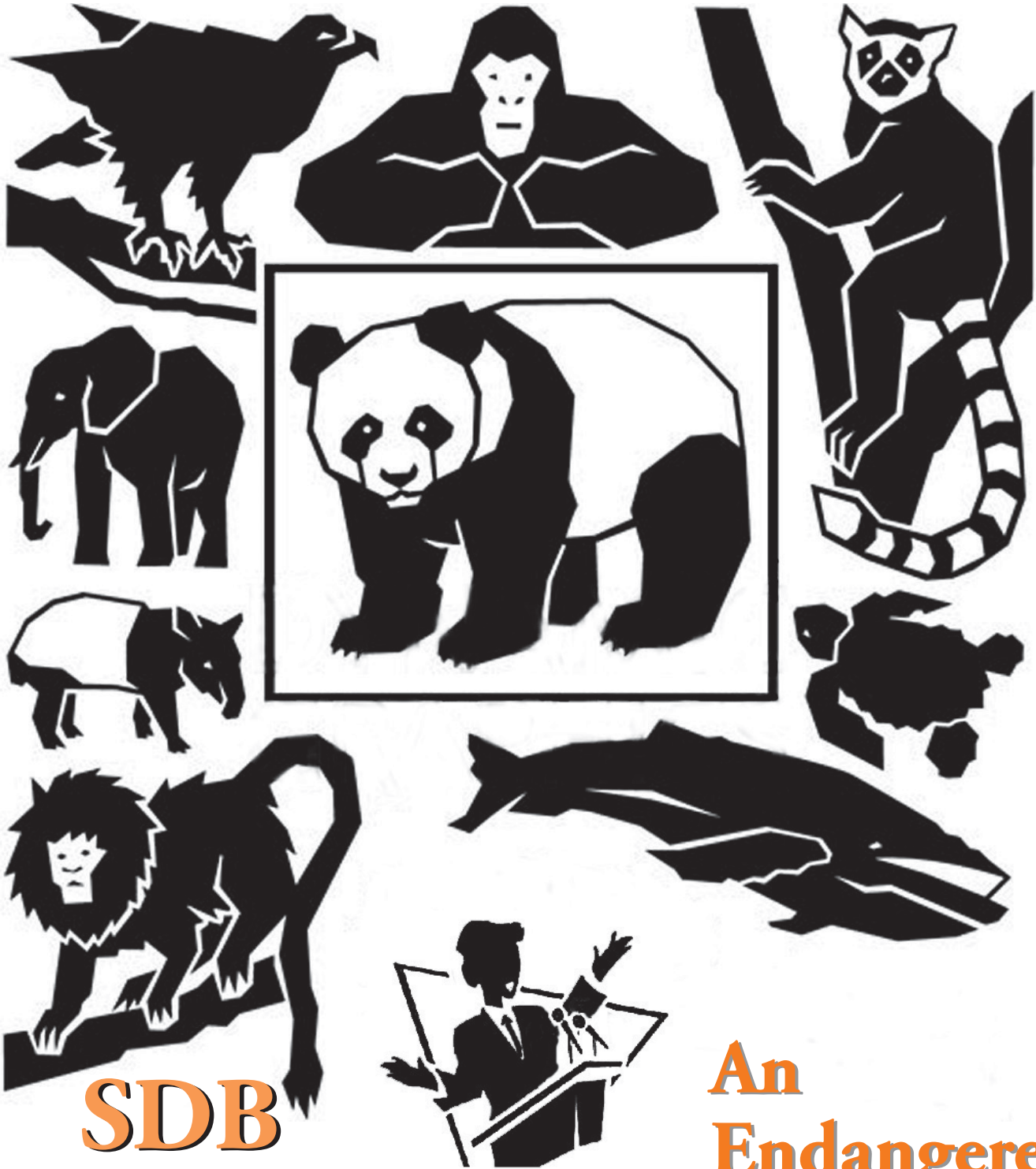




The Sabbath RECORDER

October 2006

News for and about Seventh Day Baptists



**SDB
Pastors:**

**An
Endangered
Species?**



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:

- salvation by grace through faith in Christ Jesus.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member 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 our Lord. It is the joy of the Sabbath that makes SDBs just a little bit different.

For more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711; E-mail: sdbgen@seventhdaybaptist.org and the SDB Web site: www.seventhdaybaptist.org

SDB Store On-line!

At our updated website, seventhdaybaptist.org, click on "Resources" and you'll see photos of tracts, books, and merchandise that you can order by credit card. You may also select the method of shipping.

Check out our new store today!

"Service Classifieds"

An idea of an "organized exchange of information" is now in place. Individuals wanting to serve in an outreach or church context, and churches desiring human resources, may now be connected.

Individuals (of all age groups) can send information to Mr. David Davis concerning their desire for service. This may include short-term or long-term missions, service projects, or relocation. A form will ask for detailed information about your gifts and time availability.

Churches can also submit their needs for workers.

Please Note: The contact person does not finalize matching projects but only assists churches and individuals in finding each other.

Phone (425) 226-0102, or e-mail dave@davisplano.com.

Women's Society Love Gift 2006

The members of the 2006 Women's Interest Committee voted to distribute the Love Gift as follows:

- Bible study materials for women in sister Conferences \$100
- Uniforms for students in schools where needed \$200
- Bicycles for women in leadership in sister Conferences \$300
- John and Linda Camenga \$300
- SCSC \$300
- Church roofs where needed \$400
- Shay and Brenda Rankhorn adoption fund \$400
- Chet and Barbara Marks: living expenses \$500

- Tim and Jayme Osborn: Ra'fah House \$500
- Medical supplies and medicines where needed \$1,000

The remainder goes to:

- 25%— School supplies, books, and equipment where needed
- 25%— Blankets for refugees, camps, and hospitals where needed
- 25%— Uniforms for ladies groups where needed
- 25%— Women's travel between countries

Donations for the Love Gift were accepted until September 30. The Women's Society thanks you for your generosity.



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SDB Pastors: An Endangered Species?

by Andrew Samuels

On May 6, 2006, the Plainfield, N.J., SDB Church hosted an ordination service for three pastoral candidates (see news story, page 23).

Pastor Andrew Samuels, from Miami, Fla., presented a challenging message to the churches represented. Below are portions of that message.



The State of the Pastorate

I begin with the bad news.

A large number of pastors are ready to throw in the towel. A 1991 survey revealed that a vast majority of pastors believed that their ministry negatively affected their family life; that they were inadequately trained to cope with ministry demands; that they had at least one stress-related crisis in their ministry; and that their financial compensation contributed to conflict and stress in their marriage.

Pastors are under attack from the enemy. They are “targets” to be knocked out in whatever way the enemy can achieve.

Another major survey showed that 40% of the 5,000 pastors reported they had considered leaving the ministry within the prior three months.

H.B. London, Vice President of Ministry Outreach at Focus on the Family explains, “Pastors feel victimized because the work is harder and more complicated than ever before. They work harder now and see less response and few results.”

And so many “attacks” against the pastor come from within the church family. Too many pastors can identify with David in Psalm 55:12-14: “If an enemy were insulting me, I could endure it; if a foe were raising himself

How sad that the enemy can use church members to be part of removing one whom God has called.

against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with whom I once enjoyed sweet fellowship as we walked with the throng at the house of God.”

How sad that the enemy can use church members to be part of removing one whom God has called to the front lines of His battle! Satan does not want your pastor to succeed in reaching people for Christ.

There are usually not enough hours in the day for pastors to do all that they want or need to do, let alone all that others expect of them. They valiantly try, but too often they end up hurting themselves emotionally and also physically from not taking proper care of their bodies.

Pastor David Fisher confessed, “Ministry *just plain hurts* most of the time. I weary of rumors and of unrelenting criticism by people who should know better. I’m tired of blame and misplaced anger.

“I have spent more hours in nonproductive board and committee meetings than I can count. I am all too aware that I am not fit for this work, and I’m tired of people telling me that or implying it. The truth hurts. I want to quit more often than I want to admit. With the Apostle Paul, I cry, ‘Who is equal to such a task?’”

The State of the SDB Pastorate

I am quite aware that our denomination can never boast about big numbers in any context. But when we are “doing church” every single week, and engaging in ministry daily, it must strike us as odd that our entire Conference has ordained an average of two pastors per year for the last six years.

Reproduction is one of the functions of the Church. We are to reproduce disciples. We are to reproduce ministers. We are to reproduce pastors.

And if we are not doing that, the natural result is that eventually, extinction will take place. Hence my contention: Is the SDB pastor an endangered species?

Not many young people are aspiring to the ministry. If your son or daughter mentioned that they want to be an SDB pastor, would you discourage or encourage them?

When a young person shows brilliance in intellect, strength of character, and commitment to the Lord, why aren’t they being encouraged to enter the pastoral ministry?

I regularly participate in Career Day at my daughters’ schools and the school where my wife teaches. I want to help young people to understand the pastoral ministry and

legitimize it in their minds, as well as those of their teachers.

I understand that the pastoral ministry is not very attractive or appealing: the salary, working conditions, benefits, perks, retirement, job description...

Too often, our pastors are underpaid, underappreciated, under-affirmed, underencouraged, and overworked!

How about some good news?

God still wants His Church to have qualified pastors.

Paul instructed Titus to appoint qualified elders in every city (Titus 1:5). He gave the qualifications (in Titus 1:6-9): Above reproach, maritally faithful, temperate, having good leadership of their home, not self-willed, not quick-tempered, not addicted to wine, not pugnacious (quarrelsome, given to fighting, combative), not fond of sordid (dirty, filthy) gain, hospitable, sensible, just, and devout.

Why? So they can teach sound doctrine and refute those who contradict. They must be able to adequately defend the faith against those who are in error. And they must silence rebellious people, empty talkers, and deceivers.

That's a big job!

Our churches should be training pastors. I salute the Plainfield church and those who have given birth to the InService Training which has produced some effective ministers. That must continue.

So, how can we prevent our SDB pastors from becoming an endangered species?

1) Recognize their spiritual authority

Spiritual authority is the highest form of influence in the Church. Not everyone has it, nor is it easy to "wrap your arms around."

It is influence that is derived from the life of the leader as well as from

the presence of God. When a leader has spiritual authority, God prompts His people to act through that leader, but it is Divine. It does not depend upon eloquence—just ask Moses. It does not depend upon being tall and rugged—just ask David. It does not depend upon having a brilliant or trained mind—just ask Simon Peter.

When a leader has authority, people know that they are linking up with something and someone bigger than themselves or the leader.

Spiritual authority stems from:

Honoring and Serving People—

David got his authority this way with his men. They began as distressed and discontented, but ended up being called "mighty men of valor." How were they so transformed? David modeled servant leadership.

Anointing and God's Presence—

Joseph got his authority this way. From the pit to the prison to the palace, the Scriptures kept saying, "But God was with Joseph..." People could sense the presence of God and the anointing on his life to do something great. It was evident.

Giftedness and Competency—

Daniel got his authority this way. Whenever kings did not know what to do, they called their magicians. And when *they* couldn't figure it out, they called on Daniel. There was a gift in Daniel that made him competent for each challenge facing the nation.

*Conviction and Passion—*Paul got at least part of his authority this way. While he was a man with a brilliant mind and a servant's heart, people followed his passion. He had spiritual convictions that won the respect of even those who disagreed with him, including Pharisees and centurions.

2) Recognize that they must give the Church the most complex type of leadership in society

Compared to business, military, or political leadership, the Church

is a totally voluntary organization. It is a totally altruistic (benevolent) organization.

