

The Sabbath Recorder

LET'S THINK IT OVER

Christians as the Minority

"Someone has said that Christians are not called to ever be a majority. On the contrary the 'little flock' to whom the Kingdom is promised will find itself always at odds with the majority, to which it has a definite ministry. This may take many forms: it can be salt that retards the utter corruption of the larger society; it can be leaven which permeates the whole mass and in a less symbolic way, it can even be a minority which 'turns the world upside down' — an accusation made in Thessalonica centuries ago. We are called to be the kind of a majority that raises its voice and seeks to be heard, that minority that is willing to commit itself and which believes in the power of love to change persons and things. To be a witnessing, untiring, undaunted minority, this is our call."

—O. Soto Fontanez, New York City

Alcohol Problem

The alcoholic beverage industry is largely unconcerned that alcoholism: is the number three public health problem; numbers at least seven million cases; ranks second as a cause of suicide; accounts for 50 per cent of admissions to mental hospitals; and costs industry upwards of seven billion dollars annually. The liquor industry's efforts to block legislation on drinking and driving points to its lack of concern that drinking drivers kill one American every twenty minutes and maim or cripple 5,000 people per day.

In the next 50 years the American people must face the problem of alcohol realistically, treating it as the number one addictive drug. The alternative is greater consumption with escalating waste of human resources.

—American Council on Alcohol Problems

Peace at Any Price

Self-respecting people looking at the international situation and remembering some of the things that have happened in this Twentieth Century are inclined to reject in a forthright manner the expedient philosophy of peace at any price. There is question, however, whether they all carry their ideals to the family living room or TV den where their children spend so much time in front of the screen.

A strong word comes from a six-page article prepared by the National Committee for Furtherance of Jewish Education. The organization reports that parents have allowed television to become the dominant "member" of the family because they have been lazy and "all too willing to purchase peace and quiet at any family price."

The report goes on to say, "If parents understood the very future of their children's lives is at stake, they might not be so content to park their children in front of a TV set every time they want to detach themselves from family responsibilities."

The child's mind, says the writer, is distorted by the unreal picture of life just as if he had taken hallucinatory drugs. "The Ten Commandments he learns on television are exactly opposite the ones we try to teach him," says the indictment.

The above statements are not much too strong when television is considered as a whole. It can be said, however, that there is some choice in programs just as there is some choice in books and movies. Parents who resist the temptation to obtain "peace at any price" will guide their children into seeing the wholesome programs only and limiting the hours of viewing. If we have to do some retooling for a better family life let us think it over and put forth the effort.



And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. — Mark 16:2-6

The Sabbath Recorder

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Looking Toward Conference

We have a challenging theme that ought to call forth the best that is in us, "Called Apart To Be a Part." It speaks of personal separation from the sins of the world in order to become a part of the work of Christ in behalf of a needy, sin-filled world. It expresses our desire to be united as a people in all the tasks to which our Lord seems to be calling us. It implies also that we want to be united with other Christian organizations in the tasks that are common to all and that cannot be done by one denomination alone.

With a theme like this before us all the year the final week of Conference when these words are prominent on the daily program can be only a climax. We cannot expect one week at Milton in August to make up for what we have failed to do in all the months since the president announced the theme last August. Conference may have elements of revival and may for many be a time of decision, but 500 people in five days cannot do the Christian work of 5,000 people in 365 days. Expectation should run high, but it must have certain limits. An expectant mother waits for her time to run its course. In the Lord's work we do not wait for Conference week in anything like that sense. It can be a blessed event only if in the months remaining we show that we are "called apart to be a part."

Two or three big Baptist conventions will be held before our General Conference. They have different themes though supposedly much the same general goals. It may be interesting to watch their gatherings to see what their emphasis is and how they meet their problems. The American Baptists have an unusual theme for their Convention, "Revolution, Reconciliation, Renewal: Listen and Respond." It appears to center more on social problems than does our theme. Frank A. Sharp, director of press relations, says of their May 13-17 meeting which is expected to draw 8,000 people:

"But the success or failure of the convention will be judged, not by the eloquence of the speakers nor the size of the crowds, but by the measure of compassion, by the receptivity of the delegates' minds, and by the positive response of the churches to the pleas and needs

of the poor, the dispossessed, the sick and the helpless."

He says further that there will be "much debate on current issues of the day." Our Conference will probably gather up in reports some of what the churches have been doing about the social and political issues, but we do not expect much of the time of our meetings to be devoted to that kind of debate. Hammering out resolutions does not put Seventh Day Baptist energies to the best use. Our theme calls us to certain priorities. Let us pray for personal and denominational achievement of them.

Generation Gap

If you are in your sixties trying to communicate with teen-agers you might as well admit that there is a generation gap that you must try to bridge with understanding and love. But in these days the lines are sometimes are sometimes cut pretty fine.

Two brothers with a difference in age of only four or five years were having a warm discussion about standards. The older boy was through the teen-age, the other still in it. It was a bit amusing to hear the younger son remonstrate, "But you are of a different generation." The natural rejoinder was, "How come? We have the same father and mother." Of course it wasn't long until the younger boy finished college, got married and found himself once more in the same generation. One solution to the generation gap is to weather it through for just a few years until it disappears.

Robert Boyd Munger, professor of Evangelism and Church Strategy at Fuller Theological Seminary in outlining the problems of communicating the gospel states, "The communication problem is compounded today in that we are living in a time of incredible change where concepts and values are in constant flux and it is no simple matter even for a 20-year-old to make sense with a teen-ager."

Youth are groping and are in rebellion partly because their elders are not sure of anything. When parents and professors seem to have nothing firm to hold onto it is no wonder that the pampered young

people rebel against the establishment in matters of faith and practice. If the ship isn't on course it is pretty natural (though unwise) to tear down the sails and chop the rudder bands.

Dr. Munger in his message to alumni and friends goes on to say, "Loss of conviction leads to confusion of mission and nothing to communicate Clear strong convictions issue in eager commitment and lead to communication of what is believed."

The father who tries to roll back the years and become a boy again is probably making a futile attempt to bridge the generation gap. The growing boy has his buddies but he also needs a father, and the boy knows the difference. It is much the same with religious faith. It is said that the young people do not understand the religious terms that we have learned and that the strong words of the gospel should not be used. True, we must meet them where they are if we are to lead them to where they ought to be. But they are eagerly learning hundreds of new technical words that are hard for those in middle life to get used to. Certain religious words neglected in our weak presentation of Bible truths can be just as readily learned and must be faithfully explained if we are determined to bridge the generation gap in communicating the gospel.

Why Pastors Go to War

In the morning mail among other appeals for worthy causes was a new one—a request for funds for PAC, which, being interpreted, is a well-sponsored program of sending gift bags to the servicemen in Vietnam. Some of the excerpts from letters quoted set me to thinking about the larger question. One soldier wrote, "It is very seldom that we are able to see or experience any gratitude or appreciation from our people back in the States." Roger Chapin, executive director of PAC in his appeal touched the same point: "Compounding their physical hardships is the frustrating feeling so prevalent among our men that the folks back home don't seem to care."

