

The Sabbath Recorder

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Plainfield, N. J. 07061

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Hodges Defines "Fellowship"

The new chairman of the North American Baptist Fellowship has a strong feeling for the word "fellowship."

"Let's have a real fellowship," he said. "Fellowship. Fellows in a ship. Sink or swim, survive or perish, we are in the ship together."

S. S. Hodges, the first black to head the continental alliance of nine Baptist conventions and conferences, is executive secretary of the Progressive National Baptist Convention, Inc., with headquarters in Washington.

The North American Baptist Fellowship was organized following the cooperative effort of the American conventions in a Baptist Jubilee Advance in 1964. Operating as a committee of the Baptist World Alliance, it has a two-fold aim: To promote fellowship and cooperation among Baptists in North America, and to further the aims and objectives of the BWA so far as they affect the life of Baptist churches in North America.

Member bodies are the American Baptist Convention, Baptist Federation of Canada, General Association of General Baptists, National Baptist Convention of America, National Baptist Convention of Mexico, North American Baptist General Conference, Progressive National Baptist Convention, Seventh Day Baptist General Conference, and Southern Baptist Convention.

"Salvation is of the Jews," said Jesus to the Samaritan woman (John 4:22). It is also for the Jews, according to Paul, who said, "To the Jew first, and also to the Greek" (Rom. 1:16).

Time To Run

(A feature-length Christian movie)

"Time To Run," the latest release of the Billy Graham organization's film arm, World Wide Pictures, is running well. In its first four weeks on the screen it set new records for attendance and for the total number of inquirers.

Over 466,000 persons have seen the dramatic, feature-length movie since it premiered in Memphis. Of that number, over 30,000 have stayed in the theaters to receive spiritual counsel after the film was over.

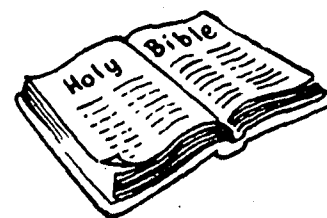
The total number of inquirers for the first four weeks is larger than the total registered during the theater showings of all World Wide movies in 1972. The figure for last year was 23,564.

It is the 100th release from World Wide, which also produces films for church showings and short subjects for special audiences, as well as full length features for commercial theaters. The other major features which are still being booked in some cities are "For Pete's Sake," "Two a Penny" and "The Restless Ones."

Bread on the Water

The mission organization, Jesus to the Communist World, casts bread on the waters off the coast of China. Christian booklets, wrapped in plastic containing straw which should cause them to float, are thrown by the hundreds of thousands into the sea, after the currents have been studied. The booklets from the mission base in Hong Kong are printed in Mandarin and Amoy.

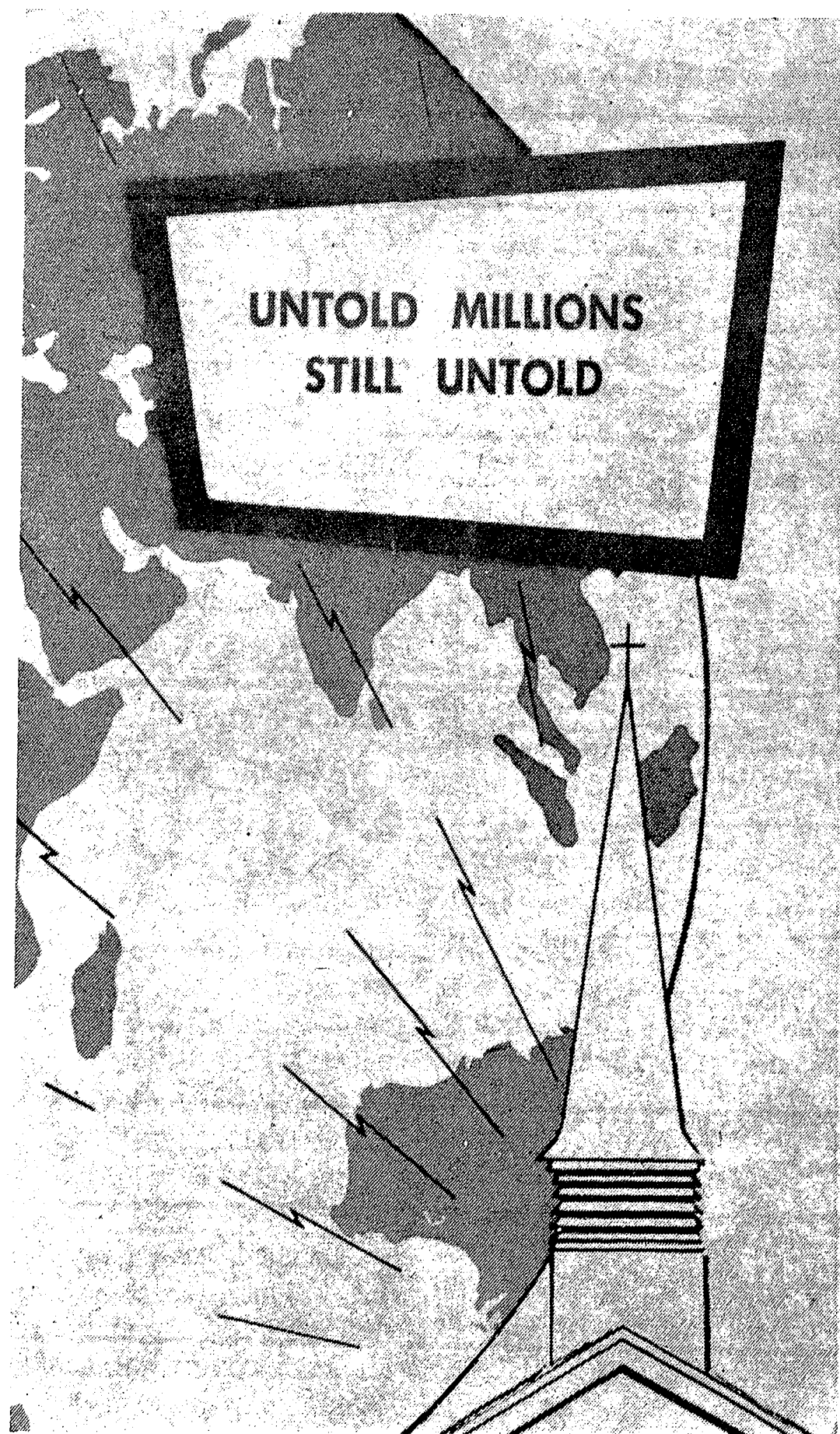
"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



A Special Emphasis Issue of

The Sabbath Recorder

THE SABBATH RECORDER

First Issue June 13, 1844

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CONTENTS

New Dedicated Worker	3
The Role of Missions	3
Coming and Going	5
Talents	6
A Call to the World	7
Missionaries Highlight Missions	8
President's Report	11
I Had a Friend	11
Cooking in Malawi	12
Unwanted: Pests of All Kinds	13
Looking Up	15

MISSION NOTES

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A FAITH PUBLICATION SUPPORTED
by the prayers and gifts of readers

MANAGING EDITOR:

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401 Washington Trust Bldg.
Westerly, RI 02891

A Faith Publication

Mission Notes continues as a "faith
publication . . . in the interest of Sev-
enth Day Baptist Missions." It has no
regular source of income, but is sup-
ported by the prayers and gifts of read-
ers.

