

# Sabbath Recorder

Silence

When it comes to communicating  
our faith in Jesus Christ,  
it too often produces silence.

Christianity has become a culture of silence.

– Rod Henry

Sometimes we as individual Christians  
allow fear to stop us from expressing  
Christ's love to the world.

– Robert VanHorn

Break your silence on God's goodness.

Give yourself no excuses to remain silent.

– Rebecca Olson

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# Sabbath Recorder

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- 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 a people with a difference.

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You're here to be light...  
God is not a secret to be kept.  
I'm putting you on a light stand.  
By opening up to others, you'll prompt  
people to open up with God.

—Matthew 5:14 MSG



We want to be loved by the world around us. We buy things, drive things, wear things, and especially say things to appeal to others. We smell a certain way on our hair, a different way on our face and neck, and yet a different way under our arms. A part of this is to be appealing to the people in our world. Do we care too much what our world thinks and feels about us?

I suggest that our desire to be lovable and appealing to the people in our world shapes our communication to them. And when it comes to communicating our faith in Jesus

## Silence is not golden for Christians

Christ, it too often produces silence. We feel we can't be lovable to others if we are talking about Jesus. We are silent about the most important message to the world around us because we want our world to love us. Does Jesus have anything to say about being loved by the world around us?

John 15:18-19 – Jesus said, <sup>18</sup> *“If the world hates you, keep in mind that it hated me first. <sup>19</sup> If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.”*

In much of the world, Christians are hated and persecuted. In Western society, there has been a dramatic shift in people's attitude toward Christians and Christianity. In the not-too-distant past, Western society based its laws and interpretation of laws on Judeo-Christian values and principles. This is rapidly changing. I personally believe that Christianity in Western society is no longer the dominant culture. Christians are more and more becoming a sub-culture in a dominant culture that believes there is no absolute truth or standards. Truth and standards are relative and personal (post modernism).

Christianity is based on the absolute truth and standards found in the Bible. Christians for the most part have become a people of silence about the truth and standards of the Bible. Christianity has become a culture of silence so that the world around us will love and accept us. When Christians do speak, we often do everything we can to make the gospel message more appealing in an attempt to be loved and accepted by our world. We somehow think that by turning down the intensity of our light the gospel will somehow become more appealing — and so will we.

Christians are the light of the world. Our lives and our speech are the most significant ways the world around us will see and hear the love of Christ. We are the salt of the world. Salt is a preservative to slow the process of decay in the world around us. Our lives and speech may be the only way in which our part of the world will hear and see the message of Salvation in Jesus Christ.

God has strategically placed us in our families, our communities, our work place, and our schools to be the light and salt in that part of our world. In fact, we may be the **only** light or salt in certain parts of our world. The intensity of our light and the potency of our salt must not be diminished by a concern for what others think of us. We must be loving and sensitive in sharing the gospel, but we must not be silent.

We can expect negative reactions and even hatred to being light and salt in the world. God's mission for his people is not for us to be loved by the people around us, but to be loving to our world by “speaking the truth in love.” God's mission is for us to speak and live in ways that people hear and see the message of God's love for the world in sending Jesus to die on the cross. Silence is not golden for Christians. SR

— Rod Henry, Assistant Pastor  
Next Step Christian Church  
(an SDB church in Thornton, CO)

Probably the most known verse on silence is from Ecclesiastes, used many times in a funeral service. Since this *Sabbath Recorder's* theme is "Silence," this verse is a good place to begin. Ecclesiastes 3:7 — *a time to be **silent** and a time to speak.*

How do we know when to speak up and when to keep silent? Did God reveal principles to guide His people? Let's consider Matthew 7:6 — *"Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces."* This scripture taken from what is called the Sermon on the Mount is a compilation of short teachings Jesus used to help His listeners to gain wisdom in their everyday life. This particular verse is a caution to not waste God's holiness on those who have no regard for the holy. This reminds me of a saying that my dad used many times as I was growing up: "Persuade a man against his will, and he remains the same still." Debating really only shows the skill of the debater, not the correctness of the debater's stance. From these scriptures I would propose a basic principle. **ASK THE HOLY SPIRIT IF YOU SHOULD SPEAK UP, OR BITE YOUR TONGUE!!!**

Now let's look at times that we should not be silent. There are three scriptures that all say not to be silent. Isaiah 62:1 — *"For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her vindication shines out like the dawn, her salvation like a blazing torch."* Psalm 12:2: — *"that my heart may sing your praises and **not be silent.** Lord my God, I will praise you forever."* Acts 18:9 — *"One night the Lord spoke to Paul in a vision: 'Do not be afraid; keep on speaking, **do not be silent.**'"* These three give three different situations in which we are to speak out. First, for the Lord's cause of **salvation**, second to **praise** our Lord, and third in times of **persecution**. The way we are **not** to be silent is also given by example. Jesus did not rail against Pilate and disciples in prison sang praise. All who came to Jesus and His disciples were taught and loved. Jesus did, however, turn the moneychangers' tables over, because of the wrong use of His Father's house.

Living daily by example is a wonderful way not to be silent. Jesus gave us great examples in Matthew 6:13-16 — *"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot."*<sup>14</sup> *You are the light of the world. A town built on a hill cannot be hidden.*<sup>15</sup> *Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and*

*it gives light to everyone in the house.*<sup>16</sup> ***In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.***"

Today's Christians have sought to speak out and be both salt and light in our world by providing places of caring in our churches. **First** by caring for the spiritual life given in the "born again" experience, i.e. salvation, Sabbath observance, armor of God, spiritual gifts and fruit, spiritual warfare, authority, our moral stances (marriage between a man and woman, idolatry, covetousness, homosexuality, abortion, abuse), etc. **Then** by caring for the physical needs of those around us by food and clothing pantries, financial help for those out of work, places of refuge for the homeless, abused, etc. Many churches have programs for **recovery** developed to help different bondages, alcohol, depression, grief, drugs, etc. Churches also seek to meet the **needs of the aging** by providing food and fellowship programs. While your church may not be able to meet all of the many differing needs in your particular community, **we as individuals** still have a responsibility to be the salt and light to individuals that God places in our lives.

When we accept the mandates that Christ gave us, we can not be silent. Sometimes we as individual Christians allow fear to stop us from expressing Christ's love to the world because we fear not being politically correct, or feel we lack knowledge, or worry someone might be offended. Do you think Christ was worrying about offending the Pharisees or the Sadducees when He made judgment calls about their religiosity? Those judgment calls were a call to wake and see that the Messiah was already here, right in front of them.

Ultimately, there is one Biblical principle that should guide our lives. Ephesians 4:15 — ***"Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.***<sup>16</sup> ***From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."*** SR

— Pastor Robert VanHorn  
SDB church of Pataskala, OH

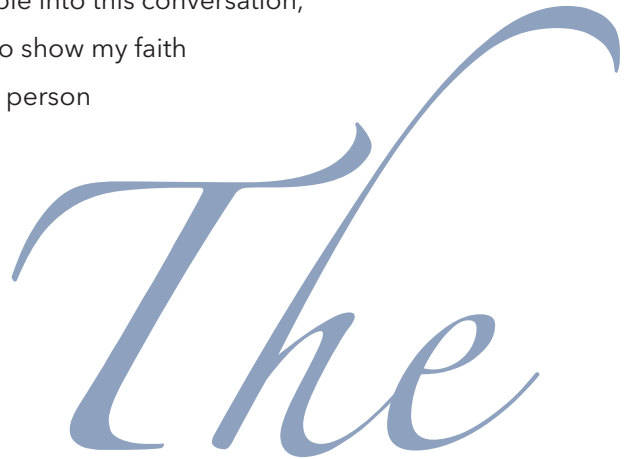


Silence. It's a tricky issue. As a Christian, I want to let God speak through me, but I also want to know when I should keep quiet. Which is appropriate in this situation? If I bring the Bible into this conversation, will it be encouraging or distancing? I want to show my faith in a positive light. What if talking pushes this person even farther away from God?

