

# Lifting Up Jesus



The

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abbath

*News for and about  
Seventh Day Baptists*

April 1992

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## 1992 General Conference, August 9-15 "Lifting Up Jesus"

Come to Carroll College in Waukesha, Wis. Take a walking tour and visit the Waukesha Art Museum, beautifully restored homes, and the exciting downtown area.

Carroll College is also within minutes of Milwaukee, where many attractions are available. See the Milwaukee County Zoo, Mitchell Park Botanical Domes, Art Museum, and more.

Need a display at Conference? Contact Pastor Paul Osborn, 565 Edgerton Rd., Edgerton, WI 53534. Ph. (608) 884-3711



### Sabbath School Teacher of the Year

The Sabbath School Committee of the Board of Christian Education invites each SDB church to nominate one Sabbath School teacher for the 1992 "Crystal Apple Award."

Pastors and superintendents will be receiving the nomination form. The postmark deadline is June 1, 1992. Send your form or letter with the nominee's name and address, church membership, current teaching position, other Christian Education experience within the church, and other biographical information to the Seventh Day Baptist Board of Christian Education, Inc., Box 115, Alfred Station, NY 14803.

### Historical Society Annual Meeting

Sunday, April 26, 1992  
2:00 p.m. at the Janesville Center

### Address Correction for the Pen & Prayer Project:

Yvonne L. Stephan  
606 Quinton Marlboro Road  
Bridgeton, NJ 08302-9261

### Hey, Senior Saints!! Two upcoming projects:

**Elston, MO**  
(new ramp, renovation, painting)

**April 22 - ?**  
(about 2 weeks, come for part or all the time)

**Janesville, WI**  
(painting the inside of Center building)

**July 22 - ?**  
(will leave time for sight-seeing before Conference)

Contact Chuck Graffius: (814) 766-3378

# The Sabbath Recorder



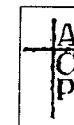
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**WRITERS:** Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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### Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

### The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

## The freedom to choose

by Mynor Soper

The human spirit is the most independent of all living creatures. We don't want anyone telling us what we can or cannot do. We criticize people who fall into the "animal herd instinct" and just go along with the crowd. We believe everyone should think for themselves; make decisions and choices based upon facts, not on someone else's persuasion or example.

Apparently, that was God's idea also. God created mankind in His own image in order that we might have fellowship with Him. But to have meaningful fellowship, the "created being" had to be given an independent spirit. That is, we would have the ability to make choices—even to the point of choosing whether or not we would have fellowship with our Creator.

God placed Adam and Eve in an idyllic environment to live and relate to Himself and the rest of His creation. But in that situation, there was the opportunity to make a choice. Placed in the midst of that garden was a tree of life, and a tree of the knowledge of good and evil. They were told not to eat of the latter, "lest you die." They were free to partake of all other fruit, including the tree of life.

There is always a certain amount of risk involved in giving others a choice. They may not choose the way we want them to. It is much safer, we think, to devise some way to make sure they do the right thing—or the thing we want them to do. That is what happens in dictatorships. It happens in politics; even in families sometimes. But when this happens, we create puppets. We rob people of the very creative spirit which God intended them to have.

To avoid being robots, people must be allowed the freedom to make choices. There might be bad as well as good consequences from other choices. That is the risk we have to take.

God did not want robots. He wanted beings with free spirits who could choose to belong to Him in a loving, obedient relationship. Knowing that they might not choose that course was a risk the Father had to take. If man chose the alternative, God would lose His crowning work of creation. This would bring Him heartache and sorrow. Man would lose eternal life in God's creation—death!

It doesn't seem like much of a choice, does it? But when you think about it, that is basically the only choice we have to make. All other choices are products of that one choice. If we choose against a relationship with God, then all other choices drive us inexorably down the path to ultimate death. If we choose fellowship with God, then subsequent choices lead us on a path toward a deeper, more satisfying relationship with Him, and, ultimately, to the final reward of eternal life in His kingdom.

We know the choice our first parents made; they chose to disobey God. And that choice has forced upon the rest of mankind the tendency to make the wrong choice, because it allowed sin to infect our very nature.

So now, we all *face death* unless we choose life. Our first parents *faced life* unless they chose death. Theirs was a case of *not doing* something in order to live. Ours is the opposite. We must *do something* in order to live. If we do not do something about our natural condition, we will die.

To lift this eternal death sentence caused by the sins of our first parents, God again entered the picture. He was not willing that any of His creation should perish, but that all should come to repentance and life (2 Peter 3:9). God wanted to set man free once again. But Satan's price was high—the sacrifice of a perfect life.

God sent His own Son into this world to pay the price Satan demanded to set us free from our bondage. (We call it sin, which is simply disobedience to God and choosing Satan instead.) But in order to do this, Jesus had to live a perfect life as a man. Without sin! And that is exactly what He did.

Jesus lived and died as the perfect fulfillment of God's requirements. Man could enter back into the life God intended for him. Jesus' absolutely sinless life was sufficient to pay the price for all our sins. As He hung on the cross, Jesus said, "It is finished." It had been accomplished. Once again, mankind was given the choice of life or death—God or Satan.

Jesus said repeatedly that whoever believed in Him would have eternal life. The word "believe," as used in Jesus' statements, always carries the connotation of requiring action. That is, we must believe to the point of making a decision to become His follower; to trust Him as Lord and Savior; and, confessing our sin, to be born of His spirit.

In John 1:10-12, we are told that Jesus created the world, but the world did not know Him, so the world rejected Him. "Yet to all who received him, to those who believed in his name, he gave the right to become children of God." So you see, when we come to the point where we believe intellectually that

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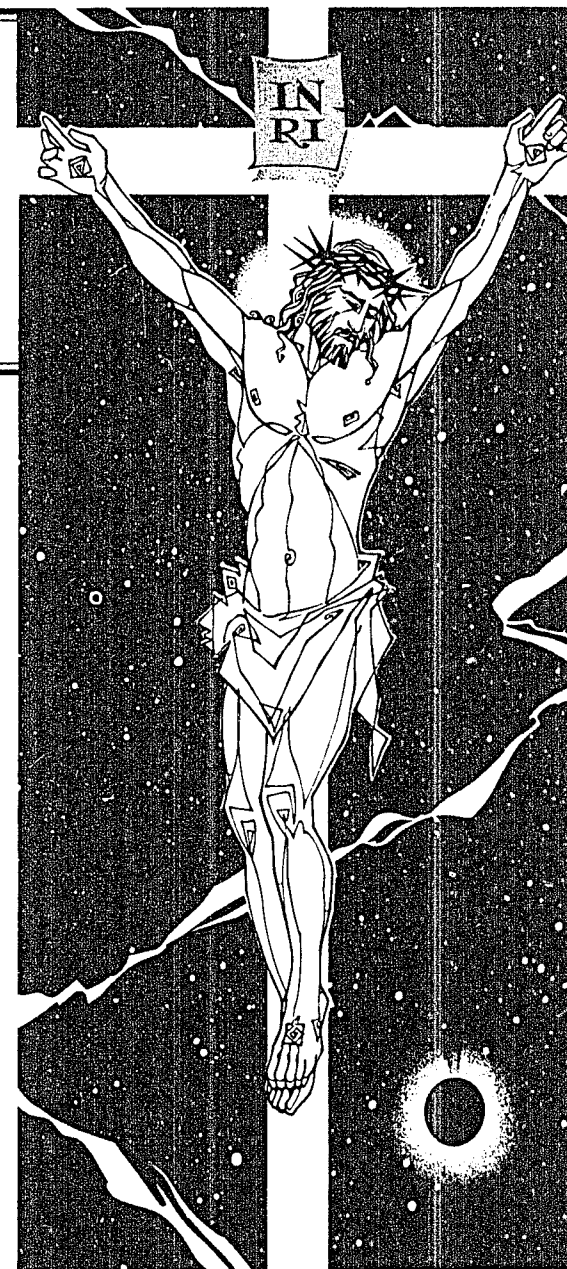
Jesus is the Son of God, then the choice is set clearly before us. Because we believe, we have the right to choose to become children of God. If that is our choice, we confess our sin and place our trust in Him as our Savior and Lord, and begin the journey of following Him.

When we choose to become children of God by accepting Christ's sacrificial death, and trust Him as our Savior and Lord, it means that we have chosen to be born again by the Spirit of God. This is a new Spirit, different from the old rebellious, independent spirit that wanted to be its own god. This is a yielded Spirit, setting us free to live and love in God's eternal kingdom as His children. This is the Spirit of holiness.

Having begun our journey down the path of life in fellowship with God, our greatest desire should be to invite others to journey with us. Knowing we are God's children and destined to share the glories of Christ forever should make us like "streams of living water flowing from within" (John 7:38). Those streams of living water shall be a "well of water springing up into everlasting life" (John 4:14), not only for ourselves, but for others also. That water is the very Spirit and life of Jesus. Many others are thirsting for something that truly satisfies.

Having drunk from that well ourselves, the question is, "Will we share the living water with other thirsty souls?" Witnessing for Jesus is the mission He gave His people before ascending to the Father. Jesus said, "You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

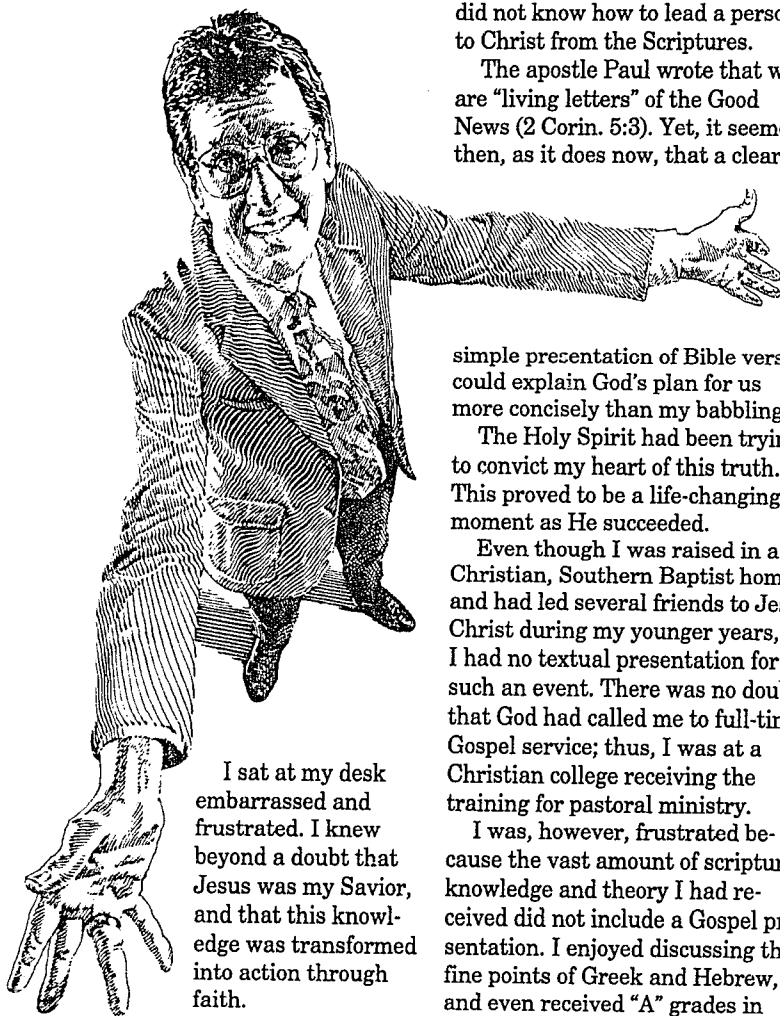
Telling others about Jesus, "the living water," is lifting Him up so they may see that He is their Savior, too. They can choose to become children of God and follow Christ as their Savior and Lord. A cup of this water, given in Jesus' name, can mean all the difference in this world, and the one to come—eternal life! **SR**



*Mynor Soper, this year's Conference President, is pastor of the Texarkana, Ark., SDB Church. His Conference theme is "Lifting Up Jesus."*

# We have something to say

by Bernie Wethington



I sat at my desk embarrassed and frustrated. I knew beyond a doubt that Jesus was my Savior, and that this knowledge was transformed into action through faith.

