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News for and about
Seventh Day Baptists

February 1995

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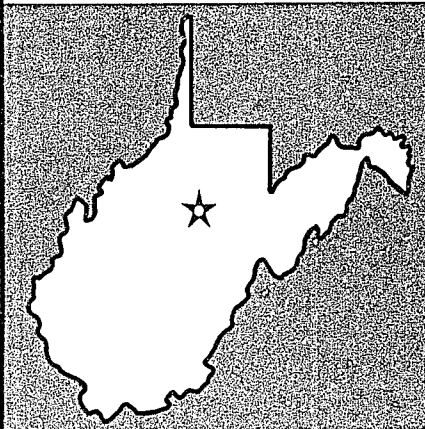


Seeking
Spiritual Maturity
through
PRAYER

Upcoming Events

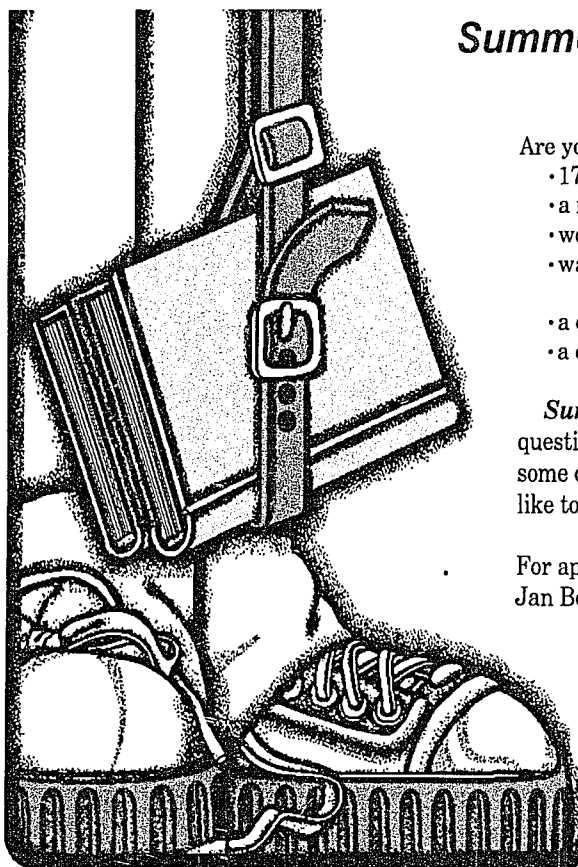
March 19 Missionary Society Annual Meeting, Westerly, RI	May 20 Sabbath Emphasis Day
March 31 Robe of Achievement nominations deadline	June 12-29 Summer Institute (Sabbath Theology) Janesville
April 20-21 General Council meetings Denver, CO	June 16-25 SCSC Training Boulder, CO
April 30 Historical Society Annual Meeting, Janesville, WI	August 2-6 Pre-Con camps, WV
May 2-6 Pastors' Conference Dodge Center, MN	August 6-12 General Conference Buckhannon, WV

A Cordial Invitation...



...Come to West Virginia for General Conference in 1995.
(See details on page 21)

Summer Christian Service Corps 1995



Are you...

- 17 and a high school grad? (by June '95)
- a member of a local SDB church?
- wondering what to do this summer?
- wanting to serve God?

-or-

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Worker training: June 16-25
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Project dates: June 26—July 31

Application Deadline:
March 1, 1995

The Sabbath Recorder



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Who are Seventh Day Baptists?

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

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

The seventh day

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

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

Winning the lost through prayer

by William Shobe

Few would question the place of evangelism as key among the Church's responsibilities. Jesus' final words to His disciples directed them to take the message of salvation into the ends of the earth, reproducing disciples to share the Gospel with each new generation. Without the effective witness of the existing Church to the next generation, there will be no Church in the future.

Seventh Day Baptists continue to uphold this important task as being of great importance. A recent General Conference theme centered on the Great Commission. Our statement of belief includes an article on evangelism. Our Board of Christian Education provides for our churches an excellent workshop entitled "Natural Evangelism Training."

Regardless of our sincerity, or the quality of any of our programs or materials, a cursory look at the Accessions page of any *Sabbath Recorder* indicates that there is a serious ineffectiveness in our evangelism outreach. Growth by transfer, birth, or personal testimony are the staple of our denomination. A look at the statistics of other denominations shows similar difficulties in reaching the lost in our society. Something has gone wrong with the harvest.

How do we win the lost?

Where the lost are effectively being brought into the Church around the world, prayer is the significant tool in the success of the harvest. The prayer featured in these tremendous revivals is not simply prayer for the salvation of the "generic" lost, nor for individuals identified by name. It is prayer that also deals with the role of the king-

We need to take people to the Lord by name, beginning with those who have significant impact on the moral character and tone of our communities.



dom of darkness. This prayer is powerful prayer that looses the chains imprisoning the hearts and minds of multitudes.

Intercessory prayer implemented through strategic planning can greatly impact the evangelistic harvest.

Satan's strategies

The Scriptures clearly teach that the lost are not free to hear, understand, nor respond to the Gospel, even when it is clearly and simply

presented. 2 Corinthians 4:3-4 says, "And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ..."

The "god of this world," Satan, has implemented strategies which effectively prevent the lost in any city or region from responding to the proclamation of the Gospel. The enemy's strategy may differ from region to region, yet its effectiveness is consistent. The lost suffer from darkened understanding, spiritual hardness, and inability to discern spiritual truth (see Ephesians 4:17-19, 1 Corinthians 2:14).

Our war is not with men, women, and children, but with the spiritual powers which hold them hostage (Ephesians 6:12). Until we exercise our spiritual power in prayer against this foe, many will never "hear" the Gospel, regardless of how simply or effectively we present it.

Prayer Evangelism

Prayer Evangelism seeks to take seriously the admonition of Paul in 1 Timothy 2:1-4—"First of all, then, I urge that entreaties and prayers, petitions, and thanksgivings be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and come to the knowledge of the truth."

The work of salvation is not exclusively a human effort. It is ultimately God who convicts the lost of

sin and draws them to repentance and faith in Jesus, using our witness.

Who do we pray for?

We need to take people to the Lord by name, beginning with those who have significant impact on the moral character and tone of our communities. We must pray for politicians, businessmen, civil servants, and educators of significance.

Our prayers should seek God's intervention in these people's lives, that they might be enlightened by the Holy Spirit, freed from the bondage of deception, and introduced into a vital relationship with

Christ. We should pray that they be divinely influenced to exercise godly wisdom in all matters that affect the community.

Then we can pray for neighbors, asking the Lord to reveal the power of the Gospel in each home, beginning with the area around our church and homes.

How well do you know those who live around you? God has a deep concern for each individual, and we must increase our love for them, if we would touch their lives for God's kingdom.

Strongholds of the enemy

Prayer Evangelism involves dealing with the enemy's strong-

holds over both cities and individuals through the instrument of prayer. When we call on the Lord, He releases the powerful work of the Holy Spirit in the lives of the lost.

The strongholds that blind the lost consist of ungodly mindsets or attitudes. They control unbelievers by repelling truth and cultivating deception. As we have begun to pray for the lost in the inner city neighborhoods of Washington, D.C., we have realized that a sense of hopelessness, helplessness, and despair have gripped the hearts and minds of many. These powerful emotions result in an overall feeling of worthlessness, and a belief that no one really cares about them. Those who do express care, or hope, gain the same skeptical hearing as the latest batch of politicians.

Yet the truth, according to God's Word, is that these people are of inestimable value, and that there does exist a source of hope and help for their lives. There is someone who truly cares about their lives, and will never leave them nor for-



God has a deep concern for each individual, and we must increase our love for them, if we would touch their lives for God's kingdom.

sake them. God cares so much that He sacrificed His own Son Jesus so that He could save them from lives of hopelessness and helplessness.

However, deceptive emotions and attitudes effectively keep individuals from hearing the truth. Such "strongholds" impact our efforts to share the Gospel in our community. Can you identify "strongholds" that lock the hearts and minds of the unsaved in your community?

God's intervention through prayer

We need God's intervention to frustrate Satan's schemes and neutralize these strongholds. Being aware of specific strongholds allows us to sharpen our prayer focus. Specific prayer receives specific answers.

We should earnestly ask the Lord to bind the spirits and speakers of the deception of despair, and to release the powerful hope of the Gospel into these neighborhoods. And we can ask this with confidence, knowing that God is the source of hope, and that He gives hope in Christ Jesus (see Romans 15:13; Ephesians 2:12-13; 1 Peter 1:3-5).

Our prayer may take several forms as we begin to lift our communities before the Lord:

Prayer meetings. We may be most comfortable with the prayer that we offer in our private prayer closet, but we need to multiply our methods. Begin a regular prayer time with several others to pray for the lost, even with believers from other congregations and denominations.

In regions of the world where revival is taking place, the prayer meeting is as enthusiastically attended as worship, and frequently involves believers from varying faith backgrounds. The Great Commission belongs to all of the Church, and it will take all of us

working in harmony to take our cities for God.

Prayer-walks. Prayer-walks through the neighborhoods of concern are also effective. As we walk through an area, our eyes are

When we call on the Lord, He releases the powerful work of the Holy Spirit in the lives of the lost.



opened to real people and the real conditions that impact their lives. Our prayers will become more accurate, and will have greater impact before the throne of grace.

Repentance. As we pray for our communities, we need to repent for the sins of the Church, specifically for our apathy, our worldliness, and our ungodly divisions. We may also need to ask forgiveness for the sins of our community, especially those local decisions or historic situations where God's truth was rejected or

compromised in favor of sin. Although Daniel was born long after the sins that took Judah into captivity, he identified with the sins of his ancestors as if they were his own when he interceded for God's people (see Daniel 9:4-19).

Seek His mercy. We can confess the sins of our community before the Lord, and seek that His mercy would triumph over judgment. It is His mercy that releases the wind of His spirit to bring spiritual awakening and salvation to the lost.

