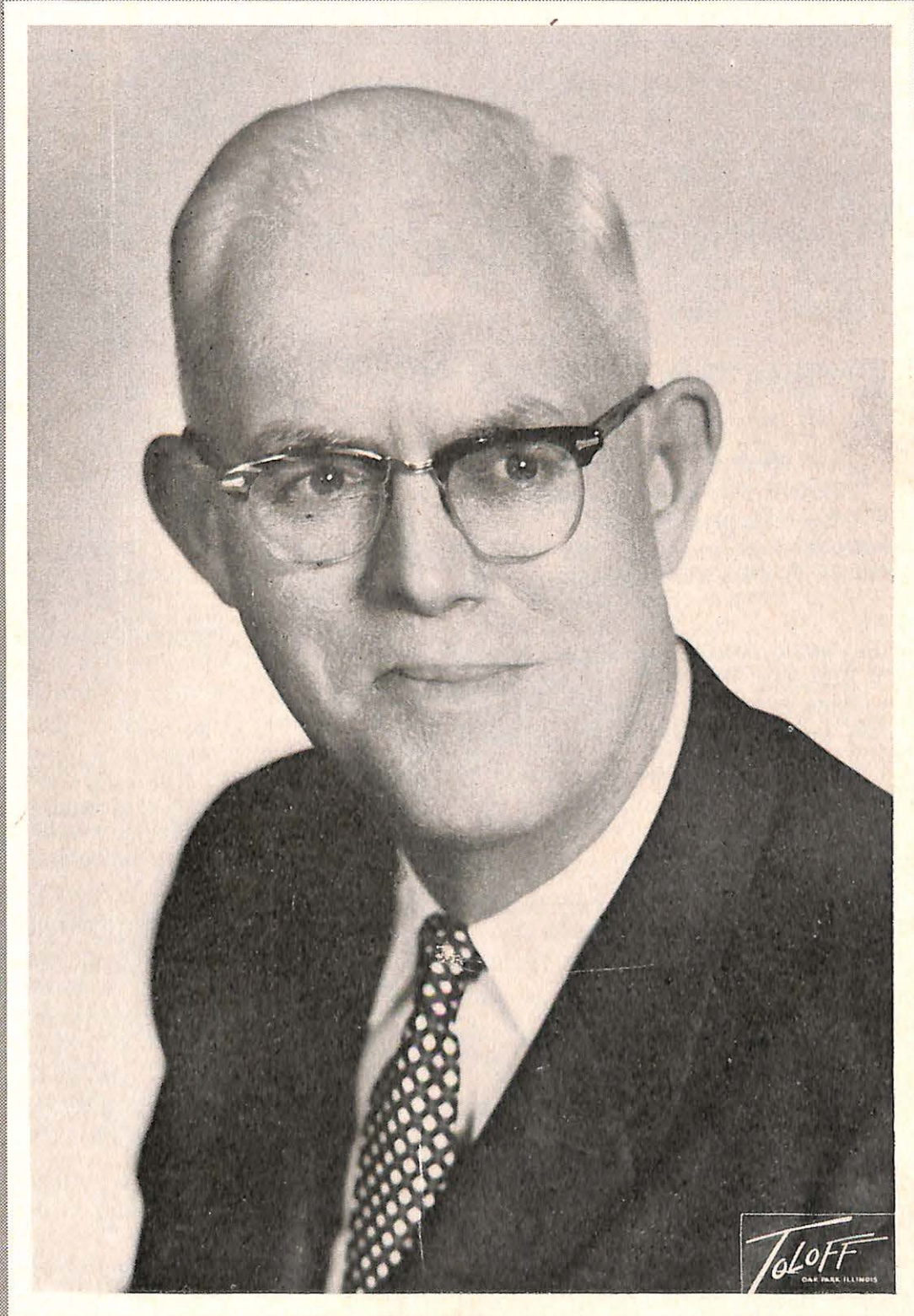


BAPTIST HERALD

NOVEMBER 1, 1967



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

A Tribute to Dr. Martin L. Leuschner

Dr. Martin L. Leuschner, pictured on the cover, is being honored in this issue through expressions of appreciation by people who have known and worked with him throughout most of his lifetime. The gratitude of the constituency for his enthusiastic, faithful and long ministry was expressed publicly during one of the evening sessions of the 35th General Conference in Detroit, July, 1967.

His ministry included his pastorate of the Fleischmann Memorial Baptist Church, Philadelphia, Pa., 1928-34; the position of general secretary of the National Young People's

In Appreciation of Dr. Martin L. Leuschner

by the

North American Baptist General Conference

Pastor 1928-1934

Youth Secretary 1935-1944

Editor of Baptist Herald 1935-1967

Promotional Secretary 1944-1955, 1958-1967

Editor of English Publications 1955-1967

An enthusiastic preacher of the Gospel who inspired many to higher levels of living and service; a youth secretary who loved and understood young people; a sympathetic counselor who was always ready to bring cheer and encouragement to others; an editor from whose facile pen flowed a stream of messages in praise of the grace and goodness of God; and a promotional secretary who gave his all in the furtherance of the missionary cause of his Lord and his denomination.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."
Philippians 3:14

Presented by the General Council at the 35th triennial sessions of the
North American Baptist General Conference
Detroit, Michigan, July 10-16, 1967

and Sunday School Workers' Union, 1935-44; promotional secretary, NAB General Conference, 1944-53; 1958-67; editor of English publications, 1955-67, which included the editorship of the *Baptist Herald* beginning in 1935. This ministry was abruptly terminated upon his hospitalization in early April of 1966. He officially resigned from his positions June 30, 1967. In 1944 Northern Baptist Seminary, Chicago, Ill., conferred upon him the honorary degree of Doctor of Divinity. Though confined to his home, he still seeks to minister and witness to the grace of God in various ways. Pictured on this page is the Certificate of Recognition which was presented to Dr. Leuschner.

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BAPTIST HERALD

Editorial

GOD'S WORD MARCHES ON!

Across the centuries of time and in every country where two or three people are gathered together, God's voice can be heard. At Mount Sinai the children of Israel heard God's commandments through Moses like "the voice of the trumpet exceeding loud" (Exodus 19:17) On every page of the Bible we see "The God who shows Himself," in the words of Dr. Carl F. H. Henry, editor of "Christianity Today." This is "the revelation of the Creator-Redeemer God incarnate in Jesus Christ" saying to all the world, "Behold, the Lamb of God."

God's Word is still marching on! In a thousand and one different ways, this revelation of God's love and grace, which is portrayed in his Word, continues to speak to the hearts of men and women. The witness of Christian disciples everywhere to the saving power of Christ and his Word is described by Dr. Henry as "the grapevine telegraph flashing new hope to countless multitudes and offering high promise of new life."

This unending march of God's truth is evidenced in Bible translation, in the distribution of tracts, in the publication of Christian literature, and in the ministry of publication houses and societies. There are an estimated 2,200 languages and dialects spoken in our present world. Last year the United Bible Societies reported that at least one book of the Bible has been translated into 1,280 of these. New translations in the almost 1,000 tongues still remaining without any Scriptures have been appearing at the rate of about thirty a year.

At our denominational observance of Publication Sunday on November 15, consider the ongoing march of God's Word through the ministry of our publications. New Testaments and books of the Bible are being made available to our missionaries for widespread distribution. The Gospel of Mark in Pidgin English, translated by our Baptist national teacher, Rev. D. T. Nyanganji, is the beginning of a greater ministry to let God speak in the vernacular dialect of the Cameroonians. Letters come frequently from readers of the *Baptist Herald* and of our other publications in far off Bolivia and Brazil, South America, the Philippine Islands, the South Sea Islands, many remote rural hamlets, and from grateful people in every walk of life who

have been spiritually blessed by this ministry.

God's Spirit is marching on! The greatest joy of the Christian life is the realization that he or she is radiating the Spirit of Christ in advancing the work of his Kingdom of love. These quiet, pervasive and penetrating influences of a life can never be effaced by time or circumstances. This is the most beautiful description of Christian workers that they, like a stained glass window, are letting the light of God's truth shine through them. In these days as I look back upon more than 30 years of editorial service in behalf of our beloved denomination, these evidences of spiritual influence that lead others to praise Christ are my greatest joy and abiding reward.

D. T. Miles of Ceylon says that the Christian Church often misses the mark because we Christians would rather *give a service* than *be a servant*. The servant identifies with the person he is serving and is willing to be a subordinate. There is a vast difference between this and bringing another a service which he needs. This is the Spirit of Christ reflected in the humble ministry of his servants who want to be remembered only for having been faithful to the task of honoring God's Word.

God's Work is still marching on! The Kingdom of God and the Church of Christ are always greater than man-made buildings and human instruments. God's glory continues to shine through a succession of laborers in his vineyard and of servants in his ministry. This is our confident faith as we step aside and glowingly watch others climb to greater heights of service and accomplishment.

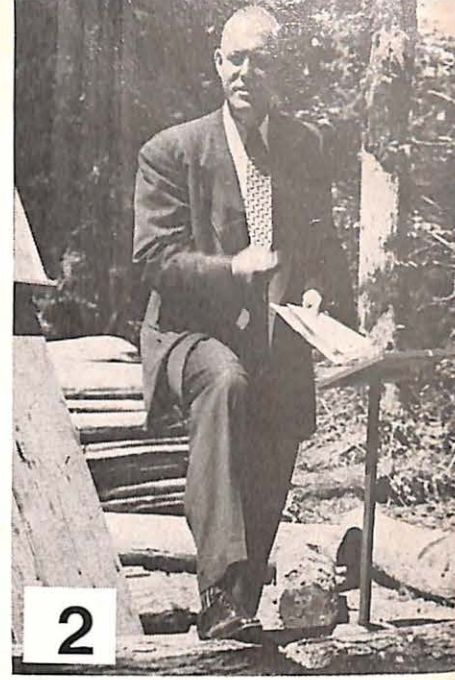
We join the many readers of the *Baptist Herald* who are grateful to Mrs. Barbara Binder for her efficient and effective services as interim editor. We are confident that the editorial reins are in good hands and in the firm grasp of a wise, creative and dedicated leadership in the ministry of the newly appointed editor, Rev. John Binder. Our best wishes and earnest prayers will daily accompany him as we affirm that God's work is still marching on in the ministry of our Conference and in the colorful pages of the *Baptist Herald*.

Dr. Martin L. Leuschner, Oak Park, Ill., is the former editor of the BAPTIST HERALD.

November 1, 1967



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THE WORLD OF DR. LEUSCHNER
 (1) His many responsibilities included engaging printers for various NABGC periodicals, books, and leaflets, as well as preparing the manuscripts and the layout for printing. Here he is pictured with personnel of the Herald Book and Printing Co., Inc., Newton, Kansas. (2) Speaking at youth camps and conferences, Dr. Leuschner greatly influenced and inspired many youth to serve Christ. (3) He represented the work of our conference at BWA sessions and informed our constituency of the work of the BWA. Here he is pictured with L. Meister and Townley Lord, formerly connected with the BWA. (4) His vibrant personality, winning smile, encouraging word, and glowing Christian witness often highlighted associational meetings and various types of conferences. (5) Various Baptist *Heralds* of which Dr. Leuschner became editor in 1935 are shown in their changes from 1927-54. (6) Dr. Leuschner's familiar pose brings to mind the many promotional pictures which he took; especially the motion pictures of our General, Laymen's and Pastors' Conferences and the BWA meeting places, as well as his photos which enhanced the *Baptist Herald*, the *Annual* and other publications.



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hear; his laughter is more than a polite response: it is a genuine interest. Yes, Dr. Leuschner is an enthusiastic human being, and this attribute has carried him far in life and will continue to do so.

It has further been stated that showing a genuine interest in people and their lives is the mark of a great spirit. Are we not all keenly aware of the undivided attention we receive from Dr. Leuschner when conversing with us individually? He focuses his entire attention upon us. His mind sponges information about our joys, our sorrows, our successes, our failures, our travels, our hobbies and so on. This interest is further evidenced by the large circle of correspondence he carries on. When he finds something in a publication that is pertinent to us individually, lo and behold, we hear from Dr. Leuschner. Also when he was traveling intensively, I have reason to believe that many of his friends, as I did, received pictorial folders, letters and clippings when he saw something that he believed pleased us. Now that Dr. Leuschner is confined to his home, he still keeps in touch with his countless friends through his pen with a word of cheer, encouragement, commendation and birthday cards. Yes, it can truly be said that Dr. Leuschner is interested in people.

One could go on in great length into other areas of his personality, but space does not permit. However, I do want to relate the above to his denominational ministry. He was always a guide and inspiration to Baptist Men in helping to build a program for Green Lake. His enthusiasm and love for our denomination was very evident. Through his editorial work and visitation in our churches, his personality and fervor were cohesive factors in our conference and denominational life. He has repeatedly infected his listeners with his zest and love for our denominational enterprise, and through his contact with our churches, his ministry undoubtedly was responsible for their loyalty to our Conference.

I feel that in spite of his present infirmity, the Lord will continue to use his servant. Dr. Leuschner has made an outstanding contribution through his dedicated personality and talents, and although his labor is not finished, it can appropriately be said "Well done, thou good and faithful servant."

Herbert Stabbert of Anaheim, California, was the vice-moderator of NABGC for 1964-67.

**Christ in His Heart . . .
 Printer's Ink in His Veins**

by Walter Kohrs

THAT TYPIFIES Dr. Martin Luther Leuschner.

My first recollection of him, when
 November 1, 1967

I was one of the B.Y.P.U.ers at Oak Street Baptist Church, Burlington, Iowa, was that here is a man (at that time Young People's Secretary) so enthusiastic for the cause of Christ that it bubbled right out of him with every word he spoke.

He maintained that fervor with every new responsibility he assumed and certainly was the man "for such a time as this" in becoming a promotional secretary and editor of *Baptist Herald*.

My major association with him was during my more than 25 years continuous service on our denomination's Publication Board, which encompassed the chairmanship of the Board's Literary Committee.

