

The SABBATH SENTINEL

Serving the Seventh-day Christian Community

June, 1988



EDITORIAL



BSA-Sponsored Meeting

A few days ago I returned from Norrisville, Maryland, where the local Seventh-day Adventist church hosted Sabbathkeepers from eight different groups who came together for fellowship and worship. For an afternoon we had unity—not of organizations or doctrines—but unity of spirit based on our common acceptance of Jesus Christ and of the liberty of His Sabbath. As we sang the Creator's praises, I couldn't help but think that I was experiencing a tiny foretaste of a future day when all of God's children will, with their many past differences of practice, background, organizational attachments, etc. forgotten, stand before the throne of the One who has purchased them with His blood.

While no one used the meeting in Norrisville as a platform to promote denominational interests, some doctrinal distinctives were mentioned in passing. One speaker discreetly challenged listeners to take a look at New Testament Judaism, a teaching of his denomination; I mentioned the time element of the crucifixion as an example of a teaching that Sabbathkeepers dispute; in private fellowship, there were undoubtedly conversations about various issues. This exchange, I believe, can be very beneficial, provided the atmosphere is one of love and respect. In discussing differences, we can learn from one another, and we can get a much bigger picture of God's work. When we see His love radiating from others who don't believe exactly as we do, when we see the fruit of the Spirit in their lives, our vision of the work of God is enlarged.

Of course, not all Sabbathkeepers are interested in participating in this type of meeting. Some, who believe their denomination is the only true church, see no need to fellowship with others (except, perhaps to proselyte); some feel that by worshipping with people of other persuasions they are showing approval of their doctrines; and some do not want to be exposed to what they believe are false doctrines held by others. While I respect the right of these brethren to remain apart, I believe they are missing out on wonderful blessings—opportunities to fellowship with so many brethren, to worship God in unity of spirit, to learn what God is doing in and through others—and to share what He is doing in and through themselves. That's part of what BSA and The Sabbath Sentinel is all about. If you would like to sponsor a BSA meeting in your area, write us for information.

—Richard A. Wiedenheft

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For those who don't know Him—
Jesus Christ and Him crucified!
For those who do know Him—
the liberty of His Sabbath!

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And now abide
FAITH,
HOPE, LOVE,
these three, but the
greatest of these is
LOVE.

Keeping the Sabbath Holy

Part I

By Ronald L. Dart

Just what does it mean to "keep the Sabbath?" What should a person do on that day? Or, as some would prefer to ask, what should a person not do? Can you work at your normal job? What about emergencies? Can you buy groceries on the Sabbath? What if you have unexpected guests? The Sabbath is indeed a holy day, and to worship God properly requires a right view of His day.

When I was fresh out of high school and looking for work, I took a job working twelve hours a day, seven days a week. At \$1.25 an hour, I was making pretty good money, or so I thought. The way I figured it, I could earn \$455 a month, live with my folks, and buy a new car.

And so I went to work. I started at six in the evening and worked until six in the morning. I had a ten minute break every two hours, and a short break for "lunch" at midnight. I was working on a drill press helping fulfill a military sub-contract. The lathe operators would cut the cast iron stock to shape and then I would place the finished stock into a jig on my drill press and put a hole in the middle of it, shaping a flange at the same stroke. The job required absolutely no thought. There were three simple movements required on each piece—on to the press, down with the tool, off to the stack of completed material. This went on for twelve hours.

When we got off at six in the morning, there was the bus ride home, a shower, a bite to eat, and a few minutes to unwind before getting to bed about eight o'clock to dream about drill presses. I got up about four in the afternoon, showered and shaved, had a bite to eat, pattered about for a short while, and then caught the bus back to

work.

When I started on that job, I had no idea how depressing it would be. Remember, I was eighteen, single, and just out of high school. I didn't last long—I quit. But I have often thought of the other men who were working that same job. They didn't have the same option I had. They had children to clothe, mouths to feed, and rent to pay. Jobs were not that easy to come by in those days. In truth, those men were not far removed from being slaves.

It is looking back on this experience that helps me truly appreciate the Sabbath day. Too often we think of God's law as restrictive, prohibitive, taking away from us things we want. If you happen to be a person of leisure, you may feel the Sabbath interferes with your recreation. But if you are a working stiff, you are more likely to think of the Sabbath as a day of liberty, of freedom, of rest. You are more likely to welcome the Sabbath as the great gift it is.

The Fourth Commandment

If we are to understand Sabbath observance, the obvious place to start is with the commandment itself, "Remember the Sabbath day to keep it holy."

Most of us make a peculiar omission when we talk about

"keeping the Sabbath." For merely saying we keep the Sabbath stops one word short. God said, "Remember the Sabbath day to keep it *holy*." Simply put, that which is holy belongs to God. The temple and all its accoutrements, for example, were holy because they belonged to God.

In this case, the Sabbath is declared to be holy, and we are commanded to keep it that way. The law goes on to explain: "Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work . . ." (Exodus 20:10). *Six days of the week belong to us, but the seventh day belongs to God.*

Not only are we to keep in mind that the Sabbath day does not belong to us, and to avoid any work on that day, we are not to require work of others: ". . . thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Does this mean you stop the boy from delivering your paper on the Sabbath day? No, he doesn't work for you. In most cases he is self-employed and makes his own decisions about when to work and when to take off. The commandment forbids you to *require* work of *anyone who is under your control*. Notice the use of the possessive: *thy* servant, *thy* daughter, even *thy* stranger. The commandment is to you and has to do with what you do and what you require. It does not call on you to prevent work by others, nor does it prevent you from benefiting from the labors of those who decide to work. Otherwise, you would have to avoid even the use of electricity on the Sabbath.

Why are we to do this? "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" (Exodus 20:11). Some funny arguments have grown up around the Sabbath. There are those, for example, who believe the Sabbath originated with Moses. And yet it is plain that in resting on the seventh day, God set it apart and hallowed it *from creation*. To hallow something is to make it holy. The Sabbath day was made holy right from the start.

As Jesus put it, the Sabbath was made for man. It was created when man was created. The fourth commandment itself points to creation as the origin of the Sabbath.

