

# *The* SABBATH SENTINEL

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*Serving the Seventh-day Christian Community*

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July, 1988



## EDITORIAL



### Asking the Right Questions

*Anyone with a superficial knowledge of Jesus' ministry knows that He was continually involved in controversies with the Pharisees and other religious leaders. An analysis of the kinds of questions the Pharisees kept raising—and the kinds of responses Jesus made is quite instructive.*

*The Pharisees condemned Jesus' disciples for shelling out grain on the Sabbath—He quoted Hosea 6:6 ("I desire mercy, not sacrifice") and proclaimed Himself Lord of the Sabbath. They condemned Jesus for healing on the Sabbath—He pointed out how they took care of their animals on the Sabbath and said, "Therefore it is lawful to do good on the Sabbath." They wanted to know why His disciples didn't wash their hands before eating—He pointed out how they negated God's law by their traditions and that the evil inside a man is what really defiles him. They wanted a sign that He was indeed the Messiah—He chided them for not being able to see that they were surrounded by signs that He was the Messiah. They wanted to know which of the two schools of thought on divorce was correct—Jesus responded that from the beginning it was not God's will that marriage should be put asunder. They tried to trick Him with questions about paying taxes to Caesar, about condemning a woman taken in adultery, about whose wife a widow would be in the resurrection, about which commandment was the greatest, about who is one's neighbor, etc. Jesus responded with principles and truths that showed they weren't even asking the right questions.*

*Almost all of the Pharisees' concerns and accusations dealt with technical theological issues or with outward behavior—actions that could be observed and measured—that could be used to judge and condemn other people. Jesus' responses almost always dealt with more important theological truths, with precepts and principles that the Pharisees were ignoring or contradicting in their quest for their brand of righteousness and truth.*

*The primary teachings of Jesus, those that are repeated over and over again throughout His ministry, have to do with matters of the heart—with mercy, love, kindness, justice, peace, humility. The Pharisees were concerned with matters of the senses—what could be observed with the eye.*

*What kinds of questions are we asking? Because, if we don't ask the right questions, we won't get the right answers.*

—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.**

# Keep the Sabbath Holy

## Part 2

By Ronald Dart

After the return from the Babylonian Captivity, when the leaders of Israel were anxious to restore obedience to God, a governor named Nehemiah\* rendered some judgements about the Sabbath (Nehemiah 13:15-22). In those days some of the Jews were carrying on all their normal activities on the Sabbath day including setting up farmers' markets in Jerusalem. By means of a "city ordinance" he forbade the marketing of produce in Jerusalem on the Sabbath day. There was little he could do about work done elsewhere, but in Jerusalem, he was governor. Even when they tried to set up markets outside of Jerusalem, he drove them away. If you have ever been to that kind of market, you will realize how it can shatter the peace of a Sabbath morning.

Some have taken this as proof that it is wrong to buy, sell, or even for money to change hands on the Sabbath. There are five things to be considered about this passage. First, there is nothing in the fourth commandment to prohibit money or goods changing hands on the Sabbath. The commandment is that *you* are not to do any *work*. Second, although it is a small point, Nehemiah was the governor, and was establishing a Sabbath-keeping society. Different judgements may be called for in a non-Sabbath keeping society where you have no authority. Fourth, this is a judgement of a governor to meet a specific situation. While it is a precedent, it is a narrow precedent.

Fifth, we have yet to consider Christ's judgements relative to the Sabbath.

Jesus' administration of the Sabbath was a common sense approach. By the time He came on the scene, the Jews had rendered the Sabbath almost unrecognizable. Following what they thought was Nehemiah's example, they had decided how far a person could walk on the Sabbath, how much he could carry, whether one could take things out of his house if it were on fire, and even whether one could heal on the Sabbath.

Jesus and His disciples for the most part ignored the traditions of the Jews regarding Sabbath observance. On a day when they were passing through grain fields, they were plucking ears of grain as they went (Mark 2:23). To the Pharisees, this was unlawful and they challenged Jesus on the question. They saw no real difference between the act of plucking one head of grain, and harvesting fifty or five thousand. The difference was only a matter of numbers.

Now common sense tells you that isn't so. Obviously there is a difference between plucking a few heads of grain to eat right then and there, and harvesting your entire crop. What is the difference? *The difference is in your intent.* One man might have gone out to collect sticks on the Sabbath to build fire to keep warm after a sudden cold snap—this man might have gone unpunished while another man who

performed exactly the same act might have been stoned. One was reluctantly working to meet a human need, and the other was arrogantly flouting God's law. *It was purely a matter of intent.*

Jesus replied to the critics, "Have ye never read that David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them which were with him?"

What did this reply have to do with the Sabbath? Merely that a simple human need like hunger could, on a rare occasion, take precedence over the law—even the *fourth commandment*. Such an occasion in no way invalidates or sets aside the commandment—it is an *exception* to the rule.

