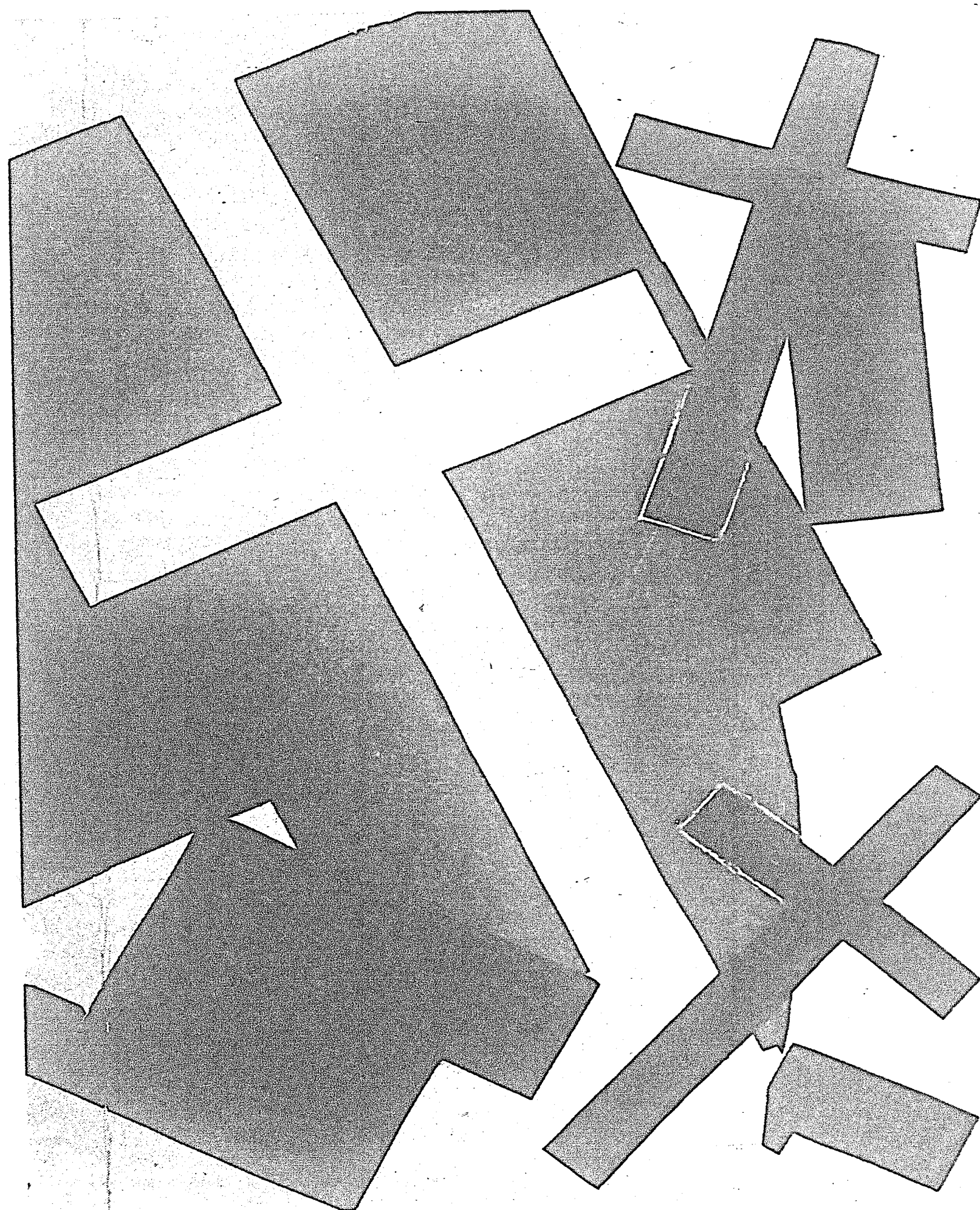


January 4, 1971

The Sabbath Recorder



The Sabbath Recorder

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Mission Emphasis Issue

(Material gathered by Leon R. Lawton)

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God's Work and Ours

Perhaps the biggest question that any individual has to face in life is to answer "Just what is life all about? What am I here for?" Many people not knowing God try to center their lives on that which will bring them the greatest personal happiness and they find that like the preacher of old, "All is vanity, nothing really satisfies."

Many of the people within the church today are concerned about God's plan for their lives. They state it in different ways but ultimately it comes out the same way: I want to know where I fit into the big scheme of things. This is important, for unless we as individuals know where we fit in, how can we as a group of individuals really understand what God is trying to tell us to do?

However, we can become so preoccupied with thinking about God's plan for "my" life that we may forget to ask God about His larger plan for the world, and that is what the Missionary Society is all about—God's plan for the world.

Basically it can be expressed in this way: God in His love and in His grace wants individuals to come to know Him, to receive His forgiveness, to enter into the fullness of life that He has for them when they become His children through faith in Jesus Christ. God has chosen individuals who have had this experience to share it with others. This is what we call evangelism: the carrying of the good news, the sharing of what God has done for me in my life.

The Scripture shows me that the end goal of God is that one day every knee shall bow to acknowledge Jesus Christ as Lord. Recently someone wrote:

I have learned enough about how God operates to know that He leads us through the process of discovery and lets us sense in a fragmentary way, rather than clearly see, what He is doing and where He appears to be heading. In the same way that I expect that God will lead me in my own life, so I expect that He will lead His body, the church, in this process of discovery. God intends to carry out His plan through His body. The church is here on earth to bring glory to God—through witness, through worship, and by demonstrat-

(Continued on page 4)

Why Missions?

"There is no salvation in anyone else at all, for there is no other name under heaven granted to men by which they may receive salvation" (Acts 4:12 NEB).



In a periodical that reports to dedicated Christians, working church members, and missionary-minded people it seems almost an insult to ask the question, "Why do we engage in missionary work?" However, from time to time the basic facts are sometimes lost, glossed over by program, clouded by theory, and misunderstood in application.

The simple fact of the matter is, the backbone of the missionary movement—the people in the churches and denominations who support it prayerfully and financially—become confused and question not only priorities, but necessities.

This was brought forcibly into focus at a recent meeting of concerned Christians. This was a small group in a cottage-type discussion and prayer encounter. The people involved were all active in church work and more than ordinarily interested in overseas ministry. The discussion began on a general topic stemming, for some reason, from the sacrifices and feasts outlined in Leviticus.

