

"What this church needs is . . ."

### A Full Program To Involve Everybody

By Ben Hartley

Church school and worship service attendance starts slipping. Maybe giving starts dropping off. You have trouble recruiting teachers and program leaders. Nobody seems to get excited about special events in the church's program. And only a handful of "old faithfuls" show up for meetings and volunteer to do essential work.

Then somebody says: "We've got to breathe new life into this congregation. We need to revitalize the program and launch a *full* program that will involve everybody — men, women, young, old, and the indifferent as well as the dedicated."

Great idea! The church is loaded with talent. Our big problem is working out the kind of organization to get more people into harness and pulling together. Right? Wrong!

Good organization may help. But a neat pyramidal structure with the pastor or a board of some kind at the top may look good but not result in that "full program involving everybody." For one thing, traditional lines of communication and authority running from the top downward simply do not work as well these days as they once did.

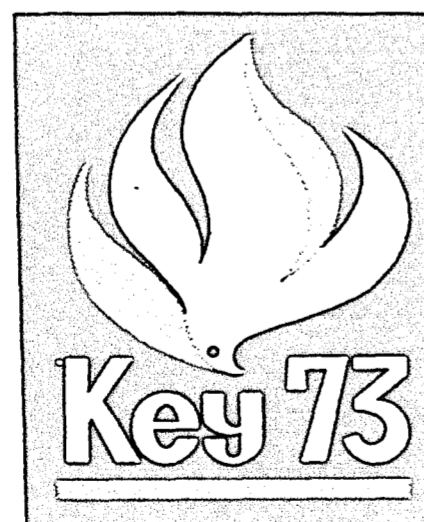
"If we get *enough* things going in this church, we'll soon involve everybody. Right?" Wrong! Not everybody likes smorgasbord. And too many activities can exhaust leadership, cause chaos, deplete budget, and dilute the real purpose of program.

So don't overextend organizers, leaders, or facilities. Don't try or expect to de-

velop a full program in three months (probably not even in three years). Don't expect too much of sinners whom the church has encouraged to be lazy. Do plan. Do organize. Do get outside help if it is available from denomination headquarters. Get enthusiastic. Think positively. Pray a lot!

If one thing doesn't work, drop it and try something else. Failure is not sinful. And remember, before you get involved, that launching "full" programs is a day-after-day, month-after-month, job. There's really no time in the future when everybody will be involved and you can sit back and relax.

"Full program" must mean "all that helps prepare people for and activates them in the mission of the church." And that's what Church is all about!



LAYMAN'S

SABBATH

OCTOBER 14, 1972

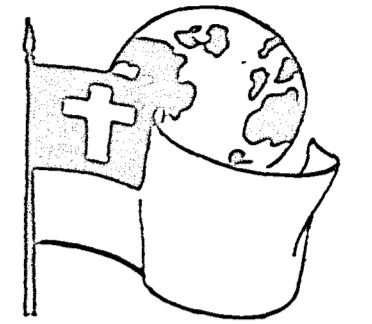
SPECIAL OFFERING FOR KEY '73

Give — Pray

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



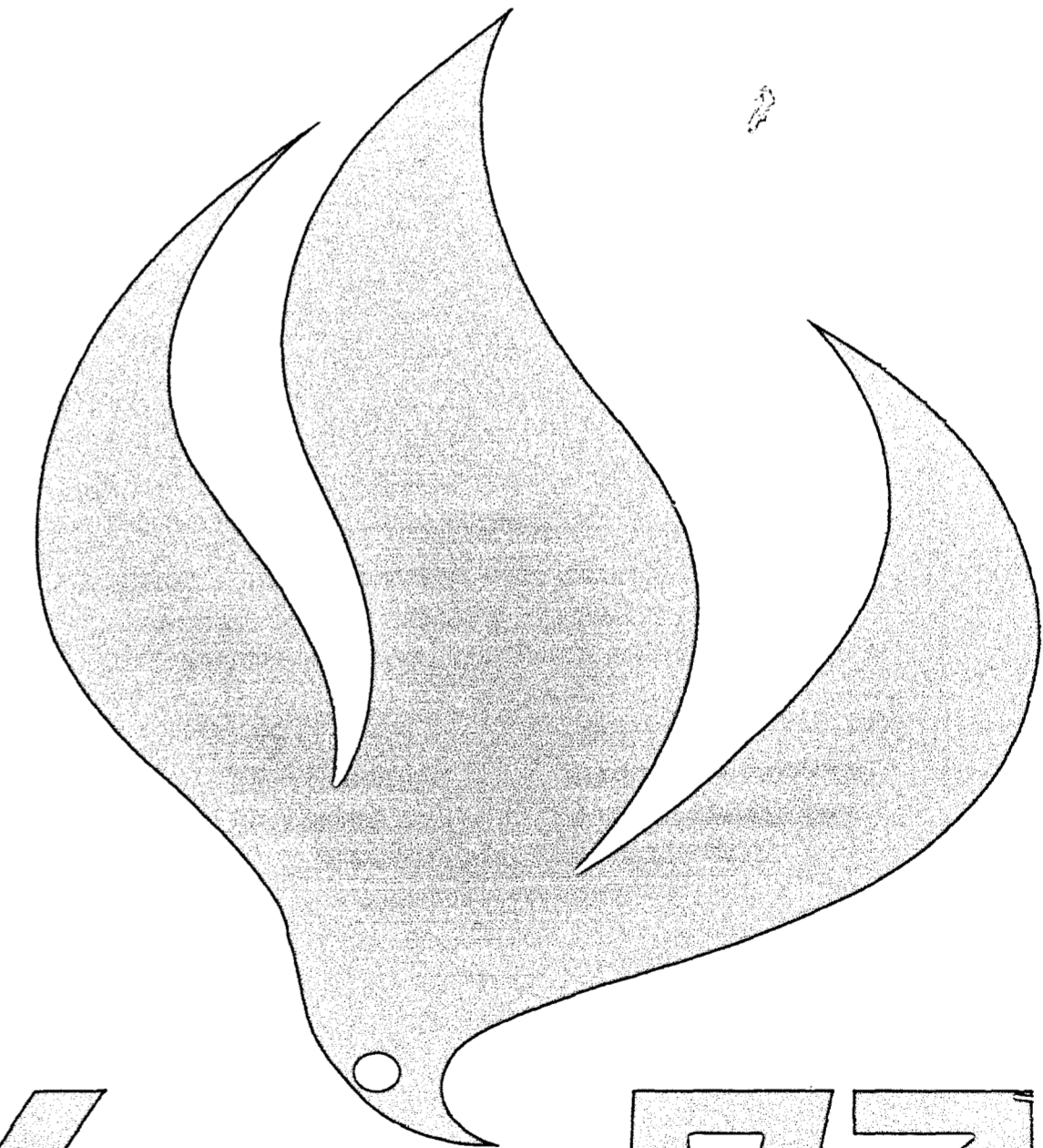
# MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

