

The Sabbath Recorder

Rev. Ralph Hays, host pastor, gave the welcome and then led in a Bible study on 1 John 4—a study on LOVE. The congregation was divided into discussion groups following the study and many areas of "Loving" were brought to light.

After a delicious fellowship dinner, a short business session was presided over by the moderator, Wendell Burdick. Such items of business as couldn't be postponed until the Annual Meeting in the fall were transacted. The Rev. Charles D. Swing reported on the progress made concerning the State Fair booth, and the Rev. Don Richards on the organization of the New York Seventh Day Baptist Churches for the State Council of Churches.

What would Association be without a hymn sing? Olin Davis of Verona led in this, and it was interspersed with special numbers from each participating church: "A Heart Like Thine"—ladies trio from DeRuyter; "How Great Thou Art"—ladies ensemble from Brookfield and Leonardsville; "Jesus Walked the Lonesome Valley"—girls trio from Adams Center; and "The Amen Chorus"—the combined choirs of Verona and Syracuse, with Maurice Warner as soloist. The Rev. Mr. Hays continued his Bible study and we returned to our original discussion groups for another 40 minute period.

In the evening a workshop for adults followed the good supper prepared by the Syracuse ladies. This workshop was led by Thelma Smith on "Communica-

tion," while the S.D.B.Y.F. met for their time of fun and frolic. Judging by the sounds, there was plenty of both but we wouldn't have it any other way! It is truly an inspiration when we see the young people get together and enjoy every minute of that togetherness; yet they participated with a will in the discussion groups also, and showed that they are really "of the Lord." How can we be afraid when the future of our denomination is in the hands of such youth?

Pilot Project Slated

(Continued from page 4)

and interests with which they expect their churches to be concerned," it pointed out.

"Yet, very little attention is given to the subject of aging in schools of theology," it continued.

Forty Unitarian-Universalist ministers will be given an intensive eight-day training seminar. It is designed to increase their awareness of the characteristics and needs of the older people.

The program will also familiarize the ministers with programs and methods of meeting the needs of older people in their congregations and in the surrounding community.

Six ministers from other faiths will act as observers. They will be responsible for evaluating the educational process and for developing guidelines for adapting the seminar for use by other church groups.

Growth

Sowing seeds 'mid rocky, sterile soil.

Sowing seeds through hardship, sweat and toil.

Yet some will grow to praise our God above.

Nourished, warmed, protected by His love.

—Ralph Loofboro.



International Outlook on National Holiday

On our Independence Day we are thankful for national greatness coming so quickly from small colonial beginnings, a greatness symbolized by the world's tallest buildings growing in Manhattan and housing a free financial empire. Symbolic also is the United Nations Building flanked by these spired office buildings and overlooking New York's East River. We pray that the people of all countries may be as free as those of ours and that we may earnestly seek the good of all by godly diplomacy through such channels as can be devised by the mind of man.

The Sabbath Recorder

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Member of the Associated Church Press

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Vol. 183, No. 1

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Editorials:

Impressions of Holland	2
The Changing Middle East	3
Editor Back from European Trip	5

Features:

Praying for Peace	5
Dedicated Youth Trained	6
SCSC Projects and Information 1967	6
Why Try?	7
Little Prairie Mother of Churches	8
Baptist Merger Urged	9
Family Life in a Changing Age	12
A Friend Loveth at All Times	14
Church in Leper Colony	15
Items of Interest	15

Missions:

Home Field News	10
World Implications of Population Growth and Food Production Decline	10

Christian Education:

Experiences in Leadership	11
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Accessions.— Marriages Back Cover

Impressions of Holland

A person who spends only four days in Holland is not in a position to speak with any authority about the country as a whole or its people. Such a short visit is manifestly only a sampling of cities like Amsterdam, Rotterdam and the Hague. The impressions of a visitor are colored, of course, by the purpose in coming and by the people one chooses to meet. What does one find who is more interested in people than in places, one who wants to meet as many folks of like faith as is possible?

Before coming to the Netherlands the editor and his wife had made contact with some of the Seventh Day Baptists by correspondence and already anticipated a little of the warmth of Christian fellowship that is found by any who visit the places mentioned above. To be sure, there is something of a language barrier. One cannot talk freely with all the people he meets in church circles, but with many. First impressions of the friendliness and courtesy of Dutch people become more pronounced when one is with people of his own faith. We would recommend that more people from our churches visit Europe, that after securing hotel rooms they plan to visit at least one of the Seventh Day Baptist churches on the Sabbath. That portion of the European trip will stand out in bold relief long after the buildings and tourist information are forgotten.

At the beginning of a continental trip it may be unwise to compare countries but, on the other hand, with countries so close together and with experiences crowding one on top of the other until the memory cannot easily separate them, it is pleasant to note some differences between Holland and Germany.

West Germany, in such bustling, traffic-bound cities as Frankfurt and West Berlin, is so much like our own American cities that they are hard to appreciate. Holland is different. The streets of Amsterdam are full of cars, but they are also full of bicycles, motor bikes, scooters and light-weight motorcycles hurrying purposefully in tight formation near the curb, almost keeping

pace with the cars. It seems that the women are not at all afraid to ride the powered vehicles much the same as they drive cars in our country. One has to have respect for the rugged, healthy looking women of Holland who go where they want to go even if the rains of late May are pelting in their faces. Our pampered, element-conscious American women have something to learn about health, happiness and lack of tension from the fair sex of Holland.

There does not seem to be quite the same degree of friendliness in Germany as in Holland, though one gets the impression that much of the same outgoing interest lies just under the surface and that acquaintances are certain to wear well. A trip to Berlin with an excursion to the eastern zone makes one so conscious of the division of the city and the results of the war that he cannot forget the problems they face. Two things stand out, that there must be no more war, and that communism, which impoverishes its victims, must be stopped.

The Changing Middle East

The Christian who realizes that his religion has its origin in the Middle East finds himself unable to stand aloof from the history-making events of recent weeks in the lands of the Bible. It is not just an interest in history that makes us tune our ears to the military and diplomatic news relating to Israel. Every serious Bible student realizes that there are Old and New Testament prophecies about events to come—prophecies that speak about the future of the land and the people. Christianity has inherited some of these promises; others are manifestly concerned with people of Jewish stock.

