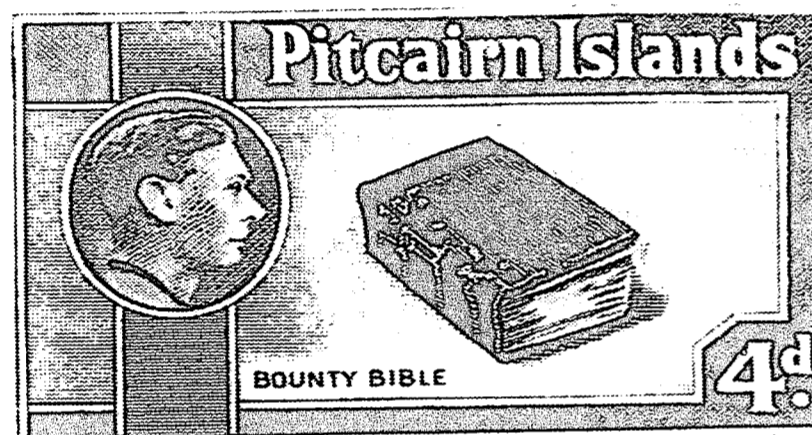


The Sabbath Recorder

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

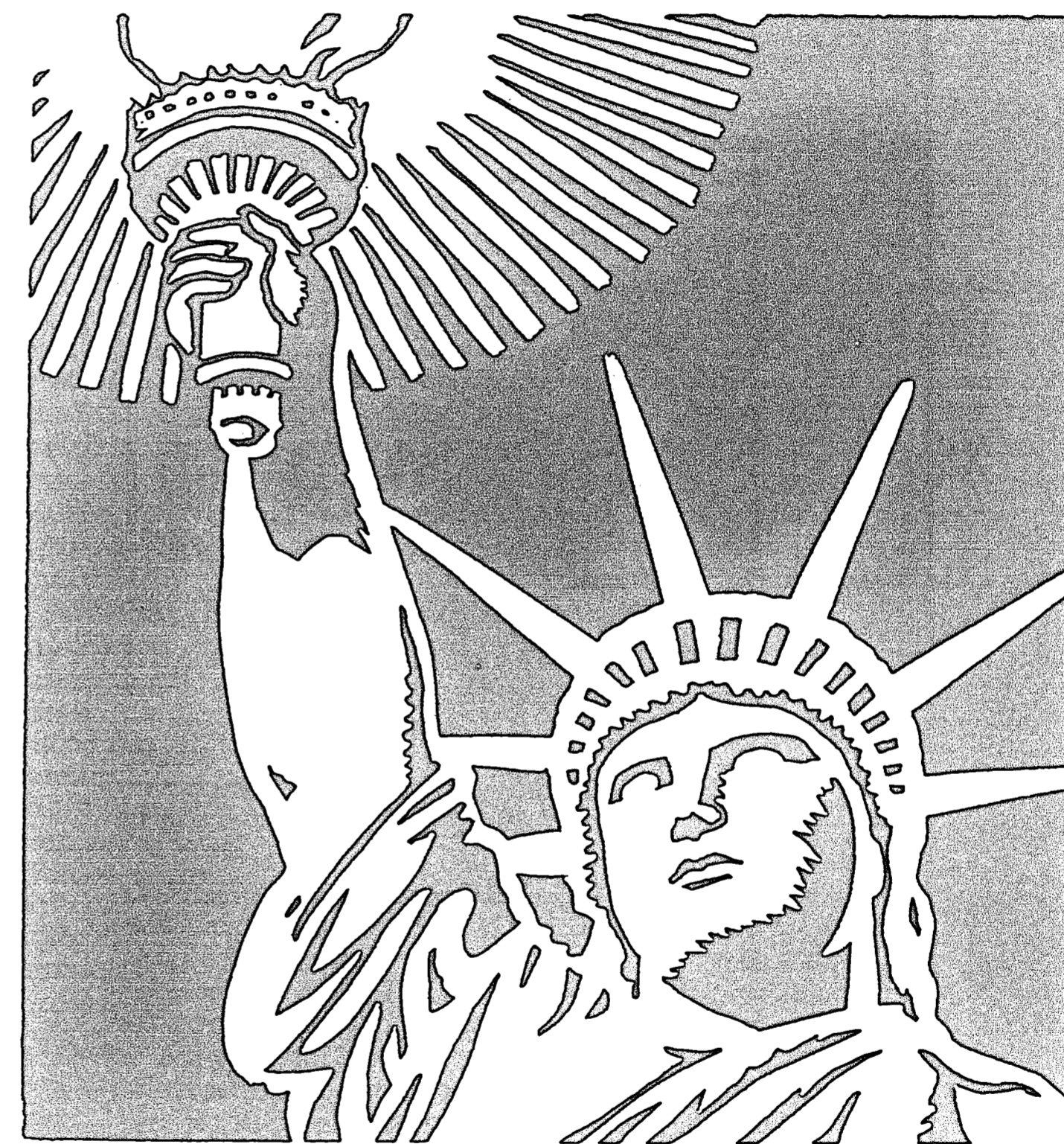
practices and faith of the Adventist movement, which they had not gotten from their reading of the Bounty Bible. As a result, nearly all of the inhabitants became Seventh-day Adventists. The dietary rules were a little impractical in one respect. The pigs as well as the people on the island multiplied 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 Most Seventh Day Baptists feel that the Old Testament prohibitions about "unclean meats" are superseded by the later revelation in the New Testament.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.



