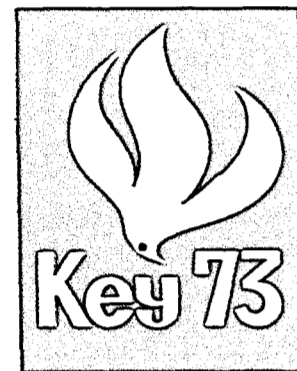


The Sabbath Recorder



NOON PRAYER CALL

The Noon Prayer Call is the first high-visibility event in Key '73. It has been planned to focus an entire continent's attention and efforts on praying at noon each day for two weeks between December 25, 1972, and January 7, 1973.

At noon daily Christians will be urged to stop whatever they're doing . . . on their lunch break, during housework, eating in a restaurant, etc. . . . and pause momentarily to pray that millions will be led to Christ through Key '73. Participants will be urged to ring church bells, sound sirens, toot horns, all to call attention to a continent-wide involvement in prayer.

In addition, noontime prayer groups will be established. Meeting places for prayer will be established in offices, factories, churches and schools. And, mass media will be used to make the Noon Prayer Call a reality.

There are ample materials available to inform the general public and your specific congregation or group concerning the Noon Prayer Call effort. A brochure has been published by Tidings for Key '73 (Address P.O. Box 40467, Nashville, Tenn. 37204) and sent directly to most pastors/churches. Your local church or community effort will want to obtain this and use available material to make the cooperative Noon Prayer Call thrust the biggest event of the year in your community.

MISSIONS—Leon R. Lawton

Designated Giving Emphasis

Throughout 1972 several individuals and groups have been using the "Missions Emphasis" designated giving calendar, published in the January 1 *Recorder*, to pace their regular designated support of missions. For this we are thankful.

Yet statistics show that our anticipated receipts from this source are not being met. In fact, for nine months—through September — we should have received 75 percent (just under \$14,000) but only received 42 percent (just under \$8,000).

A Special Christmas Offering for Missions

is sought to support your mission work under the Conference adopted budget. Give generously the remaining weeks of 1972! Give an added amount at Christmas!

Thanks to One and All—

For the SCSC workers, for the projects, for the supporters, and for the trainers and leaders. The SCSC committee of the Women's Board would like to express its sincere thanks to everyone involved with SCSC in '72. This year was a very positive one, but it was only because all of us worked together as a team. All goals, including the budget were met, and so the year can very well be termed a success.

Stay tuned in for news of SCSC action in 1973. We have some great plans in store, and are beginning work already. Thanks again to each and every one for the contributions this year.

SCSC Committee



An Oasis in the Desert

This scene of the barren hills near Jericho with life in the foreground is symbolic of the desert in history and in life that is rejuvenated by the coming of Christ. He came to an unlovely, hopeless land to bring love and hope. He comes today to barren lives with redemption, inner peace, and new hope. We, too, can blossom like the rose.

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. December 9, 1972
Volume 193, No. 22 Whole No. 6,527

Editorials:

Baptists Will Be Baptists 2
Observations on Nagaland 3

Features:

Revival and Miracles 5
The Role of the Church Today 8
Notes on Adams Center Church History 11
Denver Victory Celebration 13
North Central Association News 14

Missions:

Launch Television Special 7
Gift Opportunities 7
Quarterly Meeting of Missionary Board .. 10

Accessions.—Marriages.—Births.—Obituaries 15

Baptists Will Be Baptists

Some church members are disturbed when Seventh Day Baptists meeting in General Conference have a hard time coming to agreement on programs, on social questions, and on certain points of belief and practice. The agreement at Conference, however, may be easier to arrive at than at lower levels of organization. Not all churches in an Association agree and not all members in the local church see things in the same perspective. This is nothing to be unduly disturbed about unless it concerns fundamentals of the faith. A certain amount of difference of opinion is par for the course.

We are Baptists, and Baptists will be Baptists. Our local church autonomy and right of individual interpretation are liberties we cherish. If we sacrifice a little efficiency that centrally controlled denominations boast of, we must learn to expect it and to capitalize on our ecclesiastical freedom which enables us to do our own thing.

When we look around us at other Baptists, we find that they too lack uniformity and somehow make good progress in spite of it. The Southern Baptists have many state conventions in addition to their national conventions. A number of these have recently held annual meetings. Judging by some of the actions taken which are quite opposite to each other it could be wondered if they belonged to the same denomination. They do, and disagreements at the national level are not serious; they are just being Baptist. Some of the questions that divide them are different from the questions that divide us; some are the same.

Following intense debate, the Kansas Convention of Southern Baptists rejected by a three-to-one margin an effort to delete constitution restrictions denying membership to churches which practice alien immersion, open communion, or have ties with ecumenical organizations. (Generally, the term "alien immersion" is interpreted by Southern Baptists to mean baptism by immersion practiced by denominations other than Baptists. Open communion generally is the practice of allowing persons other than members of a local Baptist congregation to participate in communion.)

During a later miscellaneous business session, John Click, pastor of Immanuel Baptist Church of Wichita, made a motion that the incoming president appoint a committee from every geographical area to define the terms "open communion, alien immersion" and affiliation with other interdenominational groups. The motion was voted down by a 2-1 margin.

The California Convention meeting at Santa Maria in mid-November took up some of the same subjects. They failed to clarify the meaning of "alien immersion" and left unsettled the thorny question of whether to seat messengers (delegates) representing churches which accept the baptism by immersion of other denominations. Until they can agree on an amendment to the constitution the Convention cannot seat delegates from churches that practice "alien immersion" or "what is commonly called open communion." An amendment that would have weakened the stand and admitted any who have been immersed failed to pass. California Baptists are moving toward a more open communion than some other state conventions.

North Carolina Baptists reaffirmed their belief in baptism by immersion, but avoided a showdown that would have ousted some churches from affiliation because they admitted members from other denominations without immersion. They passed a resolution asking those churches to cease the practice.

Many of the state conventions took action against tax aid to parochial schools. Some passed strong resolutions on social problems. Michigan, Illinois, and Arkansas opposed abortion on demand.

