

Remember Jesus Christ

By V. Carney Hargroves

President, Baptist World Alliance

"Remember always, as the center of everything Jesus Christ . . . raised by God from the dead . . ." (2 Timothy 2:8 Phillips).

One day on a church bulletin board I saw these words, "A man's real possession is his memory." Later I called the minister of the church to ask him about it. He said the full quotation, from an essay written over one hundred years ago by a man named Smith, was "A man's real possession is his memory. In nothing else is he rich, in nothing else is he poor."

Sir James Barrie once said, "God gives us memory that we might have roses in December." Someone else put it this way, "Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, the council chamber of thought." A child said "my memory is the thing I forget with."

Since all of us at times have a tendency to remember the wrong things, the words of Paul are much in order—"Remember Jesus Christ as the center of everything." In the church in Philadelphia, of which I was the minister, there was a large rose window twenty feet in diameter. The colors, predominantly red and blue, were magnified when the sun shone brightly through them. At the center of the window there was a figure of Jesus Christ. Often we called attention to the symbolism of the Master being at the center of our lives and in the total life of the church and we urged that we never forget Him.

Under many circumstances it is important for us to remember Jesus Christ. One of these is when we are tempted to do wrong — to neglect duty, to be unfaithful, to take what does not belong to us, to be immoral. Temptation itself is not something of which we should be ashamed. The shame comes when we fall before it. Jesus, too, was tempted and most severely — in the desert, in the garden, perhaps many times between these events. He overcame them all by His dependence on God and by seeking to do His will. Remember Jesus Christ and His mastery of temptation.

Another circumstance is when we are hurt by our friends, neglected by them and misunderstood by them. This was the experience of Jesus. His friends denied Him and deserted Him. They were men He had trusted, men with whom He had traveled, with whom He had shared His resources and to whom He had given the best effort of His mind and heart.

The human reaction is to repudiate those who treat us badly whether they be friends or enemies. This Jesus did not do. Rather He measured up to His own divinity in the fullest way. When hanging upon a cross and seeing before Him those who had hurt Him, He said "Father, forgive them."

Whatever the circumstance, a duty that demands faith, a danger that requires courage, a temptation that calls for strength, a hurt that asks for forgiveness — remember Jesus Christ. With Him at the center we shall have the faith, the courage, the strength, and the will to forgive.

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

A Special Emphasis Issue of

The Sabbath Recorder



Missionary Leroy C. Bass and family prior to return to Guyana in September 1971. Gordon, the oldest son, remained in school in America. (See page 4)

News from Guyana

The Guyana Conference Executive Committee has begun plans for the 1972 Youth Camp, naming Brother Jacob Tyrrell as camp director. Brother Bowen, Conference president, will be the assistant director and a Bible class teacher. Pastor Bass, missionary, will be Bible class teacher and business manager for the camp. Sister Inez Peters will be the dietitian in charge of the camp kitchen and supervising the work of the cooks. Plans for the locale and tenting of a campsite are now being negotiated.

For Bible classes we are planning to negotiate some creative studies that will stimulate the campers' thinking and cause them to be eager to respond informally and to do creative thinking and writing. There is desperate need to captivate and hold these young people for Christ and to become a vital part of the work of Christ's Church. We are also planning to have the campers dramatize Scripture stories at campfire time.

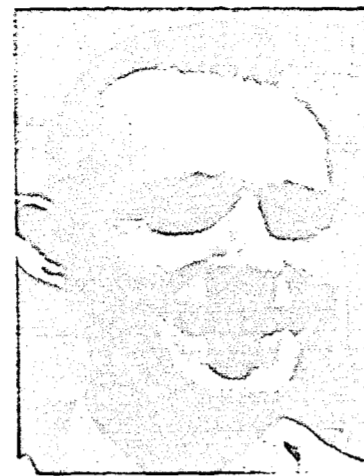
Then we have a brand new game of our own creation called *Bible Obstacle Course*. There are two teams who race to answer several Bible quiz questions over the camp terrain. The treasure hunts of past years are so popular that this will be continued.

We tremendously appreciate the two or three thoughtful gifts that have wonderfully helped us in past years with the camp extras that go to make camp a success, and we shall thank God if such helps do continue.

Since his return last September, Missionary Bass has visited all of the churches at least twice, conducted one marriage, baptized nine people, and conducted eight baby or child dedications.

The Bona Ventura church, on the banks of the Pomeroon River, has planned a three-week CRUSADE OF THE AMERICAS evangelistic program. This is the only church not yet helped with a proper series of evangelistic meetings. Please do pray for a spiritual harvest

Guyana



By Missionary Leroy C. Bass

as this Crusade progresses. The dates are from April 2 to 22.

In Guyana, Christianity, Hinduism, and Islam are the three main religions with Animism a fourth and lots of unbelief all around.

Pastor Bass is continually at work preparing the churches, Conference, and leaders to carry on effectively and properly when they may have no missionary supervisor among them. The recent Guyana Conference initiated a new six-member Committee on the Ministry, which will handle the calling, placing, advising, training, paying, and calling to ordination of church preachers. An eight-point goal has already appeared in the pages of *The Sabbath Recorder*.

Pastor Bass writes:

"May I ask you to share yourself by earnest prayer, first, for the further training of our Guyanese pastor/leaders, and secondly for your missionary family's physical strength and endurance.

"We hope the time will come when we can sit down with you and have long talks together about God's gospel work. But most of all, we are 'looking for the appearing of our Lord Jesus Christ the second time without sin unto salvation.' We are not good enough to meet Him, but trust only in Jesus' merits by His shed blood on Calvary. We send our love to you."

THE SABBATH RECORDER

Why I Believe in Keeping the True Sabbath

By

Miss Amy Damon, age 18,
Pomeroon, Guyana

The Sabbath has many purposes for those who observe it. First, it is a sign that God the Creator is our Covenant Lord. In Ezekiel 20:12 the Lord says: "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Second, the Sabbath was made so that man can obtain spiritual refreshment studying God's Word, and associating with God's people. Third, man accomplishes more and functions better when he rests one day in every seven. "Six days thou shalt work, but on the seventh day thou shalt rest" (Ex. 34:21).