All major events of the Middle East in past centuries have been studied carefully to determine whether or not they were the fulfillment of Bible prophecy. Perfect agreement on interpretation of historical movements has not been achieved. Neither will all agree as to the significance from the Bible point of view

of the recent events in which Israel has played such a surprising role. But any change of power structures in the Eastern Mediterranean is bound to set off new evaluations by preachers as well as politicians. We have seen some important changes which demand thoughtful consideration.

What can be said more than what has appeared in newspapers and secular weeklies? Nothing as to the probable political outcome of the one-week war by which tiny Israel defeated all the populous and well prepared Arab nations on three sides threatening her existence as a nation. The future relation between the boastful neighbors and the struggling nationalistic Jews will have to be determined by hard-wrought new treaties with the help of international peace-making bodies like the United Nations. And, as commentators have said, there will be some changes on the broader level of the balance of power between East and West. Things cannot be the same as before, says Israel. Observers agree that this is true whether or not they agree with the swift, decisive action taken by Israel. The shape of things to come in international politics can only be guessed at by those of us who are not experts in such prognostication.

Some thirty years ago when the Jews began to migrate to Palestine as a result of the Balfour Declaration many Bible students regarded it as a fulfillment of ancient biblical prophecies which had not previously been fulfilled. Some of us were at that time hesitant to go out on a limb that was no stronger than the pronouncements of representatives of a temporary British government. We took a "wait and see" attitude. Perhaps that is best now. The more venturesome and more positive interpreters of the contemporary events of that time may now say that they were pretty close to being right. The return of the Jews to their native land in the last quarter century led to a nationalist movement that created the Jewish state eleven years ago. Although the Hebrew language was revived and the Orthodox Jews succeeded

in making Israel a Sabbathkeeping country, it must be observed that nationhood and national survival were the work, not of the Orthodox, but of the almost religionless nationalist element of the population. Israel as a power may owe much to those who have tried to preserve the ancient religion to the exclusion of all others, but it owes its existence to those who had a will to fight rather than to pray.

The editor and his wife were eating dinner one night at a secluded second-story vegetarian restaurant in Luzern, Switzerland, on the eve of the outbreak of hostilities in the Middle East. It was at the time when Nasser was patching up old feuds with other Arab nations, and the USSR was stating that she would come to the aid of the enemies of Israel no matter who fired the first shots. It was a dark day.

We spent an hour after dinner in conversation with a very interesting couple at a nearby table—a couple recently come from the United States. The gentleman wanted to know your editor's opinion of the Israel situation. The cautious reply was that we were too far from it to make any predictions as to the outcome, but we did not see how our country could stand by and let Israel's hostile neighbors carry out their imminent, oft-repeated threat to wipe the prosperous little nation off the map. The couple proved to be broad-minded, intelligent Jews of the Orthodox branch of Judaism. Their thoughts on this great question will be treasured in memory and perhaps be fitted into the mosaic of life and opinion that we and everyone else are in the process of making through daily contacts. It would have been most interesting to have picked up the conversation again after one short, momentous week. Surely this would have been more enlightening than to listen, as we did, to the fiery, cocky, Jewish speaker at notorious Hyde Park in London, a man who held the interest of a voluntary street corner audience of 250 by the use of wit and ridicule and had much to say about Israel's new prestige.

Whatever we think of the prophetic aspects of Israel's smashing military victory, which was the conversation piece of people of all nationalities travelling in Europe at the time, we cannot but note that this victory was so near to being miraculous that it reminds us of the Divine intervention in the wars of ancient Israel. Common sense tells us that this was not a religious war and that God was not directly the author of the smashing victory, which certainly was not expected by those nations which were so ingloriously defeated on a three-front war. Victory came to Israel probably because of the high morale of the fighting men and the brilliance of the military leadership of a constantly threatened nation determined to live. In spite of all this, the victory outdistances anything known in recent history, even that of Hitler's whirlwind conquest of Europe. There was a vast difference. Even though it was offensive action it was the only type of military action that could be successfully taken in defense of a country so situated. It was so swift that friendly nations could not come to her aid if they wished to and unfriendly nations could not save Israel's enemies.

The stories of its success and of its horror will go down in history. If the world lives to see future generations, which is neither biblically nor politically certain, there will be future assessments of the one-week war that will be pondered by theologians and historians. Did God have a hand in this shaping of history? Did He use the military power of an insignificant and largely irreligious nation to work out His eternal purposes? Who can tell? Already people of wisdom are predicting that this war may do much for the future peace of the world. One small gain from the Christian point of view is that the holy places of Palestine are now likely to be more readily accessible to the traveler who wants to see all of Jerusalem without making an international issue of crossing from one part of Jerusalem to the other. Perhaps the shifting balance of power will contribute to the lasting peace. We can hope so.

MEMORY TEXT

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. Neh. 9:13.

Editor Back from European Trip

Editor and Mrs. Maltby completed their month-long European tour and returned to Plainfield, Tuesday, June 20, as planned. They had many interesting experiences with other tourists from many parts of the world, with large numbers of military personnel, and with quite a few nationals in the six countries visited. In addition to the personal contacts there were also the glimpses of natural beauty at its best, the saturation of religious and secular art treasures, and the opportunities for delving into the rich heritage of church and secular history, not to mention the sobering sights of the desolation and divisions wrought by clashing ideologies and war. After such a trip, short as it was for the ground covered, one can never be quite the same again.

Back from Europe, like thousands of others who have made somewhat similar excursions, the editor feels refreshed in mind and spirit, ready to attend to the routine and the unexpected affairs of the office.

Much gratitude is hereby expressed to a large number of people who cannot be thanked adequately in a personal way for all that they did in supplying solicited and unsolicited *Recorder* material for the May and June issues. Added responsibility also fell upon secretaries and others connected with publication work. The *Sabbath Recorders* during this period have been unusually interesting because so many have done so well. Such cooperation in producing our denominational weekly speaks well for the future—if we all continue to remember that we have a mission to fulfill.

Praying for Peace

By Rev. Paul S. Burdick

Jesus said: "You have heard it said by them of old time, 'Thou shalt not kill' . . . But I say unto you that whosoever is angry with his brother shall be in danger of the judgment."

Jesus said: "Ye have heard it said, 'An eye for an eye and a tooth for a tooth.' But I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other, also."

Jesus said: "Ye have heard that it hath been said, 'Thou shalt love thy neighbor and hate thine enemy,' But I say unto you 'Love your enemies, bless them that curse you, do good to those that hate you, and pray for those that despitefully use you and persecute you, that you may be the children of your Father that is in Heaven.'"

Jesus said: "Why call ye me Lord, Lord, and do not the things I say?"

