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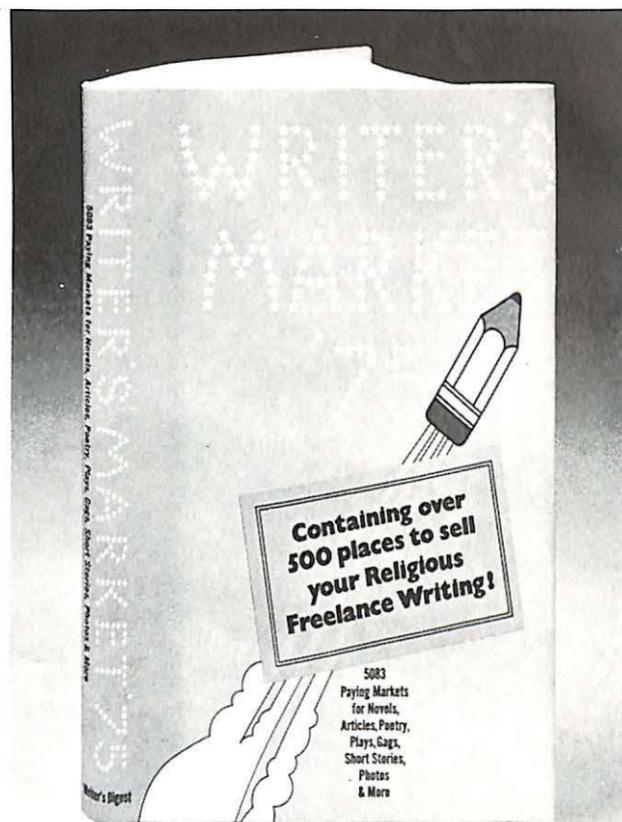
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BAPTIST HERALD
7308 Madison Street
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baptist herald

Volume 53 July 1975 No. 7

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NEWS FLASH

Serving Those Who Serve

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Theme: "The Minister—On the Grow!"

- Speakers:
- (1) Dr. David J. Draewell, president of North American Baptist Seminary, Sioux Falls, S.D.
 - (2) "Dr. Lewis Drummond, professor, Billy Graham Chair of Evangelism, Southern Baptist Seminary, Louisville, Ky.
 - (3) The Rev. David Mains, pastor of Circle Church, Chicago, Ill.
 - (4) Dr. Warren Wiersbe, pastor of Moody Church, Chicago, Ill.

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For information write to the Rev. Ronald E. Mayforth, 33280 De-Four Drive, Sterling Heights, MI 48077, or to N.A.B. Seminary, 1605 S. Euclid Ave., Sioux Falls, SD 57105. □

BUS MINISTRY ANYONE?

by Jake Leverette

"Bus Ministry"! Magic words, aren't they?! Just look at the results in Hammond, Indiana; or in Lynchburg, West Virginia. Those cities have great churches that owe their greatness to bus ministry! All you have to do is buy a couple of buses and your Sunday school will double almost immediately! The falacy of such thinking is evidenced by churches all over the nation with unused school buses sitting on their parking lots. There is nothing magical about busing.

It takes planning and hard work to begin and continue a bus ministry. I heard a statement on television the other day: "If you fail to plan, you are planning to fail;" that reveals the reason most churches do not achieve desired results from busing.

So often there is little planning or preparation. The leaders of churches do not stop to "count the cost" both in financial outlay as well as personal involvement. They buy the buses without the groundwork of securing the involvement and support of the congregation. Statistical reports from other churches on busing do not reveal all that has gone into reaching those goals. Failure to do that groundwork will certainly result in failure of the program, disenchanted membership and disillusioned and discouraged leadership. Furthermore the community will look at those rusting, unused buses which may be an eye sore, and speak of those foolish church people. "Just goes to prove what I have always said, they harp about money and then waste it! I knew it all the time."

I believe busing is an effective means of evangelization. It is a practical way today to implement the command of Jesus in Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We must be concerned about our "Jerusalem". Proven methods of evangelism of the past seem no longer as effective as they once were. You have to go out into the community on a one-to-one basis to win people. Busing gives us that opportunity.

So you want a bus ministry? Plan to *work hard*. You have not set an easily reached goal. You will have to work hard to fill those buses with children. Then because the objective is not just to reach children, you will work doubly hard to win the parents of those children who then will no longer need the bus service. You will have put a family in the church, worshipping together.

Let me share with you some of the planning and involvement necessary for an effective bus ministry:

- (1) You pray and get the congregation to pray.

(See also "M.C.F.C. SUMMERTIME OUTREACH", p. 9)

The Rev. Jake Leverette is the pastor of the First Baptist Church, Lodi, California.

- (2) Talk about the possibilities. Share what has happened in other places. Help the congregation to understand that this is a missionary endeavor. This outreach ministry will not support itself, and will need the faithful commitment of God's people.

- (3) Have some activity to show the potential in a community. At First Baptist we had a Children's Crusade with "Uncle" Joe Harrison of Valley View, Alberta, Canada, enrolled 300 boys and girls and found 78 of them did not attend Sunday school. We then visited their homes and talked with the parents about picking them up for Sunday school and morning worship. Of those 78, we had 25 positive responses. Now all we needed was a bus, right? Wrong!

- (4) More planning. These boys and girls were not regular church attenders. They would be bored and disruptive in a regular service. Children's Church is

the answer. That required workers and material. Make sure you can handle that need.

- (5) Now go out and find a bus. We wanted buses in good mechanical condition because we want them to be a testimony of our concern for the well being of the boys and girls. We also wanted "road buses". We use them to take the people of our church on trips. (90 of our Keen-Agers—retired age—used them one day for a short trip; 106 of our people visited the Bernal Road Baptist Church extension project, a 200 mile trip; and 87 visited the Sunrise Baptist Church extension project.)

- (6) Lay the *facts* before the congregation. Show them the need and potential, and they will enthusiastically support the project! (We hope)

- (7) Also, because it will take constant visitation to keep that first bus route alive and productive, you will train people in the basics of visitation and evangelism. This visitation group will be doing survey work. It is important they know how to positively approach people. First impressions are important in securing desired results.

- (8) Block off your city or area in zones and be consistent in visiting in those zones. Stay in one zone until you have been to every home at least once and then go to the next zone.

- (9) Give these visitation workers materials to use.

- a. Prepare an attractive brochure or leaflet explaining the ministry of your church.

- b. Prepare a suitable survey sheet showing date, visitor's name, street, house number, comments and code for follow-up call.

- c. Develop a bus information leaflet, perforated so you can leave the information side with the parents of prospective riders and return the other side, showing family name, address, phone, children's names, age, contact person, bus driver (or captain), route number, to the church. These visitation workers will make hundreds of calls each week (at First Baptist we average over 300 each week).

- (10) For each bus you will need:

- a. Driver, captain, two pre-Sunday school workers to sing with the boys and girls and tell Bible stories as the route is run, and at least one mechanic.

- b. Route sheets, showing family name, address, phone number and chart for each Sunday of the month. The captain and driver will visit each home on the route every Saturday and call by phone each home at least 45 minutes before the bus leaves the church each Sunday morning.

- (11) The Bus Director, appointed or elected by the church, will be responsible for all records and will visit the homes of all children who make decisions for Christ, to talk with the child and parents.

- (12) You will want to form another visitation group to visit the parents of the children you have on your bus routes, and also to take the survey sheets and make follow-up calls in those homes, that the survey workers have marked for such a visit.

- a. At First Baptist, we have used Campus Crusade training and material for this group, and they are referred to as our "core" visitors, consequently we use C-1, C-2, C-3 as coding on the survey sheets.

- b. This group will visit at least once each week. Our core workers have been averaging two adult conversions per week.

- (13) Because these adult converts will be biblically untaught and because many of them will not come immediately into the church, you will want to start home study groups for them. Also here we use Campus Crusade material (Nine Transferable Concepts), and the result is Christian growth and more converts!

That's all there is to Bus Ministry. Simple, isn't it? Yes it is, if you pray, work, plan, work, visit, work! The results will be most blessed, but will not come without Holy Spirit directed effort. Our church Sunday school attendance has increased 95 per week in the past six months, and we now have four buses (two large, two small); three of them pick up children and adults and one picks up the elderly. Our Morning Worship attendance has also increased an average of 120. Much of this increase is not through busing, but simply because of it. We are visiting, and visitation pays off.

Someone has said, "You visit a lot of people you never get, but you get a lot of people you never visit, but you wouldn't get a lot of people you never visit if you didn't visit a lot of people you never get."

Bus Ministry, anyone?



FROM THE CITY TO THE FARM AND HOW IT HAPPENED

PART II

by Monte C. Unger

This is the second and concluding half of the story of the Lambs Pet Shop. The first appeared in the April issue of Baptist Herald. That article told of the development of the pet shop, the first business in the nation operated for the sole purpose of employing mentally retarded young adults. The Lambs was started by co-founders, Bob Terese and Corinne Owen, former teachers in schools for mentally retarded children.

The development of the Lambs reads something like the "Perils of Pauline." Situations which appeared to be certain disasters because of lack of finances were averted at the latest possible minute. It has been miracle after miracle.

The co-founders have combined the rather unlikely attributes of total lack of business experience and insufficient capital to develop this successful enterprise designed solely to help mentally retarded young people. In the rough, knock-heads world of business, the Lambs development *couldn't* have occurred.

But Bob and Corinne insist on a third element that did bring success: faith in God who provided all their needs, not their wants. They wanted a farm, but had to wait four years for it.

At the end of the first four years, the Lambs pet shop on State Street employed 20 young people, as many as they could handle. Now was the time to decide on expansion. There were three options. One, remain on State and just provide work for the 20; two, obtain a second pet shop somewhere nearby; or three, buy a

tract of farm land so the many "bigger dreams" could be realized.

The \$20,000 saved in those four years and the exciting plans for the future were the incentives to Bob and Corinne to start on plans for a Lambs Pet Park.

They found a 48-acre tract near Libertyville. The plot had two farmhouses, the largest barn in Lake County, a 15-acre lake and many more acres of empty land for future development. Cost: \$186,000, a price far beyond their means, but somehow Bob and Corinne believed that God wanted them to have this land.

The first concern was to get an option. Unbelievably, the owners gave them a 90-day option for \$1. Bob says, "In those three months we had to raise the \$186,000, we spent most of our time talking to large corporations like Ken-L-Ration and Purina. We thought these giant companies would see the value of being associated with the project. But no takers. The option had only a few days remaining, and we hadn't raised a single dime."

In the nick of time

But the Lambs had a friend who knew a friend. Julie Ann Lyman, then a feature writer for the *Tribune* and now associate editor of *Omnibus Magazine*, knew W. Clement Stone, president of Combined Insurance Company of America and well-known Chicago philanthropist. She called Stone. He said, "I'm going around the world starting tomorrow, but I have 30 minutes in the morning."

They met, and Stone liked the idea. He instructed his attorney, State Senator Arrington, to arrange for the purchase of the property, then left on his world cruise. "Here again, as so many times in the Lambs' history, we were rescued in the nick of time," says Bob.

The Lambs were to pay back \$35,000 by the end of 10 years. There was no interest on the money, and Stone was paying the property taxes which alone amounted to more money than the Lambs were required to pay. In 10 years, the deal was to be renegotiated. In 1970, however, Mr. Stone donated the land.

The farm now has a dining room, pet shop, gift shop, children's zoo and summertime vegetable stand. Future plans for the farm include residences for the retarded, development of the lake for fishing, enlarged dining room, farmer's market, bakery, silk screen art shop, hot dog stand, greenhouses, and under the guiding vision of Bob and the hard realism of Corinne, many other plans will be born.

The Lambs is known nationally for its innovations in the training of the mentally retarded. The reason for the great variety of enterprises on the farm is not to build a giant business, but to provide a number of training experiences for young people.

Bob says, "We want our young people to grow and to find a purpose in life. It has been traditional to believe that the retarded should be given a single routine task, and he would be happy doing that day in and day out. People say the retarded don't want change, don't like change. I don't believe this. So here at the farm, we can have one person doing five different things on five days of the week. We rotate them from the pet shop to the gift shop to the tearoom. They will be able to do their tasks adequately.

"We're not building puppets"

"The attention span for the retarded is less than the normal person. So when we see a person getting a little bored, he will be sent to one of the other areas. All people are happy with change—the reason for vacations and coffee-breaks—so why shouldn't a retarded person want change too?"

"This will help the young person from becoming a puppet. It also gives him social growth. They have more things to talk about, as they are working with a variety of things from puppies to pretty gifts to food."

Corinne adds, "Our tearoom here in the larger farmhouse does something else for the girls besides providing change. It puts them in a glamorous light. It creates an atmosphere that most retarded and handicapped people in large have never been in. They work in situations, for the most part, where hand-me-downs are the order of the day; where chipped china is good enough.

"Well, we have raised them far above that level. Also, the tearoom provides the feeling for the girls that this is *their* kind of work. This is what their sisters do. It identifies with their mother."

Bob says, "And at the same time it adds graciousness. A gracious room and gracious atmosphere helps create gracious people. Our young people have adapted to the surroundings. When they greet people at the door, there isn't the boisterousness and exuberance that they exhibit at the pet shop and vegetable stand. I think you can teach by moods. They can let off steam in one area, but assume another character in the tearoom. This is good. It is growth and when they are away from the Lambs, they will be able to act differently in different situations."

Two of the greatest needs of the Lambs now is money and experienced help. Many people think that because the Lambs is successful that it is posh. Nothing could be further from the truth. Bob started out nine years ago driving a bus for a Glen Ellyn retarded children's school. When this reporter went to the farm to gather information for this story, Bob was again driving the bus. Help

is hard to get because the pay is low. It will take much money to develop the Lambs home and community.

