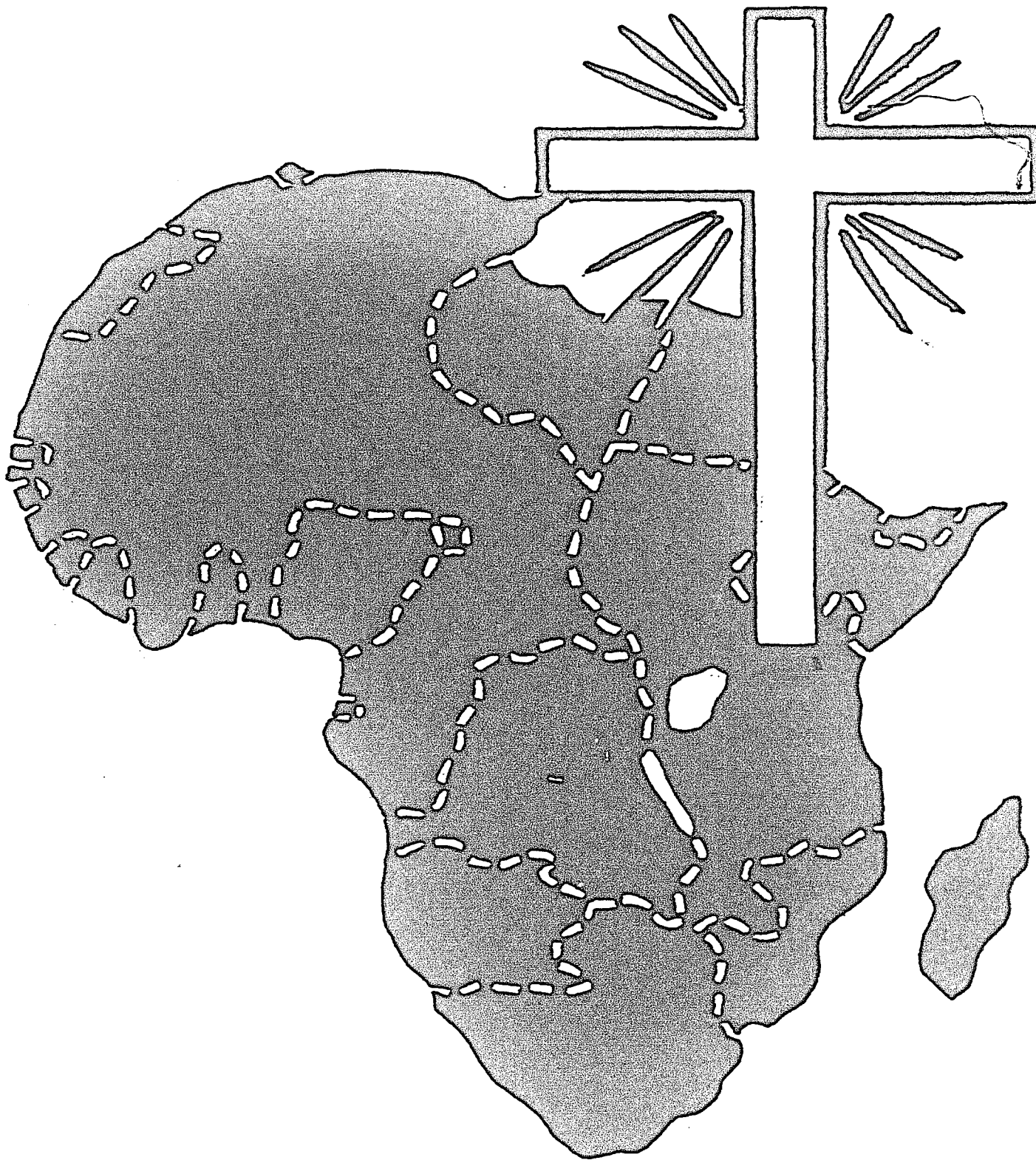


January 5, 1970

# The Sabbath Recorder

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## Missionary Emphasis Issue

The cross of Christ is implanted in Africa and its saving power is earnestly preached by men of Malawi who have been trained by Seventh Day Baptist missionaries. Rev. O. Manani, a contributor in this issue, is also the editor of the Week of Prayer booklet being used this week in the United States and all the other conferences of the Seventh Day Baptist World Federation (SDBWF).

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## A Growing Missionary Interest

The local church or the denomination that resigns itself to defensive tactics is in grave danger of being overrun and liquidated. Military leaders say that the best defense is a strong offense. The New Testament church, besieged on every side by hostile Jewish leaders and immoral pagan rulers, could have retreated to its caves to lick its wounds, but it did not. It moved "like a mighty army" because it was filled with a missionary spirit from the least layman to the greatest apostle.

Seventh Day Baptists can be proud of their missionary achievements, but not too proud. For our size we have more extensive commitments than might be expected. In one country we have more workers and more churches than other Baptist churches many times our size. In two or three other countries we are supporting missionaries well. We can thank God that replacements for returning missionaries are found. Sometimes people qualified for the specific need are hard to find; sometimes they are just waiting to be asked. Generally speaking, our failure to enter new fields that are beckoning is not that volunteers are lacking but that contributions are insufficient.

It is rather sobering to check the sources of income for our missionary work. In spite of the fact that the Missionary Board draws a much higher percentage of the denominational budget than any other agency (which is as it should be) more than half of the money available for missionary work comes from the earnings of money left by men of preceding generations. Stating it another way, we do not have enough missionary interest to pay half of the costs or to man half of the fields. We rightly thank God for those who have bequeathed money in such an amount that we can administer twice as much money as we are currently giving. But can we be sure from the size of our missionary budget that we have something to boast about? Our missionary interest may not be as great as the figures seem to show. Looking at the *Yearbook* is not nearly as revealing of the strength of our personal commitment to missions as studying the

monthly contributions to OWM as reported in the *Sabbath Recorder*.

The missionary interest of our people as a whole may be judged by our overall allocations of total available income. These percentages are worked out by Commission and presented to General Conference for approval. All of us are aware, however, that what we get in monthly, quarterly or annual reports is only a composite of what everybody has done. It is of interest and concern particularly to those who plan ahead. It is of comparatively little concern to most people, for the real concern is my own missionary interest. The total only sums up what you and I as individuals in the churches do.

"If all of its members were just like me, what kind of a church would my church be?" is an oft repeated couplet. Can I honestly say that I have a growing interest in missions? When we can say that, we will experience an inner glow and feeling of usefulness. Life will take on new zest. Let us hasten to add that giving money is the easiest thing we can do for the missionary cause. We must remind ourselves that for every foreign missionary dependent on the home folks for support there ought to be ten home missionaries supporting themselves. Our big problem is not that we are unable to send out more missionaries to far off places but that we are unwilling to send ourselves out to the people of our communities who need the gospel.

