

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.— We are indeed grateful to the five SCSC young people who served in our church, community, and area for six weeks this summer—Laura Lee Bond, Cathy Clarke, Jane Harris, Bernard Keown, and Alice Rood. Their spirit of dedicated service and of putting Christ first and giving Him all the credit was an inspiration to all of us.

They taught for two weeks in the cooperative vacation church school, called on neighborhood families, invited them to attend our church, and visited many members and prospects in New Jersey, New York, and Long Island. They told their experiences at the Friday night gatherings, took part in conversational prayer, sang in the choir, played the organ and piano, conducted Sabbath services, gave the children's message, shared in presenting the sermon, and in general participated in the life of the church. They became so much a part of the church that it was hard to say good-by to them. Receptions were given June 22 and August 2, and a farewell dinner was held August 3.

We are also grateful to Peggy Williams Van Horn, who took part with them in conducting services and who did so much for our church in her year of dedicated service.

Since Mr. Savage's resignation as organist and choir director in April after 36 years of faithful service, our pastor's wife, Mrs. Barbara Saunders, has ably filled his place, starting after she had only two organ lessons. After attending Conference, the Saunders family had a vacation trip to Seattle. We welcomed them back September 7.

Our church planning retreat was held

at Jersey Oaks Camp September 20-22. The retreat began with supper Friday evening and closed with lunch on Sunday. The program included a Sabbath eve service and discussion, Sabbath morning service, "Facing Frontiers with Faith" by General Secretary Alton Wheeler, committee meetings, Sabbath vespers, slide program, planning session, and preparation of the church calendar. Mrs. Saunders and Peggy Van Horn had charge of the delicious meals.

Correspondent

SABBATH SCHOOL LESSON

for October 12, 1968

CHRIST OUR HIGH PRIEST

Lesson Scripture: Heb. 4:14 through 5:10.

Obituaries

LAWTON.— Hazel M., daughter of Hugh and Alice Stewart, was born Sept. 3, 1896, in Edelstein, Ill., and died Aug. 29, 1968, in University Hospital, Madison, Wis., after a long illness.

She was married to Clarence Lawton, Feb. 15, 1915, in Albion. Her husband, longtime Town of Albion treasurer, died May 8, 1960, and Mrs. Lawton succeeded to his office and served two years. She moved to Bradenton, Fla., five years ago.

She was an active faithful member of the Albion Seventh Day Baptist Church and served as choir director for many years. She was also a member of Royal Neighbors, Order of Eastern Star and White Shrine.

Surviving are a son, Ray Lawton, Milton; two grandchildren; and four great-grandchildren.

She was preceded in death by a son, Clyde, and a great-grandson, James.

Funeral services were held Sabbath afternoon, Aug. 31, in Ellingson Funeral Home, Edgerton, and interment was in Evergreen Cemetery, Albion. Her pastor, the Rev. A. A. Appel, officiated.

—A. A. A.

A Special Emphasis Issue of

The Sabbath Recorder

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



A Country Church in Jamaica

The Luna Seventh Day Baptist Church building is located on the top of Mt. Charles quite some distance north of Kingston — a beautiful spot overlooking verdant hills and valleys and giving a view toward the north shore of the island which Christopher Columbus called "the fairest island." Most of the country churches are served by local elders since there are not enough pastors to go around. Rev. Neal D. Mills, headmaster of Crandall High School, makes regular trips to Luna according to schedule. The Jamaican people take pride in their church buildings and keep improving them. See stories inside in the section devoted to Jamaica.

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MISSION NOTES

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**A FAITH PUBLICATION SUPPORTED
by the prayers and gifts of readers**

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A Faith Publication

Mission Notes continues as a "faith
publication . . . in the interest of Sev-
enth Day Baptist Missions." It has no
regular source of income, but is sup-
ported by the prayers and gifts of read-
ers.

As it is now printed as a special em-
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it costs approximately \$100 per issue
above the cost of printing the regular
issues of the *Recorder*. For this amount
we must continue to rely on the con-
tributions of interested readers.

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Cancelled postage stamps still pro-
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sion Notes*. Special commemorative
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Stamps may be sent to:

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36 High Street
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Don't Stay Behind

It has often been remarked by the
common home variety of Christian: "I
cannot go to the mission field, but I will
pray for the work and the workers."
This is a very fine sentiment when it is
understood to offer an alternative which
deeply involves oneself in the work.
If one is deeply earnest in his prayer
support of missions, he ought never be
apologetic for his role.

Perhaps we ought to omit the "but,"
which seems to imply that only by one's
physical presence is he involved, and

that to be left at home is to take an in-
ferior part. Then we will be saying, "I
will pray" (positive), instead of "but
(a compromise) I will pray." The dis-
cerning believer knows that he can in
the very deepest sense go to the mission
field in his prayers as he projects his
faith and shares his interest and con-
cerns with God.

The frequency of requests by our
mission workers for prayer is to be
noted. Financial contributions are often
needed desperately. But the most urgent
appeal is for our prayers for the people,
the work, the workers. They know that
prayer is the ultimate in fellowship and
involvement when we are united with
them in carrying their work before the
Throne of Grace.

When we pray fervently for the work
of missions, we are truly "going" to the
field. We care enough to take time to
pray, to persist in our thoughts of those
efforts and people, and in our purpose-
ful petitions to God on their behalf. We
are attentive enough to seek the Lord's
will and trusting enough to ask great
things of God, as we pray "in His name"
(John 14:13, 14). And in God's own
marvelous way He sends help, direction
and blessings to those for whom we
pray. We are a part of those answers to
prayer as workers together with God
and His people.

As we pray, believing that God will
answer, we go with our prayers to share
our confidence and faith.

But there is yet another way in which
we go as we pray. One cannot take mis-
sions seriously enough to talk them over
heart-to-heart with God, constantly in-
tercede with God for them, and con-
fidently look for the abundant divine
provision without also praying, "Lord,
what do you want me to do?" For if we
are partners with God, then we want
to do the part He gives us, too. So
prayer arouses in us the deep motiva-
tion to share what we have, giving
financially and in any way that is within
our means.

