Bible Stamp with a Story

The Bounty Bible is the theme of a stamp issued in 1951 by Pitcairn Island which is part of the recent Religion on Stamps display at the American Bible Society, Broadway and 61st Street, New York. In 1789 mutineers from H.M.S. Bounty used the Bounty Bible as a guide for setting up a Christian community on the island, an event this small British island honored with this stamp showing the famous Bible over a green background.

This has special significance for Sabbathkeepers, for it was through this Bible that the descendants of the original mutineers, isolated from all Sunday-keeping tradition and practice, discovered the God-given day of worship and began to observe the seventh day (Saturday) as the day of rest and worship. It is significant that they did not find anything in the New Testament to suggest to them that God had given any suggestion that Christians should substitute Sunday for the Sabbath.

When Pitcairn Island was again visited and the story of its Sabbath-keeping community was made known, the Seventh Day Adventists built their first missionary ship and christened it the "Pitcairn." The missionaries instructed the natives in the practices and faith of the Adventist movement, which they had not gotten from their reading of the Bounty Bible. As a result, nearly all of the inhabitants became Seventh-day Adventists. The dietary rules were a little impractical in one respect. The pigs, as well as the people on the island multiplied and competed for the few natural resources. They had the advantage because the Adventists would not use pork as a source of food. Eventually a large percentage of the population had to be transferred to another island in order to sustain life.

It might be remarked that Seventh Day Baptists missed an opportunity by not sending leadership to the Sabbathkeeping Christians of Pitcairn Island. Most Seventh Day Baptists feel that the Old Testament prohibitions about "unclean meats" are superceded by the later revelation in the New Testament. If the islanders had understood that they could be true to the Bible and still eat the meat that was so readily available, the growing population might have been accommodated. The Pitcairn story still stands as an evidence that the Bible makes Christians—Sabbathkeeping Christians.

National Affairs

AFL-CIO President George Meany has made the following comment on President Nixon's Cambodian decision:

"The President has clearly outlined the problem to the American people. It is unmistakably clear that he made his decision on the basis of his clear obligation as commander-in-chief to protect American servicemen. As other Presidents before him have done, he acted with courage and conviction. In this crucial hour, he should have the full support of the American people."
Who Gives the Most?

"Help the poor missionary," is one of the traditional appeals to church members. It is true that missionaries in general are more poorly paid than pastors. They have little if any opportunity to supplement their income with fees, outside preaching, or jobs on the side. In many places the cost of living is higher than at home. It takes a special kind of dedication to be a foreign missionary.

We seem to have the attitude that our overseas representative ought to be both humble and poor. The Lord should keep him humble; we will keep him poor. In spite of all this, some of us have had a suspicion that missionaries rank high in their financial priorities. This is where a new book by Charles F. Owen and Douglas Wheeler, A Seventh Day Baptist Journal, will be a helpful guide. The authors, in a discussion of the spiritual connection between the support of the work of such missionary organizations as MAP to the missions, point out that the missionaries themselves. If one multiplied like the loaves and fishes on the Multiplication, we should see how our money can be enjoyed economic security and all the comforts of home should not leave two-thirds of the support of the work of such missionary organizations as MAP to the world work of Christ. Now we have some figures to prove it.

Medical Assistance Programs, Inc. (MAP) located at Wheaton, Ill., is an organization that does just what its name implies and is able to gather much money and many tons of medical supplies for missionaries. The members of its board of directors are almost all doctors or dentists. Its appeal is quite largely to Christians in the medical profession. Its medical missionaries themselves. If one multiplied like the loaves and fishes on the Multiplication, we should see how our money can be enjoyed economic security and all the comforts of home should not leave two-thirds of the support of the work of such missionary organizations as MAP to the world work of Christ. Now we have some figures to prove it.