The Upheld Torch of Liberty

America, to its citizens and to most of the world, has been looked upon in terms of the "land of the free and home of the brave." Patriotism in its traditional form is not now a flaming bonfire, but the Statue of Liberty with its upheld torch is and must remain a fitting symbol of political freedom dearly bought and economic opportunity cherished and shared in spite of the strident voices of those who take their cue from other than Christian ideologies in lands where freedom is not a reality. On the anniversary of our national independence let us pledge ourselves anew to liberty of conscience, liberty of religion, and liberty to proclaim the faith that frees men from the bondage of sin.

The Sabbath Recorder

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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 monetary contributions 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 publication *Map Progress*, now in its fourth year, is most interesting reading with its brief stories from around the world. The most recent issue carries a little note as to the sources of the MAP support dollar. This is where the dollar comes from: Chaplains \$.02; Churches \$.06; Foundations and Corporations \$.10; Individuals \$.16; Medical Missionaries \$.66=\$1.00.

The moral is pretty obvious. We who enjoy 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 medical missionaries themselves. If they can see its tremendous value and contribute so heavily, how much more should we see how our money can be multiplied like the loaves and fishes on the shores of Galilee when given generously.

Who gives the most to missions? The people who have the least to give—the missionaries themselves. So it is with Medical Assistance Programs. So it seems to have been with some of our own medi-

cal and other missionaries. To quote a Scripture verse, "My brethren, these things ought not so to be" (James 3:10). On the positive side, let us read again First Corinthians 8 and resolve to be like the church members of Macedonia whose joyful, sacrificial giving to missions is described thus, "... in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:2).

As a footnote we might remind ourselves that our medical missionaries in Malawi were better able to minister to the needs of their people because of the MAP.

The Key to Unity

In every Baptist convention or annual conference there are some signs of lack of unity. There may be disagreement on details of Bible interpretation, social action programs, or on any number of other subjects, but there is one key to unity in the Southern Baptist Convention, according to Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board.

Mr. Cauthen, speaking at the 1970 convention, told the crowd in an impassioned call to commitment that missions is the key to convention unity. At the close of a sense-tingling report of 125 years of world missions advance, the delegates linked hands to commit themselves to unity in a more powerful missions thrust.

Some Baptist denominations have lost many members and numerous churches because of differences of opinion or conviction. Southern Baptists, strongly conservative and mission-minded, have had few splits and secessions up to this time, but there have been signs that they might soon face these problems. The mission secretary asked, "Do we want this convention never to fragment?" "Let us join ourselves around the mandate of Christ and the world cannot divide us," he said.