Bob says, "What we really need is more Mike Dunns." Dunn is the retired president of Magic Chef Inc., a St. Louis firm which makes gas and electric ranges. He heard about the Lambs, and knew he must help. Dunn has always had a penchant for carpentry and building. He puts those skills to use on the farm, sometimes working more than 40 hours a week. He has put additions on buildings, redecorated others, made a work shop area and is presently setting up a small printing press.

Bob says, "We are now actively seeking out other men who would like to use their talents and experience for the good cause of the Lambs."

The Lambs is now an established concern but it is really just beginning to develop into some of the more exciting phases. For example, a near future item is a dormitory for the retarded whose parents have died. There would be no place for many of these youth, except a state institution. After their training in the Lambs program, an institution certainly wouldn't be the place for them. Corinne says, "We want them to have a place to work and a home to come to at night."

True story of Lambs

Maybe the true story of the Lambs can be told in the following conversation Bob had recently: He says, "Businessmen are much franker with us now than when we first knew them. One told me recently, 'when you first came to me with this idea, I thought you were crazy. Trying to start a business without money, with no experience and, to make things worse, you wanted retarded people to run it. It was impossible.'

"Then this businessman asked me, 'How did you do it?'

"I said, 'The Lord answers prayer.' "

"He said, 'Yeah, but what is the reason?'

"People just can't understand that it isn't luck or Lady Fortune or getting the breaks but simply that God does respond to prayer. God is not dead, neither on N. State Street, nor on the farm, nor anywhere in the world." □

1. Feeding time in the farm yard. 2. Time out for a laugh. 3. Workers in "Grandma's Kitchen". 4. This girl helped silk screen 100,000 Christmas cards last year.



Most of the weddings fall in the summer time. Here is a thoughtstarter for those who will get married and those who will help in the wedding preparations.

Better Kept Underwraps



by Norma Ehrhart Leary

One occurrence that keeps cropping up more and more frequently these days and keeps the formal or informal wedding from being smoothly staged in good taste is the custom of opening gifts at the reception.

As an organist, I play at numerous weddings and often feel it my duty to attend the subsequent reception. I'm amazed to find so many couples hurriedly gobbling their cake and punch so they can get on with the production of exposing the loot. In their haste they appear unduly tempted to discover the contents of the splendidly wrapped offerings heaped on the groaning gift table.

A reception is not a bridal shower. As the name implies, the affair is arranged to receive guests and the newlyweds should, in all good conscience, devote their time and attention to being "receptive". The honored pair can reply to the honor directed to them by circulating among those who have made the effort and friendly gesture to attend. Their presence (not presents) deserve to be appreciated by being noticed.

The reception not only furnishes the opportunity to exchange pleasantries but in many cases affords the bride or groom to meet new family members for the first time. It is unforgivably impolite to shove aside this chance for

Mrs. N. E. Leary is a free lance writer from Jamestown, Pa.

personal contact and instead subject all to the materialistic performance of "Wrestling With The Wrapping Paper".

The drama may also unwittingly create an element of cruelty. Aunt Mary, for example, gives a set of handmade pot holders, all she can afford living on a meager widow's pension. Although they have been fashioned with care and love and will be most useful in the task of homemaking, she may believe they appear insignificant as compared to cousin Jane's four speed electric mixer or the engraved silver compote brought by the groom's former room-mate. The risk of embarrassing Aunt Mary publicly by opening and showing her gift to others should not be permitted. Nor should those who produce an elaborate gift for the purpose of expressing their own status be accommodated.

Some of the blame for the resulting period of "show and tell" must be shared by those who have been remiss in bringing their gift there in the first place. There is no etiquette authority who suggests doing so. To be correct, and thoughtful, the gift should be taken or sent to the bride's home in advance of the wedding date. It is then proper and sensible for a gift display to be placed in the bride's home for close acquaintances who wish to view the bounty. However, gift cards are removed and cash remembrances and checks are listed minus the donor's name. This procedure keeps the giving from becoming a contest.

No doubt the rise in postal costs and the fear that an expensive and breakable object will be demolished in shipping has discouraged out of town friends and family from sending their tribute ahead of time. It is simply easier, safer and cheaper to bring it with them on the appointed day.

Since this practice is currently becoming habitual, the gift table could be set up away from the immediate reception area with an aide posted to accept and guard the packages. The donations can later be taken home by the bride's parents to be opened by the couple returning from their honeymoon trip. Discovering the interesting contents of those boxes will be much more enjoyable when the two are relaxed and alone or with close family members. In this atmosphere there is also less chance of a mix-up as to who sent what, since cards are not as apt to be lost or misplaced as in the gift grabbing routine entered into at a reception.

In posing the question as to the social suitability of opening gifts at a reception, 55 of the 100 persons I quizzed found it offensive, some saying it was "disgusting", "a time consuming bore". A total of 30 didn't care one way or the other, and the remaining 15 decided it was "rather fun". One woman commented, "I like seeing what they got". Another thought it was a necessary form of entertainment.

The bride and groom should consider that a parade of gifts could give rise to two unattractive postures of thinking- envy or smug superiority depending on the amount and type of gifts, comparatively, received at the wedding of the one viewing the opening. With this in mind it would be kind to eliminate an unveiling.

Granted, we are living in a society that is less willing to follow rigid social rules, and in some instances this is an improvement. Still we need to keep dignity alive for special occasions and we should not institute behavior that detracts from the basic meaning of the rite being celebrated. A wedding is a sacred, not a worldly, affair and should demand our attention to keep it as such. How much more appropriate then to allow the gifts to remain underwraps than to trot them out giving the event the suggested atmosphere of a bazaar or a circus. □



by Daniel Fuchs

M.C.F.C. SUMMERTIME OUTREACH

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

Mr. David Krumpe, director of outreach of our First Baptist Church in Lodi, California, reports: "Praise the Lord! We're extremely thankful for what God is doing in and through his people here at First Baptist. During the last quarter, our church made 3,778 contacts for Christ. These contacts have resulted in 63 decisions for Christ and 35 baptisms. Here is the breakdown of the recorded contacts: 2,902 contacts were made through our Saturday morning "bus" visitation (every Saturday), 801 contacts were made through ministerial staff visitation (daily), and 75 contacts were made through "core" visitation (part of Campus Crusade's "Way of Life" program every Thursday night)."

The summertime offers special opportunities for effective M.C.F.C. outreach. Besides a possible bus ministry, there are many normal summer activities of the church that lend themselves naturally to evangelistic outreach. The informal relaxed pace of summer living opens new doors for making contacts for Christ among all age groups.

End-of-school youth rally in your church can be not only an important

opportunity for making contacts for Christ, but it can also help you launch your summer program. You can hold the rally in your church recreation hall, or outdoors if the weather is right. Plan an attractive program with a Gospel emphasis. You might serve a simple but hearty meal of hamburgers or hot dogs with punch. Encourage your youth to bring their non-Christian friends.

Your V.B.S. offers a wonderful opportunity to visit the homes of children and make contacts for Christ. Why not have backyard Bible clubs and take your V.B.S. where the children are right in their home neighborhoods. Select church member's homes with large back yards in key neighborhoods throughout your community.

Your summer camp is a natural for outreach evangelism. Encourage your church's young people to bring their non-Christian friends to camp, and to pray specifically for their salvation. Besides youth camps, a senior citizen's weekend camp can be rewarding experience in terms of making contacts for Christ with older people in your community. □

A GUN AT YOUR THROAT

by Robert O'Brien

Kenneth Mullins thought of his wife and four children and "just wondered where they would find my body."

A gun, pressed to his throat, forced him to look out of the passenger's side in the front seat of a car which picked its way through the dark streets of Baltimore's ghetto.

Just minutes before, the 52-year-old Baptist minister from Nashville, Tenn., had parked his rental car outside a Ramada Inn in Baltimore. He had come from a meeting at Shelbourne Baptist Church.

Two young black men, in their early 20's, converged from both sides. One stuck a gun in his stomach and said, "Get back in the car or I'll kill you."

In the car, the two Baltimore thugs took his wallet, containing \$100, and removed his glasses. They returned the wallet and credit cards.

"What kind of watch is that?" one demanded

"It's a Timex," Mullins replied.

"Well keep the thing, then," the man snapped.

"I said to them, 'I regret that you fellows feel like this is the only way that you have to exist,'" recalls Mullins, the pastor from Texas.

"You shut up," he was told. "We don't want any talking."

"One of them did say, 'We don't have much of a chance. We've got to make our own chance this way,'" Mullins recalls.

Continually repeating profanities and threats to kill him, as one drove and the other sat in the back seat holding the gun in Mullins' throat, the two men angrily demanded more money and the title to the car.

Robert O'Brien is new editor of BAPTIST PRESS

Mullins, at first in vain, explained that he had no more money, because he charged most of his expenses, and that the car was a rental car.

Going through papers in his briefcase, the men discovered the car rental agreement and his files on work with Southern Baptist churches in fund raising.

"What do you do?" he was asked. "I'm a Baptist minister, and I work with churches," Mullins responded.

At any moment, he felt, they would shoot him and dump his body, but a surprising thing happened.

"When I said I was a minister, the one in the back—thankfully the one with the gun—calmed down and even handed me back my coin purse."

The driver continued abusive threats but his companion said, "Man, just hush. This fellow isn't going to try to do anything. He told you he was a Baptist preacher."

For the first time Mullins began to have some hope. After about 30 minutes of driving—it seemed much longer to Mullins—the driver pulled the car over. They got out, instructing him to turn the car around and leave without looking back. He didn't stay to argue.

Back at the Ramada Inn, about 10 miles away, he reported the incident to Baltimore police and then decided to remain to finish his work with Shelbourne Baptist Church.

"I'm just glad all they got was \$100," he said, managing a laugh as he summed up his reactions.

How did he come to grips with the idea of death? "At that particular time, with a gun at your throat, there's not much time to think, and it's certainly no time for heroics. There's not much you can do except leave it in the hands of the Lord." □

Don't Let the Heat Cool Your Love for the Lord

It seems that a good many Christians read their Bibles like this:
 "I will come into thy house in the multitude of thy mercy"—
 EXCEPT IN JULY AND AUGUST.
 "The Lord is in his holy Temple"—EXCEPT IN JULY AND AUGUST.
 "One thing have I desired of the Lord, that will I seek after;
 that I may dwell in the house of the Lord all the days of my life"—
 EXCEPT IN JULY AND AUGUST.
 "God is known in her palaces for a refuge"—EXCEPT IN JULY AND
 AUGUST.
 "My soul longeth, even fainteth for the courts of the Lord"—
 EXCEPT IN JULY AND AUGUST.
 "Preach the gospel to every creature"—EXCEPT IN JULY AND AUGUST.
 "Preach the word; be instant in season and out of season"—EXCEPT
 IN JULY AND AUGUST.
 "They continued steadfastly in the apostles' doctrine and fellowship and
 in breaking of bread and prayers"—EXCEPT IN JULY AND AUGUST.

VACATION BEATITUDES

Blessed are those who have a vacation, for they can be strengthened in body and spirit.
 Blessed are those who provide for a church to witness in season and out of season, for God goeth not on vacation nor doth the windows of heaven.
 Blessed is the member who forewarns of his absence or secures a replacement in his work, for his church goes forward with Christ.
 Blessed are those who take Bible and quarterlies with them, for God goeth on their vacation trip.
 Blessed are those who attend worship while away, for they come back rich in holy habits.
 Blessed is the church that ministers to children and youth, while the devil taketh not a vacation, for it shall serve the Lord.
 Blessed is the member who writes to his church sending bulletins and notes on the good things seen, for verily his pastor's heart will rejoice.
 Blessed is the member who brings tithes and offerings beforehand or mails them week by week, for he will return to church aglow with power.
 Blessed is the vacationer who returns to his church as soon as he is at home, for he foils the enemy who would destroy his service to the Lord.
 Blessed is he who, when others are on vacation, perceives his church's need for him, for he shall grow in grace. □

Author Unknown

GIVE YE THEM TO EAT

by Arthur G. Patzia

Senator Mark O. Hatfield begins his provocative article "The Shadow of Global Hunger" (Moody Monthly, Jan./75) by stating: "Christians in America must face one basic, startling reality about our world and its suffering—most of humanity is hungry." The truth of this statement has been brought to our attention throughout this past year via many forms of communication. All of us, to some extent, have been deeply moved by the horror and pathos of what we have seen and heard. But have we done anything about it? Do we, in fact know what to do?

I. THE NEED

No one will deny there is a need—and that it is a serious need. *Time* magazine's special section on "The World Food Crisis" (Nov./74) reported that nearly ½ billion people are starving from some form of hunger. In countries such as Africa, Asia and Latin America nearly 10,000 die of starvation each week. In Africa's Sahel region it is estimated that 10 million people suffer from malnutrition and that there are about 25 million borderline survivors. In Ethiopia, since 1972, perhaps as many as 100,000 people have starved to death and as many as 2 million more have been reduced to poverty. Before the crisis is over—perhaps as many as 1 billion persons—will parish. James Wood, of the Baptist Joint Committee on Public Affairs suggests that by the summer of 1975 at least 2 million will die of starvation "unless substantial foreign aid of food is forthcoming during the next few months." The need, we must admit is certainly evident. There is a world hunger crisis.

II. WHY FAMINE

There are no simple diagnostic tests

A sermon delivered by Dr. Arthur G. Patzia at the Ebenezer Baptist Church, April 13, 1975, Vancouver, B.C. Dr. Patzia is the pastor of that church.

by which one can adequately determine all the factors which have led to food shortages. One analyst stated the entire world problem as a 4-F crisis—food, fuel, fertilizer, famine. However, and at the risk of being incomplete, let me share some of the factors that contribute to the present situation.