Statement of Finances

Balance, October 1, 1972	\$ 17.93
Gifts Received	113.10
Received from "mission stamps"	10.00
Total	\$141.03
Paid for October 1972 issue	100.00
Balance, March 20, 1973	\$ 41.03

We greatly appreciate the gifts of read-
ers which made possible payment for
the last issue. We now need an additional
\$60.00 to meet the costs of this issue.

Contributions may be sent to:

Mrs. Xenia R. Wheeler
Box 238
Ashaway, R. I. 02804

Stamps

Cancelled postage stamps still pro-
vide a small source of income for *Mis-
sion Notes*. Special commemorative
stamps and foreign stamps have value.
Stamps may be sent to:

F. Arthur Brayman
36 High Street
R. F. D. 1, Box 124
Ashaway, R. I. 02804

New Dedicated Worker

Mr. Kenneth B. Burdick of Milton,
Wisconsin, will be serving a two-year
term as an overseas dedicated service
worker in Jamaica. He recently received
his M.A. in English from the University
of Wisconsin. On Sunday, April 1, 1973,
Ken will be honored at a special recep-
tion at the Pawcatuck Seventh Day Bap-
tist Church, Westerly, R. I. He will fly
to Kingston, Jamaica, the next day to be-
come a member of the staff at Crandall
High School.

When making application for service
he wrote:

"At Young Adult Pre-Con in 1972
I became convinced of something I had
never accepted before — that the Lord
has a definite plan for each of our lives.
Though I had loved Jesus and tried to
follow His teachings, when examining
my own life I felt that somewhere I had
'missed the boat.' I was not happy, I am
convinced, because I stopped short of
giving my life literally to Jesus. I had
not asked Him to come into my spirit.
Consequently, I was following my plans
and not His plan for my life.

"In Colossians 3:3, 4 we are told that
Christian regeneration involves, in some
sense, an actual death of self and birth
of Christ within as a replacement of self.
The reason I did not experience the 'peace
of God' promised in Colossians 3:15 is
that the concerns of self had too strong a
tyranny in my heart.

"Since then I have asked Christ to
enter my life, to aid me in feeling His
presence. I have been giving more time
reading the Bible, with the understanding
that the 'new man' is 'renewed in knowl-
edge' (one way of saying that he is re-
newed in Christ since Christ is the Logos
—the Word made flesh).

"I asked God to show me what to do
with my life. I wanted to be sure I am
living for Him. It was then that I learned
of the need for someone to serve in
Jamaica. Somehow, I felt that God had
singled me out to help there in what-
ever way needed.

"I intend to examine my life very
closely from now on in every respect, to



Jamaica

Kenneth Burdick
speaks at Milton
on . . .

THE ROLE OF MISSIONS

Since I am going to be involved in
missions I have been examining the role
of missions in the Christian Church and
as a part of my individual faith. What
were my impressions of missions before
I decided that I was going to get in-
volved?

One tends to think of missions in a
stereotype context. Missions are a gift of
one community to another community.
The word *gift* is thought of in the con-
text of charity and *community* in the
concept of a local church, one denomina-
tion, etc. It will be useful to examine this
idea with an emphasis on the words *gift*
and *community*. Let us do it in the con-
text of the Conference theme book this
year — Ephesians.

Just last week we were reading from
the fourth chapter. I would like to read
verses 1-6 from the Jerusalem Bible.
How does this chapter speak to the ideas
of gift and *community* and the context
of missions?

"I, the prisoner in the Lord, implore
you therefore to lead a life worthy of
your vocation. Bear with one another
charitably, in complete selflessness, gen-
tleness, and patience. Do all you can to
preserve the unity of the Spirit by the
peace that binds you together. There is
one body, one Spirit, just as you were
all called into one and the same hope
when you were called. There is one Lord,
one faith, one baptism, and one God
who is Father of all, over all, through all,
and within all. Each one of us, however,

insure that it is Christ's plan I am follow-
ing rather than my own. I have dedicated
myself to living for Him, following
whatever path He may show me."

has been given his own share of grace, given as Christ allotted it. It was said that He would: when he ascended to the height, he captured prisoners, he gave gifts to men. When it says, 'he ascended,' what can it mean if not that he descended right down to the lower regions of earth? The one who rose higher than all the heavens to fill all things is none other than the one who descended. And to some, his gift was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers; so that the saints together make a unity in the work of service, building up the body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect Man, fully mature with the fullness of Christ himself. Then we shall not be children any longer, or tossed one way and another and carried along by every wind of doctrine, at the mercy of all the tricks men play and their cleverness in practicing deceit. If we live by the truth and in love, we shall grow in all ways into Christ, who is the head by whom the whole body is fitted and joined together, every joint adding its own strength, for each separate part to work according to its function so the body grows until it has built itself up, in love."

Now this passage involves a lot of things besides gifts and community and the context of missions. But there are some important thoughts about these ideas in this chapter.

First of all, if you think of missions in the terms merely of one community to another, you see the idea that Christians are all in one community. It is very hard for us to say, "We are going to do something for those other Christians over there." In the ultimate Christian sense there are no separate communities. There is one community — a community of faith with the same baptism and the same Lord.

The idea of gifts here seems to apply more closely to missions. It talks about working in the church — some being apostles, some prophets, some pastors

and teachers. The idea is not the one we usually associate with missions, our giving something to someone else. Rather it is that first of all the Lord has given us something: the privilege, the experience of serving in missions, within the body of Christ. Therefore this gift is a gift to that person who is involved rather than merely the gift of that person to those he is serving.

First of all our community is one of the body of Christ. It is a unity which knows no barriers. The stereotype that one community sends to another community works against this.