Jesus even acknowledged that there could arise a conflict between two laws. In Matthew's account of this incident, Jesus continues by asking, "Or have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" (Matthew 12:5). In truth we would expect that the greater law would take precedence over the lesser, and who would argue that the sacrificial law is greater than the Sabbath? The priests were commanded to do the work of sacrificing animals. The Sabbath forbade work. Which commandment took precedence? The sacrificial law took precedence.

This deserves some consideration. The Sabbath, Jesus continued, was made for man, and not man for the Sabbath. Man was not expected to worship the Sabbath, but to worship God on the Sabbath. The offerings were a part of the worship of God and so were offered every day. They were also a presentation of the Gospel since every sacrifice

pointed to Christ.

Having made this point, Jesus continued "But I say unto you that in this place is one greater than the temple" (Matthew 12:6). If the service of the temple could continue on the Sabbath, then so could the service of Christ. "But if you had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The rigid, ritualistic observance of law was not as important as mercy, according to Christ.

He concluded, "For the Son of man is Lord even of the Sabbath day" (verse 8). *Jesus is the final judge of proper conduct on the Sabbath day.* He took us beyond the ministration of death to the ministration of the spirit and defined this day at a level no Pharisee would ever have seen.

They asked Him, "Is it lawful to heal on the Sabbath days?" They were only setting a trap—trying to find some accusation against Him. When they asked this, there was a man standing near who had a withered hand. Jesus asked, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" Plainly, all of them would have rescued the dumb animal. If not, then His question would have been meaningless. Elsewhere, He asks a similar question regarding an ox in a ditch, plainly expecting that even the strictest Pharisee would save the animal even though it involved backbreaking work. After all, it was an emergency. Jesus taught that work is permissible in an emergency, *even to save an animal.*

Then He hit them with the clincher: "How much then is a man better than a sheep? Wherefore, *it is lawful to do well on the Sabbath days.* Then saith He to the man, Stretch forth thine hand. And he

stretched it forth; and it was restored whole, like as the other" (Matthew 12:13).

You would think the dramatic healing would have been all the authority Jesus needed to pass judgement on how to observe the Sabbath, but the men went out and conspired how they might destroy Him.

It was almost as though Jesus sought out opportunities to correct the errors of the Jews. On another occasion, He found an impotent man lying on a pallet. He could easily have said, "rise up and walk," but that would have left an issue unresolved. He went on to say, "Rise, *take up thy bed and walk.*" This was on the Sabbath, and the Jews had precisely defined the size of the burden a man could carry on the Sabbath.

When the Jews saw the man carrying his pallet, they said, "It is not lawful for thee to carry thy bed." The man's answer is instructive: "He that made me whole, the same said unto me, take up thy bed and walk." He had no question about Jesus' credentials in interpreting the Sabbath. Any man who could heal him could certainly explain the nuances of Sabbath observance.

Did Jesus intend to completely invalidate the Sabbath? Hardly. What concerned him was the trivializing of the Sabbath.

The Jews can hardly be blamed for being careful. They knew it was carelessness on the Sabbath that had resulted in the Babylonian captivity. They recalled vividly Jeremiah's admonition to "bear no burden on the Sabbath day" (Jeremiah 17:22). God had warned through Jeremiah that if they would not listen and routinely carried a burden through the gates of Jerusalem on the Sabbath that He would kindle a fire in the gates of the city (verse 27). They recalled Nehemiah's admonition that God

had brought captivity upon their fathers for profaning the Sabbath (Nehemiah 13:18).

What they could not see was the difference between carrying a heavy burden of firewood, and carrying a rolled up blanket under the arm. There is a difference, but it cannot be measured in kilograms. Once again, it is a matter of intent.

When Jesus was challenged on the matter, He responded, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). It was not God's intent to prevent a man from carrying even a light burden on the Sabbath, or from doing good on the Sabbath. It was His intent to set a man free from his work on the Sabbath.

Jesus' judgement about the Sabbath was the Father's judgement, the Father's intent. It was the true interpretation of the original intent of the Sabbath law.

But Jesus also realized that there was no way He could answer all questions for all generations. What about the questions that would arise as technology radically changed man's lifestyle? Would there be a continuing need for interpretation?

Jesus told, not only Peter, but all the apostles, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19; 18:18). This does not include the power to change laws, but simply to pass judgement on the doubtful matters. Jesus' statement does include the support of these decisions at the highest level of God's kingdom.

This is not to say that the ministry decide for the people what they can decide for themselves. As it

was in Old Testament times, the decision-making process was only for those things, "Too hard for you in judgment . . . being matters of controversy within your gates." The body of ministerial judgments, given to resolve questions and controversy, become a part of the *tradition* of the church. This is a major factor in maintaining the unity of the church.

Using Jesus' principle that the Sabbath was made for man and not man for the Sabbath, the ministry have long since determined, that while it is wrong to work at your job on the Sabbath, it is not wrong for you to benefit directly or indirectly from the work of others. The extreme opposite view would argue that proper observance of the Sabbath requires that we use no electricity on that day. We must turn off our air conditioners and use candles to light our home. Even the candles should be lit before sundown as we are to kindle no fire on the Sabbath.

