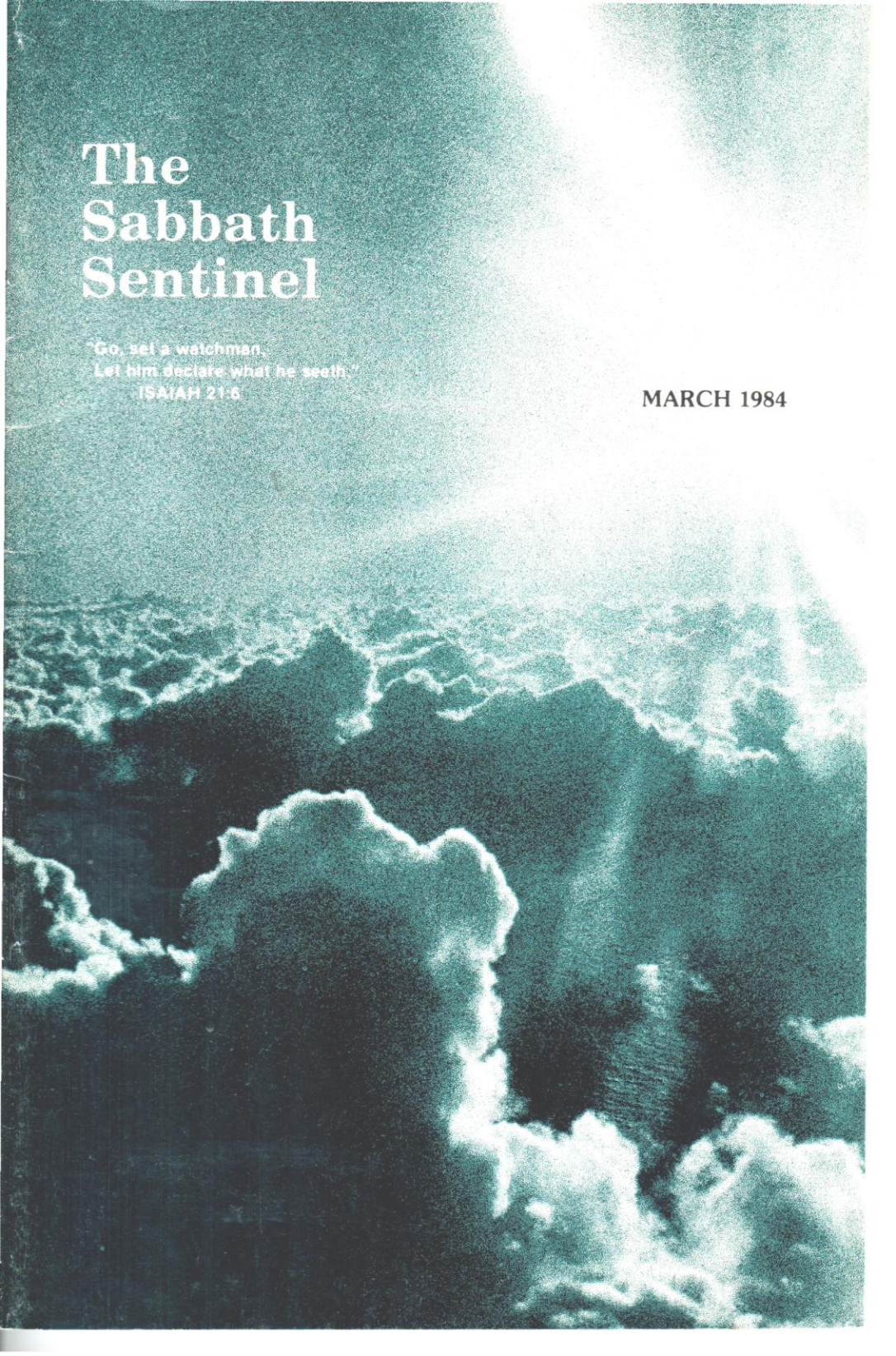


The Sabbath Sentinel

"Go, set a watchman,
Let him declare what he seeth."
ISAIAH 21:6

MARCH 1984



I Hopkinton SDB Church— 275 Years Old

By D. Scott Smith, historian

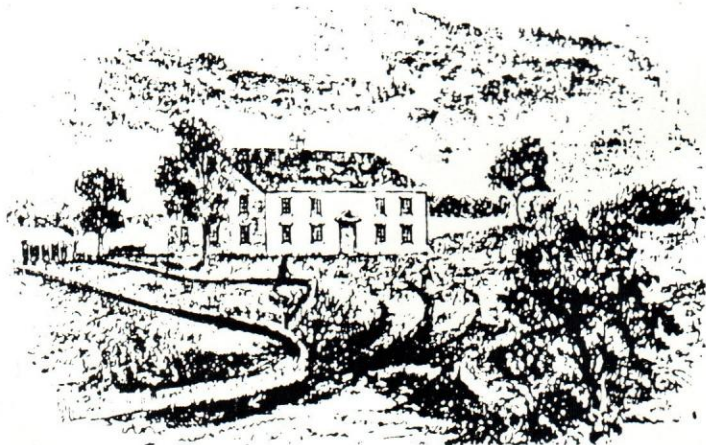
The following history of the I Hopkinton, Rhode Island Seventh Day Baptist Church was presented on the church's 275th anniversary celebration.