No, we who stay at home are not
necessarily left out of missions. For by
prayer we are engaging our deepest

selves in the work, and this is our con-
tribution that is most coveted by those
on the field. Paul's appeal is the uni-
versal missionary appeal to Christians to
be "Praying always with all prayer and
supplication in the Spirit, and watching
thereunto with all perseverance and sup-
plication for all saints; and for me, that
utterance may be given unto me, that I
may open my mouth boldly, to make
known the mystery of the gospel, for
which I am an ambassador in bonds:
that therein I may speak boldly, as I
ought to speak" (Ephesians 6:18-20).

Don't stay behind—go with our mis-
sionaries in prayer.

Emphasis on Missions

We are of the opinion, often expressed
by others, that the life of the church is
in its missionary emphasis. Occasionally
some shortsighted church members ex-
press the idea that if we put less em-
phasis on missions we would have more
money and personnel to carry on the
work of the local church. It has a logical
sound, but church vitality and church
support depend on something deeper
and more moving than cold logic. It has
been proven over and over again that
the church that gives liberally to missions
out of a desire to take the gospel to those
in other places and countries who have
less opportunity to hear it finds itself
growing numerically and financially
thereby. The mission-minded local
church proves the truth of the Scripture,
based on the growing of rice, "Cast thy
bread upon the waters and after many
days it will return unto thee."

We therefore make no apology for
devoting most of this issue to informa-
tion about the progress of Seventh Day
Baptist work in other countries. It is
good for our souls. It will warm our
hearts. It will give us a broad perspec-
tive that will enable us to see in proper
light what we are attempting to do in
our own community. When our love ex-
pands to take in those who cannot
gather under the vaulted roof of our
worship edifice, we do not love our
church less, but more. We want to let
others see that there is a real fire burn-

ing in the hearts of God's people. They behold our love and zeal and have a desire to make their lives count for good by joining with us. The church that gives as much for missions as it gives to maintain its house of worship and its pastoral ministry usually finds that it has enough money to cover all its local needs. There are churches (not of our denomination) that have made their program far larger for missions than for local expenses. One relatively small church raises annually \$125,000 to support missionaries, far more than it spends for its own administration. It grows and has money for building improvements and strong pastoral leadership.

Conversely, the defensive church, the congregation that is primarily concerned with itself — with preserving its own existence regardless of what happens to the denominational missionary program — that church is likely to diminish and die in spite of its frantic efforts at fund raising. Selfishness in a church as well as in an individual is a sin and a curse. It leads to spiritual death. We must love and give or we will die. It is not fear of death that motivates us to take an interest in others far away, but if we love we will find new life surging through our veins. So, no apologies for our constant, week by week emphasis on missions, or for this special *Mission Notes* issue!

—L. M. M.

Northern Association to Meet

The Northern Association meets with the White Cloud, Mich., church October 11 and 12. People within the geographical area of this association are urged to make the trip, enjoy the fellowship and lend encouragement to this northernmost of our Michigan churches.

SABBATH SCHOOL LESSON

for October 19, 1968

WHAT FAITH REQUIRES

Lesson Scripture: Heb. 12:1-4, 7-15.

Journey to Latin America

By Leon R. Lawton

(June 27 - July 27, 1968)

A Brief Resume

While the initial purpose behind this journey was the meeting of the Central Coordinating Committee of the Crusade of the Americas, Sao Paulo, Brazil (on which I represent the Seventh Day Baptist General Conference, USA) it became soon evident that many other contacts and services could be rendered on a 30-day excursion.

Enroute to Brazil it was possible to spend one week in Guyana. Correspondence with our missionary, Rev. Leroy Bass, pointed up the need for a leadership training course with emphasis on local church administration. Seven of their pastors and young men were in attendance at this seminar, held for four days in the new chapel at 19 Gordon St., Kitty, Georgetown. (See *Sabbath Recorder*, July 29 and Aug. 5 for report.) Slides were shown three nights and three messages given at public services. A brief journey to the country allowed opportunity to see the Parika (Peter's Memorial) Church building and meet Sis. Martha Tyrrell, widow of the former pastor. There are now five church groups and two missions in Guyana. Several young men are enrolled in Bible college and one, Samuel Peters, hopes to attend Jamaica Theological Seminary this fall.

The Crusade of the Americas meetings were held in Sao Paulo and Rio de Janeiro—July 10-13 for the Central Coordinating Committee at the former, July 15-19 for the Congress on Evangelism for Baptist Men at the latter. Rev. Antonio Barrera, pastor of the Sao Paulo and Ocasco churches was able to attend most of these sessions with me. Together we shared the faith, witness and work of Seventh Day Baptists and learned much of the zeal for reaching the lost that motivates the plans and work of other Baptist groups in the Western Hemisphere.

Nine days (three weekends) were spent with brethren in the churches of the Seventh Day Baptist Conference of



Sabbath School of the Curitiba, Brazil, Seventh Day Baptist Church following services, July 6, 1968.



Leaders in the Brazil Seventh Day Baptist Conference.— Rev. Serafin Rojas Plazas (left of center, hands in front), pastor at Curitiba, who is preparing to return to his native

Brazil. Their hearts and homes were opened graciously to me. Dr. Albert Widmer, an independent missionary, was my translator the first three days at Curitiba and Porto Uniao. The second Sabbath was spent with the group at Ocasco, Sao Paulo and that Sunday and Monday at a new church at Apucarana. The last weekend was spent with their largest congregation at Itarare. Details of these visits will also appear in the *Sabbath Recorder*.

The Conference in Brazil has churches and groups in the four southern states—Sao Paulo, 3; Parana, 12; Santa Catarina, 11; and Rio Grande do Sul, 9—with a baptized membership of over
(Continued on page 6)

Colombia to start a work there. He was a Roman Catholic priest for many years before becoming an evangelical and a Sabbathkeeper and moving to Brazil to work with a church of his faith. A fellow-pastor writes: "We would urgently ask you there in the U. S. A. to stand prayerfully, and if possible financially, behind him, since it will be a hard and difficult task for him and his family to start a new work in that most fanatical Roman Catholic country of the Western Hemisphere." —Dr. Silas Nisio (behind boy) a dentist, the president of the Brazil Seventh Day Baptist Conference. Their Conference meets biannually, with the next session to be held in January 1969 at the Porto Uniao SDB Church. —Elder Jose Gugelmin (far right), treasurer of the Conference and editor of the Sabbath School adult quarterly.