But in following that approach, we are going far beyond the requirements of the law, and we may well defeat the very purpose of the Sabbath.

The keeping of the Sabbath is very much a matter of intent. God revealed through Isaiah the right attitude toward the Sabbath: "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, honorable; and shalt honour Him, not doing thine own ways, not 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 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).

The purpose of the Sabbath is to get man to pause—to step out of the

rat race for a moment and to find a little time for God, for family, for friends, for brothers. It is not a time to sit in the dark because you don't want to turn on a light on the Sabbath. It is not a day to be cold because you don't want to light a fire in the fireplace. It is not a day to be alone because you won't go to a restaurant with brethren for fellowship.

But it is God's day. It is a day when you have all the time in the world. You have time for reading the Bible, time for prayer, time for fellowship, time for your children, time for thought, time for yourself, and, above all, time for God.

Don't you feel sorry for those poor souls who have no Sabbath?

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

When people are free to do as they please, they usually imitate each other.

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# Florida Hospital's Spiritual Program

Florida Hospital in Orlando is the largest in that city—and the largest owned and operated by Seventh-day Adventists. It has long been an outstanding leader in medical care, but some years ago, President Tom Werner wondered how the hospital could do more in the spiritual realm. Discussions with Adventist pastors in the area have resulted in a number of programs that have expanded the spiritual nurture of the hospital beyond that of the bedside ministry of the chaplains.

Now, on the first Tuesday of each month, the entire staff is invited for a program of music, devotions and an administrative update. Each evening at 8:30, visiting hours are closed with a benediction played over the PA system. The message always ends with an adaptation of the Hebrew prayer: "The Lord bless you and comfort you, The Lord be gracious to you and surround you with His love, The Lord be with you through the quiet hours of the night, And give you peace and healing rest." A recently hired staff person on hearing the benediction exclaimed, "What kind of hospital is this that puts patients to sleep each night and sends visitors home with a prayer? I'm used to people being herded out the doors."

Each Friday evening, vesper announcements are played, to alert staff, visitors, and patients that the Sabbath has begun and to wish them God's blessing. Some 40 Adventists have successfully completed a comprehensive training program developed by Chaplain Chester Damron. Their services at the hospital have greatly increased the number of patient contacts made each day.

Perhaps the most exciting aspect of Florida Hospital's spiritual program is the telephone follow-ups made to each of the 35,000 patients discharged each year. This work is handled by local Adventist churches and seniors at Forest Lake Academy. All former patients are asked a series of questions about their stay at the hospital, about their need for physical assistance (buying groceries, cleaning house, or preparing meals), and whether or not they would be interested in a chaplain's visit.

These various spiritual programs assure that people who turn to Florida Hospital for medical care, will also learn about the Seventh-day Adventist Church.

*—Based on an article by Roy Naden,  
professor of religious education at the  
School of Education, Andrews University,  
March 31, 1988, Adventist Review.*



**Students from Forest Lake Academy are among the volunteers who do follow-up telephone interviews with discharged patients from Florida Hospital in Orlando.**



**Florida Hospital is visible from downtown Orlando; with 1,071 beds, it is the largest hospital owned and operated by SDAs.**

# Patrick Henry's Defense of Religious Liberty

By Brian Jones



Shortly before the American Revolution three Baptist ministers were arrested in Virginia for "disturbing the peace." Their peace-disturbing offense was preaching the gospel without authorization from the state.

At his home about fifty miles away Patrick Henry heard news of this affair. Seized with indignation, he saddled his horse and spurred it on to the town where the ministers were to be tried.

Henry arrived at the courthouse just as the trial was beginning. The ministers were too poor to hire a lawyer, so they simply awaited opportunity to speak for themselves.

The atmosphere in the courtroom was ominous. In tones of thunderous contempt the prosecutor read the charges against the three men. Their work of itinerant preaching was represented as treasonous, incendiary and heretical.

Henry's entrance into the courtroom was unobserved, but when the prosecutor finished reading his indictment, Henry came forward and glanced over the document with a look of horrified incredulity. He began to speak as though appalled by what must be a macabre burlesque, impersonating

justice:

"May it please your Worships, I think I heard read by the prosecutor, as I entered the house, the paper I now hold in my hand. If I have rightly understood, the King's attorney has framed an indictment for the purpose of arraigning and punishing by imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as of crime, that these men, whom your Worships are about to try for a misdemeanor, are charged with - with - with what?"

Henry's broken delivery, performed with masterful forensic skill, conveyed reeling astonishment and indignation. After a weighty pause, he answered his own question: "Preaching the gospel of the Son of God!"

Henry waved the document three times around his head, and then raising his eyes and hands heavenward, exclaimed, "Great God!" The effect on his hearers was profound. Many gasped with sympathy, others wept. Henry continued:

"May it please your Worships, in a day like this, when truth is about to burst her fetters; when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered, at *such* a period, when Liberty, Liberty of Conscience is about to awake from her slumberings, and inquire into the reason of such charges as I find exhibited here today in this indictment . . ."