A Special Emphasis Issue of

## The Sabbath Recorder



# Key 73

# THE SABBATH RECORDER

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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PLAINFIELD, N. J.                      October 14, 1972  
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## MANAGING EDITOR:

Leon R. Lawton  
401 Washington Trust Bldg.  
Westerly, RI 02891

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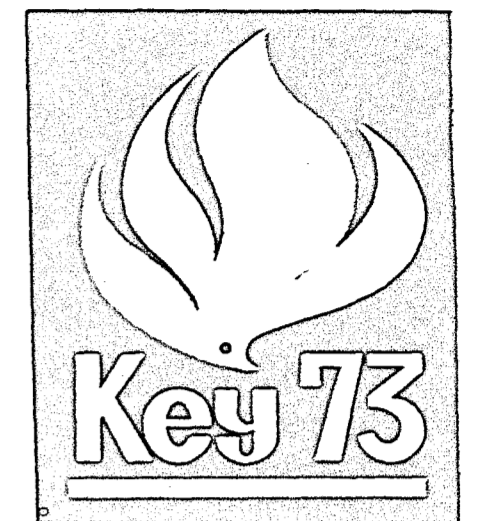
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Director of Cooperative Evangelism  
United Methodist Church

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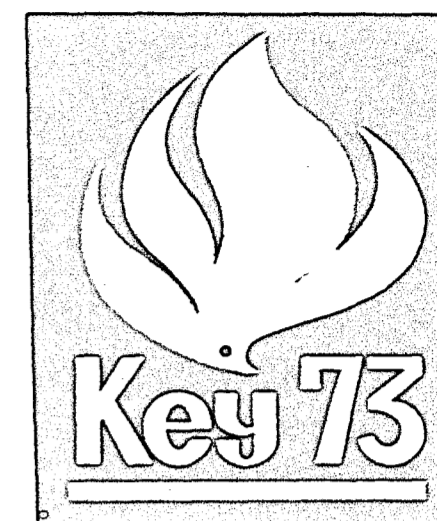
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### The Time Is Now!

(Continued)

Christ, One who is involved with us in our hopes and sufferings.

Secondly, the time has come to extend and intensify our evangelistic mission among neglected persons in our society. It is here we must decide whether to link evangelism to the past or to the future, to secular culture or to God.

I saw a filmstrip once that dramatically demonstrated how congregations can become exclusive clubs rather than redemptive Christian fellowships. One frame I remember: A beautiful sanctuary is built upon a hill. Outside, the large sign bears the name of the church and the word *welcome*. A couple from the sidewalk are looking at the church and sign. Their faces tell the story — welcome to everyone — but us!

To say "The gospel is for all men" is not enough.

If Key '73 is to be a movement the Holy Spirit can use to shake our nations, we must consciously, deliberately, show concern for all people: those without as well as those within the church. To the poor worker who is eking out a living on the garbage truck as well as the affluent white-collar businessman in suburbia. To the welfare recipient and the professional alike. To black persons who don't hear the white man because they have been hurt by him. To whites who have claimed for themselves exclusive privileges and thus have denied Christ, it is the right time — the time to be forgiven and set free.

It is time for the sick and aged, the normal and the abnormal, those who are in prison and those who are free. Key '73 may be an instrument of God to bring the good news of salvation to bear on human needs now, especially among the forgotten, neglected, and downtrodden.

Third, the right time has come to begin talking with spiritually curious persons in our society. Many of our contemporaries have not accepted Christ. But, they have rejected Him only by default. They are waiting to hear and see new evidence

of Him. They are curious. At the point of their curiosity, we must bear our witness. Some are indifferent, antagonistic, agnostic, even atheistic. They do not know whether to trust us, because we have made little effort to know them.

In Tulsa, Oklahoma, a young Presbyterian minister recently opened a storefront church. He wanted to create a place where the hundreds of youth, running loose in the city, might find a place of acceptance and help. Some had been kicked out of their homes because of their dress or long hair. He opened his church, but there was a strange reaction. The disinherited came — the curious came — and yet there were those who were sure it must be a subversive place and tried to close it down.

Ironically, one minister took some of his young people and stood outside the building praying for the lost within! What a harsh, striking contrast! Here is one on the inside trying to help searching young people and reach them where they were. The other is standing in condemnation on the outside praying for those who had come!

Key '73 will be nothing new if we are content only to show concern for the crowd with whom we already feel comfortable. It will offer no new insight into the extent of God's love if we merely talk to our own kind. Jesus said: "If you love only those who love you, what credit is that to you? Even sinners love those who love them" (Luke 6:32).

Like Philip, we are called to go find the modern Ethiopian seeker who does not understand what he is reading and plug into his curiosity. We can shape our witness to meet his inquiry.

Fourth, now is the time to turn our attention to those who have been turned off. They want no part of the church. Massive mental hindrances block them. They say: "The church is preoccupied with itself"; "Christians don't let their religion affect their lives"; "He goes to church on Sunday, but is no different the rest of the week"; "The church trots with the rich and has little time for the poor"; "The church has failed at the point of my need"; "The church is a closed society

### The Time Is Now!

(Continued)

of the comfortably contented."

We must face up to these criticisms and with the help of God disarm them. This will require a more complete exposure of our lives to Christ. Here, we need the power of the Holy Spirit to live more convincingly.

In an early Key '73 consultation, Tom Skinner invited the delegates to meet in Newark. He wanted the group to hear the voices of those who had been turned off, to feel the pulse of a city just rocked by riots, and to witness the power of Christ to bind up the wounds of people.

