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*News for and about
Seventh Day Baptists*

July-Aug. 1990

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SDB Giving

Going toward:

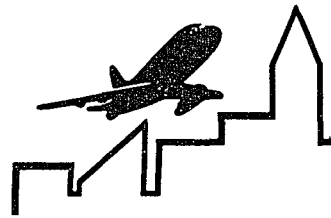
Local Ministries

Denomination

Relief Efforts

Facilities

Flying to Conference?



Transportation will now be provided from both Wichita or Salina, Kansas, to get you to Conference at Bethany College in Lindsborg.

Please note your flight time on your pre-registration form, or send the info to George and Joyce Stillman, 4107 Coleridge, Houston, TX 77005.

Missionary Society office on the move



New address: **119 Main Street
Westerly, RI 02891**
Same phone: (401) 596-4326



Please pray for our California churches involved in:

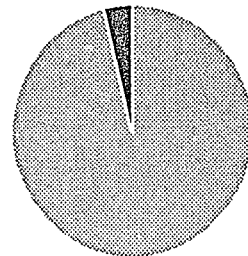


MORE 2000
Mission of Revival and Evangelism

All Nations (LA)—Pastor Oscar Godoy
Bay Area (SF)—Pastor Steven Crouch
Foothills (LA)—Pastor Everett Dickinson
Santa Barbara—Pastor Robert Babcock

A 'PROP'-er Accounting

Goal
\$50,000



Oh, so close!!

Receipts thru
June 15, 1990
\$48,180

Our goal will be tripled by the Sue McMillan Fund
Thank you for helping our retirees—
those who gave so much.

The Sabbath Recorder



July-August 1990
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Who are Seventh Day Baptists?

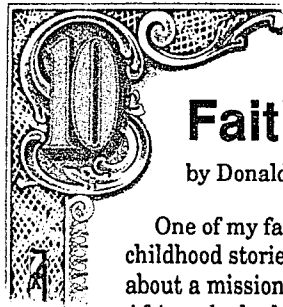
If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- 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



Faithful stewards

by Donald M. Graffius

One of my favorite childhood stories was about a missionary in Africa who had a farm some miles from the mission station. He had a large crop of corn, but no way to get it to the station. So, the missionary made a public appeal to the nationals and asked each person to bring a basket on the appointed day.

When that day arrived, many men appeared at the farm with their baskets. Some had baskets that would hold a bushel or more, a few had very small baskets. Many trips were made from the farm to the town.

On the last trip, the missionary thanked the men by permitting them to keep the corn they had just carried from the farm. Those who had carried a large basket were very happy. Imagine how the men felt who had brought a small basket.

In furthering the work of your local church and Seventh Day Baptists by giving of your time, talents, and money, are you doing your best with a large basket or are you a "little basket" soul who is trying to carry less than your share of the load? Let's evaluate our effort in light of the following principles.

First, all that we have comes from the Lord. He alone "owns the cattle on a thousand hills." We are merely stewards of God's resources during our lifetime. I have yet to see a U-Haul behind a hearse! Thus, if the ministry of Seventh Day

Baptists is to succeed, we must give back part of what God has given to us to further His work.

Second, tithing is a choice, but it is also an act of obedience. Since Old Testament times, God's people

at the thought of not giving up certain things so that she could give to the Lord.

"You must not take from me the joy of giving," she told the pastor. "God has given me so many bless-

God expects us to give of our time and talents as well as our finances.

have been commanded to give "tithes and offerings." Traditionally, a tithe was 10% of their assets—offerings were over and above that! People are not born tithers; they choose to make God's work a priority in their lives and give accordingly. Do you pay God first?

Third, God is more interested in the attitude of the giver than the amount of the gift. The Scriptures tell us, "the Lord loves a cheerful giver." Some people give because they feel God will then owe them material wealth. These givers are in need of a "heart transplant."

Both a wealthy gentleman and a poor widow, who supported herself and six children by taking in wash, attended a certain church each week. The wealthy gentleman put a substantial amount in the offering plate each time, but the poor widow could give no more than a few pennies.

The rich man, out of concern for the widow, contacted the pastor and indicated he would be willing to give what the widow was giving, so she would not have to give. The pastor told the widow of the kind man's offer, but she was unhappy

ings. I feel I could not be happy if I couldn't give something each week."

Although this woman could only give a few pennies, she had the right attitude. I feel the Scriptures tell us that those who have the ability to give more should not be limited to 10%. Those who cannot give that much should give according to their ability. 2 Corinthians 8:12 says, "For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have."

As a child, my father taught us that "You can't outgive God!" My parents have lived lives that reflect this attitude of stewardship. Following their example, I started at 10% and have gradually increased that percentage over the years. It has been the best "investment" I have ever made because our family has been immeasurably blessed, and we have experienced the inward joy of giving. Indeed, you cannot outgive God!

God expects us to give of our time and talents as well as our finances. In May of this year, 10 "retired" saints spent three weeks at Camp Joy in Berea, West Vir-

ginia, utilizing their time and talents transforming a dark basement into a 40-bunk dormitory. These "retired" saints left "rejuvenated" saints, having experienced the joy of giving.

There are other ways to be good stewards of your time and talents. You could write to lonely college students. Send cards of encouragement. One saint in California calls shut-ins on Sabbath afternoon. Make dessert for a single-parent family or take the children for an afternoon. Take a meal to a new


mother. Offer to mow a senior citizen's yard or take them to the store or to the doctor. Drive a youth group to a retreat. Be creative.

Finally, those who give to God are blessed! God promises that if we give He will "open the windows of heaven and pour out a blessing" (Malachi 3:10). Too many people, however, mistakenly associate "blessings" with material wealth.

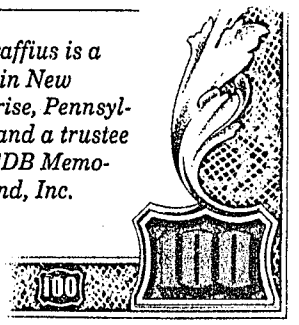
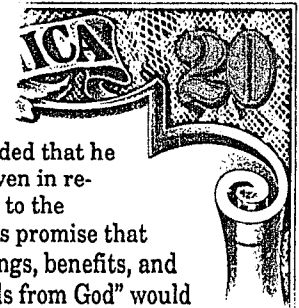
I read recently about an individual from San Antonio, Texas, who sued his church for a refund of the \$800 he had given in offerings. He

contended that he had given in response to the pastor's promise that "blessings, benefits, and rewards from God" would flow to those who gave. This man had given for the wrong reason, and obviously was equating "blessing and benefits" with material wealth.

I do believe that God will meet the needs of believers. But too many American Christians have a different understanding of needs than our Third World brethren. The apostle Paul certainly knew about tithing and indeed devoted his entire life to serving God. While his "needs" were met, his "accommodations" were often prison cells and his sea voyages were not luxury cruises. Yet, Paul was blessed with real joy, inward happiness, and I understand he had an excellent "retirement package."

Anyone who gives willingly and sincerely, always gets a blessing from the giving. There is real joy and inward happiness in helping others and giving to the work of the Lord as Seventh Day Baptists. The happiest souls in the world are those with the "biggest basket" who are giving the most. Our gift need not be money. It may be a kind word, a smile, a flower, or a letter. Give what you have. Use a big basket! Let us be faithful Seventh Day Baptist stewards! 

Don Graffius is a lawyer in New Enterprise, Pennsylvania, and a trustee of the SDB Memorial Fund, Inc.



SDBs pitch in after Hugo

After Hurricane Hugo's destructive visit to America's southeast coast last fall, the Low Country Christian Center, an SDB church in Charleston, South Carolina, became instrumental in the relief effort. With financial help from our Christian Social Action Committee's United Relief Fund, Pastor W.H. Winborne directed the evacuation and construction assistance, and the food and clothing distribution.

The following account displays how our stewardship to the Relief Fund has made an impact on people's lives.

Hurricane Hugo targeted the Charleston area, and it made landfall near midnight on September 21, 1989. The massive swath cut across the landscape remains painfully visible from here to Charlotte, North Carolina. It is estimated that enough timber was felled to construct 430,000 one-thousand-square-foot homes. Through the roar and devastation of the storm, God's overshadowing hand was and continues to be seen.

Low Country Christian Center became active immediately when it

A letter of thanks

To: Mrs. Susan Bond, chairman
Christian Social Action Committee

We would like to express our sincere thanks to you and your colleagues for the kind consideration extended to us during the aftermath of Hurricane Hugo. Because of the assistance given us, we have been able to maintain a continuing presence in the recovery.

Long after the physical effects of the storm will have been cleared, lingering memories will remind us of the way others rallied to our support in such an unselfish manner. We are proud to be a part of the Seventh Day Baptist family.

Yours in His service,
W.H. Winborne, pastor

became evident that the city would be affected by the storm. Evacuation of many low-lying areas was ordered on Wednesday, September 20. Our facility became a contact center for information, and a relay station for persons needing assistance with the evacuation. All of our members residing in Charleston were advised by us to evacuate, and they heeded that call.

Many of our people returned to Charleston as soon as the major roadways were cleared two days later. Much to our delight and surprise, amid all the destruction, little damage was done to any of the residences of our people; some shingles lost, much glass broken out, myriads of trees felled, but no major structural damage.

In St. Stephens, the Garden of Prayer, an independent Sabbath-keeping group with whom we have fellowship, was not quite so fortunate. Three homes were severely damaged, one of them beyond repair. The fellowship hall of the church sustained severe damage to the roof. Though nine persons lost their lives in the St. Stephens community, there were no injuries among our people. Unfortunately, the SDA church near St. Stephens was totally destroyed.

Our church is a member of the Food Trust of South Carolina. Since we were strategically located and did have some dry areas in our facility, we became a distribution center for food and clothing. Our members led out in a plan to coordinate shipments of incoming relief materials from several areas of the country.

Items received ranged from toys and furniture, to clothing, food, and one truckload of bottled water. One load of roofing materials, plywood, and framing lumber was also received. When possible, we diverted entire loads to outlying rural

areas. In other instances, we separated the donated materials and moved them as needed to other distribution centers.

From the aftermath of the storm has evolved an ecumenical group seeking to establish a framework for cooperative voluntary action to serve persons in need. Hugo taught us that there is strength in unity.