Tibbie Maddox in her discussion of missions in a recent *Sabbath Recorder* points to the fact that we as Seventh Day Baptists have always prided ourselves on being individuals and that individuals determine what the church does, etc.

This attitude, and the one that's given in Ephesians four — that each of us is a part of the body — show that individuals function as well as groups and that this functioning is within the general community.

We might apply this to missions by saying that it is not necessary merely to train an elite corps of a few individuals in missionary skills. We don't have to work merely through those few dedicated executives in our mission boards. Our actions do not have to be limited to the organized and the structured.

This raises the question then; can all participate in missions? What is the nature of this participation?

While this is something I know less about, one important role was mentioned in a recent *Sabbath Recorder*. In the article on "P. S. Means Prayer Support" (January 6, 1973, p. 5-6) a missionary was quoted, "Through your money you provide the means whereby we can work; through your prayers you provide the power whereby we can work." Here is a very definite way anyone can participate in any activity of the church — by praying for individuals who have taken the responsibilities and praying for new avenues of approach. This is one thing that

should not be set aside. It is very important.

If this is one role, how can it be facilitated? Several of our churches have held missionary conferences or special programs on missionary activities. In this way people become aware of what is going on in missions. They recognize individuals who are involved and associate their own Christian faith and their own activities in the local church with what is going on the same sort of communities in other places. This is one way, through prayer.

Another way is through contributions. This is perhaps more relevant now since the devaluation of our currency. Our missionaries, as everyone else overseas, will face new but continuing needs. (The Missionary Board policy has provision to compensate for such changes and it is being done.—Ed.)

We can also dedicate ourselves in different ways — writing to people that we have come to know at Conference from overseas churches; functioning within the body of Christ in ways that may not be very dramatic or even very significant; being aware that there are Christians who are going through the same struggles, the same hopes, that we have here in our own church.

Now there is one more thing. In Ephesians, this idea of community is really a way of fulfilling our faith. It says that we will grow in all ways in Christ. Missions is certainly one avenue for doing this if we are one in the Spirit, if our community is a gift in itself.

It doesn't say that the role of apostle or of teacher was forced on people. It is a gift from the Lord. This implies that we achieve fulfillment in anticipating the work. This fulfillment also comes when we associate our own hopes with those of Christians everywhere.

My emphasis on missions would be that missionary activity is not our gift to Christians over there. It is the gift of community from the Lord, both to us and to those people. We are one in Him. This is certainly a very definite way that we should all try to grow in all ways into Christ in the coming year.

Coming and Going

The Conference committee on Foreign Missions Interests at Denver last August suggested, "as a 'rule of thumb,' that for each worker withdrawn from one field, a worker be sent to a new or growing field." With God's direction, this is being partly fulfilled.

Dedicated worker Elizabeth Maddox, R. N., has returned from Malawi after an eighteen-month term of service. She met with the African Interests committee of the Missionary Board and was honored at a reception tea on Sunday, April first.

At the same time, Kenneth Burdick was also honored. He was able to meet with the American Tropics committee of the board prior to the reception. On April 2 he flew to Kingston, Jamaica, to serve for two years as a dedicated worker, teaching at Crandall High School.

In June 1973 Nurse Sarah Becker completes her second term of service at Makapwa Medical Center, Malawi, Africa, and will return on terminal furlough. This will leave the medical work without a registered nurse. There has not been a resident M.D. since the Victor Burdicks returned in 1970. It may be another two years before Mr. Harold Dzumani completes his R.N. training in England and returns for service. Who will fill the gap? A couple is needed!

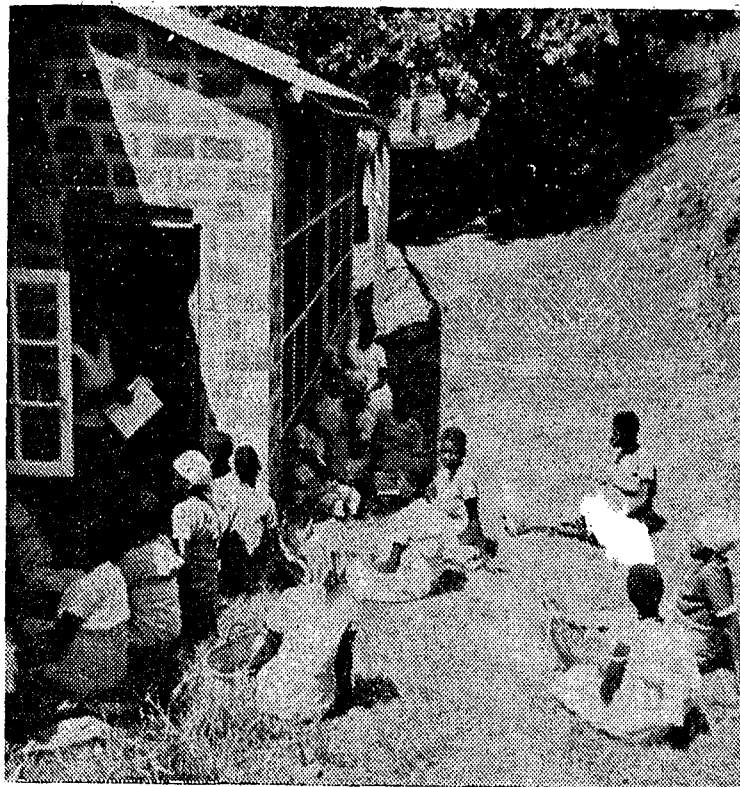
While specific positions are not as imperative, we will have not been able to respond to the call from Northern Malawi, "Send us a missionary!" Certain factors are under study. But, if our response is to be positive, we must have individuals who are committed, trained, and led by the Lord to His work there. Who?

Individuals are urged to correspond with the Missionary Board, sharing their sense of call and interest in mission work. It is only wise to plan ahead and to receive counsel and help in adequate training and preparation for the demanding and needed task of representing our Lord on His field of call. We would welcome your letter and wish to enter into prayerful study of possibilities and opportunities.