At this point Henry paused again, to cast searching eyes on the

judges. They quailed before his piercing gaze. Looking them full in the face, he resumed: "If I am not deceived . . . according to the contents of the paper I now hold in my hand . . . these men are accused of *preaching the gospel of the Son of God!*"

Waving the document around his head as before, Henry repeated with searing anguish the words, "Great God!" He drew his audience with him like a band of captives as he charged forward to the triumphant climax of his onset for liberty. "May it please your Worships, there are periods in the history of man when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand, becomes his servile, his abject slave. He licks the hand that smites him. He bows in passive obedience to the mandates of the despot; and in this state of servility, he receives the fetters of perpetual bondage. But may it please your Worships, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds, from the moment they placed their feet upon the American Continent, from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that men should be free, free to worship God according to the Bible. In vain were all their offerings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your Worships, permit me to inquire once more, For what are these men about to be tried? This paper says, *for preaching the gospel of the Saviour to Adam's fallen race!*"

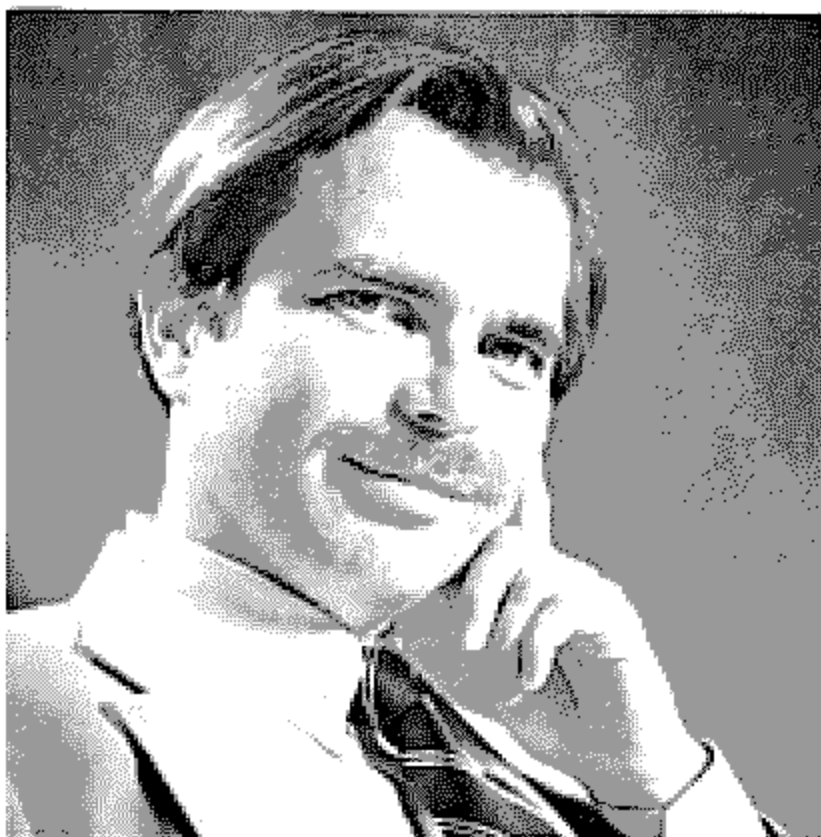
For the third time Henry swung the document around his head, and confronting the judges, he challenged: "What laws have they

violated?"

The whole court was now stirred with uncontrollable agitation. The presiding judge finally gained enough self-command to say, "Sheriff, discharge these men!"

It was the established church which had brought charges against fellow-Christians of another denomination. Shall we ever see a day in America when the institutional alliance of church and state will lead to a reenactment of such intolerance toward those who keep the commandments of God and have the testimony of Jesus Christ? For when Christianity is superintended by earthly magistrates rather than by the Holy Spirit, the officially authorized product is always an adulterated gospel, to which those who love the truth can never subscribe, and for which those who know not the truth can only have contempt or deluded respect.

It is a paradoxical fact that the most anti-Christian of all actions is that which attempts to compel men's acceptance of the gospel. Such a "gospel" is predicated on a fallacy: that the religion of Jesus Christ is enforceable by law, that its benefits can be propagated by compulsion. In these times of fervid religious revival in America we do



well to remember Patrick Henry's warning words, "From that period when our fathers left the land of their nativity for these American wilds, from the moment they placed their feet upon the American Continent, from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that men should be free . . . In vain were all their offerings and bloodshed to subjugate this new world, if we, their offspring must still be oppressed and persecuted."

The freedom for which Henry so passionately argued, if it is to be extended to the limits established by God, must be upheld for all religions true or false, for fallacy in religious matters is never overcome by the fagot, the rack and the rope, but only by the truth of God exerting its reasonable appeal to the conscience of man, over which God Himself will never exercise unwelcome dominion.

"Now where the Spirit of the Lord is, there is liberty;" liberty that is never enlisted in the cause of religious bigotry and persecution, but only in the exercise of a benevolent ministry of reconciliation between loveless men and a loving God" (See 2 Corinthians 3:17, cf. 2 Corinthians 5:17-21).

