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 luncheon 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 “Communications,” 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 in poor 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.
Impressions of Holland

A person who spends only four days in Holland is not in a position to speak with any authority about Holland 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 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 all the 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 anyone 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 like to think that when two of 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. Then portions 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 wise 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 memories 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 and the Hague are all 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 in their cars. One has to have respect for the rugged, healthy looking women of Holland who go wherever they please if the rain or the rain 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 Potsdam is a good experience, perhaps a conscious 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 events in that area. Every Sunday Bible student realizes that there are Old and New Testament prophecies which need to be considered. Biblical student regarded it as a fulfillment of prophecy. Every Sunday Bible reader realizes that 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.

Most 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 in power structure in the East Mediterranean region is bound to set off new evaluations by preachers as well as politicians. We have seen some important changes in 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 bountiful 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 internationalists, what can we 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 bountiful 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 internationalists, what has not previously been fulfilled. Some of the peninsula were at that time hesitant to go out on a limb that was no stronger than the new power. We have seen some important changes in which demand thoughtful consideration.

Some thirty years ago when the Jews became a national entity, the shape 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 new power. We have seen some important changes in which demand thoughtful consideration.

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Whatever we think of the prophetic aspects of Israel's smashing military victory, which was the conversation piece of people of the Orthodox outgoing traveler to 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 victory, but certainly not expected by those nations which were so ingloriously defeated on a three-front war. Victory came to Hitler probably because of the high morale of the fighting men and the brilliance of the military leadership of a constantly threatened nation determined to hold her own. This is 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 an attack on those 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 "Vendetta" which was beloved 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. The 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 having 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.

THE SABBATH RECORDER

MEMORY TEXT

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

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 dan-
ger of the judgment.'

Jesus said: 'Ye have heard it said, 'An eye for an eye and a tooth for a tooth,'
... 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 heard 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 is mine, saith the Lord.' Therefore if thine enemy hunger, feed him; if thou thirst, give him drink; for in so doing shalt thou heap coals of fire on thyself. 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 envy; love seeketh not its 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, 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.

Christian education with emphasis on VCS and audio-visual aids; music with emphasis on songs for children and singing 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


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


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


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


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

Three-Week Projects


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


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


*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 worked 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.

JULY 3, 1967
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 distinctly 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 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, in 1883 by colonists from the North: the Davises, the New Jersey, the Hulls from Nebraska, the Monroes from Wisconsin. First organized with seven members. Since that time it has grown to 50 members. It has been a unique church in its own right, with its own character and personality. 

The church as it looked after 1932

Due to the missionary activity of Elder J. L. Hull, the church gained a considered addition of Sabbath converts in its early years, in the Little Prairie area, a section which had had a high percentage of Seventh Day Baptists. At this time, 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 eight 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 on 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 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 Convention of 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 church 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. Shackleford 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 can be achieved by a church to grips with long-cherished principles. President DeWester calls them Baptist principles. Our people think that our Baptist 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.
New Auburn, Wis.

Pastor Edward Sutton's quarterly report carries many items of interest. He has just recently directed a Community Bible School which enrolled 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 above two groups 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.

MISSIONS—Sec. Everett T. Harris

Home Field News

World Implications of Population Growth and Food Production Decline

(A presentation of Dr. Frank L. Hatchinson, 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 of past a dark shadow upon the entire area of Southeast Asia in the next few years and for the next quarter century.

Dr. Hatchinson put on 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 rapid 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 the world from the year 1950 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 figures, where long-term trends had remained 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 (June 1971) 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.

Christian Education—Sec. Rex E. Zweibel

Experiences in Leadership

By Florence Bowden

For a number of years there has been a request for a program which would include the general principles of group dynamics employed in workshop procedures of public school education. The need for special training for Sabbath School workers caused 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 is followed through a leadership training course the Seventh Day, which is the distinctive feature of our denomination. Other purposes deal with ironing out the problems suggested by sessions 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 is to provide 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 interest in teaching 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 for children to miss part of 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 Annual N, Y. division:

"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 many problems, but I wonder if parents would do a little more....

In dealing with the problems and conflicts of our children, we discover some significant understandings of the Christian concept of caring in the relationship of the parent-child. 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 or adults concerned with children. Parents are the seekers of self. Parents are the 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 that which is new, that is unanticipated, and unexpected 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 runs 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 and the home, pray and love, coerce and demand, and fail and succeed with their children. It is so that their children may forsake the home and their community. The distrust thrown up by differences in language, color of skin, forms of belief. Sometimes there is fear and hate and 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, but if we would demonstrate the power of love.

For God is on the side of love. For God is on the side of love. He made us by and for His love. He endeared us to one another that we might share His love and live many forms of belief. Sometimes there is fear and hate and over injuries long past, that ought to be forgotten."

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 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. And, love seeks a purpose upon the love that just as well, so just as well, 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 for God's sake? Is the idea of God's love 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 a part 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 whom we pray. Amen.

THE SABBATH RECORDER

JULY 3, 1967

SABBATH SCHOOL LESSON

for July 15, 1967

GOD MAKES NO DISTINCTIONS

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, "Everything on earth is praised by somebody, criticized by somebody else, but loyalty and truthfulness are praised by all."

Lothinus 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.

Truthworthiness. A friend should possess this important quality. To whom do you ask 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 decorative sign 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."

THE SABBATH RECORDER

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.

Christianity Today Drops Free Subscriptions

 Christianity Today, conservative Protestant bible, 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 cancellation 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-
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 all ministers as self-employed persons automatic unless they individually applied for exemption.

According to the Rhodes bill, minister's 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 3rd Richard C. Bond, U.S.N., son of Mr. and Mrs. Ernest F. Bond, Galena, Ohio, and Susan Jean Davis, daughter of Mr. and Mrs. Rev. Kenneth Davis, Western, 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. Fangato 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.

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

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.

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**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 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.

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.