

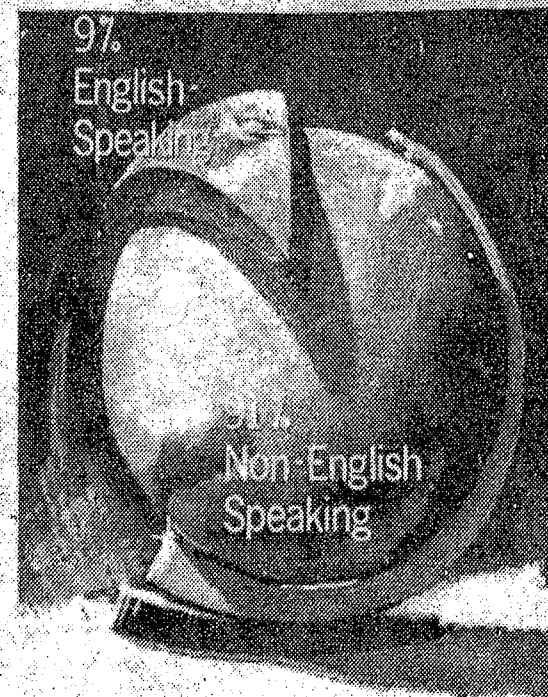
The Sabbath Recorder
510 Watchung Ave., Box 868
Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

*"Who will
go for us?"*

If we took a slice out of the world to represent the English-speaking portion, it would be only 9% of the total population.

We would expect that Christian effort would be in direct proportion to the need—91% to the non-English-speaking population.



WHERE DOES CHRISTIAN EFFORT GO?

-- See page 15.

April 14, 1973

The Sabbath Recorder



Jesus Teaching in the Temple

"My house shall be called of all nations the house of prayer."

(Mark 11:17)

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors—

MISSIONS Rev. Leon R. Lawton
WOMEN'S WORK Jean Jorgensen
CHRISTIAN EDUCATION Rev. David S. Clarke

ADVISORY COMMITTEE

Rev. Charles H. Bond, Chairman, Florence B. Bowden,
Jonathan B. Davis, Charles F. Harris, John L. Harris,
Charles H. North, ex officio, Owen H. Probasco,
Rev. Albert N. Rogers, Rev. Herbert E. Saunders,
Joan Schaible, Douglas E. Wheeler.

Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. April 14, 1973
Volume 194, No. 15 Whole No. 6,545

Editorials:

Daytona Beach Beckons 2
Lessons from Doubting Thomas 3

Features:

Let the Earth Hear His Voice (Continued) 6
"This Is Your Life, Orville Babcock" 8
Ministerial Training 4

Missions:

Did You Know? 8
The Power of His Resurrection 9

Christian Education:

Be Your Church 11

News from the Churches 12

Accessions.— Births.— Obituaries 14

Daytona Beach Beckons

The pastor and people of our church at Daytona Beach, Fla., have long been singing the praises of that city as a retirement home or a good place to spend the winter. In fact they have used the pages of the *Sabbath Recorder* for occasional tasteful promotion of that idea ever since the church was organized in 1884.

Seventh Day Baptists, much more mobile than they used to be, are responding in larger numbers. Not everybody coming south for the winter heeds the beckoning of Daytona Beach, for there are other voices calling from various places. It is not without reason that the church leaders encourage their friends to spend time in this area; it has many attractions.

First of all, it is the only well established rallying point for Seventh Day Baptists with a full church program in this popular southern state. Other parts of Florida can lay claim to natural beauty and many man-made attractions that capitalize on history or subtropical plant and animal life or worldly amusements. But if one is primarily interested in people (and who isn't) Daytona Beach offers a warm fellowship of Sabbathkeeping Baptists. Man-made attractions are of only temporary interest; people continuously meet our social needs, especially if their religious experiences are closely parallel to our own. This, one feels at Daytona Beach. Even the short-term vacationers can appreciate this if they stop to think of what is most important to them.

The permanent resident membership of the Daytona Beach church is increasing and includes quite a few young adults who have recently come as well as those who have borne the burdens in the heat of the day (or the heat of the summer). Footloose retirees and independent middle-aged people add to the constantly changing congregation in the wintertime.

One of the joys of attending this church in the winter season is the broadening experience of mixing with people from so many churches in the eastern half of the United States, from Rhode Island to Wisconsin. It is little wonder that the pastor emphasizes denominational concerns and vital news from the churches.

His congregation has no southern parochialism because the families come from so many places. They take more interest in home and foreign missions than most churches. Adult Sabbath School classes, of which there are three, represent and share the varying points of view that characterize the higher-than-average educational level of Bible students. This can be quite stimulating. Attendance this winter has been unusually good. In March it was running in the eighties. The Sabbath Eve vesper service as presently conducted by the pastor, is largely the singing of gospel songs and Scripture and attracts nearly half of the morning worshippers. It can be observed that many who did not attend the evening prayer services in their own northern churches do so in this friendly southern church.

March 17 was homecoming day for the church with an emphasis on the past for the few who have lived there all their lives and an emphasis on the future for those who are ready to work for greater growth ahead. What of the future? Large growth is not likely to be a direct result of the beach ministry of the young people's evangelistic teams that may continue to work out from the downtown church during the Easter season. Indirect growth may come through the revitalization of local young people and adults as they catch an evangelistic vision and accept the challenge of really doing something to save and nourish souls. The prospect of growth through the children's department of the Sabbath School is not bright, for the community within walking distance of the church has few children.

The brightest hope for the future would seem to be a strengthening of an adult ministry to the community, which is made up largely of winter visitors. Already a number of mature couples without previous Sabbathkeeping connections have responded to the loving attention of church people and have developed Bible convictions. People separated from their former home and community responsibilities have time to study and are anxious for church-centered activities, which the congregation on First Avenue so close to

the world-famous beach can supply.

It isn't often that your editor, whose aim is to serve all the churches, zeros in on one in his editorials. But to talk about Daytona Beach is to talk of something familiar to some of the members of more than half of our churches, members who have enjoyed the services of the church and have prayed for its witness to continue. Your editor has spent one or more Sabbaths in the Daytona church each spring for several years and has done some visiting of members and prospect in its state-wide parish. He looks forward to more involvement in the Seventh Day Baptist cause in the fast-growing Florida. Upon retirement he and his wife expect to move next September to the Daytona Beach area where they have, in the providence of God, secured a comfortable home. There is work for Seventh Day Baptists in Florida and a well-established center for that work at Daytona Beach.

Lessons from Doubting Thomas

We are again at that time of year when we review all that the Scriptures tell us about the Resurrection of Jesus and its effect on His disciples. There are some lessons to be learned from that one we call doubting Thomas. We probably should not remember him for his weakness but for his later strength. He recovered gloriously from his brief period of doubt. We don't always do as well.