## Writing an Autobiography

Most of us would not think of writing an autobiography; our lives aren't important enough to be recorded in a book. Then, too, an autobiography, if honest, would tell some things about me that I wouldn't want everybody to read.

Someone has suggested that most of us are engaged in writing an autobiography whether we realize it or not. Every week we write a portion of our lives in a book. Furthermore we are careful to preserve that book. When it is full, we get another one just like it and carefully preserve them

all perhaps until the day of death. True, we may not intend to have all these personal things published, but the information is there for people to read if there is occasion to do so. Sometimes this treasury of autobiographical data is as carefully scrutinized after our death as that other important document we leave—our will.

This book that we keep writing in is our checkbook. It has a lot of routine notations on the stubs, water bills, fuel bills and tax bills. It also probably has some large sums that represent things we wanted but didn't actually need. It contains our gifts to the cause of Christ. In these days of income tax figuring we may be careful to do most of our charitable giving by check in order to have a record. The stubs in our checkbooks may tell more about our sense of values than anything else that we have said or written. Careful as we are to keep the checkbook in balance so as not to overdraw our account, we may be pretty careless about the imbalance between what we needlessly spend on ourselves and what we give for the Lord's work. Perhaps there is a little sense of shame as well as privacy involved in keeping my checkbook away from other eyes.

Pilate said of the inscription on the cross, "What I have written I have written." He stubbornly refused to change it even though he knew it hurt. If it was carved in the wood he could not very well change it. I have been writing my autobiography—revealing any ill-considered money values—in my checkbook. What I have written I have written and can't change. Hopefully I have some more life ahead of me in which I can write a better, a redeeming portion, of my autobiography. My checkbook reveals my heart, whether it is warm or cold. I am not sure that I can be fully satisfied with what I have written in the past; I'm glad that after looking over all those check stubs I am still able to write and can make a greater effort.

I am reminded that the Bible says something about that final day "when the books are opened" and we are judged

out of what is written. Is it possible that among the books that are opened will be our checkbooks? What percentage shall we give to missions this year?

### Spiritual Discernment

Back in the days when I was in theological seminary our professor of Old Testament outlined the principles of Biblical interpretation with particular reference, as I recall, to New Testament fulfillment of Old Testament prophecies and types. One of those principles was that spiritual things must be spiritually interpreted. In other words, no matter how intelligent, no matter how well-educated a man may be, you cannot expect him to properly investigate and explain the meaning of Scripture unless he is a spiritual man. This rule needs to be kept in mind, for some writers on the Bible do not love the Lord and are lacking in spiritual discernment.

There recently came to the editor's desk for review a group of over-priced small books on religious subjects. All of the authors were apparently of Jewish background, which is nothing against them. A book must be judged by its quality rather than by the racial or ethnic background of the author. One of the books was about Christ and therefore looked interesting. The writer in his introduction observed that previous writers about Jesus had not taken all facts into consideration and therefore had not properly evaluated Jesus. He claimed that he had done so (even though his book is only about 125 pages). In his treatise entitled *Jesus Alias Christ* he started out well with a history of the political situation of Israel in New Testament times. Being a scholarly Jew he was at home in this area of study. But when he got into a discussion of Jesus and the writers of the Gospels he showed an utter lack of appreciation for even the moral character and good faith of the writers, accusing them of inventions.

We should be prepared to consider arguments and conclusions that differ from our own just as scientists must be prepared to accept new evidence about

the composition of the moon. But to approach Bible study with a hostility to the message (which has transformed the lives of countless millions) and to draw damaging conclusions without any new evidence makes one question both the scholarship and the intent.

The New English Bible, which was in a sense the English counterpart to the Revised Standard Version, has an interesting verse in Jude with quite a different concept from the familiar King James. The 19th verse reads, "These men draw a line between spiritual and unspiritual persons, although they themselves are wholly unspiritual." The men spoken of are, according to NEB, men in the final age "who pour out scorn on religion, and follow their own godless lusts." Here, indeed, is a principle to keep in mind. People who are unspiritual cannot properly draw a line between the spiritual and the unspiritual. In our discussion of Christ and of the Bible we can hope to find truth only if our hearts are right with God and we are qualified "to compare spiritual things with spiritual."

### Our Prayer Corner

Suggestions for Prayer This Week  
Pray for:

- 1) John and Joyce Conrod who have now left the Marlboro church to begin training in Washington, D. C., for their work in Malawi.
- 2) Sarah Becker and her needs as she prepares for another tour of duty as a medical missionary in Malawi.
- 3) Joe Samuels and his added duties covering the whole Jamaica field including teaching at Crandall High.
- 4) The laymen on the Guyana field who are being trained to assume greater responsibility for the work.
- 5) Connie Coon as she enters upon another year of fruitful ministry, particularly her work with the Riverside, Calif., church in February.

### VISIT TO RHODESIA

(This is the report of Rev. O. B. Manani, secretary of Central Africa Conference of Seventh Day Baptists concerning his visit to Selukwe Town, Rhodesia, July 29 - August 15, 1969.)

When my proposed missionary journey to the Seventh Day Baptist Church of Port Elizabeth, South Africa, proved a failure due to the refusal of the South African Government to grant me a visa (for unknown reason), this created another problem. For there was hope to go via Rhodesia where I would visit our new church work in Selukwe Town on my way to South Africa. The Central Africa Conference Board of Trustees had to consider now of the possibility for me to undertake a special trip to Rhodesia to visit our Seventh Day Baptist Mission work for a few days and then return home. The means were found, the journey was arranged and confirmed.

After exchanging correspondence with Rev. L. M. Vumah, the director of our new church work in Rhodesia, regarding my proposed journey which I planned to undertake on July 29, 1969, I finally got nice, encouraging word. I was told that the Seventh Day Baptists of Rhodesia were very pleased with the planned visit of the Central Africa Conference secretary to them and that I would be gladly received and taken care of well throughout the days of my visit. Things and preaching schedule were planned and fixed already for me there. The people there were ready, just looking forward to the day of my arrival.

Therefore, I started off my journey for Rhodesia by bus on 29th July this year. The following night was spent with hardship at Tete on the bank of Zambezi River in the Portuguese Territory of East Africa. The next morning, July 30 as early as 3:30 a.m. all the passengers had to go across the wide, deep Zambezi River by motor launch. The buses either from Malawi or Rhodesia do not go across Zambezi River, probably for special transportation agreement (although it would be possible for them to go across). We got our bus ready upon reaching the other bank of the river.



A Seventh Day Baptist group at Selukwe Peak Mine Compound. The man at the extreme right is Rev. L. M. Vumah. The other man at his left is Mr. Joseph Sithole, deacon.