As the evening progressed, the subjects became more specific, and the question of "Why?" came out. The question was not startling, because such a method of inquiry is the best form of learning. What was startling was the reaction of the group to the question, "Why?"

A blank look, collectively, took over as various participants sought to express some high-sounding theory or pious phrase that would answer impersonally what is, after all, a most personal question. The total reaction was swinging more and more to the idea that after all, God was just, and could not expect persons in ignorance of His laws and grace to follow Him. He would not condemn them because of ignorance. Hence, if we

left them alone and uninformed they were better off than if we interfered in their lives and stirred them up.

What a tragic misunderstanding this is! What a philosophical way to evade responsibility! What confusion about God, about justice, about mercy, salvation and individual Christian belief. Fortunately, the subject wasn't dropped there, but opened the way to give the good news of God's love, of His Son's sacrifice so that justice could be done, and of the grace that touches each of us.

The importance of continually facing the question "Why do we have missions?" can't be overstated, when it is so often asked, and answered in error by those who should know the reasons best—we who are followers of Christ.

Indeed, why do we seek to involve ourselves in other people's lives, in their cultures? Why do we emphasize evangelism, the message of salvation and reconciliation, above all other aspects of our ministry?

The answer is as starkly simple as the question. And it is dramatic. We do this because "there is no other name under heaven" by which men can receive salvation, be reconciled to God and escape the eternal consequence of the judgment.

We work through missions and churches to evangelize because we *must*. It is imperative. The Scriptures command us to, in Jesus' own words as well as in numerous examples. If we don't tell these people who are in ignorance of the facts, no one else will. And while they may not be condemned as a direct result of their ignorance, they (and we, too) can be condemned for our negligence. (Read Ezekiel 3:16-21; 33:1-9). Those are

hard words. It's a hard answer. But "Why?" is a hard question.

Let it be hoped that we never walk away from the question of "Why?" no matter what the composition of the group or the status of the individual asking it. We must not lose sight of this imperative even within the circle of church workers and missionary supporters, because without this we actually have no reason to do anything else for our fellow human beings.

Once we have established the imperative of the phrase "there is no other name under heaven" and fitted our action to see to it that all nations and all men know that Holy Name, then, and only then, can we effectively establish priorities. Priorities seek to open all available avenues of service so that the educational, medical, industrial, economic and artistic needs of the people can be served, too. These and other missionary endeavors are to complement the primary reason for missions, evangelism, not replace it.

The conclusion is as plain as the question. Why do we engage in missions? Simply because we must! If we don't, no one else will. If we don't, we cut down on the chances those still uninformed have of hearing that "Name by which they may receive salvation."

—Loren G. Osborn

General Secretary in Africa

Secretary Alton L. Wheeler is now in Africa on a double assignment in the Lord's work. As a member of the Central Committee of the World Council of Churches he was scheduled to be at Addis Ababa, Ethiopia, from January 11 to 21 for an important meeting of that committee.

Ethiopia, in this age of air transportation, is not too far from Malawi. Since the expense was very little more, Secretary Wheeler and his wife are visiting and working with our Seventh Day Baptist brethren there prior to the WCC meeting from December 29 through January 10. Arrangements were made to receive mail and to stay at Makapwa Sta-

MEMORY TEXT

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

tion, P. O. Sandama, Malawi, during that time.

Following the WCC meeting in Addis Ababa Secretary and Mrs. Wheeler are spending a few days in Rome and Portugal before returning to Plainfield January 26.

God's Work and Ours

(Continued from page 2)

ing God's compassionate love to all men to become a living, breathing part of God's plan. God's plan for us is that we try to understand His strategy and use all the gifts and talents He gives us to become a part of it.

Your Missionary Society seeks to understand what God's plan is. It seeks to enlist the members of His church in the realization of His will in these days. We ask not your blind allegiance to us, but we do ask your prayer and your support that as we seek His will and as we seek the strategy by which His plan and purpose can become a reality that together with the resources that He entrusts to us, with the individuals upon whom He lays His hand and gives the power of His spirit, that together we might work for the salvation of men and for the building up of His Kingdom till Christ comes again.

The articles in this issue speak about "God's Work and Ours." They share some of the experiences of those who have been involved in missions in the work of proclaiming the gospel of Jesus Christ. They share some of the experiences and some of the convictions that these individuals have. We hope and pray that they will speak to your heart and they will help you to catch a wider glimpse of God and work in the world and that you will join with us more fully in realizing that His purposes and His plans are being done in this day.

—L. R. L.

MISSIONARY SOCIETY VOTING MEMBERS

A Meaningful Relationship

At the annual general meeting of the Seventh Day Baptist Missionary Society in September 1968, a new and forward-looking constitution was adopted. While it contained much of the old, it also attempted to update the workings of the society for our day.

Misunderstanding and suspicion, on the part of some, had caused confusion on the issue of membership in the society. We will attempt to clarify this.

Before the days of a united budget or "Our World Mission," support was sought by each denominational agency, and the Missionary Society published in its annual report the names of contributors. For over one hundred years any Seventh Day Baptist who contributed one dollar or more to the work of the society was a member. Life membership was defined as available to any person contributing twenty-five dollars or more "in his or her own name, and in not more than two payments" These provisions are carried over into the new constitution, but such membership was classified as "nonvoting." Why?

It was clearly evident that what was everybody's business was nobody's business. Unless you were actually present at a society meeting no vote was possible. Membership had very little meaning. With the "Our World Mission" budget and the impossibility of listing members' names, there was less personal contact both for participation and understanding.

One suggestion put forward was to have the annual general meeting during the sessions of the General Conference. This would allow all delegates present to participate and vote. But the ability to attend Conference would then be the basis of a "voting member" of the society. Too, little or no vital relationship with individuals could be planned prior to such sessions, and active, responsible members of the Board of Managers who were not able to attend Conference would be unable to participate.

Thus a new membership level was established — "voting members." This allows for (1) individual involvement by setting annual dues (at present \$10) the payment of which is clear indication of the interest and participation of the member; (2) individual participation in the annual general meeting of the society by provision of a proxy ballot for those unable to attend in person; (3) personal communication of information and concerns of the society to those whose action brings them into the voting membership responsibility. At present they receive the annual report, special reports from the officers of the society, and information on matters to come before the annual meeting. In turn, they are urged to submit items for consideration and to write the society for information or offer their suggestions on its mission and work.

