

Baptist Herald

APRIL 1975

Forgotten Children
No Longer
by Stanley High

The Story
of the Lambs
by Monte C. Unger

Singles-A
Forgotten Group
by Alan Cliburn



SWEDEN: MORE CHURCH MEMBERS THAN PEOPLE

A Religious Profile of the Host Country to the Baptist World Congress

by Nils Sundholm

This is one of a series of articles looking toward the meetings of the 13th Baptist World Congress in Stockholm, Sweden, July 8-13, 1975. This article gives a glimpse of the State Church and the Free Churches. A succeeding article will tell of Baptist's contribution to the development of religious freedom in Sweden.

Baptists coming to the 13th Baptist World Congress in Stockholm in July 1975 should not be surprised if they find statistics showing more than 100% of the Swedish population are Christians.

The fact is that almost 98% of the Swedish people belong nominally to the Church of Sweden, and that roughly 4.5% more belong to Swedish Free Churches. Furthermore, quite a few people confess that they are atheists. This gives you something more than 8,300,000 church members in a country reporting a total population of 8,144,000 on January 1, 1975!

Some more statistical figures might be of interest. Four fifths of all Swedish children (80%) are baptized and later on, at about 14 years of age, 76% are confirmed in the Church of Sweden. About 72% of all Swedes are married and 95% buried according to the order of the Church of Sweden. But church attendance is very low, especially in the big cities. Only 4.8% of the members go to church every Sunday. Great marginal groups who look upon themselves as members of the Church of Sweden go to church only seldom, say on All Saints Day, Advent Sunday and/or Christmas morning.

You will, however, find a great number of these "anonymous Christians" listening to church services and devotional programs on radio and television. The total of these programs—about 1100 a year—is thought to be higher in Sweden than in any other European country. *The Church of Sweden*

The Church of Sweden, which since the Reformation is an established Lutheran church, includes about 2500 congregations with approximately the same number of clergymen. Since 1958 a number of women have been ordained, in many cases under strong opposition from their high church male colleagues.

There are roughly four characteristic types of piety within the Church: young church and old church, high church and low church. The Young Church movement started about 1900, and its characteristic was the stress of the "folk-church" theory. The Old Church movement has preserved the old confessional traditions and centers strongly upon the Word of God, public worship and regular prayers, with a high regard for the catechism.

Since 1958 the relationship of church and state in Sweden has been carefully investigated. A scheme for renewal of this relationship, in recognition of the growth of Free Churches and the so-called migrant churches,

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was presented in 1972, but owing to differences of opinion the matter has been postponed.

The Free Churches

Some ten different denominations could be labelled Free Churches. The oldest of them go back to revival movements in the eighteenth century. Free Church congregations include about 320,000 members.

The oldest of these Free Churches is *Svenska Baptistsamfundet* (The Swedish Baptist Union), which will be host to the Baptist World Congress. The first Baptist church in Sweden was formed in 1848, and the first few Baptists experienced all the difficulties of the Conventicle Edict (The State Church Law) which was very strict.

Baptists reached their statistical high water mark in the 1930's with a membership of 68,000. Today the Swedish Baptist Union has some 500 congregations with 24,000 members. The explanation of this negative development is chiefly the serious split the Baptist Union suffered in the 1930's, when *Örebromissionen* (The Örebro Mission)—a pentecostally minded branch of Baptists—separated and formed a union of its own. Efforts at reunion between the two denominations have led in recent years to the publishing of a common hymnbook and the preparation of a common minister's manual.

A very vital Baptist offshoot is *the Pentecostal movement* with some 90,000 members. The Philadelphia Church in Stockholm, formed in 1913, has about 7000 members and is the biggest Free Church congregation in Europe.

Other Baptist offshoots are *Fribaptistsamfundet* (the Free Baptist Union) and *Helgelseförbundet* (the Holiness Union).

One of the largest and most influential Swedish Free Churches is *Svenska Missionsförbundet* (the Mission Covenant Church) which is a Congregationalist church formed in 1878 with today some 85,000 members. This church has an ecumenical profile.

Other Free Churches include: *Svenska Alliansmissionen* (The Swedish Alliance Mission); *Metodistkyrkan* (The Methodist Church); *Frälsningsarmén* (The Salvation Army); *Svenska Frälsningsarmén* (The Swedish Salvation Army); *Adventistsamfundet* (the Adventist Union); *Maranatha* (the Maranatha Revival); and *Vännernas Samfund* (the Society of Friends).

The Swedish Church was Roman Catholic before the Reformation. The *Roman Catholic Church* that survived was a very small minority until World War II. In recent decades migrant workers from all over Europe have given the Roman Catholic Church a membership of some 55,000 members. Some 30,000 more Catholics are said to be spread over the country without any contact with their church.

The *Orthodox Church* also has increased rapidly in the last few years and its following is estimated at some 60,000 people of 15 different nationalities. □

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NEWS FLASH

NORTH AMERICAN BAPTIST FELLOWSHIP MEETS

Tuesday, Jan. 14, 1975, at Walmer Road Baptist Church, Toronto (7:45 P.M.) was the date, place and time of a public gathering of members of the N.A.B. Fellowship. The Fellowship is comprised of members of nine Baptist bodies in North America, representing some 20 million Baptists.

Speaker for the evening was Dr. Theodore Adams, taking as his topic, "CHRIST AND CONTEMPORARY ISSUES". Dr. Adams, a former president of the Baptist World Alliance, is a professor of Homiletics at Earlham University in Richmond, Virginia, and is author of several books, including, "Making Your Marriage Succeed" and "Making the Most of What Life Brings". Dr. Adams also teaches at Southeastern Baptist Theological Seminary in North Carolina.

Baptists have become deeply involved in world relief and development, with recent heavy commitments to the Sahel area in Africa, Honduran aid after hurricane Fifi, Bangladesh, and other hurting areas in the third world. The offering of the meetings are going towards world relief work.

The North American Baptist Fellowship is a recent cooperative structure to bring together in a useful discussion. Baptists of divergent views for cooperative support with each other in some areas of common concern, such as evangelism and world relief. □

NOTE THE DATE

The triennial conference of the N.A.B. Ministers' Fellowship is to meet at the North American Baptist Seminary in Sioux Falls, S.D., Aug. 12-16, 1975. All N.A.B. pastors are urged to make plans to attend. Further information will be mailed out.



FORGOTTEN CHILDREN NO LONGER

In the last ten to fifteen years amazing progress has been made by people who have had the courage to bring into the open a subject that formerly was seldom discussed

by Stanley High

One night in January 1951 the Board of Appropriations of Bridgeport, Conn., was holding its annual open meeting on the school budget. Last to speak was a trim, attractive young woman whose first words stirred the assemblage: "I am the mother of a mentally retarded child . . ."

No one had ever heard a Bridgeport parent make such an open admission before. The mentally retarded child has been, from time immemorial, the "forgotten child" of our society. Due to ignorance and the prevailing belief that his lot was hopeless, he has often been treated little better than an animal. Many parents regarded their own retarded children with feelings of guilt and shame and kept them out of sight. The medical profession generally advised turning such children over to an institution. There they were usually poorly fed, shabbily clothed and sheltered, and given next to nothing to do save sit and stare, advancing with the passage of time only in years.

As this mother, Evelyn Kennedy, believed, the resulting loss in human happiness—and economic productivity—is unnecessary. We now know that, with special help, 25 of every 30 retarded children can be trained in the basic skills—reading, writing and arithmetic—and be prepared for gainful employment. Four more of the 30 can be trained for self-help and often for useful and rewarding work. Only one of the 30 will be helpless, requiring lifetime care.

Evelyn Kennedy's plea was for an appropriation for special classes for retarded children in the Bridgeport public schools. "We mothers do not want to send these children to institutions; we want to keep them at home."

The next day her speech was featured in the Bridgeport papers. A few days later she had rounded up the parents of 12 other retarded children who were no longer ashamed to bring their problem into the open. They met in her home and banded together in the city's first concerted effort for the retarded. Today, their organization—the Parents and Friends of Mentally Retarded Children—numbers several hundred members.

The Bridgeport story is only one episode in a far-reaching humanitarian movement that is bringing hope to the estimated five million mentally retarded in the United States today. Thirty out of every 1000 U.S. children born each year are permanently crippled by mental retardation—more than the combined total of all the other crippling diseases of childhood. It afflicts children of the rich and poor, the educated and ignorant, the dull, the average and the brilliant. But across the nation determined parents like Evelyn Kennedy have

refused to accept the hopeless lot to which society had consigned these children.

In Cincinnati, one day in 1947, Dorothy Moss went shopping. Her two retarded children were with her as usual. In one store the shopkeeper's wife displayed an immediate interest in the children.

"I have a son like that," she said, pointing to the older boy. "And I know another mother who has one. Couldn't the three of us do something?"

A week later the three met at Dorothy Moss's home. A month later there were 12 parents, including a rabbi who was chosen chairman. Today this parents' group has become the Hamilton County Council for Retarded Children, with a membership of nearly 800. The Council is responsible for the establishment of classes for the trainable retarded. Stirred in considerable measure by this organization, the city of Cincinnati now maintains classes for those at the educable level. "Graduates" are employed in more than 50 kinds of jobs.

Moving spirit in the remarkable story of what is happening for the retarded in Louisiana is Morley Hudson, a Shreveport businessman and civic leader. In an article in the Shreveport *Times* he has told how it began:

"I am the father of Lucy, a four-and-a-half-year-old brunette who does not know me from anyone else. Before she had scarlet fever and encephalitis at 14 months, Lucy was a normal child. After she recovered we saw no indication of mental activity, and took her to a Chicago clinic. The doctors' prognosis: Lucy had over-all brain damage; she would never have enough intelligence to be a participating member of our family or useful and acceptable in society. . . ."

"That was the darkest hour of our lives. We asked ourselves, 'Why did this happen? Whose fault was it?' One night my wife and I happened to read, in the Gospel of John, Jesus' reply to his disciples who on seeing a man born blind had asked, 'Who sinned, this man or his parents?' Jesus said, 'It was not that this man sinned or his parents, but that the works of God might be made manifest in him.' And he healed his blindness.

"Then it sank through my thick skull that God's blueprint for my life must involve doing something for mentally retarded children and their parents."

What Hudson did first was to call a meeting of eight parents at his home in January 1954. This was the beginning of an organization which now includes two counties. Fifteen similar associations have been established throughout Louisiana.

In Lansing, Mich., which has an outstanding public-school program for the retarded, the Excalibur Club, a businessmen's service club, is conducting an inspiring project. Its aims are three: to find employers with jobs available who can be persuaded to hire the mentally retarded when they are "graduated" from school; to hand-pick, with the aid of the public schools' specialists, a mentally retarded person qualified for each job; to keep track of him and his job performance.

In less than four years, this operation has placed 66 mentally retarded young men and women in gainful, full-time jobs in 37 different establishments and in more than a dozen kinds of work: as janitor, elevator boy, maid, theater usher, nurse's aid, stock boy, operator of simple machines. Almost all of the 66 have made good. There have been no delinquencies among them. Some have won promotions in both pay and responsibility.

In every area of the nation there is overwhelming evidence that the old era of defeatism and despair is giving way to hope. Ten years ago, for example, there was not a single Boy Scout

or Girl Scout troop of retarded children anywhere in the country. Today there are 400. Ten years ago there were no summer camps for retarded children. Today they are found in many states.

In 1950 not more than a dozen colleges and universities offered courses for the preparation of teachers of the retarded. Ten years after there were such courses in 200 institutions. In 1950 little was being done for children in the trainable category. Today there are public-school programs for educable and trainable retardates in all but two states.

Approximately five percent of all the victims of mental retardation in the United States are in state institutions. More and more of these institutions are adopting training programs aimed to develop the retarded child to the utmost of his capacity. At the Southbury Training School in Southbury, Conn., which cares for 1600 retarded of all ages, nearly 2000 residents have been prepared for employment in the past ten years. Their earnings in this period have amounted to more than two million dollars. At the school itself it is said that 100 additional full-time tax-paid employes would be needed to do the work now done there by the trained retarded.

Ten years ago medical research on mental retardation was virtually nonexistent. Today, research grants amount to several million dollars annually. Research has already discovered means for controlling some of the more than 100 known conditions that prevent the brain from attaining full development. Until recently, for example, a brain-damaging disease called phenylketonuria—PKU for short—doomed its victims to live at the lowest retarded level. Now by a simple urine test PKU can be discovered, then brought under control and the child assured an unimpaired intelligence. Two other brain-damaging diseases similar to PKU have been found and can be controlled by special diet. Even in Mongolism, one of the most mysterious and common forms of severe retardation, recent medical research has unearthed some potentially hopeful clues.

Fifteen years ago there was no diagnostic clinic in the United States where parents could take a mentally retarded child for a comprehensive evaluation and receive practical guidance for the child's future. Today there are 75 such clinics.

On the national level the impetus for the new movement

(continued on page 31)

The Retarded Don't Have to be Dropouts

About 250,000 mentally retarded children and adults are living in institutions at a cost of about \$5000 per person—or \$1¼ billion a year; about 120,000 of them could be gainfully employed and socially adjusted. A long-term study of 130 retarded persons discharged to community living showed that none of them had to return to an institution. Follow-up on 65 of them, after six months to three years, revealed that 95% were gainfully employed. Most worked regularly in such areas as services, packaging and warehousing, machine operation, construction and assembly work. On the whole, they showed greater job satisfaction than some other handicapped groups. The study shows that 31% were married. □



The Story of the Lambs

Part One by Monte C. Unger

They would be at least three hours late. Snow was blowing, and the highways were glass-slick. The man and woman driving to their State Street pet shop were worried sick. Not about themselves or the weather, but about the retarded young people who worked at the store.

The Lambs, an ingenious new method of training the mentally retarded, is a non-profit pet shop on Chicago's near north side. Bob Terese and Mrs. Corinne Owen, co-founders, had the world against them, it seems, when

they started the project. Now they prayed that one blizzard morning wouldn't wreck the whole thing.

But—would the kids open the store on time? Would they feed the animals and clean the cages? Could they make change for the customers? Or would they panic?

They did arrive several hours late, and were greeted at the door with big smiles. The kids looked at each other and giggled, bursting with pride. Bob and Corinne saw that the shop had been cleaned, the animals fed and the customers cared for. Corinne almost cried. Bob choked back tears. Danny, 28 years old, with an IQ of a fifth grader, jokingly said, "See, who needs you." That is quite a mouthful coming from a lad who could be vegetating in a back room somewhere.

But this is what the Lambs is all about: the discovery of the potential of a retarded youth, and then creating an atmosphere in which that person can grow, be accepted and be useful.