The account in Deuteronomy adds another element to the Sabbath: "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" (Deuteronomy 5:15).

To people born in slavery, the Sabbath was without a doubt the greatest expression of liberty these people had ever known. No longer did they have to work seven days out of seven. No longer were they left without time to think about God, to worship, to pray, to rest as God Himself rested.

Judgments

The commandment was pretty simple. "Keep the seventh day apart as belonging to God. Do not work on that day. Rest on that day. Do not require work on that day. Remember that God your creator rested on the seventh day, and remember that He liberated you from slavery." That was all the fourth commandment had to say about the Sabbath.

Even though that is all there is to the commandment, it doesn't take a great theologian to realize that

there are a lot of unanswered questions raised here. For example, does it really matter which day is the Sabbath, or can we keep any one day in seven? Just what constitutes work? What if my house catches fire—would it be work to remove some of my belongings?

These two versions of the ten commandments are not all the Bible tells us about Sabbath observance, but there is an important difference between this commandment and all the other scriptures about the Sabbath—*all the other references are judgments*. What difference does that make? Judgments are administrative statements applying the law to specific situations. The principle remains in force, but it may not always have the same force when applied to different circumstances in different times.

There has never been a law given which does not require interpretation. And if there is to be official interpretation, then sort of official *administration* is called for.

Someone must have decision making powers in any governmental structure. Israel was no exception, and the procedure for handling questions and disputes were described in Deuteronomy 17:8. If there arose a matter too hard for them in judgment—especially a matter creating controversy—then they were to get up to the seat of government and inquire of the priests, Levites, and judges. These officials were charged with the responsibility of rendering judgments in doubtful matters. Their decisions took on all the force of law for those who had so inquired (verse 10), even to the extent of the death penalty (verse 12).

These judges could not decide arbitrarily. They were constrained to derive their decisions from the law and to support them by exposition of the law (verse 11). This

was, in effect, the supreme court of the day. Like our supreme court, their decisions actually became a part of the body of the law, and we find biblical writers referring to the law in terms of commandments, statutes, and judgments. Like our supreme court, they made narrow decisions that applied only to the case in point or they made broad decisions that could find application in many similar cases.

Whatever the decision, it became the law of the land, and was just as binding on applicable cases as if it were written with the finger of God.

Sometimes the judgment came from God Himself. Take for example the young man who went out to gather sticks on the Sabbath day. Numbers 15 draws a distinction between sinning through ignorance, and sinning presumptuously: "But the soul that doeth ought presumptuously [margin: with a high hand], whether he be born in the land, or a stranger, *the same reproacheth the Lord*; and that soul shall cut off from among his people" (Numbers 15:30).

In this context, a case study is included of a man who gathered sticks on the Sabbath (verses 32-36). He was arrested and held "because it was not declared what should be done to him." In other words, the law did not specify this particular violation—after all, no law can cover every contingency.

God's "judgment" was that he should be put to death, but in terms of the courts, this was a "narrow" decision. Not every man who ever gathered sticks on the Sabbath would be stoned. This man had not acted out of ignorance, weakness, necessity, or even stupidity. He had acted *defiantly*—with a high hand. His attitude and intent had figured in the decision. Jesus would later make it clear that human and even animal necessity could create excep-

tions in the Sabbath law. This man had reproached God by sinning "with a high hand."

The Preparation Day

We will not be called on to discipline someone for gathering firewood on the Sabbath, but the judgment is still important. It underlines a fundamental concept of Sabbath observance: *the preparation day*. If you are going to need firewood on the Sabbath, collect it the day before. After all, the Sabbath does not come as a total surprise each week.

When God decided to "rain bread from heaven" for the Israelites (Exodus 16:4-30), He did it in such a way as to drive home two important lessons about the Sabbath. Bear in mind that this is not a commandment, but an administrative statement as to how the Sabbath should be observed in this situation. It is a judgment. We will derive lessons from it, but we may apply those lessons a little differently under Christ's administration.

Lesson one: The proper observance of the Sabbath requires forethought and preparation. "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them [it was a test commandment], whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall *prepare* that which they bring in; and it shall be twice as much as they gather daily" (verses 4,5).

God gave them a very simple procedure. Gather just enough for your family each day and eat it all. If you gather too much and try to hold it over, it will breed worms and stink. It was to be their "daily bread." Then, on the sixth day, they were allowed twice as much and told to prepare extra for the Sabbath

day. This time it did not breed worms and stink. They were being carefully taught to *prepare* for the Sabbath day.

Lesson two: The Sabbath could not be any one day in seven. It was established on a specific day. Some people tried to do otherwise and were left with smelly, worm-eaten bread. Those who went out on the Sabbath to collect manna found none and were rebuked for their efforts: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore, He giveth you on the sixth day the bread of two days; abide ye every man in his place [stay put], let no man go out of his place on the seventh day. So the people rested on the seventh day" (verses 28,29).

What we learn from these judgments is that the Sabbath is on a specific day, and that proper observance of the Sabbath requires preparation. There is nothing in Christ's teaching to change that.

What we have read so far are God's judgments for a people fresh out of slavery. They had to be taught, and that teaching required discipline. There were questions to be asked about the observance of the Sabbath in that time and place, and those questions had to be answered.

When preparations were being made for building the tabernacle, Moses' opening instructions clarified a matter regarding the Sabbath. Even the work on the tabernacle would cease on the Sabbath. In fact, they were not even to kindle a fire on the Sabbath (Exodus 35:3). Did this mean that they could not start a fire to keep warm in case of a sudden change in the weather? Not likely. They were not even to build a fire on the Sabbath preparatory to resuming work after the Sabbath was over, even if the work was on the tabernacle. Remember, this is a

judgment of Moses given on a specific occasion. It has not been abolished. It remains in the law as a precedent, but judgments may be interpreted differently when we face different circumstances. Kindling a fire in our own age is hardly work. It may only involve the flipping of a switch. And there is no prohibition

in any age to kindling a fire to get warm. *It is a matter of judgment.*

Nevertheless, the concept of the preparation day calls for us to get our firewood ready the day before so we can truly rest on the Sabbath.

—To be continued—

—Reprinted from *Twentieth Century Watch*, published by Church of God, Int'l.