In the latter capacity, we wrestled during day-long deliberations with "we do" or "we don't" decisions, as we mulled over proposals for Publication Board action which came within the purview of the Literary Committee. Whatever the hour, Dr. Leuschner was ever gracious and prompt in responding to our requests for his technical counsel on matters involving books, brochures, pamphlets and leaflets. His viewpoint, laced with the authenticity born of years of know-how acquired as spiritual mentor and as an editor all too well-acquainted with the hard facts of printing techniques and ever-spiraling costs, helped untangle many a knot in problems that seemed well-nigh insurmountable.

It was my privilege to be part of the Cleveland-to-Forest Park transition of the Roger Williams Press operations. In the pre-Forest Park era, on many a train trip between Chicago and Cleveland to attend Publication Board meetings, when others were taking their rest during the night, there was Dr. Leuschner with a sheaf of papers spread out before him . . . reading manuscripts, reading proof, preparing the magazine for paste-up, answering letters.

I marveled that that man could keep up the pace he set for himself: a constant drive to get done the multitudinous tasks that had to be done.

In every sense of the word, he burned himself out doing the work of the Kingdom.

One would almost think that after a lifetime devoted to promoting denominational enterprises that he would look forward to a well-earned rest at the nursing home where he went after his release from the hospital where he underwent surgery after being stricken with illness.

Not so Dr. Leuschner.

How typical it was that at my latest face-to-face contact with him (I look forward to more of them) that he was in a setting in which (except for the wheelchair) he was thoroughly at home.

He was at a table covered with correspondence, and denominational publications. He appreciated the visit, of course, but he kept turning to the task at hand as he jotted down ideas for an article he was writing.

Yes, Dr. Leuschner was thoroughly

at home—with Christ in his heart . . . and printer's ink in his veins.

Walter E. Kohrs, Peoria, Ill., served on the Publication Board for over 25 years, NABGC, and particularly as chairman of the Literary Committee.

A Tribute to Our Christ-Honoring Co-worker

by J. C. Gunst

WE THANK GOD for giving to our fellowship this great man of God, Dr. M. L. Leuschner, a faithful servant of his denomination, a true brother and co-worker in Christ. Throughout the General Conference area, our people are constantly asking about his health condition praying daily for his well-being. His many friends deeply regret his early retirement.

The ministry and the person of Dr. M. L. Leuschner are greatly missed in every church and conference. His warm friendliness, his deep insight and understanding of a person's spiritual and intellectual needs, and his readiness to serve whenever possible have been so genuinely appreciated by all of us. Since he always expressed a sincere love for and a deep devotion to Christ and the denominational fellowship, he created a contagious enthusiasm for our growing missionary program wherever he went. This influence lives on. With vigorous spirit, as he moved rapidly among the people of our churches, he engendered a desire for Christian growth, a greater love for each other among the people, and a loyal devotion to the cause of Christ.

He always manifested a wide and deep interest in God's Kingdom work expressing it in a constant encouragement for Christian education, for evangelism, for a compassion for missionary advance among all people far beyond our own fellowship. His endless search for more Bible knowledge for spiritual growth was always stimulating and contagious.

His host of friends throughout the conference are all richer in spiritual maturity because our co-worker through his dynamic ministry so forcefully proclaimed the Eternal Gospel in word and by personal witness. Who shall be able to measure the far-reaching ministry he rendered with the fluency of his pen (the printed page) as editor of the *Baptist Herald* and so many other publications. His editorials and articles, in books and magazines, inspired thousands and thousands of people throughout his most effective ministry.

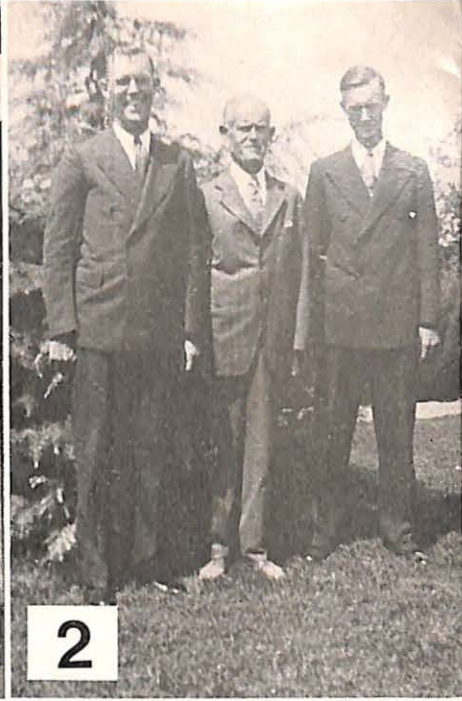
Few men can offer a more influential encouragement as a true Christian companion and brother in Christ than Dr. Leuschner. His friendship as a co-worker was rich, stimulating at all times, and it grew more meaningful

(Continued on next page)

DR. MARTIN L. LEUSCHNER— IN APPRECIATION



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THE WORLD OF DR. M. L. LEUSCHNER

(1) Dr. Leuschner inspired many congregations when he spoke at the ground breaking, dedication and anniversary services of their churches, one of which was the Fleischmann Memorial Church, Philadelphia, which was his first pastorate. (2) Martin L. Leuschner; his late father, Rev. Max L. Leuschner; and his brother, Paul, of Anaheim, Calif. (3) Herbert Stabbert (l. to r.), Martin Leuschner, and Edward Siems enjoyed times together as friends while attending the University of California. (4) He made numerous trips to Washington, D.C., where he gathered information for publication from Religious Liberty Conferences, the Baptist World Alliance, and the Baptist Joint Committee on Public Affairs. (5) Dr. Leuschner in his Forest Park office. (6) He traveled widely in various countries in behalf of our denomination for promotional purposes, one of which was his trip to our mission work in Bulgaria in 1939.



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A Remarkable Man

by Frank H. Woyke

THERE HAVE been many changes in our Forest Park Office during the past two decades, but none has affected us as profoundly as the departure of Dr. Martin L. Leuschner. We had come to depend on him in so many ways that his illness and retirement has created a void that will be very difficult to fill.

Dr. Leuschner is a remarkable man. We know, of course, that each individual is a unique person, but this is especially true of leaders among men—and Dr. Leuschner has been such a leader. As a co-worker for more than twenty years, I want to call attention to some of his outstanding characteristics.

I mention, first of all, his *enthusiasm*. He possesses a zest for living and a zeal for God's work that is far beyond that of the average Christian. Were you a member of our youth organization when he was general secretary? If so, you will never forget the enthusiasm that accompanied his arrival at a camp or assembly. He was not satisfied with ordinary Christian activity; his aim was to ascend the Mount of Transfiguration and to have a mountain-top experience.

This spirit of fervor also pervaded his ministry as editor, promotional secretary and preacher. He never doubted that we were doing great things for God through our denominational program. Although well aware that our work is not perfect, he preferred to take the upward look and to accentuate the positive! Our late Brother Stanley Ernst, in speaking of Dr. Leuschner's ministry, once told me: "Every time I hear him preach, I feel that I have been lifted up to higher ground." I believe that Brother Ernst was only one of many thousands who have had the same experience. Even though he is now largely confined to a wheel chair, Dr. Leuschner still inspires his visitors with his fervor for the Lord's work.

Dr. Leuschner is also a man who values *friendship*. I know of no man in our denominational fellowship who has extended the hand of friendship to as many people as this man. He has traveled widely, and everywhere he went he endeavored to be a friend. This was especially evident in his visits with pastors. He visited many ministers' home and bounced many a delighted youngster on his knee; but with it all, he never failed to inquire whether there was any way in which a friend might be helpful. This friendly spirit was extended to all who met him.

The result has been that Dr. Leuschner has a great host of friends, both within and beyond our fellowship. These friendships are maintained and cultivated through many thoughtful acts of kindness, especially by means of correspondence. Is there illness in the family or has a birthday or anniversary arrived? If so, a word of greeting or encouragement is likely to come from a friend—Martin L. Leuschner.

Another trait that has been revealed in Dr. Leuschner's ministry is a willingness to engage in plain hard *work*. Recently a high school classmate of his revealed to me that Dr. Leuschner had been valedictorian of his high school class. Although study may have come easy to him, I am sure that this distinction did not come to him without conscientious effort.

In any event, as a servant of our denomination Dr. Leuschner has been an indefatigable worker. Just a bare description of his activity makes this very clear. He had the task of editing the *Baptist Herald*, which many men would consider a full-time job. In addition to this he edited the *Annual* and assumed some responsibility for the production of numerous other publications such as the every Sunday bulletins and *Moments With God*. But he also served as promotional secretary for a considerable number of years. This entailed not only planning and administration but also much field work.

Dr. Leuschner is truly a remarkable man. This was attested by the fact that the presentation by our Moderator of a citation of recognition to

Dr. Leuschner was perhaps the most moving and memorable moment of our entire 35th General Conference. May our Heavenly Father sustain our Brother in this hour of illness.

Dr. Frank H. Woyke is executive secretary, NABGC.

Recollections of a Close Friendship

by Herbert Stabbert

AFTER OUR close friendship of over forty years, I am pleased to take part in a tribute to Dr. Martin Leuschner. My earliest recollection of Dr. Leuschner took place in Bethel Baptist Church, Anaheim, California, in 1920 while visiting there on Sunday morning. As was customary, the Sunday school superintendent called for a report by the secretary and, thereupon, a tall young fellow marched to the front and with a positive voice forcefully reported the statistics for the day. There was no doubt that he knew what he was reading and why! Our paths did not cross again until 1924 while attending the University of California at Berkeley, and it was there that the deep friendship developed that has endured until this hour.

Our association at the university was more than casual. Taking a course together, attending the same church, often eating at the same restaurants, participating in the same "bull sessions," that are such a stimulating part of college life, dating together and so on, acquainted me with many of his outstanding characteristics that became so evident in later years.

It has often been said that enthusiasm is one of the ingredients to the road of success, and it is here that Dr. Leuschner is a shining light. He who meets Dr. Leuschner soon becomes aware of this trait. His enthusiasm for his Lord, the Christian cause for our denomination, is contagious; his zest for life is good to

(Continued on page 7)



Holman Photo

Dr. Leuschner's assistance in publication of W.M.U. literature has been greatly appreciated by former editors of W.M.U. literature.

as the years went by. Circumstances round about, changes of all kinds, pressures of life in daily duties and tasks, differences of opinion, even issues affecting the program which needed to be carried out when time was ripe; all of these could not mar his devotion to Christ or his genuine friendship and co-operative spirit with his co-workers. So many of his co-workers, who shared in the tasks which needed to be done, saw so vividly in Dr. Leuschner's ministry what it means: "To go the second mile" as a Christian servant. His duties were always performed without complaint or the shirking of responsibilities. Obedience to Christ and his command, as interpreted and promoted in the denominational fellowship, with which he was so intimately involved and identified, always had first place in his heart, his interest, and service.

We shall never know how many persons' lives have been changed by Dr. Leuschner's ministry: youth who set worthy goals in Christian service; pastors who stayed on in difficult situations to render better service; missionaries who continued their sacrificial service. M. L. Leuschner was, indeed, a genuine Christian friend to all.

While deprived of personal appearances in our churches, conferences, committees and gatherings, Dr. Leuschner can be assured that a great host of friends and co-workers are carrying on in the labors of his "BELOVED DENOMINATION" to the best of their abilities. All his friends are prayerfully concerned and keenly interested in him

and his continued ministry as the INK IN HIS PEN flows freely, still rendering a much needed service.

We are all aware of his concern and prayers for the churches and the cause of Christ, as he always was. This continues to encourage us to carry on with greater devotion and zeal for Christ.

Dr. J. C. Gunst, Minneapolis, Minn., is the Central District Secretary, NABGC.

A Friend in Christ

by John E. Grygo

IF PERCHANCE at some time or other, some one would have asked Dr. Martin L. Leuschner, "Who are you and whose are you?", he would have retorted, "I am one of the servants of the God of heaven and earth," and no one acquainted with his calling would have disputed his statement.

We met for the first time as theological students in Rochester, New York. He, tall and handsome, of cheerful disposition and easy manners as well as gifted in making impromptu speeches, always had admirers in his train. Soon his abilities were recognized. Indeed it did not take very long before fellow students began to whisper that brother Martin would not be overlooked. And so it happened. Being the son of a pastor of our fellowship, his name was easily remembered. After being graduated from

the Colgate Rochester Divinity School, a call was extended to him to become the pastor of the Fleischmann Memorial Baptist Church in Philadelphia, Pennsylvania. That was quite a decision for Brother Leuschner to make, because at the time the main worship service was conducted in the German language.

The apostle Paul coined the remarkable phrase, "And ye are not your own." This is especially true of a servant of God, for when he is convinced that the Lord is leading he will follow. However, in our Baptist fellowship others must also be sure that it is the will of the Lord, and we have learned to know Brother Leuschner as the man who would seldom answer, "No!" What is more, being an optimist, he never hesitated to exclaim, "It can be done!"

Our denomination soon notified our brother that it "had need of him." He became the youth and Sunday school secretary, the promotional man, and the much appreciated editor of English literature. These tasks required extensive traveling, speaking engagements, and prolific writing. Thus with the years, Dr. Leuschner's name became a household name among our people and his person a welcome guest in our North American Baptist homes. They still love him. They ever speak of him also in other circles, for he is known by many Baptist brethren who have fellowshiped and worked with him on committees and shared pulpits throughout the United States and Canada.

We may not always understand the leading of the Lord as in the case of Brother Leuschner's illness, but who would question his will in life's experiences. Surely we miss our Brother at Headquarters, and our Forest Park folk have noticed for some time that his place remains vacant, but many of God's people are upholding him in prayer. May the Lord continue to grant his faithful servant and his dear wife strength for the day and heavenly cheer for the morrow.

And we? "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Rev. John E. Grygo, Forest Park, Ill., is the Editor of German Publications, NABGC.

