TOPICAL BIBLE READINGS

HOLINESS—Christian Living
Apr. 26—Abraham — Gen. 17:1-6
Apr. 27—Israel — Deut. 13:17; 14:2; 16:13; 28:9; 30:2-10
Apr. 28—Psalmist — Psalm 24
Apr. 29—Urged by Paul — Rom. 6:1-23
Apr. 30—Way of — Rom. 12:1-2; 9; 13:13-14
May 1—In Christ — Eph. 4:20-24; 5:1-14
May 2—Urged by Peter — 1 Pet. 1:14-16; 2:1-5, 11-17

Does the Church See its Mission?
We talk about a ministry to all mankind, and close our doors to the ones who need our love and concern the most. We talk about a ministry to the whole community, and fret over a dirty smudge on the wall or paint chipped from a chair. We talk about "saving souls" and by our actions witness to a greater concern for material goods. It is high time we all began to express a deeper concern for human lives and the fullest use of our buildings, and worry less about a spotless church kitchen or new light fixtures. God will surely hold us accountable for the stewardship of these properties that we have dedicated to His service as He does our lives. Church facilities need to be used, and our love and concern for human lives need to be the most. We talk about a ministry to the whole community, and worry less about a spotless church kitchen or new light fixtures. God will surely hold us accountable for the stewardship of these properties that we have dedicated to His service as He does our lives. Church facilities need to be used, and our love and concern for human lives need to be

HOPE
Apr. 5—A Psalm of — Psalm 71
Apr. 6—In the Midst of Adversity—Lamentations 3:22-24
Apr. 7—Paul's Testimony — Acts 3:16-31; 26:6-7
Apr. 8—Abraham's Hope — Romans 4:13-22
Apr. 9—The Christian's Hope — Romans 5:1-11
Apr. 10—Hopes in Christ — Colossians 1
Apr. 11—Response in Holiness — 1 Peter 1:3-16

GRACE
Apr. 12—God's Grace to Israel — Deut. 7:6-9; 9:6-6
Apr. 13—Justification by — Romans 3:23-31; 4:5, 16
Apr. 14—Eternal Life Through — Rom. 8:1, 5, 6, 16-21
Apr. 15—Confidence in — Phil. 1:6-11; 2:19-20
Apr. 16—Gift of God — Eph. 2:8-9; 4:7; Titus 3:5; Rom. 11:6
Apr. 17—Response to — Romans 6:12-23
Apr. 18—Praise for God's Presence — Psalm 46

PEACE
Apr. 19—Goodness of — Psalm 133; Prov. 15:17; 16:7-8
Apr. 20—Prophesy of — Is. 2:1-5; 11:6-13
Apr. 21—Picture of — Psalm 1
Apr. 22—Peace in Christ — Eph. 2:14-17; Col. 1:20
Apr. 23—Grace by Jesus — John 14:21-31; 16:31-33

On to Wisconsin

May this be the slogan of Seventh Day Baptists looking toward the 1970 session of General Conference at Milton, Wisconsin, August 9-12.

Feeding the Flock in Galilee

Jesus spent most of His life in Galilee, a country of hills and valleys where shepherds guided their flocks beside the still waters and into green pastures. Today as one visits the Holy Land in the springtime he can see much the same sights that Jesus saw and can better understand His teaching about the good shepherd and the favorite passage of the Old Testament, the twenty-third Psalm. Scenes as beautiful as this are not characteristic of rugged Galilee, but they can be found.

March 30, 1970

The Sabbath Recorder
The Sabbath Recorder

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A Magazine for Christian Enrighment and Inspiration Made by the Associated Church Press

REV. LEON M. MALTBY, Editor

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Better Analysis of Revolution

There seems to be a revolution against the church, the ministry, the Bible and theology. Young people are kicking over these stones in very different ways. Some of us are challenging our well-established social ethics. There is a growing use of drugs either to dull the senses or induce thrills that do not come from ordinary events of the day. Reasons given for this are so out of social restraints, this present situation of the church, includes the idea that religion is not modern, not relevant.

Granted, some of us resist changes just because we are in our ways; granted, some of the things youth want to do contrary to their elders are not basically wrong. The nonrelevance of religion, however, may make them see reason for all the criticism voiced by youth and echoed by indulgent leaders who say that we must get with it.