Be responsive to a pastor's leadership. He works hard on his sermon. Sabbath comes, he is all prepared, his heart full of anticipation of the

Spiritual authority is derived from the life of the leader as well as from the presence of God.

joy others will have as they receive the God-superintended meal (sermon). The pastor brings forth each prepared course and sets it before his church family. What happens then?

- Some love it and eat their fill.
- Some devour with no thanks.
- Some turn up their noses, saying they've had better cooks.
- Some tell the pastor about different ingredients he should have used.

Every parishioner's goal should be: I want my pastor to be the best pastor ever, and I will help him to be that!

3) Have high but realistic expectations of them

Have you heard this description of "The Perfect Pastor"?—

He preaches 20 minutes and then sits down. He condemns sin but never steps on anybody's toes. He works from 8 in the morning until 10 at night, doing everything from preaching sermons to sweeping. He makes \$400 per week, gives \$100 per week to the church, drives a late model car, buys lots of books, wears fine clothes, and has a nice family. He is tall on the short-side; heavy-set in a thin sort of way, and handsome. He has eyes of blue or brown, and wears his hair parted in the middle—left side, dark and straight;

right side, brown and wavy. He has a burning desire to work with youth and spends all his time with senior citizens. He smiles all the time while keeping a straight face because he has a keen sense of humor that finds him seriously dedicated. He makes 15 visits a day to church members, spends all his time evangelizing non-members, and is always found in his study if he is needed. Unfortunately, he burned himself out and died at age 32.

Let's be realistic.

4) Rid them of tasks that others can and should do

A pastor's week is full of surprises and many tasks and events not mentioned in the job description. Juggling his schedule, he prepares a sermon and preaches it on Sabbaths to those who don't happen to have any other engagement. Then after the weekend, he smiles when some jovial chap roars, "What a job you've got! One day a week!"

Your pastor's job is to teach, equip, and lead. If you would allow him to do just those things, your

Your pastor's job is to teach, equip, and lead. If you would allow him to do just those things, your church will go to another level.

church will go to another level. The pastor will be able to cast a God-honoring vision, then motivate and inspire people to achieve that vision.

Let your pastor lead.

The Church is the one arena where we can no longer afford to leave people leaderless. May the Church be the one place where people who come from leaderless homes, schools, jobs, or countries discover the excitement

of being valued and included and envisioned with a great cause, and organized and challenged to use their gifts.

If you release your pastor to be a true leader, watch out! Hell will be in trouble!

5) Have a specific "appreciation event" for them at least once per year

"Pastor Appreciation" events and expressions are vital to the encouragement of a pastor. Focus on the Family has a publication with an abundance of great ideas.

Try to honor them at special dates in their lives: birthday, anniversaries, etc. Everything does not have to be big, but do something.

6) Compensate them adequately

You should work hard at this, and not take it for granted.

A pastor is never to be motivated by money or captivated with money. The Bible tells us in 1 Tim. 3:3 and Titus 1:7 not to be greedy of "filthy lucre" (see also 1 Peter 5:2). The pastor's motive must always be the glorification of the Savior, and the edification of the saints.

But the same Bible is full of passages that declare pastors are worthy of being compensated for their work.

1 Tim. 5:17-18: "The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, 'You shall not muzzle the ox while he is threshing,' and 'the laborer is worthy of his wages.'"

So also the Lord directed those who proclaim the Gospel to get their living from the Gospel. Gal. 6:6—"The one who is taught the Word is to share all good things with the one who teaches him."

When your pastor is paid adequately, it removes distractions from him and allows him to really focus on his job.

Conclusion

Don't put shackles on your pastor! Unleash him! Let him lead!

You will be the beneficiaries. You will be the ones feeling good about the Church and its ministries. You will see the dynamism, and the Church will make a difference in people's lives.

The SDB Church has the Gospel; the life-changing message of Jesus Christ.

The SDB Church has the Bible, which is the instruction manual for

You will be the beneficiaries. You will be the ones feeling good about the Church and its ministries.

human behavior; the guidebook for relationships; the handbook for ethics and morality.

The SDB Church has the gift of community to offer lonely and wayward people.

But for the SDB Church to reach its redemptive potential, it has to be well led. It has to be powerfully envisioned, it has to be strategically focused, it has to be internally aligned. Its members must be motivated, its message must be leveraged, and that's the business of leaders.

The SDB ministry must be recaptured!

The SDB pastorate must be resurrected!

The SDB Church must be revived! If those things do not happen, the SDB pastor will be an endangered species.

Thank God that today we are ordaining three pastors. May this be the beginning of a new trend among us—one that will usher us into the eternal favor of our Lord! **SR**

The soul set free:

Recounting redemption in Romans (Part 5)

SERVICE: God is worthy as the object of service

by Dr. Paul Manuel

The Apostle Paul has treated the difficult theological issue of sovereignty, explaining why God chooses to save some and not others. His concern for Israel—his “kinsmen according to the flesh” (9:3)—is evident throughout the section, and he urges his Gentile readers to recognize that the nation still has a role in God’s plan.

Moving to a more practical matter, Paul opens chapter 12 with a challenge. In light of chapter 11 (God’s mercy toward Jew and Gentile), they should apply their relationship to God in their **service**. This is the fifth “s” in the series of five Paul discusses. God is worthy as the object of service. *[Editor’s note: I encourage you to review our past issues where Dr. Manuel discusses sin, salvation, sanctification, and sovereignty.]*

Paul begins by challenging the Roman believers (12:1-2). He says that service is a response to their redemption; that because of God’s mercy, they must please Him by conforming their lives to His standard.

Paul also says that service is a result of their transformation; that by changing the way they think—by adopting God’s perspective and values as their own—their lives will align with His purpose, and they will do what pleases Him.

Having issued the challenge, Paul then offers specific and practical ways for believers to advance this transformation in three areas of service to God: With other people (Christians and non-Christians), with legal systems (human and divine), and with doctrinal differences (holidays and food). Throughout, Paul reiterates his governing principle, which is love (12:9-10; 13:8, 10;

14:15), and the need for constant review (12:3, 10, 16b).

He is served in relating to people

Those who appreciate God’s mercy will want to serve Him, and He is served in relating to people (12:3-21). To that end, Paul advises his readers not to have an inflated view of their own importance. They need to recog-

nize that every member of Christ’s body, the Church, has a role to play, and that the relationships among them are important.

Believers must be concerned for those inside the Church, which they demonstrate by exercising spiritual gifts (12:6-8) and by exhibiting spiritual fruit (particularly love; 12:10).

Their testimony to the world is also important, especially in the face

“Love is all you need” —Not!

When Paul says, “Love is the fulfillment of the law” (13:10), he does not mean that love is a *substitute* for obeying the law, as if God replaced the specific precepts with this general principle. Rather, love is the *stimulus* for obeying the law.

Love motivates us to please God by heeding what *God says* will please Him, rather than what *we think* will please Him or, more often, what will please us. Without the anchor of God’s law, love drifts into “situation ethics,” the notion that love—as *we* understand it—dictates how we should act in any given circumstance. That sounds good until we encounter a situation that comes in conflict with God’s law.

For example, a woman confides in a male coworker that her husband neglects her. He is not abusive, just disinterested. He sits on the couch, night after night, watching TV, and has no desire to spend time with her.

The coworker, who happens to find the woman attractive, is sympathetic to her plight. If he is not to transgress the law’s prohibition against adultery, he must maintain a certain distance in their relationship. Since, in his mind, the law is no longer relevant, he decides to apply Jesus’ admonition—“love your neighbor as yourself”—by giving her the attention and affection her husband is not.

If, in the words of John Lennon, “Love is all you need,” and if love is a *substitute* for obeying God’s law, there is nothing wrong with this man’s decision. Is that what Paul means when he says, “Love is the fulfillment of the law”?...

It is not. Love is not a *substitute* for obeying the law; love is a *stimulus* for obeying the law. It is what motivates us to please God, which we do by obeying God. And we know what God expects—what pleases Him—because He has revealed that in His law.

of hostility—something the Roman Christians are evidently experiencing (12:14). This hostility requires a careful response. While their bond with one another is closer than their bond with non-Christians, believers must be courteous to those outside the Church. They demonstrate this by seeking peaceful relations with them and doing good things for them (12:17-18, 21).

He is served in submitting to authority

Those who appreciate God’s mercy will want to serve Him, and He is served in submitting to authority (13:1-14). For Christians in Rome, that includes the secular government. Paul says believers must heed human authority by obeying man’s laws.

Some of his readers may wonder about this admonition, given that secular government does not generally acknowledge God. Paul’s explanation is that by submitting to man’s rule, they are submitting to God’s rule, because secular government is “established by God” and serves as a “minister of God” to maintain social order (13:1, 4).

The ultimate ruler is, of course, God Himself, and believers must heed divine authority by obeying His laws. Paul lists a few commands from the Decalogue to illustrate the laws they should follow, flanking them with the general principle he mentioned earlier: Love (13:8-10).

He urges them not to be lax in obedience and reminds them that their present service to God has important implications for their future life with God. However difficult their current situation may seem, whatever hostility they may be facing, God is moving events to a particular end. Their “salvation is nearer” than when they first believed (13:11).

He is served in deferring to others

Those who appreciate God’s mercy will want to serve Him, and



Because the Church includes people from different cultural backgrounds and with different levels of spiritual maturity, believers must respect the convictions of others.

He is served in deferring to others (14:1–15:13). Because the Church includes people from different cultural backgrounds and with different levels of spiritual maturity, believers must recognize the distinctions in others (14:2, 5).

Some people sincerely believe they are serving God by giving preference to eating certain foods or observing certain days. These are not the dietary or holiday distinctions God established in His law (such as the difference between clean and unclean animals, or between the Sabbath and weekdays.) These are extra-biblical traditions that people keep: the decision to eat vegetables and not meat, or to fast and not eat. Paul says that believers must recognize such distinctions and not demean them.

Because the Church includes people from different cultural backgrounds and with different levels of spiritual maturity, believers must respect the convictions of others (14:13). Again, Paul refers to various beliefs about food. And, again, these do not pertain to what God established in His law, where He neither prohibits wine nor promotes vegetarianism. The issue is rather extra-biblical fast days or, more likely, the potentially corrupting influence of consuming meat and wine offered to idols (cf. 1 Cor. 8:4-13).

While some believers in Rome may disregard such compunctions with no ill effects, other Christians, whose background is different, could suffer significant spiritual harm, perhaps to the point of abandoning their faith. Paul says that believers must

Assessing the strength of your convictions

Just as you must be prepared to defer to the sensitivities of other believers, so you must recognize your own sensitivities and distinguish what is truly significant from what is simply trivial. In other words, you must be careful about assuming a stance that is unequivocally confident (dogmatic). You must recognize that there are different degrees of assertiveness for the positions you hold, and you must be able to gauge (and identify) the strength of your convictions appropriately.

<i>Personal Preference</i>	<i>General Principle</i>	<i>Biblical Precept</i>
I do not eat peas <i>(Eccl. 8:15)</i>	I do not drink wine <i>(Prov. 20:1)</i>	I do not worship idols <i>(Exod. 20:5)</i>

Although I do none of these (i.e., peas, wine, idols), I do not avoid them with the same degree of conviction.

- If someone invites me to dinner and serves peas, I will probably eat some to be polite. But I would decline a second helping, because that is my personal preference.