Something else that helps me to believe in the true Sabbath is that those who keep it give honor to the whole day as God said to, while those who keep Sunday use only a small part of the day for God. They return from church only to finish off what previous work they left undone, or use the day for personal sports and pleasure.

When I attended secondary school away from home I used to live in a Sunday-keeping home. One time my guardian in that home made fun of me when I told her our worship on Sabbath takes up much of the day, morning and afternoon (including a lunch period), while she said hers was only two hours on Sunday. Many people say Sunday is the Sabbath, but when they also remark on a Saturday afternoon, "A new week begins tomorrow," they make an obvious mistake. When I ask them, "How then could the Sabbath fall on the first day of the week?" they only breathe a sigh of uneasiness.

Jesus and His disciples kept the Sabbath. He taught how it should be kept so as not to become a burden but a blessing. Jesus is our final sanction. Ought we not to "walk even as he walked"? What God does is for all time, for God does not change.

APRIL 1, 1972

How I Became a Seventh Day Baptist

By

Mrs. Clara Williams, Parika, Guyana

Many years ago when my sweetheart and I were engaged, we often read the Bible in concert (unison) and prayed together. This developed my interest in his faith and church. After we were married we lived for a while with his parents in their home, and through them also I began to see what the Sabbath stood for, and its true origin in creation week. Thank God, for I soon accepted Jesus and the true Sabbath and was baptized, uniting with the Seventh Day Baptist church. Since then, I have never returned to the Sunday-keeping of my former church. My husband and I have given all our children the same background we have learned.

How Christ Came into My Life

By

Jonathan Barker, age 22,
Reliance, Guyana

I was born in a Christian home and was taught the right, but the pleasures of the world seemed to have snatched me. When I heard religious speakers over the radio I paid little attention, for I was captured by sin and Satan. Then one day I read in a Christian paper about the narrow way to life eternal and that broad was the way to destruction. Also the words: "Remember the Creator in the days of thy youth."

I asked myself: Do I want the peace of God to rest on me rather than his anger? My answer was yes, I want the peace of God. This was indeed a dramatic turning point in my life, for out of this I began to read and pray each morning. God was at work in me and a glorious victory had been won by God. How happy I am to say I now worship a God, One in whom I have found joy unspeakable and a great satisfaction. Now I am looking forward to the day when He shall take me to the "mansion" He, Christ, has gone to prepare for me.

5

How many times so many of us women have said, or thought, "I need a new dress." If we could compare our well filled closets with the limited number of well worn items that most of our Malawian sisters have to choose from, we could perhaps reconsider our words.

So many people around the world are *really* in need of clothes, so many that the number would discourage us. Yet when each one does his individual part, working together in churches, churches joining hands with each other, we find that significant things can be done. Church World Service has collected and sent clothing to many parts of the world to help those who are underprivileged.

The Malawi Christian Council receives this clothing and distributes it through its Christian Service Committee. This committee has received many bales and boxes of clothing, blankets, shoes and other items, some of which appear to be factory surplus items. Seventh Day Baptists have received a share of these bales and boxes. We were very glad to have them and to distribute to the poor, but it was a task to know how to do it fairly. In every village are many who would truly merit help and hundreds who feel they ought to have it. How should it be done?

It was decided to divide the things among the pastors, and let them endeavor to distribute in their villages to those who in their judgment were the poorest, irrespective of whether or not they were church members.

First the items were counted: 107 shirts, 70 little girls' dresses, 48 baby gowns, 18 women's dresses, 32 sweaters and jackets, 26 blankets, and so on. (These figures are not actual records, but approximations.) In dividing, we endeavored to give some consideration to pastors who had many churches, to those whose areas were more densely populated, and those living in colder regions.

It was a joy to look over the many items, to imagine what little girl might

Church World Service Clothing in Malawi

be so pleased to wear this cute dress, or what man would be blessed to have this warm coat. There were many new children's dresses made from remnants, and layettes neatly done up in bundles (but with some items that we knew African mothers would not know how to use). Since the Malawi national regulations require that women's dresses extend below the knees, we saw that many dresses contributed by American women would need to be lengthened.

It was a time consuming job, and somewhat of a mental strain to be sure that the distribution was done fairly. We well knew that it would be only a small help to a very few, because the financial situation of Malawi is such that even the man with a reasonable job has a hard time to supply the basic needs of his family, to say nothing of the many without work. (Average per capita income for Malawi is listed as \$45 a year.)

Many years ago, we as Seventh Day Baptists made a shipment of used clothing to Malawi. There was such a problem found in importing and paying customs, that it was considered wise to discontinue such a course. Working through a large church organization such as Church World Service these problems are solved. Our people in the U. S. can support wholeheartedly the Church World Service drives for good used clothing, feeling that in this way they may help our Seventh Day Baptist brethren of Malawi as well as assisting the needy in other parts of the world.

Let us do what we can in these ways to help material needs, and at the same time put forth a greater effort in looking to God for His power and giving sacrificially of our means, to fill their spiritual needs also.

—Bettie Pearson

DOING MY BIT IN HIS SERVICE

Mrs. Inez Peters, Georgetown,
Guyana Conference treasurer

Four years ago our supervisor and his wife discussed with me the possibility of encouraging the women of my church, and later the women of our Conference churches, to form themselves into groups so that together we could plan programs to enlighten ourselves with many important subjects, and projects to help finance our church needs. In a business meeting of my home church the matter was brought up and after some discussion the ladies readily accepted the challenge. The first local Women's Society began and is yet functioning well.

This gave encouragement to continue to present the idea to the ladies of our country churches, and after a few visits to those areas, a local society was formed in each of our churches. The joy is mine to visit these groups and help them arrange programs for holding meetings as well as to plan projects. Visiting these other churches from time to time has acquainted me with a few problems confronting the women in our churches, and as they share their experiences with me I have learned to be more sympathetic with them and others whose situations are different than mine. While returning home I would often feel burdened for those less fortunate who have problems. It is not always easy to promote new ideas and to gain people's cooperation, but going in the name and strength of God, there will be those who are willing to experiment in faith. As I talk with them I realize how heavily I must lean upon God for guidance in this work.