The consultation issued a call which dealt with one of the root problems the Church of Jesus Christ faces today. Christians everywhere were invited to take personal initiative in making friends across class and racial lines in order to more clearly *discern the injustices* of our time and the *practical expression of the love of God* for all men. If we can discern the injustices and demonstrate a practical expression of God's love, the world will listen! When we do this, good news will be demonstrated in the streets, and the world of suffering humanity will know that Jesus Christ lives—in us!

The time is now—or our opportunity to offer God's saving word to men may be forfeited. The fuse is exceedingly short! The Spirit of God is moving like a rushing wind all about us. It remains to be seen if we will be attuned, if we will be available and ready to be co-workers with God. If we wait to do the "big thing," to wield the large influence, to impress the shakers and movers, we may miss God's greatest action. Canon John Taylor of England is right when he says, "Never ignore the little people . . . the fierce winds of the Spirit blow through their solidarity." It was these who were convinced Jesus was on their side, and in response, they rallied around Him. We must make it so again today.

Then, through Key '73 we can show our nations the oneness that exists among us in Jesus Christ. There are some things

(Continued on page 6)



Malawi

I  
WILL  
STAY  
SIX  
MONTHS

These words were the main message of a cablegram received September 21 from Miss Elizabeth Maddox, R. N., who had planned to finish her year of dedicated service in Malawi and return to the States in October. They brought immediate praise and rejoicing to our hearts.

Her previous letter, dated September 9 (between her return from an extended journey to the North and the annual Conference sessions at Makapwa), included an expression of her openheartedness— "There's so much to do. I guess you know that. I have such ambivalent feelings about coming home, but I know I want to come back to this, somewhere and someday."

At General Conference in Denver in August some conversations were centered on the possibility of a new dedicated worker in Malawi, but nothing positive was forthcoming, though these facts were shared with our workers. Miss Maddox commented at the close of her letter (Sept. 9), "I am glad to hear that the possibility of a dedicated worker is being looked into. I know the Lord knows the whole issue and since we're all seeking His will, that's what will decide the problem."

Our reply to her offer to remain an additional six months in dedicated service? We cabled immediately "SIX MONTHS EXTENSION ALL RIGHT." As this issue of *Mission Notes* goes to press we await further correspondence.

Let us all give the Lord for Tibbie's decision to continue to meet vital needs in His work in Malawi. To this her reply, "Here I am, use me," rings across the miles. Our support in prayer is vital to her ministry. Let us continue to uphold her and all the workers there!

## The Time Is Now!

(Continued)

we cannot do alone. We need one another. A united purpose in Christ is imperative if we are to arrest the attention of literally tens of millions of persons who do not attend churches or relate their lives in any way to God. We have such a purpose! We belong to one another. We worship the same God. We find forgiveness at the same Cross. We are sent into the world to serve by the one Christ who came "not to be ministered unto, but to minister and to give his life a ransom for many." Beyond the separating fences of our denominations we find our oneness in Him!

Key '73 can be an enactment of our common experience in Christ. In a sense Key '73 will measure the breadth of that experience. It poses questions like these: "To what or to whom is our highest loyalty?" "Where is our passion?" "Before whose altar do we bow to worship?" "Are we willing to stand shoulder to shoulder with other Christians and advance simply because Christ calls us?"

The Berlin Congress on Evangelism affirmed: "One Race, One Gospel, One Task." There is a growing Christian consensus that we cannot be divided — into black or white, brown or red — reformed or free — catholic or evangelical. We can move out together to proclaim to the world the One who has broken down the middle wall of partition between us.

Dr. Rufus Jones, former president of the National Association of Evangelicals, suggests that the old divisions no longer apply. Nothing will be lost if we lay them to rest. We are commissioned to a task by a Savior who holds in His pierced hands all those who "will to do his will."

I believe a forceful witness in the United States and Canada can be made in our time (1) when Christians can agree to unite around the gospel of Jesus Christ and call for personal and corporate response to Him; (2) when we out of deep commitment are infused with an overwhelming vision — a vision of com-



## DEDICATED WORKER RETURNS

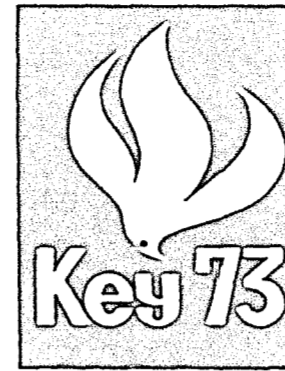
Mrs. Frankie Davis, returned in June after twelve years of dedicated service in Jamaica. Her husband, Courtland V. Davis, served as principal of Crandall High School from 1960-66 and continued as an active worker until his death in 1968. Frankie's outgoing spirit and helpfulness, not only in the Jamaica SDB Conference office and Crandall High School, but also with individuals, was most vital and a tremendous contribution to the work of Christ in Jamaica. We praise the Lord for His servant and pray for her continued service with the Battle Creek, Mich., church.

mitted Christians, proclaiming, demonstrating, and sharing the power of the evangel together; *this* will be new in our era! (3) when we marshall our forces in the Church and are prepared to call the world to be reconciled to God.

The cohesion Key '73 offers is a simple framework for witness in our countries. It is comprehensive, and should challenge all that we are.

An important question remains. Really, it is the point of beginning: "Come December 31, 1973, what do we want to be different in our churches, our denominations, our nation, our continent, and our own individual lives because of Key '73?" Are we willing to pay the price to make this possible? I believe that if we dream, if we give ourselves, if we trust God and put Him first in our churches and relationships, we may be empowered by God to help reshape this continent. The time is now!

—Key '73 Congregational Resource Book



## Suggested Goals for Your Church

**CALLING** our continent  
our community  
our neighbors  
our friends  
our church **TO CHRIST!**

### POINTS TO PONDER

*A Revitalized Church in My Community:* Why is there need for a deepened spiritual life in our church? What is meant by the phrase "being inoculated with a mild form of Christianity which makes one immune to the real thing"? (See 2 Tim. 3:5.) How can our church improve our witness for Christ in our community? Give specifics.

