Nation's Top Leaders Declare Need for God

At the annual Presidential Prayer Breakfast President Richard M. Nixon joined some of the nation's top public officials in proclaiming need for prayer and dependence on God during these times of turmoil and challenge.

The president of the Baptist World Alliance, William Tolbert, vice-president of Liberia, was one of the honored guests seated at the President's table.

Congressman Albert H. Quie (R., Minn.), presiding officer, noted that the larger group of the 2,600 had come from around the world and were "joined in Christ's love."

After reading from the 15th chapter of John, Secretary of Defense Melvin Laird observed that twenty centuries had passed since these words were spoken by the Prince of Peace. He referred to the progress men had made since the first century and reminded the audience of the problems of hunger, disease and poverty which are still unsolved.

The secretary of defense then said that "we believe that church and state must be separate, but we do not believe that God and state must be torn asunder."

After listening to the remarks from his cabinet members and elected officials in Congress, President Nixon said it meant a lot to him to hear other top officials speak in their faith.

Since 1953 members of the weekly House and Senate prayer breakfast groups have sponsored this Presidential Prayer Breakfast in the nation's capital.

Heard in Israel

When one gets away from his own country, he may hear some interesting things about people of like faith. The corresponding secretary of the Tract Society was asked by a Sabbathkeeper in Jerusalem about Seventh Day Baptists in Russia. He was sure that there was a large number of such believers in the Soviet Union. Our only reply was that if there are such it has not been by our effort, for we are not in touch with them.

This is not the first time we have heard of people of like faith in Russia. Up to the present we have not had any leads by which we could establish contact. It would not be strange if there were people calling themselves by our name over there, for Seventh Day Baptist is more of a concept than an organization. People all over the world who discover the Sabbath truth in their Bible study and believe in the Baptist principle of immersion of believers naturally combine the two and call themselves Seventh Day Baptists.

If any of our readers have any information about such believers the American Sabbath Tract Society would like to follow up the leads. It is evident that these scattered people or flocks do not know that we exist and that fellowship by mail is possible.

SABBATH SCHOOL LESSON

for March 7, 1970

THE COST OF FOLLOWING JESUS


Board of Christian Education

Back row L - R— Hurley S. Warren, Luan Sutton Ellis, Helena Knox Aldrich, C. Harmon Dickinson, Harold King, David S. Clarke, Robert Stohr, L. Maurice McCree, Harold O. Burdick, Donald Van Horn, John Reynolds

Front row L - R— Mae R. Lewis, Burton B. Crandall, Rex E. Zwiebel, Ethel D. Dickinson, Mary Clare, Jean Palmer Snyder, Susan Davis Bond
Getting Rid of Anti-Semitism

Anti-Semitism (hate of all Jews) may exist in varying degrees and may have a number of root causes. One of the most common is the belief that Jews are a part of a people of Jewish origin that it will flare up again in this country and result in open discrimination or persecution has not been laid to rest. Some might say that it could never happen here—as it appears to be happening in Russia—but highly educated, well-adjusted Jews are afraid that it is just under the surface ready to erupt. Christian people must constantly guard against thoughts that lead to anti-Semitism.

One of the chief causes, historically, of this society-poisoning disease has been that the Jews killed Jesus and therefore must be hated. The result of this idea is not to attempt, as some have, to deny the facts of history and remove the blame from the Jewish leaders who conspired the death of Christ. The facts are spread out stark and clear on the pages of gospel history. But any interpretation of those facts which carries the blame downward through the centuries and attaches it to all succeeding generations of Jews is absurd as well as completely unworthy of a Christian witness of the Middle Ages that should never be called up. But laying this ghost to rest is not the real Christian exercise called for.

Anti-Semitism should be replaced by long-neglected, love-motivated Christian exercise called for.

The Board of Christian Education

Burton B. Crandall, president

In his article last year President Wayne Cruzan emphasized the universality of Christian education—at all age levels and in all branches of our church and religious life. The assigned topics considered in the reports of the committee and the papers presented were by Mrs. Nelson Snyder and the Rev. Paul Cruzan testify to the diversity of the Christian education activities of the board.

I would like to commend Mr. Cruzan and the committee for their concern and pastor for this important contribution to our denomination. The paper created a most favorable impression at the meeting of the Baptist National Denominational Executives in Christian Education where it was presented.

One of the major areas in which some of our denominations seem to be more active is in the publication of lesson quarterly. We have been fortunate to secure the Rev. Duke Davis as the new editor of the Helping Hand but we would need additional editors for the junior, intermediate, and college levels. We have found no one to assume the editorship of the Junior quarterly so ably filled by Mrs. Catharine Jacob. Secondly, publication would require a sizable circulation if printing costs were to be covered.