Thomas, for reasons not recorded, missed the first prayer meeting after the Resurrection. Had he been present behind the closed doors of that place of prayer he would have then met the risen Lord and would never have questioned the veracity of the other disciples when they later told him, "We have seen the Lord." The expression "doubting Thomas" stems from his reply to the other disciples, "Except I shall see in his hands the print of the nails, I will not believe." (John 20:25.)

Thomas did not miss that prayer meeting eight days later when the risen Lord suddenly stood in their midst with His salutation of peace and His special word for Thomas offering him the very proof

of His resurrection that the doubter had insisted on. It is not only a credit to Thomas but an insight into human nature when the presence of Jesus and His familiar voice were more than enough proof. Thomas lost all his doubts and exclaimed to Jesus, "My Lord and my God."

This affirmation of faith is perhaps more positive than had come from those who had seen the empty tomb or had walked with Jesus to the village of Emmaus. Belief in the resurrection may have come a little more gradually to them and without such a transforming faith experience. Thomas was well aware that dead people do not have the power to rise again. He had known Jesus as a man. Now he saw Him as far greater than man, "My Lord and my God." The words of Jesus on a previous occasion recorded by Matthew, Mark, and Luke may have come back to him at this moment. "The things which are impossible with men are possible with God" (Luke 18:27).

The blossoming of the faith of Thomas is recorded for our edification. We have no occasion to doubt or ask for proof of the power of Christ. It is all recorded, even this little faith-building episode. Jesus was looking down through the years all the way to our time when he said to the no-longer doubting disciple, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

The Semiannual Meetings of the New Auburn, Wis., and Dodge Center, Minn., Seventh Day Baptist Churches will be held at Dodge Center, May 4, 5, and 6. Our theme is: *Go and Preach!* (Who, me?) The Scripture is Matthew 28:16-20, and our special speaker is the Rev. C. W. Mitchell of Cameron, Wis.

Everyone is welcome.

"I have but one candle to burn, and would rather burn it out where people are dying in darkness, than in a land which is flooded with light." —LCB

Ministerial Training

By Rev. Rex E. Zwiebel

Foundations is the name of the "Baptist Journal of History and Theology." It is published by the American Baptist Historical Society. In the January-March 1973 issue is an article by the Rev. Albert N. Rogers entitled "Ministerial Training and Seventh Day Baptists." This thorough and factual discourse was written at the request of the editor, John E. Skoglund.

Seventh Day Baptists may be interested in some quotations from the article. "Seventh Day Baptists in England and America have historically preferred an educated ministry, although they have not discounted the necessity of spiritual gifts. Sabbatarian Baptist churches in Great Britain were led by scholars, teachers, tradesmen, and artisans when they emerged in the seventeenth century. As early as 1819, when the Seventh Day Baptists' first Missionary Society was set up by the General Conference, a constitutional article stated: 'No missionary shall be employed by this Board but such as shall be nominated by the General Conference and come well recommended for piety, competent learning, useful information, and as a well established member'

"A resolution of the Seventh Day Baptist General Conference, adopted in 1849, declared that in the opinion of Conference, our young men proposing to enter the gospel ministry ought, whenever it is at all practicable, to go through with regular collegiate course of instruction, or its equivalent, previous to ordination. Their deep respect for Biblical interpretation, and their need to define a minority position, justified this insistence on ministerial training. Their pastors might have the use of a church farm to support a family, but they were regarded as preachers rather than farmer-preachers."

"Having helped found Brown University in the eighteenth century and educated their ministerial students there, Seventh Day Baptists began to urge formation of their own institution of higher learning in the nineteenth century.

The Seventh Day Baptist Education Society was organized in 1855 and began to raise funds. Two years later it sent Jonathan Allen, teacher at the Alfred Academy, to obtain a university charter at the state capital in Albany, New York. Begun in 1836 as a select school, Alfred had been incorporated in 1843 as an academy, and now was qualified to offer both classical and theological degrees by an act of legislature in 1857.

"But freedom of thought, for which Baptists and Seventh Day Baptists had paid dearly, was written into that document and no creedal restrictions were to bind its academy's work. Moreover, the University was coeducational." We note that Alfred University in its publicity today emphasizes the fact that it was the first coeducational institution of higher learning in New York state. "Seven students were graduated with the Bachelor of Divinity degree in 1874."

"Success was short-lived, however, for lack of support forced curtailment of the program."

After the meeting of the Seventh Day Baptist Chicago Council in 1890, "endowment money was raised for the Theological Department at Alfred University and its faculty was thereby strengthened." Under the leadership of President Boothe C. Davis, the Theological Seminary was organized in 1902 with A. E. Main as dean. "A university building, the Gothic, was set aside for use of the seminary." Edgar D. Van Horn was named acting dean when Dr. Main died. "A. J. C. Bond was named dean in 1935." He "did much to reestablish the seminary, then known as the Alfred School of Theology and, under his leadership, its enrollment increased Bond declared that the education of a minister should begin with growth in the student's religious experience, continue as he develops a vital and useable knowledge of the Bible, a sound theology, and an adequate appreciation of the history and nature of the Christian Church. Then it should include training in the functions and techniques of the ministry and clarification of his commitment to distinctive denomina-

tional beliefs and principles."

After serving as an assistant to Dean Bond for some years, Albert N. Rogers was chosen as dean upon Dr. Bond's retirement.

Unable to meet state and regional accreditation standards the Alfred University School of Theology was closed in 1963. The steps prior to this are outlined in some detail.

The Seventh Day Baptist General Conference established a Ministerial Training Committee, now the Council on Ministry, and the present plan for training Seventh Day Baptist ministers was set up in denominational headquarters in Plainfield, New Jersey. Victor W. Skaggs was chosen as dean to formulate and put into action the new program. He served capably for seven years and then was succeeded by Rex E. Zwiebel.

Names of many prominent educators who lectured at the School of Theology are mentioned in the article. Included are Walter Rauschenbush, Shailer Mathews, and Charles M. Sheldon. Seventh Day Baptists who taught include W. R. Rood, Loyal F. Hurley, Melvin G. Nida, and Walter L. Greene.

"New Occasions, New Duties"

Mr. Rogers concludes: "Many were unhappy to see the School of Theology close, but such institutions are seen to be more vulnerable than their founders' dreams. Many other seminaries have merged or changed their character to meet changing needs As Baptists we have never sought to possess minds, but when educational institutions were used as evangelistic agents it was natural to seek one's own. The intellectual and cultural atmosphere of a college is fine, but a minister must establish his own study habits and find ways to nurture his soul. The requirements of university affiliation may, indeed, be a Procrustean bed for a seminary of limited sources. Large interdenominational seminaries and graduate programs in religion may serve the most advanced students better.

"The Center for Ministerial Education has some resemblance to the 'com-

Let the Earth Hear His Voice

By Mynor G. Soper

Sermon preached Sabbath morning,
August 12, 1972,
General Conference, Denver, Colo.

