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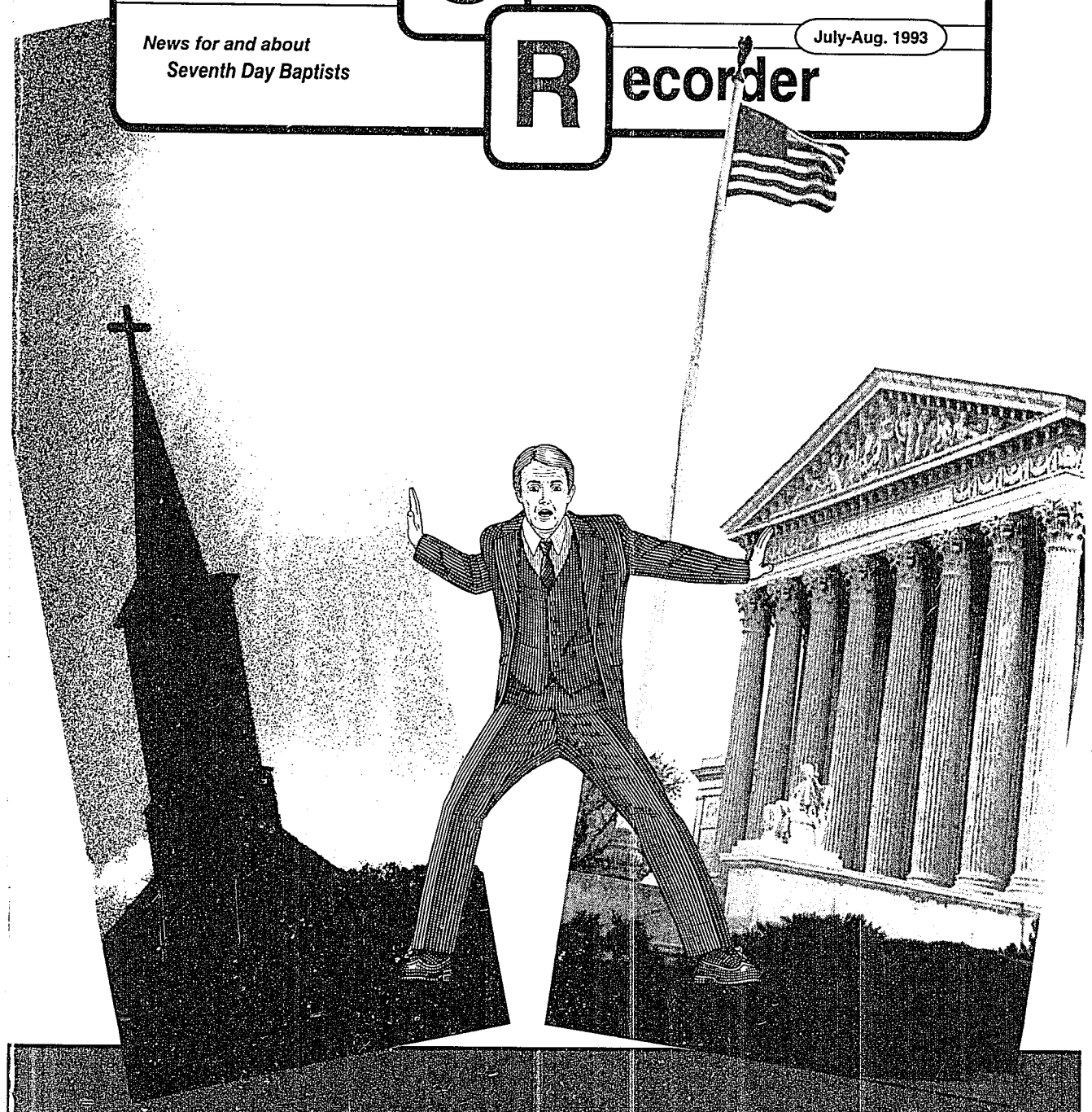
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*News for and about
Seventh Day Baptists*

July-Aug. 1993



Church/State Separation

How far do we go?

Calling all Crafters!

Please don't forget to bring your Craft Sale items to Conference.

The Women's Society once again is sponsoring a Craft Sale for the Summer Christian Service Corps program. (Have your items already priced, please!) See you in California!!



Seventh Day Baptist Committee on Support and Retirement

Highlights from the Annual Meeting/Conference Call

Increase in support for retirees—
COSAR members voted to give the retirees under the "old plan" an increase of almost 10%. The increase will be from \$12.77 per month/per year of service, to \$14.00 per month/per year of service, effective on July 1, 1993. Those with 40 years of service will receive \$560.

COSAR Salary Guidelines—
Due to the fact that the national average for teachers' salaries remained about the same, COSAR will be recommending no increase in the recommended salary guidelines for pastors for 1994.

150 Years in Albion

The Albion, Wisconsin, Seventh Day Baptist Church members cordially invite you to help them celebrate their Sesquicentennial on October 8-9, 1993.

The celebration will be held in conjunction with the North Central Association meetings. Everyone is welcome to commemorate 150 years of SDB witness in Southern Wisconsin.

The Sabbath Recorder



July/August 1993
Volume 215, No. 7/8
Whole No. 6,776

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

This is the 149th year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



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

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:

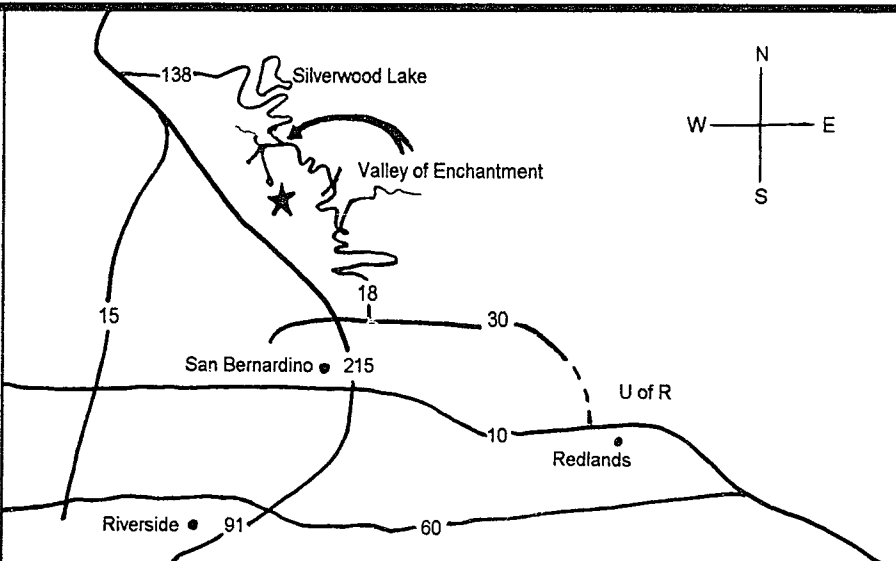
- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member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

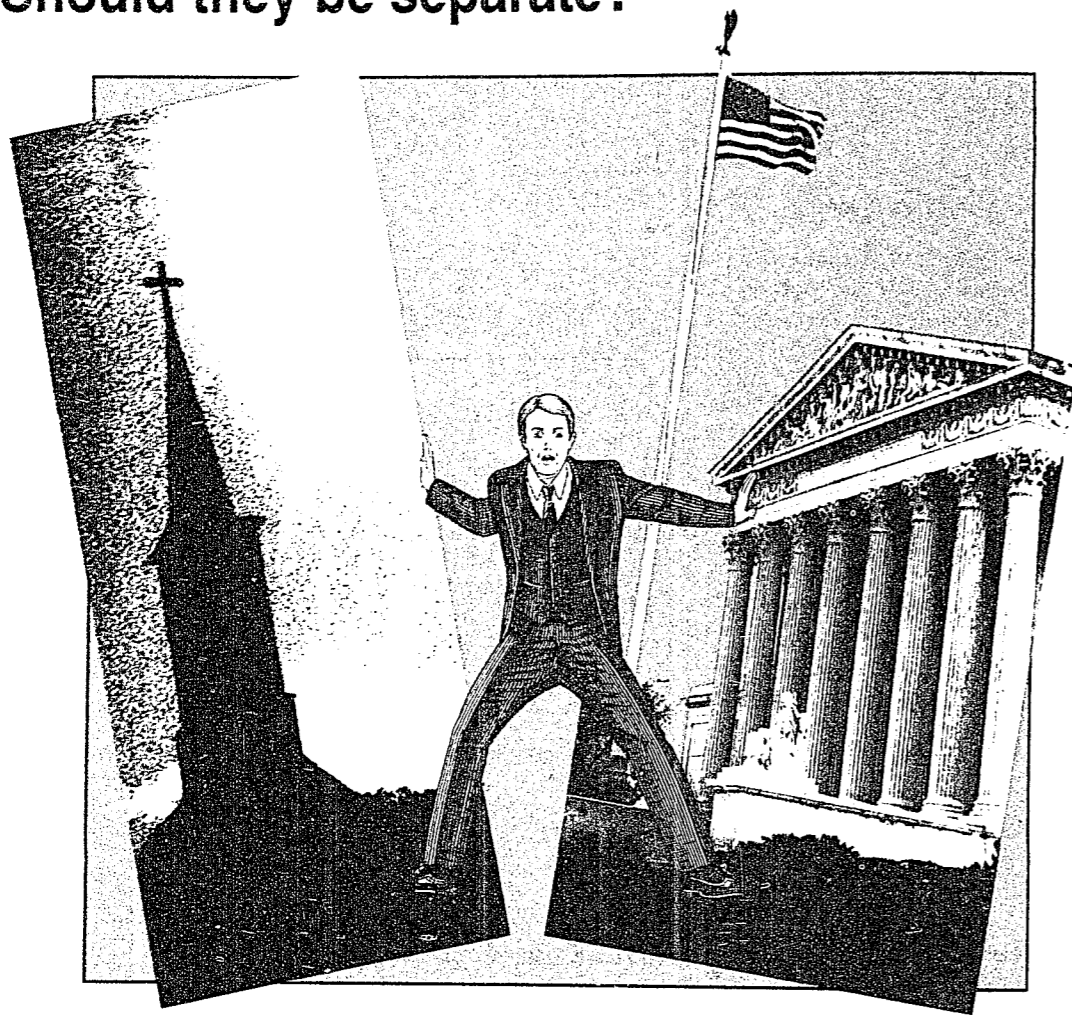
DIRECTIONS



DIRECTIONS:

FROM THE SOUTH: Hwy 18 up the mountain to Crestline exit, Hwy 138. Cross over crest, follow 138 to Valley of Enchantment then bear left at the split into the village. Just on the other side of the village turn sharp left on Tetley Lane and bear left immediately on Hunt Lane. Follow it to the top.
FROM THE NORTH: Hwy 138 past Silverwood Lake, up the mountain. Turn Right at Valley of Enchantment. Just on the other side of the village turn sharp left on Tetley Lane and bear left immediately on Hunt Lane. Follow it to the top. You're there!

Church and State: Should they be separate?