These must be published on at least a three-year cycle (International has a sev-
State of Communication

By Earl Cruzan

Communication is our means of sharing with one another those ideas and programs which are important to two or more parties.

Within the Baptist framework, all agencies outside the local church are created to help the local church perform her primary task more efficiently.

This is probably not the place and certainly not the time to define the primary task precisely. In general terms it is to carry out the commission of Jesus Christ, to teach, to baptize, to baptize, remembering that the commission is worldwide in its scope, but also being keenly aware that the primary of witness begins where you are and reaches out in every widening circles until the very outposts of the world are reached.

What is important in the ministry of the church? Is it not that the Word of God be taught clearly and with such penetration that it reaches out into life situations and living relationships so that they become meaningful? Is it not that the local church so examine their lives and their interests in the light of God and of His forgiveness and Love? Is it not so that people will commit themselves in relationship to God and His primary in life?

Denominational organizations; general office, boards, agencies, commissions, etc., are to help the unit of the church to do a better job of her primary task. This is either by feeding into the local church ideas, ways, methods, and ideas of service upon which the church must act or by acting for the church in the larger outreach that the local church cannot make by herself.

For this to reach the local church the pastor must often serve as the medium of communication between the agency and the people who are the church. Not always do either the pastor or the agency seek to fulfill the primary purpose. Sometimes they lose sight of it in their own concerns. Sometimes an agency seems to seek to identify itself so closely with the church that it does not become incorporated into the life of the church. On the other hand, the pastor can lose touch with the idea of a denominational concern in the church and thereby fail to become involved in the church as the primary commitment in life.

To say that the pastor is the primary task is not to say that he must do all the work himself. It is not his function to do what he believes is the primary task. It is his function to help others do it. Sometimes the pastor becomes so wrapped up in one set of materials that he neglects the basic idea of God's primary task. Sometimes he becomes so wrapped up in one set of materials that he neglects the basic idea of God's primary task. Sometimes he becomes so wrapped up in one set of materials that he neglects the basic idea of God's primary task.

It is not to be thought that anything is more worthy of the pastor. It is simply a matter of what the person and his church believes to be the primary task. There are often things which are more worthy of the pastor. It is simply a matter of what the person and his church believes to be the primary task. There are often things which are more worthy of the pastor. It is simply a matter of what the person and his church believes to be the primary task. There are often things which are more worthy of the pastor. It is simply a matter of what the person and his church believes to be the primary task. There are often things which are more worthy of the pastor. It is simply a matter of what the person and his church believes to be the primary task.
Sex Education in Public Schools

By Amanda S. Snyder

To quote Thomas Paine: "Panics, in some cases, have their uses; they produce as much good as hurt . . . . But (panic) duration is always short; the mind grows with them and acquires a firmer habit than before."

Such is the case with the controversy of sex education in our public schools. The extreme rightists try to deny that any such need is required for the children of today. On the opposite side, there are those who believe that children of today see and learn much more much quicker and need to be guided in their learnings. They may believe that this is what sex is all about.

It has been pointed out that parents should be the ones to do the teaching of this delicate and emotional subject. However, through opinion polls, a high percentage of parents feel inadequate to deal with this subject.

In the articles surveyed most writers in favor of a sex education program in the public schools expressed the desire that religious organizations help back this program and that moral and religious aspects of concern should be included in such a program, particularly during the senior high school age.

School system has a complete program developed and passed by its school board. This is the Monterey Peninsula Unified School District, California. It might be wise to write to this school to get further details.

NEA (National Education Association), proponents of sex education in the public school, states this position: "Sex education which provides children and youth with information appropriate to their age is basic to healthy, well-adjusted mental attitudes." NEA also "urges parents to seek facts on sex education" for their own. A small group in favor of public school sex education, founded in 1964 by William Genne and Dr. Mary Calderone, is Sex Information and Education Council in the United States (SIECUS). This organization has no chapters or affiliates. Its main role is as consultants, strictly on request, with educators, religious leaders, medical and professional societies, and community groups. Its unpaid full-time member of directors is made up of educators, doctors, psychologists, lawyers, clergymen, and marriage counselors.

William Genne, coordinator of Family Ministries of the National Council of Churches, feels that there is no question about having sex education but that the question is "What kind of sex education do we want?" He urges united religious backing; the need to develop greater understanding among all; and young people need to find out "how they can manage their feelings."

I make the recommendation that the Conference Committee on Christian Social Action of the Seventh Day Baptist denomination urge each affiliated church board well, if less long, and we thank their leadership and counsel and wish them well as they continue working in their own churches.