Georgia reported one of the most harmonious conventions in recent years. It refused to rule on a statement coming to it from the South River Baptist Association opposing ordination of women as deacons or pastors, but resolved that the convention reaffirm "its conviction that such matters must be left to the local church."

South Carolina took a more liberal stand on baptism leaving the matter to the local church rather than the state con-

stitution, adding, however, that it "does not condone the action of any church that accepts members whose baptism was not by immersion."

The Colorado Baptist General Convention approved several resolutions dealing with interpretation of Scriptures, race relations, drug and sex education. Other states also worked on race relations action, commending individuals and churches for promoting better relations. Colorado urged Baptists to "substitute tokenism with significant dialogue and redemptive cooperation."

We could well say "amen" to "the distinctive plank in the Baptist platform—the capability of every believer to interpret the Scriptures for himself as led by the Holy Spirit."

Observations on Nagaland

Most of us do not know very much about Nagaland in Northeast India. It is just too far away and too inconspicuous to make much of an impression on us until something happens to bring it to public attention or Christian attention. Your editor began to take an interest in that area when visiting the India pavilion at the New York World's Fair several years ago. Some of the girls representing India and its industry were from Nagaland. They were Christians and were interested in the Baptist booth that we were helping with in another building. It was refreshing to learn that Christians were chosen to speak for Nagaland. Now we learn that most of the inhabitants are baptized believers.

Nagaland comes to the front again because of the Billy Graham campaign there. It will become a common name to millions of Americans after the first of the year when that campaign is presented to American audiences on an hour-long television program.

When it is reported that most of the Naga people are Baptists and that there are more Baptists per capita than in any other country of the world, one cannot help but ask why Billy Graham goes to such a country. Why not go to one where there is more apparent need of

the gospel message? Information from Billy Graham announcing the campaign, states, "Our next major crusade will be in Nagaland in Northeast India. It is the most politically explosive area in India, with several underground groups operating."

(An attendance of 100,000 tribesmen at Kohima, India, is reported by A.P. The people were assembled on a football field in eighteen groups by dialect. Dr. Graham's message was interpreted into those eighteen dialects.)

More puzzling than the choice of this place for a major campaign is how the country that is so Christian can be so politically explosive. Perhaps we are conditioned to it by the way church people have been behaving in Northern Ireland. When Christianity liberates and educates, as it does in so many countries of the world, it seems that the good opens the way for the bad, all too often. Perhaps it is the creation story all over again. When man realizes his God-given opportunity to be a man and to choose for himself, he can make some very bad choices. What has happened in Christian Nagaland to make it so explosive would require some study.

The thing for us to pray about is that our efforts at evangelism do not fall short of instruction in the Christian life—the life of obedience to the laws of God. Independence may degenerate into lawlessness unless we carry through and patiently seek to make the Christians Christlike. There will be some failures, but we should learn from them. There is much to do in Nagaland and much to do in our own native land.

The Extravagance of God

More sky than man can see,
More sea than he can sail,
More sun than he can bear to watch,
More stars than he can scale.

More breath than he can breathe,
More yield than he can sow,
More grace than he can comprehend,
More love than he can know.

—Ralph W. Seager

The Sabbath Recorder as a Christmas Gift

Is there someone in your family older or younger who does not get the **Sabbath Recorder**? Give a subscription for Christmas.

Is there a student away from home who doesn't have our denominational weekly? We offer special rates for this kind of gift.

Has someone moved away from the home church in these days of a mobile population? Keep him in touch with the whole denomination through a gift subscription.

Are there people not yet fully integrated into your church? Tie them closer and give them a broader view of our work. Invest in the cause with several \$5 subscriptions.

To give and receive a blessing give the Sabbath Recorder for Christmas.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) A more universal appreciation of the coming of the Savior to the world.
- 2) A determination to help others to keep first things first in the holiday season that has begun.
- 3) A greater desire to give good gifts, and the best gift, to the needy of the world.
- 4) The mind of Christ to be in us (Phil. 2:5) and, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil 2:15).

Revival and Miracles

What About Indonesia?

by W. Stanley Mooneyham

President, World Vision International

Anything which moves the church toward renewal and contributes to a deeper God-consciousness in this country should, I suppose, be welcomed with rejoicing. Some people tell me that is what a recently-published book is doing.

But if the book, *Like A Mighty Wind*, is having a positive effect in some places, there is no question that elsewhere it is creating serious problems. It is a collection of stories from the Indonesian revival compiled from talks given in the United States by a twenty-four-year-old Indonesian, a one-time member of an evangelistic team on the island of Timor.

The stories he tells are enthralling—resurrections from the dead, water turned into wine, playback of children's voices without benefit of tape recorder, clothes that never got dirty, etc.

These tales of miracles make it the kind of book which would be passed from hand to hand by earnest and honest people who long to see the supernatural power of God demonstrated in their lives and churches.

But my mail indicates that all the results are not happy. Some laymen find their faith shaken because no matter how much they pray, such miracles don't happen to them.

When I wrote my report (of the Indonesian revival in 1967) I covered mainly the evangelistic and church growth aspects of the Indonesian revival. To be sure, I heard stories of miracles in hours of interviews with Indonesians and missionaries. I chose not to report these, although a few others were telling these stories in the United States even then.

First I had no way of personally verifying these stories, even though I did not doubt that some of them may have been true. An Indonesian pastor explained it to me this way: "These people are very primitive. They've always lived in a spirit world, and they readily understand the conflict between God and evil spirits. With their childlike faith, miracles are

no problem for them."

The second reason I did not report them was my belief that these mind-boggling stories would detract many people from the greater miracle of tens of thousands of animists and Muslims turning to Christ. It is distressingly true that we become much more excited over miracles in the physical realm than those which are spiritual. The extraordinary interest in this book is evidence of this.

It seems the western mind — both Christian and non-Christian — today is so jaded that it takes supernatural demonstrations to arouse it. One group is captivated by miracles and signs; the other turns to witchcraft and the occult. Both seem to need a cosmic breakthrough—divine or demonic — to titillate their sated spirits.