Evangelist Natal Piazza DaSilva, local pastor of the church at Apucarana—a frontier town in the new coffee area of Brazil. He is employed by the Coffee Co-op. The Brazil Seventh Day Baptist Conference recognizes four categories of church leaders:

1. Evangelist (licentiates/local "lay" pastor/student pastor).
2. Deacon (ordained, but preaching is one of responsibilities).
3. Presbyter (an ordained minister/local pastor/head deacon).
4. Pastor (an ordained minister having charge of congregation).



Baptismal candidates at Itarare church. Pastor Rojas is seen between the two on right.



Choir of the Itarare church, the largest in membership in the Brazil Conference. The director is on the far right.

1,100. Two former Roman Catholic priests from Colombia have joined local pastors in giving leadership the last eight years. Rev. A. Barrera serves in Sao Paulo and Rev. Serafin Rojas at Curitiba. Pastor Rojas now plans to return to his homeland, DV, to begin a new witness there. His leadership will be greatly missed. Their Conference is held every two years (January 1969 in Porto Uniao which has a new building under construction). They publish tracts, booklets and twice yearly, lesson helps for Sabbath School.

Having visited Mexico two and a half years ago with Rev. Marion Van Horn, it was good to meet their field pastor, Rev. Elias Camacho, at the airport. With him was Bro. Eugenio Aldave the leader of the Seventh Day Baptist mission group at Torreon (over 600 miles northwest of Mexico City) and Deacon Vincente Diaz,

whose home was again "home" when in the city. The four days allowed visits with five groups—Cuautla, Puebla, Huayapan, Reyes de Juarez and the Christian Church in Puebla. This latter is an independent Sabbathkeeping church in fellowship with the Seventh Day Church of Christ. Pastor Daniel Bright Z. is their leader. The mission at Torreon is also vitally linked with the larger Sabbatarian witness. While attendance at services during the day on a weekday was limited, all indications pointed to a growing witness with spiritual depth and new buildings. Pastor Camacho spoke of new groups in the state of Tabasco which he hopes to visit soon. Sabbath was spent with the brethren in Mexico City at their chapel. The flight to New York was that night.

The prayer and financial support of individuals and groups is gratefully acknowledged! Let us continue to uphold these brethren in Christ in specific prayer.

India Needs Missionaries

Foreign missionaries in India—nearly a fourth of whom are Americans—need not be uneasy about their future, assuming they are training Indian nationals to gradually take their place. The number of foreign missionaries has more than doubled (from 2,200 to 5,500) since Independence.

This was the message of an Indian official who spoke at a dinner following the recent annual meeting of Ludhiana Christian Medical College Board, U. S. A.

The Honorable Dr. P. K. Banerjee, minister and charge d'affaires of the embassy of India in Washington, D. C., gave this reassurance and detailed Indian government plans for greater cooperation with voluntary agencies (meaning missionary organizations).

He advised his listeners to "maintain dialogue with the government of India and with local governments," and to "make more use of your Indian counterparts," saying, "We know the important role Indian Christians play."

Jamaica

"Seventh Day Baptists Are Bigger than That" Thornton Stone-Laying

January 1, 1968, was a big day for the Thornton Seventh Day Baptist Church. Delegates and visitors from the following sister churches: Kingston, Mountain View, Bath, Bowensville, Jackson Town, Font Hill and Waterford were there for the stone-laying of their new church building.

People were welcomed by their pastor, the Rev. J. A. Anderson. There were addresses by Teacher Higgins, headmaster of the Seaforth Primary School near Pastor Anderson's home, by the Rev. Neal Mills and the Rev. Joe Samuels. After the formal laying of the stone, Mr. Mills offered the dedicatory prayer. Donations to the building fund were brought in by the visiting churches which gave encouragement to the Thornton people.

This church has a membership of 27 at the present time. It is a part of the St. Thomas Circuit. On the Sabbaths when the pastor is in one of his other churches Brothers John Richards, Randal Beckford, Titus Smart and Aston Ellis take turns leading the divine service. They had been worshipping in an old half-finished, run-down building which did not belong to them when J. A. Anderson came to be their pastor and remarked, "Seventh Day Baptists are bigger than that." Immediately they began to consider what they could do about it. They found and cleared a site and in November 1966 they started the foundation of the present building. Now it is nearly completed. Pastor Anderson has done a big share of the work himself with the cooperation and help of the brethren of the church. Other people of the community and brethren from the Bath and Font Hill churches have also helped. All labor was donated. Pastor Anderson says, "What is very interesting—Thornton is one of the many districts without water. Whenever there is a workday we are always blessed with water from the clouds. I can say this is a real blessing from God.

"Services are fairly attended at all times," says Pastor Anderson, "which

proves the hunger and need for a place of worship in this district. Just now we owe the merchant a few pounds for building materials, but in some way or other the Lord will make a way out.

"The construction is of concrete blocks with corrugated zinc roofing. The windows are glass louvers. I believe the floor will be of tiles. The doors and the finishing or 'rendering' of the inside walls and around the windows are waiting for help and supervision from the Conference carpenter, Deacon J. Johnston."

The Thornton Church was pioneered by Sister Ella Anderson and Brother J. Richards who organized the first Sabbath School there under Elder Mignott. The group was organized into a church during the Rev. Luther Crichlow's time in Jamaica. At present the future of this church looks bright.

—Martha Mills

(Mrs. Mills attempted to get some pictures of the ceremonies, but was disappointed that they did not turn out well.— Ed.)

Jamaica Conference Held at Wakefield Church

The Wakefield Church is one of the farthest from Kingston in the northwest section of the island. There are two or three other churches and missions nearby. Wakefield has been one of the more active churches having produced leaders for other churches.