C. R. Daley, a thoughtful editor of a Baptist paper, has offered another analysis. He asks, "Is it not just because preachers are riders of the wind, that the teaching is always changing? Is it not like confronting man with God, and the Bible does speak forthrightly to today's issues that these are under attack?" He may have something there. When people have decided on a course of action contrary to the Bible and the preaching in the church, they have free to their liking to criticize the establishment than to acknowledge their sins. This, to be sure, is a time for great effort toward understanding, a time when we must show every reasonable tolerance and the utmost compassion. But if the Bible is true and its standards right, then we are betrayers of Christ's words and truth if we condone sin and compromise truth. In our attempt to side with youth we may lose what little respect is left.

The other day while visiting a hospital I fell into conversation with a very personable young student priest of the Roman Catholic faith. It was easy to talk and we pretty well covered the whole talk, and we pretty well covered the whole path of religion if not all the way. It was better, however, to help a lot of them a little than a few of them a lot. After leaving the young priest I pondered the situation and wondered if he could long hold the line of the church. It is the impression that he was compromising some truths to the detriment of the faith. I might be wrong in his case, but there is a real possibility that lowering God-given standards to achieve popularity will fall back upon us like a deadly boomerang.

To quote Dr. Daley's final sentence: "It's not because the ministry, the church and the Bible are so irrelevant that they are criticized today. It's because they are so relevant.

Evaluating Church Statistics

The Yearbook of American Churches, first published in 1916 by the Federal Council of Churches, performs a valuable service with its ever widening coverage of church statistics. The newest volume in this series is based on the 1969 yearbook which it replaces, and it is true that the figures were for 1969 rather than 1968.

The headline in "The Religious Newsweekly," a service to editors which is now forced to suspend publication), reads, "Church Membership Up — Attendance Down." The figures cover 226 reporting denominations, and church membership is up by a little over 2 million to a total of 128,469,636, which amounts to a 1.60 percent gain in membership.

The editors use the Gallup poll for an estimate of attendance compares with membership since the churches do not submit complete attendance statistics. The Gallup poll shows that church attendance reached 49 percent of the population in 1958 but was only 43 percent in 1968. Figures do not seem to be available to compare attendance for the last two years. It is to be noted that the increase in church membership of 2 million did not quite keep pace with the population increase between 1967 and 1968. In 1967 those counted as church related made up 63.2 percent of the population whereas in 1968 they made up 63.1 percent.

Roman Catholic figures were included in the Yearbook of American Churches this time. The Catholic Church reports an increase of 404,903 members in 1969, which is the smallest increase in the last twenty-five years. This may be more significant than the Protestant figures since Catholic membership is much more closely connected with birth and population increase.

How much can be made of the membership and attendance statistics? It can truthfully be said that church membership and participation are not keeping up with the population increase. However, the difference is slight and this shows that the churches have been active in evangelism and baptizing. On the other hand, if the old are living to be a little older than before the loss by death should be a little less. One can use the statistics of membership optimistically or otherwise.

The attendance figures, if accurate, are some indication that concern would gather that membership, still high, is less meaningful than in recent years? There could be a number of guesses as to why members are not attending church as faithfully as before. It would seem to be in order to remark that some have become indifferent or that they do not think they will get satisfying food at the morning service. Again, some point out with more money and more leisure the average church member is able and anxious to use his weekend for something other than church.

When we look at church figures, we naturally make a mental comparison with our own at church or local church situation. If we conclude that we are below the national average in membership increase or in church loyalty we are uncomfortable. If we are above, it is not enough to give us a little satisfaction because the challenge for more consistent evangelism and more earnest efforts to make the church meaningful is definitely in order. There is a great work to do.

MARCH 30, 1970
THE SABBATH RECORDER

MARCH 30, 1970

Redemptive Thought Patterns

"Whatsoever Things Are Just"

Francis D. Saunders

The word "just" is an elusive term with many shades of meaning listed in the dictionary. The theological meaning of the word "justify" in the Reader's Great Encyclopedia Dictionary is: "to cause to be free of grievous sin, and reconciled with God." This definition is close to the meaning of the Christian term. As Edwards expressed it: "A person is said to be justified when he is approved of God as free from the guilt of sin and its deserved punishment; and as having that righteousness belonging to him that entitles to the reward of life." (The Works of President Edwards, Vol. IV, p. 66).

