

during the winter months due to illness, drifted snow and poor road conditions. With spring just around the corner we hope for improvement in all respects.

—Correspondent

Accessions

MILTON, WIS.

By Letter:

Janice Louise Skaggs
Raymond H. Sholtz
Frances B. (Mrs. Raymond H.) Sholtz

Obituaries

BRENNICK.— Harlon, son of Charley and Margaretha Petersen Brennick, was born at North Loup, Nebr., May 22, 1903, and died at Ord, Nebr., Jan. 30, 1969.

Harlon's entire life was spent in the community of North Loup. He was united in marriage to Helen Louise Hutchins Sept. 30, 1929. From 1942 until his death he served as village marshall, street and water commissioner.

Surviving are: his wife Louise; one daughter, Mrs. Janeane Abel of North Loup; one brother, Robert of North Loup; two sisters, Mrs. Pearl Mulligan of North Loup, and Mrs. Mary Weed of Alliance, Nebr.; and three grandchildren.

Funeral services were held at the Seventh Day Baptist church, conducted by the Rev. Duane L. Davis and the Rev. Mynor G. Soper, with burial in the Hillside Cemetery of North Loup.

D. L. D.

MARIS.— Myra Stillman, daughter of David and Electa Stillman, was born on "Seventh Day Lane" near Nortonville, Kans., March 12, 1878, and died at Nortonville, March 14, 1969.

On Nov. 12, 1901, she was married to Fred B. Maris. To this union four children were born. One daughter died in infancy. Her husband preceded her in death Feb. 29, 1964.

She is survived by: a son Laurence of Nortonville; a daughter Katherine of Kansas City, Mo.; a son Don of Fairfax, Mo.; four grandchildren and three great-grandchildren.

She joined the Nortonville Seventh Day Baptist Church at the age of 18 and, until the last

few years, was very active in the church and its activities.

Even though she suffered from a serious back condition, and in later years from a broken hip and failing eyesight and hearing, she was always cheerful and optimistic.

Services were conducted by her pastor, Paul B. Osborn, assisted by the Rev. John Hodge, a long time friend. Burial was in the Nortonville Cemetery.

P. B. O.

VAN HORN.— Mrs. Abbie, daughter of the late Simeon Hoffman and Elizabeth McCormick Babcock, was born in Albion, Wis., Apr. 8, 1878, and died at the Westerly Nursing Home, Westerly, R. I., Dec. 22, 1968.

She was married to Herbert C. Van Horn Sept. 3, 1903. To this union were born four children, three of whom survive her: Mrs. Stella Gauch of Dunellen, N. J.; L. Milton of Milton, Wis.; and Elston H. of Westerly, R. I. She is also survived by six grandchildren, nine great-grandchildren and one great-great-grandchild.

Her life was spent in service as a minister's wife. Her service to the church and the denomination was freely given as she responded to the call to serve in many areas. She served as an interim editor of the Sabbath Recorder and as an active member of the Women's Board. The Women's Board awarded her the Robe of Achievement in 1965.

Memorial services were held in the Pawcatuck Seventh Day Baptist Church on December 28th with the Rev. S. Kenneth Davis officiating; and from the Milton Seventh Day Baptist church on January 4th with the Rev. Earl Cruzan officiating. Burial was in the Albion Cemetery.

Mrs. Van Horn summarized her life thus: "I am deeply grateful to God for my parents, for the church in which I grew up, and know that whatever good there has been in my life is due to them under God. As a minister's wife and later wife of one prominent and well-known in the denomination my rewards have been many, great and beyond my deserving. I have loved friends in many places and their friendship enriches my life. My children, grandchildren and great-grandchildren are dear to me, and I pray God's keeping power may be about them."

E. C.

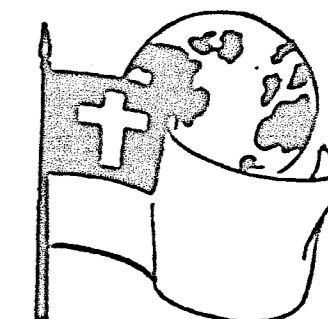
A Special Emphasis Issue of

The Sabbath Recorder

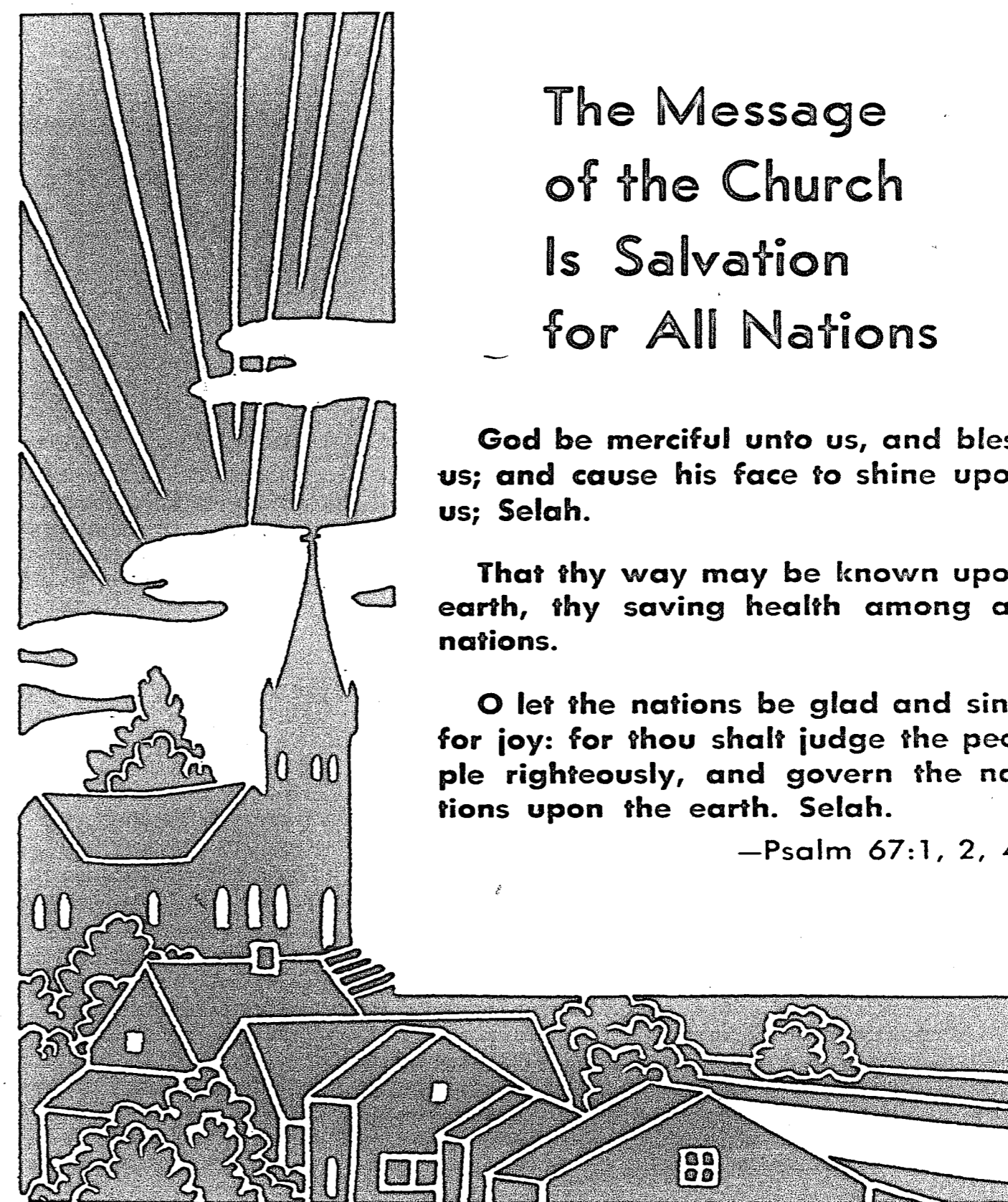
"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



The Message of the Church Is Salvation for All Nations

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

That thy way may be known upon earth, thy saving health among all nations.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah.