While we are letting the thought settle

MEMORY TEXT

If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. James 2:8.

down into that region that we call the heart let us come back to the question of why pastors go to war, if that is a proper way of phrasing it. We sometimes let ourselves think that all self-respecting, intelligent ministers are so violently opposed to the Vietnam War that none of them would think of volunteering for the military chaplaincy. If most pastors are primarily concerned with keeping young men out of the army how can there be enough to serve the religious needs of those who are in the army? There must be a little slippage somewhere in this reasoning, for honest, sincere pastors who could just as well stay at home do volunteer for chaplain duty and accept assignments to Vietnam.

The question comes back to that question, "Does anybody care about me?" Chaplains may observe or become involved in the distribution of gifts to the men such as those of PAC. Their main reason for going off to war is because they care about the minds, souls, and bodies of the men who are serving in such difficult places as Vietnam. Chaplains, like the best generals, hate war and say, "War is hell." They are in a better position to make such remarks than those who haven't been there. Men of God trained in our best seminaries and seasoned a bit in pastorates go to war not to glorify war and not to put their approval on the terrible things that sometimes accompany guerilla-type fighting but to show their love for people — our young men who think that nobody cares.

In the military service are men and their dependents who need the ministering of concerned pastors of whatever faith. If the souls of the children and the adults of our cities rightfully engage the efforts of the church so do the souls of the young men in the service need to be saved by the ministers who feel that call. There is freedom to evangelize and make converts.

Telling It Like It Is

We have been living through a great fad of "telling it like it is." Whether it is a militant minority leader, a white social reformer, a political economist or an extremist of the right or left it has been popular to say, "I tell it like it is." Perhaps there have been some inside and outside the church revolving against the so-called "establishment" who have used the same expression and have seemed to boast of their realism. It would be an understatement to affirm after listening to these supposedly realistic statements of conditions that it was often a one-sided presentation and could be said to be "telling it like it ain't."

The editor of *Missions*, sympathetic as anyone would be expected to be, suggests that we take a different attitude. Don't insist on telling it like it is; here is a better way.

"When it comes to reporting, writing, talking to each other, or preaching, Christians must give up all hope of ever 'telling it like it is.' We have an obligation to tell it the way it should be. We have an obligation to tell it in a way which will heal. If we must provoke, as I think we must, it should always be in a context of love and commitment to one another," said the Rev. Norman DePuy.

What the world needs is not just cutting realism; that is likely to produce despair. We need biased reporting, says the experienced editor. By this he doesn't mean just painting rosy pictures and overlooking the bad. Our business as Christians is to save souls. Dr. DePuy says, "the world needs a bias which saves." This is not a bending or fracturing of truth. It is telling the truth with a purpose. Shall we say, like the Bible?

The Bible is the Book of Truth, but even in its historical parts it is history with a purpose. The story of the life of Christ is told in four books of the New Testament. It is a well-written story. But the story of Jesus was not told and retold just as history; it was told to save souls. It is a biased story, no doubt. But when this biased history transforms lives there is rejoicing in heaven and on earth.

Me and My Sabbath

A "MESSAGE IN MINIATURE"

(Condensed from a sermon)

By Francis D. Saunders

There are many slogans which press themselves upon us from the radios and television sets in our homes and cars. Some of these come in catchy tunes and in spite of the fact that the message of the words is often contrary to that which we know to be true, yet we find ourselves humming the tune and even singing the words, however foreign to our personal philosophy we find them to be. I am finding it personally helpful to paraphrase some of these slogans to make a spiritual impression to replace the intended propaganda. The Purity Bakers have one to advertise their bread which goes: "Purity does a body good." It is easy to see how spiritual truth can be derived from that slogan. How about taking Plymouth's latest gimmick and come up with: "Having religion doesn't make it! Accepting Christ makes it."

In thinking about the Sabbath, I would like to take Winston cigarette's latest theme: "Me and my Winston, we've got a real good thing," and paraphrase it this way: "Me and my Sabbath, we've got a real good thing."

We've got a real good thing in spiritual and physical respite from daily toil. The commandment declares: "Thou shalt not do any work, thou, nor thy son" But more than a commandment, I find the Sabbath a blessing: a blessing to be free from the daily routine of life; a blessing to have a change of pace which brings refreshment and inspiration into my life. Yes, "Me and my Sabbath, we've got a real good thing."

We've got a real good thing in the privilege and opportunity of time consecrated to fellowship with God and Christ. At no time, as much as in consecrated Sabbath hours, do I feel so vividly the truth of what the beloved disciple, John said: "Truly our fellowship is with the Father and with His Son, Jesus Christ." The closeness that I feel to my Savior in holy Sabbath activity is instrumental in helping me keep close to Him

throughout the week. "Me and my Sabbath, we've got a real good thing."

We've got a real good thing in public adoration and love for God and our Savior in acts of formal worship. With the psalmist, "I was glad when they said unto me, let us go into the house of the Lord." The fellowship of Christian brothers in worship together is "a real good thing." To feel the kinship of those who are the family of God is a blessed Sabbath experience. The traditional shaking of hands, the interchange of love and affection which is a part of worship in God's house on His holy day is a blessing indeed. "Me and my Sabbath, we've got a real good thing."

We've got a real good thing in the strengthening of the family ties through hours that are free from the cares and encumbrances of the week and the world. Most tender among the memories that are mine, are those of family togetherness on the Sabbath Day; and although I suppose there were many times when we felt as children, or our children probably felt, that seeming restrictions were difficult to bear, yet Sabbath family ties are strong in my memory. I believe that the Sabbath indeed affords opportunity for families to be families and members to feel a closeness of affection and love. "Me and my Sabbath, we've got a real good thing."

We've got a real good thing in moments spent performing works of love and mercy. One of the areas of greatest conflict between the Pharisees and the Lord as His insistence that "It is right to do good on the sabbath day, and not evil." Consequently we find Him about acts of mercy and love — healing on the Sabbath — which was desecration to the Pharisaic mind. We too can find a real blessing from God as we look for opportunities to accomplish acts of mercy and love. "Me and my Sabbath, we've got a real good thing."

We've got a real good thing in gaining reassurance that He is still on His throne and that His Kingdom is built on faith in Jesus Christ, His Son, and in the knowledge that the "gates of hell shall not prevail against it." In a day in which there is so much opposition to the things of

Christ's Kingdom, and wherein there are so many philosophies and ideas striving to replace faith in God, the Sabbath can be and is, for those who know its blessings, an instrument of assurance in the sovereignty of God, and the final victory of His Kingdom.

Yes, in all this, "Me and my Sabbath, we've got a real good thing." How about you and your Sabbath?

A Nice Church, but . . .

(The following editorial by William F. Willoughby, Religious News Editor for The Washington Evening Star, deals with COCU, the proposed union of nine large denominations. It was called to our attention by Senator Jennings Randolph. The writer was glad to have it reprinted in the *Sabbath Recorder*.)

The proposal by leaders of nine denominations to try to get their house in order by forming one large family unit that can take all in is, on the surface, a most worthy one. Few like a disorderly house and one where discord is evident or, at best, where there is tolerance instead of genuine love.

This is especially true of the Church, for whatever others do in worldly affairs, the Church exists to introduce strangers to the Master of the house. If that household does not run itself well and reflects a conflict within, it will cease to attract visitors.