And many young people have been transformed from fear-racked prisoners of doubt to confident, happy individuals. The constant comment from parents is, "Patti used to be so afraid of the world. She had absolutely no confidence in herself. Now she talks to people, she doesn't feel left out and she even takes public transportation alone."

Five years old, the Lambs is eminently successful—articles have been written in the Chicago newspapers, the Ladies Home Journal and other magazines; it has been selected by the President's Panel on Mental Retardation as one of the five outstanding new projects in America; it was picked by the Governor's Committee for the Handicapped to represent Illinois in a bulletin designed to encourage industry to hire the handicapped; Bob and Corinne have been asked to speak at numerous places; and the shop's annual gross volume has risen from \$18,000 to \$90,000.

And all this from two people totally inexperienced in business, with only a few years of teaching the retarded, with no money and with the welfare Establishment against them from the start.

The viewpoint of Bob and Corinne is that the Lambs developed because God answered their prayers. Here is their story from the birth of the idea to even bigger dreams for the future.

Bob, stout, Italian and dark-haired, looks like a Notre Dame linebacker. Corinne, mother of three, is petite, always bright and cheery and red-haired. They first met while working for a retarded children's home in Glen Ellyn, and later worked together at the Retarded Children's Aid in Chicago. During their three years of teaching, they often discussed how the children could be reached in a deeper way than they were being reached at sheltered workshops.

"We felt," Bob says, "that more should be done than just keeping the young people 'busy.' We wanted to give them a purpose and meaning in life. Twelve or 13 years ago there was nothing a retarded teenager could do except work in one of these 'busy' programs—fingerpainting or other arts and craft projects. Then along came the sheltered workshop idea, where the kids were made more



productive by doing such things as putting ten hairpins on a card that would be sold in a dime store.

"But we felt that even this wasn't enough. We continually thought of opening some kind of business of our own, and hiring retarded young adults.

"We thought a pet shop would be best. All their lives these young people have been overly protected and sheltered. They are smothered with love. But put them in a pet shop and what happens? They must minister—to kittens, puppies, turtles and birds. Now the shoe is on the other foot. If Jeanie doesn't get to the store at 9:00, who is going to take care of her birds? The kids must direct their attention away from their own problems onto the problems of the animals."

The name "Lambs" came one day when Bob and Corinne were reading the Bible. In John 21:15, Jesus asks Peter if he really loves Him. Peter said he did. Then Jesus said, "Feed my lambs." And it is to little lambs, child-innocents in adult bodies, that Bob and Corinne have dedicated their lives.

Many times over coffee they elaborated on the idea of a pet shop and envisioned even bigger dreams of an entire farm, complete with dormitory, boarding kennels, pet shop, gas station, restaurant and gift shop.

But what does one do armed only with an idea, having no money, no experience and no professional help? Bob and Corinne spent hours praying. Once sure that

God wanted them to go ahead, they started calling on parents of retarded children to see if any would back such a project. Twelve parents did, each giving \$50. The Lambs was incorporated in January, 1961 with 12 stockholders, two directors (Bob and Corinne) and \$600.

Corinne says, "Six hundred dollars wasn't much, but we had the Lord. We knew we would need nearly \$10,000 to get under way. Of course, our first need was a building. We had looked at 17 different locations. We just didn't know which one to choose. Again we prayed and felt that God wanted us to take 913 N. State St."

That was the most deplorable building of the lot . . . and the most expensive, \$325 a month. It had been a cleaning establishment. Steam had removed the plaster. The former owners had taken all the heating, air conditioning and plumbing fixtures. There were just four miserable walls.

Bob says, "We sure didn't know what God was getting us into with that terrible building, but now we realize that it is a perfect site for a pet shop, being located on the north side near the Gold Coast area.

"Mr. Gage, president of Magikist Rug Cleaners, had the lease on the store. I had never met him. I had asked God for a month or two of free rent, to give us a chance to get started. Then I phoned Mr. Gage. I didn't even know how to approach the subject, so I hemmed and hawed. He asked, 'Just what is it you want?' I said



I would like a month or two of free rent. Gage said, "Would six months free rent help?" This was the first of many, many answered prayers, far too many to be mere coincidences.

So they had a building. The next step was to redecorate. It would cost thousands. Again they didn't know what to do, so they prayed and again God answered. The president of Masonite heard of their problems and sent them, free of charge, enough pegboard to cover all the walls.

Bob continues, "Mr. Hansen, president of the Fair store, sent over his professional store planners free of charge. One was there four days painting an animal mural on the walls.

"A Berwyn floor tile dealer, Mr. Johnson, not only gave us free tile, but came out on Sunday and laid it for us.

"The shop still didn't have plumbing and heating. Tony Menatti, a plumber, told us, 'God has been good to me this year,' and he installed all the plumbing and heating free.

"The store was in pretty good shape by now, but we only had \$200 of our original \$600 left. We badly needed shelves, display cases and gondolas for the merchandise.

"Corinne and I were on the way to a second hand store to buy some old shelving. But we prayed before we went out and decided to make our last phone call. We called the Jewel Tea Co., and a Mr. Merriman said, 'Look, we have just closed a Jewel store. If you can get a truck over here you can have all the counters and shelves.'"

"We got more than we needed." Corinne says. "It was the miracle of the fishes and loaves all over again."

Bob continues, "To start a decent pet shop, you need a minimum of \$5,000 of merchandise. We had previously talked to Gifford Gardner, owner and president of Pioneer Pet Supply in Franklin Park, the largest wholesaler of pet supplies in the nation. He said he would talk to us when we had a building. The very best we hoped for was to get the stock on consignment. Well, Gardner not only let us have the merchandise, but he and others in the pet industry donated it outright. Boxes and boxes of stock came in. We had enough for two

stores. I told Corinne to stop praying." The God of Bob and Corinne isn't dead.

One of the keys of their success is that Bob and Corinne regard each retarded person as an individual and try to determine his potential. Bob says, "We don't have just one level of work at the Lambs. That is precisely what we wanted to get away from. We feel that there is untapped potential in these people, and if it is allowed to grow, talent will be unleashed that you can't imagine."

After the pet shop had been open for three years seven retarded adults had developed enough to be able to work part time at Carson Pirie Scott. Corinne says, "They got their bearings at the Lambs. They met the public and discovered that working in a store is not a terrifying experience. At Carson's they work in the pet department, flower shop and stock shelves."

There was one girl who worked at the Lambs for a year and a half. In that time she broke out of her shell, and one day told Bob and Corinne she was extremely sorry, but that she had been offered a job somewhere else. The people at her new position didn't know she was retarded, though they probably did realize that she could do only so much. She has been there for three years.

But this young lady could be sitting uselessly in an institution. She had brain damage at birth, and her father was going to commit her to an institution. Then he heard about the Lambs. Bob says, "Her time at the pet shop didn't 'cure' her, whatever that is. But it did unleash the potential that was in her. Now she is happy, confident and useful."

This really is just half of the Lambs story. Those "future dreams" mentioned earlier are being realized. The farm is a reality. It's out in Libertyville. It has a thriving pet shop, gift shop, tea room, bakery, children's farmyard, farmer's market, dormitories . . . and there are still acres to spare. □

(Part two will follow)

We gratefully acknowledge the permission to reprint this article, as granted by Mr. Bob Owen, co-founder of the Lambs. The article originally appeared in VIEWPOINT MAGAZINE.

"SINGLES- A Forgotten Group"

by Alan Cliburn

Mike was in his twenties, had tried "everything the world has to offer" without lasting satisfaction, and decided to give religion a chance.

Fortunately he chose the church I attend, which is the First Baptist of Van Nuys (located in the suburbs of Los Angeles). Why fortunate? Because our church is one of the few in this area which has an adequate program for young single adults.

The fact is, most churches don't have a singles program at all, and the typical congregation can be broken down into three basic groups: children, youth and married adults.

The problem is that not everyone gets married the day he or she finishes college, and of course not everyone even goes to college. Some churches do no more than invite high school graduates to remain in the youth group. The fact that eighteen, nineteen and twenty year olds have progressively less in common with high school freshmen and sophomores apparently isn't considered.

While it's true that my church is huge, it's also true that our current singles program didn't emerge full-blown over night. It took careful, prayerful planning and execution—and still does.

Initially, young adults who were neither married nor in school were welcome to remain in the college department. To give their presence proper recognition, the group became known as the College and Career Club.

As the C.C.C. became larger and larger—often reaching two or three hundred in attendance on Sunday morning or evening—it became evident that a separate group was needed. Size was only one factor, however. The age variance was too wide.

Thus was the Roaring Twenties department born. Technically the age bracket is twenty-two through twenty-nine, but those slightly younger or older also come.

The break from the C.C.C. was a gradual one. Many members fought the idea of being "segregated" into the older group. This problem was alleviated somewhat by having former leaders and/or officers of the C.C.C.

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become leaders and officers of the Roaring Twenties.

At first the Roaring Twenties met separately only on Sunday mornings, combining with the C.C.C. for Sunday evening programs and weekend social activities. This format was maintained until the Roaring Twenties was large enough to break away completely, and even those who fought the development of a separate group finally realized that the interests and problems of a single adult in his mid or late twenties are different than those of a college student.

Incidentally, not all members of the Roaring Twenties have grown up in our church. Many come from other churches in the areas which do not have anything for single adults. Others, like Mike, come from a totally unchurched background, and have heard about the group from friends. Some are new Christians looking for a place where they can grow spiritually and develop relationships with those who share their faith. All are welcome.

To develop a program for single adults—and my church has several beyond the Roaring Twenties—you need three things: people, purpose, and program. The people are there, either right in your church or around it. The purpose should be obvious, to bring single adults together through the love of Jesus.

But if you have only people and purpose, a single adult department, like any other, can still fall apart. The program is essential, with good leadership, interesting speakers and recreational activities. (As I write this, for example, nearly one hundred Roaring Twenties' members are preparing for a holiday weekend ski trip and retreat.)

Every church has a responsibility to meet the needs of its congregation—and that certainly includes the single adults. If your church is pretending single adults don't exist, it is missing out on what can be a potentially powerful spiritual force. Our Roaring Twenties group participates in local outreach trips, short term missionary projects overseas, plus many other worthwhile activities.

Don't worry about starting small. The First Baptist Church of Van Nuys started with about fifteen members sixty years ago. Now we have over ten thousand members!

The time to start your singles program is NOW! □

LATEST JUBILEE PAPERBACK BRINGS NUMBER IN ETHNIC SERIES TO SEVEN



CHICAGO—The lively, well-written and profusely illustrated series of Jubilee Paperbacks on the contributions of various ethnic groups to American society has grown to seven with the issuance of *The Germans in America*, by Adolph Schalk.

Earlier paperback in the series, which is published by Claretian Publications, dealt with the history in the United States of the Irish, Polish, Mexicans, Italians, Jews and Indians. Each retails for 95 cents.

The detailed accounts of the contributions of each of these ethnic groups are written by well-known authors who have researched their subjects thoroughly. The result is a series of sympathetic portrayals which highlight not only the life and times in America of particular ethnic groups, but show the extent to which prejudice and misunderstanding have affected life in the United States for all Americans.

Each paperback in the Jubilee series contains a list of sources for further reading and a capsulized history of the country being treated, making the series excellent texts for the ethnic studies courses being instituted in many schools.

Each book contains hundreds of little-known facts about ethnic groups in America. For instance, the first Poles came to Jamestown in 1608, a dozen years before the Pilgrims landed at Plymouth Rock. And these same Poles staged America's first strike when they

put down their tools until they received the right to vote for the Jamestown legislative assembly like their English companions.

Jews in America suffered greatly from prejudice and discrimination. As late as 1881, a U.S. senator was seeking to introduce a measure which would keep Jews out of certain hotels. And the entire Spanish-speaking population of California was disenfranchised until 1894 because the law required that voters be English-speaking. All of this despite the fact that "all men are by nature created free and equal," a phrase which was coined by an Italian immigrant, Filippo Mazzei, who was also a close friend and advisor of Thomas Jefferson.

The complete series of Jubilee Paperbacks includes: *The Germans in America* by Schalk, *The Indians in America* by Stanley Garfinkel, *The Mexicans in America* by John Kuenster, *The Polish in America* by Richard L. Pierce, *The Italians in America* by Anthony Lombardo, *The Jewish in America* by Rabbi Robert M. Benjamin and *The Irish in America* by William J. Whalen.

Available individually at 95 cents, the Jubilee Paperbacks may be purchased at your bookstore or as a set for \$5.30 from Claretian Publications, 221 W. Madison St., Chicago, Ill. 60606. □

PREPARED TO TEACH



Introducing Dr. and Mrs. Ernest K. Pasiciel by Fred Folkerts

The anticipation of many in Cameroon was high when I visited there in December. I answered the question many times, "When may we expect the Pasiciels?" They were eagerly awaited to begin missionary work at the Cameroon Baptist Theological Seminary opening in September, 1975. Much preparatory work needed to be done before school opening. Dr. Pasiciel will join Dr. George Dunger, principal, and the Rev. Larry Scheffler on the staff of the seminary.

Dr. and Mrs. Ernest Pasiciel were appointed by the Board of Missions in April, 1974, for missionary service in Cameroon. The field committee assigned them to teach at the proposed seminary. It was necessary for Dr. Pasiciel to complete his doctoral studies prior to departure for the field; so plans were made for their arrival in Cameroon in January, 1975. Their travel to Cameroon was the fulfillment of a developing realization that the Lord has called them to overseas missionary service.

Dr. Ernest Pasiciel was born in Germany on Dec. 19, 1943, the fourth of four children, to Mr. and Mrs. Gust Pasiciel. The family emigrated to Canada in 1952, where the parents became members of the Grace Baptist Church of Medicine Hat, Alberta. At the age of ten Ernest was converted and baptized by the Rev. Erich Gutsche in Medicine Hat. After completing high school in Medicine Hat, Ernest attended the Christian Training Institute in Edmonton for a year (1962-1963), then completed a Bachelor of Arts degree in sociology and history at the University of Alberta from 1963-1966. He earned a Master of Divinity degree at North American Baptist Seminary in 1969. He then began post graduate studies in religion at Baylor University in 1970. He earned a

The Rev. Fred Folkerts is associate secretary for Overseas Missions of the North American Baptist Conference.

Doctor of Philosophy degree in religion from Baylor in December, 1974. Ernest completed an application for missionary service in 1967, but later felt that he should have further academic preparation before going to the field. Realization of the tremendous need influenced him to consider overseas missionary service. Ernest says, "I was raised in a Christian environment; the church was a significant factor even in my early development. Through the years my family and I have become increasingly aware of God's claim on our lives, and his will that we serve him fully." A friend says of him, "He has that good blend of humility and competency that will make him an effective person and worker."