This is my train of thought so often when I see an opportunity to bring up my faith with a non-believer, and I'm sure that other people feel the same way.

In so many cases, the line between pushy and silent is so hard to see that we err on the side of silence every time.

We know that constant silence isn't an option – that's what this whole *Sabbath Recorder* is about. But I understand the concern most Christians have, especially when talking to non-believers, about God's point of view on social issues.

The word "The" is written in a large, elegant, blue cursive font. The letter 'T' is particularly tall and has a long, sweeping tail that curves upwards and to the right, ending in a small hook. The 'h' and 'e' are also written in a fluid, connected style.

Silence is often easily justified. "I am remaining silent in love," we tell ourselves, and we guiltlessly let someone else proclaim God's word. This can happen in our lives so often that we stop noticing. We stop finding opportunities to allow God to speak through us. That makes silence a really hard habit to break. Thinking about breaking a habit so ingrained might seem overwhelming, even impossible. If you're feeling overwhelmed at the thought of trying to break your silence, let me give you a challenge. I want to give you somewhere to start.

Deuteronomy 32:3 declares, "I will proclaim the name of the Lord. Oh, praise the greatness of our God!" (NIV). Every good thing comes from God. He is working every day in your life. Every single thing that happens to you is part of His plan. He deserves our praise when things are going right and when things are going dreadfully wrong. As Christians, we know this. It is what we live for; God's plan and goodness are what keeps us going no matter what.

*If you're feeling overwhelmed at the thought of trying to break your **silence**, let me give you a challenge.*

# Challenge

If you know that all good things come from God, here is my challenge for you: start giving Him credit. It's easy to see God's hand in the big things – when a loved one is healed from a fatal disease or a check comes in the mail with the exact change to pay an overdue bill. It can be harder to recognize God's work in the small things in your life. Start proclaiming God's name for all the good things you are given. When you are blessed by a stranger's smile, thank the Lord for that person. When you are running late and pull into the best spot in the parking lot, praise God for His goodness. The more you acknowledge God's hand in your life internally, the more you will be able to acknowledge it verbally. Break your silence on God's goodness.

The best way to break a bad habit is to replace it with a good one. So make it habitual to give God verbal praise for the things going right in your life. Try making it a habit to give God verbal praise even when things aren't

going right. Through praise for your Father, start breaking your bad habit of silence. There is no excuse for remaining silent in love when it comes to God's grace. It is never justifiable to remain silent on what God is doing for you. Give yourself no excuses to remain silent. Make small declarations of faith; begin to slip praise for your Father into daily conversation – name-drop the Lord, so to speak.

As it becomes a habit to bring up God in the little things, it will slowly become easier to bring Him up when silence is the easy option. For now, go forth and proclaim the name of the Lord. Oh, praise the greatness of our God!

– Rebecca Olson  
Berlin SDB Church, NY

# REST IN YOUR SUPREME DEFINER

I don't remember all the details of it, but I had a dream last night that Jesus was standing nearby. He would speak a word, and what He spoke would appear into existence. He did it with a few different things — one thing He called for was a horse. When I saw it appear, I understood it wasn't just a regular horse, but it was a representation of the best horse in existence, and the same with the other things He called for. I woke up, and without really thinking about it, the thought came to me: "He is the Supreme Definer of what is good. And only He provides it."

I know how natural it can be to start striving and fighting for what we consider good and necessary. Our hearts can so easily get so caught up in trying to provide for ourselves that we quickly stop resting in God as our Provider, and in so doing, stop receiving from Him in those areas. It's quite a common thing in our culture to do, even amongst our churches. I want to encourage you to rest in God, Who fights to bring you what He defines as good to every aspect of your life.

***"For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him."***

— 2 Chronicles 16:9 (ESV)

Maybe you think, "But Daniel, I haven't been blameless towards God. Just today I did this and that...I haven't earned His favor." That may be true — that's the beauty of the Gospel — it's not about what you do, it's about what He did. Jesus has paid for the removal of everything you've

done which fails God's perfect standard. And by His same payment, He has placed His own perfect acceptability to the Father on you. If you believe what Christ did for you, you're clothed with the unearned favor of God Himself, and He now delights in showering you with all His benefits.

So hey, take some time today to get alone with God. Just close your eyes, knowing He loves and values you dearly. Don't focus on your need, ability, or worthiness — focus on Him and His love for you. The blood of Jesus removes every stain of sin from you. He understands your needs better than you do; He knows the best fulfillment of them; He is delighted to call them into existence for you.

So precious reader, instead of striving and fighting for your needs, be still before God and let Him fight for you. You receive from Him by believing Him with your heart and speaking that belief with your mouth. It's all paid for by Jesus' blood, so receive from Him and rest in Him. [SR](#)

***"The Lord Himself will fight for you. Just stay calm."***

— Exodus 14:14 NLT

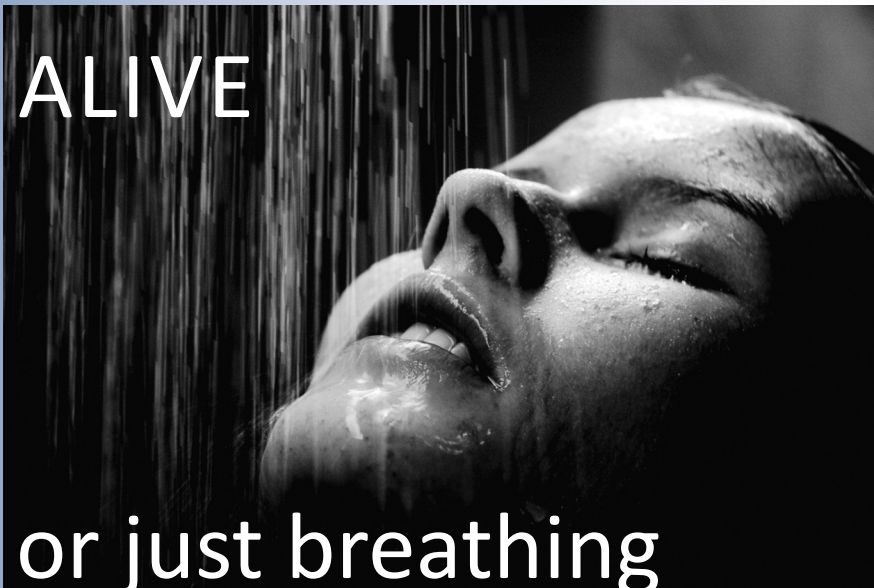
— Daniel Lovelace  
Metro Atlanta SDB Church




I myself am not perfect  
and though I may not look it  
sometimes I feel worthless  
like there's nothing inside  
there's something I try to hide  
sometimes I don't feel alive  
I just go through  
hope I make it  
and when people ask how I'm doing  
I lie, I say I'm fine  
when my mind is a mess  
and I just can't express  
the way I feel  
so I mask what is real  
truth is I am numb  
empty  
hopeless  
living behind a face of joy  
no one expects a thing  
now I'm to the point where I've got nothing left  
and I can't even breathe  
getting up is the hardest thing I have to do  
seeing people every day  
living a life in total darkness  
but no one knows a thing

But wait there's still more  
I'm starting to see a light at the end of my tunnel  
maybe I'll find my way out  
and I start to see, this light  
it's still in sight  
and no it's not just my imagination  
it's no longer dark  
seeing people is not hard  
getting up is getting easier  
there's been a weight taken off my shoulders  
I can breathe again  
no longer behind the face of joy  
now living a life of hope  
not empty or numb  
full of life full of heart  
still can't express how I feel but now it's good

I feel alive again  
no longer trying to hide  
there is something inside  
more than precious gold  
in the eyes of my father  
he is my light  
he has saved me  
all I had to do was ask  
and he pulled me up  
and held me close  
that's when I realized  
there's more to life  
than just breathing



*In Isaiah 13:12 it says, "I will make people scarcer than pure gold, more rare than the gold of Ophir."*

*We are more precious than gold to God. He will save us and walk us through the darkness; we just have to ask. *

The Beacon

by Rachael Osborn  
SDB Church of Boulder, CO





## Top Ten Words

### Covenant Sex: Exodus 20:14

*Love requires absolute faithfulness.*

Sermon Series by Pastor Dusty Mackintosh, Next Step Christian Church, Thornton, CO

#### **Adultery, Pain and Brokenness**

When there is a passage of Scripture on my mind, I dwell on it. I think about it all the time. I am wondering about it, I am listening, waiting for God to open up new paths and new questions about it.