(Continued from the March 31 issue)

A Conference president, a few years ago, said that we are sick. This upset many people. We're not really sick, just undernourished. If we experience demise as a denomination, as many feel we shall, it will be because we are undernourished, simply because we lack fruit. We were commanded to go and produce fruit, to reproduce ourselves spiritually. But because we have given our major attention to other things which perhaps seem more appealing, we have failed to produce the life-giving, energizing fruit of new converts whose testimony and vitality are so essential to the constant renewal of spiritual life and health.

And so this morning I call us to commitment, a renewed commitment if necessary. I would call on you, on all of us to recognize any failure in any effective way, to have an impact on the multitudes of a generation who are desperately sick. All of the other calls to service are good: to serve humanity through meaningful occupations; to join our voices with others in demanding human rights and dignity for all men; to struggle with the endless and difficult problems of social concern, such as war and poverty and peace and unemployment. These are

pany of prophets' (1 Samuel 10) and Log College, or better, to the tutorial system under which a parson kept young men in his home and shared with them his library and experience. On balance it seems to be better adapted to serve theological education and Seventh Day Baptists than its loved — and sometimes hated — predecessor."

We trust that those who may be interested will secure a copy of the *Foundations* magazine and read the complete article.

all urgent, but they are secondary to our first task, which is the primary task of all the church. And that is to bring to every person possible the all-embracing love of God manifested in Jesus Christ, who grants forgiveness and life eternal and a new relationship with God to those who will respond to Him. This task is imperative. Either we evangelize or we die. That is proving to be true for many other people as well as ourselves. Percentage-wise, as the population of the earth goes. Christianity is becoming a minute percentage. We are decreasing in that percentage right along, and only when we accept responsibility of that first task of evangelization will the percentages begin to grow. The churches of our land that are growing and have an impact upon the society, are those churches who through training and commitment are reaching out to the community in personal evangelism and drawing others to them. I can sight you to many of those churches: the First Baptist Church of Van Nuys, California, which Dr. Harold Figget leads; or the church at Ft. Lauderdale, Florida, that you'll see in the film, where Dr. James Kennedy is the pastor; how they train and retrain and send them out. And this is the plan, simple and pure, that was set up by our Lord.

Now we can do as Judas, and we can continue on in our suicidal tactics of ignoring our prime responsibility. Or we can do as Peter — acknowledge our failure and seek forgiveness, and find a new commitment to what Jesus Christ has asked us to do. Many are responding to the moving of the spirit of God, as we have evidenced this week. There is renewal happening in our churches. It is moving through our young people like a mighty rushing wind, leading them into service and commitment like our generation did not know on the kind of

scale that they are knowing it now. How we need to praise God for that! And how we need to face the challenge of commitment on a denominational basis. Even though it has to be done on a personal basis, too. But I call all of you who are assembled here to consider again the command of our Lord to go unto all of the world and preach the gospel, making disciples of all men; to commit ourselves to be obedient to this command. I can assure you that if we will be obedient then we can be assured of all the power we need for the tasks. For just prior to the command, our Lord said, "All power is given unto me, in heaven and on earth . . . and, lo, I am with you always . . ." We have tried on our own power and we have failed. Now let's claim the promise of His power. Ask Him to fill us with His mighty, quickening power and begin to move out. There is no reason why He should not bless us if we meet the requirements.

This coming year of 1973 is to witness an all-out thrust of evangelism on the part of most denominations and Christian groups. We are part of that commitment in name at least. And I challenge you to go back to your churches and impart the message of this divine imperative, which is to evangelize or perish. Ask them to have training sessions in personal evangelism. Ask your church to have specialized help in in-depth Bible study. We'll be sharing more of that sort of thing in the afternoon presentation of Key '73. But search for, ask for help, and how to get home Bible studies going, and how to reach your community for Jesus Christ. Help is available. I ask you to commit yourselves, as you come to this Communion table as representatives of the rest of our people scattered across this land, to just one year of an all-out effort in personal witnessing, Bible study, follow-ups, evangelizing in every way possible, and see of God doesn't come through with His part of the bargain. Choose how you will evangelize, but do it with all of your heart and in

the power of the Holy Spirit.

Alexander Duff was a great Scottish missionary who went to India and gave his life there in service to our Lord. When he came back to his homeland, old and sick, he gave a challenge to the great congregation gathered. He told about the need in India and he challenged young men to go into the ministry, to become missionaries to go to India to help that country to come to Christ. But no one responded. And finally in desperation, he said, "How come?" When he was giving his appeal, the old gentleman fainted, passed out right there on the platform. They carried him off the stage, and while a doctor was bringing him to, the old man said, "Where am I? What happened?" They told him to lie still and that he would be all right. He said, "But I have to get back and make my appeal." They said "You can't go back." He said, "I've got to go back." And he struggled to his seat. He went back to the podium, and he said, "How come? When the Queen calls for volunteers, thousands respond. But when King Jesus calls for volunteers, no one responds. I'll go back myself. I'm old and I'm crippled, but at least I can lay down on the banks of the Ganges River and die, to show the people of India that somebody cares for them." And all over that congregation young men sprang from their seats and said, "I'll go." And years later many of them did.

But this is commitment. This is the kind of commitment I'm talking about, because it takes a commitment of a whole being, if we're really serious, if we believe Jesus Christ, and believe that it's urgent. I'm going to ask us to make a commitment, as we come to the Communion table this morning, for the sake of Jesus Christ. Amen.

SABBATH SCHOOL LESSON

for April 21, 1973

CHRIST CONQUERED SIN AND DEATH
Lesson Scripture: 1 Cor. 15:20-28;
51-57.

**"This Is Your Life,
Orville Babcock"**



"This Is Your Life, Orville Babcock," presided over by Don Rudert, was the theme of the special program at the White Cloud Seventh Day Baptist Church, Sabbath afternoon, March 17, at which time the Rev. Babcock was honored with the title of "Pastor Emeritus."

Don reviewed Orville's life from his childhood through his school and college days, into his ministry, and his retirement from active ministry in 1958. He went on to review his life as a school-teacher in White Cloud and his retirement from active work in 1972. This is, of course by no means his retirement from the work of the church and community. Orville served as moderator of the church from 1959 to 1972 and is a member of the Board of Deacons and the Board of Trustees. He has always been willing to serve wherever needed.

Letters of greeting and personal notes of praise and thanks from churches and people he served were read. Churches included were Adams Center, where he was ordained and was married to Mabel Butts (Here a son George was born); Salemville, Pa.; and Milton Junction, Wis. He accepted the call to the pastorate at White Cloud in 1948.

The Rev. H. Earl DeLand presented

MISSIONS—Leon R. Lawton

DID YOU KNOW?

That . . .