Mrs. Sara Lou Pasiciel was born on Jan. 17, 1941 as the oldest of three children to Dr. and Mrs. J. C. Gunst. The Gunst family is well known among North American Baptists. Dr. J. C. Gunst served until retirement as the North Central Area Secretary. The Rev. Victor Gunst, brother to Sara Lou, is a church extension pastor in Aurora, Colorado. Sara completed high school in Maywood, Ill. in 1948 and then earned a Bachelor of Arts degree in English from Illinois College in 1962. She earned a Master of Arts degree in Speech from Northwestern University in 1964 and then completed a Master of Religious Education degree at North American Baptist Seminary in 1967.

Sara Lou was converted at an early age. She was baptized in 1952 by the Rev. C. B. Nordland and became a member of the Forest Park Baptist Church in Forest Park, Illinois. Reverend and Mrs. Gary Schroeder were influential in helping Sara see the call of the Lord to vocational Christian service and possible overseas missionary service. She resisted this call during part of her years of training, but during graduate school turned her life back to the Lord. Sara now says, "My purpose is to make the best use of my background and talents to fill God's place for me." A close friend of her says: "Not only does Sara seem qualified as a teacher and a homemaker, but she also has the ability to relate to people. She really cares about people as individuals. Sara has a rare warmth and love which cannot be learned except through a close walk with the Heavenly Father."

Ernest and Sara Lou met at the North American Baptist Seminary where they were both students and were married in June, 1967. They have two children: Lisa Marie was born on October 6, 1969, and Stephen Jay was born on July 16, 1972.

Fifteen years ago my wife and I arrived with our oldest son at Soppo in Cameroon where the Pasiciel family is now stationed. The memory of that arrival and subsequent adjustment brings back all the excitement, joy, frustrations and tears which we experienced and which are probably surrounding the Pasiciels at this time. The delightful people, the burdensome rains, the beautiful mountain, the heavy workload, the challenge of witness and many other circumstances combine to ask from them the very highest dedication to Christ and the gospel. They need your prayers. They will be pleased with your letters. They are your servants for Christ's sake. □

A BRIEF HISTORY OF THE LATE REV. S.S. BAAH

by Philip Mamngong

The Rev. Solomon S. Baah has been a dynamic pastor in an outstanding number of churches and in the Cameroon Baptist Convention as a whole.

He served in the Nkwen Church in Mezam Division for about two years before he studied his regular certificate course. When he completed his course in 1957, he returned to the Nkwen Church. He then served as a pastor for thirteen years. From 1964-66 he attended the Baptist Teachers Training College at Ndu. He left the school with a great zeal to serve the Lord in

The Rev. Philip Mamngong was a tutor at the Baptist Teachers Training College at Ndu, Cameroon. Presently he is studying at the North American Baptist College, Edmonton, Alberta.

the Belo C.B.C. church. The church grew immensely under his ministry. The spiritual impact on the life of the church was so great that the members refused to allow him to consider a call from another church. He pleaded earnestly with the Belo church, when a call came to him from the Ndu Baptist Church which he finally accepted.

Rev. Baah also served in the capacity of the adviser of the Boys Brigade on the national level and as the vice president of the Cameroon Baptist Convention for four years. He always had a fatherly advice to the Convention and his suggestions were gladly accepted. Because of his cheerful attitude he was voted into office several years in a row. He was a man of great wisdom, who

counseled many Christians and restored many to the saving knowledge of Jesus Christ.

Even though the Lord bestowed much responsibilities on him, he was of ill health for several years. He did his work cheerfully and faithfully without grudgings and complaints. He edified every worshiper during church services when he played his organ.

Rev. Baah's death took him out of the ministry while in active service during the latter part of July 1974. He has left behind nine children, eight girls and one boy, and his bereaved wife.

May his soul rest in peace as we pray for his family and support the children he has left behind. □

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book reviews by B.C. Schreiber

The New International Dictionary of the Christian Church, J. D. Douglas, general editor, Grand Rapids, Mich. Zondervan Publishing House. \$24.95.

Most of the books we purchase are for purposes of information about current events, thought and action, both in the secular and theological areas. Many of them fill up our library shelves because seldom, if ever, do we refer to them again.

The New International Dictionary of the Christian Church is different. You do not simply buy a book, you are making an investment. It contains more than 1000 pages of valuable information not easily available in such convenient form. The authors have made an attempt to be factual rather than apologetic. It is however, difficult to be totally unbiased, and frequently the theological direction of an author is noticed to some degree. Nevertheless, the historical and evangelical perspective is emphasized. Almost 5,000 articles give the student of the Bible a clearer, though concise, picture of the Christian Church during the last 2,000 years. Ministers, laymen and students will find this an indispensable asset to their library.

Concise Dictionary of Religious Quotations, edited by William Neil, Grand Rapids, Mich. William B. Eerdmans Publishing Co. \$7.95.

A person must be an extensive reader to put together a volume such as this. William Neil who is a Scottish clergyman, professor of Biblical Studies and author of many books is qualified as a collector of gems of wisdom. Naturally Bible quotations are a large part of the collection, but the reader also has the benefit of inspired observations by Shakespeare, Bunyan, Donne, Mark Twain and many more. An inspired quote by some of these persons can often lead to further inspiration for sermonizing and other occasions for persons when they are called upon to speak.

As an example the author quotes Father Congreve: "It is not years that make souls grow old, but having nothing to love, nothing to hope for."

The quotations are listed according to subject, and the source and subject index makes it convenient to find the right quote. □



MY CAREER SEARCH

by Donald N. Miller

My career search starts . . . and stops . . . to start again.

What am I to do with my life? Who shall I be? How shall I invest my talents? Where shall I find my special place? God. Money. People. Purpose. How does it all fit together?

If you are asking these questions, you are not alone. Nor unique. Nor unchristian.

Jesus faced the same struggle in the wilderness. Those temptations were really agonizing questions about the investment of his life. Shall I devote my time and energies toward material resources—the bread question? Shall I set out to be famous or spectacular—make a name for myself? Or should I seek to dominate others and rule over them?

Jesus chose to minister to people—especially the spiritual needs of people. He was, of course, concerned about the needs of the whole person. But the spiritual needs of people were his greatest concern. He said, in effect, what shall it profit a person if he makes a lot of money or is listed in *Who's Who* and loses the meaning of his life? (Matthew 16:26.)

To help people know how to live meaningfully is still the greatest thing we can do for others.

There are today many ways of ministering to the spiritual needs of people. Now to the pastor and missionary, you can add the clinical counselor, the hospital chaplain, the religious journalist, the Christian social worker, the camp

The Rev. Donald N. Miller is vice-president for development at the North American Baptist Seminary, Sioux Falls, S.D.

director, the church administrator and a host of other church-related career opportunities.

What's more, many of these career opportunities are open to both men and women. There are currently about 50 different church-related careers to choose from.

But perhaps you're wondering, Is it for me? Would I make an effective minister? Do I have what it takes?

Here is a partial check list of some of the most basic qualities needed in a church-related ministry career:

—You must be unreservedly committed to Jesus Christ and God's mission in the world.

—You must be genuinely concerned about people.

—You must have competence in a variety of skills needed for the effective practice of ministry.

—You must have a "call" or an inward conviction that God wants you in the professional ministry.

But don't let the matter of a "call" frighten you. Most people think ministers have seen a vision or heard a voice. That is not the case. Or they think that unless they have an encounter similar to Paul's (Acts 9:1-31) that God has not called them into the ministry. Most often the "call" develops gradually and naturally as with Timothy (2 Tim. 1:5-6; 3:4-15).

One of the best ways to determine if you have a "call" is to undertake a sincere and relentless search for the will of God. Here are a number of steps. If you get a positive response to all of them, you can be reasonably sure that you have the "call."

Explore the wide range of church-related career opportunities. Know

what kinds of skills and abilities are needed and the kind of preparation that is required to have an effective ministry. Talk with those in your church or community whose careers may coincide with your own interests and abilities. Attend one of two conferences on church-related careers held annually at the seminary. Or send for the eight-page brochure entitled, "Futures Unlimited" which contains a comprehensive listing of ways you can use your gifts and abilities in a church-related career. Write: North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105.

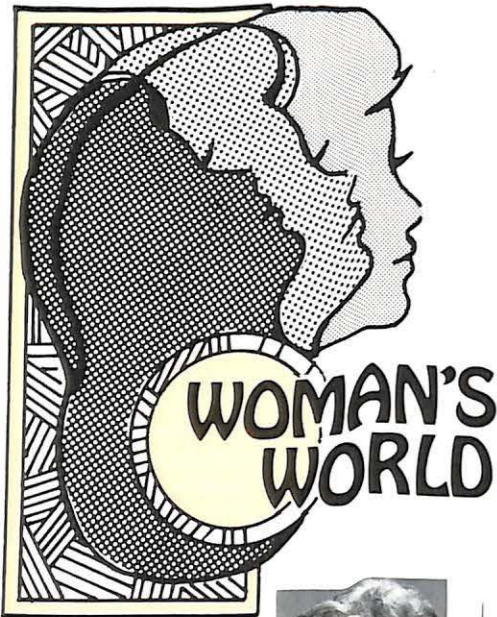
Experiment with as many career opportunities as possible. You can do this in and through your local church or on your college campus. Or you may want to work in the summer in the area of evangelism, church extension, vacation Bible school, camping or the inner city through our denominational youth service program. A year with God's Volunteers or several years as a short-term missionary in Africa or Japan are also good ways to test your interests and skills. In short, take time to discover your gifts. Chance information, haphazard impressions, the accident of a vacancy or wishful thinking can easily lead you into the wrong career.

Examine prayerfully your feelings. If God wants you in a church-related career, the time will come when you feel better about your involvement in such activities than you do about almost any other activity you can think of—somewhat like the Apostle Paul who said, "I cannot help myself: it would be misery to me not to preach the Gospel" (1 Cor. 9:16).

Evaluate your effectiveness. Your conscientious involvement should accomplish what was intended to do. If you are involved in evangelizing people, for example, others will come to know (continued on page 23)



"I don't know. They're sure going to cut down on my personal liberties."



people round about us who are in great need of a friend who will show real love and concern for them. They are "one of the least" because of their great need. This season of the year, when everything is coming alive, is a perfect time to do something beautiful for God by doing it unto "one of the least." □

DO SOMETHING BEAUTIFUL

by Mrs. Jeanette Stein, president of the W.M.U., Winnipeg, Man.



"Leave her alone. She has done a beautiful thing for me," were the words of Jesus after Mary had poured the expensive ointment on him. The disciples criticized and thought it would have been better to have used the money some other way. Jesus, however, complimented her and called it a beautiful deed. Would you like to do something beautiful for God? Jesus said, "What ye have done unto one of the least of these, ye have done unto me." Who are the "least of these"?

Jesus was "one of the least" while on this earth. He was born in a stable to a lowly family. He had no place he could call his own. He was lonely, despised, rejected, beaten, stripped and crucified. Mary did something beautiful for God. It was not a cold, impersonal act of mercy. It was a warm deed of love for she also gave herself.

We have many opportunities for acts of mercy. Just before Christmas an organization made an appeal over the radio for money to purchase shoes for the lepers of India. Surely many people were moved with compassion and many lepers received shoes. The people who gave were merciful and will be rewarded and blest for their deeds of kindness. The person who stooped down and, with words of loving concern, put the shoes on the leprous feet did something beautiful for God.

There are many lonely, aged, sick



Mrs. Oliver Ringering

"LET THE CHILDREN COME TO ME"

by Mrs. Oliver Ringering, Marion, Ks.

Many children are not as fortunate as you and I have been. Many are unwanted, unloved and live in homes where the Word of God and prayer are never heard. In broken homes where mothers have to work to make a living, children are often left to shift for themselves. Many children do not attend Sunday school and church unless someone will pick them up and bring them.

I was raised in a Christian home. We were not left to make our own decisions but were encouraged and taken to Sunday school and church. I became a Christian as a young girl and church activities had priority over other activities. This greatly influenced my life. It was my privilege to teach children's Home Bible Classes in Hutchinson, Kansas, for 14 years. From five to six classes were taught every week during the nine school months. Children would come from school to the homes that were opened for the classes. Christians, non-Christians, black and Spanish-American people came. Often the adults would sit in the other room and listen in to hear what was attracting the children to these classes.

The children loved the flannelgraph Bible stories, object lessons, singing and

memorized Bible verses. Many children made decisions for the Lord in these classes. By memorizing Bible verses children earned their way to a Bible camp, something they had never experienced before. The classes developed into a Sunday school and later, a church. Getting acquainted with the children gave opportunity to visit their homes and to share the Gospel with the mothers. This led to adult Bible classes.

One girl who came from a broken home of six children attended my Bible class and is today a missionary with her husband and two children in Viet Nam. The influence of the Gospel through the children's classes changed many homes into Christian homes. Many of these girls are married now and have established Christian homes. In Isaiah 55:11 we read that "My Word shall not return unto me void, but it shall accomplish that which I please."

We, here in Marion, have started a Home Bible Class again this winter. I would like to challenge you, ladies, to open your homes to the children in your neighborhoods. If you cannot do the teaching yourself, get someone to help you, and start a Bible class. You will be rewarded! □

LIFE'S JOURNEY IN A DAY

by Katherine Ann Hunt

A trek to Akeh sounded formidable to me because I had heard stories of the tall mountain that was on the road between Belo and the Akeh valley. That was where God was sending me that day but not alone or unprepared. I had two men to guide me and carry



(Miss Hunt, former missionary to Belo, Cameroon, began work as the nurse at the Baptist Health Center in Monte Vista, Colorado, in February, 1975.)

my loads. Sometimes the trek was flat and easy. Other places, following the cow paths, were narrow. We met wind and rain on the mountain just before descending. I slipped and fell many times but was helped up by my guide. We reached our destination and accomplished our goal, seeing the sick and instructing the Christians. We also had a good time of fellowship and two nights of rest before we had to go back up the mountain.

The three of us started off early in the morning. The going was easy at first, but I was soon having difficulty. I had not eaten any breakfast and was soon weak. The top was eventually reached, but it and the trek ahead would have been much easier if I had had substantial food at the start. My companions kept encouraging me to keep going. At the point of exhaustion, I remembered that "Ma" Bee had promised me a bath and dinner on my arrival home. My last few steps were easier knowing that she had always been good to her promises in the past.

Looking back on this trek, God pointed out its many similarities with my Christian walk! □

SOMETHING BEAUTIFUL FOR GOD

by Mrs. Anneliese Kunze, Winnipeg, Man.

That's what life is all about—doing something beautiful for God and that pretty well sums up what the King's Daughters of McDermot Avenue Baptist Church in Winnipeg are trying to do.

At the beginning of the year each lady, or several ladies together, "adopted" a Heart Sister, not from within our group but a lonely person, such as a shut-in, and related to them in special ways throughout the year. Do you think we blessed these people? Well, yes, but think again, because, according to our ladies, their own lives were enriched many times over because they had done something beautiful for God.