- If my host offers me a glass of wine, I will decline, because I do not drink wine as a general principle. But if am taking communion in a church that uses wine, I may accept, because my conviction is not based on a scriptural prohibition against it.

- If a Hindu acquaintance invites me to offer incense to Krishna, I will decline, because my conviction is based on a biblical precept. To violate that precept would damage my relationship with God.

Likewise, if you do not make such distinctions, if you accord

all your convictions the same status (whether or not they have the same support of Scripture), you will either feel unnecessarily guilty when you fail to keep them or you will impose an unwarranted expectation on others to keep them.

- If you accord an issue *less* status than Scripture gives it (e.g., permitting idolatry), you will fall short of the mark. You will not be holy, as the Bible prescribes.

- If you accord an issue *more* status than Scripture gives it (e.g., prohibiting wine), you will overshoot the mark. You will be holier than the Bible prescribes.

As you formulate your convictions or evaluate them, assess their relative strength. Is the stand you take on a particular issue a matter of preference, principle, or precept?

respect such convictions and not dismiss them.

Because the church includes people from different cultural backgrounds and with different levels of spiritual maturity, believers must retain their union with others (15:1, 6). Whatever disagreements Christians may have over extra-biblical matters, they must not allow those differences to disturb the church's most important function, which is the worship of God (15:6). To that end, they must "accept one another," even as God in Christ has accepted them (15:7). If they do, the Church in Rome will exhibit the divine goal of including Gentiles with Jews in the people of God (15:8-12).

Conclusion

Paul closes his letter as he opened it, by speaking about his ministry (15:14-21).

He adds a postscript about his plans to visit them (15:22-29) and asks for their prayers (15:30-33). He appends some personal greetings, including an assessment of others' activities, of those who support his ministry and those who oppose it (16:1-20).

Then, he expresses appreciation for the help he has received from believers (16:21-24). Paul's final words are a doxology of faith: that despite his imprisonment, that despite their hardships, that despite whatever we might encounter, God is worthy of praise (16:25-27).

*Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, [leading] to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. **SR***

Dr. Paul Manuel pastors the German SDB Church in Salemville, Pa., and is a popular Bible study leader at General Conference.

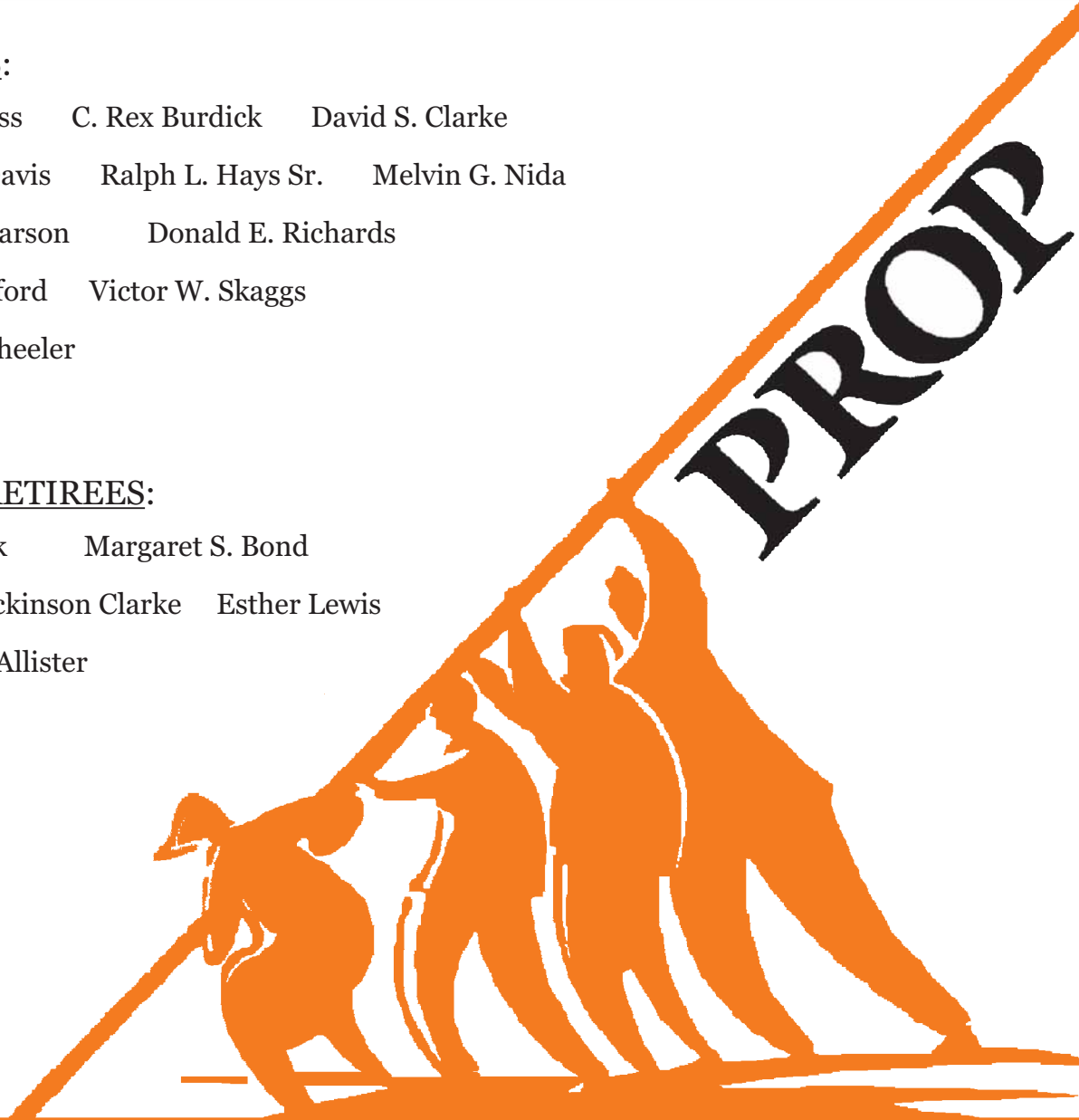
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Please donate to PROP!

Send your donation to:

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Elmo FitzRandolph: A son's personal chronicles

by John FitzRandolph

When Elmo FitzRandolph—my beloved Dad, friend, pastor, patriarch—passed away July 7, 2006, in his Colorado Rocky Mountain home at 7,770 feet above sea level, he was seven weeks short of 93.

He died, as they say, “of natural causes.” And although there were ample “natural” things about his life, he was, to me and those whose lives he touched deeply, closer to “supernatural.”

Dad wanted to die at home, and why not: he cherished the natural world, and each day of his life at “Trail’s End” he looked out on 240 acres of gorgeous virgin wilderness adjacent to his property, which was a 20-minute ride up twisty Lee Hill Road from Boulder.

Many times he announced, “I want them to carry me out of here.” By Jove, they sure did. He rebelled against the view of some who were close to him that he should have sold his modest dwelling on those stunning 2-plus acres a few years ago, and moved down to Boulder to “assisted living.”

Dad enjoyed a wonderfully abundant life, and his work as a pastor and advocate was energized in part

by the sheer joy he received through enriching the lives of countless people in Milton, New York State, Maine, Colorado, and spaces in between.

Dad and the Milton SDB Church

For the FitzRandolph tribe as a “pastor’s family,” it all began in 1944, when we landed in Milton, Wis.—four months after “D-Day,” the heroic WWII Allied landing on the beaches of Normandy.

Indeed, the quiet little village of Milton was an ideal place for 31-year-old Rev. Elmo to sink his teeth into the first full-time pastorate of his long and fruitful career—the Milton Seventh Day Baptist (SDB) Church.

It was October, 1944. Elmo, his wife Madeline, daughter Anne and sons Daniel and John (I was 15 months old) arrived from Lewiston, Maine, and moved into the church parsonage at 416 Greenman Street. For the next 22 years (the family moved to Boulder in 1966), Dad was as much a part of the Milton SDB church as hydrogen is part of water and as stars are part of the night sky.

When Dad left Milton, he had tallied some impressive pastor-type numbers: conducting 66 weddings, 137 funerals, 133 “baby-parent dedications,” 144 baptisms, and most impressive of all, he had founded and spearheaded the development of Camp Wakonda.

His strengths were sincerity, knowledge,

and the power that comes with articulate, well-focused communication, which he fine-tuned to influence people and events towards what he viewed as positive results and humanitarian solutions.

His sermons often embraced contemporary social concerns, and although he certainly used Scripture, his messages typically eschewed the “Bible study” format. For example, when he preached the opening sermon for the SDB General Conference in Denver in 1952 (as he noted in his book, “Milton Years”), he used Boulder’s water shortages as a metaphor for “our failures to tap into God’s boundless spiritual resource.”

Those who knew him well, and are still alive, will tell you how much they loved being around him. He could tell the story of Saul on the road to Damascus as entertainingly as his slightly un-reverend-like duck hunting story in which skinny-dipping shared the theme. He recited “Casey at the Bat” around campfires with the same flair and gusto he used talking wealthy contributors into donating to church and community projects.

He took special care to counsel engaged couples in matters of life, love, and community—well beyond denominational religious dynamics—prior to marrying them.

Dad’s body language and Christian logic could be so convincing, people just couldn’t say “no” to his requests. He had a knack for rounding up the talent and resources to get key things done at Camp Wakonda, in the church, and in the community of Milton.

Dad and Camp Wakonda

Many a weekday afternoon I watched him work his magic



Elmo kept up with his beloved Colorado sports teams. He also kept up with the SR—a copy behind him is open to the obituaries.

on the phone, enlisting SDB church members—masons, carpenters, contractors, electricians, plumbers, gardeners and others—to donate a hard day’s work at Wakonda on an upcoming Sunday.

Rarely did anyone say “no.” How could they? They knew that “Randy” (as he was known by most) would be out there toiling in a labor of love; sweating, leading, even cajoling, putting his heart and body on the line for those many thousands in the future who would be enchanted and inspired by visiting this idyllic, pastoral camp setting on North Klug Road.

Slowly, Wakonda took shape. The \$15 surplus Army tents and Indian teepees we used for summer camping gave way to a wonderful lodge and dorms; smelly fly-infested outhouses bit the dust and flush toilets were installed.

He wrote later in “Milton Years,” alluding to the infinitesimal financial investment made for such an extraordinarily useful and cherished retreat: “Who can begin to estimate in dollars the blessings which can come from such a venture?”

My recollections of Dad

And lest I forget to mention my own Milton era challenges as a preacher’s kid (PK), yes, there were some. Any PK will tell you that people in the church and the community expect you to be, if not a “perfect angel,” at least “perfect.” I wasn’t.

Sure, I got into my fair share of scraps and I pouted on occasion, having to stay home Friday nights when my classmates and pals at Milton Union High School attended football games and went to movies. But Dad was a Sabbath-keeping pastor in a small town; I was his son. I rest my case.

I recall with exactitude Dad hauling me and brother Dan out of bed at 4:00 a.m. to drive up to Necedah wildlife refuge and hunt deer with the bow. He taught me to patiently wait in a blind, assuring me deer would come by. I did, and they did,



Even though it was a struggle to walk, Elmo took pride in voting in the 2004 Presidential election.

though I never got one. They were just too lovely to kill, anyway.

With a veritable cornucopia of food (canned, frozen, and in Archie Hurley’s root cellar) from the three gardens we raised, *We didn’t need venison anyway* I rationalized, after an 8-pointer strolled right past me and I froze with buck fever.

Several times I accompanied Dad to his parents’ residence in extreme southern Tennessee in the mid-1950s. The evil stench of Jim Crow was very much in evidence. When I made it a point to drink out of public fountains that said “Colored Only,” I saw Dad smile at my little gesture of social iconoclasm.