—Psalm 67:1, 2, 4.

THE SABBATH RECORDER

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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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 Seventh Day Baptist Missions." It has no regular source of income, but is supported by the prayers and gifts of readers.

As it is now printed as a special emphasis issue of the *Sabbath Recorder*, 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 contributions of interested readers.

Statement of Finances

Balance, September 30, 1968	\$ 73.93
Gifts received	105.00
Mission Stamps	10.00
	<hr/>
	\$188.93
Expenses — October 7 issue	\$100.00
	<hr/>
Balance, March 26, 1969	\$ 88.93
Mrs. Edgar Wheeler, Treasurer Box 238 Ashaway, R. I. 02804	

Stamps

Cancelled postage stamps still provide a small source of income for *Mission Notes*. Special commemorative stamps and foreign stamps have value. Stamps may be sent to:

F. Arthur Brayman
36 High Street
R. F. D. 1, Box 124
Ashaway, R. I. 02804

Wycliffe Bible Translators Plan Dallas Linguistic Center

The Wycliffe Bible Translators, Inc., has acquired 65 acres of land at Dallas for construction of a major linguistics center, the first of its kind.

The Wycliffe Translators, a non-denominational organization with about 2,000 translators and missionaries in 19 nations, presently operates seven summer linguistics institutes. The Dallas center will be the organization's first to provide year-round training.

No Time for Compromise

Our times do not appear particularly receptive to the message of the gospel—the good news that God in love has sent His Son into the world to provide reconciliation of sinners to God through forgiveness of sins. The gospel's call to men to repent, believe and commit their hearts to God through Jesus Christ is widely resisted, or else it is dismissed by being labeled as "irrelevant." Unfortunately, many Christians are letting the world have the last say as to what relevance is. When the world says that man's deepest needs are to be solved by changing his outward environment, many in the church are turning from the teaching to "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33) to a secondary emphasis.

Recently an ecumenical publication declared that the day of evangelizing through conversion of the individual is past. Now, it said, the church must give its attention to social work.

At an interchurch missionary conference, one speaker, a professed Christian, advocated an end to evangelistic missions overseas. His recommendation was an interchange of the best ideas of all the great religions, that would involve other religions sending representatives to Christians. The syncretism resulting from the amalgamation of the best ideas from each religion would be the desired goal, in his opinion.

The solutions that are suggested for meeting decreasing receptivity of the fundamentals of the gospel are not always a change of evangelistic methods (to which the church should always be alert), but frequently are compromises of the Christian message.

Does the increasing difficulty of getting a hearing and securing positive responses to the gospel's proclamation call for abandonment of this purpose, or compromise of the message?

Not if we are to take the instructions of the Lord Jesus Christ seriously today. In preparing His first disciples for their mission, He left them with no illusions

as to the attitudes and experiences they would encounter. He predicted: "Many shall come in my name, saying, I am Christ; and shall deceive many . . . they shall deliver you up to councils; and in the synagogues ye shall be beaten . . . and ye shall be hated of all men for my name's sake . . ." (Mark 13:6, 9, 13). Not only this, but around them would swirl wars, natural disasters, famines that bring about so much human misery and crying needs.

Yet these circumstances would not alter His purpose that "this gospel must first be published among all nations" (v. 10). Rather than becoming obstacles to proclamation of the gospel, unpromising circumstances should be the stepping-stones to furthering its knowledge. Even the imprisonments and trials of the disciples would give them opportunity to "be witnesses for me" (v. 9, Weymouth). And the sad plight of men in which they would share would likewise give them opportunity to make the gospel known. Armed with the love of Christ, they would manifest their concern to suffering humanity — not as an alternative to declaring the gospel, but as a result of its power in them and as a means of demonstrating the reality of the truth that "God so loved the world . . ." (John 3:16). Their work was to proclaim the gospel, which was specific.

The faithful Christians of the early Church took the Lord at His word, and in the face of persecution and opposition of many kinds, and through the sufferings of men, promoted the spread of the gospel. They sought no substitutes, nor did they seek compromises to make it more "acceptable." The Apostle Paul summed up the message thus: "For I am determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). This was in spite of the fact that "The preaching of the cross is to them that perish, foolishness; . . ." (1 Cor. 1:18), because "unto us which are saved it is the power of God" (1 Cor. 1:18b). The consequence of this uncompromising message was that

MEMORY TEXT

“. . . I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins . . .” — Acts 26:17b, 18a

the Church advanced irresistibly with the gospel.

There is a faddishness of “concerns” that is rampant among professing Christians. Those concerns vary widely from time to time. The world in general expresses its appreciation for such a “gospel” as this. When such a substitute is made almost the sole concern of the Church, does it not gratify the immediate needs and desires? And does it not spare them the incisive message of a gospel that calls men to repentance, to faith, to a cross, to surrender to God through Christ?

Jesus always taught a neighborly spirit, care for the poor and fatherless, visiting those who are oppressed and imprisoned. But He had priorities and He rejected a career of miraculously feeding the poor and indolent as a way to reach the masses and to gain a following (John 6:26). Always the gospel of the kingdom was primary, and all else was an expression of its godly love and concern.

When the early Church was faced with the crisis of “waiting tables” threatening to hinder the preaching of the gospel, it acted quickly and made this work of charity a department of its entire ministry (Acts 6:1-6).

The crisis times in which we live are no time for compromising, nor to seek a “gospel” that is more pleasing to the secular mind. If there was ever a time when men and nations needed to hear the gospel of Jesus Christ which can transform the heart and put the peace of God in human hearts, it is now.

May we not say, indeed, that this crisis time is a time of challenge and opportunity for the spread of the gospel—and not a time for compromise.

—E. F. W.

The Reading Christian

Long ago, Samuel Johnson said, “People do not willingly read, if they can have anything else to amuse them.” Obviously, then, television has not created the problem of finding time to read so much as it has contributed to our tendency to seek activities less demanding than reading. The real problem of finding time to read is lack of motivation to do so.

The sincere Christian ought to be well motivated to read habitually and thoughtfully, particularly in the Bible and other Christian writings. He has a hunger to know more of his Savior and of God’s will for his life, and the Bible is his source book, the written Word of God.

Jesus said of the Scriptures: “They are they which testify of me” (John 5:39).

John, speaking of his reason for writing his Gospel record, said: “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

The usefulness of the Scriptures is powerfully set forth in 2 Tim. 3:16, 17: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.”

The value of the written Word is that it may be read, re-read, studied and assimilated into life. Reading, then, is essential to the Christian’s spiritual growth.

Our capacities for reading and understanding may vary considerably, but there are few of us who cannot read. It is a God-given ability that is not to be neglected. In a special way “reading maketh a full man” in the case of the Christian and Christian literature.

The Missionary Motive

(The following article was written by the Rev. William L. Burdick, former secretary of the Seventh Day Baptist Missionary Board, and appeared in the July 9, 1923 issue of THE SABBATH RECORDER. Its timeliness for today prompts us to reprint it. — Editor)

There are two things, among others, of which we should not lose sight. One is that Christianity is a missionary religion. This feature was especially marked in the first century and has always been an outstanding characteristic of the religion of our Savior whenever it has had an opportunity to show its true nature. This fact was well stated by the late Dr. William N. Clarke in the opening paragraph of his book entitled, *A Study of Christian Missions*. He says:

“The religion of Christ is a missionary religion. The work and example of its founder destined it to be such, its early spirit was missionary, and its history is a missionary history. Whenever it has lost its missionary quality it has so far lost its character and ceased to be itself. Its characteristic temper has always been missionary, its revival of life and power has been attended by quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its character and its Lord.”