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are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (2 Cor. 5:18, 19). It is this thought that is emphasized throughout all of the New Testament references that use the word. This, of course, is what is meant by vertical reconciliation. It is between man on earth and God in heaven. It takes knowledge of the sinfulness of man and the initiative of God in bringing about a right relationship. The apostle pleading in the next verse, "We pray you in Christ's stead, be ye reconciled to God." If we were to look for a verse that speaks of horizontal reconciliation, it might be found in the Sermon on the Mount in that passage where Jesus is speaking about bringing a gift to the altar and remembering that your brother has something against you. The admonition is, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come offer thy gift." (Matt. 5:24). Certainly we do not apply this instruction to our dealings with our brethren as easily as we should. This is a way to prove the sincerity of our profession of love for God. However, this and a few other similar passages in the Old and New Testaments do not outline the full message of the gospel nor the Biblical strategy of mission, for the Biblical strategy is the scriptural authority for the priority of horizontal reconciliation is to miss the mission of the Son of Man in His coming to earth.

Out of Germany, the mother country of theological liberalism and humanism, has come a document called the Frankfurt Declaration. It comes from Dr. Peter Beyerhaus, director of the Institute of the Disciples of Missions and Ecumenical Theology of the University of Tubingen in Germany. He had other evangelicals associated with him are calling for a return to a more Biblical emphasis on reconciliation. The gospel is something more than a man-to-man relationship; it is man-to-God relationship.

THE SABBATH RECORDER

JUNE 29, 1970

MISSIONS—Leon R. Lawton

A Day Around Makapwa

By John A. Conrad

Come and spend a day with me around the Makapwa Station in Malawi and learn with me the many chores that must be performed by those charged with the task of Mission. For, as the sun rises because the price for kerosene is much less than that of paraffin, the day begins as soon as possible. We must not linger this morning for it is our turn to drive Michael and Philip to school, and many things need to be done before we can leave for Cholo. Our breakfast consists of scrambled eggs, which were bought right from the people around the station. They are scrambled because responsibility for folks meals must be cooked firm. If we have time hot cereal with bananas on top, hot tea, and powdered milk for the boys complete the meal.

We hurry along the railroad tracks down to the garage. Today we load two diesel drums into the Land Rover because we are running low on fuel for the engine that runs the electric generator. Yesterday instead of drums we took two transfers to Cholo Hospital. Michael, Philip, Daiton George and I now climb into the Land Rover's cab and then are off for the Cholo Hospital and of course Philip and I are off down the road loaded this time not with empty diesel drums, but with three big bags of corn and beans. We arrive in time to get the boys to school and then take them to the storehouse. The workers here work straight from 7 a.m. to 2 p.m. with a break. We try to eat our lunch before 2 p.m. in order to be in the office when the laborers get off work. They are not supposed to come to the office for personal problems until after work. Today we have a hearty hot lunch since Joyce was home to prepare it. When it is her turn to drive the boys to school, my lunch is much more sparse.

The train from Luchenza arrives around 2:30 and the drums need to be unloaded. Two workmen who have stayed over have carried two old tyres (tires in USA) up to the train stop and dutifully placed them here where they are now. The drums are placed to be rolled down out of the boxcar, but the train lurches forward just as the drums are about to hit the hard rocks instead. After signing the receipt for two dented drums and seeing that they are safely locked in the engine building, we return to the office to find a couple of workers waiting for us.

Since they are only paid once a month, they have come for advances to tide them over. It isn't too long before the stations phone rings our number (4 rings, pause,
and 2 rings). Joyce has discovered that the refrigerator is defrosting again and so the next half hour or more is spent fiddling with the kerosene wick that must burn just so in order to work properly. Before the evening comes and the lights are turned on, the diesel drums must be switched on or the engine does not run out of fuel.

The doorbell rings (we do have one!) and someone has a problem that requires a walk to the other end of the Makapwa property to find a solution. This often requires hunting up a translator when my Chichewa fails to cover the situation. Pastor Mataka or Brother Makatane often do the translating. After supper we spend a little time relaxing only to have the lights go dim, a sign of a blown fuse. Another trip to the engine house this time to check out the fuse. At eighty-three we make our final trip to the engine room, this time with the new night watchman to teach him how to shut down the diesel engine and return the refrigerator to defrosting again and prevent a blown fuse. Another trip to the engine house this time to check out the fuse. At eighty-three we make our final trip to the engine room, this time with the new night watchman to teach him how to shut down the diesel engine and return the refrigerator to defrosting again and prevent a blown fuse.

"One Day’s Pay for World Relief"

The appeal to Baptists of the world to give “one day’s pay for world relief” will be a year-long emphasis.