. . . Miss Elizabeth Maddox arrived back in the States, March 29, from Malawi, Africa. She served as a dedicated service worker at Makapwa Medical Center for eighteen months;

. . . Pastor George L. Bowen conducted a week of crusade meetings at his church—Parika, Guyana, S. A. — and then held a week of like meetings at both Salem and Farm, districts nearby;

. . . Pastor Harold King closed his ministry as a missionary pastor in Kansas City, Mo., the end of February;

. . . Pastor Jacob Tyrrell began two weeks of special meetings at his church in Georgetown, Guyana, on April 8;

. . . Kenneth Burdick, of Milton, Wis., flew to Kingston, Jamaica, on April 2, to begin two years of dedicated service as a teacher at Crandall High School;

. . . YOU and other Seventh Day Baptists have failed to reach their goal set at Conference in Denver for Our World Mission giving in the first two months of 1973;

. . . Sarah Becker, R.N., will complete her term of service as head of the medical work at Makapwa the end of June 1973. At present there is no one to replace her. Pray that the Lord will direct in meeting this need through specific persons;

. . . Missionary Leroy C. Bass has been plagued with a persistent ear infection. Pray that it will respond to medication being given;

. . . Missionaries are needed! Those who feel the Lord may be directing them to consider such service are urged to write the Missionary Board, 401 Wash-

the certificate of merit to the Rev. Babcock and Persus DeLand, representing her Ladies' Aid Society, pinned a corsage on Mabel Babcock, commending her for her part in her husband's life and work and her own service to the church.

After the program there was a fellowship luncheon, served by the Ladies' Aid.

—Correspondent

ington Trust Bldg., Westerly, R. I. 02891;

. . . Evangelist Mynor G. Soper's ear operation in March was successful, restoring substantially his hearing loss. Praise the Lord!

. . . the seventh annual Spiritual Retreat will be held for pastors and church leaders of the Jamaica S. D. B. Conference at Maiden Hall, Jamaica, April 18-22. Former missionary, Leon R. Lawton, who directed the first one in 1956 will be one of the staff members;

. . . plans for the visit of Pastor Otrain Manani to the new work of Bro. Osaka in Kenya were delayed in February. It is now hoped such a visit can be made in April;

. . . the S. D. B. churches in Guyana do not plan to have a youth camp this year. Instead they plan four Vacation Bible Schools and four Day Camps. These will be led by six key staff members and about five local workers at each place. Instead of reaching about forty at the youth camp they plan to reach at least 500, children, youth, and adults. These will be during July and August. You can aid in the work by your faithful prayer support;

. . . Pastors and laymen in many of our churches are giving leadership in area Key '73 Scripture distribution emphasis and home Bible study follow-through;

. . . the Jamaica S. D. B. Conference is celebrating its golden anniversary with special evangelistic services in nine of their churches. Assisting in these will be Mynor G. Soper, Charles H. Bond, and Leon R. Lawton. Most of the meetings will be held between April 29 and May 27. Pray for "fruit."

. . . it is still not too late for you to join over 200 other S. D. B.'s in becoming a voting member of the Missionary Society. Send your \$10 designated gift for such membership to the board office today;

. . . April and May are the months for screening of the new OUTREACH — U. S. A. filmstrip, "God and Man and Land," in all S. D. B. churches. Check with your missionary keyworker on the two week period the filmstrip will be available in your area.



**The Power
of His
Resurrection**

One who reads the Book of Acts with any degree of sensivity cannot help but be impressed with the centrality of the Resurrection of Jesus Christ. At the heart of each public message, at the core of all personal testimony, at the center of Christian hope and joy, was the reality of a resurrection.

If the twentieth century church lacks the power which the Christians in the early church manifested — and the evidence seems conclusive — it might be that we do not to the same degree live in and witness to the Resurrection of Jesus Christ.

In this single great event reside the basic foundations for our Christian faith: proof of Christ's deity, confirmation of His many promises, assurance of our justification, and guarantee of our own resurrection. A rebirth of the full meaning of the Resurrection will rekindle the personal life and witness of the Church. Hence, Key '73, in its third phase of evangelistic outreach, is "Calling Our Continent to the Resurrection."

Remember the Resurrection

The Resurrection is at the heart and core of Key '73 and of the entire Christian faith. Without it there would be no reason for witnessing. With it the witness has a message as well as an indwelling power.

Christ claimed to be the Son of God. This bold assertion had to be substantiated by some direct intervention of divine proportions. So Christ was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:3).

The Resurrection of Jesus Christ not only confirmed His person, but it also confirmed His word. If Christ foretold with precision that He would die and

rise again on the third day, and the event came true in every detail, then everything He said must be accepted as true: the words He spoke were given to Him by the Father, His blood had to be shed for the remission of sins, those who accepted that Word would have everlasting life, and those who rejected it would be eternally condemned.

Although man may temporarily alter his time of death, he cannot remove its certainty. Death, that last enemy to be destroyed, is summarily dealt with by an event of resurrection. Resurrection demands a previous death; for the Christian the restoration is as certain as the de-
 cease.

Faith in a resurrected Christ brings hope for personal resurrection. It answers Job's perplexed plea, "If man die, shall he live again?" (Job 14:14). Because of Easter and the event it celebrates, there comes a resounding "Yes."

But the efficacy of the Resurrection is not all future. Christians live day by day in the power manifested in Christ's Resurrection. A risen High Priest lives to make intercession for us now.

Paul knew the power of the Resurrection in his human existence. "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). And the resurrected Jesus, after He ascended into heaven, sent the Holy Spirit to be His omnipresent deputy.

Paul passed the truth on to the church at Rome. "If the Spirit of him that raised up Jesus from the dead dwell in you, he . . . shall also quicken your mortal bodies" (Rom. 8:11).

Resurrection Power in Key '73

Christianity gives witness to a Person and an event (the Resurrection). Man-made religions usually have a person, a founder, who symbolizes the spirit of the system; but no man-made religion has a resurrection event. So Key '73 must give witness to both.

It is in the third phase of the Key '73 program that the true spirit of cooperative

effort through independent methodology becomes most evident. Although there is never any attempt in Key '73 to achieve an ecumenical unity in which individual groups lose their identity, the earlier phases give more specific suggestions for cooperative outreach so that the feeling of magnitude—the great host of Christians who are motivated by a similar love for Christ — will both encourage and inspire greater involvement in evangelism. Phase Three offers three dozen suggestions for effective witness programs, both formal and informal, for reaching the unchurched of the North American continent.

The evangelistic outreach of the Church falls into three categories of action: direct, indirect, and directed. Direct witness is personal confrontation — one witness presents the claims of Christ to one sinner; Christ used direct witness in leading the Samaritan woman to a new life. Indirect witness uses other forms of ministry, such as healing, teaching, and bringing comfort, to arrive at the greater need of a personal Savior. Directed witnessing is sharing the gospel through a structured program; Christ sent out the Twelve and the Seventy with a special commission and detailed instructions for evangelizing their world.