I was entering the last semester of theological training before joining a large, multiple-staffed church in Southern California. I was prepared to give "proof text" Bible studies on 27 different topics, proving mine was the last "true remnant" denomination of God's people before the end of the world. (This was before I became a Seventh Day Baptist.)

So what was my frustration? I did not know how to lead a person to Christ from the Scriptures.

The apostle Paul wrote that we are "living letters" of the Good News (2 Corin. 5:3). Yet, it seemed then, as it does now, that a clear,

simple presentation of Bible verses could explain God's plan for us more concisely than my babbling.

The Holy Spirit had been trying to convict my heart of this truth. This proved to be a life-changing moment as He succeeded.

Even though I was raised in a Christian, Southern Baptist home, and had led several friends to Jesus Christ during my younger years, I had no textual presentation for such an event. There was no doubt that God had called me to full-time Gospel service; thus, I was at a Christian college receiving the training for pastoral ministry.

I was, however, frustrated because the vast amount of scriptural knowledge and theory I had received did not include a Gospel presentation. I enjoyed discussing the fine points of Greek and Hebrew, and even received "A" grades in most of my theology classes. But the heavy reliance on intellectual reasons and "head knowledge" of Scripture was beginning to bother me. I had accepted a very personal Savior, and He had become intimate with me. Yet, I knew of no simple way to present Him to someone who might want to know Him.

Jesus Christ had protected me when I had placed myself in stupidly dangerous situations. He had

held on to me when I tried to run from Him. I remembered sitting on a beach in Costa Rica, recovering from a daily drug-induced stupor, wondering as I looked across a palm-lined beach, "There has to be more to life than this!"

Step-by-step after that muse, He led me through a genuine conversion experience and into a life of dedicated service. Along the way, I worked for the City Public Service Department, and there realized that I wanted to serve a better master than earthly governments. He gave me a better "help-meet" than I could ever imagine having. He placed us in a Christian environment where I was receiving academic support so vital for today's full-time ministries.

This was the Jesus Christ I wanted to present to people; not just a Savior for the intellect, but one also for the heart. A Savior who had personal plans for each of His children.

Campus Crusade had just published their "Four Spiritual Laws," but they had not made the scene on my college campus. There had to be some simple and yet thorough way of explaining God's love for us in a few Bible verses.

Then it came to me. I was actually looking at my left hand, counting a few "Gospel" verses I knew, when I thought about—"five"! (What a coincidence since I had that many fingers!) If I could find five verses that adequately presented the Gospel, then I could share them with others, and maybe we would be able to remember them. It was very hard remembering a dozen proof texts for 27 Bible studies. But five—what an idea!

It was not as easy as it seemed because of the vast supply. With

the help of my friend, Ed Houston, I located five verses from Romans that told the story in a straightforward way. Ed called it the "Roman Road."

## Five verses tell the story

Romans 3:23 tells us that we are all sinners who have "fallen short of the glory of God." This is a good beginning place for most people for two reasons. First, no one wants to think that they are the only sinner in the game. It's comforting—in a strangely human way—to know that there are other people just as bad as us. Second, this verse provides a great definition of sin. Most of us need to hear this since we tend to excuse so many of the little things that we do. Anything that I think, or do, that falls short of the awesome, incredible, perfect, righteous glory of God, is sin. (Since that's just about everything for me, I need help; major help and major speed!) Presenting this verse first builds genuine empathy.

Romans 5:6 provides the beginning of the good news for me. It simply states, "At just the right time, when we were still powerless, Christ died for the ungodly." Yep, that's me—sinful and powerless. Even before I knew God, or desired to live for Him, He loved me enough to die for me. He didn't wait for me to become good. Thank you, Jesus, for the good news.

Romans 6:23 offers us the great hope and promise of the gift of salvation. It contrasts what we deserve and what God gives to us: "for the wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord." It is easier for people to admit that they deserve death if they can see the promise of life. This is the beauty of this verse. Paul presents the gift so desirably, we want to know more.

Romans 8:1 is written for people just like me who are still wondering if this is too simple and too plain to be true. The message is plain: "Therefore, there is now no condemnation for those who are in Christ Jesus." In Jesus, I am free of the guilt and shame of my sinful life. In Him, I am forgiven. Even though others may not forgive me, He has! I can now see in His eyes the tender love that searched out and found me. I am no longer a prisoner of a sinful past or present. Write on, Paul!

Romans 10:9-10 answers that nagging query, "Is that all there is? Surely I must do more." Nope. Not if you want the gift instead of the wages! "If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved.

## Is this real?

Part of the mystery of faith "lived" within most of us is that it doesn't seem to matter in our lives. Isn't it important any more? If this is such really big, good news, why aren't we telling more people about it? If this is a gift to be given, why not give it? If there truly is power in our faith, why not use it? If there are important things to be said, why not express them?

Many Christians live with Christ the way they live with their spouse after a few years of marriage. It becomes a conveniently tolerable relationship devoid of excitement and only periodically expresses itself in any exciting or stimulating ways. How embarrassing and how frustrating!

Since we can't give what we haven't got, take a look at Romans

**A clear, simple presentation of Bible verses could explain God's plan for us more concisely than my babbling.**

For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." Taken out of context, these verses may indicate "cheap grace," but placed in context, they provide the perfect opportunity to begin teaching others that the power of the resurrection will change their lives, too.

These verses came together at just the right time, and their simple progression was easier to present than a method that jumped all around. I still count on my fingers to be sure that I have them all.

1:16-17 to be reminded of what it is. It is real, and the same Spirit who called you continues to work mightily within you. If this is true for you, share the "Roman Road" (or any other message of Good News) with someone new. If you haven't "got it," then begin by reading Romans 3:23 and seek the glory of God! *SR*

*Bernie Wethington pastors the SDB Church of San Diego, Calif.*

# His Lordship saved me

by Steven James

Of all the titles and names that are used to refer to Jesus Christ in both the Old and New Testaments (over 100 listed in Philip Schaff's *Comprehensive Bible Helps*), what two come to your mind right away?

Perhaps, as in my case, the titles of "Savior" and "Lord" popped up in your thinking. That's good, because this is Who Jesus is. He is not only our "rescuer" from God's wrath and the power of sin in our lives, but He is also "Lord," or "controller; ruler; supreme; master." No other title carries with it so much weight of authority.

I think that it is easier for us to accept Jesus as our Savior than it is to allow Him to be Lord of our lives. For example, it is one thing to allow an emergency medical technician (EMT) to save our life; it is another to allow that same EMT to advise us how to live in order to avoid death. While we might be willing to listen at first, after time, when things seem to be going well, it's tempting to take control and do things our own way again. We forget how close we came to death, and why, and then proceed to go down that very same road again.

To think of Jesus solely as Savior, or Christ, while ignoring Him as Lord, gives us an incomplete perception of Him and Who He is. There must be a balance if we are to truly experience Him, Who is, "Christ in you, the hope of glory" (Colossians 1:27). No other declaration says it so well as that of the angel to the shepherds when Jesus was born: "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). The apostle Peter echoes this same idea when he shared with his fellow countrymen that "God hath

made this same Jesus, both Lord and Christ" (Acts 2:36). It is in this context that I would like to share a personal testimony of how Jesus' lordship affected my life 17 years ago.

Jesus said, in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." I bless the Lord that He died for my sins, allowing Himself to be lifted up from the earth on the cross to be made a curse for me! The fact that He can draw us to Himself after His death on the cross is another proof of His resurrection, for a dead man can draw no one to himself. The living Christ drew me to Himself and gave me rest. Nothing but His lordship could step in and save me from the hold that the "world, the flesh, and the devil" had on me.

Many factors played a part in who I was by the time I reached my freshman year in high school.

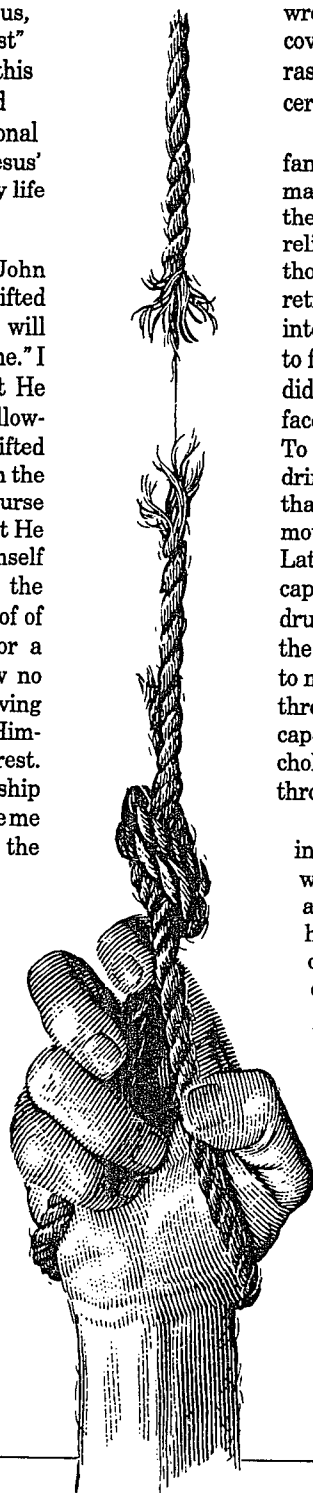
I grew up in an alcoholic home with all of the anguish and turmoil that come with it: multiple divorces and marriages, car

wrecks, arguments, fear, cover up/exposure, embarrassment, confusion, uncertainty.