This was a hard week. I spent this week thinking about adultery.

That was especially difficult coming off the high of the marriage enrichment retreat. I felt enriched. I felt connected to my brothers and sisters. I was praying for the health and faithfulness of their marriages. Then God has this next verse for us.

There are some sins we wink at and there are some that just break our heart. This one hurts me; it burdens me; it breaks my heart. I have seen friends devastated by it. Broken by it.

Now that is kind of heavy and is a hard way to start a sermon. But I am being honest — this was a heavy and hard sermon for me. Everything is not all wrapped up here, but I can share with you what I have learned so far.

Why does adultery feel like having one's heart ripped out? Even when it's not me...when it is someone I love...why does this sin strike so deep?

Now, a whole lot of this is going to be focused towards those in our fellowship who are married. You can file some of this under the "later" file...but if you hold tight, by the end you may see that we are really after the heart of God. That's ultimately what all of us are about.

#### **Book**

Exodus 20:14

*"You shall not commit adultery."*

#### **Adultery vs. Fornication**

Now I am not going to preach about how lust, generically, is wrong. It is. We could take that as a generalization of this word, but God had me consumed this week, really focused on the word "adultery."

There is more than one word for sexual immorality in Hebrew. This one, the one used in the seventh word of the Ten Words, is specific. It is specific to marriage. Because God chose the specific word for sexual immorality in marriage, it puts the focus — not on the lust or the general sense of sexual immorality — but on the specific breaking of the marriage covenant through sexual immorality.

*Adultery puts the focus on the breaking of covenant.*

For example, if I say "murder" instead of "kill," I am putting the emphasis on what makes the two distinct: the hate and contempt that accompanies murder. It is specific.

If I say, "I hate prairie dogs," you might just agree. They are generally a nuisance. If I say, "I hate that prairie dog with the three spots on his head and the clipped tail," you might start to suspect that that prairie dog and I have a history. There's a story there. It is specific.

*The seventh commandment puts the focus on the breaking of the marriage covenant.*



### Other sexual sins are wrong too

There are other laws about all kinds of sexual immorality. The specificity of some of them is bizarre. Like, clearly some really specific cases came up. But there are civil and ceremonial laws dealing with degrees of sexual immorality and appropriate penalties and arrangements, ranging in severity. The New Testament is absolutely clear that we should flee all sexual immorality, using the generic term, then lists adultery as one form of sexual immorality that we should flee.

So let me be absolutely clear. Dusty is not saying “only adultery is a sin, sex outside of marriage is all good.” Neither am I saying “adultery is a felony, extra-marital sex is a misdemeanor or minor infraction.” This command, right here, is very focused. The words are not accidental. The focus is not happenstance and we should not gloss over it:

***The emphasis, the focus, the distinctive of the seventh commandment is the marriage covenant.***

### In the Top Ten

So, I have previously pointed out that God only calls out two specific human relationships, three if you count neighbor. Parents were the first. Here, with this focus on covenant marriage, God calls out the second: your spouse.

Top Ten Words, from God to His people, are how to live in Righteousness. Take that marriage stuff seriously. Take marital fidelity, this inter-personal covenant, the thing where you leave your family and cleave to your spouse, forsaking all others... take it seriously. Don't break your marriage covenant.

### ***Be faithful.***

God created man and woman, and He created marriage before the Fall. He never quite tells us why...but I think we can make an informed guess:

***Marriage intends to create one human relationship where intimacy and trust can grow and we can experience love most profoundly.***

### **Adultery wounds the intimacy and trust in marriage.**

It doesn't kill it. It wounds it. It gets real hard to love when you can't trust. You can't be intimate any more because you can't be vulnerable any more.

***Adultery wounds the intimacy and trust in marriage.***

### Jesus on Adultery

Jesus had some words to say on Adultery, following immediately on His exposition on Murder, the sixth commandment.

Matthew 5:27-28

<sup>27</sup> “You have heard that it was said, ‘You shall not commit adultery.’<sup>28</sup> But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.”

There is more than one word in the Greek for sexual immorality and one specific to adultery. Jesus uses the word very specific to the marriage context. Then, perhaps to make it even more clear that it is the sanctity of the marital covenant He has in mind, He explains another aspect of covenant breaking: divorce. But the context, once again, here and in the following verses, is very clearly on marriage — the marriage covenant.

Then Jesus calls our attention to the matter of the heart. It is at the moment of lust, looking at a woman, or more specifically, looking at a woman **for the purpose of lust**, that is the heart of adultery.

Just as Jesus did with murder, going deeper than the outward action to the hate and contempt at the heart, so Jesus goes deeper than the outward act of adultery to the heart. The inner, willful act, of looking at a woman, at a person, *for the purpose of lust*.

I heard it said “it's the second look that gets you in trouble...so make the first look a good one!” Jesus says. “No.” The moment in the heart — the moment that flirts with the idea, that dwells on the image, visual, imagination, whatever it is, at the moment — adultery has begun.

He calls us to **absolute faithfulness** in the marriage covenant.

**Absolute faithfulness:** not just in the strict outward actions, but in the eyes, in the way that we look at people, which is to say, in the heart and mind, in the seat of our will and our decision making. **Absolute faithfulness.**

### Radically Unrealistic

It begins to sound unrealistic. Impossible. Maybe as impossible as what Jesus said earlier about reconciling with all those around you; about being the kind of person who reconciles with people you hate; people you despise, and anyone who might have reason to hate you.

Jesus holds up a standard of **absolute faithfulness** in the marriage covenant. How important does He hold it? He gives some practical application here:

Matthew 5:29-30

<sup>29</sup> “If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. <sup>30</sup> And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.”

*continued on next page*

## Top Ten Words

*continued from previous page*

That escalated quickly. If something is causing you to sin, cut it off, gouge it out, throw it away. **That is how important this is.**

Jesus is not giving advice here and His close disciples did not immediately maim themselves. We hear the subtext: “if that would help, do it!” But the truth is that wouldn’t help. A guy named Origen tried cutting everything “down there” off in the second century so he could tutor young women without suspicion and without lust. Full Ken-doll mode. He said it didn’t really work.

Jesus’ point seems to be that if these things did help, you would do them, that is how important this is...but they don’t help. We have a whole host of ways and rules and structures and programs towards helping men and women “make a covenant with their eyes” to sexual faithfulness. Anything that works, absolutely use it.

But I believe Jesus’ main point is that, once again, this is a heart issue. The adultery has taken place in the heart. Ultimately, it wasn’t about the eyes, the ears, or the imagination. The sin took place in the heart.

### ***And love requires absolute faithfulness.***

So what is needed? New hearts! Even as Jesus is announcing the Kingdom news in Matthew 5, the full solution to adultery of the heart isn’t there.

### ***This absolute faithfulness looks impossible...***

He can call us to faithfulness, because He is faithful. He can course that faithfulness through us, pour that faithfulness through us, such that it redeems our eyes, redeems our hands, redeems our sex life, redeems our marriage and redeems our heart.