But commendable as the Consultation on Church Union blueprint is, there are nagging doubts that churchmen at the level of the pew will buy the package. To glaze over the situation with optimism would be pleasant, but almost wholly deceiving.

A basic question is, is unity achieved by moving into a bigger house? "Except the Lord build the house, they labor in vain that build it." This Scriptural guideline will be insisted on by an increasing number of churchmen, who observing the situation in their own split denominations, want to be certain any new thing is built on the right foundation before they move in. They do not want to see their leaders,

through semantic manipulations, vitiate the gospel and mission of the Church. They are more open to a balance of the social implications of that gospel, but do not want the social aspect to become *the* gospel. The COCU plan at this point does not look all that convincing.

Men of good will find commendable the determination not to let the resultant church have racism in it. But the veneer is showing a little thin when it insists that a Negro be the first presiding bishop. This is a type of "window dressing" many whites are growing tired of. And to many Negroes it is even more repugnant, for despite the evident motivations, it seems like an unnatural politeness.

And is the price right, others will ask? Should a man have to deny his beliefs and principles to be a part of that new fellowship? Are those things which his particular denomination held to so dearly suddenly to be scuttled? Things of value shouldn't be given up so easily.

To imagine that by mere fiat persons, for instance, who do not even believe in ordaining women, or do not believe in apostolic succession, suddenly should not only elect bishops, but women bishops as well, is to treat basic concepts all too lightly. Yet, even with flexibility as to mode and function, the COCU plan has this as a basic element. It hints at seeking the lowest common denominator for the sake of peace — a price men of principle should not pay.

The question remains whether to build one big house and be content to sweep the dirt under a bigger rug, or stay in the smaller houses, using their rugs. So far, it is doubtful COCU has the answer worked out.

NOTICE

The Council on Ministerial Education will meet at the Milton Seventh Day Baptist Church May 9-10, 1970. Any matters which should be considered by the Council on Ministerial Education should be sent to the chairman, the Rev. Earl Cruzan, 712 E. Madison Ave., Milton, Wis., before that date.

The Marks of a True Christian As Found in First Peter

By Leland E. Davis
Los Angeles

What are the distinguishing marks of a true Christian? How can he be singled out from one who is not a Christian? The apostle Peter in his First Epistle gives us a number of guidelines. You are invited to join us in our search for them as we continue our study of this book in the Bible (as suggested by our Conference president).

1. By virtue of his position "in Christ," the believer is given a new name of which he is not ashamed (1:1). Cephas was given the name "Peter." To identify oneself with Christ is not easy; the pathway is strewn with thorns. But it takes thorns to make Christ-like roses.

2. Chosen by God before creation to be His very own, the life of a Christian has a definite and divine purpose (1:2). It is God's plan that his life be made clean and kept pure by the blood of His Son whom he is to obey.

3. Having been given a new life, he can count untold blessings which God showers daily upon him (1:3): they include a living hope, a spiritual inheritance, and a perfect salvation. God saves and keeps him by His resurrection power (1:5).

4. Because the believer has all of these rich benefits, he can be happy even in the midst of many trials and afflictions. (1:6). He realizes that even precious metals are tested by fire in order to purify them. Through trials his faith is tested and proven to be genuine. He knows that when His Savior comes for him, all testing and suffering will seem as nothing compared to his eternal reward (1:7).

5. A true Christian not only believes on the Lord Jesus, but loves Him with all his heart, trusts completely in Him and clings daily to His love and care (1:8-9). Even though he has never seen Christ in the flesh, the believer's joy in Him is much too deep for words to express. As he lays hold on the promises of

God, he appropriates faith for himself. Consequently, he experiences salvation.

6. He does serious thinking about the greatness of his salvation, as predicted in the Old Testament and fulfilled in the New Testament (1:10-12), in order that he might have a ready answer for anyone who questions him concerning his faith. His mind is ready for action (1:13).

7. His life is shaped by new motives, thoughts, and desires; he patterns his life after Jesus Christ (1:14-15), and puts the teachings of Christ into practice.

8. The true Christian has a deep reverence for God and regards all of life as a sacred trust (1:17). He seeks to be ever faithful in his responsibility to God, knowing that He will judge him for what he has done, be it good or bad.

9. He is duly appreciative to God for the price paid to set him free from his sin and endeavors to prove it by the quality of life he enjoys (1:18).

10. Having been "born again" (1:23), the believer grows (2:1) in Christ and a sincere love is evident toward man and God. He earnestly loves the brother in Christ (1:22). In this way, the gospel leaves its impact upon his life by making him a new person (1:25).

11. All of the sins which hinder his spiritual growth the Christian puts aside (2:1). He experiences a steady growth by (a) feeding on the Living Word, and (b) coming to the Living Christ (2:2, 4). Bible study and prayer are his means of growth.

12. As a child of God, he is dependent upon other children of God. If he is to grow, it must be a growing *together*. "Living stones are built up (together) a spiritual house" (2:5). They are built upon Christ who is the chief cornerstone into a spiritual house or temple. As his own priest, the Christian offers up himself Holy in service to God. His service is acceptable only *through* Christ and His perfect sacrifice. He is never disappointed by his faith in Christ. (2:6).

Home Field Developments

Missionary Pastors Institute

Plans are progressing for holding a Missionary Pastors Institute at Westerly, R.I., April 1-7, 1970. A general invitation has been extended to all Seventh Day Baptist pastors to attend. Wives of pastors are invited with expectation that a special program will be presented for them under the direction of Miss Florence Bowden of Shiloh, N. J.

The Rev. S. Kenneth Davis, chairman of the Home Field Committee of the Missionary Board and host pastor, has prepared a strong and helpful program which promises to be inspirational, challenging and practical.

Those who have indicated their hope and intention to attend include the following pastors: Earl DeLand of Hammond, La.; C. Harmon Dickinson of Richburg, N. Y.; Samuel Studer of Schenectady, N. Y.; Leslie Welch of Berea, W. Va.; Delmer Van Horn of Washington, D. C.; Ralph Hays of Texarkana, Ark.; and Kenneth Van Horn of Little Rock, Ark. It is not known how many wives will accompany these pastors but it is hoped that all will do so.

Assistant in Evangelism

Miss Connie Coon is keeping fully occupied as she assists the churches at Riverside and Los Angeles, Calif. A recent Riverside church bulletin carries the announcement that Bible Clubs are being held every week day at various church homes. The announcement states, "More than 175 boys and girls are enrolled in these clubs. Philip Lewis will arrange transportation for any who would like to attend a club. We are happy that Connie will be able to stay with us two weeks longer than we expected. She will be here until March 14 and will then work in Los Angeles for six weeks."

Miss Coon's schedule calls for assistance at Texarkana, Ark., during the month of May, helping in Southwestern Association Camp (Camp Miles) early in June and then assisting the Battle Creek church until Conference time. She

has resigned as of August 31, 1970, to return to teaching in September.