Prayer, followed by action

Prayer by no means completes our obligation to minister the Gospel to the lost. Along with our prayer, we must go into the neighborhoods, taking with us the Gospel's message of hope, demonstrating the compassion of Christ, ministering in whatever manner the Lord directs. As we gain God's heart for the lost, we will learn to minister to their felt needs, as well as their spiritual ones. God will show us how to penetrate the barriers that keep the multitudes from His mercy.

Jesus instructed His disciples to pray the "Lord of the harvest to send out labors into His harvest" (Luke 10:2). We cannot expect to see the lost saved unless we are willing to go where they are. We will see no harvest where we are unwilling to sow spiritual seed.

The Great Commission calls us to "Go into all the world," meeting the lost in their own backyard. And when we pray strategically before we go, we may find a new openness to the life-giving Gospel, where previously the doors had been closed. **SR**

Bill Shobe is pastor of the Washington, D.C., Seventh Day Baptist Church.

Lord, teach us to pray

Reprinted from The Sabbath Recorder, July 4, 1949

The disciples saw Jesus feeding the five thousand, yet they did not ask Him to teach them how to multiply material things.

They saw Him performing miracles of healing, yet they didn't say to Him, "Lord, teach us to heal the sick."

He "spake as never man spake," yet they didn't ask Him to teach them to preach.

But when they heard Him pray, and saw what prayer meant to Him, they said, "Lord, teach us to pray." If it was necessary and helpful for them to learn to pray, how important it is that we also learn to pray.

Why should we pray?

Because...

- Prayer is the gateway to spiritual power through the Holy Spirit.
- Prayer discovers the will of God.
- Prayer strengthens faith.
- Prayer gives inward peace in a world of strife.
- Prayer gives the Christian an opportunity to serve others.
- Because not to pray is sin.

Prayerlessness is a sin against the Lord.

Few Christians realize this. Samuel said, "...God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23).

Prayerlessness is failing others.

Many Christians have a wrong conception as to the responsibilities and implications of prayer. They do not realize that individuals, as well as causes, suffer when they fail to pray for them (read Job 42:8,10).



If it was necessary and helpful for the disciples to learn to pray, how important it is that we also learn to pray.

Because Jesus prayed.

If being a Christian means "following Jesus," then surely a Christian should pray because Jesus prayed.

When to pray

Christ taught, "Men ought always to pray." Paul urged the Thessalonians to "Pray without ceasing." Christians should be constantly in the mood of prayer. But deepest communion with God

comes from regular times set apart for that purpose.

"And in the morning, rising up a great while before day, he (Jesus) went out, and departed into a solitary place, and there prayed" (Mark 1:35).

It is a real aid to spiritual growth, if, early in the morning, the Christian will seek out some quiet place and begin his day with prayer.

"And when he (Jesus) had sent

the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matthew 14:23).

So a Christian should close the day by communing with the Father. The first and the last thoughts of the day should be about God.

Where to pray

God is not confined to time or place. Speak to Him any time, anywhere. Enter into the closet of prayer by shutting the world out and concentrating your thoughts upon God.

One cannot overestimate the value for individual prayer—of the "Inner Chamber"—where, free from

- whichever you prefer.
- 2) Pray audibly or silently.
- 3) Pray with an open mind. Listen to hear God speak to you.
- 4) Pray with a feeling of expectancy.
- 5) Pray with a forgiving spirit.
- 6) Use the Lord's Prayer as a pattern for your prayer.

For whom and for what to pray

Pray for yourself

Pray for forgiveness of sin, for strength, for courage, for faith, for healing, for wisdom.

"Watch and pray, that ye enter not into temptation" (Matthew 26:41).

**God is not confined to time or place.
Speak to Him any time, anywhere.
Enter into the closet of prayer
by shutting the world out
and concentrating
your thoughts
upon God.**

interruption, the Christian may have fellowship with God.

Some churches, seeing the need for quiet prayer and the lack of proper facilities in the homes, have prepared a special room set apart for this purpose, where Christian people may go for fellowship with God.

Christ also emphasized the value of corporate prayer. "Where two or three are gathered together in my name, there am I," said He. The informal group meetings for prayer in homes, offices, and prayer circles in churches are more and more becoming the center of power in the Christian Church.

How to pray

- 1) Relax. Stand, kneel, or sit,

Pray for fellow Christians

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Romans 15:30).

Pray for those whom you would win to Christ

"My prayer to God... is that they might be saved" (Romans 10:1).

Pray for your enemies

"...Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matthew 5:44,45).

Pray for the Church

(For ministers, missionaries, teachers, officers, boards, and members of the Church.)

"I pray for them... Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:9,20).

Pray for the Kingdom

(For world peace, justice, racial understanding, etc.)

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).

Conditions of answered prayer

Purity: "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

Confession: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Forgiveness: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25).

Consecration: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Faith: "...What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Willingness: "...Father, not my will, but thine, be done" (Luke 22:42). *SR*

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Playing games with prayer

by J. Brent Walker

Emboldened by their recent victory, Newt Gingrich and other House Republicans have called for a constitutional amendment to return state-sponsored prayer to the school. Congressman Gingrich proposes a vote in the House by the Fourth of July. Once again, the sacred act of communicating with Almighty God has been turned into a political football.

The amendment probably will be similar to one proposed recently by Rep. Ernest Istook, R-Okla., which reads: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any State to participate in prayer. Neither the United States nor any State shall compose the words of any prayer to be said in public schools."

What's wrong with that? Plenty. Students already have the right

to pray in the public schools. They can pray privately any time they like—in the classroom, the lunch room, or the playground. They can even pray orally and collectively, as long as it's not disruptive.

Under the Equal Access Act, religious clubs abound and provide a constitutionally permissible opportunity for devotional Bible reading as well as prayer. Neutral moments of silence provide another opportunity for prayer.

Finally, the church-based "See You at the Pole" program—through which students are able to assemble and pray around the flagpole—has spread like wildfire throughout the country. So the amendment is completely unnecessary.

But it is clear that the proponents of the amendment want more. A moment of silence that provides ample opportunity for student prayer apparently is not enough. A key Gingrich aide said: "What we are after is not voluntary silence but voluntary prayer."

Voluntary? More like the oxymoronic "mandatory/voluntary" prayer. What they want is the return of state-sponsored prayer in the schools.

The Istook language (which is not even limited to "student" prayer) would allow a teacher to stand up in front of the classroom and participate in the prayer with the entire class. But the proposed amendment says that the state can't compose the

prayer. True, but the school must somehow select the prayer even if it doesn't compose it. This would allow the government to prefer certain religions and abuse the consciences of our children.

It gives friends of religious liberty little comfort for the teacher to call on a student to do the praying. The state's role in facilitating such worship is still out of line.

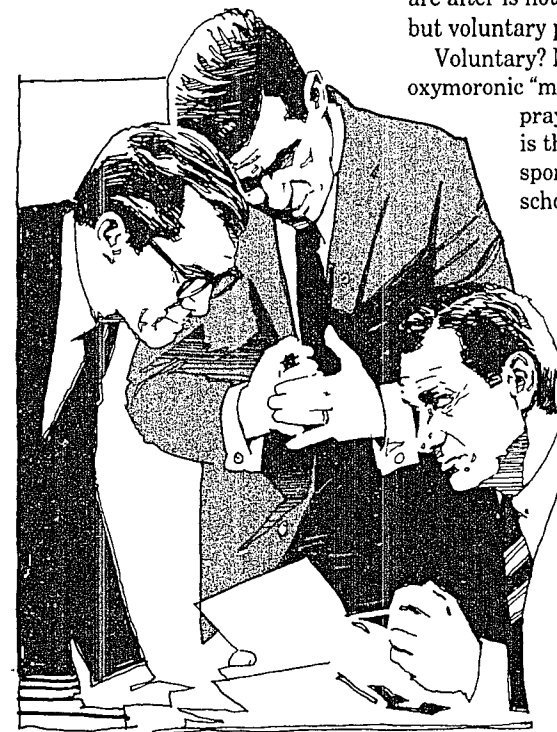
But doesn't the amendment say that no one can be forced to participate in the prayer? Yes, but to send out of the room children who don't want to pray does not solve the problem. It only highlights the prayer's coercive effect, and says to those who do not worship the "god of the classroom" that they are outsiders and second-class citizens. Our public schools belong to all Americans, not just to those who espouse certain beliefs.

It is always extremely dangerous to fiddle with the Constitution, particularly the First Amendment. For over two centuries the religion clauses in the First Amendment have stood as twin pillars holding up our religious liberty.

It's also risky to mess with the Bible. Jesus clearly taught us to not make a spectacle of prayer, but to pray in private.

The Baptist Joint Committee believes fervently in prayer; we also treasure the Constitution. Precisely because we believe in both, we don't want government telling our children when, where, or what to pray. Prayer should be left to churches, to the families, and to the students themselves. *SR*

J. Brent Walker is General Counsel of the Baptist Joint Committee. Reprinted from the November 29, 1994, "Report from the Capital."



School prayer redux

by Stan Haste

Ten years ago, the Senate passed the Equal Access Act granting secondary school students federal protection to gather on public school property for religious activities. Following that passage, Jerry Falwell extolled the legislation as "better than a prayer amendment."

This was so, the founder of the Moral Majority declared, because it represented a landmark victory for truly "voluntary" religious devotion in the school context.

Now, in the flush of an epic Republican victory, Speaker of the House Newt Gingrich has decided that the innovative approach represented by the Equal Access Act is not good enough.

The only way to restore God to a rightful place in the public school classroom, he asserts, is to amend the Constitution. What an irony that the political party which swept the old guard out of power purportedly did so on the strength of the argument that people want government off their backs.

Contract expanded

Predictably, the Religious Right is practically beside itself with joy at the Speaker's school prayer initiative. Its leaders clearly wield enough influence to expand the 10 points of his Contract with America by one.

But enforced school prayer remains the panacea it's always been. Why? Let's start with myths and realities surrounding the debate.