It is in Matthew 27 — in forsakenness as Jesus took on your sin, your covenantal unfaithfulness, your adultery, your lust. He carried it down into death.

And He made possible **absolute faithfulness**, for it rests on His absolute faithfulness:

Absolute faithfulness in our marriage covenant.

Absolute faithfulness in our covenant with Him.

## Covenant Faithfulness

Why the switch to our covenant with God? It is the start of the Ten Words: I am the Lord, your God. We see this pattern in His commands: they teach us how to live with each other; they teach us how to discover and love God; that we might love our neighbor as ourselves; that we might love the Lord our God with all our heart, mind and strength.

Sabbath invites us into God’s holiness.

Honoring father and mother teaches us to honor and love God.

Marital covenant faithfulness teaches us covenant faithfulness and intimate love.

When we are dealing with the Creator of the Universe, Creator of our relationship with Him, and Creator of marriage, we should never go “Huh! That made a really good metaphor. Fancy that!” What if the purpose of marriage and the sexual intimacy designed for marriage is all about teaching us **absolute faithfulness**...and the kind of intimate love absolute faithfulness enables?

**Love requires absolute faithfulness.** That is the soil in which it grows. That is the only environment in which it can grow. So marriage is then a greenhouse in which to nurture and protect and see what love, covenant love, faithful love looks like.

### ***Love requires absolute faithfulness.***

## Intimate Love

This brings us to the “sex” part of adultery. Sex is created for marriage, designed for marriage, reserved for marriage. It is impossibly intimate. It is ridiculously risky. It is vulnerable. It is the dropping of all barriers to experience shared joy. It is no accident that new human beings, procreation, is the fruit of a consummate act of love. Past all the brokenness of sin, the hijacking of sex, the sinful nature and immorality upon immorality...we still respond to this beautiful picture of what God created.

Now, what does it mean if the marriage covenant is a reflection of divine covenant? Uncomfortable. We reject that level of intimacy because we are uncomfortable, we are afraid, we are nervous, and so internally I react like a sixth grade boy. “Ewww... gross!”

Whatever expression of joy, intimacy, love and faithfulness we find in marriage, it is a shadow of what we find in God.

Jesus says in heaven we will be neither male nor female. There is no marriage in the resurrection. Whatever it is that marriage gets at, even among human beings, must be fulfilled, must be completed. What if the sweetest perfection of unity, of love, of faithfulness, of commitment, of vulnerability and acceptance, of joy — all of that — what if all of that were made complete between all the children of God!

***For now, we see only a reflection in a dim and dingy mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.***

*continued on page 21*

# A Perfectly Good Pair of Shoes

Kevin Butler  
Milton, WI



Looking forward to setting foot on the stage at Wesley Chapel this August, it will mark 40 years since I started attending Houghton College.

As the bald little character Vizzini said in the movie *Princess Bride*, “In-con-THEEV-able!!”

I became a Houghton Highlander in 1976, transferring as a sophomore from Mohawk Valley Community College in Utica. The Lord had altered my career path from Criminal Justice to Communications with an eye toward pastoral ministry. The next three-year “stage” of college life strongly impacted how I would view faith, family, and education.

Lord willing, I plan to share stories from this stage of my life: how my **faith** as a new believer was stretched and challenged; how my idea of “**family**” grew far beyond blood relations; and how “**education**” happens — sometimes even in a classroom.

## FIRE!!

The '76-'77 academic year was marred by some serious fires on the Houghton campus. The top floor of the beautiful Luckey Academic Building was gutted by flames. It took awhile, but it was thankfully restored. With a couple more fiery incidents, a feeling of foreboding hung over the school.

Late one Saturday night after the monthly variety show at the chapel (you'll hear more about those shows at Conference), I was inspired to “tickle the ivories” at the nearby music building. While playing on a practice room piano, a freshman co-ed burst in yelling, “The chapel is on fire!!”

I looked out the window and saw nothing — no flames, no smoke. But I could tell that she was serious. I told her to call the fire department as I headed toward our beloved Wesley Chapel. My walk turned into a sprint as I indeed caught sight of some flames shooting up in a side hallway just off the other side of the stage.

Opening the door, I saw the fire erupting out of a wastebasket and spreading across the floor. Flames and smoke billowed up several feet. My first reaction was to start stomping!! My size-12 beige-and-brown saddle shoes had rarely moved so fast! Some of the stray flames went out, but I couldn't keep up with the growing inferno. Where were those volunteer firefighters?

Then I spotted a heavy floor mat nearby. Picking up the side of the mat closest to the burning wastebasket, I dragged it over much of the fire and continued to stomp out the remaining hot spots. My shoes would never be the same again.

When the firemen arrived and started cleaning up the mess, several of them started questioning me — what I had been doing, where I was before the fire, and why I was in the chapel. They were all appropriate questions but I felt a little cornered.

I got a quick lecture about needing to know where the nearest fire extinguisher was, and they walked away. Looking at my scorched shoes with melted soles, I wanted to shout out, “You're welcome!!”

So, in many ways, that chapel stage is “my” stage. To me, it's a reminder that God can place us in certain situations “for such a time as this.” May we trust that He has gifted us our faith, placed us in particular families, and wants us to get a good education — sometimes even in the middle of a fire. SR

*Kevin Butler is the former Executive Director of the American Sabbath Tract and Communication Council. After graduating from the Methodist Theological School in Ohio, Pastor Kevin served the Madison, WI, SDB Church, and then as Sabbath Recorder Editor.*

Rev. Dr. Kenneth Chroniger  
Alfred Station SDB Church, NY

## President's Page



It's interesting that our word "disciple" contains the idea of "discipline." It stands to follow that if we are to follow Jesus Christ — if we say we are His disciples — that discipline must be a part of the experience.

By discipline, I am focusing on the idea, not of correction, but of commitment — of a determined focus on something by one person that is expected of him by another. In this case, by focusing on our prayer lives as followers of Jesus because He Himself practiced prayer, both privately and together with others; as well as sharing principles by which we ourselves are to pray. He expects it of us!

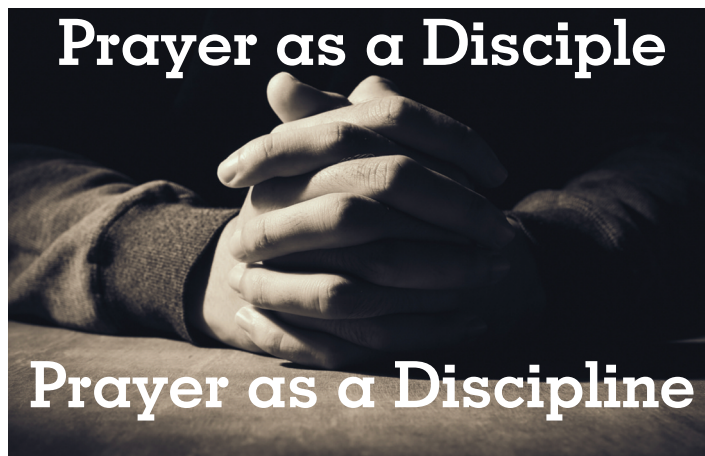
If we know that Jesus modeled prayer and that He means for us to be people of prayer, why are we so dysfunctional when it comes to prayer, rather than being disciplined?

For example: just in the first seven days of "Our Daily Bread" devotions for the new year of 2016 there were three that touched on prayer. The first one assured the reader that God answers prayer. The second asked the question we all have felt at one time — whether God hears our prayers. The third addressed the dynamic of making God the focus of our prayers!

When I saw this, it hit me that our feelings about and our practice of prayer can take many different forms in our lives, depending on any number of factors (sometimes all in one week)!

It has been said that the best way to learn to pray is to...pray! The only way we can keep our focus on God when we pray, work through times of "silence" as we pray, and believe that God truly does answer our prayers is through discipline (as defined above). The best discipline to follow as disciples/followers of Jesus when it comes to prayer is to follow His example as well as those of His first disciples.