*Reaching Neglected Persons for Christ:* Who are the neglected persons in our community? How can our church do a better job of reaching and welcoming: the welfare recipient, the racial minority, the shut-ins, and others?

*Relating to "Turned-Off" Youth in Witness:* What should our church do about those who dress differently or wear their hair long? Is drug addiction a problem in which our church needs to become involved? How can we strengthen the youth program in our church?

*In What Ways Is the Key '73 Emphasis a needed one for our church? How shall we use the suggestions given in our church program?*

**INDIVIDUALLY, IN SMALL GROUPS, IN COMMITTEES, AS A CHURCH,** answer these questions.

1. **PLAN** and carry through a Bible distribution and study emphasis between Thanksgiving 1972 and Resurrection Sabbath 1973. Suggestions, ideas, materials, are available. A study booklet on "The Scripture Distribution and Bible Study Event" prepared by the World Home Bible League was distributed to all delegates at Conference. See also the Key '73 *Congregational Resource Book*, pages 45-59.

2. **PARTICIPATE** in the Week of Prayer for Seventh Day Baptists — January 7-13, 1973. "Committed to the Task of Reconciliation" is the theme. Sample copies have been sent to all churches and orders should be sent to Box 868, Plainfield, NJ 07061. Five cents each.

3. **PROMOTE** lay witness by scheduling a period of lay training in evangelism. Every church is urged to have such experiential training during 1973, with practical experience and follow-through. Several "ambassadors" will be appointed by your Missionary Society and will be available to assist the local church in these sessions. Announcement will be made early in November.

4. **PRAY** that the Lord will reveal at least one specific area of human need in each community that can be met in Christian love and service by your fellowship. Each church is challenged to have one special project of outreach service in its local area. Suggestions, counsel, and help are offered by your Missionary Board, Conference workers, and the Christian Social Action Committee.

5. **PROCLAIM** the good news through increased use of Bible schools, camp programs, SCSC teams, Bible clubs, fair booths, etc. Plan to reach children, youth and adults outside the "circle" of your regular fellowship. Have a series of family nights with films, etc.

6. **PRAISE THE LORD** in November and December '73 with an "impact week" and allow for decisions, sharing of joy, and testimony.

## Crandall High School Begins New Year

The 1972-73 school year at Crandall High School began September 1 by having the faculty and all new students for a half day session. The entire student body reported on Monday, September 4.

We regret the loss of two faithful Seventh Day Baptist teachers. The Rev. Joe Samuels is now working full time for the Kingston church and the General Conference. He had been doing most of the instruction in Bible knowledge and will be sorely missed. He is also badly needed in the Lord's work and we wish him God's richest blessing.

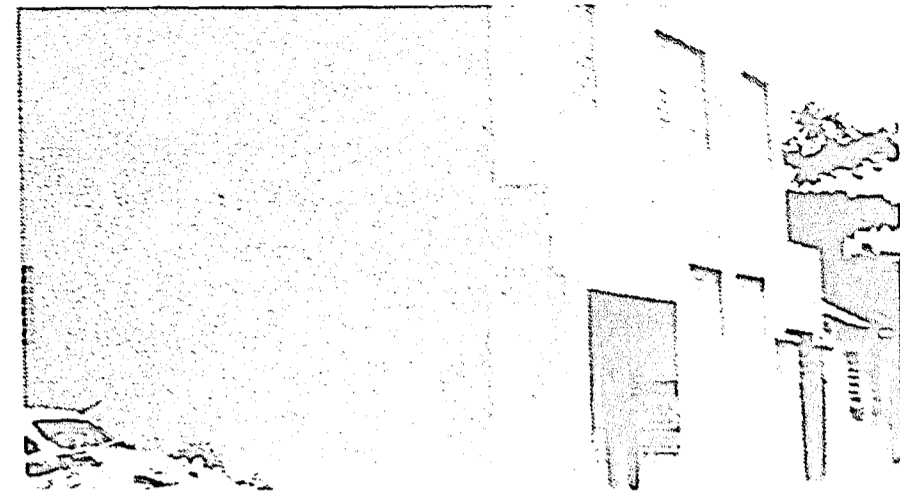
Miss Prudence Robinson decided not to return. She has been very active in the Inter School Christian Fellowship work in addition to her teaching. We miss her and wish her well in whatever she undertakes.

We thoroughly enjoy our new facilities. Just prior to the opening of school we were able to have the main building completely rewired. This not only makes the lighting more adequate, but makes the whole setup much safer. The yard light on the cottage was also rewired so it may be controlled independently of lights in the cottage.