I found the world of fantasy, whether self-made or fed to me through the media, to be a great relief for my soul (or so I thought). I would literally retreat for hours on end into my little world, only to find the real world didn't go away and I still faced the same problems. To escape, I even tried drinking the same booze that was destroying my mother and my home. Later I began to seek escape through the high of drugs, even though I saw the trouble that it brought to my brother. The world, through my craving to escape into fantasy, had a choke hold on my soul's throat.

The "flesh" also moved in during those years. I was sexually abused by a stranger on a bike hike as a 9-10-year-old; other perverse experiences followed. Sexual pressures that swallow up so many teens were taking bites out of me through pornography and teen parties.

All through this onslaught, the devil was taking ground in my life. In my effort to escape into movies and books, I found myself becoming



increasingly caught up with satanic themes. I read books on white/black magic, played with a Ouija Board, attempted astral (out-of-body) projection; and eventually got caught up in Eastern mysticism, meditation, yoga, and the like. I was a mess, in more ways than one. I was not happy. I was empty. I was lost.

At the peak of all of this, the Lord Jesus Christ stepped in and displayed His love and lordship towards me. And there was nothing that Satan could do to stop Him. "If God be for us, who can be against us?" (Romans 8:31).

I was caught up in a form of Eastern mysticism called Sufism. In this religion, not only is Buddha lifted up as a "spiritual leader," but also Krishna and Jesus Christ. A number of spiritual books, including the Bible, were recommended to "get on a spiritual high."

This was the first display of Jesus' lordship, for it was in this very reading of the Bible that God brought conviction on my heart that I was a sinner in need of Jesus as Savior, and that Jesus Christ stood ready to be my Lord as well. The Scriptures I read showed that Jesus was much more than Buddha or Krishna, and I knew that I didn't have the "Spirit of Christ," as it says in Romans 8:9. During this time of conviction, I feel that Satan tried to plant in my heart much confusion to counteract the Lord's attempt to pull me out of the kingdom of darkness.

I remember being so frustrated with myself and feeling so confused that there were times I literally threw myself down on the gravel driveway and shouted at God. I can remember a time during this period of conviction when I sat in front of a candle, meditating. I picked up the candle, kept my eyelids open, and held it before my eyes, hoping that by staring at it at such close

range, it might blind me. I don't know whether that could have actually happened, but I do know that the Lord was constantly intervening in order to bring me to Himself. I feel that this candle incident was another display of His lordship.

Finally, I had reached a climax of distress in my soul. I knew that I was messed up and couldn't seem to shake the confusion in my heart. Help seemed scarce, even when I approached a so-called Christian minister. After walking home from my talk with him, I stopped at a store and bought a bottle of aspirin, intending to overdose the next day at school. I really didn't want to end it; I was just crying out for help.

The next day I proceeded to take the entire bottle. After taking the last tablet, I went to my afternoon study hall. It was then that I realized what a stupid stunt I had just pulled. I laid my head down on the desk and prayed that the Lord would help me not to be hurt by what I had just done. I felt sorry and so confused. Then I fell asleep. Soon the bell rang, and I awoke. Nothing happened other than a ringing in my ears that lasted for a while. It seemed as if Jesus Christ had intervened again as Lord. I don't know if the dose I took was toxic, but I do know that God had stepped in again in the process of my being drawn to His Son.

That very afternoon I tried out for a talent show after school, and then walked home with a number of other young people. One of them, a young girl in perhaps the 11th grade, invited me to come to her church (which was right next door to my house) to hear a special Gospel singing group. I had been there before, with my long hair, blue jeans, derby, T-shirt, tennis shoes and all, and was acquainted with

the pastor who had befriended me a couple of years earlier.

It was at this Tuesday night service, after hearing the group sing and listening to the message, that I made a public—perhaps the most concrete up to that point—decision to accept Jesus Christ as my Lord and Savior. I can remember the pastor ministering to me with Jesus' words from John 14:6, "I am the way, the truth and the life; No man cometh unto the Father but by Me."

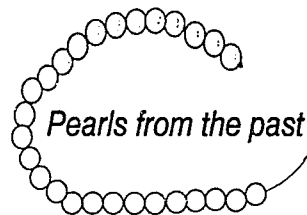
God had been leading me to His Son. Jesus was drawing me to Himself. The Spirit was convicting me of my sin, my need for forgiveness and a Savior, and my need for Jesus to be my Lord. I had prayed and sought over the months prior to this time, but nothing seemed to happen. That night, for some reason, it "clicked." Satan continued to trouble me off and on for a while. But soon, through the power of the Lord Jesus Christ, I was set free from the turmoil.

His lordship saved me. I have not always followed His authority in my walk, sometimes having to live with the consequences of a selfish attitude for a long while. Other times, as I followed what I thought to be His leading, I (and my family) endured hardships. And yet other times of obedience were met with multiple blessings without the trials.

Jesus Christ's lordship in our lives is very important. It makes our salvation experience visible to the world and to ourselves. He is not just Savior. He is not just Christ. He is Lord "to the glory of God the Father" (Philippians 2:6-11). **SR**

*Steven James pastors the Verona, N.Y., SDB Church.*





## "The Exalted Name"

by Don A. Sanford, historian

Rev. Lewis Alexander Platts (1840-1915) was one of the most prominent pastors of his time. He served seven pastorates in five states, and was frequently called for evangelistic services. Platts served the denomination as Society officer, professor, editor, and prolific writer.

In 1903 the Missionary Board began publishing the monthly *Seventh Day Baptist Pulpit*, with a sermon for each week designed particularly for churches without pastors. Rev. L.A. Platts was a frequent contributor. The first of his sermons, for the week of April 4, 1903, was entitled, "The Exalted Name," with the text Philippians 2:9 — "Wherefore God also hath highly exalted him, and given him a name which is above every name; ...and that every tongue should confess that Jesus Christ is Lord..." He cited what he termed a "trinity" of titles, "Jesus Christ is Lord," as the outline of his sermon:

1. *Jesus*. As it was the name given to him at his birth, that is, when he took upon him our nature, it may with perfect propriety be called his human name. It would be instructive to notice that it is the name by which he is called, almost exclusively throughout the four gospels which are a record of what the incarnate son of God—the man Jesus—was doing among men and for men...

The writer of Hebrews flashes the purpose of this humiliation when he says, "We see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor, that he, by the grace of God should taste death for every

man." This alone, if there were no other consideration, gives him a name above every name and entitles him to the love and homage of all mankind.

2. *Christ*. In the gospels this title is rarely used, and then usually it is in the asking or answering the question whether Jesus was indeed the Christ. But in Acts and Epistles, the expressions "Jesus Christ" and "Christ Jesus" are used with such constant recurrence, that this question, at least in the minds of the writers themselves, seems to have found its own answer: Jesus is the Christ. What view of the person or work of Jesus does this additional title or name give us? The name "Christ" is the Greek translation of the Hebrew Messiah—meaning "the Anointed One."

Then, after tracing the significance of the priesthood in ancient Israel, Platts said of Christ:

By his eternal priesthood he makes access to God possible to us at all times and in all places... It is much more than the use of a suitable phrase when we offer our prayer to God "in the name of Jesus Christ." It is the only possible name through which we may bring our offerings to God and find acceptance with him. And this is the character that is brought to us by the added name—the Christ.

3. *Lord*. Jesus, who is also the Christ, is to be universally acknowledged as Lord, to the glory of God the Father... The right of mastership over men is doubtless that to which the apostle refers in the context, "That at the name of Jesus every knee should bow..."

The exalted name, the name above every name, is a three-fold name. "Jesus"—Savior—the incarnate name bringing to weary, sorrowing man, divine comfort and help; "Christ"—Messiah—the Lord's Anointed One, bearing upon his shoulders and upon his heart continually before the throne, the judgment of his people, their High Priest and Advocate forever; "Lord"—the Living One—having the mastery over life and death, bringing life to his believing ones—their adorable Lord and Master.

Platts concluded by emphasizing the process by which this exaltation, expressed in the name above every name, was reached:

Exaltation through self-sacrifice is the law of the kingdom... (see Matt. 20:26-28).

And again he sealed the law of greatness through service when he passed through the deepest humiliation to highest exaltation, and thus won "the name which is above every name." May the day hasten when every knee shall bow to that exalted name, and every tongue sing his glorious praise. Let us find our place in lowly service, even if it please him, the service of pain and privation for his sake, or for the sake of those for whom he died, for, "If so be we suffer with him, we shall be also glorified together."

Perhaps the key to Lewis Alexander Platts' renown was his exaltation and lifting up of the name of Jesus Christ the Lord. May the day hasten in our time when "every knee shall bow to that exalted name, and every tongue sing his glorious praise." ✠



Women's Society page by Charlotte Chroniger

## Lifting up Jesus in personal ministry

by Donna Bond

Not all of us are called to be professional, ordained ministers; we are all called by God to lift up Jesus and minister to others. Whatever our vocation, we are instructed to "take Jesus to work with us."

The concept of lifting up Jesus in the workplace was brought home to me last summer in a conversation I had with Conference President Althea Rood. I was bemoaning the fact that I was going to have to look for a full-time, 12-month, career-type job with benefits when I returned home from Conference. I would much rather work a few hours a week, with summers off, and devote my life to my growing family and the Women's Board. After all, hadn't God called me to these noble professions?

Althea very matter-of-factly suggested that I "think of my job as a ministry." What a novel idea! The idea that God can very well give me a new ministry in my job-to-be (whatever it may be) makes the

whole idea of becoming career-oriented after 12 years as a homemaker much—well, maybe only somewhat—more palatable.

Some folks have obvious opportunities for lifting up Jesus at their work. My husband, Tim, for ex-

Other opportunities to witness are more subtle. When my son, Levi, started kindergarten, he was placed next to a girl who pinched him frequently throughout the day. T'meka was the only child of her ethnic background in the class; she

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**Whatever our vocation,  
we are instructed to  
"take Jesus to work with us."**

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ample, is employed by a Christian facility to teach "the three R's plus" to former drug addicts, preparing them to receive a high school equivalency diploma. What a tremendous potential for ministry he has! And what a tremendous responsibility goes with it! Opportunities abound as he shares directly from the Word of God, and as he lifts up Jesus through the "boys' " many frustrations.