I would encourage you to read the best book on prayer you'll ever find: the Bible! Take time to read the Gospels to see Jesus' heart for, and habit of, prayer. Spend your efforts on reading how the first followers of Jesus, and the churches that they composed, prayed:



By Rev. Steven James

which was often, fervently and together! Grasp ahold of what was written by His followers for future followers (us) as it pertains to prayer. Take note of any attitudes and actions related to prayer that you can begin to bring into your life and the life of your church right now.

In addition to God's Word, there are a couple

of books that have impacted my life recently, and the life of the church I pastor, that can be sources of great encouragement: "The Lord Art of Praying Together" and "Praying The Prayers of the Bible" — both by Pastor James Banks. Another is "The Battle Plan for Prayer," part of the "War Room" movie "arsenal" by the Kendrick brothers.

This year our Conference President has asked that everything during "the dash" between last year's Conference and this year's be undergirded with prayer. One way is a "Conference Prayer Room" on the Conference Facebook page. Another way is in a special, prayerful "100 Days" countdown to Conference, which begins on April 22. There will be a list of many aspects to pray for during this time pertaining to the people and program related to Conference week. Stay tuned!

Our President has also asked that the week itself be bathed in prayer: day in and day out during our sessions. To do this, there will be a special prayer room, a "war room" of sorts, directly below the sanctuary, where scheduled times of prayer will take place, as well as spontaneous times. A prayer "wall," where ongoing needs and current answers can be written down, prayed over and praised for, will be available in this room. Inspiring books and videos will be on hand for any who want to make use of this place of prayer while we are there. Get ready!

As an inspiring launch into Conference Week, Sunday evening will feature a showing of the movie "War Room" after the evening service. Make plans!

It has been said that God will do nothing "great" until He first sets His people to pray. Let's pray now — let's pray during Conference week — and watch God do what only He can do! [SR](#)



Christian Education Council

Rev. Nicholas J. Kersten  
Director of Education and History





## What is the most important thing we do day in and day out?

In December 2015, I led off a four-month series about General Council's work on a "Vision Map" for Seventh Day Baptists. This was rolled out last year in July at the General Conference Sessions in Lancaster, PA. This document laid out for the reader and viewer four distinct areas that the General Council believes define and move forward Seventh Day Baptists as we advance God's Kingdom. The four sides of the Vision Map are:

**Mission** — The reason for our existence

**Core Values** — Commitments that everybody lives by — Our nonnegotiable

**Focus** — What is the most important thing we do day in and day out

**Culture** — Society we must create to realize our potential

This month we will explain the Focus.

Our organization's central ministry focus answers this question: "What is the most important thing we must do, day in and day out, to best fulfill our mission?" This question is not easy to answer, but it is critical.

In his book, *Leading from the Sandbox*, author T.J. Addington explains Focus this way: *The central ministry focus does not identify the only way to accomplish our mission. However, it should be the most effective way to see and measure ministry results.*

To get to the central ministry focus for Seventh Day Baptists we answer these questions:

1. *What is the single most important thing we could do that would give us the most influence in accomplishing our mission?*

2. *If there is one practice everyone in the Conference needs to pay attention to, what would it be?*
3. *If we want to see the maximum ministry impact in line with our mission, what is the one thing we must do on a regular basis?*

The General Council came up with this statement for our Conference:

### The SDB Focus

**We must develop and support new and existing leaders who will work through healthy local churches. Leaders include pastors, as well as people who have served, are serving, or desire to serve in local churches.**

This basically describes our current mission statement adopted in 2005 at our General Conference sessions in Holland, MI. That statement is this: *"The Seventh Day Baptist Conference unites, encourages and equips local Seventh Day Baptist churches in their endeavors to fulfill the Great Commission."*

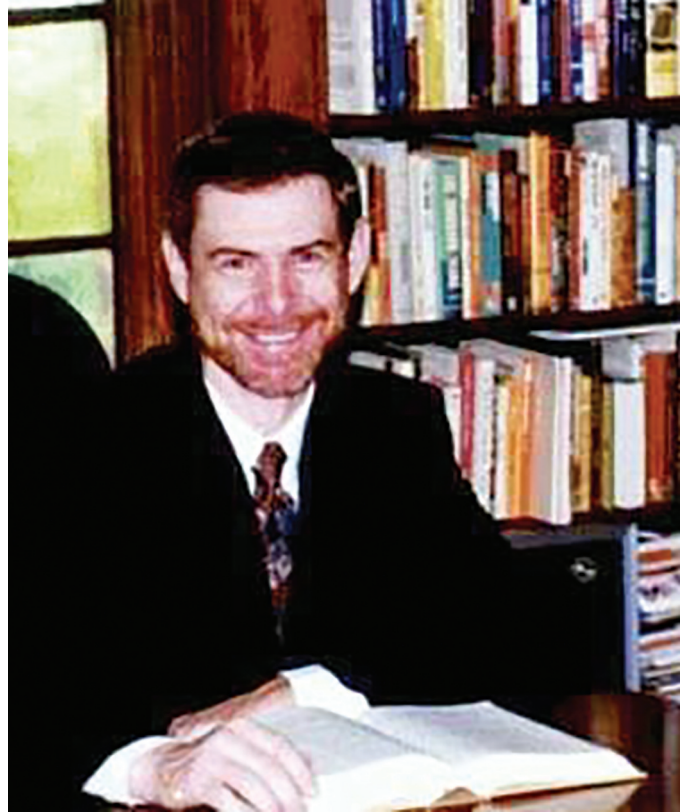
For over 300 years, SDBs have been commissioned by Jesus Christ to use their gifts and resources to share His gospel. Today, we continue to advance His mission in North America in a unique way. We believe that this Vision Map generally demonstrates the way in which God has been and will continue to work through us to make new disciples and transform us into greater Christ-likeness. [SR](#)

# Honoring Dr. Paul

Beginning in 1973, the SDB Historical Society has honored Seventh Day Baptists who have made significant contributions to the preservation and understanding of Seventh Day Baptist history by the presentation of an award: one of two traveling golden-headed walking canes, which have long been in the Historical Society's archives, and a commemorative plaque. Because the primary symbol of the award is the cane, the award is known as the Gold-Headed Cane. Between 1973 and 2014, there were sixteen recipients of the award. In 2015, at our General Conference sessions, the Historical Society honored the seventeenth recipient of the award, the Rev. Dr. Paul W. Manuel, with the J. W. Morton Gold-Headed Cane.

The presentation of the Morton cane to Dr. Paul was highly appropriate, as Morton was known as a pastor, a scholar, and a teacher — three functions which Dr. Paul has also admirably filled for many years. Morton was born in 1821, and after profession of faith and completion of his early years, was trained as a missionary and sent to Haiti as a missionary for two years. At age 28, Morton became a Seventh Day Baptist. Because of his education, he became a teacher of Latin and Greek at DeRuyter Institute. He was also a pastor at both the Marlboro, NJ, and North Loup, NE, churches.

Dr. Paul is well known among our people for his teaching gift and his scholarship. Much of his education has been dedicated to the study of the Hebrew language. What is not as well known is that he has spent a significant amount of time studying and writing about the history of German Seventh Day Baptists, especially after he became the pastor of the German Seventh Day Baptist Church in Salemville, PA, in 1998. In addition, he has maintained important relationships between the German SDB church and the Ephrata Cloister and the now-defunct SDB group at Snow Hill, stewarding important parts of the story of German SDBs. In addition, his extensive theological reflection and writing (some of which is now available on his blog — <http://paulwmanuel.blogspot.com>) has long included a historic component. He



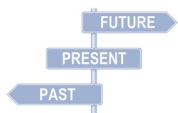
traced the development of various theological concepts from their beginnings to the present in his continued quest to teach the Scriptures correctly.

