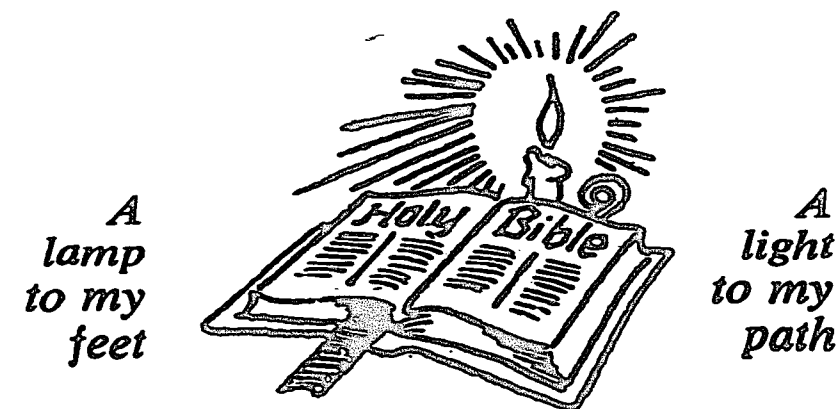


The Sabbath Recorder

BIBLE READING GUIDE For February 1971



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

Persistence in Praying

- 1—Mon., Praying with Confidence. Luke 11:9-13; Mark 11:20-25
2—Tues., The Widow and the Judge. Luke 18:1-8
3—Wed., Promise of Answer. John 14:1-14
4—Thu., A Petition. Matthew 26:36-46
5—Fri., Paul Prays. Ephesians 1:15-23
6—Sab., Paul and the Sabbath. Acts 13:13-25

Humility Before God

- 7—Sun., Exalt Not Yourself. Luke 14:7-11
8—Mon., A Sinner Prays. Luke 18:9-14
9—Tue., Preach — Practice. Matthew 23:1-12
10—Wed., Sacrificial Giving. Mark 12:38-44
11—Thu., Submissive Prayer. Mark 14:32-42
12—Fri., Service to the Church. Eph. 4:1-7; 11-16
13—Sab., Humbly Serving God. Acts 20:17-24

Knowing and Doing God's Will

- 14—Sun., Obeying God's Will. Matthew 7:21-29
15—Mon., Good Intentions. Matthew 21:23-32
16—Tue., Attaining the Kingdom. Luke 9:57-62
17—Wed., To the Least. Matthew 25:31-46
18—Thu., Ask, Seek, Knock. Mat. 7:7-12; Mk 11:23-26
19—Fri., Doers of the Word. James 1:19-27; Luke 7:46-50
20—Sab., Knowing and Doing. 1 John 1; Js. 4:13-17

Rich Toward God

- 21—Sun., Treasures. Matthew 6:19-23; James 5:1-6
22—Mon., The Rich Fool. Luke 12:13-21; Jeremiah 17:9-11
23—Tue., Inheriting Eternal Life. Mark 10:17-22; John 17:1-5
24—Wed., The Danger of Riches. Mark 10:23-31; Luke 13:22-30
25—Thu., The Rich Man and Lazarus. Luke 16:19-31
26—Fri., Godliness with Contentment. 1 Tim. 6:6-11
27—Sab., The Unchanging Law. Luke 16:14-17; Matthew 5:17-20

Living by the Law of Love

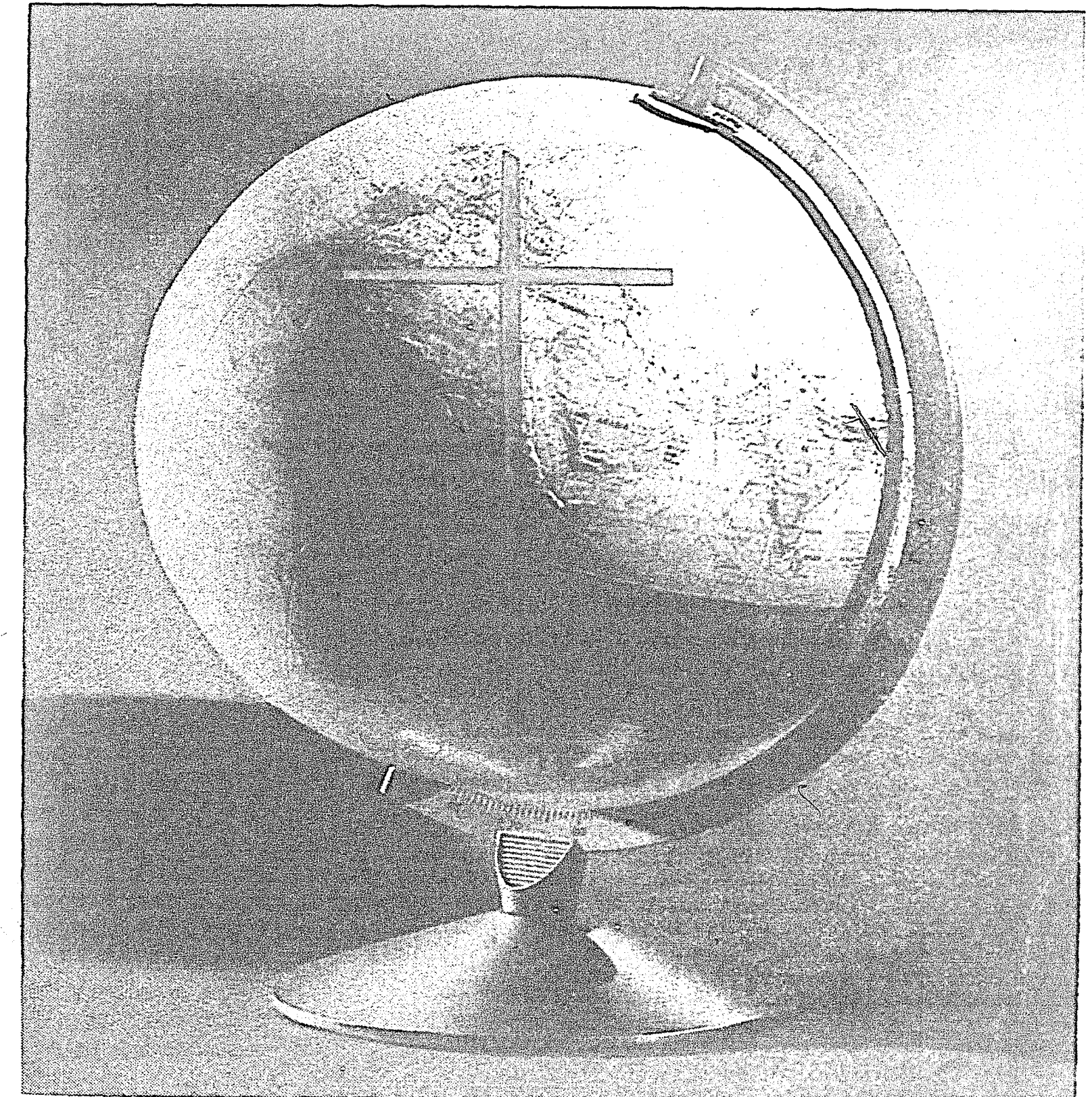
- 28—Sun., Love God and His Law. Deuteronomy 6:4-9