• **Myth #1:** Public school prayer was universally practiced from the nation's beginnings until outlawed by the Supreme Court in 1962.

• **Reality #1:** In the nation's beginnings, there were no public schools. The common school did not arise until well into the 19th century, and not until about 1920 did a majority of school children attend public schools.

Furthermore, studies done at the time of the 1962 ruling revealed oral prayers were being said in only about one-third of the nation's public schools.

• **Myth #2:** The Supreme Court banned "voluntary" prayer.

• **Reality #2:** The prayer which was declared unconstitutional in 1962 had been written by the New York state board of regents, which required its daily recitation in every classroom. It was voluntary only in that pupils could voluntarily leave the room while the prayer was being said.

• **Myth #3:** This prayer amendment is different. No government official will be involved in writing the prayers to be offered.

• **Reality #3:** Then who will write them? The last time a prayer amendment was considered a dozen years ago, the Justice Department admitted that for chaos to be avoided, some government official at some level would have to write and/or approve the prayers. This reality has not changed.

• **Myth #4:** In America, the Constitution protects the right of the majority to hold sway over dissenting minorities.

• **Reality #4:** In America, the Constitution was written explicitly to protect the rights of minorities against what the nation's founders acknowledged as the tyranny of the majority. Specifically in the Bill of Rights, the founders sought to protect individual rights as over against societal rights.

• **Myth #5:** Large majorities of Americans, especially the large majority of Americans who are Christians, want school prayer returned.

• **Reality #5:** Americans, including Christians in America, are

plainly divided on the issue. In fact, when public opinion pollsters have framed the right questions about school prayer, the results have been consistent—most Americans and most Christians in America don't want government imposing religion on children in public classrooms.

Giving God His place

• **Myth #6:** Restoring prayer in public schools will signal the end of official governmental hostility toward religion and restore God to His rightful place in American life.

• **Reality #6:** Does not the conviction of John Leland, the 18th century Baptist preacher whose views directly influenced Thomas Jefferson and James Madison, make more sense? It was Leland who declared, "The fondness of magistrates to foster religion has done it more harm than all the persecutions ever did."

That last argument by school prayer proponents really gets to the nub of the church-state debate. What the Religious Right and its congressional allies are saying is that the nation's founders made a huge mistake by enshrining in the Constitution a respectable and respectful distance between the institutions of church and state.

This is an old debate which has divided Americans from the earliest days of the Republic. Clearly, it has not gone away. So once again, we have school prayer redux.

And once more we are called, in the words of the preamble to the Constitution, to "secure the blessings of liberty to ourselves and our posterity." **SR**

Stan Haste is Executive Director of The Alliance of Baptists, Washington, D.C. Reprinted with permission from the December 15, 1994 issue of "Baptists Today."

Freedom Forum releases religion-in-school guide

Arlington, Va.—Public school officials, impacted by an increasingly bitter culture war, may find relief from a new guide released November 28 by The Freedom Forum First Amendment Center at Vanderbilt University, Nashville, Tenn.

The guide, "Finding Common Ground," is designed to help school officials deal with religious issues in the classroom.

Charles Haynes, who edited the publication, said, "It proposes bold new strategies for resolving conflicts over the role of religion in public education and is built on consensus guidelines agreed to by a broad spectrum of religion and educational organizations.

"The guide demonstrates that the religious liberty clauses of the First Amendment can provide a civic framework for negotiating even our deepest differences."

Oliver S. Thomas, former general counsel of the Baptist Joint Committee and legal editor of the publication, said that the school prayer debate is the tip of the iceberg of problems facing educators who must discern what role religion has in the classroom.

John Seigenthaler, chairman and founder of The Freedom Forum First Amendment Center, wrote in the guide that some teachers become frightened at the simple suggestion that religion should be discussed in the classroom.

"The mere mention of a curriculum that would include teaching about religion causes a knee-jerk response: 'It would violate the U.S. Constitution'; 'it would contradict the First Amendment,'" Seigenthaler wrote. "After all, 'has not the Supreme court struck down, over and over, efforts by educators to mandate prayers in public schools?' Indeed it has."

But there is a clear difference between teaching religion and teaching *about* religion, he said, adding that this guide helps equip teachers to make that distinction.

Within the framework of the Constitution, the guide addresses:

- prayer in school
- religion in the curriculum
- protections for the religious rights of students
- religious holidays
- equal access

The materials in the guide have been developed over the past decade. Thomas and Haynes have

"Public schools must be places where Americans forge a common vision for the common good, not the storm center for conflict," said Haynes, visiting professional scholar at The Freedom Forum First Amendment Center. "The aim of the schools must be fairness to citizens of all faiths or none. We can take religion seriously in public education while simultaneously protecting the conscience of every parent and student.

"Failure to do this threatens the future of public schools and calls into question the vision of America

There is a clear difference between teaching religion and teaching about religion. This guide helps equip teachers to make that distinction.

worked with public educators across the nation to implement its principles prior to publication.

Evelyn Blose Holman, former superintendent of schools for Wicomico County in Maryland, said the approach outlined in the publication works, and it helped her board of education adopt a policy on teaching about religion.

In 1991 the Wicomico County Board of Education adopted a policy that had the community's endorsement after open discussions among parents, teachers, and school administrators. Because the community engaged in a process of dialogue and education, it avoided much of the rancor that can occur over such issues, Holman said.

Americans can negotiate their differences with civility and respect, according to the guide, when they return to the shared obligations of citizenship that are found in the Constitution.

as one nation of many people and faiths."

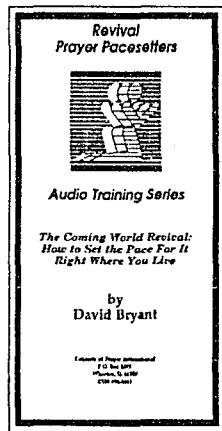
Education Secretary Richard W. Riley, in a written statement, said, "In this Thanksgiving season, it is appropriate that Americans of many different backgrounds come together to seek common ground on the vital issues of religion and public education. We Americans are a deeply spiritual people. We express our faith in God in many different ways, and our history is a history of a people in search of religious freedom."

Riley said that the religious impulse of democracy leads Americans to refrain from forcing their religion on others and from fostering hostility to religion. The vast majority of Americans, he said, do not want public schools to become a battleground.

"This guide may be one way to build those bridges," Riley said. **SR**

Prayer tools and personal resources from Concerts of Prayer International (COPI)

Revival Prayer Pacesetters Audio Training Series; \$26.95



This fast-moving, four-hour training series is an ideal starting point for those who have captured the vision for united prayer for spiritual awakening and world evangelization.

Created by COPI founder and president, David Bryant, this four-cassette album and workbook with guidelines for small group use provides you with the training you need to assist and equip successful efforts in united prayer in your church or community. In fact, this is the exact same material David has presented to tens of thousands of prayer "pacesetters" around the world.

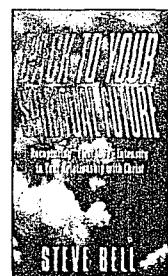
The Coming World Revival: How to Set the Pace for It Right Where You Live describes the hopeful signs for revival, explains what revival is and why we should want it, then gives specific instructions on how to pray for revival and mobilize others to do the same.

A core resource for committed Christians who sense that God is up to something new and wonderful with His Church right now!

Two new resources for personal spiritual growth

Back to Your Spiritual Future

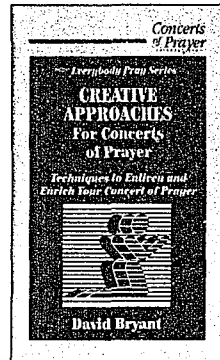
by Steve Bell; \$8.99



This book by our new Executive Director is a compelling chronicle of one man's spiritual pilgrimage. Honest and practical, Steve describes his early enthusiasm for the Lord's work and also a time when his "first-love" spiritual intensity faded amid the daily demands of ministry.

He then shares the principles he sought and discovered in his journey toward personal, spiritual renewal—principles that can be applied in the lives of others. An excellent resource for personal or group study, this book includes discussion/reflection questions after each chapter.

Creative Approaches for Concerts of Prayer \$4.99



This 64-page booklet is a part of COPI's *Everybody Pray!* series, and is filled with ideas you can use to organize, lead, and enliven times of united prayer.

You'll find a wealth of suggestions on how to include focus, physical action, drama, personal responses, and music into your Concert of Prayer, leading groups of five or five thousand!

Our most requested printed piece, this booklet supplies exactly what it promises: *Techniques to Enliven and Enrich Your Concert of Prayer*.

Prayerwalk... Care for Body and Soul

by Valerie Bell; \$11.99



If you'd like to add a new spark and spiritual focus to your daily exercise routine, this *Prayerwalk* cassette is the tool you've been looking for.

This fresh approach offers a creative blend of aerobic music and guided prayer with author/speaker Valerie Bell. This 70-minute "walkman-type" audio cassette is also an ideal gift for friends and family members.

Please include \$2.00 for shipping and handling. Please make your checks payable to Concerts of Prayer International and send to: Concerts of Prayer International, P.O. Box 1399, Wheaton, Illinois 60189.



Women's Society page by Charlotte Chroniger

Families that pray together...

quiet and let something bother us.

How many of us find it easier to talk with someone outside our family circle than to someone in our own household? Are we really good listeners when it comes to our families? Are we truly able to talk with our closest loved ones?

A strong family spends time together.

Even though most of us are very busy in our individual lives, we will make time for family vacations, family gatherings, and spontaneous outings. Sometimes we may give up attending a meeting so we can be home with our family. Sometimes we may need to say "no" when asked to do something which would conflict with our family responsibilities and commitments.

A strong family expresses appreciation to each other.

Are you truly happy that you are part of your family? Do you let your husband/wife, children, grandchildren, and others know that you are glad they are part of your family? Do you do special little things for your family members to let them know you love them?

A strong family is able to solve problems in a crisis.

During difficult times, family members should be able to lean on each other for support, and work through the difficulties, being strengthened rather than weakened by the experience.