THE HISTORY of a church that has been organized for 275 years cannot be recounted in the brief time we have tonight. Even if we spend our entire weekend examining the history of this great church, many events and persons would be left unmentioned.

“At a yearly meeting of the church, at Westerly, the 17th of the

7th month, 1708, it is ordered and appointed by mutual agreement of the church that that part of the congregation in and about Westerly shall be henceforth a distinct congregation by themselves, and also that part of the congregation in and about Rhode Island shall be a distinct church from that of Westerly, provided that the brethren and sisters at Newport that were not present at said meeting do consent thereunto” (from the action of the General Meeting, 1708).

A number of confusions are possible when reading this action



The original meeting house was constructed in 1680.

from the records of the General Meeting in 1708. First, it would seem that the church began its independent life on July 17, 1708—but that is not correct. The change from the Julian to Gregorian calendar (which took place in 1752) changed the starting date for the yearly calendar from March to January. So, when our forefathers said “the 7th month” they were referring to September. There is also a difference of 11 days between the two calendars, so we would pinpoint the formal beginnings of this church as September 28, 1708.

The second problem in searching through this church's

history is with names. Westerly, Hopkinton, Ashaway . . . are all the same church! Here the problem is that the church predates the village; the village predates the township; and the township's boundaries were divided and changed many times through the years. Though the political names and boundaries have changed, this church has stood firm on a foundation of “Christ and him crucified.”

For the first 50 years of this church's independent existence, it was known as “the Sabbatarian Church in Westerly,” though the church had no official name or



articles of faith. In 1781, more than 100 years after its founding, a sister church asked I Hopkinton to adopt a "certain rule." The congregation replied, that "the best rule for the government of the church is the Scriptures."

The Church Prior to 1708

This church existed long before the dividing of the Newport church into "Newport and the church Westerly."

The first settlers of western Rhode Island were described as "a group of adventurers" that formed a company to purchase and settle an area known as Misquamicut. The purchase was made in 1660. The Indian chief Sosa, of the Narragansetts, sold the land which is now Westerly, Hopkinton, Charleston, and Richmond for \$140.

In 1661, Robert Burdick, Tobias Saunders, and Joseph Clarke opened the first settlement. Shortly thereafter John Maxson and John Crandall joined them. Five years later these men began keeping the Sabbath.

Ruth Hubbard Burdick was the first in western Rhode Island to take up the seventh-day Sabbath (just as her mother had been the first to make the change in Newport). Joseph Clark (Samuel Hubbard's son-in-law) and Bethiah Hubbard (their daughter) made the change to the Sabbath in February, 1666.

These first Sabbathkeepers of southwestern Rhode Island began meeting together for worship about this time. The first documented meetings are noted in a letter that Ruth Burdick wrote in 1675, in which she said that they had been meeting for worship and the Lord's Supper. Prior to 1671 they were members in good standing of the First Baptist Church of Newport.

Even under these most difficult of wilderness conditions the work grew and spread. In 1675 the group

was working with those interested in the Sabbath in the New London area (now Waterford). Yet, spreading the good news about Christ and the Sabbath was not without cost. Neighboring colonies such as Connecticut and Massachusetts did not hold to the same level of religious liberty that Roger Williams had established in Rhode Island. This area of western Rhode Island was involved in a long border conflict with Connecticut and Massachusetts. It is clear from the records that the dispute was not only over jurisdiction over the land, but also over what the puritanical governments of the neighboring states considered to be a spiritual threat. The struggle to keep this area under religious freedom and part of the colony of Rhode Island was carried on largely by Seventh Day Baptists.

Only one month after Tobias Saunders, Robert Burdick, and Joseph Clarke arrived in Misquamicut, Saunders and Burdick were arrested by authorities of the colony of Massachusetts and kept for one year in a jail in Boston. The records indicate that Joseph Clarke was arrested and imprisoned by Connecticut officials no less than three times. Rhode Island officials were not to be left out, however. In 1663 a constable from Connecticut tried to enforce Connecticut law in Westerly and was arrested and taken to Newport, where he was held prisoner for eleven months.