Challenges Constitutionality of New Jersey Parochial Law

Americans United for Separation of Church and State announces that it has filed suit in the United States District Court of the District of New Jersey to challenge the constitutionality of a law recently passed by the New Jersey Legislature and signed by Governor Cahill which provides an initial \$9.5 million for the support of parochial schools.

Franklin C. Salisbury, the organization's general counsel stated:

"The bulk of the public funds under this act will flow to one church to aid in the operations of its schools, with a few small grants to other church schools. There can be little doubt that to provide tax support for church schools which exist to serve the purposes of a church is an act respecting establishment of religion. The best way to establish religion is to finance it, and that is what the state is seeking to do under this unjust and unconstitutional law. It is no wonder that irate citizens are mounting a challenge to it."



The Cross and the World

"CHRIST FOR THE WORLD WE SING;
THE WORLD TO CHRIST WE BRING."

THE SABBATH RECORDER

First issue June 13, 1844

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Member of the Associated Church Press

David C. Pearson, Editor

Rev. LEON M. MALTBY, Managing Editor

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PLAINFIELD, N. J. February 1, 1971
Volume 190, No. 5 Whole No. 6,435

About the Cover

Your guest editor views the Cross of Christ as tremendously important; consequently, he has been exceedingly pleased to center this edition around the pivotal point of all history—the Cross.

A Christmas card by Valentine, Dundee of Great Britain suggested our cover picture, which serves as a fine introduction to the articles which follow.

Our reproduction cannot do the original justice, which is very beautiful in shading, showing immense contrast in light and dark.

The globe is so turned as to show Africa, which has been known as "the dark continent." Light is seen emanating from the cross, bringing hope and peace to the nations, dispelling darkness.

Christ is indeed the Light of the World, and He was pleased to permit His light to shine through the Cross. Through nearly two millenniums the Cross has emanated His light. Men and nations have been richly blessed by it.

Christ said that in being lifted up, He would draw men to Himself. This He has done, and this He continues to do! We bless His name!

The words, "Christ for the world we sing; The world to Christ we bring," are from a hymn by Samuel Wolcott.

The Contributors

Walter B. S. Davis, Ph.D., University of Edinburgh. Under the Baptist Missionary Society of Great Britain, Dr. Davis served as a missionary in India/Pakistan for approximately twenty years. More recently he served as dean and professor of missions of Eastern Baptist Theological Seminary. He currently occupies this latter appointment. Pastors Conrod and Pearson have studied under him.

John A. Conrod, M.Div., Eastern Baptist Theological Seminary. Pastor Conrod has held several Seventh Day Baptist pastorates. Under the Seventh Day Baptist Missionary Society he currently serves as manager of Makapwa Station, and treasurer of the Central Africa Conference of Seventh Day Baptists, P.O. Sandama, Malawi.

Jim Lewis, B.D., London Bible College. Seconded by his home church in England, Mr. Lewis jointly serves the Evangelical Church of Malawi, and the Likubula Bible Institute. He is the treasurer and one of the instructors at Likubula. A number of Seventh Day Baptists have learned in his classes.

Watson Mataka, a graduate of Likubula Bible Institute. Pastor Mataka was born in Zanzibar and lived as a Moslem. After accepting Christ he taught in Christian schools prior to taking Biblical studies at Likubula. Now as an ordained minister he serves the Makapwa Seventh Day Baptist Church, P. O. Sandama, Malawi.

Paul B. Osborn, B.D., Faith Theological Seminary. Pastor Osborn is the first vice-president of the Seventh Day Baptist General Conference, U.S.A. He also serves on the Commission of this same body. Having filled a number of Seventh Day Baptist pastorates, he now labors at Nortonville, Kansas.

Bettie B. Pearson, B.A., Salem College. Her training in elementary and Christian education has been helpful for several years in Malawi, where she has served as a missionary housewife. Her interests include women's and children's work.

David C. Pearson, B.A., Bible, Bob Jones University. Pastor Pearson served as superintendent of Makapwa Mission from 1954 to 1965. Since 1967 he has worked as director of Christian Education and Evangelism for the Central Africa Conference of Seventh Day Baptists in Malawi. His work is sponsored by the Seventh Day Baptist Missionary Society, of Westerly, Rhode Island.

The Cross and the World

David C. Pearson

Before we can adequately understand and appreciate the Cross, let us note the world, the setting of the Cross.

The Physical World

Here we speak of the earth, the third planet from the sun in the solar system, whose orbit lies between that of Venus and Mars. It is the largest of the four inner planets, but smaller than the outer five, measuring approximately 7,927 miles at the equator. The earth circles the sun once a year making a somewhat elliptical orbit.

The World, a World of People

Not only is the world a colossal mass of solids and water, but the world is a world of people. It is pleasant to think that the Scripture in declaring God's love for the world, had primarily its people—God's people — in mind. God loves people.

In 1650 less than 500 million (500,000,000) persons inhabited our earth, about eight to every square mile. Over three billion (3,237,000,000) was estimated for 1965, approximately sixty to the mile. Of all the continents, Europe is the most densely populated with 157 crowded into the same mile. An increase of some three per cent takes place annually.

The World, a World of Fallen People

From our present population of well over three billion, the Scriptural account in Genesis takes us back to a single pair, who were told to be fruitful and multiply. In this they obeyed God, but unfortunately for them and all men their obedience was not constant. For in an hour of human weakness, disobedience cast its unwanted shadows upon the world. A host of maladies fell dead weight upon the shoulders of man and drove him to despair.