Frank H. Woyke, coordinator of relief for the Baptist World Alliance, said that although primary encouragement was given to the making of gifts on Baptist World Alliance Sunday (February 1), the need for funds will continue throughout the year.

"Tornadoes, floods, sudden outbreaks of war, and other catastrophes come with such regularity that always one has to be ready to rush aid where it is needed," Dr. Woyke said. He pointed also to reports estimating the number of refugees at 7 million.

Dr. Woyke said that the world Baptist assistance to people in need has been extended to include rehabilitation as well as relief.

"The traditional forms of relief are of course provision of food, clothing, and shelter," he said. "But recent relief operations have also included the provision of medicines, the resettlement of refugees, the construction of medical clinics and hospitals where no such services are available, the provision of housing for flood victims, and the purchase of Bibles and Christian literature for people in areas where these items are not available."

He said that this extension of the traditional meaning of relief is based on the fact that "assistance to people in underdeveloped countries with their medical, agricultural and educational programs is more effective relief than simply sending foodstuffs and clothing. It provides people with a base to help them help themselves."

The appeal for annual contributions of "one day’s pay" has been followed by Baptist groups in some countries for several years. It was placed on a worldwide basis when the BWA Executive Committee, meeting at Monrovia, Liberia in 1968 and Baden bei Wien, Austria in 1969 voted:

"We urge all Baptists around the world to put forth every effort to meet the needs of hungry people. We recommend that each member of our Baptist churches be challenged to contribute at least one day’s earnings each year for this cause of world relief from our Baptist World Alliance’s National Baptist relief appeals."

—S.D.B. Council on Ecumenical Affairs

R. I. Parochial Aid

Ruled Unconstitutional

The advocates of religious liberty and separation of church and state have not won all their legal battles with the advocates of state aid to religious schools, but in Rhode Island a unanimous "landmark decision" was handed down by the Federal District Court in Providence on June 15. It struck down as unconstitutional a 1969 law that authorized the state to pay fifteen percent of the salaries of parochial school teachers teaching secular subjects. Suit was brought against the state by the American Jewish Congress and the American Civil Liberties Union.

Mr. Pfeffer, special counsel for the congress and chief attorney in the case, said the court’s 3-to-0 ruling was "the first decision based on a record of testimony, and therefore showing how the religious atmosphere so permeates a parochial school system as to make public subsidies to such schools a violation of the First Amendment."

In welcoming the decision, Mr. Pfeffer noted that the ruling was the first handed down by any Federal court which applies the test of constitutionality set forth by the U.S. Supreme Court in the Walz case. In that decision, issued on May 4, the high court warned against "an excessive government entanglement with religion."

Mr. Pfeffer commented: "In the Rhode Island case just decided the Federal District Court held that subsidizing parochial schools constitutes such an unconstitutional entanglement."

The decision by the Federal Court in Providence is expected to be appealed. If the Supreme Court accepts the appeal, the case will be argued some time during the term beginning next October.

The trial evidence established that the only non-public schools in Rhode Island eligible for salary supplements under the 1969 statute are the 98 Catholic parochial schools in the state. Attorneys for the state officials argued that the law was constitutional because the supplements would go only to teachers of secular subjects in the parochial schools and that the purpose and primary effect of the measure would not constitute aid to religion.

Mr. Pfeffer argued that "the parish school is so integral a part of the parish church and the Catholic religion that a governmental subsidy to its operation, even a secular aspect thereof, cannot have a purpose and primary effect other than the advancement of religion." This was proved to the satisfaction of the judges by citing the Diocesan Handbook which says:

The primary objective of the mission program in both the elementary and secondary schools should be the forming of mission-minded catholics. Mission activities will be furthered by teachers who, being mission-minded, integrate mission information with their teaching. This is especially true in the social sciences, as well as religion.

Sources of Extremism

Of all the elements in our national heritage that contribute to extremism, none is more significant or pervasive than the modern, individualistic view of man. It is basic to the ideology of extremists from both the left and right today. Right-wing extremism is constituted in large measure by a fusion of the nineteenth-century doctrine of rugged individualism and ultra-conservative Protestant fundamentalism. The legacy of modern individualism is seen also in the leftist extremism of our time. Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare. In contrast, it sacrifices the individual to a faceless mass and makes personal identity of no consequence.

