

Alcohol Group Warns Church

Ashville, N. C. — The Christian Church has failed to "understand and properly deal" with the problem of alcoholism, according to the Rev. Dr. John Van Dyk, rector of St. Peter's Episcopal Church, Morris Plains, N. J.

Dr. Van Dyk told some 1,500 educators and ministers at a conference of the Southeastern Alcoholics Anonymous convention that the Church has to do a "terrific amount" of rethinking before it can work with alcoholics.

It should "meet the sinner as a sinner," he said. "If a drunk walked in during services at many churches and asked for help, some 20 people would get up and throw him out the window."

The church, he said, should not be "a place where nice people meet. It should be a fellowship of fallen brethren."

He urged that communities help deal with the problem of forming citizens' committees comprised of laymen, doctors, psychologists, psychiatrists, clergymen and alcoholics.

Chairman of the conference was Dr. Norbert Kelly of Raleigh, N. C., educational director of the North Carolina Rehabilitation Program. He reported that in a study he once made of 250 alcoholics in the state almost 100 per cent had been members of a church and almost all had been alienated from it.

AT FORT JACKSON

Army Private Edward V. Privott, son of Mr. and Mrs. Robert E. Privott of Tyner, and Private Lerry L. Jethro, son of Mr. and Mrs. Roman Jethro of Edenton, are receiving eight weeks of basic combat training at Fort Jackson, S. C. The training is scheduled to be completed October 18.

Jethro was graduated from Edenton High School in 1956 and Privott was a farmer before entering the Army.

Changing Ambition

"How's your boy getting on in school?"

"Well, he's reached the age when he thinks less of passing an examination than of passing the car ahead."

SUNDAY SCHOOL LESSON

Continued from Page 6—Section 2

to the office of Redeemer of the world was sealed. Here he asserted publicly, through his full commitment, his intention to make God's will his, and to carry through to completion all of God's wishes and plans. It was here, too, the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved

Son; with thee I am well pleased." —(Luke 3:22).

The descent of the Holy Spirit at the baptism was not a meaningless display. It indicated that not only was Jesus' life to be closely dependent upon the Holy Spirit, but the whole Christian movement, too, would likewise forever be dependent. In order to carry out God's will, the New Testament repeatedly says that the Holy Spirit is essential. All the wisdom displayed by Jesus, the graciousness of his words, his intuitive knowledge of other people's thoughts, and the miracles he performed are attributed in the gospels to the presence of the Holy Spirit.

There is a part of this lesson that should not be overlooked—the intimate connection between the descent of the Spirit and prayer. This is not the first, nor is it the only time that the Spirit and prayer were linked together. It happened many times with the prophets. One of the important lessons to be learned from Jesus' life is the divine possibilities open to all his followers through the habitual practice of dedicated prayer.

Because Jesus did accept baptism as a part of the ritual of his day, great importance has been attached to it by many branches of the Christian church. As far as modern Christians are concerned, it ought to be construed as an outer sign of an inner work. In itself baptism does not produce salvation. If there is no inner change wrought in a person baptism alone is a meaningly form. The baptism of Jesus justifies the church's continuing to emphasize baptism as a religious rite. In baptism Jesus allied himself with a creative, constructive, and re-

ligious awakening that was deeply stirring to the masses. He wanted to show his personal interest in it. This continues as a valid reason why persons should directly identify themselves with the Christian church.

(These comments are based on outlines of the International Sunday School Lessons, copyrighted by the International Council of Religious Education, and used by permission).

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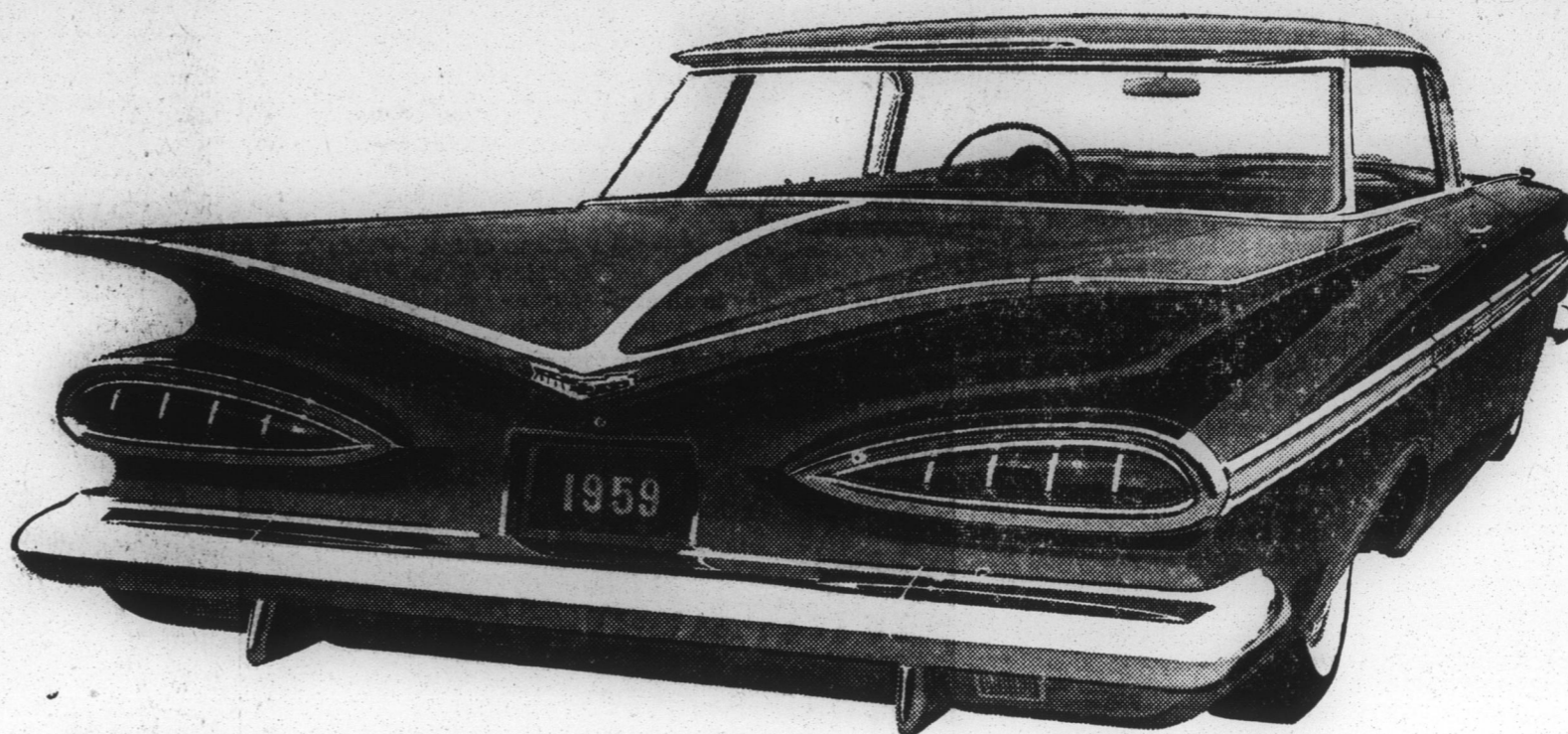


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