What Mr. Cauthen called for sounds something like the appeal for interdenominational cooperation or ecumenical endeavor. We sometimes say that we

may not be able to get unity of faith, but we can be united in action. This is true within limitations. Actually we can only agree on certain actions, especially disaster relief. Ecumenical organizations have had to stay clear of some of the most needed lines of action because of differences among themselves that hindered full cooperation or unity of effort. For instance, the WCC and the NCCC have felt it wise not to attempt to put on evangelistic campaigns.

It is different with a denomination. There may be some theological differences within the group, some serious divisions of opinion on political involvement, civil rights programs or socialism schemes, but if enthusiasm can be developed for a strong foreign mission program, it will be a powerful unifying force. The reason is that here we have the main business of the church following out the Great Commission of our risen Lord. The more we stretch ourselves in missionary endeavor, in propagating the faith by evangelism and distribution of literature, the more we will be united as a people. Not all action is necessarily unifying, but missionary action is. And why should we seek unity? So that we can make more progress in finishing the great work that Jesus left to His disciples.

Two Kinds of Reconciliation

Do you like to put words together in new ways? Some do; some don't. The church leaders who have been considering mission strategy for the world are at odds about the Biblical concept of reconciliation. The World Council of Churches is accused of turning humanistic at the Uppsala meeting in its statement on missions which seems to say quite clearly that horizontal reconciliation is the only suitable mission strategy for our day. The opposite of horizontal reconciliation is vertical reconciliation. There is a great gulf between the two and it remains to be seen whether or not Geneva will yield somewhat to the plea of evangelicals for a continued emphasis on the vertical.

Throughout the history of the Christian Church reconciliation has been conceived of in such Biblical terms as, "All things

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 in almost 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 pleads 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 and offer thy gift" (Matt. 5:24). Certainly we do not apply this instruction to our dealings with our brethren as earnestly 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 our time. To claim 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 Discipline of Missions and Ecumenical Theology of the University of Tübingen in Germany. He had other evangelicals associated with him are calling for a return to the Biblical emphasis on reconciliation. The gospel is something more than a man-to-man relationship; it is man-to-God relationship.

MEMORY TEXT

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

1 Corinthians 12:3

The Frankfurt Declaration, too long for inclusion here, may be found in the June 19 issue of *Christianity Today*. The writers outline and elaborate "seven indispensable basic elements of mission." The first one contains this sentence: "The surrender of the Bible as our primary frame of reference leads to the shapelessness of mission and a confusion of the task of mission with a general idea of responsibility for the world."

The final point begins with these words:

"We recognize and declare:

"The Christian world mission is the decisive, continuous saving activity of God among men between the time of the resurrection and second coming of Jesus Christ. Through the proclamation of the Gospel, new nations and people will progressively be called to decision for or against Christ."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The eighteen young people of college age who have now gone out from their training session to their projects in five teams. Pray for them by name as they pray for each other: Lynne Skaggs and Donna Sanford at Westerly; Ralph Mackintosh, Geneva Wells, Shelley Austin and Robert Cartwright at Texarkana; Karen Osborn and Patricia Lawton at Paint Rock; Chris Pederson and Cynthia Brissey at Salem; Ed Page, Mary Sue Davis, Cynthia Welch and Peter Morris at North Loup; Linda Davis and Patti Jo Pederson in the Allegheny Association area; and Carol Soper and Sally Hays at Lost Creek.

2) The efforts of Jerry Cornish at Norman, Oklahoma, to gather a group together and establish a church.

MISSIONS—Leon R. Lawton

A Day Around Makapwa

By John A. Conrod

Come and spend a day with me around the Makapwa Station in Malawi and learn with me the many chores that must be done. We will need to begin as soon as the sun rises because the price for sunlight is much less than that of paraffin (the British term for kerosene). 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 for health reasons the yolks must be cooked firm. If we have time hot cereal with bananas on top, hot tea, and powdered whole 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 transfer patients to Cholo Hospital. Michael, Philip, Daiton George and I now climb in for the hour's drive to Cholo. Daiton has asked to go along because the Cholo Boma (Chichewa word for government) has informed him that they have recovered his stolen bicycle. As a worker at the Makapwa Hospital he is allowed to ride with us when we take the Land Rover.