Baptist Beginnings In North America

By Don A. Sanford

"To commemorate 350 years of Baptist life on this continent, Baptists of various groups and regions will gather June 5-7 for a special event in the place where their American heritage began—Rhode Island."

This announcement from Brown University invites Baptists to join in paying tribute to such leaders as Roger Williams, who is credited with founding the first Baptist church in Providence, Rhode Island, in 1638. "The Conference will move on Monday afternoon to Newport where conferees will hear Dr. Edwin Gaustad's presentation on John Clarke and see another city that claims—with Providence—the first Baptist church in the colonies."

Seventh Day Baptists are a vital part of that heritage. It was in 1647 that *Samuel and Tacy Hubbard* accepted Baptist principles. In his journal, Samuel wrote:

God having enlightened both, but mostly my wife, into his holy ordinance of baptizing only of visible believers and being very zealous for it, she was mostly struck

at and answered two times publicly where I was also said to be as bad as she and sore threatened with imprisonment to Hartford jail, if not to renounce it or remove; that scripture came into our minds, if they persecute you in one place, flee to another: and so we did.

In 1648 they settled in Newport, Rhode Island, where they were baptized by John Clarke and joined the Baptist church. Almost from the beginning, Samuel was recognized as a leader. In 1651 he was sent by the church "to visit the brethren who were in prison in Boston, for witnessing the truth of baptizing believers only, viz, brother John Clarke, Obadiah Holmes, and bro. John Crandall." A few years later, he accompanied Obadiah Holmes on a mission to visit brethren on Long Island.

It was in 1665 that the Hubbards accepted the Seventh Day Sabbath. A record we have of this event is found in Hubbard's journal, where he records:

My wife took up keeping the Lord's holy 7th day Sabbath the 10 day March 1665. I took it up 1 day April 1665. Our daughter Ruth 25

October 1666—Rachel—Jan. 15, 1666. Bethiah—Feb. 1666. Our son Joseph Clarke 23 Feb. 1666.

It was not until 1671 that the Newport Seventh Day Baptist Church was established. During those years, the Sabbathkeepers continued to worship with their Baptist brethren. Edward Gaustad, who will be one of the speakers at the June conference in Providence and Newport, wrote of this period in this biographical sketch of Obadiah Holmes,

The six years between Tacey Hubbard's first apprehension of her Christian duty in 1665 and the final separation at the end of 1671 were years of painful indecision and almost daily discomfort. From the Sabbatarian side, the questions were these: How much proselytizing of others within the church was appropriate? Could one still take communion with non-sabbatarians? How much loyalty did the Hubbard family, for example, owe to the church of Clarke and Holmes? How should one behave toward those who became sabbatarians and then changed their minds?

It was this last question which ultimately caused the division which gave birth to the Newport Seventh Day Baptists after two couples, Nicholas Wyld and John Salmon, and their wives, left the Sabbath early in 1669. The others found it difficult to take communion with these "apostates." Thus we read again from the Hubbard Journal:

We entered into a church covenant the 23rd day Dec., 1671, Wm. Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Hubbard, Sister Mumford, Sister Rachel Langworthy.

Yet this separation did not end the relationship which existed between the two churches. After the death of Obadiah Holmes, the membership in the Baptist church

declined to the point where, in 1694, there were only ten men and nine women. According to Gaustad's account, these 19 "voted to place themselves for a time under the ministry of Rev. William Hiscox of the 7th day Church. Jonathan Holmes, one of the nineteen members, voted for that move, presumably with appropriate apologies to the memory of his father."

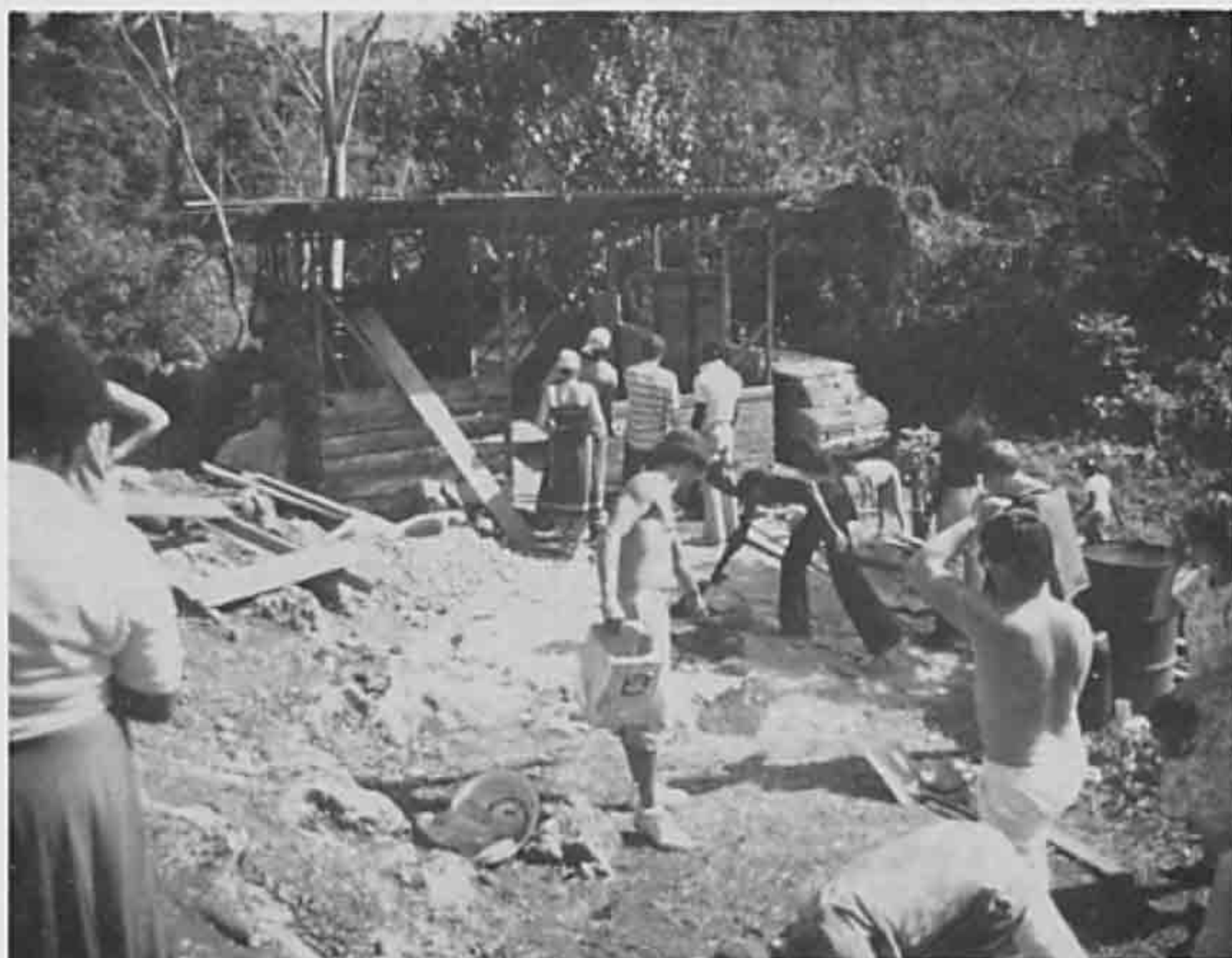
Over 80 years later, Newport suffered greatly from the occupation of the city by the British forces during the Revolutionary War. The meeting house of the Baptist church was used for the quartering of soldiers; the members were scattered and depressed; and they were left without a minister. Pastor William Bliss of the Seventh Day Baptist Church expressed the thought that he could not endure to have one single light put out in Newport. He visited his Baptist brethren individually, encouraging them to meet together for worship. Stimulated by his remarks and ministering, they met in private homes where Elder Bliss preached for them till a new minister was called.