Have you ever thought of a sharing time as "something beautiful for God"? This is how we like to start our new year—sitting in a circle, sharing our joys and sorrows, our hopes and failures, our needs and special burdens—just letting it all hang out. And it is beautiful, because Jesus is right there identifying with us. He is acquainted with every bit of everyone of us. And then we tell him all about King's Daughters and how we want to do something beau-



King's Daughters, McDermot Avenue Baptist Church, Winnipeg, Manitoba

tiful for him and he inspires us, as he does you too, 'I'm sure; then we just let him use us.

Someone has said, "Welfare is for a purpose—an admirable and necessary one—whereas Christian love is for a person." So, for example, with the individual in mind, we bring our neighbors or non-church Pioneer Girls' mothers to our annual mother-daughter evening and just love them. Last year we showed the film, "Sounds of Love." The Pioneer Girls provided the music.

Our aged need a personal care home; our bake sale is helping to meet that need. They, as well as the sick, need a friend; we try to be that friend. Several of our ladies have handicapped children and these mothers have taught us to see Christ in the faces of such little ones. Christ has also appeared to us in the form of the very poor, right in our own neighborhood, as well as on the foreign fields. And we clothe and feed them. Together with our husbands, we saw him in the orphans of Korea and Viet Nam in the World Vision film, "Yes, You Can Buy Happiness!" As a result, seven orphans were

"adopted" by our families. We met Christ also in the alcoholic, Gertrude Behanna. Her taped testimony, "God Isn't Dead," is very gripping. And have you ever looked for Christ in the faces of your very own group members? We found he is right there also, waiting to be discovered. A ladies' retreat is an ideal situation for this beautiful experience.

We have been very fortunate to have our W.M.U. president, Mrs. Jeanette Stein, right here in Winnipeg. She has, by her example and gift of persuasion, helped us to do beautiful things for God in the realm of our denomination and inspired us many times in our personal life.

I could go on and on. The opportunities are numberless. Christ says to each of us personally, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And isn't it exciting to know that everything, in that it is for God, becomes beautiful, whatever it may be; and you and I become beautiful as we participate in this purpose. Let's all do something beautiful for God! □

WHAT IS THAT IN YOUR HAND?

by LaVerna Mehlhaff, women's work director

This was the question which God asked of Moses. Moses responded by stating that it was a rod. It was the rod that



LaVerna Mehlhaff

he used as he took care of the sheep. The rod in itself didn't have much financial value, but Moses needed it daily.

That same rod, which was of little financial value, dedicated to God was the rod God used to lead the children of Israel out of bondage in Egypt to the promised land. This involved Moses' dedication of his entire being to God, for it was only then that the rod could be used by God to be a blessing to the multitude.

Were this question asked of you today, what would your response be? Are you willing to dedicate your talent and your abilities as well as yourself to God so that he might use you, body, soul and mind, to serve him? □

MY IMPRESSIONS OF THE PEOPLE IN AMERICA

by Jeremiah N. Waindim

I arrived in America on Sept. 3, 1972. I had some preconceptions in my heart about the white man's country. I had thought that America was the land of plenty, inhabited by kind people. I had also thought that most people in America could do everything, because the American missionaries in Cameroon do everything. My ambitions were heavily weighed towards visiting and knowing the land from which my missionary friends had come rather than studying. When I left Douala on Sept. 2, 1972, my anxiety to see Paris heightened and of course, when I landed in France things were different than expected.

It was not the same when I landed in Chicago. The fact that Dr. Richard Schilke, General Missions Secretary, was at the other end of my journey to receive me was certain. My dreams materialized. As I ran my eyes over the crowd in the receiving room at

the airport, I saw Dr. Schilke standing and waving his hand. My spirit and his spirit caught us up together. My hair rose.

It was not long before I sank into his loving arms. My spirit was drowned in his spirit. My spirit was mingled with great joy as it submerged in his. Soon he drove me to the Forest Park Office where a room was prepared for me. I swam in happiness and the spirit of contentment, satisfaction, security, and above all the awareness of the presence of God filled my nerves.

A little sleep began to torment my eyes during which time I dreamt dreams of my entire journey. I pondered on the goodness of God and on the humbleness of Dr. Schilke, for he had carried my box. I thought of how Jesus Christ washed the disciples' feet and how Peter did not want him to wash his feet. Also I had struggled in my heart to prevent Dr. Schilke from carrying my box.

For the short time that I was in Forest Park I found Mrs. Schilke, a mother indeed. The men and women working in the building were all happy to see me. Some looked at me but never said a word. I did not interpret that as snubbing me, for some people never say a word to the missionaries in Cameroon either, yet right down in their hearts they love them dearly.

When I arrived at Waterloo Airport on my way to the University of Northern Iowa, Cedar Falls, Mr. Dale Peterson, a deacon in the Cedarloo Baptist Church, and Mr. Alden Hanson, Foreign Student Adviser at the University of Northern Iowa, were all there to receive me. Mr. Dale Peterson drove me to the college campus and later took me around the town of Cedar Falls and the shopping center. He gave me the highest impression of the Cedarloo Baptist Church and himself.

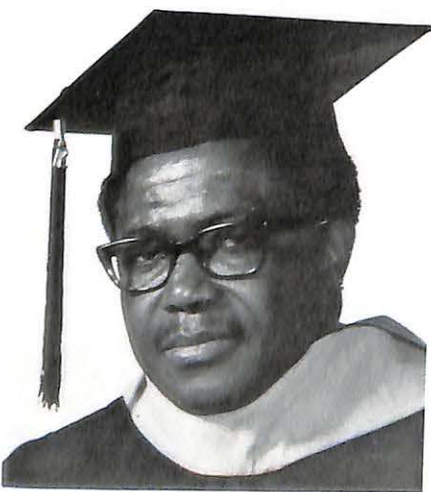
The Rev. Iver Walker, the pastor of the Cedarloo Baptist Church, was not at home when I arrived. He came a few days later, running up to meet me in the dormitory. He and his wife washed my clothes and tidied up my room.

Many families in Cedarloo Baptist Church began to show interest in me. They became fond of me. Mr. David Priestley bought my books for me. Dr. Guy Chiatello and Mr. John Gregg directed me how to register for my courses.

Soon I began to make friends in the dormitory. My first friend was Mr. Andrew Mitchell, a former Peace Corp member in Samoa. I had many friends within a very short time. They asked me curious questions about my age, my marital status, big snakes and giant caterpillars in Africa.

One day in September, two white girls stood before me in the dining room and inquired, "Are you Jeremiah?" My response was, "Yes." Another question was asked, "Are you a pastor?" The response did not come as easily as the first. However, I finally admitted I was a pastor. They, then, asked if they could speak with me. My witnessing for Christ in the dormitory began. Mr. Andrew Mitchell and I began to attend the Baptist Church while the two girls renewed their faith in God. They were all Methodists. Because of our friendship Andrew revived his faith in God, attended doctrinal classes in Cedarloo Baptist Church under Pastor Walker, but missed baptism by emersion only as a matter of opinion. The Ethiopian Eunuch did not study the Word of God as much as Andrew did, neither did he have the Christian background my other friend had. Philip baptized him on his word.

Mr. Stephen Yue, a young man from Hong Kong, also became close to me
(continued on page 23)



Jeremiah N. Waindim

PERSONAL ESTATE PLANNING



TAXES

Income Gift Estate

by Everett A. Barker

About this time of the year most of us have completed or are completing our 1974 income tax forms. Reactions to paying taxes can vary a great deal with people's attitudes, but most people have other preferences for the use of their money. It has been jokingly said that there are only two sure things in life, namely, death and taxes. Those who have limited incomes may feel that they are escaping taxation, but actually almost every item purchased has "hidden taxes" that are reflected in the sale price.

Jesus made it clear in the Scriptures that there is no conflict in paying taxes to Caesar and in giving what belongs to God. A Christian certainly wants to do what is right toward God and the State. This does not, however, mean that we are obligated to pay more taxes than necessary; in fact, Judge Learned Hand in commenting on a tax case said: "Anyone may so arrange his affairs that his taxes shall be as low as possible; he is not bound to choose that pattern which will best pay the Treasury; there is not even a patriotic duty to increase one's taxes."

There are three basic taxes that most individuals handle during a lifetime:

I. INCOME TAX—Since we are more familiar with this tax, I am going to limit my comments to a few ways to minimize your tax and maximize charitable gifts. The United States and Canadian governments have provided generous tax savings for any who are willing to make a charitable contribution to a qualified organization. In place of gifts of cash it is possible to give appreciated securities or property. Some or all of the capital gains tax can be avoided, but do not sell the item yourself because you will create capital gains. Property with a loss in value should be sold yourself.

II. GIFT TAXES—The second phase of taxation of individuals comes when you desire to give gifts exceeding \$3,000.00 to relatives and/or friends.

The Rev. Everett A. Barker is estate planning director of the North American Baptist Conference.

I have heard people say that they intend to avoid Estate Taxes by giving their property away before death. Sorry, but I.R.S. thought of that too and has limited gifts to a \$30,000 lifetime exemption or \$3,000 annual gifts to as many people as you desire. In addition, they are likely to discount the gift if you die within three years which is called, "Gifts in Contemplation of Death." Even so that C.O.D. gifting still has the advantage in that gift tax rates are approximately 75% of Estate Tax rates. There are several advantages of gifting for people who have sufficient resources and want to enjoy giving while living as well as reducing estate taxes. Each person has a \$30,000 lifetime exemption, and if a husband and wife join in the gift they can give \$60,000. Each person has an annual exclusion of \$3,000 and, if a wife joins her husband in the gift, they can give \$6,000 each to as many persons as they desire, tax free. For example:

Husband and Wife Gifts in 1975:	
Gift to Son or Daughter	\$60,000
Son	6,000
Daughter-in-law	6,000
Daughter	6,000
Son-in-law	6,000
Friend	6,000

These types of gifts should only be made in consultation with your attorney, estate planner or accountant because of the many implications involved.

III. FEDERAL ESTATE AND STATE TAXES—Federal Estate Taxes apply to all states and State Inheritance Taxes vary from state to state. Each person who dies with a gross estate of \$60,000 and over must have a form 706 filed. There may not be any tax due, but it must still be filed. The Federal Estate Tax rate starts at three percent and graduates to 77 percent so that it can have considerable impact on very large estates. It is important that single persons, widows and widowers who have an adjusted gross estate (gross estate less debts and expenses) exceeding \$60,000 give thought to estate planning. Married people whose estate
(continued on page 27)

THIS I.R.S. FORM COULD COST YOU AND YOUR FAMILY A FORTUNE!

Send today for a free copy of an Estate Planning Analyzer.

1. Personal Financial Statement
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Send to Everett A. Barker, North American Baptist Conference 7308 Madison St., Forest Park, ILL 60130. Phone (312) 771-8700.



CHURCH ECHOES ABOUT M.C.F.C.

by D. Fuchs

"Last year our Sherwood Park Baptist Church voted to participate in our Conference emphasis of One Million Contacts For Christ during the three year period of 1973-76. Although each church has been encouraged to make six contacts per member per year, our church voted to set our goal at 1,000 contacts for the first year which exceeded the suggested goal by 400. With that year ending Aug. 31, 1974, we were happy to report 1,069 contacts for Christ made during the first year.

We are able to further report that our Board of Deacons and Deaconesses subsequently voted to set our goal at 1,500 for the present year 1974-75. Our members are requested to record their contacts for Christ on the chart beside the bulletin board or on the yellow record cards in the racks on each pew in the sanctuary."—Sherwood Park Baptist, Greeley, Colorado; Rev. James DeBoer, pastor.

"We canvassed a new district of the city during the first year of our M.C.F.C. effort. We held a Vacation Bible School there and started a children's work in the school in that area."—Victoria Avenue Baptist, Chilliwack, B.C.; Rev. Arthur Schlak, pastor.

"We made 638 Contacts For Christ in connection with our Sunday school bus ministry! We have just started this ministry. Had six riders the first Sunday and 16 riders the second Sunday. Praise the Lord!"—Grace Baptist, West Fargo, N.D.; Rev. LeRoy Moser, pastor.

"One of the contacts was really a double contact; the second time the man was contacted because he sought out the person who shared with him the first time and asked to be led to Christ. In the near future this young man will become a member of our church and a son-in-law to the lady who introduced him to Christ.

We are excited about M.C.F.C. and the way God is using us as we are willing to allow him to work in our lives. We pray that more of our people and the people in other churches will be a part of this great opportunity of One Million Contacts For Christ."—First Baptist, Corona, S.D.; Rev. Harry Johnson, pastor. □

The Rev. Daniel Fuchs is evangelism director of the North American Baptist General Conference.

COME WITH US TO THE LAND OF THE MIDNIGHT SUN

JOIN THE N.A.B. BAPTIST WORLD CONGRESS TOUR June 29-July 21, 1975

ATTEND 13th BAPTIST WORLD ALLIANCE CONGRESS STOCKHOLM, SWEDEN

Tour No. 1 includes the following points of interest:

June 30, London	July 13, Stockholm, Copenhagen
July 1, London	July 14, Copenhagen
July 2, London, Bergen	July 15, Copenhagen
July 3, Bergen	July 16, Cologne
July 4, Bergen, Stalheim	July 17, Cologne, Ruedesheim
July 5, Stalheim, Lom	July 18, Ruedesheim, Freudenstadt
July 6, Lom, Oslo	July 19, Freudenstadt, Zurich
July 7, Oslo	July 20, Lucerne
July 8, Oslo, Stockholm	July 21, Zurich, back to America
July 9-12, Stockholm	

Alternate Tour No. 2

June 29-July 14, same as above
July 15, Copenhagen, Helsinki, Leningrad
July 16, Leningrad
July 17, Leningrad, Moscow
July 18, Moscow
July 19, Moscow, Kiev
July 20, Kiev
July 21, Kiev, back to America

Tour Costs:

Tour No. 1
New York—\$1,627.85
Montreal—\$1,587.65
Tour No. 2
New York—\$1,925.05
Montreal—\$1,861.05

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NORTH AMERICAN BAPTIST GENERAL CONFERENCE

TOUR GUIDES: Rev. John Binder and Dr. R. J. Kerstan

Insight into Christian Education

SPIRITUAL GIFTS AND EFFECTIVE SERVICE

by Lewis A. Drummond

It has always been a bit of a puzzle why Paul and his companions could go into a community, totally pagan, and in a very short time—often only weeks—leave a completely healthy, indigenous, growing, effective church. We do not seem able to do so today in our more "pioneer" areas. Why? I think Paul worked on a principle that is at the vitals of what we are after. In Romans 12:3-8, 1 Corinthians 12-14 and expanding our favorite Ephesians 4:4-13, we see the principle clearly set forth. Paul saw the Church as the ministering *Body of Christ*.