After driving over more rock than road, waving to those we pass and swerving around the chickens that think it is safer across the road; we arrive in Cholo barely in time to get the boys to school. After dropping Daiton off at the Boma, we head down the paved road to Luchenza to stop at the Shell Oil depot. When the drums are filled we drop them off at the train depot to have them railed to Makapwa. We give a sigh of thankfulness that the Makapwa Mission is located right on the railroad since the full diesel drums would put too much of a strain on the Land Rover when we drive over the rough mission road.

Since we have come to Luchenza today we also stop at the FMB (Farmers Marketing Board) to buy two bags of maize (corn) and a bag of beans for the boarding school at Makapwa. The Luchenza branch of Barclays Bank happens to be open today and so we stop to cash a check in order to prepare the pay envelopes for the workers. Note that this is the first time today that we do something that resembles the work of an accountant. The return trip to Cholo gets us back an hour before the boys get out of school so from 11:00 to noon we sit in the teachers lounge and start some bookwork which we have brought along. Yesterday we prepared the salaries of the church workers. Today we spend this time writing the first draft of this article.

The school bell rings and Michael, 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 home in time to get some laborers to help us unload the bags and take them to the storehouse. The workers here work straight through from 7 a.m. to 2 p.m. without 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 where the drums can have a softer place to be rolled down out of the boxcar, but the train lurches forward just as the drums are rolled and they land on 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 station 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 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 so that 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 Makatanje often do the translating. After supper we try for a moment of relaxation only to have the lights go dim, a sign of a blown fuse. Another trip to the engine house to put in a new fuse wire. At eight-thirty 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 generator for the night. Returning home we spend the final time in front of a kerosene lamp trying to finish what cannot wait until tomorrow.

We finally call it a day and climb under our mosquito netting to get some sleep, offering a prayer of thanksgiving for the many times the Lord revealed His presence, like the time I forgot I was supposed to be driving on the left side of the road. One of these times I will spend a Sabbath Day with you. Thank you for coming with me.

AUGUST VACATION IN MILTON

Plan now to come to Conference in Milton, Wisconsin, August 9 to 15 on your vacation! Where else can a couple spend a week in an air-conditioned room, have three fine meals a day prepared and served for them, have insurance protection, and enjoy the company of friends and the inspiration of the Conference program for a total cost of \$94.00? (\$86.00 if you don't mind warm weather?) Bring the baby for only a \$1.00 registration fee!

"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 though 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 we need always to be ready to rush aid where it is needed," Dr. Woyke said. He pointed also to reports estimating the number of refugees at 17 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. "In recent years our programs have also included the provision of medicines, the resettlement of refugees, the construction of medical clinics and hospitals in areas 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 these people with a base to help them help themselves."

The appeal for annual contributions of "one day's pay" has been successfully 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 the relief and rehabilitation fund of the Baptist World Alliance or 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.

Leo 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 evidence 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 in the ideology of extremists from both the left and right today.

Right-wing extremism is constituted in large measure by a fusing 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 the end it sacrifices the individual to a faceless mass and makes personal identity of no consequence.

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

The In Crowd

(2 Corinthians 5:17-21 TEV)

By Herbert E. Saunders

Music is a universal language. Throughout the ages man has been able to express himself in music and song far 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. The song, sung by Peggy Lee, is titled, simply, *Is that All There Is?* I am certain the young people here have probably memorized the words by now, but let's review them — 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 her more vivid experiences 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's 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 her lover leaves her, and the question again haunts her, "Is that all there is to love?" The final conclusion of all this is her feeling that probably as she lies dy-

ing, her words will be, "Is that all there is?" And throughout the song comes the haunting refrain:

"Is that all there is? If that's all there is, my friend, then let's keep dancing. Let's break out the booze and have a ball. If that's all there is!"

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 within themselves like crying out, "Is that all there is?" Our life today seems to be accented by the struggles that bring fear and doubt—the threat 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 that is 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 visit with you young people. Especially, you young people who feel you have serious hang-ups. The adults may listen in—indeed, I hope they will—but I want to share with you young people what is on my heart. You know, the younger generation has one big advantage over the old—it still has plenty of time to outgrow what ails it. There is still time for you to find yourselves and make your mark on the world. There is still plenty of time for you to find what life is all about and know the joy of being a part of something that is wonderful and hopeful, and creative.