Evangelist on the Home Front

The Rev. Mynor G. Soper was called to serve a second term as evangelist on the home front or until May 1, 1971. Action was taken at the January 25, 1970, meeting of the Missionary Board to provide an increase in rate of payment for Mr. Soper's services. It will be recalled that his schedule of services is worked out directly between Mr. Soper and the churches, with the Missionary Board consulted and kept informed. Mr. Soper was requested to attend Conference Planning Committee meetings at Plainfield, N. J., March 8-13, as a representative of the Missionary Board.

Executive Vice-President

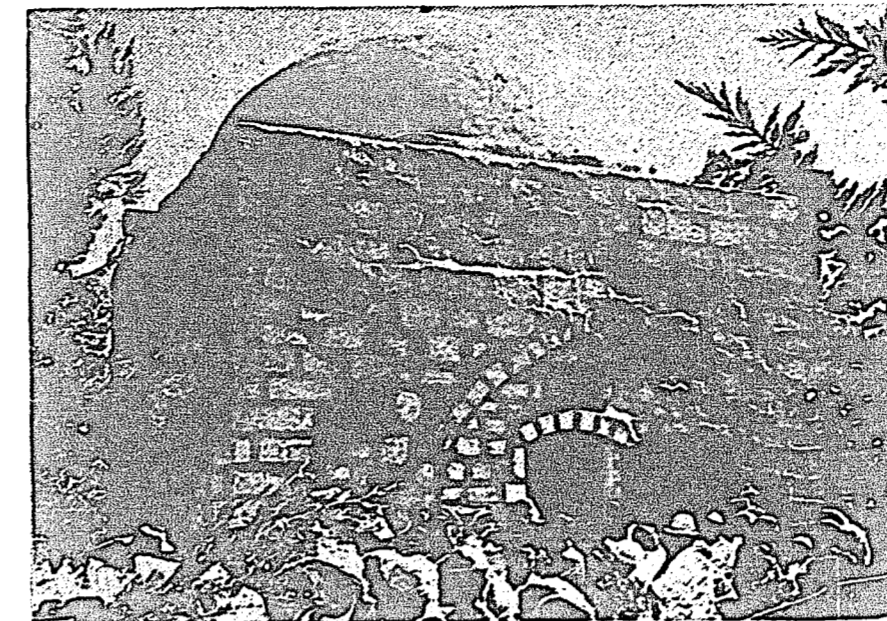
Recent word has been received that the Rev. Leon R. Lawton will find it possible to begin work as executive vice-president of the Missionary Society on April 1, 1970. The Missionary Board had issued a call to him to begin services on March 1, 1970, but he had not been able to give assurance that he could come until later.

Pastor Lawton has written, "We will close our work with the Denver Seventh Day Baptist Church on Sabbath, March 21." Plans call for travel eastward by way of North Loup and Battle Creek," arriving at Westerly on April 2 or the morning of April 3." He adds, "This will enable us to be in Westerly for the major part of the Missionary Pastors Institute and allow opportunity to communicate with the missionary pastors present in a group. It will hopefully offer the opportunity to locate housing and become a bit settled prior to the April meeting of the Missionary Board."

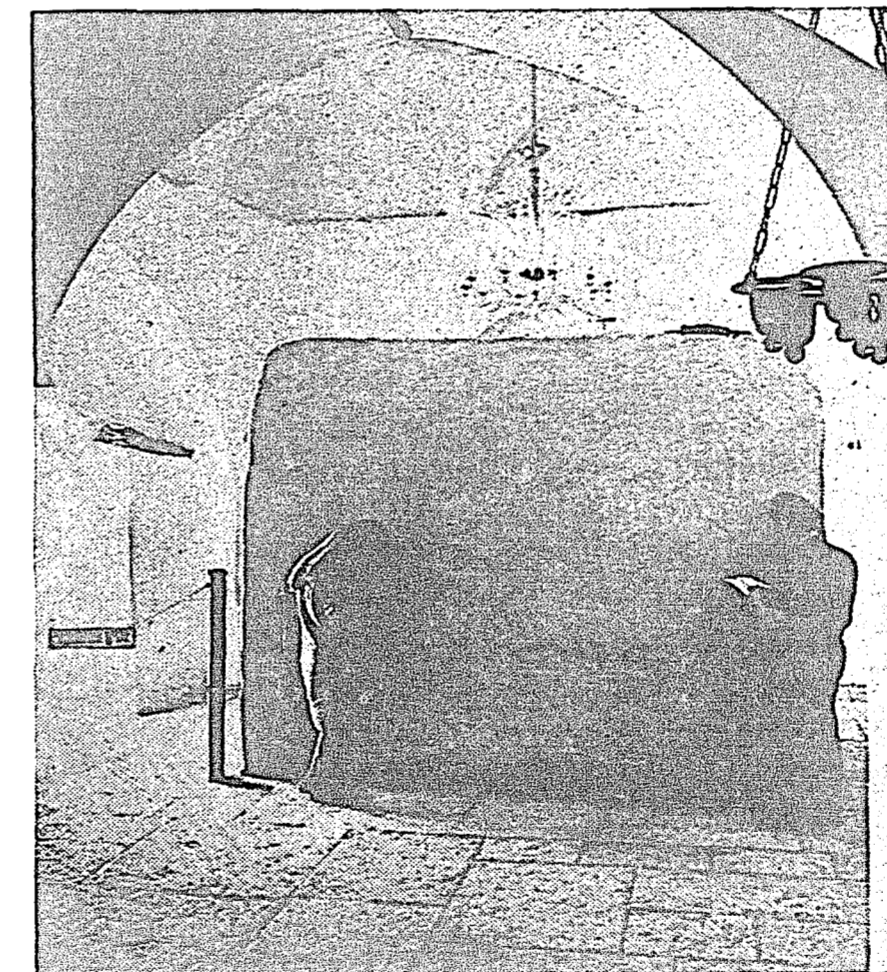
"If the church is going to communicate in the 70's, three things are necessary: (1) an expanding biblical faith and theological perspective; (2) a church with flexibility and concern; and (3) that the people of God be reconciling agents of Christ's mission."

—Dallas J. West, Indiana

Rachel's Tomb a Jewish Shrine



In the southern outskirts of Jerusalem stands a domed tomb that has become sacred to Jewish people. It is erected on the spot where, according to tradition, Jacob's wife Rachel was buried. Long in Arab hands but now under Israeli control, this small shrine attracts large crowds of Jewish and Christian tourists who share a deep interest in Bible history.



Inside Rachel's tomb men must wear a hat or paper yamaka (furnished). Standing in front of the rock that supposedly marks the burial spot religious Jews may linger to read from the Scriptures or their prayer book.

Still Hope for China?

We must not forget mainland China when we are praying for the spread of the gospel. Long, painful years have intervened since the missionaries had to leave China under the onslaughts of a Communist regime. Seventh Day Baptists, pioneers in the evangelism of China and translating the Bible into Chinese have been hoping against hope that the country would again be open to the gospel and that money given for China could be used there. We should not give up hope, though the way still looks dark.

Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, challenged his denomination to move into the mission work of the seventies with confidence. Commenting on possibilities in the Orient he said, "We keep in mind that China may at some time present a changed situation that will enable mission labor to be projected there." He asserted that the billion and a quarter people of India and China are too many to remain isolated from the gospel indefinitely.