The thirty-six suggestions given in the Phase Three section of the *Key '73 Congregational Resource Book* are examples of directed witnessing. They range from effective denominational programs to well known interdenominational ministries. There should be no excuse or lack of evangelistic involvement. Among these and other existing programs is the one which will satisfy individual or local preferences.

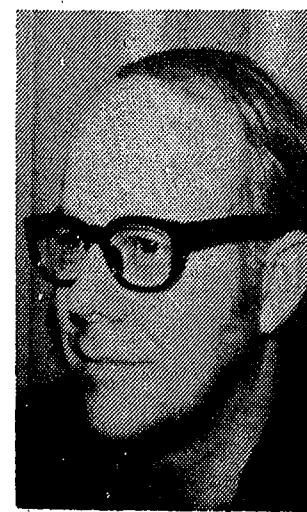
Key '73 seeks to revive in the twentieth century the first century emphasis on Resurrection witness . . . the logical time to recall Christians to the heart of their experience and to put a renewed power into their witnesses.

The power of His Resurrection! May it be released anew in our world today!

BE YOUR CHURCH

By Dale D. Thorngate

Editor's Note: This is the first of three articles which grew out of the "Live Your Living—Be Your Church" group reports. Two reports will be published as separate articles, one on "Creative Sabbathkeeping and Vocations," one on "Vocations and the Christian Family."



Last August during General Conference in Denver, Colorado, about 225 people participated in a series of discussion and brainstorming sessions on the topic, "Live Your Living — Be Your Church." Out of these sessions came a number of insights into our church problems with proposed activities which might revitalize our church and denomination programs.

Following is a list of items which were repeated a number of times in the reports made by each discussion group. At first glance the ideas listed below may seem commonplace. Aren't they basic? Things our church is already supposed to be doing?

What is significant is that these ideas came out of fifteen different groups made up of people in many different occupations from all over the United States. They had been challenged to come up with fresh ideas about how our churches could be more responsive to the real needs of real people in the real world. What they are saying is — we are not now doing these things!

These first three items were listed in eight of the fifteen reports:

1. Churches must teach the basic message of the gospel.
(This must include Old Testament background.)
2. Churches must provide training and experience in sharing the gospel message.
3. We must give youth more responsibility within the structure of the church.

The next three items were listed in four of the fifteen reports:

4. Denomination and Associations together need to provide more opportunities for young people to participate in Christ's work, e.g., camp, dedicated service, etc.
5. We must look for new ways to make the Sabbath more meaningful.
6. We should provide opportunity for young and old to study together — varied topics — not structured as our present Sabbath Schools are.

The final six items appeared in three of the fifteen reports.

7. Examine our purpose as a church. (Why should we want new members?)
8. Provide outreach projects in which members can become involved.
9. Become involved in community ecumenical projects.
10. Provide for lay leadership in worship services.
11. Provide for more innovative worship services.
12. Provide time in worship services for members and others to share their testimony.

Commendation should be given to the fifteen people who led these group discussions. Their occupations range from college student, schoolteacher, state education executive, and college professor to housewife, pastor, business manager and forest ranger. That they were excellent in their sensitivity and objectivity is evident in the reports and in the reactions of many group members. They led the over 200 people (young and old) in sharing their thoughts, ideas, and in many instances their lives in an effort to search out ways we as church members can be more responsive to the needs of others and more effective in our vocation of Christian living.

The results of the discussions certainly opened my eyes. Is your church already

doing those things in the list above? If not, I hope the items will stimulate us all to more prayerfully and more actively "be our Church."

Dale Thorngate, author of *BE YOUR CHURCH*, writes, "I have considered it an honor to be chairman of the Conference Vocational Interests Committee in 1972 and to plan part of the Conference program set aside for discussion and brainstorming on the subject, "Live Your Living - Be Your Church." Many concerns, ideas, and lives were shared in these groups. I hope the ideas in the articles which grew out of these discussions will be useful in the growth of our churches."

Mr. Thorngate was born in Battle Creek, Mich., in 1935, son of Ernest and Leona Davis Thorngate and lived in Battle Creek until the age of eighteen. He became a Christian at the age of thirteen and was baptized in the Battle Creek Seventh Day Baptist Church.

He attended Milton College in 1953-54 and later received a B.A. degree in Business Administration with emphasis on personnel services from St. Benedict's College, Atchison, Kansas.

He enlisted in the U. S. Air Force in 1954 and while in Vietnam in 1967, transferred to the U. S. Army. He is currently stationed at Ft. Belvoir, Va., where he is personnel officer, Computer Systems Command, and is doing graduate study in Guidance Counseling at the University of Maryland. He plans to retire from the army in 1974, having been in the military eighteen years.

Mr. Thorngate, his wife Janet and family (four teen-agers), live in Temple Hills, Md. (a suburb of Washington, D. C.). He is an active member of the Washington Seventh Day Baptist Church where he is Youth Fellowship sponsor, Sabbath School teacher and member of the Board of Christian Education.

MEMORY TEXT

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12: 12, 13.

NEWS FROM THE CHURCHES

DENVER, COLO.— A year of much activity is under way in the Denver Seventh Day Baptist Church. The annual church business meeting was held on January 7 at which time all officers and department chairmen gave their reports. The following night the Advisory Board met to complete the slate of department members. The officers and department chairmen are as follows: Moderator, Gary Davis; Clerk, Nedra Shepard; Treasurer, Ada Davis; Department Chairmen: Evangelism, Gerry Van Dyke; Worship, Neva Hunt; Stewardship, Ted Horsley; Christian Education, Nancy Brannon; Trustee, Kenneth Crosby.

At a recent potluck after Sabbath School, the department chairmen enthusiastically gave plans for a busy year of activity. The Evangelism Committee plans study groups, cells, and carrying out the Biblical instruction, "Little children, let us stop saying we love people; let us really love them and show it by our actions." The worship committee has published a new church directory with officers and all committee memberships listed and is sponsoring "Altar Tribute Flowers" for any who wish to remember loved ones or special days. The Christian Education group sponsors a "Pass It On" Library and many educational benefits.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1. The continuing effort to establish a regularly meeting group at Toronto, Ontario, by John Cain and others.
2. The Seventh Day Baptists in the Ft. Myers area of the Florida Gulf Coast who desire a Bible study fellowship.
3. The progress of the new work at Columbia, S. C., under the leadership of the Rev. Leonard Tobin.
4. The extension of the work of all Seventh Day Baptist churches through the use of the May special issue of the *Sabbath Recorder*.

Sharon Widman edits *The Denver Dynamic*, a journal of news items and information about our church family.

Dr. Ted Horsley is presenting a study of the prophecies in Daniel and Revelation for several weeks during the Sabbath School hour.