The Cross

It was this darkened hour that made the Cross necessary. God did not instigate the Cross to redeem a physical universe, but rather a hopeless and fallen people. The image of the Cross was seen in God's eye long before Golgotha hill was first formed.

When it appeared, the actual cross came as no mere accident, but rather God's appointed means for bringing estranged man back unto Himself. Man was created for fellowship with his Creator, but Adam soon found this impossible. Instead of desiring closeness with his God, he hid, much preferring to stand aloof. Man could not remain thus; so God made Himself a Cross. The initiative was God's, not man's.

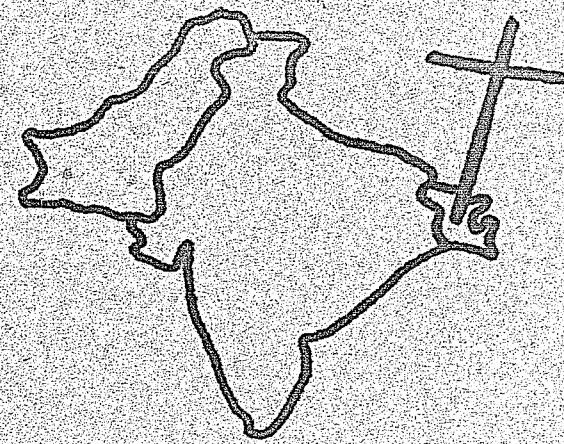
The Cross is a symbol given expression in various forms, materials, and designs, and speaks most eloquently of the death of Christ. The cross by itself, apart from the person of Jesus Christ, could never have saved anyone. When we speak of saving we think of life, but the cross was an instrument of death, not life. God's thinking is higher and far transcends ours, for He can take death and spell life, abundant life. Christ's stripes become healing balm, and by His death, we live. This is the plain teaching of Scripture.

An African in the former Bechuana-land once heard the story of the Cross. He did not doubt its worth as modern, scientific man might have done, but he did wonder. Why was it Jesus upon the cross? Why was it not me? He said, "Away from there, Jesus, that's my place." Can you and I not see, that it was not the Jews, nor the Romans, but our sins — yours and mine — that held Him there?

(Continued on page 13)

The Preaching of the Cross in East Pakistan

Dr. Walter B. S. Davis



One of the greatest privileges that can come to any Christian is to be called of God to be a foreign missionary. Such a call came to my wife and me and we responded by applying for appointment as missionaries to the Baptist Missionary Society of Great Britain. This is the society founded by William Carey, "Father of Modern Missions," in England in 1792, and which has continued through successive years to send forth missionaries. We informed the society that we were willing to go to whatever country in which we could, in their judgment, best serve the Lord. Their decision was to appoint us to the Bengal province of India, then under British rule. In 1947 the section of the provinces where we were stationed became East Pakistan as the majority of the inhabitants there were Muslims.

We went to India with the firm conviction concerning the Lord Jesus Christ that "There is none other name under heaven given among men, whereby we must be saved" and "And I, if I be lifted up from the earth, will draw all men unto me." Today I am still convinced that the only hope of the world is the redemption that is in Christ Jesus.

During my life as a missionary we worked among all kinds of non-Christians, rich and poor, ignorant and learned, peasant and ruler, student and professor, savage and cultured, animists, Hindus, Muslims. To all the message was the same, "Believe in the Lord Jesus Christ and thou shalt be saved."

We made use of all the traditional methods of missionary work, personal work, open-air preaching in streets and marketplaces, evangelism through Chris-

tian schools and hostels, the dispensing of medicine, the distribution of tracts, the sale of Gospels and New Testaments and Bibles and purdah evangelism.

We had the joy of reaching people for Christ through all these methods. It is true that the poor, the oppressed, the animists, low-caste Hindus responded to the gospel in far greater numbers than wealthy, well-educated Hindus and Muslims. But it was the word of the Cross, the world's Savior, that brought people under conviction, whether they were insignificant or influential. For example, it was not the soundness of the logic I used when debating with Muslims the relative merits of the Prophet Jesus and the Prophet Muhammad that converted them; it was the word of the gospel that pierced their hearts.

I must confess to my shame, however, that I was always surprised when a well-educated or wealthy or influential non-Christian requested baptism as a Christian to demonstrate his submission to the Lordship of Christ. My faith was too weak!

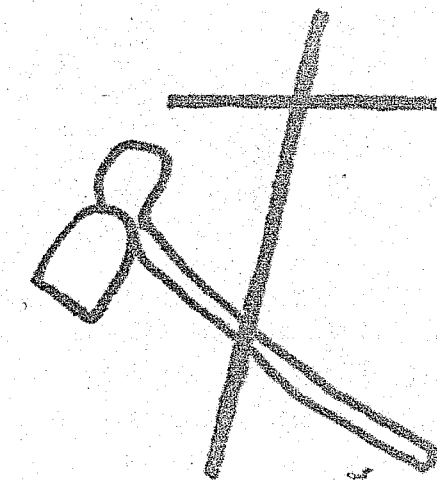
I was really flabbergasted one day in Dacca, East Pakistan, when a well-dressed young Muslim said, "I wish to be baptized as a Christian." The Spirit of God had spoken to this Muslim as he watched a baptismal service in a river near his home, and said to him, "You must be baptized in the name of the Lord." I found him to be an intelligent, educated youth with two university degrees, the son of a well-to-do landowner. In all fairness to my young Muslim friend, I had to warn him of the possible consequences of his being baptized as

(Continued on page 11)

THE SABBATH RECORDER

The Cross and The Khasu

John A. Conrod



In the little country of Malawi, located in South-East Africa and bounded in on all sides by steep mountains, the khasu is a very important part of life. It is an implement that looks something like a hoe, but in actuality is more like a pickaxe. It has been used for centuries to break the hard cement-like African soil until it becomes tillable ground in which maize can be planted. The maize when harvested is ground into "ufa" or cornmeal from which is made "nsima" a porridge-like food which is the very basis of the Malawian's daily meal. So his very existence is dependent upon the khasu.

It is difficult for people of other countries to understand such dependence without actually living with these people and sharing their life. It is easier to think about factories and offices and large machinery in a country where a crop failure may be only a third page newspaper article. After all, if the supermarket happens to be out of stock in one kind of produce, it is but a small change in menu plans to simply buy some other produce.