Early Sabbatarians were also faced with wild animals, poor soil, no roads, and Indian wars that lasted until the late 1670s. At one point, Samuel Hubbard removed his family members from the area by boat for fear of the violent Indian uprisings.

Time went on, and the church made converts on Plumb Island and on Long Island. More and more of

the church's (and by that I mean the Newport church) business meeting were being held in the Westerly group's meeting house, which was built in 1680.

For 60 years the Sabbatarian Meeting House was the only house of worship in Westerly. The building stood on a knoll, overlooking the Pawcatuck River. The building was later called the Lower Meeting House to distinguish it from the Upper Meeting House, which was erected in the northern part of the township. The meeting house was a large, barnlike structure, which, according to the records, must have been very hard to heat. In the winter of 1714, for example, the church had to cancel meetings in the house because even a large fire and many blankets could not keep out the cold. **Worship continued in members' homes, where it would be more comfortable.**

When the organization of the church occurred, 72 members of the Newport church made up the new congregation.

Stepping Out On Their Own

The growth of the I Hopkinton church from its formal beginnings in 1708 until its peak in 1816 can be described as nothing but explosive. All the factors were right and the result was one of the largest Baptist churches in America.

As it became less and less convenient to worship in Newport, the I Hopkinton church became the dominant Seventh Day Baptist church. Newport's isolation, which had been a blessing during Indian uprisings, now became a hindrance. Seventh Day Baptists were beginning a westward expansion, **and Westerly and the I Hopkinton church would be their stepping off point.** In I Hopkinton's first 100 years the church grew 1215 percent! (That is, from 72 members in 1708 to 947 members in 1816.) But the

simple numbers are misleading. There were never 947 people worshipping in this church! They all belonged to this church, and certainly at times very large meetings were held here, but they worshiped in homes and churches all over the northeast. Pity the pastor whose congregation stretched from Boston to Long Island to upstate New York! At the turn of the century (1800), there were about 1000 Seventh Day Baptists in America, and over half of them belonged to I Hopkinton.

This church has a long and wonderful history, a history that is filled with dedication to Christ and His kingdom. That was the key ingredient for those who left here to spread out across the nation . . . the love of Christ and the desire to share Him and worship the Lord wherever they lived. Sabbath-keepers all over the country owe a debt of gratitude to the saints who have served the Lord through this church. The declining membership of this church in the mid and late 1800s is a record of the church's gift to God's kingdom. They were missionaries and church planters, spreading the good news of God and the Sabbath as they went.

—From *The Sabbath Recorder*

LOAN LIBRARY

1. Some 50 books on the Sabbath, Creation and related books.

2. The Bible on Cassette popular narrators — 2 or 4 tapes each mailing.

3. Tapes on miscellaneous religious subjects by various speakers.

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Lawmaker Calls Maryland's Blue Laws "a Farce"

State Senator John Coolahan, of Baltimore, has launched a fight to repeal Sunday business restrictions, at least in the city of Baltimore and in Baltimore, Anne Arundel, Carroll, Howard, and Harford counties. He feels that Sunday laws are a "hypocritical farce." Last year he tried unsuccessfully to remove Baltimore from the jurisdiction of the laws, along with six counties in which they already do not apply. Some people then accused him of trying to secure for Baltimore an unfair advantage over neighboring towns.

The present law restricts stores that open on Sunday to six or less employees on duty. James Doyle, a lobbyist representing several large department stores, says the law gives small stores an advantage. He asked, "Why can small stores operate and not big stores?"

But on the other hand, Ronald Fradkin, manager of a Baltimore home-furnishings company, spoke against the bill, saying that it would be "a terrible rend" to "the fabric of family life." He said that forcing people to work on Sundays against their will would be a form of economic slavery. Commenting on the right of employees to sue their employers, if necessary, to get a weekly rest day off, he commented: "You know what you call someone who sues his boss—unemployed."

The Rev. R. T. Woodworth, a local pastor, disagreed with those

who say the issue is not a religious one. "You can't get away from the fact that it is a family, church, religious issue," he said. And he added that a repeal of blue laws would be viewed as an attack on the church and on religious persons.

Chamber of Commerce Seeks Abolition of S.C. Sunday Laws

The South Carolina Chamber of Commerce recently voted to support repeal of the state's Sunday laws, including limitations on Sunday operations of manufacturing plants. A spokesman for the group said that it seeks to move beyond a minor revision of Sunday laws such as that made last year.

Manufacturers are urging a repeal of restrictions on their operations on Sundays. Present laws allow plants to operate on Sundays only if the manufacturing is a "continuous process" type of operation on which a closing would have an adverse effect.

The chamber is also supporting legalizing the sale of alcoholic beverages on Sundays in hotels and restaurants.

Will Any Day Do?