The old church records from Newport indicate further cooperation among Baptists in the 18th century. Most of the baptisms for members of the Seventh Day Baptist Church from the period of 1753 to 1785 were held at Green End. A small chapel, which was located at the head of the cove north of Easton's Beach, was owned by several Baptist churches in Newport and used for baptismal services.

Thus Seventh Day Baptists can join in the celebration of three and a half centuries of Baptist witness in America, for this is our history as well.

—reprinted from *The Sabbath Recorder*

Church of God Youths In Jamaica



Oregon FYCers and Jamaicans making concrete the old fashioned way at Kensington church.

Last December, 24 members and sponsors from the Marion, Oregon, Church of God (Seventh Day) youth organization (FYC) flew to Kingston, Jamaica to attend the Jamaican Youth Congress (a first for Jamaica's FYCers) and to work on a church building project. It was the culmination of two years of planning and fund raising.

Jamaican hosts provided the Oregon youth with opportunities to become acquainted with the island and its people. A special "Jamaica Day" program featured folk songs, fruits, vegetables, and dishes native to Jamaica—plus stories, humor, and a history of the island.

The weekend of December 25-27

was the time set aside for the youth congress, which was attended by representatives from New York, Alaska, Washington, Canada, Trinidad, Cayman Islands, Guyana, as well as Oregon. The Marion FYCers presented a two-hour concert and several messages.

Monday evening, December 28, a gospel meeting featuring special music from the Oregon and Jamaican FYCers was held in St. William Grant Park in downtown Kingston. A mixed crowd of approximately 300 included church members and a number of people who were attracted by the Gospel music. After the message by Galen McGill, Elder Crawford extended an



Marion, Oregon, Church of God (Seventh Day) youth group upon arrival in Kingston, Jamaica.

invitation to come forward—approximately 30 people responded, many from among those who had come to hear the music.

On Thursday, the Oregon and Jamaica FYCers travelled into the hills to spend the day working on the Kensington Church. Work included pouring a concrete floor and replacing siding on the temporary structure. After enjoying a lunch of saltfish, ackee, boiled green bananas and dumplings (a favorite Jamaican meal), the workers finished their day's work and admired what they had accomplished. They sang "God is Building a House" and prayed that God would bless their labors and the

little congregation.

Friday morning, about 50 Oregon and Jamaican FYCers boarded a chartered boat for a trip to a small island, Lime Quay, for a day of meditation and reflection. On the Sabbath, the Americans were dispersed among several congregations, where they were expected to participate in the service. Sunday night, 200 gathered at the home of Pastor Roger Peart for a farewell dinner. A visit which had begun with some apprehensions ended with sad goodbyes, as the fellowship had come to an end.

*—Adapted from The Harvest
Field Messenger*

It is common knowledge that oil well drilling rigs continue operation day and night, through all kinds of weather, never ceasing until total depth is reached. A day of rest is for other people, not for drillers and rough necks. There is, however, one drilling company which closes down for the weekly Sabbath. This company is owned by a group of investors, one of whom is my son, Daniel.

For several years, Daniel has been interested in oil exploration, so some investors asked him to locate and buy a suitable drilling rig. Once

it was located and the money was in place, Daniel told the other investors that he had one last stipulation to make.