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Brian Jones serves as a Bible instructor for the Seventh-day Adventist Church and is associated with the Amazing Facts ministry in Frederick, Maryland. All of Henry's quotations are taken from the *American State Papers on Freedom in Religion*, Review and Herald Publ. Assn., 1943.

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# New Sabbathkeeping Group In Poland

By Piotr Kowalik

*(Editor's Note: The following is based on a letter to BSA from the author.)*

In the early 1980's, a few persons in the Pentecostal church in Wroclaw noticed that their church was in disagreement with the Bible in several areas. At a general church meeting they asked the pastor and elders a number of questions: Why do women, especially guests from the West, preach in church? Why don't women cover their heads during prayer? Why do some swear and go into the army? Why does the church preach that baptism is not necessary for salvation? Why do the elders pray to the Holy Spirit?

The elders did not want to discuss these questions, so the brothers decided to establish a separate group. They met at home for prayer and Bible discussions. The group continued to grow.

After some time they had contact with the Sabbath Day Christian Church and agreed to become affiliated, while still remaining an autonomous group called "Christian." A bilateral commission was established to discuss Biblical questions. There was good cooperation until the subject of the Holy Spirit came up. The Sabbath Day Church does not accept the baptism in the Holy Spirit connected with the gifts of speaking in tongues and prophesying, which we believe are very important for the church. Our cooperation, which lasted more

than a year, came to an end.

In 1984, a man from the denomination called "Unity of the Polish Brethren" came to us with a proposal of cooperation. Since we were without legal standing with the Polish government, this was a nice surprise. This denomination, which was the most characteristic and interesting movement of the Polish Reformation of the 16th and 17th centuries, barely existed in fact. A portion of the movement was dominated by people involved in eastern cults or occultism. However, the new council of this group decided that it should be only Christian in character; people who do not confess that Jesus is the only Savior have left.

We adopted the name "Unity of the Polish Brethren—Christian." The first part of this name we had to use for legal reasons. Robert Kisiel is president of our church, which numbers about 120 persons scattered among a few towns. About 70 live in Wroclaw.

In addition to the Sabbath, we do not use religious symbols, do not eat unclean meats and blood, do not serve in the army or swear. We baptize only mature people in open water, observe the remembrance of Christ's death once a year on Abib 14 using unleavened bread and wine, and with feet washing; we do not believe in the Trinity, practice the priesthood of all believers and practice love feasts. We would be interested in contact with groups with similar beliefs as our own.

# BSA

## NEWS FROM THE BSA

### Bulk Mailings to SDA Pastors

During fall and winter months, the BSA staff was engaged in a mass mailing to some 3500 pastors of Seventh-day Adventist churches in North America. Each received a sample copy of the SENTINEL, the BSA brochure, and a cover letter. Originally, we offered a choice among membership, subscription, or a copy of our directory. Response was minimal. Then we switched to offering a single introductory package: a copy of the directory and a six month subscription to the SENTINEL for \$10. We were gratified to receive between two and three dozen responses. In a continuing effort to introduce BSA to Adventists, most of whom have never heard of us, we'll probably do another mass mailing in a year or so.

### BSA-Sponsored Meeting

The second annual BSA-sponsored meeting in Harrisburg, Penna., will be held Sabbath, August 27th. Details to be announced next month.

### Subscription Price to Go Up

The subscription price of THE SABBATH SENTINEL will soon be increased to \$12 per year (\$14 outside U.S.). However, you can still renew at the current price: \$10 for one year, \$18 for two years (\$12 and \$22, respectively, outside U.S.) BSA membership dues will remain \$20 per year.

### 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.

### 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.

### Send Us Notices of Fall Meetings

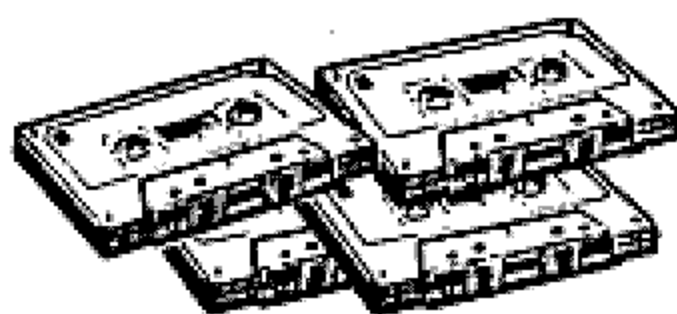
As a service to the seventh-day community, THE SABBATH SENTINEL publishes in its classified ads section notices of national conferences, campmeetings, and festivals that are open to visitors. Now is the time to send us information on fall meetings. There is no charge for this service, however, donations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

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**Daniel Porter, Pastor, Baltimore Church of God**

*How the Sabbath Was Changed*

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The views expressed on these cassettes are those of the speakers, not necessarily of The Bible Sabbath Association. We are interested in adding to our library Sabbath-related messages by other speakers—to provide greater variety and balance. If you know of such, please send us copies for consideration. Thank you.