Church, State, and "the Wall of Separation."
Tough issues which are easily misunderstood. The SR asked Susan Bond and Kenneth Chroniger to address this relevant area of our society. Susan lives in Jane Lew, W.Va. She is a school teacher and recent past-chairman of the SDB Christian Social Action committee. Ken pastors the Alfred Station, N.Y., SDB Church. He became involved in Church/State matters while living and pastoring in the Washington, D.C., area.

Susan Bond

There's been much discussion lately about the separation of Church and State. I believe it has been brought on by the erosion of values in our society.

If this premise is correct, let's first define terms. "Erode" [*erodere*—to eat away, to gnaw] to diminish, destroy by degrees, corrode; to cause to deteriorate or disappear as if by eating or wearing away. "Values" [*valere*—to be worth, be strong] relative worth, utility, or importance; degree of excellence; relative lightness or darkness of a color.

While separation of Church and State is a basic tenet of our Baptist heritage, there are those who believe that our effort to "strain out gnats" has diverted our attention from the fact that we've "swallowed a whole camel." There was a time when separation seemed a good thing; when a king tried to rob the Holy Spirit of His job, and tried to force people to worship in a way prescribed by his majesty.

We, like Daniel, have a choice. We can obey God, or we can buckle under the government's edict to keep Christ out of the public sector.

Like Daniel, who continued to pray after the king's edict forbade it, Baptists were determined to exercise their freedom to worship as God led. Some, like Daniel, remained where they were, risking their lives to obey God. Others fled their homeland in hopes of creating a "heaven on earth" in America, free from the tyranny of the king.

Baptists have since been vigilant to keep the king (civil government) from again instituting practices that might hamper our religious freedom. Since the inception of the U.S. Constitution, we have had no President dare to establish a State religion. Thus, we have no "King-of-England-type" leader to worry us.

However, if the watchdogs of the Constitution had been watching their Bibles instead, we might have been able to get this far without a "Nebuchadnezzar"—worse, in my opinion, than a King of England.

Now, we, like Daniel, have a choice. We can obey God, or we can buckle under the government's edict to keep Christ out of the public sector. Due to the kind of government we have, we also have a choice which Daniel didn't have: we can vote. We can elect a godly leader. This is where Church and State can come together.

Opening remarks

Kenneth Chroniger

The biblical concept of Church and State is implied in Jesus' words, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Paul further infers in Romans, certain kinds of ministry are given to the State, distinct from the Church.

The historical concept is rooted in movements preceding the Bill of Rights. Henry Cook, in the 1958 book, *What a Baptist Stands For*, gives credit to the Anabaptists for the principle of Church/State Separation:

"This problem of the relation of Christians to the State gravely exercised the minds of the Anabaptists. This was due very largely to the totalitarian conception of the State that then generally existed, and this to Anabaptists seemed incompatible with their liberty in Christ. The State they regarded as a creation of the present evil world-order..."¹

A people committed to building the kingdom of God will naturally separate from the State.

Colonial Baptists proclaimed "Separation of the Church and State," with the State having no authority over "the Faith."

Non-Baptists took similar positions. Thomas Jefferson, perhaps under influences like Baptist John Leland, penned the preamble to the statute of Virginia for Religious Freedom, which speaks to those hoping to "Christianize America" through "institutionalized coercion."

Seventh Day Baptists have adhered to the "Separation concept"—

- in teaching; through materials, as the 1966 Christian Social Action *Helping Hand*, the Seventh Day Baptist "Distinctive" booklets, and the NET materials.

- by collective action; the 1963 statement adopted by General Conference, with the underlying tenet being Church/State separation, and opposition to "Blue Laws."

- by individually struggling with school systems (whose scheduling favor one faith position over our own), and in states with Sabbath elections.

What then is "Separation of Church and State"? In reviewing John Bennett's book, *Christians and the*

"Separation of Church and State does not mean that the State and Church are aligned on opposite sides of two or more opinions..."

Susan Bond

Before proceeding further, I reference three Scriptures for our edification: Colossians 1:15-20—"He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." Also, Isaiah 40, and 1 Timothy 6:3-16.

Prayer in school: Should prayers be used in classrooms and events?

SB: Yes. We are to "pray without ceasing." Granted, we could pray silently and offend no one—except maybe God.

While Jesus did advise that we pray in our closets, that's not the only praying He suggested or practiced. His oral prayer for Lazarus was for the benefit of the people who were gathered. They needed to know by Whose power Lazarus was raised up.

Any school teacher with a heart for Christ can see the vacuum left in schools when prayer was removed. Children today need more than ever to see God at work in their daily lives. If they're not being taught about God, they are being taught something else in His place. Society is sick and miserable and lost without the Savior. We are to take Him to *all* the world.

Should religious symbols be allowed in public places or school?

SB: (Or should we opt for a "naked public square"?) Let me quote columnist Joseph Sobran:

"The prevailing notion is that the State should be neutral as to religion, and furthermore, that the best way to be neutral about it is to avoid all mention of it. By this sort of logic, nudism is the best compromise among different styles of dress.

"The secularist version of 'pluralism' amounts to 'theological nudism.'" (*National Review*, Dec. 31, 1985, p. 48 "Pensees: notes for the reactionary of tomorrow.")

Kenneth Chroniger

State, Rev. Earl Cruzan wrote:

"Separation of Church and State does not mean that the State and Church are aligned on opposite sides of two or more opinions... It does mean that in the recognition of the freedom of thought and of religious diversity that the State will not favor one branch of the Church over another."²

In our pluralistic society, the principle is extended to religions, not just churches. This extension finds historical conception in the Rhode Island dissenters, mostly Baptist; Quaker leadership of Pennsylvania; and the Maryland Toleration Acts. It finds theological extension in the God who calls to His creation to respond to the Gospel, voluntarily, as Grace is extended.

KC: We are dealing with a government system and must allow for the equity of practice. From beads, to prayer rugs, to standing, to kneeling, all are vital parts of someone's prayer. Favoritism can't be shown.

"At least half of the 50 states now have statutes that require or permit a period of silent reflection at the inception of the class period. Although some statutes mention only meditation as the purpose for the moment of silence, many include prayer in the list of permissible activities."³

What is meant by the courts banning prayer from the school? We mean, State-sponsored, State-promoted, perhaps State-written prayer; prayer that by its very nature is conceived, coerced, and controlled by those in power. Was prayer really banned?

KC: "Once, in the town square, there were three crosses at Easter, a manger scene at Christmas. 'Christians' were the people of the community. But now those refugees have come, and that "heathen" religion. *They* have done it, taken down the crosses, the manger. Now sits that statue of Buddha! Those people run the place, and they don't care what we believe."

This scenario illustrates the problem with "Public Religion" represented in public domain, without care for the minority.

"Separation means separation, not something less.

Susan Bond

I realize that if a manger scene is allowed on the courthouse lawn at Christmas time, the star of David may well appear there during Hanukah.

I may feel offended at the sight of another religion's symbol. But, I could do like the apostle Paul did when he saw the altar to an unknown god and use the opportunity to educate.

Should "religious education" be reinstated in public schools?

SB: I don't know. As with all things, my personal experience will color my opinions. And my only experience with this is during elementary school (in the late 1950s), when I watched my best friend leave once a week with some other students to go to catechism.

David Barton documents the fact that for decades, the public school's readers were filled with Scripture, and that history books included prayers and God-inspired stories of Presidents. Over the past several decades, references to God and the Christian faith have been painstakingly removed from school texts. That's a tragedy; that's being ruled by "Nebuchadnezzar."

I'm not sure there should be a separate class for religious instruction, but God should hold His rightful place in all instruction.

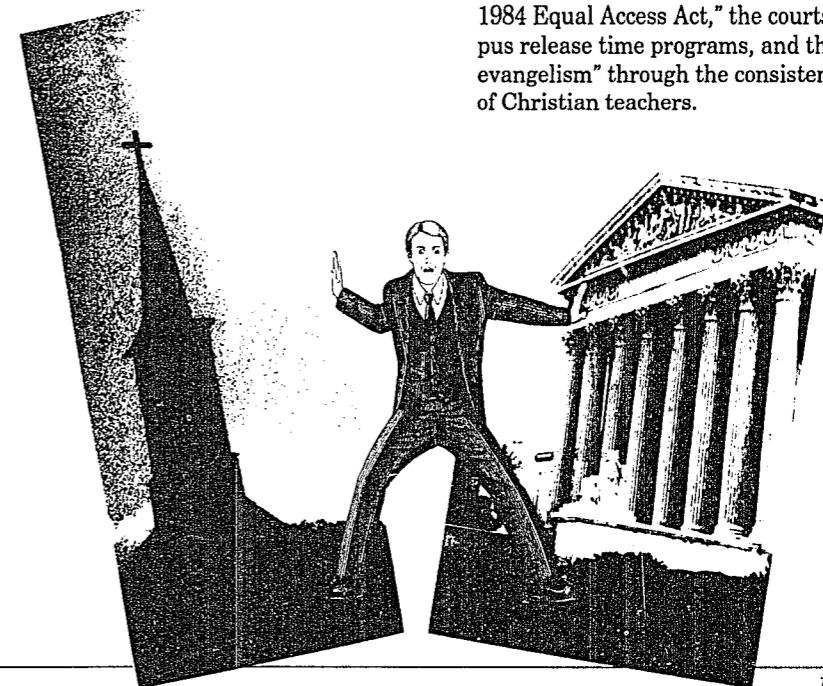
Kenneth Chroniger

Jefferson's metaphor in describing the relation between church and state speaks of a 'Wall of Separation,' not a fine line easily overstepped. The public school is at once the symbol of our democracy, and the most pervasive means for promoting our common destiny. In no activity of the State is it more vital to keep out divisive force than in its schools, to avoid confusing, not to say fusing, what the constitution sought to keep strictly apart. If nowhere else, in the relation between Church and State, 'good fences make good neighbors.'⁴

KC: In *Abington vs Schemp*, Associate Justice Tom Clark wrote for the court:

"It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literature and historic qualities. Nothing we have said here indicates that such study of the Bible, or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment."⁵

Some say we must persuade, evangelize in the system. Will not God's truth be truth, even in these "rational constraints"? To say the teaching of religion needs to be reinstated is to deny three things: "The 1984 Equal Access Act," the courts upholding off-campus release time programs, and the act of "presence evangelism" through the consistent life and witness of Christian teachers.



**Comment on the notion
of the U.S. as a "Christian Nation."**

SB: We are unequivocally not. I believe the writers of the Constitution strove to create a government based on godly principles. But here again we've seen an eroding of such principles.

The Supreme Court began eliminating public acknowledgment of God when they removed school prayer, and they have led the country on a path to destruction ever since.

We hit rock bottom in 1973 when they legalized the murder of the innocent (abortion); it amazes me that we're still standing.

God prefers mercy to judgment, and it shows. He said to Israel, "Turn away from all your offenses; then sin will not be your downfall. Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel? For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!" (Ezekiel 18:31,32).