The apostle Paul was quoting Scripture when he wrote to the Romans: "The just shall live by faith" (Hab. 2:4).

May we turn our thoughts to a day long ago, and examine three men as they hung upon a cross. One of them was the Son of God, whom it was said, "that he might be just, and the justifier of him that believeth" (Rom. 3:26). The second was a condemned criminal whose exit from this life was completely without hope. The third was a justified sinner, who, though his life had been that of a criminal, yet heard and believed the assurance of hope from the Savior; I say unto thee, thou shalt be with me in paradise" (Luke 23:43). There is nowhere a more vivid explanation of justification than at this scene on Calvary. It depicts both the extent and the quality of God's plan of justification.

Note the hopeless condition of this last man before his encounter with Christ. He expressed it himself as he rebuked his fellow-sufferer: "We receive the due reward of our deeds, but this man hath done nothing amis" (Luke 23:41). He was justly condemned for his sinful deeds, under the guilt of sin and its deserved punishment, but through his death through encounter with Jesus Christ, he found the truth of the Christian precept, "The just shall live by faith" (Rom. 1:17), and he joined the host of the faithful for whom a home has been prepared. So it was that this condemned criminal received, through faith in Christ, his justification. Someone has defined justified: "It's just as if I'd never sinned."

But what about the phrase, "the just shall live"? However beautiful the thought may be that the penitent thief found life even in death, yet there is a sadness in the fact that his encounter with the "Justifier" did not come in time for him to say with the apostle: "For me to live is Christ, and to die is gain" (Phil. 1:21). How much better had he been able to say, "the life I now live in the flesh, I live by the faith of the Son of God" (Gal. 2:20).

Our glimpse of this man, whose life had been void of the virtues of the full Christian life, helps us to understand that it is "not of works, lest any man should boast" (Eph. 2:9); that it is by faith only, without the works of the law. We can see, as we look at him, that it was the righteousness of Christ in him, through faith, that enabled him to stand before God as a "just man." It is so with each of us, sinful as we are. First we must be "in Him," and then He will be made unto us righteousness and justification.

"Finally, brethren, whatsoever things are...just, think on these things" (Phil. 4:8).
A week of intensive discussion, planning and anticipation of denominational activities proved a challenge to the members of the Planning Committee meeting at the Seventh Day Baptist Building in Plainfield, New Jersey March 8-13. The primary task confronting the committee was developing suggestions for its project composition. The proposed plan previously presented to the General Convention had resulted in an emphasis on evangelism and social service.

The committee was developing suggestions for its project composition. It was not possible to announce at the present time just what will be done until the goals are a little more clearly defined. The goal is to present for the churches in the Seventh Day Baptist World a pilot project for what might be done with a view to encourage and make the first move toward the development of a large-scale project for evangelism and social service.

The president of the Historical Society, Dr. Valles, spoke to 279 Texas school teachers and church leaders at Baylor University in Waco on September 17. He encouraged social workers to be aware of the social drinking problem that exists in the country and to encourage people to avoid alcoholic beverages.

Alcoholism Studies: Debunk Popular View

As a result of strong propaganda many people seem to have accepted the view that social drinking leads to alcoholism only in the cases where individuals are unstable or emotionally prone to the "disease" as it is called. Recent studies by eminently qualified doctors effectively debunk this common assumption fostered by the liquor interests.

"Emotional problems are symptoms of alcoholism, not causes," according to Dr. Jorge Valles, Houston psychiatrist, speaking at the Twelfth Annual School on Alcohol and Narcotics Studies at Baylor University February 20.

Psychological testing has never been able to reveal a physical origin of alcoholism. The causes of alcoholism are purely physiological, he said. Alcoholism is caused by a chemical action of the alcohol on the hypothalamus in the brain. Most alcoholics started drinking at the age of 17, when this action of the brain was least stable.

Dr. Valles spoke to 279 Texas school teachers and church leaders at Baylor University at the school, which is sponsored annually by Texas Alcohol Narcotics Education (TANE) and Baylor.