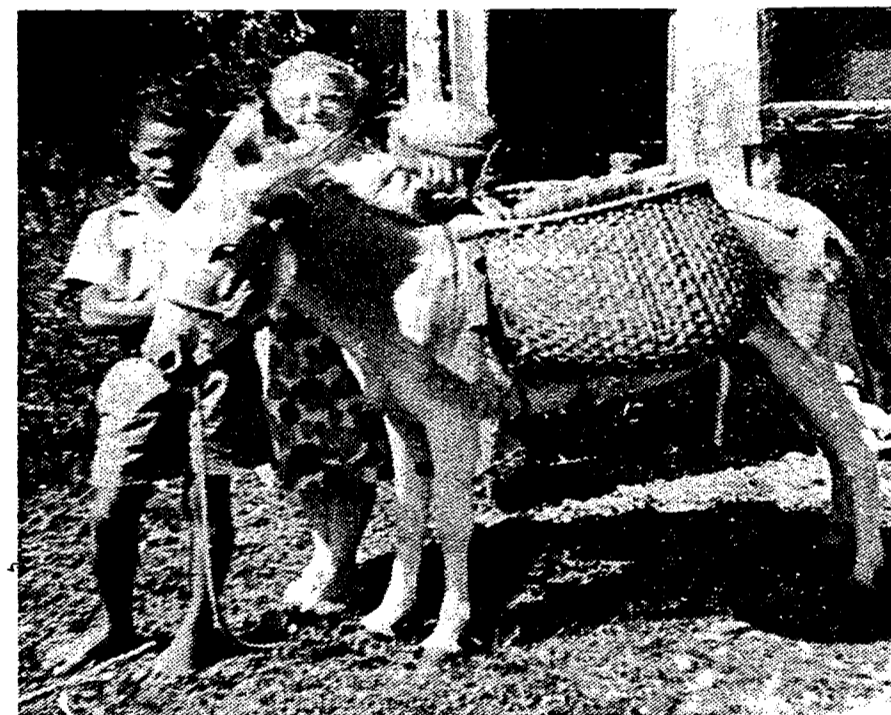
The Jamaica Seventh Day Baptist Conference convened just a few days prior to General Conference sessions in the United States, July 23-28. Sessions were held at the Wakefield church, the theme being "Witnessing for Christ" (Acts 1:8). Pastor Nathan B. Thompson was president for 1968.



The congregation at Whitehall, February 1968.



Sister Jasmin Lynch, president of Jamaica Seventh Day Baptist Young People's Board. Her husband is in electronic computer work in Miami, Florida. She will probably join him next summer. She is teaching in primary school in Kingston now.



This donkey helped gather coconuts, breadfruit and mangoes for the missionaries when we visited Sis. Smikle, in August 1966.



Martha Mills' Sabbath School class (13-15 years) in Kingston church, March 1968.

One need not go far to see the great contribution that Crandall has made to the Seventh Day Baptist work and to Jamaica as a whole. Therefore, we trust that this 20th year will see many of us taking much more interest in the school, with a movement towards great participation, and a sense of ownership.

—Byron G. Lewis, Secretary
Crandall High School Board

Crandall High Observes Its Twentieth Anniversary

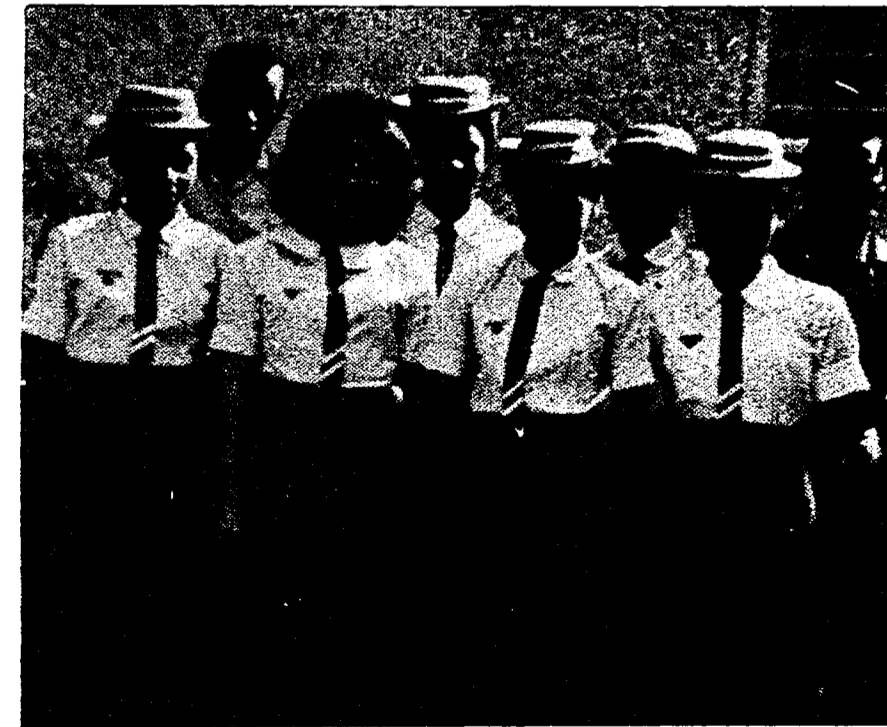
By Martha Mills

Crandall High began its twenty-first year of school on September 2, 1968. We have a staff of five teachers including four natives and Miss Velma Maxson, from Daytona Beach, Florida, who is giving a year of dedicated service as a missionary teacher. She will be teaching English, literature, health science and Bible knowledge in the two upper forms. Because the regular teachers have so many classes Mrs. Mills will be helping out by teaching the West Indian History in the two lowest forms and Mr. Mills will continue to lead the school chorus. Mrs. Joyce Samuels will be greatly missed this year while she attends Mico Teachers College. Sickness has caused Mr. Davis to lessen his activities around the school but he keeps in touch and renders aid in many ways as he is able.

Nearly sixty students have enrolled so far and we hope to gain a few more during the coming week.

The long-awaited outside concrete stairway was constructed during the summer holidays and we hope to remove the inside stairs during the Christmas holidays thus enlarging the classrooms.