"My son, observe the commandment of your father, and do not forsake the teaching of your mother; bind them continually on your heart; tie them around your neck... For the commandment is a lamp and the teaching is light; and reproofs for discipline are the way of life" (Proverbs 6:20,23 NASB).

What makes a family strong? Why are some families able to weather all kinds of crises, and others fall apart over the smallest incident?

When I look at some of the strong families I know, I see some similarities between them, some common elements that are evident in their family life. While having all these characteristics in my family is no guarantee for trouble-free living, they will help my family, and perhaps yours, to be the families God wants us to be.

A strong family has a deep spiritual commitment to the Lord.

That commitment starts with the husband and wife, who, as believers in Christ, let their personal faith guide their daily living. When children join the family, they see through their parents' examples the importance of faith in Christ and living a life that is holy and pleasing to God.

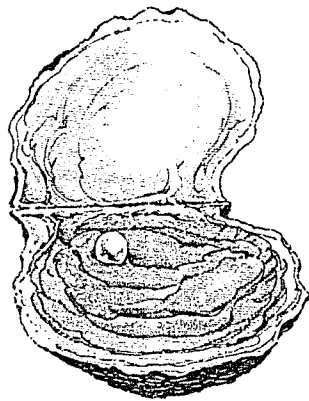
A strong family has good family communication.

Lack of good communication among family members is a staggering problem today. Too often we cannot really talk with our family members—we are afraid to be truly honest, or we pretend there is no problem and avoid the issue. Or in order to keep peace, we keep



Sometimes we need to go through hard times so the Lord can get through to us about some changes we need to make. Perhaps we are going down the wrong path as a family. The Lord will help us weather the tough times and clearly think through the circumstances to find His perfect will.

Being part of a family is a wonderful blessing. May God help each of us to be the best family member we can be, and may the Lord be proud to call each of our families His own. ✠



Pearls from the Past by Don A. Sanford, historian

How to pray in public

many boys grow to manhood without ever hearing father pray.¹

Rev. Abram Herbert Lewis' prayer life was greatly influenced by his home training. He said it "made my conscience very sensitive to all points of right and wrong."

One single incident when he was only 6 or 7 years of age is recorded by his biographer:

One morning he was sent to the barn to call his father to breakfast. As he drew near he thought he heard conversation and supposed his father had some caller with whom he was talking. Upon entering the barn, he discovered his father in the midst of a fervent prayer. So earnest were his devotions that he paid no attention to his son's call until the prayer was ended.

This was quite a revelation to the boy. He had often heard his father pray at the family altar and in public worship; but when he found him on his knees alone in the barn, in such fervent devotion, it made a profound impression, and he said, in after years, that it seemed sacrilege when he unwittingly interrupted that prayer, the more so as his father paid no attention to his call until the prayer was ended.

That was indeed a blessed experience for the boy, and such an experience would prove a blessing to any father's boy. It must have seemed like standing on holy ground to Herbert Lewis as he waited while his father talked with God. What a blessing to have such a father! It is sad indeed that so

A.H. Lewis was to become a spiritual father to many young preachers. In 1898, one of these young men began preaching on a mission field in Wisconsin during an interim between his college and his theological studies. He asked, "Can't you write something for the *Recorder* which will help those young men who, like myself, have begun preaching before they have secured theological and homiletical training?"

Thus appeared a series of 45 columns in *The Sabbath Recorder* from October 24, 1898 to October 2, 1899. The following year these columns were published as the book, *Letters to Young Preachers and Their Hearers*.

As the title suggests, these letters were geared not only for the young preacher, but for the congregation as well. As stated in the preface, "He proceeded on the idea that those who listen to preaching can understand it better if they have the right conception of what a sermon ought to be, and those who are thus informed are much wiser and more just in their criticisms. This view is the more important since successful preaching depends, in no small degree, upon appreciative listeners."²

In these columns, Dr. Lewis did not confine his advice to sermons, but covered other aspects of worship and pastoral service. His observations concerning public prayer can be helpful in making that part of the service more meaningful to both those who lead and those who are led.

It is difficult to apply any rules of rhetoric to an exercise which ought to be a direct outgrowth of

the soul, and deeply spiritual, as real prayer is. Nevertheless, public prayer often fails, and becomes destructive of the high aims which it seeks to attain, for want of that guidance and support which the primary rules of rhetoric give.

Prayer should be from the heart

Prayer which is of the lips alone is mockery; if not wickedness. If the public petitions of the preacher spring from the heart full of love, faith, and devotion, they will reach the hearts of the congregation and carry the listeners to the Mercy Seat. There is little or no reason for public prayer unless it be of such a nature as will lead the listeners into the same current of thought and the same prayerful mood in which the soul of the one praying ought to be.

If we sought to comprise all in one sentence, as a direction to him who prays in public, the briefest and best we could say would be: ask for something. The central idea of prayer is petition. Public prayer should ask for those things which the speaker and the people need then and there.

The petition should be burdened with the specific wants of the hour. This forbids that very common fault in public prayer which asks for distant and indefinite objects in which there is little or no immediate interest. Such praying is little more than an empty form. This rule also forbids that other reprehensible practice of giving God information concerning things which he already knows. That is mockery. It is usually done for effect; it is a prayer to the people.

Equally to be avoided and condemned is the habit of prefacing prayer with many high-sounding

cont. on page 25



SR Almanac

Where we have been...

One year ago—February 1994

Writers Tim Bond, Ken Chroniger, and Matthew Olson discuss the topics of eternal security and conversion.

"Focus" page relates the struggles of SDBs in the Gambia trying to register as a recognized church.

Former *SR* editor K. Duane Hurley reflects on his editing days of 1945-1947.

News updates come from these Florida churches: Bradenton, Palatka, and West Palm Beach.

The Associated Church Press praises the *SR's* June 1993 full-color outreach issue.

Five years ago—February 1990

A closer look at our polity—how SDBs govern themselves—with articles by Ernest Bee, John Peil, and Paul Osborn.

Don Sanford outlines our 20th century denominational structure on the "Pearls" pages.

Center spread contains denomination's organizational chart.

Medical clinic in Chipho, Malawi, is expanded to meet refugees' needs.

Pastor Gene Smith graduates from the T.I.M.E. program.

10 years ago—February 1985

Features include articles by Pastors Steven Crouch, Melvin Nida, and Edgar Wheeler.

Pastor George Calhoun provides an update on the ministry changes at the SDB church in San Diego, Calif.

The Alfred Station, N.Y., youth fellowship prepares the "Beacon" page.

A Lord's Acre Sabbath is celebrated in November at Nortonville, Kan.

New wells are dug in Nellore, India, as the year closes.

A new Extension Team is appointed to coordinate the growing field work in Florida.

25 years ago—February 1970

Pastoral changes: Duane Davis to Seattle, Wash.;

Leon Lawton to the Missionary Society executive position; Don Richards to Marlboro, N.J.; Alfred, N.Y., grants David Clarke a study leave; Assistant in Evangelism, Constance Coon, returns to teaching.

Glen Warner guest-edits a special issue, "Discovering the Courageous Hope in a Time of Change." Writers include Kenneth Smith, Judy Parrish, Bob Harris, Garth Warner, Ruth Rogers, and Elmo Fitz Randolph.

Editor Leon Maltby reflects on his recent trip to the Holy Land.

February 21 is declared "Sabbath Recorder Sabbath." Several testimonies pay tribute to the 125-year-old publication.

Evangelist Arthur Blessit plans to hold many rallies on his walk from Hollywood to Washington, D.C.

50 years ago—February 1945

Editorial lists the four missionary imperatives: "Go," "Come," "Send," and "Give."

Conference President P.B. Hurley enjoys his many visits to churches and members across the country.

Harley Sutton visits the Battle Creek, Mich., and Chicago, Ill., churches while on his trip to meet with the Denominational Executives of Boards of Christian Education in Chicago.

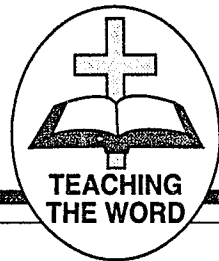
A "Missionary Quiz" lists historical and biographical clues for readers to guess the SDB missionary.

Mizpah Greene begins series of Bible stories for the Children's Page.

...where are we headed?

Pray—

- for churches facing government oppression
- with thanks for the *SR's* longevity
- for medical missions overseas
- with thanks for our Baptist polity and heritage
- for your pastor and family
- for a growing missionary spirit
- for our children's ministries



Prayer & Parents: Youth ministry resources

The leadership team of the General Conference has pledged to assist our local church leaders in helping their people develop spiritual maturity. The emphasis for 1995 is prayer.

"Me pray? Are you serious? Help! Where's the pastor? He's the one who says the prayers in our church. Can't find the pastor? Grab a parent!"

We all know the importance of youth ministry, and we hope that our scheduled activities will touch our teens. We silently pray that they will learn to be Seventh Day Baptists. But we're a little puzzled as to how a small church should approach such an important task.

New resources for youth ministry have arrived during the past months at the Board of Christian Education office in Alfred Station, N.Y. They included two paperback books well suited for use by our small youth groups.

Group, the Colorado publisher of the popular youth ministry magazine (*Group*), has published *Small Church Youth Ministry Programming Ideas*, which contains an entire chapter on prayer.

Michael Warden, the author, presents 11 activities to guide youth leaders and teens to a more mature prayer life with God. The B.I.P. 'N' S.I.P. Covenant (Brothers In Prayer and Sisters In Prayer) introduces teens to prayer covenants. Pairs of teens agree to pray for a special period of time, a month or six weeks.

Intercessory prayer activities include Patient Prayer, Person of the Week, and Prayer Walks.

If you feel that developing a prayer life needs an indirect approach, look no further than Warden's chapter on "Taking Time for Rest." You may introduce your Youth Fellowship to develop a life of prayer with the Electronic-Media Fast, and then lead your YF on the Weekend Wilderness Walk. Finally, challenge your group with a "Day of Silence."

copy the activity sheets for use in the local church is a consistent cost-saving characteristic of Group materials.