Dr. Valles is the author of "From Social Drinking to Alcoholicism," which explains the results of eight years of research into alcoholism. The book was published by TANE Press. He is also the author of "How to Defeat an Alcoholic," published by Simon and Schuster.

The Glory of Man

In man's maleness and femaleness were found the diversity that allows us to say "you" and the oneness that permits us to say "we." Different, yet one; one because different. — David Allan Hubbard
Every night we had guest artists, musicians on the clarinet, soloists, quartets, and some nights testimonies from born-again believers. Also the audience joined in singing lustily from the song sheets, of specially selected gospel hymns. We had to use up all the spare chairs we could find to accommodate listeners, and the church would fill up at a few over 100, and this was our average attendance each night.

Some of our messages were illustrated on the screen by a projector and slides. Our opening night message was entitled: "Message Received: Space Men Coming to Earth. What Will They Do?" Our second night's message was also most timely: "How Guyana Is Helped by Four Angels." Because of Venezuelan aggression against this little country, this message was appreciated in a special way.

After the first two meetings, the chairman of the meetings was Bro. Jacob Tyrrell, and he led in the opening of the meetings. Brother Bowen's main task was Crusade business manager, and this entailed much work. Preliminary details of advertising, printing, awards, buying of gifts for perfect attendance, booking guest artists for a future night, and many other things. He was also Crusade treasurer. This was his first experience as a Crusade manager and treasurer, and he learned many things that will be of great help in future crusades.

Our Crusade statistician was Sister Grant; her task was to record all the attendance cards, and hand back those that had specific requests on them. We of the Crusade Team divided all prayer requests between us, each taking a portion home for private prayer, mentioning each name before God. Then each evening we made it a point to introduce a public prayer over all these prayer request cards, especially petitioning their behalf directly to God. This was usually done just before the evening message, usually by me, the evangelist, but sometimes by a team member. These were precious moments together before God in prayer, and He seemed very close to all of us at these meetings.

I believe that people today want benefits from whatever they do or wherever they go. I wanted them to know there were benefits for all who came to these meetings. People want security, they want a good future, they want power, peace, greatness, appreciation, a good world order. We showed that these benefits could be best fulfilled by a living experience with God through the Person of Jesus Christ.

Meetings were held six nights a week (Thursday was the off night) for three weeks over a span of 22 nights. Some other messages given were: "The Life of Jesus Christ in Pictures," "The Greatest Blunder in the Universe," "The Guarded Property No One Has Broken Into, Yet A Child Can Get In," "Agreed: We Do Have Too Much Religion," "A Question Our Country Answer," "The Greatest Day on Earth" (the Sabbath), "Will Religion Spoil the Marriage?" and several others.

The closing night of the Crusade was on the 9th of November, and by this time we had 41 decisions for Christ, with 9 of them requesting baptism and church membership. Then we planned a follow-up series of meetings for the 41 and any others who desired further Bible study the following week. Out of this, we took in six new members on the 3rd of January, four by baptism, and two by testimony of faith and previous baptism.

Sunday night, the 19th of October, was opening night for our Georgetown Crusade of the Americas held in our church. The Crusade Team members were in their places. At the foot of the church stairs were a large crowd, consisting of people with a smile, welcoming them to the service. These ladies, Sister Inez Peters, Sister Cecilia Haynes, and Sister Olga Marshall also gave the people an attendance card to fill out, which they were to leave in a box for that purpose on the way back after the service. These cards also had places on them to check for either literature, or prayer, or a visit, according to the person's desire.

Our usher, Brother Wilton Peters, gave out song sheets, and showed people to a place to sit. Outside, from a loudspeaker, gospel music was being heard over the neighborhood by tape recording. Then at the proper time, the music was shut off, and the chairman, Bro. Leyland Bowen, stepped to the pulpit and welcomed all to this "Crusade of the Americas" with these words printed on the front of our advertisements: "Life Begins with God: If your plans have gone wrong, try God's plan. If your methods have failed, try God's method. If your life is not complete, let God complete it."