"Not every one that saith unto me, 'Lord, Lord' shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. . . ."

Paul said: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance belongeth unto me, I will repay, saith the Lord.' Therefore if thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

"Love suffereth long and is kind; love vaunteth not itself; is not puffed up; love doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh not evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things."

We thank thee, Lord Jesus, for thy promise of the power of love.

(Continued on page 13)

Dedicated Youth Trained Now Serving in Many Places

The training school for SCSC (Summer Christian Service Corps), enrolling an unusually large number of youth volunteering for dedicated service, was conducted at Salem, W. Va., under the direction of the Rev Leon R. Lawton, with the help of other staff members as announced in the *Sabbath Recorder* of June 12. The training session ended June 21.



Front row, L-R: Carol Baum, Edgerton, Wis.; Kerry Fuller, North Loup, Neb.; Sharon Fish, Edmeston, N. Y.; Susan (Davis) Bond, Westerly, R. I.

Second row, L-R: Ruth Ann Lewis, Riverside, Calif.; Pat Williams, Lincoln, Neb.; Fawzia Drake, Shinglehouse, Pa.; Becky Butts, Alfred, N. Y.

Third row, L-R: Sam Studer, Lowville, N. Y.; Tim Looney, Salem, W. Va.; Bill Bond, Dodge Center, Minn.; Ed Page, Shiloh, N. J.

Back row, L-R: Rex Zwiebel, Alfred Station, N. Y. (staff); Harold King, North Loup, Neb.; Richard Burdick, De Ruyter, N. Y.; Richard Fuller, North Loup, Neb.; Larry Brannon, Freeville, N. Y.

Others on the staff not pictured are: J. Paul Green, Salem, W. Va.; and Leon R. Lawton, Brookfield, N. Y.

Mr. Lawton, sending the accompanying picture of the dedicated youth workers and the list of the places where service will be rendered writes this about the training:

"Chapel speakers have been: Dr. Melvin Nida, Rev. Francis Saunders, Dr. K. Duane Hurley, Dr. Harley D. Bond, Doyle K. Zwiebel and Rev. J. Paul Green.

"Our schedule has included: personal devotions and Bible study with paraphrase of selected verses from 1 John;

Christian education with emphasis on VCS and audio-visual aids; music with emphasis on songs for children and directing groups; visitation in homes of the community; instruction in visitation; what other denominations believe; brief history of Seventh Day Baptists; and recreation. Each day closed with a time of conversational prayer."

SCSC Projects and Information 1967

Six-Week Projects — June 25 - August 5
LITTLE ROCK, ARK.—*Becky Butts, Pat Williams. Proj. Dir.: Rev. Kenneth Van Horn, 1008 N. Polk St. (72205). Phone: (501) 664-5751.

Work: Five area Bible Schools in homes. Visitation in area of VBS. Evening Service on Visitation/Soul Winning Work with two local girls.

KANSAS CITY, MO.—*Sam Studer, Dick Burdick. Proj. Dir.: Pastor Clifford Bond, 2049 Oakley (64127). Phone: (816) 241-3731. Asst. Proj. Dir.: Rev. Paul Osborn.

Work: House-to-house visitation. Follow-up Home Bible Studies. (One week Fair Booth?).

DODGE CENTER, MINN.—*Larry Brannon, Sharon Fish. Proj. Dir.: Pastor Wayne Babcock, PO Box 453 (55927). Phone: (507) 374-2211.

Work: Visitation—1 week in Rochester, 1 week in Mankato, 4 weeks in Dodge Center. (VBS in Dodge Center?).

SYRACUSE, N. Y.—*Tim Looney, Carol Baum, Richard Fuller, Ruth Ann Lewis. Proj. Dir.: Rev. Ralph Hays, Adams Center, N. Y. 13606. Phone: (315) 233-4566. Address: Seventh Day Baptist Office, Church Center Building, 3049 E. Genesee St. (13210).

Work: Visitation—follow up previous contacts. VBS, one week at Moyer's Corners. Tract distribution, etc., out of office.

Three-Week Projects

2ND HOPKINTON, R. I.—June 25-July 15. *Harold King, Bill Bond Fawzia Drake, Kerry Fuller. Proj. Dir.: Rev.

Edgar F. Wheeler, Box 238, Ashaway, R. I. 02804. Res.: c/o Rev. S. Kenneth Davis, 118 Main St., Westerly, R. I. 02891. Phone: (401) 596-4689.

Work: One week, Preparation/Visitation. Two weeks, Bible School/Visitation.

SCHENECTADY, N. Y.—July 16-August 5. *Harold King, Susan (Davis) Bond. Proj. Dir.: Rev. Leland E. Davis, 130 Clement Ave. (12304). Phone: (518) 346-5770.

Work: One week, Planning/Visitation. Two weeks, VBS/Visitation.

BROOKFIELD, N. Y.—July 16-August 5. *Bill Bond, Fawzia Drake, Kerry Fuller. Proj. Dir.: Pastor Leon R. Lawton, P.O. Box 54 (13314). Phone: (315) 899-6255.

Work: One week, Survey of Leonardsville. One week, Madison Co. Fair Booth. One week, Survey of Brookfield.

* Designates Team Captain.

Evaluation Session

At Camp Holston, near Battle Creek, Mich. August 7th, 4 p.m. August 9th, 9 a.m.

Vacation Church School Camp Worker

With the Adams Center, N. Y., church, Ed Page.

Why Try?

You're 13 years old. You're not a child and you're not an adult. You're not sure what you are. You don't know where you're going, if anywhere. You never heard of a thing called a "future." You live in an old, decaying house in a neighborhood that's long since gone to pot. For years your parents have been telling you that this is how it is and how it's going to be. They believe it, too.

So why should you try to learn, try to get your education, try to make something of yourself?

For three years a Youth Incentive Project, supported by A. O. Smith and other companies and participated in by several

AOS people, sought ways to help young people of the central city find answers to these questions.

The project began in October of 1962. The Milwaukee Urban League, after studying the problems of the central city, decided the most alarming one was that full educational development of core area youth was seldom achieved. The League then formed a Youth Incentive Project Committee.

Clarence Thomas, who at the time was a Safety Engineer in the Milwaukee Works west plant, was instrumental in forming this group and served as its chairman. Thomas left A. O. Smith in July of 1965 to work for the National Urban League and is currently associate regional director of the League's Midwest region.

The committee decided to develop a guidance program which would give a definite meaning and purpose to education by showing what it could do for the individual.