The complete report of each member will be sent to the Conference Committee on Christian Social Action for its use. The committee also plans to incorporate some of the information found in this research with materials to be sent to the churches for Family Life Week in May 1970.

"Sex Education in the Public Schools" was researched and reported by Mrs. Nelson (Amanda) Snyder who is chairman with Mr. Frank (Jean) Snyder of the Family Life Committee. Amanda is a graduate of Fredonia State College and is working for a Master Degree in music at Alfred University. She is a member of the Alfred Station church, director of the junior choir, chairman of the Committee of Christian Education, and teaches grades 1-2 in church school. Other members of the committee are C. Harriet Pearson, William Genne, and Mrs. Helen Aldrich.

**Hunt, Earl G. The General Committee of Family Life. Publication of Church Leaders.**

- "Sex Education Controversy" (The school system is in Parsippany, N. J.) Olean Times Herald, August 4, 5, 6, 7, 1969
- "Parents To Seek Facts on Sex Education." (Represent board of directors NEA position on sex education.) Olean Times Herald, August 14, 1969

*Yuncker, Barbara. "Sex Education: Should It Be Taught in School?" Family Circle, January 1970*

**FILMSTRIPS:**
- "Male and Female." Broadman Films, Nashville, Tenn.
- "More Than Love." The Seventh Day Baptist Board of Christian Education, Inc., Box 115, Alfred Station, N. Y. 14803

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**Family Life Committee**

Each member of the Family Life Committee is doing research on one aspect of family life topics under consideration are: Family Planning, Sex Education in Our Public Schools, Communication and the Generation Gap, Abortion and Sexuality.

The complete report of each member will be sent to the Conference Committee on Christian Social Action for its use. The committee also plans to incorporate some of the information found in this research with materials to be sent to the churches for Family Life Week in May 1970.

"Sex Education in the Public Schools" was researched and reported by Mrs. Nelson (Amanda) Snyder who is chairman with Mr. Frank (Jean) Snyder of the Family Life Committee. Amanda is a graduate of Fredonia State College and is working for a Master Degree in music at Alfred University. She is a member of the Alfred Station church, director of the junior choir, chairman of the Committee of Christian Education, and teaches grades 1-2 in church school. Other members of the committee are C. Harriet Pearson, William Genne, and Mrs. Helen Aldrich.

**BOOKS:**
- Parker, Brad. Family Life Course Approved. Monterey Peninsula Herald, California
- Warner, Hugh C. The Christian View of Sex. Concordia Publishing House, St. Louis
- Will, Eimer. Life Can Be Sexual. Concordia Publishing House, St. Louis

**MAGAZINES & NEWSPAPERS:**
- Genne, William. "What Kind of Sex Education Do We Want?" Family Ministries of the National Council of Churches

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**THE SABBATH RECORDER**

MARCH 2, 1970

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**Awards Offered**

Each year the Publicity Committee of the Board of Christian Education invites the Sabbath Schools of the denomination to work for a Bronze, Silver, or Gold Cross Certificate. These awards are given at General Conference following notification of the board that the certificate requirements have been met.

Nine Sabbath Schools are working for a certificate: Alfred Station, Battle Creek, First Hopkinton, Lavender Mountain, Lost Creek, Pawcatuck, Plainfield, Richburg, and Shiloh.

We hope that each school will receive a certificate at General Conference 1970. The members of the Publicity Committee are: Mrs. C. Harmon Dickinson, Catherine S. Jacox, and Helena Aldrich.

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**Board Resignations**

The board notes with regret the resignations of Mrs. Gordon Ogden and Mrs. Harley Staton. They have each served many years as directors of the Board of Christian Education, committee chairman, and a member of the The Sabbath Visitors. We shall miss their leadership and counsel and wish them well as they continue working in their own churches.

Wayne Cruzan, Warren Brannon and Richard Horwood have also resigned from the board. They have also served the board well, if less long, and we thank them for the fine work for the denomination.

We welcome to the board Donald Van Horn, retired teacher; Kathy Pierce, high school senior, Mrs. Nelson Snyder all of the Alfred Station church; and John Barber, a student at Alfred University.

**The Book of Books**

Within this ample volume lies, The mystery of mysteries, Happiess they of human race To whom their God has given grace To read, to fear, to pray To lift the latch, to force the way But better had they ne'er been born That read to doubt or read to scorn

—Sir Walter Scott
The question came up while we were discussing our seventy-five year lesson quarterly, _The Helping Hand_. One of the designs submitted was a hand, palm open, reaching down. Obviously drawn, we passed it over, choosing another picture. And no one really answered the question, "Why 'Helping Hands'?"