Another thing which should not be lost sight of is that which has prompted missionary activity. Three or four generations past it was the general belief that all who died without having heard of Christ and His salvation were eternally lost. Then the prime, if not the sole, motive pressed to forward missions was to save men from a lake of fire. It was said that if we abandoned the belief that all who never heard of Christ are forever lost we “cut the nerve of missions,” and there is no longer any motive for missionary activity. This doctrine, however, is no longer pressed by any considerable number of people, and instead of its “cutting the nerve of missions” missionary enterprises have advanced by leaps and bounds.

What then is the motive back of modern missions? It is to carry to men,

floundering in sin and the miseries of sin, the priceless blessings we have through Christ, or to be more accurate, it is to carry to them the blessedness we might have if we were faithful to our baptismal vows and promises. It is in the words of another, to lead men to “forgiveness of sins, fellowship with God, the warmth of love, the glow of hope, the beauty of holiness, the joy of usefulness.” This is not saying that missions do not save men from a real hell; psychology as well as the Bible teach us that there is such a thing as hell; but the emphasis is no longer placed on this as a missionary motive.

It is God’s purpose, through His Son, that all men should enjoy “the riches of His grace” and that His followers shall be the instruments by which this is accomplished. “This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out to all nations. For the Lord has purposed and who shall disannul it? and his hand is stretched out and who shall turn it back?”

It is the desire of those in whose hearts the love of Christ reigns that all others shall have the good things—material, intellectual, social and spiritual — which Christians enjoy coming from the cross of the Lamb of God. Love is that in man by virtue of which he highly values all men, however lowly or polluted, and desires to do them good though it be at a great cost to himself. If we really love we will desire to carry the gospel to all men, and we will rejoice in the privilege of making great sacrifices to accomplish this end. “Freely ye have received, freely give.” “For their sakes I sanctify myself.”

Love therefore, both on God’s part and man’s, is the motive impelling the missionary enterprises of Christianity. Love has impelled God to stretch out His hand to man at an infinite cost and refuse to turn it back. Love impels Christ’s followers to give their time, strength, money and, best of all, themselves to the greatest task of the ages. “For the love of Christ constraineth us;

MY STORY

By Symon Michael
(Edited by B. Pearson)

(This story of hardship written by an African ministerial student is printed in full because it pictures a difficult and tragic experience that is not uncommon among those who are preparing for the ministry and others. It is not printed as a plea for help as such, but realizing that our hearts must be tender and generous toward the Lord's servants, wherever they may be. Ed.)

In 1963, I finished Standard 3 and returned home to work in the fields. In November my mother fell sick. She asked me to do something for her as I was her first-born child. I took her by bicycle to Ncheu medical center. The doctor said she had worms and gave her medicine. He thought she would get better, but she did not do so. What the doctor said may have been true, but she was affected by a sort of magic done by people. My mother stayed in the hospital for about two weeks, then I thought we should go home. When we arrived home, she told me she was not better. I borrowed 10 shillings and took her to Balaka hospital. The doctor there told her he should send her to Zomba Hospital, to which she agreed. I went home for two days, then returned to be with my mother at Zomba. My grandmother came with me on this trip. She said she wanted to see her daughter.

When we found my mother, she cried and said to Grandmother, "I don't know whether I will live." She was to have an operation. Grandmother did not agree to the operation, but the doctor went ahead with it. After the operation, she was sent to Queen Elizabeth Hospital in Blantyre. I had to return home again for money, and borrowed £1-0-0. When I came back to Queen

because we thus judge, that one died for all, therefore all died; and he died for all that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

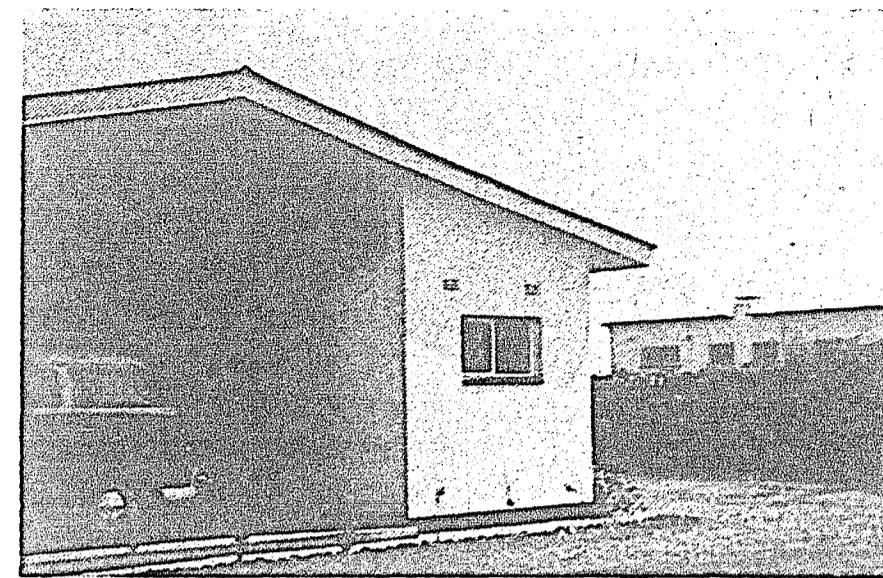
Elizabeth Hospital, mother told me she had a second operation and was feeling better. The doctors had told her there was something in her stomach and that they wanted to take it off, but when they operated they could find nothing.

In all she was operated on four times, and was in the hospital until July. She seemed better until 6th July, our Malawi Independence Day, when she began to get worse. One day she asked me to cook soft porridge for her. I was cooking her food among women, and sometimes some women helped me. On 11th, she was much worse. She could not speak. My grandmother wanted to take her back home, but the doctor would not allow it. The grandmother tried to take her at night on her back, but unfortunately one of the nurses met her and asked why she was taking her. "I want her to be buried at home," she answered. Mother was taken back into the hospital and Grandmother was sent away for a time, and could not even see her daughter.

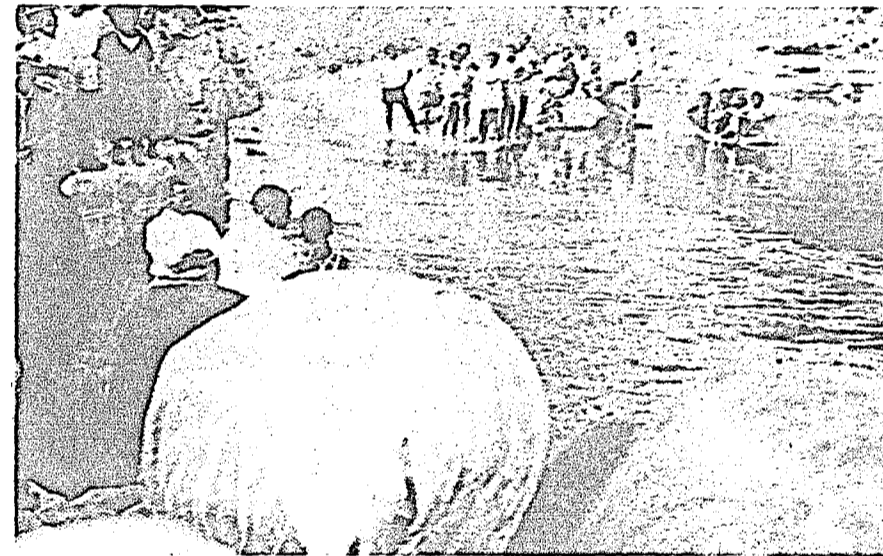
A certain man from home came to the hospital. When he saw Mother he told me to leave for home and tell the people that Mother was very serious. I went home, explained about Mother, and was told to handle everything as I was able at Blantyre. When I returned in two days, I arrived at the Blantyre station about 11:30 p.m. on 19th July, and a certain boy came to meet me. He told me my mother had passed away that morning. I was, of course, very sad to hear this, and I could not sleep. In the morning people asked me what plans I had, and I told them there was nothing except to bury her here in Blantyre. So the people brought hoes and some some people went to the Forestry Department to get timber for a box. My mother was in the Church of Christ. Many Christians gathered and at 4 o'clock by mother was taken away to the graveyard. When we came back, my grandmother could not stop crying.