To begin the project a limited number of youths were chosen from two junior high schools in the central city area. The students were of average intelligence, but were rated as underachievers, having failed at least one subject during the previous school semester.

The students were divided into two groups, a control group with fifty-nine students and an experimental group with fifty-eight. The control group received no special attention other than the recording of their grades. The experimental group received special guidance and tutoring and took part in a variety of activities.

During the three year period approximately 350 volunteers gave nearly 30,000 man-hours of their time to the project.

The results of the program were impressive. Nearly every child improved his class work. The majority became more interested in their futures and worked constructively to improve them.

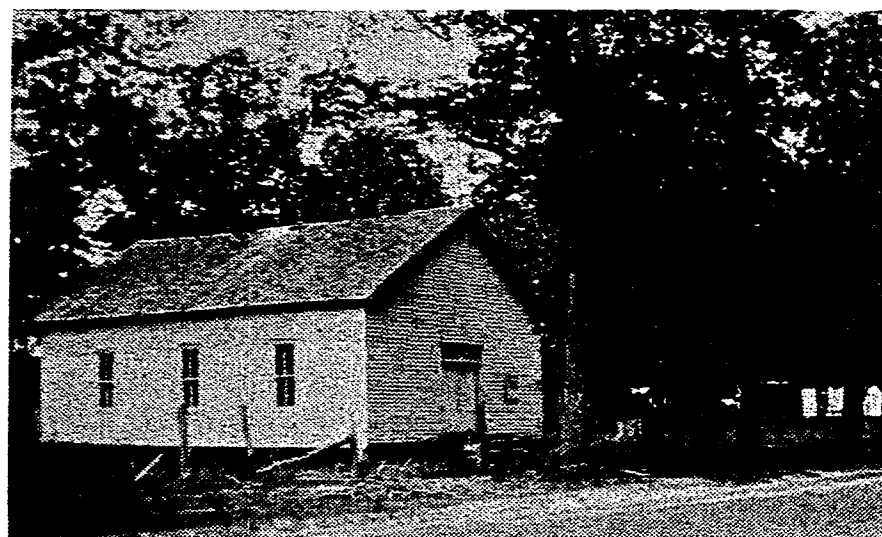
For them, the question "Why try?" has been answered.

—Dateline.

Little Prairie Mother of Churches

By Clifford Beebe

With the recent accidental burning of the Seventh Day Baptist church building of Little Prairie, Ark., perhaps one of the last chapters has been written in the history of our oldest and most dis-



The church as it looked after 1932

tinctively Southern church. Also, possibly not: for this little church has shown a remarkable vitality. At least three times in its 84 years of history, it has been almost at the point of extinction, but each time has survived to build up again.

"Why," asked a man of the community, "do other churches come and go, but the Seventh Day Baptists go right on?"

"Because," answered his neighbor, who was in no way connected with our church, "they are not selfish. They are here for everybody's good." And it is true that this has been the spirit of the Little Prairie church.

Yet this little church is something of an anomaly, and at times has seemed a sort of maverick, among Seventh Day Baptist churches. Although characterized by our late Missionary Board secretary, W. L. Burdick, as "the only truly Southern church among us," it was originally organized (at DeWitt, Ark., in 1883) entirely by colonists from the North: the Davises from New Jersey, the Hulls from Nebraska, the Monroes from Wisconsin. First organized with seven members, and now having only thirteen, its peak membership (1933) was only forty.

Due to the missionary activity of Elder J. L. Hull, the church gained a consider-

able addition of Sabbath converts in its early years, in the Little Prairie area, a section which had the earliest settlement west of the Mississippi (1686), where many land titles go back to grants from the king of Spain; and yet where, due to its isolation, pioneer conditions have prevailed until only a generation ago. Within ten years, due to the change of meeting place to Little Prairie and the removal of some Northern families, the church had become thoroughly Southern; yet it was one of the first of any of our churches to admit Negro members. Always cooperating with others for community benefit, it was yet one of the first two of our churches to repudiate membership in the National Council of Churches and to so register with Conference—a position officially recognized by Conference in 1965. Little Prairie has had peculiar customs differing from others of our churches. In common with Fouke and a few other of our churches, they have observed the Lord's Supper annually, but have also practiced foot-washing in connection with it. A practice confusing to many others, but very precious to the Little Prairie people, is that of unison prayer.

For its first eighteen years, the church was without a house of worship of its own. For the next twenty years or so, it was without a pastor. Yet the influence of this little church has gone far beyond its own community. The community itself is a dying one. Where once were small farms and homes, now are vast rice-fields with mechanized labor, so that population as well as resident church membership has been reduced to about one-tenth of what it was thirty years ago. But all through the years, Seventh Day Baptists of Little Prairie have moved out to other settlements to build other churches. Davises in the 1890's, Parrishes a decade later, Mitchells, Monroes and others in more recent years, have moved to Fouke and elsewhere. The former Belzoni, Okla., church was organized through the efforts of the Jackson family from Little Prairie. Today, almost the entire active membership from the

Fouke church has roots in Little Prairie, as well as a goodly proportion of the membership at Texarkana and Little Rock. And the influence has reached beyond the Southwest. The President of our General Conference last year grew up at Little Prairie. And one of our best-loved retired ministers, who has been pastor of some of our largest churches and editor of the *Sabbath Recorder* Hurley S. Warren, comes from one of the pioneer Little Prairie families.

Now, after 66 years, once again without a house of worship, the Little Prairie church may die; or it may show again its past remarkable resiliency and survive; but its influence will go on and on.

There is at present a movement to revive the Little Prairie church in the neighborhood of DeWitt (where it was first organized).

Baptist Merger Urged

The American Baptists, like other Baptists, are not of one mind in the matter of church union and merger. This lack of likemindedness is broader than the local congregation. Last fall the Baptist General Council again faced up to the question of whether or not they would join COCU (Consultation on Church Union) which seeks to unite nine Protestant church groups into one body of over 24 million. Over the strong protests of some the Baptists decided to remain outside as observers. The Indiana Baptist Convention took a different attitude toward merger.

Influenced by a message on Baptist merger by the state president, Dr. Gerald DeWester, the state convention passed a resolution by an overwhelming majority calling for American Baptists to unite with other Baptist bodies instead of the nine COCU denominations and called for the implementation of a three point program leading to such union of Baptists: (1) A study of "the Biblical basis of our faith" by interested Baptists, (2) joint Baptist rallies during 1967, and (3) pulpit exchanges during 1968.