The twentieth anniversary of Crandall High School was marked by a



Crandall High School Form 5 students in 1967.

special program at the annual Jamaica Seventh Day Baptist Conference. Appreciation for what Crandall High School has done and a willingness to assume more responsibility for the school financially and otherwise was shown.

Editor's Note:

Rev. and Mrs. Neal Mills and the late Ben Crandall of Alfred, N. Y., were key figures in the establishment of Crandall High School and its facilities. The school was named in honor of Mr. Crandall, and a group of singers that had its beginning during Pastor Mills' first term in Jamaica was later named the Mills Melodiers. A few brief excerpts taken from tributes given at the anniversary celebration follow.

Tributes from Students

Crandall High School has done a lot for many of us and I hope that it will continue to do so for many years to come.

I taught under all the headmasters but one, Pastor Mills, who was my own teacher. I will never forget the students who passed through my hands and I do wish that one day we might be able to have a big reunion.

—Lydia Forbes,
a former student,
later a teacher.

Crandall High School has been a great asset to Jamaica. She has turned out many who have become teachers, nurses, typists, bookkeepers, ministers and men and women of high profession. Some have seen the possibility of going abroad to further their studies and some hold high positions in Jamaica.

As a past student, I am proud so to speak because Crandall has made me what I am today by the grace of God assisting me. These days spent at Crandall were real good and jolly days. The American teachers were real friendly and hospitable.

Thus to conclude, Crandall High School has taken its place in history, among the other secondary schools in Jamaica, educationally and more so, religiously. It has kept on through twenty years making some changes and improvements as the years went by.

—Mable E. Smith (Mrs.)

Malawi

How God Called Five Ministerial Students



Left to right, H. Nthwaru, W. Mataka, S. Msowah, S. Muheziwa, G. P. Nantikwa.

Stanley Muheziwa, a second year ministerial student, grew up in a home where the parents were Christians, and was converted at about 12 years of age in special meetings. He states, "God called me through Scripture. One day when I went to church, I heard words from the Bible saying that Jesus died for all. When I heard this I thought of receiving Jesus as my Savior." He feels that he is under obligation to God to preach the gospel so that others may know Christ and the salvation which he himself has received.

Crandall can boast of past students in almost every profession or service, and these are people who acquit themselves well and of whom she can be justly proud. Yet like individuals, she has changed over the years. She is no longer the dynamic force she used to be, and is now passing through a stage of seeming hibernation, yet we hope that her second spring is approaching and she will soon burst forth with new life and vigor to make her mark in independent Jamaica which she helped to nurture in the embryonic stage.

—Nathan B. Thompson,
Conference President 1968

Substain Msowah, a young and energetic man, is a first year student in the ministerial course. He came to the Christian way in a revival meeting in 1960, and attended the Seventh Day Baptist Church of the late Pastor A. Makhukwa. Some years later, his pastor talked to him about the possibility of the ministry, and explained the plan of ministerial training at Makapwa at that time. He was interested, and felt he was called to God's work in this way, although he was not able to enter the course for some years. Part of this time he has been at Makapwa doing the Lord's work in various ways. He is very grateful for the opportunity to learn that which would help him in his service for the Lord. His words, "My joy in this training is to know the gospel to preach to others."

Henderson Nthwaru, a young and willing student of the first year at the Bible Institute, was caused to turn from sin to salvation as he listened to a sermon at Conference. He feels that his call to the ministry came as he read the Bible, and he wanted to offer his life as one who would preach the message. While he was in primary school, he was anxious that he not lose his determination to follow through in his aim to serve the Lord. He has said, "At Likabula Institute, I am very much pleased with all the lessons."

Watson Mataka, now in his second year of ministerial training, is a married man with a family, and his wife is at present at Makapwa as housemother to the boarding girls. He was converted in 1942 in the Seventh Day Adventist Sabbath School, and taught in their schools before coming to Makapwa as a teacher. While at Makapwa, he showed his desire to be a Seventh Day Baptist. He writes, "It was interesting to see some of the students changing (their) life and coming to Christ. I was persuaded with the feeling of my heart to take full time for teaching the gospel to both old and young people. After that I felt it good to have a Bible course, and I was not at rest until I started Bible

School." He is a capable leader and very anxious to do the Lord's work in whatever way he may be of help.

G. P. Nantikwa, a 52-year-old man with a family, has begun his first year of training at Likabula Bible Institute. He states an early experience in his life thus, "I fell sick and was admitted to the Blantyre Mission hospital. One day I was found as dead, but someone whom I do not know said, 'You will recover soon, but I want you to witness for Jesus.'"

He became a member of the Church of Central Africa, Presbyterian, at Blantyre Mission. One of their leaders discussed with him his attending their seminary, but his wife at that time was reluctant, so he declined. At one time, he was very interested in politics, but after discussing this point with a Nazarene missionary, who prayed much for him over this matter, his efforts in political matters were dropped. He became interested more in the Bible and its message. It was in a Seventh Day Adventist book that he read that he was convicted of the Sabbath truth. This truth bothered him, and he said, "Though I was a leader of the C.C.A.P. I did not feel I was a Christian. One day I asked one of our church leaders (about the Sabbath) who did not satisfy my conviction." He also talked with other Christian leaders about the Sabbath, but found the same unsatisfying result. One lady however, gave him the address of Pastor Pearson at Makapwa, with whom he was able to correspond. Through reading of tracts he was helped, and expressed his desire to become a Seventh Day Baptist. He was convinced that knowing the Sabbath truth, he must stop his work on the Sabbath. As a result he lost a very good job in a government office in Blantyre, which resulted of course in a real financial loss. He is enthusiastic, determined, and full of zeal for the Lord's work and the truths of the Bible, and will prove a real servant of the Lord.

A Few Lines from the Pearsons



Blantyre home and office of the Pearsons

A letter from Bettie Pearson under date of September 9 informs us of some of their recent activities. She says:

"David is at Makapwa now for board meeting prior to Conference. Conference is later this week.