I am not trying to start an argument with anyone who has had a charismatic experience. I respect every gift received from the Holy Spirit for use in the body of Christ. My concern, which I know is shared by many, is about our preoccupation with the outward manifestations over the inner experience. Jesus had something to say about a generation that needs a sign.

Thirdly, I felt the revival movement in Indonesia did not need these physical confirmations of its authenticity. Renewal in the church, new believers by the tens of thousands, church growth so rapid it could hardly be charted — these things were proof enough to me that God was wonderfully visiting the country.

Did some miracles occur? Undoubtedly. No one who is acquainted with the situation disputes this. A missionary in Indonesia says: "We know that God has done miracles, although reports from responsible church people question some of the 'miracles purportedly done by God.'"

The big question everybody asks is, "Were people raised from the dead?" Nothing is going to come unglued if your faith doesn't stretch that far. Some Timorese — and at least one missionary — believe it happened. However, no one I have talked with endorses the book's claim that one man had been dead four days.

The two or three cases to which they would give some credence involved the persons having been "dead" only a few hours. One man who knows the situation well from years of residence on Timor made this trenchant comment: "The people who comprised the witness teams around whose ministry the miracles occurred were wonderful people possessed, for the most part, with an innocent simplicity. If trained doctors are unable to agree on when a person is clinically dead, how should these people be expected to make that critical judgment?"

So in the interest of a balanced report, a few things are worth pointing out:

(1) With few exceptions, the spectacular things reported in the book are certainly not happening in Indonesia today. The miracles which did occur happened mostly on the island of Timor and principally in the period of 1965-66. From reading the book, people are apt to get the impression that miracles are daily occurrences even now all over Indonesia. They are not. This does not mean, of course, that the revival is over. The work of regeneration and renewal goes on. If the "signs" are missing today, it only means that God sovereignly sent them for a particular purpose to a particular people at a particular time.

(2) This book raises for many people the question: "Are charismatic spectacles the norm for every revival?" Unfortunately the book implies an affirmative answer. My correspondence shows the kinds of spiritual problems that result from such an assumption.

Miracles are not served up on order. By their very definition they are the exception rather than the rule. It is very important to know that miracles, tongues and other charismatic expressions have not been the rule in the Indonesian revival. Of the tens of thousands touched by the Spirit of God on Timor, only a handful have claimed the gift of tongues. Thousands of believers in those churches have never experienced a miracle beyond the new birth.

To portray miracles as the revival norm is to encourage honest and sincere Christians to try to work up in the flesh

what the Holy Spirit has not produced. In some cases, as with the seven sons of Sceva (Acts 19), the results are ludicrous. In others, they are faith shattering.

A miracle is not authenticated by repetition. Nor is one's spiritual life enhanced by building a tabernacle alongside the memory of a miracle and staying there, trying to re-create the glow. The real test is not what happened then, but what happens afterwards. The fruit of the Spirit, according to Galatians 6, is considerably more than a continuing series of charismatic manifestations.

(3) When asked if we can duplicate the Indonesian revival in America, the author of *Like A Mighty Wind* says we can if we will "take out that small computer which is your brain and put it in a little box and shoot it to the moon. Then let God use your heart."

Even allowing that he is speaking hyperbolically, that still is a dangerous statement. Emotion unrestrained by reason is a risky guide. God has never asked a man to murder his intellect in order to be an instrument of the Holy Spirit.

Instead, Paul counsels us to have renewed minds (Rom. 12:1-2.) The intellect, renewed and controlled by the Holy Spirit, can be a tremendous instrument for good. A person with a "blown mind," whether through drugs, alcohol or a counterfeit religious experience, throws himself wide-open to all kinds of demonic influences.

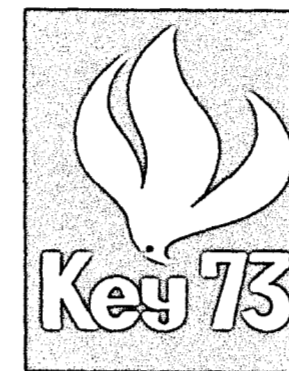
Today God is giving Asia an unprecedented opportunity to believe. Thrilling movings of the Holy Spirit are reported in several places — Korea, Cambodia, North Thailand, Philippines, Vietnam, as well as Indonesia. Since these areas represent different peoples with diverse cultures and religious backgrounds, we may expect the Holy Spirit to work in a variety of ways to bring about faith.

The greatest evidence that a work has been done by God's Spirit is found in redeemed lives, not restructured molecules. The Bible teaches that Satan has power to reorder physical elements and thus produce "miracles." Only God can change lives redemptively. This, then,

becomes the acid test of God's presence in a movement.

And for people with a mature faith who don't have to seek after a sign, this ought to be enough.

MISSIONS—Leon R. Lawton



LAUNCH TELEVISION SPECIAL

On Saturday night, January 6, 1973, a Key '73 launch television special entitled "Faith in Action" will be telecast into nearly every community in the United States and Canada. And, hundreds of thousands of Christians will gather in home groups to listen, watch, discuss, and pray about the meaning of Christian witness in the 1970's.

Several resources for promoting the television special in your community and for organizing your community into Key '73 launch study groups are available through Tidings (address P. O. Box 40467, Nashville, Tenn. 37204) and a brochure has been sent directly to many pastors and local churches. You will want to obtain and carefully consider these valuable materials.

The "Faith-in-Action" special will focus on the many different ways in which Christians witness for Christ in North America. A specially prepared implementation and planning guide, community and congregational planning guides plus other planning resources are listed in the brochure.

You can promote the special locally so that many can be introduced to the gospel of Jesus Christ. You can establish a telephone answering center to witness directly to viewers. The impact of the launch special in your community depends largely upon the initiative and planning done by the local churches, so act now! The Key '73 launch television special can be an event of major importance in your church and community.