1. *The increase in world population:* Every year, we are told, approximately 120 million people are born and about 50 million die. This means that world population could be growing at a rate of about 70—75 million per year—or about 200,000 per day. Consequently, within the next 25 years, the world's population could go from 3.6 billion to 7 billion. This

would require an equivalent increase of 24 million tons in grain production just to keep pace. Unfortunately, the most rapid increase in population is in underdeveloped countries.

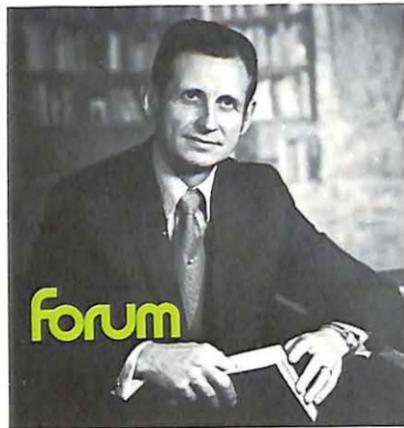
2. *Natural calamities:* Here one has to take into consideration such factors as drought, floods, temperatures, winds etc. The tidal wave in Bangladesh, for example, inundated 90% of the agricultural land.

3. *Agricultural and Economic Underdevelopment:* In 1972, for the first time in 20 years, world food production was surpassed by population growth. Thirty years ago, Asia Africa and Latin America were all grain exporters. In 1966 these same countries were importing 31 million tons. Contributing to this is the rising cost of pesticides, fertilizer and seed. The availability of such items, along with the expertise of qualified agricultural advisors, would go a long way to increase the world food supply.

4. *The Affluence of the Western World:* Here is a factor that may make us, as Canadians—and the people of the United States—somewhat uncomfortable. North America, which has 8.22% of the world's population has a GNP of 32%; Asia, with 54% of the world's population has a GNP of 19.3%. What this may point to is not necessarily food shortages but an unequal distribution of food throughout the world. Former Prime Minister Ghandi of India is quoted as saying "The earth provides enough for everyman's need, but not for everyman's greed" (*Moody Monthly*, Jan./75).

Perhaps the fact of our affluence can be over-weight; we consume 5
 (Continued on page 18)





by Gerald L. Borchert

Dear Dr. Borchert. Our church has been looking for a pastor for an awfully long time . . . Why, Dr. Borchert, why are there not enough pastors? We just want a man who will love us and speak God's Word to us . . . Mrs. L.D.

Dear Mrs. D. Your letter filled my heart with sadness and yet it filled my heart with gratitude. Perhaps, it sounds strange to speak of gratitude in the case of a letter like yours, but I am grateful because of a number of reasons.

I know the problems which your church is facing in seeking a minister and I am grateful that there are people like you who earnestly long to hear God's message. I am grateful also because your letter very cogently reminds all of us of the shortage we face in ministry and that we should thank God daily for our pastors and Christian leaders who, although they are human, seek diligently to share God's Word of life and ministry of healing. Moreover, I am grateful that you did not write me and put all of the responsibility on the seminary for the lack of pastors. Indeed, we are doing a great deal to try to bring about a change in this situation. We are beginning an every church visitation because we know of the need for many more well-prepared servants of God. But we can only prepare those who are given to us by the churches. Although we are keenly aware of the need in our denomination, as we travel we are sometimes surprised and genuinely sorry that many of our people will give their money to God's kingdom, yet never contemplate challenging their

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own children to consider God's call for the ministry and the wider mission of the Church.

Yet there have always been some parents, Sunday school teachers and pastors who seem to sense the hand of God's Spirit upon their lives, and they are willing to challenge young people to take up the task of ministry. These people we come to know for they have a marvelous kinship with us in the process of preparing our Lord's future ministers and missionaries. And they too are on the lookout for the best young people who indeed are the first fruits and the ones whom God needs desperately to lead the Church's next generation.

Because this problem is so serious the seminary through its Board of Trustees has submitted an urgent request to the General Council for a Conference-wide study and challenge effort to confront young people with the claims of Christ. We commit ourselves anew to do our best to offer our students the finest preparation possible which will be modeled on fidelity to God's Holy Word, loving service to a lost and needy world, and a caring ministry to the members of Christ's churches.

But we cannot do it alone. We need the commitment of our whole Conference. And we all need to realize that young people are watching us and they know how much the Church and God's Word really means to us. They know whether or not the Church is close to the heart of lay people, whether or not Sunday school teaching is just a necessary chore, and whether or not the minister really loves his work. They have their models and their models of the meaning of the Church are on display in us.

Mrs. D., I will try to help you find a pastor, but I wish there were more to go around. G.L.B.



book reviews

by B.C. Schreiber

The Twelve Apostles. By Ronald Browning, New York, N.Y. Macmillan Publishing Co., Inc. \$12.95.

This is not only a valuable book but also unusually attractive. In addition to various photos of parts of the Holy Land and other biblical archeological areas of early Christianity, the volume is a miniature gallery of fine art.

The author follows the record of all the apostles including Matthias and Paul, and a summary of the structure of the apostolic community found in Acts.

Dr. Browning bases his information not only from the New Testament but from a wide variety of sources both historical and traditional, and weaves his research into excitable, interesting and personable biographies of the most outstanding men in the history of Christianity.

Growth Through Groups. By William Clemmons and Harvey Hester, Nashville, Tenn. Broadman Press, \$4.95.

The preface and introduction of 22 pages are longer than many of the chapters. No doubt the authors have good reason for explaining their subject. They want to make sure that we understand what they are attempting to propose to many of our churches which are not growing spiritually and numerically.

Although there is much excellent material in this volume the authors do not claim to be answer men. They are more interested in creating the climate for growth. Group dynamics is a term that is used to describe something that is constantly taking place in the group. The group, therefore, is always moving, changing, interacting and reacting. It is a preparatory structure for an exploration of growth primarily in two areas of personal and corporate Christian life: growth in koinonia and growth in personal depth. The group enables each other to change but does not impose a change.

This is an ideal study book for developing a personal Christian maturity and a corporate maturity in the church. □

youth SCENE

SELF-IMAGE
by Ernie Zimbelman

"I'm fat, ugly, not too smart, undependable, critical, lonely, tired and lazy." This is the answer I received when I asked an 18-year-old girl to give me eight words that would be descriptive of her.

To the same question a 14-year-old boy replied: "I'm a bother, I'm worthless, troublesome, dumb, short; I've got acne and nobody likes me."

In reviewing these sentences you see that the terms are all basically negative. These people see themselves in an unfavorable light. This is called a poor self-image. A poor self-image can be very destructive and inhibits us greatly in our interaction with other people, because we usually feel that the way we perceive ourselves is also the way others perceive us.

This is usually far from the truth, but we usually act according to our view of ourselves. Once we think lowly of ourselves we tend to absorb negative feedback like a sponge and praise or positive feedback "rolls off us like water off a duck's back."

This makes for a vicious circle. Soon it appears that everyone is against us and nobody understands that we really want to be good and cooperative. As a result we usually respond in one of two ways.

We become depressed and withdraw from people and situations. We do this because it appears everybody and everything is hurtful to us and we avoid the hurt by withdrawing physically and emotionally. Moderate withdrawal we call shyness, but a great deal of shyness leads to a recluse.

The other way that an individual with a poor self-image may respond is to become aggressive. This person, just as the withdrawn one, feels hurt and misunderstood; but instead of avoiding the hurt and literally hiding, he becomes angry and strikes back—sometimes in an apparently irrational manner.

A person who feels inadequate may make many different kinds of attempts

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to get favorable attention. This can be done by being boistrous, by demanding leadership roles or in being overly critical of other people. Children usually attempt to right the injustice they feel by all kinds of misbehavior for which punishment may be given but usually to little avail.

Whether a person with a poor self-image attempts to achieve a happier life by withdrawing or becoming aggressive is not the most important factor. Both are "misguided" ways of relating to a given situation and, if continued, lead to serious maladaptive behavior which greatly influences the person and those close to him.

What is the cause of a poor self-image? The basic cause of a poor self-image is that a person from his very earliest childhood had a disproportionate number of negative experiences as compared to positive experiences.

David, in Psalm 22:9 says: "Thou didst make me trust when upon my mother's breasts." To me this is the picture of a mother who delights in her newborn infant. She cuddles it, she coos over it, she feeds it, she cares for it—the whole experience is a delight. If this experience continues for a child through his earliest developmental years and the father is a part of this positive condition, we can predict that this child—regardless of endowments will have a good self-image.

When I say "regardless of endowments," I mean it's not really important whether the child is unusually bright or attractive or unusually gifted in any area.

There are many very, very ordinary people with limited abilities and some people who by standards may be considered inferior, yet they have excellent self-image and consequently are happy.

We need to contrast this, on the other hand, with many highly unusual people who may have high mental ability, are physically very attractive and come from wealthy homes. They supposedly have "everything" and yet they reject themselves and others in a critical manner and consequently they are miserable and unhappy.

The factor that determines the self-image of any person is how he was

loved in his formative years and how he has continued to perceive love.

God's love is unconditional. Romans 5:8: "But God shows his love for us in that while we were yet sinners Christ died for us." He loves us not because we are good or righteous or beautiful. It is unconditional. Unless the spirit of Christ really indwells us, our love is almost always conditional—"I will relate to you if it is of benefit to me."

Think of the many children who are born and for various reasons are "unwanted" or "undesired." Think of the many children for whom a divorce situation spells rejection. Think of the many children who are rejected by teachers because they are "unbright." It's more stimulating to work with bright children. Think of all the children and people who have negative experiences because of race, religion, economics, social factors.

Think of all the children who grow up in conditions that communicate rejection because fathers and mothers either do not know how to love or have desperate needs of their own that have never been sorted out!

What is the answer? 1 Corinthians 13:13: "So faith, hope and love abide, these three; but the greatest of these is love."

The first scripture verse a child memorizes is usually 1 John 4:8b. "God is love." People who are loved and who have consistently been loved have a positive outlook on themselves and the world. If we have missed this consistent love, we have a definite struggle to be positive. But God is still love.

The essence of the Christian message is LOVE! There is no doubt that it is the means for healing all that is negative—in ourselves, in others, in situations.

Let us hear Christ's words again: "This is my commandment, that you love one another as I have loved you" (John 15:12). □



"It's a 'We Missed You' card from your Sunday School teacher. She wants to know when you'll be back to liven up the class."

God's Volunteers report



Being measured for a coffin



Singing at a youth rally in McLaughlin, S.D.

"Alice's Camel has ten humps? is a common question posed to Gary as he opens up the song-time at a youth coffee-house. Fun and action songs such as *Alice's Camel* get everyone clapping hands, colliding hips, or finding out who is sitting next to you for the evening.

Another highlight features two of the team's actors! Glenn and Bruce try hard to portray a four and five year old, discovering the world of nature in their own backyard. And what better way to close the light-side of the program then to measure Betty for a coffin? Most places charge for these services but we do it free. Bob begins to measure: left arm—22 inches, right arm—23 inches, left leg—36 inches, right leg "oops, sorry Betty! That glass of water just slipped right out of my hand and down your pant-leg."

As Betty leaves to change her slacks, Steve and Bruce head for their guitars. A few more choruses are sung before the music-section presents another musical package.

The evening progresses and Bob shares that although we've talked about everything from the

weather to our future aspirations, the most important thing we've come to share is the reality of Jesus Christ. With that the team scatters throughout the coffee-house and you will hear questions like "How long has it been since you have accepted Jesus as your Savior?" or "What does Jesus mean to you?"

It is a common sight to see Ann or Dot sharing with a group of girls while Pam or Andy point out *The Four Spiritual Laws* to an interested youth. The mood seems to change throughout the coffee-house to a serious note, yet the excitement remains as kids share the joys and struggles of their Christian life.

Gradually, the pop-corn bowls are emptied and the conversation begins to soften and then cease. Bob leads in prayer and the evening comes to an end. As the kids leave, the stillness is broken and once again laughter and loud chatter fill the room. We, as G.V.'s, have discovered that whether we are singing *Alice's Camel* or rapping about spiritual things, Jesus Christ is a very relevant person to many young people. □



Taking the door-to-door survey



Loading the van



Sorting survey sheets and writing prospect cards



Bruce, Steve, and Dorothy at New Leipzig, N.D.



G. V. Director R. Harsch—our P.R. man



Singing at a shopping mall in Minot, N.D.



by Betty Hauge and Tina Angeles, God's Volunteers Reporters

A CAMEL IN A COFFEE HOUSE?

GIVE YE THEM TO EAT

(Continued from page 11)

times the amount of grain fed beef, pork and chicken needed for our diet. The consumption of meat is a definite contributing factor to the food crisis. More cereals are being fed to the cattle of affluent nations than are being eaten by the 2 billion inhabitants of the other nations of the world. It is estimated that for every pound of beef consumed a steer has eaten 20 lbs. of grain. *Time* quotes Harvard Nutritionist Jean Meyer that "... the same amount of food that is feeding 210 million Americans would feed 1.5 billion Chinese on an average Chinese diet." And, while we eat "sumptuously," millions are living at the absolute poverty level—which the U.N. lists at 31¢ a day. But will we share? We may not even be willing to reduce the 1.3 million tons of fertilizer that we spread each year on our lawns, golf courses and cemeteries.

III. WHAT HAS BEEN DONE

Most of us are well aware of individuals, agencies and governments which have responded to world needs throughout the centuries. The Red Cross, for example, is synonymous with relief of all kinds to all the peoples of the world.

In 1973 the U.S. exported 9 million tons of food to needy nations. Unfortunately this was reduced to 7.5 million tons in 1974 and is now down to 3.3 for 1975. Canada, which gives .47% of its GNP to needy nations is working towards a 1% level of its GNP.