Boldly stated, in these passages where the overall theme is the body of Christ ministering, Paul seems to be saying that a church becomes a ministering body on the basis of the *charismata*; the "gifts of the Spirit." In other words, a church becomes a body when it is "gifted" by the Holy Spirit.

I must be frank and confess I approach this theme with some hesitation. First, I fear misunderstanding. The biblical concept of the *charismata* is often grossly misinterpreted—especially today in the extremes of the glos-salalia movement. The idea has become highly emotive. Secondly, there is an implied revolutionary idea in the principle that will disturb the status quo quite profoundly. But I do not want

Dr. Lewis Drummond is associated with the Southern Baptist Theological Seminary. "Spiritual Gifts and Effective Service" is an excerpt from Dr. Drummond's paper, "An Approach to a Baptist Philosophy of Christian Education," presented at the Baptist World Alliance.

to throw out the baby with the bath water, so I will press on regardless of the emotive elements of the theme. And I am fully persuaded if we are ever to become a true ministering Church we need the *status quo* changed—even radically in some areas. Further, I am convinced it was the employment of these basic concepts in the local church that made Paul's ministry so effective. So with this brief apologetic, let me make several points about these ministering "gifts of the Spirit."

Nature of the Gifts

First, what are they? The New Testament declares that when Christ ascended back to the Father, he "led a host of captives and he gave gifts to men" (Eph. 4:8). The "gifts" are the consequence of the presence of the "Spirit of promise" who indwells all believers. They are given by our Lord for the purpose of equipping his people for the work of the ministry. It is important to distinguish these *gifts* of the Spirit from the *fruits* of the Spirit discussed in Galatians 5:22-24. The *fruits* are the manifestation of the Spirit through the believer to make service effectual.

Further, these "grace gifts" are not to be confused with natural talents. Though all have natural abilities—abilities that God will surely use in his service—the spiritual gifts are not these per se. *The Expositor's Bible* points this out by stating: "They (the believers) were endowed at their conversion . . . with certain powers which they had not previously possessed, and which were due to the influence of

the Holy Spirit." These gifts are solely of the Spirit. They are the result of his work. They are *supernatural* endowments; abilities imparted by the Holy Spirit. Yet we should not press this distinction too far. In actual practice, they may very well blend in with one's natural talents in the service of God.

Scope of the Gifts

Secondly, notice the scope of these gifts. In the primary New Testament passages referred to previously, spiritual gifts are enumerated. This list of the gifts of the Spirit makes it quite evident that they cover much of the work of the ministry. Therefore, they cannot be taken lightly. As Paul says, "It is important, brethren, that you should have clear knowledge on the subject of spiritual gifts" (1 Cor. 12:1).

Now it is evident that some gifts are Christians themselves with particular ministries, e.g., apostles, prophets, teachers, et cetera. In other cases, the emphasis is upon the gift itself rather than the individual who is gifted, e.g., faith, varieties of tongues, et cetera. Perhaps the simplest thing to say is that a gift apart from a believer to exercise the gift is meaningless, and a believer who is not exercising his gift is a relatively ineffectual Christian servant. The gift and the gifted form the warp and woof of the theme.

Moreover, the listings in these biblical passages are probably not meant to be exhaustive. Or perhaps they should be viewed as "categories" of gifts in which there are many different manifestations. As John Stott verbalized in a recent lecture at Spurgeon's College, London, there are probably thousands of gifts. Every age, culture, generation and situation has its specific needs. Surely, the Holy Spirit will step into these needs and "gift" his people to meet them. At any rate, the idea of the gifts of the Spirit makes it clear that God has provided in full measure for all needs of the church in its growth, worship and ministry. The organization of the local church, its government, its instruction and equipping, its worship, its ministry of witness and its entire corporate life are fully cared for. *The Interpreter's Bible* points out, "Let there be among the Corinthian Christians, and in every Christian church in any age, clear recognition of the simple truth that in such a divinely appointed organism as the body of Christ, for its vitality and its effective witness, a variety of functions

(Continued on page 27)

The Task Before Us

by Waldron Scott

Mr. Scott is president of the World Evangelical Fellowship, with headquarters in Colorado Springs. This message was originally the script of a multi-media presentation by the Navigators in Lausanne, Switzerland, at the 1974 International Congress on World Evangelization.

Only a few thousand people first heard the Gospel of Jesus Christ on the shores of the Mediterranean Sea 19 centuries ago. Today, a thousand million people profess Christianity, making it the first truly worldwide faith. William Temple, the late Archbishop of Canterbury, referred to this as "the great, new fact of our time."

This achievement, of course, is not to our credit—it is the Lord's doing, the work of the Holy Spirit, in accordance with His eternal plan. As Ephesians 1:10 says, "a plan for the fulness of time, to unite all things in Him, things in Heaven and things on earth."

During the first 500 years of Christian history believers were less than 10 per cent of the world's population. During the second 500 years Europe was evangelized but North Africa and the Middle East were lost to Islam—so there was little net gain. During the third 500 year period also there was little church growth. After the misguided attempt of the Crusades, European Christians concentrated on inward renewal and reform.

But God has not abandoned His great plan to disciple the nations. During the past 500 years, and particularly in the last two centuries, the world has witnessed a dramatic upsurge of the Christian community. At least 30 per cent of our planet's population today professes the Christian faith.

Some of the fastest growing churches in the world are in Asia. Men's response to the Gospel there has thrilled us all. There are now approximately 70 million Christians in Asia. Half of these are in the Philippine Republic. It is true that 70 million is only a tiny percentage (3 percent) of Asia's total population; but a more important statistic than absolute numbers must be considered—namely, the rate of growth; that is, the percentage of increase of a group annually.

Dr. Ralph Winter has calculated that during the first three-quarters of this century Christians in Asia increased at an average annual rate nearly three times that of non-Christians.

At the beginning of the 20th Century there were 75 non-Christians in Asia for every Christian. Today, this ratio has dropped to 22 to 1—one third of the previous proportion! And it appears that this trend will continue throughout the remainder of this century—clear evidence that the Spirit of God is moving mightily in Asia in our time.

But God's power has been even more dramatically evident in Africa during the 20th Century. At the be-

ginning of this century only 7½ percent of Africa's people professed the Name of Christ. Today, the proportion of Africans who have indicated their allegiance to Jesus has risen to 33 per cent. And by the year 2000, just 25 years from now, nearly half of the continent will have come under the banner of the Cross!

During the period 1900-1975 Christians in Asia increased at a rate nearly three times that of non-Christians. In Africa during the same period the rate was almost four times faster! That is, whereas the population of Africa generally increased at a rate of 1.2 percent per year, the Christian community expanded by 4.6 percent annually.

At the beginning of our century there were 28 non-Christians in Africa for every Christian. Today, there are only 2½—a ten-fold drop! And, as we saw with respect to Asia, in Africa also this trend will persist for at least the next 25 years.

Thus, it is probable that by the year 2000 there will be more non-Western Christians in the world than Western. Also, by that date the center of gravity of Christendom will have shifted from north of the equator to south.

Part of this shift can be traced to the growing number of evangelicals in Latin America. Latin America has been a nominally Christian continent for more than 400 years. Brazil, for example, is the world's largest Catholic country. Within Latin America during the 20th Century overall church growth has resulted not merely from normal population increases but from the multiplication growth of evangelical communities.

The current population growth rate in Latin America is about 3 percent—the highest in the world. Among evangelicals, however, the growth rate in recent years has been 10 percent! In other words, evangelicals are expanding three times faster than the population at large!

In contrast with Latin America, North America is predominantly Protestant, though with a significant Catholic element. North American church membership increased steadily for more than 100 years. But, as was pointed out in Dean Kelley's book, *Why Conservative Churches are Growing*, some of the largest denominations in America have experienced declines in membership since 1965.

In contrast, such declines are not apparent in Bible-centered churches. Moreover, the number of missionaries affiliated with North American evangelical societies has increased by 60 percent in recent years.

Up to this point we have been considering the amazing expansion of Christianity through the centuries—and for

this we praise God. Now we turn our attention to the task that remains before us—the nearly 3 billion unreached people on our planet.

In doing so we look first at Europe, the center of Christian faith for the past 1500 years—the home of the Protestant Reformation and the home base for much of the modern global missionary movement. Within this century European Christendom has experienced steady secularization combined with intense opposition from atheistic materialism—so much so that contemporary European culture is frequently said to be "post-Christian."

Christian expansion in Europe in recent decades has not kept pace with the continent's population growth. Church attendance has decreased significantly during the past half-century.

Less than 3 percent of those now living in Europe are members of non-Christian religions such as Judaism, Islam and Hinduism. Over 25 percent are avowedly atheist, though living in countries which are historically Christian. Nearly two-thirds are Christian, the majority being Roman Catholic and Eastern Orthodox.

It is impossible, of course, to estimate the precise number of committed Christians. But in most European countries regular church attendance does not exceed 5 percent. It is apparent, then, that the task of evangelizing Europe consists as much in reaching those who are Christian in name only—a recent public opinion poll, for example, revealed that only 29 percent of the British people believe in God—as in persuading atheists or members of non-Christian religions.

The situation in North America is similar to that in Europe in that there are relatively few adherents of non-Christian religions to win—some Indian tribes, and members of the Jewish faith being the main exceptions. One difference is that North America is almost totally Christian—at least formally. Militant atheism is not a major factor as in Europe.

Another difference is that the evangelical sector is somewhat larger than in Europe—or at least more visible! Yet America's pervasive materialism presents a formidable challenge to evangelism.

Again, in Latin America the challenge is not only the aboriginal tribes—though it is imperative that they be reached—it is also the great mass of nominal Christians who combine various mixtures of pagan and Christian practices.

In some respects, therefore, the evangelistic challenges presented by Europe, North America and Latin America are similar. When we look at the challenge of Africa, however, we see something quite different. Here the percentage of adherents of non-Christian religions—that is, traditional tribal religions (25 percent)—and Islam (42 percent)—is much higher than in Europe, North America and Latin America.

From the standpoint of sheer numbers, however, Asia, even more than Africa, presents the greatest challenge of all to our generation. Members of non-Christian religions constitute fully 95 percent of the population of this vast continent. The significance of this large percentage strikes home when we realize that Asia, though only one of six continents, contains more than half of the world's population—that is,

more than half of all those for whom Christ died.

We are not suggesting, of course, that the entire evangelistic and missionary resources of the Christian church be projected into this area. We have already indicated the special challenges of the other continents. But it is imperative that we recognize that almost half of the fulfillment of the Great Commission in our time will be decided in this small area. It is reasonable to assume that the greatest part of the task of world evangelization in the immediate future lies in Asia.

So much remains to be done! Hindus, Muslims, Chinese—these three groups alone constitute 83 percent of all non-Christians in Asia and Africa. Moreover, they are beyond the reach of ordinary near-neighbor evangelism. Consequently it is essential to stress the importance of both local evangelism and missionary outreach.

Missionaries—that is, disciple-makers sent out across cultural frontiers—are needed more than ever. Even Western missionaries are required in many places in greater numbers than ever, in spite of some voices to the contrary.

Yet these three groups—Hindus, Muslims, Chinese—nearly 2 billion strong—are the object of only 5 percent of today's Protestant missionary force. The other 95 percent of our missionaries are directing their efforts toward the nurture of Christians or that much smaller group of unreached peoples which, though admittedly important, nevertheless comprises only 17 percent of the unreached peoples of Asia and Africa.

One reason for this, of course, is that Hinduism, Islam and Buddhism, as well as Chinese communism, present special obstacles to Western evangelistic agencies. Realistic strategy for the coming quarter century, therefore, calls for many, many more Third World missionaries.

Indeed, this strategy appears to have been inaugurated already by the Holy Spirit, for one of the most exciting developments in our time is the emergence of Third World missions. The authors of "Missions from the Third World," report that more than 200 agencies from 46 non-Western countries have already sent out more than 3,000 missionaries.

Nigeria, India and Brazil lead the way, followed by the Philippines, Japan, Mexico and Third World ethnic missions from the United States. But these are only the vanguard. Thousands more are needed! Surely one of the most significant things evangelical leaders must do today is to give prayerful consideration to how missionaries from the Third World can be multiplied.

For every person in our world today who professes the name of Jesus, there are two who have never heard his name. And, in the words of the Apostle Paul, "How are they to believe in him of whom they have never heard?" "And how are they to hear without a preacher?" "And how can they preach unless they be sent?"

To these sharp questions we may add a fourth: "And how are they to go if they do not have the facts?"

Now that we have considered some relevant facts—if each of us were to bend every effort to mobilize our fellow Christians, first, for the evangelization of our own nation, and then for the whole world—what wonders might God do! May Isaiah's prayer be each of ours: "Here I am, Lord. Send me!" □



CHURCH EXTENSION BUILDERS REPORT

PRINCE GEORGE, B.C., CHURCH EXTENSION PROJECT

by Ervin Spletzer

APRIL 1975

The newly incorporated College Heights Baptist Church had its start one year ago, when the Fort George Baptist Church of Prince George, B.C., decided to expand its work to include an area adjacent to the city. College Heights has a population of approximately 2,500 with an ever increasing rate growth. The areas bordering College Heights have an additional population of equal or greater numbers. The fact that the area had no Gospel witness presented us with a great challenge.

We are presently meeting at the College Heights Elementary School, which adequately meets the needs for Sunday school and worship services. The Rev. Jake Neudorf of Fort George Baptist Church ministers to us at an early morning worship service, after which he returns to his own congregation in Prince George.

The God's Volunteers, who were with us recently, experienced a great openness to the Gospel as they visited homes, and our Sunday school has grown steadily with children from the area attending.

Two noteworthy events have been the June Sunday school picnic and the Christmas program, both were attended by many parents and children of the community.

Vital to the growth and development of our church has been a weekly Bible study, now meeting for the third year, contributing greatly to the love and unity experienced within our group.

Our first annual meeting and election of officers was held recently. At that time we heard the news that the Rev. Wilbert Harsch had accepted the call to be our pastor commencing on March 23, 1975.

We hope to start construction on a parsonage, with mortgage funds and voluntary labor, as soon as the necessary legal work is completed. Also under negotiation is the purchase of land for our future church building.

As we look back over the past year we marvel at God's perfect timing and consider his leading in the events that have taken place. The faithfulness of the members in their stewardship of time and monetary gifts promises even greater blessings in the future.

The people here covet your prayers and gratefully accept financial support to this extension work that exists to honor and glorify God. □

Mr. Ervin Spletzer is the moderator of the College Heights Baptist Church in College Heights, B.C.



COLLEGE HEIGHTS ELEMENTARY SCHOOL, the present meeting place of the COLLEGE HEIGHTS BAPTIST CHURCH.