Additionally, five persons have joined our fellowship as a direct result of our relief efforts. The church's activities in relief have been carried on local TV, and our pastor has been invited to participate in several community agency activities as a result of his involvement in the clean-up.

Much has been done, and we are now excited as to what might additionally be done in addressing the needs of our community. We were recently stunned when a visitor who was passing through from Miami, Florida, entered our church. When asked how he learned of our church, he pulled out a crumpled piece of paper. On it was written the names of two organizations along with their telephone numbers. He stated that while preparing to leave Miami, he asked someone in a shelter where he should stop if he were to need assistance on his trek to New York. He was given the names and addresses of "the only two places between Brunswick, Georgia, and Rocky Hill, North Carolina, that you can get help." Our church was one of the two organizations listed by this unknown guiding messenger. We say, To God Be The Glory!

We wish to include our special thanks to our sister churches who responded to our needs, corporately and individually, in the amount of over \$8,000. May God's blessings be on all those who have assisted us and our community in the aftermath of Hurricane Hugo. *S.R.*

Tax advantages of ministerial housing

by Manfred Holck Jr.

The most important tax benefit available to ministers is the housing provided by their congregations, either as a housing allowance or a parsonage. This housing is extremely important because its value can be excluded from taxable income, thanks to Section 107 of the Internal Revenue Code.

In real life terms, this means that a pastor receiving a salary plus the "free" use of a parsonage counts only the cash salary in his or her taxable income. Pastors who earn a salary, a portion of which goes to housing, and who own their own home, also include only the cash salary portion as taxable income; the portion of the compensation designated as housing allowance may be excluded from income taxation to the extent it is used to provide a home.

In most cases, ministers pay less income tax on salary, including housing, than a lay leader making the same salary pays.

However, some non-ordained employees are eligible for the same tax advantage as ministers if they are provided housing on the premises of the employer. (Refer to Section 119 of the Internal Revenue Code for more details or consult your tax advisor.)

Allowance vs. parsonage

Generally, it's more financially

advantageous for a minister to receive a housing allowance than to live in a parsonage. Ministers who live in a parsonage may exclude an amount equal to the fair rental value of their housing from their taxable income. However, there is no flexibility in this amount as there is when a home is owned. Furthermore, living in a parsonage is like renting a house or apartment—there is no opportunity to enjoy an appreciated property value.

How can congregations help?

When a housing allowance is provided, the congregation (or church board) must officially designate the amount of the minister's housing allowance to

ensure that the IRS will allow the housing exclusion. The church budget should specifically show how much of the minister's compensation is cash salary and how

A large down payment may prevent maximum utilization of the housing allowance.

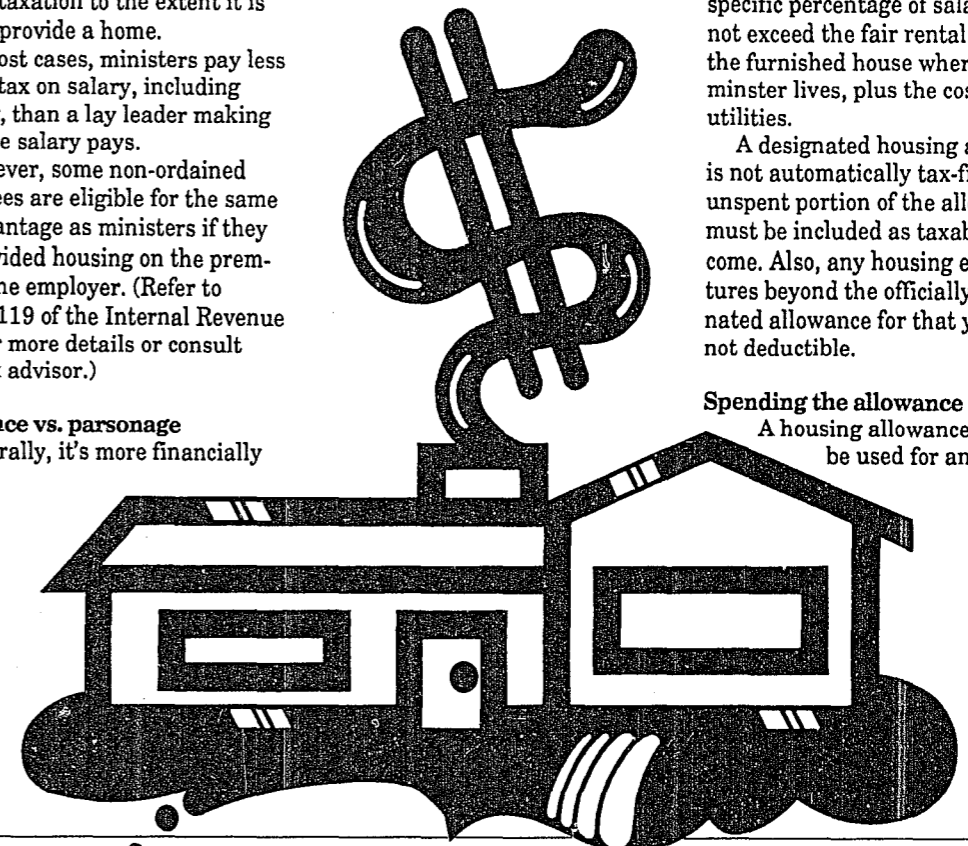
much is for housing. This should be done on an annual basis. It cannot be done retroactively.

The amount of a housing allowance, while not limited to any specific percentage of salary, must not exceed the fair rental value of the furnished house where the minister lives, plus the cost of utilities.

A designated housing allowance is not automatically tax-free. Any unspent portion of the allowance must be included as taxable income. Also, any housing expenditures beyond the officially designated allowance for that year are not deductible.

Spending the allowance

A housing allowance may be used for anything



required "to provide a home."

This includes such expenses as the down payment for purchase of a home, mortgage payments (principal and interest), insurance, real estate taxes, furnishings (used or new), repairs to house or furnishings, yard care (including items such as lawn mower gasoline), snow removal, utilities (excluding long distance phone calls), curtains,

when buying a house to minimize mortgage payments and interest costs. However, in a minister's case, a large down payment may prevent maximum utilization of the housing allowance. A substantial down payment will probably exceed the housing allowance for that year, meaning other housing-related expenses for the year would have to be included in taxable

counts for 25% of total compensation, and therefore reduces the amount of unreimbursed professional expenses that may be listed on Schedule A (or Schedule C, if applicable) to 75%.

The solution to this problem is for congregations to fully reimburse ministers for professional expenses. This way there will be no unreimbursed professional expenses to be listed on Schedule A or Schedule C.

Sometimes lay people are reluctant to take actions to enhance the tax advantages of their minister.

bed linens, pots and pans, and anything else necessary to provide a home, except for food costs and maid service.

A minister's double deduction

In addition, pastors who use part of their housing allowance to make mortgage payments on a home loan, may also deduct home mortgage interest on Schedule A of Form 1040. Of course, real estate taxes are also deductible on Schedule A. This "double deduction" is a distinct advantage that neither ministers in parsonages nor other taxpayers receive.

Many home-owning ministers plan to have their mortgages paid before they retire. While this is a commendable goal, it may make more sense for them to continue mortgage payments into retirement. Since a minister's pension benefit from their denominational pension board may be fully designated as housing allowance, retired ministers who continue to make mortgage payments will pay much less income tax than ministers with no home mortgage.

When buying a home

Generally, it is wise to make as large a down payment as possible

income. For ministers, it may be better to take as small a down payment as possible or even borrow part of it. By keeping this amount low, more of the cost of the house can be paid with subsequent annual housing allowances. This reduces income tax liability for several years, more so than if personal resources were used to make a large down payment.

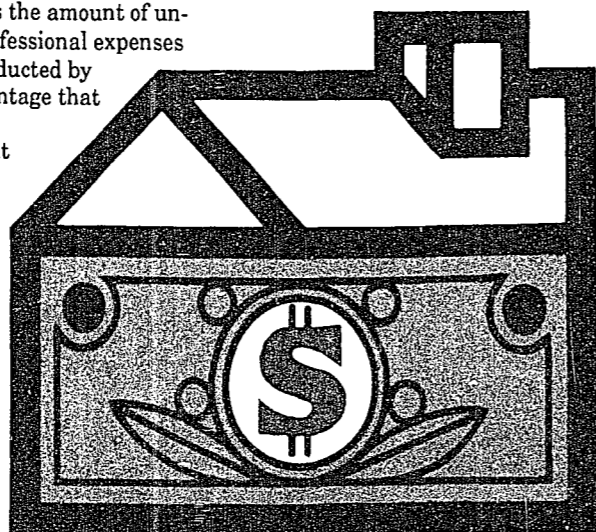
Housing and unreimbursed professional expenses

Ministers should keep in mind that a new IRS interpretation of the law reduces the amount of unreimbursed professional expenses that may be deducted by the same percentage that the housing allowance amount bears to total compensation. For example, if a minister makes \$20,000 a year, \$5,000 of which is designated as housing allowance, the housing allowance ac-

Tax Planning

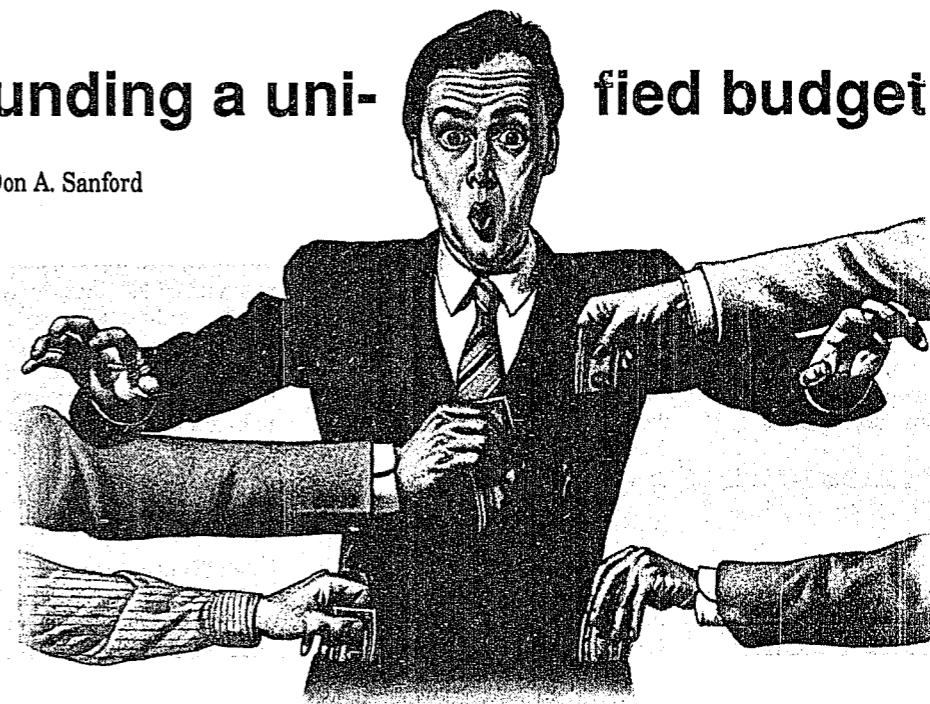
Sometimes lay people are reluctant to take actions to enhance the tax advantages of their minister. The suggestions in this article are intended to provide guidelines for congregations to help them increase the take-home pay of their minister, in accordance with legal rules. Most congregations are eager to increase their minister's pay whenever possible. By maximizing the housing allowance exclusion, congregations can do just this while still abiding with all tax laws and staying within their budgets. *SR*

The Rev. Manfred Holck Jr. is an ordained clergyman, Certified Public Accountant, and publisher of The Clergy Journal magazine. Reprinted by permission.