THE SABBATH RECORDER

MARCH 30, 1970
A young Communist in Paris said, "The one Christian I take seriously is the one who tries to convert me." Maybe that idea of trying to "convert" someone scares you or even repulses you, for you immediately visualize the arm-twisting, buttonholing, Bible-wielding, "Brother-are-you-saved" zealot. But be that as it may, be it true that we will only make an impact upon the world when (1) we are convinced enough that it is only through Christ that salvation is made possible to mankind and (2) we are concerned enough about people that we want to see them "born again" into the kingdom of God.

In other words, we must have firmly in mind that we want to see them converted—converted from hopelessness to a living faith in a living Lord—converted from commitment to sin (which results in destruction) to living for the Lord Jesus Christ who was sinless and who calls all of us to be His followers (which is the way of eternal life) converted from commitment to sin (which results in destruction) to living for the Lord Jesus Christ who was sinless and who calls all of us to be His followers (which is the way of eternal life). The question you and I have to ask ourselves is, "Am I being that kind of a channel? Are others finding the way of life, real satisfaction and purpose because of me?" If our answer is not, it is left to us, all of us, to have a life style, which is simply to share Christ. It must become as natural to us, and as much a part of us, as the clothes we wear.

By faith accept the promise of our Father upon you: "Lo, I am with you alway" (Matt. 28:20). "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). And you "shall receive power (help) after that the Holy Ghost has come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

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Christian Education in Malawi

By David Pearson

An officer of the educational department during colonial days remarked, unofficially, that education apart from Christianitv was "soulless."

All church-sponsored education should be Christian, Christ-centered, and have as one of its aims the leading of souls to Christ. In Malawi the work of Christian Education runs closely with that of Evangelism.

Seventh Day Baptist schools in Malawi have played an important role in the field of Christian Education. Though our schools are partly under government control, and the situation is not the same as it was, we are still free to teach Bible in our schools. This is included in the government syllabus.

The Sabbath School is a major phase of our work in Christian Education. Although there are many Seventh-day Baptists in this country, it was unknown, it has been used for about twenty years and has become a vital department of our churches.

Most of our Sabbath Schools have had three class divisions: men, women, and children. Just recently emphasis has been put upon the needs of the children, and many churches have requested the lately prepared brief guide for youth teachers.

Mr. and Mrs. Nguta of the Llakula Church and the Tahan Church, have prepared brief guides for youth teachers at our mission by request. These guides are prepared for children. Just recently emphasis has been put upon the needs of the youth, and of Seventh-day Baptist churches there is quite a large number of children reached.

While in our Makapwa headquarters, Bible and practical matters have been taught. Most of these have been conducted for our church leaders, in which a large number of children is reached.

Mr. Nguta has written an enthusiastic account of his trip to Tahan. He refers to his vacation time from his government job (almost all jobs in Burma are government jobs) so that he could attend and do some work in the church before returning to his home in Monywa on March 4.

"It is evident that the Lord was with us throughout the conference," he writes. His words carry a flavor that would be lost if put into our matter-of-fact phraseology. "We supposed that even the angels of the Lord have taken their 'Hosanna-Alleluia' with happiness heartily during these meetings." Hearts were deeply cheered by the good work of every committee.

Information of the progress of the work has not come to the Plainfield office very much in this report making this report more exciting. Mr. Nguta indicates that there has been progress in every goal during the past year. The annual report at the conference showed seventy persons converted during 1969. They set a goal of 100 converts for 1970. The writer adds, "Every worker and lay member is equipped with the Holy Spirit and has courage even in the bad situation."

The conference proposed two new projects: a new church building at Tahan, San Myo Ave., and Thantthein Village. He suggests that this can be accomplished by the faithful cooperation of people in the United States.

Two or three gifts from individuals or churches are known to have been sent to Burma to help them meet their deep-felt need for a church building at Tahan.

The writer enclosed his letter with the exciting news that the conference asked him to give up his government business to "join the mission fields within this year." He speaks of the action as being quite unexpected but most welcome. He has long wanted to give time to such work but saw no opportunity to do so. He says he wants to fulfill their demand since there is such need for leadership. He recognizes that he is "unable to fulfill by my own strength and wisdom." The people evidently feel that he is the man for this kind of work. While he was on vacation he spent all of his time other than the four days of conference teaching and lecturing on Bible doctrine.

The Seventh-day Baptist fellowship among our field workers and laymen to confirm their beliefs in their heart. He did not have time enough to cover all the most important points, he says.

