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, unerring, 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 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.

— 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 understand 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.

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— American Council on Alcohol Problems

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 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
Looking Toward Conference

We have a challenging theme that ought to call forth the best that the "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 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 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 once set all the year the final week of Conference when these words are prominent on the daily program can only be a climax. We cannot expect one week 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. This year we have the months remaining to show that we must have certain limits. An expectant program can be only a climax. We can't make up for what we have failed to do in all the months 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, Reformation, Renewal. Listen and Respond." It appears to center their gatherings to see what their emphasis is and how they meet their problems. The American Baptists have a different theme though supposedly much the same general goals.

The Marks of a True Christian

Our Prayer

The Marks of a True Christian

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MARCH 23, 1970

Lincoln K. 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, 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 reports that 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 business. Hammering out resolutions does not put Seventh Day Baptist energies to the best use. Our theme deals with 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 war at home. Explanations? Standards? No, you better not. You better 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 work to run its course. It can be a blessed event only if in the months remaining we show that we are "called apart to be a part."
The ministers who feel that call. There is freedom to evangelize and make converts. If the souls of the children and the adults think that nobody cares.

The editor of Missions, sympathetic as anyone would be, observes 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 'telling it like it is.' We have an obligation to tell it the way it is. 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 the love and forgiveness which are the other side of another," said the Rev. Norman DePuy.

What the world needs is not just cutting realism; that is likely to produce despair. We need the opposite, says the experienced editor. By that he means not 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 televisions we see 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 philosophies 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 Futility of Religion makes it.

In talking to Winston about the Sabbath, I would like to take Winston's Catch-22 latest gimmick and come up with: "Having religion doesn't make it! Accepting Christ makes it."

In talking about the Sabbath, we've got a real good thing, and paraphrase it this way and come up with: "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 all the week's work on one day."

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.

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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 time, can I feel so vividly the truth of the beloved disciple, John said: "Truly our fellowship is with the Father and with His Son, Jesus Christ.

The consciousness that I feel in 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 living in a manner to do a blessed Sabbath experience. The tradition of shaking hands, the interchange of love and affection which is a part of worship in God's house on His holy day is a blessing in deed. "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 care 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 something really at the bottom of it all there was a difficulty to bear, yet Sabbath family ties are strong in my memory. I believe that the Sabbath indeed affords opportunity for families to be real close, to have the 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. He who knows the heart of the Lord is the heart of the Pharisees and the Lord as His insistence that "It is right to do good on the Sabbath day, and not evil." Concerning the two that 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 real close, to have the closeness of affection 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 although I suppose there were many times when we felt as children, or our children probably felt, that something really at the bottom of it all there was a difficulty to bear, yet Sabbath family ties are strong in my memory. I believe that the Sabbath indeed affords opportunity for families to be real close, to have the closeness of affection and love. "Me and my Sabbath, we've got a real good thing.

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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 . . .

(From the Washington Evening Star, May 9, 1970. By Leland E. Davis, Los Angeles)

The marks of a true Christian as found in the New Testament

What are the distinguishing marks of a true Christian? How can he be singled out from those who are not a Christian? The apostle Peter in his First Epistle gives us a number of guidelines. You are invited to begin a 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 stony. 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 come into 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 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 the trial is over, he will have a living hope to live by (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 (2:2). In this way, the gospel leaves its impact upon his life by making him a new person (2:5).

11. All of the sins which hinder his spiritual growth the Christian puts aside (2:1). He experiences a steady growth through a feeding on the Living Word, and through prayer and spiritual study (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, he must be 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 Hamden, 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 (Campa 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.

MARCH 23, 1970

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 Conrad 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.
Religion can be taught objectively in public schools. Write to John Whitney, Department of Religious Studies, Indiana University, Ballantine Hall Room 47401, Bloomington, IN 47401.

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

—Harley Coleridge

Abuses and Israelites 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.

Deploring "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 of Christ. Israel, while acknowledging the link between the Jews and the land, the editors denied that it warrants an "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.

THE SABBATH RECORDER

MARCH 23, 1970

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 annual convention of the National 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 languages of Gogodala, Huli, Enga, and Pidgin English.

OF INTEREST TO YOUTH

Meadows Far Afield

Journeying 28,400 miles, delivering 73 sermons and addresses to groups ranging from over 2,000 to 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 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 with provincial Christian Endeavor leaders. They have in recent months organized forty new societies.