The name was chosen for our quarterly there probably was a great deal of meaning in the words "helping hand." Those were the days when man and woman worked in the General Conference office and worked in the General Conference office and worked in the General Conference office and worked in the General Conference office and worked in the General Conference office.

The oldsters meant by the phrase, "Helping Hand in Bible School Work," we can only imagine—or do some research, perhaps—but we can be sure that their interpretation of these words was influenced by the times in which they lived.

We can't help but think that what we thought, but we can concentrate on the meaning of the words for us in our day.

Communication Via the Handclasp

Telephone, television, and Telstar all have their place, but when one is lonely, frightened, or just slipping on the ice, it's good to hold a hand. Think of the messages related with each of a hand: sympathy, encouragement, agreement, friendship, love, appreciation, reassurance, restraint—and more. It is no wonder last year's Conference president chose the outline of a hand to illustrate sensitivity in Christ's service.

Our lesson quarterly is intended to be of assistance in the task of communicating effectively. It offers suggestions printed inside those who use it in turn reach out to others, and to God.

What is it that needs to be communicated? What do you need to know, or needed to know, more of the Bible; more about the body of Christ, the Church; what the doctrines of Christian belief are; and what it means to live a Christian life. This is a very large assignment, one that takes a lifetime, in fact. Our lesson quarterly would try to help, the board said.

The Helper Needs Help

For many years Seventh Day Baptists have sought the help of a group of denominational leaders in Christian education in the preparation of lesson outlines, and have participated in the planning as well as the use of the International Uniform Lessons in outline form. Persons from a number of denominations, including the General Conference, Seventh Day Baptists, sit down together to formulate lesson plans for years ahead.

Such advanced planning makes provision for the study of the whole Bible over a period of years. People's needs are prayerfully considered so that under the guidance of the Holy Spirit lesson topics can be chosen to meet those needs. A balance of emphasis is sought so that all areas of need can be given attention.

Keep in mind that it is outlines and notes that the interdenominational committee furnishes. There is flexibility in the treatment which our own editor—writer gives to the outlines. He knows the particular needs of Seventh Day Baptists. He knows the heritage we have to share with the world, and will always give the Sabbath a prominent place. At times a whole quarter of special material may be substituted.

Speaking of meeting needs, readers can help by writing to the Publications Committee of the Board of Christian Education. What problems do you face in your Study Group? What do you need to know to be able to help others? It would be helpful to know if the material in the _Helping Hand_ has helped others. Do you find it helpful in your faith in the Lord Jesus Christ. Are there any instances where the lessons have motivated community activity?

Looking Ahead

Lessons for the second quarter of 1970 (April—June) will conclude the series on "The Story of God and His People," and will be the concluding work of Editor—Writer Don A. Sanford. A service of recognition for the Rev. Mr. Sanford is on the program of General Conference to be held next August in Milton, Wis.

The first lessons written by the Rev. Duane L. Davis will appear for use during the third quarter beginning July 1. We will see a study of the book of Genesis.

During the second quarter of 1971 a set of lessons on Seventh Day Baptist history written by students at the Center for Ministerial Education will be published. They can be studied in preparation for the celebration of the 300th anniversary of Seventh Day Baptists in America.

During the summer of 1971 a two-months study is scheduled on alcohol problems. Those who have been worried by the unfounded rumor that there would be no more temperance lessons in the Uniform series will be glad to know this.

A current trend in church schools is to move away from a formal curriculum. Some of the courses are announced in a choice of adult classes, each taking up a different topic of study. There are excellent Bible study guides and study books for teachers. Those who do not want to use, and we do not quarrel with the idea that those learn best who want to learn. We will urge, however, that Sabbath Schools continue to subscribe to the _Helping Hand_ for the use of individuals in cases where classes are studying other material.

No, we don't anticipate a new name for our lesson quarterly. In this audio-visual era we might select "The Hearing Aid," or "The Optical Illusion," but we won't. We feel sure there is still a real need for the personal touch of the _Helping Hand_. We may even get that drawing out again and use it some day.

_Seventh Day Baptist Camping Dates_  
Camp Holston of the Battle Creek church—Ruth Bennett, reporting  
Camp 22—26—Day Camp  
June 28—July 5—Junior Camp  
July 5, 6—Primary Camp  
Camp Wakonda of Milton—"Milton Annual Reports"  

Camp Harley Sutton of the Allegheny Association—C. Robert Stohr, chairman, Camp Planning Committee  
July 5—12—Senior Camp. Rev. David S. Clarke, director  
July 13, 14—Primary Camp. Pastor Harold King, director  
July 19—26—Junior Camp. Rev. Edward Sutton, director  
July 3—5—Camp. Gordon Sandford, director  
September 4—6—Family Camp. Rex Zwiebel, director  
Rev. Harmon Dickinson, manager over all camps.