As we had to stop in many places along the way for this reason or the other we delayed much. The registration and fingerprinting of the passengers entering Rhodesia at the first Rhodesian Police Station as soon as we got past the border of Portuguese East Africa and Rhodesia, was an additional, stressed delay, causing us to reach Salisbury in the evening after government offices were closed. As I had to take my traveling documents to the immigration office at Chester House in Salisbury before going on to Selukwe and as I had to board my train the same night in order to make good connection with bus service at Gwelo for Selukwe the following morning, as per schedule, all this failed. So I had to sleep in Salisbury in order to attend the immigration office the next day. Boarding my train for Gwelo in the night of July 31, I reached Selukwe one day late (August 1).

The following night I was given an opportunity to preach the Word of the Lord to the group which gathered in the house of the Rev. L. M. Vumah. On Sabbath morning, August 2, we had a very nice meeting which we conducted at Selukwe Peak Mine Compound, a walk of about five or six miles through thick hills, deep streams and valleys from Selukwe Town. Here we had a good assembly, and I was given chance and time to teach Sabbath School lesson and also to preach.

On Sunday, August 3, I met with the Mission Extension Committee of Seventh Day Baptist Mission of Rhodesia. I was warmly welcomed to this committee. I was offered time to tell them the reasons for which the Central Africa Conference sent me to them. I was asked to feel free



Baptism administered at a very nice, natural pool with very clear, cold water. I did this service at Selukwe Peak Mine Compound on Sabbath morning, August 9. I baptized four young people.—Manani.

to observe and advise the committee on things they should do better or advise them of the important things for the development of the functions of the committee. I listened with much interest to the discussions and proceedings of this committee. I was glad and appreciative for their much interest on the Lord's work which I saw amongst them.

Answering the question of the Mission Extension Committee that I should explain to them the aim of my visiting trip to them, I explained as I told the church on my first Sabbath with them at Selukwe Peak Mine Compound, August 2. I told them that the aims of my journey as one sent by the Central Africa Conference of Seventh Day Baptists were:

1. To see how the work of our new church was run under the leadership of Rev. L. M. Vumah.
2. To meet and fellowship with fellow-Christians who are called Seventh

Day Baptists like ourselves and those who worship God through Jesus Christ our Saviour in the name of Seventh Day Baptist Church in Rhodesia.

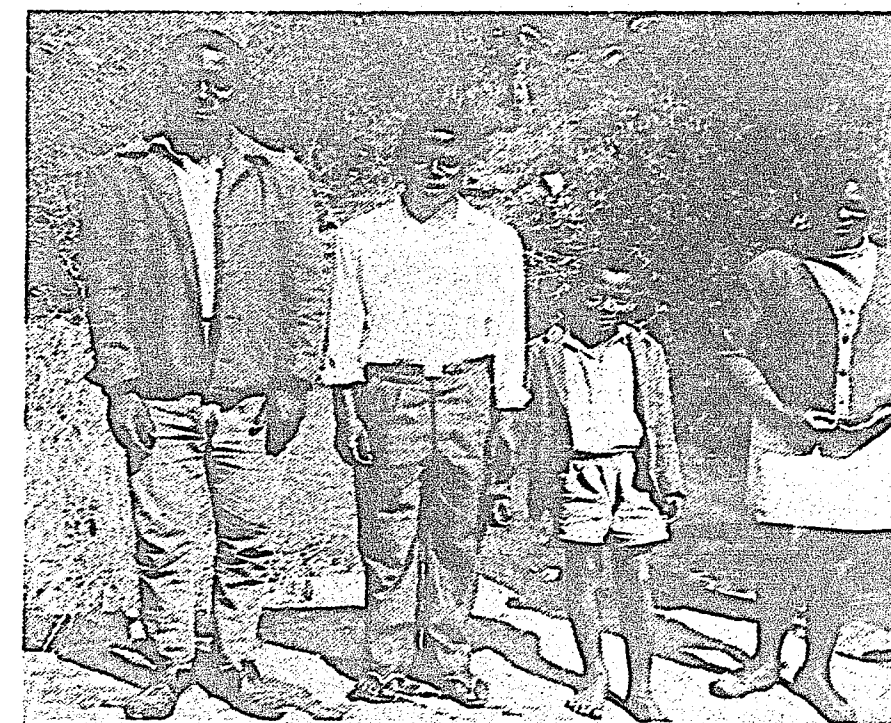
3. To know each other personally and get acquainted by discussing and sharing with each other our beliefs and ways by which we can develop our Christianity with an aim of establishing our Christian cooperation and brotherhood as people of one church and one God in the Seventh Day Baptist Church.
4. To encourage them on their faith leading to eternal life through our Lord, Jesus Christ.

Regarding the necessary advices to the Mission Extension Committee for its prosperity, I encouraged them to cooperate. Without cooperation, things do not go well among the people. And if they wished, as it was my wish, that the Lord's work run well there, they should sincerely devote themselves to the Lord's guidance, courage and power from above which the Lord Himself told and promised to His disciples that they shall receive it if they will want it and pray for it. They should realize that the responsibility of winning the lost souls to Christ was not for the pastor alone but rather it was for every redeemed person. Therefore, they should cooperate with their pastor in the work of preaching the gospel to the lost men, with much zeal, interest and power from God.

I stayed in Selukwe Town, Rhodesia for nearly two weeks. And nearly every day, I spoke and preached the Word of God. Many of these evangelistic meetings were conducted in the Hall of Ironsides in Selukwe Town nearly a mile from Pastor Vumah's house. The usual attendance of the people throughout the meetings was between 20 and 60, although in some special nights we had an attendance of more than 70 people. Friday morning, Aug. 8, I was asked to conduct a chapel service at Selukwe Peak Mine School. And this was very challenging time to my heart to witness for Christ, the Light of the World—the Light of Life, before

many, many school children and their many teachers.

For two times I showed slides of our church work in Malawi, using the parafin projector which I took with me there. Our brethren were very happy to view some of our work in Malawi through the screen. As Pastor Vumah asked me to baptize four young people, so I did ad-



The young people just soon after their baptism.

minister the baptism on these on the Sabbath morning of August 9 at Selukwe Peak Mine Compound. In the afternoon of the same day, I was asked to be in charge of the ordination service for the first deacon of the church. So, jointly with Pastor Vumah, we ordained Mr. Joseph Sithole as the first deacon of the Seventh Day Baptist church there. This was a wonderful occasion. Mr. Sithole's own statement of beliefs as given before the church during the time of his ordination, was very challenging indeed. This took place at Ironsides Hall, one of the two worship centres of Selukwe church. The other centre is at Selukwe Peak Mine Compound.