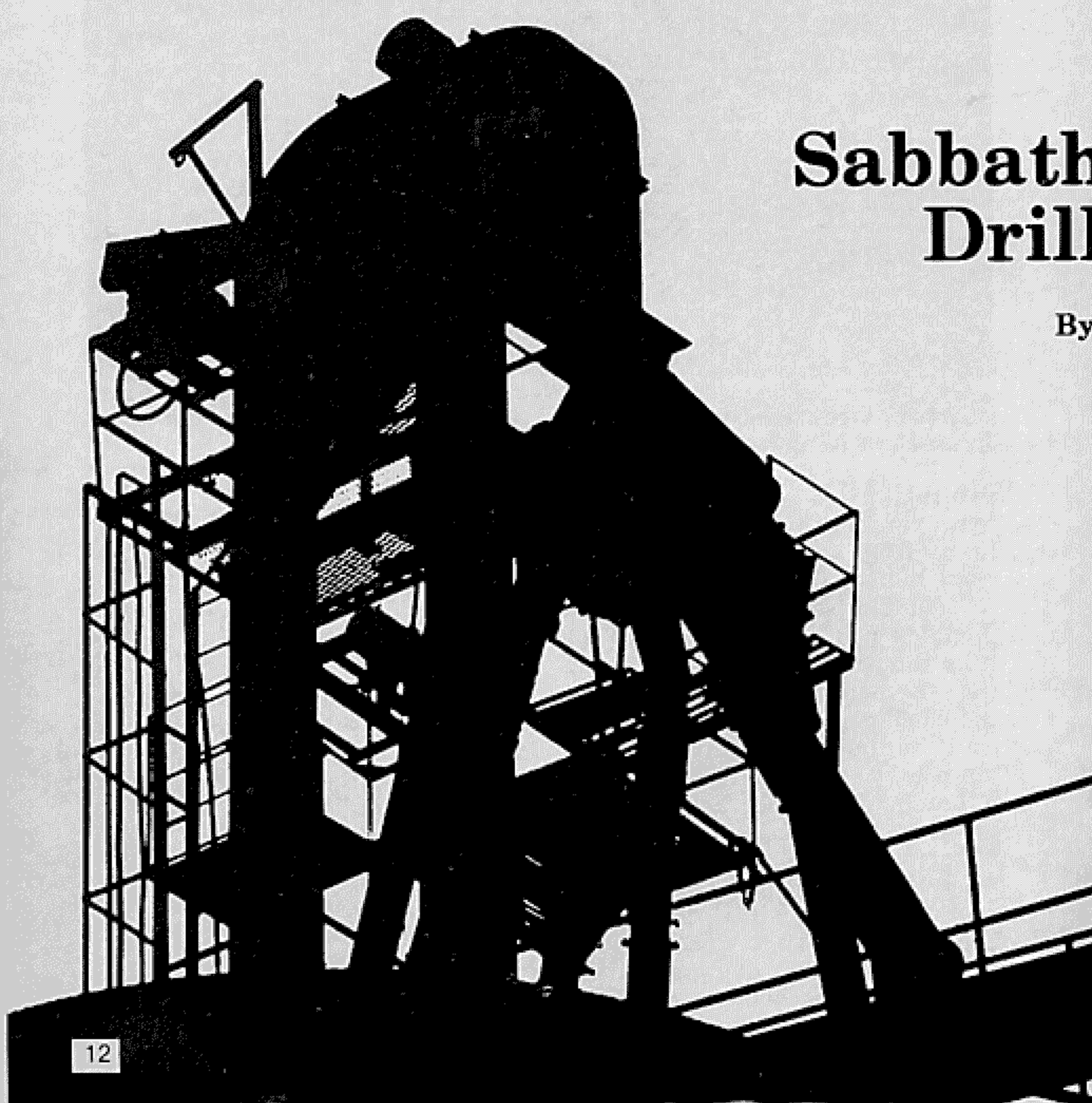
"If you approve it, fine. If not, that is still fine, but I cannot join you as a partner. I'll drop out and you can proceed without me."

"Shoot! Tell us what is on your mind," was the response.

"My religion calls for no work and no business for 24 hours following sunset on Friday. This means the drilling rig will never operate during those hours if I join you in this venture."

Sabbath Drill

By



"No problem," was the answer. "We agree to this."

Possibly this is the only rig operating in the state of Texas which shuts down on the Sabbath—even though doing so requires hours of extra work. The drill stem cannot be left in the hole because of the possibility of a cave-in, in which case the drill stem may never be recovered. Once the Sabbath is past, the drill stem has to go back into the hole, using up more hours. Naturally, the number of hours needed to remove the drill stem depends on how deep the well is at the time.

Rest for a ing Rig

Voy Wilks

"To observe the Sabbath hasn't been easy," Daniel told me. "Before accepting a drilling contract, I always advise the oil company that we rest on the seventh day. Still, it sometimes develops that people who have waited for months (even years) to begin drilling, find it difficult to wait another 24 hours, especially when a well is nearing completion. Yahweh has blessed us, however. Of the 15 wells drilled thus far, most have good production. We have set tubing in all of them. Although hundreds of rigs are idle at this time, so far, we have stayed busy."

Daniel's final comment:

"Dad, I may not be of much help at Sabbath services (actually, he plays guitar and leads singing in the worship), but one thing I can truthfully say. A lot of oil men are learning about the seventh-day Sabbath of rest."

—A retired bricklayer, the author is elder of Assembly of Yahweh (7th Day), Cisco, Texas. A SENTINEL subscriber since 1962, he is the father of five children, all of whom are Sabbathkeepers.

BSA

NEWS FROM THE BSA

BSA-Sponsored Meeting In Maryland

Close to a hundred people from eight different Sabbathkeeping groups converged at the Norrisville, Seventh-day Adventist church, nestled in the hills of northern Maryland. Burton Rexrode elder of the host congregation and coordinator for the meeting led congregational singing and introduced BSA Executive Director Richard Wiedenheft, who spoke briefly about attaining unity of spirit in the face of doctrinal and organizational differences. BSA President Eugene Lincoln talked about the history and philosophy of the association. Rick Wilkin, pastor of the host congregation, preached on the Sabbath as a memorial of both creation and redemption.

The featured message, by Ken Chroniger, pastor of the Upper Marlboro Seventh Day Baptist church, was a presentation on the Anabaptist roots of Sabbathkeepers.

Representatives of several bodies treated the assembly to special music: Sister Winnie of Delta, Penna., Mary Wilson of the host congregation, and Windell Pell, former professional musician and current pastor of The Church of God (Jerusalem Acres), Peach Bottom, Penna. A covered dish meal after the meeting provided an opportunity for fellowship among all who attended.

If you'd like information about having a BSA-sponsored meeting in your area, write to us for guidelines.

Send Us Notices of Fall Meetings

As a service to the seventh-day community, THE SABBATH SENTINEL publishes in its classified ads section notices of national conference, campmeetings, and festivals that are open to visitors. Now is the time to send us information on fall meetings. There is no charge for this service, however, donations are appreciated.

Take TSS to Fall Festivals

If you'd like to take a supply of back issues of the SENTINEL, the BSA brochure, and other materials to fall meetings for sharing with others, please write and let us know.