Once, an African-American pastor in our party was refused service at a restaurant in the Deep South. The waiter said he could eat in a back room, but not the main dining area. Dad said, “Let’s go. If they won’t accept all of us, they won’t be serving any of us.” We marched out with dignity.

My Milton Little League pitching career received a big boost from Dad. I pitched for the Indians and I was effective largely because Dad spent many hours catching my curve balls in the front yard. Extra kudos to him

for using a right-handed catcher’s mitt; he was a southpaw.

I will never forget hearing Dad root for me (in his bigger-than-normal voice) from the stands. “Way to go John!” Dad yelled.

These days it’s my turn: “Way to go Dad! Hurrah!” What an eventful and meaningful life and career he had, especially considering that he almost died at birth. Dad weighed a sickly four pounds when he was born prematurely, August 31, 1913, at 6:00 in the morning on Bug Ridge, in very rural West Virginia.

“The doctors... didn’t expect the mother nor babe to live,” my grandpa, Alois Preston FitzRandolph, wrote in his autobiography.

“[Elmo] was so small that I laid him down flat in a shoe box,” grandpa remembered. The doctor, believing Dad would die and not wanting the cash-strapped family to be wasteful, said “...give him a drop or two of milk, if anything.” To keep him warm, they popped the shoe box (and infant Elmo) into the wood-burning stove off and on throughout the day.

But Dad’s cousin Draxie went against doctor’s orders and by nightfall gave the little guy “some Eskey Baby Food” which he “took a full bottle-full and went to sleep,” grandpa writes. Dad hung on, and within a week had gained 5 ounces.

And speaking of gains: Throughout his nearly 93 years, those whose lives Dad touched surely gained worthy insights, perspective, and faith. In a very real way, we were all his disciples, and we were blessed that he shared his swift rivers of knowledge, bottomless oceans of inspiration, and thick forests full of glad tidings. **SR**

John FitzRandolph is a freelance writer living in Cambria, Calif. He can be reached at johnfitz44@yahoo.com.

A more complete version of John’s remembrances can be found at www.seventhdaybaptist.org.



An inspiring red hat affair

From First Lady Lana Van Horn's opening prayer to the benediction led by incoming Conference President Ruth Burdick, the annual Women's Banquet at Conference was glorious. Even the food names delighted our feminine senses—roast beef sirloin au poivre, green beans almondine, and honey-glazed carrots.

But the spiritual fare was richer yet: the high, clear notes sung by Miriam Lawton to Kristin Camenga's graceful piano accompaniment; the heavenly transport we felt as Thelma Maxwell prayed her song, "I Bowed on My Knees"; Ruth Lek's impromptu singing of "Light of the World" in her Dutch language, with no accompaniment except the Holy Spirit; and the heartfelt testimonies of our SCSC youth—Tiffany

Crowder, Corey Campbell, and Helmer Umana—and Project Director Doreen Davis.

All this prepared our hearts to receive our engaging guest speaker from Canada, O. Judith Chambers, President of the North American Baptist Women's Union. We would all do well to emulate her faith-filled walk as she challenged us to "Give of our Best to the Master."

Humorous readings by Gail Price added to our enjoyment, as did the colorful cross bookmarks provided by the Vision Christian Fellowship ladies of Westerly, R.I.

During our meal, Pastor Ed and Pat Sutton provided a pleasing harmonica and piano accompaniment. (He leads the Bell SDB Church of Salemville, Pa.)

A highlight of the gathering was seeing the assorted red and purple outfits worn by banquet attendees. All were happy to be "fined" for their outrageous taste in clothing because those contributions were added to the SCSC fund. They collected the money in delicate, red bags handmade for the occasion by Women's Board Treasurer Enid Nobles.

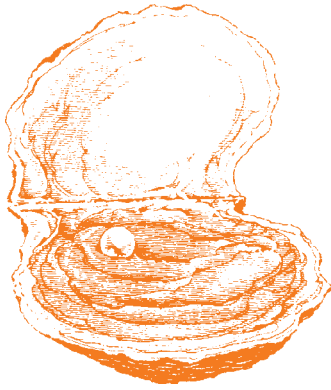
The Love Gift (including after the banquet) was \$3,390. (*See the distribution chart inside the front cover.*) The Red Hat fundraiser boosted the SCSC coffers by \$558.80. Thank you!

Thanks also goes to the Banquet Committee chaired by Gail Price. In collaboration with Women's Society President Marjorie Jacob, she worked hard behind the scenes to plan this memorable feast. **SR**



Clockwise from near left:
Corey Campbell, Judith Chambers,
Tiffany Crowder, Helmer Umana,
Thelma Maxwell, and
Ed and Pat Sutton.

Photos by Nadia Simpson.



New York to Wisconsin—1841

This year's post-Conference trip from Houghton, N.Y., back to Milton, Wis., was made by car in one long day's journey. Even 60 years ago, when I first traveled out East by the "Weary Erie" railroad (with a transfer in Chicago), it could be made in less than 24 hours. But what a difference it was 165 years ago!

Isaphena Burdick West and family made the trip from Alfred, N.Y., to the Milton area in the summer of 1841. (She was the grandmother of Prof. W.D. Burdick, a chemistry professor at Milton College when I was a student there.)

Isaphena wrote:

"There had been an unusual stir and bustle in and about the home of Ethan and Amy Allen Burdick of Alfred Center, N.Y., for some time. On the morning of June 29th, 1841, their neighbors and friends came flocking in to lend helping hands and speak words of comfort and cheer, for there stood at the rear of the long-loved home a covered wagon with horse attached, betokening departure to the then far west.

"Thus we bade adieu to the grand old hills and the dear ones nestled among them and journeyed on. Soon, we were joined by a neighbor, Perry West and family, who were to accompany us.

"The third night found us just out of Buffalo at the Jamison Hotel, kept by Indians and half-breeds. In the morning we engaged passage on the steamer Missouri. Here our numbers were increased by Elder Daniel Babcock and wife, Elijah Goodrich

and wife, and Sylvanus Maxson, who were bound for the same land that we were.

"On Sabbath morning, the vessel steamed out into Lake Erie, and on Sunday night it tied up at Detroit as it could not pass through the St. Clair Flats in the night. Our next stop was at Mackinaw, which was noted for its forts and fish and French people.

"After four days of pleasant weather and beautiful sailing, we cast anchor in Lake Michigan, two miles off from Milwaukee, at ten o'clock

on a beautiful moonlit night. We climbed down the side of the boat by means of a ladder into a small boat or steamer, called a 'lighter,' that carried the passengers and light baggage, and towed the scow that carried the horses and heavy baggage.

"After landing at Walker's Point, we crossed the Milwaukee River by means of a scow propelled by rope and windlass. Arriving at the public inn, we spent the rest of the night on the dining room floor. The inn-keeper was an American, but the rest of the traders and population on this side of the river were Kanuck and Indians.

"We spent most of the next forenoon in getting our rig together as some parts were missing and had to be replaced. After getting things and ourselves loaded, we started for DuLac Prairie (now Milton).

"There was only one road leading to that place and, unfortunately, we took the wrong road as we found out by inquiring of the first man we saw, so we had to go back and start anew.

"Most of us preferred to walk, but before noon of the second day we crossed the Fox River and what a change! The woods looked like the old orchard around our old home. We were told they were burr oak openings. As there was no undergrowth, our little brother, Silas, who was five years old, exclaimed, 'You can't get any switches here to whip me with.'

"We passed on in wonder until a prairie burst into view and then the wagon could hardly contain us, for among the waving grass were millions of flowers—flowers such as our eyes feasted on the sights. We spent the second night in prairie land called Heart Prairie, and the third night about ten miles from our destination,

*"Friends came
flocking in to
speak words of
comfort and cheer..."*



*...for there
stood a covered
wagon with
horse
attached..."*

*...betokening
departure to the
then far west."*

where we arrived on July 10th, 1841. We were glad to find friends who had preceded us, with whom we stayed while Father returned to Milwaukee for our goods.

“We found a forsaken bachelor’s shanty, about twelve feet square, on the Janesville road below Milton, which was built of logs and covered with shakes or logs split into sections about two-inches thick, and held on by logs laid across and pinned at each end. The door and floor were made of the same material. A log sawed the height of a table was used for that purpose, and there were stools for sitting on.

“Father spent a month or more getting his goods and drawing goods for other people, as there were but few who owned horses. He traded one of the horses for a yoke of oxen. After he looked the country over, he concluded to buy speculator’s land for which he had to pay \$2.50 an acre. He mowed the grass on it and commenced improving it by build-

ing a log house, 16 x 20 ft., and a log stable with covering of wild grass. The house was covered with boards for a roof.

“He also dug a well and on November ninth, we bade adieu to our shanty and moved home. It had neither doors nor windows, but we had brought a box of glass from the east and soon had windows.

“A sawmill had started near Whitewater and a grist mill at that place, which was convenient, as before this he [Father] had taken his grain to Beloit for grinding. In the mean time, he had put in some winter wheat on Hazzard Prairie on the Janesville road. While he was doing this, we went along and gathered hazel-nuts, for they were in abundance then.

“But we girls were not idle for we had brought with us wool and flax and wheels, and we found a loom that some one had brought, so we went to weaving, as everyone made a good share of their wearing apparel.

“We had no school until 1843, and then it was in a dwelling house fitted up for use until they could build a schoolhouse.

“On July fourth, 1842, we were made glad by the arrival of our Uncle Abram Allen and family, and Uncle George Burdick and family, with great Aunt Sally Macumber and Aunt Betsy Burdick, making twenty-four of us in our little home. We got along by building straw-covered sheds for the goods and getting an extra stove for cooking.

“Uncle George Burdick soon built a lean-to with the lumber he had purchased for a house, and later bought a building and moved out before winter set in. Two winters were passed without a school, and our amusements were in watching groves of deer wandering around and in eating venison.

“Thus closes the account of the founding of a home in Lima Township, five miles northeast of Milton, one hundred years ago.” *SR*

Denominational Dateline

October

- 1-3 Baptist Joint Committee Annual Meeting, Washington, D.C.—Kevin Butler
- 6-8 North Central Association, Albion, Wis.—Ron Elston, Gordon Lawton
- 6-8 Mid-Continent Association, Denver, Colo.—Rob Appel
- 14-15 Allegheny Association, Alfred Station, N.Y.—Andrew Camenga
- 16-29 East Coast churches, Missionary Society Board Meeting, Westerly, R.I.—Elston
- 20-21 Pacific Coast Association, Riverside, Calif.—Appel
- 21 COM Seminar, Central Seventh Day Baptist Church, Mitchellville, Md.—Lawton
- 21-22 SDB Missionary Society Board of Managers, Westerly—Kirk Looper
- 21-22 Memorial Fund Annual and Quarterly Meetings, Seventh Day Baptist Center, Janesville, Wis.—Morgan Shepard
- 22 Board of Christian Ed. Annual Corporation and Directors Meeting, Alfred Station—Camenga

- 25-27 Coordinating Leadership Team (CLT), Seventh Day Baptist Center—Appel, Butler, Camenga, Marjorie Jacob, Nick Kersten, Lawton, Looper
- 28 First Seventh Day Baptist Church of Hopkinton, Ashaway, R.I.—Looper

November

- 4 Alfred Station Seventh Day Baptist Church’s 175th Anniversary Celebration—Appel
- 4-5 Tract Council Annual Meeting, Seventh Day Baptist Center—Butler
- 4-5 Diaconate Workshop, Salem, W.Va.—Camenga
- 10-12 South Atlantic Association, Atlanta, Ga.—Appel
- 10-12 Spiritual Retreat Week, Texarkana, Ark., Seventh Day Baptist Church—Elston
- 10-12 Alfred Station Seventh Day Baptist Church—Kersten
- 17-19 Remembrance Seventh Day Baptist Church, Fort Worth, Texas—Elston
- 20-30 Texarkana—Elston



2006 Scripture Memory participants

The 2005-2006 Scripture Memory Program featured the theme of Conference President Robert Van Horn, *Making Christ's Mission Our Mission*. The Toronto, Ontario, Seventh Day Baptist Church received the Mary G. Clare Scripture Memorization Bowl. Since they have won the award five years, the church received a bowl of their very own.