Progress has also been noticeable among Christians where it is estimated that \$200-300 million is spent annually by churches on social services in the developing countries. World Vision took in \$15 million in 1974—1.5 million came from Canada. And whose heart wasn't stirred by the story of Mr. & Mrs. Leonard of Kingston, Ontario, who raised an amazing amount of money for relief purposes by asking people for a 1 day fast—i.e., the equivalent of \$4.00. Our own giving for world relief at Christmas in lieu of Christmas cards brought close to \$500.00 and may be just the beginning of a new concern at Ebenezer. However, is all of this enough in view of the impending crisis? Much more needs to be done!

IV. WHAT NEEDS TO BE DONE

What is certain is that any quick short-term programs and token or impulse giving are not going to solve the problem. We must, states Wright, "go beyond the cup of cold water.

The extent of human misery involved, the complexity of the problem and of the action needed to meet it, these mean that we must rise to this challenge armed with all available knowledge and foresight. Given mastery over the earth and its resources, we are going to be held accountable for our stewardship. We must treat food production and its technology as a common resource and see that it is distributed equitably. We can expect judgment if we persist in doing otherwise.

Wright then goes on to talk about such vital issues as (1) population control, (2) increasing agricultural and economic development in developing countries and (3) active cooperation with government foreign aid, voluntary and international organizations, in order to increase the quality and quantity of food to the needy. Any long-range program must tackle these areas in a systematic and thorough way. The battle to feed the hungry could be won. Nevertheless, certain obstacles often stand in one's way.

V. OBSTACLES TO FAMINE RELIEF

These obstacles—although varied—may, for the sake of brevity, be discussed in three areas.

1. *Indifference*—there is no denying that a large part of the hunger problem is the indifference of those



who "have" towards those who do not "have." Thus it is not uncommon for remarks viz. "that's their problem," "I deserve everything I have," "no one else is helping" etc. etc. to emerge. Even religion may contribute to our apathy where we wrongly think that such suffering is God's will or that these people are being punished for their sins. God forbid! It's God's will that we give and not hoard.

2. *Frauds*—another real obstacle is the fear of frauds—and unfortunately there are people and organizations who would take bread from the hungry in order to fatten their already full stomach. We do have a right to question organizations and should demand to know how much of our relief dollar is actually going to feed the oppressed. One can't avoid administrative costs.

20.6% of World Vision's budget, for example is taken up in administrative costs and overhead. I am particularly happy with our giving through the Baptist World Alliance because the administrative costs are carried by the denomination through whom the money is given. In other words, the dollars we give go directly and completely to relief.

3. *Politics*—Believe it or not, but politics has become deeply involved in the process of filling empty rice dishes and stomachs. The denial of food has become a political weapon. Last year, for example, nearly half of U.S. food went to South Vietnam and Cambodia. Under Salvador Allende the U.S. refused to sell wheat to Chile for cash. Yet, after his death the new Chilean regime was offered eight times the credit for wheat purchases. "Food for Peace has been handled as an adjunct of our military assistance programs" (Simon). Senator Mark Hatfield is strongly opposing the use of Public Law 480—a law under the U.S. Food for Peace Program—for political rather than humanitarian purposes. But food, claims Earl Butz, U.S. secretary of agriculture, "is a weapon. It is now one of the principal tools in our negotiating kit" (cf. *Christianity Today*, Jan. 1-8/75). W. Stanley Mooneyham of World Vision (cf. *Christianity Today*, Jan. 3/75) also mentions how the U.S. "national image" prevented their organization from shipping a large supply of Metrecal and Slender, which are very high in protein value, overseas. It was estimated that these foods, which were withdrawn from the American market because they contained cyclamates, were not potentially dangerous. Mooneyham argues that "an average Laotian weighing about 120 lbs. would have to drink eighty-four cans a day over a period of months to get enough cyclamate to be even potentially harmful." Strangely enough, no one complains about the tobacco products which are sent abroad.

All of these hindrances, however, should not deter us from making an honest effort to assist people wherever necessary.

VI. WHY SHOULD ONE HELP

First of all, let's consider some general, but not specifically Christian responses.

1. *Humanitarian*—We are obliged to assist those in need simply because it is the "humane" "honorable" thing to do. We have the ability and the means to do it—and besides, we may even soothe our conscience by our own generosity.

(Continued on page 20)

insight into christian education

The Learning-Disabled Child and the Church's Responsibility

by Charles H. Hill

The learning-disabled child has at least normal intelligence. He is able to do most things quite well but has one or more very distinct problems. Frequently this child is unable to read or spell. Sometimes his handwriting is slow and barely legible. This child may know the answer to your questions but not be able to express himself orally. The number of possible disabilities is almost infinite. The masculine pronoun is used because eight out of ten are boys, and the symptoms are usually the strongest between ages six and thirteen.

It is his behavior, however, which draws the church school teacher's attention. The basic problem is that he is both restless and inattentive. This child will wiggle and squirm, get out of his seat and run around. He will never know what the class is talking about and will be constantly active doing the wrong things. The learning-disabled child may also be emotionally explosive, quick-tempered and cry easily. Traditionally, the learning-disabled child has not lasted long in church school because he was required to sit quietly and listen for long periods of time, a highly unlikely event for him. If the child lasted, the teacher didn't.

Approximately 15 percent of the population will have a learning disability. The causes of the problem are unknown, although it is related to the fact that we are now saving the lives of children who would have died a few years ago. Many authorities feel that these problems are caused by damage to the central nervous system tissue. A theory growing in popularity is that these children suffer from a chemical

Dr. Hill is an educator and free-lance writer living in Wichita Falls, Texas. "The Learning-Disabled Child and the Church's Responsibility" by Dr. Charles H. Hill, appeared in the October, 1973, issue of the Baptist Leader, American Baptist Board of Education and Publication. Used by permission.

imbalance within the neurological system. The factor important to the church school teacher is the realization that the problem does exist and that the learning-disabled child does not have voluntary control of certain portions of his behavior. Religious educators have tended to view all behavior as a moral issue. From this perspective, a child could learn to read the Scripture if he really wanted to, and inattention in class is the result of the student's rejection of Christianity. From an educational and medical perspective, certain children cannot control their impulses. Which view of the learning-disabled child's behavior the church school teacher holds will determine what the teacher does with the child.

The important results of the church school teacher's behavior are: (1) whether or not the learning-disabled child will learn to love or hate the church school and what it represents and (2) whether or not the learning-disabled child learns the lessons from the Word of God.

Meeting the Needs of the Learning-Disabled Child

Following is a list of the unfortunate attributes of the learning-disabled child and some steps which the church school teacher can take to compensate for these disabilities. Most of the suggestions are good teaching procedures for all children but especially necessary for this special child.

1. Many learning-disabled children have difficulty reading. To make the reading easier, use a modern translation of the Bible. The King James Version presents a great number of reading problems. No matter what you use, never have the students "read around" with each student reading a verse. There is nothing more terrifying to the poor reader than waiting his turn to make a public fool out of himself.

The best way to handle Scripture reading is to do it yourself. Give the

children two or three questions in order to focus their listening, then do a good job of reading with emphasis and liveliness.

2. Most learning-disabled children are easily distracted. They suffer from an organic inability to screen out sights and sounds which are irrelevant. They are literally at the mercy of their surroundings. For this reason, the teacher must remove all distractions. Take down unused maps and pictures. Have the students place Bibles, papers and purses on a shelf as they enter unless they actually need a certain item during the lesson. Close doors, pull the shades. Once you start a lesson, don't let anybody interrupt for any reason, including taking roll or collection. When possible, arrange chairs in a circle or semicircle rather than in rows. Teach standing on your feet and moving around rather than seated.

What will probably be your most effective attention-holding technique is what this writer calls a perception check. This is a questioning technique. Ask frequent specific questions of specific children. You should average a student response at least once every 30 seconds. Check vocabulary understanding as well as information in this way. The steps of the perception check are as follows:

- Give information for thirty seconds to one minute.
- Ask a student a key question.
- If the answer is wrong, ask another student.
- In the event you can't get a correct answer, give the correct answer yourself.
- Then go back to the students who gave incorrect answers and ask them the questions again. This step is extremely important. If you do this, they won't turn you off once they have been called on.

The following dialogue illustrates the perception check.

Teacher: "Jesus when he went to Galilee from Jerusalem went through Samaria while all of the other Jews went around Samaria. Mike, what was a Samaritan?"

Mike: "I donno."

Teacher: "Anne, what was a Samaritan?"

Anne: "A mean guy?"

Teacher: "A Samaritan was a person who was half Jewish and half some other race. Mike, what was a Samaritan?"

Once the students become used to this dialogue, they will pay attention to what you and other students say. The

(Continued on page 23)

GIVE YE THEM TO EAT
(Continued from page 18)

2. *Security*—At the present rate of population growth there will be four times as many people in the poor countries within 25 years. There is talk of a "Green Revolution" because as the poor become increasingly frustrated they will also become increasingly militant. At the World Population Conference in Bucharest, Rumania, last August, the Chinese representative, Huang Shu-tse, responded rather angrily to suggestions of population control by retorting: "The large population of the Third World is an important condition for the fight against imperialism." Bodies become a factor in national defence, and millions of hungry bodies will not let us enjoy our wealth in peace.

3. *Economics*—Here it is simply a matter of dollars and cents, of trade and commerce, for as nations develop they become consumers of our goods, trading partners etc. We may want to give, therefore, simply to continue the cycle of world economics.

But at this point we want to analyze our own Christian attitudes and responsibility. The Scriptures we read leave us with but one alternative—action!

The Christian should realize that he is called to minister to the whole person and that there is no conflict between evangelism and social action. W. Stanley Mooneyham sees these as "twin mandates of the New Testament, and

to neglect one is not only to cripple the Church and make its message less credible but to do violence to the New Testament teachings.

In our work we put evangelism first and last. This doesn't mean that everything we do has a direct evangelistic connection. We don't stamp "Jesus Saves" on every vitamin pill. We simply try to demonstrate Christian love in tangible ways. I feel it would be phony and manipulative to provide help to suffering people only because they are potential evangelistic statistics. However, because most of our relief and development programs are tied to local church or mission agencies, there are usually abundant opportunities for sharing Jesus Christ (*Christianity Today*, Jan. 3/75).

Richard T. Wright also sees world hunger as a Christian, biblical problem. We are commanded in Scripture to lift oppression, feed and clothe the needy, to love our neighbour as ourselves, as well as to preach

the Gospel. When dealing with the well-to-do segments of society—Nicodemus, Zacchaeus—he dealt with their spiritual needs. When dealing with those in physical need, he met their need until he was exhausted. The well-known story of the good Samaritan was told by Christ to answer the question put to him, "And who is my neighbor?"

Again, one can go back to our Scriptures, reading and discover that to do God's will is to GIVE THEM TO EAT! Where do we begin?

VII. HOW TO HELP

At this point I have no crystalized proposals to offer. I do know, however, that we as Christians need to act quickly. Permit me, therefore, to make some suggestions that have been offered by responsible Christian leaders so that each one of us can at least act individually. W. Stanley Mooneyham suggests such things as "dieting for one day" and giving the money for famine relief. Any kind of systematic saving is fine but it should come out of our normal consumption of food to that we "empathize" with the people we are seeking to help.

I also read a very provocative article by Richard A. Hoehn entitled "A Hunger Exercise" (*Christian Century*, Jan. 22/75). Dr. Hoehn outlines a four-part exercise over a two week



period which includes a poverty budget, written observations, group discussion and gift-giving.

Other suggestions as to "How" we can help come from many sources. James Wood suggests that we (1) reduce our own food consumption and give the savings to the needy, (2) contribute to relief organizations and (3) write to our elected officials urging them to increase foreign aid. Mark Hatfield offers these alternatives in *Moody Monthly*:

- 1) Every congregation could establish a specific budget amount directed to meeting the needs of starving people in some particular point of the world.
- 2) Christians can be asked to give a specific tithe just for the purpose of relieving hunger; further, we should consider a grad-

uated tithe, which increases in its percentage according to the amount of one's income. "From those to much has been given, much will be expected."

- 3) We should renew the Christian discipline of fasting as a means for teaching us how to identify with those who hunger, and to deepen our life of prayer for those who suffer.
- 4) We must all analyze, in prayer before God, our own eating habits. Specifically, we can drastically alter our consumption of meat, and the money we save we can give to alleviate world hunger.
- 5) As Christians, we can, by our word and our living example, call the nation to the task of sharing from its plenty with those who are in need.

Piero Bensi, president of the Baptist Union of Italy writes in *The Baptist World* (March/75) that the responsibility of believers needs to be expressed at three different levels: (1) on an individual level stressing moderation, (2) at the church and denominational level by furnishing emergency aid and (3) at the level of the prophetic role in which the church becomes the conscience of the nations, in order to guide them in their responsibility for those who are starving to death. Richard Wright is no less emphatic regarding the prophetic mission of the church when he writes:

We must awaken consciences in men in the industrialized nations to the fact that their neighbors are living in misery, poverty and the threat of starvation. We must bring them this message: the race between food and population is being lost, and millions will starve to death if we do not act. We must use every possible means to bring this home: horrifying films of famine, small children begging for food, masses of people in misery. We must tell them to get involved in bringing effective relief. This may mean direct involvement—giving time and talent by enlisting in overseas agencies. It may mean somewhat less direct but no less important involvement in national affairs . . .

Conclusion

Enough, I believe has been said. May God make us aware of the need and arouse us into some form of constructive action. Think of it this way: What does God require? If we were hungry, what would we expect the rest of the world to do? Jesus said GIVE YE THEM TO EAT. □

PERSONAL ESTATE PLANNING



Personal Money Management and Financial Planning

by Everett A. Barker
PART II

"Your own Saving and Spending Plan"

No two individuals or families will have exactly the same saving and spending plan. Since personal and family needs and income vary, it is natural that each plan will reflect these variations. I am using the term Saving and Spending plan rather than budget because it more accurately reflects what I am seeking to convey. In the Money Management Seminars which I have conducted, it has been surprising to me to learn how few people have a written spending plan. To be sure, most people, except the totally undisciplined, have some form of control in which funds are allocated for specific financial obligations. Sometimes this procedure creates a crisis of too many bills at one time and too few dollars to pay them. Experiences like that cause us to wish that we had more income, but that isn't necessarily the solution. Park-

Part III in the next issue will move to the second phase, called financial planning. When current obligations and expenditures are under reasonable control, it is at this point that more future planning with specific financial goals can be projected.