BSA Chapters

The BSA Board of Directors has authorized the establishment of 2 or 3 local BSA chapters as a pilot project. Based on the experience of these chapters, more may be started. If you are interested, write for guidelines.

Do You Read Seventh-day Periodicals?

If so, perhaps you can help. Reading many different publications is one of the major responsibilities of the editor. You can help by searching the periodicals you read for material that would be of interest to SENTINEL readers. For more information about how you can help in this regard, write the editor at RD 1 Box 475, Falls, PA 18615.

Resources Available From BSA

Books

<i>History of the Sabbath & Sunday</i> by John Kiesz (64 pp.).....	\$3
<i>The Sabbath in the New Testament</i> by Samuele Bacchiocchi (275 pp.).....	\$8
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.).....	\$9
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.).....	\$9
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.).....	\$3
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.).....	2 for \$1
<i>Directory of Sabbath-observing Groups (1986 Edition)</i>	\$6
Back issues of <i>THE SABBATH SENTINEL</i>	10 for \$3; 30 for \$5

Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.).....	20¢ each; \$17/100
<i>Bible Truth About "Salvation by Grace Through Faith"</i> by F. Walker (32 pp.).....	50¢ ea.; \$8/20
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.).....	20¢ ea.; \$5/30
<i>Sabbath Truth and Sunday Fallacies</i> by George A. Main (12 pp.).....	Out of Stock
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.).....	15¢ ea.; \$9/60

Tracts

<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.).....	20¢ ea.; \$17/100
<i>The Weekly Rest Day</i> by George A. Main (4 pp.).....	3¢ ea.; \$5/200
<i>Sunday—The Lord's Day?</i> (4 pp.).....	3¢ ea.; \$5/200
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Sabbath Calendars for 1988.....	\$1.75 ea.; \$1.50 ea. for 10 or more
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Bumper stickers with a Sabbath message.....	\$1 ea.; \$7/dozen
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NEWS

FROM THE SEVENTH DAY COMMUNITY

SDB Work in Guyana

Seventh Day Baptists in the South American country of Guyana are working among unreached tribes—the Arawaks in Manawarin, the Caribs and Waraus in Corriea, and the Waraus at Akawini. Special services at the Wakapau village in November resulted in three baptisms and six decisions to follow Christ and observe the Sabbath. The Manawarin SDB church has been received as a member of the Guyana Conference and a full-time worker, Brother Abel Caesar, has been appointed to a church on the island of Wakenaam.

Adventist Growth in El Salvador

A nationwide evangelistic crusade in this Central American country last summer has resulted in 2,478 persons accepting Christ and being baptized. The campaign involved hundreds of lay-conducted evangelistic meetings. Church members contacted 14,362 people, of whom 7,362 attended one of 492 lay campaigns held in halls, homes, and backyards. These were followed by 105 pastoral reaping campaigns conducted by about 100 workers. During the 32 weeks of activity, an average of 34% of the church membership participated in the campaign, which resulted in a 26% increase in total church membership.

Church of God Director Visits Kenya

Robert Coulter, director of Missions Abroad of the Church of



Robert Coulter, director of Missions Abroad

God, Seventh Day (Denver), visited Kenya last fall. He reported that the church there now has over 3,500 members in five districts: Kisii, Kericho, Narok, South Nyunza, and Nyamira. Each district has a board and chairman who help direct the work in the area. The national conference has an executive board of five members, chaired by Elder George B. Nyatangi, the founder of the church in Kenya.

Two years ago, Nyatangi resigned his position as a school master to work full time for the church. He and treasurer Alexander Chepkwony are employed by Missions Abroad to work as pastor-evangelists.

During his visit, Elder Coulter visited various congregations and was guest speaker at a two-day

seminar held at the Keore church in Kisii, where 43 delegates from the districts were in attendance.

Modern Apostles

In the Sept./Oct., 1987, issue of *The Good News*, published by Worldwide Church of God, L. Leroy Neff wrote an article articulating the claim that the late Herbert W. Armstrong was a modern apostle. The article also claimed apostolic rank for Armstrong's successor, Joseph W. Tkach. Neff wrote, "Those who wish to obey God need to get back of the apostle Jesus Christ has sent for now—Mr. Tkach."

SDA President Calls for Renewal

In the April 7, 1988, issue of *Adventist Review*, the SDA General Conference president, Neal C. Wilson, issued a call for renewal in the church. He reiterated various appeals for revival made by church leadership bodies and wrote:

"But revival is not something that can be voted. It is not something that can be produced by a study commission. So in spite of the efforts of leadership, the church still seems to be drifting toward a Laodicean condition of lukewarmness and apostasy.

"Symptoms include escalating divorce rate, questionable practices and standards, disunity, pockets of rebellion, and a general attitude of worldliness. Too many of our people are doctrinally illiterate, and as a result they have no firm convictions or commitment to this prophetic movement.

"A careful comparison of membership lists with church attendance would likely reveal in

some areas an appalling discrepancy. We can count more than 5 million members on our books, but the question is where are they on Sabbath mornings? More important, how are they faring spiritually?"

Wilson went on to emphasize three major elements necessary for spiritual zeal: Bible study, prayer, and witnessing. He specifically urged readers to return to serious study of God's Word and concluded:

"I want to see a great movement of renewal, revival, and reformation in the Seventh-day Adventist Church—a rising tide of spirituality that will carry us all to a closer walk with God. I want to see a new commitment to the great truths for these times."

In another article, Atlantic Union Conference president, Philip Follett, explained how movements are born of someone's dream, then become a machine, and end up as a monument. He urged that Adventists recapture a vision of Christ's commission to make disciples of all men as the all-consuming mission of their lives.

Charisma Reports on Sabbath-keeping Groups

Order of Aaron (Aaronic Order) a charismatic community in EskDale, Utah, was the subject of a lengthy article in the February, 1988, issue of *Charisma & Christian Life*, a widely circulated evangelical magazine. Editor-at-large Jamie Buckingham reports that for years he has been intrigued by Christians who live in communities; he first learned of the Order of Aaron four years ago when they provided the 40-piece orchestra for a meeting he spoke at in Salt Lake City. He talked

to High Priest Dr. Robert Conrad and later visited the community, located 225 miles southwest of Salt Lake City. Obviously impressed by what he saw, Buckingham came away struggling with the question how much of the "everlasting covenants of God" was fulfilled by Jesus. He wrote, "I see most of us holding to the covenants we find convenient—such as tithing—while rejecting such commands as Sabbath observance, keeping the feasts and the perpetual vows which concern modern Israel."

