits have not believed in demons as they are described in the Bible, but rather as they have been re-created by post-biblical speculation.

Henry Kelly maintains that a great deal of demonology which evolved under the name of Christian teaching can only be characterized as "un-theological levity."

A continued adherence to these non-biblical views, as if they constituted an essential part of Divine revelation, runs the risk of exposing the whole Christian mission to ridicule.

Most evangelicals follow the emphasis of Protestant Reformers on proclaiming the accomplished victory of Christ over demonic forces and utilization of prayer. Detailed exorcism rites are seen as largely medieval and highly sacramental developments.

There is concern among many that charismatic leaders are seeking to return to detailed demonology of Middle Ages.

In his early ministry Christ sought to show that he was the Messiah foretold by the prophets. To do that he fulfilled prophetic predictions that the Messiah would raise dead, heal sick and cast out demons.

In his later ministry he moved away from an emphasis on raising dead and casting out demons.

The great commissions of Matthew 28, Luke 24 and Acts I emphasize preaching, teaching and baptizing.

Mark 16:9-20, which relates to snake-handling and casting out demons, is not in best early manuscripts, according to conservative Biblical scholars.

The Book of Acts is primarily a historical-descriptive book telling of progress of the unfettered gospel from Jerusalem to Rome. It is not primarily concerned with teaching systematic doctrine.

In Romans, the great classic systematic doctrinal book, Paul does not mention exorcism.

"Discerning of the spirits" is the only reference in I Corinthians that would relate to exorcism. Exorcism is not discussed in the General Epistles.

Colossians 2:15, with its emphasis on an accomplished victory over demonic power seems to be the main thesis of Pauline epistles.

It is important to make a distinction between demon influence, demon subjection and demon possession. Demon possession is rare.

We should use basic Christian theology as our framework for dealing with people under demon influence, subjugation or even possession. The Bible has profound theological insights.

There must be repentance; repudia-

See exorcism

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