—Professor C. Arthur Insko, Golden Gate Baptist Theological Seminary

JUNE 29, 1970

THE SABBATH RECORDER
The In Crowd
(2 Corinthians 5:17-21 TEV)
By Herbert E. Saunders

Music is a universal language. Through the ages man has been able to express himself in music and sound easier than through any other medium. Rhythm, tune, and lyrics all combine to express the innermost anticipation, anxiety, joy, and sadness of a man's life. And such is so very true in today's world and among today's younger generation. Music is expressive and captivating. It is capable of bringing joy and hope and equally capable of changing the mood to sadness and fear.

One song that for some reason has become a popular ballad today is one that speaks perhaps more than ever to the sense of frustration and uncertainty that characterizes so many young people today (not all of them, but many of them). Especially in a city, where the struggles of life are often magnified by the rapid changes in man's way of life, the haunting tones and sorrowful lyrics of this song have a way of expressing what is in one's heart. Perhaps that is why this song is so popular. Perhaps Lee is titled, simply, Is That All There Is? I am certain the young people here have probably memorized the words by now, Cut off from all other voices especially for the benefit of the older generation. The song is about a girl who faces life with a sense of frustration. Looking back on some of the things she has been through, she tries to equate them with her present state of mind. At an early age she was carried from her home by her father, as the house in which they lived quickly burned to the ground. She recalls asking herself if “that all there is to fire.” To this recollection is added an experience of seeing a circus and watching the flying trapeze artist swing back and forth, to which the question again comes to mind, “Is that all there is to the circus?” Finally, she recalls a love affair that breaks up as which the question again comes to mind, “Is that all there is to love?”

Perhaps today there are many here who find that this song expresses much of the frustration, hopelessness, and anxiety that is in their own lives. Perhaps young people and adults alike know the utter loneliness that such hopelessness brings and feel deep, inner loneliness like crying out, “Is that all there is?” Our life today seems to be accent by the struggles that bring fear and doubt—the threats of war, the bitterness of races, the pressures of success, the uncertainty about the world’s sanity. But possibly the greatest fear of all of us, and especially of our young people, is the fear of rejection—the fear of loneliness—the fear of being set apart. Young people, especially, are caught up in a struggle, not of their making, and find themselves often alone without hope and without faith to bring hope.

It is for this reason, then, that I want to tell you today that I believe Jesus Christ. I believe that Paul Lee is right when he says that “if Christ be lifted up, he will draw all men unto him.” Young people who feel that they are not what is expected of them, who feel that the things that are not true and blot out all of these experiments is that far from letting one know who he is, they create illusions—they take one out of reality and make him think that life is beautiful and glorious. They cloud the mind with things that are not true and blot out all the things that are real and lasting. But what we have today is a generation that is finding life itself and create false impressions.

But I want to suggest to you young people that you can still “take a trip.” You can still find peace and understanding, hope and beauty. And the trip can be an eternal one. God wants to make you—Jesu. He doesn’t want to make of you just another casual friend to your personality or without friends. He wants to make you just who He created you to be.

I believe that you can never really find peace and understanding, hope and beauty and know Jesus Christ—until you have accepted God’s plan for your life. You may not be the most popular individual among your friends. You may not have the newest clothes or the latest gadgets. But you will know who you are, and that puts you far ahead of them. But not only that, God promises that you will be happy and perhaps you might become a leader in a new “in crowd”—the crowd that is “in” Christ and living life as it ought to be lived.

But you say, how can I be sure that what you say is true? Just try Jesus Christ and see if what He promised doesn’t actually come true. You are temporarily afraid to try weeds, or booze or drugs. Why be afraid to try Jesus Christ? He’s the only one that really promises anything. “I am the way, I am the truth, I am the life,” declared Jesus and He offers you the way, the truth, and the life.

(Continued on page 12)
Wayne Road Writes New Book on Christian Education

Understanding Christian Education is a new book by Dr. Wayne R. Rood, professor of religious education at Pacific School of Religion, Berkeley, California.

Quoting from the publisher, Abingdon Press, "The book is a text with imagination and originality, and it is well organized and creatively outlined by marginal quotes. Dr. Rood successfully points out the present situation in Christian education and suggests promising trends for the future."