Soviet Periodical Lists Regional Religious Groups

Keston News Service reports that the February issue of the leading Soviet atheist monthly, *Nauka i religiya* (Science and Religion) carried an interview with M. Y. Gubin, commissioner of religious affairs in the Voronezh region. Gubin made great play of the complex religious situation in his region and gave unusually detailed statistics on the number of religious groups active in the area—68 registered and 52 unregistered. Among the former are three Seventh Day Adventist churches; among the unregistered are three Seventh Day Adventists and two Adventist reform groups.

One of the problems Gubin noted was that, with the shift of populations from rural to urban areas, the membership of many groups falls below the number required for registration (20). Gubin has some sympathy for these groups, but none for those who refuse to register or who are denied registration for good legal reasons.

Hungarian SDA Leader Dies

Keston News Service also reports that Jozsef Szakacs, former

president of the Hungarian SDA union, chairman of the Council of Free Churches, and a member of the Hungarian Parliament, died on January 24, 1988, at age 58. Szakacs was the main channel of communication between the Councils' member churches and the government. He was a champion of the churches' alliance with the State and played a major role in organizing Hungarian crusades by Billy Graham, Nicky Cruz, and other evangelists.

Soviet SDA Leader in Moscow News

An article by Mikahil Kulakov, chairman of the registered SDA church in the USSR, was published in a recent issue of *Moscow News*. Kulakov wrote of the church's involvement in charitable activities in other countries and of collective farms, organized with state approval by Soviet Adventists in the 1920s. He wrote of the need for "peaceful discussion" of differences between believers and atheists in order to resolve contradictions in approach. Referring to the changes taking place in the USSR, he reported that Adventist leaders in some cities in Siberia have been invited to discuss various questions with government leaders.

SDA Commission on Women

In March the 80-member Role of Women Commission of the Adventist church met for four days at the Takoma Park, Maryland, Church Center. While no official action was taken by the body, in a straw vote, 55% voted against, 45% in favor of an expanded role of women as ordained ministers.

Sabbath Points to Creator and Savior

When man denies the creatorship of God, he is cutting himself off from the source of meaning and hope. If God did not create us, what reason do we have for believing that He will save us or in any way alter our troubled lives? One of the strongest arguments in favor of man's ultimate restoration as an effective, loyal child of God is the concept that his Creator has pledged Himself to restore the image of God in the people He has made, if they are willing. Just as Job needed to sense the presence of his Creator; so we need to recognize our creaturehood in order to be sensitive to the efforts of our Creator in our behalf.

In this great truth rests one of

Tables of Rubber

We live in a plastic, flexible age. Progress is one of our gods and no one wants to be old fashioned. So, we have what is called the *new morality*—a new version of moral law written on *tables of rubber*. God's morality is neither new nor old. It is eternal. You can't stretch the *tables of stone* to cover up or to excuse. You can't bend them to fit your private interpretation or the lusts of your own sinful flesh. You either take them as they are, or you break them. Let us all humbly bow before the Eternal in admission that we have all too often treated His tables of stone as though they should conform to our flexible age.

—Adapted from a tract by W. Allen Bond

the reasons for the seventh-day Sabbath. As a symbol of creation it reminds us of our Creator, and that we are His created family. Rightly understood, the Sabbath checks our tendency toward self-centeredness and helps us to recognize our constant dependence upon God. Elevating our love for God above the level of mere sentiment, it should also increase our respect for, and understanding of, all of God's creation—the universe, the world, plants, animals, and other people. Only when we start with God as Creator can we finish with God as Savior.

—From the book *Saint Under Stress*,
by Norval F. Pease, p. 78.
Pacific Press Association.

CHANGE OF ADDRESS????

By all means notify us in advance when you move. If we send a SENTINEL to your old address, the post office charges us 30¢ to return it—and you risk missing that issue.

How to Promote the Sabbath in Your Area

If you are interested in sponsoring ads in your local newspaper that will promote the Sabbath and the aims of The Bible Sabbath Association, we can help you. Write for our information sheet entitled "Reaching Out Through Local Advertising."

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TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Being disciples of Jesus means that we love people genuinely as He loved them, that we serve them unselfishly as He served them, and that we live and teach the truth fearlessly as He lived and taught it.

—Philip Follett, *president Atlantic Union Conference of SDAs; Adventist Review, April 7, 1988*

Incidentally, I think it is indisputable among Christians that Saturday is the Sabbath. However, there seems to be so many unscriptural celebrations and holidays in Christendom that the overlooking of the actual Sabbath seems to be just one of them. I believe that when Christ returns we will get this matter all straightened out in a hurry.

—*In a letter from a (nonSabbathkeeping) attorney who handled some legal business for BSA some time back*

I confess that I am more prayerful when things are difficult than when things are easy. And not only more prayerful, but more gentle and meek rather than typically aggressive and vain. The trouble is that this improvement in disposition does not endure, so God sends another problem, and another, and another. When will it end? Only with the redemption of the body at the coming of Christ (Rom. 8:23). Had I not better learn to trust Him where I cannot trace Him, and to give praise though I see neither His face nor hand?

—*Dr. Desmond Ford, Good News Unlimited, Nov. '87*

From a purely human standpoint, we are not interested in waiting upon the Lord when something comes along that we really want to do. However, when it comes to something we *do not* want to do, then we say, "Well, we better wait on the Lord."

—*Adam J. Windholz, The Fellowship Herald, Feb. '88*

The world is waiting. So is God. He has a multitude of people ready to join us if only our churches could break out of their shell of self-centeredness and coldness, could welcome the stranger and the prodigal with hugs and acceptance, could turn from looking at themselves and look outward to the needs of dying men and women.

—*William Johnsson, in an editorial on preparing for Christ's coming, April 7, 1988, Adventist Review*

The war against sin has been won. Skirmishes continue, but the outcome has already been secured. God has prevailed through the sacrifice of His Son.