Dr. Paul was unable to be present at Conference to receive his award, so it was received on his behalf by friends from the Salemville church and delivered to him by them. We are proud that Dr. Paul is the seventeenth recipient of this award. We look forward to honoring additional contributors to the preservation and dissemination of our history in the coming years. SR

The text of Dr. Paul's plaque reads:

*The Seventh Day Baptist Historical Society  
is proud to present the  
Joseph W. Morton Gold Headed Cane Award to  
Rev. Dr. Paul W. Manuel*

*For contributions to the understanding of  
Seventh Day Baptist history through his research and  
writing about German Seventh Day Baptists  
and in the realm of Historical Theology  
Presented at SDB General Conference  
August 1, 2015*



# What is Love?

Oh joy! It's that time of year again! It's the time of year when you ask that individual you've been obsessing over if they might get coffee with you some time. It's the time of year when you surprise that special someone with flowers and chocolates to remind them how much you love them. It's the time of year where single people everywhere come together in opposition of the ideas of emotional attachment and affection. That's right! It's the season of love!

But what is love? If we look in a dictionary, love is usually defined as "a profoundly tender affection for another person." When I read this definition, it seems almost underwhelming. While we grow up we are taught that love is powerful – that love creates an inseparable bond between two people (be it husband and wife, familial love, or love between two friends). We are taught that love is an intense emotion used to demonstrate our intense care for and desire to see them, the person we love, happy. I can promise, as someone who always tells my family and closest friends goodbye by reminding them that I love them, that every time I say this, I say it because I passionately care about that person. Now, as an English major, I like to experiment with words and their connotations. So, in my interpretation, the phrase "profoundly tender affection" doesn't seem right. This phrase almost seems to make love seem small and without power. The word "affection" makes it feel like merely an emotion, as opposed to an incredibly powerful force and way of being (and way of interacting with people). Even if you don't necessarily agree with my conclusion that the secular definition of love is underwhelming, I think you'll agree that the Biblical definition of love truly demonstrates the power that love has.

First, I believe we can all agree that God is all powerful, and the following two verses confirm that. Romans 1:20a (ESV) says, "For

*his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived...*" and Job 37:23a (ESV) says, "The Almighty – we cannot find him; he is great in power..." I also want us to look at another verse. 1 John 4:8 (ESV) says, "Anyone who does not know love does not know God, because God is love." I know what you're thinking, "Okay Willy!

We know God is powerful and that God is love! So what?" Well, I want you to think back to your elementary school math classes: you might have heard of something called the transitive property.

Don't remember what that is? Let me jog your memory. The transitive property is the idea if  $A=B$  and  $B=C$  then  $A$  must equal  $C$ . So let's replace these variables with something more relevant to our discussion. If God is all powerful and God is love, then the transitive property tells us that love is all powerful. Love is power and I definitely think that defining love as all powerful is a much more fitting definition.

So, use that power! During this season of love (and throughout all of the seasons), don't fret too much about asking that individual you've been watching from afar on a date; don't panic because this will be yet another year that you don't have a valentine. Use the power that God granted you to spread love to everyone, and use that power of love to bring others to the kingdom. SR





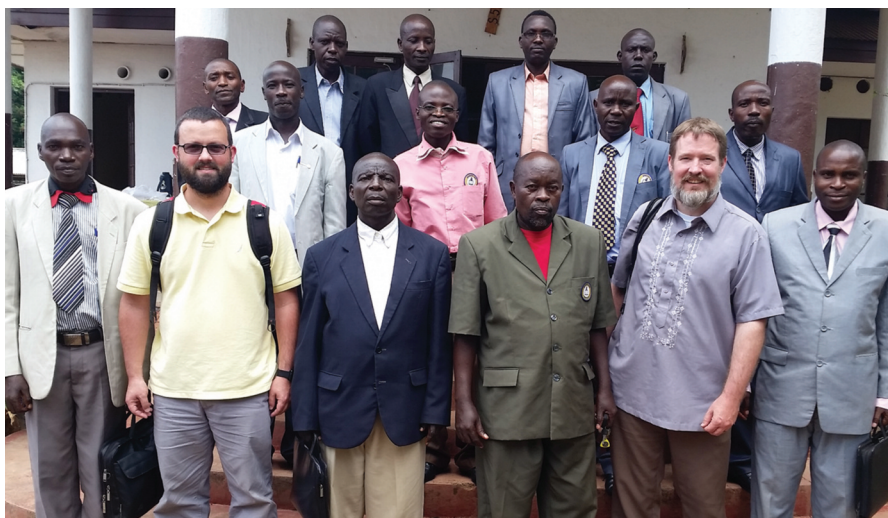
# The Narrow Path in Burundi



*Buganda SDB Congregation*



*Street in Buganda Community*



*Gilbert Nduwayo (front 6th) and pastors of SDB Burundi Conference with Johnmark Camenga and Clint Brown*

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

— Luke 9:24

Sitting with the Seventh Day Baptist leaders in Bujumbura, Burundi, we talked and prayed about the struggles of doing ministry in their country. Neither the pastor that came with me nor I had little that compared with their challenges in our own ministries. However, as they shared about political struggles in their country, persecution of their ministers, and a lack of personal and ministry resources, we remembered a great example that we knew personally in our ministry alliance that had these challenges and more.

This minister of the gospel we thought of was also assigned to a developing world country that even had an occupying army of a foreign power. He did not have a supply of discipleship or training materials or Bibles to share in the local language. He had no computer or car of his own, nor ready access to a cell phone or internet. Many would have thought his ministry was a failure because at the end of his service he only had a dozen or so ready to take up the ministry; of them, one forsook the gospel while he was still in the country. Ultimately, he was killed by rival religious factions and displayed as an example for those that take the path that we are committed to follow.

Of course, the minister we were thinking of was our Lord, Jesus Christ. He had warned us that following Him means we should expect to be despised by the world and have a life with troubles. Reflecting on the challenges of our Lord put in perspective our problems. It reminds us of our dependence on Jesus for our strength



FOCUS on Missions

Clinton R. Brown  
Executive Director





in the circumstances that are intended to refine us like silver in a furnace.

If we read through the ninth chapter of Luke, we see the first disciples being prepared for ministry by going out with little provision, hearing the discouraging news of John the Baptist's death, and being mobbed by needy people looking for provision for faith and food. At what must have been their breaking point physically, spiritually, and emotionally, Jesus tears loaves and fish fit for one poor boy's lunch. He makes enough to feed thousands with a remaining basket for each disciple.

The point seems to be that we can expect to be called upon to give more than we can endure on our own. Only through God's provision can we expect to see people and circumstances in this world reflect our King's sovereignty. Soon after this account in Luke, we find Jesus telling His disciples, *"If any man will come after me, let him deny himself, and take up his cross daily."* With the help of the Holy Spirit, we each have to learn for ourselves the painful lessons of the cross if we are to grow in likeness and relationship with the One who bore the cross for us all. SR

## Top Ten Words

*continued from page 14*

### The Heart of God

God called one of his prophets, a man named Hosea, to walk an incredibly painful path. He was to marry a "promiscuous woman" knowing this would subject him to adultery. He had children with her. Over and over again, she betrayed their marriage covenant. She was sexually unfaithful, both in heart and in action. Hosea, again and again, sought to restore her.

And God said it was His broken heart for His people. We have seen the wreckage in the wake of adultery, in the lives of our friends and families, and maybe in our lives. We have seen the cancer of adultery of the heart eating away at relationships, eating away at promise, eating away at faithfulness.

And we have all fallen short of the **absolute faithfulness** Jesus calls us to.

Maybe, just maybe, we have seen the heart of God, broken for you and me, desiring a covenant with us of **absolute faithfulness** — that we might truly love Him and be for Him.