We are not a Christian nation, but there are thousands of Christians residing here. It's our job to make it a Christian nation. Spreading the Gospel should be our number one priority.

**To what extent should
Christians be involved in politics?**

SB: To what extent God leads them.

Let's define "politics": [*polites* citizen.—more at POLICE] the art or science of government; the art or science concerned with guiding or influencing governmental policy; the art or science concerned with winning and holding control over a government; the total complex of relations between men in society.

Just as God appointed Moses to lead Israel out of slavery and to establish a government under the Ten Commandments, He can raise up leaders in today's society in order to improve the lot of His people. He can also decide when it's time for our present government to topple, just as He decided when it was time for the Jews to be exiled to Babylon.

Page after page in the Old Testament reveals that when Israel had a godly leader, the people followed God. If the leader became corrupt, so also did the society. Thus, we are told to pray for our leaders.

KC: Are we a "Christian Nation" because our founding fathers were Christians? Church historian Martin E. Marty, in a speech, "The Church in Tension," provides insight:

"Only one or two signers of the Declaration of Independence or Constitution could possibly get into a born-again Church today—Presbyterian-style. The rest were deists and today would be called secular humanists, friendly to religious values."⁶

Is our nation Christian because leaders, like John Quincy Adams, pointed to the principles of Christianity and civil government having an "Indissoluble Bond"? Yet "... some members of the organized church branded [Adams] as an atheist..." He, like his father, was a Unitarian.⁷ Is it a Christian nation when, in colonial times as Baptists and Sabbatarians, our spiritual ancestors were banned, imprisoned, and exiled?

Is it a Christian Nation because the coinage reads, "In God We Trust," or the pledge "One Nation under God"? Is this the "Christian" God or a "Civil" God? Church attendance cannot be correlated directly with Christian belief—does that give tangible evidence that we are a "Christian Nation"?

KC: To be a Seventh Day Baptist is to be a Christian. Answering from our tradition, the following arise as guidelines:

—that Seventh Day Baptists, because of differences in biblical interpretation, have differences in political outcomes, with the "liberty of thought" to do so;

—that involvement in political activity must never overshadow our commitment to the Gospel Mandate (Matthew 28:19-20);

—that a particular political party is not the New Testament method for ushering in the Kingdom of God;

—that political involvement must be grounded in biblical injunction;

—that opportunity for political involvement begins in prayer.

**How should SDBs address secular events scheduled on Sabbath?
(e.g. school events; political primaries and elections; school/work exams)**

SB: Since the law of God is now written in our hearts of flesh rather than on stone, it seems that our hearts act as our guide. We are called daily to die to self and to live unto Christ.

If we walk as Christ walked, there will be times when we pick corn on the Sabbath day. If we walk with Christ, the Holy Spirit will guide us and convict us in our hearts about right and wrong choices.

"Remember the Sabbath Day to keep it holy." If the specialness of my Sabbath time with God will be hampered by some secular activity, I am better off without that activity. If it somehow enhances my relationship with God, then I can include it.

My heart acts as a traffic light, flashing red or green or caution. For me, picking corn on Sabbath could be holy if I'm serving an unexpected guest or feeding a hungry family. It wouldn't be holy if I'm doing it because I was too lazy to get it picked on Friday, or if I'm doing it seven days a week in order to earn a living.

The only ones who know if I am keeping the Sabbath day holy are God and me. That's why I do well not to judge others who are picking corn on Sabbath.

Definitions furnished by Webster's Seventh New Collegiate Dictionary. C. & C. Merriam Co., Publishers, Springfield, Mass., 1965

¹SDB Manuscript, Review by E. Keith Davis. *What a Baptist Stands For*. Cook, Henry. The Carey Kingsgate Press-London, 1958 ²Cruzan, Earl. SDB Manuscript, p. 8 ³"Religion in Public Schools." *Life with Liberty Series*, Baptist Joint Committee on Public Affairs, c. 1986 ⁴SDB Manuscript, Review by Charles A. Harris, *Cornerstone of Religious Freedom in America*. Blau, Joseph. The Beacon Press, Boston, 1950 ⁵"Religion in the Public School Curriculum—Questions and Answers," Joint Sponsorship ⁶"A Critique of American's Godly Heritage," BJCPA Draft Copy p. 1. Marty, Martin, "The Church in Tension," speech to 20th National Religious Liberty Conference of the Baptist Joint Committee, October 7, 1986 ⁷Ibid, p. 4, McCollister, John, "So Help Me God," pp. 41-43

KC: If Sabbath is Sabbath (realizing that we "each draw lines in the sand" concerning personal observance), we may invoke the doctrine of "Separation of Church and State" if we determine that actions of the State support one faith over another.

Pray for those in authority, that they accept Sabbath as Sabbath, or have a heart of understanding. Say "no" to those events that do not make for us Sabbath, as Sabbath. Move for a consensus of a biblical Sabbath understanding within the local "Covenant Community."

Having a biblical mandate that Sabbath belongs to the structure of the Gospel for this generation, confront the State to maintain, at minimum, neutrality of word and deed under the concept of "Separation of Church and State."

A case example might be school ball practice during the Sabbath morning worship. Would practice be held during Sunday morning worship? Then, we pray. We come to an understanding that this doesn't make Sabbath, Sabbath. A consensus is reached in "the Covenant Community." Then, confront the system. The issue becomes one of the Government System acting on the principle of "Separation of Church and State."

Let us not, like Esau, sell our birthright; like the disciples, abandon Jesus; like Galatians, quickly move from the faith. Let us hold to "Religious Liberty," "Soul Consciousness," the historical, biblical Baptist doctrine of "Separation of Church and State."

The following statements distinguish between teaching about religion in public schools and religious indoctrination:

- The school's approach to religion is *academic*, not *devotional*.
- The school may strive for student *awareness* of religions, but should not press for student *acceptance* of any one religion.
- The school may sponsor *study* about religion, but may not sponsor the *practice* of religion.

- The school may *expose* students to a diversity of religious views, but may not *impose* any particular view.
 - The school may *educate* about all religions, but may not *promote* or *denigrate* any religion.
 - The school may *inform* the student about various beliefs, but should not seek to *conform* him or her to any particular belief.
- "Religion in the Public School Curriculum—Questions and Answers," Joint Sponsorship*

Church/State in the Courts

Supreme Court says discrimination against religion unconstitutional

WASHINGTON (BNS)—Policies governing after-hours use of school facilities cannot discriminate against religion, a unanimous U.S. Supreme Court ruled June 7.

Justices said that a school district cannot bar the use of its facilities to address a topic from a religious standpoint, when it permits that topic to be addressed from non-religious perspectives.

The high court struck down a New York school district's policy that permitted after-hours use of its facilities for a variety of purposes but prohibited religious uses.

Lamb's Chapel, an evangelical church in the Center Moriches community in Suffolk County, N.Y., challenged the policy after it was

denied the use of school facilities to show the James Dobson film series, "Turn Your Heart Toward Home."

In siding with Lamb's Chapel, the Supreme Court reversed lower rulings that upheld the district policy.

While school districts have broad discretion in controlling the use of facilities, including the control over subject matter, they cannot discriminate on the basis of viewpoint, the court said. The Center Moriches district policy did just that, the court said, by permitting the facilities to be used for presentation of all views about family issues except those from a religious perspective.

Graduation prayer dispute rejected by Supreme Court

WASHINGTON (BNS)—First Amendment specialists disagree over the impact of the U.S. Supreme Court's June 7 decision not to review a federal appeals court's approval of student-led, student-initiated prayers at public school graduation ceremonies.

A year ago, the nation's high court struck down a Rhode Island school district's practice of providing clergy-led prayers at commencement programs, and then instructed the 5th U.S. Circuit Court of Appeals to reconsider a Texas school district's policy in light of its Rhode Island decision.

As it had earlier, the appeals court approved the Clear Creek Independent School District's policy. The Texas policy differed from the rejected Rhode Island policy, the appeals court said, because stu-

dents voted to have prayer, a student led the prayer, and the prayers had to be non-sectarian and non-proselytizing.

This spring, school districts across the country were caught in a cross fire of competing legal advice. The American Center for Law and Justice told districts that in light of the Texas case, student-initiated, student-led prayers are permissible. Other groups, such as the American Civil Liberties Union, answered that the Supreme Court had ruled in the Rhode Island case that any school-sponsored prayer violates the Constitution.

The court's refusal to hear the Texas case (called *Jones v. Clear Creek Independent School District*), no doubt will add more heat and confusion to the debate over school prayer.

Animal sacrifice ban violates Constitution, high court says

WASHINGTON (BNS)—Government cannot enact laws that single out religion for adverse treatment, a unanimous U.S. Supreme Court ruled June 11.

The high court said Hialeah, Fla., officials violated the First Amendment by enacting ordinances that bar animal sacrifice. Only a religious practice—the Santeria religion's ritual of animal sacrifice—was targeted by the Hialeah ordinances, justices said.

While the court was united in its decision to reverse lower rulings that upheld Hialeah's ban, it was sharply divided over the legal basis for that judgment.

Five justices joined Associate Justice Anthony M. Kennedy in applying a controversial legal standard for determining how far government may go in restricting religious practice.

The majority said the case is governed by the Smith rule, announced in the 1990 *Employment Division v. Smith* case. In that decision, a narrow court majority said that neutral and generally applicable laws that incidentally burden religion do not have to be justified by a compelling governmental interest.

Prior to Smith, the court had required government to demonstrate a compelling interest to justify any restriction on religious practice. After Smith, that strict standard applies if religion is targeted.

(Editor's note: Would this kind of news be helpful in keeping you informed on this issue? The SR receives updates like these from the Baptist News Service, and can pass them along—if you want them! Let us hear from you.)

God and Country

by J. Brent Walker

Who built the wall?

Americans hear a lot of talk nowadays bashing the wall of separation between church and state. One Baptist leader has even called it the "figment of some infidel's imagination."

The concept is not the brainchild of modern secularism. In fact, the contrary is true. It was Jesus himself who said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Colonial Baptist Roger Williams first coined the actual phrase when he talked about a "hedge or wall of separation between the garden of the church and the wilderness of the world." A century and a half later, Thomas Jefferson, in an 1802

letter to the Danbury, Conn., Baptist Association, defended the principle of religious freedom and then said, "I contemplate with solemn reverence the act of the American people which declared that Congress should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state."

Jefferson articulated what Williams prophetically sensed: that the protection of full-blown religious liberty calls for a wall of separation—however many holes Americans have managed to knock in it over the past 200 years.

But some will say that the words "wall of separation" are not to be found in the Constitution or the Bill of Rights. True, the literal words "separation of church and state" do not appear there, but the constitutional reality that the "wall" metaphor points to certainly does. The words "separation of powers" or the "right to a fair trial" are not in the Constitution either, but who would dispute their constitutional origins?

Even the Supreme Court has adopted the metaphor as a convenient, shorthand way of expressing the deeper truth that religious liberty is promoted and preserved best when church and state are separated, and neither tries to interfere with the work of the other. *United States v. Reynolds* (1879); *Everson v. Board of Education* (1947).