Invite parents into your youth ministry by using the administrative suggestions and organize your parent support team as outlined. The emphasis is on action and reflection in the context of our biblical faith.

Help your parents and teens team up to develop a deeper spiritual life. The practical advice and

Help your parents and teens team up to develop a deeper spiritual life.

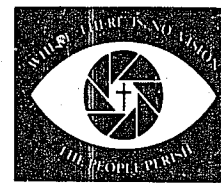
This youth ministry manual of fun activities will interest those searching for a more intimate discipleship program for their Youth Fellowship. The programs are so active that a "photocopyable" liability release form is included. Try the summer activity Walk-On-Water Lake Race to help teens learn to trust God. Remember: everyone wears a life jacket!

Getting help with all this fun is just a parent away. *130 Ways to Involve Parents in Youth Ministry*, edited by Martin Nagy, is also from Group Publishers. Twenty activity sheets or survey forms are provided for the leader. Permission to photo-

crazy adventures will appeal to both generations. They will be challenged to share their faith and participate in mission projects.

The activities are constructed to help open communication between parents and teens. The chapter, "A Retreat on Communication for Parents and Teenagers," is worth the price of this book (\$13.99). You'll have parents and teens praying together by the end of your retreat day.

Both of these books are excellent leader-modifiable, biblically-based materials for our churches. Order from Group Publishing, Box 485, Loveland, CO 80539.



Drought

Drought is terrible and appears to be never-ending. Once you experience it you will never forget the conditions that may occur before it is over—conditions that cause the loss of life by starvation, thirst, and diseases that emaciate a person before taking their life. Along with this is the dread of watching children, especially babies, die of malnutrition.

One never knows how long the drought will last nor of its severity. These are heartrending experiences even for those who watch a large number of their babies and elderly die of diseases and hunger under regular circumstances. In countries that are trying to pull themselves out of economic depression, this condition can be demoralizing and depressing.

You, the members of the denomination, are a blessing as you pray and donate materials for our sister Conferences. You are appreciated very much.

Several countries in Africa where we have Seventh Day Baptist Conferences are in the midst of another drought. Malawi, Zambia, Zimbabwe, Zaire, Mozambique, and Rwanda are a few of them.

This is the third year of drought conditions and each year gets worse. Malawi and Zambia have not had rain for the past three months; Mozambique for the past two. Food is scarce in all the countries and the crop production possibilities are low. Drinkable water will soon be gone and then diseases will become more prevalent.

Let us pray for rain in these areas. God can provide food and water for these people if we allow the Holy Spirit to guide us.

Wells

Presently we have provided funds for wells in Zambia. This will be the first chance to really know how long the water in these wells will last. It will also be interesting to know how far people will travel to visit these wells for a clean source of water.

Additional wells are also needed in Malawi. Wells are expensive projects but have long lasting benefits. It will only be a matter of time before some of the other countries will ask for funds to help them drill wells.

How are we to handle the problem? We know that we cannot provide them with all the wells they need. We have no intention of covering the total problem. However, some members of the Conference have already been led by the Holy Spirit to donate toward the well projects, some giving as much as \$1,000.

Medical

Hospitals are scarce in most of the African countries. In some countries, hospitals are located only in major cities and towns. People from villages 20 or more miles from these cities and towns are required to walk or be carried to obtain medical attention.

In some cases, medicines can be taken to isolated places. Often it is not possible to cover the distance and the terrain is not conducive to travel.

In India, land rovers are needed to reach many of the churches and villages that need medical help. Mobile clinics can reach some of the locations until the funds are exhausted. In most of the countries

where we have SDB Conferences, the expense for purchasing any type of vehicle is really great. This varies from \$5,000 to \$15,000, a goal that lies far beyond the possibilities of the local Conferences alone.

Other needs

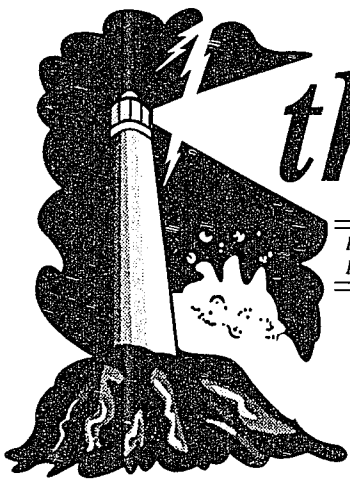
Some churches regularly send in donations specified for countries that have growing needs. Is it enough to just plant a fruit tree? We then follow with nurture and attention.

We have helped to plant many Gospel seeds in the world by way of local churches. Would it have been better if we had not started them at all?

Setting aside just \$100 per month for a specific group would help that country greatly. It would supply them with funds to help orphans and widows, new churches in their outreach, and help established churches by providing supplies and equipment for education and lay development. It could also be used to relieve the drought or to develop a clinic to help reach those who are a great distance from a hospital.

Thanks come from all the countries that are receiving help. Requested packages containing typewriters, used and new clothing, sheets, blankets, and other items are being used by the churches. They ask that you please keep sending the supplies.

The need is great and the ability of the churches to spread the Gospel increases. Please pray for the varied needs of our sister Conferences.



the BEACON

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

February 1995

Another "fun" report from Pre-Con 1994

by Jonathan Hazen

LINDSBORG, KANSAS—Coming in to the Young Adult Pre-Con around 6:00 p.m. on Wednesday, I had the advantage of missing the confusion earlier in the day. But if you ask

The whole week was designed to help us explore our personalities, our passion, our abilities, and our spiritual gifts, and to encourage us to use them for the good of the church.

and to encourage us to use them for the good of the church—in essence, our "Shape."

It wasn't all work, though. We had lots of fun. We played volleyball whenever we had time, swam, even put Kory Geske's hair in dreadlocks.

I learned a lot from this Pre-Con. For instance, you always check the dipstick, Myron, before going on long trips. Anyway, I'd like to close with the Scripture verse at Pre-Con and thank Pastor Andrew Samuels for all the hard work he put into this time together. It will certainly pay off.

"For Thou didst form my inward parts;

Thou didst weave me in my mother's womb.

I will give thanks to Thee for I am fearfully and wonderfully made; Wonderful are Thy works, And my soul knows it very well. My frame was not hidden from Thee

When I was made in secret, And skillfully wrought in the depths of the earth.

Thine eyes have seen my unformed substance; And in Thy book they were all written,

The days that were ordained for me When as yet there was not one of them."

Psalm 139:13-16 (NASB)



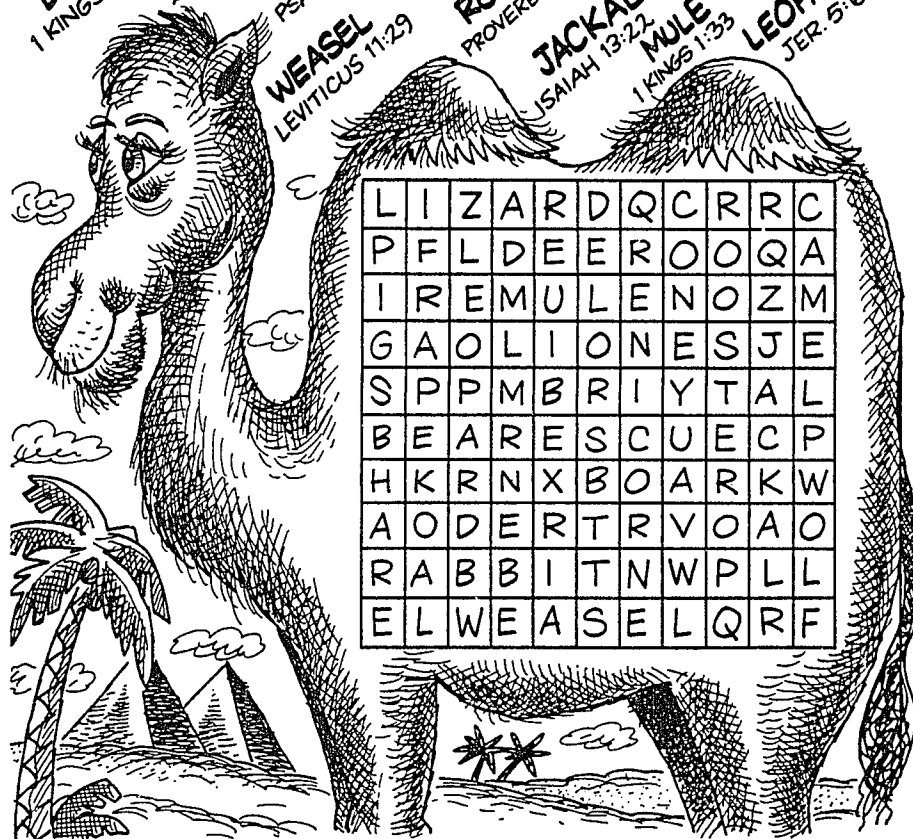
Young Adult Pre-Connors help put Kory Geske's hair in dreadlocks. Myron Samuels (foreground) stares in disbelief at Joy Wallstrom, Lora Dickinson, Kristin Rood, Erin Burdick, and Crystal Weber.

Answers on back cover.

ANIMALS

The camel is just one of 17 animals hidden below. Can you find the others?

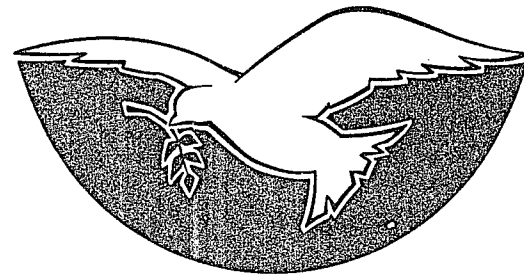
- PIGS MARK 5:13
- IBEX DEUT. 14:5
- APPE 2 CHRON. 9:21
- BEAR 2 SAMUEL 17:8
- BOAR PSALM 80:13
- CAMEL GEN. 32:15
- CONEY DEUT. 14:7
- LION JOB 4:10
- DEER 1 KINGS 4:23
- ROOSTER PROVERBS 30:31
- RABBIT LEV. 11:6
- LIZARD LEV. 11:30
- WOLF GENESIS 49:27
- WEASEL LEVITICUS 11:29
- JACKAL ISAIAH 13:22
- MULE 1 KINGS 1:33
- LEOPARD JER. 5:6



Source: *Fun Stuff for Kids* by Michael Streff (Zondervan Publishing House, 1990), available at your local bookstore or by calling 800-727-3480.