Gift Opportunities

The lights, trees, decorations, and "spirit" of Christmas are with us again. Men's thoughts turn to this festive season and thoughts of gifts — both giving and receiving. An oft asked question, "Do you know what — could use or wants?" The stores in displays and commercials on radio and TV, as well as advertisements in magazine and press, play up the opportunities. Never has the choice been so wide. Never have the American people had so much. It is a multi-million dollar season. Materialism reigns—almost.

A few people who bear the name Christian share an unpopular position. They place other matters first. They recognize that even the Christmas pageant and Christmas music, while carrying a vital message, are often not really heard nor understood. They have recognized the greatest gift — Jesus Christ; given by the greatest person — God Himself! They have received this gift and found new life. Their motives for life have changed. They know a joy from within that continually is renewed and strengthened. Their lives share a vibrant witness to His power and purpose for life.

Such people seek to share the wonderful gift they have received — passing it on. They also recognize that as stewards of God's blessing they can share meaningfully with others. They have a vital part in the work of God, not only in their own communities but, through giving, around the world.

Gift opportunities abound. As we close our calendar (and budget) year there is need. Designated gifts for mission work are part of the Seventh Day Baptist Conference budget. Again in 1972 such gifts have, in the first ten months at least, fallen far below expectations. Giving to Our World Mission undesignated ran only about 5 percent behind. Designated giving is below 50 percent of the need in 83.3 percent (ten months) of the time!

Are you planning to give gifts? If so, do not forget a substantial one for your mission work! The Lord's work through your workers at home and abroad depends on it.

The Role of the Church Today in the World and in India

By Rev. B. John V. Rao



In order to understand the significance, power, and functions of the Church, it is quite essential at the very outset to learn what Church means. We understand that the Church is the result of the call of God. It is essential that the present Church and her members be constantly aware of the fact of their separateness from the world and their closeness and fellowship with their Savior and Lord Jesus Christ. It is the lack of this kind of realization that makes the Church drift away from its essential being to the nonessentials. When the Church is aware that she is called out of the world and cleansed by the blood of Christ, the response of the Church is to be loyal to her Master. It is not only to be loyal, but "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37).

When one has become a new creature, he has no other ambition than to please Him who had emptied and gave Himself to save him and make him His child. This new creature falls in love with his Savior. In his life nothing excels Him. It is his life ambition to know His will, to do everything pleasing unto Him. Loyalty to God makes man love his neighbor. When you love your God with

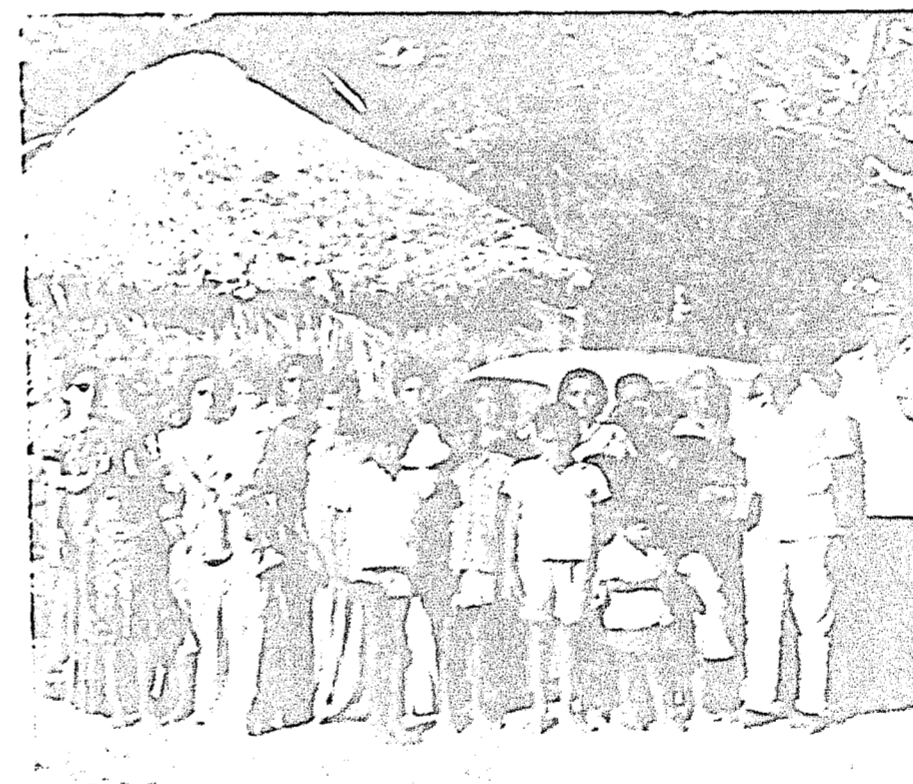
all your heart, "You shall love your neighbor as yourself" (Matt. 22:39). In other words, the plan and work of God becomes so dear to you that you are now a partner with God in carrying out His plan.

St. Paul says that Christ is the head and the Church is the body. A head by itself is of no use. The head needs a body through which to work. So St. Paul says the church is the complement of Christ. Just as the body is the complement of the head, likewise the Church is the complement of Christ. This kind of permeating relationship and dependence between the Church and her Lord Jesus Christ must clearly be understood by the members of the church in order to know their important place in bringing the Kingdom of God upon earth. Often we hear the preachers speak of the church as a mere instrument to proclaim the gospel. But it is more than that. I say, that the church is not merely an instrument of evangelism but part of the evangel itself. It is a part of what God had done for man. In fact, in many of the villages in India the church is the first item of the evangel which those poor and simple people accept. They find in its life a release from the oppression of the centuries and once in it they gradually discern what the springs of a church's life are. The Church as the complement of Christ ought to be dynamic in her life and outreach. The Church stands unique in the world for she is the representative of God in this world.

The Church is a soul-saving institution proclaiming that salvation through Jesus Christ is for all men. She is a lighthouse whose rays of gospel light shine into the farthest and darkest corners of the earth. The supreme task of the Church is the evangelization of the world. Evangelism is every Christian's task. It is bringing souls to the Lord Jesus Christ. It is turning non-Christians to repentance and faith in Jesus Christ. It is giving the gospel to the lost and bringing the lost into the fold. It is going out into the highways. I say, in other words, Preach and proclaim the gospel to the whole world through your church.