"This weekend we have had six pastors and church leaders from the northern region with us as they were on their way to Conference. Following Conference, they will be here for about two weeks for study sessions.

"The past two or three weeks have been full for us, too. We attended the meetings of Central Association at Mampondera Branch church. People walked from many miles away to attend. One group of about twenty people came from our Nihinda church, walking for five hours. When people put forth such effort, we feel we want to have a part in feeding their souls.

"After the association, we spent a few days at one of the lake-shore areas, a beautiful spot, but not so crowded as some. On our return, we had car trouble near one of our other churches, so stayed over the Sabbath there. Perhaps God wanted us there!"



Left to right: Mark, Joanie and Vicky Burdick

**Mr. Dzumani, Wife and
Six-month-old Son**



Nearly two years ago Mr. Dzumani entered Malaulo Hospital to train as a medical assistant. This was a second choice, for we had hoped for some time that he would be accepted in England to train as a state registered nurse. Then a few weeks ago the same hospital which had turned him down said for him to apply again. Things moved quickly after that. Soon a letter arrived saying he should come in time to be settled before the beginning of September. So on a Monday, the 12th of August, Mr. Dzumani and Victor began on the red tape that must be done before his leaving. A visit to the Ministry of Health was not encouraging, they said the time was too short to get him off by September. But they continued. The Lord seemed to favor this, for things did work out. The President gives his personal approval (or disapproval) on each person leaving Malawi. A trip to the capital city, Zomba, found the President at the capital. The secretary said it would take anywhere from six days to two weeks to get the permission. Wednesday found Mr. Dzumani again in Blantyre to receive his yellow fever injection (given only one day a week), which must be given at least ten days before leaving. Victor went ahead and booked his air passage to England. Money was borrowed from private funds

in the States. Things began to fall into place. Money arrived two days before the ticket had to be paid for. The President's permission was granted and phone calls served to have his passport stamped although the actual letter had not yet arrived. Then on the 25th of August, Mr. Dzumani left Malawi to begin a new work in another land. He will be visiting our Seventh Day Baptist people in England on the 21st of September. May we remember him in prayer.

Women's Board Project Appeal

When the opportunity came for Mr. Dzumani to go to England for training at an earlier date, funds were advanced by the Burdicks to meet the necessary expenses. The Women's Board had taken these expenses for Mr. Dzumani's training as their project, and had notified the Burdicks.

Mrs. Harold Baum, treasurer of the Women's Board, wrote to Missionary Board Secretary Everett T. Harris: "At the last meeting of the Women's Board it was voted to reimburse Dr. Victor Burdick the amount of \$500.00 in which he had advanced for the nurse's training of Harold Dzumani . . . We are simply advancing this money out of our general fund which is budgeted. We hope to raise this amount by solicitations from societies, individuals, churches, or anyone who will contribute toward this project . . ."



Center is Mr. L. M. Vumah of Rhodesia, Pastor Manan on the right, Pastor Nangazi on the left.

Gifts Finance a Project



A recent project on the station was the shedding of a heavy grass roof on one of the staff houses, and a replacement by a metal one. Over the years we have gradually replaced grass roofs by metal ones on all the sun dried and burnt brick houses, with the exception of one which still remains for a future time. The cost of this roof is being given by the Shiloh church. This is the second such project they have made possible for us recently. The Riverside and Los Angeles churches have helped with two others. We are deeply grateful for this. Not only does it take away a hiding place for rats and insects, but it makes for a dry house during our heavy rains, and it saves the station a large amount of money that otherwise would need to be spent yearly to rethatch all grass roofs.



The chapel where the Blantyre church group meets each Sabbath.



Mr. Makatanje

To readers of the *Sabbath Recorder*, the name of Mr. Makatanje should be familiar. He spent a year in Zambia attending the African Literature Course given at Kitwe. We are happy to present him in picture to you at this time. Mr. Makatanje is active in the work of the church. He was on his way to one of the Southern Association meetings at the time this was taken. A great deal of the credit for the smooth running of our Conference held at Makapwa, (which ended last evening) goes to the tireless effort of Mr. Makatanje.

Not many weeks past Mr. Makatanje came to show us a letter he had received from a member of the Rockville church. She had praised him on his article which had appeared in the *Sabbath Recorder*, and encouraged him in his work here. Again we came to realize how much a word of praise goes to encourage one. This letter brought a great deal of joy to him.

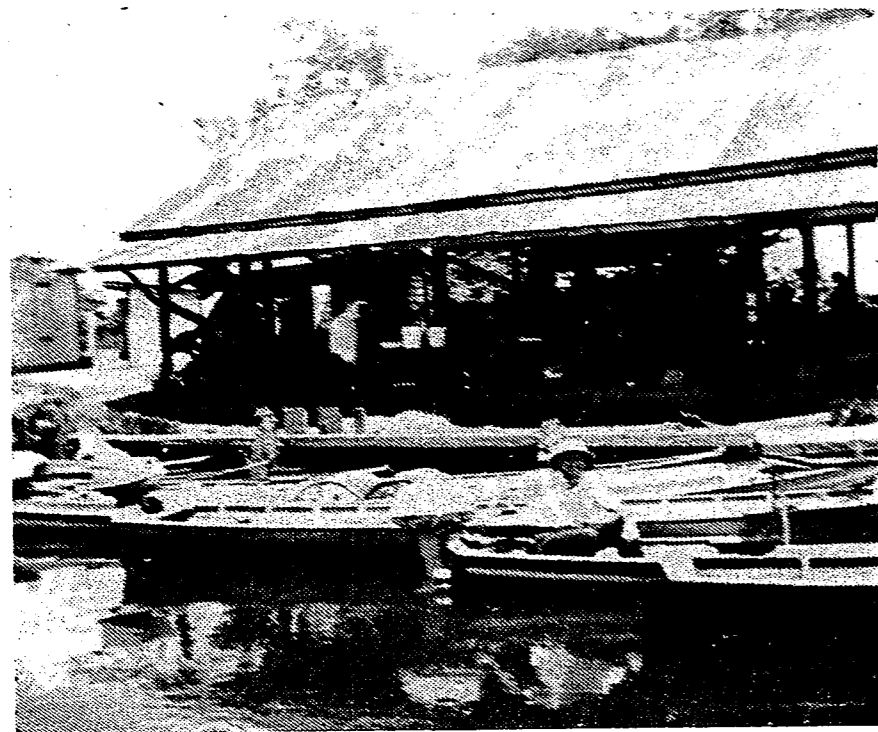
A third daughter made her appearance recently to bless the Makatanje family.