I am sure that you all recognize that one of the greatest things about being young is the ability you have to change—to grow—to build. Adults have a difficult time doing that because they are caught up in the hang-ups that have been

theirs since they were your age. You young people have the opportunity, yes, and the ability, to change the world—to bring life into its very nature, to bring creativity into its efforts, and to bring love and understanding into its people's hearts. I hope and pray that your generation won't be the generation of "Is that all there is?" but the generation of hope and progress.

The interesting thing about you young people today is the way you join together—the way you look to each other for help and understanding. Our adult population would do well to do the same. Many of the problems of our age would be quietly and quickly dispelled if we looked to each other more for understanding and help. But the tragedy of many young people today is that they are searching for this mutual understanding in the wrong places. They want to do the "in" thing and they adjust their lives to conform to what some leaders of the group are doing, or wearing. But I want to suggest today that if you young people want to be a part of something—and something big—that you grow in acquaintance with Jesus Christ. If you are looking for the "in crowd"—this is it. If you are searching for the answer to your needs as a young person, He is the answer. In the portion of the Bible from which our text is taken, Paul tells the people living in the Greek city of Corinth—"When anyone is joined to Christ he is a new being: The old is gone, the new has come." In Jesus Christ is the way to a new life—a life that is not hung up in things or people or ways of life—but in the experience of really being somebody. Jesus has promised that one who accepts Him as a personal friend will live life freely and abundantly.

Let's take a quick look at what Paul says characterizes the person who is "joined to Christ." First of all he is somebody new. He's not like he was before, but has changed. Sammy Davis, Jr., made popular the song from the Broadway musical "Golden Rainbow"—"I've gotta be me." The theme of the song is the cry of so many people today to just be themselves—to not be hung up in

other people's ideas of what they ought to be—but to be themselves. It is a call to "do your own thing." Probably the greatest desire of most of us, and especially you young people, is to find yourselves—to know who you are. The reasons given today for young adults and young people alike to experiment in drugs and LSD is that they want to really find themselves—to know who they are and what is expected of them. But the tragedy of all 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. Weeds, grass, alcohol, and LSD all warp the mind 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—*you*. He doesn't want to make of you some kind of odd person without a personality or without friends. He wants to make you just who He created you to be.

I believe that you can never really find yourself—know yourself—until you know Jesus Christ—until you have accepted God's plan for your life. You may not be the most popular individual among your teen-age colleagues, 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 come true. Young people today are not 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 Rood 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 — 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-provoking 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

Image of the Jews, a teacher's guide to the Jews and their religion, is a new paperback book published by the Anti Defamation League of B'nai B'rith, Ktav Publishing House, Inc., New York NY 10002, \$2.95.

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

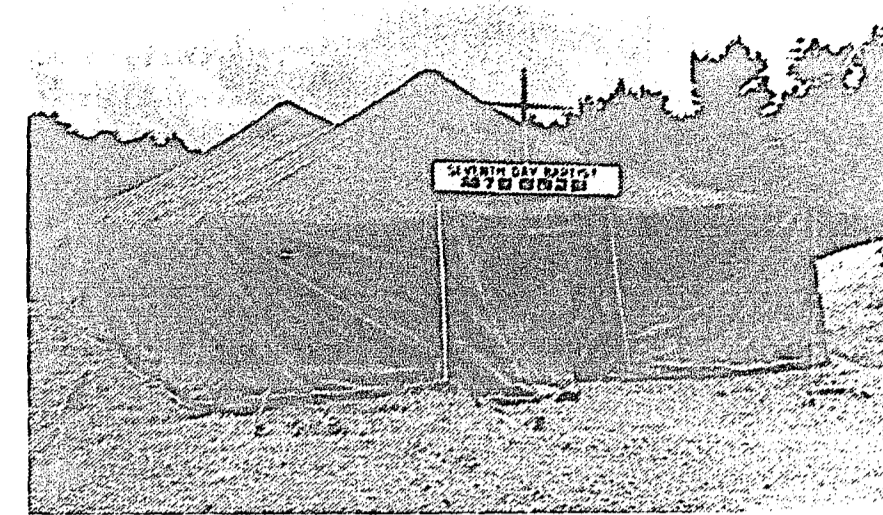
A very attractive brochure, now available in any amount that you can use called, "Your College Choice," has been produced by Milton College, Salem College, and Alfred University. It contains information regarding the Seventh Day Baptist Grant Program for prospective college students. Copies are free, and 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.