Through Hosea, speaking of His people, God says this:  
Hosea 2:16-20

<sup>16</sup> *"In that day," declares the Lord,  
"you will call me 'my husband';  
you will no longer call me 'my master.'"*

<sup>17</sup> *I will remove the names of the Baals from her lips;  
no longer will their names be invoked.*

<sup>18</sup> *In that day I will make a covenant for them  
with the beasts of the field, the birds in the sky  
and the creatures that move along the ground.  
Bow and sword and battle  
I will abolish from the land,  
so that all may lie down in safety.*

<sup>19</sup> *I will betroth you to me forever;  
I will betroth you in righteousness and justice,  
in love and compassion.*

<sup>20</sup> *I will betroth you in faithfulness,  
and you will acknowledge the Lord."*

And "that day" is the Day of our Lord Jesus: Who picks us up out of adultery; cleanses us from all unrighteousness; cleanses our hearts from lust and idolatry alike. Our sinful nature was crucified with him. And he calls us to...and creates within us **absolute faithfulness** — to our spouse, to our God.

See Him, on His knees with the ring out, asking us, all of us, to be the Bride of Christ, to be **absolutely faithful** to Him. This is what love requires. We practice that in our marriages. That is our life forever.

*God, prepare our hearts now to be clean, to be faithful,  
to be Yours.* SR

## Precision-made to Work Together

Recently my niece and nephew went to the Air and Space Museum with their parents and had an amazing time. They were so excited about seeing the airplanes and helicopters. The museum also had an interactive play area with stations where different toys were set up for children's entertainment. The kids kept talking about the really cool blocks they played with. I heard about them 25 times in the space of an hour. I just assumed the museum had a cool Lego set.

About two weeks later, we were celebrating my mom's birthday and she received some "awesome" blocks. These "blocks" are actually called Keva planks and, as the name implies, they are simple-looking planks of wood. There aren't any interlocking pieces, fancy colors, or exciting pieces shaped like animals or people. They are plain flat wooden pieces about 1 inch wide by 5 inches long by ¼ inch deep. At first glance they really don't appear to be anything special.

These planks are precision cut to be identical building blocks. The uniformity created by their cut allows the blocks to have impressive stability when stacked. Even though the blocks are all the same, they can be stacked into impressive and beautiful structures. Because of the stability, it is easier for children to stack and make great towers and structures – even though their motor skills are less than those of an adult. Adults who like to build can create some amazing things. Even though they look like boring little planks apart, together they can make astounding things.

The body of Christ is the same way. Alone we don't always look like much – boring, common, just like every-

one else. Then you meet Christ and realize that every human is precision-made by a loving Creator to fit into a specific role in a piece of the puzzle. Whether or not someone recognizes it, we are all made to perfection for the role that Christ created us for. WE don't always recognize or understand that truth – but just as I found out from reading the Keva guide, that they are precision-made to work together, so too are we. It's even in our instruction guide, the Bible. When Christians work together, that's when the masterpiece begins to unfold.



Together we are stronger and can accomplish great things. Even though we aren't perfect and all exactly alike, when Christians come together under the auspices of our faith, we can make things happen. Individually, people can accomplish great things – but even greater things can be accomplished when two or three or more are gathered together (Matthew 18:20).

Jesus sent out the disciples two by two (Mark 6:7). Perhaps one of the most grandiose displays of what can happen when believers in Christ gather is Pentecost (Acts 2) where hundreds of Christians praying received the Holy Spirit and evangelized people from every nation in their own language. Pretty amazing stuff!

Every Christian has a place in the grand design, but there is no design alone. One person may do great things. "Together we can change the world" is a phrase I've heard often. It's true, especially if God is the one who sets things in motion. It isn't always easy to work with others. Sometimes it doesn't seem as if things quite fit together. That's okay – this is human life we're dealing with. However, the more we move our mindset from what we can do individually to what can be done corporately, the further God's kingdom can begin to reach. SR



Women's Society

## Victor W. Skaggs

Victor W. Skaggs (Pastor Vic) was born in Plainfield, NJ, on October 5, 1918. He graduated from Teaneck High School in 1936. After high school, he attended Salem College, graduating in 1940. Before graduation, he married Ardale Coon on June 25, 1939. Ardale graduated from this life on February 2, 2001.



1944

Pastor Vic has four children: Nina (Karhnak), Janice (Kenyon), Lynn (Severance), and Patrick. He also has many grandchildren and great-grandchildren.

After graduation from Salem College, Pastor Vic graduated from the Alfred School of Theology in 1943. It was during his time at Alfred that he began his pastoral ministry in Berea, WV. Later he served churches in Piscataway, NJ; Little Genesee, NY; Verona NY; Albion and Milton Junction, WI; Alfred Station, NY; North Loup, NE; and Plainfield, NJ.



2013

Pastor Vic has also served SDBs by teaching at the Alfred School of Theology, serving on the TCC, becoming the first Dean of the Center on Ministry, and writing two Bible study books on 1 Peter and 2 Peter for the CEC.

Due to complications from being struck by lightning in 1975 while serving at Camp Paul Hummel, Pastor Vic retired from active pastoring in 1983. He continues to teach Sabbath School and Bible studies as he is able, even to this day at the age of 97. SR

## COSAR

*Over the course of 2016, the Committee on Support and Retirement and the General Conference wish to highlight the eleven current retirees in our Old Pastors Retirement Plan, formerly called P.R.O.P. (Pastors Retirement Offering Project), to bring awareness to our continued need to meet the obligations set forth by the terms of these plans in honor to their service to Seventh Day Baptists.*

*If you wish to contribute to honoring the service of these individuals, you can make a donation by giving online with a mention towards COSAR at [seventhdaybaptist.ministrygive.com](http://seventhdaybaptist.ministrygive.com) or by mailing a check to: COSAR, PO Box 1678, Janesville, WI 53547.*

*THANK YOU for your generous support!*



# Health News

Barb Green, Parish Nurse  
Milton, WI



## Intentional Self Care

Self care is essential every day for everyone regardless of age or job situation. Neglecting it can exact a high cost in illness and fatigue. Self care carries major health benefits. Deuteronomy 5:12-14 reminds us, *“Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord our God; you shall not do any work.”* Taking Sabbath is not merely a suggestion; it is a commandment.

Being intentional about self care means that we have a plan – a goal to aim for. Another definition of intentional is the healing process of a wound. What a great image – self care to heal our wounded bodies, minds and spirits. Self care can consist of a simple measure like a cleansing breath, a new route to a familiar destination, a vacation, or prayer and meditation. Carving out time to read a book, take a nap, talk with a friend, soak in a tub, or take up a new hobby are all forms of self care.

Another form includes saying “no.” The world will keep on spinning when you decline an invitation. This is especially true for caregivers. Your ability to say no may serve as a role model to others or may inspire them to step up to the plate and help. None of us are called to serve at the cost of our own health and well-being.

Exposure to positive messages such as devotional materials or Scripture help you keep your mind dwelling on God and His daily blessings. Music can be wonderfully restorative. Hum! Sing! Dance! There is no real cost to self care: only value. Be intentional. Love yourself daily through small things that refresh and renew.

Another commandment says, “Love your neighbor as yourself.” Can we really do that if we can’t love ourselves? If we are so plugged into our jobs and everyday responsibilities that we can’t take time to care for ourselves, it is hard to love others. One good reason for self care is so that we can care for others.