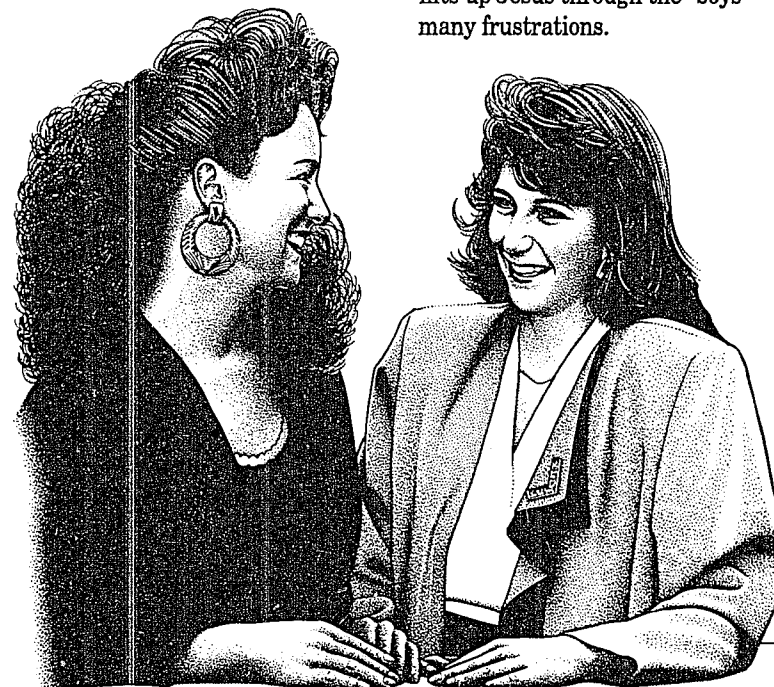
had been retained and was, therefore, a head taller than anyone else; and she had a slight hearing loss with no resources to correct it. When Levi and I were making ornaments for his classmates using scraps of felt, old Christmas cards, and glitter, Levi suggested, "Let's put a picture of Baby Jesus on T'meka's ornament so she can see Him and stop pinching me."

Whether we are in a position with clear-cut opportunities for lifting up Jesus (as Tim is), or whether the opportunities are more subtle (as in Levi's case), or whether we are seeking the perfect Will of God in our middle years, God can use us with our frustrations and shortcomings for His ministry. ✠

P.S. Now in eighth grade, T'meka no longer pinches Levi!

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*Donna Bond, Bridgeton, N.J., is president of the SDB Women's Board.*



## Past, present, and future vision

This month the *Recorder* focuses on the assistance and services provided by the Seventh Day Baptist Memorial Fund to local churches and individuals. The Memorial Fund represents a partnership of past, present, and future vision for God's kingdom.

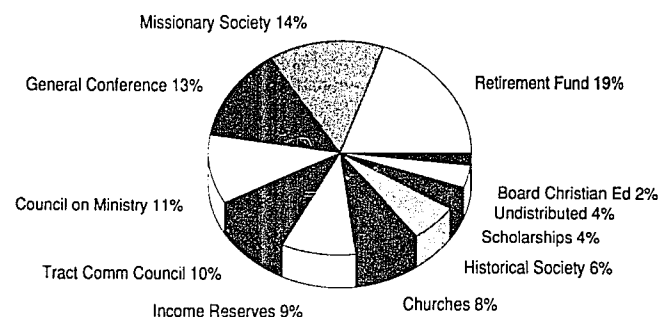
Past gifts provide income today to fill needs above current denominational giving. During 1991, over \$500,000 was distributed from designated or discretionary income. This same concept of giving continues as Christians are making gifts today that will help meet future needs. More than \$70,000 of new endowments were received last year.

Trustees are elected for three-year terms by General Conference. Their work includes investing the endowments, distributing the income, and conducting Christian financial planning workshops and sharing the work of the Board at the annual General Conference sessions. Recognizing that a relatively small number of Seventh Day Baptists attend these sessions, the Board began to visit as many local churches as possible.

Three times each year, they hold Board meetings at a local SDB church; the fourth meeting is held in conjunction with Conference. In recent years, these visits have included Adams Center, Alfred Station, Atlanta, Bradenton, Daytona, Denver, Houston, Raritan Valley, Riverside, San Diego, Verona, and Westerly. These visits are designed to increase local understanding of the work of the Memorial Fund and

through a gift or a portion of an estate. The donor can name the fund and specify its purpose, or leave its use to the discretion of the Trustees. Special purpose funds previously given benefit missions, ministerial training, Christian education, scholarships, ministerial retirement, and local churches.

Another approach for some individuals includes establishing an annuity arrangement with the



Close to \$550,000 of designated or discretionary income was distributed in 1990.

to assist the church and individuals in understanding financial matters.

The Memorial Fund offers the opportunity to create a permanent remembrance of someone special

Fund, called a Charitable Remainder Unitrust. A sum of money is provided to the Fund, with an agreed percentage of the fund value paid to the donor during the remainder of his or her lifetime. Any principle remaining after the donor's death becomes a permanent endowment of the Memorial Fund; the giver can specify how those funds and proceeds are to be used.

Local churches may place their endowments or permanent funds with the Memorial Fund for professional management. The church determines how the income will be used; it can be sent to the local church, reinvested, or used for purposes chosen by the church. Because the Memorial Fund serves as custodian of the funds, the money can be withdrawn at any time by the local church.

Several years ago, a concerned



Memorial Fund trustees (l. to r.): John Vergeer (Financial Manager), Dale Green, Stephen Pierce, George Cruzan, Owen Probasco, Donald Graffius, Myron McPherson, and Garth Warner. Absent from photo: Douglas Mackintosh and Richard Shepard.



The Riverside, Calif., church received Memorial Fund help with their new building.

Christian established a fund to help the visually impaired. The original gift continues to help people each year with eye surgery and other visual needs. Another fund was established to assist local camping programs; grants have been made to assist with improvements at several camps. Just a few years ago, a fund honoring Lois Wells was established to assist Christian young people preparing for a career in music education; scholarships have been awarded from the income of this fund.

Through designated funds and discretionary funds, the Trustees provide about \$20,000 of dedicated service scholarships to Seventh Day Baptist young people each year. These dedicated service projects may include Summer Christian Service Corps, or dedicated service to a denominational agency or a local church.

Each dedicated service project must be evaluated by the Trustees before it begins, and have a designated supervisor who must provide a written evaluation of the service rendered before a scholarship is granted. Scholarships are based on "summer equivalents" of significant service, but may extend for longer periods of time. Church activities, such as choir membership or Sab-

bath School teacher, are not considered dedicated service. Under the guidance of the Holy Spirit, the Trustees evaluate applications to provide assistance.

The Trustees recently established a program, to be administered by the Council on Ministry, to assist smaller churches in sending their pastor and his or her spouse to General Conference sessions. The benefit to the local church, the

in several ways. Low-interest loans are available for the purchase or renovation of church facilities, parsonages, and camps. The local church is asked to submit project plans including total costs, zoning, upkeep, and loan repayment. To ensure the continuing integrity of the Fund, we require a mortgage for all except small loans. Loans to churches and camps currently total more than \$1,300,000.

As part of the Board's stewardship to God and the overall needs of SDBs, the Trustees may limit the amount of funds or projects supported in any church. Assistance may include project evaluation, loans, or matching funds.

Matching-fund gifts have been made to many local church outreach programs. These have included special evangelism programs, community youth activities, and camping programs. Designated special purpose funds have been provided for specific educational grants. The Schenectady Church Fund is designated for educating lay people to better serve Christ;


### Special purpose funds benefit missions, ministerial training, Christian education, scholarships, ministerial retirement, and local churches.

denomination, and the pastor's family from the fellowship and spiritual uplift of the Conference experience is significant. Recognizing past contributions, the potential for continuing contributions, and the limited resources of retired ministers, the Trustees also implemented a program to assist each retired minister and minister's widow to attend Conference over the next five years.

The Trustees help local churches

several grants have been made from this fund.

The Trustees have developed partnerships with many local churches in the past and stand ready to form partnerships with other local churches. New partnerships may include projects similar to those listed above or new types of projects.

For more information, contact the SDB Center in Janesville. 



## Support—now and tomorrow

The purpose of the Committee on Support and Retirement (COSAR) is to have general oversight of the support, retirement, and emergency relief for pastors, missionaries, and employees (ordained and unordained) of the churches and church-related agencies.

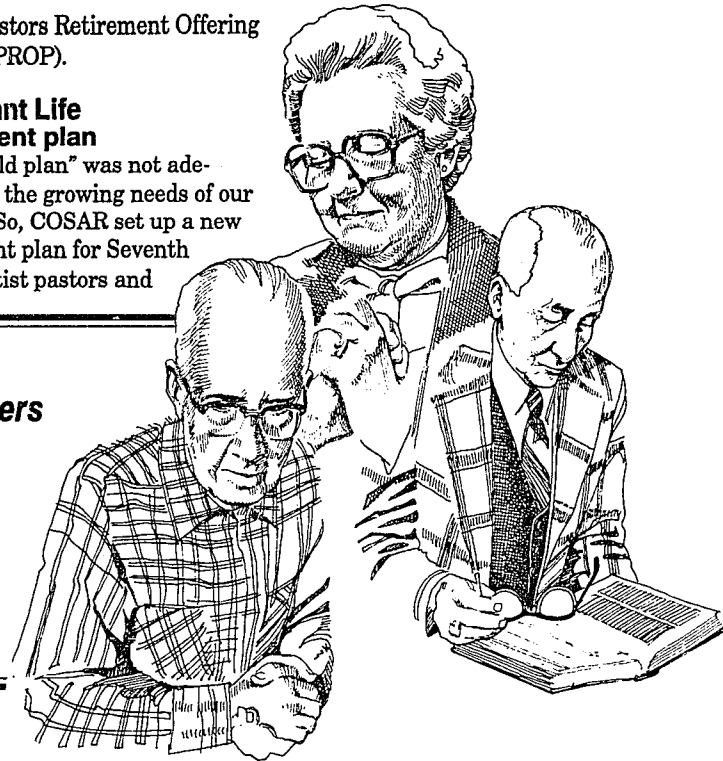
Our chairman, Clayton Pinder, brings expertise and compassion

to the Pastors Retirement Offering Project (PROP).

### Covenant Life retirement plan

The "old plan" was not adequate for the growing needs of our pastors. So, COSAR set up a new retirement plan for Seventh Day Baptist pastors and

**Our pastors and workers need and deserve our strong support, both now, and well into their retirement.**



to the position. Others serving with us on this important committee are Eric Rudert, Dale Green, and Jim Goodrich. Director of Pastoral Services, Rodney Henry, serves COSAR as its executive, and John T. Vergeer does an excellent job as business manager. Together, we carry out the purposes of the Committee on Support and Retirement through various programs.

### SDB retirement plan (the old plan)

The committee is responsible for providing retirement funds for those pastors and spouses who have served us so well in the past. COSAR invests retirement funds with the Memorial Board, and administers these funds to our retirees. You can continue to support those who have retired by giving

employees through Covenant Life Insurance Company. Currently, pastors and employees participating in this plan send in an amount equal to 16% of their income for their retirement.

### Disability insurance

Full-time pastors and denominational employees have disability insurance coverage provided by Phoenix Mutual Life Insurance Company. This valuable benefit is paid for by the denomination.

### COSAR salary guidelines

Each year the Committee on Support and Retirement publishes suggested salary guidelines for pastors. These guidelines include a suggested base salary and salary

goals for pastors. Also available are vacation time guidelines for pastors.