The separation of church and state is good, not bad, for religion. As a result of the distance that the separation principle places between church and state, religious people are free to utter a prophetic critique of government, and to exercise their religious convictions without undue governmental interference.

Separation of church and state does not require the divorcement of religion from politics. It does not

mean that religious people have to relegate their faith to acts of private devotion, or forego their rightful place in the public forum. Religious people can speak out, become involved, and participate in politics the same as anybody else.

Thus, the wall of separation is as Baptist as Roger Williams, and as American as the Fourth of July. It is needed because Jesus did not commission the Church to wield the sword of civil government, and he discounted any competence on the part of Caesar to discharge religious functions.

Separation results in a free, pluralistic society and a healthy, robust church. Both the church and the state are a lot better off when neither tries to do the job of the other.

Is America a Christian nation?

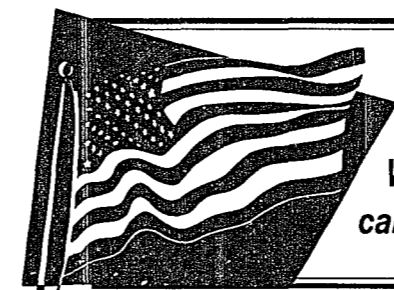
"The notion of the Christian commonwealth should be exploded forever."

The speaker? Madalyn Murray O'Hair? No. Some modern secular humanist? Not on your life. The man who spoke these words was John Leland, a hell-fire preaching Colonial Baptist from Virginia.

What's more, Leland was simply echoing the sentiments of Baptist Roger Williams who, 150 years earlier, had told us that civil authority has no "commission from Christ Jesus" to declare what is the true Church.

Both Leland and Williams understood that God has favored no nation since ancient Israel with a special covenant. The "new Israel" is the Church of Jesus Christ, not any nation. Not even the United States.

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Jefferson articulated what Williams prophetically sensed: that the protection of full-blown religious liberty calls for a wall of separation—however many holes Ameri-

can have managed to knock in it over the past 200 years.

But some will say that the words "wall of separation" are not to be found in the Constitution or the Bill of Rights. True, the literal words "separation of church and state" do not appear there, but the constitutional reality that the "wall" metaphor points to certainly does. The words "separation of powers" or the "right to a fair trial" are not in the Constitution either, but who would dispute their constitutional origins?

Even the Supreme Court has adopted the metaphor as a convenient, shorthand way of expressing the deeper truth that religious liberty is promoted and preserved best when church and state are separated, and neither tries to interfere with the work of the other. *United States v. Reynolds* (1879); *Everson v. Board of Education* (1947).

No one can deny that Americans are a religious people, or that Christianity had a profound influence on the civic values and public philosophy of many of our Founders. But our civil compact—the Constitution—is a decidedly secular document. It never mentions Christianity. The word “religious” is there only once, and then to disallow a religious test for public office.

Two years later, the Bill of Rights again dispelled any lingering suggestion that America is a Christian nation when it prevented the federal government from establishing or privileging any religious tradition. Further, the Treaty of Tripoli, negotiated under George Washington and ratified by the Senate under John Adams, declared: “The government of the United States of America is not, in any sense, founded on the Christian religion...” This language remained in the trade agreement until renegotiated in 1805.

Thus, the Constitution enshrined the democratic Virginia model of Jefferson, Madison, and Leland; the theocratic experiment of John Cotton and the New England Puritans lost out. So, Americans do not have a Christian nation in any legal sense. Americans have a constitutional democracy in which all religious beliefs are honored and protected.

Baptists treasure religious liberty. Their forbears experienced heavy persecution at the hands of both the state and the established church. They fought and sometimes died to defend soul freedom and the sanctity of conscience—not just for themselves but for everyone else, too.

How strange, then, it is for some Baptists today to claim that America is a Christian nation. In making that assertion, they are not only rewriting history and forsaking Baptist heritage, but consigning all who profess a different faith or no faith to second-class citizenship.

Neither the Constitution nor even Christian charity will countenance such a view.

But do not despair, good Christians. That the United States is not a “Christian nation” does not prevent Christians from trying to “Christianize” its people. Christians are perfectly free to evangelize their neighbors, to criticize their government, to allow their religious ethics to inform their public policy stances, and even to run for office. Indeed, it is precisely because government has not taken sides in matters of religion that Americans are turned loose to exercise their God-given religious freedom with near impunity.

Public schools and religion

Has God been thrown out of the public schools? Not at all. The U.S. Supreme Court has held only that the state cannot constitutionally sponsor religion in the classroom.

It is not the school’s job to even suggest to children how, when, or what to pray. Teachers cannot and should not lead in devotional Bible reading or other religious exercises. School officials should not proselytize as if they were the outreach arm of the local Baptist church.

But God has not been banished from the classroom. Religion does have a place in the public school system. Religious expression can take many forms.

First, the schools are perfectly free to teach *about* religion, even though they are precluded from sponsoring the *practice* of religion. America’s children must be told about the influence of religion on the development of American culture. To fail to teach these truths would be to skew history and exhibit hostility toward religion. Courses in comparative religion and Bible-as-literature can and should be included in the curriculum.

Second, schools may participate in “released-time” programs. A school may allow students to attend classes in religious instruction at

an *off-campus* church or other site. Although not used much anymore, this has been a helpful and constitutionally permissible way to accommodate the religious needs of students.

Third, there is equal access. If a public school allows other non-curriculum related student groups to meet on campus before or after school, it must allow religious groups to meet on an equal basis. The Equal Access Act, upheld by the Supreme Court, disallows discrimination by the schools on the basis of “religious, political, philosophical, or other content of speech.” These meetings must be student-initiated but need not be devoted to learning *about* religion. They may be overtly sectarian, involving prayer and Bible study.

Fourth, within some limits, schools cannot interfere with the individual free exercise rights of the students. Students may pray whenever and to whomever they like—whether in the classroom, lunchroom, or the playing field—provided they do not disrupt the educational process. Students cannot be prevented from bringing Bibles or other religious literature to school. They may read their Bibles during free time and even discuss their reading with others. They cannot be prevented from sharing their faith, as long as they respect the other students’ rights to be left alone.

Again, it’s only state-sponsored religion, not student religious speech and practice, that is prohibited by the Constitution. Indeed, the free exercise and free speech clauses often require the schools to accommodate the latter.

Has God been thrown out of the public schools? Maybe the faceless God of civil religion has—but the God of Abraham, Isaac, Jacob, and Jesus has never missed a roll call. **SR**

J. Brent Walker is an Associate General Counsel for the Baptist Joint Committee on Public Affairs, based in Washington, D.C.



Women’s Society page by Charlotte Chroniger

Getting God back in the picture

“The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. Because God will bring every act to judgment, everything which is hidden, whether it is good or evil” (Ecclesiastes 12:13-14 NASB).

I am very thankful to live in America, and I am grateful for the freedoms and opportunities I can enjoy. I am proud to live in a land where there is some sense of law and order, right and wrong.

While aware of the responsibilities I have as a citizen, I am also aware of how people are moving away from the religious and moral principles upon which this country was founded. Even though we have a solid democratic government, there are problems. Some laws are questionable. Some officials and leaders are corrupt.

As Christians and as American citizens, many of us are concerned about things we see happening in our lifetime. We are distressed to

We may have to take a stand for the Lord, even when that may put us against the majority.

hear that prayer is being taken away from school graduation ceremonies. We are concerned to see chapters on evolution in elementary school science books, with no mention of creation as another possible theory.

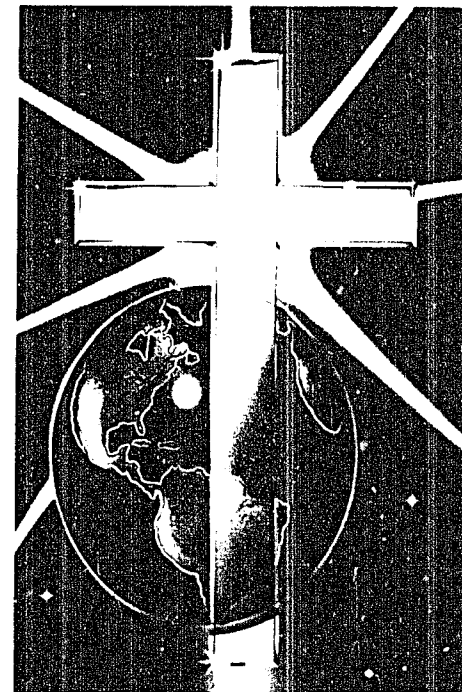
We are appalled to read about the millions of babies killed through abortion each year. We are disturbed about situations where a criminal’s rights seem to hold more importance than a victim’s rights. We are saddened to learn about immoral behavior and practices in our government, the military, schools, and churches.

Is there anything we can do to make a difference? Often, our hands are tied—we cannot change some things. But we can pray for those situations that are contrary to God’s Word and His commandments. We can encourage those leaders who live a life of godliness, that they continue in their testimony for the Lord.

We can be a testimony of how God’s principles are a part of our family’s life. We can share our concerns with others. We may even need to speak out against an immoral principle or an anti-Christian situation.

We may have to take a stand for the Lord, even when that may put us against the majority, against a government official, or against a common practice.

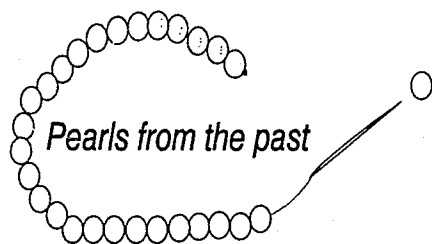
As a teacher, I have had some opportunities at school to represent the Lord. Our spring concert’s theme was, “I Love America.” The boys and girls sang a variety of patriotic songs, some of which included references to God. During our Christmas concert last December, the students sang both secular and sacred Christmas songs and carols, and some student-motivated discussions about Christmas customs followed.



During a study of spirituals in music class, questions came up regarding the words in some of the songs, which talked about going to heaven and the wonderful place it would be. While we were singing a spiritual, a student told me that I couldn’t preach in a public school. I assured the student I wasn’t preaching, but that religious words were a part of the spiritual style.

I have a feeling that God is saddened by what He sees going on: the disregard for life, the immorality, the lack of respect for good and righteousness. Someday God will judge every act and person according to His perfect will and law.

May He find that each of us have been faithful, moral, honest, and a good representative of Jesus Christ. May He find that those of us who have served in the government have been officials and servants of good report and integrity. **SR**



"Father of our Country" stands up for Baptists

by Don A. Sanford, historian

The "Pearls from the Past" in the May *Sabbath Recorder* was entitled, "Snowhill Sabbath Blues." It dealt with the persecution of several members of the German Seventh Day Baptist community who worked on Sunday, violating the Pennsylvania Blue Law of 1794.

In the archives of the Seventh Day Baptist Historical Society there is a yellowed paper containing the substance of a document used to defend the violators of the Sunday labor law. An embossed seal of the Seventh Day Baptist Church of Ephrata, Pa., was used to verify that Andrew Fahnestock, the pastor of the Society at Snowhill, had seen the original English from which a German translation was printed at Ephrata in 1800.