What are you going to do about evan-

gelism, my dear Seventh Day Baptist friends? Have you waited to win souls for Christ through your church? Have you wished you could preach and teach one by one through your church? This is your opportunity. "One thing I do," "Necessity is laid upon me" — "Woe is me if I preach not the gospel." In such words as these the apostle Paul expressed his singleness of motive. His all-engrossing desire was to bring glory to Christ, and he achieved this by being "all things to all men, that by all means he might save some." Was there ever such a flaming evangelist as apostle Paul? Listen to him! "I labor," "I strive," "I yearn," "I suffer," "I travail," "I spend and am spent." Did anyone ever embody the calvary spirit for lost souls as Paul did? In comparison with him, how slow and slack we are; how dull and dilatory; how apathetic and phlegmatic! What we need is "Evangelism."



Rev. and Mrs. Rao on a recent three-day tour visited a Seventh Day Baptist women's team in the mountain village of Duvvur.

In our present-day church we find a number of committees and programs prepared to administer efficiently. Churches glory in their statistics. Statisticians are appointed in every church to evaluate their growth through figures. A church with a mission is called a missionary church. A missionary church is always working, extending her boundaries, always trying to reach new people and

bring new souls to Christ. It is not satisfied with Bible Sabbath services, Sabbath classes, and other prayer meetings or to have a missionary-minded minister in the pulpit.

It is because of such missionary-minded ministers in the West that foreign missions were organized. We are so thankful to them for bringing us the gospel and for establishing churches. It is high time for the church in India to keep her eyes open to see her mission. Some of our Seventh Day Baptist denominational churches have their own home missions, but some run them with foreign subsidy they receive. In many places of India we observe the other members of the rich denominational churches are received from the Christian families alone.

Our local Seventh Day Baptist churches have no financial resources to encourage the youth to enter into full-time or part-time Christian ministry. No provision is made for new evangelists or pastors to go into new frontiers. Our stewardship institutes and campaigns are quite encouraging, but we are not able to improve our church budgets to send out more evangelistic workers and teams. More than all, not only the ministers but every member of the church ought to witness for the Lord. The whole church must be involved. Witness as you go to work in the farm, office, factory, or institution.

The Seventh Day Baptist Church in India has a great task before her. There are so many to be brought into the fold of Christ. Our Lord counts upon you so much. Do not be discouraged looking at the vastness and greatness of the work. The Lord who called you out is with you. The role of the Seventh Day Baptist church today is great and wonderful. If you are willing, He is able to use you mightily. Our church in India has to work for a great revival that she may play her role efficiently to glorify her Lord and win many to His feet. The church has to take inspiration through the Holy Spirit and perform her functions loyally.

Quarterly Meeting of Missionary Board

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held Sunday p.m., October 29, was well attended by members. Visitors present were Rev. Alton L. Wheeler, Mrs. Leon M. Maltby and Rev. Charles H. Bond.

The quarterly reports of the treasurer showed "a few of our holdings have increased substantially."

From the executive vice-president's quarterly report it was noted that August and September were months when a great deal of his work and leadership was concentrated away from the office in Westerly, with October being a busy month after returning from field work the two previous months.

Consultant Everett T. Harris, having undergone surgery at the Westerly Hospital was not present but sent greetings to the board meeting.

Home Field Evangelist Mynor G. Soper in his report showed a very full, profitable, and busy schedule during the quarter. After November 12, when he closes his work at Salemville, Pa., he hopes to be able to be at home with his family for two or three months.

The Rev. Francis D. Saunders, chairman of the Home Field Committee noted that a review of reports of missionary pastors indicated some growth in their churches during the quarter. A beach ministry is again being planned at Daytona Beach, Fla., in the early spring. The committee is striving "to keep aware of areas in which there is a nucleus of interest" for establishing "new fellowship study groups." Lincoln, Nebr., and Eules, Texas, are two such possibilities.

The Home Field Committee ". . . . hopes to be of assistance to the executive vice-president in the promotion of lay training sessions in our churches. It is hoped that every church in our Conference will have some such training session in 1973. Trained personnel is available to the churches for this program."

The committee recommended, and it

was adopted by vote of the board, that an item of at least \$400 be allocated in the budget to support travel expense "for a field missionary program for the Southwest."

Paul A. Johnson as chairman of the American Tropics Committee in his report commended Secretary Alton Wheeler for being our ambassador to Jamaica last July and for giving his report to the committee, communicating his insights on conditions there. The board responded favorably "to the request of the Jamaica Conference to send three evangelists to assist in a team ministry, working with Jamaicans, the Missionary Society to provide transportation, to and from Jamaica, the Jamaicans to be responsible for entertainment. This ministry would be in April or May, 1973."

The report of the African Interests Committee as presented by chairman Edgar F. Wheeler, noted the following: Returned missionary from Malawi, John Conrod made presentations in eighteen churches on his way to the West Coast where he has assumed his duties as field pastor for the Pacific Coast Association.

Nurse Elizabeth Maddox is scheduled to give an additional six months of service in Malawi, specializing in health training program. Her dedicated spirit is appreciated.

Nurse Sarah Becker was commended for "her foresight in recommending, and the Central Africa Conference for their action in establishing a medical board. This committee will have the responsibility of planning and directing the continuing medical work."

Growing out of a visit by the Pearsons and Miss Maddox and representatives of the Southern Region the following recommendation of the African Interests Committee was voted: "To investigate the possibility of securing a camper vehicle to be used by our workers to do more extended work in Northern Malawi."

As recommended by the Executive Committee, it was voted that "the Tentative Budget of \$115,000 for 1973 be adopted." This is the same total approved by General Conference in August with

some adjustment having been made to reflect changing opportunities and situations.

After brief comments by General Secretary Alton L. Wheeler and reading of the minutes the meeting closed with prayer by Rev. Alton Wheeler.