The next morning, my grandmother

(Continued on page 15)



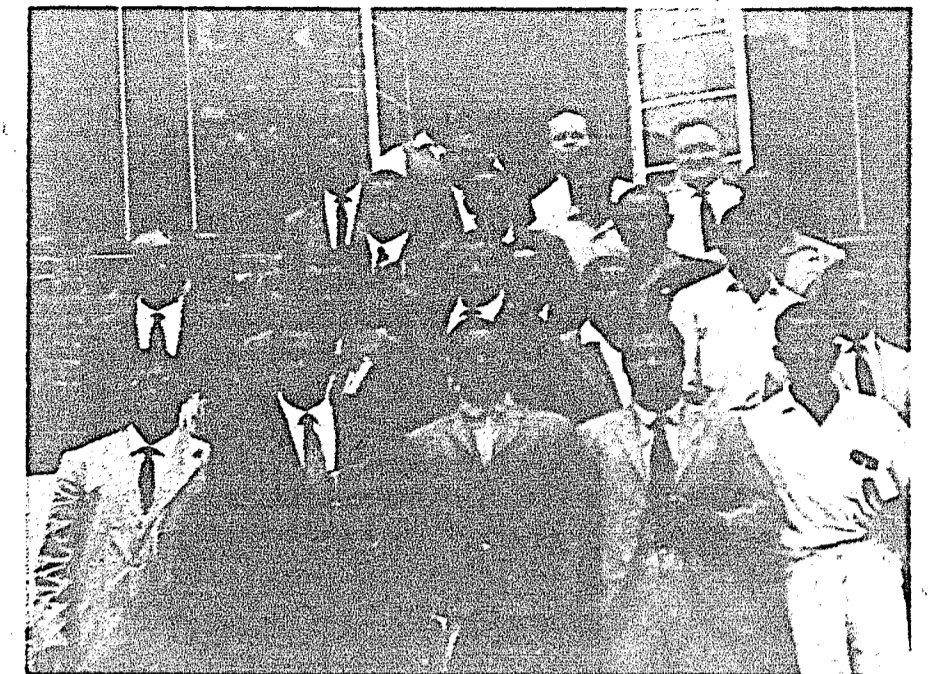
Our Blantyre property, including the home of the Pearsons in the foreground. Building in the rear is the servants' quarters used for the African guest house, and a storage-laundry. View is from the north.



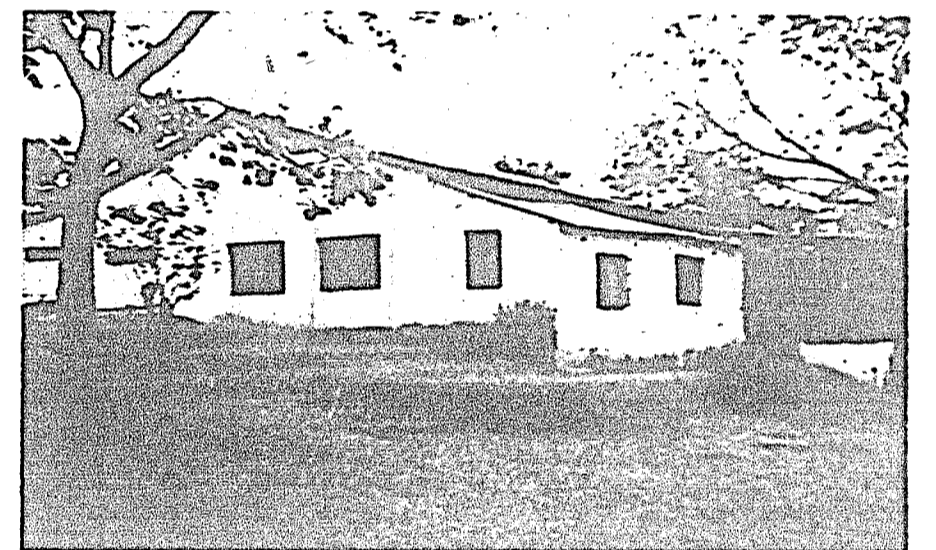
A baptismal scene at Makapwa, along the Tuchila River.



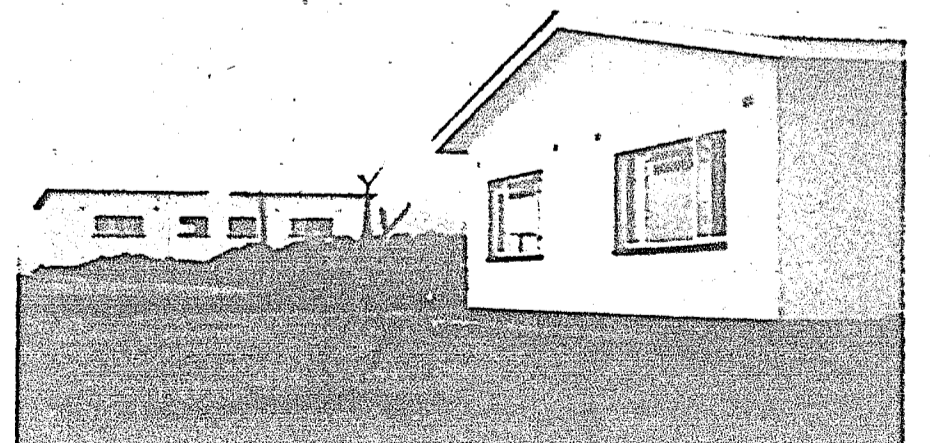
Northern students down for Conference at Makapwa, and for refresher course at Blantyre. Pastor Shadrack Mzumara is on the left.



Picture of a group of Seventh Day Baptists from Northern Malawi, including six of our students from that area, as they visited Likubula Bible Institute in Blantyre. Two Europeans in the picture are: Mr. Thorne (l.), and Mr. Lewis, principal (r.).



Dormitory and chapel at Likubula Bible Institute.



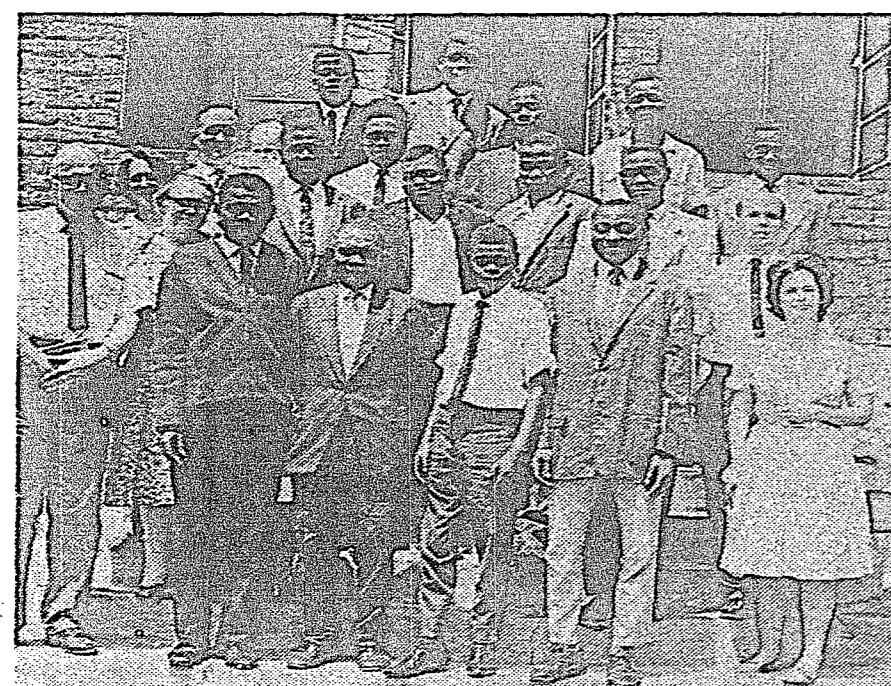
Another view of the Pearson home and the African guest house in Blantyre, from the south.