The payment and place of the dues in the budget of the society also need clarification. This money goes to the general work of the board and is part of general income. It is counted against the general support of the society through "Our World Mission," and is credited to the local church support (where the individual is a member) of O.W.M. Thus it does not detract from nor bring favor to the society over the other participating boards and agencies in O.W.M. But it does offer a more meaningful relationship through personal commitment and participation for those individuals who choose to become voting members.

As the new year, 1971, begins the time comes again for Seventh Day Baptists to become voting members of their Missionary Society. A general mailing is being made so that all Seventh Day Baptists will have opportunity to make this decision. We hope that you will, on receiving this letter, prayerfully consider whether or not you want to be a voting member of the Missionary Society and we trust that many more of our readers will take this step during 1971.



**OUR PLACE
IN MAKING
CHRIST KNOWN**

Some years ago much opposition was directed against the Federation of Rhodesia (Northern and Southern) and Nyasaland, which had been imposed on the African people of these countries.

During this period of conflict, a leading politician asked a missionary acquaintance what he thought of the Federation. The missionary was on the spot and wryly remarked that he thought it was terrible. He spoke at some length of its evils. After a while, the speaker thought it was then the proper time to make himself clear. He pointed out that the Federation of which he spoke was not the Federation of Rhodesia and Nyasaland, but the Federation of Sin, the Flesh, and the Devil.

Now that the Federation of Rhodesia and Nyasaland is no longer an entity, the struggle is directed against another federation: ignorance, poverty, and disease. The Malawi government recognizes these as enemies worthy of destruction, and has declared war against them.

Sin is an even greater enemy though few seem to recognize it. Though the government is desirous that its people be law-abiding, honest, and considerate, the word "sin" is not a part of its vocabulary. It is the man of God who must ever wage the war against sin.

Church World Service, the Christian Medical Association, the Christian Service Committee of Malawi, and a host of other similar bodies assist world governments in their fight against ignorance, poverty, and disease, but when it comes to the fight against sin, the Church has to stand alone. Sometimes for various reasons the Church fails to do so, and the battle is lost by default.

Ours is not simply a negative gospel

in which evil is opposed, but it is a positive one in which a stand is taken for righteousness. But true righteousness is possible only through Christ. Martin Luther wrote,

"Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The man of God's own choosing . . .
And He must win the battle."

It is a pity that church people will frequently rally around a varied assortment of worthwhile causes, but often fail to respond when the call comes to evangelize. The Church of Christ is the only evangelizing body. It has been given the sole agency. If it responds, it responds. If it does not, better luck next time. But what of those who died without Christ, while the Church failed in its duty?

It is heartening to know that Christ stands for right, but where His people are one is sometimes not sure. Christ can "win the battle," and Christ "must win the battle." Having come to know Him, it is now our place and privilege to make Him known to men and nations. The governments of this world, however good, will not perform this service. For the most part they are not interested, neither are they equipped to be. The Red Cross and all the benevolent organizations the world has ever seen cannot save us, but the Church can and should. It is precisely the work of the Church, the Body of Christ, of which Christians (you and I) are a part.

For some reason Christ chose to work through men, not angels. If men fail, great will be the consequences. In making Christ known and having Him accepted, not only is personal salvation brought to men, but a blow is struck to the very root of our world's many far-reaching problems, i. e.—sin.

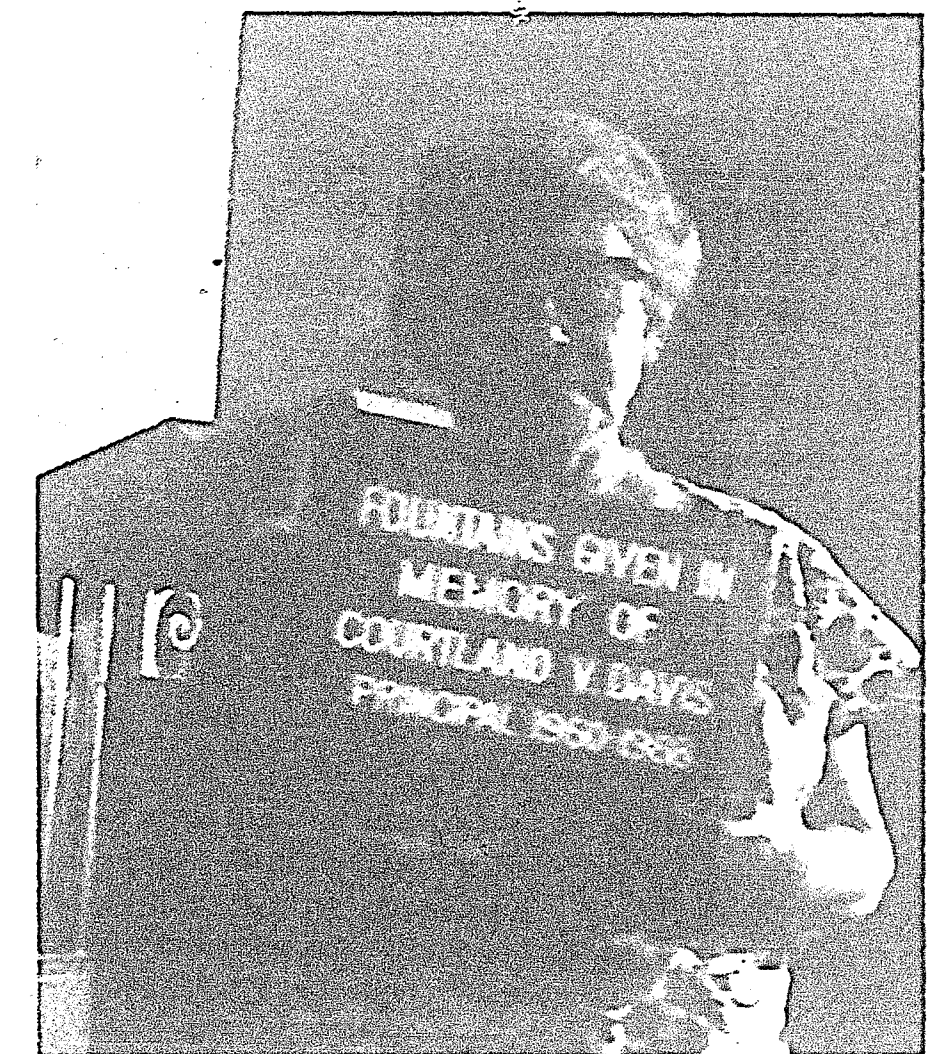
"Thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." Again, thanks be to God! (1 Cor. 15: 57, 58). —David Pearson