The document cited an earlier case in New Jersey. The content

gave a little known statement of George Washington on religious liberty:

On the 2nd of October, 1798, at New Mills, Burlington county, State of New Jersey, a Seventh Day Baptist being indicted before a Justice of the Peace for working on Sunday, and fined, he appealed. During the trial at Court an extract of a Letter from George Washington was produced by the Judge in his charge to the Jury, which was in answer to a Committee of a Baptist Society in Virginia, dated August 4, 1789, as follows:

"If I had the least idea of any difficulty resulting from the Constitution, adopted by the Convention of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomina-

tion, then I never would have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious Faith and should be *protected* in worshipping God according to the dictates of his conscience."

Signed,
George Washington

The result was, acquittal by the Jury. *SR*

A Free People in Search of a Free Land

by Don A. Sanford

A new edition of *A Free People in Search of a Free Land* is now available from the Historical Society. First printed as a thesis in 1976, and republished as a paperback in 1987, it has been reprinted with a new cover design by Pat Cruzan.

This book gives an overview of the migration of Seventh Day Baptists from the Atlantic to the Pacific from 1671 to the beginning of the 20th century. A concluding chapter analyzes the geographic, sociological, and religious factors which helped shape the character and practice of Seventh Day Baptists.

A Free People is a good companion to two more recent books by the historian: *Conscience Taken Captive* (1991) and *A Choosing People: The History of Seventh Day Baptists* (1992). It may be ordered from the SDB Historical Society, for \$7.50 plus \$1.00 postage.



SR Almanac

Where we
have been...

One year ago—July/August 1992

Writers Maurice Smith (Southern Baptist) and James Ayars (SDB) address the growing Islamic movement. Ayars points out the references to Christ in the Koran.

Christian Education page lifts up the SDB quarterly, *The Helping Hand*.

Nortonville, Kan., and Riverside, Calif., churches list many recent activities.

News shared of Mexican SDB leader Elias Camacho's passing in February.

Five years ago—July/August 1988

Missionaries to Malawi, David and Bettie Pearson, return to states following their sixth term of service.

Eli Paypa, president of the SDB Philippine Convention, writes of the success of Matthew and Ellen Olson's short-term mission there.

Guidelines laid out for using copyrighted musical material.

Church news: Salem, W.Va., explains their "Parents Night Out" program; Riverside, Calif., celebrates purchase of land for new building; Westerly, R.I., participates in homeless outreach.

10 years ago—July/August 1983

Janet Thorngate relates "A Day at Sunshine Mountain."

Coverage of Ministers' Conference hosted in Nortonville.

Ground broken for Atlanta church's new building. Winning entries printed from the Youth Writing Contest.

Sesquicentennial celebration planned for Hebron, Pa., church.

General Conference meetings of 100 years ago, held in Adams Center, N.Y., remembered.

25 years ago—July/August 1968

Special issue promotes General Conference meetings in Kearney, Neb.

Dr. Kenneth Smith named as president of Milton (Wis.) College.

Fifteen Summer Christian Service Corps workers spread across country.

Director of Extension Leon Lawton visits SDB missionaries and leaders in Guyana and Brazil. Mary Clare, Alfred, N.Y., also leads a Teacher Training Institute in Guyana.

Executive Secretary Alton Wheeler is SDB delegate to the World Council of Churches meeting in Uppsala, Sweden.

Washington, D.C., youth group visits a U.S. Senate session. SDB Senator Jennings Randolph hosts the group for refreshments in a Senate dining room.

50 years ago—July/August 1943

Conference committee chairmen busily prepare for the gathering in Alfred. Article lists the various work expected. This is followed by the big announcement: Conference is postponed! Due to the war, the Office of Defense Transportation in Washington advises that "your organization... forego their 1943 meeting." Conference President Hurley Warren complies, and shares the disappointing news. The Commission does meet.

Ten young people baptized in Shiloh, N.J.

Pastor Wayne Rood sworn into office as an Army Chaplain.

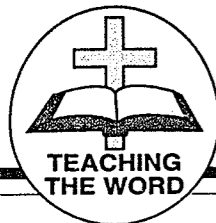
World news: Mussolini toppled in Italy; Madame Chiang Kai-shek visits the U.S.

Pastor Alton Wheeler ordained in Richburg, N.Y.

...where are we headed?

Pray—

- for our brethren in foreign lands
- for *The Helping Hand*, and new editor John Camenga
- with thanks for former missionaries
- that General Conference 1993 will be a blessing
- for our SCSC workers and projects
- for those in the armed forces
- for our pastors



Resolution of Appreciation to Amanda Snyder

WHEREAS Amanda Stevens Snyder faithfully served for sixteen years as chairperson of the Youth Committee of this Board, 1977-1992,

WHEREAS Amanda Snyder devoted countless hours developing programs, writing letters, counseling young people, directing and assisting with Pre-Conference camps, and supervising late-night Conference youth activities for almost two decades,

THEREFORE be it resolved this eighteenth day of April in the year of our Lord one thousand nine hundred ninety-three, that we the directors of the Seventh Day Baptist Board of Christian Education, express our admiration and gratitude to Amanda Snyder for her love and devotion to Seventh Day Baptist Youth.

Seventh Day Baptist Board of Christian Education, Inc.



Seventh Day Baptists do not have a head priest to dictate what we are to do. We have the freedom (and obligation) to study Scripture, determining how to apply it.

Our churches are not dogmatic institutions bent on forcing everyone into a single mode of worship. Instead, we have groups where individuals agree to fellowship together because they have determined that they have similarities in their basic beliefs. This willingness to work with one another forms a covenant relationship. The work of the church will then be in agreement with the majority. We call this congregational polity. It is the underlying foundation that has allowed Seventh Day Baptists to continue over the past 300 years.

For many of the churches coming to us, it is difficult to make the change from the "pastor-centered" church to the "people-centered" church. I find this especially true in some of the foreign countries. The tendency is for the pastor to be the controller instead of the leader.

The pastors tend to make all the decisions, telling the members what to do and how to do it. They may feel that church growth and the work of the church is 100% their responsibility. Pastors appoint the leaders and develop programs, then require the church to pursue the goals they feel are important.

The problem of this type of leadership is that when the pastor leaves or dies, the church is lost—set back because they do not have adequate leadership. I have a feeling that this is what has happened in Zimbabwe. I have heard nothing from the pastor for several months. Last I heard, he was in South Africa looking for work.

Zimbabwe's drought conditions have caused many people to leave the country; others have died. This diminished the number of church members to the point that he could not get enough support just being a pastor. Let us pray that we will once again hear from Zimbabwe.

Zambia is struggling to get out from under last year's drought conditions. They are busy planting crops and getting back on their feet, thanks to the generosity of a

We continue to send clothing and books to our foreign churches. Much of the materials are free. The cost is in the postage. But the cost of postage is fractional compared to the value of the clothing and materials. We now have a way to ship into Malawi without having them pay such high duty. If you are interested in shipping items to Malawi, contact the Missionary Society, 119 Main Street, Westerly, RI, 02891. We will be glad to send

For many of the churches coming to us, it is difficult to make the change from the "pastor-centered" church to the "people-centered" church.

couple of churches that have sent donations. They still need more funds to get them "over the hump."

I have found out that Pastor Mkandawire of Malawi is having a difficult time transferring money from his bank in Malawi to the bank in Zambia. Seventh Day Baptists are struggling with their identity in Malawi; rumors have spread that SDBs only exist in Zambia. This proves to scare off church members and deflate morale. We really need to pray that the influence of Satan will be overcome.

Our communications with Tanzania and Gambia continue. The Missionary Society has sent materials to enable our people to influence those around them toward Christianity and the SDB denomination. It is exciting to hear how God is bringing up new churches in countries where we have had very little activity. Many of the contacts come from those who happen to see The Sabbath Recorder, or from a book that lists denominations.

the shipping instructions. Shipping costs will not be greater than the value of the materials shipped.

In India, it remains more economical to send funds. Then they can purchase the goods they need within the country. Duty is higher than the cost of the merchandise—even used merchandise. They still need funds to buy cloth, medical supplies, school books, and equipment. Let us pray that the members in our Conference can see a reason to share what we have.

If you, your Sabbath school, or church group wish to join in a missions program, get in touch with your pastor or missionary keyworker. If they do not have information, they can request it from the Missionary Society. We are anxious to hear from you.

Our missionary programs are only as good as those who wish to contribute to them. There are people in the world who need your support. SR



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July-Aug. 1993

1993-94 officer slate for SDBYF of USA and Canada

YF evening activities at Conference

Sunday:
President's Reception and Gym Night

Monday:
Miniature Golfing at Fiesta Village

Tuesday:
Basketball Game—the Pastors vs. the Youth

Wednesday:
Pro Magic Show

Thursday:
Youth Banquet
Huntington Beach Night
Games and Bonfire

Friday:
Free afternoon at Knott's Berry Farm; back in time for 7:00 p.m. Communion Service

Friday Night:
"Praise & Holler,
Sing Out & Jam"
(bring instruments)

Saturday Night:
Ice Skating in Ontario

The slate of nominees for the 1993-94 officers of the Seventh Day Baptist Youth Fellowship USA and Canada has been announced by the Youth Committee of the Board of Christian Education. Come prepared to vote at General Conference, University of Redlands, Calif.

President—Callie Moore

Callie is currently president of the Denver, Colo., Seventh Day Baptist Church Youth Fellowship and a member of her church choir. She was the Denver YF treasurer from 1989-92, and has participated in Youth Sabbath activities in her church. Callie has attended local and Association camps for the past 11 years. She is a senior at Bear Creek High School, Lakewood, Colo.

Callie writes, "This past year, my walk with the Lord has taken a long road. ...The trials and tribulations I have been through have caused me to rely on God more than ever. ...God is, and has become, the focus in my life. My gratitude for being raised in a Christian home is tremendous. ...I firmly believe in the happiness God has given me in my heart. I like to share my happiness."

Vice-President—Timothy Rood

Timothy attended Pre-Con and Conference last year in Wisconsin.

He is a junior at Boulder, Colo., High School, where he participates in the school marching band, basketball pep band, computer club, and Bible club/prayer group.

Timothy has been active in the Boulder SDB Church YF, Youth Sabbath, choir, bell choir, and plays the drums for his church praise band. He writes that he enjoys "praising the Lord."

Secretary—Bridget Coe

Bridget is a sophomore at Arvada, Colo., West High School, where she is a member of the school marching band, pep band, and symphonic band. She has been involved in both local and Association camps and retreats. Bridget has been active in the Boulder SDB Church YF, Youth Sabbath, choir, and bell choir.

Treasurer—Anna Parker

Anna attends North East Junior High School, Thornton, Colo., where she is active in volleyball, drama, band, and honor society. She participates in the Denver SDB Church choir and is YF treasurer. Anna attended Conference in Kansas and Wisconsin.