# NEWS

## FROM THE SEVENTH DAY COMMUNITY

### Florida Assembly on Free TV

The HalleluYah Broadcast, sponsored by the Assembly of Yahweh (7th Day) of Lutz, Florida, is proclaiming Yahweh's truth, including His commandments and His seventh-day Sabbath on free TV. Featuring Evangelist Jacob Miller and guest speakers and offering literature printed by Assembly of Yahweh (7th Day), Cisco, Texas, the program is aired three times each week.

Air time and production facilities are provided free of charge by the public access center of Jones Intercable, Inc., which has more than 40,000 subscribers within the city of Tampa. Policies forbid requests for money, or endorsements of political candidates.

Public access cable television provides an open door for Sabbath-keepers to proclaim Scriptural truth. Anyone in the Tampa Bay area interested in learning television production may contact Jones Intercable at 1001 North B St., Tampa, FL 33606 or the HalleluYah Broadcast at P.O. Box 1571, Lutz, FL 33549.

### Shifts in WCG Personnel

Joseph W. Tkach, chairman of the Worldwide Church of God and successor of the late Herbert W. Armstrong, has recently made a number of personnel changes. His son, Joseph W. Tkach, Jr., has been raised to the rank of pastor and named as administrator of all congregations in the U.S. Joe, Jr., replaces Larry Salyer, who will oversee all foreign churches. Dr. Donald Ward has been named

Deputy Chancellor of Ambassador College in Pasadena, replacing evangelist-ranked minister Raymond McNair, who has been transferred to run the church's office in New Zealand. Dr. Michael Germano has been appointed dean of faculty at Ambassador College at Big Sandy, Texas, filling the post formerly held by Dr. Ward.

### Prisoners of Conscience in Hungary

According to Keston College of England, a press spokesman for the Hungarian government recently announced that 158 people in that country are serving prison sentences for refusing to perform military service. One of these is an Adventist. 146 are Jehovah's Witnesses, six are Roman Catholics, one is a Nazarene. This is the first time the government has announced the number of imprisoned conscientious objectors.

### SDBs "Down Under" Convene

During January the Australasian Conference of Seventh Day Baptists met in Melbourne. Of the 54 delegates registered, 18 came from New Zealand. Visiting from the United States were Gabriel Bejjani, pastor of the Riverside, Calif. SDB church and president of the SDB World Federation and Leon Lawton, Executive Secretary of the SDB Missionary Society.

The theme of the conference was "Peace Through Evangelism"; daily seminars were intended to awaken concern for the unsaved and to remind delegates that evangelism is the one great task of



the church and of each individual believer.

Elected as president of the Australasian Conference for the next two years was Joseph Alegre, pastor of the Melbourne (Spanish) congregation. He is originally from Argentina.

### **Disappointing SDA Growth in North America**

In a recent editorial in *Adventist Review*, Myron Widmer reflected on the church's disappointing growth statistics for 1987. Membership growth: +1.5%; baptisms: -6.9%; tithe: +4%, less than the rate of inflation; church attendance declined. The editorial quoted a speech given by North American Division President Charles Bradford: "We must realize it is a fight and a struggle to baptize just *one* person. This is not a parade, this is a battle. We need to get on our knees."

### **SDA Role of Women Commission**

About 80 Adventist delegates representing all of the church's divisions met for four days earlier this year to discuss the role of women in the denomination.

In reporting on the meeting, General Conference President Neal C. Wilson wrote that the church's theologians "are far from united concerning the application of some of the key biblical passages to the ordination of women for gospel ministry. This is a matter where we have no clear-cut "Thus saith the Lord," either for or against; so there is much more room for private interpretation. To a large extent the papers prepared for the commission's study tended to cancel each

other out."

Elder Wilson reported a strong consensus that the church should affirm and encourage the commitment of women who feel called to pastoral, soul-winning ministry, that the church should open up more career paths for women to fulfill responsibilities that do not require ordination. However, the primary areas of disagreement were whether women's ministry should extend to full pastoral service and whether they should be ordained as ministers of the Gospel.

Because a consensus was not reached in the allotted time, and because the world church leaders felt the denomination should proceed in unison on this issue, the commission took no action and scheduled another meeting for July of 1989. In the meantime, Elder Wilson appealed to all members of the church to avoid circulating material that would stir up debate on the subject. He counselled prayer, fasting, and study of the Bible and the writings of Ellen White.

### **SDA Pastor Chooses TV Pulpit**

Clifton Davis, an intern SDA pastor who plays the part of Rev. Ruben Gregory on the NBC sitcom *Amen*, has decided that filling two pulpits is too much. He will be taking a leave of absence from the Adventist ministry to pursue his acting career full time.