**FOUNTAINS DEDICATED
at Jamaica Mission School**

At the regular chapel service on the morning of November 25th, 1970, students, staff and friends of Crandall High School gathered in the Kingston Seventh Day Baptist Church for a dedication service of the new drinking fountains. One



of the students, Miss Marva Jennings, read the Scripture and led in the singing. Pastor Joe A. Samuels offered the morning prayer and the secretary of the Crandall High School, Byron Lewis, gave a tribute to Courtland V. Davis who served as principal and in whose memory the fountains were given. He accepted the fountains on behalf of the Board of Education, and presented Mrs. Frankie Davis with a wooden plaque with gold lettering. This plaque will be mounted on the wall above one of the fountains. It reads, "Fountains given in memory of Courtland V. Davis, Principal 1960-1968." A double quartet of students at the school sang special numbers in the program which was planned by Mrs. Joyce Harley. (See "A Drink of Cold Water" in issue November 23, 1970, page 12.)



Frankie Davis holding the plaque



Double quartet of girls who sang at the dedication

It is small wonder that the world refuses to accept our acceptable Jesus. The world demands in short that there be some resemblance between the ministry of Christ and the ministry of His Church. —John W. Nichol, a Georgia pastor

Warts and All

By John and Joyce Conrod

We recently read a very interesting article entitled "Agnostic Meets Missionary" by J. D. Douglas (*Christianity Today*, Sept. 25, 1970). The writer was describing the background of a report commissioned by a London-based missionary society. The report was published "warts and all," as written by a pair of agnostics.

Although it was obviously biased it was somewhat refreshing to read that not everyone thinks that missionaries are *ex officio* saints. Too many people shy away from mission work because they have been led to believe that God does not call just anyone to the mission field but only those who are next to perfect.

As Paul said, "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Even as this great New Testament missionary felt far from saintly, we too feel just as inadequate. But Paul reminds us that God often uses "the foolish things of the world to confound the wise" and "the weak things of the world to confound the things which are mighty" (1 Cor. 1:27) and this is no less true on the mission field.

We have discovered that when the national Christians realize that the missionary has a lack of ability in a certain area, they stop trying to get the missionary to do the work and take it over themselves. The period of missions which centered around a highly-talented missionary with nationals taking passive roles is a thing of the past and the nationals are discovering to their joy that they are more talented than they realized.

Today's missionary is a specialist and he comes to do a job which is specifically his talent. But he also realizes that a very important part of his job is to train the nationals to take over. He cannot afford to think of his job as eternally above the nationals' capability without causing a situation of stagnancy.

We received special training at the Christian Service Corps headquarters in Washington, D.C., where the theme is,

"All the Gospel to All the world by All the church." We were shown that every Christian is a missionary and should be encouraged to give at least two years of his life and talents in full-time service to help a missionary work at home or overseas.

We came to Malawi to help in two areas in which our talents lie: the ministry and accounting. We could take the tempting attitude that our ability in the ministry is greater than that of the nationals by reason of the many years of seminary training spent and that we will have to stay here the rest of our lives because the work will fail without our talented leadership. However, we know that such an attitude tends to stifle the workings of the Holy Spirit in the nationals and then they don't try to improve their talents. In our pride we could overlook this and say that they don't have much talent to improve.

Instead, we have discovered that once the national Christians realized that we weren't going to run everything and that their decisions would be respected and acted upon, they found a joy in responsibility. The difficulty often lies in feeling a decision by the nationals is definitely wrong and wanting to step in to change it. This happens more in financial matters than doctrinal. But here again we have found that the best results often come in guiding that decision so that the results are not devastating, but avoiding the temptation to protect the nationals from the consequences.

In the area of accounting, it has been a common belief that nationals could not successfully handle money. We discovered that this was partly true when they were given amounts of money far exceeding their own wages. But the biggest obstacle was because they often hadn't had the opportunity of learning with small amounts first. We began a small petty cash fund with one of the station leaders and told him he was completely responsible for it but he had to report once a month on its usage. Not

only did he feel a real stewardship responsibility over it but he actually cut some of the station expenses. It is far better to spread responsibility around and make several nationals accountable to each other in areas of finance.

Many leaders overseas, including Seventh Day Baptists, have passed on the general missionary work of establishing churches and building up membership to those who know and understand their own culture better. Who can best know the sins of a people and point to them and be used of God to convince those people of sins than the people who had lived in those sins themselves? These are national Christian pastors and lay leaders. Our conference is struggling with issues that as Americans we have not had to face (at least not on a grand scale) — polygamy, and spirit-worship. As missionaries we can only point to the Bible and then allow the Holy Spirit to direct the workings. For unless the people themselves are convinced that God forbids them to do such and such, they ignore whatever we say "God says . . ."

Sometimes the nationals tend to put missionaries on pedestals. The most common one is that of material affluence and help. It is too tempting for a missionary especially in a poor country such as Malawi to comply and constantly give until it begins to demoralize the people's own responsibility in self-support — in areas of pastor's salary and church building. Expenses which are beyond their reach such as mass literature and pastoral training need outside help but still should be encouraged by matching funds.

Another pedestal is that of spiritual doctrine. It behooves us to remember Paul again, as a prime example of what God can teach a man without the exposure of "correct people." Advice is often asked but missionaries have often found their own doctrine challenged and changed on the field by meeting with "first-hand" converts of Christ. Joseph Booth, founder of our missions in Malawi, was first questioned on his Sunday-keeping practices by an "untrained na-

tional." These people do not always have tradition to confuse them as we do.

The problem often presented to the missionary is not what to do but what not to do. We have a bulletin cover framed in our house that gives a short prayer that typifies what our desire is here.

"O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other." And we might add "when to let others do the job." Amen.

Special SCSC Announcement

All young people who feel led of the Lord to offer their skills participating in the 1971 Summer Christian Service Corps witness are reminded that their application should be sent to the General Conference office as soon as possible. Those persons eligible for SCSC include high school graduates, or those at least eighteen years of age by June 1 of the summer of service.

The suggested dateline for submitting applications was December 15; however, it is recognized that a number of factors may render it difficult for firm decisions to be made before the end of the first semester in colleges. Project applications are due on or before January 15, 1971.