L. M. M.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) Rev. John Conrod and family as they travel to the West Coast late in March to visit family and churches prior to their departure for missionary work in Malawi next month.
- 2) The Summer Dedicated Service Corps as college-age youth prepare for service and projects are approved throughout the country.
- 3) The literature ministry of our people especially the April *Mission Notes* issue and the May special issue of the *Sabbath Recorder*.
- 4) A serviceman in the Canal Zone who is about to retire and now has an interest in some kind of service for the Seventh Day Baptist cause.

Training School Teachers in Religion

The teaching of religion in public schools is an interesting issue throughout our country. Religion can be taught objectively in most of our states. To help teachers learn how to handle religion objectively in public school teaching, at least three opportunities are presented this summer.

Florida State University Institute for Teachers of Social Studies, for teachers of grades 7-12, will be held June 15 through July 24, 1970. Nine credit hours will be offered for courses that include "The Study of Religion," and "Religion and Culture." Time is to be given also to evaluating curriculum, simulating classroom teaching, testing, and writing classroom materials. Write to Religion-Social Studies Curriculum Project, Florida State University, 426 Hull Drive, Tallahassee, FL 32306.

Indiana University Summer Institute on Teaching the Bible as Literature for teachers of grades 7-12, will be held July 6-31, 1970. Curriculum includes courses on "Introduction to Biblical Literature," "Analysis of Literary Forms of the Bible," and a seminar on curriculum design with a session each week on Constitutional issues involved. Write to James Ackerman, Indiana University, Ballantine Hall 664, Bloomington, IN 47401.

Pennsylvania State University is offering a course on "Western Religious Literature for Secondary School Teachers" in the summer session, 1970. Taught will be representative selections from the Bible, Apocrypha, Talmud, and Qur'an with orientation for teaching these selections in public schools. Write to John R. Whitney, Department of Religious Studies, The Pennsylvania State University, N431 Burrowes Building, University Park, PA 16802.

If for any wish thou darest not pray
Then pray to God to cast that wish away.
—Hartley Coleridge

Arabs and Israelis Urged To Cease Justifying Actions by the Scriptures

Use of the Bible as propaganda by both Arabs and Israelis was deplored in a joint Protestant-Catholic editorial appearing in the *United Church Herald* and *The Lamp*. Editors Dr. J. Martin Bailey (UCH) and the Rev. Charles Angell, S.A., reported on their return from a fact-finding tour in the Middle East, that both sides could "help defuse" the conflict by stopping the use of the Bible for propaganda.

Deploping "glaring anti-Jewish statements from otherwise respected Christians," the editors said that many of them have misquoted statements of Jesus, making him seem to call all Jews "serpents of the earth . . . a generation of vipers," etc., rather than the Pharisees. In Arab states, they said, Biblical texts are used to prove that Jews lost all right to the Holy Land because their ancestors were claimed to have been responsible for the crucifixion. In Israel, while acknowledging the link between the Jews and the land, the editors denied that it warrants "unilateral seizure of property by military action or legislative decree." They also rejected the viewpoint voiced by some Israeli spokesmen that the Bible's designation of the Jew as a "chosen people" justifies "political action ignoring and superseding the prophetic call 'to do justice, love mercy, and walk humbly with your God.'"

The editors assert that the use of Scriptural material for partisan purposes "ignores the circumstances in which the Bible was written and the purposes of its original writers."

Prayer Problems

Daniel really had a prayer problem. When the king had forbidden prayer, Daniel continued to pray. He prayed himself into trouble — the lion's den. He also prayed himself out of trouble. Lack of prayer is likely to get us into trouble. The praying man knows how to get out of his troubles.

Of Interest to Youth Meadows Far Afield

Journeying 28,400 miles, delivering 73 sermons and addresses to groups ranging from 20 to over 2,000 in attendance — that's the record of Dr. Clyde W. Meadows' recent tour of the South Pacific as president of the World's Christian Endeavor Union.

A main objective of Dr. Meadows' South Pacific tour was to share in the 33rd National Convention of the Australian Union January 9-16 in Melbourne. Calling this event "most inspiring," Dr. Meadows states: "The convention not only had the usual mass sessions with a great choir and speeches, seminars, Bible classes, etc., but the program included a youth protest march through the streets of Melbourne, carrying banners and placards protesting 'pot,' pornography, and exploitation of youth by evil-minded adults that produce for their own profit magazines, books, movies, and 'dope' that tend to destroy youth. The young people in teams of three to five also made a spiritual survey on the streets of Melbourne. They stopped anyone who would talk with them and inquired about the individual's belief in God, what he thought of the Bible, and his personal relationship to Jesus Christ and the church. An interesting tabulated report of the survey was given. Some people from the street contacts came to the mass sessions of the convention in the city hall and several of them committed themselves to Christ."

"The visit to Papua and New Guinea was an experience of a lifetime," asserts Dr. Meadows. He commends the leaders who demonstrate ability and dedication. At Awaba he shared in a training conference for about a hundred native Christian Endeavor leaders. They have in recent months organized forty new societies.

Dr. Meadows reports there are nearly 2½ million indigenous people living in the territory, which is a land of diverse and majestic scenery. The terrain varies from dense tropical jungle and coastal flats of Kunai grass to 15,000 ft. mountains and breath-taking valleys in the

interior. The greatest present need, according to Dr. Meadows, is help in developing literature in the major languages of Gogodala, Huli, Enga, and Pidgin English.

Loaves and Fishes

On the supposed site of the feeding of the five thousand on the western shore of the Sea of Galilee stands the ruins of an ancient Benedictine monastery at Tabha,



Israel. Excavated and partially restored it is noted for the mosaics of light and dark stones in those portions of the floor that have remained intact. Most significant is this oldest one representing the loaves and the two fishes which were multiplied to feed the 5000 people who had been listening all day to the teaching of the Master.

Blacks Are Proud

The Rev. Tom Skinner, 27-year-old black evangelist from New York who was formerly a Harlem gang leader, was one of the best received speakers at the U. S. Congress on Evangelism last fall. He traced the history of the oppression of blacks in America and affirmed their ideals in war as well as in peace. "You must remember," he said, "that it is not the black soldier who is burning his draft card and running off to Canada."

SABBATH SCHOOL LESSON

for April 4, 1970
GOD'S GIFT OF THE HOLY SPIRIT
Lesson Scripture: Acts 2:1-6, 14, 36-42

Court Voids Military Draft as Punishment

The United States Supreme Court, in two recent decisions, has ruled that the draft cannot be used to punish young men who protest the war in Vietnam.

In *Gutknecht v. United States of America* (No. 1176), the Court declared that the Selective Service System cannot speed up the induction of young men who turn in their draft cards to protest the Vietnam war.

In the second case, *Breen v. Selective Service Local Board No. 16* (No. 1144), the Court ruled that students who lose their draft deferments after turning in their draft cards may challenge their reclassification in court before they are inducted.

Criticism of the Selective Service System was strong in both decisions handed down by the Court. In *Gutknecht*, written by Justice William O. Douglas, the Court declared that the "delinquency" regulations used to enforce Selective Service rules since World War I were not authorized by the Selective Service Law.