Anna writes, "I play piano and flute, am involved in gymnastics, and I enjoy arranging flowers. I feel that I am responsible, willing to take on the task of being treasurer, and am a fun person to be around."

The President's Page

Conference seminars: time well spent by James Skaggs

One of the advantages of attending General Conference from year to year is the opportunity to see and hear a variety of preachers and teachers. As a small denomination, we are remarkably blessed with people of talents, abilities, and gifts. Several gifted teachers will be leading seminars at Conference in Redlands, Calif., this August.

Seminars are scheduled for Tuesday afternoon and will be re-

peating Through Tough Problems: Biblical Models for Arguing with God." Paul is a Ph.D. candidate in Hebrew, and an extension teacher for Trinity Evangelical Divinity School. He is also a very good teacher.

Bill and Shelley Shobe have agreed to lead a workshop on *intercessory prayer*, which is prayer on behalf of

it can be to worship when we are struggling musically. "Where Two or Three are Gathered in My Name—Let's Make Music" is a workshop designed for those who have some responsibility for music

This year, each seminar deals with studying about, praying to, or worshipping God.



peated on Thursday. This year, each of them deals with studying about, praying to, or worshipping God. These are all necessary parts of establishing ourselves firmly on the foundation of faith in Him.

Terry Morrison, the National Director of Faculty Ministries for InterVarsity Christian Fellowship, will lead a seminar about *personal time* alone with God for Bible study and prayer. He is calling it, "My Heart—Christ's Home: Listening and Speaking to Him." InterVarsity has its national offices in Madison, Wis., where I live. Consequently, I have had the opportunity to hear Terry several times. This promises to be worthwhile.

Several years ago, my Sabbath School teacher, Paul Manuel, led us in a study of various *prayers in the Old Testament*. Some of the most interesting were those in which the person praying was in disagreement with God's apparent intentions. I have asked Paul to lead a study based on those kinds of prayers. It will be called, "Pray-

others. Bill is pastor of the Washington, D.C., SDB Church. Shelley, his wife, is also well known in the denomination. The workshop is titled, "Intercessory Prayer and the Church: A Biblical Challenge for Today."

Worship will be the subject of two seminars. At least once each week, on Sabbath morning, we meet together for a "worship service." How can we make these occasions times of genuine worship?

One of the ways to truly worship is to have clearly in mind why we are there and what it is we are doing. Russ Johnson will lead a scriptural study about the *meaning of worship* and why we should do it. Russ is the Director of Extension for the Missionary Society, and has been the pastor of several churches.

An important part of worship is *music*. As a member of a small church, I am aware of how difficult

in a small church with limited musical resources. Barbara Saunders, who has led choirs of various sizes, ages, and voices, and who has played organ and piano for churches large and small, will lead. Those attending will be invited to share approaches they have found successful. Music is one of the ways that emotion and thought come together in our worship, and this workshop promises to help that happen more effectively.

While at Conference, plan to make one or more of the seminars a part of your experience. By doing so, you may enable yourself to better "...worship God acceptably with reverence and awe." ✠

Pastors' Conference 1993— From a hostess' perspective

by Charlotte Chroniger

What a privilege to be a part of a special time of recharging and refocusing for our Seventh Day Baptist pastors and spouses! Pastors' Conference was held in Shiloh, N.J., this past April 21-25. Our Shiloh and Marlboro churches were blessed to host 60 ministers and spouses.

It was wonderful to see so many old friends, and to make new ones. It was great to get to fellowship with our denominational leadership. It was refreshing to see our SDB pastors and spouses enjoy fun and laughter. It was moving to hear the personal experiences, testimonies, and life journeys of these people who shepherd our many Seventh Day Baptist churches.

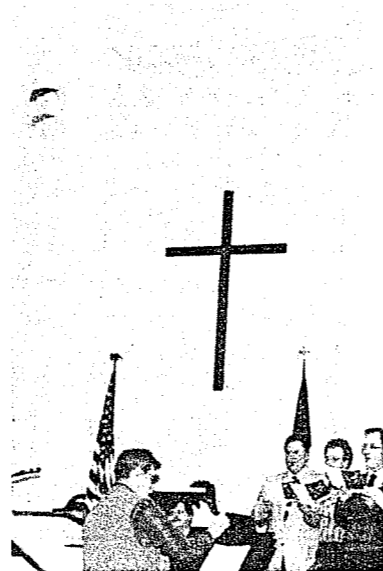
Although I wasn't able to participate in many of the sessions because of hosting responsibilities, I came away from the experience refreshed and encouraged. I saw areas in my life that need a deeper touch from the Lord.

What a blessing to know that there are other pastors and their families who really do understand what Don and I experience in our own congregation—the joys, the

frustrations, the sorrows, the challenges, the blessings. It was so helpful to talk with another pastor or another spouse about ministry for the Lord. We enjoyed some stimulating discussions about the Christian faith.

As I looked at that group assembled in Shiloh, I was filled with thanksgiving for the fine men and women who provide leadership for our churches. We are so blessed to have such wonderful pastors and spouses. Our pastors care deeply for the Lord and for their congregations. Their spouses provide a variety of ministries free of charge.

Our Seventh Day Baptist leaders do benefit from attending Pastors' Conference. Your local congregation can be blessed in marvelous ways by hosting the gathering. Even though there is a lot of work involved, it is worth every effort. *SR*



One uninvited guest showed up at the Thursday evening service—a bat (upper left). But the men kept on singing and Gabe Bejjani kept on preaching.



A joyous gathering at the Shiloh church.



New *Helping Hand* editor John Camenga received helpful input from the pastors.



Our pastors can sing! As evidenced at the weekend variety show.



Ernest Bee (left) asked Charles Bond to impart words of wisdom from his distinguished pastoral service.

Senior Saints project at Camp Holston

by Dorothy Parrott

On May 5, 1993, the Senior Saints began their project at Camp Holston in Battle Creek, Mich. The working hours, including kitchen time, added up to 1,144 donated to the project!

Skilled workers from Washing-

lets in the dorms; installing two new doors and repairing others; a new counter with two sinks in the girls' dorms; and an all new electrical system, including wiring the screen house and installing eight outlets for RVs.

for this particular project.

The fellowship and Bible studies are integral parts of the Senior Saints projects. Each Wednesday is a day off. Some of the volunteers enjoyed the tulip festival at Holland, Mich. Others visited relatives and friends. On the Sabbath, one couple attended a special gathering of Sabbathkeepers at a church south of Battle Creek. Others attended church and Sabbath School at the Battle Creek SDB Church. *SR*

**Skilled workers represented
376 years of professional experience
in the building trade.**

ton, Kansas, Wisconsin, New York, Michigan, and Pennsylvania represented 376 years of professional experience in the building trade. Others contributed many hours in painting, installing insulation, and preparing and serving meals. Ages ranged all the way to 86.

Activities included: insulating, painting panels, and siding the lodge; installing insulation and ceiling panels, fire alarms, showers, fluorescent lighting, and new out-

lets in the dorms; installing two new doors and repairing others; a new counter with two sinks in the girls' dorms; and an all new electrical system, including wiring the screen house and installing eight outlets for RVs.

Many of the tools belonged to the workers, but some power tools, such as the ditch witcher, were hired. It was amazing to watch that machine make the ditches for the electric wires. Pastor Charles Graffius organizes and directs each project. The churches furnish materials and meals. The "Saints" provide the labor and pay their own transportation—over 10,000 miles is a conservative estimate of miles traveled

Editor's note: The Senior Saints did not slow down for the remainder of May and into June. They continued using their "Midas touch" skills at the Albion, Wis., church (new basement lighting and extensive interior painting), and at Camp Wakonda of the Milton, Wis., church (finished the interior and added a deck to the new Dennis Lippincott Memorial craft cabin; rewired the major electrical service to the camp; added new siding and gutters to the dorms; and more!!)

Waterford looking outward

Our small group in Waterford, Conn., has spent a number of hours planning for outreach in the community, beginning with programs which will make SDBs more visible.

Publicity for a number of events has brought in some new people to our church, but not to regular services. Events have included: a Barbershop group, the Covenant Players, and a clown ministry.

During February, we were blessed and privileged to have Cormeth Lawrence as our Sabbath speaker while he was here for General Council meetings. Donna Bond spent the Sabbath School hour with

the women, sharing the work of the Women's Society, as well as her personal life of ministry.

We continue to have monthly hymn-sings at two nursing homes as we have done for several years. Some members are involved three periods a year with the Waterford

Interfaith Food Locker—responding to requests for emergency food from the food bank in Waterford.

**We are working on ideas
for reaching and
welcoming newcomers
to our neighborhood.**

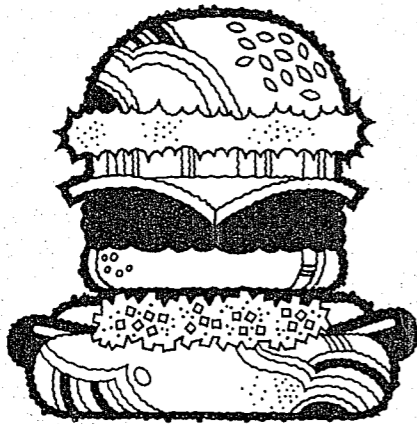
Our Ladies Aid Society has an annual tag sale. As a result, we donate regularly to Summer Christian Service Corps, Sunshine Mountain, the local Women's Center for abused women and children, and the Martin house for mentally impaired. We have given toiletry articles to the nursing homes and Women's Center.

Recently, we received a large donation of table linens and gave them to a local bed and breakfast inn. As a result of our donation, we had an invitation to "high tea" there, and to tour this very old Victorian home.

The church is used Sundays by an ecumenical group, and we have had some joint programs with them. Our Christian Education building is used by them and occasionally by others. It serves us well for smaller meetings and potluck meals.

We have recently become aware of numerous home sales in our area. We are working on ideas for reaching and welcoming newcomers to our neighborhood.

It has been a blessing to us all to have Pastor Leon and Dorothy Lawton in our fellowship. His sermons are inspirational and thoughtful, and his part-time ministry has included frequent visitations to our homes, hospitals, and nursing homes. *SR*



**E-Coli
alert!**

Seventh Day Baptists certainly enjoy fellowship around the tables, and eating together after church services. However, a note of concern regarding this practice seems especially timely and needed.

Due to at least one recent food-borne illness among the church family (apparently stemming from undercooked and E-Coli contaminated hamburger), the following guidelines are offered to help prevent recurrence:

1. Pre-cook all ground beef to 160 degrees or above.

Note that freezing does not kill the germ.

2. If any pink meat is visible, cook longer.

(Note, too, that all opened mayonnaise and salad dressing must be kept refrigerated.)

More news on Newport building

Dr. Daniel Snyder, executive director of the Newport (R.I.) Historical Society, just sent our SDB Historical Society some good news.

A detailed historic and architectural analysis assessed the condition of the SDB Meeting House in Newport.

We share first from his letter:

There are several important findings to emerge from this study. First, that the building has been well cared for during the Newport Historical Society's stewardship. While some work is necessary on the building at the present time, it is nevertheless in good structural condition.