"God has sent us the good news of His gospel. We have this good news in our hearts, yet how often we fail to let our hearts tell our faces that it is good news."

Guyana

Traveling by Boat

Generous gifts of friends in the United States made possible the purchase of a boat and motor for our mis-



Pastor Bass in the mission boat at Charity stelling (landing) on the Pomeroon River, as he returns from a trip to our Bona Ventura church.

sionary in this "Land of Many Waters," during Pastor Leland Davis' term of service there. It is proving most beneficial in the ministry, as Pastor Bass' brief account attests.

"While in the Pomeroon staying with Deacon Tobin, I began to take the boat out alone to visit in the homes along the river and up the Akawini Creek. All traveling is done by water up in that part of the country. There are no roads, only slippery paths along the bank.

"Houses are scattered along the river bank. It is not like a river bank in the United States where people live way back on roads from the river. They live practically at the water's edge here, and beyond this is only jungle growth and farm lands for growing provisions, plantains, oranges, cassavas, yams, bananas, etc.

"Charity is the last place along the road, and at Charity, a tiny village, the road abruptly ends at the edge of the Pomeroon River. I always leave our car at the police station there when I go down river fifteen miles to Bona Ventura. It is like leaving civilization."

Loving Patience Needed

Wherever the gospel is carried, its emissaries must be prepared to face the obstacles of sinful, unbelieving human hearts, and to persist in loving concern to reach the unbelieving for Jesus Christ and His abundant life. Leroy Bass, our missionary in Guyana, tells of such an experience.

"One young mother came to church in Dartmouth, and as it was her first visit there, I was introduced to her, and was told she was making a decision to be baptized and join the church. She had, when a young girl, been made by her grandfather to be confirmed in the Anglican church, but now she knew she wanted to be a Seventh Day Baptist.

"While I was preaching the sermon, I noticed that she got up and went out, and she did not come back. The next day, I told Deacon Scipio we must go to her home and encourage her. So we went first to notify her that we would both come soon. He came back to tell me in sad tones what had happened.

"It turned out that word had come to her at church that she must return home immediately; baby was crying terribly and must need its mother. When she



Joyce Pitman and Marva Lyttle, both 17, of the Dartmouth Seventh Day Baptist Church.

got home, she was met by her young husband who angrily threatened her to never set foot in that church again, or she would get the beating of her life; and she must never get baptized.

"This man belongs to no church, and is going to keep his wife out of church, too. And she was so happy the day before! I told the deacon that we are not going to give up, but we must go when the husband is there and try to speak to him kindly, seeking to let the Spirit soften his hard heart.

"The deacon then told me of another woman in similar circumstances not long ago, who was prevented from attending church by her husband, and in a few weeks he took sick and died, despite medical help. Then the woman joined that church.

"Next time I go to Dartmouth, we will make it a point to make a visit on this young lady's behalf.

"When I went into the Pomeroon, I learned from Deacon Tobin that he, too, had had a similar circumstance. An older woman who surrendered her heart to the Lord on a previous visit when he and I visited her had subsequently been forbidden to prepare for baptism. Deacon Tobin in a later visit turned this apparent defeat into a glorious victory, for the husband himself surrendered, and so did a daughter, so now the Lord has three instead of just one from that family."

Let us pray that patience and love in witnessing for the Savior may result in God's greater glory for this family at Dartmouth.

Seventh Day Baptist Student Graduates

Jacob Tyrrell graduated from Guyana Bible Institute in May 1968. He will be remembered by many of our people as a delegate from Guyana (then British Guiana) to General Conference and CoWoCo meetings in Salem, West Virginia, in 1964.

Inland Converts Contact Enemies

Seven Guyanese missionaries have just returned from a meeting with a fierce Amerindian tribe in Brazil. They are the first persons ever to contact the tribe and live to tell about it.

On the fifth of January, Yakuta and six other dedicated Christian WaiWai Indians began a 200-mile trek to the Atroi Indian territory in northern Brazil. After a month and a half, they met the hostile Indians. They were not able to talk to them in any of the five languages they spoke. The Atrois clicked their bows and arrows for a fight, but Yakuta and his men put their arms around their one-time enemies. In return, the Atroi men snatched beads off the WaiWai men and stole supplies, then motioned that they would take their canoes, too. At this point the WaiWais escaped.

Many years ago, before the WaiWai tribe knew the story of God's love, they warred with the Atrois. Now these men could not help seeing the new attitude of the WaiWais.

This is only one of many missionary trips made by the WaiWai tribe since they accepted the Lord some ten years ago. Last year they went to the Katwena tribe in Brazil and invited them to come to live with them. The Katwenas accepted the invitation and are now seeing the WaiWai Christians live Christ in their own village.

It is only 19 years ago that missionaries first set foot in WaiWai territory and told them of Jesus. Now these Amerindians are putting to shame those of us who have had the gospel for many, many years.

Yakuta and his men fully knew the danger they faced for they themselves were once a fierce, warring tribe. Yet now they were willing to die for Christ if necessary. They also suffered a long separation from their wives and families.

Let us who know the Lord learn from our interior Christian brothers that nothing is so important as the message of love God has committed to us, and that no sacrifice is too great to make in order to spread this message.

(From CONTACT, a monthly newsheet of Guyana Bible College).

The Sabbath Recorder

Missionaries' Children

Have you ever heard it said that the children of missionaries lead an unnatural life so that when they return to the States they find it difficult to adjust to the ways of young people their own age? Is there any truth in such a statement? We think it may be true. Just as there may be some truth in the old joke about "P.K.'s" (preacher's kids, in case you've never heard).