I have the double role of homemaker and teacher in charge of a weekday kindergarten school and am an involved member with my home church, and one may wonder what time there is for yet further work. But it has been my experience that when one is challenged by the Holy Spirit to do something more for

our Lord and Savior, He will provide the time. God, in His wisdom, has made it possible for me to be able to give some weekends to His service. For example, when visiting the country ladies, not only in their churches, but also visiting in some of their homes, one must leave home on Friday morning, and return on Monday. Little did I realize four years ago it would be in this area that the Lord wanted to use me.

The more we meet and seek what is God's will for us as women working together in our church, in our Conference, in our homes, and in the community, the more we are challenged to dedicated service. It is my prayer that God will continue to lead the Women's Societies of my church and Conference, as well as others the world over, to richer and fuller service.

AS I SEE IT

George Leyland Bowen,
Guyana Conference president



At our first Conference Executive Council meeting this year we voted to launch a new project called "Investment." This was an appeal for every Seventh Day Baptist to give sacrificially twenty-five cents a week for one year, separate and apart from his regular tithes and offerings. When this is achieved we will be able to put at least one part-time church leader into full-time service for a year.

At present all our church leaders are part-time workers, and one of our needs is to make it possible for these men to give full-time service. Nearly four years ago a four-year plan of evangelism was introduced at Conference level. Over these years, the plan has been partly implemented by Pastor Bass, Brother Tyrrell

(Continued on page 12)

MOUNTAIN VIEW CHURCH IS DEDICATED

In December 1971 the Mountain View Seventh Day Baptist Church located in the eastern section of Kingston, Jamaica, was formerly dedicated. It was a day of rejoicing and praising the Lord for His leading. It was also a time to review their brief history.

The witness in Mountain View began in about 1957 when Brother Stanley Smith and his family began meetings in their yard. Through the years under different leadership and in different locations the witness continued. At the dedication service a history of the Mountain View church was read, and we would like to quote the part entitled, "LEADERSHIP — Its Effect on the Work."

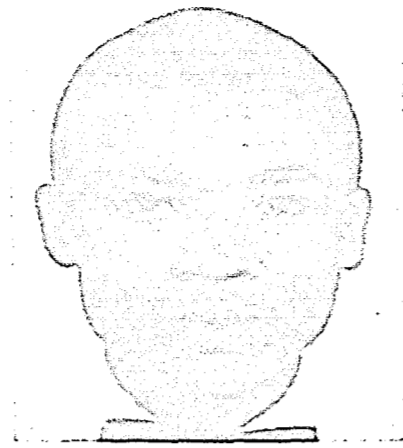
The whole episode cannot be completed without telling you how the leadership affected this noble job. Apparently Bro. Stanley Smith was the sower and then came the waterer.

"The Rev. Wardner Randolph was on the verge of terminating his missionary services in Jamaica when the group started. His contribution was to strengthen and stimulate the interest in the Kingston church to support the group.

The Rev. Leon Lawton succeeded him and continued the task. His ministry added a colorful picture to the work. He knocked on every door to find a suitable place to worship but was unsuccessful. The organization of the branch church, the independent church, procuring funds and materials for the shed that had to be demolished, securing the plan for the building and the arrangements for the construction were all a part of his work — while taking part in every effort that would make the church into an active force.

"The Rev. S. A. Thompson succeeded Pastor Lawton. Under his pastorate a

PASTOR
N. W. HARLEY
MOUNTAIN VIEW
S. D. B. CHURCH
KINGSTON,
JAMAICA

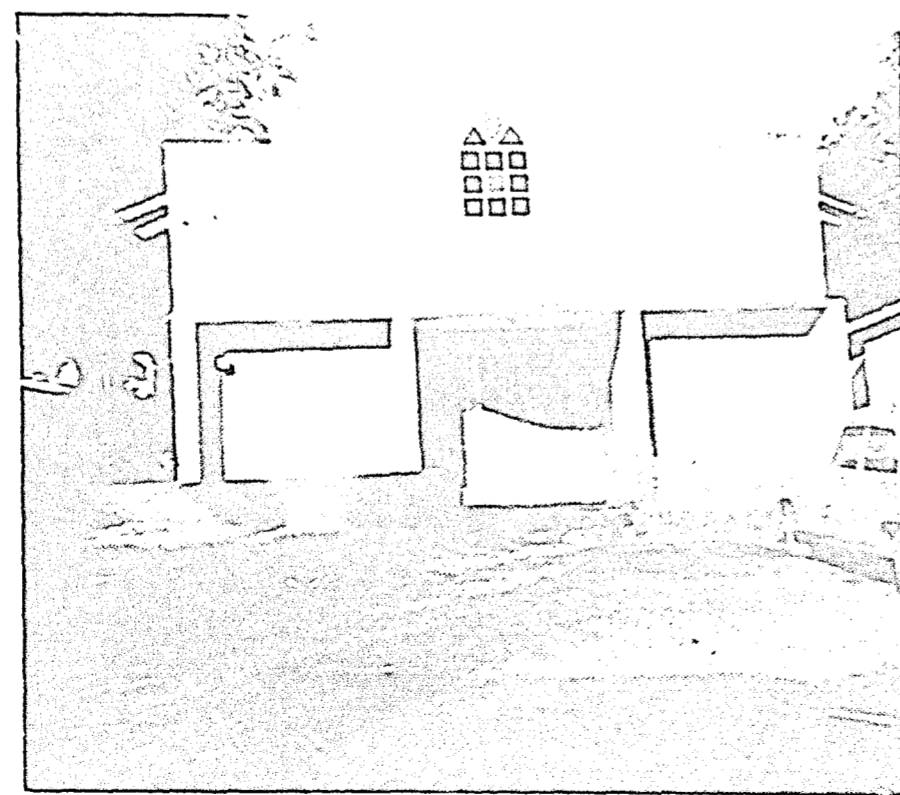


fair amount of work was completed. Owing to a transition during this period much could not be done, but during his short stay the front porch was altered to look as it now stands.