The 2006-2007 memorization program was listed in last month's *Sabbath Recorder*. Additional brochures are available from the Board of Christian Education. (607) 587-8527; sdbbce@educatingchristians.org; <http://EducatingChristians.org>. The following people are recognized for completing the 2005-2006 Scripture Memorization Program:

Alfred Station, NY Mae L. Bottoms Elaine Brundage Ivan Cherry Nancy Cherry Elianna Chroniger Madge Chroniger Danielle Corneliuss Darren Dickerson Katelyn Dickerson Max Johnson Phyllis Mattison Reid Mattison Voni Mattison Abigail Noel Caleb Noel Dorothy Noel Melissa Noel Samantha Quick Eden Rao Heather Chroniger Rao Joseph Torkaman Sarah Torkaman John Wood	Asheville, NC Kenneth Lance Battle Creek, MI Caron George Beth Jones Judy Parrish Bay Area Pinole, CA Frankie Callejas Brock Hannah Conor Hannah Bell Church Salemville, PA Esther Baker Robert Claycomb Lois Fletcher Debbie Kagarise Ruthanna Roberts Berlin, NY Katie Greene Wyatt Greene	Dodge Center, MN Chet Bond Jared Edwards Jesse Edwards Jordan Greene Khalen Greene Lance Greene Micayla Neher Dale Rood Pataskala, OH Joel Thomas Hebron, PA Pearl Brock David Hauber Fay Hauber First Hopkinton Ashaway, RI Thelma Tarbox Toronto, Canada Keith Ashley Herlitz Condison Merlin Condison Marva Edwards Lee Fyffe Sandra Fyffe Jasmyn Gibbons Shayanne Gilmour Dan Gooden Debralee Gooden Milton Griffiths Hermine Hunger Lorette Hunter Jamoke Johnson Terrance Lewis-Vu Terrelle Jordan Lewis-Vu	Tristan Lewis-Vu Godfrey London Margaret London Winston London Heather Lynch George Neville Lyons Jonathan Meshach Lyons Joshua Charles Lyons Rosemarie McFarlane Lashai Mingo Tyrell Mingo Annette Murray Jacqueline Murray Vanessa Ormsby Natasha Reynolds Paula Reynolds Ruth Reynolds Vinette Reynolds Jamie Rose Lorna Samuels Gloria Simpson Nadia Simpson Festina Smith Marcia Smith Evelyn Taylor Latanya Turner Elton Williams Temeka Williams Hope Church Philadelphia, PA Rolleesa Phillips Lost Creek, WV Leora Pinder	Marlboro, NJ Ashley Davis Christopher Davis Sharon Davis Jessie Fogg Stacy Morgan Metro Atlanta Hiram, GA AnnaRuth Lovelace Bettie Pearson Milton, WI Aubrey Appel Marisol Arreola Ashley Belcher Quinn Bennett Charlie Bentz Ellen Bentz George Calhoun Lannette Calhoun Deirdre Camenga Elizabeth Camenga Chuck Graffius Lorna Graffius Barbara Green Aaron Hamm Jason Hamm Shawn Hamm Emily Heilman Laura Heilman Seth Lee Ben Lima Josh Matthews Mary Matthews Meagan Matthews Garielle Ochs Gabrielle Osborn Michaela Osborn Seth Osborn Stephen Osborn	Hosannah Snyder Lydia Snyder New York City, NY Sylvia Clarke-Smith Carol Cruckshank Enid Edwards Clive Fairclough Oliver Francis Theona Gordon Inez Gray Una Jackson Lisa Moore Magon Morrison Rashan Morrison Rasheed Morrison Mauva Smith-Campbell Blanche Williams Jean Wynter-Barrett North Loup, NE Nicole Cargill Ron Cargill Shirley Cargill Beth Dutcher Katherine Dutcher Teri Morgan Brice Severance Nortonville, KS June Johnson Palatka, FL Bonnie Flint Plainfield, NJ Jean Ellenbacher
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cont. on page 24



FOCUS on Missions

Snapshots from overseas

by Kirk Looper

Kenya

Our Conference in Kenya sends us greetings and thanks. They are elated by the contributions they have received to continue their outreach in the Kisii area. They use the money to purchase literature for distribution, plus it enables them to help fellow SDBs with their hospital bills.

The funds also help finance youth evangelism training (another recent facet of their ministry), defray travel costs, and pay e-mail and phone call expenses.

Pastor Bernard Mose, General Secretary of the Kenyan SDB Conference, greatly appreciates those who offer financial support so that the work in his country can continue to grow. He looks forward to a time when donations will be large enough to make a real difference in the number of meeting houses, clinics, and schools they have.

Pastor Mose also envisions buying a vehicle to aid in his travels to new contacts as well as established churches. Whenever he sends a list of needs to our office, he often mentions his dream of an office in Kisii.

Burundi

The work in Burundi continues moving along a rough route as they strive to organize and develop their churches.

Thanks to those donating funds through the SDB Missionary Society, their meeting houses are finally a reality. But their needs keep growing as the number of their congregations keep increasing.

Recently, roofs were added to several meeting houses. Although the congregations that meet in these buildings are pleased to be out of the rain, they still need funds to purchase the land on which the buildings stand. They do feel blessed by the donations that they have already received.

They use some of this money to contact people who want to know more about our denomination and possibly join their Conference. The government registration was unique, paid for from funds received from our General Conference.

Their General Secretary, Pastor Gilbert Nduwayo, presently works full time for the Conference in Burundi. They have between 25 and 30 SDB churches or groups.

Liberia

We are pleased to report that the financial needs relating to their Pastors' Conference, and the trouble they had concerning an automobile accident, have been taken care of. Also, most of the expenses resulting from the accident-related death of one pastor and the hospitalization of two others have been paid. Everyone has been very supportive during this time of need.

Currently, we are concerned about the health of Dr. Pah, the General Secretary of the Liberian Conference. He is in Ghana, having an operation. We pray that the surgery will be successful, and that he will soon be back in his office.

The "roofing funds" have been delivered, and are being

used to purchase metal sheets for the buildings.

We at the Missionary Society office continue to pray for funds to help with the Lord's work in Liberia.

Indonesia

Many are donating to the work of our church in Indonesia. Workers visited the area where the tsunamis and earthquakes struck, and helped with the cleanup, personally assisting those in desperate need.

U.S. and Canadian Conference members sent several thousand dollars for this project, and our fellow SDBs there were pleased to use those funds to furnish food, water, clothing, and medicines.

That country continues to need money to replenish the supplies that are continually used in and around their church meeting houses. We praise God for these dedicated workers!

Argentina

The work in Argentina continues to prosper.

The aid sent by our Conference, as well as the Australian Association, did a lot to help repair and replace the SDB meeting houses damaged by the mudslide in the area of Jujuy. Those donations pleased our Argentinian brethren, who look forward to more assistance as they proceed with the meeting house work.

Again, we thank God for those who are willing to go out of their way to help.

Pastor Joe Alegre, leader of our churches in Argentina, plans to reach out into other areas of that country. **SR**

***Thanks to
those donating funds
through the SDB Missionary
Society, the meeting houses
in Burundi are finally
a reality.***



the BEACON

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

October 2006

Modeling our lives after our elders

by Micayla Neher

Recently in my home church of Dodge Center, Minn., we had two influential elderly people pass away. In fact, they were my great aunt and uncle. They were two people who set an excellent example of how all of us should live our lives for Christ.

Everywhere they went, they were always telling everyone about Jesus. Some people described Uncle Wallace [Greene] as being “in your face.” But that was because he was so passionate about telling people his story.

I don’t know if any of you have an older person you can really look up to. If you haven’t already found that individual, keep looking. God always puts someone on this earth to influence us.

The Apostle Paul described elders as disciplined and self-controlled. They have a gentle nature, love what is good, and are respectable, faithful, upright, and not overbearing or quick-tempered.

Recently, I received an e-mail that described a godly and influential man.

“Carl” was working as a gardener at his church one summer when three young gang members decided to shake him up a bit. Instead of fighting back, the only thing that Carl ever did was ask,



“Did you want a drink from the hose?”

The church’s minister saw what was going on and asked Carl why he acted that way. Carl calmly explained, “They’re just some punk kids who will hopefully wise up someday.” And he went back to watering his plants.

Talk about turning the other cheek!

The thugs came back to the church many times that summer, and still the only thing Carl ever said was, “Did you want a drink from the hose?”

The next summer, the biggest and most intimidating of the trio approached Carl alone, clutching a bag in his hand. Bracing himself for what might happen, Carl was surprised when the young man handed him the bag. It certainly wasn’t what he had expected!

“What’s this?” Carl asked?

In the sack was some stuff they had stolen from him—his retirement watch and wallet.

“I learned something from you,” the young man told Carl. “Instead of hating us because we hated you, you kept showing us love.”

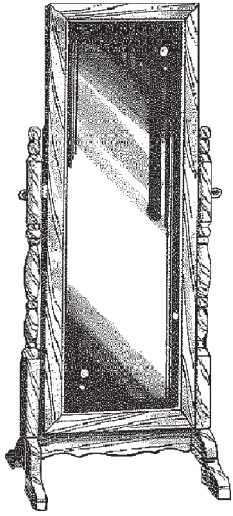
The young man left the gang that summer. Later that same year, around Christmas, Carl died.

One day, the minister recognized a young man sitting in the corner of the church as one of the guys who had given Carl a hard time. In his sermon that week, he told the congregation, “Do your best and make your garden as beautiful as you can. We will never forget Carl and his garden.”

Carl had made such a strong impact on that young man that he went up to the minister the following summer and asked if he could take care of Carl’s garden. Soon after, he and his wife had a son, and they named him Carl.

Carl is a prime example of how God wants us to love. He had no reason to show love to those gang members, and yet he did. And because of that love, he led a young man to Christ.

What will *your* story be? Will you try to model your life after Carl or someone else in your community? Try your hardest to show love, even to those who show hate to you. You never know—you may have a story to tell just like Carl’s. **SR**



Reflections

by Leanne Lippincott-Wuerthele

"Now we see but a poor reflection as in a mirror; then we shall see face to face."—1 Cor. 13:12

Nice try, 'Old Salt'

There are days when even I am amazed by my propensity to say or do things that give the impression that my brain cells are pouring out of my ears.

Recently, my husband traveled to Michigan and brought back two wonderful treats: A large box filled with huge blueberries and a sack plumb full of delicious Michigan peaches.

Late one evening, I decided to surprise Fred (who was still at work) by making two pies; one blueberry, and one peach.

I unwrapped two boxes of crust and went to work.