The average layman will be able to gain a lot of information and challenge from Understanding Christian Education, although it is designed for students in higher education.

"Again quoting from the publisher, "In this introductory text in the philosophy and theology of Christian education, Dr. Rood uses a unique approach designed specifically to present the basic issues and provide thought with some perspectives."

"The main areas of study are introduced by a brief biographical sketch of a major thinker. Horace Bushnell, sometimes called the father of the Christian Education movement in America, provides the starting point for discussion. Experimentalism, personalism, and essentialism are presented as the principal options for Christian education. Various viewpoints and emphases are drawn together, and the student is encouraged to make his own assessments."

Seventh Day Baptist churches would do well to have this book in their libraries and to use it in leadership training and workers' meetings. All our ministers should have a copy for personal study. Cost is $8.50.

Jewish Faith


A Call for Music and Drama

Any youth attending Pre-Con this year with experience in dramatic, jazz or religious drama, please contact Glen Warner, worship leader, 2301 Wadsworth Blvd., Denver, Colo. 80215.

SABBATH SCHOOL LESSON

for July 11, 1970
CREATION, GOD'S HANDIWORK

Lesson Scripture: Genesis 1:31; 2:4-9; 1 Cor. 8:4-6

In the first section of the book are lectures by prominent Jewish leaders, and in the second section is a teacher's guide for a study of the lectures.

This book is a fine study text for our adults and youth for Sabbath School or other study periods. Just as we should be aware of what other Christians think and profess, so we need to have a clear picture of the Jew today.

College Brochure

A very attractive brochure, now available in any amount that you can use called, "Your College Choice," has been produced by Milton College, Salem College, and Alfred University. It contains information regarding the Seventh Day Baptist Grant Program for prospective college students. Copies are free, they may be ordered from the S. D. B. Board of Christian Education, Alfred Station, NY 14803.

The fee for Youth Pre-Con Retreat at Asbury Acres, Wisconsin, is $28 per camper. The fee covers all necessary expense. The dates for the retreat are August 5-9, and the director is the Rev. Edward Sutton.

The fee for Young Adult Pre-Con Retreat at Camp Wakonda, Milton, Wisconsin, is $23. It will cover all necessary expense. Young Adult Pre-Con has the same dates as Youth Pre-Con, and the director is the Rev. David S. Clarke.

Tent Evangelism in Korea

Jim Sung Kim, Seventh Day Baptist evangelist in Korea, had a vision of starting new groups in places where there was no convenient meeting place. Last year he appealed for funds to purchase an army surplus tent. This year by sacrificing some of his personal support he has been able to provide suitable seating for the tent. Meetings are now being held with these facilities. Another picture, not used here, shows a group of young people who are assisting in the Korean evangelistic effort in the name of Seventh Day Baptists. Note the name on the banner above the entrance. Mr. Kim requests prayer for the success of this ministry.

Communication and Generation Gap

By Mrs. Frank Snyder

(Continued from last week)

Today, in the "now generation," there is no fear of lack of money. Most successful parents seem to have plenty of it, and children have the "easy come, easy go" attitude. This may be partially due to the lack of experience in handling money and knowing its value. The thought of saving, in terms of reforming the world. Their diluted patriotism results in the feeling that we are fighting unnecessary and unjust wars. To be sure, the circumstances are not the same. This may or may not be the result of permissive upbringing and allergy to any authority.

Here are some guidelines for avoiding parental failure which should be stressed — the most important being to discipline our children. A home which is kept lively, interesting, and challenging through open discussions, and the sharing of ideas, should never grow dull. "Parents are obliged to earn their children's respect, not demand it. Children should be allowed to develop their own talents, and not become carbon copies of their parents. They need privacy and room to grow, without constant fussing over them.

Money management must be taught through experience, as well as letting them make their own decisions. Last, but not least, we must strive for the subtle transmission of spiritual values. Is there any better way to achieve this goal than attending our church together regularly as a family, and seeking God's will for our lives?