"The Rev. Joe A. Samuels succeeded Pastor Thompson. During his ministry the first set of benches was made, and the church was brought nearer to completion. His services also terminated.

"As previously mentioned, the transition brought need for more leaders in the local churches. Action was taken in Conference which allowed each church to call outstanding men among them to help in this area. In the year 1969, during the second and third quarters, action was taken to make Bro. N. W. Harley the church's first local pastor. He had been serving the church as leader from the time that it was first organized as a branch — except for a three-year break.

"Because of his wisdom and ingenuity this church has never failed to uphold



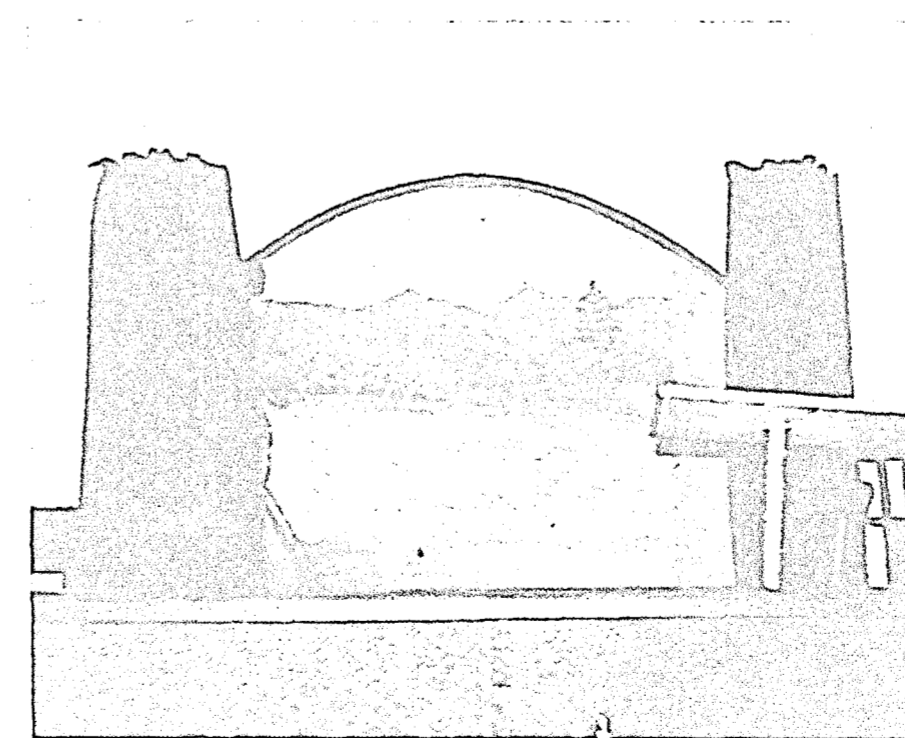
Front view of church

his invaluable service. Methodical as he has always been, he set out to propose a plan for the general improvement of the church and the completion of the building was included.

"Assuming pastoral responsibility in late 1969, the baptistry was installed, the entire back section of the church was constructed — this includes the vestry, the pastor's office, a lunchroom, and kitchen. All remaining work on the building such as the ceiling, box-eaves, installation of lights, additional benches, painting, and other decorating were completed under his supervision.

"Now the credit lies not in what he accomplished but rather in how he got it done. Engineering the financial aspect, making contacts which brought success were part of his biggest task. All of this was done in one year of this pastor's ministry. Today the church is completed and to him much is owed.

"This section of the history cannot be concluded without mentioning Bro. Lloyd Smith. He was elected to serve as the first assistant leader of the church. This man served in this capacity for many years, holding many offices such as evangelist, organist, moderator, and, for one term, leader. He was the key figure in organizing the first church choir and also directing several fund-raising programmes. Like his father, his pride in outdoor evangelism was most pronounced.



Baptistry — Mountain View

Jamaica

DONORS	
Mr & Mrs E A HURF	Highway S D B Ch.
S A YAPP	TYNISON
S B HAINANEY	LURA
A GRANT	FORT HILL
S R LAWTON	ALBION ST
S E HENRY	BOWSVILLE
E V DAVIS	WATERFORD
N W HARLEY	WATERFORD
Z CAMPBELL	WATERFORD
E SAMUELS	KINGSTON
D M VASSELL	KINGSTON
B LEWIS	M VIEW Y P L
E N TAYLOR	NORTH ST ADV LIT
H BRADSHAW	TELEPH ZION HEALING CTR
J EDGEMANT	CRANDALL HIGH SCH
S B HARRIS	MRS E A HUNTER
A HARRIS	MRS I THOMPSON
E BERNARD	I FORDES
J VASSELL	L TROUGHT
L H THOMPSON	C JENNINGS

Donor plaque — Mountain View

"It is through the leadership of God that we are here this afternoon to celebrate the completion of this building.

"In closing this brief history much could be said about the other functions of the church, but time will not allow us to say more.

"The membership has been affected by migration from time to time, but to date we are thirty-six strong. The Sabbath School is continuing to grow under the leadership of Sis. K. Durrant. We also have a very active young people's department.

"Last but not least we would mention the Gospel Heralds (a men's quartet) — a worthy product of this church. They will long be remembered, not only in this community but in the entire Christian community of Jamaica.