Once the crusts were in place, I carefully followed the recipes, leveling off tablespoons of flour, adding dashes of salt, measuring and stirring like a seasoned chef. Just as the blueberry pie was about to come out of the oven, I put the finishing touches on the peach pie.

I was seconds away from weaving the lattice crust when I stuck the tip of my finger into the peach mixture to taste-test its cinnamon content.

Holy Toledo!

I almost twisted my ankle dashing to the sink to rinse out my mouth.

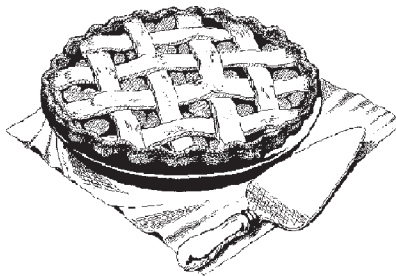
After spitting for a full minute, I removed the scrumptious-looking, golden-brown blueberry pie from the oven and placed it on the kitchen counter. Then I slowly dipped a spoon into the still bubbling filling to have a taste.

In a flash, I was back at the sink, rinsing and spitting and sputtering.

Both pies tasted like they had a ton of salt in them.

I quickly discovered that each pie actually had a *cup* of salt in them. Sometime during the move from my house to Fred's, I had inadvertently filled one of my kitchen canisters with salt instead of sugar. I have no recollection of doing that, but apparently I did. (The slogan, "When it rains, it pours," can apply to brain cells as well as salt.)

So, what lessons did I learn from this latest kitchen disaster?



My latest culinary faux pas nicely illustrates the axiom, "Looks can be deceiving."

•Life is full of disappointments, many caused by our own poor judgment or lack of "smarts." We need to accept God's forgiveness, but we also need to forgive ourselves—and then move on. (No use crying over spilt milk... or salt.)

•We should strive to learn from our mistakes. In my case, I'll never add sugar to a recipe again without first tasting it.

•Sometimes, we can have *too much* of a good thing.

Salt both seasons and preserves. In ancient times, it was an especially valuable commodity. Roman soldiers received a *salarium* as part of their wages, a sum designated for purchasing salt. In fact, our word "salary" is derived from that Latin term.

But too much salt—in addition to ruining pies—can lead to high blood pressure and other problems.

Many things in life are wonderful, but they need to be used sparingly, guided by common sense.

•My latest culinary faux pas nicely illustrates the axiom, "Looks can be deceiving." I brought my blueberry dessert to the Center and erected a sign reading, "What's wrong with this pie?" It *appeared* to be delicious, but it definitely wasn't.

God judges us by our actions, not by our appearance. What we do as Christians is much more important than how we look as Christians.

•A well-known adage says, "When life gives you lemons, make lemonade." (Please add sugar, not salt.) Here's a new one: "When you end up with two inedible pies, make a third one." Which I did.

As Fred and I sat in the living room at midnight, eating warm blueberry pie smothered in vanilla ice cream, I couldn't help but think of the many blessings God bestows on each of us daily. In spite of the major—and minor—disappointments that we humans experience, life is indeed good. Sometimes, it is even excellent. **SR**

tell the truth ... the truth

SDB General Conference July 29 – August 4, 2007
George Fox University, Newberg, Oregon



The President's Page
by Ruth Burdick

Our foundation is in the Word

One of Jesus' most moving prayers is found in John 17. Verses 17 and 18 find him praying to the Father for his disciples: "Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world" (NIV).

As we make Christ's mission our mission, we as Seventh Day Baptists have been called apart to share the whole truth of God's Word with the world.

We need to develop a true hunger for Scripture, which in turn will inspire us to share it with others. With faithful reading and diligent study, we gain a burden for the lost and an intense desire to see God make changes in our lives and the lives of our family, our church family, our neighbors, our co-workers, our community, and our state, country, and world. Yes, even changes in our enemies!

This solid and essential foundation in the Word gives us the confidence to share the Gospel and lay the truth before unbelievers, as well as urge fellow believers to seek the whole counsel of God.

There are several areas of concern that have me thinking about the need for the "whole truth" among the body of believers. Many are not seeing the Bible from beginning to end as the *truth* of God's revelation for man-

kind. Every part is important to our understanding of who He is.

Many don't acknowledge His *sovereignty* or know what that means. Some aren't even willing to acknowledge Christ's *divinity*, but still think of themselves as "believers."

Others seem to disregard the *indwelling Spirit* of God and neglect His counsel and guidance. Many for-

The Lost are Really Lost
Worship God in Spirit and Truth

At Conference this year, Pastor Scott Hausrath challenged us to read the Bible daily. The very next day, I gave my challenge to read God's Holy Scripture from beginning to end before next Conference. This will help us to see the whole

Reading God's Holy Scripture from beginning to end will help us to see the whole picture, to gain hunger for the Word, and to become thoroughly equipped to share the Gospel and handle His Word correctly.

get to take seriously the fact that all non-believers are *eternally damned*, and we could make a difference as God intended.

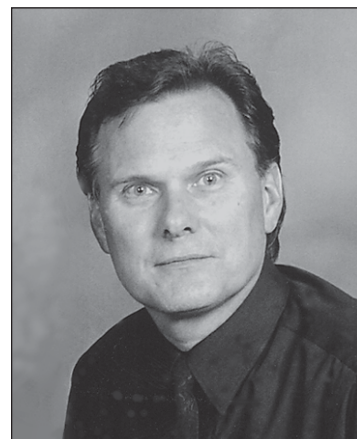
It hurts to see some believers leaving the *Holy Sabbath Day* due to incorrect teaching and a weak Sabbath commitment. These concerns have led me to choose as my daily themes for Conference 2007:

God's Word is Truth
God is Sovereign
Christ is Divine
The Holy Spirit Indwells

picture, to gain hunger for the Word, and to become thoroughly equipped to share the Gospel and handle His Word correctly.

I am doing it. Join me. At least take time to read Psalm 119 and memorize the Bible verses chosen for this year by the SDB Board of Christian Education.

As we reach out into our communities—as our young adults have challenged us to do—let us "Tell the Truth... The WHOLE Truth." **SR**



by Executive Director
Rob Appel

Rekindle our focus, renew our attitude

“Where there is no prophetic vision *the people are discouraged* [my emphasis] but blessed is he who keeps the law” (Proverbs 19:18).

Last month, we touched on the fact that we must have a vision, both as a Conference and as churches.

I challenged us to take a hard look at ourselves and our churches in the year ahead, and decide if we are doing all that Christ wants us to do. Are we becoming all that he wants us to be? We need to explore two areas that will inspire and encourage us to reach out to others.

First, let’s examine how we can rekindle our focus and renew our attitude, both in and out of the Church.

What do we need to do?

During General Conference 2003 at George Fox University in Newberg, Ore. (Conference 2007 will also be held there), my good friend, Pastor Rod Henry, made this pronouncement during his Sabbath morning sermon:

“We have to get rid of the old self before we can put on the new self. We must ‘take off’ complaining, and criticism, and whining before we can ‘put on’ compassion, kindness, and gentleness.

“We must take off sin, pride, and un-forgiveness before we can put on holiness, humility, and forgiveness.

“I know Christians who want to go around complaining, criticizing, and whining. They go to church, to work, and to school, and complain, criticize, and whine.

“I know Seventh Day Baptists who are critical of other Seventh Day Baptists. That’s not a good thing, but it’s been going on for so long that we have come to accept it.

“You know, it seems to me that the only way some of us Seventh Day Baptists are happy is when we are being criticized by other Seventh Day Baptists. Let me take that a step further: It appears that the only way some of us Seventh Day Baptists are happy is when we are being criticized by others.

“Instead of bristling when we are criticized, some of us actually take pride in the berating, whether the statement is true or not!”

Let me tell you, folks, Pastor Henry is right. How are we going to grow when we are killing ourselves off with “friendly fire”?

We cannot continue talking behind people’s backs. We must stop rumors; we must deal in facts; we must communicate with integrity and honesty. And don’t be proud of getting knocked down. God doesn’t work with wimps. He needs warriors!

Is my attitude worth catching?

A little-known secret is that growing churches are significantly happier than non-growing ones. The people smile more, they laugh more, they even hug more. Joy is a contagious, motivating factor in church growth.

One way to “catch the joy” is to follow the example of fellow congregants who outwardly show that they love and enjoy life. Their example of “joyfulness” creates an incredible atmosphere in the Church.

When it comes to people, joy is a major motivator. And the result? The church’s growth and purpose expand, along with the church’s role in the community.

God doesn’t ask us to deny our thirst for joy as much as He wants to satisfy it. He satisfies it in a relationship with Himself and through meaningful work. Jesus said in John 4:34, “The food that keeps me going is that I do the will of the One who sent me, finishing the work he started.”

So, stop the complaining, criticizing, and whining. Get rid of sin, pride, and un-forgiveness. Then you can catch the JOY and put on compassion, kindness, gentleness, holiness, humility, and forgiveness! **SR**



Where does my 'undesigned' giving go?

by Morgan Shepard

All of these are added up and go into the monthly giving amount. Giving to PROP (Pastors' Retirement Offering Project) was previously reported in the overall giving amount, but is now reported separately. **(Check out the new Giving Graph on page 24!)**

Undesignated giving is broken down into two categories: "Funded First" and "Prorated."

Several of the Boards and Agencies have expenses that need to be funded first (utilities, rent, facility maintenance costs). Prorated amounts are distributed from what is left. So, for every undesigned dollar given to the General Conference:

- General Services receives ... \$0.5155
- Center on Ministry \$0.1431
- Board of Christian Ed. \$0.1249
- Missionary Society \$0.0954
- Tract and Communication Council \$0.0743
- Building Operations Fund \$0.0323
- Ecumenical Affairs Fund \$0.0120
- Women's Society \$0.0025

As of July 2006, undesigned giving was running about 78%, or \$70,000 short of what was budgeted. Put another way, we were one and a half months behind! August giving really helped.

Right now, you can make a huge impact with your designated and undesigned gifts. One way to help is through "E-Gifting," whereby you specify the amount you want to give each month to the ministry of your choice. (Check out "E-Gifting" at www.seventhdaybaptist.org.)

2 Corinthians 9:7 puts it simply: *"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver"* (NIV).

Are you giving your full tithe to your church first? Start there and then consider a gift to the General Conference. **SR**



Last month, we looked at the denominational budget and giving to the General Conference, Boards, and Agencies. Now I'd like to go into a little more detail regarding the Current Giving graph.

Budgeted annual giving for 2006 is \$539,869, or \$44,989 per month. This includes designated and undesigned gifts that General Conference receives from churches and individuals. The Boards and Agencies also report gifts they receive.

Designated gifts go directly to the named Board or Agency, and undesigned gifts are disbursed among the Boards and Agencies per a General Conference-approved distribution formula. *(Remember that Giving Budget you voted on at Conference?)*

Givers: (People, Families, Churches, etc.)	500	750	1,000
Giving Budget	\$539,869	\$539,869	\$539,869
Annual Gift per Giver	\$1,080	\$720	\$540
E-Gift per Month	\$90	\$60	\$45

Three ordained in Plainfield

by Timeka Whitehead

On May 6, 2006, the Plainfield, N.J., Seventh Day Baptist Church of Christ held an event that may go down in the church's history books, and perhaps the denomination's as well. The church hosted an ordination service for not just one, but three ministerial candidates!

Samuel Sterling (pastor of Agape SDB Church in South Ozone Park, N.Y.), Llewellyn West (Faith SDB Church in the Bronx), and Barry Dailey (Café Adonai in Hamilton, Ontario) were the ordinands.