Adult Bible Class



Sunday School Primary Pupils

MY IMPRESSIONS . . .

(continued from page 16)

and accepted the Lord and was baptized and admitted to the membership of Cedarloo Baptist Church on Oct. 31, 1972. This young man became more than a friend to me. He was like a younger brother to me. He was with me always and we shared our problems together. Stephen is just about twenty years old and he has the maturity of a forty-one year old man. Soon after baptism, Stephen sparked fire for Christ in and out of the dormitory. He studied his Bible and joined a Christian organization on campus. I have never met such a strong Christian young man before.

Stephen did not quite know how to type class reports and term papers, but he forced himself to perfect his typing skills in order to help type my class reports and term papers.

At the beginning of September, 1973, another young man came from Japan. Stephen and I made him our friend. We talked to him about Christ and invited him into the Cedarloo Baptist Church. In May, 1974, Mr. Harumi Ito, the Japanese, was baptized and admitted to the Cedarloo Baptist Church. Both Stephen and Harumi were my junior brothers in Christ. I was sorry to have to leave them. Through Stephen some Hong Kong young people attended the Cedarloo Baptist Church occasionally. They also studied the Scriptures together with Stephen.

The Women's Missionary Society in the Cedarloo Church was very kind to me and my family. I was grateful for their generosity. Besides their aid to me, the Women's Missionary Society of the Marion Baptist Church, Kansas, sent me some used clothings. Also the Burlington and Parkersburg Baptist Churches gave me some aid for which I was most grateful. The Women's Missionary Societies of the Bethel Baptist Church gave me some help when I visited them last year. The children of the Cedar Rapids Baptist Church and the Whirley Birds in Cedarloo Baptist Church bought some gifts for my family at home. I thank the Lord for the children of these churches and hope that God will bless them for their kindness.

I enjoyed visiting the churches, although sometimes older people strained their ears before they could understand me. At first, I was not acquainted with the pronunciation of some English words, such as route, anti, dirt. While

in Oklahoma I learned the new meaning of dirt to be soil or ground. I learned many other things from my acquaintances with friends.

I appreciated the scholarship the North American Baptist General Conference gave me and hope the Lord will reward them bountifully. I thank the General Conference for sending missionaries to Cameroon and sincerely hope that more missionaries will be sent out for field work, medical work and especially work in education. With the introduction of vocational-technical education, the need for missionaries has become even greater.

While I visited churches in New York State and Oklahoma, I met very strong people who were retired from active work and wondered whether they could not give their last services in Cameroon. I believe retired farmers could be used to tremendous advantage for the program in the proposed Kom Baptist Technical College.

I glorify the Lord's name for his mighty works and his concern for me during my stay in U.S.A. I thank the churches and friends who were generous to me and those who prayed for me and my family. Lastly, on May 25, 1974, I earned the Master of Arts degree in Education from the University of Northern Iowa, Cedar Falls. Praise the name of our Lord Jesus Christ for his care over us. □

MY CAREER SEARCH

(continued from page 13)

Christ. Or if you are involved in a teaching ministry, others will learn, grow and mature in Christ.

Expect confirmation from the Body of Christ. If God is calling you into a church-related career, other Christians will recognize that you have the necessary gifts to be an effective minister.

Once you feel that God may be calling you into the Christian ministry, take the necessary time to prepare yourself adequately. Most church-related careers today require two to three years of seminary training beyond your college education. This is not only necessary, but has biblical precedence.

When Jesus called the first twelve disciples to help him carry out God's mission in the world, he devoted three years of his brief ministry to their preparation.

The Apostle Paul also took time to prepare himself. In spite of his keen intellect, his persuasive personality and his superior background, God set him aside in training for a number of years before he became a pastor and missionary.

Does God want me in the professional ministry? If I am honest with God in wanting to do his will with respect to my career, I must at least ask that question and consider that possibility. □



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OUR CONFERENCE IN ACTION

ANNIVERSARIES

The First Baptist Church of Lodi, Calif. reported six wedding anniversaries:

The Rev. and Mrs. Gerhard P. Schroeder celebrated their 60th wedding anniversary on June 9, 1974.

Mr. and Mrs. Erfle celebrated their 50th wedding anniversary on Feb. 5, 1974.

Mr. and Mrs. Herbert Helwig celebrated their 50th wedding anniversary on March 23, 1974.

Mr. and Mrs. Emil Meidinger celebrated their 50th wedding anniversary on July 14, 1974.

Mr. and Mrs. Christ Ladner celebrated their 50th wedding anniversary on Oct. 14, 1974.

Mr. and Mrs. Michael Dockter of McClusky, N.D., celebrated their 60th wedding anniversary on Oct. 13, 1974. They have been members of the McClusky Baptist Church for 35 years.

Mr. and Mrs. Karl Goehring observed their 50th wedding Anniversary on Dec. 28, 1974. They are members of the Herreid Baptist Church, Herreid, S.D.

JAMESBURG, N.J. At a baptismal service at the First Baptist Church two teenagers and one adult confessed their faith in Jesus Christ as their Savior. They were extended the right hand of fellowship by the Rev. Karl Bieber at the communion service on Jan. 5, 1975. Another adult was received into our membership by letter of transfer.

Our Family Christmas Dinner was sponsored again this year by the Ladies Christian Fellowship. Entertainment with a Christmas theme was provided followed by the singing of Christmas carols.

All departments participated in our Sunday school Christmas program. The Senior High's presented a play entitled, "Christmas Is Old-Fashioned."

Our annual Watchnight service was held following a fellowship supper. We enjoyed the showing of a Moody Science film entitled, "Time and Eternity." Prayers of thanksgiving for the past and prayers for guidance for the future were offered. (Marguerite Lee, reporter.)

MEDICINE HAT, ALTA. An ordination council met on Jan. 9, 1975, at Grace Baptist Church to examine the qualifications of Dr. Ernest K. Pasiciel for the gospel ministry. Upon hearing his statement of faith in regard to his conversion, his preparation, and his doctrinal views, the council voted unani-

mously to recommend to the church to proceed with the ordination.

The ordination service, combined with a commissioning, was held the same day. The message and prayer were brought by the Rev. Isador Faszer, northern area secretary. Mr. Don Buyer, moderator of our Alberta Association, gave the charge to the church. Rev. Helmut H. Poschwatta gave the charge to the candidate, and Rev. Irvin H. Schmuland welcomed the candidate to the ministry. The ordination certificate was presented by the host pastor, Rev. C. T. Temple. An offering was taken for the personal use of the Pasiciels.

Dr. E. Pasiciel married the former Sara Lou Gunst in 1967. They have two children. In 1969 Ernest graduated from our Seminary. He worked as a Social Worker for one year for the Province of Alberta, after which he pursued further graduate studies at Baylor University, in Waco, Texas. In December 1974 he graduated with a Ph.D. in Religion.

The Pasiciels have started their duties as missionaries in January. Dr. Pasiciel will be on the faculty of the Cameroon Baptist Theological Seminary in Buea, West Cameroon, where he will serve as a teacher and field missionary. (Helmut H. Poschwatta, reporter.)

WEST FARGO, N.D. Three candidates (pictured) were baptized in the Grace Baptist Church upon the confession of their faith in Jesus Christ. Pictured to the far left is Pastor LeRoy Moser and standing directly to Pastor Moser's left is our new, full-time Youth Worker, Mr. Vergil Schmidt.



Mr. Vergil Schmidt is also in charge of our bus ministry. We began our bus ministry in September, and at present we have filled our first bus to capacity and have recently purchased a second bus which is needed to further extend our out-reach program. (Mrs. Harold Fried, reporter.)

CHEROKEE, OKLA. The Bethel Baptist Church burned its fifteen-year-old mortgage! In 1959 when the sanctuary was built on the relocation from country to Cherokee, the congregation incurred an indebtedness to the N.A.B. Conference. Mr. K. G. Braley, who played a prominent part in relocating the church, was the speaker at the ceremony. The Rev. Jerry Vilhauer, former pastor, offered the prayer of thanksgiving. Another pastor sent flowers, and another wrote a letter of congratulations. The architect, Neal Scribner, now of California who donated his professional services, also wrote a letter of commendation. The editor of our local paper, Mayor of Cherokee at the time of construction came and took pictures.



The congregation voted to establish a building fund to eventually construct the educational wing. Already a sizeable sum has been accumulated. We have added three new Sunday school classes within the last month. Fortunately the Lord had already sent us qualified people to teach the classes. The Rev. Menno Harms is the pastor of the church and is pictured in the center of the photo.

BILLINGS, MONT. The Calvary Baptist Church witnessed the baptism of seven people. The right hand of fellowship was extended at the communion service to ten people (pictured), three



by testimony. The Rev. L. D. Potratz is pastor of the church. (Mrs. Roger Aldinger, reporter.)

LODI, CALIF. The first Baptist Church was blessed by the interim ministry of the Rev. and Mrs. G. G. Rauser for one year before we welcomed the Rev. Jake and Mrs. Leverette and family. Our area secretary, the Rev. H. J. Wilcke, brought the evening message, and members of our Association churches shared in the occasion.

Dave and Linda Posein have joined our staff as Youth and Children Ministries Directors, and the Rev. G. G. Rauser has rejoined our staff as Minister to the Membership.

A Maxi-wagon has been purchased and this brings our senior citizens and those with transportation problems to our mid-week and Sunday services. Recently we added a sixty-six passenger bus which is filled with children for Sunday school and children's church. Plans are for the purchase of another bus.

A special "Kids Rally" with "Uncle" Joe Harrison of Alberta, Canada, was held. As a result of these meetings along with an active Saturday visitation program, it was found necessary to form a bus route. (Hazel Helwig, reporter.)

PLEVNA, MONT. The ladies Mission Society celebrated its 53rd anniversary during an afternoon service. Cameroonian missionary, Kathie Hunt, spoke and showed slides. The Rev. and Mrs. Fred Holzimmer were with us for evening services, speaking and showing slides of their work in Africa. The Rev. Richard Mayforth, Japan, was also one of our visiting missionaries. A joint Thanksgiving service was held with the Plevna Congregational, Lutheran and the Baptist churches. The Rev. Orth of the Lutheran church gave the message.

The youth club presented a Christmas play entitled "The Christmas Miracle." A Christmas program was given by the Sunday school. The Rev. Richard Lawrenz is the pastor of the church. (Paula Fuchs, reporter.)

SIoux FALLS, S.D. Dr. Ernie Zimbelman was ordained at the Trinity Baptist Church. Dr. Ralph Powell, professor of theology at the N.A.B. Seminary brought the ordination message. Dr. W. Norman Haupt, vice-president of Sioux Falls College and former missionary to Cameroon, led in the ordination prayer. A number of ordained men participated in the laying on of hands.

Dr. Zimbelman joined the faculty of the N.A.B. Seminary in Sept. 1974. He teaches in the area of pastoral counseling. (George W. Land, reporter.)

ASHLEY, N.D. A week of inspirational revival meetings were held at the Ashley Baptist Church with the Rev. Paul Siewert of Minot, N.D. Several neighboring pastors participating made a deeper impact on the services.

The Men's Brotherhood sponsored a pre-Christmas party in honor of the German Bible Class and others. The Rev. Arnold Friez of Leola, S.D. was the guest speaker. The W.M.S. held its annual pre-Christmas party in honor of the elderly and lonely. A short program was followed by a message by the pastor, Etan Pelzer. Approximately 70 women and men attended.

A watchnight service was held. The showing of the film, "A Thief in the Night," was followed by a time of fellowship and refreshments. The Baptist Church of Venturia, N.D., joined in the service and rendered several musical selections, and a message by their pastor, Rev. Vernon Schneider. The Baptist Church of Leola, S.D. was also represented and their pastor, the Rev. Arnold Friez led in prayer. There was a time of testimony and singing, closing the old year and welcoming in the new. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

WACO, TEX. Ernie and Sara Lou Pasiciel finished Ernie's dissertation at Baylor University. They and their children, Lisa and Stephen left the same week to prepare for their move to Cameroon. Before leaving, the Central Baptist Church presented them with a short-wave radio in love and appreciation for their work. Sara Lou was a member of the evening W.M.S. circle and on January 1 that circle became the Sara Lou Pasiciel circle. In honor of another new missionary, our morning group became the Helen Lengefeld circle. We will be remembering them in prayer and support.

The choir presented the Christmas Cantata entitled, "God's Love Gift," with Milton Lippert directing. Pastor and Mrs. Jesse Hood entertained the choir at the parsonage after the Cantata. Mike Askew, youth director, was in charge of the Sunday school Christmas program. The Deacon Board presented love gifts to the Rev. Jesse Hood and Mike Askew. The choir presented gifts to Milton Lippert, choir director, and May Lou Hoeffner, organist. After the program church members went caroling to the shut-ins and elderly members and then to the Milton Lippert home for refreshments.

A watchnight service was held from 8-12 p.m. (Miss Marie Chance, reporter.)

MERCER, N.D. Four people from the First Baptist Church followed the Lord's example through baptism. We were grateful to the Turtle Lake Baptist Church for allowing us to use their baptistry and sanctuary. Evangelistic meetings were held with the Rev. G. G. Rauser of Lodi, Calif. Rev. Rauser is a native of our church. Later a church mortgage burning ceremony was held together with a dedication service for various items of furniture in the sanctuary. The Rev. Arthur Freitag is the pastor of the church. (Sam Rust, Jr., reporter.)

DALLAS, ORE. Following the custom of many years, the families of the Salt Creek Baptist Church observed Thanksgiving Day together. Our Western Area secretary and former pastor, the Rev. H. J. Wilcke, brought a challenging message, followed by the fellowship meal.

Christmas highlights were our White Christmas and the Christmas program. The children of the Sunday school brought the message in music and pantomime.

The New Year's watchnight service was well attended. A program was presented by our talented youth group, including singing and testimony. After a fellowship lunch, those present met in the sanctuary. The singing of "There's A Sweet, Sweet Spirit in This Place" summarized the past year and set the mood for 1975. Sharing of spiritual experiences and prayer were followed by a midnight communion service. In closing everyone joined hands and sang, "Blest Be the Tie That Binds." The Rev. Ray Hoffman is the pastor of the church. (Mrs. W. C. Burns, reporter.)

BANFF, ALTA. The N.A.B. pastors of the western provinces shared in a great conference at the Banff Center. Dr. R. Smith of Bethel Seminary, our biblical stimulator, exposed us to the gifts God has for us, the greatest gift being himself Dr. J. Edwin Orr warmed our hearts with the work of God with us, *revival*. Dr. D. Draewell of Sioux Falls, shared practically about the efficient use of time.

This was the third conference held together with pastors of the Baptist Union, Southern Baptist, and Independent Baptist denominations. For 1975 another great joint conference has al-

OUR CONFERENCE IN ACTION

ready been planned around the theme of Missions, with Dr. Nida and Dr. McGavrin.