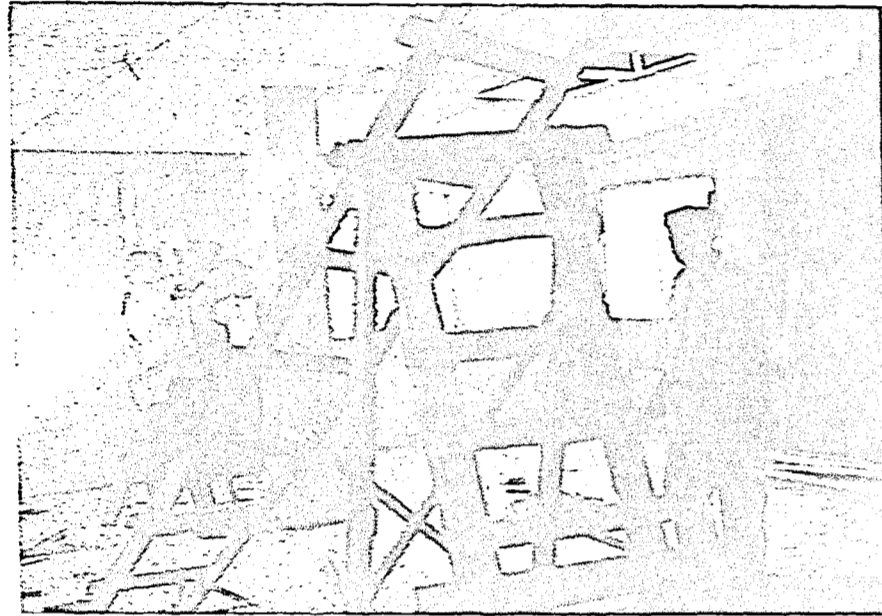
"Finally we would conclude by saying that this event is only the first phase in the history of this church."

Let us join with our brethren at Mountain View in praising the Lord for His leading and blessings through the years that have culminated in the dedication of their building.

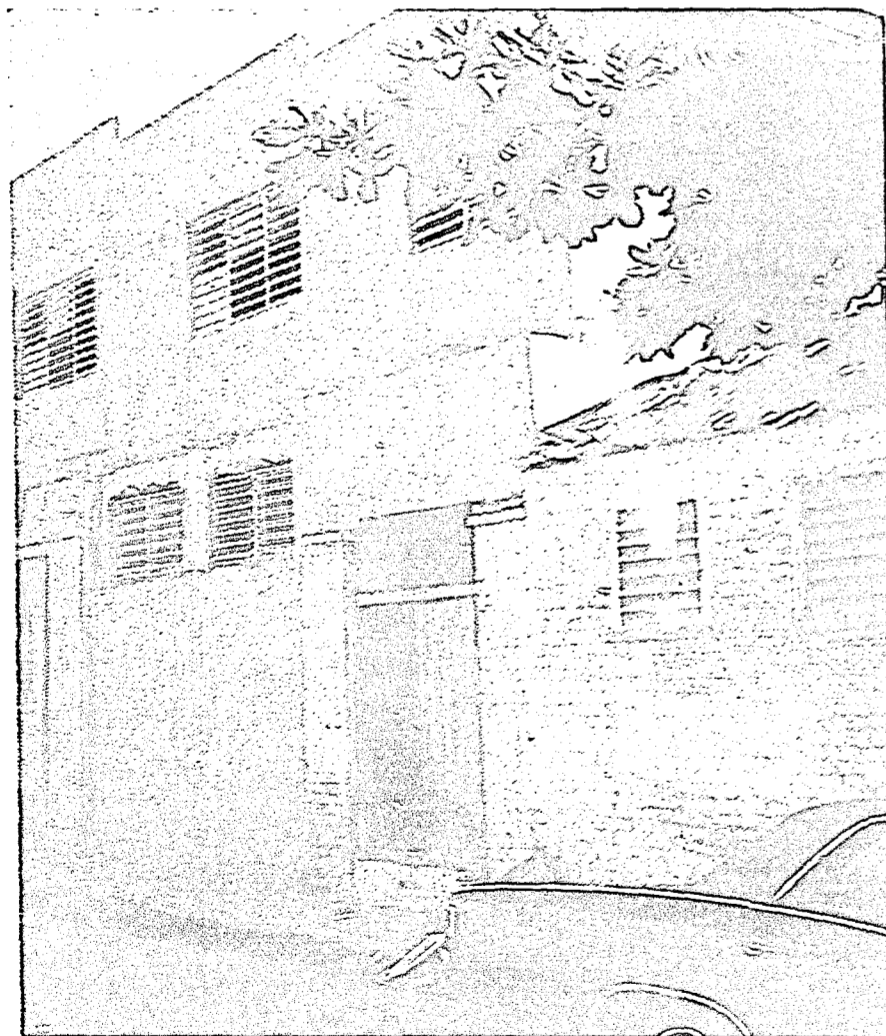
News from Crandall High School

The Easter term is well under way with 148 students. Twenty-three of these are Seventh Day Baptists. There were seven students who received passes in the 1971 J.S.C. Examination in Bible Knowledge. Daphne Rutherford from Luna passed with credit. Congratulations, Daphne!

The building construction is proceed-



Interior view — new classroom



From John's Lane, new classroom building offers large upstairs area and rebuilt room on ground level.

ing nicely. Two windows have been added to the classrooms next to the Conference office so as to give more light and better ventilation. Very soon, both the office and this classroom will be ready for use.

The School Board, teachers and students join me in thanking each church and Sabbath School member who contributed to this building project. A total of \$126 has thus far been contributed by Jamaican Seventh Day Baptists.

It is not too early for capable dedicated young Seventh Day Baptists to begin planning to attend Crandall during the summer term beginning in April or the Christmas term starting in September.

The fields are white unto harvest and many educated workers are needed. Let each one of us encourage our young people to develop their God-given talents to the fullest.

—From the News Letter, Jamaica S.D.B. Board of Christian Education

In a letter from Principal Wayne N. Crandall dated March 8 he reports: "The work on the school is rapidly drawing to a close now. They were painting the new classroom today. It looks lovely. The lighting fixtures are going up."



Entry to second floor is off first landing of outdoor stairway.

New Publication

In February the Jamaica Seventh Day Baptist Board of Christian Education issued a News Letter under the editorship of Brother K. Higgins, the new president of the board.

"This is a new venture for the board. Will you help the editor make it a success? You can by sending in dates of functions, new items, and other bits that would interest our readers and challenge us all to greater effort as we labor in the unfinished task."