### Emergency relief funds

We respond to the emergency situations of our pastors and retired pastors by administering emergency relief funds for such things as medical assistance or catastrophic loss.

### Counseling for pastors

COSAR gives prompt financial assistance to pastors, spouses, and dependent children in need of psychological counseling.

Support and retirement. Our pastors and workers need and deserve our strong support, both now, and well into their retirement. *SR*



## Providing relief, promoting justice

"Christian Social Action is our personal commitment to God, as revealed through Jesus Christ, translated into human relationships which interpret the love of God to society and exert righteous influence in the world." The purposes of the SDB Christian Social Action Committee are to:

- Provide a central group to consider and study social problems—local, state, national, and world—and to evaluate current practices from the perspective of this understanding.
- Draft statements of position on specific issues, for consideration by General Conference.
- Suggest methods of putting these statements into action, and to press for such action by the General Conference, Associations, churches, and individuals, working when possible in cooperation with other organizations, both religious and secular.
- Present our denominational position, as previously adopted by General Conference, when requested, or when our position needs to be declared.

These words guide the Christian Social Action Committee toward its two main objectives: ministering to the afflicted by wisely distributing SDB United Relief Fund monies, and working toward a more just society ("Defend the poor and fatherless; do justice to the afflicted and needy" Psalm 82:3).

### Providing relief

- Here are the guidelines we try to follow in meeting the first objective:
- Are these Seventh Day Baptists at home or overseas?
  - How many will be helped?
  - Is it liberating; not creating dependency?

- Is it meeting essential physical needs—food, clothing, shelter?
- Is it meeting other basic human needs?
- Are there means of verification; i.e. through the local church?
- Are there other sources of help?
- Those receiving funds should keep accurate accounting from all sources and disbursements, and report to the Committee in order to prevent overlap.

Since our last General Conference, money has been sent to Seventh Day Baptists in India who have been sorely affected by another cyclone; to World Relief to help churches in Croatia provide for refugees of the Yugoslavian Civil War; and to an SDB family in the U.S. that has been enduring long illness with high medical costs. The Committee finds this aspect of its work very satisfying.

### Promoting justice

The second objective, by its very nature, requires uncommon persistence and wisdom as we face often controversial issues and take unpopular stands. Even within the Committee, one person sometimes stands alone as he or she introduces an idea. It is so much easier to hide from injustices than to deal with them. We can take heart, however, as we consider John 1:5. Jesus gave light to the world, and the world comprehended it not—yet the darkness did not put out the light. He still shines; so must we.

The last few months have seen a subcommittee accepting the challenge to present to the 1992 General Conference a Statement on Sexual Purity. Discovering that the denomination already has an official statement (1965) on the subject, the Committee will reissue it

with a minor change and an explanatory preface.

Also, an effort is underway to consolidate all previous Christian Social Action statements and present them to the 1992 Interest Committee. To ensure that this becomes an annual custom, we expect to have this added to our Standard Operating Procedure.

A February letter to pastors and keyworkers included suggestions for these positive actions: participation in the May 7 National Day of Prayer; writing letters of praise to TV networks, pinpointing good programs; petitioning the media to be honest in their reporting of abortion and its effects; helping compile a resource list for use in community education (especially of the teen population) of God's plan for marriage; and reading about America's godly heritage.

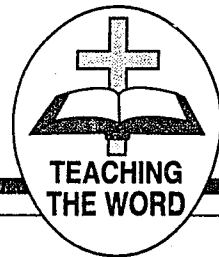
The last suggestion stems from our being stirred to action by the tape, "America's Godly Heritage," by David Barton. It is our hope and prayer that all U.S. legislators and Supreme Court justices would receive and listen to that tape. If even one heart is changed and one mind redirected toward bringing godly influence back into government, it would be worth the effort. Look what happened when Saul became Paul.

Please be in prayer for this Committee, and strive for justice in your local situation. *SR*

*For more information, you may contact:*

*Susan Bond, Chairperson  
Rt. 2, Box 11A  
Jane Lew, WV 26378  
(304) 884-8897*





## Christian Education

### Natural Evangelism Training retreats

The first Natural Evangelism Training (NET) retreat was conducted in September 1990 by the Evangelism Department of the Denver, Colo., SDB Church. Myrna Cox and Daryl White revised and adapted the original NET Handbook for use in a retreat setting. Based on their experience of leading 13-week NET groups in the Denver church during the spring of 1990, they converted the pastor's guide into a student manual.

The original NET Handbook was developed by Ernest K. Bee Jr. and Kenneth D. Chroniger, and was published by the Board of Christian Education in three phases from 1986-88. It was developed primarily for the use of Seventh Day Baptist pastors and church leaders who wanted to guide their people in becoming effective witnesses for our Lord Jesus Christ.

The weekend of September 14-16, 1990, found nine campers and five staff experiencing Natural Evangelism Training in the beauty of Camp Paul Hummel near Boulder, Colo. Daryl White and Myrna Cox shared the teaching.

Myrna wrote in the Denver *Messenger* newsletter, "This was not only a good way for us to study together our beliefs, our spiritual gifts and how to witness, keeping always in focus that our real message is Jesus Christ, but was also a fantastic way to become acquainted with one another and to have true fellowship."

The Sabbath School Committee of the Board of Christian Education

contracted with Daryl and Barbara White and Myrna Cox to conduct NET retreats among Seventh Day Baptist churches. Daryl is a retired computer systems analyst, a member and deacon of the Denver church. Barbara (Davis) and Daryl were married in 1944. Barbara is a member and deaconess of the Denver church.

Myrna is married to Gary G. Cox and has worked as an administrative secretary and bookkeeper. She was president of the SDB Women's Society and has served on the General Council. Myrna is also a member and deaconess in Denver.

Funding for the retreats is provided by the Memorial Fund through the generosity of the Schenectady, N.Y., church. Retreats have been held in Texarkana, Ark.; Lake Elsinore, Calif.; Camp Paul Hummel (Boulder-Denver), Colo.; Bay Area, Calif.; and San Diego, Calif.

Evaluations have indicated that

the level of personal involvement has been quite high, and the groups experienced a revival of commitment to witness for Christ. A participant in the Lake Elsinore church retreat summarized the NET experience, "A most successful retreat which far surpassed our expectations.... A very rich and rewarding experience."

Retreat sessions include a variety of learning activities that stimulate personal involvement. Each participant receives materials for the 16 hours of training. Daryl White describes the NET retreat experience as "a lively, fast-paced weekend retreat designed for young and old alike who are at different levels of Christian maturity, helping everyone gain new insights and understanding in Natural Evangelism."

- Learn how to be a better witness for Christ.
- Understand who Seventh Day Baptists are.

- Discover your spiritual gifts.
- Overcome the fears in evangelism.
- Discover effective lifestyle evangelism that is natural.

Contact the Seventh Day Baptist Board of Christian Education, Inc., Box 115, Alfred Station, NY 14803 for more information. *SR*



NET Retreat leaders: Myrna Cox, Barbara and Daryl White



## FOCUS on Missions

### Missionary Society 150th anniversary

by Kirk Looper

In March of 1992, members of the Seventh Day Baptist Missionary Society gathered to hear the Society's 150th Annual Report. While this Society has functioned under the same organizational form for that period of time, Seventh Day Baptists have always been a missionary people.

#### History

Seventh Day Baptists have always been a missionary people. In 1664, Stephen Mumford immigrated to Newport, R.I., and was encouraged in his witness by Seventh Day Baptist brethren in London, England (who were then known as Sabbatarian Baptists). It was through his labors that the first Seventh Day Baptist church was organized in Newport in 1671.

As soon as the church became strong enough, the minister was sent out to other parts of Rhode Island and Connecticut to preach the Gospel and the Sabbath truth. A

log meeting house was built in the Westerly-Hopkinton area in 1680, but the First Hopkinton Church was not constituted until 1708. In the 1700s, the mission work was to visit and preach to the scattered Sabbathkeepers and to the new settlements of people; to organize churches; and to nourish, strengthen, and build up churches.

At its first meeting in 1802, the General Conference was a missionary movement, established "that missionaries be sent out, instructed, and supported by the General Conference." In 1818, a "Board of Trustees and Directors of Missions" was appointed. In 1821, the SDB Missionary Magazine began its five-year history.

In 1828, a more aggressive and independent society, "The American Seventh Day Baptist Missionary Society," was formed. The following year, the Conference's General Board of Missions turned the responsibilities of missions over to

this new society. In 1839, a Hebrew Missionary Society was formed. The Seventh Day Baptist Missionary Association was started in 1842, and was merged with the previous society to form the "Seventh Day Baptist Missionary Society."

The home field was primary. But in 1844, interest grew in a foreign mission work. Through the years, American SDB missionaries have served in: China, 1847-1950; Palestine, 1854-1860; England, 1896-1900; Malawi, 1898-1914, 1953-1991; Ghana, 1901; Guyana, 1913-1930, 1961-1974; Jamaica, 1923-1978; Philippines, 1979-1985; and Finland, 1987-1990.

We are proud of our history and what has been achieved down through the years. We also know that there is much more to be done. Thank you for your prayers and support, and we look forward to serving you for many years to come as we join together in sharing the good news of Jesus Christ. *SR*

#### Purpose

The purpose of the Seventh Day Baptist Missionary Society is to coordinate and carry out both national and international ministries by carrying the message of salvation through faith in Christ to all who will hear, so they may accept Him as Savior. This purpose will be carried out by:

##### International ministries

- Initiating, supporting, and sustaining international missionary efforts which will result in strong, growing, healthy Seventh Day Baptist churches and Conferences.
- Sending missionaries to other countries and cultures with the goal of establishing Seventh Day Baptist churches and Conferences

with strong local and national leadership, thus eliminating the need for a missionary on that field.

- Providing specialized training to missionaries in the form of preparation for the field.
- Assisting existing Seventh Day Baptist Conferences and conventions around the world.
- Using schools, medical ministries, and other forms of service in helping meet human needs as a means of achieving our goal.

##### National ministries

- Teaching and consulting with pastors and churches in the area of church growth.
- Supporting leadership in outreach ministry situations.
- Initiating and supporting church planting efforts.

• Aiding Seventh Day Baptist Associations and churches in developing strong, growing, healthy organization and ministry so they in turn can sponsor new groups.

##### General ministries

- Encouraging individual Seventh Day Baptists to become more interested and involved in missionary endeavors.
- Aiding individuals in coordinating and fulfilling their ministry as God calls them to work on national or international fields.
- Receiving and handling bequests given for the missionary work of Seventh Day Baptists.
- Being fully accountable to Seventh Day Baptists, giving regular and annual reports, including audited financial statements.



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship

April 1992

## Fun and friends in Florida

by Andrew Camenga

beach walked, bedding unrolled, and Sabbath rest was started.