Rev. David Taylor of the Vision Christian Fellowship in Westerly, R.I., presided over the examination council, with Sis. Lois Steir acting as the council secretary. Representatives from various churches served on the council.

After the examination, we proceeded into the ordination service.

Clerks from the churches presented the candidates, and we received a warm greeting from the Conference Executive Director Rob Appel.

Rev. Joe Samuels of the host church gave a wonderful charge to the candidates and commended them for accepting the call from God. Pastor Taylor then challenged the churches to "step up" and support their pastors, not drive them away.

The pastor of our Miami, Fla., church, Rev. Andrew Samuels, was the keynote speaker. His message, "The SDB Pastor: An Endangered Species?" was one that every Seventh Day Baptist should hear! (*See excerpts from Andrew's sermon on page 4.*)

Rev. Kirk Looper prayed and led

the laying on of hands for the candidates.

Pastor Joe Samuels then had the honor of placing robes on the newly-ordained ministers. Each one was given a new minister's robe. Pastor Dailey's wife, Sharon, zipped up his robe to symbolize the culmination of his spiritual journey and study. Jacinta Sterling, Pastor Sterling's wife, did the same for her husband, and Pastor West's son, Xavier, had the honor of zipping his father's robe. It was such an emotional moment for everyone; there was not a dry eye in God's house!

Rev. Paul Andries of the Washington, D.C. church gave the trio a heartfelt welcome to the ministry. Thus ended a beautiful day, but it was just the beginning for these ministers of God. **SR**

Update from Afghanistan

by Chaplain Jerry Johnson

"Hi" again to my SDB friends back in the States.

As I sit here today, I can hardly believe that I have reached the half-way point of my tour in Afghanistan. It has been a whirlwind.

After I leave, the thing I will probably remember the most is the various kinds of "services" I got to do.

Some bases have no chapel, so we have to use a dining facility, movie house, or an area around an outdoor table for our services.

We sometimes use hymnbooks or song sheets but, for the most part, I try to gather a group for prayer and meditative study centered on the Word. A few of our squad leaders like motivational challenges for their whole section, while others like a deeper look at a particular topic.

Riding in the helicopters gives me a chance to view both the beauty of the ever-changing terrain and the

utter poverty that most people here have to endure. Ironically, many of them prefer the simple, quiet agricultural life to the fast-paced lives that most of us lead. It is definitely a study in contrasts.

I cannot help but notice that the Afghan people lack hope, although, to them, we trust in the wrong God. Eternal things take on much more significance when you are confronted with these issues.

Since our other Protestant chaplains were on leave or out with their units, I conducted four worship services each weekend during June and into July. I now preach an average of once a week, sometimes twice.

Also, the University of Maryland hired me to teach a World Religions class for the eArmyU program. Hopefully, I will be able to teach the second fall term before heading home in February of 2007.

Ministering to soldiers is interesting and unique. You never know what station in life they might find themselves in—a pilot being sent home because of an eye condition, a wife who needs major surgery, losing family members to a drunk driver, or just the everyday stresses of separation from loved ones.

You have to be prepared to share the love of Christ at any time.

God is good, and our family has made it to this point through prayers and the unwavering love of many supporters.

My ultimate hope is that, through this experience, I will become a changed person—someone who no longer takes the "little" things in life so seriously. In light of the struggles being faced here by the people and the soldiers who are fighting to protect them, that is a lesson worth remembering. **SR**

Scripture, cont. from page 16

**Raritan Valley
Bridgewater, NJ**
Jeanne W. Yurke

Danielle Dixon
Bill Probasco
Holly Probasco
Valerie Probasco

Riverside, CA
Esmerelda Cobb

Salem, WV
Steve Rogers

Boulder, CO
Nathan Crowder
Patty Petersen
Paul Petersen
Doris Rood
Cletus Severance
Keith Severance
Lynne Severance
Mary Steele
Christina

Thorngate
Pat Williams
Gretchen Zwiebel

Shiloh, NJ
Jan Bond
Carla Burlingame
Nancy Davis

**Seattle Area
Auburn, WA**

Daniel Borek
Annie Cairnes
Carlie Cairnes
Duane Davis
Carl Noyes
Melodie Noyes
Maude Posey
Katherine
Spreadborough
Robert
Spreadborough

**Vision Christian
Westerly, RI**

Cassandra Nadine
Lawton
Timothy Lawton
Brandon Tassias
David B. Taylor
Kyle Taylor
Margaret Taylor

New members

Little Rock, AR

Joined after testimony
Jeffery Monroe
Donna Monroe

New York City, NY

Ericessen A. Cooper, pastor
Joined after testimony
Carol G. Cruickshank
Alexandre Marshall
Denise Marshall
Angelique Marshall
Tiera Marshall
Pansy White

Paint Rock, AL

John D. Bevis, pastor
Joined after testimony
Ben Gibson
Crystal Gibson

Texarkana, AR

Mynor G. Soper, pastor
Joined after baptism
Jennifer Brown
Katie Brown
Joined after testimony
Rebecca Cantrell
Ronald Skinner
Charles Odell Stanley

Births

Tucker.—A son, Dallas Warren Tucker, was born to Gus and Irene Tucker of Huntsville, AL, on June 17, 2006.

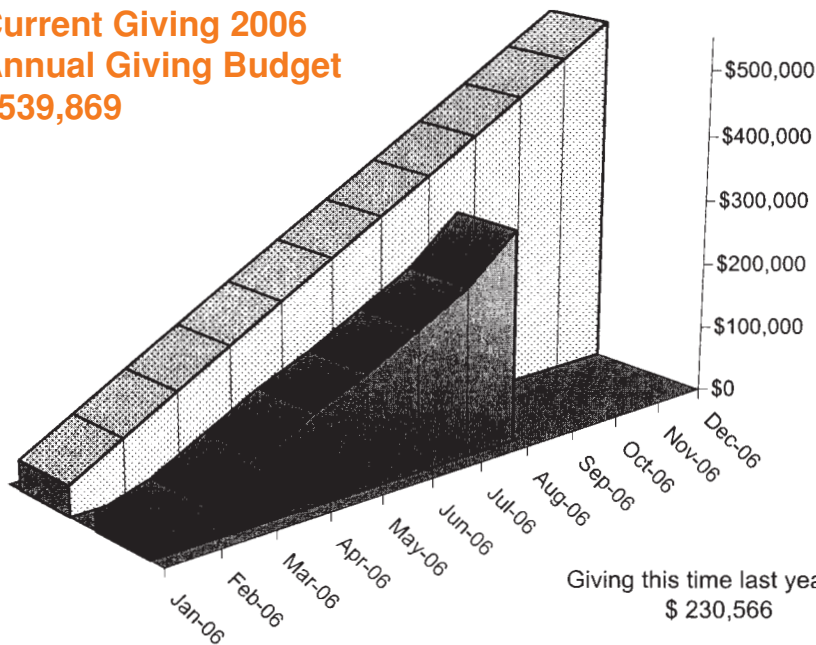
Nelson.—A daughter, Ruth Renee Nelson, was born to Nate and Tina (Pierce) Nelson of Madison, WI, on August 3, 2006.

Marriages

Wallace - Pattison.—Pastor Edward Wallace and Rosemarie Pattison were united in marriage on October 28, 2004, in Las Vegas, NV, and renewed their vows on August 10, 2006, on the lawn at Houghton (NY) College. Rev. Gordon Lawton officiated.

Rayburn - Wagner.—Joe Rayburn and Shawn Wagner were united in marriage on July 1, 2006, at the Texarkana, AR, Seventh Day Baptist Church with Pastor Mynor Soper officiating.

**Current Giving 2006
Annual Giving Budget
\$539,869**



	Month - Aug '06	Year To Date
Budgeted	\$ 44,990	\$ 359,913
Actual	\$ 65,370	\$ 317,183
Difference	\$ 20,380	\$ (42,729)
% of Budget	145%	88%

PROP Giving	
Aug '06	\$ 600
Year To Date	\$ 3,236

Morgan Shepard, Treasurer

Obituaries

Loofboro.—Carroll W. “Bill” Loofboro, 83, of Milton, Wis., passed away on April 15, 2006, at Mercy Hospital in Janesville, Wis.

He was born on December 31, 1922, in DeWitt, Iowa, the son of Wesley and Esther (Hurley) Loofboro. He was raised in a Seventh Day Baptist home and moved with his family to Milton at a young age.

Carroll graduated from Milton High School in 1941 and married Iva Belle Lippincott on April 20, 1944, in Milton. She died in 1976.

The couple raised a large family on a farm near Milton, and Carroll also worked for various local businesses.

He was a member and deacon of the Milton SDB Church, a member of the Milton Kiwanis Club, and a volunteer driver for the Senior Center. He also participated in a church bowling league and the Milton men’s golf league.

He enjoyed woodworking, gardening, traveling, and sports of all kinds, especially the Green Bay Packers.

On December 26, 1982, he married Dortha (Bond) Green in Milton.

In addition to Dortha, his wife of 23 years, survivors include three daughters, Sue Hoff and Linda Gilmore of Milton, and Lori Ball of Imboden, Ark.; six sons, Alan of Carthage, Texas, and Warren, Neil, Rodney, Leroy, and Bob, all of Milton; two stepdaughters, Janet Green of Marshfield, Wis., and Lois Bailey of Whitehall, Wis.; one stepson, David Green of Waumandee, Wis.; one brother, Victor; 26 grandchildren, 11 great-grandchildren, and several nieces and nephews.

He was preceded in death by his first wife, Iva Belle; one daughter, Phyllis; one sister, Arlene Rusch; and one brother, Jack.

Funeral services were held on April 21, 2006, at the Milton SDB Church, with Pastor George Calhoun officiating. Burial was in the Milton Junction Cemetery.

Gross.—Glenn I. Gross, 82, of Eldred, Pa., died on June 16, 2006, at Bradford (Pa.) Regional Medical Center.

He was born on November 13, 1923, in Hebron Township in Potter County, Pa., the son of Roy and Evelyn Gross. On November 3, 1985, he married Margaret M. Pressler. She died in 2003.

Glenn attended schools in Potter County. He worked as a ground foreman at Red Rock Plugging Co., retiring in 1989 after more than 30 years of service.

Glenn was a member of the First Seventh Day Baptist Church of Hebron, Pa. He was baptized and received into membership 70 years ago.

Survivors include four stepsons, one stepdaughter, several grandchildren, great-grandchildren, and nieces and nephews. In addition to his wife, he was preceded in death by his first wife, Dorothy. Their daughter, Emma Mae Gross, died in January of 2002.

Memorial services were held on June 24, 2006, at the Koch-Chatley-Gaeto Funeral Home in Bradford, with Pastor JoAnne Kandel officiating. Burial was in Card Creek Cemetery, Roulette, Pa.

Harms.—Donald Roger Harms, 71, of Huntsville, Ala., died on June 20, 2006, at the Crestwood Hospital in Huntsville.

He was born in Ossian, Iowa, on July 24, 1934, the son of Henry and Ellen (Small) Harms. He earned a Master’s Degree in Political Science and Business Administration from the University of Alabama in Huntsville.

Donald retired from the military after serving 22 years as a Master Sergeant. He was later employed by the U.S. Army at Redstone Arsenal working in logistics.

A relatively new Christian, he was baptized by Pastor John Bevis

and became an active member of the Paint Rock, Ala., Seventh Day Baptist Church. While serving on the Evangelism Committee, he helped contribute to missions projects as well as local outreach programs.