The following brief inserts are taken from this publication: "Can you top this? Deacon D. McVassell (Charles St., Kingston) for the past thirty years has never been late or absent from Sabbath Day services apart from illness or extremely rainy weather."

"Plagues: the four greatest scourges of mankind have been drink, war, pestilence and famine—and strong drink has been more destructive than war, pestilence and famine combined."

"Let parents realize that when the child is three years old, they have done more than half they will ever do for his character."

"Attention: — Beginning the fourth Wednesday evening in February the Young People's Fellowship at Mountain View will be inaugurating a monthly social as part of their program. This is to include games and other forms of entertainment. The last Wednesday in the months ahead there will be a crash program. How about each fellowship patterning this making your church one that is developed socially as well as spiritually. Let's give it a try. If you are interested please send in your suggestions so that we may share our ideas. The editor of this news letter will welcome your suggestions and will pass them along."

"The Jamaica Board of Christian Education is made up of fifteen members, including two from the Young People's League. Please encourage this board with your prayers and your loyal support."

Jubilee of Post Roads Church

On December the 6th, 1971, a special service of praise was held at the Post Roads Seventh Day Baptist Church in Jamaica to celebrate their 50th anniversary. Brother and Sister Smikle were the original leaders and Pastor Mignott was the first minister.

Through the years there have been many difficulties faced by this company of believers but a faithful witness has been maintained. Brother Smikle passed on in September 1927 and his widow, Emily Smikle, is now in her ninety-second year and continues to be an active member of the congregation.

In speaking to those gathered on the occasion Sister Smikle remarked, "And so, brethren, because we found God with us I feel it is our duty to invite you to come and join with us in this special service — to sing with thankful hearts, to repeat psalms with joyful lips. Come, let us talk together of the goodness of our God. Let us glorify God the Father of mankind. Let us praise our loving King. Let us magnify our Comforter whom God through His beloved Son sent to earth to lead us into all truth and to guide us in the days of our deepest trials. To God be all the honor, the praise and the glory forever and forever. Amen."

The day of celebration began with a baptism in the Thomas River. In the evening the anniversary service included a program with Pastor Roberts acting as the chairman. It was well attended with the church being filled. There were recitations by both children and adults. Sister Inez Thompson read a history of the Post Roads Seventh Day Baptist Church in its first half century of service. A letter from the Rev. James McGeachy, retired pastor of the Mill Yard Church in London, was also read as an address. In it Pastor McGeachy stated, "We can now praise the Lord for the witness of your church itself for fifty years since 1921. Fifty years is quite a long time in the life of any person or church, and witnesses to the strength of its cause, and the faithfulness of those who have kept

it alive. May it continue to do so for many more years, even to the coming of the Lord Himself, when He will establish His kingdom upon earth according to the many promises found in the Scriptures.

"No doubt the church has seen many changes during the period, and probably many of the early members have laid down their armor, and are now waiting on the promised resurrection. We can thank God for their work and their witness, which should be an inspiration to the younger and newer members to take the responsibility of carrying on the work. We can think of dear Pastor Mignott and other pioneers of the Seventh Day Baptist cause in Jamaica, men faithful to the light and truth which God sent to them, even if it meant leaving those with whom they formerly had fellowship because they could no longer continue to teach doctrines which they found reason to believe were not really in accordance with the Word of God. Let us honor them for the stand they took even though it meant facing poverty and hardship."

In conclusion he stated, "Anniversaries remind us of the passing of the years, and we should grow in wisdom both as individuals and as congregations and in the knowledge of Christ, who is made unto us righteousness and wisdom (1 Cor. 1:30), for in him are all the treasures of wisdom and knowledge hidden (Col. 2:2, 3). Only as we are able to note such spiritual growth with the passing years, are birthdays and anniversaries profitable to us. So may God in this way bless the congregation of the Post Roads church in Jamaica and each individual member, and thus increase the effectiveness of your witness for Christ in your surroundings."

In announcing the service by letter last November, Sister Smikle wrote "You would like to know how well I am improved after my great illness. Let me say that the dear Lord has delivered my soul from death and I am able to be about and around, not as strong as when young as I am now in my ninety-second birthday. Anyway, I visit the Chapelton Hospital and conducted services into

Rev. William F. Kimshel Undergoes Surgery

The Rev. William F. Kimshel of Middletown, Conn., is recovering from major surgery at his home it is learned. The pastor of Pine Street Chapel (undenominational) collapsed during Sabbath services on Christmas Day and has been in Hartford hospital until recently. Lay members of the congregation have been carrying on regular services. Brother Kimshel is frequently seen at Seventh Day Baptist gatherings, and his people are substantial supporters of missions of the denomination.

As I See It

(Continued from page 7)

and myself, as crusades were carried to most of our churches. Much needed follow-up work was not possible except for the first crusade because of the limited time we could take, especially after Pastor Bass went on leave in America.

Some of our women folk are taking Vacation Bible School and other courses at Guyana Bible College. We have a kerosene projector, 1000 slides, a public address system, and a portable organ. We want to use our personnel and our equipment for various types of evangelism in our city and country church areas and in new places so that hundreds and thousands may see the glorious good news of Jesus Christ.

As I see it, the people of Guyana must help themselves to be self-supporting and self-propagating, and not always look for support from other countries. Under the inspiration of God's leading, He shall enable us to go forward with a greater evangelistic thrust.

three wards, but have to sit down."

On the 22nd of January, 1972, Sister E. Smikle and Deacon V. Thompson of the Post Roads church went to the May Pen almshouse both to visit and to serve the Lord's Supper. The men were first visited and served an then a mile further on the Home for the Women was likewise ministered to. Twenty-six people partook of Communion.

Malawi

THE WEDDING COLORS

By Joyce L. Conrod

During the past few months we have been privileged to see the wedding ceremonies of various religions in Malawi and they have given us a startling contrast to life in our world today.