Jesus, the ultimate model for self care, experienced the same human weariness and exhaustion that we do when He was on earth. He asked for help to accomplish His goals by gathering an inner circle of close friends that He trusted with His life and His mission. He prepared and empowered them to do good and important work. By eating simple foods and walking everywhere, Jesus integrated healthful self care into His daily life. Meals were shared with friends in a restful environment. We find examples in the Bible of Jesus taking time away from the crowds to rest and have a time of solitude with His heavenly Father. Spiritual self care should be our first priority. Quiet, reflective prayer time provides energy and direction that we need to align ourselves with God’s will. Martin Luther said, “I have so much to do today that I shall spend the first three hours in prayer.”<sup>[SR]</sup>

This prayer for self care was written by Rev. Dr. Deborah Patterson:

*“Lord, save me from myself, from the projects that I believe I could do. Let me experience my family, my friends and the wondrous world around me. There is much to be done, so little time and yet, what is important is now, only now.”*

*Let us learn the peace of coexistence from what we see in nature — maple next to pine, moss next to water. Let us listen for your voice — the still, small, quiet voice of rest and calm.*

*Lord, save us from ourselves and help us follow in your paths. May this be a time of healing and wholeness. Be with us at all times, in all seasons, keeping us cool and calm; helping us reach out to others in healing love.*

*In your Blessed Name we pray. Amen.”*

*Adapted from a compilation of articles on Self Care from Spring 2015 Perspectives, a newsletter for Parish Nurses.*

## OBITUARIES

**RANDOLPH** — Rex Main Randolph, age 80, of Bristol, WV, passed away Tuesday, November 17, 2015 at United Hospital Center. He was born December 19, 1934, Clarksburg, WV, the son of Ashby B. Randolph and Ruth C. (Bond) Randolph.

Rex is survived by his wife, Phyllis L. Randolph of Bristol, WV; two daughters, Suzette Modispaugh and her husband, Hubert, of Marshville, WV, and Pam Mabry and her husband, Ray, of Kentucky; a son, Randall Main Randolph, and his wife, Diana, of Jarvisville, WV; twelve grandchildren: Mysti, Matt "Tom," Chris, Tracey, Eric, Sabrina, Melissa, Chad, Tanya, Stacy, Jeremy, and Seth; twenty-five great grandchildren including the four oldest that had to travel from out of state: A.J., Brandyn, Camryn, and Destiny; a brother, Ashby Randolph of Clarksburg, WV; three sisters: Xenia Wheeler and her husband, Edgar, of Phoenix, AZ, Mae Bottoms of New York, and Beth Boyd and her husband, Joe, of Pennsylvania; several nieces, nephews and cousins.

In addition to his parents, he was preceded in death by a son, Rex "Ian" Randolph; a daughter, Drenda Bland; a brother, Alois Randolph; and a sister, Edna Ruth Richards.

Rex worked for Pittsburgh Plate, Ditch Witch and Quality Machine as a machinist. Rex was a former member and a Deacon of the Seventh Day Baptist Church in Lost Creek, WV.

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**LYNCH** — Pastor Alcott Bernard Lynch was born to Andrew and Lena Lynch on April 26, 1938, and finished his earthly pilgrimage November 20, 2015.

Alcott, affectionately called Al, attended school in Lime Hall, St. Ann, Jamaica, West Indies, and migrated to Kingston to attend Kingston Technical School to study to be an electrician. While in Kingston, he transferred his membership from Higgin Town, Seventh Day Baptist Church to Charles St. Seventh Day Baptist Church where he met his future wife. He was an active member of the church and sang in the choir.

In 1964 he immigrated to the United States to attend R.E.T.S. Electronic Schools (Miami, FL) to study electronics. He was recruited to work for RCA in Palm Beach Gardens, FL, where he worked for nine years.

In 1967, he returned to Jamaica to marry Jasmine Joan Pottinger and they took up residence in Riviera Beach, FL, in 1968. This union resulted in two wonderful sons, Alrich and Lionel.

After leaving RCA, he worked for Pratt & Whitney, a division of United Technologies, for 30 years where he received several awards including "Perfect Attendance." During his employment at Pratt & Whitney, he also obtained an Associate in Science degree from Palm Beach Junior College (currently Palm Beach State College). He volunteered his services in establishing the Miami Seventh Day Baptist Church and was an ordained Deacon and President of the Board of Trustees for 10 years, while living in West Palm Beach.

In 1992, he became one of the charter members of the West Palm Beach Baptist Seventh Day Church. He was Assistant Pastor and eventually the Pastor for the church from 2000 – 2013 when he retired because of ill health.

Pastor Lynch had a passion for evangelism and church growth. He was a man of few words, very conservative in worship, and wanted everything to be done orderly and to the glory of God. He was a very modest man of God with integrity. He had great joy in relating to his two sons, two grandchildren (Brooklyn and Bailey), and his two daughters-in-law (Sharon and Radhika).

He will be greatly missed by his wife Jasmine of 47 years and 11 months; his sons, Alrich and Lionel; daughters-in-law, Sharon and Radhika; brothers, Errol (Wilmington, DE), Pastor Owen Lynch Sr. (Birmingham, England); granddaughters, Brooklyn and Bailey; and a host of nieces, nephews, in-laws, relatives, friends, and the Seventh Day Baptist Church family. The celebration service of his life was held at the Crossroads Baptist Church, West Palm Beach, Florida on December 7, 2015. Officiating Pastors were Pastor Andrew Samuels, Miami Seventh Day Baptist Church, and Pastor Garfield Miller, West Palm Beach Baptist Seventh Day Church.

## OBITUARY

**INGRAHAM** — Dorothy M. Ingraham, 90, of North Loup, NE, passed away Monday, November 30, 2015, at Rose Lane Home in Loup City.

Dorothy was born October 13, 1925, in North Loup, NE, to Rex and Alma (Cox) Larkin. She was raised in North Loup and graduated from high school in 1943. On October 23, 1943, Dorothy married Earl Hatcher at Grand Island. The couple had a son, Nolan. They later divorced.

During World War II, Dorothy worked at the Union Pacific Railroad and Coney Island while living in Grand Island. On February 19, 1949, Dorothy was united in marriage to Weldon H. Ingraham at Loup City. To this union a son, Eldon, was born. They lived their entire married lives on the farm nine miles south of North Loup. Mr. Ingraham passed away in May 1985, and in 1989, Dorothy moved into North Loup and made her home at NoLo Villa.

She was a member of the American Legion Auxiliary and the North Loup Seventh Day Baptist Church. For over 20 years, Dorothy served on the Rural School Board and was a volunteer at the Valley County Nursing Home for six years. She enjoyed scrapbooking, photography and playing cards.

Survivors include a daughter-in-law, Karen (Mrs. Eldon) Ingraham of North Loup; four grandchildren: Shawn Ingraham, Lance Hatcher, Angela Hatcher, and Misty Horn; five step-grandchildren, nine great-grandchildren and five great-great-grandchildren; and two brothers, Gary Larkin of Great Bend, KS, and Gene Larkin of Lincoln.

She was preceded in death by her parents; her husband, Weldon Ingraham; two sons, Eldon Ingraham and Nolan Hatcher; a brother, Dale Larkin; two sisters, Frances Lorenzen and Leo Day; and a great-grandson, Mitchell Hupka.

Services were held at North Loup Seventh Day Baptist Church, with Pastor Scott Hausrath officiating. Burial was in the Hillside Cemetery at North Loup. Memorials are suggested to the North Loup Seventh Day Baptist Church or North Loup Fire and Rescue Department.

## BIRTH

**STERN** — A son, Parker Douglas, was born to Ethan and Jasmine (Patterson) Stern of Salemville, PA on November 6, 2015.

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## FEBRUARY Family

### Youth/Adult

For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

— Genesis 2:24 NASB

### Junior

For this reason a man shall leave his father and his mother and be joined to his wife ...

— Genesis 2:24 NASB

### Primary

...they shall become one flesh.

— Genesis 2:24 NASB





Be ready to speak up  
and tell anyone who asks  
why you're living the way you are...

– 1 Peter 3:15 MSG

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Christians are the light of the world.

Our lives and our speech  
are the most significant ways  
the world around us will see and hear  
the love of Christ.

– Rod Henry