The second finding concerns the name of the building. You will notice that we have called it the Seventh Day Baptist/Sabbatarian Meeting House. This reflects the fact that general and accepted usage had people calling the building, "The Sabbatarian Meeting House." This continued usage over the years means that it must be part of the formal name of the building.

With the analysis and assess-

ment complete, the staff at the Newport Historical Society will now complete the partial submission made to the Historic American Building Survey at the Library of Congress. We will send them the historical narrative contained in

"In 1884, the Newport Historical Society (NHS) was looking for permanent quarters. The Seventh Day Baptist/Sabbatarian Meeting House not only offered a building for their activities, but a unique opportunity for the Society to pre-

**"Clearly the establishment of a
direct line from the present
meeting house to the
Seventh Day Baptists
in America is indisputable."**

the report. This, then, will complete the documentation that *the building was built and owned by the Seventh Day Baptists* in a national level repository.

From the Historic and Architectural Analysis:

"Clearly the establishment of a direct line from the present meeting house to the Seventh Day Baptists in America is indisputable."

serve one of Newport's most treasured and architecturally significant 18th century buildings as part of their collection. The State of Rhode Island and Providence Plantations owes a great debt to the Seventh Day Baptists and the NHS for their recognition of the significance of this little meeting house and the forethought they had in preserving it for future generations." *SR*

Accessions

Brookfield, NY

Ernest Clemens, pastor

Joined after baptism

Christopher White

Christopher Washburn

Joined by letter

William Palmer

Gloria Palmer

Barbara Balcom

Miami, FL

Andrew Samuels, pastor

Joined after testimony

Thomas Hughes

Susan Weir

Paint Rock, AL

John Bevis, pastor

Joined after testimony

Adele Brown

Pauline Douglas

Lynda Morgan

Riverside, CA

Gabriel Bejjani, pastor

Joined after baptism

Robert Bacon

Angel Peterson

Buck Peterson

Tina Thompson

Joined after testimony

Keith Bordenave

Tina Bordenave

Fred Soncrant

Tom Thompson

Judith Lewis

Salem, WV

Dale Thorngate, pastor

Joined after baptism

Amanda Bland

Ruthann Cain

Lydia Davis

Amy Jo Meathrell

Tanya Modispaugh

Tracy Modispaugh

Joshua Sias

Julia Sias

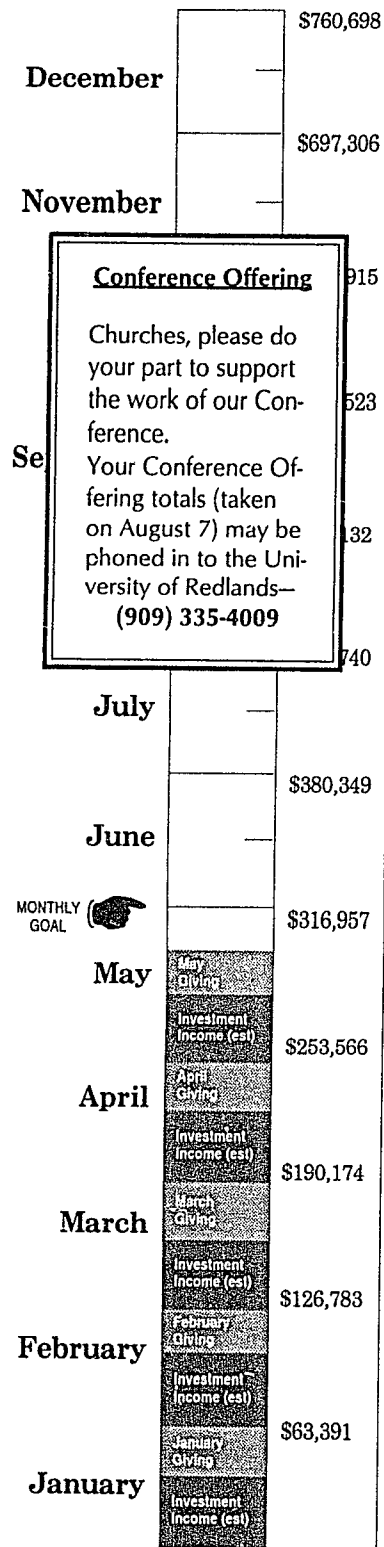
Dixie Spencer

Toronto, Canada

Herlitz Condison, pastor

Joined after testimony

Barry Daley



1993 income needed—\$760,698.
 Per month gift income needed—\$27,783.
 Total needed each month—\$63,391.50

Births

Uhland.—A son, Travis Jay Uhland, was born to Terry and Karen (Sheppard) Uhland of Shiloh, NJ, on July 3, 1992.

Muffley.—A daughter, Lauren Melissa Muffley, was born to Bob and Cheryl (Davis) Muffley of Shiloh, NJ, on December 14, 1992.

Briscoe.—A daughter, Brittany Leanne, was born to Bill and Summer Briscoe of Moreno Valley, CA, on January 29, 1993.

Wilson.—A son, Dustin Joseph Wilson, was born to Joe and Aimee (Lamoreaux) Wilson of Rialto, CA, on February 11, 1993.

Crouch.—A daughter, Lindsay Ann Crouch, was born to Pastor Stever and Rebecca Crouch of Pinole, CA, on April 9, 1993.

Discher.—A son, Preston Marcus Discher, was born to Erica Discher of Battle Creek, MI, on April 9, 1993.

Barber.—A son, Trevor David Barber, was born to David and Diana Barber of Duarte, CA, on April 14, 1993.

Leth.—A daughter, Tier Marie Leth, was born to Brent and Twila (Cargill) Leth on April 30, 1993, in Syracuse, NE.

Marriages

England - Bond.—Larry England and Julie Ann Bond were united in marriage on April 10, 1993, at the Lost Creek (WV) Seventh Day Baptist Church. The Rev. Larry E. Graffius officiated.

Chroniger - Sutton.—The Rev. Kenneth David Chroniger and Peggy Sue Sutton were united in marriage on May 23, 1993, at the Alfred Station (NY) SDB Church. The Rev. Dr. Ernest K. Bee Jr. officiated.

Obituaries

Snyder.—Ferne Jacox Snyder, 85, of Alfred, N.Y., died on September 20, 1992, at her home following a long illness. She was born on July 30, 1907, in the Town of Alfred, the daughter of Clarence and Edith (Cornelius) Jacox. She was married to Ernest M. Snyder, who died in 1959.

A lifelong resident of Alfred, she was a member of the Alfred Seventh Day Baptist Church, and its Memorial Committee and Woman's Society; the former Rebekah Lodge of Alfred; the Forceythe-Wilson Club; and the Amandine Club.

For many years, Ferne and her husband owned and operated a dairy farm on Randolph Hill in Alfred.

Survivors include two daughters, Kathryn Chapman of Alfred Station, N.Y., and Dorothy Goodridge of Lee, N.H.; four sons, Frank of

Belmont, N.Y., and Kenneth, Harold, and Nelson, all of Alfred; two sisters, Bernice Pierce and Neva Darling, both of Zephyrhills, Fla.; 24 grandchildren, 46 great-grandchildren, and several nieces and nephews. In addition to her husband, she was predeceased by one son, Gerald, and by a sister, Eva Spaine.

Services were held in the Alfred SDB Church on September 23, 1993, with the Rev. David Clarke and the Rev. Leon Wheeler officiating. Burial was in Alfred Rural Cemetery.

Swing.—Esther D. Swing, 81, died on March 7, 1993, in Albuquerque, N.M., where she had lived for 20 years.

She was born near Shiloh, N.J., on May 18, 1911, the daughter of Benjamin C. and Anna (Bowden) Davis. She married Charles D. Swing at Shiloh on June 1, 1931.

Esther participated in the music program of the Shiloh Seventh Day Baptist Church, where she was baptized and began her many years of service to the Lord as a member of that church.

As an SDB pastor's wife for nearly 40 years, Esther will be remembered in many churches for her patient, loving, and caring ways. Her deep faith in God buoyed her through times of trial, especially physical difficulties.

She is survived by her husband, the Rev. Charles D. Swing; three daughters, Arline Burdick of Albuquerque, Charlotte Bird of White Cloud, Mich., and Gretchen Brown of Missouri; one son, Carll, of Albuquerque; one brother, Mervin E. Davis of Shiloh; one sister, Ethel Dickinson of Milton, Wis.; 14 grandchildren, 21 great-grandchildren, and nieces and nephews.

A memorial service was held in the chapel of French Mortuary on March 10, 1993, with the Rev. C. Rex Burdick officiating. Burial was in Sunset Memorial Park, Albuquerque.

Crandall.—Mary Alice Crandall, 99, of South Kingstown, R.I., died on March 27, 1993, at the Lafayette Nursing Home, North Kingstown.

She was born in South Kingstown, the daughter of Atmore and Mary (Worden) Tucker, and was the wife of the late George V. Crandall.

Mary was a member of the Rockville (R.I.) Seventh Day Baptist Church, the Loyal Workers, and the Hope Valley Grange.

Survivors include four daughters, Kathryn C. Gadrow and Ruth M. Szymkowiez, both of Wakefield, R.I., Hope J. Stanley of Narragansett, R.I., and Nancy D. Coulter of Granger, Ind.; one son, G. Donald Crandall of Fort Worth, Texas; 14 grandchildren, 25 great-grandchildren, and five great-great-grandchildren. She was predeceased by two daughters, Marion Maloney and Ruby Crandall.

The funeral was held on March 30, 1993, at the Avery-Webster Funeral Home in Wakefield. Burial was in Rockville Cemetery, Hopkinton, R.I.

Melby.—William P. Melby, 75, of Washington, D.C., died on March 30, 1993, at his home.

He was born on October 16, 1917, in Gary, Ind., the son of John A. and Viola R. Melby. At age 4, his family moved to Washington, where William lived the remainder of his life. A skilled auto mechanic, he taught those skills for several years at the O.T.C. Technical School.

Bill began attending the Washington Seventh Day Baptist Church in 1977 and soon became an ardent member. He served as deacon, Sabbath School teacher, church president, and in many other capacities. Most importantly, Bill loved the Lord and His word, and diligently sought to share them with others. He demonstrated Christ-like compassion in his caring manner, especially within his family.

Survivors include his wife, Ruth, of Washington, D.C.; one son, Kim, of Los Angeles, Calif.; three daughters, Laverne Hall, Tayna Melby, and Cheryl Stroman Morgan, all of the District; one sister, Catherine Marshall; one brother, Paul Miller; and 10 grandchildren.

Funeral services were held at Mount Bethel Baptist Church, with Dr. Leamon White and the Rev. William Shobe officiating. Interment was in the Washington National Cemetery.

West.—Dulcie E. (Hurt) West, 82, formerly of Battle Creek, Mich., died on April 11, 1993, at Carol Collige Foster Care Home in Bedford, Mich., where she had lived since January.