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

SAVING AND SPENDING PLAN			
Annual Net Income:	Payday:	Extra:	
Expense	Annual Total	Each Check	Where Kept
COMMITTED EXPENSES			
Housing			
Rent or Mortgage and Interest			
Taxes			
Insurance			
Heat			
Utilities			
Phone			
Upkeep Furniture			
Appliances			
Help			
Transportation (Public and all cars but one)			
Automobile			
Cost			
Insurance			
Gas and Oil			
Repairs			
Church			
Charity			
Education			
Organization and club dues			
Life Insurance			
Emergency-reserve fund			
Special Goals			
Investments			
SAVINGS			
Fees			
Sitters			
Recreation			
Vacation			
Holidays			
Gifts			
Allowances			
VARIABLE EXPENSES			
Food			
Groceries & Meat			
Dairy			
Restaurants			
Lunches			
Clothing			
Cost			
Upkeep			
Medical			
Physician			
Dental			
Insurance			
Drugs			
Personal Care			
Hair			
Toiletries			
Work Expense			
TOTALS:			

inson's law says: "Your expenditures will rise to your income." A method of controlling expenditures is absolutely essential even for the financially rich. The twin problems of inflation and recession makes muddling through a precarious procedure. It is better to consult the Lord in the process of planning expenditures rather than to get into financial difficulty and then to pray to God to bail us out.

(Continued on page 31)



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An Interesting Man in Interesting Times

A Profile on Dr. V. Carney Hargroves, president of the Baptist World Alliance

by Debbie Stewart

The ancient Chinese considered the words "May you live in the most interesting of times" a curse. The life and work of V. Carney Hargroves testify that the 1970-75 Baptist World Alliance president would consider those same words as a blessing and an accepted challenge.

From his boyhood in Virginia to the week in July when he will preside over the 13th Baptist World Congress with 10,000 attending at Stockholm, Hargroves will have always been an interesting man in interesting times. He responds to the persons and events in his times with characteristic concern, gentleness, clarity and insight.

The list of people and experiences in Hargroves' background is long and diverse. The list includes his 39 year pastorate of the Second Baptist Church of Germantown in Philadelphia; the presidency of the American Baptist Convention, 1954-55; a preaching tour of Russia in 1955 as part of the first Christian group from the USA to enter that country after Stalin's death; and a year in China as a young teacher in 1922.

At one Russian Baptist church during the tour Hargroves saw a Russian boy listening attentively in the congregation. Touched with nostalgia, Hargroves told an interpreter, "Please write a note for me. Say this: 'When I was your age, I was once listening to a preacher, just as you are now, and I decided to become a Christian. It wasn't very many years after that that I found myself not only a Christian, but a minister of Christ. Would you be interested in following the same road? If you will apply to your pastor when the sermons are over, he will have a copy of a Gospel for you, which I shall give him.'"

Hargroves and the Russian pastor gave the boy a copy of the gospel, which he asked for after receiving the note. This is one instance of the way Hargroves communicates, via notes or letters or personal visits, with people of various ages in many nations. As

BWA president Hargroves has traveled more than 200,000 miles to meet with the people of the Alliance, a total of 28 million Baptists in 77 nations.

"I think of the Baptist World Alliance as the tie that binds the whole Baptist family together," Hargroves said. "We have to have a link. When people can't come to our meetings, we try to take the spirit of the meetings to them. The Alliance is really a great group of friends. You keep alive the spirit of this family by visiting members."

Hargroves anticipates positive results from the 13th Baptist World Congress, July 8-13, at Stockholm, for Baptists at the congress and for future Baptist work. He attended his first Baptist World Congress in 1928 at Toronto, Canada. He has been active in the work of the Alliance since, especially as a BWA vice president, 1960-65; one of the founders and the first chairman of the North American Baptist Fellowship, 1965-68; and as the current president of the BWA.

Hargroves hopes the 13th congress will fulfill three goals expressed in the preamble to the constitution of the Alliance, founded in 1905. He hopes the congress will provide "a new sense of

oneness with Baptists around the world, great moments of inspiration and a practical demonstration of fellowship, service and cooperation."

In correspondence with Erik Ruden of Stockholm, executive member of the local congress arrangements committee, Hargroves said he anticipates that "the Baptists of Stockholm will be superb hosts." Hargroves added that he expects "many will return home after our meetings and say 'We enjoyed our stay in Stockholm and we are better Christians by having attended the congress,' and that the congress will suggest for the years ahead new ways for implementation of the theme 'New People for a New World Through Christ.'"

Hargroves also told Ruden that he hopes the congress "will bring Baptist groups closer together especially in those areas where there are divisions."

Countries where Baptists are a minority and operate under difficult conditions are of great concern to Hargroves. He has traveled to eastern Europe as a preacher and Baptist leader, and admires the Baptists there. He satisfied his youthful dream of working on the mission field in China when he taught at the American School at Kuling from 1922-23. Hargroves, who has applied unsuccessfully to return to China, hopes that an Alliance representative can visit the country in the future.

The Alliance reacts to abuses of religious freedom with mediation and negotiation, rather than extensive publicity and condemning statements. Hargroves cautions critics who consider

(Continued on page 27)



LEADERS AT STOCKHOLM. BWA President V. Carney Hargroves (left) and General Secretary Robert S. Denny are busily involved in preparation for the 13th Baptist World Congress July 8-13, 1975, at Stockholm, Sweden. Ten thousand persons from 80 countries are expected at the meeting. The congress theme will be "New People for a New World—Through Christ."

Insight Into Christian Education

(Continued from page 19)

next time you watch any teacher, observe the behavior of the teacher asking a question, answering it herself, and then going on to something else. When students know they won't be responsible for some response, they won't listen.

3. Many learning-disabled children are very restless and overly active. There is a tendency on the part of teachers everywhere to ask the impossible of even normal children. It is not physically natural for any child to sit on a chair for 45 minutes. In fact, there should be planned movement at least every fifteen minutes for children under 12. This will be unnecessary for some, but taking a stretch break cannot have bad effects for any child or adult.

One way to handle the restlessness of children under eight is to let them sit on the floor part of the time. Recently a church ladies' group took on a project which was immensely helpful to a teacher of small children. The group went around to stores and building contractors and collected samples and remnants of carpet. Then they sewed the pieces together and created a beautiful patchwork carpet for a church school classroom. The cost of needles and thread was very small, and the 200 square feet of carpet was free. The time donated in love by these ladies enabled the teacher to cope with restless children.

4. School is probably an unhappy place for the learning-disabled child. A harried teacher with 35 or more children has yelled and criticized and punished to maintain some semblance of order. Some teachers are not sympathetic with the problems of the learning-disabled and think that ridicule, sarcasm and failure will force the child to be like everybody else. To the extent that your church school class resembles a public school classroom, the learning disabled child will have a built-in dislike for your classroom. The previously mentioned chair arrangement will help. Chairs lined up in rows look a lot like school. The carpet and floor-sitting will help also. The main difference in the church school, however, should be in the reactions of the teachers to the children. The church school can be a happy place which causes the child to go home feeling good about church and himself.

The most important thing you can do is to give praise, loudly and in public, when the child does something right. For some children, sitting still for one minute is a great accomplishment. Don't wait for complete reform. Say,

"I like the way you are listening." A pat on the head is rewarding. Candy will reward a very disturbed child. The major point here is to reward small achievements and tiny progress. Don't wait until the child displays model behavior. If the children go home feeling good about themselves, they will return.

Christ's Love Is For Them, Too

This discussion has been about the children with learning disabilities. Those who are hard to handle. Church school has traditionally been a place designed for well-behaved, language-gifted boys and girls. Those with problems have fled. The job of church school is not to eliminate the disability but to hold and teach children in spite of their disabilities. We should change our teaching to meet the needs of these children rather than trying to change the children.

Is it worth the trouble? Jesus said, "... people who are well don't need a doctor! It's the sick people who do!" (Matthew 9:12, *The Living Bible*). Paul had the same idea when he said, "... Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him" (1 Corinthians 9:22, *The Living Bible*). Those well-behaved, well-churched children whom we so dearly love will not cause us this extra effort. Is it not the uninterested, unmotivated or learning-disabled child that Christ would have us seek? □

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WEDDING ANNIVERSARIES

Mr. and Mrs. Rudolph Marchand, members of the First Baptist Church of Ellinwood, Kan., celebrated their 50th wedding anniversary Jan. 26, 1975.

Mr. and Mrs. Jacob Schweigert, celebrated their 60th wedding anniversary on March 19, 1975. They are members of the Washburn Baptist Church and are living in the Baptist Home in Bismarck, N.D.

MC CLUSKY, N.D. We had one of the closing Round Robin Missionary Rallies at the McClusky Baptist Church. After viewing a mission film a time of fellowship was enjoyed. During this time the missionaries answered many questions about their work. The missionaries in our area were Miss Kathy Kroll, Dr. Helen Marie Schmidt, Rev. Richard Mayforth, Rev. and Mrs. Holzimmer. (Alvin Dockter, reporter.)

BEULAH, N.D. The Immanuel Baptist church held its yearly meetings. Some new officers were elected. Two people, by testimony of faith in Jesus Christ, joined our church and were cordially welcomed. Our pastor was invited to Beatrice, Neb., for the 25th anniversary of the church. He once served there as pastor. Pastor Clarence Walth was the guest speaker for the morning services, and evening services were led by the deacons. Our church sponsored a workshop for all the churches west of the Missouri River. We observed the World Day of Prayer at our church with three other churches joining us with a fine program and a time of prayer by dividing in groups. A time of fellowship followed the service. Pastor George Neubert is pastor of the church (Mrs. A. E. Moos, reporter.)

SAN JOSE, CALIF. March 15, 1975, was an important day to the delegates which arrived in San Jose from Nor Cal N.A.B. churches. The purpose of their visit was to convene a council which would determine if the newly formed Bernal Road Baptist Church conformed to New Testament Baptist distinctives. After an examination of the purpose, beliefs, and constitution of the new group, the council went into executive session. It was passed unanimously that we accept the Bernal Road Baptist Church as a member church of the Nor Cal Association. The Rev. Aaron Buhler is pastor of the new work. Jim McGladdery is Association moderator and Rev. Ernie Rogalski was chairman of the council. (Fred E. Jantz, clerk.)

WINNIPEG, MAN. The Fort Richmond Baptist Church was dedicated some time ago. A day was spent in praising the Lord for guiding the people through many hours of plans and preparations for the church building. Most of the churches of the community and of the other N.A.B. churches in the Manitoba Association gave words of greetings in the afternoon service. There were about 500 people in attendance. The N.A.B. churches of our Manitoba Association took part in the afternoon program. The Rev. John Binder, secretary of Stewardship and Communications, gave the dedication address. The Rev. Isador Faszer, Northern Area secretary gave a challenge to the Association churches. Everyone was invited to tour the building and enjoy a time of refreshments and fellowship. (Mrs. H. Kuenster, reporter.)

WATERTOWN, WIS. Accepted into membership of the First Baptist Church of Watertown earlier this year were Mr. and Mrs. Glenn Laurent, together with six young people, pictured below. The Rev. Allan Kranz



is the pastor of the church. (Fredrica A. Meyer, reporter.)

CORN, OKLA. The ladies of Calvary Baptist Church held their annual Prayer Revealing Banquet at the Loftonian Lodge with 40 women present. The group was entertained by a ladies trio. Because this is the 25th anniversary year for the church, a charter member gave a summary of the accomplishments of the W.M.S. since its organization. There were eight charter members present.

On April 13 the church observed its 25th anniversary, with the Rev. Lyle Wacker former pastor as speaker for the morning service. There was a noon meal and program in the afternoon. The Rev. Albert Epp is the pastor of the church. (L. Hoock, reporter.)

CALGARY, ALTA. Brentview Baptist Church acquired a bus for Sunday school evangelism and youth ac-

tivities. A Senior Citizens' Fellowship was begun with emphasis on reaching the lonely older residents of the area. Our people have shared the opportunities for tours, using the church bus to visit interesting places.

More than 80 people participated in a L.I.F.E. (Lay Institute for Evangelism). Total registration for the city-wide institute was 850. At the usual morning worship praise time following the 4-day course, much praise was expressed for the training as well as the door to door field trip when many prayed to receive Christ. As a result, our weekly visitation program has been bolstered.

Some time ago we added to the church 35 by baptism and 39 by transfer and testimony. Many are also experiencing spiritual growth. (Mrs. Linda Ohlhauser, reporter.)

FAIRVIEW, MICH. The annual Michigan Association Youth Retreat at Camp Barakal, Fairview, Mich., was held earlier this year. Roy Seibel from our Seminary spoke on "Spiritual Growth . . . and You." Our youth gave various responses; this one could sum them up. "Dr. Seibel's input yielded a different kind of attitude in the kids on the way home—not the usual spiritual 'high' that disappears in two or three days—but a thoughtful discussion of basics." The Rev. Wenzel Hanik, Ridgemont Baptist Church of East Detroit, chaired the retreat. (Sybille Sonnenberg, reporter.)

IACOMA, WASH. The Portland Avenue Baptist Church is grateful to the Lord for 12 persons who professed new life in Christ and were baptized. (pictured) The hand of fel-



lowship was extended to them by all the members of the church.