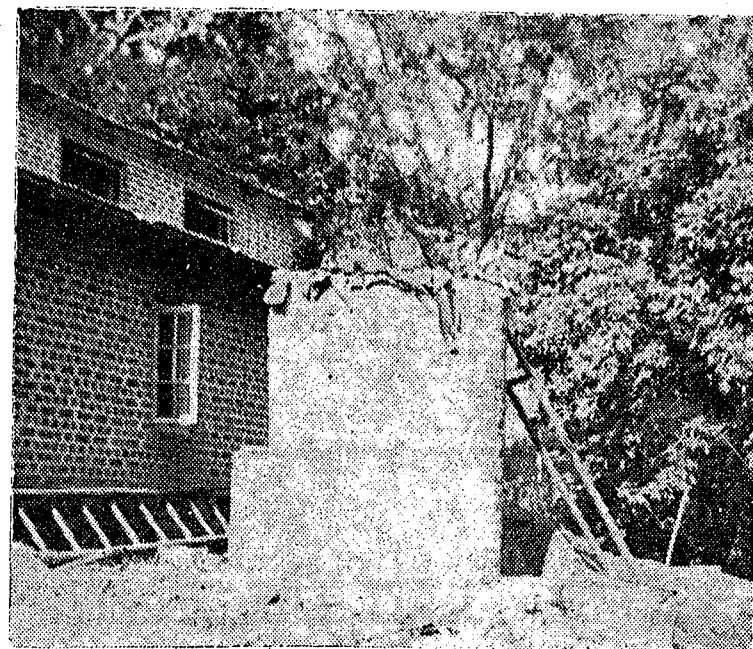
Malawi



Medical staff (male) at Makapwa in the lab.



One of the midwives teaching antenatal mothers outside maternity ward, Makapwa.



The new spring water storage tank under construction beside the outpatient clinic building at Makapwa.

TALENTS

By Sarah Becker, R.N.

You asked me for some human interest stories from our experiences here. It is difficult to select things that might be of interest to you people. Anyway, I shall try.

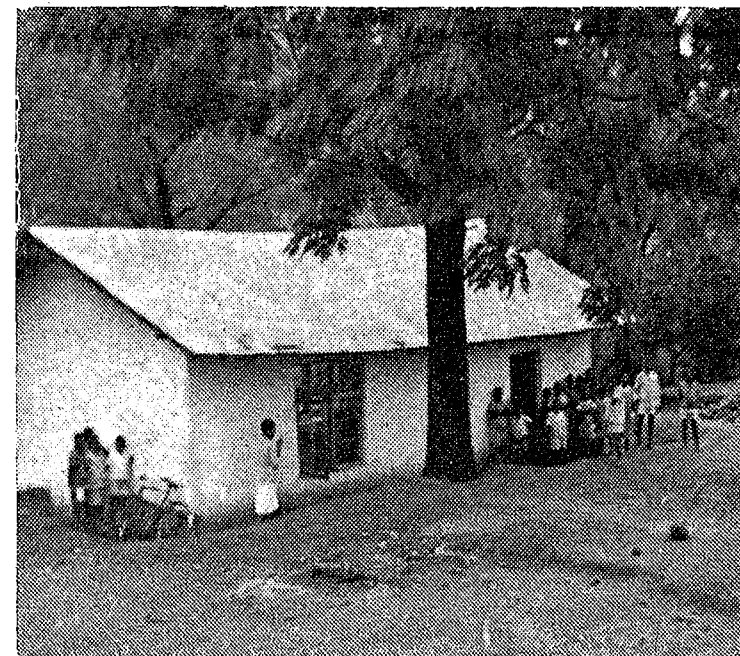
Chubby, six-month-old Rose was brought to us with severe diarrhea and a fever of 103 degrees. We treated her for malaria and the diarrhea. The next morning she was cool and feeling much better. By noon she was crying for food and the mother said that she had fed her porridge twice already. We asked about her nursing and that brought out the mother's problems at bringing up this child. The left breast was an abnormally formed and nonfunctioning little organ — about a fourth the size of the right breast. The right breast had dried up when Rose was three months old. She had fed the child canned milk for six weeks then slowly weaned her onto porridge.

We discussed how she could add proteins by adding ground peanuts into the corn flour and also beating an egg into the porridge, also how to rub greens through a sieve and add to the porridge. It all sounded new to the mother but she said that she wanted to try it. We gave her a pint of corn-peanut flour and added milk powder and soya bean flour. The mother cooked some porridge and came to me with a big smile saying that Rose liked the new porridge very well. Fortunately, the diarrhea left as soon as the malaria was under control and Rose went home on the third day with her mother promising to attend the Under-five Clinic to learn more about child feeding and care and to get milk powder and soya flour.

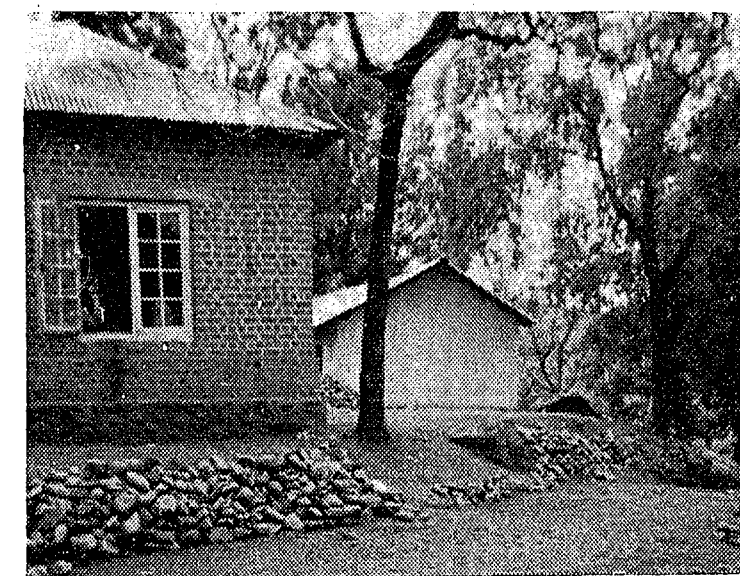
Eight-year-old Belina was brought to the Female Ward with the complaints of weakness, abdominal pain, and no appetite. She had already been treated in our General Clinic for roundworms and malaria but some problems had continued. The mother was very anxious to feed Belina but the porridge always ended up all over her neck and chest — forced feeding just didn't work. Finally, after

trying milk, tea with milk, and cocoa, we asked what she would like — but we, like her mother, got more shrugging of her left shoulder. (She had eaten only green mangoes with salt so far.) Finally she agreed and did eat an egg with some n'sima. Yesterday morning she greeted me with, "Today I shall need to eat bread and boiled rice" (two very special delicacies in her family). I think all our vitamins were beginning to improve her appetite. During the morning we found she was loaded with hookworm and in the afternoon she had a dose of our new worm medicine, Ketrax. This morning she is eating quite well and will go home with her mother. We hope the mother has learned how to keep the child from again having worms.

