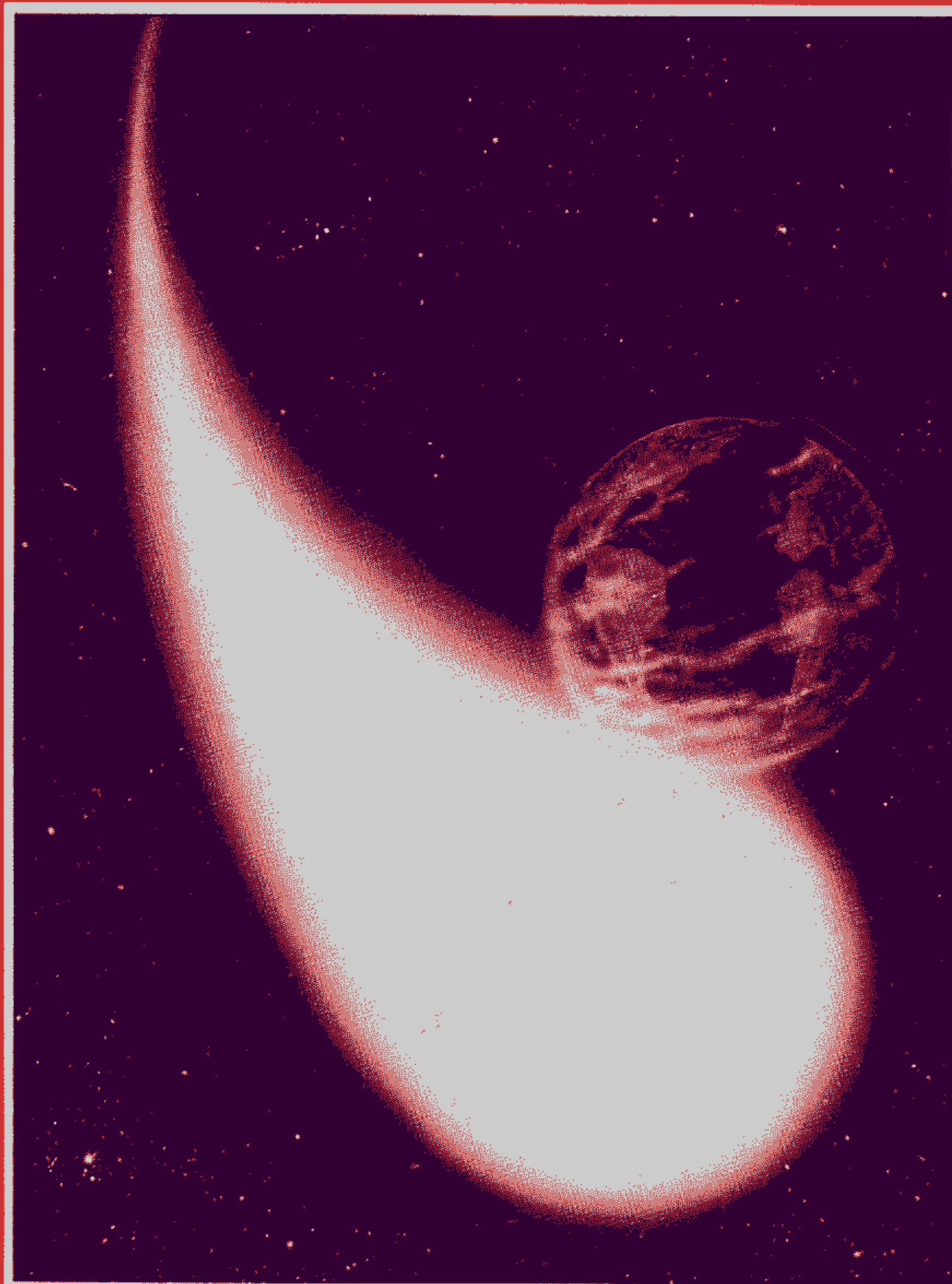


The SABBATH SENTINEL

Serving the Seventh-day Christian Community

March, 1989



EDITORIAL

Truth from Any Source



In this issue is an article by Presbyterian pastor Eugene H. Peterson, reprinted from Christianity Today. The last time we ran an article by a Sunday-keeper (exactly two years ago), I was chastised by a number of readers; I brace myself for similar treatment this time. But my defense is that truth is truth—regardless of the source. Insights are valuable—regardless of their source. In his article, Peterson offers what I believe are valid observations about our

nonSabbathkeeping society. Indeed, many of his comments are as applicable to those of us who do keep a 24-hour Sabbath as they are to his intended readership—the vast majority of Christians who celebrate only a “sabbath hour” on Sunday mornings.