When praying is too tough

by Myrna Cox



I could physically feel a Presence that seemed to lift my burden from me.

Sometimes it's hard to pray. It could be that you're just going through a dry spell. Whatever the cause, you just can't seem to pray—at least not enthusiastically, not with a sense that your prayers are reaching any higher than the ceiling.

We need to realize that God understands such times. God made us and knows the emotional ups and downs that we go through.

Because He knows us so well, God has provided a resource for those times when we don't know how to pray: the Holy Spirit who dwells in us.

The Spirit knows what we would pray for if we knew how to pray, and if we had the energy or the will to pray. The Spirit prays for us with the words we don't possess and with the emotions we can't manage to express. The Holy Spirit puts power into our silence.

It was Friday evening, the beginning of the Sabbath, at last year's Conference in Lindsborg, Kan. We had just finished a beautiful service of communion and praise, and were transitioning into a service of prayer and healing. Those who didn't wish to participate quietly left the room.

The first thing I noticed was that most people didn't stay. That didn't surprise me since I am usually one who leaves rather than stays for this type of service. But this year, I had a motive for staying. I thought I should have this experience as president-elect to see how it would fit into my program for the coming year.

Prayer is a very personal and vital part of my relationship with Christ. It was intensified in my life during my bout with cancer and continues to be one of the most meaningful aspects of my spiritual life. I believe in miracles and be-

lieve that nothing is impossible for God. However, I was not prepared for what took place that evening in Lindsborg.

Earlier in the week, after the Wednesday evening worship service, a small delegation of the Denver church met with our pastor, Tom Warner, and Director of Pastoral Services Rod Henry. Tom shared with us that he no longer held the conviction of the "seventh day" Sabbath, and had been agonizing with this decision for almost two years! Needless to say, we felt disappointment, shock, betrayal, and anger!

During the next 48 hours, we met several times to try and develop a "damage-control" procedure for our church. It would soon be time for me to introduce my theme, "Joyfully Serve..." for the new Conference year. And I was feeling anything but joyful!

That night as I sat in the prayer and healing service, I felt overwhelmed with sadness and frustration. There were several teams across the front of the auditorium, and you could go down for prayer as you felt led. I noticed that Rod Henry went forward to pray with a team. I wondered what Rod was saying, as we had agreed in our small group that we would keep our situation confidential until our en-

tire church could be advised of our unique position.

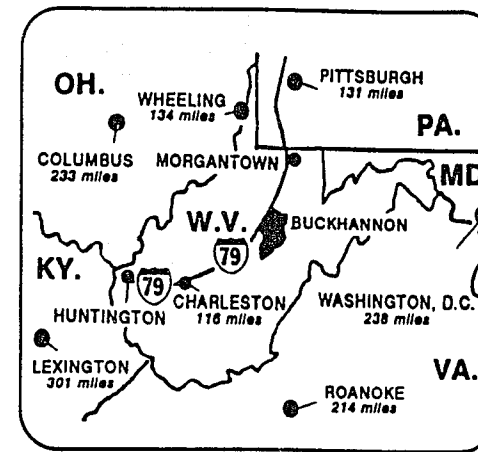
As soon as Rod returned to his seat, the same team he had been praying with came back to where I was sitting and asked if they could pray with me. I told the team "yes," but that I could not share with them just what healing I needed.

As they began, they prayed that "I would again laugh and feel joy!" I could physically feel a Presence that seemed to lift my burden from me. When I returned to our room, I told my husband, Gary, "You won't believe what happened!"

The next morning, when our small group met for the last time, Rod Henry expressed his concern that I might think he had broken our agreement of confidentiality since he had observed the prayer team leaving him and coming to me. He had not.

It was the most visible and audible experience I have ever had as to how the Spirit prays for us with the words we don't possess, and with the emotions we can't manage to express. The Holy Spirit, indeed, puts power into our silence.

I will be at the prayer and healing service this year. The last one was an experience in prayer that I want more of. Thank you, prayer team leaders, for using your spiritual gifts of Intercession! *SR*



Planning for Conference '95—centrally positioned

from the Publicity Committee

Wesleyan College in Buckhannon, W.Va.—where General Conference will be held this year—is an important "hub" in Appalachian mountain country.

Buckhannon appears almost equidistant from many of the major cities within and outside of West Virginia. College literature emphasizes this fact:

"Two hours south of Pittsburgh and within driving distance of other major Northeastern cities, Wesleyan students may tap into the cultural resources of a major urban area without giving up the vast recreational opportunities of the mountains: white water rafting, skiing, hiking. The Wesleyan experience combines the best of all worlds."

The same can be said for people attending Conference in Buckhannon from August 6-12, 1995—"the best of all worlds," including the comforts and conveniences of a modern, attractive campus.

Pictures are really inadequate to show how ideally suited the facilities are for an effective, productive meeting such as the annual SDB General Confer-

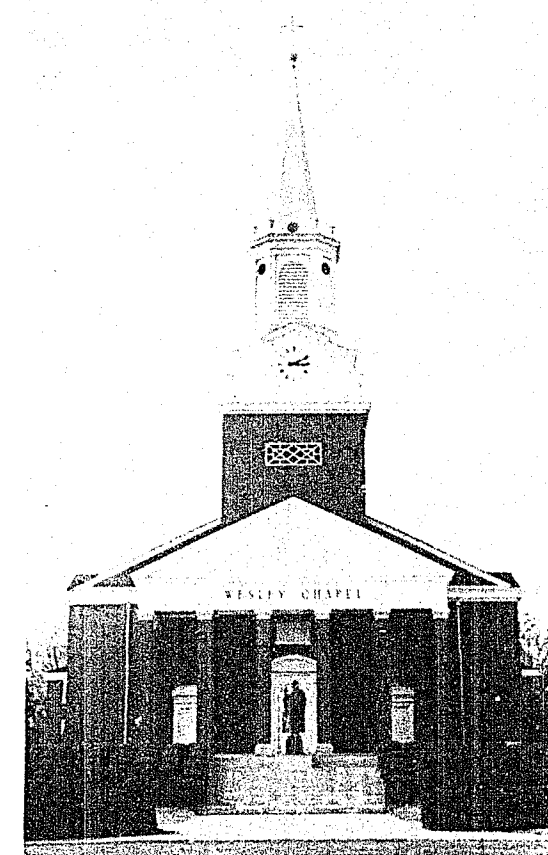
ence. A variety of recreational features include a gymnasium, swimming pool, and bowling lanes. A

campus center provides a spacious cafeteria, plus banquet rooms and snack bar.

Well-equipped meeting rooms of various sizes are available for committee and Junior Conference sessions. The nursery is conveniently located adjacent to the principal meeting place. Wesley Chapel provides a comfortable location for plenary sessions, as well as a cathedral-like atmosphere (with stained glass windows and magnificent pipe organ) for worship services.

As for dormitories, all sleeping quarters are responsible. Many rooms are air-conditioned, and those which are not are in buildings where only the cool first floors will be used—if needed. Every meeting room is air-conditioned.

So, "the stage is set"—at a geographical center—for a great Conference in a well-suited place. Buckhannon will be excellent not only for vacationing opportunities (coming or going), but for a program of high inspiration—at the core of life's imperatives—challenging all attendees to "Joyfully Serve" (1 Peter 1:8). *SR*



Wesley Chapel provides a comfortable location for plenary sessions, as well as a cathedral-like atmosphere (with stained glass windows and magnificent pipe organ) for worship services.

We called him "Dad"

by Kevin Chroniger

It may have been the times, it may have been the era we grew up in.

Martin Luther King, Bobby Kennedy, both killed in the prime of their lives; the Washington, D.C., riots; the Vietnam War; Watergate; the resignation of Richard Nixon. These were turbulent times—times we weren't prepared for, times that were filled with tears and sadness.

It seems like this era of sadness started with the assassination of President Kennedy. The ripple effect of turbulence, hatred, and violence blew across our nation into the 1970s. We all needed an anchor, a port during the storm.

I guess he showed up at our church in Washington, D.C., when I was 10 years old. (I could be off by a year. It was somewhere around 1968, anyway.) We had anticipated his arrival for weeks and maybe even months.

I remember trying to envision what this man and his family would look like. Our new pastor. I pictured a short guy with a handlebar mustache. I don't know where

that idea came from, but it was all erased when he walked into the room for the first time.

He was tall, silver-haired, quiet, confident, and loving. All of these first impressions held true throughout my teen years. I remember meeting his family; his wife and two of his sons came with him.

I don't remember the first time, or how it exactly happened, but we referred to him as "Dad II," or our "Other Dad." Since all of the kids had a natural father, he became like a second father.

We soon dropped the "II" and just called him "Dad." Of course, in formal occasions, he was known to everyone as Pastor Van Horn. Now that I've gone and told you his name, you know I'm speaking of Pastor Delmer Van Horn.

Years after his death, I often find myself thinking of him and remembering what he did for all of us at the D.C. church.