May the Lord bless each of you, and may you experience His nearness.



The new science building at Makapwa primary school. Students leveled the area increasing the size of the playground.



Classroom building (L) and new science building (R). Rocks carried from the Thuchila River by students for retaining and fill to preserve the main school building.

Guyana

A Call to the World

By Pastor Leroy Bass

We need to know more about Jesus Christ; He is coming again, and the time of His coming is very near. We are told to "watch and pray 'til He come."

If we could somehow catch a vision of the love of the crucified Christ, the sufferings, the agony and heart-rending He went through for you and for me, then we would not hesitate for one instant to give ourselves to Him. How He loves us; He has given His *all* for us. It took His lifeblood to save us. Shall we stop to count the cost?

If only each and every one of us could catch a vision of all that Christ has done for us, how He emptied Himself, how He suffered and died upon Calvary's cross, then how quick we would be to fling ourselves at the foot of the Cross, and say, "Oh, Jesus, save me. I am so unworthy, but I give myself to Thee."

We would not make the Lord wait our arguing, our indifference, or love of the world. We would see that eternal life is far more important than anything else. We've got to see our miserable selves as we really are, and then behold the lovely character of Jesus Christ. "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7: 24-25).

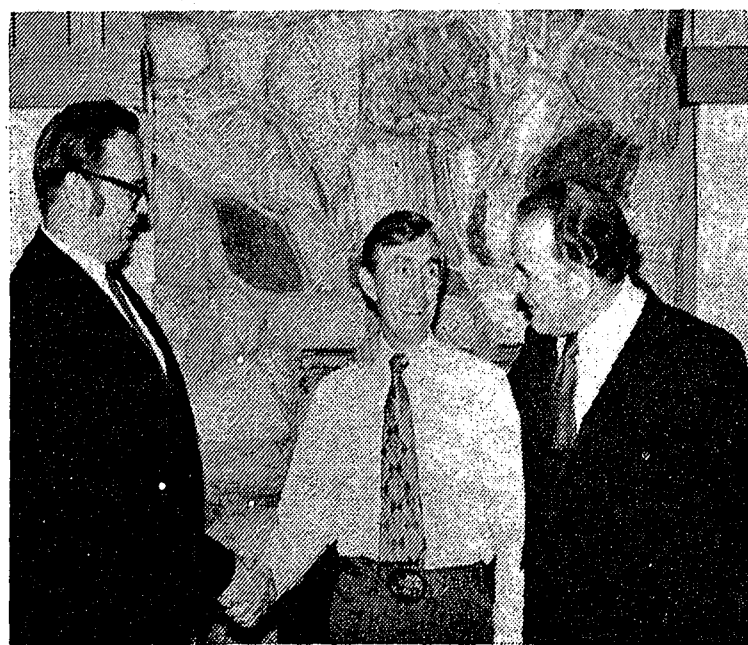
Jesus said: "The harvest is plentiful." Jesus is referring to the potential harvest, if the laborers go out to do the work of the Lord. Then, and only then, will the potential harvest become an *actual harvest*. Jesus goes on to say, (Matt. 9:38) "Pray therefore the Lord of the harvest to send out laborers!"

Jesus said: "And I have other sheep, that are not of this fold" (John 10:16). These "other sheep" are His by creation, but not yet His by redemption. He wants them to become a part of His "one flock" that will be translated at His coming in glory.

Missionaries Highlight Missions

The first annual World Mission Conference was held by the Riverside (Calif.) Seventh Day Baptist Church on February 21-25, 1973. The ministry of the S.D.B. Our World Mission was featured in the Conference. The Rev. John Conrod and Dr. and Mrs. Victor Burdick ably represented the work in Malawi, Africa. The Jamaica, West Indies, field had its representative in Miss Jackie Wells, while the Rev. and Mrs. Leland E. Davis shared insights on the work in Guyana; South America. All are former missionaries on these fields.

The conference also featured the very unique missionary endeavor of the Rev. and Mrs. Tom Blinco, who minister with New Tribes Mission in the jungles of South America. Missionaries from World Vision International, Mr. and Mrs. Frank Ineson, represented missionary endeavor in Japan, Korea, and Brazil. Mrs. A. E. Mitchell, world missionary with Go Ye Fellowship, Inc., was an inspiration to the conference. Campus Crusade representative, Mr. Chris Renzleman was used to challenge the youth. Dr. Edward J. Horsley, president of the Seventh Day Baptist General Conference was also used of God in the Missions Conference.



Wednesday evening, February 21, in a home meeting at the Bill Lewis' residence, we met the missionary featured that evening, Mr. Tom Blinco. Left to right, Rev. John Conrod, Missionary Tom Blinco, and Rev. Don Phillips, host pastor.

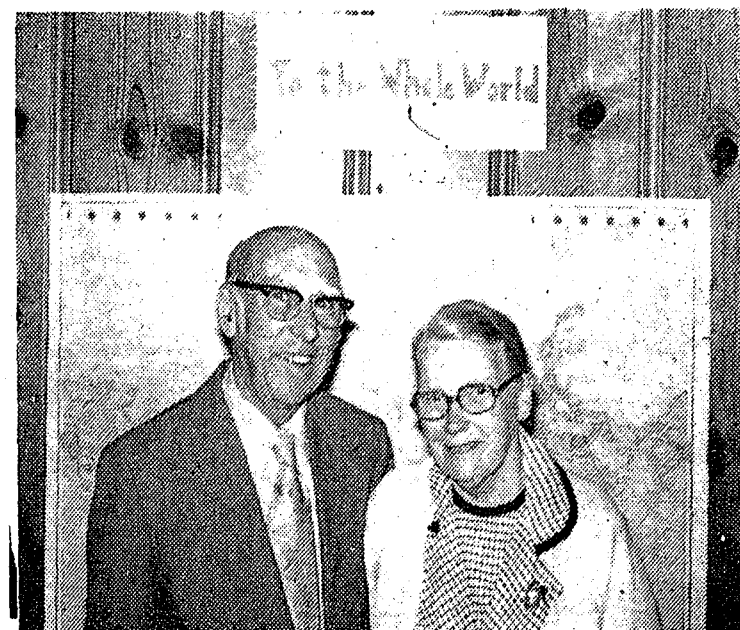


Thursday evening found the Oriental Garden's banquet room full of enthusiastic people enjoying a delicious Chinese dinner with special guests, Dr. and Mrs. Victor Burdick with their family (pictured above). Both Dr. and Mrs. Burdick brought inspiring testimonies.