The Chicago-born son of an Adventist pastor, who later switched to the Baptists, Davis had considerable success in the entertainment field in the late 1970s. He was nominated for a Tony for his role in the Broadway musical version of *Two Gentlemen of Verona* and wrote the single *Never*

*Can Say Goodbye*, which was recorded by the Jackson 5. His success left him personally unfulfilled and he indulged in drugs, spending an estimated \$60,000 for cocaine during one year at his lowest ebb. In 1980 he reestablished ties with his family, who were praying for him, returned to school in Alabama studying theology. He began preaching in 1981 and, because of his fame as an actor, received many invitations to speak. Eventually he joined the 5600-member LLU Church, the largest Adventist congregation in North America, serving as one of seven associate pastors. Now, however, because of the toll two careers was taking on his health, he plans to pursue his acting career, ministering to colleagues on the sets of TV productions and through personal appearances.

### **Loma Linda Heart Team in Zimbabwe**

Earlier this year, 14 nurses, doctors, and technicians from Loma Linda University were in Zimbabwe (formerly Rhodesia) where they assisted the Parirenyatwa Hospital

in establishing that country's first open-heart surgery team. Preceded by approximately \$600,000 worth of medical equipment and supplies (much of which was donated by American firms), the team and their Zimbabwean colleagues, operated on 30 patients including a 3-year old child, a Seventh-day Adventist pastor from Uganda, important government officials, and villagers selected by the hospital.

The LLU team was thanked by first lady Sally Mugabe, who visited the hospital, and by her husband, Prime Minister Robert Mugabe, who invited the team to the State House. He expressed hope that the visit would create a permanent link between Zimbabwe and LLU and asked whether Adventist beliefs had anything to do with LLU's outreach programs. The leading local newspaper, national TV station, and Zimbabwe Broadcasting Co. visited the hospital and interviewed some of the team members.

The Zimbabwe trip marks the 25th anniversary of the LLU overseas heart surgery team—whose first trip took them to Karachi, Pakistan in 1963.



**Members of the LLU heart team meet with Prime Minister Mugabe (center).**

**Photo courtesy Adventist Review**

*New and Revised!*

## Roman Catholic and Protestant Confessions about Sunday

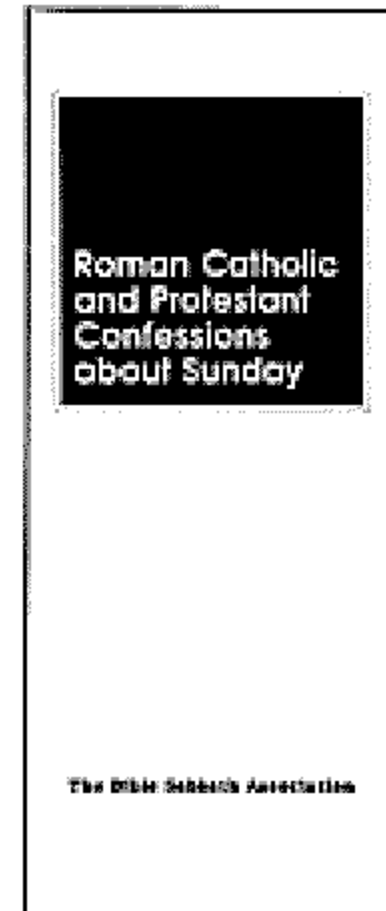
This recently printed booklet combines our two popular tracts of confessions about the true origin of Sundaykeeping. Citing eleven Catholic and seventeen Protestant sources, this booklet provides direct quotations that frankly admit there is no Biblical authority for Sunday observance. It is a great resource for opening the eyes of people who think the Sunday tradition is based on Bible teaching.

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Jesus' life turned the tables on the values of His day—and ours. The scribes and Pharisees taught, and people believed, that material well-being went hand in hand with God's blessing. See a rich man? He's close to God, because God is blessing him. See a poor man or a sick man? God's curse rests over him. Obviously a marvelous theology—if you were wealthy, well, and warm! But Jesus' own life, as well as His ministry and teachings, gave the lie to it.

—William G. Johnson, in an editorial,  
*Adventist Review*, May 5, 1988

A little knowledge properly applied is more important than a tremendous number of facts accumulated and not utilized.

We do not kill people for working on the Sabbath. "Messiah redeemed us from the curse of the law." Being *killed* for working on the Sabbath is a pretty strong curse, I am happy I was delivered from it or I'd have been dead long ago. But we were never delivered from the blessings of Torah (Law).

—Rick Chamberlin, spiritual leader  
of Petah Tikvah, Rochester, NY

# TO REPEAT

## SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Two hundred people. Dead now. Alive when you began reading this article. But dead now—they starved to death. About 150 of them babies. They have faces. They have names. They're not just numbers. They are people—as much children of God as we are. And they're dead. Did you hear their last moan? Did you look into their faces?

*William G. Johansson in an editorial introducing a special issue of Adventist Review devoted to concern for the world's poor and disadvantaged, May 5, 1988.*

How greatly the popular social gospel preached in our land today falls short of this true gospel of law and grace. Would you rather bring back the prodigal son to his father's house in true repentance, or send him on his way with a grocery voucher and a pat on his hand? Sharing and caring must be the way of life for a Christian, but this is not the gospel for the poor, or the rich.