Pastor Harvey Mehlhaff has led the church with messages on the life of Jesus Christ, from infancy to the cross and resurrection. The children's choir is led by Patty McDonough. One verse of Scripture a week is memorized by a new group called "Club 52." A "Come Alive Fellowship" is finding new outreach through the Wednesday night Bible studies. (Mrs. Val Olson, reporter.)

KELOWNA, B.C. Early in the year the Lakeview Heights Baptist Church invited delegates of several churches of the B.C. Association to consider their constitution and discuss their potential outreach, a motion was made by the delegates that Lakeview Heights Baptist Church become a duly recognized member of the North American Baptist General Conference. An impressive recognition service was held at the Grace Baptist Church. The Rev. Edmond Hohn is the pastor of the church. (Jake Neudorf, reporter.)

CARRINGTON, N.D. The Calvary Baptist church was blessed by having Deeper Life Meetings by the Rev. Clarence Walth, area secretary. We had a baptismal service sometime later. Some of those who found the Lord during these meetings are on the



photo. Pastor Frank Unruh is pictured in the back row on the right. On April 6, they received the hand of fellowship. (Mrs. F. G. Helm, reporter.)

GOODRICH, N.D. The First Baptist Church observed its 50th anniversary on March 9. This was also the closing service in our present building, which was dedicated 50 years ago. Our new building will be ready to be occupied soon.

The Rev. Daniel Heringer brought the morning message, "A Living Cycle." The choir and a boy's quartet gave special numbers in song. Ladies of the church served a dinner following the morning service.

The afternoon service began with a song by the church choir. Our church clerk, Mrs. Harold Felchle, read letters of greeting from some of our former pastors and church members. Rev. Heringer read the church history. The boy's quartet sang "Precious Memories." Mr. David Tessmann, chairman of the Deacon Board, gave highlights of the past 50 years. Several special numbers were sung in the German language. The Rev. Vernon Schneider, pastor of the Venturia Baptist church, and a son of the church, spoke briefly.

Mr. R. E. Martin, a member of this church at the time it was dedicated, related some of the early experiences of the church. Mr. Waldo Gerlitz of Fargo, N.D., also a son of the church, spoke briefly expressing his thanks to the church for his early spiritual training.

The Rev. Myrl Thiesies, pastor of the McClusky Baptist Church, was the guest speaker. His message was titled, "Treasures of the Lord's House." The service was closed with a special number by the youth choir. A dinner and a time of fellowship followed the afternoon service.

Pastors who have served the Goodrich church in the past 50 years are Rev. S. J. Fuxa, Rev. Fred Alf, Rev. George Schneider, Rev. Herman Kaiser, Rev. Adolph Reeh, Rev. Jacob Kranzler, Rev. Henry Hirsch, Rev. Irvin Schmuland, Rev. Jacob Ehman, Rev. Harry Johnson, and Rev. Daniel Heringer, our pastor at the present time.

We praise God for the influence this church has had in many lives, and for the many blessings God has showered upon us as a congregation. It is our prayer that as we worship and serve in our new church building, we would be even more faithful in our witness for Christ. (Mrs. Paul Stober, reporter.)

ABILENE, KAN. The Ebenezer Baptist church dedicated their educational building and remodeled sanctuary (pictured) with the Rev. Harry Haas,



a former pastor, bringing the dedication message. Pastors and members from area churches brought greetings. The dedicatory was given by one of our deacons, Mr. Kenneth Brenner, and by our pastor, the Rev. Dan Wiens. Open house followed the service.

One of our members, Mr. Dan McMahan supervised the construction with many members helping.

The new baptistry was used for the first time early in spring when three young people, on confession of their faith, were baptized. They were extended the hand of fellowship on April 6 during the communion service. (Mrs. Solomon Riffel, reporter.)

WICHITA, KAN. Memory Lane Baptist church had the joy of welcoming ten new members into our fellowship. Eight of the ten pictured came in by



baptism, the other two by testimony. The Rev. Rudie Matheuszik is the pastor of the church. (Mrs. Marilyn Hardin, church clerk.)

WEST ST. PAUL, MINN. Members and friends of Riverview Baptist church rejoiced as the mortgage was burned on April 6, 1975, during the morning worship hour, culminating 15 years of payments.

A fellowship supper was followed by the showing of a documentary film which pictured the building of the church from the first shovelful of earth turned to the dedication service on Aug. 13, 1961. After the film, many people gave testimonies. The Rev. E. Omark recalled the times he had served the church as interim pastor. Messages were read from former pastors, Raymond P. Yahn and Harold Weiss, and from our District Secretary, the Rev. Clarence Walth.

Special guests were the Rev. and Mrs. S. Donald Ganstrom (pictured)



who had served Riverview Baptist Church during the time of the building. Rev. Ganstrom brought a challenging message during the morning worship service and both he and Mrs. Ganstrom spoke during the evening service. (Mrs. Mildred Bruce, reporter.)

STEVENSVILLE, MICH. The Lakeshore Baptist Church commemorated Holy Week with a baptismal service

on Palm Sunday as twelve men and women, boys and girls went into the baptismal waters. The Rev. Walter Damrau and the Rev. Willis Potratz shared in this service of dedication.

In addition to these twelve, interim Pastor Damrau welcomed eight into the fellowship at the Communion Service held on April 6. We praise God for the ministry of Rev. Damrau and his wife, Greta, as we continue to search for God's man in our pulpit. (Sharon Murphy, church clerk.)

TROCHU, ALTA. A week of spiritual meetings with the Rev. Erwin Strauss of Richmond, B.C. were held at Trochu Baptist Church. His topic was on the importance of Bible Study: God's Design for the Home; The Importance of Marriage; The Role of Husband and Wife; Proper Child Discipline; Sinners and Their Savior; Saints and Their Sin. There was also special music and children's stories. God

spoke to hearts as the word was given in the spirit of instruction and clarity. (Mrs. Anne Thomas, reporter.)

REGINA, SASK. Faith Baptist Church had the joy of witnessing a baptismal service when seventeen candidates followed the Lord in baptism. The hand of fellowship was extended to thirteen of these and received into the church



membership as well as one young couple by letter. (group pictured)

The Rev. Homer Edwards (extreme

left) is pastor of the church which is experiencing a steady growth.

Two weeks later four young children were dedicated to the Lord by our pastor.

Our young people have undertaken a tape ministry of the Sunday morning services to be distributed weekly to a number of our shut-ins. (Mrs. Lillian Paul, reporter.)

HEBRON, N.D. A farewell service was held for Pastor and Mrs. Robert R. Hoffman, who have served the First Baptist Church for the past 4½ years. Words of appreciation for their faithful service and good wishes in their new work were expressed by representatives of each department of the church. Special music was presented by the choir, men's chorus, and other organizations. Pastor and Mrs. Hoffman are now serving a church extension church in Regina, Sask. (Mrs. R. Stanley Schneider, Reporter.)

Mrs. Gertie Rempel, Mrs. Ella Reiman, and Mrs. Dorothy Richmond: 20 grandchildren, three great-grandchildren. Dr. A. G. Patzia was the officiating minister at the funeral service.

EMMA E. HUBER nee Leischer, 80, of Plevna, Mont., died on March 18, 1975. She was born on March 2, 1895, at Lehr, N.D. On Aug. 3, 1913, she was united in marriage to George Huber. She was a member of the First Baptist Church of Plevna and a member of the W.M.S. Surviving her are one daughter, Mrs. Lorene Fried; six sons: Wilmer, Ervin, Leon, Ray, Theodore, Richard; four sisters, five brothers, 25 grandchildren and 19 great-grandchildren. The Rev. Richard Lawrenz was the officiating minister at the funeral service.

JULIA LINDE nee Hoffman, 86, of Glendive, Mont., died on March 24, 1975. She was born in Poland on May 18, 1888. She emigrated to America in 1910, settling in Carrington, N.D. On Dec. 4, 1924, she was united in marriage to Herman Linde. She was a member of the Calvary Baptist Church in Carrington. Survivors are: two sons; Rev. Edward Linde, Dr. Leonard Linde; one daughter, Mrs. John Olson, and nine grandchildren. The Rev. Frank Unruh was the officiating minister at the funeral service.

CHRISTINE LOCH nee Binder, 86, of Vancouver, B.C., died on March 13, 1975. She was born in Hungary on Aug. 2, 1888. On Aug. 7, 1905, she was married to Henry Loch in Germany. When she returned to Hungary she was converted and baptized. After emigrating to Canada they settled, after some years, in Vancouver, B.C., where they were members of the Bethany Baptist Church. Surviving her are her widower; one son, six daughters, 18 grandchildren and nine great-grandchildren. Dr. H. J. Waltereit was the officiating minister at the funeral service.

FREDRICK RUSSELL, 79, of Gladwin, Mich., died. He was born in Russia-Poland, April 22, 1895, and came to the United States in June 1949 where he was active in the Round Lake Baptist Church. Mr. Russell was married to Elfriede Lange on Nov. 9, 1922, in Germany. Surviving him are his widow; four sons: Paul, Herbert, Harold and Roland; two daughters: Mrs. Wally Raese and Mrs. Helga Heath; 16 grandchildren; two brothers, and three sisters. The Rev. Winston Decker was the officiating minister at the funeral service.

ROBERT ROBERTS, 76, of Sykeston, N.D., died on March 29, 1975. He was born in Bismarck, N.D., on Oct. 16, 1898. He was united in marriage to Mary Grove on Nov. 30, 1946. He was a member of the Calvary Baptist Church of Carrington. Surviving him are his widow; one son Glen; two stepdaughters, Mrs. Jules Mora and Mrs. Carl Zachmann, two sisters, eleven grandchildren and two great-grandchildren. The Rev. Frank Unruh and the Rev. Stanley Malmgreen were the officiating ministers at the funeral service.

MAX SCHUBERT, 70, of Edmonton, Alta., died on March 6, 1975. He was born April 5, 1904, in Poland. He accepted the Lord and was baptized at age 16, prior to his coming to Canada

where he and his family joined the Central Baptist Church in Edmonton. In 1929 he was married to Bertha Neuman. In the Lauderdale Mission he served as Sunday school teacher and deacon. At the time of his death he was a member of the Namoo Park Baptist Church. Surviving him are his widow; one son, Max; one daughter, Hilda Ohlmann; five grandchildren and three sisters. The funeral service was conducted by the Rev. S. H. Schuster.

GUSTAV SCHULTZ, 80, of Kelowna, B.C., died March 11, 1975. He was born Aug. 8, 1894, in Poland. In 1908 he was baptized upon confession of his faith in Jesus Christ as his Savior, and became a member of a local Baptist church. In 1926 he immigrated to Canada. In 1918 he was married to Olga Rosner, who died in 1936. In 1937 he was married to Augusta Redlich. At the time of his death he was a member of the Grace Baptist Church of Kelowna, which he served as trustee and in other capacities. Surviving him are his widow; three sons: Reinhard, Raymond, Eric; two daughters: Mrs. Milda Ganzewski, Mrs. Elisabeth Bote; a brother, 12 grandchildren, and three great-grandchildren. The officiating minister was the Rev. Waldemar Ertis, with the Rev. E. H. Nikkel assisting.

MRS. ADINA TULMANN, 77, of Kelowna, B.C., died March 13, 1975. She was born Jan. 29, 1898, in Poland. In 1909 she was baptized upon confession of her faith in Jesus Christ as her Savior, and united with the local Baptist church. In 1920 she married Julius Tulumann. In 1927 they immigrated to Canada. At the time of her death she was a member of the Grace Baptist Church of Kelowna. Surviving her are two stepsons, a stepdaughter, two sons, five daughters, a brother, a sister, 29 grandchildren, and six great-grandchildren. The officiating minister was the Rev. Waldemar Ertis, with the Rev. E. H. Nikkel assisting.

GERTRUDE URBIGKEIT nee Beltz, 67, of Anaheim, Calif., died on Feb. 2, 1975. She was born on Oct. 2, 1907, in Portland, Ore. As a young girl, she accepted the Lord as her personal Savior and was baptized in the Trinity Baptist Church, Portland, Ore. She was married to Albert S. Urbigkeit in March 1947, and had been an active member of Bethel Baptist Church in Anaheim. Surviving her are her widower, three sisters, and one brother. The Rev. Jim Green was the officiating minister at the memorial service.

ADOLPH R. WOLFE, 76, of Gladwin, Mich., died. He was born May 1, 1898, in Russia-Poland. He came to the United States when one year old. Mr. Wolfe was married to Augustine Birkholz on May 1, 1919. He was a member of the Round Lake Baptist Church where he served as Sunday school superintendent for 30 years. He was a trustee and deacon of the church and a former choir member. Surviving him are six daughters: Miss Loraine Wolfe, Mrs. Dolores Ford, Mrs. Viola Gieger, Mrs. Joan Rau, Miss Mildred Wolfe and Miss Margaret Wolfe; two sons: Stanley and Gordon; one brother, 10 grandchildren, and two great-grandchildren. The Rev. Winston Decker was the officiating minister at the funeral service.

AN INTERESTING MAN IN INTERESTING TIMES

(Continued from page 22)

this stance too passive to guard against actions that upset the delicate balance of such negotiations.

"Our efforts in several countries have been followed by a lifting of certain restrictions, or a granting of certain permissions that our Baptists had sought," Hargroves replied to one critic. "The Holy Spirit works in mysterious ways, and, while we like to think that He used us for good in these cases, we will not assert that we alone accomplished the reopening of a seminary, the lifting of restrictions on baptisms, and other actions that have taken place."

Hargroves cites constructive steps the Alliance takes to improve conditions for Baptist minorities as Bible importation, provision of paper for printing Bibles and religious literature, granting funds for construction and rebuilding of churches, and support for Christian radio broadcasts.