The Color Red

The first ceremony was a Moslem double wedding at Sandama. An Asian who is on friendly relations with our mission station here at Makapwa sent us an invitation telling us that he had arranged for two of his daughters to be married to two brothers of another Moslem family. We had the choice of walking along the railroad track for three miles or driving a round-about way for about fifty miles and we decided on the former. This required crossing two open trestle railroad bridges whose heights didn't help my acrophobia. Our hike was eased however by a young couple around our age who were driving down from Blantyre to attend the wedding and gave us a ride for the last mile where the Sandama road parallels the railway.

On our arrival at the wedding site we



were greeted by a large canvas tent awning in the well landscaped front yard covering about two hundred folding seats and several tables loaded with Asian food along the side. We took seats near the front to watch the wedding ceremony.

Two smartly dressed bridegrooms wearing Nehru-like hats and dark sunglasses came to sit at a table in front with their backs toward us. The two fathers and



the Moslem minister sat down across from them. A large book was then opened which seemed to contain the registration and genealogies of every Moslem family in Malawi and the three older men slowly and carefully turned the pages and studied the book. They then counted out the dowry and finally signed their names to the latest entry in the book. After this the minister rose to chant a Moslem prayer which I am sure he only could have done and finally, after a payment to the minister, the bride's father got up and announced that the wedding was over, thanked us for coming to see his daughters married, and asked us to partake of the food at the tables. As the two bridegrooms who had not yet done or said anything began to shake hands with the guests, some servants started to pass out bottles of Coca-Cola and orange soda-pop.

It was difficult for us to believe that the service was over because we were still waiting for the brides to make their entrance. When the brides' father came by to talk to us, we asked about this, and he told us that in Moslem weddings the brides do not take part in the formal ceremony, nor do any of the Asian women. (We hadn't noticed until now the absence of this group.) They sit inside the house in the living room throughout the whole ceremony. Since we were friends we were offered the unusual invitation of walking through the living room to see the brides. We found them sitting in a corner of this crowded room wearing

beautiful bright red and gold-trimmed Asian dresses.

It seemed like this was an arranged marriage and the ceremony was simply the transfer of ownership from father to husbands. There was some crying by the Asian women and I suspected that it wasn't tears of joy, since the Moslem women have a low standing in their society as well as before Allah, their god. They can only look forward to the fact that when they marry, their husbands will provide the physical necessities of life for them.

After the guests and the Asian men have eaten, the Asian women are allowed to come out to eat, which is reflective of the different standard that is held by Moslems compared to the modern world. We sometimes forget that the privileges which women often take for granted have been gained through the influence of Christianity and that in many religions the women have no substantial position at all.

The Color Black

Although we have not attended a wedding service of a tribal nature, we have passed by some of the festivities and were given explanations of what was going on. The basic requirement in tribal customs is for the uncles of young people of marriageable age to arrange for it, by at least taking the girl over to the village of the boy to begin a "common law" marriage. If there are any plans for festivities, they are usually a tribal dance where African beer is served.

The government is trying to have these marriages registered before the area chief in order to keep a record of marriages and to enforce later legal problems. When this is done the marriage which is entered is similar to our civil ceremonies before a justice of the peace. There are sometimes tribal rituals connected with this type ceremony and the wedding party may wear black clothes which is a sign of their old tribal beliefs, but as Christianity has influenced the country, this is becoming a rarity.

The Color White

In vivid contrast to the former ceremonies was an African wedding that

followed a few months later. The daughter of one of our Christian workers at Makapwa married in our Seventh Day Baptist Church. Although this type of wedding reflects much of the "western" culture inadvertently introduced by missionaries, there are several ways in which the African Christians have captured and extended the actual Christian emphasis of the service beyond our western ways.

While the bride dressed in the traditional white walks down the aisle chanting a Christian hymn, her bridegroom walks half way down from the front to meet her and escort her the rest of the way forward. Seated at the front with the rest of the tribal party they listen to the minister preach a full sermon on what marriage means to God and what they should be in marriage before God through Christ.

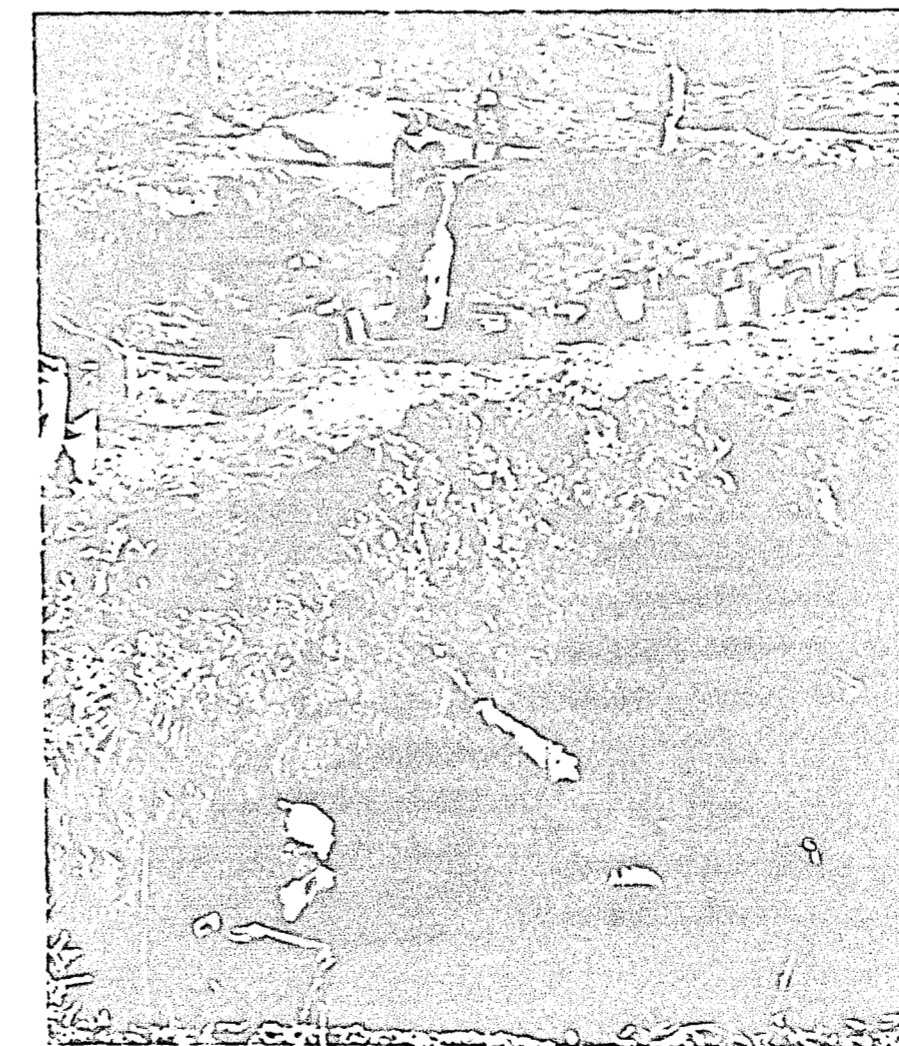
This is one of the most beautiful testimonies of faith so characteristic of Christian weddings in foreign countries. In this ceremony there was a serene confident look to the bride's face for she knew she was inheriting a legacy of the priesthood of believers in a joint union with her new husband.