*Bridie Piewarski, in an article in Link, the Seventh Day Baptist newsletter in Australasia, April, '88.*

Truly a change of lifestyle wrought by the power of the Gospel with God's Spirit giving the power to live obedient to His holy laws . . . . By that continued obedience we seek glory and eternal life . . . .verse 13 of Matthew 24 which says that “. . . he that shall endure unto the end, the same shall be saved.” This is the Gospel of Christ.

*Frank M. Walker, in "God's Watchman" and The Hope of Israel, Vol. 14; No. 1; May, 1988.*

Christianity is not a doctrine of the cloister or the monastery; it is not a retreat from the world. It is, to be sure, a life of separation from the carnality of the world, but it is also the salt by which a carnal, tasteless society is flavored.

*Jack Fredregill, The Fellowship Herald, Feb., '88.*

Worship of an organization and/or a leading minister is a common sin of today's Sabbathkeepers. Many feel that the "one true church" is limited to their organization, and that their minister is God's servant and can do no wrong.

*Richard C. Nickels, in a study on what he considers to be the seven characteristic sins among Sabbathkeepers, April, 1988.*

I don't think I've ever had a pure motive. My motives are always a mixture of God and of self. Hopefully, they are becoming more pure.

*Rod Henry, Seventh Day Baptist Director of Pastoral Services, at a conference on church growth and church planting, April, '88.*

# MAILBOX

## LETTERS FROM OUR READERS

### Gift Membership for African

Enclosed is an extra \$20 for a gift membership for our pastor, Bishop Lameck R. Jazzie, at our mission in Zimbabwe, Africa. Also, please send Bishop Jazzie a copy of the directory.

Name Withheld  
Pennsylvania

*Editor's Note: Gift memberships are a wonderful way to minister to a loved one—whether at home or abroad.*

### New Inquirer

I was just given a copy of the SENTINEL and found it very enjoyable to read. We are a small Sabbath group. We have been running ads, and would be interested in seeing what Sabbath-promotion ads you have.

Lay Pastor  
Ontario, Canada

### Objects to Interview

BSA has helped us so much in learning about and accepting the Bible Sabbath truth. However, the Jan. issue disturbs us very much. Our main source of concern is the interview with Desmond Ford. We were shocked and disappointed that TSS would convey such a biased article that certainly would not bring encouragement to *all* Sabbathkeepers! In our opinion, only those with his point of view or those wanting to discredit the foundation of the SDA movement as "cultic" or in "error" would find enjoyment from having read his interview. To us such articles have

no place in TSS! What can be gained by bringing up denominational controversies? It only seems to cause people to make judgments and take sides based on a point of view they probably don't fully understand.

Danny and Carol Jeter  
White Salmon, Washington

### Likes Changes

The SENTINEL's format has developed admirably. As to the predominance of SDA news and features, it's quite natural, for Adventists are among the best organized and more energetic of Sabbathkeepers. However, a balance is a good goal. I do suggest that each feature writer be identified as to affiliation.

Ira Bond  
Nortonville, Kansas

### Delighted with Sentinel

A friend gave me several issues of your magazine and I was delighted to know there are many other Sabbathkeeping Christians besides Baptists and Adventists (my own denomination). Please write and let me know of any Sabbathkeepers in Southern California who may be involved in an outreach to Jewish people.

Name Withheld  
Hacienda Heights, California

*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

**Free home Bible study booklets.** Learn what the Bible has to say about different topics for yourself. Write Bible Church of God 7th Day, c/o Adam Windholz, 1216 Oregon St., Hiawatha, KS 66434. (7)

**Elderly couple** desires Sabbath-keeping couple to take over 39-acre mini farm. Possibility of starting industry that will bring big returns. Phone Edward Lenaville at (517) 742-4067; Address RD 1 Box 60, Hillman, MI 49746. (7)

**Single Gentlemen** would like to correspond with single lady (age 30-40) who observes Sabbath. Contact Dale Moen, 56630 89th Ave. No. 16, Decatur, MI 49045. (7)

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

**Learn real facts** about economics, history and geography by viewing the video cassette series (3 tapes, 45 min. each) entitled The Common Sense Classroom conducted by Larry Abraham—VHS only. Rental \$15 plus return postage. Appropriate for any age. Purchase price \$95 postpaid. Address The Bible Sabbath Association, RD 1 Box 222, Fairview, OK 73737. (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. Call (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. Other meetings: Santa Rosa, CA, July 15-17; Rapid City, SD, Aug. 12-13, contact Don M. at (605) 343-7748. (6)

**Feast of Tabernacles** in Indianapolis, Indiana. Public is welcome. Afternoon meetings on holy days and Sabbath. Night meetings during feast. Much to do, much to see in Indianapolis. The Evangelistic Church of Jesus Christ invites all Christians to join us in the feast of 1988. Contact C. A. Foland, 223 N. Lynn St., Indianapolis, IN 46222. Phone (317) 633-5254 or 896-2032. (7-9)

**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)

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.

Information and rates for display advertising is available on request.

### **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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The most sincere compliment we can pay is attention.

—Walter Anderson

### **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.

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