I lament that in repenting of his sin of Sabbathbreaking, Peterson does not embrace the seventh-day Sabbath clearly taught in Scripture, an inconsistency pointed out in several letters to the editor of Christianity Today. But his error of choosing the wrong day does not negate the validity of everything else he writes.

Do we err by holding up truth presented by one who does not accept the seventh-day Sabbath? A similar question might be posed of a ministerial student who goes to a nonSabbatarian college or seminary. A case in point: Dr. Samuele Bacchiocchi has been criticized for having gone to the Pontifical Gregorian University. The perception is that he was undoubtedly tainted by such an experience. But consider that Joseph served as a great leader in pagan Egypt. Moses was educated in the court of Pharaoh. Daniel and his three friends were educated in Nebuchadnezzar’s court and went on to serve in very high positions in the original Babylon. Far from worrying about being tainted by such close contact with paganism—they were too busy doing the tainting. Consider the Apostle Paul, who was willing to quote in a favorable light truthful statements made by pagan poets (Acts 17:16-31). If both the just and unjust receive the benefits of Yahweh’s sunshine and rain, is it so hard for us to believe that truth can be discerned and promulgated by sources other than our own?! If our convictions are so tenuously held that we must avoid recognizing truth presented from other sources, then we are indeed standing on a shaky foundation. Truth is truth, even when mixed with error.

The fact that the concept of sabbathkeeping (small “s”) should be dealt with in one of the most influential evangelical publications is in itself newsworthy. And what about the fact that Peterson does not accept the Biblical Sabbath? Well, that’s our challenge—that’s why BSA exists. Many other Sundaykeeping ministers have come to accept the Sabbath; perhaps if we can appreciate what is valid in Peterson’s writing, someday he will appreciate what is valid in ours.

—Richard A. Wiedenheft

The SABBATH SENTINEL

(USPS 474-580)

Vol. 41, No. 3

March, 1989

Issue No. 383

A Monthly Publication of
The Bible Sabbath Association
RD 1 Box 222 • Fairview, OK 73737

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Cleveland, Tennessee

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PA 18615; phone (717) 378-2056. We invite articles
on various aspects of the Sabbath and on other
subjects of general interest to Sabbathkeepers,
however, we cannot pay for them. A writer's guide
is available upon request.

Opinions expressed in articles are those of
the writers and not necessarily of The Bible
Sabbath Association.

Second class postage paid in Cleveland,
Tennessee 37311. Postmaster: Send change of
address to THE SABBATH SENTINEL, RD 1 Box 222,
Fairview, OK 73737.

The Bible Sabbath Association is a strictly
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222, Fairview, OK 73737; phone (405) 227-3200.

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.

Confessions of a Former Sabbath Breaker

by Eugene H. Peterson

Editor's note: The following article is excerpted from the September 2, 1988 issue of Christianity Today; † 1988; used by permission. While we regret that the author's quest did not lead him to the seventh-day Biblical Sabbath and while we do not necessarily agree with all he writes, we believe his experiences and observations offer much food for thought. Reprinted at the end of this article are letters written to Christianity Today, in response to this article; they were published in the October 21, 1988 issue. Peterson is the pastor of a Presbyterian church in Maryland.

I got onto it early, and engaged in my sin with gusto. As I developed in the Christian faith, I was examined and instructed in ways to discern, repent of, and defend against the classic sins that interfered with faith and love and hope. When I became a pastor, I was subject to even more rigorous examination. But not once did anyone call me on this sin. Instead, I was—if you can believe it—commended in my law-breaking. In fact, at one critical point in my life, when I was out-of-control obsessive in my indulgence of this sin, I was rewarded with the largest single annual increase in salary I have ever received.

It is the American bargain-basement sin, on sale in virtually every American church. The sin? *Sabbath breaking*, the willful violation of the fourth com-

mandment.

I saw this sin rampant in others long before I saw it in myself. And what I saw was not attractive: an entire culture living on the edge of panic. A mind-boggling technology that could do almost anything in and with space, but fidgety, nervous, and spastic with time. I saw the people around me work masterfully with computers, organizations, and electronic equipment, but when presented with an unplanned or undefined ten minutes, or hour, or day, suddenly overtaken with the Saint Vitus' Dance. Can't stand still. Can't be still. There was the refusal to be still and be silent. The refusal to look and listen. The refusal that then becomes an inability to stop and rest and behold what is "very good" in the creation and in the Cross.