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that "simple, uniform national standards"
are "repeatedly:" long concerning deferments.
the committee 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 Chris-
tians — Baptists in a congress (or con-
vention) held in Moscow, recently.
A total of 478 delegates and about the 
rare 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 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 Groups.
According to the 1929 law, Hughey said, 
Russian churches are subjected to close supervision and control, and religious
activities are severely limited. The law 
was established again about 1959, after a "religious thaw" which 
began during World War II.
The dissidents considered the new 
statutes, the scientists and the violations of the 
"commandment of Christ."
The dissenters openly disobeyed the 
laws on religion and were arrested. The 
Soviet Union has had many of these in-
cidents, 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 coun-
tries. 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 bor-
towed for four months, but the time 
he borrowed was long enough to gain 
eternal life. Prior to receiving a heart 
transplant at age 52, Marlow, age 52, had 
not been receptive to the gospel, accord-
ing to Bartley Rogers, pastor of Suncrest 
Baptist Church of Tulsa, Oklahoma.
But the day that Marlow was 
home from Houston, Texas, where he re-
ceived 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 
people 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 mem-
ers 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.
The one of his dreams was to set up a 
bank for vital human organs in Oklahoma 
for persons needing any kind of trans-
plant, Rogers added. There is no such 
organ bank now in Oklahoma, and Hous-
ton 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, Prot-
estant 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 par-
ticipants will consider such topics as "Electronics and Religion," "Religious 
Media and the Politics of the '70s," "Ethnicity, Ethics and the '70s," "White 
Spire: Are We 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 
Publiic Relations Committee of the American 
Jewish Committee, B’nai B’rith, the Catholic 
Press Association, Canadian Church Press, 
United States Catholic Conference—De-
partment of Information, Evangelical 
Publishers Association, Protestant Church-Owned 
Publishers Association, Religious Research

THE SABBATH RECORDER

MARCH 23, 1970

12

13
By Letter:
Mrs. Jack Hunt
Michelle Hunt
Shelley Hunt
Gordon Hunt

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 Evangeline 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 (Roberson) Branch of Hamden, Conn., on March 1, 1970.

Craw. — Mr. and Mrs. Frank Potts of Florence, Ala., reported the birth of a daughter, Lynn Ann, on Feb. 22, 1970.

**Accessions**

By Baptism:
Vicky Burdick
Jeffrey Lawton
Charles Smith
Dan Thorngate
Nick Van Dyke

By Letter:
Mrs. Jack Hunt
Michelle Hunt
Shelley Hunt
Gordon Hunt

THE SABBATH RECORDER

**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 a tea and open house at his home in Paint Rock with an informal tea and open house at his home in Paint Rock. Who sponsored this happy event were: Mr. and Mrs. Frank Butler 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 Marjorie 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

**Our World Mission**

OWM Budget Receipts for February 1970

<table>
<thead>
<tr>
<th>Treasurer's</th>
<th>Boards'</th>
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<tbody>
<tr>
<td>February 2 mos.</td>
<td>February 2 mos.</td>
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<td>Metairie LA</td>
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**FEBRUARY DISBURSEMENTS**

| Board of Christian Education | $704.44 |
| Budgetary Agency | $5.92 |
| Ministerial Education | $692.60 |
| Ministerial Retirement | $5,830.44 |
| Missionary Society | $3,884.77 |
| Tract Society | $1,187.85 |
| Trustees of Gen. Conf. | $59.20 |
| Women's Society | $105.53 |
| World Fellowship & Service | $286.15 |
| General Conference | $1,945.83 |
| S. B. D. World Federation | $70.00 |

**Summary**

| Treasurer's | $1,180.75 | $2,098.55 |
| Boards' | $62.00 | $146.00 |
| Milton WI | 10.00 |
| Monterey CA | 24.00 | 124.08 |
| New Auburn WI | 100.00 | 150.00 |
| New Milton WV | 100.00 | 150.00 |
| New Orleans LA | 100.00 | 500.00 |
| North Loop NB | 149.50 | 440.00 |
| Nortonville KS | 80.00 | 80.00 |
| Ohio Fellowship | 642.44 |
| Paint Rock AL | 260.00 | 260.00 |
| Plainfield NJ | 204.00 |
| Richmond IL | 515.83 | 1,628.37 |
| Rockville IL | 46.25 |
| Salem WV | 650.00 |
| Salemville PA | 55.00 | 110.00 |
| Shenendehowa NY | 10.00 | 21.00 |
| Seattle WA | 1,099.75 | 3,018.05 |
| Stonestown IA | 25.00 | 72.00 |
| Syracuse NY | 248.37 |
| Texarkana AR | 475.16 |
| Vernon NY | 1,053.50 | 2,207.00 |
| Washington DC | 83.00 | 166.00 |
| Washington | 69.56 |
| People's DC | 274.25 | 274.25 |
| Waterford CT | 1,105.50 | 2,207.00 |
| Destiny MI | 69.56 |
| Total | $8,757.36 | $23,482.37 |
| Non-Budget | $104.50 |
| Total | $8,861.86 |

**February 2 mos.**

The OWM Treasurer's Office is located in Abilene, Kansas. The OWM Treasurer is Gordon L. Sanford.
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. Scenes as beautiful as this are not characteristic of rugged Galilee, but they can be found.

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.