"A large united Baptist convention would provide all of the advantages of the Consultation on Church Union, without sacrificing our Baptist principles," said Dr. DeWester.

He feels the American Baptist Convention should seek close ties with the other Baptist bodies in the United States, specifically the Southern Baptist Convention and three Negro Baptist conventions.

The state president said, "Any merger is not free of problems. However, the fact that we have many dually aligned churches shows that these problems can be worked out." A Southern Baptist representative attended the Indiana Convention meetings. Later the *Indiana Baptist* (SBC) commented in an editorial by Alvin C. Shackelford on the difference between Baptist unity and COCU and the time it might take to achieve union: "It is not best to start down the street asking everyone you see to marry you. Rather, first, there should be introductions, then a period of acquaintance, followed by friendship. If there are signs of compatibility, the pair might seriously discuss backgrounds, beliefs, plans, and dreams.

"Perhaps then," the editorial concluded, "union might be proposed."

Seventh Day Baptists are as conscious as others (probably more so) that talks about union must ultimately come to grips with long-cherished principles. President DeWester calls them Baptist principles. Our people think that our Sabbath principles are even more deeply imbedded in the whole Bible than our Baptist distinctives. As a denomination we have committed ourselves to close cooperation with Baptists of other conventions and with Christians of all denominations. We have insisted that in this cooperation we must be loyal to our convictions and free to give testimony to the distinctives of our faith. We have not talked in terms of "merger" with other Baptist bodies.

Home Field News**New Auburn, Wis.**

Pastor Edward Sutton's quarterly report carries many items of interest. He has just recently directed a Community Bible School with 102 students registered. On Sabbath day, April 15, a pulpit exchange arrangement was made with the Dodge Center Seventh Day Baptist Church (Pastor Wayne Babcock). Pastor Sutton preached at the Semiannual meetings at Dodge Center. He also reports that "rather extensive personal visitation was carried on in connection with the visit of General Secretary Alton Wheeler along with special study time with him and a one-night preaching service with about 70 persons present."

Nortonville-Kansas City

Pastor Paul B. Osborn reports a visitation survey is being made in cooperation with Pastor Clifford Bond looking toward the use and services to be made of the SCSC team of young people, expected to arrive soon. Plans were made for the dedication of a memorial gift for Deacon and Mrs. Asa Prentice of the Nortonville Church to be held on Sabbath, June 24, when the young people would be present. The memorial gift is a slide-film projector.

Director of Evangelism

The Rev. Leon R. Lawton, Director of Evangelism, has recently been conducting special services with the Paint Rock, Ala., Seventh Day Baptist Church. He reports: "The attendance and spirit at Paint Rock were good considering the people are scattered so, and so many of them being involved in the closing weeks of school."

A training session for SCSC workers at Salem, W. Va., has been completed (June 15-21) with the young people going to their various assigned places of service.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

World Implications of Population Growth and Food Production Decline

(A presentation of Dr. Frank L. Hutchinson, Director of Church World Service Programs, South and Southeast Asia, at "Division of Overseas Ministries Thinking Occasion."—Used by permission.)

Statistics and projections of population growth and food production decline cast a dark shadow upon the entire area of Southeast Asia in the next few years and for the next quarter century.

When the *New York Times* put out its annual economic review of Asia on January 20 of this year, the introductory article for the entire area was given this headline: "Still Not Enough Food For All." This seemed to be the chief economic news of Asia, even though there were several countries such as Japan and Taiwan where rather remarkable economic progress had been made. The favorable news did not apply to Southeast Asia however. The article reported that most Asian countries were losing their battles to increase food production in proportion to their population increases.

The Population Reference Bureau, as of December 1966, issued a population projection for Southeast Asia from 1966 to 1980 and to the year when the present population will double (indicating that the average date of doubled population in Southeast Asia will be 1992 or twenty-five years from now).

Food production in most countries dropped in 1966, below 1965 production figure, whereas population increased from 2.0 to 3.3% in the same period.

What will happen when the population of the world doubles by the end of the century, thirty-three years from now, or when Southeast Asian countries will double their populations even sooner, some of them in twenty-one years? Of course this population figure will never be reached. A long time before even half this additional people are born, there will be mass starvation, deaths by the millions. Southeast Asia may then resemble the medieval age when the bubonic plague swept over much of Europe and left one-third to one-half the population dead. You can count on riot, civil

wars, armed food raids, and still more international conflicts as the food "have not" nations battle the food "have" nations for enough food to keep body and soul together. Men living in the 1980's may look back in envy upon the relatively peaceful days of the 1950's and the 1960's.

Even if through some miracle this total chaos is avoided, think of the kind of people who will be inhabiting Southeast Asia a generation from now. It is now recognized that a person's physical stature and the health pattern for his entire life are determined in the first five or six years of life; malnutrition suffered in the early years leaves a blight upon the growing and maturing person. Children's eyesight is often damaged permanently by an unbalanced diet. It is now asserted that even brain development is impaired by improper diet. Dr. Moises Behar, director of the Institute of Nutrition in Central America and Panama, said early in March in Cambridge, Mass., that 300 million children, living in underdeveloped areas, suffer from malnutrition, and their poor diets low in calories and proteins might permanently damage the growth of their brains. This figure of 300 million, he pointed out, "represents consequently the young adult population of twenty years hence." The implications of this for Southeast Asia are staggering. How can this backward, underdeveloped, already hungry and crowded section of the world ever catch up with the twentieth century so that its people can even begin to have the essentials to the good life which we believe should be the rightful heritage of people created in the image of God?

Baptist Theological Degrees

All but two of the six Southern Baptist seminaries have changed the name of their basic theological degree from bachelor to master. Some call their degree master of divinity; some master of theology. All require three years of work beyond college.

Experiences in Leadership

By Florence Bowden

For a number of years there has been a request for a program which would follow the general principles of group dynamics employed in workshop procedures of public school education. The need for special training for Sabbath school teaching is based on the belief that systematic Bible study for all age groups is essential to the growth of the church and of the individual.

Many lay members have expressed a willingness to teach in Sabbath school but hesitate to accept this responsibility because of feelings of inadequacy in teaching procedures. They, together with a number of those who are already teaching, raise questions such as these: How can I make Bible truths real to my pupils? Is there a way to overcome restlessness? How can I interest the pre-teen age whose main concerns seem to be in space flights or "rock and roll" music? Is there any way to make sure that my pupils study their Bible school lessons?