At Selukwe Peak Mine Compound, the Seventh Day Baptists do worship in one of the nice school blocks given to them for their use by the teaching staff in their appreciation for what Pastor Vumah was doing at the school. This is, the headmaster and the teachers were happy with the Scripture teaching of Mr. Vumah to the entire school. (Mr. Vumah is responsible for teaching Scripture to three

schools around Selukwe. The Peak Mine School is one of the three.) So they thought to give one of the school blocks which they were not using to Mr. Vumah and his Christian group for their use on Sabbath days, as they were in need of one.



Pastor Vumah and Pastor Manani seated outside at the triangle corner of the bus waiting house in Salisburg, August 14, with a hope to board the bus to Malawi at 3:30 a.m. the next morning.

Appreciation: Having stayed, walked and worked with Pastor Vumah for nearly two weeks in Selukwe Town, I came to know him better. Observing his Christian stand as a first Seventh Day Baptist and as a first Seventh Day Baptist minister of the first Seventh Day Baptist group in Rhodesia, I became convinced that Mr. Vumah is a true, Christian leader. He really represents Christ and His Church—Seventh Day Baptist Church — there, is a true Seventh Day Baptist minister. He is a very strong, and quite influential man. In spite of unsteady political situation of Rhodesia, he has been able to form a Seventh Day Baptist Church there through God's power. The new church group is small with approximately 30 members. But these Seventh Day Baptists are very much interested in God's Word. They like to sing very much.

These brethren received me warmly and took care of me so wonderfully. On my departure, they gave me a precious gift, God's own life-giving Word — a Shona Bible, as a remembrance from them. They gave also a cash gift of ten shillings to help me in some needs on my return trip home.

Throughout my visit, four people re-

dedicated their lives to the Lord, and three young people accepted Christ as their personal Saviour. On my return home, I traveled together with Rev. Vumah who was to go on the trip to the North of Malawi with Pastor Pearson and others in the third week of August, this year. We arrived in Malawi safely on August 15.

The needs of the church in Rhodesia: 1) The additional gospel workers are indeed needed for the advancement of the church work in Rhodesia. 2) Pastor Vumah is facing hardships and difficulties as he daily walks around to various parts of Selukwe for the Lord's work. He has no bicycle nor money for travel. He most often walks about twelve miles round trip, especially as he attends pastoral calls at Selukwe Peak Mine Compound, and as he goes to teach the Bible to the three schools around Selukwe.

The Seventh Day Baptist brethren of Rhodesia were very much thankful to Central Africa Conference of Seventh Day Baptists for sending to them a man to visit them. Their desire is that the conference should be remembering them by sending to them visitors frequently. But they emphasized the time of the visits should not be so short as that of the Central Africa Conference secretary. They want the visitors to stay with them for a considerable period of time. Finally they asked the secretary to express for them their appreciation and convey their Christian greetings to the Central Africa Conference of Seventh Day Baptists.

Now as I conclude to present my report, I would like to thank our Almighty God and our conference for sending me to Rhodesia for the Lord's work.

#### Peace Corps

The fact that forty percent of the Peace Corps are Jewish young people is impressive testimony to the idealism of Jewish youth. But that is also a testimony that Jewish youth have found it necessary to go outside the established institutions of Jewish life in order to find vehicles through which to express their ideals of service and concern for others.

—Rabbi Tanenbaum

#### Mission Involvement at Historical Society

Early letters of Anna M. West from the Seventh Day Baptist Mission in Shanghai have been recently donated to the Historical Society by her sister Mabel L. West of Milton, Wis. Anna served there from 1911 to her death in 1942 as principal of the Girls School and as assistant to Miss Susie Burdick, her predecessor, before that. The sisters were there together with their mother, Mrs. Nettie M. West, for part of the period.

Mrs. Nathalie Davis Perez of New York City has been assisting in the preparation of biographical sketches of denominational leaders for volume three of *Seventh Day Baptists in Europe and America*, the manuscript of which is nearing completion. Mrs. Elizabeth Green, Milton, Wis., has continued her work also on the sketches. Both are working in cooperation with the Rev. Albert N. Rogers, editor of the forthcoming historical volume.

Larry Brannon, Cornell University senior from Freeville, N. Y., has spent two weekends in the Historical Society library on research for a term paper related to the community attitudes and conflicts experienced by the Seventh Day Baptist congregation at Newport, R. I., following its establishment in 1672. The journal of Samuel Hubbard, leading member of the Newport Church, is a primary source in this research.

The theme of the Historical Society's display in the foyer of the Seventh Day Baptist building during Christmastide has been "And It Came To Pass in Those Days" including a collection of thirty Bibles which demonstrate how the Word of God has been translated into many tongues. The oldest Bible in the display was printed in Amsterdam in 1648 and was used by the Rev. F. J. Bakker, missionary in Holland and Denmark, and one of the newest is "Good News for Modern Man" published by the American Bible Society.

—A. N. R.

"Perhaps your clear conscience is nothing more than a poor memory."

#### Seventh Day Baptist Work in India



Evangelism in a primitive area. Note type of houses.

Under the name of "Telugu Seventh Day Baptist Mission" the Rev. B. John V. Rao has a much larger organization than previously reported in these pages, according to detailed information recently received at Plainfield, N. J. He submitted much material including maps, locations of churches and names of pastors to substantiate a request for membership in the Seventh Day Baptist World Federation. The request has been granted by the Executive Committee.

According to membership figures submitted, India now has the largest conference in the federation, a total of 12,626 members. Correspondence indicated, however, that most of the church groups are in mountain and forest areas rather than in cities and that the economic situation is very bad — worse now because of a recent cyclone that devastated a wide area. Even in Nellore, the center of the work, where the membership is listed as 302, the congregation has only a half-completed church building and not much prospect of local funds (\$500 needed) to finish it.

The Rev. John Rao, in building up this work over a number of years, states that he sold his property for \$20,000 to finance the work. He retained a parcel of "wet land" to produce food for his family but sold that land early in 1969 to buy building materials for the Nellore church. Although the work is organized into self-governing churches, field associations, an

Evangelical Association Committee, a Sabbath Educational and a Crusade Committee, the missionary, Mr. Rao, is the head of all and has considerable administrative control. His wife, Mary Suseela, heads a large women's organization.

The list of churches contains forty-nine that have settled pastors whose names are given. The membership of this group of churches ranges from 19 to 531 with sixteen below 100, for a total of 8,586. Thirty-eight other churches were recently accepted into the Telugu Seventh Day Baptist Mission. It is stated that the pastors and evangelists of these churches (names given) are not qualified pastors. Membership in these ranges from 9 in Palakonda Satram to 631 (entire village) in Kalavagunta. Only thirteen of this group have memberships of over 100. It appears that Mr. Rao has good secretarial help in keeping these records.