(We shall be happy to publish camp listings. Send them to the Office of the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.)

_SABBATH SCHOOL LESSON_  
March 14, 1970  
_Jesus Promises the Spirit_  
Lessons Scripture: John 14:15-29

**THE SABBATH RECORDER**

**MARCH 2, 1970**
Christians and Change

By Cynthia Wedel*

Rapid and profound change is the most characteristic mark of our time. It has been said that there have been more changes in the life of people since the beginning of the century than in all of previous recorded history. And most of the changes have direct effects upon each of us and upon our relationships to others. Therefore, the church — which is deeply concerned with God's children and their relationships — must be aware of the changes and discover ways to minister to people in the midst of change.

The catalogue of changes in our world is a very long one. Let us look at just a few of these and ask what the church can do.

Modern transportation and communication have made our world a very small place — a "global village" as one writer has said. No longer do we live in isolation from people different from ourselves, who may live in faraway lands. Through its missionary program the church was 75 to 100 years ago — a pioneer in teaching many Americans about other lands and peoples. And we still find more vital ways to develop bonds of love and concern with other people? Could we not, with a little more ingenuity, find many occasions for personal contacts with those from other lands — bringing them to visit us, or going to visit them, or seeking out foreign visitors already in our communities? The church today needs to exploit to its fullest the treasures of worldwide contacts.

Ours is a day of "bigness." We are crowding into big cities, working in big corporations, feeling uneasy with big government, attending mammoth universities. A critical need of our time is to help people live as effective as possible in the midst of these mass movements. Can a church which tells of a God who "numbers the hairs of our heads" help modern man to retain his sense of individual worth and dignity? Perhaps this will involve us not only in working ceaselessly away at the sense of "bigness" in the church. We may want to think less about numbers, the size of the buildings, the amounts of money being poured into the church, and to ask ourselves questions like: "What is going to people?" Many churches are devising more and more small groups within their fellowships, where each person can be known and cared about. Others are seeking forms of Christian service which will change the significance and the dignity of individuals.

Ours is also a day of increasing interdependence. No longer can a family or a small community or a nation provide for itself in all its needs. We must all depend on others and give to others. May this not be precisely what God wants for his human children? Within the life of the church itself, we can find new and better ways for the laity to share burdens of administration and pastoral care with the ordained ministers. Our barriers between lay and clergy, as well as those between the church and secular affairs, are breaking down in many congregations, and men and women are discovering great advantages in working, studying, and praying together. Have we really learned to be interdependent across age barriers? Older persons need not feel useless and forgotten, and the youth of today — who know much more than any previous generation and many of whom have a deep concern for human values — need to be given a voice — and listened and responded to.

The knowledge explosion is changing educational methods and materials and even the ways in which people think! The reorganization of mathematics, science, and language — are becoming so vast that it is no longer possible to learn them by a series of courses. Educators have had to isolate the fundamental principles of science or mathematics, and find out how to teach these to children and young people in such a way that they can handle a growing body of knowledge as it changes and develops. Children are being taught to think mathematically, scientifically, historically. They are then able to handle factual information on the basis of this solid foundation.

Within a decade or two, all children will be learning in this way. What will happen when they come to the church, if our teaching is the traditional imparting of factual information about the Bible, the Church, and the Christian faith? In all probability, they will not know what to do, or how to react. This will not be fellowship, this will not be church.

Our task — and an urgent one for every Christian educator today — is to discover how we can teach people to think theoretically. What are the fundamental principles of theology? How can these be imparted to children, youth and adults? How can people be helped to see that they are tremendously rich spiritually reserved for the clergy, but has to do with our relationship to God and to one another, with the meaning of human existence and the ultimate purpose of creation?

Here and there, in all our churches, groups of youth and adults are beginning to "men's work" questions. They find themselves deeply involved and greatly stimulated by the discovery that they can do more matter in everyday life. Much of the renewal of the churches today stems from such groups. The future of Christian education is hopeful and exciting!

Catholic — Protestant

Church Attendance Slumps in U.S.

Forty-two per cent of the U.S. adults in one-attended church in a typical week, 7 per cent less than in 1958, a Gallup Poll reported.

Attendance at worship steadily declined over the 11-year period, the survey organization said. The 1969 percentage was down a point from 1968.