By John Bevis

ONE of the arguments we often hear when we present the Sabbath to someone is, "Well, any day will do." I have also met those who informed me that they kept every day as a Sabbath or that simply one day in seven is sufficient. We know that such reasoning completely ignores the plain letter of the Fourth Commandment. God does not ask us to make a day holy; He already has done so. He does ask that out of love to Him we "remember" to keep the day He has chosen as a holy time.

In fact, all days are alike. Resting on a day will not make it holy or make it the Sabbath. If that were so, then when we retire for the night we would be making this period of time holy—by our resting. Going to church, singing, or praying does not make a day holy.

Holiness belongs to God. He alone is holy, and He alone can sanctify and make a period of time holy. "Wherefore the law is holy, and the commandment holy, and just, and good" (Romans 7:12).

God, our Creator, in His wisdom, ordained that man was to work six days and rest the seventh. He gave us this special day as a time of rest, a time to acknowledge and worship our Father God, and a time of celebration as we fellowship with those of like faith. What joys we experience as we follow God's plan and will for our lives!

For many years Elmer E. Franke was pastor of the People's Christian Church (Sabbatarian) in New York City. For about two years I pastored this church in the midst of our nation's largest city, and I



grew to appreciate the people in that church and their dedication to the Sabbath and to Jesus Christ. Pastor Franke, who died in the 1940's, was an ardent defender of the Sabbath and a prolific writer. In rebuttal to those who were advancing the "seventh part of time" theory (and I believe we will appreciate his words today), he wrote:

"Sunday is not the Sabbath. It is the first day of the week, the day upon which God began His work in Creation. Sunday was first called the Sabbath by the Third council of Orleans (a Roman Catholic Council in the year A.D. 538).

'No Christian ever tried to make Sunday fit into the Ten Commandments until over one thousand years

after the council, or until the year 1595, when Rev. Nicholas Bound invented the 'seventh part of time' theory. His argument was that all days are alike, and any day is the Sabbath if we keep one seventh part of our time. Thus he wrestled the seventh-day Sabbath from the commandment and based Sunday-keeping on the law of God, which says, 'The seventh day is the sabbath of the Lord thy God.'

"Since then, many theologians have found their safest argument in this invention and have hidden the Sunday institution under the sacred folds of the Fourth Commandment.

"Sundaykeepers who are fond of stigmatizing God's Sabbath as 'the Jewish Sabbath,' owe it at least to this man that they have one argument left for Sundaykeeping, and should erect a monument to his memory; and if perchance they cannot accurately locate his grave, they need not be discouraged, for perhaps they can guess any one in seven, which will be near enough.

"Select the seventh or any one of seven, place the monument there; any grave will do, so long as it is one in seven. Over that grave can be placed the inscription, 'Here, or in one of these seven graves, lies the body of Nicholas Bound, who discovered the definite article *the* can be changed to the indefinite *a*

without doing violence to God's eternal law.' "

Quite an argument Pastor Franke used, wasn't it? No doubt this will provide additional food for thought as we seek ways of sharing the Sabbath with others.

—*The Rocky Mountain Messenger*

Have You Tried Our Classified Ad Column?

Our classified ads are a new feature being offered as a service to Sabbathkeepers. Based on a per word rate of 30 cents (including names and addresses, with numbers counted as words), copy for classified ads should be sent to THE BIBLE SABBATH ASSOCIATION, FAIRVIEW, OKLA. 73737, for possible placement of an ad. Do *not* send ad copy to the editorial office. We reserve the right to reject any or all proposed copy. The ad will appear the second month from date of receipt at the office.

Temptation usually comes in through a door that has deliberately been left open.

Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

A concise, but authoritative, study of Sabbatarians

63 pages — \$2.95

**THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737**

Report Says Civil Rights Are Neglected in United States

The United States Commission on Civil Rights, in a recent report, claimed that U.S. federal agencies and courts had failed to protect adequately religious freedom and rights. The report listed several areas in which rights had not been protected, ranging from conscientious objectors to employment practices.

Their 80-page report, *Religion in the Constitution: A Delicate Balance*, said that religious discrimination in employment and in the upper echelons of corporations is still a serious problem, particularly for Jews and Catholics. Among other areas, it mentioned religious rights of American Indians, prisoners, Sabbatarian employees, and those who, for religious reasons, refuse to join labor unions.

Commission Chairman Clarence M. Pendleton, Jr., said at a recent news conference that while people have generally enjoyed the right to "practice their religion free from government interference, the issue itself has become increasingly more complex." He mentioned such problems as what constitutes a religion, what is a religious practice, and what happens when religious practices run contrary to other deeply held societal values." He added, "The answers often determine who fights in wars, when and where one can work, and, for prisoners, if the fundamental right to worship can be retained after they

have been stripped of nearly all others."

What If . . . ?