Notes on the History of the Adams Center, N. Y., Church

By Winfield W. F. Randolph

Presented at the 150th Anniversary Celebration, Oct. 14, 1972

The history of the first hundred years was written by William P. Jones for the Centennial Celebration in 1922, and is interesting reading. It was published in full in the *Sabbath Recorder* of July 3, 1922.

Hannah Greene, throughout much of her life, collected items of interest and pictures of denominational events and pasted them in a scrapbook. During her later years she researched the church records and left hand-written notes and tables of such statistics as: the pastors and years of service, memorial gifts and other gifts, deacons and deaconesses and when ordained. From all these items and a few interviews we will attempt to give a summary.

Many of you know of the spread westward of the Seventh Day Baptists from the mother church at Newport, R. I. Some went west and settled in Petersburg, N. Y., and organized what is now the Berlin church. Some went on to central New York and organized the Brookfield church in 1797. These were instrumental in the organization of the Adams Center church.

Members of the Petersburg church, continuing their westward movement settled in Pinckney in Lewis County, N. Y. Several families gathered there and in 1817 many of them moved to the Town of Adams and settled what is known as Green Settlement. They held worship services on the Sabbath and in 1822 decided to organize a Seventh Day Baptist Society and asked the Brookfield church to send a delegation to assist in the organization. They sent Elder William

B. Maxson and Elder David Coon, who conducted the organization meeting, June 9, 1822, by the laying on of hands to the membership. They ordained William Green as minister and Jared G. Potter as deacon. There were twenty-one constituent members of whom thirteen bore the name of Green. The last of that number, Charles Green, died in 1878 at the age of ninety-nine. Other family names well known in the denomination are: Potter, Saunders, Burdick, Baker, Bailey and Main.

They were a group dedicated to the service of the Lord and the propagation of the Bible Sabbath, and although they had no full-time pastor for the first twenty-four years, 346 members were added to their number. For fifteen years the meetings were held in the Green Settlement school house.

On March 26, 1837, it was decided to build and furnish a church building. After much discussion, it was decided to build at "Five Corners," now called Adams Center, although there was strong sentiment for building at the Settlement.

Accounts seem to differ as to how the funds for the building were raised. One account has it raised by the selling of the pews. The other says that thirty-nine of the members each placed a value on his own property and then a rate of assessment was worked out to cover the cost. These members were assigned pews and then the rest of the pews were sold at auction to the highest bidders, to Seventh Day Baptists only. This may well be the only example where the members of one of our churches used a simple way of valuing their own property and taxing themselves to pay for a building.

Here also we have another example of the harmony and cooperation with others in the community, as they adopted the following, "Resolved, that this house be free for all people of other denominations at our meetings, and that our trustees be liberal in admitting other denominations to occupy said house at all times when not occupied by our society." The building was completed and dedicated in 1837.

As the members used horse-drawn vehicles to get to the worship services,

sheds were built to protect the animals from the winds and snow of winter and from the heat of the sun in summer. We have members who remember the sheds and there are pictures which show them, but the records do not show when they were built or when they were torn down.

In 1867 extensive changes were made in the building's structure. It was raised and a basement added, to provide for a Sabbath School session room, kitchen, and heating facilities. Fifteen feet were added to the front, with a tower and tall steeple. The steeple was built on the inside of the tower and raised and put in place by hand operated tackle. Wouldn't you like to have been there to supervise the job from the sidewalk?

We will not try to enumerate all of the different improvements to the church building, but a few items will bear mentioning. In 1880 the stained glass windows were put in. In 1895 Charles Potter of Plainfield, N. J., presented a "sweet toned" bell as an expression of his love and interest in the church, of which he had once been a member.

In 1898 the Auditorium was "properly lighted."

In 1903 the steel ceiling, as it is today, was put in.

In 1914 the sidewalls were papered. The present sidewall decor replaced the paper in 1948.

The front end of the sanctuary was remodeled, then the pipe organ was installed in 1930. The next year the hardwood floors went in. The steeple was badly damaged by lightning in 1953. The cost of repairs at that time was paid by serving ham dinners to the public.

A local merchant, not a member of our church, donated most of the hams over a period of several years. The pastor's study and counseling room was added in 1963.

In 1900 General Conference was held here. It was held in three tents, one large tent with seats for 1,000; another with four rows of tables to seat 100 for meals, and a third for the preparation of meals. The meals were cooked by steam from a thrashing machine engine. The delegates were housed all over the

countryside by all the friends and neighbors. An article in the *Watertown Times* wrote of this cooperation saying that Watertown with 43,000 population might be expected to be able to take care of 1,200 delegates, but for a small town of 500 to do so showed wonderful cooperation and unusual hospitality. It also mentioned the widespread area from which delegates came, including China and Africa.

They also spoke of the "Religious Accord." We quote:

So strong were the Saturday Worshipers early in this century in Adams Center, that by tacit agreement their neighbors of other denominations closed their business places and refrained from open labor on the last day, out of deference to their Seventh Day acquaintances, while the latter put in a peaceful Sunday. Adams Center thus had two Sabbaths, becoming the original five-day-week community.

The neighborhood cooperation was still in effect in 1932 when General Conference again met at Adams Center. Everyone and his neighbor opened their homes to the delegates, meals were served in Grange Hall and all meetings but two were held in the High School Auditorium.

Our cooperation with the Public School has been mutually agreeable. In 1926 we allowed the school the use of the Session Room while the new school was being built. Again in 1954 they used the Session Room for the first grade because of overcrowding in the school. They put in new lighting, heating, and toilet facilities at that time. In 1962 and 1963 they again used our Session Room for school purposes.

The Sabbath School was organized May 1, 1852 and has had an active life ever since. The Ladies' Aid Society was organized in 1855. The Christian Endeavor was organized in 1890.

At the 100th anniversary it was stated, "Since the time of organization about 1,100 names have been added to the list of members. The present membership is 157."

The membership in 1842 was 212, in 1862 — 263, in 1890 — 358, in 1892 — 344, in 1922 — 157. W. P. Jones wrote in 1909: "Our membership is not as

large as it once was, death has claimed a very large number, many have joined other of our churches, and far too many have proved unfaithful."