Part of Hargroves' love and support of the Alliance stems from his belief that Baptists of the world have much in common because of their Christian beliefs. He recalls a visit to a church in Zagreb, Czechoslovakia. On a wall behind the pulpit he read the same Bible verse that is inscribed at the entrance of his Philadelphia church (John 14:6—"I am the way, the truth and the life."

Hargroves treasures his years as pastor of the historic Second Baptist Church of Germantown, built in 1882. The congregation has included several well known Americans, such as Harold Stassen, a signer of the United Nations charter, and Henry M. Roberts, who wrote Roberts' Rules of Order. Hargroves said Roberts wrote his famous parliamentary guidelines after an unorganized church meeting prompted to do so.

Fires have severely damaged the Germantown church, but the congregation has rebuilt. After returning from the 1970 Baptist World Congress at Tokyo, Hargroves personally led his members in cleaning up the educational area for services the next Sunday.

He told the congregation, "We count our losses in the hundreds of thousands of dollars (more than \$600,000 determined). But let us also look at what the fire did not destroy. We have our people, and they are the church even more than a building."

Hargroves prepared for his career as a minister by receiving degrees from Princeton University in New Jersey and Southern Baptist Theological Seminary at Louisville, Ky. The University

of Richmond in Virginia and Temple University at Philadelphia awarded him honorary doctorate degrees.

Before the Germantown church, Hargroves was pastor of the Princeton Baptist Church and the Weatherford Memorial Baptist Church at Richmond.

"I am convinced that the ministry is a calling, or if you prefer, a profession, in which God can use all the talents a man has, the small ones and the large ones," Hargroves said. "If I had to start all over again I would choose the pastoral ministry."

Hargroves adds that "there is no place in the ministry for a lazy person." During travels to Australia, the Southwest Pacific and Asia in the fall of 1974, Hargroves was asked what makes a long and satisfying career as a minister. He replied that a pastor must "love the people and work hard."

Hargroves will continue to do just that after turning over the presidency of the Alliance to his successor at Stockholm. He succeeded William R. Tolbert Jr., now president of the Republic of Liberia, and Joao F. Soren, a Brazilian pastor. Hargroves will continue to attend Alliance meetings and accept responsibilities as a past president.

He also plans to resume his painting hobby, which he first tried years ago to interest his daughter in art. "I became interested and the daughter did not," Hargroves smiled wryly. He will write devotionals and other articles in his study at his suburban Philadelphia home. He has contributed articles to secular and religious publications.

Of course Hargroves will continue to spend time with his family, his wife Narcissa, who has accompanied him on several international trips, three daughters and five grandchildren.

Robert S. Denny, general secretary of the Alliance, also has accompanied Hargroves on travels representing the Alliance. A co-worker of Hargroves for many years, Denny describes him as a "working, traveling, preaching, planning, thinking, questioning, writing, fund-raising president, and most of all a spiritually motivated president."

"Quite often he's the catalyst in staff conferences which brings out the best thinking of the staff," Denny said.

During his term Hargroves has worked closely with the Alliance staff in the Washington office, on travels, and by phone calls and correspondence.

When he accepted the Alliance presidency at the Baptist World Congress at Tokyo, Hargroves listed six "areas for progress" for the Alliance. He points to results in some of the areas, and hopes for his goal of an Alliance representative visiting mainland China.

Regarding his goal of peace and cooperation between world confessional bodies, Hargroves said he would have liked to have had more direct influence for world peace. He believes the Alliance should play a concerned role in sensitive conflicts.

As president of the Alliance Hargroves met with leaders of other Christian groups, such as the World Alliance of Reformed Churches and the World Methodist Council. He appointed Alliance representatives to meet with representatives of the WARC and the Lutheran World Federation. He said he is pleased that the Alliance gained consultative status with the United Nations during his administration.

At the Tokyo Congress Hargroves named human rights and evangelism as other areas for progress in the Alliance. He considers the World Mission of Reconciliation Through Christ, a five year concerted evangelism campaign coordinated by the Alliance, "tremendously successful." Hargroves has been as concerned with the problems of racial minorities as with countries where Baptists are a minority.

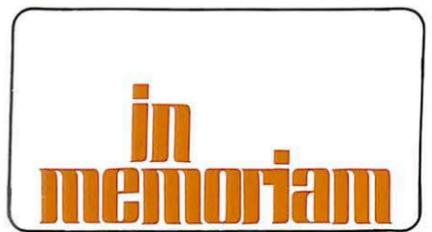
Hargroves believes the Alliance has made progress toward his goal of enlisting more young people in the work of the Alliance and its constituents. He and several other Alliance leaders began their association with the Alliance as youths. He hopes that future Alliance leaders will be among youths he has invited to Executive Committee meetings of the BWA.

Hargroves' sixth area for progress in the Alliance was increased financial support to accomplish more work through the Alliance. One thing the Alliance could do with more money, Hargroves said, would be to enable BWA vice presidents to travel in their respective parts of the world as Alliance representatives.

Hargroves will preside over a meeting of Baptists of many countries, nationalities and ages at the Baptist World Congress in July. His concluding statement in his acceptance speech at Tokyo is still timely for the 13th congress and the future work of the Alliance:

"While there are many nations, this is one world—a world with difficulties, tensions and needs. Through the Alliance we shall seek in the five years ahead to meet some of these in the name and spirit of Jesus Christ."

Near the end of his term Hargroves added to that statement: "In spite of the changes that have taken place, we Baptists have as much in common as we did when the Alliance was formed. We need to show it more and to identify more fully with each other." □



EVA M. BERNDT nee Schmidt, 85, of Herreid, S.D., died on March 21, 1975. She was born on Dec. 26, 1890, in Russia. Mrs. Berndt came to the United States in 1904. At the time of her death she was a member of the Herreid Baptist Church. On June 30, 1914, she was married to Adam J. Berndt. Surviving her are four sons, three daughters, 23 grandchildren and 13 great-grandchildren. The Rev. Edward A. Kopf was the officiating minister at the funeral service.

REV. LEWIS B. BERNDT, 72, of Lodi, Calif., died on March 18, 1975. He was born in Herreid, S.D., on Feb. 25, 1903. After his conversion he was called into the ministry and enrolled at the Rochester Baptist Seminary where he graduated in 1933. He was ordained in the Bethel Baptist Church, Sheboygan, Wis., where he began his ministry. He pastored the church from 1933-42. Other churches that he served were Faith Baptist Church, Minneapolis, Minn., 1942-51; Central Baptist Church, Portland, Ore., 1951-54; administrator, Baptist Home, Portland, Ore., 1955-59. He was pastor of the Stone Carroll Community Church near Jenny Lind, Calif., since 1964. Surviving him are his widow; one daughter, Mrs. Marilyn Kannwischer; five sisters and four brothers. Funeral services were held at the First Baptist Church, Lodi, with the Rev. Jake Leverette officiating.

AREND DREYER, 89, of Aplington, Iowa, died on March 20, 1975. He was born in Aplington on Dec. 22, 1885. In 1901 he received Christ as his personal Savior and was baptized in 1901. He taught Sunday school for more than 50 years, and also served for many years as deacon and choir director. He also played in the town band for many years. In 1907 he was united in marriage to Anna Wieseley. Surviving him are four sons: Louis, Kenneth, Robert and William; one daughter, Mrs. Calvin Snittjer. The Rev. Donald Patet was the officiating minister at the funeral service.

HUGO HOFFMAN, 83, of White Rock, B.C., died on Feb. 23, 1975. He was born in Ebenezer, Sask., in 1892. Here he was converted and became a member of the Ebenezer Baptist Church. In 1914 he married Martha Fenske, who died in 1939. In 1945 he moved to B.C. and in 1953 married Mrs. Emma Melchhoff and they both became members of the Ebenezer Baptist Church, where Mr. Hoffman served as custodian for many years. Surviving him are his widow; three sons: Melvin, Lloyd and Donald; three daughters;

ANGUISH PLAGUES BAPTIST MISSIONARIES TO VIETNAM

BANGKOK, Thailand (BP)—The war in Vietnam is over. Americans are out of South Vietnam, including Southern Baptist missionaries.

Thirty-four of the Baptist missionaries appointed to Vietnam have stood helplessly in neighboring countries, watching their adopted country fall apart piece by piece during the past few months.

One volume can hardly contain the thoughts which have raced through the minds of the missionaries and their children. Many times each day they have prayed for Vietnamese Christians and friends left behind and recalled the evangelistic upsurge underway before South Vietnam fell.

Each missionary made his or her own decision to evacuate, after praying and seeking the advice of American and Vietnamese officials, Vietnamese co-workers and personnel of sister religious missions.

None of the missionaries left Vietnam without great anguish. Most sensed they may never return. None, although they had to leave most personal belongings behind, suffered any danger or physical harm, but watching their field of service fade into oblivion has been traumatic.

One missionary suggested that a more rapid collapse of the delta and Saigon (now Ho Chi Minh City), such as occurred in the northern provinces, might have made decision-making easier. Each missionary had kept hoping for the possibility of a return to service.

Adding to the frustration, recent months of missionary service in Vietnam had been marked by encouraging evangelistic response. Decisions for Christ had become a mass movement in the Binh Dinh Province. Hundreds awaited baptism. One missionary baptized 60 converts on his last Sunday in Qui Nhon, only days before that city fell to Communist control.

Revival fires were spreading to other provinces. Wide-spread response to the gospel was evidenced during October and November, 1974, in the Camranh area. More than 100 were baptized there in one mass service.

Memories of these events continue to rekindle the strong desire in the hearts of the missionaries to return for service in Vietnam.

Now the missionaries find themselves

wishing they could have stayed a little longer—to have accomplished just a little more. Some mentioned guilt about leaving too soon. Others suggested some ministry could have been extended. Hindsight, more knowing than foresight, is a condemning and cruel punishment.

Vietnamese who have been in the South Vietnamese armed forces or who have taken a strong verbal stand against Communism, as well as many others, stand in jeopardy of mass execution. The missionaries know these possibilities are most real. Terror left in the hearts of national Christians is like a paralyzing plague.

Some Vietnamese faced these matters with great panic. Others with more maturity were willing to face whatever is ahead. One young Christian army officer spoke calmly about a possible future under Communism.

"I am the Lord's," he said. "I am convinced I must do my duty to my country as long as it stands. If the Communists take over and I am permitted to live, I shall be happy in the Lord. If I am killed, I shall be happy to be with the Lord."

The acting pastor of one of the Baptist churches remained behind with his congregation because of his desire to assist them in a time of crisis. He had an air ticket to flee with his family, but he stayed. He had been associated with Americans for many years and had been employed by the American military. His courage and devotion to his people have been an unmatched boon to other Christians.

The faces and pleas of the Christians, as they said their last "goodbyes," remain vivid in the minds of the missionaries. They linger unabated like the oppressive fragrance of the Jasmine trees which dot the Vietnamese countryside.

Most of the missionaries are young enough to have the greater part of their missionary career still ahead of them. Some will transfer to neighboring mission fields. Hopefully all will continue in missionary service.

They will never forget their many Vietnamese friends and Christians who remain. Memory of the spiritual awakening among the churches and the maturation of many of the Christians gives the sad hearts of the departed missionaries a new hope.

These men and women will always be thankful for their opportunity to bear a witness for Christ in that tiny, war-torn country. The scattered presence of Baptist churches up and down the length of South Vietnam is a continuing offering to God behind the Bamboo Curtain. □



as i see it
by Paul H. Siewert

Many summaries are being written on the military and political collapse of Cambodia and South Vietnam to communist forces. But what about the Christian scene? Shortly before the fall of Cambodia, it was reported that the church there was growing so rapidly that some newspapers voiced a concern of eventual Christian monopoly. Apparently in 1971 there were three churches with 400 members in Phnom Penh; but by the end of 1974 there were twenty-seven churches with 5,000 members. Scores of Bible School graduates were commissioned to evangelize in the hinterlands.

But all of this has been changed now. The freedom of Christian evangelism in these areas obviously is history now. There may never be such a golden opportunity again. Surely our hearts need to go out in deep intercessory prayer for the Christians left in this tragic setting.

We may well bemoan the lost mission field, that was ripe unto harvest. But hopefully we will not do so to the extent that we will be oblivious of the mission field that has consequently been deposited at our doorstep, with the coming of the refugees to our land.

Maybe it would be better for these people to be Christians in their own country. But now that they are here, we need to see them as more than refugees. We need to see them as a mission sent to us by God, with whom we graciously share the claims of Christ. It's not often that a mission field is transported to us. □

chuckle with bruno

Education is what helps a lot of people get along without intelligence.

There are two kinds of speakers: one kind has something to say, the other kind has to say something.

■ *The Rev. Milton W. Falkenberg* resigned from the First Baptist Church, La Salle, Colo., effective May 31, 1975.

■ *The Rev. Peter J. Wiens*, resigned due to ill health from the Ebenezer Baptist Church, Lehr, N.D. He now resides at the Bismarck Baptist Home, Bismarck, N.D.

■ *The Rev. Wilfred A. Dickau*, 46, since 1970 the pastor of the Lakeshore Baptist Church, St. Catharines, Ont., has gone to be with the Lord on May 8, 1975. He has pastored the following N.A.B. churches: Ebenezer Baptist

Church in Ebenezer, Sask., 1961-65; Hillside Baptist Church in Dickinson, N.D. 1965-70; and since 1970 the Lakeshore Baptist Church.

■ *Eric and Jeanne Coulon*, both '75 graduates of N.A.B. Seminary, Sioux Falls, S.D., have accepted the call of the First Baptist Church, Minot, N.D., where Eric will be the assistant pastor.

■ *The Rev. Constante W. Slaviero* resigned from the Immanuel Baptist Church, Brookfield, Wis. He will be serving a non-N.A.B. church in Oregon.

■ *The Rev. Fred H. Fuchs* has accepted the call of the First Baptist Church, Fessenden, N.D. He has served the First Baptist Church of Eureka, S.D., since 1963.