If Jesus were our living guest, and we could see Him face to face in our home, would we let Him walk by our side; and if things went wrong (and He said to be patient), would we act in such a way He would cut His visit short?

And would we deny our Lord? We say no. Yet though we can see Him, we do deny Him, and He slips quietly from our side.

Would we forget to introduce Him to our friends, or keep our mouths shut and not talk to Him? Would we talk to others and not tell them that He is our best friend? Would we tell what He suffered for you and me? Don't leave Him standing alone, despised, afflicted, forsaken for our sinful pleasures, our mad struggle for earthly gain.

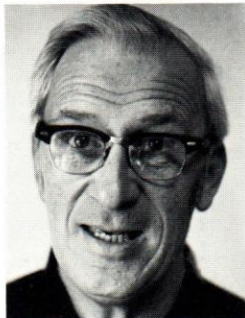
Would we think, "Won't I be glad when You do"? We are so weak, yet, like Peter, we say, "Though all men forsake thee, Not I!"

Dear Lord, help us that if all forsake us, we will not forsake Thee!

—Clarence Kelley

A chip on one's shoulder is a sure sign of a block of wood above it.

No Title for This One



THAT'S right. I couldn't think of an appropriate title for this editorial, for I was surprised when I heard the story.

Recently a group of young Sabbathkeeping folks wanted to have a profitable and interesting meeting, so they arranged for a debate. They assigned one to speak in favor of Sunday observance and another in favor of Sabbath observance.

Which one do you suppose won the debate? The pro-Sabbath one?

Surprise! the one who was to speak in favor of Sunday realized that she had an impossible task, so she studied, researched, and burned the midnight oil.

The one who defended the Sabbath skipped the preliminary preparation. "After all," he probably reasoned, "the case for the Sabbath is a sure thing." And he was unprepared when the moment of truth (or was it "moment of error"?) came.

The moral to that story is that we must constantly review and study the basis of our beliefs, or we too will be caught unprepared.

Eugene Lincoln

THE SABBATH SENTINEL (USPS 474-580)



EDITOR Eugene Lincoln
CONTRIBUTING EDITORS .. Janyce Gidley, Gilbert Sanford
George Dellinger

The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

Annual member contribution: Regular or subscribing members, \$20.00; family membership, \$25.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); life members \$500.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

Things to Do On the Sabbath

By Te Ann Andries

A S S E M B L E A E L W
I I O U A U S E I O O O
U N A B F I C D E F V R
G G G Y A H U M B L E S
L H O R T E A C H Y V H
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thanksgiving
discipleship
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fellowship
worship
healing
preach
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offering
praise
prayer
joyful
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The key is on page