The first article of their constitution reads:

"TSDB churches have a system of administration in which each church is a self-governing unit with a president, vice-president, secretary, joint secretary, treasurer, etc.; and a self-governing church ordains, chooses, and pays its pastor or appoints deacons, collects and disburses money, contributes money, contributes to local, national and TSDB Mission as able; and controls and disposes of its properties."

The list of mission officers is as follows:

Rev. B. John V. Rao, missionary and treasurer

Mrs. B. Mary Suseela, organizer

Mr. P. Penchalayya, program officer, secretary to the missionary

Pastor Y. S. Krupadanam, director of Sabbath education

Mr. D. James, office superintendent

Mr. M. Anantha Kumar, evangelical director

Mr. A. John C. Reddy, crusade director

There are five field representatives, all ordained. The Board of Directors is composed of eight members, two of them ordained. Mr. Rao is the treasurer. His wife is also on the board. Mrs. Suseela is chairman of the Sabbath Education Committee with Pastor Y. S. Krupadanam as director.

The correspondence between Nellore and Plainfield is voluminous, usually several letters per month each way. In a letter dated October 30, containing a number of pictures, Missionary Rao says that during the month he sent twelve pastors (evangelists) to the Godavari district some 100 miles north of Nellore to preach and distribute literature. He appointed four persons to another district. It is hoped that within two years there will be many churches in the Godavari district. Some preparatory work has been carried on there for several years, according to letters shared with our office, mostly tract distribution.

Other recent appointments include nine men to preach the gospel in the jails of Andhra Pradesh (state). Mr. Rao says that the state government of Andhra (the pradesh that includes Nellore) "granted permission to only our mission to preach the Word of God in all jails."

In a recent letter Mr. Rao spoke of the urgency of tract distribution. Two state governments have restricted gospel work and he fears that other states may soon take similar action. The American Sabbath Tract Society has provided funds for printing three of our denominational tracts in Telugu. We understand that most of these have been distributed. He has

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#### MEMORY TEXT

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. — Romans 12:1

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picked out three more that he wants to translate and print as soon as possible. Among the ones called for is "What Church Membership Implies." He picks Bible study, Sabbath and denominational tracts. One of the first printed was "Statement of Belief."

India is not favorable to the entrance of foreign missionaries. Up to the present, however, churches may develop under native leadership. In times past Seventh Day Baptists had some small missionary outposts in India but India is not, and probably never can be a mission field in the generally accepted sense of the term. With very little encouragement many churches have sprung up under the leadership of Mr. Rao. With moderate financial aid this new (and largest) member of the SDBWF may expand its evangelistic work and become able to encourage other conferences of like faith.

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#### Medical Assistance Programs

The MAP ministry in the Dominican Republic treated some 150,000 patients in 1969. Dominican physicians did the work, and it paid its own way, thanks to the supply of MAP's life-saving drugs. In 1969 more than \$2 million worth were shipped.

*Medical Assistance Programs, Inc.* Serving missionary medicine around the world, including the needs of nearly 1,000 physicians and dentists appointed by more than 125 foreign missionary boards. A voluntary foreign aid program.

Wheaton, Ill.

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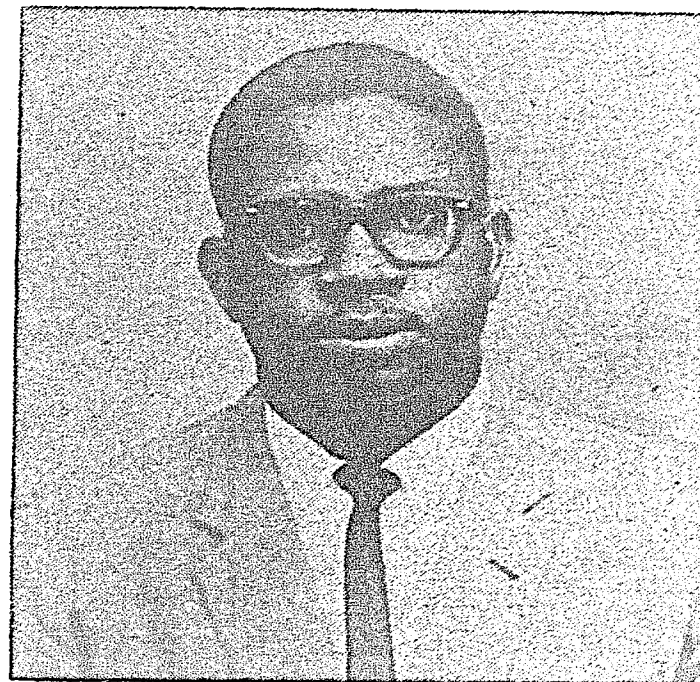
#### SABBATH SCHOOL LESSON

for January 17, 1970

THE KINGDOM IS AT HAND

Lesson Scripture: Matthew 4:12-17, 23-25; 9:35-38.

#### Echoes from Youth Camp in Jamaica



Joe Samuels, leader of Jamaica churches

Youth camp in Jamaica is the result of missionary work, for it was first introduced by our missionaries who had camp experience on the Pacific Coast and had a vision of what similar experiences could mean to the young people of Jamaica. For various reasons it was not possible to continue camp each year after it was pioneered some years ago. In 1968 and again in 1969 youth camps were held at the conference-owned Maiden Hall property in the beautiful hills of central Jamaica.

The 1969 camp made a deep impression on those who attended, such an impression that the campers and their leaders wanted to preserve their experiences and thus encourage other young people and adults to prepare for a camp in 1970. In October it was possible to mimeograph a 28-page booklet filled with the experiences and aspirations of those who had their spiritual lives deepened by their camp program. The booklet is entitled "Seventh Day Baptist Youth Speak." The camp director, the Rev. Joe A. Samuels, who is the recognized leader of Seventh Day Baptist work on the island, has the first page in the camp report from which we quote:

"In this magazine you will be privileged to read the impressions of our youth as they tell in their own way what camp has done for them spiritually, socially and

otherwise. Many have come to know the Lord as their personal Saviour, and it has been a real joy to us, the members of the staff, to watch the transformation that has been wrought in their lives. From them will come the ministers, officers, and educators of the Jamaica Conference and of our nation. In their hands and upon their shoulders rests our future.

"Therefore the greatest need of the hour is to do all we possibly can to win them for Christ and lead them into a real personal and vital spiritual experience. This is the primary purpose and objective of camp."