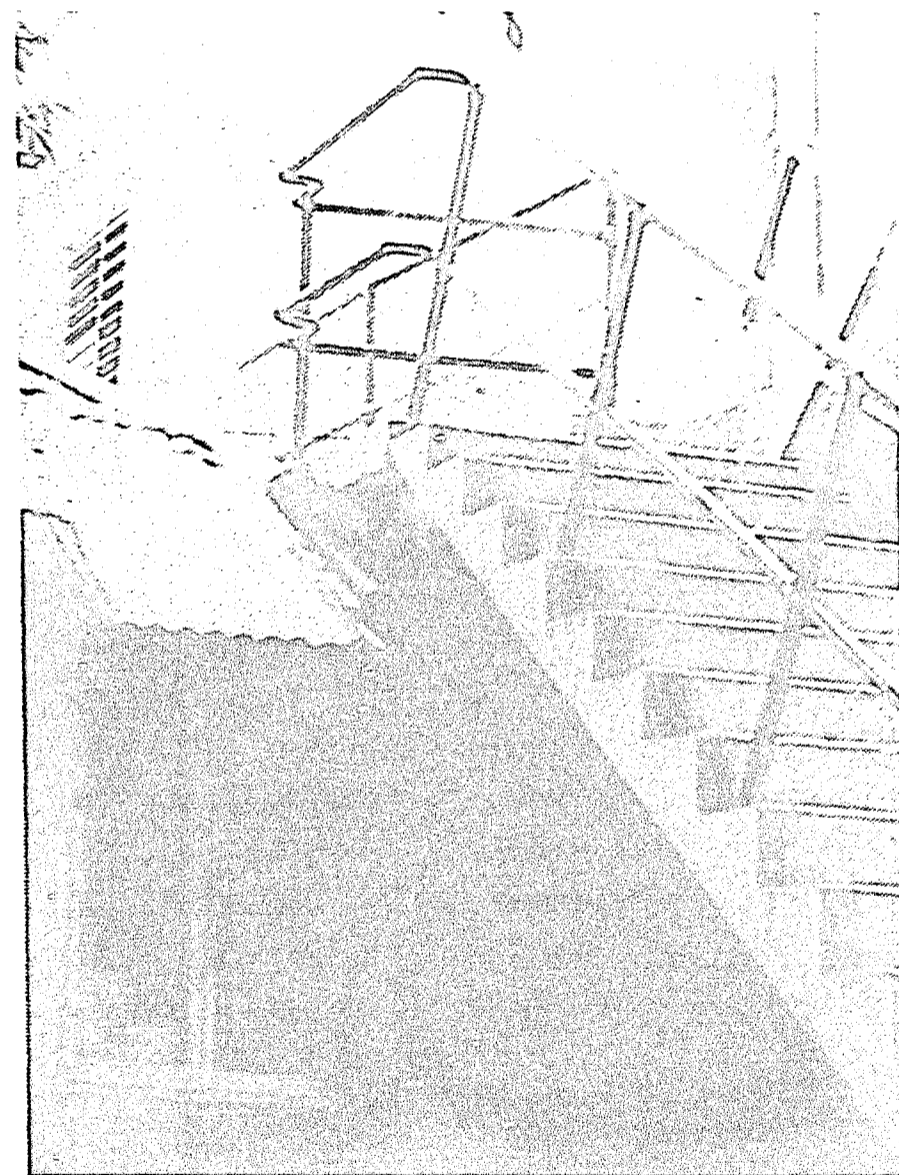
While we hoped for an enrollment of about 170 students this term we now have only 152. There are still some students applying for admission and we may reach 160. Several excellent students we expected back did not return. The present inflationary situation in the cost of living caused some parents to shift their children to programs which would give them a more immediate income. There were also some parents who could not find suitable places for students to live in Kingston.

Except for our mathematics teacher, we have an experienced staff. We have been very pleased with the overall quality of instruction.

All school costs are advancing at a rapid rate. The electric rates advanced fifty percent recently and we have had two increases in telephone rates. Teach-



The new classroom building at Crandall High brings a modern look to the "campus." As seen from John's Lane, the aluminum jalousie windows offer room where audiovisual equipment can be used in the daytime and, when open, let the light and breeze come in unrestrictedly.



The opposite corner of the new building as seen from the school yard up the stairs. These serve the older two-story classroom building (out of picture to the right) as well as the new building.

## Summer Crusade

The dream and desire of some individuals in Jamaica "came through" in August with the first Summer Crusade. Challenge and invitation was shared with local churches and individuals to participate in the Crusade early in the year. Plans were laid to use the growing youth camp experience as a general training time to prepare youth for this service.

The response was not as large as some hoped, but fifteen young persons signed up to participate, and five churches also expressed desire to have a Summer Crusade team. The Rev. Joe A. Samuels planned and coordinated the program and was assisted by Brother Sam Peters in the training, held at the Maiden Hall camp facilities.

Five churches received teams: Jackson Town, Higgin Town, Albion Mountain, Bath, and the new church at Lottery. In his brief comments, Secretary Joe A. Samuels reports, "very successful," "good results," "very discouraging," and, speaking of the youth, "They all came back filled with joy and enthusiasm, thanking God for what He accomplished through them."

We rejoice with them in the experience these individuals and the churches shared. Let us continue to uphold these new and growing ministries of our Jamaican brethren.

ers' salaries continue to advance.

There are at present fourteen Seventh Day Baptist students. We are very proud of them and they are making a genuine contribution to the lives of our other students.

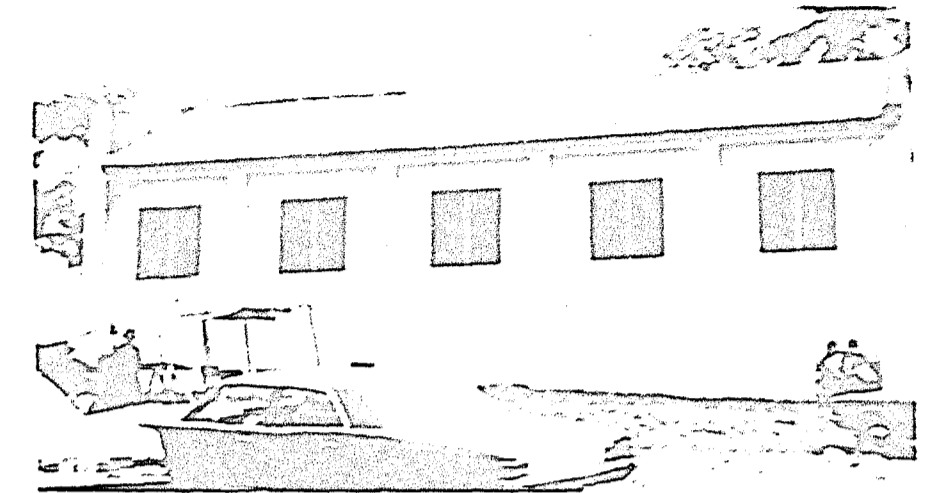
Each day is a busy one. Kay is doing more with our reading laboratories this year.

This week the Gideons distributed testaments to each of our students.