Such a glowing letter (brief) is heart-warming. We trust that the enthusiasm of their conference will continue through the year. The letter lacks the details of how the poor people in the relatively small church meet the field when this has not been considered possible before. The people of this part of Burma are Lushai. Through the efforts of L. Sawi Thanga of Rangoon and the support of our Tract Society they have some Seventh-day Baptist literature in their language.

Relief for Nigeria-Biafra

Among several Christian relief agencies seeking effective ways to continue their humanitarian projects for the needy of Nigeria-Biafra, the relief arm of the National Association of Evangelicals is a member of the National Association of Evangelicals headed by Dr. Everett S. Griffen, 152 Great Hill Road, Prussia, Pa., who recently made a trip to Nigeria. The picture shown here (Jan. 1970) is of two children suffering from protein deficiency being fed at one of five WRC feeding stations.

The close of the shooting war between Nigeria and Biafra signals the expansion of another kind of war for the workers of the World Relief Commission, overseas relief arm of the National Association of Evangelicals. This will be a war against extinction, hunger, disease, abortion, poverty, hopelessness and despair. The weapons will be food, clothing, medicine, blankets, vocational training, and food-for-work rehabilitation programs.

The commission is in close touch with the U. S. Dept. of State and other aid agencies, and hopes to move in with food, educational, and medical aid projects.
clothing and medical supplies in an attempt to save as many people as possible. At the same time they will initiate a long-range rehabilitation program to give food, clothing, and medicine to some of the displaced and to work toward a stable society and economy.

While food is the most crucial need, of course the need for clothing runs a close second, especially during the rainy season when respiratory diseases proliferate. Dr. K. W. Tracey, medical secretary of the Sudan Interior Mission in Jos, Nigeria, said: "We are keen on getting Operation Dorcas under way as it combines relief and rehabilitation. At the present time clothing is one of the big needs, particularly as there are more and more displaced refugees."

The evangelist also announced that he will return to New York for a five-day crusade June 24-28.

Mr. Graham held a 10-day crusade in June 1969 at the 20,000-seat Madison Square Garden. This year's crusade will be held at the 60,000-seat Shea Stadium, home of the New York Mets and Jets. As during last year's crusade, the services will be televised nationwide.

The emphasis of this year's crusade will be on students, Mr. Graham said. He added that in his crusades over the past year many young people have found a solution to their drug addiction through "an experience with Christ."

NCCC Broadcasting Shifts Emphasis to "Models of Hope"

National Council of Churches' broadcasting in the next season will de-emphasize critical analysis of problems and focus on realistic models of hope. A decision to make the shift was made by directors of the NCCC's Broadcasting and Film Commission (BFC), which has 17 denominational members.

Programs developed in 1970-1971 will feature church situations and persons finding ways to solve human problems, said Nelson Price, chairman of BFC's operations.

The commission decided too many network documentaries lead viewers to despair, rather than action, by concentrating on social and human problems.

Southern Baptists Create Loan Fund for Negro Churches

The Southern Baptist Home Mission Board has authorized the creation of a million dollar loan fund for Negro and other ethnic Baptist groups.

The agency, meeting in Augusta for its spring session, took the action as a response to crises needs in the nation.

The action followed approval of the loan fund one month earlier by the Southern Baptist Convention Executive Committee in Nashville.

According to the board's Church Loan Division director, Bob Kligore of Atlanta, who heads a division with more than $23 million in loan corpus funds, said the loans were proposed because the churches to be helped from the new fund don't have the local financial resources available to them from their denominations.

He predicted that probably the major assistance given the churches will be in the form of aiding them to establish a sound financial program which would enable the churches to secure local financing. Where local financing cannot be secured, the board will make the loans.

Maximum ceiling on the loans will be $30,000 and minimum loan will be $5,000.

American Baptist Budget

The figures are in for the 1969 American Baptist budget. The Baptists raised 89% of their budget for the year. Total receipts were $226 below what was received the previous year. No reason is given. Donations were much higher than anticipated.

Southern Baptists say that their contributions in January were high.

Seventh-day Baptists did not quite reach their budget goals in 1969 but January receipts were about double the amount reported for December.