Funding a unified budget

by Don A. Sanford



Many of the 18th and 19th century Seventh Day Baptist advances were within a general idea of evangelism and mission. The Great Commission called for a going into all the world. There was a strong desire to do something, but the fields of labor were often by chance or according to certain individual interests. Expansion was largely by patterns of migration, often prompted by economic considerations. A number of programs were instituted to meet specific recognized needs.

The Chicago Council of 1890 recognized that "the various methods used hitherto in raising funds for church work and the benevolent objects of the denomination have not borne the most satisfactory fruits." They recommended that systems of weekly envelopes for offerings and tithing be used in the churches, with a further suggestion "that a standing committee on Systematic Benevolence be appointed by the General Conference to promote its advancement."

It was not until the Alfred Council of 1902 that any action was

taken to implement this proposal. That Council presented to the 1903 session of General Conference two proposals relating to giving.

Board of Systematic Benevolence

First, they recommended the establishment of a nine-member Board of Systematic Benevolence whose duty was to devise ways and means of raising funds for benevolent purposes. Secondly, they recommended to Conference the making of an annual budget of expenses, the use of the pledge and envelope system for raising funds, and the appointment of a financial agent. The first of these recommendations was adopted, and the Board of Systematic Benevolence was nominated and elected annually for three-year staggered terms. The second recommendation was not passed at that time. Nonetheless, for the next several years this Board of Systematic Benevolence attempted to carry out the intent of the defeated recommendation.

Pledge cards and weekly envelopes were distributed to the churches, with reports of increased

giving. Members could designate giving to any of the agencies.

The first real step in setting financial goals came in 1908 when the board, now called the Board of Systematic Finance, presented a resolution signed by about 100 delegates calling for advance budgets "so that the denomination could supply the needed funds more intelligently and with less pressure than at present." Two years later a follow-up resolution was presented from a section called "People in Conference," urging the four major societies or boards: "to estimate their proposed expenditures for each year in advance; to prepare and send to Conference itemized statements showing these expenditures, the amount of income that may be expected from permanent funds, and other sources; and the net amounts that it is estimated will be necessary to be secured from contributions from the denomination to carry out properly the proposed work."

This resolution also proposed that the budgets be distributed at Conference in order that there

cont. on next page

might be a full discussion of the work proposed. Also, the Finance Committee could apportion the budget and promote it among the churches so that they might "consider it their duty and privilege to assume their share of the budget and provide means accordingly for the work of the boards."

It was 1913 before this resolution was fully implemented and the budget was apportioned among the several churches according to membership, "but in no case did it ask for an amount from a church less than was given the previous year by the church."

United program to united budget

With the development of such programs as the Forward Movement in 1915 and its denomination-wide promotion, including a director, came a greater sense of total mission. In 1917, Conference requested that each agency submit to the Board of Finance its proposed budget not later than July 15 so that approval could be made by Conference before the apportionments were made and forwarded to the churches.

The establishment of a denominational treasurer and the linking

of the finances to the Commission in 1920 were important steps in the development of a unified budget, yet true unity did not come easily—particularly at times when the projected budget was not raised.

Such was the situation in 1921 when only about 73% of the budget was raised. It was recommended that each agency reduce its budget by 25%. At the same time, there was a strong movement for the Tract Society to hire a full-time person to work in Sabbath Reform and Promotion. A lengthy debate ensued between those who felt that this was a priority item and others, like D. Burdett Coon, who argued:

"I believe thoroughly in Sabbath Reform...But I want consistency... We must keep all boards on an even keel. We cannot say to some, 'Keep down to 75% of the budget,' and yet allow others to take on new work. If any must go ahead, many people will say let the Missionary Society go ahead. It has done the big work in winning men to Christ and the Sabbath. Let us be consistent, straightforward and fair."

Our World Mission

In 1956 the term Our World Mission was adopted to indicate

that one's giving was not just toward a budget, but was a part of the total program of the church. Because the term *mission* had a limited meaning to many who were unfamiliar with the background of the term, General Council recommended in 1987 that the term "Partnership In Ministry" be used. The Conference committee reported that, "While we agreed with the need to stress to churches and individuals that we are partners in ministry, it would be more clear to refer to the budget as the denominational budget."

The power of the purse

In any organization which relies on voluntary contributions for support, the relationship between budget and program has been close. The "power of the purse" through the giving or withholding of funds has often been the determining factor in the execution of any proposed action. Many people feel that it is the only direct way that they can participate in the decision making of the organization. At times even General Conference has used the budgeting power to extend its advisory role in its relation to the societies.

A unified budget has been one of the most effective means of overcoming a lack of organizational unity. The process of budget preparation by the General Council, including the executives of those agencies which share in the unified budget, has done much to implement the concept of a "full circle ministry" which was rejected organizationally. When those who are largely responsible for program sit down together with representatives of Conference and consider priorities for expenditures, it brings a new sense of unity which was sometimes lacking when each board or agency presented its needs independent of any total denominational strategy of operation and mission. *SR*

Stewardship and planned giving

Advice from your friends on the Memorial Board

The Scriptures contain a lot of solid advice on investment and financial planning for Christians. A central theme is that everything comes from God, who provides for our needs. We are expected to be good stewards of the resources placed in our care.

In the world's approach, some people can get caught up in thinking that they are doing well setting aside a nest egg for their future. Others lose sight of God's promises and become concerned that current savings and investments will not meet their long-term needs or unexpected emergencies. Does your stewardship planning extend to the distribution of your estate? What are your plans for the estate you leave behind?

In today's complex society and world, one of your immediate responsibilities is to prepare a will that specifies your desire for the distribution of your estate. You

may already have a will which satisfies you. This is fine. However, how long has it been since you reviewed this document to see if it still meets your desires? Has any

may have a special interest in a particular work of the church. You may want to include a specific program or organization in your estate.

What are your plans for the estate you leave behind?

part of your estate changed? Children may be grown and now have families of their own.

Many events may affect your desired estate distribution. It may be worth a second look to see that your beneficiaries will be receiving what you intend.

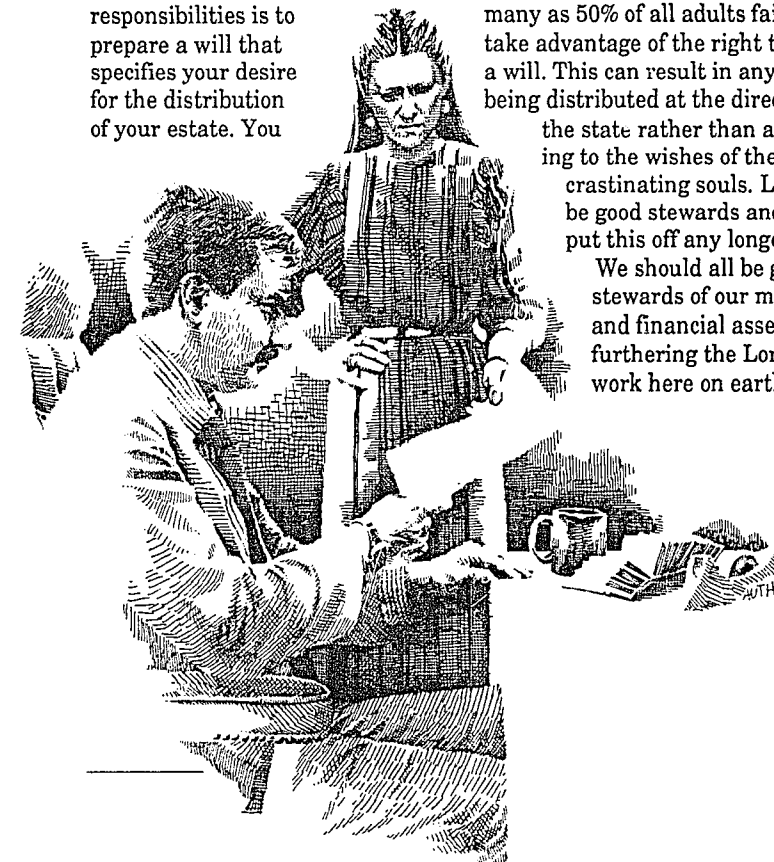
It is frightening to think that as many as 50% of all adults fail to take advantage of the right to make a will. This can result in any estate being distributed at the direction of the state rather than according to the wishes of these procrastinating souls. Let's be good stewards and not put this off any longer.

We should all be good stewards of our material and financial assets in furthering the Lord's work here on earth. You

One question you might consider is, "How can I continue my support of Seventh Day Baptist work and outreach?" The Seventh Day Baptist Memorial Fund, Inc. could be an answer through one of several planned giving approaches. In organizing the Memorial Fund, our forefathers demonstrated their commitment to this high priority of faithfully supporting our boards and agencies.