Our pastor's wife, Nancy Warner, is the 1973-75 president of the Jefferson County Church Women United. She has brought new ideas to our Ladies' Aid which have resulted in speakers with know-how presenting to us current problems such as substandard housing, the neglected child, and the drug menace.

The front page of the *Denver Post*, Feb. 1, showed a large picture of Garth Benjamin Warner sleeping on the lap of his new mother, Nancy Warner, with the following printed below: "Mother greets her new son - Garth Benjamin, 5½ months, after infant arrived in Denver from Vietnam, one of six Vietnamese orphans who arrived at Stapleton International Airport after a 24-hour flight from South Vietnam, first child of Rev. and Mrs. Warner. The Rev. Warner is the minister of the Denver Seventh Day Baptist Church. About fifty Colorado families have adopted Vietnamese children through the Friends of Children of Vietnam." Hearty congratulations!

A Ft. Collins, Colorado, fellowship group has been organized with Pastors Elmo Randolph and Glen Warner alternating the charge of the Tuesday night meetings.

The "Clusters Plan" initiated by Pastor Glen brings together the Youth Fellowship, Young Adult, and older members in new and original groups for fellowship and fun.

Pastor Glen is giving a series of sermons, "Meaning and Belonging; New Patterns for the Church"; what kind of persons, church leadership, pastor and support groups make for the betterment of our church, our country, our world? Very stimulating!

In our pastor's February 27 letter to the church he expresses a challenge which

should be universal in our hearts: "As we approach the dark side of Easter, may we do so expectantly and faithfully. Let us redeem the time and refresh our covenant with Him. So may there be a true Resurrection of Life among us. Pastor Glen."

—Correspondent

MARLBORO, N. J.— Joint Communion service was held at Marlboro with the Shiloh church in January with Pastor Bond giving the message, "Are Ye Able?" Week of Prayer meetings were held in individual homes. The theme was, "Committed to the Task of Reconciliation."

The annual church business meeting was held on January 7, followed by a dinner.

The Ladies' Aid honored Mrs. Morton Davis with a fellowship dinner. "Aunt Mabel" served as its secretary for forty-two years.

Youth Sabbath, held February 1, with the theme "What on Earth?" was an inspirational service.

The *Marlboro Times*, edited by Miss Sharon Davis, is an asset to the church and community.

A choir appreciation dinner was held for Miss Donna Harris, senior choir director, Mrs. Betty Cobb and Mrs. Jeanie Dickinson, junior choir directors, Mrs. Diane Cruzan, music committee chairman and organist, and for all the other accompanists.

Christian Life and Witness Course is being held at Bethany Presbyterian Church.

We praise the Lord for the 5,113 persons who saw the film "Time To Run" and for approximately 310 decisions made.

The Rev. Don Richards is the prayer director for the "Prayer Chain for Jesus" in this area. By direction of the captain of the Prayer Chain, Mrs. R. Wesley Davis, a group of eight people are praying for 233 people who have been reached by phone. A twenty-four hour Prayer Chain, February 27 and 28, was held.

—Correspondent

doing those things in the list above? If not, I hope the items will stimulate us all to more prayerfully and more actively "be our Church."

Dale Thorngate, author of *BE YOUR CHURCH*, writes, "I have considered it an honor to be chairman of the Conference Vocational Interests Committee in 1972 and to plan part of the Conference program set aside for discussion and brainstorming on the subject, "Live Your Living - Be Your Church." Many concerns, ideas, and lives were shared in these groups. I hope the ideas in the articles which grew out of these discussions will be useful in the growth of our churches."

Mr. Thorngate was born in Battle Creek, Mich., in 1935, son of Ernest and Leona Davis Thorngate and lived in Battle Creek until the age of eighteen. He became a Christian at the age of thirteen and was baptized in the Battle Creek Seventh Day Baptist Church.

He attended Milton College in 1953-54 and later received a B.A. degree in Business Administration with emphasis on personnel services from St. Benedict's College, Atchison, Kansas.

He enlisted in the U. S. Air Force in 1954 and while in Vietnam in 1967, transferred to the U. S. Army. He is currently stationed at Ft. Belvoir, Va., where he is personnel officer, Computer Systems Command, and is doing graduate study in Guidance Counseling at the University of Maryland. He plans to retire from the army in 1974, having been in the military eighteen years.

Mr. Thorngate, his wife Janet and family (four teen-agers), live in Temple Hills, Md. (a suburb of Washington, D. C.). He is an active member of the Washington Seventh Day Baptist Church where he is Youth Fellowship sponsor, Sabbath School teacher and member of the Board of Christian Education.

MEMORY TEXT

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12: 12, 13.

NEWS FROM THE CHURCHES

DENVER, COLO.— A year of much activity is under way in the Denver Seventh Day Baptist Church. The annual church business meeting was held on January 7 at which time all officers and department chairmen gave their reports. The following night the Advisory Board met to complete the slate of department members. The officers and department chairmen are as follows: Moderator, Gary Davis; Clerk, Nedra Shepard; Treasurer, Ada Davis; Department Chairmen: Evangelism, Gerry Van Dyke; Worship, Neva Hunt; Stewardship, Ted Horsley; Christian Education, Nancy Brannon; Trustee, Kenneth Crosby.

At a recent potluck after Sabbath School, the department chairmen enthusiastically gave plans for a busy year of activity. The Evangelism Committee plans study groups, cells, and carrying out the Biblical instruction, "Little children, let us stop saying we love people; let us really love them and show it by our actions." The worship committee has published a new church directory with officers and all committee memberships listed and is sponsoring "Altar Tribute Flowers" for any who wish to remember loved ones or special days. The Christian Education group sponsors a "Pass It On" Library and many educational benefits.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1. The continuing effort to establish a regularly meeting group at Toronto, Ontario, by John Cain and others.
2. The Seventh Day Baptists in the Ft. Myers area of the Florida Gulf Coast who desire a Bible study fellowship.
3. The progress of the new work at Columbia, S. C., under the leadership of the Rev. Leonard Tobin.
4. The extension of the work of all Seventh Day Baptist churches through the use of the May special issue of the *Sabbath Recorder*.

Sharon Widman edits *The Denver Dynamic*, a journal of news items and information about our church family.

Dr. Ted Horsley is presenting a study of the prophecies in Daniel and Revelation for several weeks during the Sabbath School hour.

Our pastor's wife, Nancy Warner, is the 1973-75 president of the Jefferson County Church Women United. She has brought new ideas to our Ladies' Aid which have resulted in speakers with know-how presenting to us current problems such as substandard housing, the neglected child, and the drug menace.