Gallup reported that the fall-off was twice as great among Roman Catholics as among Protestants. The Catholic decline was from 74 per cent adult attendance in 1958 to 63 per cent in 1969.

The Protestant drop was from 43 per cent in 1958 to 37 per cent in 1969.

The greatest decrease was noted among young adults of all traditions.

Youth Work Committee

By Luan Ellis* 

The Youth Work Committee of the Board of Christian Education is composed of thirteen members from the Alfred area. They are: Helen Aldrich, Mrs. Franklin Bixler, John Bixler, Rev. Jay Burke, Dorothy Burke, Wayne Crandall, Mr. & Mrs. Doug Davis, Mr. and Mrs. Ronald Ellis, Kathryn Pierce, Rev. Edward Sutton, Lyle Sutton and Mrs. Zwiebel. We also entitle the presence of the president, Burton Crandall, and executive secretary, Rex Zwiebel, of the board.

These faithful members are concerned with the youth of our denomination and their programs. At our monthly meetings we enjoy fun and fellowship as well as planning for our many projects.

One of our more important projects is the youth field worker for the denomination. This project has had more time and energy spent on it than any other. Finding a willing and qualified person to fulfill this task has proven to be a difficult job. We are hopeful we can have someone accepted on this responsibility in the near future.

The Beacon, our publication for the youth of our denomination, is now being printed in Milton, Wisconsin. The committee is very pleased with the results under the leadership of Miss Alice Rood and her capable staff.

The National Officers of the National SDBYF work closely with our committee in the planning of Conference activities for the young people. They also work hard to raise funds to help support the youth field worker. As time progresses, the duties of these officers become more and more important to the total program of the youth of the Seventh Day Baptist denomination.

* Dr. Wedel is president of the National Council of the Churches of Christ in the U.S.A.

THE SABBATH RECORDER

March 2, 1970

11
Review of Work at Makapwa in 1969
By Dr. Victor H. Burdick

The Medical Work

Our hospital continues to be the busiest department of Makapwa Station work, involving the largest staff and budget. Our medical assistant, Mr. Sankhulani, carries a heavy load, with long hours, but still maintains a cheerful disposition and evangelical zeal. Although surgery has been gradually decreasing, the outpatient census and ward admissions continued in 1969 about the same as usual, and may be expected to continue without much decrease after the doctor leaves in 1970 thanks to Mr. Sankhulani’s efficiency and experience. With his three assistants he cares for an average of 96 outpatients per day and 4 male inpatients per day. Commonest diseases treated are malaria, bronchitis, dysentery, hookworm, and tropical ulcers.

Female wards and the maternity unit were handled by one medical assistant, Mr. Mbawa.

Most of the record-keeping and dispensing was carried on by one medical assistant, Mr. Sankhulani’s efficient and cheerful spirit are a welcome asset in many ways to our work here at Makapwa.

The Schools

We are very grateful to have Mr. Sam Mzumara as our manager of schools from December, 1968. His spiritual approach to education, his efficiency and interest in promoting the progress and upgrading of our schools, have given us new hope. His work as manager involves much correspondence, and frequent trips usually by motorcycle, to Cholo and Mlanje — for education meetings and supervision of Thembе School. Besides this he has heavy teaching responsibilities at Makapwa.

Makapwa School has had seven Government-paid teachers (out of nine), including Headmaster L. Sibande; the manager of schools and his wife, Mrs. Harold Dzumani; and three teacher’s aides. The two lady teachers taught needle work and handwork to the girl students besides their regular class teaching. Agriculture has been given a more prominent place in the curriculum of all schools in Malawi — a practical step in a country whose resources are being “muntu” and “munda” (men and soil). Government requires Bible and Religious Education in all schools, yet allows schools their own choice of materials used. Thus, each student has daily contact with God’s work and wisdom, and our teachers present these as the beginning of knowledge. School enrollment was 340, with 75 girls.

Boarding accommodations were provided for students from distant places preferring to study at Makapwa; these included: sleeping rooms, dining hall, and full-time cook. Twelve boys and seven girls took advantage of this service in 1969. Fees were enough to cover cost of food, cook’s and prefects’ wages, with some extra for general charges, and new beds.

Chikanda School continued with only five standards, capably taught by five mission-paid teachers. Enrollment was ministry-assigned and stood at 100. Appeals to the community to send more children and to assist with building projects have met with little response to date.

Thembе School made use of its new 4-classroom block during 1969, but this has not been sufficient, where 4 classes must still meet, seem more shabby than ever by contrast. Hope waxes and wanes for a second, similar school block through a self-help committee (with assistance from our Conference funds). The morale of the community reached a boost in September, when a long-requested borehole was sunk and poured by Government, from funds from Germany channeled through Christian Service Committee of the Churches of Malawi.