Pastor Van Horn was musically

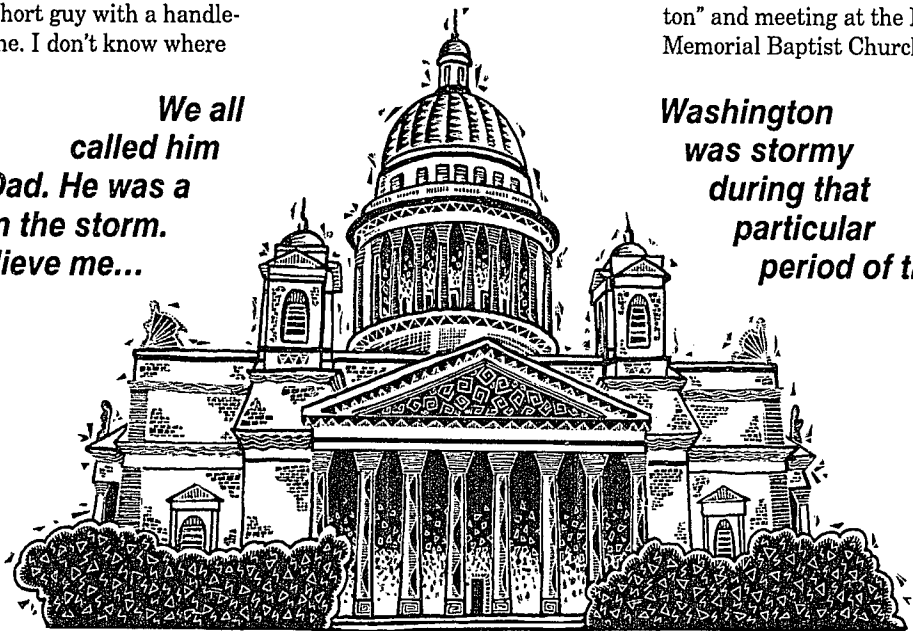
gifted and put those talents into action by forming our first-ever church choir. He also developed youth activities and a community relationship within a racially divided town. He worked hard to create a sense of importance in our church, representing all SDBs in the nation's capitol. He met senators, sports figures, and bishops while in Washington, but none of that ever went to his head.

His leadership and get-it-done attitude helped to mold the physical building into what it is today. His spiritual leadership helped develop the pioneering attitude in the families that founded the Central Seventh Day Baptist Church in suburban Maryland. His never-say-die outlook that he instilled in his parish helped sustain the Central church during their recent time without a pastor.

Reflecting back, I think in black and white, much like the newsreels we see from that period. I can remember the "March on Washington" and meeting at the National Memorial Baptist Church since we

Washington was stormy during that particular period of time!

We all called him Dad. He was a port in the storm. And, believe me...



did not have our own building. Thousands upon thousands of people passed our services that day on the way to the Lincoln Memorial.

I can remember meeting for church in the pastor's home in Laurel, Md., since we could not enter the city after Dr. King was assassinated. The city blazed with fires, but Pastor Van Horn showed his commitment by opening his home for Sabbath morning services.

I can remember being very proud of our pastor as he delivered a prayer to open a session of the United States Senate. He handled his life with dignity and pride, but most of all, with love for his church family.

One memory sticks out in particular. It was at Pre-Con. We had all gotten the news that Richard Nixon was resigning. There was one black and white TV in the multipurpose room, and we all watched

as Nixon gave his famous address to the nation. After it was over, Pastor Van Horn led us in prayer

We referred to him as "Dad II," or our "Other Dad." Since all of the kids had a natural father, he became like a second father.

for our nation, and for Mr. Nixon and his family.

Those of you who never met him have somehow been cheated. And those of you who did have the opportunity, carry his memory in

your hearts. He was the right man for that era, and we can learn from his life and the legacy he left behind.

We all called him Dad. He was a port in the storm. And, believe me, Washington was stormy during that particular period of time! He was a guiding light to us all as we grew to become high school students. It all happened so fast.

I don't know why, but something told me to write this article for the Recorder. Maybe it's because so many years ago, I didn't get a chance to say goodbye. Or maybe someone needed to know that Pastor Van Horn's work for God continued even after he left this earth. "Dad" will never be forgotten. *SR*

Kevin Chroniger is a member of the Central SDB Church in Maryland.

The women of the Metropolitan Atlanta (Ga.) church are planning a retreat for all SDB women and need to know how many would be interested in attending. If you **are** interested, please let us know as soon as possible so we can adequately prepare.

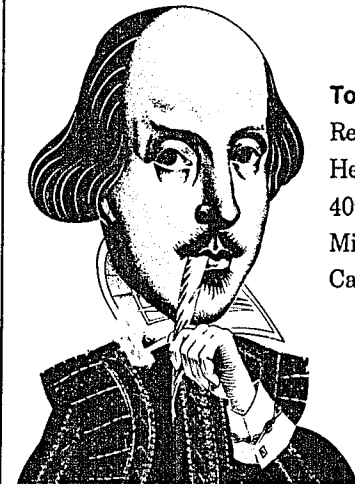
Dates: April 28-30, 1995
Topic: "Seeking God with An Undivided Heart" (Psalm 86:11)
Leaders: Mary Jane McPherson and Althea Rood
Cost: Approximately \$75.00/person
Location: Burnt Mountain Assembly Jasper, Georgia

Please pray with us that the plans we make will be God-glorifying and that all who attend will be blessed immensely.

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December Giving \$785,904

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October

October Giving \$654,920

September

September Giving \$589,428

August

August Giving \$523,936

July

July Giving \$458,444

June

June Giving \$392,952

May

May Giving \$327,460

April

April Giving \$261,968

March

March Giving \$196,476

February

February Giving \$130,984

January

January Giving \$65,492

The spirit of money

by Gary Moore

(ZPS)—A prominent television evangelist recently was focusing on financial issues. As I watched, a young lady rose from the audience and said she was purchasing a home. She asked what the minister would do about financing it. He replied that the world's economies are so slow, he would get an adjustable rate mortgage and rates would go down.

I found that advice interesting since it is exactly the opposite of what the most knowledgeable economists are saying. For example, a recent *Economist* magazine compared the world's economies to a speeding Ferrari. It said the central bankers of the world are tapping the brakes by raising interest rates. Yet the car keeps speeding along. We can only wonder what will happen to the woman's mortgage payments if they really step on the brakes.

Another lady said she had left her company and received a pension distribution. She wondered what to do with it. The minister said the stock market probably wasn't going anywhere, and she should put it in Treasury bills.

I found this suggestion particularly amusing since the minister had said exactly the same thing over a decade ago when the stock market was 75% lower. And in the fall of 1992, he even wrote his viewers: "I believe there will be a sharp market sell-off—even a crash—sometime in 1993."

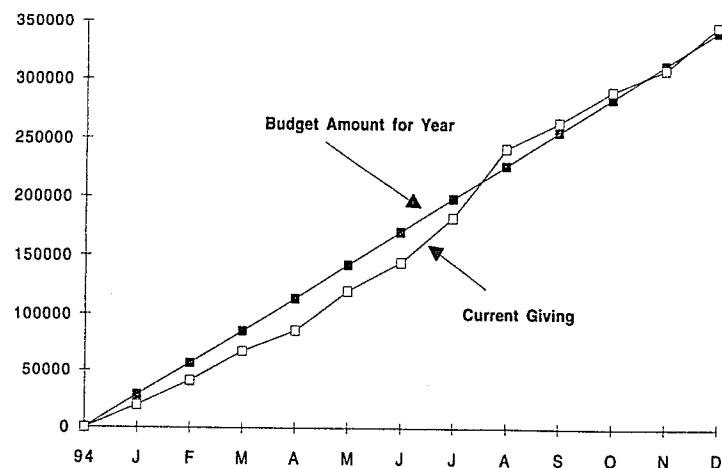
Theologians tell us one dimension of evangelical Christianity is what we call "certainty of belief." It is somewhat characterized by a bumper sticker which says: "The Bible says it. I believe it. That settles it."

That conviction may have some theological advantages. But it is absolutely deadly when it comes to economics. A more humble approach based on Ecclesiastes 8:7 may be more prudent. It says no man knows the future. That's a good thing to remember, even when ministers don't and begin predicting the stock market and interest rates. *SR*

Gary Moore is the author of *The Christian's Guide to Wise Investing* (Zondervan, 1994).

Current Giving 1994—Over the top!

For the third year in a row, the current-giving portion of the annual budget has been raised. Thank you for your generosity and faithfulness!!



Pearls, cont. from page 14

titles and addresses to God, as though one might buy his favor by approaching him with flattery. Al- lied to this evil is the folly of undue and unjust self-condemnation in words.

Reverence and humility ought to abound in public prayer, but rever- ence is not flattery, and humility is not pretended self-condemnation. On the other hand, avoid the possi- bility of that sarcastic, yet just criticism which a newspaper re- porter made when he said of a given prayer, "It was the most elo- quent prayer ever delivered to a Boston audience."

Have a plan

By this we do not mean a writ- ten prayer, nor a stereotyped form, which is repeated verbatim. We mean that he who prays in public must know what he wants before- hand, that he must ask for it intel- ligently.... No man can pray well without knowing what he is pray- ing for and whom he is praying to. Everything in prayer, and espe- cially in public prayer, ought to be well considered and well weighed.

Study the needs of your own heart, of your audience, and of the time. This will awaken deep de- sires, and your knowledge of what is needed will enable you to plead with God in behalf of yourself and of the interests which are pertinent to the people and the time. If you confess sins in their behalf, let it be sins of which you know them to be guilty. If you plead for help, let it be the help which they need.... One danger against which you must guard, especially as the years of public service increases, is against stereotyped forms which come to be meaningless.

Avoid repetitions

Christ distinctly condemns "vain repetitions." This rebuke may have been directed against the intended repetitions whereby the heathen sought to "be heard for their much

speaking." Still his words forbid meaningless repetitions. This is too common and serious a fault in ex- temporaneous prayer. It applies with great force to the repetition of the name Jehovah. Some men break the commandment which says, "Thou shalt not take the name of the Lord thy God in vain," in the letter—if not in the spirit—in every prayer.

Directness in prayer

The natural course of earnest petition is direct. Sometimes in prayer, men talk much about bless- ings and deplore their absence, but there is no direct earnest pleading for them. Direct earnestness im- plies the receptive mood which ex- pects and waits to receive the an- swer.