The front page of the *Denver Post*, Feb. 1, showed a large picture of Garth Benjamin Warner sleeping on the lap of his new mother, Nancy Warner, with the following printed below: "Mother greets her new son - Garth Benjamin, 5½ months, after infant arrived in Denver from Vietnam, one of six Vietnamese orphans who arrived at Stapleton International Airport after a 24-hour flight from South Vietnam, first child of Rev. and Mrs. Warner. The Rev. Warner is the minister of the Denver Seventh Day Baptist Church. About fifty Colorado families have adopted Vietnamese children through the Friends of Children of Vietnam." Hearty congratulations!

A Ft. Collins, Colorado, fellowship group has been organized with Pastors Elmo Randolph and Glen Warner alternating the charge of the Tuesday night meetings.

The "Clusters Plan" initiated by Pastor Glen brings together the Youth Fellowship, Young Adult, and older members in new and original groups for fellowship and fun.

Pastor Glen is giving a series of sermons, "Meaning and Belonging; New Patterns for the Church"; what kind of persons, church leadership, pastor and support groups make for the betterment of our church, our country, our world? Very stimulating!

In our pastor's February 27 letter to the church he expresses a challenge which

should be universal in our hearts: "As we approach the dark side of Easter, may we do so expectantly and faithfully. Let us redeem the time and refresh our covenant with Him. So may there be a true Resurrection of Life among us. Pastor Glen."

—Correspondent

MARLBORO, N. J.— Joint Communion service was held at Marlboro with the Shiloh church in January with Pastor Bond giving the message, "Are Ye Able?" Week of Prayer meetings were held in individual homes. The theme was, "Committed to the Task of Reconciliation."

The annual church business meeting was held on January 7, followed by a dinner.

The Ladies' Aid honored Mrs. Morton Davis with a fellowship dinner. "Aunt Mabel" served as its secretary for forty-two years.

Youth Sabbath, held February 1, with the theme "What on Earth?" was an inspirational service.

The *Marlboro Times*, edited by Miss Sharon Davis, is an asset to the church and community.

A choir appreciation dinner was held for Miss Donna Harris, senior choir director, Mrs. Betty Cobb and Mrs. Jeanie Dickinson, junior choir directors, Mrs. Diane Cruzan, music committee chairman and organist, and for all the other accompanists.

Christian Life and Witness Course is being held at Bethany Presbyterian Church.

We praise the Lord for the 5,113 persons who saw the film "Time To Run" and for approximately 310 decisions made.

The Rev. Don Richards is the prayer director for the "Prayer Chain for Jesus" in this area. By direction of the captain of the Prayer Chain, Mrs. R. Wesley Davis, a group of eight people are praying for 233 people who have been reached by phone. A twenty-four hour Prayer Chain, February 27 and 28, was held.

—Correspondent

WHITE CLOUD, MICH.— On March 11, 1973 the dining room of the White Cloud church was the setting for the celebration of the eightieth birthday of Ninetta Fowler (better known as Nettie), a long-time member of this church. Hostess for the afternoon was her daughter, Margaret, assisted by the Ladies' Aid Society. Nettie's grandson, Mike Mosher and family, of Valdez, Alaska, added to the joy by furnishing her with a corsage and the beautiful table arrangements. Approximately 150 friends, relatives, and former students from near and far came to make this a day to remember.

—Correspondent

PLAINFIELD, N. J.— We were happy to welcome members of the Commission and Planning Committee on February 17. A men's chorus, directed by Douglas Wheeler, sang the anthem, and the Rev. J. Paul Green sang a solo. Dr. Edward Horsley, Conference president, spoke on "Growing Up in Freedom." He said we must seek the lost in love and have a compelling effect on them. The fellowship dinner was followed by the children's choir rehearsals and a Youth Fellowship meeting.

Our choir director, Mrs. Barbara Saunders, gave a splendid organ recital at the North Branch Reformed Church on February 25. Many of our people attended the recital and the reception. Mrs. Saunders also gave a recital at noon on March 20 at the Crescent Avenue Presbyterian Church in Plainfield.

A number of our members attended the Religious Education Workshop in Fanwood February 24 and the Key '73 Evangelism Workshop in North Plainfield March 2-4.

Five Salem College students spent their spring vacation with us March 10-17 and did the major distribution of 750 copies of Luke and Acts for Key '73. Both Sabbaths the five students sang with guitar accompaniment, Leon Clare and Paul Davis conducted part of the service, Larry Graffius gave the children's sermon, and there was a fellowship dinner

after Sabbath School. The other students were Patricia Lawton, and Sandra Ellis. We appreciated the helpful spirit and the accomplishments of all of them.

March 17 was the last Sabbath that Miss Linda Davis, our dedicated worker, was to be with us before returning to Boulder. She was presented with a Biblical plaque from the church by the Rev. Albert Rogers, in appreciation of her fine work.

The Young Adults spent an afternoon of fun at the home of George and Patricia Cruzan in Ossining, N. Y., on February 4, and they enjoyed a progressive supper on March 17.

Our offering for the Algiers Seventh Day Baptist Church which burned in January amounted to \$83.

—Correspondent

Accessions

BATTLE CREEK, MICH.

By Testimony:

Charles R. Hilligas

SALEM, W. VA.

By Testimony:

Miss Deloris Ann Turner

By Letter:

Miss Elsie Davis

Births

Cruzan.— Born to Dale and Carol Cruzan, of White Cloud, Mich., on February 27, 1973, a son, Todd Christopher.

Tuck.— A son, Brenden Marshall, to Capt. Kim A. and Marylene (DeLand) Tuck of Kalamazoo, Mich., on March 19, 1973.

Obituaries

BRANCH.— Clyde M., son of Mortimer and Alice Branch, was born July 23, 1893, and died March 13, 1973, at the Grant Hospital of White Cloud, Mich., after a brief illness.

Mr. Branch was a charter member of the White Cloud Seventh Day Baptist Church.

He married Pearl Eldred, December 23, 1914, who survived him. Also surviving are his sons, Ronald, Melvin, and Gary, and one daughter Mrs. Maxine Cole; seventeen grandchildren, thirteen great-grandchildren, and various nieces and nephews.

Interment was in the White Cloud Cemetery with the Revs. Orville Babcock and H. Earl DeLand officiating.

—H. E. D.

COX.— George H., son of Roy S. and Sadie Williams Cox, was born December 25, 1921, at North Loup, Nebr., and died at Bryan Memorial Hospital, Lincoln, Nebr., June 19, 1972.

On March 27, 1942, he was united in marriage to Muriel Bartz. They made their home in North Loup. He was an active member of the Seventh Day Baptist church, and he took part in many community and business organizations. He is survived by his widow, Muriel; three sons: Dennis of Bristol, W. Va.; Allen of Greenville, N. C.; and Jeffrey of North Loup; one daughter, Mrs. Maris Gregg of Murray, Nebr.; one brother, Erlo of North Loup; two sisters, Mrs. Velma Horner of Ord, Nebr.; and Mrs. Mary Mackey of McCook; and three grandchildren.