WE, THE WOMEN

As women of our North American Baptist General Conference, we are most appreciative of the concern shown and assistance rendered by our dear Dr. Martin L. Leuschner these past many years.

Mrs. Delmar Wesseler and Mrs. Harm Sherman, both past presidents, Broadcast and Program packet editors of our WMU who have worked with him more closely than any of our women, have graciously consented to bring their and our tributes to this great man of God.

We are in full agreement with what they say and add our own individual "thank you, Dr. Leuschner!"—*Mrs. Herbert Hiller, president, W.M.U.*

A TRIBUTE TO DR. LEUSCHNER

To write words of tribute concerning our beloved, retired editor, Dr. M. L. Leuschner, is truly a pleasure. Working with him in various capacities on the Executive Committee of the Woman's Missionary Union, and other committees will always be regarded as some of the most cherished memories of my life.

He was never too busy to grant me an interview. His encouragement, his excellent suggestions, his sense of fairness, and his splendid co-operation at all times made those years of service "highlights" in my life. My life has indeed been enriched through this "spiritual giant" in our denomination.

His promptness in acknowledging correspondence whether a short notice or a lengthy manuscript was remarkable. Always bubbling over with enthusiasm, combined with a dynamic personality, he has made outstanding spiritual contributions at conferences, associations, anniversaries, dedication services, and programs of all types. Gifted with a superb vocabulary, the articles and letters that have flowed from his pen will never be surpassed. He has brought cheer, comfort, and consolation to people around the world. Only eternity will reveal the countless lives that he has touched and enhanced.

We indeed feel a deep sense of gratitude for his dedication and sacri-

NABWU Assembly to Stress Coping with World Problems

By Alma Hunt

"ENCOUNTER . . . RESPONSE" is the theme which will bind women from fourteen Baptist groups at the assembly of the North American Baptist Women's Union.

The Union will meet November 16-18 in Washington, D. C., at the Sheraton-Park Hotel. A continental arm of the

office. Although we say a hearty "thank you" for all that he has done for our Woman's Missionary Union, we realize words are inadequate to express our appreciation. Devotion such as his is beyond words or price.

May we take inspiration from his example and praise God for what he has done and will continue to do through Dr. Leuschner!—*Mrs. Harm Sherman, Aplington, Iowa*

TRIBUTE TO DR. M. L. LEUSCHNER

I believe that women are especially appreciative of "little things," the countless minute details which enrich our lives and our activities. Our beloved Dr. Leuschner helped our WMU with these details when officers changed each triennium, by "knowing" the right people to contact for printing jobs, for artist's work, for photographs, and by making suggestions along the way concerning our countless printed materials.

Also, very soon after each bi-monthly "WE THE WOMEN" manuscript was sent, a handwritten letter was received from Dr. Leuschner acknowledging the receipt of the writing. Bits of denominational news, or news of shared friends, along with words of inspiration were always included along with plans for future issues of the *Baptist Herald* in these highly appreciated notes. It didn't seem possible that a busy editor and promotional man could possibly take time for this energy consuming detail.

We have no measure of calculating Dr. Leuschner's influence through writing, personal visitation, and through his many speaking engagements. One could always sense the presence of Dr. Leuschner in a conference gathering as his buoyant spirit seemed to be contagious and to inspire the entire assembly. He has indeed been enabled by grace to do his work well!

Today I'm grateful for the great things Dr. Leuschner has accomplished and for the many little things which have touched countless lives through the years. Many people continue to be inspired by his writings and are recipients of his many kindnesses as his thoughtful ways continue to grace these days of limited activity for him.

—*Mrs. Delmar Wesseler, Lorraine, Kansas*

Baptist World Alliance, the Union fosters fellowship and sharing among Baptist women throughout North America.

Miss Alma Hunt, Birmingham, Ala., acting president of the Union, explained the objective of the program theme. "It is designed," she said, "to bring church women together to encounter the people, the problems, the opportunities, and the hopes of today's world.

"It will help women evaluate and refine their response to such encounters through worship and fellowship across convention lines, and through dialogue and prayer in small groups."

Dr. Howard Thurman, theologian from San Francisco, Calif., will lead worship periods. Speakers will include Dr. Kenneth Chafin, professor at Southern Baptist Theological Seminary, Louisville, Ky.; the Hon. Jennings Randolph, US Senator from West Virginia; Dr. Robert Hingson, director of Operation Brother's Brother, who is professor of anesthesia at Western Reserve University in Cleveland, Ohio.

Music director will be Mrs. John W. Williams, Kansas City, Missouri, wife of a Baptist World Alliance vice-president.

Five Baptist World Alliance leaders will appear on the program. They are Mrs. J. Edgar Bates, Toronto, Canada, president of the BWA Women's Department; Dr. Josef Nordenhaug, Washington, D. C., general secretary of the Alliance; Mrs. R. L. Mathis, Birmingham, Ala., a BWA vice-president who is also treasurer of the Women's Department; Dr. Robert Denny, Washington, D. C., associate secretary of the BWA; and C. E. Bryant, Washington, D. C., editor of *The Baptist World*.

Before closing at noon on Saturday, the program will include group discussions, fellowship, dramatic theme interpretations, prayer meetings, and business sessions.

The Sheraton-Park Hotel is granting special rates for the assembly.

Acting secretary of the North American Baptist Women's Union is Mrs. L. S. Gaillard, Sr., Birmingham, Ala. The treasurer is Mrs. Frank Wigginton, Philippi, W. Va.

Members of the North American Baptist Women's Union include women's groups from: American Baptist Convention, Baptist Federation of Canada (Atlantic Provinces, Ontario and Quebec, and Western Canada), Baptist General Conference, General Association of General Baptists, Jamaica Baptist Union, Lott Carey Baptist Foreign Mission Convention, National Baptist Convention of America, National Baptist Convention, USA, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Seventh Day Baptist General Conference, Southern Baptist Convention. (Alma Hunt, acting president, NABWU.)



by Thomas Kramer



Persons who attended the first worship service of the Lincoln church extension project at Union Savings and Loan on Aug. 6, 1967 were the Billy Robertson, Ernie Jacobsen, and Thomas Kramer families.

The first "get-together," a picnic on June 18 in Bethany Park.

Rev. and Mrs. Thomas Kramer and Jeffrey, church extension pastor and family.



mentation and support of the Southwestern Conference, that a church extension project be started in Lincoln, Nebraska. A call was extended to one of the recent seminary graduates, Rev. Thomas Kramer, who accepted the call and then after several weekend trips to Lincoln became harnessed to the work on July 1, 1967.

Our ministry in Lincoln really all began on Sunday afternoon, June 18, 1967, when five families totaling twenty-three, got together in one of the local parks for a picnic time of fun and fellowship. Out of this group arose a nucleus of four families who were definitely interested in beginning a North American Baptist Church.

Because of the desire of some to begin with our worship services as soon as possible, an evening was set aside for discussion and prayer, and out of this meeting came our decision to meet for our first worship service on Sunday morning, August 16, 1967. We have been meeting every Sunday for worship since then, and our attendance has ranged from seven to eighteen.

We began in the Community Room of the Union Savings and Loan Building and then on our fourth Sunday moved to the College View Academy Chapel, a local Seventh-day Adventist high school building, where we are presently continuing to hold our worship services.

With much prayerful consideration, attention was given to securing a plot of ground on which to build a center of worship and education. It is with great joy that we can report that a piece of ground has been chosen as a possible site, and it is our hope that in the very near future, purchase of this site will be well underway to begin

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"IT IS NO accident that today three-fourths of the Protestant missionary personnel and support come from the churches of the free church line," says Franklin H. Littell, president of Iowa Wesleyan College.

"And if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awakening, the percentage is jumped even higher."

He was speaking about the marks of a believers' church. "Mission and witness are key concepts to the believers' church and all members are involved."

And then he added, "It is sometimes said, incidentally, that certain of the more radical of the free churches have no clergy. A truer report would be this: several of them have eliminated the laity in its usual passive condition."

Littell opened the Conference on the Concept of the Believers' Church held last June on the campus of Southern Baptist Theological Seminary, Louisville. The closing speaker also touched on the mission of the believers' church.

Louis P. Meyer, secretary of evangelism for the Church of God, said, "The believers' church is the direct result of God's action and initiative. It is God's plan and God's act. . . God's instrument brought into being by the Creator to serve His will and His purpose. . . The church is God's pilgrim people, servants of Christ at God's disposal for whatever mission He chooses."

It cannot be said that such a congregation has a mission. Such a fellowship with these marks is itself the mission, the proclamation of the gospel.

CONGREGATION TO SERVE TOTAL NEEDS OF MAN

This congregation has a call to serve the total needs of the total man. T. Canby Jones, professor of religion at Wilmington College and a member of the Society of Friends, lamented the separation of missions and social service in church agencies "into opposing camps served by separate agencies and motivated by different philosophies."

He gave the following analysis: "Quakers are known over the world for service and humanitarian concern in action. This is a wonderful thing. The Brethren Service Commission patterned after the American Friends Service Committee enjoys the unique distinction of having brought into being . . . Church World Service. But the balance between selfless service to war victims, refugees and the needy, and evangelism and mission to bring men to Christ has been preserved by the Mennonite Central Committee."

Meyer mentioned world peace as an important concern for the believers' church. "I think there is no more important issue . . . that faces the United States and the world than the issue of peace," he said. "The believers' church movement has been deeply concerned about this issue down through the years. However, in light of the current Vietnam conflict and other confrontations, many Christians under the ban-

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THE MARK OF A MISSIONARY CONGREGATION

III. The Believers' Church and Evangelism

by Maynard Shelly



A. Devaney, Inc., N. Y.

WELCOME to Lincoln, capitol city of Nebraska. Here in the midst of one of the great agricultural areas of our nation is laid out one of the most beautiful cities in America. In this city where the political decisions of a great state are sealed, where small industry and businesses thrive, where students enroll in universities, colleges and training centers of various kinds, where families learn to enjoy the meaning of being together, where tourists congregate to visit all of the sites that make Lincoln such a tremendous city to visit, here it is that more than 150,000 people attempt to live, work and play and, in the midst of every "cram-packed" day, seek to find correlation, meaning, and purpose out of all of these city-life experiences. Many, so many of them, never find it because they really have never met Jesus Christ, our Lord and Savior. Christ wants to help these people, and he has sent us to be his servants in this great and wonderful but, nevertheless, lost city.

Our denomination had been looking

to Lincoln for quite some time as a possible site for one of our churches, but not too much was accomplished until God moved in the lives of a relatively young family, young in years as well as young in terms of being related with our denomination. Mr. and Mrs. Billy Robertson and their two teen-aged sons moved to Lincoln almost two years ago from Greeley, Colorado. It was in Greeley that they transferred their membership from the Southern Baptists and became members of our church in Greeley. They became so enthused over our ministry in Greeley that when they moved to Lincoln where Mr. Robertson became head of the Lincoln Public School Libraries, they insisted we begin a church extension work here. Thanks to their insight, prayers and faithfulness we presently have made a good beginning in this great capitol city.

Following much careful and prayerful consideration, it was agreed upon by the denominational Church Extension Committee, through the recom-

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ner of 'to fight communism' or some other, even those who are of the believers' church tradition are finding it extremely difficult to separate their Christian convictions from the contemporary culture."

Said Jones, "Justifying the participation of Christians in the armed forces of any nation fighting today's tribal wars based on tribal ethics is treason to Christ the king. . . . We are citizens of His kingdom first."

Not all agreed. Robert R. Soileau, a professor of theology at New Orleans Baptist Theological Seminary, rejected the "appeal to the literal words of Scripture." He found that it is "sometimes the duty of mankind to restrain a tyrant" through the use of military force. In such a situation "restraint is the highest virtue."

The practical problems facing the missionary congregation, obviously, need further discussion. But before assigning the work for the believers' church, we should try to find out what it is. If the church understands itself, it may begin to understand its task.

ORIGINAL MODEL FOR BELIEVERS' CHURCH

The original model for the believers' church comes from the New Testament. More recent models are found in the history of the Anabaptist movement which applied New Testament ideas to a world not unlike today.

Living in the sixteenth century, the leaders of the Anabaptists, including Conrad Grebel and Menno Simons, heard the call of Martin Luther to study the nature of the church in the Bible. The entire Protestant Reformation, of course, was the call. It began more specifically with the posting of the ninety-five theses on the door of the Wittenberg church in October, 1517. This was a call to discuss the nature of the church. That was four hundred and fifty years ago this year.

MISSIONARY COMMUNITY

The Anabaptists developed a pattern of church life built around a voluntary fellowship of believers pledged to aggressive discipleship. It was a novel idea four centuries ago and still is. Luther and the other Reformers felt they went too far. What was so unusual about their view of the church?

This fellowship had certain distinct marks because it was a missionary community. Menno Simons, an Anabaptist leader, listed four: holy living, brotherly love, unreserved testimony, and suffering. John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, described these marks.

HOLY LIVING

The ethical character or holy living of the believing community makes it stand out from other points of view. Both Puritan and pietist churches, being concerned about society, want to limit the evils of society. Their standards of conduct are for the leaders and rulers.

Their models for the ethics of lead-

ers do not come from the Bible, because the models of New Testament life are drawn from "the underside of social relationships—the wife, the child, the slave, the subject. And what the father or the ruler or the banker is to do in Puritan or pietist ethics is not derived from either the words or example of Jesus but from what any honest and responsible person would do."

For the believers' church, ethical demands apply to the people of the Christian fellowship. Because they lead a holy life they can be a missionary community.

"The moral nonconformity of the Christian is an indispensable dimension of their visibility," says Yoder. "If the church is visible in that these people keep their promises, love their enemies, enjoy their neighbors, tell the truth, as some others do not, this may communicate something of the reconciling, i.e., the community-creating, love of God."

And ethics can also be its own proclamation. "Ethics is mission in the sense pointed to by the advocates of the new worldliness. Civil rights advocacy, responsible concern for peace in the United Nations or for food in Mississippi or India can, in given circumstances, not only be prerequisites for the credibility of preaching, but actually be themselves the necessary proclamatory actions."