Christ said, "Ask and ye shall receive." He does not say talk about what you want, nor how much you need a blessing. If you desire some- thing, ask for it; if you do not, do not pray. If your heart is cold, indif- ferent, and wanting in love, spend no time in telling God that fact; he already knows.

Manner of utterance

Every type of feeling has its ap- propriate tone of voice and manner of utterance. There is a nondescript style of intoning, or whining— sometimes called the praying tone—which is too often assumed, consciously or unconsciously. A species of falsetto is perhaps more common than any other...

The use of symbols in prayer is common, but symbols often repeated assume definitions and teach ideas. Care should be taken to use but few symbols, and those should be appropriate.

Some common ones ought to be avoided because they teach incor- rect ideas concerning God and our relations to him. "Open the win- dows of heaven, and pour a blessing upon us" implies that God has closed the avenues through which

blessings come. The real truth is that we have closed the avenues by which God may come into our lives. "Take away our stony hearts, and give us hearts of flesh" implies a state of helpless passivity on our part, which is not consistent with the doctrine of personal responsibil- ity.

The use of the word "cross" is a marked instance of abuse in this direction. Beecher said in one of his books, "We once heard an ordina- tion sermon of great ability, upon salvation by Christ, in which that name was not once mentioned—the 'cross' becoming its synonym. Had a heathen stranger been present, he would have supposed the name of God we worship to be 'Cross.'"

Brevity

No evil is more common or less excusable than prolixity in prayer. Whatever else a public prayer is, it ought to be brief. The audience can- not be held in the mood of prayer for a long time, nor does it require a long time to ask for the blessings which are needful on any given oc- casion.

If a man spends five or ten min- utes in telling the general news of the day to the Lord, his prayer will be inordinately long. If he grows didactic, and seeks to teach the people, or convey some rebuke which he dare not put into his ser- mon, he will destroy his prayer and disgust his hearers.

Many preachers lull their people into both physical and spiritual lethargy by long prayers. An arbi- trary rule cannot be given for the length of prayers in the pulpit, but we suggest that the longest had better fall below five minutes than exceed ten. *SR*

¹Theodore L. Gardiner, *Rev. Abram Herbert Lewis, A Biographical Sketch* (Plainfield, NJ, American Sabbath Tract Society:1909) p. 7

²A.H. Lewis, *Letters to Young Preachers And Their Hearers* (Plainfield, NJ, American Sabbath Tract Society:1900) p. i

³ibid. p. 174-183

McDonald.—Barbara McDonald, 51, of Alma, N.Y., died on November 17, 1994, in Buffalo (N.Y.) Hospital, after a brief illness.

She was born on May 10, 1943, in Bolivar, N.Y., the daughter of Leslie and Ruth (Champlin) Tarr. On November 7, 1964, she married Roy ("Joe") McDonald in Bolivar. He survives.

Barbara cleaned the homes of many families in the Bolivar area for many years, until retiring in 1994 because of ill health. She was a member of the First Seventh Day

Baptist Church of Little Genesee, N.Y., and a life member of the Bolivar Fire Department Auxiliary.

In addition to her husband, survivors include her mother, Ruth Tarr of Allegany, N.Y.; four sons, Roy of Little Genesee, Joey and James, both of Bolivar, and Michael, at home; three daughters, Darlene Pierce of Bolivar, and Joellen and Marjory, both at home; four brothers, Leslie Tarr of Olean, N.Y., Gene Tarr of Bolivar, Gary Tarr of Franklinville, N.Y., and Keith Tarr of Allegany; three sisters, Rose Mattison of Allegany, Mary Dash of Florida, and Shari Common of Bolivar; seven grandchildren, and several nieces and nephews.

Funeral services were held on November 21, 1994, in the First SDB Church of Little Genesee, with Pastor Gordon Lawton officiating. Burial was in Bowler Memorial Cemetery, Little Genesee.

Crandall.—Burton Benjamin Crandall, 88, of Milton, Wis., passed away on November 25, 1994, at his home.

He was born on August 16, 1906, in Rawlins, Wyo., the only child of Benjamin and Matilda (Fogg) Crandall. His birth in the year of the great San Francisco earthquake engendered lifetime interest in earthquake phenomena.

Burton's early years were spent in Idaho and California, and he maintained a lifelong love of the West though his adult years were spent in the East and Midwest.

He graduated from the University of California in Berkeley with an AB in economics, obtained an MBA from Harvard University, and a PhD from American University in Washington, D.C. He was an Associate Professor of Economics at Alfred (N.Y.) University from 1930-1946, and served as treasurer of the university from 1936-1946. He

was Associate Professor of Transportation and Business Administration at Syracuse (N.Y.) University from 1946-1962, then moved to Milton and became chairman of the Economics and Business Administration Department of Milton College. He served in that position from 1962-1965.

Burton then returned to Alfred to care for his ailing father. While there, he worked as Professor of Business Administration at the State University of New York from 1965-1974. He actually had a retirement dinner in his honor at the time, but he continued to teach at Alfred University until 1977, the year he moved back to Milton. He then served as Professor of Business Administration at Milton College until 1981. In the fall of 1983, he marked his 100th semester of college teaching while instructing at UW-Whitewater.

Burton married Carol Davis on February 15, 1939. She predeceased him in 1989. He was a past member of Milton Kiwanis, and was a member and deacon of the Milton Seventh Day Baptist Church.

Survivors include three sons, Brandon of Milton, Stephen of Alfred, and David of Clifton Forge, Va.; one daughter, Barbara Saunders of Milton; American Field Service student/family member, Yutaka Horiba of New Orleans, La.; 12 grandchildren, three great-grandsons, and several nieces and nephews. In addition to his wife, he was preceded in death by his parents and a son, Brian.

A memorial service was held on December 3, 1994, at the Milton SDB Church, with the Rev. Herbert E. Saunders, Burton's son-in-law, officiating. Interment will be in Alfred Rural Cemetery.

"Here was a man who died as he had lived—with dignity and a strong faith in God."

KEVIN'S CORNER

Seventh Day Baptists should join in a Concert of Prayer

Many church leaders believe that we are on the verge of a great spiritual awakening within the body of Christ.

The "Great Awakenings" in the last two and a half centuries seem to follow a definite pattern: they all involve an eager pursuit of God for spiritual awakening and world evangelization, followed by a new advance of Christ's kingdom.

And all students of these awakenings agree on what has preceded each of these thrusts: movements of *united prayer*.

Dr. Eric Alexander, Scottish pastor and world missions leader states, "The frontline in world evangelization is the Word of God and *prayer*." J. Edwin Orr, the late scholar and student of revivals and awakenings said, "Before there is any period of great spiritual awakening, God sets His people a-prayin'!"

Fullness and Fulfillment

Seventh Day Baptists might not be called to set the whole world on fire with the Gospel, but we are called to "do our part—in our part" of the world. It is time to receive the *fullness* of God's Spirit and to fulfill His desires as we reach out to our communities.

"*Fullness and Fulfillment*." These are the goals toward which we should pray in a concert of prayer. Or, in other words, "*Revival and Evangelism*." MORE 2000, our Mission of Revival and Evangelism, will continue to succeed as "God sets His people a-prayin'!"

Why "Concerts" of Prayer?

"Concert" (from the same root as "concerted") means that people are *united* in sustained commitment to the Lord, to one another, and to the answers they seek until God grants the *fullness* and *fulfillment*.

Also, concerts of prayer (like musical concerts) in-

volve the dynamics of a harmonious celebration—like a grand symphony—as the players/prayerers blend their hearts, minds, and voices in harmony with God's promises and leading.

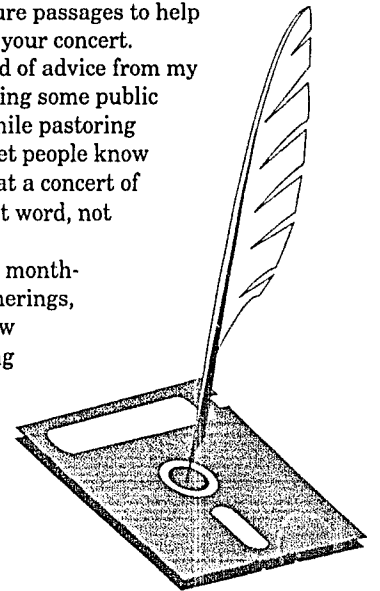
We can view the concert like an orchestral performance:

- A time of "tuning up" (preparation)
- Survey the "score" (overview of vision)
- Clean the "instruments" (silent confession and dedication)
- Focus on the "Conductor" (Christ)
- Praying in "solos," "duets," and in whole "orchestra"
- Move to a "grand finale" (offering ourselves to answer prayers)

Next month, I'll use another page to outline what a full-length concert of prayer would look like. We have used this format—modified for SDBs—in our MORE 2000 area meetings. I'll also include appropriate Scripture passages to help you plan and focus your concert.

Oh, and one word of advice from my experiences in leading some public prayer meetings while pastoring in Madison, Wis. Let people know that the emphasis at a concert of prayer is on the last word, not the first.

At several of our monthly county-wide gatherings, we would have a few folks come expecting a musical feast. Clearly disappointed at first, most of them decided to stay for prayer. They left satisfied and empowered.



Marriages

Cox - Van Horn.—Michael Cox and Maria Van Horn were united in marriage on October 4, 1994, at Phipps Tennis Pavilion, Denver, CO. The Rev. Kenneth Van Horn officiated.

Van Horn - Miller.—Floyd Van Horn and Yvonne Miller were united in marriage on November 24, 1994, at the home of the groom's parents in Lonoke, AR. The Rev. Kenneth Van Horn officiated.

Accessions

Central, MD
Lawrence Watt, pastor
Joined by letter
Angela Chroniger
Joined after testimony
Rev. Lawrence Watt
Raakeli Watt

Little Genesee, NY
Gordon Lawton, pastor
Joined after baptism
Philip A. Lawton

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(Answers to Puzzle on page 19)

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