At the time of this article being written, the general secretary has received only two applications from young people and two applications from groups applying for help with summer projects.

Triplicate forms are available through the office of General Conference, and it is hoped that both individual workers and organizations will make their possible participation a matter of prayerful consideration.

—Alton L. Wheeler

SABBATH SCHOOL LESSON

for January 9, 1970

THE NATURE OF THE KINGDOM

Scripture Lesson: Matt. 9:14-17; Matt. 13:31-33; Matt. 13:51-52; Mark 4: 26-29.

Remembering . . . and Thanking God!

"The man from whom the demons had gone out *begged* Jesus, 'Let me go with you.' But Jesus sent him away, saying, 'Go back home and tell what God has done for you'" (Luke 8: 38, 39 TEV).

Time and distance have a way of making events that once were commonplace in one's life become very dim. This is even more evident when one changes his way of living considerably. Money that once one used every day, now looks and feels so strange, words you heard daily, now fail to have meaning. Names and faces are hard to recall.

However, some events, faces, and names are deeply etched in one's memory. I would share one such time with you. Soon the day would be upon us when we expected Sarah Becker to arrive from America to take over the medical work at Makapwa Mission Hospital in Malawi, Africa. On this particular day Victor had taken the two younger children to school at Cholo some eighteen miles away, or if calculated in time, it would be nearly an hour away. He was to go on into Blantyre with many things to attend to, and arrangements had been made in advance so that the children would stay with friends in Cholo until Daddy came in late afternoon to bring them home.

My thoughts as I prepared to go to the pharmacy to give out the daily medicines were that I would have a long day in which to accomplish a lot of the many things that need attention. With my hand on the doorknob, I happened to glance towards the path that led to the railway, and there coming down the hill was a long line of people. In the midst was a homemade stretcher on which a woman was being carried by several men. Watching, I saw them slowly make their way towards the maternity ward, and after giving them a few minutes to make their arrival known to the midwife on duty, I went to find out the reason for this early call.

Our patient turned out to be a woman beginning her labor some hours ago, having been brought to us from another country, Portuguese East Africa. At home in the village she had been bleeding

severely. We found her blood pressure to be 50/0, and although these people often appear not critical, we soon realized she was very much in need of whole blood. We have no way of keeping blood at Makapwa, so the next best thing to do was to give her a plasma expander. This would of course be only a temporary help; she must get to a larger hospital—but how? We had no transportation at the mission. The Land Rover was being repaired in Blantyre, the motorcycle was being used on school business by the headmaster, and the doctor was not expected to return until nearly nine hours later. There were no telephones closer to us than on a tea estate some nine miles away. The only other way faster than walking would be by bicycle. We found that Mr. Makatanje had his bicycle and was willing to ride up and down our hilly terrain to Lujenda Tea Estate taking a letter to the manager's wife, who was a nurse, asking her if she would please call the government hospital at Cholo, explain our need, and ask them to send their Land Rover ambulance for the woman.

Within the hour Mr. Makatanje was back and happily reported that Mrs. Henning had been at home, and had called Dr. Kristenson explaining our need, and that the ambulance was on its way. Two hours after the arrival of the patient at Makapwa she was lying on a stretcher in the back of the Land Rover Ambulance with an intravenous still dripping merrily away, and her blood pressure at this time was 100/70. After a time of getting helpers in the back, baskets with food, and bundles of firewood safely tucked here and there, we stood back as they slowly pulled away in four-wheel-drive up the steep hill leading away from the railway.

So it was with a prayer of thankfulness to our heavenly Father that I tried again

Why I Am a Missionary

When Christ said, "Go ye . . . and teach all nations," this beautiful but heavily populated little land of Malawi was included. Although not getting its independence for about 1964 years since His coming to the earth, Christ, omniscient, knew the needs that would be here today.

When I, too, know that more than one thousand children are reached through the Sabbath Schools of the Seventh Day Baptist churches in Malawi, and I see the needs of the teachers for more training and more materials to reach them effectively, I know that His command has not been completed. When I know that hundreds of women in our churches are desirous of making their Christian lives more useful to Christ and their churches, I feel the need to share in fulfilling His command. When I read the replies to a questionnaire sent to our pastors in Malawi, and their pleas that they need their missionaries for the purpose of teaching them, I know that Christ's work is not completed.

Christ said the nations should be taught His commandments, and these people ask to be taught. When I think of His love for me in leaving the glories of heaven to live a trouble-filled life on earth, and dying on the cross for my sin, in order to show — to teach me—

to start on the many things that were waiting. But in the meantime I went over in my mind all the countries of the world that had been involved in this one incident. The patient from Portuguese East Africa coming to Makapwa, Malawi, for help, and I, a nurse come from America, to help. Mr. Makatanje, a Malawian, taking a message to an English nurse, who in turn telephoned for help to a Danish doctor; who then sent the ambulance. Truly the Lord has made us all, and when we forget who and from where we are, we can all work together to help one another.

—Beth Burdick

what the love of God really is, I want to have a part in teaching others about Him and His commandments.

And teaching does not mean just telling once and leaving. Teaching means going over laboriously many times, and watching, then repeating again, until one sees a small amount of development. Then there is another step to repeat in the same way.

When I was in college I once read a tract which told of a group of people sitting in a lovely meadow making daisy chains. Nearby was a path that led abruptly to an unseen cliff, but well known to those sitting in the meadow. As they were making their daisy chains, many people passed along the path and fell over the cliff to their death. Why did not some one of the group leave his play and stand at the path near the edge of the cliff to warn the people?

As I read the story I saw that the many Christians who complacently carry on their good jobs day by day, are as if playing compared to the need to go and warn the people of the world of their coming destruction without Christ (Luke 13:3, John 3:36).

It was then that I decided that if there was any way that God wished to use me in reaching people—far or near—I would be willing. Today, as wife of a missionary who always has his hands full, I do find many things that God has for me to do.

After we had spent our first term in Malawi, I learned that when I was a small baby, my mother had attended a missionary service. When given the challenge, she signified that she would be willing for any of her children to go for foreign service if they felt called.

Why am I a missionary? The Savior has sent me; I was, in a sense, dedicated as a child; opportunity came to my husband and me, and I continue to see a great need in which God has a place for me to fill.

—Bettie Pearson



Go! Show and Tell!