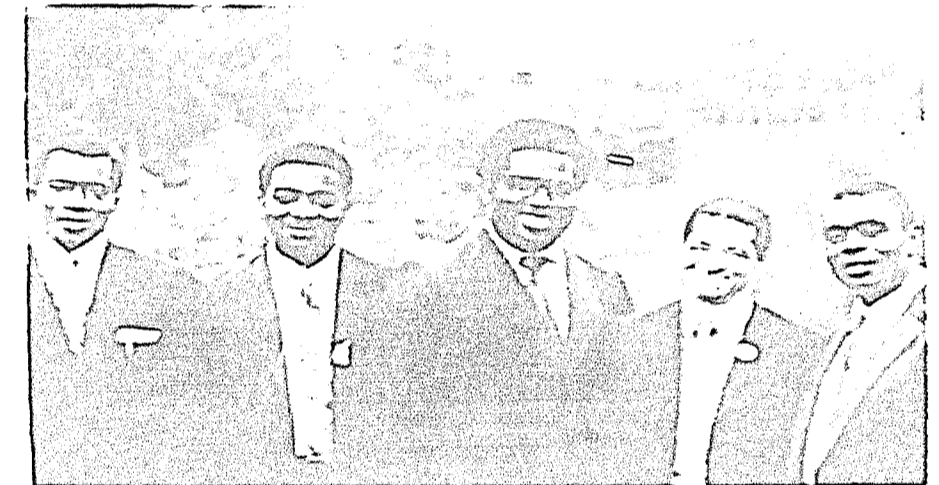
We need your prayer support that we may be able, with the help of Almighty God, to meet the needs of these capable, deserving young people in Jamaica.

—Wayne Crandall, principal

## Jamaica



The Blue Mountain SDB Church was host to the Jamaica Conference sessions in July. While it is one of the newer and larger of our churches in Jamaica, space for dining and small group meetings was provided by the tent on the left, loaned by a Bauxite company.



Some of the pastors attending Blue Mountain Conference: (L to R) A. O. Chambers, J. B. Roberts, Joe A. Samuels, V. R. Smith, and A. A. Black.



Brother Byron Lewis, a Conference leader, speaks to the large attentive congregation. The "window" openings allow overflow to use the classroom space adjacent to the sanctuary.

## Gains and Losses

Missionary David C. Pearson

One of the disappointments since returning to Malawi in July has been the news that a number of our members in Mozambique, Portuguese East Africa, have left our fellowship in favor of a sister Sabbath-keeping denomination.

The reason for this loss was the rumor (?) that the Portuguese government of Mozambique had declared that all Sunday-keeping denominations must merge with the Catholics, and that all Sabbath-keeping denominations must merge with the Seventh-day Adventists. Though the above is probably not true, the church has already suffered as a result of it.

On the other side of the ledger is the story of Mr. and Mrs. Osaka of Kenya, former Adventists, who seek to establish Seventh Day Baptist work there. He speaks of spending "long hours walking from place to place and from village to village to win pagans . . . to Jesus, and we have done this for almost two years." Further he writes, "In Kisii Highland many—children and adults—still crowd into centres during Sabbath Day waiting for us. But it is a long journey and distance to reach these five places.

"We have chosen (the) Seventh Day Baptist way for our life. Would you please give us more good encouragement and advice for our Christian life and how we can encourage others in the forming (of) more groups. Kindly support this work of Seventh Day Baptists to move forward in our areas." In a postscript he continues, "Kindly pray for us, because many times we face many hardships . . ."

We are grateful to learn of Brother and Sister Osaka, but we wonder what can we do in addition to praying that will help these unseen friends.

The Central Africa Conference is already assisting a work in Rhodesia, which continually suffers from lack of funds. What is our responsibility as far as Kenya is concerned? We can convey our interest and offer encouraging words, but beyond this, what can we do? What should we do?



After service greetings (taken before Missionary John Conrod returned in July) at the Lusimbo SDB Church in the Northern Association. Their pastor, A. K. Harawa and Pastor L. Chisi of the Echiziweni branch church were ordained during the September Central African Conference session at Makapwa.



Pastors and leaders in the Central Association of SDB Churches in Malawi. The picture was taken at the Nthinda church where P. Ganunga (back row) is pastor. He is also the director for that association.

### World Vision Provides Relief

The Christian relief agency, World Vision International, supported by the gifts of church people, notes that on July 27 it responded to the disastrous floods in the Philippines by sending \$150,000 worth of foods and medicines to Luzon to be distributed by the churches. World Vision also claims that it was the first Christian organization to offer aid to famine-affected areas of Afganistan the last of July.

Malawi

## Missionaries

### Visit North



During much of August and early September, Pastor and Mrs. David Pearson, Elizabeth Maddox, and Preacher H. Msowah made an extended journey to the northern part of Malawi to visit the churches, attend association meetings and counsel with leaders on the work. Certain facts were also sought in order to better understand the continuing request from the North for a resident missionary.

"The trip in all was about 1,250 miles," wrote Brother Pearson, and "is hard on a vehicle, and might be considered an act of faith. Recently the 1964 Volkswagen Kombi was overhauled, which meant that the engine was in good shape. A part of our new muffler and tail pipe was lost somewhere enroute, which since has been replaced. The car was only giving about twelve miles to the imperial gallon, which seemed very poor though we were heavily loaded and traversing rugged country. Investigation revealed a leaking fuel line, which was joyfully welded, since gas is as high as 80 cents a gallon."

Road improvements were noted in the Jandalala and Uzumara areas. The latter road was more like a superhighway compared to what formerly existed, and is greatly appreciated. My first trip to Uzumara back in 1954 was on foot. Improvements — yes!

"Twice the car stalled on the trip to Uzumara. The first time help was acquired about a mile and a quarter back at Ekwendeni. The second time effort was made to help ourselves. Mrs. Pearson suggested prayer, and Pastor Pearson thought it a good idea. The journey was resumed,

and arrival was in time to pitch our tent before dark.

"Following the associational meetings at Uzumara, August 23-26, a committee met on the 27th. . . . It was pointed out that increases in membership were taking place, that people were being won through the African pastors. It was also pointed out that two Likubula Bible Institute graduates were returned to them to labor among them in July 1971. One person replied that they could use twenty such persons. The ordination of these two graduates was suggested, and this has since been carried out at the Makapwa Conference.

"The second associational effort held was at Echiziweni. The attendance at some of the meetings was quite impressive, especially Sabbath morning — possibly 300. One couple attending these meetings was awarded a pair of Bibles, having walked the farthest to attend, approximately seventy miles. Eight new members received free New Testaments, and Gospels were given to those who could read, but possessed no Bibles. These free Scriptures were made possible out of designated gifts for this purpose.

"Bundles of free clothing (received through the Malawi Christian Council from Church World Service) were distributed on this trip, and free medicines were dispensed by Nurse Maddox. The people kept her hopping with their many complaints, and it was seen wise to establish hours."