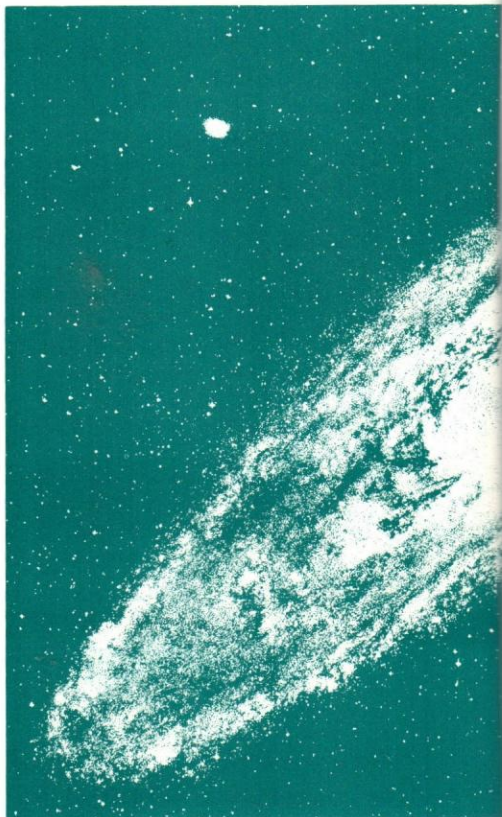
—From *The Sabbath Recorder*

Sabbath: The Lord, H

By W. Ro

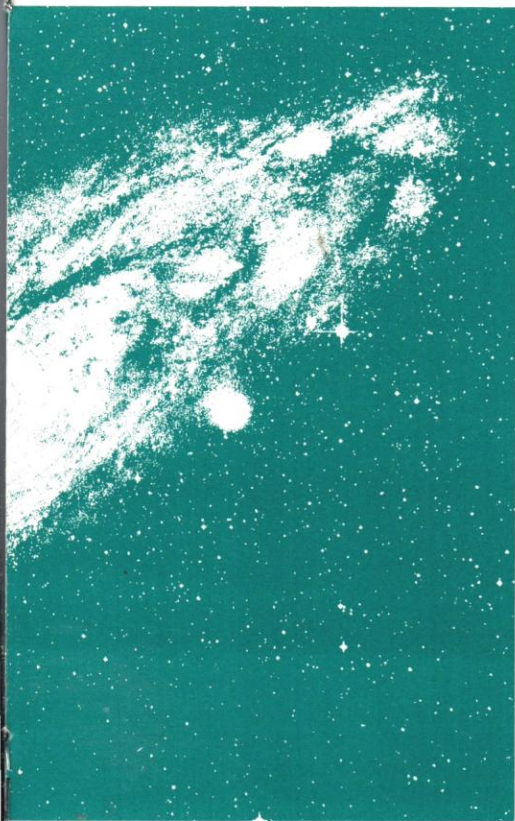
OPPONENTS of the Sabbath claim it was not observed prior to the giving of the commandments on Sinai; however, Exodus 16 reveals otherwise. Before the law was given manna was provided by divine providence as food for the people, and special instructions were given so that they would not gather it on the Sabbath. The manna was found on the ground each morning, and the people could go out and gather it according to their needs. In this God miraculously provided for the needs of His people, and no one could argue that the manna appearing on the ground was a natural occurrence. The manna was there by a special act of Almighty God.

It is very plain that Yahweh did not forget His Sabbath when providing food for the people. He specially arranged for no food to be on the ground on the Sabbath mornings (Exodus 16:25,26) but there was sufficient on the preceding morning to allow the people to gather enough to do over the Sabbath (verses 5, 22). Ordinarily if the manna was kept overnight, it would spoil (verses 19,20), but by God's grace the extra gathered and prepared on the sixth day could be kept overnight for use on the Sabbath (verse 24). God continued to provide the manna for His people in this manner throughout all their wilderness journey (verse 35) and until after they reached the promised land (Joshua 5:12). Yahweh not only made it possible but also made it necessary for the Israelites to observe the Sabbath with respect to



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es Fraser



gathering manna, and this began before the law was given at Sinai.

Why the Sabbath Should Be Observed

Beside our being in obedience to God's commandments, the Scriptures set forth two important reasons for observing the Sabbath. The first of these is that remembering the Sabbath is also a remembrance of the Creation. Exodus 20:8-11 states, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord [Yahweh] thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." We are commanded to remember the Sabbath because of the Creation when Yahweh blessed it.

When the work of Creation was finished, God saw that everything He had made was very good (Genesis 1:31). "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:2,3). This all made the Sabbath an integral part of the Creation week; therefore, when we remember the Sabbath, we are also remembering the Creation.

Among those who have rejected and forgotten the Sabbath many

have also ceased to believe in Creation; they now approve of the evolutionary theories. Accepting the diabolical doctrines of evolution is to take the atheistic position of denying the existence of God. No Christian can completely deny God, but many Sunday-observers accept the compromising doctrine of theistic evolution by which the Genesis account of Creation is treated as an allegory—God is not recognized as the Creator but is relegated to a status somewhat less than that of the Almighty. The dissemination of evolutionary theories and doctrines of humanism has turned many people from believing in God, His Creation, and His plan for our redemption. This has all contributed greatly to the moral decadence and the rise of crime and violence. These godless teachings have caused untold hardships and suffering; they have destroyed lives that would have been saved had all Christians remembered the Sabbath and God's great work of Creation.

Another Reason: The Deliverance from Egypt

Deuteronomy 5:15 says, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." By this commandment the Sabbath is established to commemorate the safe deliverance of Israel from Egypt at the time of the institution of the Passover. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and

when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exodus 12:12,13). Yahweh protected His people, but the Egyptians, after the deaths of their firstborn, urged the Israelites to depart immediately from the land.

The deliverance of Israel was completed when they crossed the Red Sea. "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore" (Exodus 14:30). After crossing the Red Sea, Moses and the children of Israel sang, "The Lord is my strength and song, and he is become my salvation" (Exodus 15:2). The blood of the slain Passover lamb saved God's people from Egyptian bondage (chapters 12 to 24), and this was a foreshadow of the great redemptive work of Jesus Christ, the Lamb of God (John 1:29). Jesus Christ is our Passover (1 Corinthians 5:7), and if we keep the Sabbath, we thereby remember and honor Him who shed His blood to save us from the bondage of sin.