Following the restoration to health of the Gadarene mentally ill (demon possessed) man by Jesus, there was a sense of fear and a clash of values that resulted in the above statement. His request for companionship with Jesus was denied, at least temporarily, but he was given a simple but very important task to fulfill. "Go back home—but show yourself and tell what has happened to you." Back again he went to the society from which he had fled, and which had rejected him as "better off dead than alive"—literally given over to a living death beyond all hope. But now, because he had met Jesus, he could go back to his family, to his friends, to be accepted again for himself and with a miraculous story to tell of the grace of God by Jesus Christ.

Society evaluates on a material basis, primarily, as evidenced by the value of the herd of swine lost in the restoration of the human life. "They numbered about two thousand," Mark tells us in his account. Two thousand pigs—a good family business — a capital investment in livestock alone of one hundred thousand dollars (based on conservative, present-day dollar values that all of us understand—fifty dollars each). If we were to allow for some prize breeding stock, for continuation, I believe the investment would be even greater. It also represents approximately one half the potential (certainly no more) lifetime earning power of the average U.S. laborer. Quite a sum! Is it not? But Jesus preferred the life of that "crazy guy" out in the cemetery (or you might say that one dead in trespasses and sins) to that which the herd of swine represented to the gentile or unbelieving world about them. It was so evaluated by the owners and friends.

The power of God revealed by casting out the demonic power caused an awesome fear and challenged their sense of values, so they asked Jesus to leave their coasts—and He left.

Sad, indeed, was the parting for the one who was now "in his right mind," "clothed," and who longed to spend the rest of his days worshiping and working with Jesus — restorer of life, full and spiritual. I note that Mark records the instructions of Jesus as "Go and tell" while Luke uses "God and shew" (KJV). Different words are used in the text and although most all translations use only the word "tell," Luke implies by the word that he uses that the telling is backed by the authority of the changed life that he now lives—thus the translation "show." Yes, go back to the family, the friends, and the people of the "Ten Towns," (TEV). Tell with authority because life has changed. He is now that "new creature in Christ," (2 Cor. 5:17) who is worthy of attention.

He did just that—and people were awestruck by his story" (LNT). Although we have no definite account of the results of this testimony, based on similar recorded experiences, I believe it would be safe to assume that many of the Decapolis people believed on Jesus. If so, then this one-hundred-thousand-dollar man has now become, by multiplication of the same standards that Jesus applied, a millionaire—and all because he was willing to "Go back home, and show, and tell how great things God had done for him."

What about our sense of values? Have we really changed or are we still measuring in terms of dead pigs rather than abundant spiritual life? It is probably this changed sense of values, more than anything else, wrought in my own life by the Spirit of the Living God, that is the reason I am numbered among the missionary pastors. I hope some "pigs" have been destroyed. How about you? *Your* potential is just as great as the Gadarene who became a "millionaire" when others believed. *Go! Show! Tell!*

—Leslie A. Welch

Living Expectantly

A twelve-year-old son was run over by a truck while sledding on the street in front of the family home. He was rushed by ambulance to the hospital. The doctor was a trusted friend. After a thorough examination of the unconscious boy he said, "This case must be treated expectantly, minute by minute, and hour by hour."

For two days the boy hovered between life and death while his parents and friends prayed and the doctor used all his skills. Then, God answered prayer in a wonderful way. The harsh labored breathing became easier and the temperature began to go down. On the third morning the boy said faintly, "Hello, Dad." So, then his parents went home from the hospital to pick up their lives again. But the phrase to "live expectantly, minute by minute and hour by hour" has never been forgotten.

And what does it mean to "live expectantly, minute by minute and hour by hour"? For one thing, it means that every minute of our time is precious. We dare not squander it. Tomorrow never comes. We must live to the full today.

If we feel the urge to do some kindly, thoughtful deed, we dare not put it off until later. Today is the time to act. If the Spirit of God within us gives the urge to speak some word of encouragement or share some insight or experience with some special person we may not wait until another day. We must seek him out and speak today. God will surely give the right words when the time comes. His Spirit will lead "minute by minute and hour by hour."

Another fact about living expectantly is the joyous anticipation that just around every turn in life's journey some wonderful surprise is awaiting us. And, if we confidently expect it to be so, it will work out that way. It is done to us according to our faith just as Jesus said it would be when He healed the blind.

So then, live on tiptoe and expect great things from God. Why shortchange ourselves when God is only waiting to bless us richly.

And one more thought that grows out of this great theme: Jesus said on one occasion, "Abide in me and I in you." He did not mean this for Sabbath days only—He meant that we should remain in Him and His Spirit remain in us, "minute by minute and hour by hour."

As we abide in Christ and His great Spirit in our hearts and minds, we come to realize who we are in relation to God, the Father. In 1 John 3:2, it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he (Christ) shall appear we shall be like him, for we shall see him as he is."

As children of God, growing in the likeness of His Son, Jesus, we must be constantly alert to do His work. On one occasion Jesus exclaimed, "Why call ye me, Lord, Lord, and do not the things I say?" Acceptance of Christ's leadership demands honesty, fair play and high ethical standards of conduct every day we live and in every part of life. We cannot "talk a good battle" and then run away when the pressure grows hot. It is "cheap grace" to profess Christ at the Sabbath Eve prayer service but then be conspicuous by our absence when there is work to be done.

And again when we try to match the shrewd practices of worldly men in earning our daily bread, we may wonder what happened to our ability to present a winning witness for Christ. As sons of God we must carry our profession of faith into our profession of work.

We hear the easygoing remark, "When in Rome you do as the Romans do," meaning that you go along with the crowd, matching smutty story with smutty story. To hear some of us talk when "out with the boys" I think Jesus would look at us with sorrow and shame in His eyes, as He looked at Peter when Peter denied Him. Which Romans will we imitate—those who worshiped in the catacombs and died in the arena at Rome or those Roman soldiers who coarsely gambled for Jesus' clothing at the foot of the cross? Do as the Romans do indeed!! There are many kinds of Romans—then



Reflections
of a
Missionary
on
Furlough

Out of their personal experience with Jesus Christ, and with a burning conviction of the relevance of the message they taught, believing it to be most important for the people to hear, the disciples had put on a kind of crash program to tell it out. But as would be expected, they met with the opposition, prejudices, and jealousies of the leaders, who, through the high priest of Judaism, were now seeking to stop the blessed message. For the second time they are brought before the rulers, and we listen in on the stern warning given by the high priest:

We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us (Acts 5:28).