According to a source in the Justice Department, there are about 7,500 men now in uniform who were inducted on a speeded-up basis for delinquency.

In listing the pros and cons of such a proposal, the subcommittee pointed out that the Brewster plan "would not please those who do not believe they should be subjected to any risks or should play any role in a war they deem immoral."

The report also pointed out that selective CO exemptions "would inevitably favor the more educated and articulate registrants," who are more likely to present an informed basis for their objections to a particular war.

The Brewster proposal, "by eliminating the need for a young man to demonstrate his sincerity, removes this potential inequity," the Senate report stated.

The subcommittee was especially critical of the lack of uniform application of the law regarding conscientious objection, declaring that under the present system, it is "particularly arbitrary."

The draft reform recommendations ask

that "simple, uniform national standards" be established concerning deferments. "Repeatedly," the subcommittee said, they heard testimony that one state would treat conscientious objectors, teachers, scientists and Peace Corps volunteers entirely differently from another state. Often, within each state, the local boards would differ with each other, according to the testimony.

"It is thus only a slight exaggeration to say there are some 4,000 policies on deferments," the report stated.

Regarding occupational deferments, the subcommittee recommended that they be abolished immediately by executive action, and that student deferments in time of war be terminated by Congress.

In addition, the subcommittee called for "complete" civilian control of the Selective Service System, and for procedures within the system which meet the norms of due process.

—Baptist Joint Committee on Public Affairs

ITEMS OF INTEREST

Russia Baptist Dissenters

Many Russian Baptist dissenters were received back into the fellowship of the All-Union Council of Evangelical Christians — Baptists in a congress (or convention) held in Moscow, recently.

A total of 478 delegates and about the same number of guests came from all areas of the Soviet Union to attend the congress.

John D. Hughey, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board, related the history of the Russian Baptist dissenters.

It began after the adoption in 1960 of new statutes by the All-Union Council and a letter of instruction from the council to the churches, both concessions to a tougher Soviet policy on religion. The concessions were unacceptable to some Russian Baptists, and they became known as the initiative Baptists, Reform Baptists, or the Action Group.

According to a 1929 law, Hughey said, Russian churches are subjected to close supervision and control, and religious

activities are severely limited. The law began to be rigidly enforced again about 1959, after a "religious thaw" which began during World War II.

The dissenters considered the new statutes and the letter to be violations of the "commandment of Christ."

The dissenters openly disobeyed the laws on religion and were arrested. The Soviet Press reported many of these incidents, and Russian Baptists got more publicity than ever before.

Hughey said: "The dissenters have been demanding from the authorities rights which are taken for granted in most countries. Such people have in many lands served the cause of Christ and contributed to religious liberty.

"Also, the leaders of the All-Union Council have doubtless done what they regarded as necessary. It has seemed better to them to live with restrictions on religious activities than to run the risk of complete suppression of church life, as is demonstrated in Albania and China.

—B.P.

New Heart Permits New Life

Dwane Shannon Marlow lived on borrowed time for four months, but the time he borrowed was long enough to gain eternal life. Prior to receiving a heart transplant last June, Marlow, age 52, had not been receptive to the gospel, according to Bartley Rogers, pastor of Suncrest Baptist Church of Tulsa, Oklahoma.

But the first Sunday that Marlow was home from Houston, Texas, where he received the heart transplant, Marlow and his wife made professions of faith in Christ. "After his conversion and baptism, Dwane was a new man, and was as active in our church as he could be under the circumstances," the pastor said.

"He attended Sunday morning services when he would get so weak that other men had to help him back to his car," said Rogers. "He was a happy Christian and had a fine attitude."

The pastor added that the man with a new heart often wanted to tell the members of his church the full story of his conversion experience, but was too emo-

tional to relate it. He died before he could do so.

One of his dreams was to set up a bank for vital human organs in Oklahoma for persons needing any kind of transplant, Rogers added. There is no such organ bank now in Oklahoma, and Houston is reportedly the only place in the nation a person can register to donate an organ.

Marlow never met the man who gave him his new heart, and didn't even know his name. The donor reportedly was a university student who died in a fall. Harlow often wondered if he were a Christian. (EBPS)

Communication Congress Scheduled for Chicago

A Religious Communication Congress sponsored by more than 40 Jewish, Protestant and Roman Catholic organizations will be held in Chicago, April 8-10 on the theme "New Dimensions in a Secular Age."

An estimated 400 professional workers in religious public relations, journalism, communications, radio, television, film, research, and publishing are expected to attend the Congress, first event of its scope ever scheduled.

In addresses, panel presentations, audio-visuals, workshops and field trips the participants will consider such topics as "Electronics and Religion," "Religious Media and the Politics of the '70s," "Ethnicity, Ethics and the '70s," "While Spires Are Crumbling," "Talking with Friends — and Enemies," "The Gathering Storm Over the Churches," "Communicating Across Religious Frontiers," "New Dimensions in Religious Journalism," and worldwide Christian communications.

Sponsoring agencies for the Congress, first of its kind ever held, include the Associated Church Press, Religious Public Relations Council, American Jewish Committee, B'nai B'rith, the Catholic Press Association, Canadian Church Press, United States Catholic Conference—Department of Information, Evangelical Press Association, Protestant Church-Owned Publishers Association, Religious Research

Association, Inc., Religion in American Life, and a number of denominational and ecumenical news and public relations organizations.

Alfred P. Kausler, executive secretary of the Associated Church Press is program coordinator.

—ABNS

Religious liberty is nothing more nor less than the elimination of the power of the government from the area of religious activity.

—POAU

NEWS FROM THE CHURCHES

PAINT ROCK, ALA.—On February 17, Robert L. Butler, Sr., was ninety years old. In recognition of this event, four of his children on the Sunday preceding (Feb. 15) honored him at his home with an informal tea and open house at which one-hundred forty-three guests were registered.

The four children, with their families, who sponsored this happy event were: Mr. and Mrs. Frank Potts of Florence; Mr. and Mrs. Gilbert Butler of Guin; Mr. and Mrs. Robert L. Butler, Jr., of Brownsboro, and Mr. and Mrs. Dan Butler of Woodville; all in Alabama.

Three other children: Mrs. David Pearson of Blantyre, Malawi, Africa; Mrs. Victor Burdick of Orchard Park, N. Y.; and Miss Mary Alice Butler of Arcadia, Calif., were unable to be present, but sent greetings by telephone or mail.

Our church has recently accepted a new member and acquired a deacon. George Bruce Colbert of Birmingham who was a deacon in the Baptist church to which he belonged was recognized as a deacon by our church.

—Correspondent

Accessions

DENVER, COLO.

By Baptism:

Vicky Burdick
Jeffrey Lawton
Charles Smith
Dan Thorngate
Nick Van Dyke

By Letter:

Mrs. Jack Hunt
Michelle Hunt
Shelley Hunt
Gordon Lawton

PAINT ROCK, ALA.

By Testimony:

George Bruce Colbert

Marriages

Hansen - Ownbey.—Edward Hansen, son of Luther and Geneva (Saunders) Hansen of Denver, Colo., and Barbara Ownbey, daughter of Mr. and Mrs. Howard C. Ownbey of Lakewood, Colo., were united in marriage at the St. Paul's Church, Episcopal, on Sabbath, Feb. 21, 1970, with the Rev. Reginald C. Rodman officiating.