Being a parent requires hard work, tolerance, patience, faith, self-sacrifice, and understanding. Our children today have many advantages and opportunities never offered us, but they face more competition, more emotional stress, than we ever knew. The challenge is there: waiting for acceptance of the great generation of young people willing to work for their beliefs. Through their faith in God, and our loving guidance, they will reach their goal, and we will be proud to know that, indirectly, we were a part of that success—for nothing is more rewarding than watching children move toward maturity and independence, with the satisfaction that we have done our best to prepare them for their place in God's world.

Leaves It to God

As one of America's wisest jurists of all time, the late Chief Justice Walter P. Stacy of the Supreme Court of North Carolina, declared: "No man can contemplate more joyously over the road to heaven, which they cannot see, than over their visible walks on earth.

And history records the tragic fact, that men have gone to war and cut each other's throats because they could not agree as to whether to become of them after their throats were cut."

—Hon. Sam J. Ervin, Jr.
My young friends, Jesus Christ can change your life—He can "light your fire" if you will only let Him. He can make you what God intended for you to be and your life will never be the same.

In the second place, the person "joined to Christ" becomes a friend of God. Glen Campbell once said that God begins something like this: "Where do you go, when there's nowhere to go and you don't want to be where you are?" How representative that is of the way so many people feel today. We don't know where we are and we don't know where we want to go. We don't understand what it is to live life is all about and we find ourselves confused and frustrated as we live day by day. And, my young friends, many adults have the same hang-up. We are all searching.

There is something about our modern way of life that compels us to do something and go some place. Saturday night is the most popular of the week—few of us know what to do, but we are sure that we aren't going to sit around and do nothing. Sound familiar?

But there is a possibility. There is an answer to this question. And, it is box for our uncertainty about where we are and where we are going. Paul writes again: "But wherefore art thou runneth toward us, and this is the very heart of the thing. Hatred has destroyed so much of man's life on earth an earth that the King of love, Jesus Christ, cannot come in new hands for the old statue. Then they set up the statue again, in its old place, and across the face of it they wrote, "Jesus has no hands but our hands." My young friends, Christ has no hands but yours. And where you go, you will be ready to "show traces of love" yourself.

In the third instance, Paul suggests that one who is "in Christ" shows traces of love. We share the love of God. Bumper stickers are the "in thing" today. We have bumper stickers for all occasions. In fact, so popular are they today, that I saw one on a Volkswagen some time ago declaring, "Help stamp out bumper stickers." I have seen over the last few months have struck me being particularly revealing. There was, of course, the perennial hippie slogan, "Make love, not war." I'm sure that you know what love is all about, give God a chance to love you.

But, as I said, you too, must show traces of love. William Stringfellow, in his book Dissenter in a Great Society writes: "To be a Christian ... means to trust Him in all the world, just as He is—unconditionally." Receiving God's love makes us want to love His world. What a possibility you young people have today. King, put your love into the world—start with yourselves. Love God, and love everyone you meet. Keep the communication line open to God, to your friends, Christ has no hands but yours. Love without expecting love in return. If you want to live in a world filled with love, you will have to start with yourself. Jesus Christ died for you—accept Him and accept His love. Then you will be ready to "show traces of love" yourself.

Finally, to be "joined with Christ" is to become an ambassador. An ambassador is one who speaks for a nation or an agent and an ambassador for Christ is one who speaks for Christ. If you believe, you must tell somebody else. After the bombing of World War II, the people of Frankfurt, Germany, began the rebuilding of their cathedral. Deep in the ruins they found a statue of the Christ which had stood in their chancel; it was intact except for the hands, which had been broken off as it fell. For a time they thought of engaging a sculptor to carry new hands for the old statue. Then they thought of something better. They set up the statue again, in its old place, and across the face of it they wrote, "Christ has no hands but our hands." My young friends, Christ has no hands but yours. You can either make or break this world of ours. Yours is the decision. Christ offers you an opportunity to be a part of the greatest adventure in the world if you will only receive Him.

Every one of us has the opportunity to share our faith in God and in Jesus Christ, to put Christ first as we go through life. It is just as it was said of young men going through thinking about the draft, and the tragedy that hits the lives of young ladies if they lose a boy-friend, I think you can all understand what I am talking about. If you want to know what love is all about, give God a chance to love you.

But, as I said, you too, must show traces of love.
to choir groups and other student groups who plan to tour Europe and visit the Oberammergau Passion Play.