She was born on July 28, 1910, in Swords Creek, Va., the daughter of Absalom and Cynthia N. (Ball) Hurt. She attended school to the eighth grade at Berea (Ky.) College, and was a homemaker most of her life. From 1928 to 1932, she did mangling ironing in the Battle Creek Sanitarium laundry.

On September 17, 1930, Dulcie married Oliver J. West in Angola, Ind. He died in 1975.

Dulcie had been a member of the Seventh Day Baptist Church since 1981, where she was a member of the Ladies Aid Society. She was a volunteer for the Charitable Union for several years, and enjoyed crocheting, reading, and watching television.

Survivors include two sons, Gerald of Battle Creek and Merle of Millbrook Ala.; six grandchildren, and six great-grandchildren. In addition to her husband, she was preceded in death by two brothers, Charlie and Orville; five sisters, Fannie, Carrie, Ollie, Flossie, and Lanora; and an infant son in 1933.

Services were held at the Bachman Hebble Funeral Service on April 14, 1993, with the Rev. James Galanaugh officiating. Burial was in Memorial Park Cemetery.

cont. next page

Loofboro.—Grace Loofboro, 86, died on April 21, 1993, at Bloomer (Wis.) Community Memorial Hospital.

She was born on July 23, 1906, in North Loup, Neb., the daughter of C. Burchard and Caroline (Jones) Loofbourrow. When she was one month old, she moved to Milton, Wis., where her father attended Academy and College. She lived there until February of 1909, when her mother died and the children were taken back to North Loup to live with their aunt and uncle, the Raymond N. Bees. Grace remained there until her father remarried in 1915.

In October of 1915, she moved to Walworth, Wis., where her father was pastor. In 1920, she moved to New Auburn, Wis., where her father became pastor of the Seventh Day Baptist church.

Grace finished high school in New Auburn in 1925, and graduated from Milton College in 1929. She worked in Madison from 1929 until marrying Eli Loofboro on June 4, 1938. She was on the Pine Grove (Wis.) School Board for several years, and cooked for the School Food Service for 15 years.

At the age of 12, Grace was baptized and joined the Walworth SDB Church. She was a member of the New Auburn SDB Church and Women's Society, and New Auburn Senior Citizens.

Survivors include one daughter, Ruth Hughes of Yucca Valley, Calif.; three sons, Richard of Dayton, Ohio, Robert of Brillion, Wis., and Terence of New Auburn; three brothers, Philip of Dallas, Texas, W. Donald of Chesapeake, Va., and Kent of Durand, Ill.; three sisters, Vivian Nelson of Glencoe, Minn., Anna Rood of El Cerrito, Calif., and Juanita Torgerson of Eau Claire, Wis.; six grandchildren, and five great-grandchildren. She was preceded in death by her husband, Eli; one sister, Helen Nelson; and one brother, Wade.

Funeral services were held on April 15, 1993, at the New Auburn SDB Church, with the Rev. Dale Smalley officiating. Interment was in the New Auburn Cemetery.

Webster.—Wilma A. Webster, 67, of Austin, Pa., died on April 21, 1993, in Robert Packer Hospital, Sayre, Pa.

She was born on November 14, 1925, in Coudersport, Pa., the daughter of George W. and Violet (Peet) Atkinson. On September 9, 1948, she married Merle Webster in Wellsville, N.Y. He died on May 20, 1988.

Wilma was a lifelong resident of Austin and had been employed for many years by GTE Sylvania in Emporium, Pa. She was a member of the Hebron, Pa., SDB Church.

Survivors include two sons, Harold of Cape Coral, Fla., and Merle ("Gene") of Austin; one brother, George Atkinson of Fort Wayne, Ind.; three sisters, Berna Phillips of Callao, Va., and Donna Grant and Elsie Dietrick, both of Coudersport; one granddaughter, and many nieces and nephews.

A memorial service was held on June 12, 1993. Burial was in Crandall Hill Cemetery, Hebron.

Larkin.—Walter S. Larkin, 77, Ashaway, R.I., died on April 21, 1993, at the Westerly (R.I.) Hospital. He was the husband of Elva (Crandall) Larkin.

He was born in Central Falls, R.I., on July 5, 1915, the son of Walter R. and Jane (Pearson) Larkin. Prior to retiring, he had been employed at the Harris Corp. in Pawcatuck, Conn., as a machinist for 10 years. He later worked as a security guard at Charbert's Textile Co. in Alton, R.I.

Walter was a charter member of the Ashaway Ambulance Corp. and a member of the Ashaway Fire Department. He had been active in Boy Scouts, serving as a troop leader and as Neighborhood Com-

missioner. He also was a member of the First Seventh Day Baptist Church of Hopkinton, Ashaway.

Besides his wife, Elva, survivors include one son, Stanley; one daughter, Priscilla Wolfe; three grandsons, two granddaughters, and two great-grandchildren.

Arthur.—William Douglas Arthur, 75, of Janesville, Wis., died on April 27, 1993, at Janesville Health Care Center.

He was born on November 20, 1917, in Stanley, N.Y., the son of James and Ida (Washington) Arthur. He graduated from Gorham (N.Y.) Central High School in 1936, and went to Alfred (N.Y.) Agriculture and Technical Institution in 1938. He moved to Wisconsin and worked at various farms in this area. In 1946, he moved to Janesville.

"Bill" worked at Milton (Wis.) College for 11 years. He also worked as a dairyman at Rock County Farm, Janesville, for 17 years, retiring in 1982.

He was a member of the Milton Seventh Day Baptist Church, where he served as a trustee for many years. He also was a past president and secretary of the church's Men's Fellowship.

Bill was a 50-year member and past president of the Milton Grange, and had served as chaplain for the State Grange. He joined the Milton Oddfellows Lodge in 1947 and transferred to Janesville Lodge No. 14 in 1962. (He served as treasurer of the Janesville lodge.) Bill was also a member of the Rock River Encampment, and the Canton Blackhawk No. 6.

Survivors include one brother, James of Gorham; one sister, Frances Edwards of Rochester, N.Y.; several nieces and nephews, and grand-nieces and nephews.

Funeral services were held on April 30, 1993, at the Milton SDB Church. Burial was in Milton Cemetery.

KEVIN'S

CORNER

Take a look at the nearest wall. How do you view that wall?

Do you see that wall as forcing you to stay where you are; preventing you from change?

Or do you see that wall as a source of comfort—holding up the ceiling above you, and perhaps protecting you from the dangers (loud music, gabby teens, junk TV) in the next room?

Perspective. One person's *obstruction* could be another person's *protection*.

Baptists—and Seventh Day Baptists in particular—should be aware of the precious freedoms we could lose if our wall of separation between Church and State was struck down.

One former missionary gave me a real-life situation of Church/State assimilation. The system in that culture had welcomed prayer and religion in the public schools. In fact, religion was so welcome that everyone—*everyone*—had to participate or sit through an entire Catholic mass during the graduation ceremony!

And why not? Catholicism seemed to be the majority belief, so it seemed the proper religion to include at school.

Never in the U.S., you say? Think about it. Even if the majority faith seemed to be Protestant, do you believe it would be a Sabbath-keeping Protestant religion? Where would our freedom be then?

As with most important issues, each side has its extremists. We have Separationists and Anti-Separationists. Some fight for freedom *from* religion in every arena. Others may resort to a faulty rewriting of history and dangerous revisionism to include religion.

May I propose a balanced approach? Written 30 years ago in response to governmental and church concerns, the 1963 SDB General Conference drafted "An Affirmation of Faith." May we, in 1993, remember our free and responsible Baptist heritage.

An Affirmation of Faith

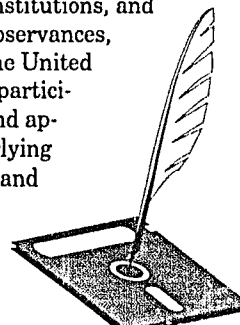
"Seventh Day Baptists grew out of that segment of the Reformation which held freedom of conscience to be one of the primary responsibilities of Christian people everywhere. From this historic tradition they draw both their reluctance to issue authoritative statements of position on specific public issues which might be considered by some to be binding upon individual members, and their refusal to recognize the authority of the state over the individual matters of religious principle.

Seventh Day Baptists have always made an unequivocal distinction between the administrative organization of the church and the institutions and agencies of government, declaring their absolute separation on theological principle rather than for practical advantage.

However, though principles do not change, it is recognized that forms of government and the claims of civil authority both change and differ, necessitating constant vigilance and study by Christian people so that essential principles may be universally maintained, and though the separation of church and state is reaffirmed, it is recognized that Christian people organized into churches bear spiritual responsibility for the political conscience and spiritual loyalties of individuals everywhere, including those in position of civil authority.

In their specific, contemporary problems, such as tax exemption for religious institutions, and legal enforcement of religious observances, Seventh Day Baptists both in the United States and abroad are urged to participate in a creative rediscovery and application of the principles underlying the Baptist heritage of freedom and responsibility."

—Adopted by General Conference, 1963



More of the fun and faces at Pastors' Conference 1993



Pastor Matt Olson leading a Bible study from 1 Timothy.



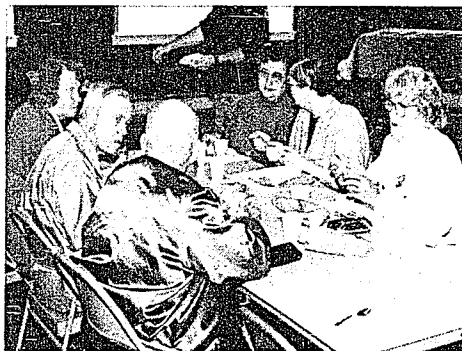
Pastor Bernie Wethington presenting a theology paper.



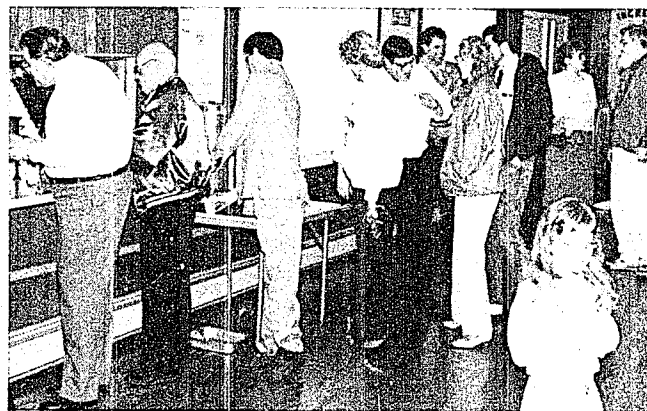
"I'm warning you guys—these things are loaded!" (Rod Henry).



*A wild skit on "Talent" night.
 Kneeling: Matt Olson (the dog);
 Harold King, Rod Henry, and Dave
 Thorngate (table and chair).
 Back row: Dave Taylor (the villain);
 Kathi King (grandmother);
 Vivian Looper (young female); and
 George Calhoun (the hero).*



The Bill Bowyers, Ken Davises, Ilou Sanford, and Jeanne Yurke.



Lining up for another excellent meal at the Shiloh church Fellowship Hall.