So, it may be that missionaries' children will find it difficult to adjust to the ways of the young people of this country when they come home to complete their education, to live, to marry and to establish homes of their own. Frankly, we can think of some far-out practices we might be glad to have them reject. But we should not close our eyes to the fact that the young people that grew up on some mission field are going to be out of touch with the ways of thinking and acting of those their age in this country. As teen-agers, when it means so much to be "one of the gang," they will find that they are different from the gang in many seemingly important ways. It will be a trying time for them. To be forewarned may help a little. To be a part of a family unit that really cares will help a lot.

Having been a "preacher" most of one's life and having raised some very nice children (of whom, incidentally, he is very proud), and having observed many fellow ministers in their efforts to "bring up their children in the way they should go," the one writing this article may be permitted to make some suggestions along the line of preparing

our children for life.

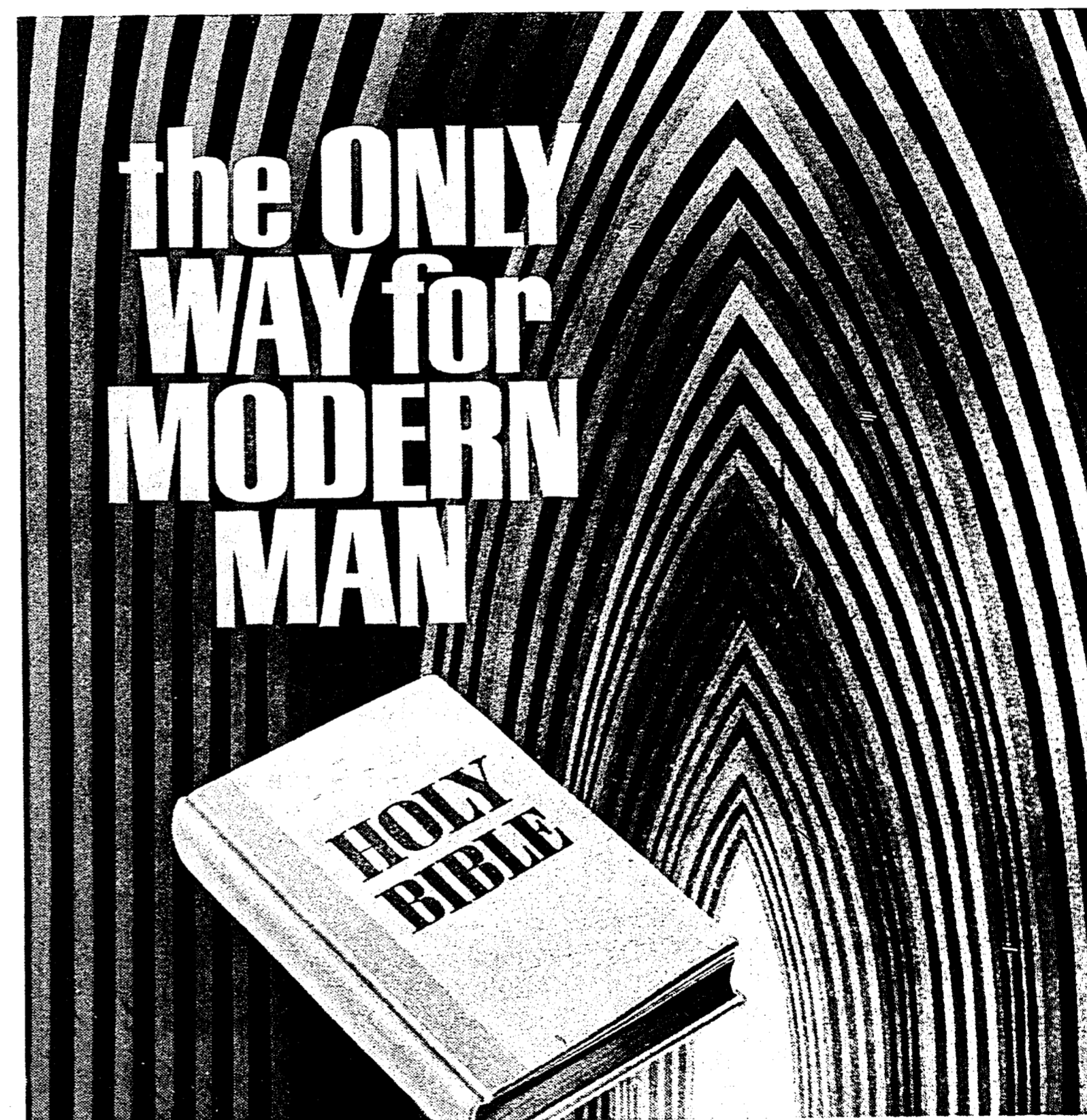
One of the most important factors in this matter is to build a closely knit family unit. From the very beginning father and mother and children should play together, work together and worship together. One can face a hostile world with composure if he knows he has a strong home base, where he is loved and needed.

The missionary (or home pastor) may well be very careful not to insist that children should or should not do certain things just because their parents are missionaries. If this reason is pressed it may contribute to the "rebellion" that will come later.

Loving discipline in early years is necessary, expected and even appreciated. Contrary to what some people think, the children want the limits set. As an example, on one occasion the young daughter on the phone turned to her mother and asked in a loud voice if she could stay out until midnight. Then with hand on phone she whispered, "Say no, Ma, say no." Then back at the phone she complained, "My mother says, no, ten o'clock is the deadline." They want the limits set and feel more secure when they know it is "thus far and no farther."

And then comes the difficult time when the controls have to be shifted to the young people themselves. But they must learn to make their own decisions. When they leave home the principles we have built into their lives, along with our prayers, will sustain them. This we do believe.

—Everett T. Harris



NATIONAL BIBLE WEEK
OCT. 20-27

WORLDWIDE BIBLE READING
BIBLE WEEK to THANKSGIVING

Bible Week, involving participation by some 40 million persons, comes early this year, October 20-27. President Johnson, endorsing Bible Week said: "The Bible holds answers and hopes. It is life's greatest truth. While this mighty book traces our history and projects into tomorrow, it remains the best possible guidepost for today's living."