This is how we as Seventh Day Baptists must now, as never before, be preaching and reaching out to our towns and cities, filling all America with our teaching — God's teaching — as being most relevant to our national and international problems in this year. Unlike the early disciples, we Seventh Day

and now. We, who love Christ, will try to make Him our guide and example in life.

We all have a part to take in making Christ known today. But the way we live speaks so loud it is difficult for some to hear what we say. This doesn't mean that we should be silent when the opportunity to witness for Christ is given. It only means that we must strive mightily to live as we talk. God grant us the wisdom and grace to live expectantly in Him, minute by minute, hour by hour, day by day—as long as God grants us to live.

—E. T. Harris

Baptists are not forbidden to teach Jesus Christ, yet neither are we zealously filling America with our teaching in a manner like them "to bring this man's (Christ's) blood upon" this country's inhabitants.

Since I have returned from South America, I see more clearly than ever that it is imperative that, throughout this decade of the 1970's, we put on a crash program of presenting by several methods the heart-changing message of Jesus Christ to America and to all the world, and that we begin in this new year of 1971. The handwriting of God across the walls of men and nations to our secular, technological era absolutely must be heeded if we will prevent waves of human horror from leaping toward us all. Problems are just that serious.

Our beloved America, as well as all nations, is now so steeped in idolatry and worshipping false gods, in greed, in selfishness, prestige, power, position, lust, and carelessness, that unless there is very soon a cry of repentance toward God with a definite revival and change of life's values, there will come destruction—full, final, and complete. But we cannot allow America to go on playing the fool to its own destruction. If we do, then the blood of the inhabitants of the land will be upon us, rather than Christ's blood be upon them if they reject the message we know to give them. We have to try to persuade men that the gods of their making are not gods at all. In other words, their man-made solutions will not be a savior to them. We must try to persuade them they are using "cart before the horse" solutions, and this will not work. The cry of the world is knowingly "Help, help!" Help us to live in peace, without crime, without war, without poverty, without broken marriages and broken homes, without starvation, without power politics, and last but not least, without life-strangling pollution.

But the *real* cry of the world, *unknowingly*, is for the *power of God*. Yet the world rejects God's power, and God's ways. Is modern man too sophisticated and too smart for God? Man is going to solve his life and death problems all by himself! And this is just like the devil

How I Became a Seventh Day Baptist

By George Leyland Bowen
Georgetown, Guyana

Edited by Leroy C. Bass

At ten o'clock one morning in June 1962 as I was at my job among the bolts of tweeds as salesman in a large department store in Georgetown a new prospective customer came in, giving me an ever delightful chance to introduce my goods. The gentleman agreed to order some made-to-measure clothes. As I inquired his name for our records he told me he was Pastor Davis of the Seventh Day Baptist Church. After concluding the details of his order, I remarked that I had heard of the group before, but that this church was only in the rural areas. He corrected me by saying that there was a small group in the Kitty area of the city.

I then told the pastor that I had been a believer in another church, but I had backslidden. I further told him of some of my earlier experiences with the Lord. One of these took place on the Sabbath Day after my family had spent the whole day at the Seventh-day Adventist church, had put in our tithes, and our last cent for offering. As we were walking the two miles home we were discussing the day's happenings when suddenly my wife became silent, and I became silent. I don't know what she was thinking, but I know my thoughts were occupied with the fact that our safe (food cupboard)

(Note: Bro. Bowen is president of the Guyana Conference of Seventh Day Baptists.)

would have it — a "put the cart before the horse" style of solution. The double tragedy today is that much of Christendom is going right along with this.

A revival of Peter's and Paul's vision, experience, and faith among all of us is an absolute must if we will truly help the world with the only, *the only way* to forestall the coming destruction, and save mankind from extinction. To this end I say again, there is an impelling necessity for us to put on a crash program of evangelism in this decade of the 1970's beginning right now. The apostle Paul

was empty and our purse was empty. It appeared to me that in order to eat that night I would have to ask for credit at the shop (store). But as we reached our gate I heard a bicycle behind us. A man who owed me some money had come to pay me in the evening. Now it so happened he had come earlier in the day with his money and learned from neighbors that we had gone to church. By this the Lord spared me from going to beg for credit after being in church all day, but prompted this man to come back.

On the conclusion of my story, my new customer, Pastor Davis, challenged me to come back to the Lord and he invited me to his church. On his next visit to the store he brought me a mimeographed invitation to his church and on that particular Sabbath he was to dedicate the new pews. I did not attend the program, but Pastor Davis continued to come into the store and invited me to the Sunday night services. I finally made up my mind and started to attend on Sunday nights rather than on Sabbath Days.

I found the people in the church to be very friendly and I found out the Seventh Day Baptists believed the Bible and the Bible only. I learned that Seventh Day Baptists allow for the freedom of individual conscience, thus allowing the Holy Spirit to work in the believer's

was accused of persuading a "considerable number of people" to follow Christ. He did want them to see and believe the relevance of Jesus Christ as the only ultimately rational message for the benefit of all mankind.

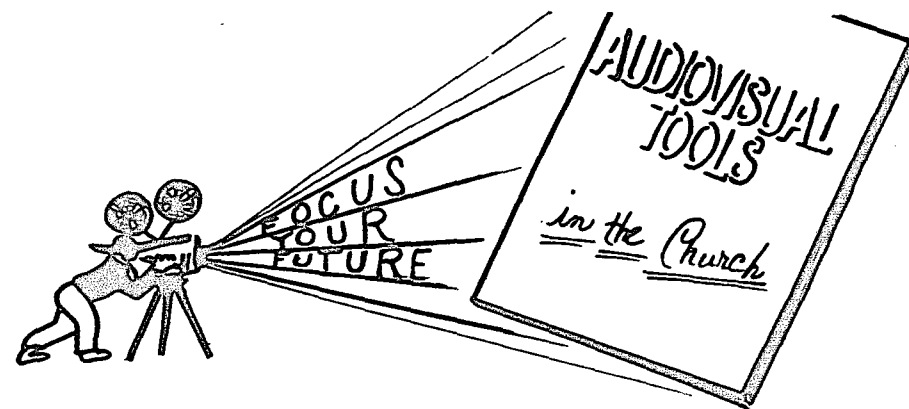
With the clear vision and bold faith of the apostle Paul, we *can* persuade a considerable number of people in "these last days" to see and believe the relevance of Jesus Christ as our only rational defense and our hope for world salvation. See Acts 19:26. —Leroy C. Bass

(Another installment will appear later.)