BROTHERLY LOVE

Brotherly love, as a mark of the missionary community, is only possible in a voluntary fellowship. "You can make people come to church, but you can't make them love each other."

Discipline within the brotherhood is never punishment but an effort to win a brother. "This very quality of aggressive concern for the brother is a dimension of mission most regrettably lacking in modern Christendom," says Yoder.

This expression of concern for members in the fellowship is expressed for those outside as the fellowship expands itself in unreserved witness. The believers' church needs to witness because its own survival is at stake. But witnessing is also its business regardless of the outcome.

"In Menno's interpretation of this faithful witness, the accent does not fall upon the subjective response of the hearers," says Yoder. "Whether many will hear and be converted or any does not enter into the discussion of this mark. . . . What is central is that the witness be proclaimed without compromise in the face of opposition."

Faithfulness goes before technique and content, problems which are often raised in discussions of evangelism. "By concern for who says what to whom, a hopeless polarity has been set up in lay witness. For the individualist, it means buttonholing people about their souls. To the Puritan, it means speaking to relevant issues from a Christian perspective. For Menno it is both, but neither is the unique focus. For the crucial issue is not that there must be one particular idea content,

but that the witness must avoid his testimonies being diluted and distorted by what men want to hear."

THE CROSS

The cross is the final mark of the believers' church for whom it has a special meaning different from other traditions. The cross means suffering.

"This suffering," says Yoder, "is not the result of misbehavior but of conformity with the path of Christ. . . . The suffering of the church is not a passing tight spot after which there can be a hope of a return to normalcy. It is, according to both Scripture and experience, the continuing destiny of any Christian community."

But in the suffering of the cross, as in all things, pietism takes the internal view. "The cross is an inward experience in which the self struggles with doubt or with pride until it is brought to that brokenness and surrender which permits the mystical vision."

For others, the cross comes from external sources and is something to bear. "For the Puritan world and for pastoral care across the ages, to have a cross to bear means to live with an incurable illness or to have a difficult mother-in-law or poverty," said Yoder. "In other words, it is the kind of suffering built into one's social situation for which one may or may not be partially to blame, but which is mostly the simple result of where one finds oneself and not of a particular moral commitment."

The cross has a much more narrow meaning. "It is that kind of suffering which comes upon one because of his loyalty to Jesus and his nonconformity to the world," said Yoder.

He quoted Ethelbert Stauffer as saying, "Suffering is not simply the regrettably unavoidable cost of holding for those positions that merit salvation, but is rather a participation in the victory of Christ over the powers of this age."

If the believers' church is the missionary congregation, men will know it by its marks.

Maynard Shelly is editor of THE MENNONITE, General Conference Mennonite Church, Newton, Kansas.

LINCOLN, NEBRASKA

(Continued from page 10)

construction of a church building.

Our present plans call for us to launch out in the securing of a parsonage, the organization into a local church body, expansion into a Church School department and a ministry with our university and college students.

God has given us a great confidence to know that we need to remain and expand our work here in Lincoln. We pray for his wisdom, direction and strength, and for your full support of our church extension project in Lincoln, Nebraska. Come and visit us sometime; we would be very honored to meet you.

Rev. Thomas Kramer is the pastor of the church extension work in Lincoln, Neb.

MARTIN LUTHER had a goal. He wanted to purge the church of his day of all the corruptions that had come to it in the fifteen hundred years since the time of Christ. He wanted a New Testament church, a pure church, and a church with the priesthood of all believers.

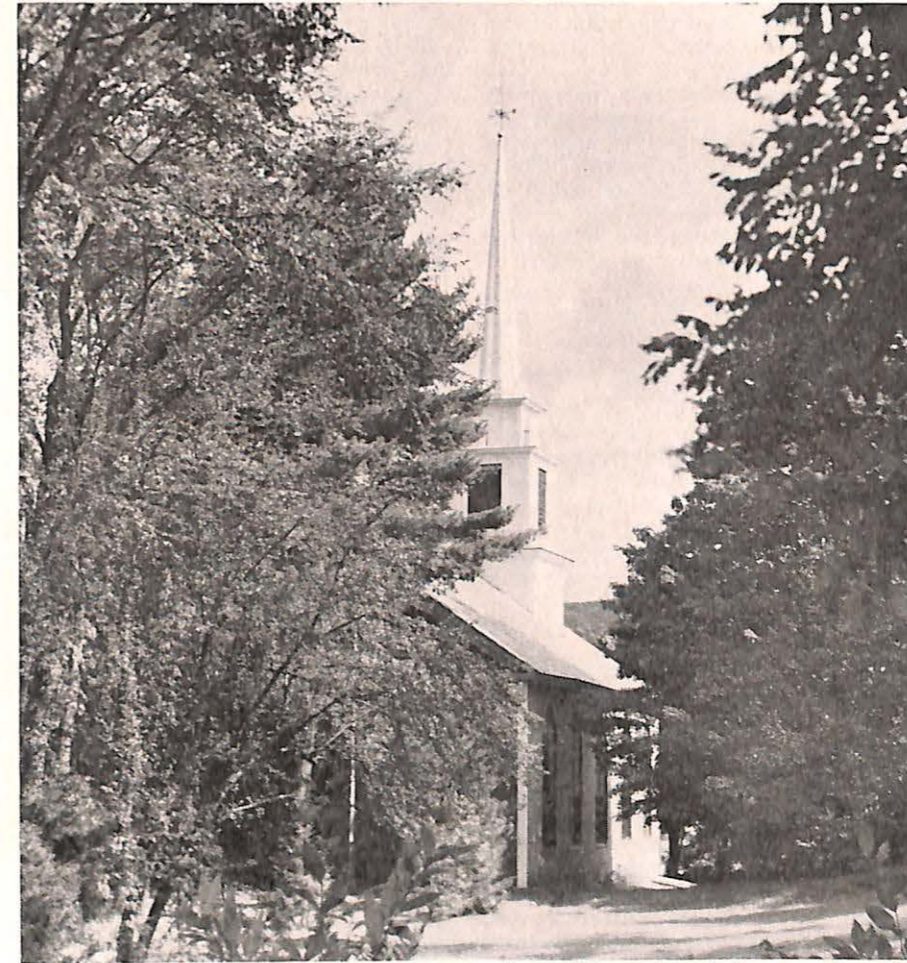
All reformers share this goal. But Luther failed. Even those who differed with Luther's efforts for not going far enough also failed. The search for the church of the New Testament always falls short of that impossible goal.

But the tests of time are beginning to show that some reformers did better than others. The Anabaptists, inspired by Luther and Zwingli, formed simple congregations of believers practicing voluntary adult baptism, a community life based on a covenant to support each other in the Christian life, and an

MODELS FOR A NEW CHURCH

IV. The Believers' Church of the Future

by Maynard Shelly



Grant Hellman from A. Devaney, Inc., N.Y.

aggressive witness in which all took part.

Even Luther recommended this form of church life, according to George R. Williams, Harvard professor of divinity. Luther prepared an order of worship in Latin and one in the language of the people, both for use in the churches. "And then a third form for the devout and disciplined," Williams told the Conference on the Concept of the Believers' Church this summer. "Luther . . . presents an evangelical conventicle meeting devoutly in a house, studying Scripture, baptizing in faith, sharing

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the Lord's supper, and singing the Psalms. . . . It would almost have met all the specifications of the Anabaptists he otherwise so un-understandingly and haughtily opposed."

Though Luther had the plan for a believers' church, he never used it, because "he said it's too dangerous to implement."

But the Anabaptists led by Conrad Grebel and later by Menno Simons and others did just that. In this day when talk of renewal is common in the church, models of a renewed church are needed.

Three sources are available: the Bible, the history of the church, and our experiences today. We are not allowed to pick one and ignore the other two. All of them go together.

THE BIBLE—A SOURCE

Study of the Bible is providing us with a new understanding of the place of the community of believers in God's plan of salvation. The heritage of the Reformation has caused us to look at man in his isolation as he comes before his God to be justified by his faith. He brings in his hand no gift or deed to buy his salvation.

"That God is gracious to me is the good news that Zinzendorf, Wesley, Kierkegaard, and today both Rudolf Bultmann and Billy Graham, in their different ways have derived from Luther, and have labored to keep unclouded by any effort to derive from it or base it upon a social program or any other work of man," says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries.

"This assumption, to put it crudely, that Paul was a Lutheran, is now being dismantled under the impact of the exegetical theology of this country," he adds.

"The work of God is the calling of a people, whether in the Old Covenant or the New. . . . That men are called together to a new social wholeness is itself the work of God that gives meaning to history from which both personal conversion, whereby individuals are called into this meaning, and missionary instrumentalities are derived."

So the idea of a believers' church is rooted in the Bible. Before we put it into practice, we do well to see how other people have adapted these ideas for their situation. Here we can learn from church history.

HISTORY OF CHURCHES

We know about the Lutherans and the Reformed who made limited changes in the church of the sixteenth century. But we have heard little of those who made a radical change in the form of the church. The Anabaptists and others practicing the believers' church started out in the same direction that Luther did, but when he stopped, they kept on going.

"The built-in compromises of the church-state structure took their toll even in the thought processes of the Reformers," says William R. Estep, Jr., professor of church history at

Southwestern Baptist Theological Seminary.

"Luther's loss of confidence in the common man and his fear of the *Schwärmer* [fanatics, a name he applied to the Anabaptists] caused him to restructure the church along lines very similar to Rome. . . . For Luther, the prince took the place of the bishop and all born within the Lutheran prince's territory were baptized in exactly the same manner as those born in Roman Catholic countries."

The Anabaptists dared to challenge the established authorities of the sixteenth century. They formed fellowships which Christians chose voluntarily to join, expressing their commitment in the act of adult baptism. (Since most had been baptized in the state church, their enemies called them re-baptizers or Anabaptists.)

"The concept of the believers' church first found its clearest expression and most consistent implementation in the Anabaptist movement of the sixteenth century," says Estep.

In a short time their movement spread rapidly across Europe. But the price they paid for their simple faith and for their initial success was bloody. Persecuted both by Catholics and other Protestants, they lost their leaders through imprisonment and execution. Persecution was more than physical. It extended even to the writing of history where their name was defamed and scorned. The written witnesses of their achievements were hidden from the scholars and the historians.

But this light could not be suppressed permanently. First scholars among the Mennonites, the genetic descendants of the Anabaptists, and then scholars from other traditions began to look for evidence about the quality of the believers' church witness.

"In this country, John Horsch and his son-in-law Harold S. Bender became the pioneer evangelists in the revival of Anabaptist studies. Robert Friedmann made invaluable contributions in the discovery and editing of heretofore little-known source materials," reports Estep.

"However, it was Franklin Littell's *The Anabaptist View of the Church* in 1952 which called attention to the new era in Anabaptist studies perhaps more than any other single work."

The first bibliography of Anabaptist source material carried 5,000 entries. A new edition, currently in progress, will list 25,000.

"It now appears that the history of the Reformation must be rewritten in the light of fresh knowledge now available," says Estep. "For do we not have a situation comparable to that presented to the New Testament scholars by the discovery of the Dead Sea scrolls or to the historians of the early church created by the discovery of the Nag Hammadi Gnostic library?"

The impact of this new evidence is stimulating a study of the believers' church by the Quakers, the Brethren, the Baptists, the Churches of Christ, the Church of God, and many other groups who have inherited the Ana-

baptist vision directly or indirectly. The Conference on the Concept of the Believers' Church held on the campus of the Southern Baptist Theological Seminary, Louisville, last June is further evidence of an awakened interest.

Study of the experiences of the Anabaptists and those who have practiced the believers' church vision prepares the church of today for renewal. "We have to go to the people who can help us understand the universal priesthood," says Franklin H. Littell, president of Iowa Wesleyan College. "Any candid witness will have to agree that we can get help from our free church fathers on this issue better than from the people who would have regarded these things as a nightmare."

He lamented the fact that American religious thought has "been drawing its supplies through a tunnel which . . . reaches back mostly to Luther, Calvin, and Zwingli, and then once in a while to those minor figures."

This latter group of people include the Anabaptists. "As a matter of fact, those minor figures dealt with issues and left witness on them which are much more helpful to us today than the so-called major people."

But though study of the Bible and history can help us, we still have to face the life of today. The issues are similar, yet different.

PRESENT CHURCH LIFE

And present church life has developed a serious division. "Congregations are split down the middle," says J. Lawrence Burkholder, "on whether it is the church's job to bring in the kingdom of God or to save souls. . . . Another way of stating the cleavage is between those who value an experienced faith and those for whom religion is no more than to do justice and to love kindness. But this cannot go on."

Many Christians are aware of the problem, but do not know how to grapple with it. "Congregations respond to one or the other, but seldom to both. When they work at both, it's as though they had nothing to do with each other."

Salvation applies to the social order as well as to the individual. It is "both individual and social and churches must therefore find ways to express this fact both theologically and practically."

He added, "I believe that we have reached the theological and cultural moment for a new formulation of the faith."

Burkholder found the model for the believers' church in recent experiences. "A paradigm of the believers' church may have appeared to us in recent years in unexpected places," he said. "I refer to the early days of the civil rights movement when under the direction of Martin Luther King, Jr., a number of churches in Montgomery and other places, brought together, in a unique way, evangelical, piety, prophetic speech, and social action."

Evangelical theology meshed with political analysis and social witness. "In many religious assemblies on civil

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Henry Fluth (left) and Richard Kampfer.

NORTH AMERICAN BAPTIST LAYMEN PROVIDE LEADERSHIP IN BAPTIST COMMUNITY WITNESS

Two prominent N.A.B. laymen serve on the Board of the Baptist Hospital Fund, Inc. in St. Paul which operates Midway and Mounds Park Hospitals and four educational programs including Mounds-Midway School of Nursing. They are Henry Fluth (left) and Richard Kampfer (center).