—*Jerry Griffin, Bible Advocate, Dec. 1987*

MAILBOX

LETTERS FROM OUR READERS

New Subscriber

A friend gave me the August, 1986, TSS yesterday! Oh! Boy! I really want it. Can you send me current issues. I'm a deaf believer and continue searching the Scriptures. I believe the Sabbath is the seventh day.

Name Withheld
Fresno, California

Request from Philippines

I learned that your organization is dedicated to protecting the rights of Sabbatarian Christians especially in regard to the observance of the Sabbath. I hope that you can share some knowledge on how I can organize an association with my fellow Sabbathkeepers in my province for the purpose of protecting our religious rights.

Samuel D. Merete
Philippines

Approval of New Booklet

Congratulations on your new booklet "Why the Seventh-day Sabbath?" It is very well done. It was wise to drop the old logo in favor of the new statement on your literature [For those who don't know Him . . .]. I hope when you reprint any of your publications you will follow the practice.

Ralph Remick
Goleta, California

Needs a "Love" Subscription

I like THE SABBATH SENTINEL but I don't have the money to pay for

it. I am in a wheel chair and deaf and do not work. You are doing a great service.

Name withheld
-Tennessee

Editor's Note: The generosity of others allows us to provide a limited number of "love" subscriptions to individuals who really want to receive the SENTINEL, but who cannot afford it.

Sabbath Emphasis

With reference to the editorial in the April issue, BSA cannot emphasize the Sabbath too much: it's impossible. By illustration, a farm magazine cannot emphasize farming too much. I am pleased to see references to basic beliefs such as God's supremacy and man's joy and prosperity in yielding to divine will. I do not feel the SENTINEL fulfills its privilege when it prints articles insistently promoting non-Sabbath doctrines, especially when such promotion denounces opposing convictions. I'd like to see a free exchange of all views directly related to the Sabbath. The SENTINEL need not be, and should not be, an arena for debate of non-Sabbath issues. A natural exception, of course, is the printing of paid advertisements.

Ira Bond (Seventh Day Baptist)
Nortonville, Kansas

We welcome your letters, preferably short and concise. We reserve the right to condense and excerpt. Names can be withheld if requested. Address to THE SABBATH SENTINEL, RD 1 Box 222, Fairview, OK 73737.

ADS

CLASSIFIED ADVERTISEMENTS

Tithing: Must we today? Ask Family of God, Campus View 727, Bloomington, IN 47401-2175. (6)

Join us for Homecoming Sabbath—celebrating 80 years as a church on July 2. Seventh Day Baptist Church, Paint Rock, AL 35764. (205) 776-4218. (6)

Wanted: information about organizations whose members are allowed a diversity of opinion and practice within a seventh day, sacred name structure. Please contact: Box 6356, Cincinnati, OH 45206. (6)

Understanding the book of Revelation. A free article. Write Focus On Truth, Box 45A, Lake Winola, PA 18625. (6,7)

Unity conference to be held August 12-21 at Assembly of Yahweh, 1010 N. Gunnell Rd., Eaton Rapids, MI 48827. (6,7)

Holy Day Observers—"New Moons vs. Sacred Jewish Calendar"—Free! The Christian Church of God, P.O. Box 3827, Lantana, FL 33465. (Sabbath services greater West Palm Beach area). (9-8)

Have you considered a 7th-day Christian boarding school for your teenager? Spring Vale Academy, grades 9-12, 4150 S. M-52, Owosso, MI 48867. Now accepting students for fall 1988. Cal (517) 725-2391. (5-8)

Chattanooga, TN, July 29-31. Summer Gospel Congress featuring Dr. Desmond Ford. Quality Inn, 1400 N. Mack Smith. For info call Roy Gee at (916) 823-9690. (6)

Free subscription to The Prophetic Word Magazine! Learn the prophecies now being fulfilled! Learn the prophecies for our future! Write Box 2442, Abilene, TX 79604. (1-12)

Feast of Tabernacles 1988. Attend the feast this year at a neutral site in the beautiful foothills of the Rocky Mountains in Denver, Colorado! Special guest speakers from around the country in a perfect setting proves to be a glorious but economical feast. Send for free brochure and details to: Festival '88, c/o Reach Ministries, P.O. Box 21736, Denver, CO 80221. (1-9)

Elderly couple desires Sabbath-keeping couple to take over 39-acre mini-farm. Possibility of starting industry that will bring big returns. Contact Edward Lanaville, Rt. 1, Box 60, Hillman, MI 49746; (517) 742-4067. (6)

Classified ads are available at the rate of 30¢ per word (including each word and each group of numbers in the address). Copy for classified ads should be sent, along with payment, to The Bible Sabbath Association, Fairview, OK 73737. Deadline is the 15th of the month for the issue of the second subsequent month (e.g., April 15 for June issue).

BSA reserves the right to reject any copy; publication does not necessarily imply endorsement by The Bible Sabbath Association.

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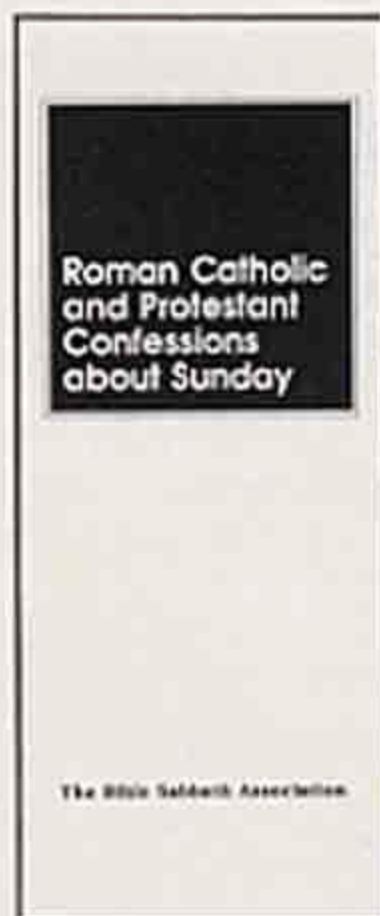
—Ralph Cudworth

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