A Call for Music and Drama

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



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 thoughts of youth are 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 by a 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.

Leave 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:

... men contend more furiously 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 what was to become of them after their throats were cut.

—Hon. Sam J. Ervin, Jr.

THE IN CROWD

(Continued from page 9)

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 has a new song out that 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 life is all about and we find ourselves confused and frustrated as we live day by day. And, my young friends, many adults have this 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 frustrating night 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 the predicament. There is hope for our uncertainty about where we are and where we are going. Paul writes again: “Let God change you from enemies into friends.” God wants to be your friend. If you know anything about physics, you know a needle will move toward a magnet once a magnet has moved near to it. It is our responsibility to run to God as if all the running were ours, but the secret truth is that God runs toward us, and this is the very heart of life. God created us and, through Jesus Christ, has offered us life that is rich and rewarding. But we have to take the first step. God wants to be our friend—to do for us all that friendship implies—but we have to be His friend.

Is God your friend, today? Or is He some vague idea that you still can’t grasp? God can be as real for you as He is for me if you will only let Him take His place beside you. I know of no other friend that will be as faithful and as strong as God, and He’s yours for the asking.

Young people — God needs you for friends—He needs your vigor, your creative talents, your enthusiasm, your youth—but you need Him more—His power, His love, His understanding, His friendship. Receive Jesus Christ today and let God have His way in your life and, as He has promised, you will become a part of the crowd that knows where it is, and knows just where it is going.

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.” But several I have seen over the last few months have struck me as being particularly revealing. There was, of course, the perennial hippie slogan, “Make love, not war” — and I’m not sure that they really know what they mean by either, especially as Jesus defined love. But one that really caught my eye was “War on hate.” How we need this attitude about life. Hatred has destroyed so much of man’s life on earth—an earth that the King of love, Jesus Christ, came to save. To destroy hate would be to bring love — and how we need love.

But the bumper sticker that is my favorite, and one that resides neatly on the bumper of my old car reads simply, “Smile, God loves you.” The most wonderful thing about God is that He loves us—more than we can ever imagine. Jesus Christ came and died on a cross, simply because God loves you and me. God is in love with each of us—and it’s the kind of love that’s not even implied in “Make love, not war.” I’m sure that you young people want love to rule the world. Knowing, as I do, the struggle that young men go 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. William Stringfellow, in

his book *Dissenter in a Great Society* writes: “To be a Christian . . . means to love the world, all the world, just as it is — unconditionally.” Receiving God’s love makes us want to love His world. What a possibility you young people have today. You want to bring love into the world—start with yourselves. Love God, and love everyone you meet. Keep the communication lines open to God, to your parents, and to other people. Love without expecting love in return. If you want to live in a world filled with love, you must 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—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 carve 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 base 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. Accepting Him gives us the right to live for Him. The challenge for your generation — as it has been for every generation — is to live according to the example of Jesus Christ—to speak, not only with your lips but with your actions as well. And, needless to say, in this day and age it is difficult. It is hard for us to speak about our faith, let alone live according to its principles. But we must.

If you want to be a part of this “in crowd” you must be willing to live up to its standards. One cannot allow himself to become a “run-of-the-mill” Christian. People are going to look at us to see if we will live like Christ—and many will respond if we do. Paul told Timothy, “let no man despise your youth, but be an example of believers in your conduct.” Young people, Jesus Christ wants you and needs you. Accept Him and live for Him.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiobel

Passion Play Anti-Semitic?

Some leading Christian scholars protesting anti-Semitic expressions in the Oberammergau Passion Play, now in mid-season, found approval by Rabbi Marc H. Tannenbaum, Inter-religious Affairs Director of the American Jewish Committee, who spoke of it as a “significant expression of modern Christian thought and a vital contribution to counteracting outmoded bigoted concepts.”