The Rev. and Mrs. Tom Blinco from the Venezuelan jungle spoke at the banquet. Mrs. Blinco, having translated the New Testament into a tribal language, demonstrated the method used in reducing an Indian language to writing for the first time.

These missionaries (next page) are Mr. and Mrs. Frank Ineson of World Vision International. Mr. Ineson was an economist for the U. S. Government and was on General Douglas MacArthur's staff as an economist for Japan when



God called him to be a missionary. The Inesons have served effectively in the Orient and in Brazil, South America. On Friday evening Mr. Ineson spoke and presented the dramatic missionary film, "A Cry in the Night."



The sign in front of the church informed the people who passed of the World Missions Conference and the featured speaker of the morning worship service. The message, brought by Dr. E. J. Horsley, was very effective and proved to be one of the highlights of the conference.



Dr. and Mrs. Horsley were special guests at the after church foreign foods luncheon. The many who enjoyed the lunch also visited the several booths

Home Field



On Sunday morning the men of the church attended a men's missionary breakfast. The men in attendance are pictured above. Both John Conrod and Tom Blinco spoke concerning "Attitude." The men were inspired and challenged by the messages.



The ladies' luncheon on Sunday attracted more than forty to hear Mrs. A. E. Mitchell, second from the left. Mrs. Mitchell, at eighty-seven years of age, still travels the world in the interest of missions and is a very able missionary speaker.

which colorfully displayed pictures and curios. They also appreciated the Wycliffe Bible Translator's films, "The Ax of Death" and "Brazil, the Awakening Giant."



John Conrod, right, is all prepared for the evening service. His two screens are in place and two projectors are ready. Here he speaks with medical school student, Ron Davis. The evening presentation on two screens was unique and very much appreciated.



Missionary Lila Blinco introduces their two children. Both are Indian children from jungle tribes in Venezuela, South America. They were both rescued, having been left in the jungle to die.

“A missionary should not speak of Christianity as one of several rival religions, and speak against other religions, but rather exalt Jesus Christ, and the religion of Christ as revealed in the Bible. Do not preach the superiority of Christianity, but preach the saving grace of Jesus Christ. The missionary can well emphasize also miracles, the fulfillment of prophecy, the creation of earth and man, his fall, and God’s plan of redemption, and final inheritance of heaven with the return of Jesus Christ.” —LCB



Home missionary to high school students, Mr. Chris Renzalman (far right) works with Campus Crusade. Chris and his two teammates were made a blessing to the young people during the conference.



Pastor and Mrs. Don Phillips encourage earnest prayer that the Lord of the harvest send forth laborers. We must realize that “Every heart without Christ is a mission field and every heart with Christ is a missionary.” A lady eighty-one years of age stood at the Thursday night missions banquet and pointed to the sign and said, “I have always wanted to be a missionary but *now I know I am a missionary!*”

“My understanding of God’s Word is not at all fixed and final on any given passage of Scripture; rather it is subject to change all the time. This means, not uncertainty in the faith, but growth in spiritual understanding toward both God and my fellowman.” — LCB

President's Report

Presented by Loren G. Osborn
at the Annual Meeting of
the Missionary Society

A look to the future and a note of emphasis is always in order, and I like to choose one or two points that to my thinking stand out in our continuing program of worldwide outreach.

I feel that one of the most significant steps that we as a society, and more specifically, your Board of Managers, have undertaken during the recent months and years, is the establishment of the New Fields Committee. This committee is to be one of the standing committees of the board, and will in all likelihood become one of the most important arms of this organization.

The duties of this committee include the responsibility for studying and investigating potential mission enterprises; counseling with the executive vice-president on procedures; maintaining an awareness, or even an initiative, on newly presented opportunities and, with study, make sound recommendations to the board.

This committee will also work in close

liaison with the denominational Planning Committee’s New Inquiries Committee, so that all requests for aid and opportunities for outreach will be thoroughly studied and acted upon with due consideration for all the circumstances.

Minor revisions in long-standing policies were made recently so that the responsibilities of this committee can be implemented, bringing the possible action of the board into line with current, realistic situations as they exist around the world. Add to this increased flexibility the hope that our executive vice-president will accompany the executive secretary of the S. D. B. World Federation on a trip around the world (in 1974) for first-hand information and contact with many sister groups and prospective fields of work, and we have a year, and a decade, to look forward to with anticipation.

Read the reports, remember the past, but keep your eyes and efforts to the future for the glory of God and the spread of the Seventh Day Baptist witness abroad —whether across the street or across the ocean.

I Had a Friend

By S. Elizabeth Maddox, R.N.

I had a friend. — Have I described Taramati before? A thin, delicate Indian girl, about my age. I met her through Mahendra, her cousin. She lived in a stuffy little house in town with her three brothers, sister, sister-in-law, and father. Tara was like any Indian girl — born only to be a cook and child bearer. She had enough primary education to speak to me in English. She’d been engaged to a young man by her family about a year ago. Her mother died in childbirth and she told me no one came to tell her that she’d lost her mother until her baby brother was put into her care a few days later. No one came to help her either, by

the way. She reared the child like her own though she was barely ten herself.

Apparently, Tara had no goals in life. Malawian Indians cling tenaciously to old Indian culture as if they were a continent away. So Tara was not expected to have goals — only to bear and obey. This is not to criticize her family or society, but to acquaint the reader to the background of her story.

I had a friend, who, until recently had built her dreams — her entire life around her husband-to-be. I saw his picture many times, he is good-looking and quite progressive, she said. Twice she showed me her sixty saris — a trousseau given an Indian girl to last a good many years. She often talked candidly about her joy at leaving that tiny house. She talked, jokingly about my reluctance to visit her

which an ethnocentric father was at
... friend, but now I challenge
... much? She made me a
... birthday and I have a present
ready for her wedding.

Mahendra came today and haltingly told me, Tara is dead. She committed suicide last Saturday by self-cremation. Oh God! Why? How? She locked herself in the family bathroom, barely large enough for the toilet, covered herself with kerosene and continued dying. Her brother managed to break in the door and smother the flames with a blanket. Tara died in the hospital six hours later. Some suggest her fiancé had changed his mind. She had asked a family member, that day, if she could get another husband if this engagement failed. But, at the hospital her only answer to inquiries was, "I don't want to live."

Who knows what was on Tara's mind—who doesn't know? Who hasn't ever had a feeling of worthlessness, at some time or another. The crux is that most people find something to allay that feeling. Some don't.