Miss Maddox wrote of her service,

"The chairman made room for two one-hour classes in health at each association, and their participation was really enjoyable. They specialize in asking hard questions to trap the lecturer, and get a good laugh when he manages to get out. The men put their complaints in during the foods lecture, and women looked pretty miserable until the question of how many latrines and garbage pits have been dug was asked, during the sanitation talk.

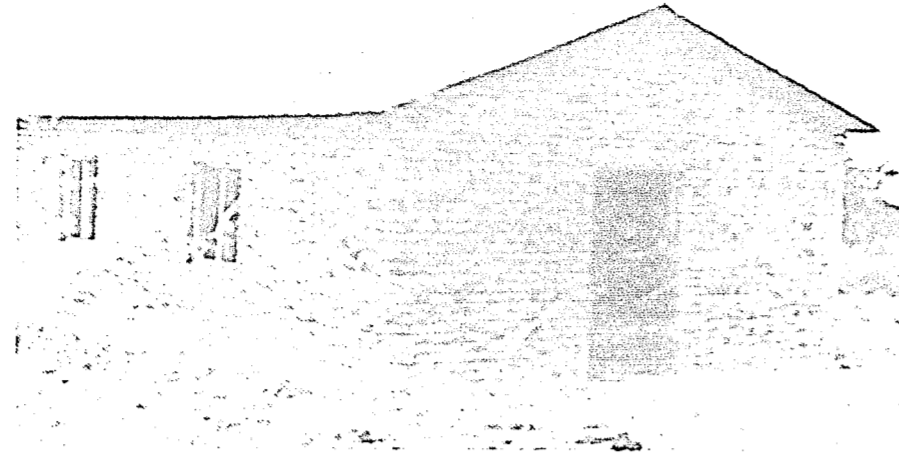
"I observed the northerners' spiritual program is much like ours at home, but, of course, one here hasn't really done right by the congregation if his sermon doesn't run overtime. Malawian singing is so spontaneous, and I found the Chitumbuka style fascinating — a close, even conflicting harmony — and very sincerely sung."

Missionary Pearson concluded his letter, "In giving his second and final message at Uzumara, he told his hearers that he hoped to come back next year, but one never knows. If this were to be his last visit what would he say? 'You have Bibles. You know how to pray. You know hard work. Learn to work in the power of the Holy Spirit.'

"The return south was made with Pastor Timothy Mkandawire, an elderly retired man who used to walk to Blantyre (about 400 miles), a journey of two weeks. He was desirous to be taken to Blantyre for the removal of a cataract at the large Queen Elizabeth Hospital."

*Let us continue to pray and give regularly through OWM, which supports our workers and work on this field.*

LET LOVE  
DIRECT YOUR GIVING  
COVENANT TO TITHE



The Dunduzu branch church (the Jandalala church is the "mother" congregation) in the Northern Association. This is the first burned brick permanent roof structure in the north.



L. Chisi, pastor of Echiziweni branch.



A. K. Harawa, pastor of Lusimbo church.

## THE HEALING MINISTRY

By Rev. B. John V. Rao

Secretary Seventh Day Baptist Conference of India

The ministry of healing is an important and an integral part of the overall ministry of evangelism. It is the privilege and responsibility of the Church to mediate through the ministry of healing the redeeming love of God to suffering people around us. All healing is of God and is an expression of His creative activity here and now.

Our country (India) along with several others, has had the privilege of the Christian Church to have initiated and carried several centuries ago, not only the essential missions of the gospel, but also to have brought the practical day-to-day manifestations of the love of Christ through the ministry of healing. In those early years the churches established several hospitals, dispensaries, maternity and child welfare centers purely as a manifestation of the practicality to the preaching of the redeeming love of Christ. Our Lord, Jesus Christ, Himself while on this earth had to take cognizance of the afflictions of the people around Him and move with a compelling compassion for the alleviation of the suffering of the total person, physical and spiritual. He was aware that a healthy body is a prerequisite for the development of a healthy soul, which together can be an abode for the dwelling of the living God. The message of the gospel is an active and living message which not only aims at preaching and teaching, but also to make live that preaching by acts of physical healing. The ministry of healing thus is not merely a humanitarian work but a sign and symbol of God's work. It is a preaching of the gospel in a language that a common man can understand, a parable in action. The Church's gospel ministry should indulge in effective medical ministry to give a true witness to the love of Christ and His redeeming grace.

In this age of advanced medical science, it is imperative that the implementation of the schemes of medical ministry should also be on a par with the times, so that efficiency is least compromised.

All this, no doubt, demands a lot of money, material, and men, and yet it is worthwhile to seek for all these at any cost to prosecute a practical healing ministry. It is most important, however, to find a person or persons who not only reach a standard of professional efficiency but also who are strictly motivated by the love of Christ to do their work in the spirit of sacrifice. The ministers of preaching and those of healing should work together in fellowship to give an effective witness to the love of God. The individual, the congregation, and the churches at large should uphold the healing ministry with their real concern and zeal and with their daily supplications at the altar.

At the present time in India, the government has taken upon itself the responsibilities of the health needs of the community. Thus the Christian missions have no monopoly in the field. Although there is a great appreciation for the medical ministry of the Church, there are people at high and low places who look with



Rev. B. John V. Rao and family



suspicion for an ulterior motive behind Christian medical work. When we face the situation of the government trying to ban some of the missionaries coming into India, the suspicion seems to be that the Christian medical ministry is an agency of vested interests. Hence this challenge should be overcome by an effective and indigenous effort in carrying out the medical work. There are certain obvious blessings that are evidenced by the ministry of healing. The gospel has penetrated into areas and homes otherwise barred. In future instances in India, an effective gospel witness can be achieved through the medical ministry of the church and its various institutions with top class and consecrated Christian doctors.

We have been witnessing these days, hundreds and thousands of people, Christians and non-Christians, being attracted to places where faith healers camp, claiming to have healed people by prayer and faith. When the truths of prayer, faith, and healing were first revealed to me, the first desire that filled my heart was to take the gospel to every corner of India, because I knew that miracles would convince India that Christ was a divine reality. I went to several cities in South and North India. For twenty years I preached and prayed for the sick. As a result, 17,000 souls professed to accept Christ and the seventh day as the true Sabbath. Thousands of others were blessed and healed in this period. One experience comes to mind of when, in May 1972, I preached and prayed for one week at the city of Madras. As a result, 329 souls professed to accept Jesus and the true Sabbath. Eleven deaf-mutes were delivered, over sixty blind people received sight and 118 sick were healed. More than 20,000 were blessed in our Seventh Day Baptist Convention at Madras.