The burial service was a private family service conducted by his pastor, Victor W. Skaggs, at the graveside in the North Loup Cemetery. A memorial service at the Seventh Day Baptist church gave the community the opportunity to pay its respects.

—V. W. S.

COX.— Sadie Williams, daughter of Jacob B. and Mary S. Babcock Williams, was born Feb. 12, 1889, at Niobrara, Nebr., and died at St. Paul, Nebr., June 24, 1972, after a long illness.

On June 6, 1908 she was married to Roy S. Cox. They made their home in North Loup. She was a faithful member of the North Loup Seventh Day Baptist Church. She is survived by one son, Erlo of North Loup; two daughters, Mrs. Velma Horner of Ord, Nebr., and Mrs. Mary Mackey of McCook, Nebr.; eleven grandchildren; fourteen great-grandchildren; and two half-sisters, Mrs. Nola Lauerson, Pasadena, Texas; and Mrs. Vera Patterson, Dallas, Texas.

Funeral services were conducted from the North Loup Seventh Day Baptist Church by her pastor, Victor W. Skaggs. Burial was in the North Loup Cemetery.

—V. W. S.

LEWIS.— Lester Howard, son of Oliver and Kate Crank Lewis was born February 29, 1920, in Stonefort, Ill., and died February 11, 1973, at his home there.

He was a member of the Old Stonefort Seventh Day Baptist Church, a member of the Masonic Lodge of Stonefort and an honored World War II veteran.

Surviving him are his children, Mrs. Paula Sweat, Charleen and Stephen Lewis, all of Harrisburg, Ill.; four brothers, Roy, of Palatine, Ill.; Hubert, Harrisburg; Claude, Ingleside, Texas; Carroll, of Gary, Indiana; four sisters, Myrtle Walker, of Farmland, Ind.; Laura Streich, Janesville, Wis.; Alice Ruth Brown, Wyalusing, Pa.; and Beula DeVard, of Marion, Ill.

Funeral services were held at the Old Stone-

fort Seventh Day Baptist, with burial in the Sulphur Springs Cemetery, Pope County, Ill.

—E. L. T.

MAY.— Mrs. Hallie Van Horn, daughter of the late Moses H. and Metta Wilson Van Horn, was born October 24, 1899, at Salem, W. Va., and died June 30, 1972, at Arcadia, Calif., following a long illness.

Her father served in the public schools of Harrison County for several years including the superintendency of Salem City Schools. He served as dean and professor of Mathematics at Salem College until his death.

Mrs. May graduated from Salem College in 1921 with a B.A. degree; studied at Cornell University; and taught in the public school system for a number of years. In 1926 she was married to Homer H. May. She was a teacher at Lost Creek; at Cairo High School; Victory High School, and Walton High School. After having taught in summer sessions in Salem College she became a full-time professor there from 1933 to 1941.

She taught at Washington Irving High from 1942 to 1960, when she returned to Salem High School, where she taught until her retirement in 1962.

Due to a prolonged illness she was moved to California in 1967 to be near her son, Dr. Lewis H. V. May, of Arcadia, Calif. She is survived by her son and four grandsons.

Mrs. May was a faithful member of the Salem Seventh Day Baptist Church, which she served as organist for many years. A memorial service was held at Salem church as a part of the Sabbath morning worship service on March 3, 1973.

—J. P. G.

STILLMAN.— Arthur M., son of Joseph and Ada Burdick Stillman, was born October 21, 1882, at Nortonville, Kans., and died at Ord, Nebr., Feb. 23, 1973.

He was united in marriage to Matie Williams on January 1, 1903, at Gentry, Arkansas. They homesteaded in Oklahoma and then came to Valley County, Nebr., in 1910. Mr. Stillman was active in the affairs of the community. He served as deacon in the Seventh Day Baptist church for many years. He is survived by his wife, Matie of North Loup; two sons, Edgar of Scotia, Nebr., and Merlyn of North Loup, Nebr.; two daughters, Mrs. Iva (Elery) King and Mrs. Ada (Victor) King, both of North Loup; eight grandchildren; ten great-grandchildren; one great-great-grandson; his sister, Mrs. Margaret Eggers of Hammond, La.; and one brother, Benjamin Stillman of Carlsbad, Calif.

Funeral services were conducted from the North Loup Seventh Day Baptist Church by his pastor, Victor W. Skaggs. Burial was in the North Loup Cemetery.

—V. W. S.

The Sabbath Recorder

Baptist Situation in Russia

The widely held assumption that Christianity appeals primarily to older people in the Soviet Union is evidently false, according to the Rev. Dr. Roland G. Metzger, regional representative for Africa and Europe for the American Baptist Board of International Ministries.

Dr. Metzger after his recent visit to the Soviet Union said: "I have heard that only older people went to church, but in every church in the cities I visited there were young people — younger than twenty-five, and even children—in some of the services. In one church, more than half of the congregation were under twenty-five."

Dr. Metzger pointed out, however, that there were restrictions imposed on youthful church members. No one under eighteen can become a member of the church. Nevertheless, the Baptists of the Soviet Union are the largest Baptist group in Europe. "The official figures tell the story of a stabilized number," he said. Each year the official figure is 530,000 Baptists. He cautioned Americans to have a "balanced" view of what it is like to be a Christian in the Soviet Union.

"You pay a heavy price, there's no question about it," he said. "But there is neither the very extreme type of physical persecution as represented in some books — 'Persecuted for Christ's sake' and others — nor is it a paradise for Christian people. There are severe restrictions. There may even be times of actual persecution where there may be arrests and imprisonment on trumped-up charges. But the main difficulties that Christians face are subtle forms of persecution and restric-

tions which definitely inhibit the free exercise of faith."

Despite the restrictions, Russian Baptist worship services are evangelistic and often result in decisions for Christ, he said.

Like a Mighty Army

"Like a Mighty Army," the story of Dr. James Kennedy and the Coral Ridge Presbyterian Church of Ft. Lauderdale, Florida, has now been released in Japanese.

Gospel Films President Billy Zeoli, in releasing the new version for use in Japan said,

"We have never released a film that has had the kind of impact on Christians that 'Like a Mighty Army' is having. Hundreds and hundreds of churches across the English speaking world have been revolutionized by the message of this film. The same is true of churches in Central and South America that have seen the Spanish version of the film. We are absolutely sure that Christians in Japan will be challenged to a program of 'Lay Witnessing' by the impact of this powerful illustration of what God can do through people who will follow the simple program of person to person evangelism."

The film is available on a long-term lease from Gospel Films, Inc., PO Box 455, Muskegon, Mich. 49443.

Humming with Activity

"The lights are on at our church every night of the week," one pastor said proudly. But the church is called to be holy before it is called to hum.

—R. Eugene Sternes



"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:14-16).