The Witness of the Holy Spirit

To say, as some do, that the giving of the Holy Spirit to the church on the Day of Pentecost (Acts 2:1-4) identifies Sunday, rather than the Sabbath, as the weekly day of Christian worship shows an ignorance of the teachings of the Bible or an attempt to distort them. Sunday is the *first day of the week*, and Pentecost is the *morrow after the seventh Sabbath*; beyond that there is no particular relationship, because Sunday observance is by tradition of men, whereas Pentecost is determined by Scripture, ordained of God. Pentecost occurs annually, not weekly. Of all the annual feasts of God, Pentecost is the only one that always falls on the same day of the

week, the morrow after the seventh Sabbath (Leviticus 23:16). The giving of the Holy Spirit at Pentecost cannot be regarded as justifying the selection of Sunday and the rejection of the Sabbath—rather, it is a confirmation of the seventh-day Sabbath.

It is significant that Jesus was crucified at the time of Passover, and it is also significant that the Holy Spirit was given to the church on the Day of Pentecost (also called Feast of Weeks in Exodus 34:22 and Deuteronomy 16:10). These two dates are very important on the calendar of the Bible Christian. Although Pentecost does appear on the calendar of some denominations, in most churches the Passover is entirely eliminated and replaced by Good Friday and Easter.

The seventh-day Sabbath is the basis of a fixed and definite relationship between the Passover and Pentecost. Pentecost is about seven weeks after Passover, but it is determined precisely as shown in Leviticus 23:15,16. The count of days is to start on the day after the weekly Sabbath that occurs during the days of unleavened bread at Passover time. Seven weeks, or forty-nine days, are counted to arrive at the seventh Sabbath, then Pentecost is the fiftieth day, the morrow after the seventh sabbath. How plain it is that the Bible identifies the Day of Pentecost with the seventh-day Sabbath. There is no Biblical authority for associating Pentecost with the weekly Sunday observance, which is a creation of men.

The Work of the AntiChrist

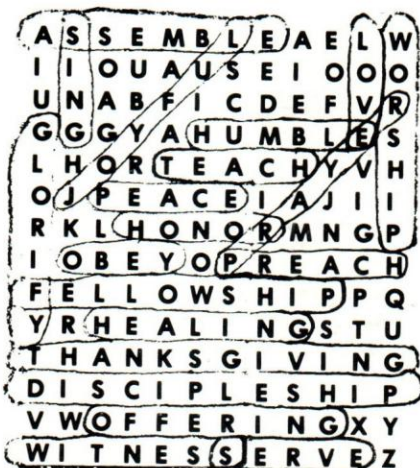
Following the death of King Solomon the kingdom was divided, and Yahweh made Jeroboam king over ten of the tribes of Israel (1 Kings 11:29-31; 12:20); however, Jeroboam would not trust Yahweh, and he became very wicked. He

turned Israel to idolatry (1 Kings 12:28-31) and also changed the time of a feast from the fifteenth day of the seventh month to the fifteenth day of the eighth month (1 Kings 12:32,33); this day he devised of his own heart without divine authority. He is thereafter remembered as "Jeroboam the son of Nebat, who made Israel to sin." See 2 Kings 10:29; 14:24; 15:9; 23:15. The Bible says that the antichrist will think to change times and laws (Daniel 7:25). Did the leaders of the fourthcentury church, like Jeroboam, perform the work of antichrist when they rejected the Sabbath of the Bible and accepted the legalized pagan Sun-day?

The Lord's Day

Some people, anxious to support Sunday observance, claim that the term "The Lord's day" in Revelation 1:10 is referring to the first day of the week. Although some marginal references are used to support this belief, it is completely without the authority of the Scripture. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rather than identifying

Puzzle Key



a day of the week, the apostle is probably speaking of the time or period when events will occur which are described later in the Revelation.

The Sabbath in the Age of Grace

Because of the New Covenant many Old Testament ceremonies are of necessity changed or eliminated. Jesus as our High Priest has replaced the Levitical priesthood; as our Passover and Lamb of God, Jesus died for our transgressions, so animal sacrifices are abolished. However, the New Covenant has not annulled Yahweh's appointed times of the Passover and Sabbath. Jesus was keeping the Passover at the divinely appointed time (Luke 22:14) when He established the Lord's Supper. The Lord's Supper, or Communion, is to be kept at Passover time as a memorial of His death (1 Corinthians 11:24,25). Thus a divinely appointed time, ordained when Israel was in Egypt, has through our Savior's sacrifice become the time of a Christian sacrament to be observed annually until He comes (1 Corinthians 11:26).

Similarly, the Sabbath, which is of even earlier origin, has a place in the Christian's present and future. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isaiah 66:23). "There remaineth therefore a rest to the people of God" (Hebrews 4:9). To help understand this better, study the context in Hebrews 3:18 to 4:11. Now notice how Hebrews 4:9 is rendered in the New American Standard Bible: "There remains therefore a Sabbath rest for the people of God.¹ Notice also the same verse in the Lamsa Bible (translated from early Eastern manuscripts), "It is therefore the duty of the people

of God to keep the Sabbath."²

Blessings for Christians in the Sabbath

The Sabbath is too often misrepresented as being entirely bound up in Jewish traditions under the law. This is not in accord with the teachings of Jesus in Mark 2:27,28 and Luke 6:8-10. God has never rescinded His sanctification of the Sabbath or withdrawn His blessing from it. Under the Old Covenant Yahweh's people were identified and blessed as they kept the Sabbath. Exodus 31:17 says, "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." The foreign people who believed in Yahweh could also share in the Sabbath blessing. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isaiah 56:6,7).