The major purpose of a leadership training course is to discover the meaning and spirit of Bible truths. This purpose includes a study of worship on the Seventh Day, which is the distinctive feature of our denomination. Other purposes deal with ironing out the problems suggested by questions similar to those raised above, making a study of the characteristics of pupils of different ages, providing new materials, and seeking new avenues of approach and study. Another purpose of prime importance is the exploration of purposeful activities which will involve pupils in real Christian service.

The responses to my endeavors in a leadership training program have been encouraging and heartwarming. To work with dedicated men and women who show a genuine concern for strengthening our Bible schools through more meaningful teaching is to increase one's faith and deepen one's spiritual insight.

In Los Angeles where people must travel great distances to attend services, it was often necessary to include children in the work sessions. This proved a real blessing because the spontaneous responses of the boys and girls and their eagerness to participate demonstrated a vital teaching truth that children are willing participants when they are challenged by meaningful approaches to learning. This truth becomes all the more important when it is applied to Bible study.

Family Life in a Changing Age

Excerpts from a talk by Frank Snyder at the Alfred, N. Y. church.

"Families Serve a Changing Age" was the theme of Christian Family Week. I will admit, without a doubt, that we have a changing age, and the changes create many problems, but I wonder if many of these problems would arise or be as serious if parents would do a little more serving at home. After all, our first concern should be our own children and we should be there when we are needed. Have you ever stopped to think how many times you have answered or tried to answer a question a child asked? These begin at an early age and range from simple questions to the more complex and difficult to answer on through adolescence and even into maturity. Some of the questions you may have heard are expressed in this poem entitled "How Come" by Mary E. Bolsinger:

There are a lot of answers only daddies seem to know.

That's why when I've a "how come" I know just where to go.

I asked my dad, "How come crickets make music with their feet?"

And my dad told me, "Because their hands must hold the music sheet."

I asked my dad, "How come a puppy wags his tail at a friend?"

And my dad told me, "because he smiles with his other end."

I asked my dad, "How come you answer me with so much concern?"

And my dad told me, "Well, if you don't ask, you will never learn."

These are only a few inquiries made by a child who is eager to learn. Perhaps an adult who takes God's wonders too much for granted can really appreciate them when a member of the younger generation first notices a beautiful sunset, the green grass, the first spring flower, or the surprise of a rainbow.

In dealing with the problems and conflicts of our children, we discover some significant understandings of the Christian's concept of being a parent or of the parent-child relationship. It is important to note that there is a child and there is a parent. Every one of us is at least a child of someone, although we may not be a parent of anyone. In fact, some of the most severe problems result because we are children—either teen-age seekers of self identity, or adults concerned with elderly parents.

"The New Testament, with characteristic honesty, pictures tension as part of family life," says Robert Curry. "What family doesn't have tension? How can a family help but have it for very sound and good reasons? Different persons are living under the same roof and each one is expressing himself, his most intimate and unpretentious self. Each is realizing his purposes, both noble and ignoble; and fulfilling and failing in his ambitions both base and fine. How in the world could conflict and tension not be a part of this kind of relationship? And where it is not present on the surface, how deeply run the streams of dammed-up hate and anxiety? How submerged in the depths of the person, either child or parent is the unexpressed conflict and tension?"

"Not only the struggle to become a self, but also the struggle to fulfill purpose is a source of family tension. This is why parents toil and work, pray and love, coerce and demand, and fail and succeed with their children. It is so that their children may forsake the home and find their home in the world. What more noble purpose can a parent be called to fulfill or realize? Christ was out to save the world, and this includes everyone. No man starts with any less a motivation.

He may lose it somewhere along the line. He may sacrifice it for some less important purpose. He may find it impossible of attainment after repeated failures; but it is this overarching purpose that somehow possesses the being of a man."

Some apron strings do need untying. But some strings need to be tied even tighter. One is the need for parents to be themselves; that is, *parents*. We dare not reduce life to role-playing, but it is in the role of parents that a child learns of parenthood, of being a mother, of being a father, and more significantly, of being a child.

Another string is the demand that parents discover and live purposeful lives. To live for noble purpose themselves! Let us close with a prayer:

Help us, our Father, to sense the spiritual obligations that are at the root of the richest human experiences; and to give ourselves deeply to the fulfilling of them. By living beyond the trivial and the unreal, may we find that which can satisfy the needs of body, mind, and spirit, for we would understand that love is always a matter of the giving of self in order to find the meaning of others, and living together with the ideal so that we may find the true meaning of Thy nature as eternal love. These things we would seek through the revelation of Jesus Christ, the lover of our souls, in whose name we pray. Amen.

Praying For Peace

(Continued from page 5)

Love will overcome hate, love will dictate a better response to evil than raw retaliation. Love will suffer rather than bring suffering. Love will receive injury rather than bring injury upon another. Love will die rather than wilfully cause the death of another.

But love conquers, also. Love seeks out the causes of an outburst of violence, and tries to correct them. Love is based upon the knowledge that God loves men. As God brings down rain upon the unjust as well as the just, so love will seek for God's favor upon the unloving as well as upon the good.

O, God, must evil be met always by more evil? Must men kill one another forever? Is there no alternative to the awful sin of war? Thou hast shown us that in our homes, love conquers again and again the causes of strife and rancor. Thou hast shown us that in a town or village, a spirit of understanding and forbearance has often cured the spirit of strife and confusion. Show us how to deal with these things in an ever larger community. The distrust thrown up by differences in language, color of skin, forms of belief. Sometimes there is fear and hate over injuries long past, that ought to be forgotten.

How, O God, can men be told of the wonderful power of love? How unless we demonstrate with all our strength that with God's love enveloping us, we may overcome the fear that inspires one in the presence of that which is unfamiliar and strange. We must fear not death itself, if we would demonstrate the power of love.

For God is on the side of love. He made us by and for His love. He endured us in our departure from Him. He even sent His Son to demonstrate His everlasting loving-kindness. How can we doubt, then, that the universe is built on love? How can we refuse to trust in love, if God is love? If we build our lives upon the assurance that love conquers all, then history will vindicate our trust. For it is by the power of love that we lift up souls to the gates of heaven, or snatch them from the maw of death and hell. Fear cannot stop love. Hate cannot overthrow love. For love will go on to the end of all things, believing in the power of God to win all things to Himself by love. Otherwise we should have to believe in the death of God, and *God is not dead.*

Given as a prayer in a devotional service at Ministes Conference, May 3, 1967.