Sabbath was also an interesting day as our attention focused on God and His desire for our self-images. Pastors Andrew Samuels, John Camenga, and Justin Camenga gave lessons covering good examples for, bad examples for, and approaches to self-image. We heard many things—some were learned, and some were applied.

After church and Sabbath School, we took a trip to see a 2,000-year-old tree in one of Florida's state parks. After seeing the huge tree, and being warned that it was not a swing, a time of fellowship developed with Frisbees, touch football, talking, running, and just general fun. Then it started to rain—and pour it did! Our outdoor class ended up inside, and the evening progressed.

After the rain stopped, we headed back outside. We had a

cookout with hot dogs, hamburgers, and then finally those chocolate-marshmallow-graham cracker-ooey-goey-tasty-"s'mores."

Sunday was a day for exploration. We saw the lighthouse at Ponce Inlet (it was "so high"), and we also saw some of the buildings that the lighthouse keepers (a master keeper and two assistants) lived in. After the lighthouse, we had a grand time on the beach, including a lesson, slightly like the disciples had a long time ago. The four hours on the beach was followed by a quick trip to tourist traps—I mean, souvenir shops. And then, a grand evening of campfire-type activities.

Monday arrived too soon, and we went our different directions: Miami, Salem, Salemville, Atlanta, etc. Friendships were renewed and made, lessons learned, a great time was had, and probably an awful lot of sleep followed. Will it ever happen again?...

Many SDB youth descended on Daytona Beach, Fla., from Wisconsin to Georgia, and from South Carolina to Japan. It was exciting. But why would anyone go to Daytona? Well...

*The reason:*

- Christmas time retreat
- And Fun and Fellowship
- Daytona Beach is just a terrific place to visit

*The time:*

- December 27 through 30

*The theme:*

- Self-image

As car and van loads arrived at varying times on Friday, December 27, 1991, old friends jumped out and greeted each other, while the slow process of meeting new people began. Food was served, vespers attended, friends made, excitement generated, lessons learned, the



## Pastor Profile

**Name:** Rodney L. Henry

**Birthdate and place:**

March 1, 1947, Long Beach, Calif.

**Current position:**

Director of Pastoral Services

**Family:**

Wife--Camille  
Daughter--Tanya  
Sons--Erik, Eddie

**Education:**

B.A.--Speech Communications, California State University, Long Beach (1976)  
Master of Divinity--Fuller Theological Seminary, Pasadena, Calif. (1979)  
Master of Theology, Missiology--Fuller Theological Seminary (1984)

**Former positions:**

Light Bearers for Christ (1973-74)  
Assistant Pastor, Los Angeles, Calif., SDB Church (1976-79)  
Missionary to the Philippines (1979-85)  
T.I.M.E. Project Director (1985-86)  
Director of Extension (1986-89)

**My first job was:**

Working at my father's lumberyard, full-time in the summer and on Sunday's during school.

**Personal hero:**

My wife, Camille. In the face of fear and doubt, she is studying to become a registered nurse. Among other things, she is a person of courage.

**Favorite childhood memory:**

While growing up, our house was the gathering place for young people. I have many great memories of summers and weekends of fun at home.

**Favorite Bible passage:**

My "life verse," Joshua 22:5.



**If given an all-expense paid vacation:**

A winter vacation with the family, someplace where it is warm, expensive (all expenses, right?); and no phones.

**A great answer to prayer was:**

The day the Los Angeles SDB Church called to let us know that they wanted to support us so that I could go to seminary full-time. I will never forget that day as long as I live.

**A project I'm excited about:**

Mission of Revival and Evangelism, MORE 2000.

**My vision for SDBs:**

There is wonderful diversity in the body of Christ, the church. Each church member is gifted to make a unique contribution to the well-being of the body. ("What would I be like if I was everything God wanted me to be?") God also creates each local church to make a unique contribution to the work of His Kingdom. ("What would the church be like if it was everything God wanted it to be?")

My vision is that Seventh Day Baptist churches, pastors, and members will understand their unique role in the work of Christ's Kingdom.

## More mountains in New Zealand

*(We continue the coverage of SDB World Federation meetings in Auckland, New Zealand. The theme for the January 2-8, 1992, sessions was "Give Me This Mountain.")*

The Federation honored two members of the Executive Committee whose terms ended with this session. Leon Lawton, who served as treasurer of the Federation for 21 years, was recognized for his long and tireless service to us and to the USA Missionary Society. Royal Mkandawire presented a gift for the Central Africa Conference. Leroy Bass had been recording secretary for 10 years, and we have appreciated his many hours of writing and rewriting the minutes of the sessions and Executive Committee meetings.

Each member Conference was challenged to review the project ("mountain") which they had brought for the Federation to consider, and to identify its purpose, specific goals, and the ways in which the project is to be completed. They were to identify their specific responsibility and be prepared to provide an annual report of progress. The Conferences which

did not make a proposal to the sessions are to do so by June 1, 1992.

Reports from each of the Conferences indicated that many mountains have been conquered, yet many remain to be climbed: Jamaica—The reopening of the Jamaica Bible Institute, and an evangelistic thrust toward the year 2000.

South Africa—To focus on the laying of a sound financial base for the



work of the church. Training of a young man for ministry.

Australasia—Appreciation for the support in hosting the sessions, and the continued support for the work in Malawi. Sending of Ian Ingoe to Bible College. USA and Canada—MORE 2000 (Mission of Revival and Evange-



*(Above, l. to r.) Prudence Robinson from Jamaica, and the three African representatives: Royal Mkandawire from Malawi, Lawrence Uchegbuonu from Nigeria, and James Siwani from South Africa. (At left) Frits Nieuwstraten of the Netherlands sings a duet in Dutch with Vicky Kube, observer from Australia (originally from the Netherlands).*



*Salvadore Silva, representative of the Brazil Convention.*



*Paul Bujok from Czechoslovakia, representative of the Sabbath Day Christian Church of Poland (includes the Czechs).*



*Matthew Skaria, representative of the Malankara church (Kerala, India), member in Riverside, Calif., native of Kerala.*



*Andrew Goulding, Australasian representative, pastor of the church in Brisbane, Australia.*



*Dorothy Goulding (seated), Australasian Conference president and one of their official representatives, with their Conference secretary, Barbara Wood.*

lism) initiated to help churches identify their needs, strengths, and goals. Use of Natural Evangelism Training to teach individual and church growth.

Malawi—Challenge of refugee work and training for Conference leadership. Netherlands—Cooperation among individual churches in Holland, and work with the youth.

Poland and Czechoslovakia—Desire to expand Center work, and the establishment of a publishing house. Nigeria—Problems to solve since death of former leader Gershon Harrison. Need for office equipment and church center.

Brazil—Training of pastors, and the sending of a missionary pastor to the Azores. Also need for published materials in Portuguese.

Even those who were unable to understand the English language had their mountain conquered by the language skills of others. Although no one spoke Portuguese, Betty Alegre, Esperanza Cardona, and Frits Nieuwstraten were able to speak Spanish so that Salvadore Silva could both listen and speak for his Conference. Pawel Bujok, who is Czechoslovakian, could speak some Polish and some German, so Stefan Kube of Australia was able to translate for him.

Everyone left these meetings feeling we had been on the mountain with God. We also left with new mountains to climb, with the assurance that God will be with us as He was with Caleb. **SR**

## SR Reaction

Dear sir,

A friend gave me the December 1991 issue of *The SR*, and as I enjoyed it very much, I would like to be put on your mailing list. Thanks.

Texas City, TX

Dear Kevin,

*The SR* serves SDBs best when it is not serving as a forum for controversy.

Salem, WV

Dear Brethren,

On behalf of our church, I wish to express our heartfelt thanks for the 25 monthly copies of *The SR* which we receive. These are shared with our Hemet Fellowship. We especially commend you for the January

issue on "Africa"; very informative and well laid out!

Pastor Leland E. Davis  
Lake Elsinore, CA

Dear Kevin,

Really liked the "Trinity" issue—I'm going to use it to help witness to some Jehovah's Witnesses who come by.

Somers, MT

Dear Kevin,

Very much appreciated James Ayars' article on the Trinity. I especially found the end of the article helpful, where he goes into the logical outcomes of the differing views of God.

Pastor Dale Rood  
Dodge Center, MN

Dear Kevin,

The March issue was a dandy overview of our denominational operation. By it, members feel more like family. Curious passers-by get a peek through the living room window. Cautious inquirers are not intimidated by an organizational juggernaut.

The Center's small size makes General Services charmingly workable. Personnel are, as it were, within speaking distance of one another.

The roar of an expanded denomination calls for shouts passed along chains of command.

Nortonville, KS

Dear Kevin,

Keep up the good work on *The SR* and everything else that you are doing.

Miami, FL

## West Palm Beach Baptist—Seventh Day

by Jasmine J. Lynch

December 28, 1991, was a day of mixed emotions for SDBs living in West Palm Beach, Fla. They had finally realized the church goal set 10 years ago: the establishment of a church with strong leaders to carry on the work in Miami, and then to start a church in West Palm Beach.

On the last Sabbath of 1991, the Miami church had a change in worship format as each member in the local group stood and expressed their appreciation for the work done by the West Palm Beach members. While they were happy to see them start a new work, they were sad to lose their fellowship and dedicated leadership. This was followed by the West Palm members expressing their mixed emotions, but happy that the 130-mile round-trip ride each Sabbath would now end.

Since last April, the new group had been holding Bible studies in the Palm Lake Baptist Mission Center in West Palm Beach on Friday evenings.

months training before the West Palm Beach officers departed.

The Lord was good to both groups. Everything happened on schedule and with confidence that

**Each member in the local group stood and expressed their appreciation for the work done by the West Palm Beach members.**

It had set a goal to meet for Sabbath services one Sabbath per month as of December 1991, and each Sabbath as of January 1992. The new officers of the Miami church for 1992 were selected in October so they could get three

the work will continue in Miami. The former moderator, church secretary, treasurer, hospitality chair, Sabbath School secretary, and adult Sabbath School class teacher, all under the leadership of Pastor William Vis, departed to establish the West Palm Beach Baptist—Seventh Day Church. The group is eternally grateful for the unselfish and dedicated leadership of Pastor Vis, who accepted the call without financial rewards.

The Lord confirmed the move by sending four visitors on the first Sabbath day service in that building. Please pray for us and the work in this year. *SR*

Pastor William Vis  
102 Lisa Lane  
Lake Worth, FL 33463  
(407) 433-4717

The church's address is:  
5710 North Haverhill Road  
West Palm Beach, FL 33407

The mailing address is:  
2725 Hawthorne Lane  
West Palm Beach, FL 33409



Pastor Andrew Samuels (at microphone) prays for the West Palm Beach members as they embark on a new SDB witness in their area.