The Baptist Hospital Fund Board is controlled by Baptists with by-law requirements that at least 60% of the Board be members of Baptist churches. At the present time the percentage of Baptists on the 28-member Board is close to 80%. The N.A.B. has been represented on the Board for many years and N.A.B. students have attended the School of Nursing and participate in the program of clinical pastoral education.

Mr. Fluth, Minneapolis, was elected to the Baptist Hospital Fund Board in 1957 and is a member of the Chaplaincy Committee. He is president and general manager of Diversico Industries, Incorporated.

Mr. Fluth is a member of Faith Baptist Church, Minneapolis, and is a past moderator and member of the Board of Deacons. He is a church school teacher. He is also a member of the North American Baptist Board of Missions, and was on the Denominational Advance Planning Committee, and a representative to the General Council.

Richard Kampfer, St. Paul, became member of the B.H.F. Board in 1961 and is also a member of the Chaplaincy Committee. He is the vice president and treasurer of Conveyor Specialties Co. Mr. Kampfer is a member of the Dairy and Food Industry Supplies Association and is active on the Promotion Committee for the national convention.

He is a member of Dayton's Bluff Baptist Church of St. Paul and presently serves as church moderator, deacon, church school teacher, and chairman of the Building Project Steering Committee.

THANK YOU VERY MUCH

dear friends for your kind greetings, congratulations and prayers on the occasion of observing our golden wedding anniversary. Our hearts were deeply stirred and again and again we thanked God for you all.
Mr. and Mrs. E. P. Wahl

● **Rev. Aaron Buhler**, pastor of the First Baptist Church, Lodi, Calif., since 1959, has resigned from this ministry and accepted the call to become the pastor of the Parma Heights Baptist Church, Cleveland, Ohio, effective January, 1968.

● **Rev. Jothan G. Benke** accepted the call to become the pastor of the West Center Street Baptist Church, Madison, S. D., effective January 14, 1968. He has been the pastor of the Temple Baptist Church, Cheektowaga, N. Y., since 1964.

● **Rev. Manuel D. Wolff** will become the chaplain at the Baptist Home, Bismarck, N. D., on November 1, 1967. He has been the pastor of the Trinity Baptist Church, Sioux Falls, S. D., since 1964.

● **Rev. David Zimmerman** submitted his resignation as pastor to the Tyndall and Danzig Baptist Churches, South Dakota. On January 15, 1968, he is to become the pastor of the Creston Baptist Church, Creston, Neb.

● **Rev. Dan Buhler** became the pastor of the First Baptist Church, Moosehorn, Man., on Oct. 1, 1967.

● **Rev. Melvin York Stewart** has resigned as the pastor of the Rock Hill Baptist Church, Jamaica Plain, Mass. He had served this church since 1964.

● **Rev. LeRoy Schauer**, pastor of the Redeemer Baptist Church, Columbus, Neb., since 1960, has accepted the call to become the pastor of the Central Baptist Church, Waco, Texas.

● **Rev. and Mrs. Bill Cowell** of Hoisington, Kan., announce the arrival of a baby girl, Rebecca Ruth, on Sept. 18. Mr. Cowell is the pastor of the Calvary Baptist Church.

● **Missionaries of the week, November** are as follows: Nov. 5—Patricia Anne Heller, nurse, Cameroon, on furlough; Nov. 12—Florence Miller, teacher, Osaka Biblical Seminary, Japan; Nov. 19—Rev. and Mrs. Richard Mayforth, Japan; Nov. 26—Eleanor Weisenburger, nurse, Cameroon.

● **The church extension builders' project** for the month of November is the new work begun this past summer in Lincoln, Neb., under the leadership of Rev. Thomas Kramer. Remember them in prayer and with your gifts.

● **Newly elected local conference mission secretaries** who will fill out un-

expired terms are Rev. Chester D. Strobel, Beatrice, Neb., Southwestern Conference, and Dr. William H. Barsh, Lockhart, Texas, Southern Conference.

● **Rev. Waldemar Kroguletz**, pastor of the Bethany Baptist Church, Regina, Sask., since 1964, has accepted the pastorate of the Erin Avenue Baptist Church, Cleveland, Ohio.

● **Baptist Woman's Day of Prayer** will be observed throughout the world on Nov. 6, 1967, with The Beloved Physician (Col. 4:14) as the theme.



● **God's Volunteers Team I** with Rev. Edgar Klatt, director, will be at the following churches: First Baptist, Bison, Kan.,—Nov. 5-10; Calvary Baptist, Hoisington, Kan.,—Nov. 12-17; First Baptist, Hope, Kan.,—Nov. 19-24; Memory Lane Baptist, Wichita, Kan.,—Nov. 26-Dec. 1.

● **God's Volunteers Team II** will be at the Grace Baptist Church, Grand Forks, N. D.,—Nov. 5-12; Ashley Baptist, Ashley, N. D.,—Nov. 14-24; First Baptist, Wishek, N. D.,—Nov. 26-Dec. 1. Rev. Connie Salios is the director.

● **Rev. Isador Faszer**, pastor of the Ashley Baptist Church, Ashley, N. D., since 1962, has accepted the call to become the pastor of the Valley Stream Baptist Church, Valley Stream, New York.

● **Special days in November** are Nov. 5—Communion Offering to be received for the elderly and retired ministers of the denomination; Nov. 12—Publication Sunday; Nov. 19-25—Thanksgiving and Sacrifice Week; offerings for the Mission and Service program of the denomination. Nov. 23—Thanksgiving Day in the United States.

SINCERE THANKS

My heart is filled with gratitude as I read the hundreds of meaningful cards expressing concern and assuring me of prayer in my behalf during my long period of illness and hospitalization of 78 days. I am not able to acknowledge these cards individually, but I do wish to take this means of expressing heartfelt thanks to our N.A.B. fellowship for such deep concern. Thanks for pausing at the General Conference to remember me in prayer. Dr. Woyke's letter written during the days of the conference was a real encouragement. May the Lord bless you for your faithfulness.

Mrs. Frank Veninga



Some of the participants of the third Annual NAB Campus Chaplains Seminar held at Michigan State University, E. Lansing, Mich., in July were (l. to r.) Rev. Ruben Herrmann, Rev. John Binder, director of campus ministry, NABGC; Rev. Larry Allison, student department, Southern Baptist Convention; Rev. G. K. Zimmerman, Rev. Milton Zeeb, Rev. Arthur Boymook, and Rev. Willis Potratz.

Campus Chaplains' Seminar

by Robert Cahill

OUR N.A.B. Chaplains' Seminar this year was held at the Kellogg Center on the Michigan State University Campus, East Lansing, Mich. The location and the dates, July 6-8, were chosen with the General Conference in mind. East Lansing is not far from Detroit, and since most of our Chaplains had planned to attend the General Conference, time and money could be saved through such arrangements. The Kellogg Center serves as a meeting place for conferences, large and small, which provide opportunities for continuing education. This purpose was fulfilled in our seminar. Twelve of our fourteen chaplains along with Dr. Roy Seibel, Rev. G. K. Zimmerman, and Rev. John Binder were in attendance. Evaluating, discussing, listening and observing were all experienced in the context of warm Christian fellowship.

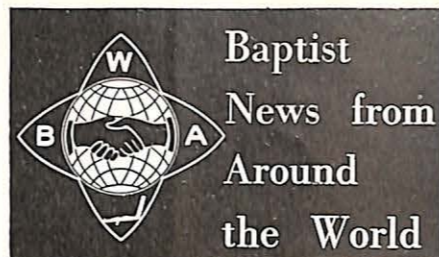
Arrangements for the conference had been worked out by Rev. John Binder, director of campus ministry, Rev. Eugene Stroh, Troy, Mich., and Howard Bernson, consultant with the Kellogg Center. Meeting on a university campus has practical as well as intellectual advantages. For example, five outstanding resource people were available to us simply because they form a part of the university community. They know the world of the student, because they are a part of it. "Trends in Higher Education" and

"Theology on a Secular Campus" were topics ably discussed by Michigan State faculty members. Rev. Larry Allison, a representative from the Southern Baptist Convention with wide experience in student work, was also a useful and stimulating addition to our conference.

As our seminar concluded some things became clearer than ever. First, there is no pat formula, no canned program that will meet the student in his real needs. In fact, the student may resent being "programmed" in this increasingly impersonal world. The church has not fulfilled its obligation to the student by providing a program alone. Second, this seminar helped me to see how fear undermines working with students. The pastor or the teacher in the church, like the rest of us mortals, is afraid of the unknown. The student is in a strange world and may be studying a subject unknown to us. Perhaps his manners and dress have changed. He's not the fellow or girl we knew in the high school group! So we're afraid. The answer to this problem lies in love. Love will cover a mass of our mistakes as we relate ourselves to students.

Finally, this seminar helped us all to see that the direction and approach of our N.A.B. Chaplain's program is well conceived. There is no substitute for personal contact and approach of our N.A.B. Chaplains' program is designed to provide love and understanding on a personal basis. The seminar in East Lansing was a stepping stone in the right direction.

Rev. Robert D. Cahill is pastor of the University Baptist Church Santa Ana, Calif., and campus chaplain, Southern California area.



HARNISH ELECTED PRESIDENT OF EASTERN BAPTIST SEMINARY

CHESTER, PA. (ABNS) The Rev. Dr. J. Lester Harnish, of Portland, Oregon, will become president of Eastern Baptist Theological Seminary and Eastern Baptist College on January 1, 1968, succeeding Dr. Thomas B. McDormand; it was announced by Paul E. Almquist, chairman of the Board of Trustees.

AMERICAN BAPTISTS LEADER IN NON-PUBLIC HOUSING

GREEN LAKE, WIS. (ABNS) American Baptists are now the largest managers of non-governmental, non-profit housing in the United States. The ABC serves approximately 80,000 residents a year in 1432 low and moderate income housing units, employing a staff of over 5,000. The denomination administers 838 nursing care units and 1938 active retirement units. Total property values are nearly \$65,000,000, with operating budgets of over \$22,000,000 involved in these agencies. However, the church must vastly increase its social services especially to the elderly, mentally retarded, and physically handicapped, Dr. Rhoades asserted, if it is to meet growing needs.

BAPTIST MINISTERS SCORE WELL IN "BEST SERMONS"

LITTLE SILVER, N. J. (ABNS) American Baptist ministers are well represented in the forthcoming new edition of *Best Sermons*, Vol. X, edited by G. Paul Butler.

Sermons by Dr. Lawrence Fitzgerald, Dr. Carl Henry, Dr. Robert J. McCracken, Dr. Carlyle Marney, Dr. Edward Hughes Pruden, and the Rev. David O. Woodyard were among 52 selected for the latest edition of *Best Sermons*. Five sermons from ministers associated with other Baptist groups are also included in the new volume, to be issued this fall by Simon & Schuster—Trident Press.

EVANGELISM SUCCESSFUL IN INDONESIA

ZURICH, SWITZERLAND (ABNS) An eight-week summer evangelistic campaign in Indonesia resulted in professions of faith by over 2,600 persons, according to the European Baptist Federation, which has offices here. Converts numbered 1,407 in Central Java, 831 in East Java, 423 in West Java, and 20 on the island of Sumatra.

BAPTIST HERALD

“OUR AIM must be to educate the whole person.” This statement has become quite common in educational circles today. We've long ceased to be satisfied with merely adding to a person's store of knowledge but realize we must minister to the whole person: his attitudes, his spirit, his emotions, his reactions. Pastors and Christian educators work toward the end of helping others live lives in which all of these areas are wholly integrated with the Holy Spirit. Paul wanted to see this accomplished in the lives of those to whom he ministered. “His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by the fullness of Christ” (Ephesians 4:13, Phillips).

The fullness of Christ—maturity in Christ—maturity in all areas of life as they bear upon us personally and as we in our daily living interact with others. This objective is not new for the Christian. It remains the highest of ideals.

When we think of maturity, our mind's eye tends to picture an adult. But is maturity in Christ for the adult or youth only? What is Christian maturity for the kindergarten child, for the fifth grader, for the junior high school student? If one is to achieve maturity in Christ as an adult, are there not also levels of maturity to be achieved at every age?

A Tool for Measurement

The Christian Education Department and Curriculum Committee of our denomination have long been deeply concerned with this question. With the expenditure of many long hours of thought, prayer, and work, they have developed a statement of *Objectives of Christian Education* for every age level from nursery to adult, a statement of levels of maturity to be sought. These objectives were designed to be used as guidelines for those involved in the Christian education of all age groups in our churches.

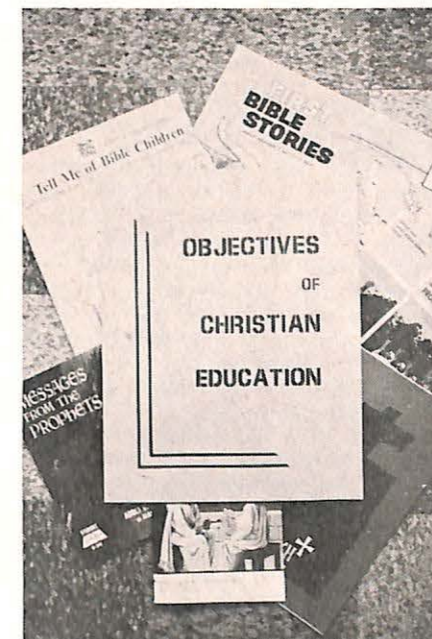
The objectives for each age division are divided into three sections: UNDERSTANDINGS of God, the Bible, the Church, self, others, and the material world; ATTITUDES toward God, the Bible, the Church, self, others, and the material world; ACTION PATTERNS in relation to God, the Bible, the Church, self, others, and the material world.

By beginning at the nursery age, one can trace the progression of possible spiritual development. One can see capabilities and measure accomplishment. One can evaluate his own teaching.

November 1, 1967

New publication prescribes goals for growth in Christian character for the individual.