There were five Government-paid teachers and three mission-paid teachers at Thembе School. Government would pay for eight teachers at Thembе School, if we could find more who were willing to teach there. Improvement of housing and school buildings would make the position more attractive. Enrollment was 206, including 56 girls.

The General

Incorporation of the Central Africa Conference of Seventh Day Baptists became an accomplished fact in 1969, after several years of pursuit. Accordingly, we now hold a Certificate of Incorporation, signed by the Malawi president, Dr. Banda, dated 22nd April, 1969. This was good news to our Conference members, who met for the first ‘official’ Annual General Meeting during Camp Meeting (General Conference) held September 9-12 at Makapwa Station.

Mr. Watson Mataka, while a third-year student at Likubula Bible Institute, Blantyre, became our student pastor” for Makapwa church early in 1969, assisting us about every other weekend, until his graduation in September. He was ordained to the ministry shortly before graduation, and has begun full-time work as pastor of our attractive branch churches. Distinct trips are possible for the pastor by motorcycle. His zeal and spiritual insight together with a humble spirit make his ministry appealing to humble village and educated teacher alike. We praise God for this leader.

Mr. Fedson Makatanje, our church journalist, has continued his work in publishing church news and Sabbath School materials, quarterly, at Makapwa, serving also as evangelist for Mipa Branch church. The result has been a smoother, and better coordinated program than ever before.

Notice of Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Presbyterian Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R.I. 02891, on Sunday, March 15, 1970, at 2:00 for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1969, to December 31, 1969.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other motions as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on March 1, 1970, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn, Secretary

March 2, 1970
ITEMS OF INTEREST

Social Action in Christian Context

What is the word for the '70s? Gabriel Fackre, professor of theology at Lan­caster Theological Seminary in Penn­sylvania, says: "Realistic thinking about the role of the Church in social action in the 1970's must begin with the increasing polarization of society; who wants the Church involved in social issues and those who do not.

"Social action causes will gain large new constituencies in the '70s because of the manifest threat of modern social ills . . . ."

Christian visionaries are realists too. They know that the Church is already far out ahead, that sin and its corrup­tions are a constant on the human scene. Therefore they will not wait upon a kindly establishment to awake by itself to the importance of its social action constituency. The 70's will be marked by movements within the Church to de­velop a power base for visionaries. What the blacks, the poor and the young dis­covered in the 60's—the need for 'getting on together'—will dawn also upon dream­ers."

What Gabriel Fackre sees as a theol­ogy of the future is not a gimmick dreamed up to provide a convenient rationale for whatever we may feel like doing in the next decade. It is an effort to provide a pattern of thought which brings to the situation before us. Look­ing at both heritage and road ahead from that perspective, we realize afresh that: 1) Christian activity is not something added to mission; 2) it is not the whole mission; 3) it is the mission—part of it, essential—in sectors that cannot be ignored.

—Religious Newsweekly

Dr. Daniel Burke

Dr. Daniel Burke, LL.D., president emeritus of the American Bible Society since 1962, died at his home in Summit, N. J., on Jan. 26, after a long illness. He was 96 years old.

A lawyer, Dr. Burke became the 19th president of the Bible Society in 1944.

A son, Coleman Burke, is currently a vice-president of the Bible Society.

"Dr. Burke's broad vision and dedica­tion to the Bible cause contributed great­ly towards furthering the society's mis­sions at home and overseas," said Mr. Edmund F. Wagner, current ABS pres­ident.

Middle East Crisis

Evangelist Billy Graham speaking before a crowd of 15,000 at Oklahoma City to inaugurate the Agency for Christian Co-operation. The service turned the meeting into an evangelistic program to which 600 to 800 responded. In the opening part of his message he warned the crowd to keep their eyes on the Middle East saying that the war in Vietnam "is only a side show compared to what is build­ing up in the Middle East."

When you think of yesterday without regret, and can think of tomorrow with­out fear, you are near real contentment.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.—The new organ was dedicated with an impressive ceremony January 30 and an organ re­cital by Eric Franker of Grand Rapids.

The litany included these words by the leader: "May God graciously accept this offering in his name—an organ given through special gifts in memory of Dr. W. B. Lewis, Herbert and Ruby Polan, Edith Hurley, and Dr. and Mrs. Ben F. Johanson; and the White Gift offering in memory of all those who passed away this past year.