As a missionary I have spent many an hour in the public market buying maize for people at the mission station. Much time is spent in seeking to help people in their various needs. Many a trip of over fifty miles, much of it on rough mountain roads, has been made with an ill person in the back seat of the car who is wavering between life and death, to take him to another hospital that has sufficient facilities to save his life. All this is done because Jesus has set the example in His own life of love and concern for the needs of others. He

has made it clear that He wants to continue to show this love and concern today by working in and through the lives of Christian people. Every time a person is helped, the parable of the Good Samaritan is retold. Every time a hungry person is fed, a thirsty person is given a drink of water, a naked person clothed, a stranger given shelter, a sick person medicated, a prisoner visited, in the name of Jesus Christ, it is just as truly done by and to Christ Himself (Matthew 25:35-40).

There is no denying that Jesus had such compassion for the people. His healing of the sick showed His compassion. His feeding of many thousands proved His concern. But this was not all He had to offer; His concern far surpassed these things. To those who followed Him after He had given them food to satisfy their hunger, Jesus said, "I tell you the truth: you are looking for me because you ate the bread and had all you wanted, not because you saw my works of power. Do not work for food that spoils; instead, work for the food that lasts for eternal life." "I am the Bread of Life," Jesus told them, "He who comes to me will never be hungry; he who believes in me will never be thirsty." (John 6:26-27, 35. TEV).

There can be no doubt that Jesus lived the greatest life ever lived. He taught the greatest truths that ever were taught. But He came to do more than live a perfect life. He came to do more than teach great truths. The Scripture clearly teaches that Jesus Christ came for a supreme purpose: "But God has shown us how

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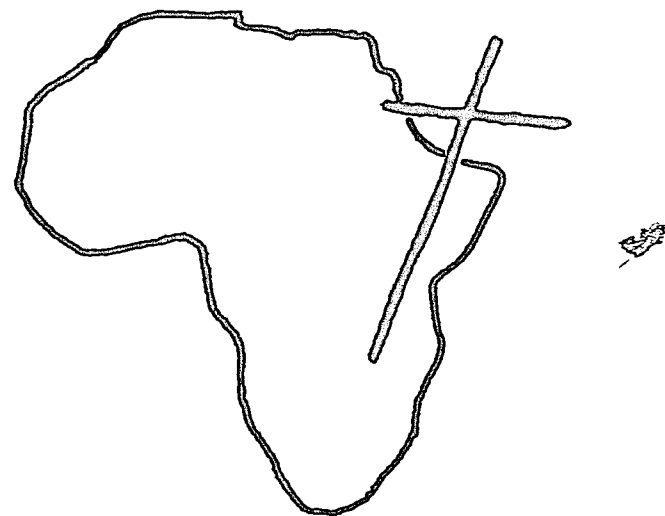
THE SABBATH RECORDER

The Cross in Africa

Jim Lewis

In the light of the evening sunshine in an African village we were holding an evangelistic meeting. A young man, Mr. Henderson Nthwaru, was preaching. He held out his arms horizontally as he told the story of the Savior's dying love for sinful men, for those present, for you and for me. A deep silence fell over everyone present. Not a person stirred, not a child cried, no gust of wind disturbed the evening atmosphere. As I looked to the rear of the rough mud platform in the little prayer house where the meeting was being held, I saw the form of a cross clearly shown by his shadow, and I began to meditate.

What did the message of the Cross mean to Africa — to African peoples — to those present? The redeeming love of Christ, His divine self-emptying which took Him to the cross, was indeed an event of truly cosmic significance. At the name of Jesus, and through the power of the Cross of Christ devils fear and fly. The Cross is also all-powerful in the lives of ordinary people here in Africa. The man hanging there on the cross was not a white man — for He belonged to a race despised by the white people of His time. Nor was He a black man. "He belongs," as one African brother said, "to us all." He was the man for sinners, white sinners, black sinners, yellow sinners, brown sinners. For all who believe on His Name.



Earlier that same afternoon we had been visiting houses in neighboring villages. We had met quite a few people from churches called the "Ethiopian Church," the "Church of our Forefather," and "The Church of Abraham." These churches varied somewhat, but basically tried to mix Christian and traditional elements in their faith and practice. They still used the Christian Bible, the same hymnbook as we did. They were not connected in any way with the Ethiopian Coptic Church, founded in the Fourth Century of the Christian era.

They rejected the deity of Christ and His atoning death upon the cross for sinners, yet they used the name of Jesus in prayer and song. They ended their prayers, however, with the formula "in the name of Cush, Ham and Nimrod, Amen," lest they had wrongly given honor to Jesus, the white man's God. They were not unfriendly to white people, but they had clearly rejected much of the content of the gospel and the power of the Cross.

Many of them were in fact people who had been turned out of the "orthodox" churches for taking second wives or for getting drunk or "trying the lots" in cases of witchcraft. All these things they allowed. Beer drinking was a frequent part of their ceremonies, as also was the practice of carrying their "bishop" shoulder high into their services, as a sign of respect and honor.

I reflected that Jesus Christ, God who became man, went to the Cross, with no accolade of men. He was not carried shoulder high as a hero, but carried His own cross as a condemned criminal. He was despised and rejected by men.

Many voices today are competing for the ear of Africa. The sleeping giant is now awake and showing his long latent

strength. What will he "tune in to," the voice of Chairman Mao's Peking, the get-rich-quick voices of the materialistic West, or the simple bare, rugged cross of Jesus Christ?

Africa today is moving forward and trying to find a new way of living. It is conscious of its old traditions, some good, and some bad. It is our conviction that only the message of the Cross of Christ can meet the deepest needs of the human heart, in Africa as well as in the Americas, Europe, and Asia. Africa needs to know the joyful news of sins forgiven, hell subdued and peace with heaven. Let Africa hear that Jesus saves to the uttermost all who come to God by Him.

Taking Action on World Hunger

Service News, the monthly organ of CROP, the Community Hunger Appeal of Church World Service tells the story of what the Rev. Cecil Culverhouse, a CROP volunteer worker of Missouri, is doing personally to relieve world hunger. We quote a part of his article:

I am as aware as anyone of inflation, of the cost of maintaining a home, and of the financial pressures of a growing family; but I have to admit that my hard financial decisions concern what luxuries to do without. I don't suffer hunger or serious deprivation. I am convinced that to live as I do while people starve, and do nothing about it, is a sin. Our family decided to become directly and constantly involved at the point of our own grocery bill. We agreed that every time we buy groceries an amount equalling 5 percent of that bill will be put aside to alleviate the hunger of others. Since we do not run on much of a margin, this will probably mean that we will cut down on some kinds of groceries in order to afford the 5 percent, but we will still eat a great deal better than most of the rest of the world.