## Shiloh folks recognized

by Ruth Ann Davis

After a busy summer schedule including Bible School, Jersey Oaks Camping season, and Pre-Con and Conference, the fall activities began for the Shiloh, N.J., church family.

A youth retreat was held at camp in October. Fifty-four young people from neighboring states had a wonderful time under the leadership of Russ Johnson.

Also at the end of October, our church hosted a Community Fall Fun Festival on the church lawn. Tables were available for food, games, crafts, 4-H Club, Grange, PTA, and quilts. Even buggy rides were enjoyed by many of the visitors. Prizes were given after those dressed in costumes paraded before the judges. Other door prizes included flowering mums.

On November 16, 1991, four candidates were baptized during the morning worship service. The annual Harvest Meal followed the service—turkey with all the fixin's.

At the beginning of December, the annual Community Christmas Tree Lighting lit up the main corner of town with colorful lights and singing.

A 50-voice combined choir presented the cantata, "His Love Reaching," on the Sabbath afternoon before Christmas. The choirs also presented the cantata at a nearby church on Sunday morning.

Some of our members have recently appeared in the local newspapers.

Three months ago, the Phil Bond family added a new member—one that is curious, playful, friendly, and likes to use his voice. His name is Adam, and he loves to chew on anything in sight.

A German shepherd pup, Adam was one of 318 Seeing Eye puppies placed in volunteer puppy-raiser homes, such as the Bonds', as part

of the 4-H Seeing Eye Puppy Project in 1991.

Training the Seeing Eye puppies, however, is not something new to Ward and Chris Bond. Adam is their eighth such "guest," and they agreed that although training the puppies is very time consuming, it is rewarding.

The puppies—German shepherds, Labrador retrievers, and, occasionally, golden retrievers—live at the breeding stations until they are 8-weeks-old. Then the canines are placed in volunteer puppy-raiser homes for one year.

In addition to teaching the dogs various commands, puppy raisers must familiarize the canines to being around other people and animals, making sure they are comfortable going to different places such as restaurants and stores. These puppies have accompanied the church group when they visit a local medical center.

Some of the dogs that Ward and Chris have trained are now paired with blind people in Texas, Kentucky, and New York. (Ron Campbell, from our church, also raises puppies as a 4-H member.)

Jan Bond, one of the leaders, says that the children benefit tremendously. "It is a good way to teach children responsibility." It teaches them to love the animals and show concern for others.

Another newspaper article described Charles Lupton as "a most amazing person." When Lupton, the borough's assistant emergency management coordinator, was named Cumberland County 1991 Office of Emergency Management Volunteer of the Year, he was genuinely surprised.

Lupton is 46 and doesn't think of himself as "special," but other people do.

When the award was presented, Lupton was described as "a most amazing person" since he achieved his distinction in spite of being permanently disabled and severely visually impaired. His spirit and determination have overcome his disabilities.

The two tools that have greatly aided him are a special magnifying glass and a tape recorder. With the magnifying glass, he has limited vision to read certain things under the right lighting conditions. Initially, the material for his emergency medical technician's certificate was put on tape by his wife and aunts.

And it's his wife, Sandy, and the people of the community to whom he gives so much credit for their help.

Lupton is captain of the Shiloh Volunteer Fire Company. He had worked with his father as a licensed plumber and well driller until 1971, when his diabetes and eye problems became so severe that he had to be placed on permanent disability status.

"He has an acute sense of hearing and does so much with his hands. His other senses have become sharper," says his wife Sandy.

Charlie and Sandy have spent the last 15 years taking care of their severely brain-damaged, multiple-handicapped son, William, at home.

Lupton is a strong family man, and as a member of the Shiloh SDB church, is very active. He has taught Sabbath School, been superintendent, sings in the choir, and sings with the church group when they minister at the local medical center.

The Luptons are an inspiration to their church and community. *SR*



December	\$710,634
November	\$651,414
October	\$592,195
September	\$532,975
August	\$473,756
July	\$414,536
June	\$355,317
May	\$296,097
April	\$236,878
March	\$177,658
February	\$118,439
January	\$59,219

MONTHLY GOAL

February Giving	
Investment Income (est)	
January Giving	
Investment Income (est)	

1992 income needed—\$710,634.  
Per month gift income needed—\$28,003.  
Total needed each month—\$59,219.50

## Accessions

**Atlanta (Metro), GA**  
*Luis Lovelace, pastor*  
Joined by letter  
Gregory Hovanic  
Joined after testimony  
Kyla Fields  
Derek Fields

**Milton, WI**  
*George Calhoun, pastor*  
Joined by letter  
Mary Ann Mihelich

Barbara Mihelich  
George Mihelich  
Steven Osborn  
Alberta Ochs  
Rev. Kevin Butler  
Janet Butler

**Philadelphia, PA**  
*Kenroy Cruickshank, pastor*  
Joined after testimony  
Lee M. Chapman  
Yvonne Henry

## Marriages

**Bennett - Johnson.**—Ronald Bennett and Annmarie Johnson were united in marriage on February 15, 1992, at the Milton, WI, SDB Church. Rev. George D. Calhoun officiated.

**Carter - Weber.**—Victor Robert Carter and Korene Fay Weber were united in marriage on February 15, 1992, at the home of the bride in Carmichael, CA. Pastor Steven Crouch officiated.

**Chatawa, MS**  
*Ralph Hays, pastor*  
Joined after testimony  
Theodore Meche  
Charles Meche

**Wichita Falls, TX**  
*Bill Sharon, pastor*  
Joined by testimony  
Marion Ballew  
Keith Wright

## Obituaries

**Sholtz.**—Raymond H. Sholtz, 90, of Janesville, Wis., formerly of Milton, Wis., died at Mercy Hospital, Janesville, on March 15, 1991.

He was born on August 15, 1900, in Des Moines, Iowa, the son of Joseph and Effie (Davis) Sholtz. He married Frances B. Babcock on August 24, 1927, in Battle Creek, Mich. They lived in Davenport, Iowa, where he worked for the Rock Island Arsenal Company. They moved to Milton in 1968.

Raymond was a member of the Milton Seventh Day Baptist Church, where he was a deacon. He also was a former member of Kiwanis.

At the time of his death, survivors included his wife, Frances; one son, Paul of Cupertino, Calif.; one daughter, Marilyn Shuler of

Kenosha; one brother, Floyd, and one sister, Ruth Davis, both of Verona, N.Y.; four grandchildren, and four great-grandchildren. He was preceded in death by two brothers, one sister, and one grandson.

Funeral services were held on March 18, 1991, in the Milton SDB Church. Entombment was in Milton Lawns Memorial Park Mausoleum, Janesville.

**Ebersole.**—Ruth E. Ebersole, 88, of New Enterprise, Pa., died on March 15, 1991, at Nason Hospital, Roaring Spring, Pa., after a brief illness.

She was born on January 11, 1903, in Hebron, Pa., the daughter of the Rev. William L. and Lova (Simpson) Davis. (Rev. Davis was a former Seventh Day Baptist pastor.) On March 27, 1929, she married Jacob A. Ebersole in Salemville, Pa.

Ruth was a member of the Bell SDB Church, Salemville.

Survivors include her husband, Jacob; two sons, Duane E. of New Enterprise and William J. of Roaring Spring; one daughter, Norma Jean Closson of Roaring Spring; 10 grandchildren, and 20 great-grandchildren.

A funeral service was held on March 18, 1991, at the S. Gerald Weaver Funeral Home, Woodbury, Pa., with Pastor Chris Mattison officiating. Interment was in Salemville Cemetery.

**Crandall.**—George Hubert Crandall, 97, died on March 16, 1991, at Cedar Crest Health Center in Janesville, Wis., where he had been a resident for the past 10 years.

One of five children, he was born on May 21, 1893, in West Hallock, Ill., to Calvin and Etta Crandall. He was a longtime resident of the Milton, Wis., area.

During his life, George was a teacher, athlete, farmer, musician, artist, biologist, physicist, and

mathematician. He graduated from Milton College and the University of Wisconsin. He served as an officer in the Artillery in World War I, and was a civilian instructor in the U.S. Army Signal Corp in World War II.

George worked as a mathematician instructor at Indianapolis Technology Institution. He was also the first athletic director at Milton College, as well as a trustee and a "pillar" of the college. He was a member of the High Nuclear Energy Staff of the Physics Department of the University of Wisconsin until the age of 88.

Survivors include one son, Dr. George Crandall of Long Beach, Calif.; three daughters, Marjorie E. Crandall of Milton, Doris Haldiman of White Fish Bay, Wis., and Mary Anderson of Reno, Nev.; seven grandchildren, and six great-grandchildren. He was preceded in death by his wife, Edna (Hurlbert) Crandall.

Funeral services were held on March 19, 1991, at the SDB Church in Milton. Burial was in Milton Cemetery.

**Burdick.**—Roger M. Burdick, 84, of Milton, Wis., died on April 25, 1991, at Rock Haven in Janesville, Wis.

He was born in Milton on December 9, 1906, the son of Dr. J.H. and Clara (Stillman) Burdick. He married Sylvia Kutzke on August 1, 1931; she died in 1966. On February 16, 1968, he married Margaret (Lowther) Smitley.

Roger graduated from Milton College in 1929, where he was active in sports, earning letters in football, basketball, and tennis. He was also in the Milton College Glee Club. He received the Milton College Athletic Award in 1966 and was inducted into the Milton College Hall of Fame in 1985. Roger continued to be a sports enthusiast all of his life and was an avid tennis player for 64 years.

He was a member of the Milton

Seventh Day Baptist Church, the Milton Historical Society, and Kiwanis Club. He was a past member of the Odd Fellows Lodge and the Milton Choral Union. Roger worked for the Milton Electric Company, which was founded by his father, and was a meter reader at the age of 13. He then worked for more than 40 years in the Engineering Department of the Wisconsin Power and Light Co., Janesville.

Survivors include his wife, Margaret; one son, Dr. Malcolm Burdick of Cedar Hill, Texas; one daughter, Emelyn Kalinowski of San Ramon, Calif.; three stepdaughters, Carolyn Brown of Milton, Mary Ellen Steinke of Janesville, and Ginny Otto of Stevens Point; one brother, Clifford, of Tucson, Ariz.; 13 grandchildren, and two great-grandchildren.

Funeral services were held on April 29, 1991, at the Milton SDB Church. Burial was in Milton Cemetery.

**Nophsker.**—Hazel Nophsker, 79, died on December 9, 1991.

She was born on October 2, 1912, and had been a member of the Riverside (Calif.) Seventh Day Baptist Church since 1953.

Hazel is survived by one daughter, Barbara Duke; two brothers, Sam and Howard Balch; five grandchildren, and three great-grandchildren.

**Curtis.**—Maleta Curtis, 93, died on December 22, 1991, at her home in Riverside, Calif.

She was born on April 25, 1898, in Milton, Wis., the second child of Glen Eugene and Bertha (Brown) Osborn. On August 10, 1926, she married Gleason M. Curtis. Maleta was a longtime member of the Riverside, Calif., SDB Church.