OBJECTIVES OF CHRISTIAN EDUCATION



Consider the case of a teacher of sixth graders.

Jim Warren is a good teacher. He prepares well and adequately. He knows his students, has been in their homes. His living is an example of his teaching. But he has questions. “Are my students capable of accepting greater challenges to Christian commitment than I have offered them, or am I expecting too much of them? Sometimes they seem bored, and then again I seem to be talking way over their heads. What stages of spiritual development have they come through before they came to me? How big a part can they take in the total church program?” The *Objectives of Christian Education* can help the concerned Christian leader, such as Jim Warren, answer these and other questions.

Jim became acquainted with the *Objectives* when they were used as the subject for a Worker's Conference. Copies were available for everyone. By way of introduction the Superintendent explained the purpose, content, and form of the *Objectives*. Before the workers divided into departmental groups, he suggested questions to aid in their discussion of the objectives. First each department individually reviewed the objectives for the age groups prior to the one in which they were working. Then they discussed the questions the superintendent had given them in relation to their age group.

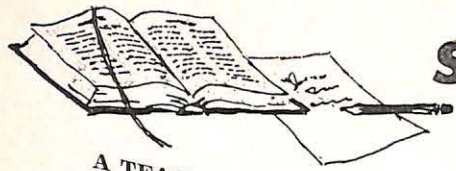
- 1) Have our students achieved this level of understanding, attitude, and action pattern?
- 2) Where have they fallen short?
- 3) Where have they gone ahead?
- 4) What can we do to help our students toward greater achievement in the individual class, the department, and their other involvements in the church, school and community?

Next, plans were made to carry out their suggestions for improvement. Last of all they reviewed the objectives in the ages following their age group so that they could see the direction further growth would take.

Effective Use

Proper usage and understanding of the *Objectives of Christian Education* can make them a very useful tool for any worker in the church. They will be helpful to youth group sponsors, boys' and girls' clubs sponsors, Scripture Memory workers, and adult group leaders. Their use is not limited to a Worker's Conference or Departmental Conference situation. Refer to them often when preparing lessons, programs, or when cabinet or other planning meetings are held.

Order your copies from the Department of Christian Education, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois 60130. 75c per copy.



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

DATE: November 5, 1967

THEME: Hosea: God Speaks Through Tragedy

SCRIPTURE: Hosea 1:1-9; 3:1-3

INTRODUCTION. The history of the Jewish people becomes more sad and tragic as we move along. It is beyond our reasoning to understand how a people who had such a wonderful beginning under the leadership of Moses and Joshua, and later under Samuel and David, should be fast approaching such an inglorious end. In spite of the best prophets and their God-given messages, there seemed to be nothing to keep Israel from going over the brink. The most dire threats and warnings went unheeded.

God used every means possible to win his people back to him. He did this primarily through different types of prophets. We can readily imagine that a prophet like Amos would incite many to anger. He had a stinging message filled with accusations and judgment. But nowhere do we read that even a small number repented, believed and changed their ways. Their hearts were so thoroughly hardened that there seemed no way of reaching them through threats.

Now Hosea comes upon the scene with a different approach. Unlike Amos, who preached doom and destruction with a minimum of pleading, Hosea almost breaks your heart as he leans on the everlasting arms of God and tries to win Israel back to God by stressing love more than anger.

I. HOSEA'S TRAGIC HOME LIFE.

Hosea 1:1-3.
The question which comes to mind repeatedly is, "Why should God give a task to one of his loving servants, knowing that it is impossible of fulfillment?" But Hosea was duty bound to proclaim it. Like Paul he would probably say, "Woe is me if I preach not the Gospel."

It seems even more strange to think that God would command one of his favorite servants to sin deliberately in order to reveal a truth; especially when, as far as we know, it did no good. It only made the life of Hosea miserable. It was a tragic example for the prophet. He looked at his wife who went astray and saw the entire nation going astray.

II. ISRAEL'S TRAGIC CONDITION.

Hosea 1:4-9.
Even the names of Hosea's children were symbolic of Israel's destruction. The daughter's name was a symbol of God's rejection of Israel. He was saying that all their credit had run out, and there was no more mercy available for them. Even the mercy of God gives out when there is no response to his

pleading. The third child symbolizes the final break between God and Israel. The divorce is completed.

III. GOD'S REDEMPTIVE LOVE.

Hosea 3:1-3.
Gomer had left Hosea for a life of sin, yet he could not utterly forsake her. He, therefore, followed the prompting of the Lord and brought her back. He redeemed her and was willing to give her a second chance.

This is a picture of the love of God for the sinner. He gives them a second chance and often a third and fourth and fifth. God does not give up easily, but at the same time no man knows how long a time he has left to respond to God's redeeming love.

Questions for Discussion

- (1) Is it fair that God should command a good man like Hosea to enter into such a marriage relationship?
- (2) Does it seem that God has more mercy for some than for others?
- (3) Did you have any tragic experience out of which you learned some important lessons?

A TEACHING GUIDE

DATE: November 12, 1967

THEME: The Lure of Other Gods

SCRIPTURE: Hosea 4:1-2, 11-12b; 8:4, 11-14

INTRODUCTION. Some years ago Dr. Frank Boreham, who was a well-known and successful minister in New Zealand and Australia, told the story of a cat looking fearfully into a carton which held a poisonous snake. Seeing the fangs and hearing the hissing made the cat retreat quickly. Slowly it would wend its way back to the carton to take another look and quickly retreat again. This went on for a number of times. Dr. Boreham called this "the lure of the loathsome."

We see this truth evident in many lives. Tragedy, fires, and accidents seem to attract spectators from everywhere. They simply want to stop and look, and in the process they get in the way of those who can help. So many people visited the tornado damaged area near Chicago last spring that they had to be warned to keep away. Men who do ordinary good deeds seldom attract spectators. It is not exciting enough.

The Israelites were lured by the other gods. They, too, must have been loathsome images which led the people into loathsome practices. There was not enough excitement in following a God who was good, kind, merciful and righteous. The entire history of Israel can be described as "the lure of the loathsome," a returning repeatedly to false gods and images which led them away from Jehovah, the one and only true God.

I. THE LORD'S CONTROVERSY.

Hosea 4:1-2.
Although we sometimes think of Hosea as the prophet of love, he had much to say to his age which did not sound like honey, sweetness and light. Often he spoke from bitter personal experience.

The fact that God had a controversy does not mean that he is quarrelsome on the human level. He had something to say to his people like an outraged father discovering the waywardness of his son and talking to him in no uncertain terms. God was amazed at the faithlessness of his people. No self-respecting father can totally disregard his children's behavior.

II. ISRAEL'S UNCROWNED KINGS.

Hosea 8:4.
In the early history of Israel when the two kingdoms were united they had sought God's guidance through their prophets and seers in the selection of kings and leaders. But now their spiritual foundations were being destroyed because they failed to seek God's guidance in national affairs. Kings rose and fell, one after another, not because they ascended the throne by the will of God nor by the will of the people. The kingship during the time of Amos rested solely on political manipulations. God was never consulted.

III. THE FORGOTTEN GOD.

Hosea 8:11-14.
You cannot expect God to remember you, if you forget him. Israel's two-faced type of worship can no longer go by without being noticed. They forgot God, and now it is time for God to remember their sins and iniquities. Sin is not cheap. The price is high, and Israel will now be forced to pay the price.

In the end, Hosea still holds forth a ray of hope. Perhaps from his own tragic experience, the prophet learned that there is always hope for the hopeless through the ministry of redemptive love.

Questions for Discussion

- (1) How was it possible for Hosea to continue to be hopeful in the midst of such a hopeless situation?
- (2) What are some of the "gods" which we worship today? Does Christ have our full commitment?
- (3) How does our generation compare with that of Hosea's time? Are we sowing seeds of righteousness as individuals and as a nation?

A TEACHING GUIDE

DATE: November 19, 1967

THEME: God Yearns for His Wayward People

SCRIPTURE: Hosea 11:1-4, 8-9; 14:1-4

INTRODUCTION. In Psalms 42 we (Continued on page 23)

our denomination in action

anniversaries

THE 75th ANNIVERSARY OF THE RABBIT HILL BAPTIST CHURCH, SOUTH EDMONTON

Seventy-five years ago European immigrants moved into the country southwest of Edmonton, Alberta. It was heavily wooded country, but this was a class of people that feared not work, privation or pioneering. They had come to establish a home, raise their families properly and find their daily bread. Among these rustic settlers were a few German Baptist families.

Immediately after settling on their homesteads, they also remembered to gather together on Sundays to worship God in the new land to which they had come to make their home. In 1892 the first German Baptist Church in northwestern Canada was organized. To us this church is known as The Rabbit Hill Baptist Church of South Edmonton, Alberta, Canada.

The late Rev. F. A. Mueller had been instrumental in gathering the people together and looking after their spiritual needs. He also became the first pastor of the church. A house of worship was needed badly. However, even though the homesteaders cut their own boards from the trees on their homesteads, it was most difficult to raise money to purchase nails and such things as were not found on the land. Money was hardly known by those settlers. Nevertheless, with the aid of the mission and through much sacrifice by pastor and people, the first church building was dedicated on June 7, 1896.

Mindful of the sacrifices our forefathers made and acknowledging their sincerity of Christian faith we, the Rabbit Hill Baptist Church of today, sought to celebrate worthily the 75th Anniversary of the church. Under the leadership of our pastor, Dr. E. P. Wahl, a most significant program was planned and carried through very successfully from August 11 to 13, 1967.

Friday evening, August 11, was community night at which time many friends of the neighborhood honored us with their presence, and the Lutheran pastor of the community and the Moravian Bishop of the area as well as several former pastors of the church brought words of greetings. The ladies of the church provided a delicious lunch at the fellowship hour which followed the meeting.

Saturday, August 12, an anniversary picnic was held on the church grounds. This brought many "old-timers" together to enjoy pleasant hours of reminiscing and to laugh and play with the younger generation. The day came to a close with an inspiring brief mes-

sage by Rev. G. G. Rauser.

Sunday, August 13, was the highlight of the anniversary celebration. In the Sunday school period, Mrs. C. B. Thole, whose husband had been the pastor of Rabbit Hill in 1929 to 1932, spoke to the beginners and primaries; Mrs. Peter Schroeder addressed the juniors. Mrs. Schroeder's husband was the pastor in Rabbit Hill in 1958-1960. Prof. E. B. Link, who served the church for one year, spoke to the adults.

In the forenoon services, brief messages were brought by the former pastors: Rev. C. B. Thole and Rev. Peter Schroeder.

A very tasty chicken dinner was served at noon. The concluding service in the afternoon to which several hundreds of people had congregated and which was held in the open-air, where a fitting platform, benches and public address system had been arranged for, was addressed by the Hon. E. C. Manning, Premier of the Province of Alberta. The Premier is a personal friend of our pastor, Dr. Wahl, and we all deemed it a high honor to have this busy man take time to come to this country church and bring such a powerful evangelical message which was highly appreciated by the great audience.

God has been faithful. To him be the honor and glory. (Ben Kuhn, reporter.)

GOLDEN WEDDING CELEBRATION OF DR. AND MRS. E. P. WAHL

Dr. and Mrs. E. P. Wahl of Edmonton, Alberta, observed their golden wedding anniversary on August 25, 1967. Fifteen immediate relatives from the United States (Texas, Arizona, California, Minnesota, North Dakota, Oregon, and South Dakota) attended the special event.

Both Mr. and Mrs. Wahl were born in South Dakota and raised in North Dakota. Soon after their marriage in 1917, they came to the Northern Conference where they have been active all these years with the exception of the time from 1932 to 1937 when Mr. Wahl served as pastor of the Immanuel Baptist Church, Portland, Oregon.

Edmonton has become the more permanent home of the Wahls. Here Dr. Wahl served as president of The Christian Training Institute from 1939 to 1957, conducted a radio service over Edmonton Radio Station for 17 years, served as pastor in three of our Edmonton churches and at present is the pastor of the Rabbit Hill Baptist Church, South Edmonton.

To observe the golden wedding anniversary, arrangements for an open house had been made for Friday, August 25, in the assembly hall of the McKernan Baptist Church. Over three hundred guests attended the open house, and several hundred sent greet-

ings by cards and letters to the celebrants.

Their two children, Inez and Wallace, a daughter-in-law, and two grandchildren reside in Edmonton. Three other children born to Mr. and Mrs. Wahl have pre-deceased their parents. (Inez Wahl, reporter.)

conferences

BRITISH COLUMBIA ASSOCIATION.

The warm Okanagan sun joined in the welcome given to the British Columbia Association by the Trinity Baptist Church, Kelowna, B. C. Rev. John Wollenberg, pastor, welcomed close to a hundred delegates and many visitors. Rev. Ervin Strauss, moderator, thanked him. Special guests were Rev. W. Goltz, Christian Training Institute; Miss Ardice Ziolkowski, Cameroon missionary; and Rev. J. Sonnenberg, western district secretary. New ministers welcomed into our fellowship were Rev. E. Babel, Grace Baptist, Kelowna; Rev. Henry Unrau, Fort George Church, Prince George; and Rev. A. Zootsman, Vernon, B. C.

A genuine spirit of unity and mutual understanding prevailed as the churches in their reports to the Association shared with each other the joys and triumphs and also disappointments of the last year. Membership of the fourteen churches of B. C. totals 2565.

The noon hour was a pleasant interlude as the women gathered for the Women's Missionary Luncheon and the brethren gathered for their noon day banquet. Miss Ardice Ziolkowski and Rev. W. Golz were the speakers.

The following association officers were elected: moderator—Rev. John Wollenberg, vice-moderator—Rev. Rudolph Rapske, secretary—Rev. A. Hees, vice-secretary—Rev. W. Ertis, treasurer—Mr. Ervin Publitz, Pacific Conference Mission Representative—Rev. E. Strauss, and nominating committee, Pacific Conference—Rev. E. Rogalski.