It is a small gesture, a beginning, a reminder to us every time we are confronted with the abundance of food that others are hungry and dying. It is a way to reach out our hand to them and touch their need. Once we have done that, we may never be the same.

The Cross and the Khasu

(Continued from page 5)

much he loves us: it was while we were still sinners that *Christ died for us!*" (Romans 5:8 TEV)

In a foreign country many a person has suffered from what is called "compassion fatigue." It is caused by seeing more need than one is capable of helping. Some people react by working themselves until they are sick and can do no more at all. Others react by ignoring the needs as if they didn't even exist. Jesus knew the existence of "compassion fatigue" when he said "the poor people you will always have with you." He fed thousands, but many thousands still went hungry; He healed scores, but many others remained ill. He even raised people from the dead but death even came to Him! Even with all His holy compassion, He did not solve every physical need. But He did not fail! He accomplished what He came to do for all mankind: He died on the cross so that all who believe in Him may have eternal life.

A missionary knows that he can never help everyone in the country he serves. He knows that although a very real part of his work is in aiding the very hungry, the sick, the physically needy, this is not the greatest aid he can render. The only lasting help is to turn people to Christ as their Lord and Savior. They can be fed but hunger will again come; they can be clothed but clothing wears thin; they can be healed but other diseases and even death are always at the door. Praise God that those who partake of Christ, the Bread of Life, shall never again hunger for all eternity! Matthew 4:4 reminds us that the message here in Malawi as well as any other country is that "Man shall not live by a khasu alone," but by every Word of God, which includes the saving message of Christ, the Bread of Life.

Coca Cola has decided that by 1971 every person shall have had a coke. Why should Coca Cola surge ahead and the gospel lag behind? What are your plans for 1971?

What?

Where?

The Cross

How?

Why?

What does the Cross mean to you?

What is its real significance?

How is it associated with a person?

Where does it stand in relation to the whole body of Christian teaching?

Why is it so important?

How extensively do you preach the Cross?

Is it central in your preaching and teaching?

Perhaps these questions seem formidable, but about forty percent of the forty African church leaders of several denominations responded to a questionnaire seeking information for this special edition of the *Sabbath Recorder*.

One of the men expressed surprise at the need for such a questionnaire. To him the meaning of the Cross was obvious, and the questions unnecessary. Much about the Cross is obvious and is readily understood, but there is also profound depth for the greatest of religious thinking. The following is an attempt to summarize the thinking of those who responded to the questionnaire.

The Cross is the place where Jesus Christ died for the sins of the world, the place where God gave of Himself for man, thus revealing His great love. It was at the Cross that Jesus shouldered the sins of men and procured forgiveness for them. It was to the cross that His hands and feet were nailed. One African brother wrote that the cross was "God's altar on which the Lord Jesus, God's lamb shed His blood for my reconciliation." The Cross speaks of death, love, and salvation. One person likened the cross to a bridge, a key, and a well of water.

Many spoke of the importance of the Cross. One referred to it as the founda-

tion of our salvation. It should be preached often, for the Christian message would be dead without it. Without it we would be dead in our sins. One leader of another denomination said he taught and preached it all the time. Scriptural references were frequently cited in support of views expressed.

Much said had to do with the results which have come about through the preaching of the Cross. Familiar phrases were found like: saved by the blood, sins blotted out, penalty for sin paid, and victory over sin being now possible.

Pastor Lamech Vumah of Rhodesia, one of those who responded, wrote that the Cross attracts and conquers, having power to change "a heartless worldling into an adoring worshiper." Many have found that Christ is not merely the Savior of white men, for He is now seen to be their Savior too. These look forward to His return to earth.

Africans knowing the history of their country are pleased that the Christian message brought about the abolishment of slavery. Through the Cross reconciliation has come to man and his God, and to man and his fellowman. Walls of hatred have been broken down, and unity has been promoted among the differing African tribes. The concept of equality has come to be realized. Pastor Vumah wrote, "Race and color have been shaken and left powerless in the Cross." He also wrote, "In the Cross today, the white and black man shake hands no more as master and servant, but as 'sons of God.' The Cross comes in with its mighty power to bring low as well as to exalt, for it exalts none but those whom first it humbles."

Many are quick to recognize that

civilization, trade, schools, and hospitals are all the results—that at least in part—of missions and the message of missions, i.e., the Cross. One brought out the truth that the Cross has paved the way for stable government.

It is rewarding to note Africans' tribute to the Cross, and to hear them point out what the Cross has done for Africa. Perhaps we would do well to prayerfully consider some of the same questions: What does the Cross mean to me? What has it done for America? Is it central in my life and teaching? Let us learn from our African brethren, who have come to stand — in Christ.

Protestant Missionary Picture Changing

A decline in the number of Protestant missionaries from the North American continent has been recorded for the first time since the depression years of the 1930's according to the ninth edition of North American Protestant Ministries Overseas Directory.

The directory, compiled for the Missionary Research Library by the Missions Advanced Research and Communication Center of World Vision International, lists 33,289 Protestant missionaries from North America in 1969, down four per cent from the 1967 total of 34,700. The count is 15 per cent above the 1959 total of 29,400.

Latin America has replaced Asia as the continent receiving the most Protestant missionaries from North America. The directory showed that Latin America receives 31 per cent of the North American Protestant missionary force, Africa 28 percent, Asia 27 percent, Europe five percent, and Oceania three percent.

Brazil continues to attract the largest number of Protestant overseas personnel from North America with 2,170 reported in 1969. Japan ranks second with 1,864, while India is third with 1,517. Ten nations receive about 40 percent of all the Protestant missionaries from North America.

Of the more than 600 organizations

Freed from Slavery

Watsofi Mataka

Slavery is an important word in the history of Malawi. Up toward the end of the nineteenth century, Arab slave traders reduced the population of Malawi by 10,000 every year.

The necks of the slaves were yoked to long forked poles. Together they were marched to the seashore, a long and difficult journey. They suffered from hunger and thirst, and anyone found unable to make the trip was tied to a tree and left to die.