This Fund was organized on October 27, 1872 for the purpose of furthering Seventh Day Baptist ideals and projects. There have been many SDBs who have shared this concept and placed their hard earned money with the Memorial Fund. Today we are benefiting from the income from these funds invested by the Board of Trustees over the years.

If you need help or advice about "Planned Giving," contact an attorney to review your present plans or create a new will. For information and general assistance regarding programs and efforts you would like to support through the Memorial Fund, contact the Financial Manager of the Memorial Fund at: the Seventh Day Baptist Center, PO Box 1678, Janesville, WI 53547, or call (608) 752-5055. *SR*



Six P's of Stewardship

"On the first day of every week each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come."

1 Corinthians 16:2

Priority—"On the first day"

Periodic—"of every week"

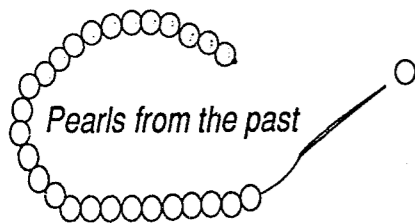
Personal—"each of you"

Provident—"put something aside and store it up"

Proportionate—"as he may prosper"

Preventive—"so that contributions need not be made when I come."

Don A. Sanford



Pearls from the past

How to raise money— rent a pew!

by Don A. Sanford, historian

During the 19th century, it was not uncommon for churches to sell or rent their pews, or "slips" as they were often called. (I could not find the origin for that term unless it was because so many people "slipped into place" just after the organ began its prelude. But then, I don't know the origin of the word "pew" either. It was somehow related to the word for "foot.")

In 1852, when the Milton SDB Church built its first house of worship, it apparently sold the pews to help raise money for the building fund. When the church was later facing a financial crunch, possibly due to the economic conditions of the Civil War, the following actions were recorded in their minutes:

December 8, 1863: Moved and Carried that a committee of one be appointed to ascertain how many of the slip owners will be willing to donate their slips for the benefit of the church per year provided 3/4 of the membership will do the same.

February 7, 1864: Report of the committee to see how many slips would be given in to be rented.

On motion, the church adopted the method of pew renting for paying the expenses for the coming year. Bro. A. Whitford, C.G. Crandall, and R.C. Bond were appointed a committee to fix the value of pews to be rented.

Report of the committee on the appraisal of pews was adopted.

Voted that each pew be allotted to the highest bidder, that the present owner, if present, be allowed the first chance to bid.

Voted that we proceed to the renting of the pews, the moderator

acting as auctioneer, that renters settle their account quarterly in advance.

Treasurer was instructed to dispose of the appraised seats not already rented to anybody bidding the appraised value, that he take subscription from those who did not give in their seats to be rented and others who may be willing to give something for the expenses of the church.

(Repairs and some apparent rearrangement of the church were made in preparation for session of General Conference in Milton.)

August 14, 1864: Motion made that pew renters take their seats in their same relative position to the pulpit as before, counting from the stand backward towards the doors. Amended by saying that we omit the first row next to the pulpit.

December 4, 1864: Moved that we rent the slips for the purpose of raising money for ministerial and incidental expenses. Carried.

December 18, 1864: The report of the committee on the appraisal of slips called for. Moved by E.P. Clark that the treasurer be authorized to purchase Mrs. William Maxson's slip. Lost.

Moved by D.C. Burdick that we proceed to the rental of slips. Carried. Rented slips for \$407.50.

December 10, 1865: Report of committee appointed to see slip owners who were not present last meeting called for.

On motion of R.C. Bond that we now proceed to rent the slips that have been given for the purpose of defraying the church expenses for the ensuing year.

Voted that a committee be instructed to appraise slips so as to raise \$800 if all slips are rented.

Voted that the pastor give notice each Sabbath preceding the time of meeting for slip rental.

December 24, 1865: Report of committee appointed to make arrangements with Bro. Fetch Brown about his slip. Committee reported progress.

Report of committee appointed to appraise slips called for.

Voted that J.M. Greenman be auctioneer to sell slips and sold 32 slips amounting to \$334.

(The minutes for December of 1866-1868 contained similar records.)

December 5, 1869: On motion the Trustees were authorized to buy the seats of A. Coleman at \$15, E.H. Burdick at \$20, A.C. Stannard at \$10, and G. Saunders at \$15. On motion E. Goodrich was appointed auctioneer and proceeded to sell the seats.

December 4, 1870: Resolved that it is the sentiment of the church and society that the ownership of slips does not entitle the owner the right of use of church services without the payment of a fair and equitable proportion of the necessary expenses for lighting, warming, sweeping, and dusting the same, and expenses of procuring a speaker, as shall be determined and assessed by the Board of Trustees.

Resolved that we proceed to rent all of the seats in this house (except such as be deemed best to reserve as free seats).

How much would you be willing to pay for your pew? **SR**

From the executive secretary's desk

He supplies, we manage

by Dale D. Thorngate

"Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness." (2 Corinthians 9:10)

Gordon MacDonald, in his book *Ordering Your Private World*, says, "The task of a steward is simply to properly manage something for the owner until the owner comes to take it back."

In 1986, I attended the Christian Stewardship Council meetings in San Diego, California. One of the seminars was on the biblical perspective for giving. The speaker, Tom McCabe, began his presentation by emphasizing that it is important for us as Christians to understand that all we have in this world belongs to God. We are only stewards or managers of it. This is not an idea that sits well in a materialistic culture.

In the Old Testament there is a story that really emphasizes how God provides. In 1 Kings 17, God orders the ravens to bring bread and meat to the prophet Elijah every morning and evening. When the brook in the Kerith Ravine dries up, the Lord sends him to

Zarephath where a widow and her son take care of him.

Through this experience, Elijah and the widow learn who the ultimate provider is. After Elijah saves her son through the power of God, the widow says, "Now I know that you are a man of God and the word of the Lord from your mouth is the truth."

The passage of Scripture at the beginning of this article is the apostle Paul writing to the church at Corinth. It is part of a sermon that he is giving them on the importance of giving for the work of God's Kingdom. He begins by reminding them that it is God who supplies the seed that becomes bread in the first place. Therefore he says, "He who sows sparingly reaps sparingly, but he who sows generously reaps generously."

In the Old Testament there are several passages that indicate God expected the Israelites to give a tenth of what they owned to the Lord every year. I have heard many people say that was an Old Testament idea for the Jews. "We are Christians, and the New Testament does not require us to give a tenth."

Both of these points are true, I suppose, but if we are proud of what we own—as most people in

this country are—then maybe we would be better off with the Old Testament idea of the tenth. If I understand the point that Paul is making, everything belongs to God. We are only the stewards for God.

Paul indicates that this great God, who has given us so much already, will give more if we will be

**All we have
in this world
belongs to God.**

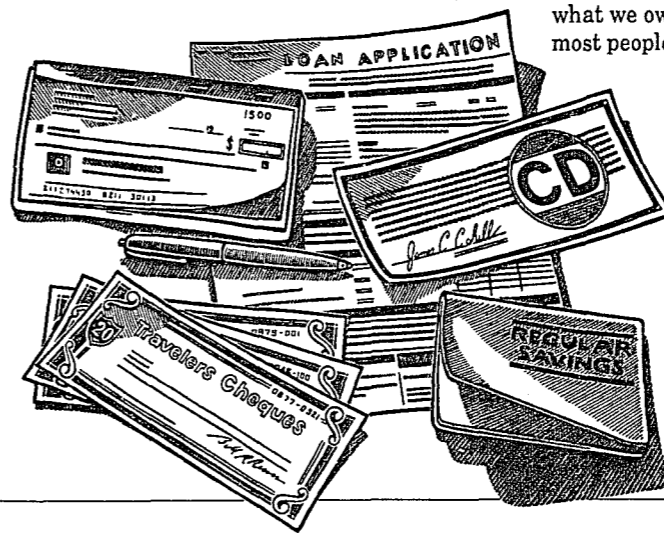
generous with what we have. But we have to be accountable to Him for how we use it or give it away.

I think we should all begin with a tenth of our income. I have heard someone ask if that is a tenth of my gross income or a tenth of the net? That sounds like an IRS question to me, but I will let you decide since it is only the beginning.

Dick Shepard, former General Conference president, says, "You can't outgive God." The work of Seventh Day Baptists, through the denominational budget and your church budget, is part of the work of building God's Kingdom. In the 20th century, it takes money to make ministry happen.

My prayer for us today is the prayer of David as recorded in 1 Chronicles 29:14: "Now our God, we give you thanks and praise your glorious name. But, who am I, and who are my people that we should be able to give as generously as this? Everything comes from you and we have given you only what comes from your hand."

May God richly bless us all in 1990 to His glory. Amen. **SR**





Give it back to God

Dear Ones All,

If all the sermons and words on stewardship were strung end to end, we would, at the very least, be tired of sitting and listening by the end. I have a theory that probably more sermons have been preached on this subject than salvation, missions, and the Sabbath combined, which is rather backwards, I fear. For that reason, I'll not dwell here too long, but that is the subject of this issue, so here goes.

We came into this world with nothing. Everything we have is a gift of God. Even those few who are said to be born with a silver spoon in their mouth don't come that way—it is by inheritance. Eventually, we all have to give away everything we have, large or small. Many of us feel we have mighty little; but that little, multiplied by God, can be great.

Remember the widow and her oil? You'll find the story in 2 Kings 4. When she approached Elisha with her dilemma, he asked what she had, and she answered, "a pot of oil." This was all she had to stand between the debt incurred by her late husband and the taking into bondage of her two sons. What always thrills me is that she did not try to get out of the debt, did not try to refinance, none of those. She asked her man of God what God wanted her to do, then did it.