After the ceremony with considerable ram's horn blowing, hopping around and general merriment around the bridal couple and the bride's father, love gifts were given and then the wedding party climbed into a pick-up truck and with much laughing and singing, bounced up our rocky Makapwa road to a dinner feast at their village.

There is a tremendous difference between a red, black, and a white wedding especially for a woman. The meaning doesn't depend on the color chosen for the bridal gown; it depends on whose child you are — God's through Christ Jesus — or the gods' and rulers' of dark places of this earth. To a woman it is a legacy of light or darkness in marriage. She can be either bought with the passing of dowry money between fathers, or "her price is far above rubies" to her husband and children when she is worth that much and more to our Lord Jesus Christ.



In a dispensary, people are taught proper use of local foods, and basic supplies also available through Church World Service.



Making bricks for building in Malawi. Many times the people in a village will furnish these in a "self-help" project for clinic or school.

TRIPS TO THEMBE DISPENSARY

By Miss Sarah Becker, R.N.
Malawi, Africa

Since you have recently read our annual report, I thought that you might be interested in hearing a bit more about Thembe Dispensary. The dispensary was built as a self-help project by the community and measures about 15 feet wide and 45 feet long with a veranda about 4 feet wide the full length of the building where patients can wait. The inside is divided into two rooms that are separated by a closet for the storage of medicines.

The end of each month or the first or second day of the following month we make a visit. We take along a new stock of medicines which we hope will see them through until our next visit. At times we find that a few well stocked items have been needed in greater quantity than usual and we must send them with someone as soon as possible. To help us decide what amounts of each medicine we need to take along we check an inventory of what and how much was retained, the usual amount sent and then try to estimate what will be needed by the member of cases reported the previous month . . . especially the most common conditions, since during the rainy season we see much malaria and diarrheas, etc.

This is also a time of discussing treatments and problems, patient charts and record keeping as well as all the monthly reports. Presentation and discussion of new teaching materials that we have been able to secure for them. We usually bring along the treasurer and the salary envelopes for the staff and pick up the patient fees. The last two trips we have spent extra time helping to cull out duplicate patient cards from the files. It is a good time for review of progress made and plans for the future. The planning for the Under Five Clinics took a good bit of time.

We had a very sad experience mid-

The Sabbath Recorder

January. Mr. Mbawa arrived at Makapwa by bicycle to tell us that Mr. Matengele's eldest son had died suddenly the night before and the family had gone to hold the funeral at the home of Mrs. Matengele, near Chileka. We were able to give our condolences on our next trip. We were able to free and send a man from Makapwa who had relieved Mr. Matengele during the vacation times. We are happy to report that the Under Five Clinic did get started mid-February.

These two workers, Mr. Matengele, medical assistant, and Mr. Mbawa, dresser, are now working long hours . . . taking lunch about 2:00 p.m. and then returning about 4:00 p.m. to finish up the later arrivals. Some of the patients have come from far saying, "There is not enough medicine at the Government dispensaries."

Insights and Service

from correspondence of

Tibbie Maddox, R.N., in Malawi

This month I've managed, along with inservice classes, to type up several procedure outlines Sarah Becker has approved, and put them in a manual for the staff at Makapwa Medical Center. I'm so very much rewarded with the small medical library I've managed to accumulate.

To add to these, letters of request were sent to several organizations asking for simple English pamphlets or pictures for our medical staff for reference. And, praise the Lord, not only for the many answers, but even the school teachers are over here borrowing books. I have at

least four out at all times. These people have nothing for reference material. My small medical library, however, can't even fill a niche in the void of reference material here. One teacher told me Blanytre is the closest library with any kind of variety and Thyolo (two hours by bicycle) has a sickly few — this on any subject.

I've written to U.K. Scripture Press for extra large size flannelgraph figures for Bible Classes — the children run from 60-80 in a class. Aaaug!

Three weeks ago I taught a public health class to the Nolo and Matawa churches combined. Sixty-six showed up! Over half actively participated with pertinent questions. It was such fun. Pastor Mataka translated, and with a translator you have time to collect your thoughts and enjoy watching what you've just said. He can even add drama to what you say.

The material was basic—really basic. But when they guided the discussion to *their* needs and they seemed to be absorbing material they could use.

We were treated to the meal reserved for special guests — curried chicken over rice, n'sima and red kidney beans.

NOTE: Some readers may think of books they could send to be used at Makapwa. It is best to write your missionary (Airletter sheet 15 cents) listing name and author of book. Only those in excellent condition are worth sending. Your missionaries will respond giving the o.k. on those that can be sent by bookpost parcel.

SABBATH SCHOOL LESSON

for April 8, 1972

THE WORSHIPING COMMUNITY

Lesson Scripture: Matt. 18: 19-20;
John 4:24; Acts 2:41-47.



"The kingdom of heaven is of the childlike, of those who are easy to please, who love and give pleasure." — Robert Louis Stevenson