In our limited space it is not possible to reproduce much of what the campers wrote, but perhaps enough to catch some of the spirit that runs through all the testimonies. Many of the campers were of a younger generation than the older young people who attended the first Maiden Hall camp. Here are names, some of which are familiar to those who have visited the churches of Jamaica: Sandra Comrie, Selvin Campbell, Claudette Blake, Olive Myers, Vinette King, Ronald Smith, Claudette Samuels, Jennifer Pottinger, Avis Sims, Martha Stewart, Alcott Moodie, Lorna Vassell, Joy Fuller, Merlene Walters, Jennifer Fuller, Olga Smith, Hyacinth Fuller, Leonie Robinson, Geoffrey Smith, Dalmon Murphy, Lois Steir, Orane Palmer, Lawrence Robinson, Carmi Smith, Carol Murphy, Prudence Robinson, Carmen Fuller, and Kermit Lawrence. After each testimony is a suggestion for prayer by the writer or by the editor in behalf of the young person. Here indeed is a good prayer list for *Sabbath Recorder* readers. We wish we could have included all these prayer requests. They fit the person and his needs. Many of them are for greater dedication, boldness in witnessing, and faithfulness in daily living.

From Martha Stewart we quote in part:

"It was at last year's Youth Camp that I accepted Christ as my personal Saviour, and I knew that if I had found such a wonderful experience at one camp that I surely would be able to find something wonderful at each camp.

"From this camp I continued to learn how to live closer to God and my fellow companions. I saw also that boys and girls for whom I once had a great dislike, I could now love and share things with. When I sat each night and listened to the word of God being preached, and watched how each young person was able to use the talent which he had in so many different ways I realized that at our age, if we were able to shine such bright lights at camp, then when we returned home our lights should shine even brighter in our churches and out in the world, so that others might see and share the wonderful happiness we were experiencing."

Alcott Moodie writes:

"This was my first experience in attending a youth camp and also my first year in the Christian life. I enjoyed the camp activities so much that I wished the camp might continue for at least one more week. Not only were the games enjoyable but the classes were very interesting and informative. Among other things I learned how to be more courteous and how to live in peace and harmony with my neighbors.

"I know that when I left Maiden Hall, and I feel that the other campers would agree, that we left with more of a spirit-filled life."

Another who had never been to camp before, Merelene Walters, began her testimony with the words of the song, "To God be the glory, great things He hath done," and went on to say:

"Camp did great things for me. It was my first camp experience and I shall never regret being there. At first I was hesitant about going because of all the things that we had to take with us, but I surely would have missed a great experience if I had not decided to go — just three days before the camp opened.

"Being at camp has enabled me to walk closer to the Lord. Also, I learned there to act more mannerly and to be more compassionate to everyone. I derived many temporal and spiritual benefits from the lectures and the classes.

"Having a youth camp is a great step forward for Seventh Day Baptists. The

person who suggested it should be congratulated."

Two of the girls related an experience on the way home from camp that was very discouraging but ended well and taught them a lesson in prayer. Here is the way Olive Myers tells it:

"Ten of us from Kingston, seven girls and three boys, decided to leave on the 6:00 a.m. bus to go home. We missed both the 6 and the 8:00 a.m. buses. Finally, we got a vehicle to take us to Guys Hill to pick up the 10.00 a.m. bus. After some 45 minutes a bus picked us up and took us as far as Linstead. There we were, with hungry bellies, to wait for a 1 or 2:00 p.m. bus. But none turned up!

"We were welcomed into a store to have seats. While some sat resting, others went to buy food. One of the boys came along and asked us individually if we had offered a morning prayer. Funny, but not one of our number had prayed before we left. I led out in prayer and asked God to open a way for us to continue on home. One of the boys also prayed. Would you believe it that our prayers were answered instantly?

"A Christian man standing nearby heard our prayers and having a truck he offered to help us — even to lowering the cost of the usual bus fare. We reached Kingston safely around 3 p.m.

"This experience led me to wonder how many more, because of the excitement of the morning, had not prayed. Truly, if it had not been for camp we would not have learned the lesson that prayer is a part of our daily living."

Hyacinth Fuller wrote briefly as follows:

"Youth Camp was a real blessing to each camper. It was a blessing to me spiritually as it urged me to be a more ardent witness for God, as well as to be more conscientious in whatever I do. Each day began and ended with devotions. The one I enjoyed most was the time when we were privileged to testify and sing choruses.

"The campfire was very revealing. It was really a glad day when I answered the call."

### Different Picture of Africa

We ought to rid our minds of that built-up picture of mud huts and spear-throwing, naked jungle dwellers. After all, we do not like the picture of America that gets to other parts of the world via the movie screen or the news headlines. Just as America is something more than cowboys and Indians and must include Thanksgiving and Christmas, so Africa is more than elephants and lions and must include some ultra modern cities and modern missionary methods.

Michael Cassidy, a young man from Fuller Seminary who some years ago started a bold new missionary program called African Enterprise, has written a letter to prayer supporters (as zealous missionaries do) from which we get another picture of Africa to fill out our composite. We quote only in part:

"When I arrived and stepped down from the Boeing 707, I was whisked through the ultra-modern airport and hustled aboard an air-conditioned bus. We sped along the freeway into the center of town, past the five-star high-rise hotels and the massive tangle of modern buildings. In the distance rose the impressive telecommunications tower.

"Is this Africa? You bet it is!

"This is Johannesburg, the largest city in the Republic of South Africa, a city of nearly two million people!

"This is a city that suffers every problem of the urban crisis: loneliness, alcoholism, suicide, flight to the suburbs, narcotics, disillusionment, estrangement, the whole works.

"But this is also a city that has every potential: hope, justice, regeneration, involvement, peace, social betterment, and revival!

"This is *our* city. We claim it!!

"Here we will be spending the next fourteen months, proclaiming the good news of Jesus Christ which makes all things possible, because it makes new men.

"Here we will be training almost 10,000 pastors and laymen, beginning hundreds of home Bible study groups, sponsoring seminars and forums on dozens of high school and university campuses, providing Christian literature to thousands both for evangelism and nurture, and providing several hundred hours of evangelistic radio programming.

"And in this city, our biggest task will be to motivate Johannesburg's Christians to *do their own job of evangelism*, more boldly, more persistently, probably with new tools and methods, and certainly with greater concern and love."

Africa is the Sahara desert; it is the land of safaris; it is the stormy, cold country at the Cape of Good Hope—Africa is many things. It is as versatile as any continent and is effectively isolated from itself. For instance, a letter sent from Johannesburg to Accra, Ghana, has to go via London or New York.

Dick Peace, author of *The Learning Love* series published by Zondervan and Inter-Varsity Press, a member of the African Enterprise team has written an illuminating article "Where Have All the Jungles Gone?" After traveling 5,000 miles and not finding a jungle he writes, "An image I had of Africa for as long as I could remember melted away in the face of the facts." Africa, he notes, has 3.5 million square miles of sand. It also has areas that receive more than thirty-three feet of rain per year.

Some of Africa has become modern. Missionary methods have changed, says Dick Peace. The missionary now needs to be a specialist rather than a generalist. He is likely to find himself using his talents and training to assist the young church to grow and evangelize. He himself is making films to be used as an evangelistic tool in Africa. The fact that Africa is changing does not mean that the need for evangelism is past. He says, "All this has meant that the missionary of today has to be far better trained than ever before."