—Church Bulletin

OBITUARIES

BLISS—Mrs. Nina N., daughter of the late Horace and Flora Barber Clark, was born Dec. 18, 1881, in Saratoga, N.Y., and died in the Charles Cole Memorial Hospital in Portland, Pa., Jan. 7, 1970. On Dec. 30, 1900, she married Fred Leslie Bliss, who died in 1964. Mrs. Bliss was a member of the Seventh Day Baptist Church of Little Genesee, N. Y. The couple are buried in the cemetery of Little Genesee, N. Y.; a son, Donald Bliss of Allegany; and four grandchildren.

Services were held at the Schuﬄer Funeral Home in Bolivar, N. Y., and interment was in the Wells Cemetery, Little Genesee. —H. D.

LOWTHER.—Grace Groot, daughter of the late Hoesia and Elizabeth Munroe Rood, was born Sept. 25, 1885, in Milton, Wis., and died in Milwaukee, Wis., on Aug. 20, 1981, and died in Dayton Beach, Fl., Dec. 12, 1969.

She was married to S. Norton Lowther, Oct. 10, 1907. He died Jan. 15, 1952. She is survived by three daughters: Mrs. Robert Durkee of Ontario, Calif.; Mrs. Edwin T. Closter of St. Paul, Minn.; and Mrs. Roger Burdick, Milton six granddaughters and five great-grandchildren.

Funeral services were held from the Milton Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan, Jan. 27, 1970. Burial was in Milton Cemetery. —E. C.

PETERSON.—Jessie, daughter of Berus and Emma Gavit, was born in Wayne­ford, Conn., on Aug. 20, 1881, and died in Dayton Beach, Fla., Dec. 12, 1969.

She was the oldest of fifteen children, nine of whom are still living. She is survived by two sons, David B. Geer of Waterford, Conn., and Stith Peterson, of Milton, Wis., and four grandchildren.

The funeral service was conducted by the Rev. Marion C. Von Horn in Daytona Beach on Dec. 17, 1969. —M. C. V. H.

TOWE.—John J., of Costa Mesa, Calif., was born Feb. 17, 1904, at Stockville, Ky., and died Dec. 28, 1969, in Hoag Memorial Hospital in Newport Beach, Calif.

A convert to the Seventh Day Baptist Church, he was buried under the ministry of the Rev. Leon R. Lawton and joined the Los Angeles Seventh Day Baptist Church in 1945. He was a graduate in the ministry of his church and a fine teacher in the Sunday School. When he had to travel nearly fifty miles, he seldom missed a Sabbath Eve prayer service or a worship service on Sabbath Day.

Besides his wife, Helen, he is survived by a daughter, Margaret Joan Legg of West Virginia, and two brothers, George and Paul of Tennessee.

Memorial services were conducted by his pastor, Leland E. Davis, and interment was at Palm­dale, Calif., in Desert Lawn Memorial Park.

—E. D.
The Student Revolution

In four months last year 340 secondary schools in 38 states had serious student disturbances, this in addition to all the radicalism expressed in university and college confrontations.

Some careful surveys have been made as to what knowledgeable leaders think are the causes of campus unrest. The answers vary considerably.

Psychoanalyst Bruno Bettelheim says among other things that "the political content of student revolt is most of all a desperate wish that the parent should have been strong in the convictions that motivate his actions." He suggests that intellect is developed at much too early an age and at the expense of emotional development. Prolonged education, and prolonged dependence, he suggests, make the student rebellious and that "campus rebellion seems to offer youth a chance to short-cut the time of empty waiting and prove themselves real adults." He discounts the commonly cited explanations: Vietnam war, injustices in the U.S. system. Instead, he insists underlying causes are found in the way American children are raised and educated.

Inter-Varsity Christian Fellowship editor, James W. Reapsome, after quoting numerous explanations, has a thoughtful comment and some helpful suggestions in his recent interpretive newsletter for pastors and youth leaders:

1. Keep a close, sympathetic ear to your young people. Read their college papers, the books and magazines that are popular with them.
2. Be open to their ideas, no matter how far out they may seem. Admit to the reality of some of their grievances.
3. Ask them how they feel about student radicals on their campuses. For example, ask if they go to meetings of Students for a Democratic Society, or similar groups, and find out how sympathetic they are to their goals.
4. Help parents to stay calm; try to put the whole radical movement in some perspective: close the generation gap with facts and openness.

Dr. Donald Louria, a Cornell medical professor states that a single dose of LSD is sufficient to cause permanent personality changes. LSD's potency and the dangers of taking an overdose are dramatic; a single ounce is enough of a dosage for 300,000 people. Dr. Louria, who is one of the most outspoken advocates of strict curbs and severe penalties for LSD users, said the question is not alcohol or LSD or marijuana, but whether our society should add to our alcohol burden another intoxicant.