Rev. D. Gohl of Saskatoon has been re-elected chairman of our N.A.B. Pastors' Fellowship.)

PORTLAND, ORE. Former neighbors and friends came great distances to the Immanuel Baptist Church Homecoming! One of the former pastors, Dr. E. P. Wahl from Edmonton, phoned his greetings to the church. A wire recording made 22 years ago by members then, spoke of the early beginnings of the church in 1902. A special thanksgiving offering was held in memory of our head deacon, Fred Klingman, who passed away suddenly. Almost \$2,000.00 was given. We praise God that we were again able to meet our church budget and continue support of eight N.A.B. missionaries and our two Oregon Church Extension Projects. We recently received 26 members and another baptism is to be held shortly. (Miss Nancy Buck, reporter.)

SPEARFISH, S.D. The first organizational meeting of the W.M.S. of the Mountain View Baptist Church met at the parsonage. Officers were elected as follows: President, Mrs. Olive Hansen; Vice President, Mrs. Gaye Hambeck; Secretary, Mrs. Sue Wagenaar; Treasurer, Mrs. Virginia Weber. Among the things discussed were "What is W.M.S." and the White Cross program. Our program is scheduled the second Sunday of each month. At a later meeting the officers met and planned our yearly mission books. The books include a set-up program for a year, committees, and our theme song. A list of the charter members is also included. Each member is eager to get our new organization off to a good start. The Rev. Gordon Voegele is the pastor of the church. (Mrs. Sue Wagenaar, reporter.)

BETHLEHEM, PA. As reported earlier, our building was sold and we have been worshiping at United Wesleyan College Chapel since last July. With the difficulties of temporary quarters, we appreciated the challenging Sunday school program about what Christmas really should be. Our choir, directed by Mrs. Gordon Thomas, presented the cantata, "The Story of Christmas," by J. W. Peterson. We experienced great blessing with God's Volunteers in January. Our new church building is progressing on schedule and Lord willing, we are expecting to occupy it by early

spring. (Mrs. Clara Dorozowski, reporter.)

ELLINWOOD, KAN. The First Baptist Church had the joy of witnessing the baptism of eleven persons (pictured.)



Pastor M. D. Wolff is at the right. Along with these Mr. and Mrs. Elliot Johnson received the hand of fellowship as members of the church.

LEDUC, ALTA. The First Baptist Church participated in the Missionary Rally held in the Edmonton area. The Rev. Fred Folkerts was the guest speaker for the Sunday morning service. The evening message was brought by the pastor, Rev. Herbert Bushkowsky, after which we honored him on his 50th birthday. The Rev. and Mrs. Ken Goodman were also missionary speakers, as well as the Rev. Richard Mayforth. A Missionary Tea was held at the Wiesenthal Baptist Church.

A child dedication service was held by the pastor. Eight children were dedicated to the Lord.

The W.M.S. held its annual Christmas banquet. Dr. Louis and Bertha Johnson were the guest speakers.

Last December choir pews were dedicated in memory of the late Daniel Jabs, and a new piano was dedicated in memory of the late Henry Radis.

The busy church year was completed with a Watchnight service. A short program was given, and a cantata under the direction of Ray Hammer called "Love Transcending" was presented by the choir. A time of fellowship followed after which several young people gave their testimonies and a communion service welcomed in a New Year. (Mrs. Loretta Miller, reporter.)

GOODRICH, N.D. The Rev. Clarence Walth was the guest speaker at our Harvest Mission Festival at the First Baptist Church. He also conducted a Bible study from the book of Philippians for four evenings.

The BYF sponsored a Singspiration to which our area churches were invited to participate. The church choir, under the direction of Mrs. Daniel Heringer,

presented a Christmas cantata, "The Gospel Song of Christmas," on Dec. 23. We also presented it at the McClusky Baptist church during their Watchnight service. Pastor and Mrs. Heringer entertained at an Open House during the holidays for the church family and friends. The choir members were also entertained at the parsonage one evening after choir practice.

Eight new members have been received into the church family in recent months, all by church letter. (Mrs. Paul Stober, reporter.)

In Memoriam

RONALD FRANCIS DERMAN, a minister of the Gospel of Christ 1961 to 1974, was born at Minot, N.D. on Jan. 3, 1931, and was taken to be with the Lord on Nov. 29, 1974. In preparation for his work he attended the University of North Dakota, graduating in 1958. He then attended the North American Baptist Seminary at Sioux Falls, S.D., and was ordained into the Christian ministry at Grand Forks in 1961. He served his calling faithfully at Hettinger and Harvey, N.D., Cedar Rapids, Iowa, and most recently at the First Baptist Church at Fessenden, N.D. where he was serving at the time of his death. His wife Maryann Darlene Kranzler, whom he married at Grand Forks, and their four children, Joanna, James, Dan and Wendy, reside at Fessenden. Funeral services were held at Grace Baptist Church in Grand Forks. The Rev. William Keple and Chaplain Les Albus officiated. A memorial service was held in the First Baptist Church in Fessenden on Dec. 3. The Rev. Clarence Walth brought the message.

LYDIA FALKENBERG nee Weidman, 87, of Leduc, Alta., died on Dec. 20, 1974. She was born on Aug. 13, 1887, in Russia and emigrated to Canada. She was an active member of First Baptist Church of Leduc for many years. Surviving her are two sons: Ben and Stan; four daughters: Edna Roth, Elma Schalin, Gladys DeGraff, Ardis Scott; three sisters, two brothers; 13 grandchildren, 15 great-grandchildren and two great-great-grandchildren. The Rev. Herbert Bushkowsky and Dr. E. P. Wahl were the officiating ministers at the funeral service.

JACOB J. LANDSIEDEL, 74, of Ashley, N.D., died on Dec. 28, 1974. He was born in Russia on June 22, 1900. As a young boy he emigrated to America with his parents and settled in the Ashley area. He was united in marriage to Emelia Schilling in 1938. He accepted the Lord as his personal Savior in his youth and was baptized and became a member of the Ashley Baptist Church serving as chairman of the Board of Trustees, member of Men's Brotherhood and also on the rural school board. Surviving him are his widow; four daughters, seven grandchildren, his stepmother, two brothers and three sisters. The Rev. Etan Pelzer was the officiating minister at the funeral service.

ALEXANDER NUERNBERG, 83, of Bismarck, N.D., died Dec. 3, 1974. He was born on Sept. 11, 1891, in Russia. On June 6, 1911, he married Susie Weingart. He loved the Lord and was active in the work of the church. He leaves to mourn his widow; four daughters: Mrs. Alice Kraeker, Mrs. Alma Klob, Mrs. R. W. Owens, and Mrs. Hylda Larson; one son, Arnold; nine grandchildren and 13 great-grandchildren. The Rev. Orville H. Meth was the officiating minister at the funeral service at the Baptist Home Chapel.

MARIE MINA SCHMERSEY nee Kaiser, 84, of Marion, Kan., died on Jan. 14, 1975. She was born in Germany on Dec. 8, 1890. She came to America in 1910. In 1918 she married Wm. Frederick Schmersey. She was baptized in Germany when she was 13 years of age and came by letter into the Emmanuel Baptist Church in 1913. She was a member of W.M.S. and took

part in other church activities. She leaves to mourn one daughter, Mrs. Violet Owens; three sons: Waldo, Melvin, and Alfred; 17 grandchildren, 12 great-grandchildren. The Rev. O. K. Ringering was the officiating minister at the funeral service.

JOHN ZIMMERMAN, 55, of Napoleon, N.D., died on Jan. 10, 1975. He was born on Feb. 24, 1919, in rural Napoleon. He accepted Christ in his early youth, was baptized and became a member of the Wishek Baptist Church. He was a member at the Napoleon Baptist Church at the time of his death. He was united in marriage to Edna Pfeifle in 1940. Surviving him are his widow, Edna; one daughter, Phyllis; two sons: Arnold and Dwain; five grandchildren and three sisters. The Rev. Edwin F. Walter was the officiating minister at the funeral service. □

SPIRITUAL GIFTS . . .

(continued from page 19)

is required." And surely the Spirit will see to it that no part of his work suffers for lack of a gift.

Recipients of Gifts

Thirdly, the issue must be raised: who has these gifts? In answer it must be emphasized that the Holy Spirit distributes gifts to *every believer*. This is certainly reasonable. If all in the Body are to serve Christ, all need gifts to do so. Lenski declares that the emphasis rests primarily on the dative in 1 Cor. 12:7, thus implying that "to each one . . . each believer has his gifts, and every bestowal of a gift is for the common good." All have gifts, bestowed by the Holy Spirit, so one can satisfyingly and effectively serve Jesus Christ.

To summarize then, the gifts must be understood as a Holy Spirit-imparted grace-gift, a supernatural endowment, a God-given ability to serve, a spiritual manifestation of God the Spirit through the believer for the enrichment of the Body, for the development and work of the ministry in Christian service. □

TAXES (continued from page 17)

qualified for the marital deduction who have an adjusted gross estate exceeding \$120,000 should also give thought to Federal Estate Taxes. Planning to lessen the impact of estate tax must be done before death. Remember that inflation is placing many more people in an estate tax bracket each year. Charitable gifts are fully deductible and will reduce and in some cases eliminate estate taxes.

We do not encourage people to give solely to save taxes, but if one has a giving motivation, tax savings provide the icing on the cake. Giving to the Lord's work now through your will or other gift vehicle provides a sense of satisfaction in knowing that you are being a good steward of that which God has entrusted to your care. □

Baptist Warden Once Was a Convict

AUGUSTA, Ga. (BP)—Thirty-one years ago, Millard Gooding picked up a Gideon Bible at the prison where he was serving time for two service station holdups.

Today, at age 57, he has completed 18 years as the highly respected warden of the Richmond County Correctional Institution near Augusta, Ga.

Gooding is respected not only because he was once an inmate himself, but because he practices the Christianity he professes, observers say.

He is a deacon at the Pine Hill Baptist Church in Augusta and is a men's Sunday School class teacher.

It wasn't always that way.

When he was 18, Gooding was given two prison sentences for two different service station holdups. One sentence was for life, the other 19-20 years.

Gooding recalled his boyhood days as one of 10 children in the backwoods of Emanuel County in Eastern Georgia.

"Moonshine country," he called it. "That was our chief industry. I made it, I drank it, I sold it."

After serving eight years in prison and twice being denied parole, young Gooding sat down on his bunk to take stock of his life. He realized that his problem lay within himself—not with others.

One night he found a battered, old Gideon Bible, the pages yellowed and so crisp they would crack if bent. For some reason, unknown to him then, he began to read in the Gospel of John.

The next night he did the same, beginning again at the first of that gospel.

By the third night he couldn't wait to get to his cell and "again read God's Word.

"No one had ever spoken to me about Jesus Christ," he said, "and for the first time in my life I was hearing some wonderful news."

"I lay on my bunk and read that Bible and when I came to the sixth verse of the 14th chapter: 'Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me.' I knew I had found my answer—Christ."

God began moving in his life, Gooding says. He was shortly released from prison and given a job with the institution as a heavy machinery operator.

From this he rose through other positions until he was asked to be warden of Richmond County prison in 1956.

These past 18 years have brought to him accolades from inmates and governors alike. His list of awards and citations is long.

This past spring, officials of Richmond County held "Millard Gooding Day." He has twice been head of Georgia Prison Wardens' Association.

He rewrote the rules and regulations affecting the prison system during Gov. Maddox's administration. He is a recognized leader in seeking national standards for prisons.

Noted for his program of rehabilitation Gooding has but one philosophy—now chiseled in marble and placed on his prison's wall by county officials: "If you can get a man's heart right, you can get his head right."

Behind that philosophy is the firm belief that only Jesus Christ can make a man's heart right, not social or psychological programs.

His institution was the second in Georgia to have a chapel.

Inmates themselves chose a name for the chapel—"Gooding Chapel"—a tribute to their warden.

Commissioner Allen L. Ault of Georgia Department of Corrections/Offender Rehabilitation said the warden's success as a reformer and rehabilitator of prisoners came because "he didn't forget to put God into rehabilitation."

An inmate's eyes brightened when asked what he thought of Millard Gooding. A convicted murderer serving life, the man proclaimed the many things Warden Gooding does for inmates.

Through the chapel program a new life opened up for him. "There's been a big change in me since coming here," he said. "I found Jesus. He's in my heart all the time now."

Of all the awards the warden has received, statements like this mean most to him. He has been given the Liberty Bell Award by Augusta Bar Association, an award by the city's Jaycees and many others for his programs and activities.

But like he said, "A man must first find Jesus Christ. Programs are but the lace to add to the gingham of salvation." □

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NEWS & VIEWS

EVANGELICAL CHURCHES IN SPAIN MAY NOW OWN THEIR PROPERTIES

Evangelical churches in Spain will now be able to transfer titles of their properties to the churches, the government ministries of justice and properties have announced.

This judgment was given by the ministries in response to a request from the Evangelical Legal Committee, reports Dr. José Cardona, executive secretary of the committee.

The judgment includes the decision that churches will not have to pay the very large fees and taxes customarily required in such transfers of title.

Details are yet to be worked out and a time limit will be set for the transfers. To be eligible a church must be legally registered and title to the property must be clear. (EBPS) □

WYCLIFFE INTERESTED IN INDIAN TRANSLATIONS

Surveys show 150 languages exist in the United States and Canada besides the majority-spoken English. "Our surveys tell us that between 50 and 60 of these are viable languages, used as the normal means of communication in the home," he said.

Wycliffe teams are now working in 30 of these language groups. Wycliffe is seeking translators and other personnel to start work in another 14 determined to have a "justified need for Bible translation," said Dr. Davis.

The 14 are from all points of the continent, and include the Alabama-Koasati, Cherokee, Cheyenne, Choctaw, Creek, Dakota, Eastern Ojibwa, Havasupai-Walapai, Keres, Mesquakie, Shoshone, Tsimshian, one of the Cree dialects and one Eskimo dialect.

In designating groups for translation help, Dr. Davis said Wycliffe does not want to begin work "unless the translated Word is required to read the heart of the people, making the Gospel more intelligible to them and opening the way for them to understand what God says."

Last fall Wycliffe marked 30 years of linguistic analysis and Bible translation in North America. Wycliffe also directs translation work in 24 other countries throughout the world. □



by Paul H. Siewert

To read a prayer, in a national magazine and local newspaper, written by a convicted former United States Presidential aide is rare indeed these days. Yet Charles W. Colson, former White House aide of President Richard M. Nixon who served a prison term for obstructing justice in trying to influence the outcome of the 1971 Pentagon Papers trial of Daniel Ellsberg, saw his "Christmas Prayer for the Nation" read by hundreds of Americans at the end of last year.