At the seaport the slaves were tightly packed into ships, and sent to slave markets. When food failed many were thrown into the sea to die.

When Dr. David Livingstone came, he found Malawi in this miserable condition. He went back to England to appeal to Christians to send missionaries, who would come to Africa to preach the story of the Cross. Shortly thereafter, missionaries arrived, and began their work of preaching.

It is marvelous to see how rapidly the country was changed. Yes, the story of the Cross has freed the inhabitants from physical slavery. It is the same story of the Cross that is freeing many from the slavery of sin to spiritual freedom.

listed in the directory, the Southern Baptist Convention ranks first in number of missionaries and income for overseas ministries. Southern Baptists reported 2,564 missionaries and income of almost \$34 million. Other agencies with large numbers of overseas personnel include Wycliffe Bible Translators (1,762), General Conference of Seventh-day Adventists (1,426), United Methodist Church (1,397), Sudan Interior Mission (993) and the Evangelical Alliance Mission (962).

—Missionary Crusader

The Lordship of Christ and the Sabbath

Paul B. Osborn

"Who is Christ?" You cannot ask this question about a man who has been dead 2,000 years. Christ is alive today, and your answer to the question is as important today as when Christ Himself first asked Peter (Matt. 16:15). You will recall Peter's answer, "Thou art the Christ, the Son of the living God." This answer is still valid today, and thus an even more important question to be answered is, "What will you do with Jesus?"

If you have thought through the usual questions of "Where did I come from? Why am I here? Where am I going?" you surely have been exposed to the answers inspired by the Holy Spirit. "In the beginning, God created . . ." (Gen. 1:1). "Fear God, and keep his commandments, for this is the whole duty of man" (Eccles. 12:13). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). So the answer to the question of "What will you do with Jesus?" affects not only your present actions and your past sins, but your future life or death!

Yielding to the love and grace of God shown through Jesus Christ, you accept Jesus Christ as Savior and Lord. The Savior part we understand somewhat, having escaped the penalty of our sin through His death for us. We are no longer afraid of God; sin no longer bars us from His presence. We are reconciled to Him (2 Cor. 5:17-21). But ". . . to this end Christ both died and rose, and revived, that He might be Lord . . ." (Rom. 14:9).

What does the Lordship of Christ mean? Simply this: He is our life! (Phil. 1:21, Gal. 2:20). He is to make the decisions. He is to get the glory for any good we may do. And how is this accomplished? Christ leads in many ways.

Some Christians are so sensitive to His will that a slight Spirit-suggestion will turn the life in the right direction. Others are so stubborn that the chastisement of the Lord must be applied (Heb. 12:5-11). The purpose of this writing is not to describe the various "hows" of the Lordship of Christ, but to describe some of the results.

Having Christ as Lord means that we are at peace with God. This is only an extension of the peace that comes as a result of our justification (Rom. 5:1), but it is important to realize that rebels cannot stand before God. Being at peace with God means that we have access to His presence, we need not fear Him. This is the result of love, and when love is perfected in us we will keep His commandments (John 14:15) and "have boldness in the day of judgment" (1 John 4:16-18).

The Lordship of Christ also makes us to be like Christ. We are "led by the Spirit" (Rom. 8:14) and the Spirit knows "the will of God" (v. 27) and thus we are predestined "to be conformed to the image of His Son" (v. 29). Our will is surrendered to Him and we gladly obey. Note that this is not obedience just to escape the consequences of disobedience, but the obedience that comes from a desire to please Him, thinking not of ourselves, but of God.

The end result of lordship, then, will be practical service, doing the things God through Christ would do and did do when He lived here on earth. He gave His life for others, and as we desire to express our love through obedience, we hear Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mat. 25:40). The whole world becomes a field of opportunity for serving. The "social gospel," serving humanity for

Christ's sake, is a real part of completing our submission to the Lordship of Christ. Putting social work in the place of the atonement of Christ is damning. Omitting social service is inexcusable.

With this understanding of the Lordship of Christ we can see how the Sabbath fits in our Christian experience. First, peace with God implies an audience with Him, and the Sabbath, blessed with God's own presence (Gen. 2:2-3) becomes our weekly retreat where other demands upon our time are turned aside. Many honestly feel that since in Christ we have constant contact with God we have no more need for the weekly Sabbath. But in evaluating our imperfect lives, we find that the press of this world's demands still shuts out the glad reunion of our spiritual life with God, and so we find the Sabbath still our opportunity to have fellowship without interference. Someday, when we are made perfect in love, we will no longer need the weekly Sabbath but will enter into the eternal Sabbath with Him!

The Sabbath is one of God's gifts to man, and to abuse or misuse the Sabbath hours is to disobey God. As we express the Lordship of Christ completely Sabbath observance becomes one of the ways we must submit to His will. We do not do this perfectly, but at least we try. Some have said, "Remember the sabbath day to keep it holy," is not as important as the other commandments. But it is the one which has no other purpose aside from our fellowship with God. Surely this is as important as our relationship with our fellowmen. If His will is to be our will, the question will not be, "Shall I keep the Sabbath?" but "How?"

And the question of "How?" brings us to the service to others that is the logical result of our love for our Lord Jesus Christ. Christ was criticized for breaking the Sabbath, but it was always when He responded to human need. Sabbath hours can be profitably used to share our faith with others, thus filling the most basic of all needs. We must be careful not to limit our sharing to Sabbath time, but communication of His love by word and deed to others is one way that we become increasingly aware

Liberation

The Editor

Some years ago an aged Negro, Robert R. Church, died at Memphis, Tennessee. Earlier he had been sold as a slave, but died at the age of seventy-four, worth one million dollars.

Here in Malawi slaves of sin are being redeemed, prepared, and fitted for death and the future life. From slavery of the worst sort they are made free, and become sons of God and joint heirs with Jesus Christ. Their inheritance is indeed great defying all means of calculation.

Providing medical aid and education assists men with their present earthly burdens, but the main thrust of missions must be spiritual.

Thus it is that equipping men, women, boys, and girls for the future life, is the work of Seventh Day Baptists in Malawi and throughout the world.