My grief is, Tara did not know Christ. I thought of telling her often—even bought a small Testament but never got around to giving it to her. She could never live in a Hindu home professing a living faith in Christ Jesus. And if she'd left the home—her society would have deserted her. Indian women have no skills, no education, she'd never have had a way to live. I never told my friend about Jesus because I didn't think she could use Him. Can you believe it? Can I? I'm not heaping ashes, thinking I could have saved her. But, she did need Jesus—engagement or no—Tara could have had Christ to sustain her last Saturday.

We never, never know what influence our actions or lack of actions have on others. We should never lose an opportunity to do towards the good, to share the "good news," by putting that action off.

I had a friend, but I lost her, perhaps for eternity.

Cooking in Malawi

By S. Elizabeth Maddox, R.N.

One of my biggest wishes is that those "back home" might see people in foreign fields realistically. And, I suppose, my topic of Malawian cookery might alienate some, rather than accomplish my wish, since it is quite different from American cooking. But, dear reader, if you could put yourself in the barest kitchen imaginable—with only an open wood flame, a few aluminum cooking pots, a large water pot, a wooden spoon, perhaps a tin cup and some tin cans—and join me in discovering how much alike we and the Africans are, even in adapting to a situation such as this.

My favorite experience in an African kitchen was on a youth picnic last July.

There were three girls besides myself chosen to cook for our all-boy youth group. As we hiked several miles, I could see everyone ahead with our cooking utensils on their heads, and by the time I arrived, some boys had begun gathering kuni (firewood). Others had selected long poles for the "kitchen," and two trees a yard apart had been selected. Quickly poles were tied securely with stripped bark, horizontally and laterally. From each tree, the poles met another pole in the ground between the trees, forming a two-sided wall. Another wall was extended from the left tree and soon all was covered with grass. It was a fine wind shelter and all done in about twenty minutes or less! Two small holes were dug within the shelter and three rocks placed around each for cooking pots to go over the flame. I'm sure some of our readers are knowledgeable in the fine art of fire-making (I'm still not), but thank goodness these girls make them, starting from the formative years.

As for our menu, breakfast was simply sweet potatoes and weak cocoa. While the boys recreated, two of them kindly slaughtered the two chickens brought along, and the girls cleaned them out. They took care not to throw out anything from the chicken except its rocks for digestion. Using twelve-inch squat pottery bowls, they boiled the pieces, then

chopped up tomato, and onion on a flat rock, tossed these in along with some curry powder and salt and left them to continue cooking.

The next item to be made, called n'sima, is what Malawians call "food." No real meal is eaten without it. It is made from corn dried on the stock, pounded, winnowed, soaked, dried, and ground. Cooking this prized fine flour is an art as these girls weren't about to let me miss. They weren't having the boys laughing at their n'sima, either. A thin porridge is boiled first for a long time and gradually handfuls of flour are sprinkled in the pot with constant stirring. What I was to do comes next—the girls must have a helper each to put in more flour as they violently stir with long wooden spoons the quickly thickening mass. Much air is whipped in to make it light. If allowed to cool at all, it becomes glue-like, so it is quickly scooped out in mammoth servings with a special wooden spoon and allowed to set this way for serving. Malawians use it like men use bread at home, to soak up gravy or pick up a bit of food. And the greatest part of their diet at every meal in this starch. N'sima and curried chicken was our lunch—delicious!

Supper was a simple bowl of boiled rice, sugar and milk—oh, yes, and British tea (milk, sugar and a little tea).

The boys wanted some kind of food for entertainment, so they asked me to mix up a quick biscuit dough, and they cooked the small globs on long sticks over an open fire—so clever.

It's interesting to me how these women can cook so easily with such simple tools. They use a larger pottery pot for an oven—the bottom is filled with sand and heated, then a tin can with batter is placed on the sand and the pot is covered. Glowing coals on top and bottom make for a quick and efficient baking time.

The more I discover bits of Malawian living, such as their cooking, I discover people much like me and mine. I hope this little narrative, dear reader, has in some way helped you, too to see Malawians more realistically.

Unwanted: Pests of All Kinds

By David C. Pearson

The other night two relatively harmless snakes were seen, one near the front door, and the other on the floor of the carport. The smaller one, a mere eight inches, was lifted on a broom and tossed away from the house. The larger one, about eighteen inches, was urged to move on. Neither seemed to merit one's serious attention, but there is a difference in snakes.

Some years ago after a poisonous mamba was shot in Rhodesia, a little boy of four, having had contact with the snake before it was killed, said, "Look what the snake has done to me." He displayed a wound over his eye. Serum though injected proved futile, and the little chap never came to enjoy his fifth birthday.

Recently driving to a Keswick Committee meeting, and only about two hundred yards from the house, I saw a green, five-footer—give or take a foot—slithering across the gravel road in front of me. I really tried to hit that snake, and made it a matter of top priority for the moment. In looking back I was sadly disappointed not to see a wounded snake writhing on the road. Sometimes even the weight of a car does not suffice, though skidding the wheels just prior to impact is lethal. I fear that I missed entirely, and wish that somehow I might have another chance.

A green snake of that length is likely to be either a back-fanged boomslang, or a front-fanged green mamba. The green mamba is related to the highly revered black mamba, one of the most poisonous snakes in the world. Green mambas were common at Makapwa Mission, and I used to take great delight in shooting them.

After returning from the Keswick meeting, and subsequently going to bed, some hours later I heard the haunting hum of a mosquito. When such occurs it is com-

forting to know that your net is between you and it. I discovered however that the annoying pest was on the wrong side of the net, that we were imprisoned inside together. Some say that malaria carrying mosquitoes do not hum, but who likes mosquitoes anyway? I did not take long to decide that that particular mosquito had to go. In the moment or two which followed, it fared worse than the snake, took on a strange appearance, and lost its hum forever.

Snakes may be classified as poisonous or nonpoisonous, and mosquitoes are malaria carriers or not, but sin is always treacherous. Many years ago the late Malawian pastor, Alexander Makwinja, in writing William D. Burdick wrote, "The venom of sin make(s) us sick." Though this is true, and aptly stated, sin is not content to produce only sickness, for it produces death as well. James 1:15 brings it into better focus, "Then desire (lust) when it has conceived gives birth to sin; and sin when it is full-grown brings forth death."

It is suggested that each of us make a priority list of those things in our lives which must go. All manner of sin should be included, and in particular those besetting, reoccurring sins which charm us most. What might these sins be?