Our giving increased from \$3,000.00 to \$13,000.00. Most of this money was utilized in the improvement at the Green Bay Baptist Camp at West Bank, B. C. For the coming year an additional expenditure of \$13,000.00 is planned.

In his report Rev. Joe Sonnenberg opened many new horizons and untouched fields in the church extension field and informed us of the major decisions of the 35th General Conference. The Evergreen Baptist Home at White Rock, B. C., owned by the B. C. Association has facilities for some 92 people, as reported by Rev. Rudy Rapske.

Rev. H. Unrau of the Fort George Baptist Church spoke to parents on Saturday evening on "Understanding our Youth." Sunday morning services were held simultaneously at the Grace

and Trinity churches. Rev. Waldemar Ertis and Rev. E. Rogalski brought the messages.

At the closing service Miss Ziolkowski and Mr. Goltz gave messages. Choirs from the Kelowna churches participated. There is little doubt that anyone attending these glorious sessions will ever be the same again in his or her approach to the things of God. All were impressed, especially with the vibrant spiritual tone of the special guests and the ministers serving our churches. (Adele Kornalewski, reporter.)

christian education events

CANADA BAPTIST INDIAN MISSION, MONTANA RESERVE. Mr. Wayne Bibelheimer, a senior at the North American Baptist Seminary, Sioux Falls, S. D., spent two weeks in August assisting in Vacation Bible school on the Indian Reserves. Mr. Bibelheimer taught the junior boys and girls and directed the music hour.

On the Montana Reserve the VBS enrollment totaled 80, including 14 visitors. The highest attendance was 60; average attendance for the week was 40.

Along with Mr. Bibelheimer there were seven teachers: teaching the youth class was Rev. David Harrison; the primary class, Mrs. Kathleen Bingham with her daughter, Pearl, and Ruth Hodges (missionary, Nigeria, West Africa), assisting. Mrs. David Harrison taught the pre-school class assisted by Corrine and Beverly Bingham of Ponoka, Alberta.

We are grateful for God's blessing on this means of evangelism among the Indians. (David M. Harrison, missionary.)

RACINE, WIS. A Fall Festival Day recently took place at Grace Baptist Church, Racine, Wis. The event in-

Wayne Bibelheimer teaching a V.B.S. class on the Indian Mission field in Canada. To the right is pictured the group of Indian children who attended V.B.S.



cluded Rally Day and Homecoming. It began with Sunday School, and included the morning worship service and a dinner for members and friends.

Special events planned for the afternoon included a welcome to former members and friends, recognition of the Sunday school staff, and presentation of the special banks that were provided to members months ago. The contributions in these banks will be used for equipping the kitchen in the new building which the church is planning. The afternoon also included a parsonage mortgage burning ceremony. (Mrs. William Genich, reporter.)

ST. CLAIR SHORES, MICH., COMMUNITY. During August 7-17, Vacation Bible School once again proved to be rewarding for all who attended at Community Baptist Church in St. Clair Shores, Mich. There was an enrollment of 180, with average attendance of 133, plus 21 teachers and helpers. Mrs. Duella Madison, director, reports that she was well pleased with the spiritual attitude of all and that four children accepted Christ as Savior. The missionary offering will be sent to Brazil for the education of missionary children.

On Thursday, the last day of Bible school, the Beginner and Primary Departments went to a farm, and the Juniors enjoyed a picnic at the Church. On Friday the teachers and helpers were rewarded with being taken out to lunch by Sunday School Superintendent Herb Williams. (Mrs. Lillian Herhuth, reporter.)

WATERTOWN, WIS. On September 6 a Fellowship Supper for Sunday school and church members was held in Fellowship Hall of the First Baptist Church of Watertown, Wis. After the dinner most interesting slides from Brazil, South America, were shown with a narration by our own missionaries, Rev. and Mrs. Richard Rabenhorst, through tape recording.

While a picture of Rev. and Mrs. Herman Effa and Rev. and Mrs. Richard Rabenhorst was being shown, a hymn composed and sung by the Rabenhorsts requesting our prayers for them served as a fitting climax to the presentation. (Mrs. J. J. Abel, reporter.)



church building



Rev. and Mrs. George Neubert

BEULAH, N. D. On a recent Sunday afternoon the Immanuel Baptist Church, Beulah, N. D., had the joy of dedicating their new parsonage. This was a dream that was in the hearts and minds of many of the members and friends for a number of years. The Reverend Harry Haas was the guest speaker.

Mr. Ray Fischer, chairman of the Building Committee, gave a history of the work and plans of the committee. Members and friends took part in dedicating the new parsonage to be used for the Glory of God. Mrs. Victor Karges and Randall Karges sang.

After the benediction, there was "open house" giving all an opportunity to view the interior of the house, followed by refreshments. Mrs. Victor Strom and Mrs. Gilbert Ost poured. Bouquets of flowers were sent to the parsonage from our building contractor, plumber and electrician. Many hours of labor were donated by our pastor, Rev. George Nebert, members and friends of the church. (Mrs. Gilbert Ost, reporter.)

receptions — farewells

INGLEWOOD, CALIF. Rev. and Mrs. Henry Barnet and family were welcomed into the ministry of the Inglewood Knolls Baptist Church, Inglewood, Calif., on Aug. 13. Three of



Rev. Henry Barnet

their four children were present for the installation service conducted by Rev. Edmund Mittelstedt.

The official welcoming reception was held in the church on Aug. 20. Mr. Walter Heiman, deacon, gave the welcome and statement of purpose. Our neighboring N.A.B. conference churches shared this important event with us.

The program featured music by the choir and trio, and addresses of welcome by representatives of each department of the church. Mr. John Wolff, head deacon, was in charge of the program.

The following pastors also welcomed Mr. and Mrs. Barnet, and their daughter, Jeanette; Rev. Donald Ganstrom, Bethel Baptist, who gave the Scripture and dedication prayer; Rev. Robert Hess, Harbor Trinity Baptist; Rev. Robert Cahill, University Baptist; Rev. William Hoover, Sunkist Baptist; and Rev. Kenneth Fischer, Magnolia Baptist. Mr. and Mrs. Barnet highlighted the program with their inspiring response.

We have a great responsibility to carry on God's work in the Inglewood area, and we are grateful to him for the leadership we have in Mr. and Mrs. Barnet. (Mrs. Esther Johnston, reporter.)

SWAN RIVER, MAN. Members and friends of the Temple Baptist Church, Swan River, Man., gathered Sunday evening, August 27, to bid farewell to our pastor, The Reverend Herbert Bushkowsky, and his family.

Each organization of the church spoke briefly expressing their appreciation for the work they did while serving us here.

Mrs. Bushkowsky was presented with an oil painting painted by one of our members in appreciation of her work done in the Women's Missionary Society. Each of the children, Eunice, Aaron, Miriam, and Naomi were given

a small gift from the Sunday School. The church remembered them with a love gift. Rev. H. Pohl from our church in Minot, N.D. also addressed a few farewell words to the family.

Mr. and Mrs. Bushkowsky expressed their appreciation to the church. After the closing prayer, a time of refreshment and fellowship followed.

We will miss them very much but pray God will give them much joy in their new field of service on East Olds, Olds, Alberta. (Mrs. Dave Binder, reporter.)

special programs

BEULAH, N. D. On June 18, 1967, following our evening service, a Fathers' Day program was presented by our young people and their mothers. Each father was to bring his son or adopt one for the occasion. The program began with several musical numbers by Nita Neubert, Angie Ewert, Dawn Karges, and Vicki Ost, followed with a special number by a group of women from our Missionary Society. A lunch was served. The evening was climaxed with group singing by our young people, and a few German choruses by our elderly people. (Mrs. Gilbert Ost, reporter.)

STEAMBOAT ROCK, IOWA. On August 27, the First Baptist Church Steamboat Rock, Iowa, had a very blessed experience as our pastor, Rev. Jacob Ehman and his family presented us with a musical program. There were vocal solos, duets, trios and quartets as well as instrumental numbers which included each member of the family with french horns, trumpets, trombone, organ and piano being used. Our hearts were truly inspired and richly blessed, as we enjoyed their presentation. We are very grateful to our Lord for the talents he has given and the way they have been used. (Mrs. Ernest Luiken, reporter.)



North American Baptist Seminary Auxiliary officers (l. to r.): Mrs. Emmanuel Wolff, secretary; Mrs. Leroy Kooiker, treasurer; Mrs. Ron Mayforth, president; Mrs. Herman Bleeker, vice-president; and Mrs. Frank Veninga, faculty representative.

women's missionary societies

ANAHEIM, CALIF., MAGNOLIA. On Sept. 7, 1967, the Women's Missionary Society, Magnolia Baptist Church, Anaheim, Calif., held their general meeting with a very inspiring missionary theme. The music chairman, Mrs. Pat Griffith, led the opening song and prayer. Our Junior—High School Girls' Harmony Choir directed by Mrs. Geneva McCulley provided a delightful musical package. A special treat was Miss Elaine McCulley's own arrangement of "I Discovered the Way of Gladness."

Our guest speaker for the evening was Mrs. Sharon Kwast, missionary, Cameroon. Sharon gave a most unique presentation of the life-story of a Cameroonian, Imanuel, by means of projected slides which she had taken of him and his family. Her unusual approach will be greatly appreciated by all of our NAB churches because of the very personal and colorful touch. The meeting was closed in prayer by Mrs. Candy Corum. Everyone is thankful to the Lord for a wonderful evening of fellowship and insight with Mrs. Kwast. (Mrs. Joyce Fischer, reporter.)

SIoux FALLS, S. D., NORTH AMERICAN BAPTIST SEMINARY AUXILIARY. There was a lady thrown out of an Antique Shop because she rushed in and said "What's new?" The NABS Auxiliary is new, but an Auxiliary is not new for organizations have used them successfully for many years.

After much discussion by the Board of Trustees of the Seminary a letter was sent to the Dakota Association churches asking that two representatives be sent to meet for the purpose of exploring the possibilities of organizing a Seminary Auxiliary. Twelve women were present. Dr. F. Veninga and Dr. R. Seibel spoke on the pur-

pose of an auxiliary for our Seminary. At a later date a committee was chosen to prepare a proposed constitution, which was accepted by the Board of Trustees. Officers were then elected by representatives of the South Dakota Association Churches.

Our organization is called the North American Baptist Seminary Auxiliary. The membership is open to NAB Women's Societies in a five state area and also other Women's Societies in accordance with our purpose. The officers are Mrs. Ron Mayforth, president; Mrs. Herman Bleeker, vice-president; Mrs. Emanuel Wolff, secretary; Mrs. LeRoy Kooiker, treasurer; and Mrs. Frank Veninga, faculty representative. The Auxiliary will meet three times a year in the months: October, February, and April. The societies can become members by signing a membership card. They are asked to have representation from their societies at the Auxiliary meetings to be committed to prayer for our Seminary and its needs and to support our projects with a donation.

The objects of the Auxiliary are threefold. We want to stimulate interest and concern for the Seminary, to unite women in fellowship of Christian service, and to assist materially in the growth and development of the Seminary. We feel these objectives have been fulfilled this past year. The Auxiliary sponsored an Open House at the Seminary in November, 1966. There were more than 90 ladies in attendance. The ladies were taken on guided tours through the Seminary, and Dr. Veninga and Dr. Siebel talked about the Seminary, its needs and its desires for us as an Auxiliary. The Seminary Board of Trustees gave us a list of approved projects, and the project of \$300 for an electric typewriter was adopted.

In April of 1967 we held a Spring Tea. Sara Lou Gunst, a senior student, and the wives of the senior students at the Seminary sang for us and told us about themselves and their husbands. The Auxiliary presented each a guest book. This was the target date for our project. Thanks to God we had gone over the top by more than \$100 and were able to purchase a better typewriter. It was presented at the Seminary Banquet in May by Mrs. Herman Bleeker. We are encouraged and even more enthusiastic about our new organization because of the good response. Please pray for and support our new organization that we might be able to do greater things for Christ and his kingdom at our Seminary. (Mrs. Ron Mayforth, president.)

WATERTOWN, WIS. On September 11 the King's Daughters and the Men's Fellowship of the First Baptist Church of Watertown, Wis., sponsored a banquet as an opening of their fall activities. Miss Ingrid Bergatt, home on furlough after having spent three years as a teacher for missionary children in Ebolowa, Africa, was the guest speaker. She showed slides including our institutions of learning in the Cameroons and gave an informative talk

about the service of love rendered by missionaries in this far off land. (Mrs. J. J. Abel, reporter.)

MODELS FOR A NEW CHURCH

(Continued from page 14)

rights, there was, oddly enough, no such thing as a conscious transition from the religious to the secular, from this world to the next, from the call of Christ to the call to the prison. Social protest was grounded in a theology of the cross. Social action was not an artificial appendage to religious thought, but an evangelical religious act. . . a new form of congregational life."

Another model of the believers' church is the Church of the Savior in Washington, D. C., which "has risen up to challenge the very foundation of church life."

Burkholder described the believers' church as being both a prophetic community and a healing community.

"A prophetic community informed by prophetic faith" is open to the possibility of God's revelation. It is the listening community and a community of study. This is the church that helps church people respond to the need "to know how to respond as Christians to what is going on in the world." This is "an external problem, the problem of the meaning of history, the eschato-

logical problem, the problem of the future."

But the community can serve opposite needs for healing by "creating a community where the plight of the individual may be freely discussed." Here the believers' church provides resources to "cope with the problems of personal authenticity and need for wholeness." This is the "internal problem, variously stated as the problem of alienation, estrangement, and guilt."

THE CHURCH WAITS FOR PEOPLE TO USE IT

Can the church be renewed? Can the church find new forms? Burkholder hopes so, but others had their doubts and concerns about reforms that might move too fast.

"I'm not closed to new forms of the ministry," said Dale Moody, professor of theology at Southern Baptist Theological Seminary. "But let's not go gung ho in the sense that everything that's old is being discarded now. Let me see them do it. They've had a lot of conferences, done a lot of studies, written a lot of books, but let me see them do it. And I think many will do it. But let's not scuttle these old creaky boats we've been paddling around until we're sure these others will float."