The Preaching of the Cross in East Pakistan

(Continued from page 4)

a Christian. I told him, "Your parents will disown you, you will be disinherited, you will lose your job, you will be ostracized and persecuted, and you may be slain by some zealous Muslims." Who would want to be baptized with the possibility of such dire consequences? Yet I had the joy of baptizing this young Muslim — and he did indeed suffer terrible persecution, as I had anticipated.

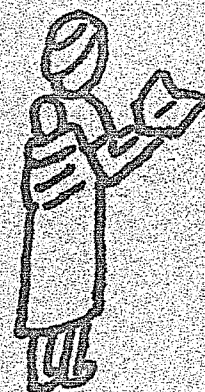
Where the gospel of Christ is preached in the world, the Spirit of God is at work. Christ is the world's only hope; we must be faithful in making this known to men and women everywhere. How long ago is it that you said to someone, "Do you know that the Lord Jesus Christ died for *your* sins as well as for mine?" *You* can help to change the world in God's way—the preaching of the Cross.

of His presence.

The Lordship of Christ demands our whole life. As we grow in our experience of His peace, obedience to Him in love, and sharing our faith, we will find the Sabbath becomes a growing necessity in our lives!

Women Share the Message of the Cross

Bettie B. Pearson



The large crowd of people seated on the ground in front of the simple mud hut had gathered for a sad occasion. A girl of about ten had fallen into a well when she went to get water for her family. Coming to share the sorrow of the parents at this funeral were many friends, neighbors, relatives, and fellow Christians. A young woman stood to speak to the group. She spoke of the Christian way, giving the message of hope amidst sorrow.

This lady and two others, workers among our Seventh Day Baptist women in Malawi, had a major part in this funeral service. It was rather unusual as most services of this type are conducted by pastors. These ladies were already present at the church of that area, conducting women's meetings, when this accident occurred. As the death was in the family of the church leader there it was natural that he leave these services to the visiting ladies.

A woman today in Malawi is no longer just a servant of her husband, or an obscure and "trampled" figure. Thus, in many homes she may not be respected and loved as she should be, but since the coming to power of our President H. Kamuzu Banda, women have been recognized. His League of Malawi Women has a major part in all his rallies and celebrations. Women have positions in government, with radio, and in business. President Banda has said that he doesn't want "his" women (women of Malawi) to be mistreated in any way, and he wants to help them advance.

President Banda has helped the women, but more important, indeed far greater in the effect upon women, is what Christ did when He gave His life upon the cross to redeem us from the slavery of

sin and give a complete new life.

A very sad occasion it was when Mary stood by the cross and looked at her suffering Son. Gazing at His body held by the nails through His hands, did she know what His death upon that cross would mean to men and women throughout the existence of the world? Certainly her heart was full of sorrow and sadness to see her sinless, compassionate Son dying because of the cry of the cruel and unjust mobs. Did she also understand that He was not simply being killed by men, but He was offering His own life? Offering it for everyone, including women like her, to be given an entirely new outlook, that which would never be theirs had He not gladly come to the world for this purpose.

By looking to Him, any person of any type may find salvation (Rom. 10:13). Christ does not look upon us as men or women, but we are one in Him, forgiven sinners and heirs to His Kingdom (Gal. 3:28, 1 Pet. 3:7). Men and women differ in their abilities, even as each individual has different abilities, different traits. God does not give all of us the same gifts. Women are not in every case to do the same things as men, although there are many times when they do. But in looking to the Savior who gave Himself to die on the cross, we all have equal salvation.

We are glad for the part that women are now taking in their church in Malawi, as other women do throughout the world. We have a responsibility, a debt of love to pay, to the Christ who has given hope to all womankind, in His sacrifice on the cross. Let us stand with Anna, the Marys, and others of the New Testament, and tell of His coming, His death, His resurrection, and the hope which He has brought to us.

Men and Methods

The Editor

One hundred and ninety thousand human souls are born daily. We glibly sing, "Christ for the world . . . the world to Christ we bring." But the stark, naked truth does not speak of success—rather failure. What can be done? What should I do?

It is stated that the percentage of the world's population considered Christian has dwindled to six and one half percent. Unless the church awakens and responds favorably it is expected that this percentage will drop to two percent by the year A.D. 2,000. ". . . when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Billy Graham in his major campaigns sees 1,000 to 1,500 respond nightly. Supposing he were to preach every night (strength does not permit) and win 2,000 to Christ, it would take 5,000 years to win the world if the present population were to remain constant (which it will not). This is mass evangelism, and may God bless it.

If, on the contrary, every Christian were to win a soul every six months, and teach that soul to win another in six months, the world of over three billion would be won in about sixteen years. This is personal evangelism; may God bless it!

Harold S. Carlson,* a Baptist minister, has used the following five-point plan with considerable success:

1. Determine your world (decide where your responsibility lies).
2. Write down the names of five persons in your world.
3. Pray daily for these five persons.
4. Befriend these at every possibility.
5. Present Christ to them at an early opportunity.

In all of our witnessing, let us remember that it takes a disciple to make a disciple.

* Under God and with the help of his people, Harold S. Carlson led a Baptist church in California from a membership of 172 to 2,500 in sixteen years. God be praised!

The Cross and the World

(Continued from page 3)

The Cross Must Be Preached

Many have dismissed the preaching of the Cross as foolishness. To the Jews it was a stumbling block, and to the Gentiles mere folly. But rightfully understood, it is the power and wisdom of God.

The wise men of our day scorn it as irrelevant, but the Bible presents it as the only hope for a drunken world, bent on its own destruction.

Theologians have minimized it; preachers have preached other gospels void of power. Churches have dwindled, and hearts have grown cold. Men have attended church in search of spiritual food, but have left with spiritual hunger, only to have tried and failed. Far too long have churchmen offered that which is not bread, and water which satisfies not.

The church needs to point out emphatically that all men, including the learned, sophisticated western man, must bow at the foot of the Cross if pardon is desired. Men of the church must say with clarion voice, "This is the way, walk ye in it." Apart from the way of the Cross, God has provided no other.

In apostolic time, the Cross and the Resurrection were preached to great advantage by the early church. In those days the church was vibrantly alive, on the move, and motivated by the power of God. The church had God's sanction.