Editor's Note: Other news reports bring the information that the campaign has cut down the daily attendance at the play. It is no longer a capacity attendance. The figures are said to be from 200 - 300 fewer people present than when the season opened. It may be noted that there was some revision at the last presentation, but not enough to suit those who are continuing to find what they consider uncalled-for aspersion against the Jews. The changing climate arising from Vatican II has given Jewish and Christian leaders occasion to criticize what in previous decades at Oberammergau was not seriously challenged.

ITEMS OF INTEREST

Southern Baptist Resolutions
In its concluding session at Denver, the Southern Baptist Convention approved six resolutions covering public tax funding of private education, the environment, race, extremism, law and order and the commendation of Brazilian Baptists for their evangelistic efforts.

The 13,500 registered messengers to the convention strongly unanimously passed these resolutions:
— that the Baptist Joint Committee on Public Affairs be instructed to communicate to appropriate officials the opposition of Baptists to tax money for private church-related schools;
— that churches be called upon by the convention and by its executives to lend their support to the movement for the right of parents to educate their children in private religious schools they consider uncalled-for aspersion against the Jews.

Student Revolt Analyzed
President John Snyder of Westminster College suggests the following as causes of student unrest:
1. The sheer mass of information to be assimilated by students. "The demands are four times as great for the students now as they were for the faculty when they were students. This means four times as much nervousness.
2. Alienation that is well-established before the student gets to college. This he called child-parent and student-teacher alienation. He said, "These are fostered by their past experiences in education," Snyder believes. He also blamed broken homes and the "hypocrisy and shenanigans" of parents.
3. Growing disparity between student ideals and their fulfillment. "Most college programs don't reach students where they feel empty," he said. "But they need to reach them. What students need is a sense of community and understanding that this is important to us as people in the world." Snyder added that the "underneath campus turmoil is the serious disability of the educational program to deal with the serious problems brought to college by the students," said Snyder.

— from IV Youth Today

Southern Baptist Growth
At the 1970 convention of Southern Baptists held in Denver, Arthur B. Rutledge, executive secretary of the SBC Home Mission Board, reminded the delegates of the growth of the denomination in recent years. Since 1940 they have formed more than 2,700 churches, an average of two new churches per week.

THE SABBATH RECORDER

JUNE 29, 1970
The symbolic 20 millionth copy of “Good News for Modern Man,” the New Testament in Today’s English Version, is presented by the American Bible Society to Mr. and Mrs. James Cash Penney, in a ceremony in Bible House, 1865 Broadway, headquarters of the society. The Penneys were cited in an inscription in the volume for “their life and service in following the precepts of the Book and their dedication to the Bible cause at home and abroad.”

Asserting the presentation was “one of the greatest honors I have ever had paid to me and my wife,” he expressed his desire to live to be 100. “In studying this Book with my devoted wife it will help me to be a better man,” he added.

Mrs. Penney also said the volume will have a “great place in our lives” and told how copies of the TEV already are in “every important room” in their home. “We want our guests to read it,” she declared.

The Rev. Dr. Ralph W. Sockman, minister emeritus of Christ Church United Methodist, made the presentation.

Copies of pictures of the presentation of the Bible to Mr. and Mrs. Penney and a paperback edition of “Good News for Modern Man” will be sent to the 1,700 J. C. Penney stores by the society.

**IT SHOWS IN YOUR FACE**

You don’t have to tell me
   How you live each day:  
You don’t have to say
   If you work or you play.  
A tried, true barometer
   Serves in the place. 
However you live it
   Will show in your face. 
The false, the deceit that you
   Bear in your heart
Will not stay inside
   Where it first got its start.
For sinew and blood
   And a thin veil of lace,
What you wear in your heart,
   You will wear in your face.
If your life is unselfish,
   If for others you live
For not what you get,
   But how much you can give.
If you live close to God
   In His infinite grace
You don’t have to tell it,  
   It shows in your face. 
—Author Unknown

**Fourth of July**

From the lips of George Washington came many admonitions and statements of faith that all of us would do well to recall on this Fourth of July when our nation is fraught with dissension. As for example: “While we are contending for our own liberty, we should be very cautious not to violate rights in conscience in others . . . .”