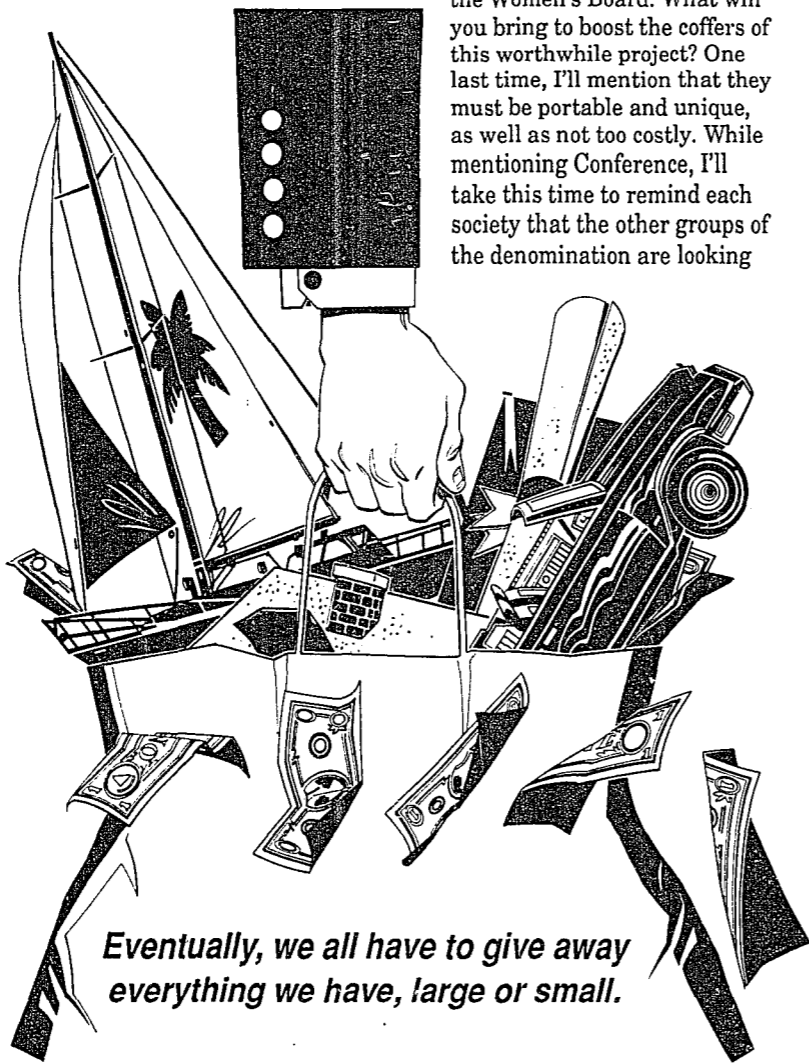
"God times nothing" does not come out to a big sum. "God times whatever you have to give" can make a big difference. If this page for the last six years has made any impact on you, it is because I gave the little talent I had, and God made it work. Giving and stewardship is not just money; it is time, talent, love, and prayer.

From our society

From the *Baptist Women's Quarterly* comes the following: "The biggest disease today is not leprosy or cancer. It's the feeling of being uncared for or unwanted, of being deserted and alone. The greatest evil is the lack of love and charity, and an indifference toward one's neighbor who may be a victim of poverty or exploited and at the end of his/her life, left by the roadside." Can you speak the word that will make the difference?

We on the Board are just thrilled with the number of you who took to heart our request that you get behind the PROP project and push with individual giving. Judging from the bulletins and newsletters we received, once again you came through for us all.

Daytona Beach, Florida; Battle Creek, Michigan; and Hebron, Pennsylvania, societies have all mentioned that they are working on projects for the SCSC craft sale at Conference, as are the ladies of the Women's Board. What will you bring to boost the coffers of this worthwhile project? One last time, I'll mention that they must be portable and unique, as well as not too costly. While mentioning Conference, I'll take this time to remind each society that the other groups of the denomination are looking



Eventually, we all have to give away everything we have, large or small.

forward to seeing what your society has been doing during the last year. It is a great source of suggestions, so be sure to bring your copies to be distributed. *Please.*

Shiloh, New Jersey, is hard at work and by this time has all the officers secured for the Conference nomination committee for the new Board officers. We pray great things for them in this undertaking and are delighted with the thoroughness and planning going into the move.

From your society

Despite all this, we are delighted to see Shiloh continuing their studies of women of the Bible, and a special dinner honoring mothers

and daughters. (They used their mothers' and grandmothers' pictures for table decorations.)

Nortonville, Kansas, society reported serving 2,070 individuals from 12 towns through their Clothing Bank during the quarter. They spoke of attendants from a battered home for women and children coming one month to get items to use in the home. Is this an idea for you?

Ladies in the Hebron church have been busy sprucing up the parsonage for the arrival of their new pastor, always an exciting time. Alfred Station, New York, ladies are busy recovering their church kitchen floor and planning meals for all sorts of banquets. And

after six years, I still do not know how they got the name of "Union Industrial Society" for their ladies aid group.

So we come to the end of what for me has been a wonderful time together. I once again thank you all who were so gracious as to send your reports, bulletins, newsletters, and notes of encouragement throughout our time together. I know the new Women's Page editor will enjoy your input, too. I bid you...

Peace, Joy and most of all Agape love,

Marilyn

Banner set for Seoul

Proudly displaying her completed banner is Jean Albion, whose design was selected by the Seventh Day Baptist Women's



Board to represent our denomination at the Baptist World Alliance Convention this August in Seoul, Korea. The sky-blue background displays the SDB name and logo, and states, "Go Ye Into All the World" (Mark 16:15), with the names of all the countries where the Gospel is being preached by our ministers.

Many of Jean's banners adorn the Battle Creek, Michigan church. Twelve hang in the sanctuary and another enhances the church's new entry.

Women's Board President, Dorothea Shettel, is planning on leaving our General Conference meetings early to attend the Baptist World Alliance Convention in Seoul. Jean hopes to have the banner returned and is confident that several other countries' names will soon be added. With her usual spirit-filled smile she said, "Wouldn't it be great if we could add China?" *S_R*

HEAR YE! HEAR YE!

We hereby say:

THANK YOU

to our friend
Marilyn Merchant

for six years of
faithfully meeting deadlines
and providing SDB women
everywhere an abundance
of news and ideas.

From the SR staff,
with "Agape."

Resolution of Appreciation to Linda Harris

Editor
The Helping Hand
September 1984-February 1991

*The Board of Christian Education is grateful to Linda Harris for over six years of service as editor and writer of our adult and youth Sabbath School quarterly, **The Helping Hand**.*

We deeply appreciate her commitment to Christ and His church, her supervisory skill in developing a denominational "writer pool," her communicative ability, and her prompt copy.

On behalf of the Seventh Day Baptist Board of Christian Education and your many Bible students, we "THANK YOU," Linda.

—The Sabbath School Committee

David S. Clarke, chairman

Mae L. Bottoms

Marilyn O. Davis

Olin Davis

Leta DeGroff

Rachel Kenyon

Harriet Saunders

Onnalee Saunders

Janette Rogers

George D. Bottoms, *ex-officio*

Ernest K. Bee Jr., *ex-officio*



FOCUS
on Missions

by Leon R. Lawton

National field, USA

The new Director of Extension, Rev. Russell Johnson, began this ministry on July 1, 1990. He was released by his church (Verona, New York) the first weekend of June to participate in the MORE 2000 pilot workshop in Southern California at Santa Barbara. Other SDB churches at Bay Area, Foothills and All Nations participated. Director of Extension Russell Johnson will work out of the central New York area, maintaining his residence there initially.



Rev. Russell Johnson

Medical ministries, Malawi, Africa

The new clinic building at Chipho was officially opened the end of May, with the general assembly room already too small for the growing SDB congregation using it on Sabbaths. At Thembe, where the old clinic building was outgrown and in need of enlarge-

ment several years ago, the Christian Service Committee (CSC) of the Malawi Christian Council delayed again their support for a new building. It is now on the list for 1992. In order to meet the need, the Missionary Society voted \$3,000 from their medical funds to match funds for a new clinic that would include a maternity facility. The local people will make the necessary bricks and do much of the labor which represents a good portion of their "funds." The new CSC building will be a new maternity block so the present clinic can be used for only outpatients.

Fax and the SDB Missionary Society, USA

New technology offers unique opportunities for improving ministry and communication. Thus when a neighboring insurance office obtained a new FAX unit and offered its use to the Society, we agreed. But, the phone number given in the recently distributed Annual Report is wrong! Please correct and note the right number: (401) 596-9568. Though not in daily use, we have already received fax documents from the Netherlands and New Zealand, as well as sending and receiving in the United States.

European newsletter begins publication

Jan Lek, a vice president of the SDB World Federation for Europe, has launched a Newsletter for the Foundation of Seventh Day Baptist European Mission Funds. The first edition reviews the ministries of Jan and Ruth Lek during 1989 and notes open doors of opportunities for fellowship with believers in Eastern Europe. Brother Bujok at Havirov (near Ostrava), Czechoslovakia, has been in communication with groups in Romania and noted other groups in nearby U.S.S.R. It was hoped that a trip could be made in mid-1990 to visit these groups and learn more about their faith. The sister Conference in Poland will hold their annual session in July.



the BEACON

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

July/Aug. 1990

Commemorating the Youth Centennial: 1889-1989

A skit by Jasmine J. Lynch

Characters:

Moderator, General Conference sessions
Theodore Gardiner, Sabbath Recorder reporter
George H. Babcock, member Plainfield church
Susie Burdick, Special Youth Committee member
Arthur E. Main, Special Youth Committee chairman
Sister Van Horn, delegate
Brother Davis, delegate

Setting:

Church sanctuary or meeting hall where delegates have gathered for the annual meeting of the Seventh Day Baptist General Conference.

Narrator: The year is 1889. Let us tune in on what is happening at the 75th session of Seventh Day Baptist General Conference meeting at Alfred Station, New York.

Moderator: A special committee was appointed last year at our Conference sessions in Leonardsville, New York, to look into the work being done among our youth throughout the country. At this time, we will hear from the committee. Brother Theodore Gardiner will speak first.

Theodore Gardiner: Mr. Moderator, I have discovered that from 1870 much of our youth work was done by volunteers, and still is. This has not been reported to the denomination. Though I have been writing a series of *Sabbath Recorder* articles on student evangelism, much has not been reported because there is no organized system of reporting.

About 1881 Brother Babcock organized "The Excel Band" within the Plainfield, New Jersey, Sabbath School. This was our first organization specifically formed for our youth. The first Seventh Day Baptist "Young People's Society of Christian Endeavor" was formed in Westerly, Rhode Island, in October 1884.

So the data we will report is drawn from only a few years.

Moderator: Thank you, Brother Gardiner. Now we will hear from Brother George Babcock.