This is our 150th anniversary; we are without a pastor of our own denomination, our numbers are few (only 60), but we have all the facilities necessary to carry on and a few very dedicated and active members who are looking for a true revival of spiritual interest in the community. With the faith of our fathers, who with God's blessing started and have faithfully labored to sustain our church, they will continue to serve and may yet obtain the blessing held in store for those who serve faithfully.

Denver Church Holds Victory Celebration

The Denver Seventh Day Baptist Church has built a new sanctuary, furnished it well, and beautified the grounds, some of the work being completed just recently. Due to a generous gift the mortgage was paid off sooner than expected. On November 5 there was a victory celebration at the church in which the mortgage was burned by the two men who signed it for the church in 1968, Gordon Thorngate and Donald Widman. Some of the charter members of the church stood with the men at the mortgage burning.

The victory celebration marked the final payment of the debt on the new sanctuary completed in Denver, and dedicated in November 1969. An afternoon worship service including a short message by the pastor, and a performance of Vivaldi's "Gloria" by the choir and orchestra of St. Aiden's Episcopal Church in Boulder highlighted the celebration. The choir, under the direction of Gary G. Cox seemed fully as enthused as the members of the church themselves.

Following the worship service, the church family enjoyed a full evening of dinner and entertainment in Fellowship Hall. The hostess for the evening was Mrs. Ruth Horsley who arranged the dinner, the entertainment and the decorations. Gary Cox, acting as master of

ceremonies presented Mrs. Horsley with a beautifully engraved plaque from the Advisory Board of the church which reads: "A tribute to Ruth D. Horsley for the beautiful design, interior decor and landscape design of the Denver Seventh Day Baptist Church 1972." There was rich fellowship, unspeakable joy, and a deepening of Christian love among us. Mrs. Horsley's remarks in reply were very brief and very characteristic: "It is God that has made it possible for me to give of my time, talent, and treasure for Him. He has richly blessed me. Thank you—thank you dear friends, for the plaque in recognition of this."

Excerpts from Pastor's Message

"He who has called you is to be trusted"
(1 Thess. 5:12-24).

There is no greater desire in the human heart, than the desire to trust and be trustworthy. In the month of November, we witness two kinds of trust — that of national elections and that of Thanksgiving Day. The first represents self-determination and the second, faithfulness. This set of balances (scales) might represent how trust is experienced. Trust is the delicate balance of self-determination and of faithfulness.

A most eloquent verse of Scripture reminds us that "You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen purpose." The need for trust in our national, church, and personal lives is great. The salvation called trust is a delicate balance, but it is possible and it is in the plan of God that we increase in trust and that the faithful grow up in all things, even to the maturity of love that we see in the fulness of Jesus Christ.

If by tragedy or suffering or injustice, the first love of life is taken away, trust becomes more delicately balanced. Suspicion and fear like the plague can strip the garden of human relationships and leave it barren of leaves and harvest.

Today in this place we are celebrating the fact that there is something greater than the imbalances of life. While we

realize that no life is entirely free of such negative experiences, we see those who have learned how to live successfully and even joyfully in spite of certain problems. They are the healthy ones who can balance their energy with the energy of God.

Today would provide an excellent opportunity for fanciful words about the soft and slushy stuff that frequently passes for faith. We all know of the nebulous wishful thinking that everything will turn out all right. That has not always been the experience of this church or any church of Jesus Christ.

The real thing is risk. It is the life and guts and trust that God always has something better than we can imagine or think of or ask for. Those who have traveled the forty odd years of this church's road would agree that all the fancy talk in the world can never, no never, take the place of trying to balance the drive to be self-determining and the passion to be true to God.

The victory today is more than \$150,000 for this building and grounds. It is also \$60,000 for property in 1958 and it is \$38,000 for Fellowship Hall some time later.

Probably few of us would undertake the great challenges of life if we knew when we started of all that would be involved. My friends, this church, dedicated to the service and glory of God, did not "just happen." The Kingdom of God is built upon trust and the perfecting of love is built upon trust. In those times when self-determination has been just stubbornness, and faithfulness has been just religious pride, we may hear the wisdom of the Scripture speaking to us very firmly: "You must live at peace among yourselves. And we would urge you, brothers, to admonish the careless, encourage the fainthearted, support the weak, and to be very patient with them all. Give thanks whatever happens, for this is what God in Christ wills for you."

What has happened to our souls and our ability to love and trust as these \$200,000 plus have passed through our hands? That is the question. And what

of the future days? A question which every follower of the Master should ask of himself is this: "If you knew you could not fail, what would you do?"

And from us, the membership of the body of Christ which gathers in this Seventh Day Baptist Church we may gladly reply: "He who calls you is to be trusted; he will do it."

North Central Association News

All seating space was filled when the North Central Association of SDB's met for the annual meeting at the Dodge Center, Minn., church Oct. 6, 7, and 8 with Pastor John Camenga as president.

"Right On" was an often-used phrase during testimony and worship times and in conversations. Conference President Edward J. Horsley from Denver, Colo., was guest speaker on Evangelism and Key '73. An unusual feature was the "book spots" (short book reviews) throughout the weekend by various laymen. Books for purchase were put on display by Bob Martin, a new member at Dodge Center. The film "A New Wind Blowing" was shown.

The youth presented a musical and testimonial program on Sabbath afternoon and had a social time at the school gym in the evening.

There were over thirty there from Milton. The fellowship was good, the food excellent, and the worship was inspiring. There was a feeling of the presence of God moving in those assembled throughout the meetings.

The next annual association meeting will be held October 6, 7, 8, 1973, at White Cloud, Michigan.

New officers include Arnold Davis as president, Gladys Drake as treasurer, and Thelma Hurley as secretary.

—Milton Newsletter

SABBATH SCHOOL LESSON

for December 16, 1972

CONVICTIONS CAN BE COSTLY

Lesson Scripture: Jeremiah 38:2-13.

MEMORY TEXT

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed" (Isaiah 40:4, 5a).