Sleeper - Munns.—Michael Sleeper of Rochester, Minn., and Vicki Munns, daughter of Mr. and Mrs. Wayne Munns of Rochester, Minn., were united in marriage at Evangel United Methodist Church of Rochester, Minn., on Feb. 14, 1970, by the Rev. Robert C. Painter, pastor of the church.

Births

Branch.—A son, William Robertson, to David and Anne (Robertson) Branch of Hamden, Conn., on March 1, 1970.

Craig.—A daughter, Janelle, to Bob and Sharon (Crosby) Craig of Longmont, Colo., on April 2, 1969.

Crosby.—A daughter, Bonnie Jean, to Norman and Judith (Lunty) Crosby of Arvada, Colo., on January 6, 1970.

Cruzan.—A daughter, Sarah to Wayne and Linda (Thorngate) Cruzan, of Monterey, Calif., on Feb. 15, 1970.

Davis.—A daughter, Shari, to Curtis and Shirley (Crosby) Davis of Golden, Colo., on July 20, 1969.

Davis.—A daughter, Stephanie Lynne, to Gerald and Ardith (King) Davis of Golden, Colo., on Feb. 22, 1970.

Dickinson.—A son, Edward Bruce, to Mervin and Susan (Kuchinsky) Dickinson of Scotch Plains, N. J., on Feb. 13, 1970.

Field.—A daughter, Lynn Ann, to Robert and Jean (Wright) Field of Milton Junction, Wis., Feb. 25, 1970.

Stafford.—A daughter, Amanda Elizabeth, to Bradley and Nora (Wilson) Safford of Westerly, R. I., on Feb. 16, 1970.

Rogers.—A son, Jason Keith, to Keith M. and Donna (Stephan) Rogers of Wheat Ridge, Colo., on March 2, 1970.

Toft.—A son, Craig, to Charles and Nola (Gray) Toft of Denver, Colo., on Dec. 17, 1969.

OUR WORLD MISSION

OWM Budget Receipts for February 1970

Treasurer's			Boards'		
February 2 mos.			2 mos.		
Adams Ctr NY ..\$	70.00	70.00			
Albion WI	38.36	38.36	\$ 27.51		
Alfred NY	222.40	1,648.44			
Alfred Sta NY					
Ashaway RI	271.50	666.00			
Assns & Groups		140.00	227.32		
Battle Creek MI ..	675.67	945.22			
Bay Area CA			23.40		
Berea WV	25.00	75.00			
Berlin NY	195.00	404.96	220.00		
Boulder CO		95.66			
Brookfield NY	26.00	224.50			
Buffalo NY					
Chicago IL		100.00			
Daytona Beach FL ..	200.00	200.00			
Denver CO	285.79	547.19	25.00		
De Ruyter NY		171.50			
Dodge Ctr MN	260.65	260.65			
Farina IL	31.50	31.50			
Fouke AR					
Hammond LA					
Hebron PA	70.00	140.00			
Hopkinton RI		4.00			
Houston TX					
Independence NY ..	36.50	117.30			
Individuals		356.00	80.00		
Irvington NJ		500.00			
Jackson Ctr OH					
Kansas Cty MO	50.00	100.00			
Leonardsville NY ..	34.00	174.00			
Little Genesee NY ..	124.08	268.66	5.00		
Little Rock AR	34.29	73.63			
Los Angeles CA	350.00	700.00			
Lost Creek WV		340.00			
Marlboro NJ	291.66	674.09			
Metairie LA					
Milton WI	1,189.75	2,998.55			13.00
Milton Jct WI	62.00	146.00			10.00
Monterey CA		200.00			
New Auburn WI	24.00	124.08			
New Milton WV	100.00	150.00			
New Orleans LA					
North Loup NB	100.00	500.00			
Nortonville KS	149.50	440.00			25.00
Ohio Fellowship					
Paint Rock AL	80.00	80.00			
Plainfield NJ		642.44			
Richburg NY	62.00	204.00			
Riverside CA	515.83	1,628.37			
Rockville RI		46.25			
Salem WV	405.00	655.00			
Salemville PA	55.00	110.00			6.00
Schenectady NY	10.00	21.00			
Seattle WA					
Shiloh NJ	1,099.75	3,018.05			
Stonefort IL	23.00	72.00			
Syracuse NY					
Texarkana AR					
Verona NY	268.33	473.16			
Walworth WI		190.00			
Washington DC	83.00	166.00			
Washington People's DC					
Waterford CT	134.30	274.25			10.00
Westerly RI	1,103.50	2,207.00			
White Cloud MI		69.56			
Totals	\$8,757.36	\$23,482.37			\$672.23
Non-Budget	104.50				
Total					
To Disburse	\$8,861.86				

FEBRUARY DISBURSEMENTS

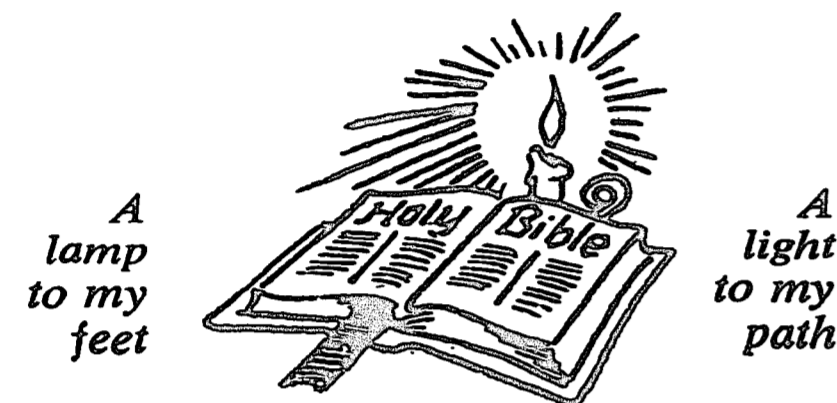
Board of Christian Education	\$ 704.44
Historical Society	5.92
Ministerial Education	692.60
Ministerial Retirement	499.47
Missionary Society	3,384.77
Tract Society	1,107.85
Trustees of Gen. Conf.	59.20
Women's Society	105.63
World Fellowship & Service	286.15
General Conference	1,945.83
S. D. B. World Federation	70.00
Total Disbursements	\$8,861.86

SUMMARY

1970 Budget	\$140,833.00
Receipts for 2 months:	
OWM Treasurer	\$23,482.37
Boards	672.23
	24,154.60
Amount due in 10 months	\$116,678.40
Needed per month	11,667.84
Percentage of year elapsed	16.60%
Percentage of Budget raised	17.15%
	Gordon L. Sanford OWM Treasurer
	February 28, 1970

The Sabbath Recorder

TOPICAL BIBLE READINGS



These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

HOPE

- Apr. 5—A Psalm of — Psalm 71
Apr. 6—In the Midst of Adversity—Lamentations 3:1-36
Apr. 7—Paul's Testimony — Acts 24:10-21; 26:6-7
Apr. 8—Abraham's Hope — Romans 4:13-22
Apr. 9—The Christian's Hope — Romans 5:1-11
Apr. 10—Hope in Christ — Colossians 1
Apr. 11—Response in Holiness — 1 Peter 1:3-16