George Babcock: Mr. Moderator, I represent the Plainfield church in New Jersey. I have organized the young people there and we have named our group "The Excel Band." We function as part of the Sabbath School. It is our goal to have all our young people excel in Christian moral standards to make our Sabbath School and our church effective witnesses in our community. To help them accomplish this we need to give them all our support. Since it takes money to get anything done, I am donating for this cause. I hope others will join me in this endeavor.

Moderator: Thank you so much Brother Babcock. I am sure I speak for this assembly when I say we admire a man who not only talks, but one who puts his money where his mouth is. We can all learn from your example. I think the young people at Plainfield are blessed to have such a hard-working, generous big brother. We all agree that we need men and women of high moral standards. We can't just wish them into being. It takes

devotion of time, money, and setting a good example. It seems to me that you are doing all three.

At this time, I will recognize Sister Burdick from the First Alfred, New York, church.

Susie Burdick: Mr. Moderator, I certainly admire Brother Babcock and the young people at Plainfield, but we have started Christian Endeavor Societies in many of our churches. In Christian Endeavor we stress an open confession of Christ, active service for Christ, loyalty to the church, and fellowship with Christ's people. We feel that if we can get our youth to accept Christ and begin actively to serve Him, we will not have a problem finding church leaders.

Moderator: Thank you, Sister Burdick. It seems to me that both organizations have the same aim: developing young men and women for Christ's service. The chair will recognize Brother Davis.

Narrator: Later, on August 21, 1889, in the 75th session of the Conference.

Moderator: At this time we will call for the report of the Special Committee on Denominational Youth Work. The report will be given by the chairman, Dr. Arthur Main.

Dr. Arthur Main: We would report to the General Conference meeting here with the Second Alfred Church, Alfred Station, New York. We recommend:

1. That a permanent Committee on Young People's Work be established and the appointment be done annually by General Conference.
2. That the Committee consist

of at least eight young men and women, with three from one Association area to serve as officers and one from each of the other Associations.

3. That their duty be to promote among young people Christian culture and work, particularly along lines of denominational benevolent enterprises.

We stress an open confession of Christ, active service for Christ, loyalty to the church, and fellowship with Christ's people.

4. Further, we recommend that both General Conference and the various Associations schedule an hour's time to be devoted to the youth.

Moderator: You have heard the report and its recommendations. What is your pleasure? I recognize Brother Davis.

Brother Davis: Yes, Mr. Moderator, I would like to make a motion that this session accept the report and adopt the recommendations.

Moderator: Do we have a second to the motion? Brother Babcock has seconded the motion. Is there further discussion related to the motion?

Sister Van Horn: Tomorrow the Missionary Society will conduct a consecration service for Sister Susie Burdick as a missionary teacher at Shanghai, China. I think the new Young People's Committee might want to help contribute to her support.

Moderator: Thank you, Sister Van Horn. If there is no more discussion, I will call for the vote. All those in favor of the motion please say, "Aye." Those opposed, please say, "Nay." The motion carries. I think we should give a hand to the Special Committee for the work they have done and the young people for their active participation in this Conference and in spreading the Gospel.

Narrator: By 1891 there were 45 Young People's Societies reporting a combined membership of 2,000 and an average attendance at prayer meetings of 27, and 161 conversions. Their major project that year was the support of the Rev. J.L. Huffman as a missionary evangelist in the Southeastern Association. In 1893 the Young People supported student evangelistic teams and quartets. In 1895 they pledged half-salary support for Dr. Rosa Palmberg, medical missionary to China. In 1904 the Permanent Committee's name was changed to the Young People's Board. In 1940, the Young People's Board merged with the Education Society and the Sabbath School Board to form the Board of Christian Education. Today, the Youth Committee of the Board carries on the hopes, the ideals and the commitment of those who a century ago put their faith into action.

(The original version of this skit was performed for the Sabbath Program, November 25, 1989, at the Miami, Florida, Seventh Day Baptist Church. Information was taken from the Fall 1989 Helping Hand article, "Youth Centennial: 1889-1989," written by Seventh Day Baptist Historian Don A. Sanford.)

When the saints celebrate their unity

by Joseph A. Samuels



Rev. Joe Samuels

It is no wonder then, when the psalmist David proclaimed, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I invite you all to come to Conference at Lindsborg, Kansas, and let us celebrate our unity in Christ. You can't afford to miss it.

With little more than a month to go before the "gavel" passes to my successor and beloved friend, Althea Rood, it is a bit difficult to realize that one full year has raced

part of me that is saddened by the fact.

As I crisscross the country, meeting new Seventh Day Baptist sisters and brothers of differing geographical location and lifestyles, I am really impressed by the Christlike spirit demonstrated everywhere. I wish to express my profound gratitude to all of you for your prayers, your suggestions, and your gracious hospitality accorded to Joyce and me as we visited in

**Let us celebrate our unity in Christ.
You can't afford to miss it.**

by so quickly. While there is a part of me that anticipates the release from some of the pressure of being president—and no doubt my wonderful, supportive and somewhat deprived congregation anxiously awaits the return of their pastor—I must admit that there is the other

your churches and in your homes. Indeed, being president of Conference was challenging and demanding, but a wonderful experience. To all of you here in America and throughout the World Federation of SDBs, we say God bless you, and we love you all. SR

You have heard it said, "If five Baptists are in a room debating a point of Scripture, you can be sure they will eventually come up with six different points of view." The assumption here seems to be that Baptists are allergic to any form of ecclesiastical or theological unity.

Such an assumption may provide some humor at best, but in terms of real Christian experience, it has to be discarded as a mere subtle attempt to subvert the clear teachings of Scripture. The Bible says the unity of the saints is a divine position into which believers come by the process of redemption.

The apostle Paul embraced this concept when he declared to the Galatian church, "For in Christ you are all children of God through faith, for as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Gal. 3:26-28). The poet concurs with Paul when he wrote, "Elect from every nation yet ONE o'er all the earth, her charter of salvation, One Lord, one faith, one birth; One holy name she blesses, partakes one holy food, and to one hope she presses with every grace endued."



Young and active in Columbus

by Dean Fox

The Columbus, Ohio, SDB Church has been keeping very busy the last few months. Children seem to play a major role in all of our activities.

At the January business meeting it was voted to begin a once-a-month children's church on a trial

School class for toddlers began in June.

In addition to our monthly fellowship meals, Women's Study Group, and Men's Breakfast and Study, March activities included a Sabbath School teachers' training session and a "Homeless theme

us to get involved—not just with money, but by writing letters to our government leaders.

A church planning retreat took place the last weekend in April. The weather was warm and sunny and proved conducive to getting our thoughts in order. The main order of business was to plan how to take care of our current ministries after our pastor and his family leaves for Riverside, California, the first of July. Secondly, we needed to plan for the future ministries of our church. It was well attended and the Spirit really worked in us all, not only to get all the work accomplished, but to let us have a fun time of fellowship also.

The Family Game Night was scheduled for the end of May and a series of Parenting Seminars were held each Wednesday night in June. We are continuing to look for activities which will strengthen our local church and reach out to the community around us. SR

**Children seem to play a major role
in all of our activities.**

basis. In February, a baby dedication for Lindsay and Liandra Holmes was held and another in March for Joshua Stephens. A Family Game Night was scheduled for the end of February, but was cancelled due to the weather. In April, the church anxiously awaited the birth of Drew Daniel Elkins, who finally popped into the world on the 17th after a week and a half of labor. Also, a new Sabbath

night." The purpose of the "Homeless theme night" was to acquaint people with what was happening in our city in the area of homeless people. A turkey dinner was served that was typical of the types of meals served at homeless shelters. Afterwards the director of one of the city's shelters spoke about the problems he faces in trying to help the homeless, as well as those problems the homeless have to deal with every day. He also challenged

Warm meetings up north

by Seili Bond

The SemiAnnual meetings of Minnesota and Northern Wisconsin churches were held at Dodge Center, Minnesota, on April 27-29 with the theme: "Mission in the 1990s." The president of these meetings was Lorna Austin.

Sabbath eve, an inspiring testimony service, led by Pastor Dale Smalley, demonstrated evidence of spiritual growth in the lives of those who testified.

The Sabbath morning service included a very challenging sermon by our General Conference President, Pastor Joseph Samuels, based on Matthew 9:35-38. He related how Jesus went through all the towns and villages, preaching the

good news. When he saw the crowds he had compassion on them. They were as sheep without a shepherd. He said the harvest is plentiful but the workers are few. Ask the Lord of the harvest therefore to push the workers out into the harvest field. We as Christians need to go out with the Gospel of good news.

Pastor Samuels gave us more challenging thoughts in the afternoon, and some information about General Conference this year. The night after the Sabbath, Pastor Dale Rood led us in a song service, followed by a movie entitled, "The Life of D.L. Moody." After the movie a social hour was planned for

all. Youth (grades 7-12) had the use of the school gym, finishing with a lock-in at the church and a Sunday breakfast. Adults had a social time at Bob and Lorna Austin's.

Sunday morning Larry Greene led us in devotions. He related to us the things the Lord has taught him since he began spending an hour to an hour and a half each morning in Bible study and prayer. The business meeting followed and was conducted very capably by President Lorna Austin.

These meetings were well attended, with many visitors attending the movie. Warm fellowship was experienced by all. SR

We are here

by Marilyn Merchant

With monologue and dialogue, stories and slides, music both melodious and meaningful, and a most inspirational communion service led by Pastor Emeritus Alton L. Wheeler and Pastor Gabriel Bejjani, the filled-to-capacity vine-covered SDB church in Riverside, California, closed its doors for the final time on Friday evening, April 27, 1990. It was an emotion-filled service, with so much love and devotion flowing throughout the audience as:

Dr. Wayne Rood spoke of his family's involvement in the building of that structure.