Malawi

New Ministerial Students in Training

This year there are three new Seventh Day Baptist students at Likubula Bible Institute, making a total of eight. Two of these, Mr. Mataka and Mr. Muheziwa, will be completing their courses when the school year closes in September.

The new students are Mr. Langston Chisi and Mr. Absolom Harawa from the Northern Association, and Mr. Harneck Msowa of Mlengezi church in South-eastern Association. All of these are married men who have left their wives and also their children at their home village to come and study to prepare for the Lord's service.



Student body and staff of Likubula, ministerial training school at Blantyre, Malawi. More than half of the students are Seventh Day Baptists. In the picture the first four on the left and the three on the right are staff. Of the natives the following are our men: two farthest back: H. Nthwaru and S. Msowa; next two rows: 1) G. Nantikwa, 2) S. Muheziwa, 4) L. Chisi, 5) H. Msowa, 8) W. Mataka; front row, farthest right, H. Harawa.

Mr. Chisi has written of his Christian experience, telling how he came to our church. He stated, "In the Bible we read that when Jesus came in this world, He did not come to change the laws, or to change the Sabbath, but to fulfill it." He said that he is preparing himself for the

ministry "to tell (others who) don't know about Jesus Christ."

Mr. Msowa has written of his Christian experience, "As a young man I had high ideals for living as the world has ideals. I wanted to be clean living in my youth. One day my brother-in-law came to visit me where I was working, and he told me about a certain lawyer called Nicodemus who came to Jesus during the night and asked Jesus about the eternal life. Jesus told him: "Truly, truly, I say unto you, unless one is born again he will not see the Kingdom of God." After his visit, I thought this and that, until he came again on another day and told me the same words. From that day I started to go to the nearest church. After a few Sundays, I was invited by my brother-in-law to come to his church which happened to be a Seventh Day Baptist church. I decided that I would begin attending regularly because I wanted to hear what the Bible had to say. The Word of God began to do its work in my heart, and on 10 December, 1966, I was baptized at Mlengezi Seventh Day Baptist church. Now God is speaking to anyone who is still in bad things, that they might receive the Lord our Savior. The door is wide open to everyone seeking Him."

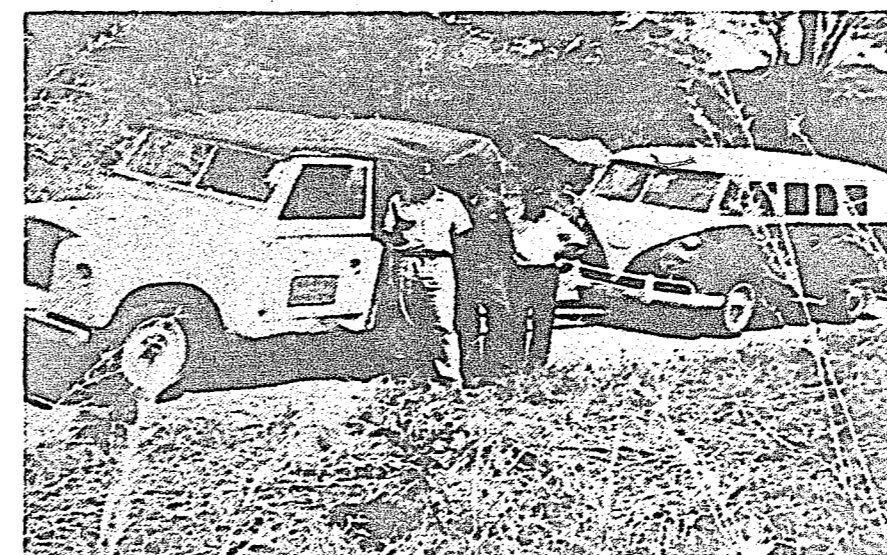
Mr. Harawa has come to us recently, having previously been a teacher for the Seventh-day Adventists. He wrote of his question over differences in the churches, and stated, "I started praying to the Lord to guide me and I joined the Seventh Day Baptists." Of his desire to be in God's work, he has said, "After my conversion I thought to serve for the Master and my mind was made to aim at serving the lives of others as I have been served myself through the grace of our Lord Jesus Christ. I remembered that when you have found something good, you should impart that thing to others. My aim is to impart this good salvation of the Lord to other people, to spread the work of our Master before He comes to take His people."

—Bettie Pearson

A Friend in Need

(As narrated by David Pearson)

On a Friday afternoon in August 1968, the Pearsons were returning from a joint holiday-mission trip to the Central Region of Malawi. We had traveled about a hundred miles from Lake Nyasa, with about seventy miles yet to go, when a valve went through one of the pistons in our Volkswagen Microbus engine.



Fortunately, we were within two or three miles of one of our churches. A European couple stopped their Austin van to see if they could be of help to us. Although their car was overheating, they towed our Microbus to a point near to our church. They were content simply to receive our thanks, refusing to accept any payment for their help. Having said farewell, we pushed the car approximately 100 yards to a site near the church. Bettie, Debby and Johanna all pushed, and I steered through an open door as I pushed. Mr. Brown, a local Seventh Day Baptist, assisted us in completing the task.

The next day we had Sabbath meetings there, and I was privileged to speak twice.

After the Sabbath, Mr. Brown, Mr. Kamenya (the local preacher) and I walked to a site office of Murray and Roberts Construction Company. This company is under contract for a major project, the construction of the Nacala railroad line which will join Malawi to Mozambique territory to the east. The men were sympathetic and offered some much appreciated advice. After a few minutes, one of them ordered that a

Land Rover and driver be sent on the following day, Sunday, to tow us all the way to Blantyre, approximately 70 miles distant, making for him a round trip of 140 miles.

They would not receive any payment, but they did warn me to never pass them by, should I find them stranded along the road. This was fair enough. Objecting to any donation from us, a Mr. Bill Chatford, a South African, replied that the donation would be on them.

Sunday morning dawned, and about forty-five minutes before the time agreed upon, a good-looking, powerful Land Rover arrived, driven by a good-looking and powerful African. We were surprised to learn that this African who under God was skillfully to guide our two vehicles all the way to Blantyre was a Mr. Joseph Mlangali, and was a former student at our Makapwa School back in 1954 and 1955. Bettie and I had both taught him.

We were happy to arrive safely at Gunson's Volkswagen garage where the car was left for major engine overhaul. When the work was completed, about three-fourths of this large bill was paid by the German Seventh Day Baptists through the World Federation of Seventh Day Baptists.

Although the world is greatly troubled by hatred and an explosive atmosphere, there are still those who are willing to help in times of need.

The Bible says in Ecclesiastes 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days." Perhaps this is what happened to us when we first taught Mr. Mlangali those many years past. It is hoped that he still remembers something of those spiritual lessons taught, and the way of salvation which we tried to set forth.