SABBATH SCHOOL LESSON

for July 15, 1967

GOD MAKES NO DISTINCTIONS

Lesson Scripture: Acts 15:1-11.

A Friend Loveth at All Times

By Jane Kennedy

(A Youth Day message given at Lost Creek, W. Va.)

What is a friend? Webster defines "friend" this way: "A person who knows and likes another. A person who favors and supports or a person who belongs to the same side or group."

What qualities do your friends possess? Loyalty, honesty, trustworthiness, cheerful kindness, just to mention a few. An old saying is, "To have a friend you must be a friend."

What makes a friend loyal? Everyone wants a loyal friend, someone he can depend on. What does loyal mean? "True and faithful to love, promise, or duty."

"Be loyal to those who trust you."

The virtue of loyalty may be compared to the cranes. They are said to have a king and they all serve him with more loyalty than is encountered in any other kind of bird or beast. At night, when they go to sleep, they place their king in the middle and surround him and always have two or three among them to stand guard. These, in order not to fall asleep, keep one foot up in the air while the other stands on the ground. On the foot which is up it is said that they always hold a stone so that should sleep surprise them, the stone will fall and they will feel it. This they do out of loyalty to one another and to protect their king while the other cranes are asleep. Seneca says, "He who loses faith cannot lose anything else." Solomon says, "Many people are called pious, but you will not find many who are loyal."

Socrates says, "Be loyal to those who trust you and you are certain never to have a bad end." Juvenal says, "Every thing on earth is praised by somebody, criticized by somebody else, but loyalty and truthfulness are praised by all." Lohgunus said, "There are three ways whereby a man may become great: being loyal, telling the truth, and not thinking idle thoughts."

This quality of loyalty brings in focus

another part of friendship, *honesty*. Who wants a friend who isn't true? No one.

Trustworthiness. A friend should possess this important quality. To whom do you turn when you have a problem? A friend? Do you have a secret that you wouldn't tell anyone else but your friend? If your friend wasn't trustworthy it wouldn't be a secret any more, would it?

"Above all, to thine own self be true; And it must follow as night the day, Thou canst not then be false to any man."

Kindness. What does this consist of? Is it kindly to be pleasant? Is it kindly to be agreeable? Is it kindly to do things with pleasure?

Cheerfulness. This is one of the most important qualities of a friend. Who wants a friend who is always sad, a friend who finds it hard to smile? This poem tells what a smile is:

"A smile costs nothing, but gives much, It enriches those who receive, without making poorer

Those who give. It takes but a moment But the memory of it sometimes lasts forever.

None is so rich or mighty that he can get along without it,

And none is so poor but that he can be made rich by it.

A smile creates happiness in the home, Fosters good will in business, And is the countersign of friendship.

It brings rest to the weary, cheer to the discouraged,

Sunshine to the sad, And it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen

For it is something that is of no value to anyone

Until it is given away.

Some people are too tired to give you a smile.

Give them one of yours.

As none needs a smile so much as he who has no more to give."

What qualities do you possess as a friend? God said, "A friend loveth at all times."

Church in Leper Colony

Leprosy segregates people in some countries, much as it did in Bible times. Fortunate indeed is a country like ours where relatively few suffer from the effects of Hansen's disease. In Korea there are many lepers gathered in colonies. Just as Jesus preached to the lepers and did not hesitate to be near them so, too, there are those in Korea who take it upon themselves to minister to the physical and spiritual needs of those who live apart.



It is thrilling to know that there is a Sabbathkeeping church in a leper colony near Seoul. It is ministered to by Kim Young Ook who has identified himself in this picture. We understand that the group here (most of them carrying Bibles) are deacons and deaconesses of the church. Mr. Ook of the Korea Gospel Society sent other pictures, one of which showed a roofless concrete block church of considerable size. Construction was stopped because of lack of funds, he says. Services are carried on in a tent.

ITEMS OF INTEREST

Religious Freedom for All Faiths Reaffirmed by Israel

(Statement made by Israel's Minister for Religious Affairs on June 8, 1967).

The state of Israel has for nineteen years ensured full freedom of religious worship to adherents of all faiths, both Israeli citizens and pilgrims who came to visit their holy places. This fact has been commended repeatedly by the heads of

the religious communities residing in Israel as well as those who came from abroad.

Now additional territories have come under Israeli administration, in which highly important holy places are located: sites sacred to Judaism, to Moslems and to most of the Christian denominations.

The Prime Minister, Mr. Levi Eshkol, declared that the arrangement for safeguarding the holy places would be determined by the heads of the three religions—each one for the places sacred to his faith. The Prime Minister pointed out that the battles for Jerusalem exacted human losses, in an endeavor to avoid any damage to the holy places.

Baptist Unity Conference Cancelled

A Baptist Unity Conference scheduled for July 15-22 in Green Lake, Wis., was cancelled because of lack of interest.

The announcement came from Howard R. Stewart of Dover, chairman of the Baptist Unity Movement, an unofficial organization not sponsored by any Baptist convention, but comprised of individuals interested in uniting the Baptist conventions in the United States.

—ABNS

Christianity Today Drops Free Subscriptions

Christianity Today, conservative Protestant bi-weekly magazine, dropped 30,000 in circulation with its April 28 issue because of a new policy which will close out free subscriptions to clergymen.

When the magazine was started eleven years ago, it was heavily subsidized by conservative backers, such as Mr. J. Howard Pew, and others, which enabled the magazine to send free subscriptions to pastors.

Total circulation prior to the 30,000 loss on April 28 was 250,000. About 87,000 clergymen were receiving the free subscriptions. Another group of free subscriptions will be dropped November 24.

Paid subscriptions have increased 5.3 per cent over the past six months in view of the threatened cancellation of com-

The Sabbath Recorder

plimentary copies. This may be taken as evidence that people are slow about paying for something they have been getting free.

The circulation of the magazine's liberal counterpart, *The Christian Century*, is approximately 42,000.

Half of Israel's Tourists Are Christians

Half of the tourists who visit Israel are Christians; the average tourist remains in the country 12 days and spends \$275; 51 percent of the tourists come from Europe.

One of the most surprising findings was that 50 percent of the tourists are Christians, and only 38 percent Jewish. (One percent belong to other religions, 4 percent said they have no religion, and 7 percent did not answer the question on religion.)

This information is reported in a 148-page survey which was based on interviews with 5,266 tourists in 1955/66.