The believers' church is a boat, biblical, historical, and modern. It will float. It waits for Christians to use it.

OPEN DIALOGUE

You are invited to write letters of not more than 250 words to the editor expressing your point of view about our denominational work, the Christian Church at large, or any significant aspect of human affairs. The editor will not attempt to answer the questions or issues raised but invites others to give their reactions. If a question is directed specifically to one of our denominational departments, the editor will refer it to the respective department for a reply.

Only signed letters will be considered for publication. Person's names will be withheld, upon request, if there is a stated reason for withholding it. The editor will reserve the right to select and edit the letters for publication in this column. Address letters to "OPEN DIALOGUE," Editor, BAPTIST HERALD, 7308 Madison Street, Forest Park, Illinois 60130.

REPORT FROM THE CAPITOL (September, 1967, p. 2) reports that the House of Representatives has passed and the Senate began considering August 22 a change in the Social Security status of clergy. The measure would make Social Security coverage automatic for all ministers not "conscientiously opposed to the acceptance of any public insurance." Until now coverage has been voluntary.

I wrote to the two Senators from Kansas asking them to oppose this change. Yesterday I was stunned by a reply from one which stated: "Your letter is the first one which opposes this provision which I have received." By default then, we who have elected not to participate in Social Security may lose our privilege. It is my concern that Senators from Kansas and from

every other state hear that some of their constituents object to this change. The Baptist Joint Committee on Public Affairs has publicly stated that the revisions cannot be opposed for reasons related to religious liberty or church-state relations. The bill carefully guards against that objection. But the revision destroys voluntarism; and if any change is to be made, it should be to establish the principle of voluntary participation for all.

Others may have additional reasons for opposing automatic coverage; let them state them to their Senators. Unless they do so quickly, however, their silence may result in a loss of this privilege.

Sincerely yours,
David T. Priestley

BAPTIST HERALD

Obituary

(Obituaries are to be limited to about 150 words. A charge of ten cents a line is made for all obituaries.)

ELOISE FAYE JANSSEN of Tyndall, South Dakota

Eloise Fay Janssen was born Dec. 1, 1955, at Tyndall, S. D., and died at the age of 11 years, eight months and 23 days.

She attended Lake Point School, Avon, and Franklin Elementary School, Sioux Falls, S. D. She was a Girl Scout.

She attended the Danzig Baptist Church until her family moved to Sioux Falls, where she attended the Northside Baptist Church, Sioux Falls, S. D. She accepted Christ as her personal Savior at the age of 10.

She became ill last May and was hospitalized in Sioux Valley Hospital, the Mayo Clinic, and was an out-patient at the Ro-

SUNDAY SCHOOL

(Continued from page 18)

have a portrait of a seeker after God. So intense was his seeking that he cried from the depth of his heart, "My soul thirsteth for God, for the living God: When shall I come and appear before God?" This is a far cry from the condition of the children of Israel in Hosea's time. Indeed, it seemed as if they had a hunger and thirst for everything else except God, including a desire for other gods.

The prophet gives us a portrait in contrast—the deep hunger and thirst of God for his wayward children. He is a loving, longing, yearning God whose heart is broken, because his beloved children will not return to him. Jesus gives us this same picture in the New Testament when he relates the parable of the prodigal son: patient, loving and expectant.

Israel is a prodigal nation, and God, as a loving, compassionate Father, is hoping to woo his people back to him, no matter how far they have strayed from his presence. It is perhaps for this reason that Hosea uses the word "love" more often than any other prophet. Although the sinfulness of Israel weighed heavily upon the prophet's heart, he made it clear that the door was still wide open. God had a fierce hatred of sin, but he had a tender love for the sinner.

I. A HOLY NOSTALGIA. Hosea 11:1-4.

It is not always good to look back and think about "the good old days." Yet God does this on occasion; especially when he directs Israel back to the days when the nation was like a child in Egypt, and he delivered them out of bondage. The close relationship was established when Abraham was called a friend of God (James 2:23). The father and son relationship was first

mentioned by God when he said to Moses, "Israel is my son, even my firstborn" (Exodus 4:22).

Hosea hoped to revive the relationship when he pleadingly described God's providential care for Israel in terms of a father for his child. But they only wandered farther away from God. The fact that he delivered them from the physical bondage in Egypt did not prevent them from being trapped by a more dangerous and greater bondage—the bondage of the spirit and heart.

II. GOD'S THIRST FOR FELLOWSHIP. Hosea 11:8-9.

In these words Hosea was speaking with deep emotion. God was not willing to give up Israel; just as Hosea was not willing to give up his unfaithful wife, Gomer, no matter how far she had fallen. Human fellowship means a great deal to God. That is why he will go to the depths of degradation in order to redeem a man. If he is anything like the father of the prodigal son, then there is real reason for hope for the worst of mankind.

III. GOD'S TENDER APPEAL. Hosea 14:1-4.

Israel's salvation and redemption depended on their return to God. It is, in effect, unconditional surrender. The most difficult thing for the prodigal son to do was to go home again. But once he got there, it seemed like the easiest thing to do, for it was then that he experienced the love of his father more than at any other time in his life. It was his father's love that healed his backsliding.

Questions for Discussion
(1) How can we be assured that God is actually seeking us?
(2) Did you ever have the feeling of being God-forsaken? Whose fault was it?
(3) Does Hosea reveal a different nature of God than Amos does?

chester Methodist Hospital. Her death was caused by "lymphoma."
She is survived by her parents, Mr. and Mrs. Glen Janssen; her brother, Ernest; her paternal grandparents, Mr. and Mrs. Jasper Janssen; her maternal grandmother, Mrs. Minnie Berndt, Avon, S. D.; her uncles, aunts, many cousins, other relatives, and many friends. She was, indeed, a "Little Maid in Israel," and of her it could truly be said, that the Lord loved her and took her to be with Him!

The memorial service was held August 27 at the Danzig Baptist Church conducted by Rev. David Zimmerman and Rev. J. R. Kruegel of Northside.
Tyndall and Danzig Baptist Churches
Tyndall, South Dakota
DAVID ZIMMERMAN, pastor

HERMAN RICHTER
of Yorkton, Saskatchewan, Canada
Herman Richter, age 56, passed to his eternal rest very suddenly on July 4, 1967. He was born on Feb. 6, 1911, in Sarigliol, Roumania, to August and Amanda Richter. He came to Canada in 1929 and settled in the Fonehill district. On Nov. 17, 1937, he married the former Edith Landgraaf. In 1951 he and his family moved into the city of Yorkton; however, he continued to operate his farm in the Fonehill district until the time of his passing.

In 1938 Mr. Richter accepted Christ as his personal Savior, was baptized and united with the West Ebenezer Baptist Church near Yorkton, Sask. At the time of his passing, he was serving on the Board of Trustees.

He leaves to mourn his passing: his wife, Edith of Yorkton; a son, Donald of Regina; two daughters: Linda and Mary Anne, at home; two sisters: Mrs. Tillie Hemrick of Kamsack, and Mrs. Bertha Warner in Germany; and two brothers: Albert of Roumania and Ferdinand in Germany.

There were nine children. She was preceded in death by her husband, March 21, 1946, and two infant sons.

She is survived by four daughters: Johanna Pudwill, Portland, Ore.; Rose (Mrs. Lewis Conklin) Fairmont, Minn., Alma (Mrs. Roy Hoff) Tripp, S. D., Luella (Mrs. John Voigt) Avon, S. D.; and three sons: Ewald, Elmer, and Allan, all of Avon, S. D.; 17 grandchildren; 17 great-grandchildren; seven half-sisters; two half-brothers; one aunt; and many other relatives and friends.

The memorial service was held Sept. 15, 1967, at the Danzig Baptist Church, conducted by her pastor, Rev. David Zimmerman, who was assisted by the Rev. Walter Sukut.

Tyndall and Danzig Baptist Churches
Tyndall, South Dakota
DAVID ZIMMERMAN, pastor

Rev. John Kuehn conducted the funeral. Central Baptist Church Yorkton, Saskatchewan EUGENE A. KERN, pastor

LYDIA HINZMAN PUDWILL
of Avon, South Dakota
Lydia Hinzman Pudwill was born Feb. 2, 1886, in Old Danzig, Russia, and passed away Sept. 12, 1967, after a lingering illness at the age of 81 years, seven months, and ten days.

She came to the U.S.A. as an infant with her parents in June, 1886. They lived north-east of Avon, S. D.
She was united in marriage to Andrew Pudwill, Feb. 8, 1906. They made their home north of Avon until 1946. From then on until 1964 she lived in Avon. For the past three years she was a resident at the Good Samaritan Center in Tyndall, S. D.
She accepted Christ as her personal Savior, was baptized May 12, 1907, by the late Rev. J. Jaeger, and received into the Danzig Baptist Church where she was a member at the time of her death.

There were nine children. She was preceded in death by her husband, March 21, 1946, and two infant sons.
She is survived by four daughters: Johanna Pudwill, Portland, Ore.; Rose (Mrs. Lewis Conklin) Fairmont, Minn., Alma (Mrs. Roy Hoff) Tripp, S. D., Luella (Mrs. John Voigt) Avon, S. D.; and three sons: Ewald, Elmer, and Allan, all of Avon, S. D.; 17 grandchildren; 17 great-grandchildren; seven half-sisters; two half-brothers; one aunt; and many other relatives and friends.
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Tyndall and Danzig Baptist Churches
Tyndall, South Dakota
DAVID ZIMMERMAN, pastor

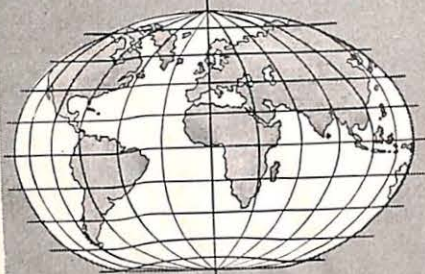
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The Beloved Physician

Colossians 4:14

Day of Prayer Links of Prayer Around Women the World

by Mrs. Edgar Bates

PRAISE and prayer are inextricably linked in the lives of all who have accepted Christ as Savior and Lord. Praise and thanksgiving well up spontaneously in heart and mind as we acknowledge God's gift of his Son after God in prayer, the individual access to God through his God's right hand upholds us. (Psalm 63:8) and we know that because these words us. that unites us around the one strong, infallible bond permitted to share one another's joys, burdens, anxieties as sisters. Differing in customs, living conditions, lan- guage, race, we become one as we pray together. Today the observance of the Baptist Women's Day of Prayer by countries makes us a sisterhood in Christ Jesus. in travail. In 1948 a united day of prayer was born newing Christian fellowship after the appalling holocaust of war, turned to shared prayer to heal and erase divisive wounds and memories. They decided to set aside one day each year when Baptist women of these countries would unite in prayer with others as well as for others. Nor were they content with confining the practice

to the founding seven countries. Each year praying groups in one or two more European countries were added. In 1950, inspired by the example of the European Baptist women, the Women's Department of the Baptist World Alliance began the custom of a Baptist Women's Day of Prayer for our worldwide sisterhood.

During the sixteen years of its observance, changes in program have taken place to keep abreast of changing times and increasing participation. Today a printed program, prepared each year by women from different continents, goes out in English as a suggested outline for leaders around the world. It is translated into many languages and dialects. But the purpose remains unchanged. That purpose is to praise God for his many blessings; to bring to him our concern for all those who are ill, bereaved, poverty-stricken, weighed down by a sense of guilt, bereft of hope; to voice our anxious care for those who are serving Christ's cause in difficult circumstances; to ask God's help in making the gospel appealing to all with whom we come in contact; to pledge ourselves to renewed selflessness and unremitting effort in his cause.

And his truth is truly marching on. Each year, there is new evidence of the growing involvement of our Baptist women in this shared enterprise. From Liberia comes a moving testimony in a letter from Mrs. John Falconer, wife of the pastor of Providence Baptist Church in Monrovia.

"The first Thursday in November was the Liberian Thanksgiving Day. It is the day at Providence when we have the Baptist Women's Day of Prayer. This year we used our older Girls' Auxiliary members to read the Scripture, the prayer concerns, and the meditations. They memorized these. Four women gave the prayers. . . . The offering was much increased."

From Rwanda comes a thrilling story from the pen of a missionary nurse, Mrs. Nina Larsen.

"We still live in the mud-and-grass building age, but we are marching on and the work is growing. The prayer program has just been translated into Kinyarwanda. . . . Some of the women who read the Scriptures this year just learned to read last year. To us, this is a great event. . . . We have an out-school in a place called Mutovu—six to seven hours walk from here up in the mountains. It is near the big forest on the mountaintops and the women are isolated—it seems to me to be something very close to the end of the world. . . . A prayer service was arranged there. I know it must have been a blessed day for these African women in Mutovu who for the first time shared this day of prayer with all the Baptist women of the world."

As North Americans we have little personal knowledge of restrictions on our freedom of worship, of real need and poverty, of isolation from fellow Christians. But in countries which suffer with these problems, our women take courage from the knowledge that we are praying for them. Your love and concern can reach them as you express it in prayer. The stronger and more numerous the praying groups in North America, the greater will be the dedication and courage of those with whom we cannot communicate nor see, but who serve our God in trust and faith.

The love offering which follows prayer spontaneously is the only means by which the Women's Department can disseminate the Baptist Women's Day of Prayer program widely and without cost to the praying groups. Through it women of different countries can be brought together every five years for fellowship. This five year gathering is eagerly anticipated and its memories sustaining.

Our Baptist World Alliance hymn is "Blest Be the Tie." As Baptist women of North America (the most favored area in the world) we are stewards in a unique way of the one strong, infallible tie—our Baptist Women's Day of Prayer.

" . . . We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:4).

Mrs. Edgar Bates is president, Woman's Department, Baptist World Alliance.