The Rev. Randolph Nugent a United Methodist minister has been appointed associate general secretary for Overseas Ministries of the National Council of Churches, the largest of the council's five major program units, the Division of Overseas Ministries. He will be responsible for administering a program of nearly $38 million annually (including a $25 million global program for relief of the hungry), which will head up some 60 overseas and 50 New York-based executives.

Mr. Nugent's appointment is in line with the NCCC's policy of seeking a more proportionate number of black executives among its top leadership. He replaces Dr. David M. Stowe, who is leaving to become executive vice-president of the United Church of Christ Board for World Ministries.

In 1915, only one percent of the total civilian population aged 18 years or more, were veterans. Today, according to the Veterans Administration, one out of five in this age group are veterans.

Irvington Church Couple Celebrates Fiftieth Anniversary

Mr. and Mrs. Frank Schober of Irvington, N. J., came to this country from Germany many years ago and have been prominent in the organization and on-going work of the German speaking Seventh Day Baptist Church since the beginning in 1933. Now retired from their noodle-making business they find many things to keep them busy. Their fifteenth wedding anniversary celebration, held at the German Church on Rucker Avenue, was arranged by a son and daughter at a restaurant in Union, N. J., was an opportunity for friends and fellow church members to show their appreciation.

A church service at the Salvation Army building (where the congregation has met for many years) preceded the anniversary dinner. Part of the music for the service was provided by the family. Mrs. Schober played the piano. A son and two grandchildren played trumpets. The daughter-in-law accompanied a granddaughter who gave a flute solo. The pastor, John Schmid, spoke on Psalm 90:17, the same Scripture that had been used at the wedding fifty years ago. The small building was filled from front to back for the occasion.

Mr. Schober was in many respects a counselor for the church in the earlier days. Her husband has continued to hold the office of treasurer and secretary. The couple has traveled throughout this country attending our General Conference and they have made excursions to their native land in recent years. Their address is 16 Marshall St., Irvington, N. J. 07845.
Oh those glorious moments 'tween darkness and light when the shades of gray are giving way to rays of light. The birds awaken with their hearts bursting with joy and their throats flooding forth with song.

'Tis glorious to take time out in the eve to listen to the trill of the birds and the talking of the wind in the trees.

'Tis glorious to watch the stars peek out and the moon send out its beams to bathe the world in a light all golden.

'Tis glorious to know that God is still on His throne and to feel Him as He guides and directs those who will but wait on Him.

'Tis glorious to feel full of life and health; To be able to enjoy God's world; To watch the fleecy clouds gather to form storm clouds and see the streaks of golden red sun rays gleam through.

'Tis glorious to be able to thrill at the song of the birds in anticipation of the coming storm and, listening to wind whispering through the pines, to know that God is over all.

—Paul V. Beebe

Discipline and Drugs

At the twelfth annual School on Alcohol and Narcotics Studies held recently at Waco, Texas, one of the speakers at the seminar had some pointed things to say about child discipline and the use of drugs. Here is the story.

Dr. Dominick J. Lacovara, deputy chief of the National Institute of Mental Health Clinical Research Center, Fort Worth, Texas, spoke on narcotics problems.

Dr. Lacovara said, "Children cry out for discipline. They do not expect parents to get on the floor and play with them. A parent must maintain a certain identity. He is a compassionate figure, an authoritarian, a provider for the household. His behavior will determine to a large extent how his children will behave . . . . There is an emotional vacuum in the addict; a void in the lives of these children who go astray. Often children become angry with parents who neglect them in an emotional way and fail to communicate with them in a real sense."

"Children mold their personality or ego after the pattern of a certain adult — like you and me, for example. It is imperative that all of us unite to curtail juvenile degradation, one manifestation of which is addiction, by instilling in our boys and girls a proper code of conduct patterned from the ever present triad — the home, the school, the church, or, if you will the community . . . . I feel that much of our addiction problem is generated in a family atmosphere not conducive to the development of emotionally well-integrated happy children, conditioned to obedience and legitimate authority," Dr. Lacovara said.

— Clarence Macartney

New Missionaries to Malawi

Rev. John and Joyce Conrod with their sons Michael and Philip will be commissioned for service April 25, 1970 in the Pawcatuck Church, Westerly, Rhode Island.