Not Peace Proclamations But Peace Demonstration

Demetrius I, Ecumenical Patriarch of the Eastern Orthodox Churches, told a group of American church leaders participating in the Journey for Peace Symposium in an audience at Istanbul, Turkey, that "the church should cease issuing proclamations and calls for peace."

The Patriarch expressed the belief "that the world is tired of such statements and no longer pays attention to them."

"In our humble opinion," Demetrius told the group, the world would listen to the church's call for peace "if we, in our inner selves, convince the world not through words and statements and demonstrations, but through concrete events, that as churchmen and as Christians we live in peace with Christ."

Marriages

Forest - Thorngate.— Michael Paul Forest of Carmel, Calif., and Miriam Thorngate, daughter of Dr. and Mrs. George Thorngate, IV, of Pebble Beach, Calif., were united in marriage August 26, 1972, at Church of the Wayfarer, Carmel, by Dr. Wayne R. Rood of the Pacific School of Religion, Berkeley, Calif.

Smathers — Dixey.— Douglas Lee Smathers, son of Burl and Angie Venuto Smathers of Salem, N. J., and Barbara Jean Dixey, daughter of Henry F. and Elvira Killian Dixey, of R. D. 3, Bridgeton, N. J., were married Oct. 21, 1972, in the Marlboro Seventh Day Baptist Church by the Rev. Donald E. Richards.

Stapp - Wheeler.— William Stapp and Mavice Wheeler were united in marriage, April 29, 1972, at the Seventh Day Baptist church of Nortonville, Kans., by the Rev. Paul B. Osborn.

Births

Roenneburg.— Derrick Jai, a son, born to Richard and Janet Roenneburg of Janesville, Wis., on Oct. 26, 1972.

Accessions

MILTON, WIS.

By Letter:

Mrs. Esther Van Horn

By Testimony:

A. G. Sayre

Iva Sayre

Obituaries

STRINGER.— Ruth Zinn, daughter of Thomas and Mary Langworthy Zinn, was born Oct. 15, 1889, in Farina, Ill., and died in St. Joseph's Hospital, Phoenix, Ariz., Oct. 12, 1972.

She was married to Leman H. Stringer in June 1911. To this union were born two children, a son, William, who died at the age of eleven and a daughter, Mary, Mrs. Boyden Crouch, of Phoenix, Ariz. She is also survived by a grandson, Robert Crouch, and a sister, Miss Flora Zinn of Milton.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, from the Milton Seventh Day Baptist Church where she had long been a member. Burial was in Milton Cemetery.

—E. C.

BERRY.— Benjamin B. Berry, son of John and Martha Garrison Berry, was born March 3, 1901, in Port Norris, N. J. He died suddenly Oct. 25, 1972, at Monmouth County Medical Center, Long Branch, N. J.

Ben has been a railroad man, serving on lines in New Jersey.

In June 1954 he was united in marriage to Florence Harris.

Survivors, in addition to his wife, include four daughters by a previous marriage: Mrs. George Campbell, Texas; Mrs. William Hammell of Wall Township; Mrs. Victor Satter, of Little Silver; and Mrs. Frank Lehner, of Wall Township; twelve grandchildren; a brother, William Allen Berry of Bridgeton; and a sister, Mrs. Verna Dickenson, of Bridgeton.

Funeral services were conducted by the Rev. Donald E. Richards. Interment was in Port Norris Methodist Cemetery, Port Norris, N. J.

—D. E. R.

The Sabbath Recorder

Sorry for the Delay

Quite a number of California people on the *Mission Notes* mailing list did not get their October 14 copies until very recently. The Postmaster at Garden Grove sent back a bundle saying it was received "in extremely bad condition." He was right! Somewhere along the way that bundle must have been dunked. They were stuck solidly together. Our mailing department deciphered the addresses and replaced the ruined copies on Nov. 10.

There is no charge for *Mission Notes*. The extra printing and mailing costs of about \$100 are hopefully covered by donations to the *Mission Notes* treasurer, Mrs. Edgar Wheeler, Ashaway, R.I.

Narrowing the Generation Gap

An eighty-nine-year-old subscriber from the West Coast, where there are all varieties of Jesus People, comments on the young people: "I am a little amazed at our young folks. I hope they are sincere Christians and I think they are. I see so much of the Jesus People in California and admire the way they get the young people in off the streets and teach them the Bible. The music they play and sing is a little beyond me, but I can listen and pray for souls to be saved."

Such an attitude can be appreciated by the sincere young people and is a good attempt to narrow the generation gap. The *Sabbath Recorder*, which notes such things and opens its columns to the youthful writers, hopes to serve all ages and thus narrow the areas of misunderstanding which constitute that generation gap.

Madame Chiang Kai-Shek Thanks Irwin for Witness

Madame Chiang Kai-Shek thanked former astronaut James B. Irwin for his Christian witness to the youth of her country when Irwin called on her at her residence at Taipei, Taiwan, recently.

She told Irwin that in this age, with its many problems and much knowledge, it is very helpful to have a person who has achieved much in a scientific field to share his faith in God and in Jesus Christ.

Prior to the interview, Irwin had addressed thousands of students at several colleges and universities of this island nation, officially called the Republic of China.

His major public appearance was at the Dr. Sun Yat-Sen Memorial Hall, which was packed by 3,600 people who came to hear the lunar explorer testify of his faith in Christ and call his listeners to make their own Christian commitment. More than 100 persons responded publicly to Irwin's invitation.

Underwood personally thanked Madame Chiang "for her life as a Christian and offered the gratitude "of the Christians of America for her remarkable Christian testimony."

She asked Underwood to tell American Christians of her appreciation for their prayers, adding "we have problems and difficulties so great that only God can solve them. Please keep praying for us."

—BP

Doubtful Success

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed. — Jones



Christ's Coming Is for All Men

The prophecies fulfilled in the coming of Christ, though involving birth and childhood, were for men of mature understanding including wise men from the East. In wisdom we honor the birth of Jesus and revere Him as the Son of God and Prince of Peace. Let us ponder God's plan and our part in it at this season of joy.