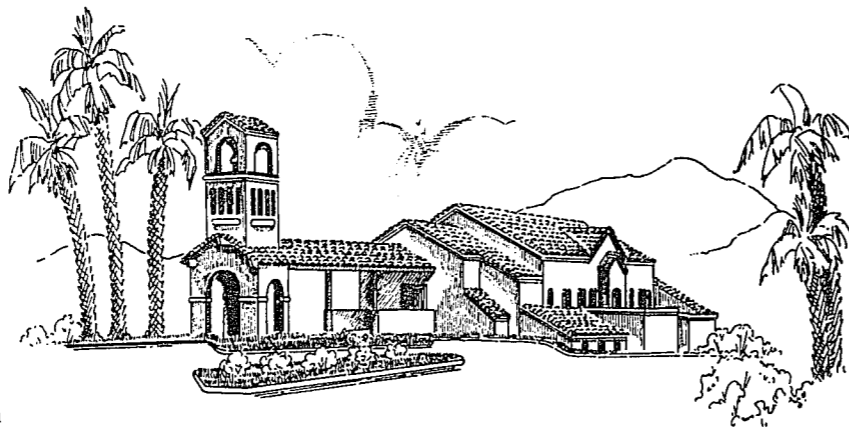
Jennifer Lewis-Berg revealed the contents of the time capsule that had been discovered behind the cornerstone of that building.

Cliff Rosa representing Rev. Leon Maltby (complete with bicycle), Norman Burdick as Rev. Rex Burdick, and Henry Ross as Rev. Alton Wheeler (complete with tool kit) reminisced about their years as pastor here.

Five teenage boys presented "Teenage Memories" written by Dr. Rood, Rev. Duane Hurley, and Robert Hurley about the choosing and furnishing of their Sabbath School room.

Certainly one of the never-to-be-forgotten moments was the monologue, written and presented by Anthony Maddox as Rev. J.T. Davis, on the founding of the Colony Heights Seventh Day Baptist Community Church, which later became the Riverside congregation.

And so, with tears flowing freely, mixed with joy and bright expectations for the morrow, Pastor Wheeler turned the key to lock the front door for the last time. The strains of "We are Climbing Jacob's Ladder" floated over the night air as traffic slowed to watch and



listen. Even the tiny ones were heard to chime in. Pastor Bejjani closed with a benediction, and members and friends lingered to embrace and visit.

Sabbath morning dawned slightly overcast but certainly the spirits of those gathering at the new church at 5901 Chicago Avenue were bright as they crowded at the entrance for the welcoming remarks by Elmer Maddox, the ribbon cutting by

Pastor Bejjani and the ringing of the dear old Farina, Illinois, church bell by Bill and Marian Lewis.

We entered with absolute delight and awe at the beauty and majesty of this structure that was to be our new home. God's handiwork could be viewed in every aspect of the planning and decorating as well as in the dedication of the many people involved.

An orchestra directed by Cheryl (Austin) Driver welcomed us with

Top photo: The last service at 14th Street.

Bottom left: Bill and Marian Lewis ringing the bell on Sabbath morning.

Bottom right: The beautiful new bell tower and entrance.



Pastor Gabriel Bejjani

her original composition as the choir in their new maroon and creme robes processed down the center aisle. Lighting the candles were two very early members of the congregation, Mrs. Bernice Brewer Chapman and Mrs. Ethel Babcock Karstens.

Dr. Steven Packard gave a short history of the search for and discovery of our new home site, evoking both chuckles and groans as we remembered those days. Although the seating capacity was increased to 350 (with room for another 150 to be added later), the church was filled with some standing in the aisles, a joy to behold for any pastor and one fully appreciated by Pastor Bejjani as he spoke, closing with Proverbs 16:9, "A man's heart deviseth his way; but the Lord directeth his steps." Norman Burdick led the congregation in the reading of the church Covenant, and the service closed with the choir, flute (Laura Bates)

and piano (Jean Lewis), presenting another original composition by Cheryl Driver.

Pamela Nichols and her helpers prepared and served a bountiful salad luncheon to 427 hungry guests. The afternoon celebration included original compositions for guitar and voice by Henry Ross, entitled, "He is So Good to Me," and "Joy and Celebration" composed and performed by Dr. Jan Maddox on our Steinway grand piano.

Greetings from various denominational and Associational representatives were read right before "The

youth, and Donna Packard, representing the burgeoning group of children (incidentally, they bought and paid for their own pew in the church), told of their goals and dreams for the church. Once again we filled the social room to devour hundreds of homemade cookies and drink gallons of tea and punch, then off to explore the classrooms, library, church offices, and the glorious view from the patio.

Most of the delightful happenings were repeated in June for the community at large.

This weekend in April was

God's handiwork could be viewed in every aspect of the planning.

Troubbable of Zerubbabel." The musical, presented by 39 of our high-spirited and adorable children from age 2-12, featured Richard Soper as Zerubbabel. Of course they got a standing ovation, as did their directors: Judy Goryan, Nancy May, Dixie Packard, Victoria Burdick, and Beverly Soper.

Pastor Bejjani continued with the morning theme, "Goals of the Church," and his desires for our growth and outreach. He reminded us that as we climb the hill, the vision changes and grows. Erin Burdick, representing the church

dedicated to the congregation, their friends and relatives, and many from the Pacific Coast Association who were able to join us in praising and glorifying our Heavenly Father who has so blessed us. We praise and glorify His name forever and ever. Thank you all for the prayers offered up on our behalf and to the Memorial Board who had the faith in us to do what we set out to do. We thank God for you all.

As we drove away and looked back, it was discovered that the bell was now upside down and had to be repositioned to be workable. Only in Riverside... SR



Left: Part of the over 400 at the salad luncheon.

Below: The cast of "The Troubbable of Zerubbabel."



December	\$754,485
November	\$691,611
October	\$628,738
September	\$565,864
August	\$502,990
July	\$440,116
June	\$377,243
May	\$314,364
April	\$251,495
March	\$188,621
February	\$125,748
January	\$62,873

1990 income needed—\$754,485.
 Per month gift income needed—\$33,351.
 Total needed each month—\$62,873.

SR Reaction

Dear Editor:

I read with consternation the article "An Open Door to Heaven" by Rev. Clifford W.P. Hansen, and all I can say is I am glad he is retired. How can a Seventh Day Baptist minister say the creation of the world is not to be taken literally? To say "the six-day creation story was not intended to be taken literally" is to say the creation of night and day was not literal; for the same God, in the Creation story, created the day and the night, and He called the light day and the darkness night.

Putting that aside, it is a known fact that when the Hebrew writer spoke of a literal day, he said evening and morning or day and night. For example, Jesus said I will be in the earth three days and three nights—not three days. This makes it literal days. The Creation story so states, so there should be no doubt that the Creation time period was literal. He can continue to believe it as "poetry." But I ask, where is his demonstration of faith in God if he doesn't believe God spoke and it was done? Yet he believes in "scientific assembling of evidence" or, as he puts it, "all forms of life evolved over long periods of time." I ask, how can one believe in the evolution theory (not fact) and the Creation story at the same time?

By the way, I will be the first to hail the poetic and literary beauty of the Bible. I taught "The Bible as Literature" for seven years in a public school, but not at the expense of the authenticity of the Bible.

Jasmine J. Lynch
 West Palm Beach, FL

Kevin Butler, Editor:

This letter is a response to "An Open Door to Heaven" by Rev. Clifford Hansen.

Qualified scientists have never stated evolution as anything more than a theory without

a backlash of criticism from their peers.

Mr. Hansen's statement, "...all scientific evidence... go to show that the world and all forms of life evolved over long periods of time," sounds like an excerpt from an Isaac Asimov science fiction novel.

Anyone producing one shred of scientific evidence that would prove evolution to be a cosmic truth, he/she would probably be acclaimed the greatest scientist since recorded history. Until then, evolution will continue to be nothing more than speculations, theories, and guesses written in Man's Book of Nature. God's Book of Nature does not support evolution.

Not ALL scientific evidence "go to show" evolution to be true. Not ALL scientists support evolution. Not ALL Bible students support evolution. Not ALL theologians accept Genesis as a parable. Not ALL SDBs accept "this truth" as truth.

Sincerely yours,
 William Vis
 Lake Worth, FL

Dear sir:

Let me compliment you on two counts for including the recent article by Clifford Hansen on the Sabbath; first, for recognizing its worthiness to be published, and second, for the courage to do so in a current climate which seems to be largely antithetical to such views. For my part, I would wish to see in the Recorder more articles reflecting this approach to understanding the Bible, interpreting the role religion plays in our lives, and how we move from our vision to making a difference in the world.

I would have appreciated his suggesting some activities in addition to those frequently found now among SDBs on how we can make the Sabbath more meaningful and useful to us, or how we can make the traditional ones more effective and vital.

Cordially,
 Wayne Maxson
 Sewanee, TN

Accessions

Anniston, AL
 (Branch of Paint Rock)
 Sam Cofield, pastor
 Joined after testimony
 Mary Bergstrom

Centertown, MO
 Jon Warren, pastor
 Joined after baptism
 Carla Bortz
 Nicole Bortz

Dodge Center, MN
 Dale Rood, pastor
 Joined after baptism
 Kris Bonser
 Ryan Bonser
 Tanya Bonser
 Joy Wallstrom
 Teresa Yngsdal
 Joined after testimony
 Beth Wallstrom

Hebron SDB Church
Coudersport, PA
 Michael Burns, pastor
 Joined by letter
 Rev. Michael L. Burns
 Sharon Jill Burns

Sunshine Mountain
Chatawa, MS
 Ralph Hays, pastor
 Joined after baptism
 Renée Rabitaille
 Charles Hinkson

Verona, NY
 Russell Johnson, pastor
 Joined after testimony
 Dale Fink
 Rodney Fink

White Cloud, MI
 Lawrence Watt, pastor
 Joined after baptism
 John Meeuwes
 Kerri Meeuwes
 Joined after testimony
 Lee Cruzan
 Rebekah Cruzan
 Gregory Schulz
 Troy Cruzan

Marriages

Van Horn-Motter.—Jerrold Lynn Van Horn and Jill Motter-Billings were united in marriage on February 10, 1990, at the First Congregational Church in Omaha, NE.

Johnson-Purvis.—Walter William Johnson and Vivian Purvis were united in marriage on May 11, 1990, at the First Seventh Day Baptist Church in Ashaway, RI. The Rev. Harold King officiated.

Obituaries

Soules.—Debra Elaine Soules, 34, died on March 24, 1990, in Virginia Beach, Virginia, as a result of injuries sustained in an automobile accident.

Born on August 14, 1955, in Olean, New York, she was the daughter of Richard F. Soules and Nettie Sue (Drake) Soules.