The above passage speaks of the heritage for those who would join themselves to Yahweh under the Old Covenant. It can speak also to us in the New Covenant who have accepted Jesus Christ as Savior and Lord. The Scriptures issue a call to any of us who have been deceived by the false teaching about Sunday observance. The call is not one to give yourself to a servitude of bondage under law but is rather an invitation, a glorious promise, to us who are under His grace. "If thou turn away thy foot from the

sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13,14).

¹From The New American Standard Translation. Copyright © by The Lockman Foundation.

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Did you know that you can become a lifetime member of the Bible Sabbath Association for a contribution of \$500 within a one-year period?

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Gen. 2, 3. Exodus - 20:7-11. 31:13-18.

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Rahya Mantuori, 633 Lake Dot Circle, Orlando, FL 32801, would like to share practical hints in raising retarded children and advice on handling "maturing" problems for the M.R.

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POSITION DESCRIPTION

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Responsibilities of this position are envisioned as follows:

1. Represent the Bible Sabbath Association to leaders of Sabbathkeeping churches with creative ideas of working together in ways that are consonant with the goals of both the association and the churches.
2. Promote, among local congregations and other assemblies of Sabbathkeepers, ways how the Bible Sabbath Association can be of help to them.
3. Serve as circulation manager for The Sabbath Sentinel with the goal of strong subscription increase.
4. Handle correspondence pertaining to the above objectives, and travel as necessary to achieve them.

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Orchids and Onions

I somewhat disagree with Eugene Lincoln's Editors note on page 10 of the November SENTINEL.

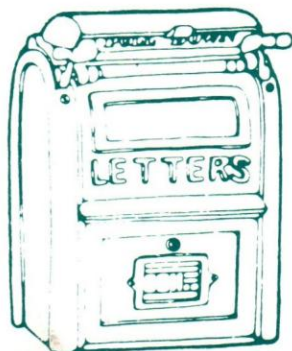
I, too, have attended churches which accepted the idea that if the Spirit moves you, you should blurt out whatever you feel moved to say. But I read in 1 Corinthians 14:30 that when someone is speaking the others are to hold their peace and are not only to speak in turn, one by one, "for God is not the author of confusion" (verse 33). "Let all things be done decently and in order" (verse 40).

I personally find the practice of interrupting a speaker and drawing attention to ones self very distracting.

Certainly God is worthy of all praise and honor and glory, far above what we can offer, but there is a time to keep silence and a time to speak. When someone else is speaking is the time for silent praise which Almighty God also hears, for God knows our hearts and He also knows those why try to justify themselves before men (Luke 16:15).

The time for vocal praise is during a song service or at the end of a sermon. For "the spirits of the prophets are subject to the prophets" (1 Corinthians 14:32).

If you can show me a



scripture which indicates that any of God's people ever interrupted a speaker, please send it to me.

—Ray Corey
14510 23rd East
Veradale, WA 99037

As people write to me from all over the world in connection with the Karoo Marathon, I enclose a spare copy of your magazine with my reply to them. I hope you gain a few more subscribers as a result.

I was brought up as a child with a variety of religions in my own family background, so I learned tolerance and respect from an early age. This is why your copies of THE SABBATH SENTINEL bring me great spiritual joy and hope for the future. God bless you and your wonderful people.

—Kevin Rochford
University of Cape Town
Rondebosch, South Africa

We Need Your Help

Our association plans to employ a full-time representative as a public relations coordinator and circulation manager for THE SABBATH SENTINEL. Obviously, we will need funds to support this position.

Do you believe, with us, that we should be a power in partnership with Sabbathkeeping churches in witnessing to the most rejected of God's holy commandments? Do you hear the call of God to arise with vision for the promotion of the purposes of this Bible Sabbath Association? Your board has strong visions, too. Please read on.

Do you agree that now, more

than ever before, is the time to let God inspire each of us to step forward in faith and vision? Very plainly we must appeal to members for financing our vision. Let us each ask ourselves: What will God lead me to contribute?

Let us write to our treasurer in Fairview, Oklahoma, sharing with him what we plan to contribute monthly, quarterly, and the amount, Lord willing. The need is urgent to do this now. Would you, please?

Thank you, dear reader, in Jesus' marvelous name.

—From the officers and directors of the Bible Sabbath Association

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