Not so the church of today, which savors more of the cursed fig tree—dried and withered, than the body of Christ. Let us acknowledge Christ our only head, and welcome Him back into His own house. Reintroduce the midweekly prayer service. Pray individually and collectively for conviction of sin and brokenness of heart. Plan for a revival effort. Conduct soul-winning classes, and go out two by two. Talk Christ; present the Cross; and Christ will shine forth and dispel darkness. Conversions will take place, and men will see that Christ is "the same yesterday, today, and forever." Men will indeed see that the Christ of the Cross ever lives, and that He is abundantly able "to save them to the uttermost that come unto God by him."

Simon, Cross-Bearer

David C. Pearson

My name is Simon, but there's not much importance in my name, nor my person, for that matter. But to reminisce a bit, several years ago I was afforded a most unique privilege, hitherto unknown in all of human history. You see, it became my privilege to assist Jesus by carrying His cross. Of all the people that ever lived before or since, no one had ever done that.

I do not ask that you remember my name, for my name is nothing, but His name is everything. My name is Simon; His name is Jesus. You have a song which reads, "Jesus is the sweetest name I know, and He's just the same as His lovely name, and that's the reason why I love him so, for Jesus is the sweetest name I know."

"Jesus," a name far above all earthly names, appears about 960 times in your New Testament, and rightly so. It is worthy of being emblazoned across the sky. My name, when it applies to me, appears but three times, once in each of the synoptic Gospels: Matthew, Mark, and Luke. Let us note them in the order in which they appear.

Matthew 27:32, "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." Mark 15:21, "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." Finally Luke 23:26, "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

In addition to revealing my name, these verses point out a number of things about me. I was a Cyrenian, from Cyrene, a Libyan city in Northern Africa; I was the father of two sons, Alexander and

Rufus; and I was returning from the country — a mere passer-by—when I met Jesus and those with Him.

Matthew and Mark both state that I was compelled to carry the cross; so I was. Luke reports that I was actually seized that I might perform this task; and so I was.

I had no desire whatsoever to witness a crucifixion, and even less to take part in one. I shared nothing of the hatred of that noisy mob which accompanied the Christ, who was to become known as the Christ of the Cross.

On one hand I am not pleased to have carried the cross, but on the other hand, if the cross had to be carried, it was much better for me to do it than to permit the weary and exhausted Christ to struggle with it. It was my privilege, and Christ appreciated my act. Though I like to dissociate myself from the actual crucifixion, I too, was guilty. It wasn't just the sins of the Jews or the Romans, but my sins and the aims of the entire world that led to Him to the cross. He bore my sins; and I bore His cross, which was infinitely lighter. Yes, can you imagine, I Simon — an African — carried the cross of Jesus, and I shall never forget nor regret it.

Some of you would give anything; some of you would spare no time nor effort if only you might have a similar opportunity. Some opportunities occur only once, never to return. Christ died but once, and will never taste of death again; hence there will never be another cross of Christ to carry — not a literal, wooden one. But there are symbolic crosses which need to be borne. Indeed the world is filled with opportunities wherein you may serve your God, your Christ, and your fellowman. In serving a fellowman, you are serving the exalted

Christ, no matter how humble or how lowly the brother you serve. Even a cup of water will not go unnoticed.

On that most eventful day, the soldiers told me to carry the cross. Today it is not the voice of soldiers, but rather the voice of the risen Christ who speaks again through His word, even as He spoke while here upon earth. Matthew 16:24 reads, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

Jesus asks you and me to deny ourselves. Further, He asks you and me to take up our crosses and follow Him.

Earlier we said that there are symbolic crosses which need to be borne. What is a "cross," you ask? A cross can be anything which you voluntarily take unto yourself, shouldering out of love and a sense of responsibility, for Christ and His cause. Any voluntary trial, affliction, association, or duty borne for Christ's sake may constitute your cross. The cross of the martyr calls forth willingness to even lay down one's life. It is not at all impossible that Christ might ask you to even die for Him. If this call should come, His grace will prove sufficient.

Some are blessed to have the privilege of preaching the cross. In preaching they bear the cross, foolishness to some, and an offense to others, but oh, so necessary, something the Apostle Paul loved so much, not with the wisdom of men's words, but in the Spirit and power of God.

Do you deny yourself and carry your cross? Take up your cross; shoulder it; make it part of you; learn to live with it; and follow Him — for His sake and His glory. Your cross may not be glamorous or attractive, but it is God's will that you carry it to the best of your ability.

In Matthew 10:38 Jesus warns that failure to do so, labels one as being unworthy of Him. In Luke 14:27 we are told that it is utterly impossible to be His disciples unless we carry the cross.

I, Simon, had no choice. "Carry it," they said. I obeyed, for after all, I was

in the hands of soldiers. But I like to think that I would have done it anyway.

Jesus invites you to carry your cross. What are you going to do about it? You may refuse if you like, but why cause unnecessary pain in the mind and heart of Christ? Why deny yourself one of the greatest of life's opportunities? For you He was nailed to a literal cross of wood; He simply asks that you carry a symbolic cross. Acknowledge your great debt; take up your cross eagerly for Him, because you love Him. If you are willing to do this, you like myself will never be sorry.

Before you presume to carry your cross for Christ's sake, you need to accept Him as your Savior and Redeemer. You must die to sin, and in a sense be crucified together with Him, before you can hope to become twentieth-century cross-bearers.

Come then to Jesus, the hour is late—deny self, take up that cross whatever its size or shape, however heavy. Bear it, it's yours, and has your name written indelibly upon it. Follow Him, for this is the challenge of the hour.

Women of Africa

African women have always been important to the tribe and to the economy but have not previously been allowed to feel their importance. A certain amount of emancipation is now coming as the women learn new methods of agriculture and child care.

It has been said, "The African woman carries the continent's economy on her head and its future on her back." Balancing a heavy water pot on her head and binding her heavy baby on her back may give the women good posture but not much else. In the Congo some foods are forbidden to women. Adherence to tradition makes it difficult to persuade the women to accept better foods and better methods of preparing them, but progress is being made by the missionaries who bring not only Christian hope but also education and a new sense of dignity.

The Sabbath Recorder

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—US Forest Service

Speaking of the Snow

This has been a winter of snow and cold in many sections of our country. More people than ever before enjoy the snow and thrill in the conquest of it on skis. The Bible has far more to say about snow than one would expect. Elishu says of God, "For he saith to the snow, Be thou on the earth" (Job 37:6). God says to Job, "Hast thou entered into the treasures of the snow?" (Job 38:22). But David in the penitential Psalm strikes the dominant note of purity, "Wash me and I shall be whiter than snow."