—Taken largely from African Enterprise

## Churches in Foreign Lands

### How They Start

We used to think that the way to start churches in a foreign country was to send out a missionary telling him to do his best to bring the gospel to the people. Perhaps that was the way it had to be in the beginning. Sometimes the first missionaries in a country labored for years and years to gain the first convert or to gain enough to establish a church. It was that way with Seventh Day Baptist foreign mission work. It is not that way any more for any denomination. The gospel has been planted in almost every country and modern means of communication make it possible for many people to receive Bible truth without a resident missionary.

One of the continuing ways of reaching into foreign countries is by way of printed literature either in English (it is surprising how many can read our language) or in their native tongue. People in far off lands who discover the truth of the Sabbath are far more anxious than most American church members to translate and print literature setting forth the teaching of the Bible on this subject. Converts are made and churches built up as a result of this kind of native evangelism in countries where we have never been able to send missionaries and some lands where foreigners are forbidden to enter as evangelists.

There is a case in point. Seventh Day Baptists have never sent missionaries to Korea. There have been and are a few Korean evangelists who are working as representatives of our faith. Just before Christmas a letter came from a man in an area of Korea with which the American Sabbath Tract Society has not been in contact. This young man introduces himself politely and goes on to say that just a few days before, he happened to read one of our tracts in Taejon City. Another young man had given him the tract. He adds, "I am intensely interested in your church, Seventh Day Baptist." He asks for more tracts and requests that they be sent air mail, "because surface mail takes nine weeks."

In these days the gospel takes wings. At least it can take wings if somebody gives it wings. Tracts do not get to Korea, Burma, India, Nigeria, Ghana, South Africa, Brazil or Mexico without human instrumentality. How refreshing to know that a young man in Korea is so impressed with just one tract coming to his hand that he writes urgently for more and apparently would like to become a part of a Seventh Day Baptist Church.

How many more countries are there in which such letters could originate? The number is almost unlimited. It is limited, however, if we do not lend all possible encouragement to those who have discovered the Sabbath and are willing to distribute tracts.

### Refugee Problems

There is a tendency to think that the most pressing refugee problem is that of the Arabs in the Middle East and that this is entirely the fault of the Israeli government. Rev. Karl Baehr, closely related to the Arab-Israel conflict for twenty-five years has written a 36-page booklet *In Search of Brotherhood in the Holy Land* in which he tries to put the refugee situation in a different perspective.

He notes that since World War II there have been 50 to 75 million displaced persons. There were 15 million in the India-Pakistan theater and 10 million in Western Europe. There might have been 6 million Jews displaced if they had not been slaughtered by Hitler. The total in the Middle East was less than 3 million. About 1.3 million of these were Arabs, of whom some 600,000 came from the territory occupied by Israel after the 1947-48 conflict. During this period 50,000 Arab refugees were accepted as citizens of Israel. After the displacement in June of 1967 some 20,000 who fled Israel came back to the West Bank of the Jordan and were assimilated.

Israel has had its own problem of refugees though it gets less publicity. Dispossessed and persecuted Jews to a total of 1.25 million crowded into Israel between 1948 and 1967. Of this total 500,000 were escapees from Europe.

Making a second exodus from Nasser's hostile Egypt 77,500 fled to Palestine. The Jews of barren Yemen reduced to second-class status were airlifted to Israel to the number of 70,000. They were so emaciated that the average weight of adults was 60 pounds. A forty-seven passenger plane could carry as many as 127. These and tens of thousands from other Mediterranean countries were absorbed in a land that was made to blossom like the rose and produce food for more refugees than countries with great natural resources would accept. It is little wonder that the Arabs have not all been rehabilitated — especially when neighboring Arab countries have found it politically expedient to promote the refugee situation.

### ITEMS OF INTEREST

#### Reaping Where You Have Not Sown

Ken Chaffin, recently appointed secretary of evangelism, Southern Baptist Home Mission Board, has tried to analyze the 1969 statistics which show 4,737 less baptisms than the previous year in the 11,000,000 - member Convention. He says, "First we have tried to reap too long where we have not planted and cultivated. This is a sobering thought for a good many churches in our own denomination. Let it sink in. How much planting and cultivating of new ground can we speak of when we note the small harvest at the end of the year?"

#### Free Missionary Photography Seminar

Nearly fifty missionaries converged on the Ken Anderson Films studios at Winona Lake, Indiana, for the organization's fifth annual Missionary Photography Seminar, December 9, 10, and 11.

Purpose of the seminar is to assist missionaries in using the camera and modern recording facilities as instruments of vital communication. Also, basic and advanced courses were given on the technique of cameras, script-writing, overseas utilization. Special emphasis is given in these

seminars to the productions of audio-visuals overseas for use overseas.

No charge is made to missionaries for attending the three-day sessions. Dates for the next seminar are December 8, 9, and 10, 1970.

Missionaries, as well as other interested Christian workers, desiring to attend the 1970 gathering should write: Mrs. Jill Lyon, Registrar, Ken Anderson Films, P. O. Box 618, Winona Lake, Indiana 46590.

### Clergy Salaries in England

The minimum salaries for Baptist ministers in England, now \$1,800 per year, is to be increased by \$72 in 1970.

In the Anglican Church one out of three rectors or vicars are paid less than \$57 per week. Their houses are rent-free but they get nothing for transportation or other living costs.

### Marriages

Mac Luskie - Hambleton.— John Mac Luskie, son of Mr. and Mrs. John Mac Luskie of Pittsburgh, Pa., and Norma Rayleen Hambleton, daughter of Mr. and Mrs. Ted Hambleton of Fontana, Calif., were united in marriage at the Seventh Day Baptist church in Salem, W. Va., Aug. 24, 1969, with the Rev. Francis D. Saunders officiating.

—F. D. S.

Williams - Conrad.— Scott Williams, son of Mr. and Mrs. Bruce Williams of Santa Barbara, Calif., and Karna Conrad, daughter of Mr. and Mrs. Devon Conrad of Goleta, Calif., were united in marriage Dec. 20, 1969, at El Montecito Presbyterian Church in Montecito, Calif., by her pastor, the Rev. Leland E. Davis.

### Obituaries

CURRY.— Anthony Lee, son of the late William H. and Ella E. Bond Curry, was born Aug. 24, 1884, at Lost Creek, W. Va., and died en route to the hospital at Clarksburg, W. Va., Aug. 23, 1969.

Surviving are one daughter, Mrs. John T. (Willa) Ware of El Paso, Texas, and one grandson, John Lee Ware of El Paso, Texas.

Services were held at Jane Lew, W. Va., and interment was in the Lost Creek cemetery.