Debra was a 1974 graduate of Otto-Eldred High School, Duke Center, Pennsylvania, and attended Pennsylvania State College. She was a graduate of the BOCES Nursing Program in Olean and was employed as a visiting nurse by Kimberly Quality Care of Virginia Beach. Debra was a former member of the Denver, Colorado, Seventh Day Baptist Church.

Survivors include her father, Richard F. Soules of Eldred, Pennsylvania; her mother, Mrs. Hollis Nichols of Shinglehouse, Pennsyl-

vania; one sister, Katherine A. Bucher of Savona, New York; her maternal grandmother, Elizabeth M. Drake of Shinglehouse; one niece, one nephew, and several aunts, uncles and cousins.

Services were held on March 29, 1990, at the Virgil L. Howard Funeral Home, Shinglehouse. Burial was in the East Sharon (Pennsylvania) Cemetery.

Van Horn.—Lloyd Van Horn, 96, of North Loup, Nebraska, died on April 11, 1990, at the Rose Lane Nursing Home in Loup City, Nebraska.

Lloyd was born on April 16, 1893, in Humbolt, Nebraska, the son of William and Alice (Adams) Van Horn. While he was still young, the family moved to Farnam, Nebraska, and then relocated in the North Loup area in 1910. He

Births

Wheeler.—A son, Matthew Lee Wheeler, was born on January 12, 1990. He was brought home when four pounds, six ounces by his adopting parents, William R. and Jennifer (Nessan) Wheeler of Castle Rock, CO, on February 4, 1990.

Watt.—A daughter, Emily Michael Watt, was born to Lawrence and Raakeli (Goodson) Watt of White Cloud, MI, on April 17, 1990.

Elkins.—A son, Drew Daniel Elkins, was born to Ed and Cindy Elkins of Worthington, OH, on April 17, 1990.

Kilts.—A daughter, Kelly Jean Kilts, was born to Karl and Barbara Kilts of Coxsackie, NY, on May 3, 1990.

married Clara Severance on November 4, 1914, in North Loup, and they lived and farmed at various locations in Valley County. In 1940, they moved into North Loup. Clara died on Feb. 21, 1988, and in March of 1989, Lloyd moved to the nursing home in Loup City. *cont. on next page*

He was a member of the Seventh Day Baptist Church in North Loup.

Survivors include five sons, Lyle of Fair Oaks, California, Merlin of North Loup, Harold of Arkansas, Leland of Council Bluffs, Iowa, and Carroll of Salem, West Virginia; three daughters, Ruby Meyer of Spencer, Iowa, Murial Tolfa of North Loup, and Merna Babcock of El Dorado Springs, Missouri; one sister, Elma Walkup, and one brother, Sheldon, both of North Loup; 17 grandchildren, 20 great-grandchildren, and several great-great-grandchildren. He was preceded in death by his wife, two brothers, and one sister.

Services were held at the North Loup Seventh Day Baptist Church, with the Rev. Kenneth Burdick officiating. Burial was in Hillside Cemetery, North Loup.

Lewis.—Philip Hardin Lewis, deacon, died in his sleep at home on April 20, 1990.

He was born on December 25, 1919, to Robert Ira and Dollie Joanna (Martin) Lewis in Stonefort, Illinois, where he joined the Seventh Day Baptist Church in his early teens. In 1934, the family moved to Gentry, Arkansas, taking their church membership there and later to Marlboro, New Jersey.

On January 27, 1946, he married Jean Bonham. They later moved to Riverside, California, joining the church there.

Deacon Lewis, a veteran of the U.S. Army Air Corps, served in Newfoundland, Canada, during World War II and was with the 92nd Bomb Group in England. He received his bachelor of arts degree from Salem College, Salem, West Virginia, and his masters in Arts/Administration from Loma Linda University, Riverside.

For 29 years, Philip was involved in education in Riverside county and city schools, working as teacher, principal, vice principal,

and counselor. The following seven years he worked as an Emeritus Attendance Counselor, changing many lives with his down-to-earth reasoning.

Philip served on the Seventh Day Baptist Commission from 1958-1961. He was Host Committee chairman in 1958, 1966 and 1982 for the SDB General Conference, president of the Pacific Coast Association numerous times, and served on the committee to draw up by-laws for the Association. In the local church, he served as president, Sabbath School superintendent, and Audio-Visual chairman. Ordained a deacon in 1975, he also sang in the tenor section of his church choir (as long as his health would permit), and he monitored the SDB History and Polity Seminar at the SDB Center in Janesville, Wisconsin.

Locally, he was a member of the Christian Businessmen's Association, the Gideons, and served the Coalition for Hunger for many years. He served as a longtime member of the Mt. Rubidoux Easter Sunrise Service, the oldest such continuous service in the United States. Carrying on his interest in children, he was chief umpire at Shamel Park in Riverside and active in the After School Special Program. His uncompromising fairness made him a favorite with Little Leaguers and parents alike.

Deacon Lewis is survived by his wife, Jean; five daughters, Joan McAllister of New Jersey, Jennifer Berg and Victoria Burdick of Riverside, Melanie Caricato of Moreno Valley, California, and Cynthia Soper of Nebraska; five brothers, Ford of Sacramento, California, Robert of Atlanta, Georgia, Norman of Dallas, Texas, Alfred of Little Rock, Arkansas, and Murray of Lewisburg, Pennsylvania. He was predeceased by his oldest brother and oldest granddaughter.

Following cremation and private burial services on May 1, 1990, memorial services were held on May 2, 1990, at the new Riverside Seventh Day Baptist Church. Rev. Alton L. Wheeler and Rev. Gabriel E. Bejjani presided. The family suggests memorial contributions be made to the church memorial fund.

Williams.—Winnie Williams, 77, of North Loup, Nebraska, died on May 1, 1990, at the Valley County Hospital in Ord, Nebraska.

She was born on September 1, 1912, in North Loup, the daughter of Thomas and Ethel (Clement) Hamer. She was raised in North Loup and attended school there, graduating from high school in 1931. She continued her education and graduated from Kearney Teachers College. On March 2, 1936, she married Harold Williams in Arcadia, Nebraska. She taught fifth grade for the North Loup-Scotia Public Schools for 15 years, retiring in 1978.

Winnie was a member of the North Loup Seventh Day Baptist Church, The Fort Nightly Club, and Professional Business Women.

Survivors include her husband, Harold, of North Loup; one daughter, Betty Timmerman of Wood River, Nebraska; one son, Roger, of Deer Lodge, Montana; six sisters, Louise Kammerlohr of Sun City, Florida, Florence Hedges of Indianola, Nebraska, Muriel Portis of Lincoln, Nebraska, Marjory Church of Milwaukee, Wisconsin, Evelyn Evans of Milford, Nebraska, and Carolyn Cook of Columbus, Nebraska; one brother, John Hamer of St. Paul, Nebraska; 10 grandchildren, and seven great-grandchildren. She was preceded in death by a brother, Louis.

Services were held at the North Loup Seventh Day Baptist Church, with the Rev. Kenneth Burdick officiating. Burial was in Hillside Cemetery, North Loup.

KEVIN'S

CORNER

I had saved all the right labels, UPC numbers, sales receipts and rebate forms, and a few weeks later, it came. My very own bright green and white golf umbrella with the same logo that was on all those cassette tapes I had bought. (So what if I don't golf?) This was great stewardship, I thought.

Then, the kids got hold of my nice, bright, green and white golf umbrella. (So what if it wasn't raining?) It sure made a nice "fort" and play area—while it lasted. So much for great stewardship, I thought.

We're finding more and more how our little ones are not quite ready to be good stewards of their gifts. Broken pieces, and stuff left outside

and ruined, make me very hesitant to pass my precious things on to them.

A superintendent of a large public school district made a profound statement. It's one for life in general, but it can apply to the spiritual realm: "The problem so often is that parents are more concerned with passing on the product of their work, than the formula for achieving the product."

The best product believing parents can pass on is their faith—and to pass on the formula for achieving/receiving that faith. This is our task as parents.

One man has said that Christianity either stands or falls with the propagation of the Gospel from one generation to the next. This means that Christianity is always only one generation away from extinction!

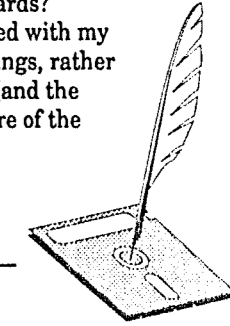
Do you feel the gravity of that concept? If one generation fails to convey adequately the Gospel message to the succeeding generation, the message will be lost. Talk about stewardship!

When we look at how many believers today were raised in homes where God was honored, we begin to see how much influence we have on our children. I praise the Lord for the positive Christian influence on my upbringing.

God takes the risk in giving things to His children, and commands them to ask, seek, and knock for even more. He does not always answer with more "stuff," but He is there, giving willingly of His time and love. Can we do any less as earthly parents and stewards?

Maybe I'm too concerned with my children taking care of things, rather than focusing on how we (and the Lord) should be taking care of the children.

Let's pass on our time, our love, and our faith in the One who gave us the greatest gift—eternal life—through Jesus.



In the next SR :

Conference 1990
Coverage of the business and fellowship in Lindsborg, Kansas
Update on MORE 2000
Four California churches seek a new vision

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What if Saul of Tarsus had written this letter?

(From *Congregational Monthly* magazine in the late 1930s.)

Dear Sir and Brothers:

Doubtless you will recall the invitation you extended to me to come over to Macedonia and help the people of that section. Will you pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I should like to learn before giving you my decision, and I would appreciate your dropping a line, addressing me at Tarsus.

First of all, I should like to know about the salary I shall receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I may say with pardonable pride that I am a Sanhedrin man--the only one in the ministry today. The day is past when you may expect a man to rush into a new field without some idea of the support he is to

receive. Nor can I afford to "swap dollar for dollar," as the saying goes among the apostles. Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a favorable impression on the church at Jerusalem. If it will help the board at Macedonia

you might mention these facts. For recommendation write to Rev. Simon Peter, D.D., of Jerusalem.

I will say that I am a good mixer and especially strong on argumentative preaching.

Sincerely yours,
Paul

P.S. If I accept the call, I must stipulate the privilege of two months' vacation.