Don loved the Lord and was thrilled to have discovered the Sabbath truth from his extensive studies.

Survivors include his wife of 47 years, Darlene (Prinz) Harms; four sons, Sherman, Robert, Raymond, and Brian; two sisters, Audrey and Frances, and one brother, Leslie, all of Brewster, Minn.; and three grandchildren. One brother, Wayne, preceded him in death.

Funeral services were held on June 24, 2006, at the Berryhill Funeral Home in Huntsville, with Pastor John D. Bevis officiating, assisted by Pastor William Gay. Burial was in the Paint Rock Cemetery.

Crouch.—Herbert L. Crouch, 88, of Milton, Wis., died on July 18, 2006, at Mercy Hospital in Janesville, Wis.

He was born on Sept. 19, 1917, near Ladysmith, Wis., the son of Royal and Beatrice (Woolworth) Crouch. He was educated in elementary schools in the Detroit, Mich., suburbs, and graduated from Nortonville (Kan.) High School in 1936.

On June 26, 1941, he married Virginia Poland. “Ginny” died in 1992. In 1995, he married Marian (Green) Lewis, who passed away in 1997.

Herb earned a BA degree from Milton College in 1941, majoring in music. He went on to earn an MA degree in speech and theater from Northwestern University in Evanston, Ill., in 1948.

Herb taught music in Wisconsin public schools from 1941-1945. His teaching career was interrupted

cont. on next page

(from 1945-1946) while serving in the U.S. Army infantry in the occupation of Japan.

He taught speech and theater at Milton College from 1948 until his retirement in the spring of 1982.

The Milton College Alumnae Association honored "Prof. Crouch" with the College Award for excellence in teaching. He was also honored as a "Pillar of Milton"

for his contribution to the college.

Herb was a longtime member of the Milton Seventh Day Baptist Church, where he directed choirs for 22 years and served as a deacon.

Survivors include three sons, David of Carmel, Ind.; Alan of Ormond Beach, Fla.; and Steven of Pinole, Calif.; one sister, Darlene Bond of Nortonville; 10 grandchildren, four great-grandchildren,

and many other relatives and friends. In addition to his wives, he was preceded in death by one daughter, Ann Luebke, and one brother, Lorenzo Crouch.

A memorial worship service was held on July 23, 2006, at the Milton SDB Church, with Revs. George Calhoun, Steve Osborn, and Herbert Saunders officiating. Burial was in the Milton Cemetery.

Scout, pastor, camp founder passes

The Rev. Elmo FitzRandolph, 92, of Boulder, Colo., died of natural causes on July 7, 2006, in his mountain home.

He was born on August 31, 1913, on Bug Ridge near Berea, W.Va., the son of Alois Preston and Jenny Mae (Sutton) FitzRandolph. On September 1, 1937, he married Madeline Alice Watts in Salem, W.Va. They were married 67 years, until her death in December of 2004.

Elmo received a BA degree from Salem College in 1935, and a Bachelor of Divinity from Alfred (N.Y.) University School of Theology in 1941.

He pastored the Alfred Station, N.Y., SDB Church (then known as the Second Alfred church) from 1939-1943. While there, he was an executive with the Boy Scouts of America, working as camp director in New York State and Maine.

In 1944, "Pastor Randy" and Madeline moved to Wisconsin, where he served the Milton SDB Church through June of 1966. While in that pastorate, he founded and spearheaded the development of Camp Wakonda north of Milton.

He was instrumental in initiating the Milton and Milton Junction Minister's Council; Milton Community Lenten Services; an "Inter-Church Service of Communion" (bringing together Congregationalists, Methodists, and SDBs); a community-wide Thanksgiving church service; and a "DIAL-A-PRAYER"



Rev. Elmo FitzRandolph
1913 – 2006

inspirational phone program.

Elmo was on the Milton College Board of Trustees for 21 years, and taught Religion and Philosophy there for five years. He also conducted a women's archery class at the college.

He drove school buses for Milton Union High School for 15 years, and served as Scoutmaster for the Milton Boy Scout Troop, receiving Scouting's highest volunteer honor, the Silver Beaver Award. He also served as district finance chair for the Milton Girl Scouts.

Pastor Randy served as president of the Milton Kiwanis Club, and later as director of the Kiwanis Club of Boulder. He also served as president of the Boulder chapter of the American Cancer Society, promoting anti-smoking campaigns in Colorado.

He was an astronomy enthusiast, sharing his powerful telescope's view of the heavens with interested church and community folks. He was also an avid fisherman, canoeist, bowhunter, and camper. While leading nature walks, he would identify myriads of native plants and wildlife.

Rev. FitzRandolph served the Boulder SDB Church from 1966 to 1981. Following his "retirement," he worked as manager of the safe deposit department of the First National Bank of Boulder.

He enjoyed reading biographies and the morning newspaper, rooting for the Denver Broncos football team, and spending time with his mountain neighbors, children, and grandchildren. His family commented, "He was a great inspiration of his children and all who knew him."

Survivors include three sons, Daniel of Atlanta, Ga., John of Cambria, Calif., and Matthew of Boulder; three daughters, Anne Triguba of Columbus, Ohio, Catherine Buchanan of Longmont, Colo., and Deborah Williams of Alliance, Neb.; 12 grandchildren, and five great-grandchildren. Two brothers, Brady and Ashby, and one sister, Avis Swiger, preceded him in death.

A funeral service was held on July 12, 2006, at the Boulder SDB Church. Pastors Rod Henry and David Thorngate, Steve Graffius, and family members participated.

(A tribute to Pastor Randy by his son, John, is on page 11.)

KEVIN'S

ORNER

Eight planets, seven days

In their earlier days here on earth, some of my more “mature” friends were taught that our solar system consisted of eight planets. After Pluto’s discovery in 1930, that number expanded to nine.

Well, it turns out the “old folks” had it right all along. This summer, the International Astronomical Union voted to reclassify Pluto as a “dwarf planet,” leaving just eight “real” planets circling the sun. So, it must be true: “The more things change...”

Clyde Tombaugh, a young farmer from Kansas, confirmed Pluto’s orbit 76 years ago. He passed away in 1997. (Ironically, his ashes are aboard the New Horizons space probe, scheduled to rendezvous with the now-non-planet in 2015.)

After the Union’s recent vote, Tombaugh’s 93-year-old widow, Patricia, confessed to the *Arizona Daily Star*, “I feel like I sort of got demoted from my job being the wife of the discoverer of Pluto. Now I’m the wife of the discoverer of a dwarf planet.”

Not everyone is complaining. Louis Friedman, executive director of the Planetary Society, is pretty sure that kids won’t mind memorizing the name of one fewer planet. “It won’t upset the schoolchildren,” he predicted. “It’s those of us who *used to be* schoolchildren.”

Did Pluto’s change in status “shake your faith” or radically change your life?

What if someone came to you and challenged one of your longstanding, foundational Christian beliefs? You know, something you’ve held on to for decades?

That’s where I was over 30 years ago when I met my first SDB. “A Seventh-Day what?” I asked.

“You go to church WHEN?”

Wait a minute, I thought. “Everybody goes to church on Sunday...”

For several generations, “Everybody” knew that there were nine planets. For well over a millennium, “Everybody” has been saying that Sunday is the Sabbath.

The seventh-day Sabbath has been around longer than the 70-some years we’ve known about Pluto. Closer to 70 centuries.

According to *Newsweek*, Mrs. Tombaugh said that as a person of science, Clyde would have understood this year’s Astronomer’s Union decision.

If Roman Emperor Constantine and others who

“reclassified” the Sabbath to Sunday really studied the Biblical evidence, would they have swallowed their pride and followed Christ’s example?

We need to base our beliefs on the Word of God—not on a group of “experts” or popular authors.

Pluto was reclassified according to man’s definition and design. That doesn’t make it an “easy sell.”

Richard Terrile is a planetary astronomer at the Jet Propulsion Laboratory in Pasadena, Calif. He reported to *Newsweek*, “I have a 6-year-old and an 9-year-old, and it was embarrassing to explain it to them, this definition of a planet that sounds like it was written by a lawyer.”

Let’s keep it simple.

In His Word (our final authority), God never changed the definition of the Sabbath. He kept it “as simple as 1-2-3”:

- 1) First book of the Bible.
- 2) Second chapter.
- 3) Third verse.

“And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done” (Gen. 2:3, NIV).

The whole Sabbath issue is not up for a vote; it’s not even a matter of being “right.” It’s a matter of being blessed.

“Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil.

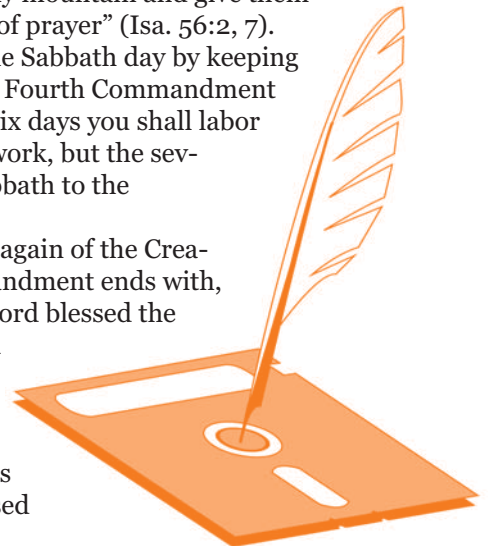
“...all who keep the Sabbath without desecrating it and who hold fast to my covenant—these will I bring to my holy mountain and give them joy in my house of prayer” (Isa. 56:2, 7).

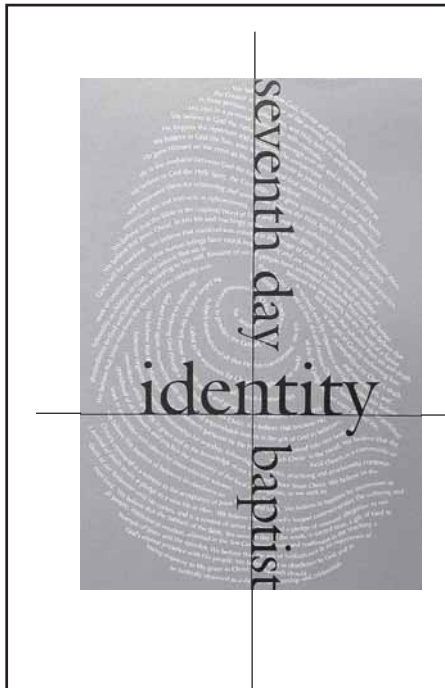
“Remember the Sabbath day by keeping it holy,” says the Fourth Commandment in Exodus 20. “Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God.”

Reminding us again of the Creation, the Commandment ends with, “Therefore the Lord blessed the Sabbath day and made it holy.”

God rested.
God blessed it.

Let’s follow His way and be blessed as well.





*We may have lost
our 'Distinctives'...
...but we've found
our 'Identity'!*

Seventh Day Baptist Identity

A very popular item at Conference, this colorful 32-page booklet is the perfect introductory study of what SDBs believe. Filled with Scripture references, each section follows our denominational Statement of Belief (included in the back of the booklet). The cover's distinctive fingerprint is actually formed with words from our Statement—a clever design by artist Pat Cruzan.

The new "Identity" updates and replaces our old "Distinctives" booklets.

Each copy is only 50 cents (plus postage; e.g., 87¢ for one). Please call us for larger orders so we can calculate the shipping costs. Or, go to our on-line store and the new checkout system will calculate the shipping for you.

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