GRACE

- Apr. 12—God's Grace to Israel — Deut. 7:6-9; 9:4-6
Apr. 13—Justification by — Romans 3:22-24; 4:5, 16
Apr. 14—Eternal Life Through — Rom. 5:2, 6, 16-21
Apr. 15—Confidence in — Phil. 1:6-11; 3:12-15
Apr. 16—Gift of God — Eph. 2:8-9; 4:7; Titus 3:7; Rom. 11:5-6
Apr. 17—Response to — Romans 6:1-23
Apr. 18—Praise for God's Presence — Psalm 46

PEACE

- Apr. 19—Goodness of — Psalm 133; Prov. 15:17; 16:7-8
Apr. 20—Prophecy of — Isa. 2:1-5; 11:6-13
Apr. 21—Picture of — Psalm 1
Apr. 22—Peace in Christ — Eph. 2:14-17; Col. 1:20
Apr. 23—Given by Jesus — John 14:27-31; 16:31-33
Apr. 24—Gospel of — Luke 2:14; Acts 10:35; Rom. 2:10; 5:1; 8:6; 10:15; 16:17; Col. 3:15

- Apr. 25—Urged upon Christians — Mark 9:50; Rom. 12:18; 14:19; 2 Cor. 13:11; Eph. 4:3; 1 Thess. 5:13; 1 Tim. 2:2; Heb. 12:14; 1 Pet. 3:10-11

HOLINESS—Christian Living

- Apr. 26—Abraham — Gen. 17:1-6
Apr. 27—Israel — Deut. 13:17; 14:2; 18:13; 28:9; 30:2, 10
Apr. 28—Psalms — Psalm 24
Apr. 29—Urged by Paul — Rom. 6:1-23
Apr. 30—Way of — Rom. 12:1-2, 9; 13:12-14
May 1—In Christ — Eph. 4:20-24; 5:1-11
May 2—Urged by Peter — 1 Pet. 1:14-16; 2:1-5, 11-17

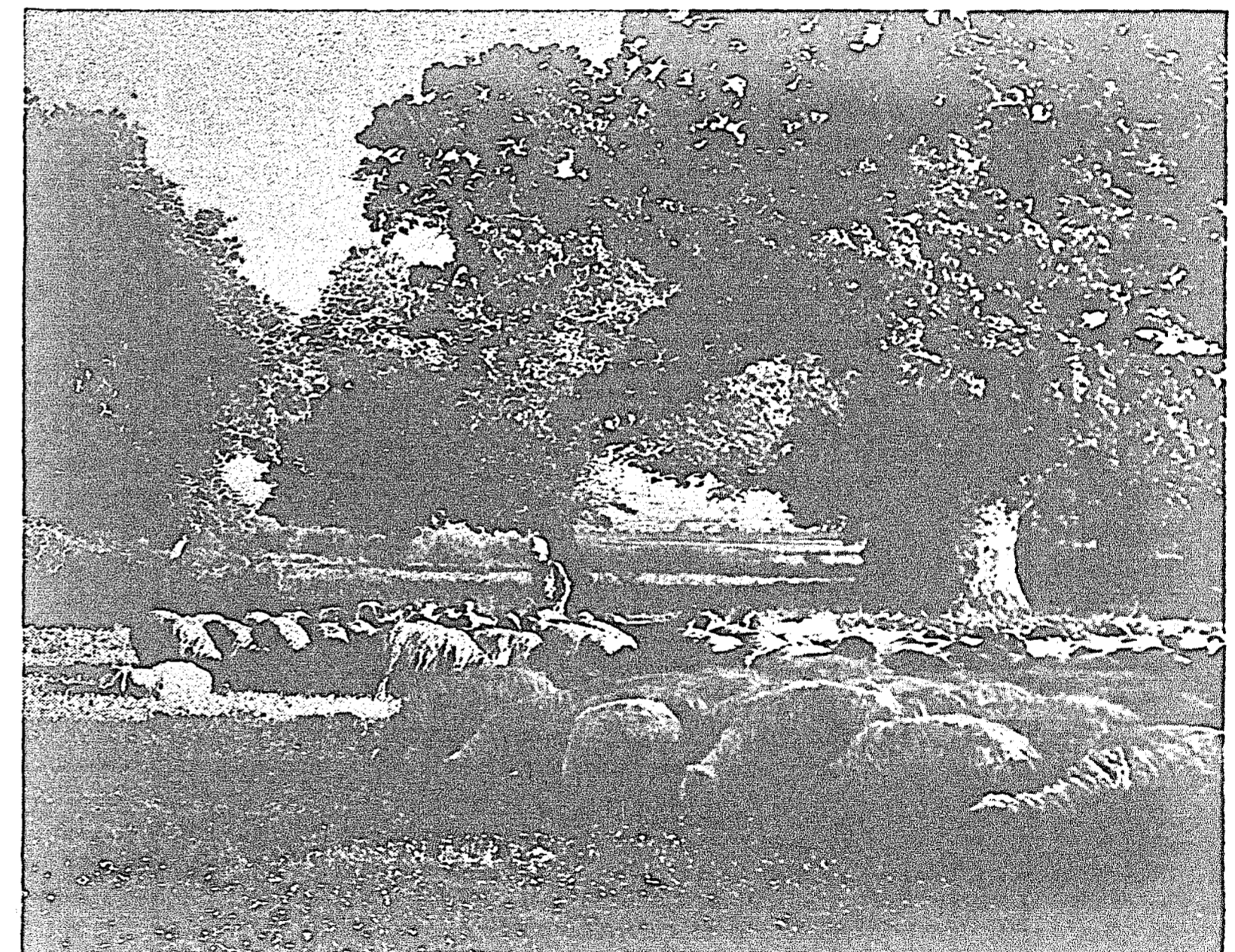
Does the Church See Its Mission?

We talk about a ministry to all mankind, and close our doors to the ones who need our love and concern the most. We talk about a ministry to the whole community, and fret over a dirty smudge on the wall or paint chipped from a chair. We talk about "saving souls" and by our actions witness to a greater concern for material goods. It is high time we all began to express a deeper concern for human lives and the fullest use of our buildings, and worry less about a spotless church kitchen or new light fixtures. God will surely hold us accountable for the stewardship of these properties that we have dedicated to His service as He does of our lives. Church facilities need to be deposited once more for the full glory of His kingdom. Where there is "no deposit," there is "no return."

—Arthur N. Foye, New Hampshire

On to Wisconsin

May this be the slogan of Seventh Day Baptists looking toward the 1970 session of General Conference at Milton, Wisconsin, August 9-15.



Feeding the Flock in Galilee

Jesus spent most of His life in Galilee, a country of hills and valleys where shepherds guided their flocks beside the still waters and into green pastures. Today as one visits the Holy Land in the springtime he can see much the same sights that Jesus saw and can better understand His teaching about the good shepherd and the favorite passage of the Old Testament, the twenty-third Psalm. Scenic as beautiful as this are not characteristic of rugged Galilee, but they can be found.