Survivors include two sons, Glen of Santa Clara, Utah, and Lloyd of Reno, Nev.; one daughter, Rosalie Curtis of Riverside; nine grandchild-

cont. next page

dren, and 11 great-grandchildren, and many nieces and nephews. She was preceded in death by her husband, Gleason; a brother, the Rev. Lester G. Osborn; and one son, Dr. Dale Curtis.

A graveside service was held on December 27, 1991, in Riverside, with Pastor Gabriel Bejjani and the Rev. Alton Wheeler officiating.

**Mac Luskie.**—John Robert Mac Luskie, 45, of San Pedro, Calif., died on December 30, 1991, in San Diego (Calif.) Naval Hospital after a short illness.

He was born on October 25, 1946, in Homestead, Pa., and married Norma Hambleton in August of 1969 in Salem, W.Va. After graduating from Salem College in 1970 with a bachelor of arts degree in Music and Human Relations, John joined the U.S. Navy. The final duty of his 21-year naval career was a line officer's dream—Commanding Officer of the USS Lewis B. Puller (FFG-23).

Survivors include his wife, Norma; two sons, David and Kevin; one sister, and cousins.

Funeral services were held on January 5, 1992, at Miramar Naval Air Station, with internment on January 6, 1992, at Riverside (Calif.) National Cemetery.

**Jean.**—Robert Brooks Jean, 40, of Vacaville, Calif., died on January 11, 1992, in a helicopter crash.

He was born on August 20, 1951, in San Pedro, Calif., and spent his childhood in Southern California. He married Barbara Carter on August 9, 1975, at the Riverside (Calif.) Seventh Day Baptist Church.

Rob worked for IT Corp. and specialized in helping to clean up oil spills. He was recognized as an expert in this field, and had traveled extensively to work with oil spills in this country and other parts of

the world. The fatal crash occurred while monitoring an oil leak.

He is survived by his wife, Barbara; one son, Bryce; one daughter, Kayleigh; his mother, Thelma Jean; one sister, Judy Kissinger; and several nieces and nephews.

Funeral services were held on January 17, 1992, at McCune Garden Chapel in Vacaville, with Pastor Steven Crouch officiating.

**Godfrey.**—Zale D. Godfrey, 58, died on January 14, 1992, in the VA Medical Center, Albuquerque, N.M.

He was born on February 16, 1933, in the Seventh Day Baptist parsonage in Fouke, Ark. He was the son of Earl V. and Alberta (Severance) Godfrey, and a grandson of Rev. Rolland and Mamie (Saxton) Severance.

Zale grew up in the Marlboro and Shiloh, N.J., churches, and served in the U.S. Air Force for 26 years before retiring because of a heart condition.

Survivors include his wife of 32 years, Sue; one daughter, D'Laina; and two sons, Harold and Curtis, all of Albuquerque. He is also survived by one sister, Rolleesa (Godfrey) Thurman of Warminster, Pa. He was preceded in death by one daughter, Holly Marie.

**Cole.**—Joy Miars Cole, 59, of West Caldwell, N.J., died on January 18, 1992, at her home after an extended illness.

She was born on September 27, 1932, to Dr. and Mrs. Granville (Cretora) Miars in Jackson Center, Ohio. She was baptized by the Rev. David Clarke and joined the Jackson Center SDB Church, where she became organist at the age of 12. She retained her membership in that church until her death.

Joy is survived by her husband, Sandford; four sons, Martin, Kenneth, Timothy, and Clifford; and

three sisters, Ilou Sanford of Milton, Wis., Carol Aiken of Burlington, Wis., and Mary Burdick of Sanger, Texas. Another sister, Adeline Lee Howard, preceded her in death in 1977.

**Lewis.**—William B. Lewis, 77, died on February 3, 1992, in Riverside, Calif.

He was born near Stonefort, Ill., on April 30, 1914, the youngest of six children born to Ellis Raymond Lewis and Nellie Grace Mulvey. At age 11, the family moved to Gentry, Ark., where he graduated from high school.

In 1939, Bill met and married Marian P. Green. This marriage produced six children over the next 11 years. In 1942, after living a brief time in Farina, Ill., they moved to Wichita, Kan. By 1947, they had moved to Dinuba, Calif., where they helped plant the Reedley Seventh Day Baptist Church with two other families and Pastor Friesen. After a brief return to Arkansas and Texas, Bill and Marian moved to Riverside because they wanted an established church in which to raise their family. He lived there for 44 years.

Bill worked as a finish carpenter from 1942 to 1956 and built his own home on a hilltop west of Riverside. In 1956, he began a new venture as a general contractor. He used his skills to help construct the buildings at Pacific Pines Camp. After contracting work throughout Southern California, he semi-retired in 1981. He and Marian then concentrated on rental properties.

Bill is survived by his wife, Marian; three sons, Ellis Roger, Stephen Gregory, and Stanley Eugene; three daughters, Marjorie Sue Greer, Dorothy Jane Lewis-Carey, and Ruth Anne Peil; seven grandchildren, and three great-granddaughters.

Interment was in Crestlawn Memorial Park.

# KEVIN'S

## ORNER

This month, churches will celebrate the resurrection of Jesus—the very cornerstone of our faith. His victory over sin and death has given us the same victory, eternally.

So, how was I going to commemorate the event in this *SR*? With a debate over the timeframe of those fateful days: "Was He crucified on Friday, or Wednesday?" "Did He rise on Sunday, or Sabbath?"

President Mynor Soper's page for last month turned me around. As I read that through, I was convicted. Why debate over days or theories when I should be lifting up Jesus? The fact is that He was crucified! The fact is that He rose from the grave! The fact is that He did that

for me and you.

I felt, "Let's lift Him up so others may join in that heavenly chorus!"

Fortunately, I had enough time to change editorial gears, and the writers I approached had enough grace and agreed to follow the new theme—and I rejoice in the results.

Mynor Soper starts off with the basic choice presented to all; a choice with extreme alternatives. Once we make the positive choice, Bernie Wethington helps us choose to share the Good News with others.

Steven James' radical conversion proves that we can lift up Jesus, not only as Savior, but as our Lord. Don Sanford lifts up Jesus' name with a sermon from the past, and Don's daughter, Donna Bond, challenges us to lift up Jesus in the workplace.

We can choose to lift up Jesus.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me."

Who said that? Jesus. Not some pastor, or evangelist, or editor, or church, or program. Jesus said it.

Jesus will draw others to Himself. How? Well, Jesus had better be in that pastor, or evangelist, or editor...

Jesus—in other people—will draw people. Church growth authorities say that over 80% of new church visitors will come because someone they know, another person, asks them to come.

People will draw other people. Friendship and love and caring draws people in. And it should be Jesus' friendship and love and caring in you that draws other people.

I believe deeply that Jesus is in our programs, like Natural Evangelism Training (NET), and our Mission of Revival and Evangelism (MORE 2000).

But can these programs stand on their own? Can these programs draw people in? It is the *people* in these programs, and *Jesus in the people*, that has caused NET and MORE 2000 to succeed.

With NET and MORE 2000, we learn more about ourselves, and seek the Lord for His desire and vision. And a big part of that process is lifting up Jesus.

That's not only our Conference theme, but it should be the theme of our life and witness.

We are a "choosing people." Choose to lift up Jesus—today!

In the next *SR*:

New Sabbath hymns—

Hymn contest winners

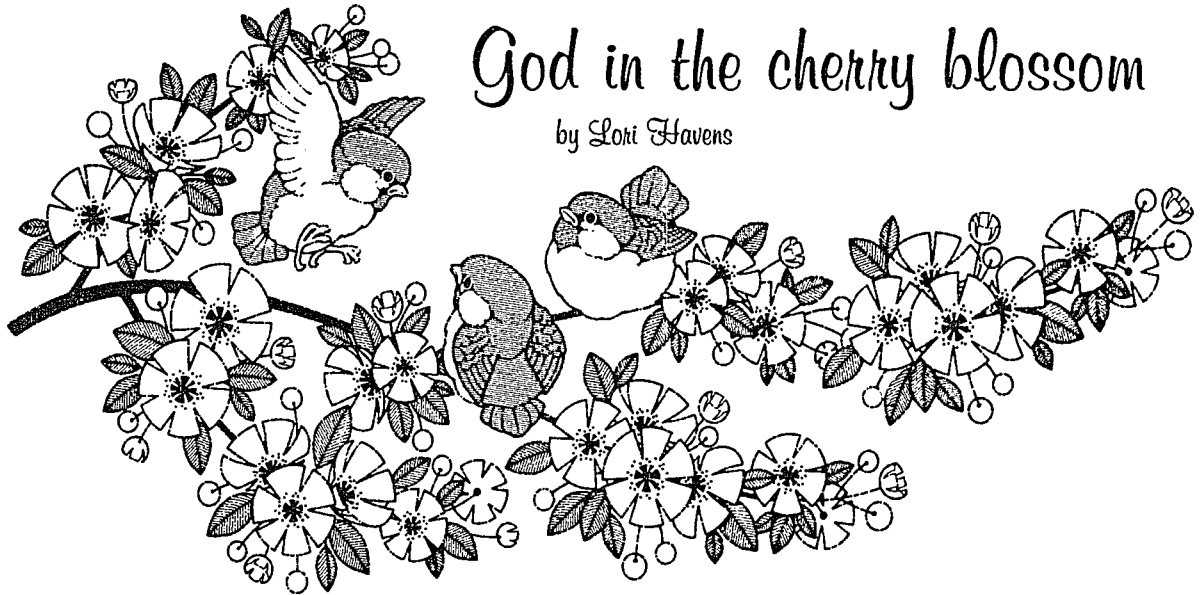
High school senior shares

Sabbath faith

Conference registration forms

# God in the cherry blossom

by Lori Havens



In the spring of the year rebirth begins all around us. It starts with a crocus, popping up from the cold, damp ground and reaching its petals to the sky. Soon after, the daffodils peek through the soil and stretch their long green necks to catch the rays of the sun against the yellow flower it produces. Gently they sway back and forth in the brisk winds. It isn't long before the blossoming trees and bushes begin to get word that it is time to color the world.

It begins with a pussy willow. The bush begins to extend fuzzy little reminders that there are still many soft, gentle surprises in nature. On to the magnificent magnolia trees with beautiful flowers and brilliant color to match. And then there are the cherry trees that arch over the walkway in the park.

God is in the cherry blossom. Each flower is a gift from God. Like the pussy willows, the cherry tree blossoms remind us that God used light brush strokes when He created such gentle surprises. The spiritual energy that God can give, and does give, flows in the springtime and touches the heartstrings of every person.

Take time to look at the cherry blossom. Observe its color. Observe its beauty. And most of all, remember Who put it there.