At the same time, Rabbi Tannenbaum praised the action of the Belgian Catholic bishops in cautioning their parishioners who view the play not to allow themselves to accept any implication of collective Jewish responsibility for the Crucifixion.

The study of the group of Catholic and Protestant scholars is said to parallel one conducted by a Protestant scholar, Dr. Gerald Strober, for the American Jewish Committee. Dr. Strober’s line-by-line examination of the script concluded that the pageant even after revision remains “fundamentally hostile to Jews and Judaism.”

The call on the part of the Biblical scholars to the sponsors of the Oberammergau Passion Play in Germany is to provide viewers with critical notes that will serve as an antidote to the remaining anti-Jewish features of the play. Rabbi Tanenbaum disclosed that there had been a growing negative reaction to the Oberammergau Passion Play in the German press.

An indication of the impact that the American Jewish Committee study has had is reflected in letters that professors of religion and theology in Christian-sponsored colleges in the U. S. have sent

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 crowd. There are said to be from 200 - 300 fewer people present than when the season opened. It may be noted that there was some revision of the script, 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 voted nearly unanimous passage of 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 to proclaim positive awareness that "the earth is the Lord's," that Christians everywhere practice stewardship of the environmental crisis.

—that Southern Baptists seek more diligently to cultivate good relationships and more communication between racially different individuals and groups and to work redemptively with them in the spirit of Christ for all good causes which "strengthen justice, reduce suffering and enhance freedom";

—that the national administration be urged to contain radical extremists and the encroachment of communism at home and abroad, and that Southern Baptists encourage free interchange of ideas and registering of dissent when done in an orderly manner;

—that the convention express alarm over the lack of respect for law and law officers and request all cooperating Southern Baptist churches to promote and observe the last Sunday in April annually as Law Day through preaching and other means;

—that the SBC send a letter of appreciation to the Brazilian Baptist Convention for its evangelistic efforts that led to and culminated in the Crusade of the Americas in the latter part of the 1960's.

Student Revolt Analyzed

President John Snyder of Westmont 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's well-established before the student gets to college. This he called child-parent and student-teacher alienation. "Students are disaffected 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. Young people need to be needed; they need to make a dent on their environment. "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.

Situation Ethics?

Christian morality was discussed at a Baptist seminar in Washington recently. Some controversy developed when the Christian Life Commission brought in Joseph Fletcher, the father of "situation ethics," and Anson Mount, public affairs director for *Playboy* magazine as speakers.

Mr. Mount brought an indictment on the church by saying that *Playboy* was popular because of the failure of the church to provide a relevant life style for young people. Clarence W. Cranford, prominent Washington pastor countered, "I don't think the *Playboy* philosophy demonstrates how stupid the church is but how pagan the world is," and added, "You cannot cure an infection just by putting it on display."

There were other things said about "situation ethics," but one pastor remarked, "God is at work in every situation, but prayer changes the situation."

He contended that those who would cast off God and rules should provoke the Christian to reexamine his faith and the church's authority and relevance to the world.

Accessions

LITTLE GENESEE, N. Y.

By letter:

Mrs. Nida Hudson

Marriages

Gass - Sutton.— Benny Joe Gass, son of Mr. and Mrs. Myron Gass, and Miss Carolyn Sue Sutton, daughter of Deacon and Mrs. F. Orland Sutton, all of Star Route, Trenton, Ga., were united in marriage May 14, 1970, at the bride's home, by her pastor, Clifford A. Beebe.

Spivey - Kimbrough.— Thomas William Spivey, Jr., son of Mr. and Mrs. Thomas W. Spivey of Maysville, Ala., and Miss Mildred Inez Kimbrough, daughter of Mr. and Mrs. R. T. Kimbrough of Paint Rock, Ala., were united in marriage April 24, 1970, at Maysville, Ala., by Pastor Harry L. Brooks, Sr., of a local church.

Mitchell - Garrett.— James Wesley Garrett, son of Mr. and Mrs. Sam C. Garrett of Little Rock, Ark., and Karen Elaine Mitchell, daughter of the Rev. and Mrs. James M. Mitchell, of Little Rock, were united in marriage on January 23, 1970, in the Seventh Day Baptist Church of Little Rock, with the Rev. James M. Mitchell, father of the bride, officiating.