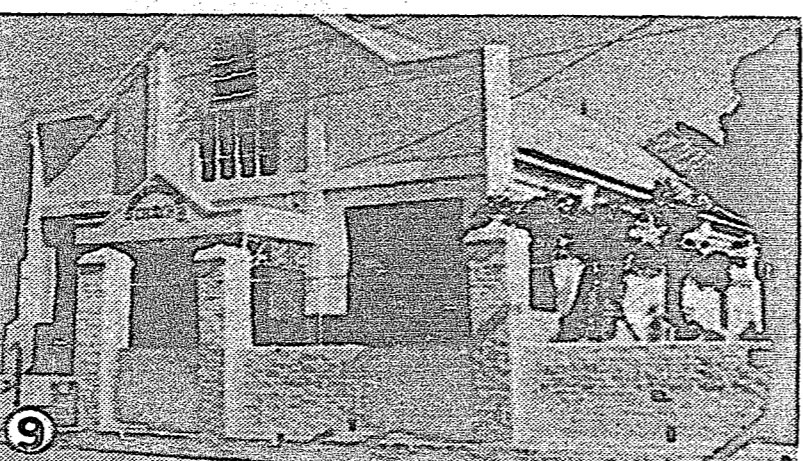
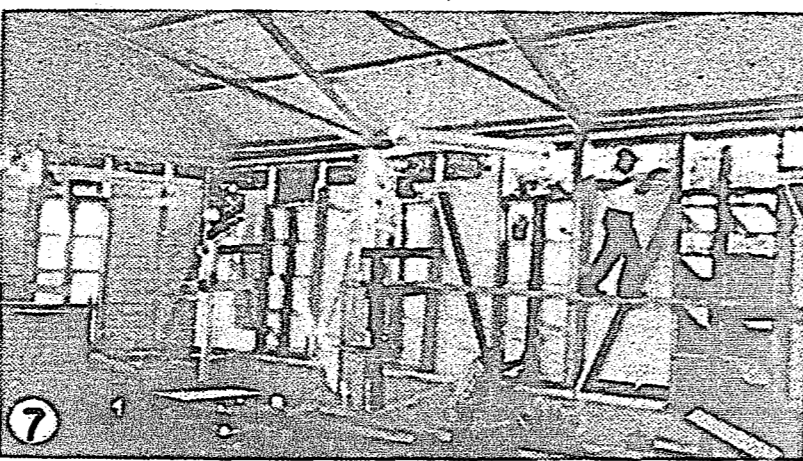
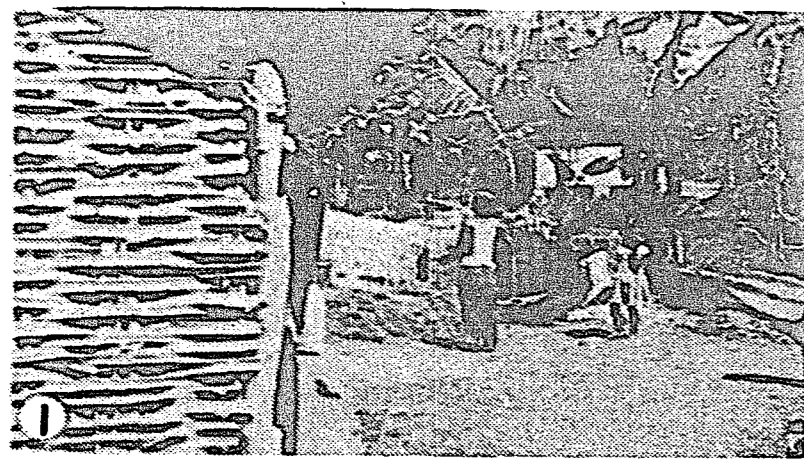
"COME OR GO"

What's wrong with an overemphasis on the church building with its spire? Someone has remarked that the building can only say, "Come," but the more important word of the gospel is, "Go."

JAMAICA

CHURCHES

BUILD



Church Construction in Jamaica

Our Jamaica brethren build their houses of worship at a different pace and in a different way than we do in the United States. It has been the custom to erect a simple booth in a district where there is promise of outreach and this serves in the beginning as a mission. Bamboo, logs and thatch were the materials used until recently. Now, lumber and a "zinc" roof are often used. Here the families in the district meet, joined by pastor or lay leader and sometimes others from the sponsoring church. Evangelistic services, concerts, the rallies, missionary meetings, harvest, etc., are held in addition to the regular Sabbath services.

As the membership grows, it usually outgrows this building. Sometimes it is decided to erect a more permanent structure around this, using it for regular services while construction goes on. Church groups build when they have the funds in hand for materials and usually the men in the church give their time in construction tasks. They sometimes hire a carpenter. One man, Deacon Johnston of Tydixon, has dedicated himself as a "contractor" to advise and work in the local area with the men in actual construction. He has given full time to this ministry of building for several years.

Construction goes slowly at times and it may take several years from the actual ground-breaking for the new building until it is fully completed and can then be dedicated in formal services. Yet,

Identification of pictures on opposite page.

JACKSON TOWN

1. Ground breaking
2. New around old
3. New building

MOUNTAIN VIEW

4. Construction starts
5. Building in use
6. Inside view — 1963

CHARLES STREET

7. Old interior
8. New interior
9. New exterior

because of the continual summertime in Jamaica, this does not hinder the using of the building as they build. Thus a majority of the churches have been involved in building, or rebuilding, in recent years. One church, Albion Mountain, found its structure too small before it was completed and so had to build larger.

Cement blocks, steel reinforced, with "zinc" roof — these constitute the common building materials. Colored cement tile is often used for the floors. The new louvered glass windows are found in some of the newer buildings. Colored glass is often used to add a worshipful atmosphere. The cement blocks are usually plastered both inside and out and painted light shades. As the electric lines extend into more and more districts, it adds to the usefulness of the buildings. Most of our country churches now have electricity.

The churches help each other in their building. The Jamaica Seventh Day Baptist Conference has had a cooperative building fund for several years, to which many churches contribute. When this fund builds up to a useful amount, it is matched by funds given through Our World Mission and our Missionary Society and helps a certain needy church push ahead in a major step in its building. Most of the churches have been helped in this way through the years.

The pictures on the opposite page illustrate how one church has been built. You can follow the construction through its various phases. The actual ground-breaking was held about 1961 and the building has been used regularly for weekly services since early 1962. This is the Mountain View church in eastern Kingston, one of the newer congregations. Before starting on this building they worshiped under canvass, in a "booth" in a yard belonging to one of the sisters; then for a brief time in a temporary wooden structure.

Your Gifts to Our World Mission help support the matching fund that aids our Jamaican brethren in their building of houses of worship.

Jamaica

Headmaster Changes at Crandall High

The Rev. and Mrs. Neal Mills have returned to the United States after he had served a second term of two and a half years as headmaster at Crandall High School in Kingston, Jamaica, West Indies. They were instrumental in the establishment of the school in 1948, and he served as its first headmaster. They have returned to New York State, where they will fill the pastorate of the Brookfield and Leonardsville Seventh Day Baptist churches.

Replacing them is another veteran team, the Rev. and Mrs. Grover Brissey of Laurel, Maryland, who previously served in this capacity and as supervisor of the field during the years 1955 to 1960.



The Brisseys during their previous term

Others who have served as headmaster are Orville B. Bond, 1953-55, and Courtland V. Davis, 1960-67.

Following the interim service of the Brisseys for one year, it is expected that Dr. Wayne Crandall assistant principal of the Arkport High School, Arkport, N. Y., and his wife will go to Jamaica for a regular term of service.

Visual Aids Available on Jamaica

"Jamaica — the Island and Seventh Day Baptist Work" — 1961. Prepared by missionary Leon R. Lawton. 65 slides with script.*

"Exchange Worker Presents Jamaica" — 1962. The Rev. Duane Davis shares his experiences and introduces the mission work being done. Pictures taken during his nine months in Jamaica, 1960-61. Filmstrip with script. (42 frames) 1* copy, 2** copies.

"Jamaica Scenes" — 1965. Assorted pictures of people, places, churches. No script, but slides are mostly marked. 20 slides.*

"The Fairest Isle" — 1965. A filmstrip prepared by Secretary/Editor and Mrs. Maltby after their visit in March 1965. Shows typical Jamaican scenes and many of our Seventh Day Baptist churches as well as Crandall High. Filmstrip with script. 1* copy, 2** copies; also available in 49 slide set. 2** copies only.

"A Venture with Visual-Aids" — 1968. Alton and Ethel Wheeler came to concur with the assertion that "A Picture is Worth 10,000 Words" as they spent nearly three weeks in April of 1968 conducting Teachers' Seminars, helping with the Area Spiritual Retreat at Maiden Hall for pastors and lay leaders, and as they helped expand the Audio-Visual Aid Department at the Conference office. Filmstrip with script, about 20 minutes long. 1* copy; 2** copies. 2* sets of slides, 4* sets.