Most of us who read these pages have been amply blessed by God in a material way; yet we may be unwilling to share our blessings with those of lesser means, and possibly greater needs. Selfishness is such a bad word; could it be that we are guilty? It may be that we are quick to share our means, but are selfish when it comes time to share our faith. Sometimes the Lord says, "Speak!" and our lips remain silent. Jesus found the elements of nature — the wind and the sea — more ready to obey than many who are called Christians. Our hearts almost bled when we read of the four-year-old who died at such a tender age. His words cut to the quick, "Look what the snake has done to me." Do we constantly have to be reminded that thousands of human souls are dying every day outside of Christ, and without hope? May God through

Christ forgive us, and help us, enabling us by His grace, to "get with it."

Perhaps we are guilty of unfaithfulness, whether to a friend, or even one's spouse. It may be merely in thought and not in deed, but unfaithfulness is its label. Possibly we have been unfaithful to the Word of God, whether the written word—the Bible — or the incarnate Word — the Son of God. Doubts may have moved in, and faith has moved out. Could it be that we are unwilling to declare ourselves and stand alone, if need be, with Jesus Christ? Perhaps we are unwilling to denounce the world. James rebukes us strongly, "Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God (James 4:4)."

Does the above find us at home? Perhaps we should leave a few blank lines for each person to fill in by himself, that we might get closer to the very root of our evil, for each man knows where he lives, his own house, and his street number. Fortunately or unfortunately, the Lord knows too. Write, fill in those imaginary lines, discard, and crucify if necessary. Let there be no hesitation, no turning back or aside, knowing well the lethal nature of these things — "venomous snakes" which must go.

O Christ, you carried our sins to the death that we might be victorious, having power over those sins with which Satan tempts us most. They thwart and choke us. They are ever with us, and plague us even when we kneel to pray our ineffective prayers. We praise you for your patience and love, but dare not "continue in sin, that grace may abound." We know that the time will come when sin and the sinner will both be destroyed. How much safer and finer to be found securely in you. Forgive us as we cry, and break the power of sin in our lives, that victory might be had at all cost. This we ask in the name, power, and blood of Jesus, who died for us, and all hopeless, hapless fellow creatures. For this miracle of deliverance, we love, bless, and praise you, both now and forever. Amen.

LOOKING UP

The conclusion of the 131st Annual Report
of the Seventh Day Baptist
Missionary Society

In these pages we have mainly been looking back, reviewing the activities and limited accomplishments of a year now past. Though real in their presentation, honesty dictates that we confess to missed opportunities, to time not used fully for His glory, to the human weakness of going at things with our own wisdom and strength thus limiting His power and purpose.

It is also easy to look around and, sensing dire need, to plan programs and push people into doing the things of God. But such does not produce the "fruit of the Spirit" though it may bring statistical results.

We must look up! "Looking unto Jesus . . ." (Hebrews 12:2). In *Him* we find our direction. In *Him* we find orientation and the gentle, though positive call to be *His* witnesses (Acts 1:8) and "make disciples of all nations" (Matthew 28:19). The conversion of people is not our task. Only God can work that mira-

cle. But, as witnesses to His love and power and purpose in our own lives we are given ability to personally relate this to others. This is our glad and trying responsibility. Through obedience to our Lord we will find purpose and success.

Good words? Perhaps. But unless such is experienced and lived out in our lives they will never have true meaning. If we as individuals, and local churches, are alive in Christ, then growth will come.

Obedience to Christ is demanding. He calls us to do and be what we cannot do and be, by ourselves. To obey Him means sacrifice. It may mean giving up job, loved ones, security of possessions, the easy life. Yet when He calls, the true Christian will respond as did Isaiah, "Lord, I'll go! Send me" (Isa. 6:8 LB), or Jesus, "But I want your will, not mine" (Matt. 26:39 LB), or Paul, "What shall I do, Lord?" (Acts 22:10 LB).

Let us look up! Let us be obedient! Let us know the joy and purpose the Lord will bring! Some are finding and rejoicing in them. Are you?

WHERE DOES CHRISTIAN EFFORT GO?

90% OF THE WORLD'S CHRISTIANS ARE AMONG THE 9% WHO SPEAK ENGLISH!

94% OF THE ORDAINED PREACHERS MINISTER TO THE 9% WHO SPEAK ENGLISH!

96% OF ALL FINANCES ARE USED AMONG THE 9% WHO SPEAK ENGLISH!

**10% OF THE WORLD'S CHRISTIANS ARE AMONG THE 91%!
6% OF THE ORDAINED PREACHERS MINISTER TO THE 91%!**

4% OF ALL GIVING FINANCES MISSIONARY WORK TO THE 91%!

"Other sheep I have, which are not of this fold; them also I must bring." John 10:16.

How does your life count toward bringing in the other sheep?

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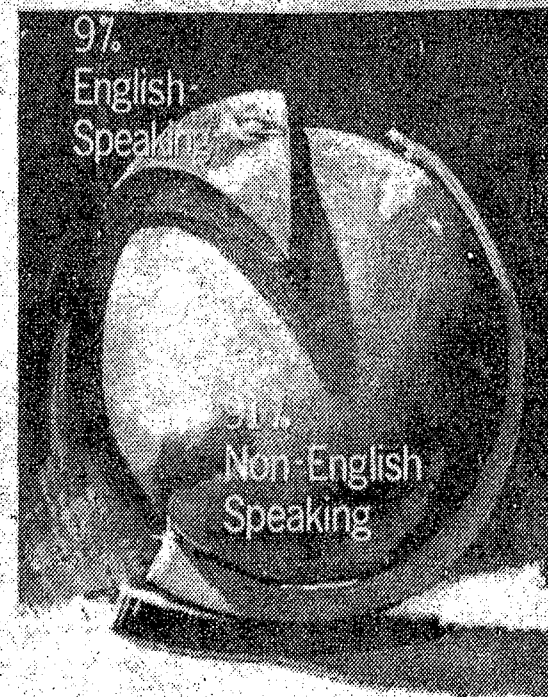
April 14, 1973

The Sabbath Recorder

"Who will go for us?"

If we took a slice out of the world to represent the English-speaking portion, it would be only 9% of the total population.

We would expect that Christian effort would be in direct proportion to the need—91% to the non-English-speaking population.



WHERE DOES CHRISTIAN EFFORT GO?

-- See page 15.



Jesus Teaching in the Temple

"My house shall be called of all nations the house of prayer."

(Mark 11:17)