Some no doubt have read this prayer with mixed emotions. Others have scoffed with ridicule! How can a man with such a record have the audacity to flaunt such piety on the public he once betrayed? Are we grasping at more straws for novelty, at the expense of reverence for spiritual sincerity, in giving sympathy to this prayer? Can we possibly trust the testimony of this man, that he experienced a genuine Christian conversion, after he so distained his privileges as an American citizen? All of these may sound like legitimate questions.

Yet, would benevolent response not be more in keeping with the spirit that really made America great—the readiness to confess wrong, the right to start over, and the grace to forgive those who have done wrong!

The genuineness of Mr. Colson's religious testimony may still be on probation, but his surface attitude certainly seems to be much more acceptable to what can salvage the nation's legacy than what is being demonstrated in the conduct of many others of similar background. □

The Rev. Paul H. Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

■ *Oliver P. Strong* of Northboro, Mass., has been named Regional Sales Representative in the New England States for Gospel Light Publications. Mr. Strong has been involved with the promotion of Gospel Light curriculum for the past five and one half years with Home Evangel Books, Ltd., in Canada, where he served as Christian Education Consultant. Previous to this he served as Director of Christian Education at the Immanuel Baptist Church, Kankakee, Illinois.

As a Christian Education Consultant Mr. Strong will be available to churches as time permits in his new role with Gospel Light. He will work through bookstores and represent Gospel Light at conferences and conventions.

■ *The Rev. Wilbert Harsch* has accepted the call to the College Heights Baptist Church, Prince George, B.C., effective March 1. He previously served the Calvary Baptist Church, Tacoma, Washington.

■ *The Rev. Robert R. Hoffman* has accepted the call to the Calvary Baptist Church, a Church Extension project in Regina, Sask., effective March 1.

■ *Mrs. Alice Bell*, former Cameroon Baptist Convention Women's Union president, was killed in an automobile accident in Nigeria, early in January.

What's Happening

Mrs. Bell represented the Baptist women of Cameroon at the 1965 Baptist World Congress in Miami, Florida.

■ *The Rev. James Correnti* is the pastor of the Fleischmann Memorial Baptist Church, Philadelphia, Pa. He began his ministry there in November 1974.

■ *Reid Galbraith*, a 1975 graduate of North American Baptist College in Edmonton, Alta., will serve the First Baptist Church, Elk Grove, Calif., as Minister of Christian Education and Youth, effective in May. His wife Edie will assist him in his task.

■ *The Rev. David Unrau* is serving the Bethel Baptist Church, Windsor, Ontario. He previously was the pastor of the Baptist Church in Canora, Saskatchewan.

■ By now it should be a well known fact that *N.A.B. NEWS*, the monthly news service of the N.A.B. Conference, is being made available to all North American Baptists. This monthly dissemination of news should keep them more quickly informed about Conference events and activities.

■ CORRECTION: The March issue of BAPTIST HERALD reported in its section "Our Conference in Action" that the mission offering at the Ventura Baptist Church amounted to \$4,214.65. It should have read \$7,214.65. We regret the error.

Mark Your Calendar

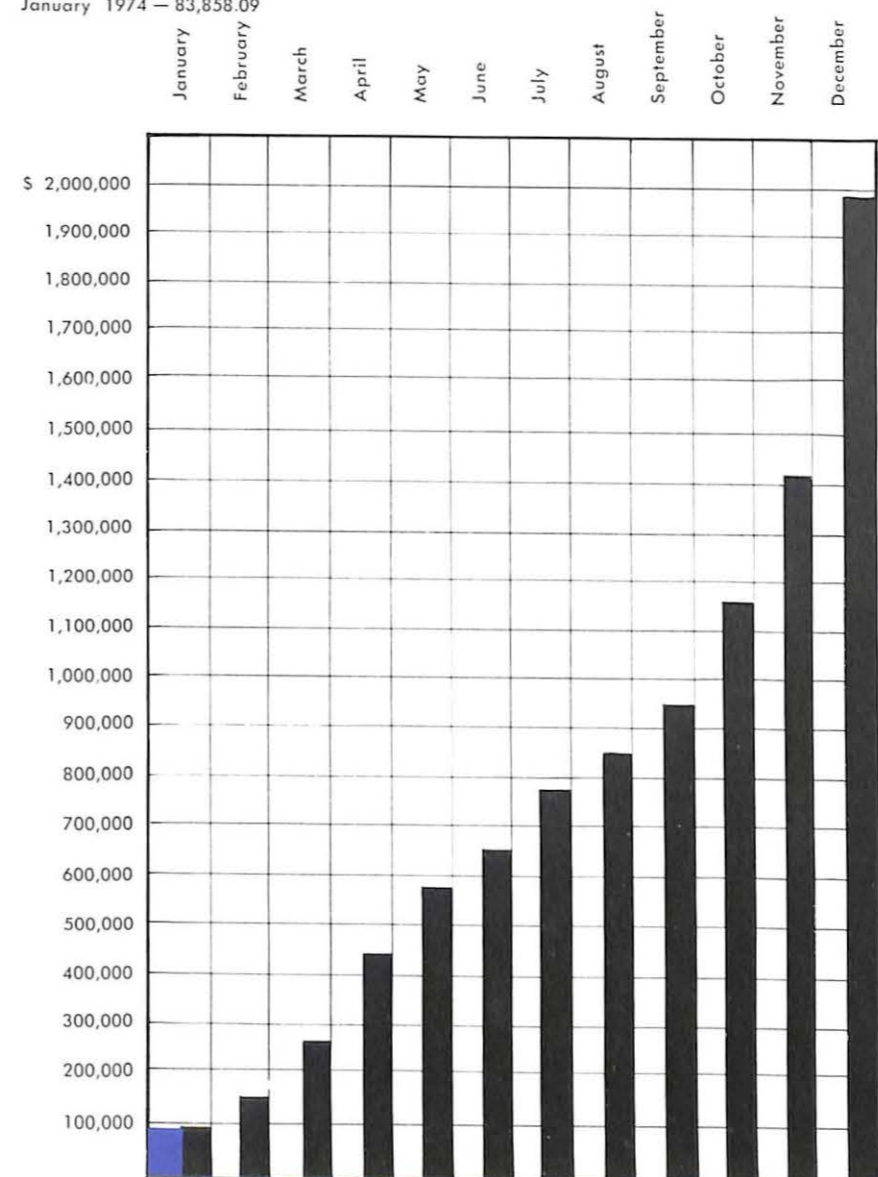
Today!

1975 N.A.B. Youth
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Total for twelve months
January 1975 — \$84,189.91
January 1974 — 83,858.09

Goal for 1975 — \$2,150,000



Color line for 1975; black line for 1974



THE REDISCOVERY OF FASTING

Simply defined, fasting means deliberately abstaining from food, be it for spiritual, political or health reasons.

The Bible has a great deal to say about fasting. Yet, it seems that among evangelical Christians this doctrine is badly neglected if not all but forgotten.

A quick search in the Old Testament reveals that fasting was a fairly common occurrence for the Israelites. In Exodus 34:28 we find that Moses neither ate bread nor drank water for 40 days and 40 nights. The Israelites fasted when the Ark was restored by the Philistines (I Sam. 7:6). King David confessed: "I wept and chastened my soul with fasting" (Psalm 69:10) and "I humbled my soul with fasting" (Psalm 35:13). The Prophet Nehemiah fasted when he heard of the sad condition of Jerusalem (Neh. 1:4). Joel summoned the people to return to the Land with fasting (Joel 2:12).

The New Testament reports of just as many occasions of fasting. Jesus fasted 40 days and 40 nights in the wilderness before starting his public ministry (Matt. 4:2). The early church fasted when Paul and Barnabas were commissioned for the first missionary journey (Acts 13:3). In II Cor. 6:5 and 11:27 the Apostle Paul writes of his own frequent fastings.

Jesus took for granted that his disciples practiced fasting, for he said to them: "And when you fast, do not look dismal, like the hypocrites . . . but when you fast, anoint your head and wash your face, that your fasting may not be seen but by your Father who is in secret . . ." (Matt. 6:16-18). We notice that Jesus did not say "if", but rather handled fasting as a matter of course when he said, "when". The quoted Scripture portion is taken from the Sermon on the Mount which deals with three things in succession: giving

alms, praying and fasting. The language used by Jesus is identical in each case: "When you give alms . . . when you pray . . . when you fast . . .". Had Jesus said "if", he would have left open the possibility that one need not give alms, or pray and fast. It is apparent that if Jesus expected his followers to pray, he expected them to fast also. All he was concerned about was the way they were to fast. For Jesus rejected the fasting of some of the religious people who made a spectacular show of this religious ritual. Already through Isaiah God had warned of false fasting: "Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. Behold, you fast only to quarrel and to fight . . . fasting like yours this day will not make your voice to be heard on high" (Isaiah 58:3-4).

What then is fasting for a Christian of today? It is easy to see that prayer and fasting combined constituted the strongest single weapon of God's people of old. The disciples of Jesus, failing to free a boy from a demon, asked their master, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting" (Matt. 17:21).

Is the neglect of fasting perhaps the reason why our faith is so small and our spiritual strength limited? There are many reasons why the proper use of fasting could be a tremendous power in our lives. Let me list just three reasons:

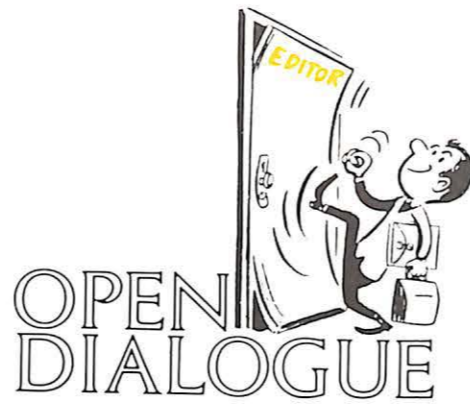
First, fasting is important for good Christian character. Most of us Christians today are weak-willed. There is hardly any better way to teach us will-power than fasting. Fasting teaches us to deny ourselves, and to put God first.

Second, fasting is important for good health. Medically, fasting is a very effective way to get rid of body poisons, a way to help the digestive system.

In the third place, fasting brings the experience of God's power in my life. Keeping in mind that Jesus taught his disciples that certain victories can be won with the combination of prayer and fasting only, we should not hesitate to try fasting, where other means have failed.

Besides, if Ghandi was able to win great political victories through fasting, we gladly should be willing to be "more than conquerors" by taking God by his Word and by doing something that He has prescribed, that our spiritual forefathers have practiced and that we can rediscover for our times. RJK

alms, praying and fasting. The language used by Jesus is identical in each case: "When you give alms . . . when you pray . . . when you fast . . .". Had Jesus said "if", he would have left open the possibility that one need not give alms, or pray and fast. It is apparent that if Jesus expected his followers to pray, he expected them to fast also. All he was concerned about was the way they were to fast. For Jesus rejected the fasting of some of the religious people who made a spectacular show of this religious ritual. Already through Isaiah God had warned of false fasting: "Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. Behold, you fast only to quarrel and to fight . . . fasting like yours this day will not make your voice to be heard on high" (Isaiah 58:3-4).



letters to the editor

Dear Editor: I am not a letter-to-the-editor writer, but after reading Mrs. Russell's letter in the December HERALD I feel I must at the very least register my dismay at her views of UNICEF. To my mind UNICEF is one of the best ways we can build bridges—a non-political effort to show our concern for people who may not believe as we do but who need our help, particularly the young, communist or non-communist. Do I dare mention the parable of the good Samaritan?

As for Mrs. Russell's complaint regarding missionaries' and students' hair styles, I say: More power to our-good-looking, attractive missionaries! No one knows how many young people have been "turned off" by well-meaning, earnest and dowdy missionaries! Mrs. Dorothy G. Barber, River Forest, Illinois

Dear Editor: Thanks be to Almighty God for a lady like Mrs. Dwight Brown, who found it to be her Christian duty to alert all readers of the BAPTIST HERALD about the "Equal Rights Amendment" in her very understandable article titled "It Couldn't Happen or Could It?"

Also thanks to the Editor for giving the address where additional copies are available. Have sent for 100 copies for myself to send and give to younger women, whom I know to be too busy to look into these important matters. Yes, we have to make it our first priority: it is our duty and privilege to let our legislators know that we do care. What could happen in our blessed beautiful America and what unimaginable sufferings would occur if this horrendous amendment would be voted on in 38 States and become law of the land!

So let us all care—for it means our survival! It may delay many dark hours before Christ will return.

Let us all be in prayer for this. Mrs. Herman Deblitz □

HAPPENINGS AT THE CAMEROON MISSIONARY CONFERENCE

by Tina Schmidt

"A bridge will be repaired and the road between A and B will be closed to traffic on Tuesday, December 17." This radio announcement affected Mambilla, Mbem, Ndu and Bansa missionaries but by taking the much longer road they got there without missing too much of the missionary conference at Bamenda which began Tuesday, December 17, and finished on Sunday.

This annual gathering included besides the missionaries working in Cameroon, those working Mambilla and Jos of Nigeria. Our overseas guests were the Rev. and Mrs. Adolf Braun from the United States, Misses Mary Stebner and Marlene Krause, Mr. and Mrs. G. Biebrich from Canada.

The program called for the business discussion during the first two days, the major item being the acceptance of the proposed constitution of the "Missionary Fellowship" with reference to integration. During the remaining days the emphasis was on Bible study and prayer. Time was arranged for individual meditation as well as group prayers.

Rev. Braun, our guest speaker, Miss Tina Schmidt is working as a missionary in Ndu, Cameroon, West Africa.



Cameroon Missionary Conference. Bamenda December 1974

whose presentation was a relaxing experience, helped his audience to realize the meaning of a line of our theme song, "Let me touch Him as He passes by".

Tucked between program items were fifteen furlough reports and eleven testimonies of missionaries who came to the Field since the last Conference.

One activity which involved many missionaries taking their turns was the

daily program for the children who on the evening of the Christmas party took their opportunity to participate. There was a Santa Claus who delighted the children and solicited their help in distributing the gifts under the tree.

The last item on the program was the serving of the Communion, binding our hearts and minds in Christian love.

Thanks be to God for again being spiritually blessed. □

CHUCKLE WITH BRUNO

FORGOTTEN CHILDREN

(continued from page 5)

is the National Association for Retarded Children, which, through 800 local units in the 50 states, has enlisted the efforts of 60,000 parents and friends in behalf of the retarded. Besides co-ordinating the work of the local units, it administers grants for research and serves as a clearinghouse for scientific and other information. With the help of parents like Evelyn Kennedy, Dorothy Moss and Morley Hudson, and friends like the members of Lansing's Excalibur Club, the N.A.R.C. has accumulated abundant proof of the truth of its slogan: "Retarded Children Can Be Helped." □

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