* Rev. Everett T. Harris, Sec'y
S.D.B. Missionary Society
401 Washington Trust Bldg.
Westerly, R. I. 02891

** Audio-Visual Library
American Sabbath Tract Society
510 Watchung Avenue, Box 868
Plainfield, N. J. 07061

NOTE: Place your order with one or the other — not both.

SABBATH SCHOOL LESSON

for April 19, 1969

GOD'S WORD WRITTEN BY MEN

Lesson Scripture: Luke 1:1-4; 1 Cor. 2:12-13; 2 Cor. 4:7; 2 Tim. 3:14-16; 2 Peter 1:20-21.

THE SABBATH RECORDER

Guyana

Seventh Day Baptists in Guyana Rejoice in a Victory

By Leroy Bass, supervisor of work in Guyana

The following report reflects a victory for Sabbathkeepers. This report came from a committee organized by the National History and

Arts Council, under the auspices of the Guyana government in celebration of "International Human Rights Year 1968."



Leroy and Vivian

"The committee made recommendations (to the government) after reports of restriction and discrimination against the 200 followers of the Seventh Day Baptist Church and the 6,000 followers of the Seventh-day Adventist Church in Guyana — who worship on Saturday."

"The churches claim that their religious freedom is being neglected because there is no consideration to at least two areas of problems.

"1. Teaching — in the Training Programme classes were held on Saturdays to the embarrassment of the Seventh Day Baptists and Seventh-day Adventists who are undergoing training and whose Sabbath Day is Saturday.

"2. Job hunting — they were discriminated against by both government and private enterprise. Seventh Day Baptist and Adventist followers were not given jobs when it was known they would not work on Saturdays."

"After research for a solution it was recommended that Government and Chamber of Commerce and private enterprise should be asked to give sympathetic consideration to solving the problem, that is,

they (Seventh Day Baptists and Adventists) should be asked to work on Sundays and be free to worship on Saturdays."

"With regard to teachers in training, it was recommended that those who kept the Sabbath on Saturday should not be penalized for not attending lectures on Saturday."

In May of 1968 I became a member of the foregoing committee which met nine

times for the purpose of discussing Articles 18, 19, and 20 of the Constitution of Guyana: Articles of Religious Freedom, Freedom of Expression and Information, and Freedom of Assembly. To be on this committee would give me a God-given opportunity to put before the others the important ways that Seventh Day Baptists feel discrimination against Sabbath observance in the teacher training program, and the difficulty our young people find in obtaining jobs.

Regarding the teachers, I had last February requested a visit with the head of the training program on behalf of one of our teachers. I was denied the visit. Then I decided I could write to the head of the Training College. Here is what I wrote on February 21, 1968.

Miss
Government Training College for Teachers
Kingston, Georgetown

Dear Miss :

One of your teachers in training is facing a personal problem affecting her conscience. After speaking to you first about it, she came to me for counsel. However, I feel that she, and I as her pastor, may well look to you to really help her in her problem. She has remarked to me that you are a very nice per-

son to talk with, and that you were sympathetic with her. She is Miss, a Seventh Day Baptist Christian and dedicated to her faith.

Miss is also dedicated to her teaching, and loves her work, and has found her work very compatible with her religious faith. Her problem is this: since she has been accepted for and started in teacher training she has discovered that there would be Saturday classes, something which was not a part of the previous 6-weeks course last September. The problem about Saturday classes is a religious one. It is a tenet of Seventh Day Baptist belief that the seventh day of the week is a holy day, and that Sunday is not a holy day. Very briefly may I state the reason for this belief. It is three-fold. First, it was given by God the Creator to man on the original seventh day of creation week. Second, God commanded it of all those who would believe on Him: "Remember the Sabbath day to keep it holy" Third, seventh day keeping was the practice of Jesus Christ as well as His teaching. We love all people whether or not they see it as we do.

Miss loves her teaching and college training and does not want to be difficult in any way, but the required Saturday classes are hurting her conscience. You can see, Miss, that I could not have the authority to ease her conscience by telling her to continue these classes, and never mind divine authority. To begin to give this kind of counsel on many and varied matters would bring on more disobedience and chaos in the world, and there is so much disregard for God's laws as it is in this sorry world.

But I can well appreciate the position you are in, as Miss explained it to me. I realize you have a heavy responsibility placed upon you by the government, and you must make the college training a success in all its programming. You have also the teachers of teachers-in-training to think about. I do not know what the solution is, but I feel sure, very sure, that there are possibilities that will work. We must try to seek for them, and I think you must be in the best position to solve this problem. I believe the Lord God is going to guide you with more than human wisdom, and bless you.

Sincerely your friend,
Leroy C. Bass

Eagerly and prayerfully I awaited a reply, but none was to come. Nevertheless, God was at work, and I was later to see how He would work. I had only until May to wait, for in May I received a special letter of invitation from the National History and Arts Council, a department of the Ministry of Education, to join a newly formed committee to help execute a campaign for the Promotion of Human Rights in Guyana. At the meeting, the chairman asked me: "Is there any way that your church is being discriminated against?" In retrospect, to this day I don't know whether he knew of my letter to the Training College. I realized I must speak up or forever hold by peace. It was not necessary that I reply at that moment of meeting, for other things were also to come under discussion, but I did state our case, or rather our problems, at a later meeting. I expressed appreciation for government's Human Rights Campaign, remarking: "It is commendable and a heart-warming thing." This remark was recorded in the minutes. Also, the following paragraphs are now quoted from those minutes.

"Pastor Bass said that there were elements of restriction and discrimination in two areas against the 200 followers of the Seventh Day Baptist Church in Guyana.

"(1) Teaching — In the Training Programme, classes were held on Saturday, to the embarrassment of the Seventh Day Baptist teachers who are undergoing training and whose Sabbath day is Saturday.

"(2) Job hunting — He claimed that they were discriminated against by both Government and private enterprise. (Seventh Day) Baptist followers were not given jobs when it was known that they would not work on Saturdays."

Just since the turn of this year, I have learned that Saturday classes have been discontinued. It does seem to me that for the smallness of our numbers, and for the goodwill of the committee, and even the nation, that our influence has been no small thing. We are giving thanks to God for a victory gained, yet recognizing that the problem can well recur

in the future. We usually have two or three Seventh Day Baptist teachers in the training program at any one time, in some phase of the teacher-training program.

Some other vital matters that our committee handled during these nine meetings were: Christian prayers and religious instruction in a multi-religious society in the government primary schools; freedom in radio broadcasting; religious radio broadcasting; and the legalizing of Hindu marriages.

The final report of the committee, along with those of other committees who worked in other areas of human rights, was presented at a large Cultural Congress over a three-day period last August. On account of our youth camp I was not able to attend. Nevertheless, my basic work had been done, and to God be the glory wherever less discrimination of Sabbathkeepers is in evidence.

My Story

(Continued from page 6)

and I left Blantyre for home. I stayed at home from that month until January, 1965, when I began teaching in the village as a pupil teacher. I taught from January to June. I did not even receive a penny during my teaching.

On 9th July, I went for a meeting at Balaka. There I met Pastor Paul Burdick, Pastor Manan, and Doctor Burdick. Pastor Burdick asked me whether I was interested in Bible School at Makapwa Seventh Day Baptist Station. I of course told him I would like it. He told me I should come to Makapwa on 20th July. So I went there and studied until 5th October, when we all left for our homes to practice what we had learned. I was told of a three-year course in Blantyre, but when the time came for it, I was not called.

I did not want to remain in the village. My mother left two children and the grandmother, who needed money for

living. I went to Lilongwe and stayed for eight months without finding employment, and I suffered a lot. Then I went to Dowa District where I got a job as shopkeeper. I also began to study a correspondence course. I passed two subjects, English and Nyanja, that year. In 1968, I could not go on with my studies because I had not been paid for my work. The owner of the store said that year was not a year of success. I asked him more, but he only said we were not having enough business.