Births

Cruzan.— A son, Carl David, to John and Christine (Bosshart) Cruzan, New Brighton, Pa., formerly of Shiloh, N. J., on May 12, 1970.

Ellis.— A son, Michael Ross, born June 14, 1970, to Howard and Roberta (Clarke) Ellis of Stephentown, N. Y.

Page.— Michael Russell, born to Mr. and Mrs. Kenneth Page of Edgerton, Wis., on May 14, 1970.

Randolph.— David Fitz Randolph was born May 20, 1970 at Phoenix, Arizona, to Lynn and Teresa Wise Fitz Randolph. Paternal great-grandparents include the Rev. John Fitz Randolph, Milton, Wis., and the late Rev. Erlo E. Sutton of Boulder, Colo.

Obituaries

MORSE.— Edwin H., was born Oct. 20, 1889, in the town of Fulton on the homestead farm where he lived most of his life, and died at Rock Haven on June 4, 1970, where he had been a patient for a few weeks.

He was married to Mabel C. Bliven, Dec. 17, 1912. Their only child, Helen, died in 1923.

Funeral services were held from the Milton Seventh Day Baptist Church with burial in Milton Cemetery. —E. C.

PURCELL.— Mrs. Mabel, daughter of Howell and Emma Johnson Lewis, was born May 1, 1889, at Stonefort, Ill., and died at the Herrin City Hospital, Herrin, Ill., May 10, 1970.

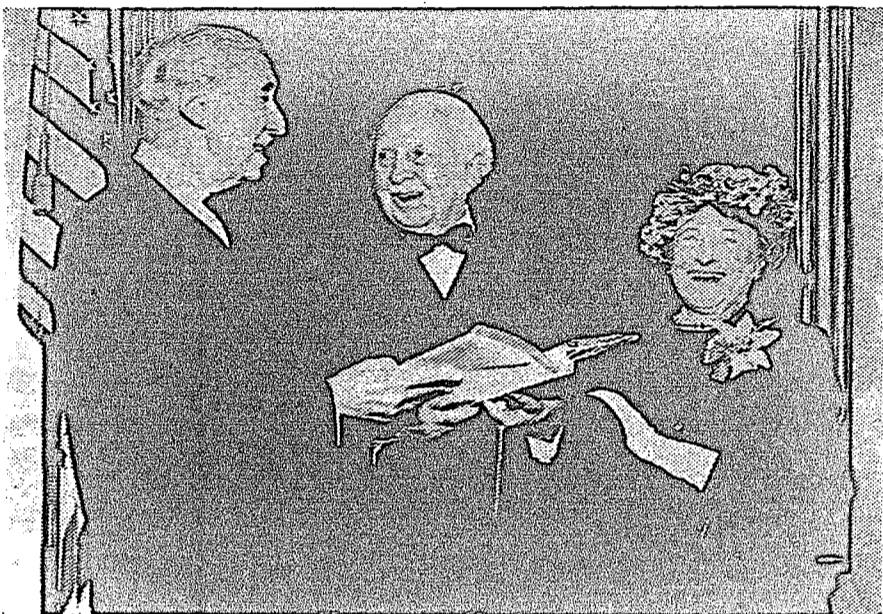
In the summer of 1903 she was baptized and joined the Old Stone Fort Seventh Day Baptist Church. At the time of her passing she was deaconess, trustee and Sabbath School superintendent in this church.

She was graduated from Milton College in 1915 and taught in the public schools for twenty-five years.

On June 3, 1925, she was married to Ray Purcell in Stonefort, Ill. Mr. Purcell is a pharmacist at Johnston City, Ill., where they were residents for forty-three years. Mrs. Purcell was active in social and professional activities of that city.

She is survived by her husband, a step-daughter, Ruth Billings, and two grandsons.

After a brief eulogy service at Johnston City, funeral services were conducted by her pastor, Carlos McSparin, May 13, 1970, at the Old Stone Fort Seventh Day Baptist Church, assisted by the Rev. Addison Appel and Howell Lewis, both nephews of the deceased. Interment was made in the Elmwood Cemetery near Equality, Ill. —C. L. M.



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"