The Sabbath Recorder

life. Some time later at a Sunday night service I rededicated my life to the Lord. With my rededication I took the opportunity to attend several Bible classes and began coming to church on Sabbaths. This is how I became a member of the Seventh Day Baptist Church.

Note: Bro. Bowen has been a key assistant at our Georgetown Crusade of the Americas in 1969, and then in 1970 he led out in evangelistic meetings in at least two rural villages since Pastor Bass returned to America. Also, it is anticipated that he will be director of our Youth Camp this August.



Filmstrip Library Continues to Grow

Three Burma filmstrips have been added to the library for the free use of the churches. One not previously mentioned is entitled "Burma Playmates." The script is written for children of junior age and up. It pictures Baptist work in Rangoon and has been used to promote interest in that work.

Attention is again called to the two new Burma filmstrips with records that were described in the issue of December 14, "Boys and Girls of Burma" and "Baptists in Burma." It is suggested that church leaders plan for their use in January or at any convenient later time.

A series of four filmstrips designed for use in church membership classes, mentioned in the Tract Board emphasis issue of December 7, can now be ordered. Pastors are urged to note that this teaching material is available.

All of the filmstrips on our foreign mission fields and conferences come back to the filmstrip library and can be ordered for use at any suitable time as well as the month they were originally scheduled to be shown.

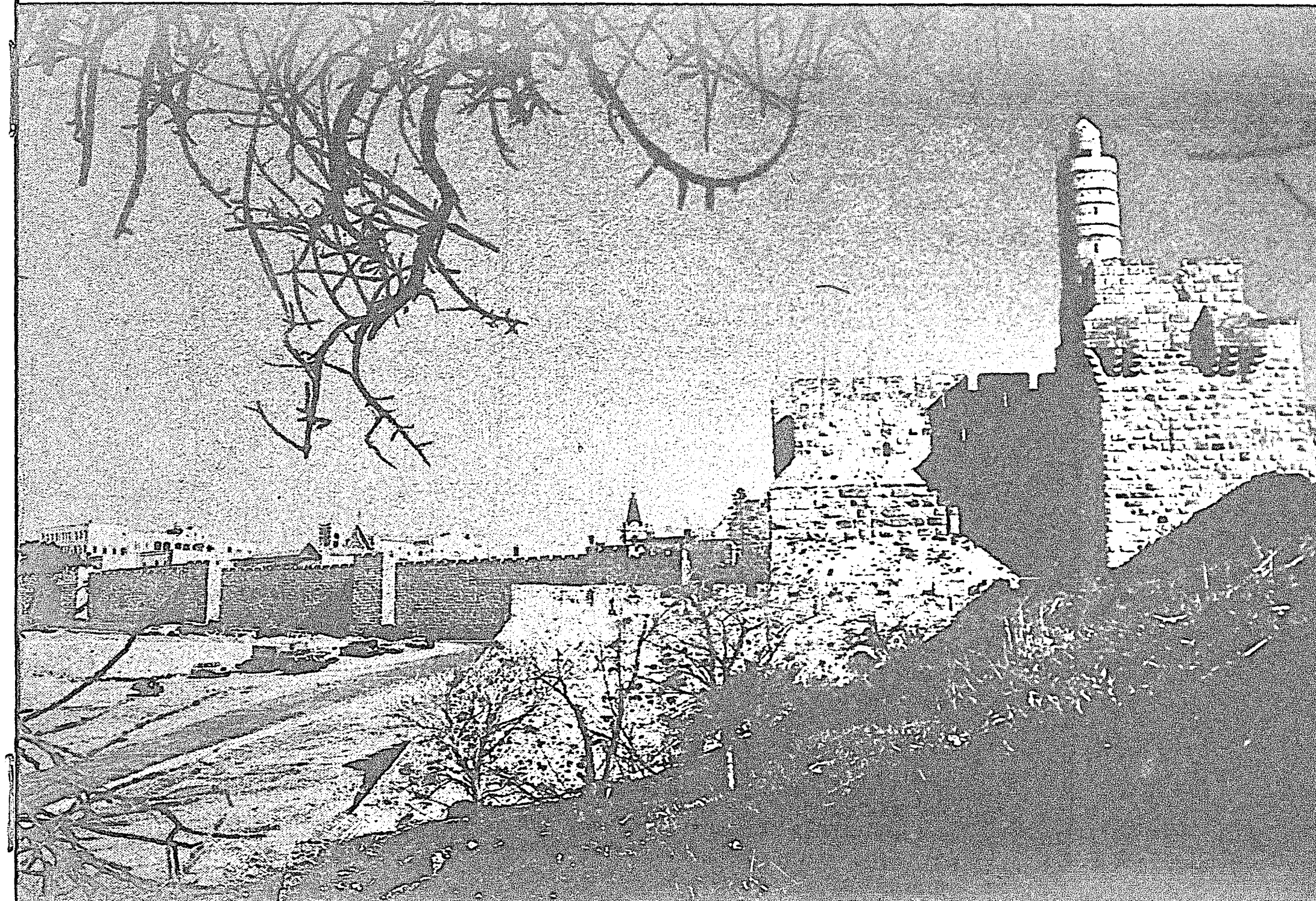
Congress Acts To Speed Up Church War Claim Payments

The U. S. Congress has completed action on a long-delayed bill to give equal treatment to nonprofit charitable and religious organizations in the payment of war damages claimed after World War II.

Two Baptist denominations, the American Baptist Foreign Mission Society and the Seventh Day Baptist Missionary Society are among thirty-three nonprofit groups due to receive full payment for their claims.

Under the terms of the bill, nonprofit organizations "operated exclusively for the promotion of social welfare, religious, charitable or education purposes" will receive the same priority of payment as small business concerns.

The American Baptist Foreign Mission Society, according to a spokesman for that group, is due to receive, upon final action of the bill, up to \$310,000. The Seventh Day Baptist Missionary Society will receive about \$20,000.



Pray for the Peace of Jerusalem

The desire of the people of God in regard to the Holy City is beautifully expressed in Psalm 122; "Our feet shall stand within thy gates, O Jerusalem." Jews and Christians alike have echoed those words with new meaning since 1967 when the city was again thrown open to all. Other words in that psalm are equally applicable to all Christians, "Pray for the peace of Jerusalem: they shall prosper that love thee." There may be little about modern Jerusalem that is qualitatively holy, but praying for its peace in these uncertain times has world significance.