When I went home for my holiday that year, my father told me that I was wanted by Pastor Pearson. I wrote him and he replied that there was a new class at Likubula Bible Institute in 1969. Later he wrote that the committee had agreed for me to apply, and I filled in the application form. I had no reply until 11th January, when I received a registered letter receipt. I went quickly to the post office 12 miles away, and received a letter which had been mailed on Dec. 30. I opened it, and found £2 and a letter telling me the Bible School would start on 7th January and that I should come on the 6th. I was very busy getting ready to go, and the next day left for Blantyre.

When I arrived, I tried to telephone the pastor but we could not understand each other. I spent about a shilling and 6 pence, but we could not make a good contact. So I went to the rest house for the night. In the morning I finally was able to talk to Pastor Pearson on the phone, and he came to take me to Likubula.

On 14th January, I started the classes with my friends. On Thursday that same week, my younger brother from home came to the hostel to tell me of the death of my father. After seeing the room chairman and the principal, I went to see Pastor Pearson and he gave me money for transportation home. When I arrived of course it was a very sorrowful time. I could not speak. When I heard the story about the death of my father, I became afraid. Especially I was sad

The Sabbath Recorder

for my younger sister and brother, for Father left them with no one to care for their needs.

I stayed at home for a week and two days. I was helping the children in the fields, because they could not work alone.

When I returned to the Institute at Blantyre, I asked if they could allow me to leave school and look for employment, or if any one could help me by giving me any kind of work. I was told there was nothing open (with our Seventh Day Baptist stations). Then on 28th of January, I started going about searching for work. I have been going to and fro without success.

I have had many troubles, having lost mother and father and being left with two children and a very old grandmother to support.

Psalm 5:1, 2, Give ear to my words, O Lord; consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

Psalm 60:1, O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

Lord, I hear of show'rs of blessing
Thou art scatt'ring full and free;
Show'rs the thirsty soul refreshing;
Let some drops now fall on me.

(From "Even Me," hymn by Elizabeth Codner.)

UNCHANGEABLES

God's moral laws have not changed despite opinions expressed to the contrary. Right is still right and cannot be watered down to fit a given situation. Sin is still sin no matter how sophisticated the dress.

—Helen May in *Watchman Examiner*

Jamaica

Former Supervisor Returns as Missioner

A former supervisor of the Jamaican field, the Rev. Leon R. Lawton, will be returning to Jamaica for three weeks during the month of April as a missioner from the United States.

Pastor Lawton, who served as director of evangelism following his return to the United States, has recently become the pastor of the Denver, Colo., Seventh Day Baptist Church. The Denver church released him to spend three weeks in Jamaica.

Mr. Lawton has maintained a deep interest in the Jamaican field and has kept in personal contact with several Jamaican brethren who have come to America, since his return to the United States.

Malawi

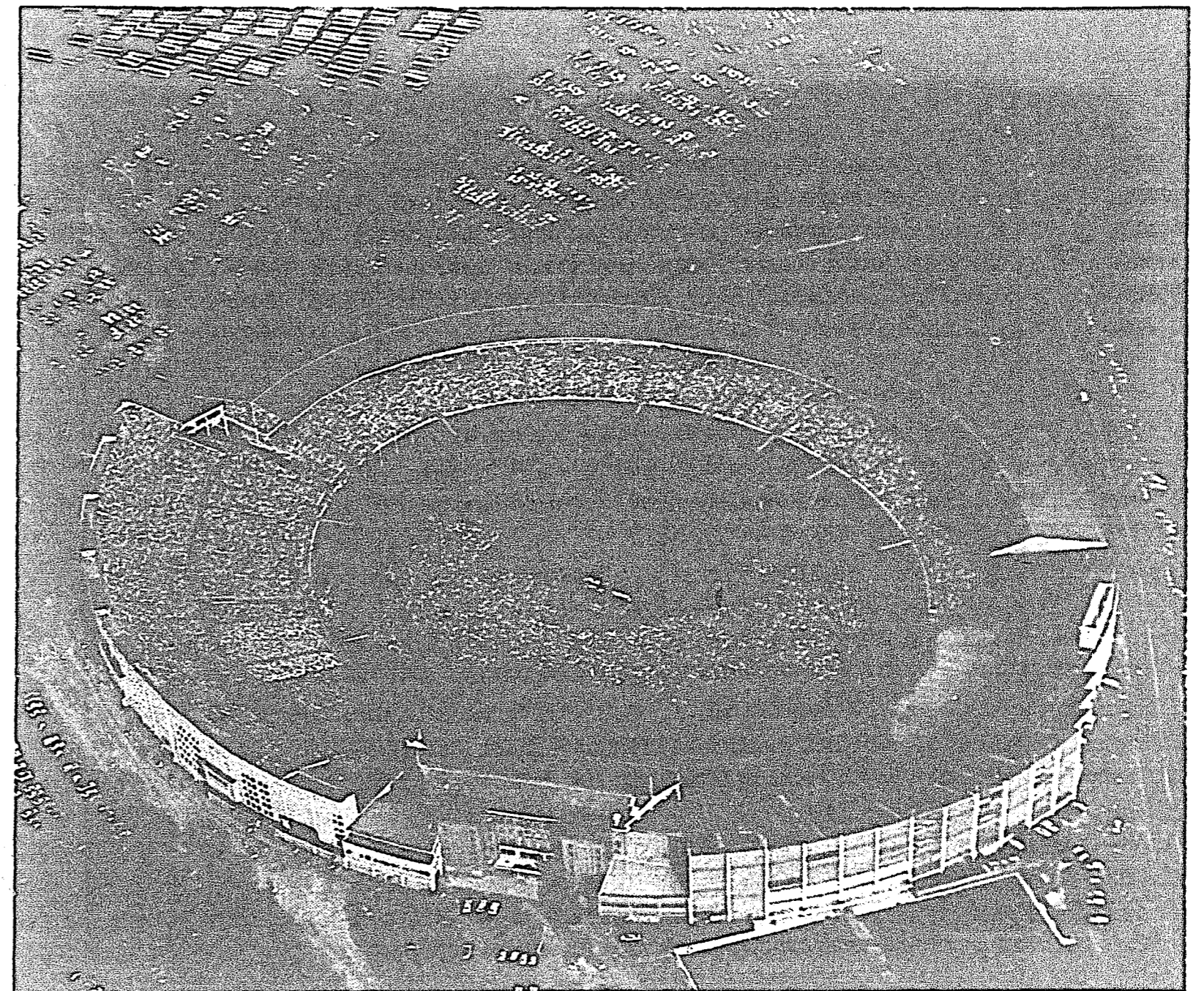
AN ACT OF LOVE

Mrs. Nantikwa, wife of one of our ministerial students, recently ran out of food while her husband was away. After he returned, a Moslem friend gave twenty shillings (one pound) to keep them going for a while.

The Moslem encouraged Mrs. Nantikwa with the words, "Your husband is preparing sharp tools for Almighty Allah, and in so doing you are all passing in a very narrow road. Next time do not wait for your husband to come, but you had better see us for help."

Let's quit reinforcing our own pet projects by attributing them to God. We have a job to do in Christian love.

—Edward L. Saunders



Thousands of Australians Seek Salvation

Paul wrote to the Romans that he was not ashamed of the gospel of Christ, "for it is the power of God unto salvation to every one that believeth." The preaching of the cross has not lost its power, as is illustrated by the Victoria Crusade of Billy Graham. Last month the closing meeting at the Melbourne, Australia, Cricket Grounds drew an audience of 85,000 of whom 3,000 came forward as inquirers. The tiny dots of white in the center of the above picture are those new believers seeking assurance of "the power of God unto salvation." Jesus said, "Joy shall be in heaven over one sinner that repenteth."