—F. D. S.



# The Sabbath Recorder

## THE SABBATH AND SUNDAY

The history of the seventh day of the week as the Sabbath begins with the history of man. Sacred history upon this point, as exemplified in the first part of the book of Genesis, is corroborated, not only by every other known source of sacred history, but by profane history as well. The Sabbath was not peculiar to the Hebrews. It antedates not only Moses and Sinai, but the patriarchs, Jacob, Isaac, and Abraham, as well. The purity of the seventh day of the week as the Sabbath was preserved by the Hebrews in the same way and for the same fundamental reasons that they preserved the worship of Jehovah, who made them His chosen people.

Jesus and His apostles observed the seventh day of the week, and no other, as the Sabbath. Neither the Old Testament nor the New Testament recognizes any other day of the week as the Sabbath. The early Christian Church faithfully observed the Sabbath of the Master. Indeed, a careful examination of ecclesiastical history yields substantial evidence in favor of the claim that at no time since the institution of the Christian Church, nineteen hundred years ago, has it failed to offer living witnesses to the observance of the Sabbath of Jehovah, and of Jesus of Nazareth.

Sunday as the Sabbath was wholly destitute of any valid claim, whatsoever, upon the Christian Church. The only attested claim it could offer to the world for precedence over any other day in the week lay in the fact that a pagan world had dedicated it to the heathen worship of the sun, in the same way that the same pagan world had dedicated Monday to the heathen worship of the moon, Thurs-

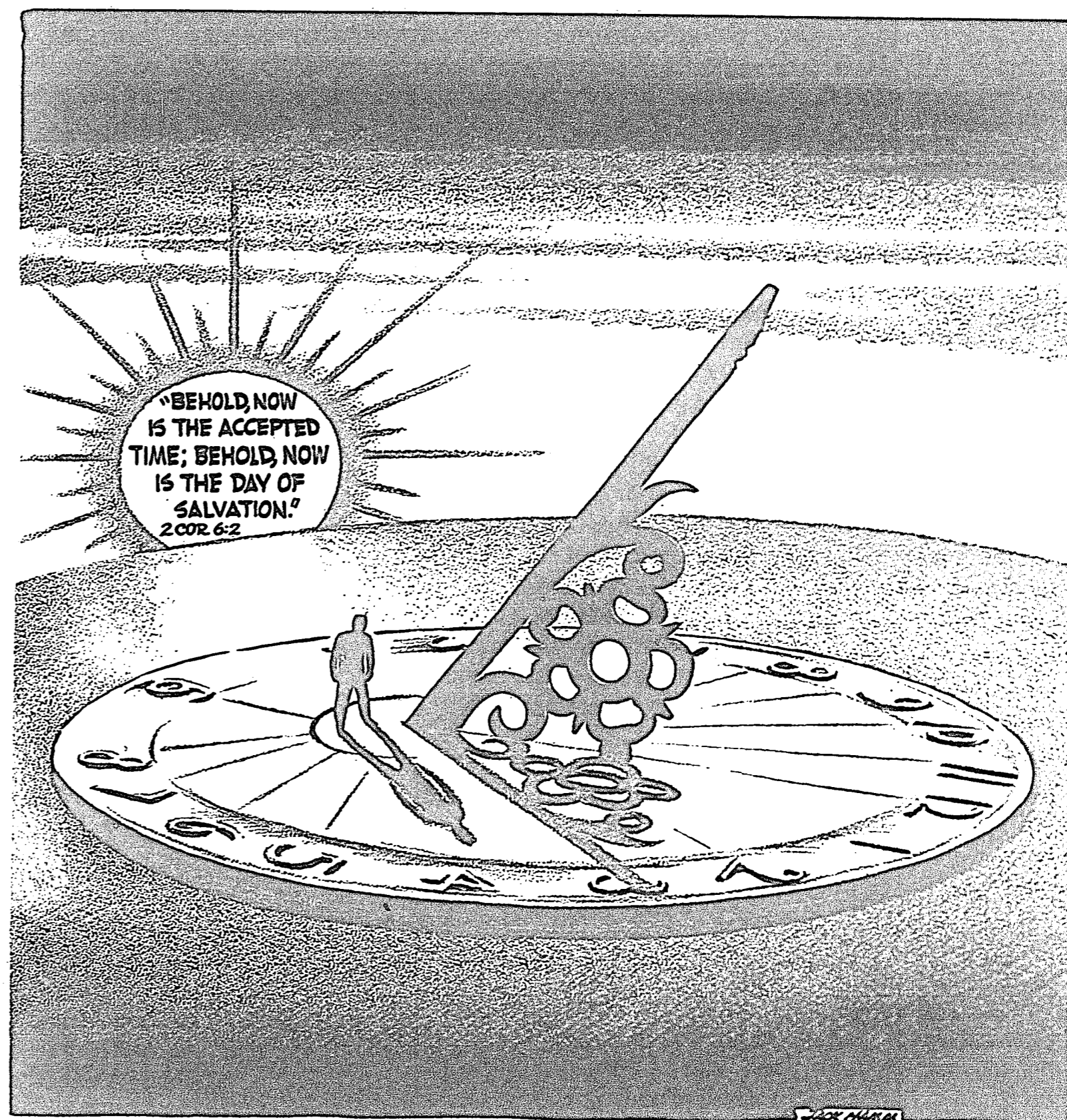
day to the worship of Thor, and the other days of the week to the worship of other heathen deities, respectively.

It is not improbable that at least some of the Gentile Christian churches of the west, inclined to yield to some of the pagan influences with which they were surrounded as early as in the time of St. Paul's missionary activities, had already accepted a certain recognition of the day of the sun-god, thus rendering the legal imposition by Constantine and the pope of its observance less obnoxious than it otherwise might have been. Indeed, though it was still an ordinary work day, about the middle of the second century, there appears to have grown up a custom of worship service, including the Lord's Supper, on Sunday; but held early in the morning, so that worshipers might attend before going about their usual work-a-day duties. But the observance of the Sabbath persisted; and it was not until some centuries later that the church authorities ventured to declare that Sunday was substituted for the Sabbath.

It should never be forgotten, therefore,

1) That the proclamation of Constantine, by which Sunday was formally and legally inducted into the Church, marked the consummation of a compromise between Christianity and paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.

2) That the principal claim urged in behalf of Sunday today by all but a few, if any, accurate modern scholars of Protestant Christendom, is that of mere convenience—a desire not to disturb the existing order of things.



### Redeeming the Time in Evil Days (Eph. 5:16)

King Hezekiah, praying in repentance, was given a confirming sign. The shadow on the sundial of Ahaz would go back ten degrees, Isaiah was to tell him. God does not promise to lengthen our days miraculously but gives us grace sufficient for the service expected of us while it is today.