A decade ago, I went to Bombay City to preach. On the opening evening, approximately 300 non-Christians and Christians attended the service. I prayed for fourteen persons individually. All were healed. The next night the church was packed. I prayed for forty persons. Most of them were healed. By the fourth

night the church people were unable to control the crowd. The church compound and public street were packed. The city police were unable to guard the crowd. After a week, the church elders arranged a public ground for us and set up a platform. The public ground was packed. Thousands pressed upon each other to get near the front. As I was preaching and praying several were healed.

Evangelists, pastors, and missionaries need these truths. These are the days of healing evangelism. We must not limit God. Right now thousands and millions of souls in the world are pressing for a chance to know Christ. But at the present time several churches have lost much of the spiritual power, but not quite the spirit of compassion for the sick. This necessitates a closer cooperation between the doctors and the clergy, so that they can properly and fully understand the inter-relationship of the body, mind, and spirit.

We need to be reminded to pray for the revival of this ministry and to pray for the financial support of this ministry in the church. Thus the church can maintain the health of a total person and help not only in alleviating the bodily suffering, but also in maintaining a right and healthy spirit within himself to appreciate and accept the saving grace of Christ.



THE SABBATH RECORDER

## "Jerusalem, Judea, and Samaria"



"You shall be witness unto me . . ." were the words of Jesus to His disciples immediately before His ascension (Acts 1:8). As such they were to share their experience with Christ, to speak of Him. A witness speaks only from what has actually happened in his own life.

The disciples have walked with Him. They conversed with Him and saw His "mighty works." When, shortly after this event, they considered a replacement for Judas Iscariot, it was pointed out by Peter that it must be one of those, "who have accompanied us during all the time that the Lord Jesus went in and out among us, . . . one of these men must become with us a witness to his resurrection" (vs. 21f).

As such they could speak with authority. They knew because they had experienced it. No person could argue that. They might not really understand His teaching, nor relate to His prophecies, nor ever be filled with the Holy Spirit. But they must have that on which a true witness could be given.

Jesus, of course, knew that the power of the Holy Spirit was also needed and this was to be provided within the perfect timing of God. Thus He clearly stated, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses."

Where? A true witness begins where he is. They began immediately in Jerusalem on the day of Pentecost. They could not keep their mouths shut even when threats, imprisonment, and beatings came. To share their experience was a vital and compelling necessity.

When great persecution came after the death of Stephen, the disciples were "all scattered throughout the region of Judea and Samaria, except the apostles" (Acts 8:1). These were the new believers predominantly, the thousands who had be-

lieved and were baptized and entered into the fellowship of the body of Christ. Their witness was not about all that Jesus did and taught or even centered on the resurrection, though many may have been witness to some of these. Basically it was to what Christ had done in their lives! To the fact that He was alive and they knew Him in a personal, vital way.

"You shall be my witnesses . . ." If we have experienced Him; if He has entered our lives and we are cleansed and made whole by God through faith in Jesus Christ, then we have a vital message to share. And, in a real sense we, like those of old, cannot keep our mouths shut.

Vance Havner once said that the church (and by this he meant the individual members which comprise its organized form) did not need revival so much as "vival." Is this observation a valid one? Why?

This issue of *Mission Notes* is centered on "Jerusalem, Judea, and Samaria." Under the Key '73 emphasis we encourage those who have become disheartened to look up, rejoice and be about their Father's business. And we also would speak to those who need the experience of the saving grace of God so that they may become a witness for Christ. Unconfessed sin hinders and blights His presence and kills our fellowship and witness too.

As individuals let us be His witnesses in these days, with the power of His Spirit enabling us to effectively share the good news for His glory.

L. R. L.

# The Sabbath Recorder

## Guyana

### GUYANA NEWS NOTES

The Guyana Seventh Day Baptist Conference was held September 29-October 1 with the Georgetown Seventh Day Baptist Church.

\* \* \*

The youth camp, held this year at Camp Kayuka (a rented privately owned camp) began August 28, and a record number of campers was expected.

\* \* \*

Sam Peters and his family made a quick visit to Guyana (from Jamaica) the end of August taking advantage of special excursion rates during "Carifesta" in Guyana. The Committee on the Ministry had, on behalf of the Conference, extended him a call to return to Guyana to serve when he finishes his seminary course. It was hoped the visit would give opportunity for discussion on this future plan.

\* \* \*

The Guyana Conference voted funds for the SDB World Federation budget and the special evangelistic outreach being undertaken in Brazil.



Baptists must always provide a place for diversity, but diversity taken to the extreme becomes division.—Owen Cooper

### Entering New Foreign Fields

It is quite natural to assume that all the larger denominations have sent missionaries to the countries that a small denomination like ours has not had the personnel or funds to enter. This is often not the case. For instance, the Southern Baptists only recently sent their first missionaries to Malawi. Not many denominations are working in that country where Seventh Day Baptists have long had a good work.

The American Baptist Foreign Mission Society is announcing the appointment of its first missionary couple to work in the very large country of Nigeria. The couple, Dr. and Mrs. Alvin Mundhenk, will serve also under the Foreign Mission Bureau of the Progressive National Baptist Convention, which has long had work in Nigeria.

The work of evangelizing the world is far from completed. There are promising opportunities for Seventh Day Baptists to assist and nurture national churches of like faith in many lands with materials, funds, and personnel.

### Our Church

How would you react to the statement of a pastor of a Sabbathkeeping church in Dallas, that the church (perhaps our church) is speaking to a world that was rather than the one that is; that it is a lighthouse in an age of radio, a town crier in an age of newspapers, a yeast cake in an age of store-bought bread?



General Conference sessions focus primarily on adults and young people. The younger set, however, are not forgotten in daily instruction and activities. They had their part on the program also at Denver. Here the Junior High Conference and the Junior Conference groups are singing gospel songs under the direction of the Rev. J. Paul Green, Jr.