■ *Richard Uhler*, a '75 N.A.B. College graduate, accepted the call to minister the Ebenezer Baptist Church, Lehr, N.D.

■ *Arlo Grenz*, '75 graduate of N.A.B. Seminary, has accepted the call to be the assistant pastor of the Pineland Baptist Church, Burlington, Ont. The Rev. Wally Kerber is the pastor of this church.

■ *Leonard Kageler*, '75 graduate of N.A.B. Seminary, is now the minister of youth at the Ebenezer Baptist Church, Vancouver, B.C. Dr. Arthur G. Patzia is the pastor of this church.

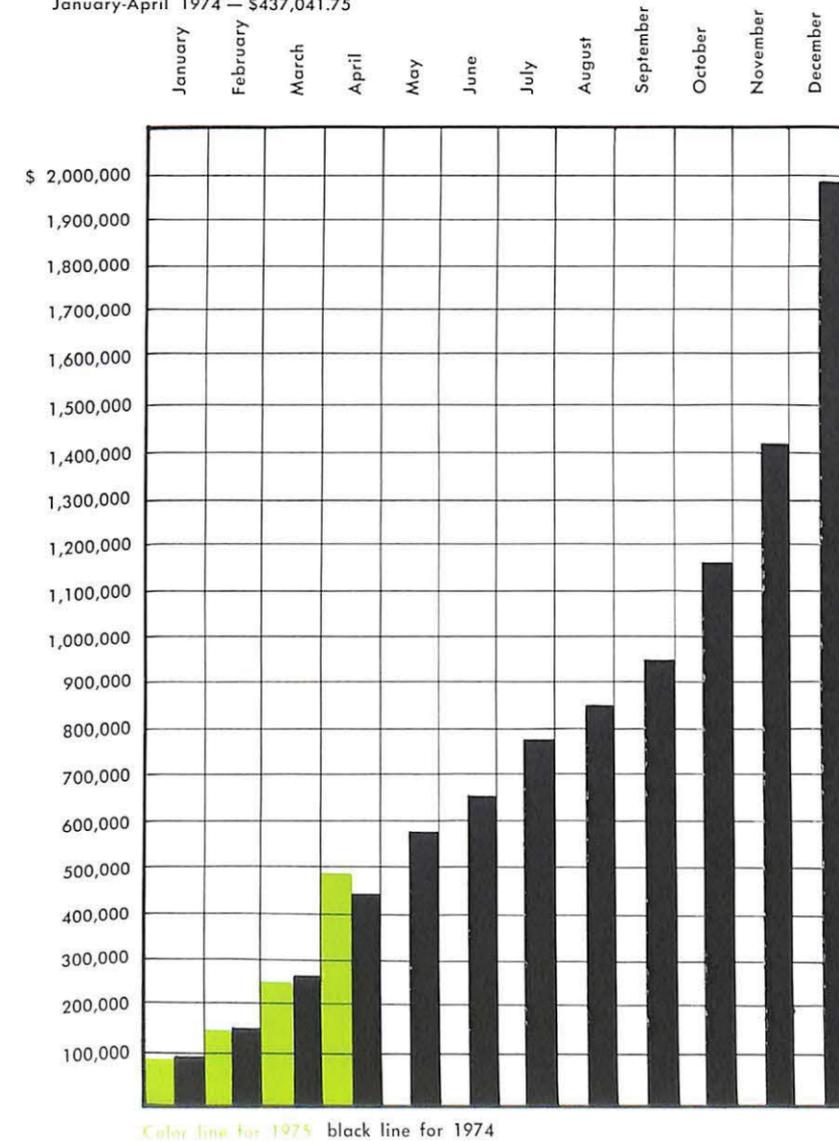
■ The Penn-Ohio Association, at its annual sessions in May, accepted the *Calvary Baptist Church* of Fremont, Ohio, into its membership. The Rev. *Richard Methner* is the pastor of the formerly independent church.

■ *The Rev. Herbert Schauer*, has accepted the call of the First Baptist Church, Hebron, N.D., effective August 1. Presently he is serving the Lincoln Village Baptist Church, Sacramento, California.

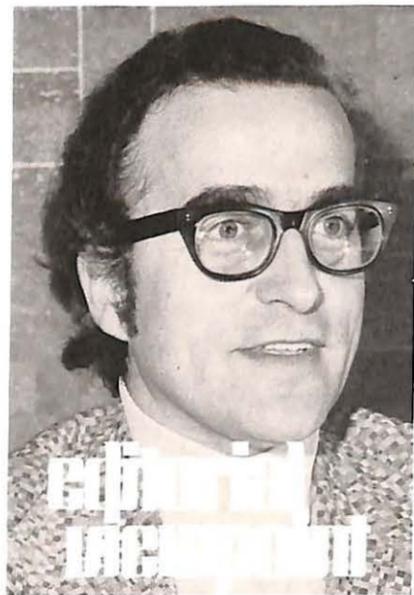
■ *The Rev. Norman H. Vernon* has resigned from the Napier Parkview Baptist Church, Benton Harbor, Mich., to become the Church Extension pastor for the State of Florida. His ministry is a new venture to reach out into a hitherto by North American Baptists untouched territory. □

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months
January-April 1975 — \$489,819.51
January-April 1974 — \$437,041.75



He would not want to be without the BAPTIST HERALD—anywhere!



Christian Education — The Task of the Entire Church

In my contacts with our N.A.B. congregations I have the opportunity of seeing many beautiful church buildings—new and old—as well as many functional (and often also beautiful) educational units. Whenever the latter are being demonstrated the “guides” seem to be fully convinced that it is here, and mainly—if not exclusively—here, where religious education is “really happening.” One pastor even told me: “You know, we are teaching the Bible to kids and adults alike in the good, old Sunday school tradition.”

Really? What is “the good, old Sunday school tradition” anyway? Robert Raikes, a newspaperman, generally is being thought of as the founder of the Sunday school movement. He established the first Sunday school in 1780 in Gloucester, England. He had three motivating goals in mind: to teach the working class to read and write, to use the Bible and the Catechism as reading material, and to prompt the scholars to attend church while they were in the learning process.

England of 1780 was strangely much like the United States and Canada today: new industry, new towns, a population explosion—more than half the nation was under 25. No wonder

250,000 people eventually went to Sunday school. It was their only chance of elementary education.

As much as we may revere today's Sunday school ministry, we have to admit that Raikes' Sunday school did not provide *Christian* education: it was not presenting God's way of salvation, rather it was merely using a Book. Raikes' students put up with church-going, Catechism and Bible, for the sake of learning to read and write. Having learned, they left.

Accurately kept records, like those of the Birmingham Sunday School Union, show that at no time, even in their supposedly great days, did Sunday schools bring more than 1.3 percent of scholars into church membership. Using the Bible as a primer may have produced good readers but not necessarily spiritual church members.

This observation should caution us not to assume that the use of educational Bible portions alone will produce spiritual fruit. Even 195 years ago this was realized, and things improved when systematic lesson notes and the graded school were introduced.

Today we have—besides the Bible—teacher manuals, student books, audio-visuals and other aids to make the learning process a total experience. More than ever it is true that the Sunday school is the most important educational agency in the church because of its systematic instruction for all age groups through which people will be changed in their ideas, ideals and habits; in short, through which they will be confronted with the life-changing Christ. Its potential is immense. A Communist once commented to a Sunday school teacher: “If only we had the organization you have got. Give it to us for five years and we'll show you a Communist country.”

Having said all that concerning the importance of the Sunday school I hasten to add that the real Christian education is the whole church, not a separate Sunday school. The various age groups in the church need to mingle and cooperate in “learning situations” where both children and adults can see and feel what it is like to believe in Jesus Christ. Each sermon, each congregational singing and prayer fellowship have a tremendously educational value. The person who stresses the educational importance of the Sunday school at the expense of other church activities reveals that he has not realized the full potential of the Church. With Christ as its head, the Body-Church will function well in all aspects of its life. RJK



letters to the editor

Dear Editor:

What happens to the single adult over thirty? Does he cease to exist in our church programs?

I just read the article in the April issue of the BAPTIST HERALD by Alan Cliburn titled “Singles—a Forgotten Group” and was left with the question in my mind of what happens to those single adults in our churches who happen to be over the age of thirty.

Alan Cliburn presented a good report of what can be done for single adults between the ages 21-29, but he only presented the tip of a problem. If there's a lack of activity in the local church for those 21-29, how much greater is the lack for those over thirty. Most programs and activities for the over-thirties are geared to the married couple with growing children, so where do the never-marrieds or single parents fit in? In many cases the extra home and family responsibilities leave these people with little extra time for any additional activities, and when these programs don't quite fit your needs, you don't really feel the incentive to take part in them.

Since there are not usually enough over-thirty single adults in any one church to make up a viable group, perhaps one of the answers to the problem is for the existing groups to re-evaluate their attitudes and programs so that these single adults are not left unwittingly on the fringes of the group. Another answer might be for several churches in close proximity to each other to set up a co-ordinated program to reach those in the community and individual churches.

Does any of our churches have an active outreach program for the over-thirty single adult? If so, let's hear about it! There are a lot of us older single adults who are interested. Cliburn raised some questions. Are there any answers? Betty Ohlhauser, Calgary, Alberta.

Dear Editor:

Let me say in all sincerity, that we appreciate very much the BAPTIST HERALD publication. We are receiving some very positive comments concerning the BAPTIST HERALD by

subscribers who, up to now, had simply thought of it as “Baptist propaganda.” This is a tribute to you for the fine work of organization, lay-out, color and content of the magazine. Ken MacDonald, pastor, Arnprior, Ontario.

Dear Editor: Is the BAPTIST HERALD becoming a Communist propaganda paper? In the March Publication and another previous publication you have articles on the freedom of worship in the Soviet Union. It would be wonderful if this would be so. The BAPTIST HERALD is the first paper among many that I have read that has printed such information. I know that there are churches in Russia but they must preach what the Communists dictate to them. In many cases, I have read, the pastor is removed and is replaced with a Communist-influenced minister who will not allow the Gospel to be

preached and baptisms to take place. I am enclosing a clipping from TIME CANADA LTD. It would seem that their information is just the opposite. It would be a tragedy if our own BAPTIST HERALD would be guilty of publishing Communist propaganda. Yours sincerely, Ernest Zeller, Golden Prairie, Saskatchewan

Dear Editor: I am a twenty-five year old prisoner at the Southern Ohio Correctional Facility in Lucasville, Ohio.

Sir, I am in dire need of someone to correspond with as I am very lonely.

Will you help me by printing my desire to correspond with someone in the “Baptist Herald”?

My address is: Mr. C. X. Johnson, P.O. Box 787, Lucasville, Ohio 45648. Sincerely, C. X. Johnson

PERSONAL ESTATE PLANNING

(Continued from page 21)

A determination to start a Saving and Spending Plan, putting it on paper and then following it takes effort and can require several years to develop and perfect. I do not believe that you can ever get to the point of a final model because circumstances and needs change. If you are a newly married couple, you have an ideal opportunity to get started on a good money plan because you haven't as yet involved yourself too deeply. Basically, most expenditures can be divided into two lists:

Fixed Expenses	Flexible Expenses
1. Mortgage payments, rents	1. Food
2. Taxes	2. Clothing
3. Installment Payments (car, furniture, etc.)	3. Some Medical
4. Transportation	4. Recreation/ Vacation
5. Insurance	5. Presents
6. Other	6. Other

You must then sit down with check stubs, paid bills, etc., and account for your expenditures during the past year. All payments and any items which were deducted from your pay check must be listed. The information you gather can be plugged into the Saving and Spending Plan which follows, and categories can be added or deleted de-

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pending upon your requirements: When you work through the suggested procedure, you will have a good understanding of where your money is going. There is something revealing about putting figures on paper to see where you are over or under expended in relation to your income and financial needs.

A word of caution! One of the biggest reasons for budget failure is not allowing enough for the unexpected breakdown, illness, etc. To plan emergency money permits a degree of spending flexibility so that necessary adjustments can be made because there is no way to forecast *all* expenditures. A realistic Saving and Spending Plan will make a significant contribution toward handling your financial requirements. □



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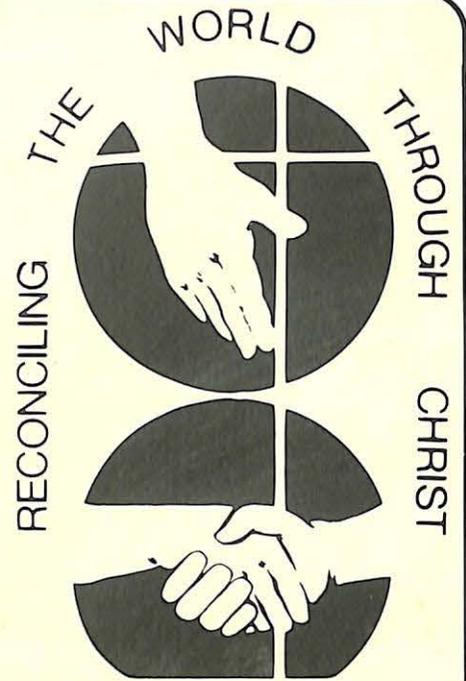
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The purpose of these contacts for Christ is to present to the one you are visiting the person of Jesus Christ and the power of his gospel.

How many new people do you have in your church doing personal visitation evangelism in the homes of the unreached and unchurched in your community this year that you did not have 12 months ago? The answer to this question will determine to a large extent how much growth you are experiencing in your congregation.

Your church must prepare to be actively involved today in implementing the command of Christ, "Ye shall be witnesses unto me." You will need to mobilize and put into action the potential personal evangelists you have in your youth group, your men's and women's organizations, your Sunday school and your total church.

The Church Ministries Department
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