Asks 'Permissive' Plan for Clergy in Social Security

A second bill affecting Social Security coverage for ministers has been introduced in the 90th Congress by Rep. Byron G. Rogers (D., Colo.) who says Social Security coverage for ministers should be "entirely permissive."

The bill intends "to provide that a church and its minister may elect to have such minister treated, for Social Security coverage and tax purposes, as an employee of such church regardless of his coverage as a self-employed individual (or his lack of coverage)."

Earlier during this session of Congress, a bill was introduced by Rep. George M.

Rhodes (D., Pa.) which would make Social Security coverage for all ministers as self-employed persons automatic unless they individually applied for exemption.

According to the Rhodes bill, ministerial exemption from Social Security would be acceptable only if the minister objects on grounds of conscience.

Adoption of the Rogers bill would mean, if church and minister agreed, that the church would pay the Social Security taxes along with the minister.

Under the present laws, the church pays no Social Security tax at all for the minister who chooses coverage as a self-employed individual.

Both proposals have been referred to the House Ways and Means Committee. Congressional staffs are not able at the present to estimate the prospects for either bill.

Accessions

ASHAWAY, R. I.

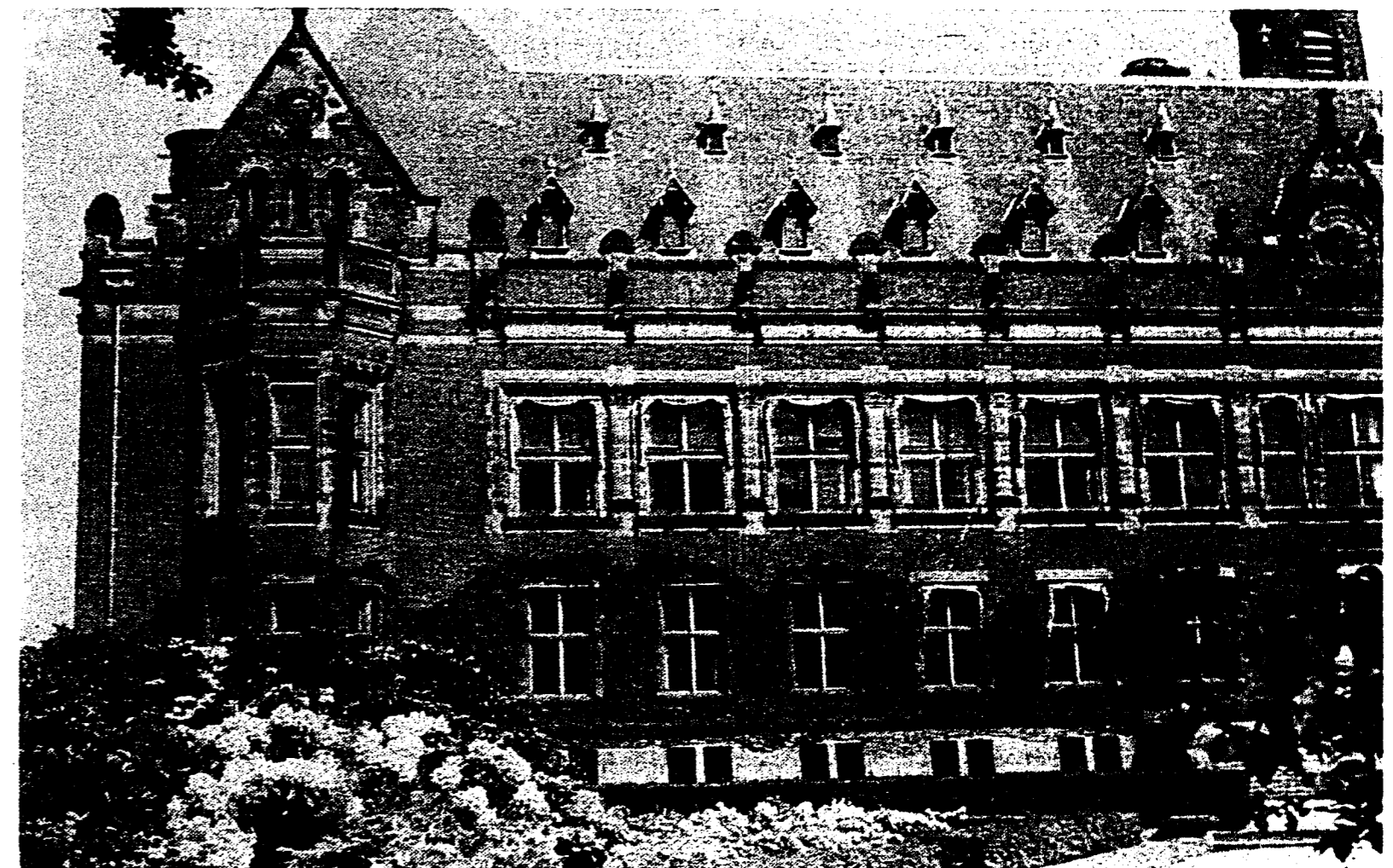
By Testimony:

Robert Morgan

Obituaries

Bond-Davis.—Yeoman 3c Richard C. Bond, U.S.N., son of Mr. and Mrs. Ernest F. Bond, Galena, Ohio, and Susan Jean Davis, daughter of the Rev. and Mrs. S. Kenneth Davis, Westerly, R. I., were united in marriage in the Lost Creek Seventh Day Baptist Church, June 18, 1967, by the Rev. Francis D. Saunders assisted by the Rev. Eugene N. Fatato and the father of the bride.

Pederson-Langworthy.—Duane Pederson, son of Mr. and Mrs. Loyal Pederson of New Auburn, Wis., and Lois Langworthy, daughter of Mr. and Mrs. Roy Langworthy of Dodge Center, Minn., were married May 28, 1967, in the Seventh Day Baptist church in Dodge Center by her pastor, Wayne Babcock.



Peace Palace at the Hague

Viewed from the rear in this picture, the Peace Palace is both a museum, a meeting place of nations and a world court to settle problems brought to it. Boldly conceived as an instrument of peace the fifteen-judge court that sits here upon occasion has done much to settle troublesome disputes. The court meets without the publicity and fanfare of the UN Security Council or General Assembly in New York. Surrounded by beautiful gardens with a profusion of flowering shrubs and neat hedges in the peaceful lowlands of Holland this building should be a perfect setting for the peaceful settlement of legal difficulties between nations. The thoughtful tourist visiting the Hague is invited to sit in the chair of his nation and to think of his own relationship to the things that make for peace.