Is God doing anything in this world? Is God saying anything to this people? Who knows? If anyone is going to know, it will require some first-class looking and listening, the kind of first-class looking and listening that Sabbath keeping nurtures, and matures.

Sloth and Sabbathbreaking

The source sin behind Sabbath breaking is sloth. But isn't sloth doing nothing at all? No, it is just doing nothing of what we are created to do as beings made in the image of God and saved by the Cross of Christ. Sloth is laziness at the center, while the periphery is adazzle with a torrent of activity and talk. Laziness, the seventh of the deadly sins, is the refusal to do our real work—deal with God, deal with ourselves. It is the sin that unobtrusively avoids Creator-attentiveness and creature-awareness, and then noisily and busily diverts attention from the great avoidance with a smoke screen of activity.

Christians are in the vanguard of this sin and escape detection even more successfully than non-Christians because they label this sloth-originating hyperactivity with euphemisms: "ministry," "witness," "the Lord's work." They pretend to keep a Sabbath by Sunday church-going, and then stuff the day with meetings, responsibilities, committees, and concerns until it looks (and feels) tight as a German sausage. Pastors are usually in charge of the stuffing.

I looked at this sloth-activated

Sabbath breaking and was staggered by the ruinous effects in the culture, in the church, and in myself. The incredible shoddiness in personal relationships that characterizes our culture is more than anything else a consequence of sins against time—for intimacy requires time, affection requires time. Without time neither the best of intentions nor the highest standard of living penetrates the human relationships by which we realize our dignity and our worth. And the outrageous adolescence in religion that is the scandal of our churches is, more than anything else, a consequence of sins against time—for maturity requires time, worship requires time.

Doing anything about the sloth in American culture seemed beyond me, and in church culture even more so. But I thought I might do something about myself.

A Monday Sabbath

I started by keeping a Sabbath myself. Sunday is a work day for me, and so unavailable for a Sabbath. I decided to keep a Monday Sabbath. My wife joined me in the observance. We agreed that it would be a true *Sabbath*, and not a "day off." We didn't have much to follow in the way of precedents since few of the Christians and none of the pastors of our acquaintance kept a Sabbath, but we knew that it must be a day for praying and playing, the two elements we noticed were woven in and out of all the healthy biblical, Jewish,

and Christian observances.

We knew we needed a place and a routine (a sanctuary and a ritual) to support our practice. We chose to use the forest trails for our sanctuary and devised a simple ritual of silence for the morning hours; we break the silence over lunch with audible prayers and are free to converse through the afternoon and evening. We birdwatch, smell flowers, pray the psalms, feel the weather, reflect, listen, look. We keep these Monday Sabbaths in all kinds of weather and whether we feel like it or not, intending to be as diligent in our Sabbath keeping as we want our parishioners to be in theirs. No other single thing that we have ever done comes close to being as creative and deepening in our marriage, in our ministry, and in our faith.

The Leisure of Contemplation

I began to want this for my congregation, too. I determined to provide a worship that was centered, surrounded, and rooted in prayer—not a day for recruitment, or entertainment, or for launching projects. I tried to keep Sundays free for them, free from church business and free for worship; free from my work and free for their leisure. I knew this would take a long time and could only be realized incrementally. After several years of this behind-the-scenes “not doing,” I came out in the open with a letter to the congregation: “Why Your Pastor Wants You to Keep a Sabbath.”

A Pastoral Letter

“One day a week I stand before you and call you to worship God. The conviction behind the act is that time is holy. But how often do you hear anyone say so? More likely you hear, ‘Time is money.’ And, as with money, you mostly feel that you don’t have enough of it, ever. On occasion, when you have time for which nothing is scheduled you will ‘kill time.’

“Odd, isn’t it? We have more leisure hours per person per year as a country than anyone could have guessed a hundred years ago. But we are not leisurely. We are not relaxed. We are anxious. We are in a hurry. The anxiety and the hurry ruin intimacy and sabotage our best intentions in faith, hope, and love—the three actions in which most of us set out to do our best.

“That is why I as your pastor want you to keep a Sabbath. I want you to live well. I want you to live whole and mature, with appreciation and pleasure, experiencing the heights and depths of God’s glory in your bodies and your work, your friends and your gardens, your minds and your emotions, at the ocean and in the mountains. You can’t do that if you are ‘on the run.’ You can’t do that if you are watching the clock.

“Keeping a Sabbath is simple and easy: we pray and we play, two things we were pretty good at as children, and can always pick up again with a little encouragement and if we can only find the time. But we don’t have to find the time, it is given to us. A day a week. A Sabbath.

A day to pray and play. God's gift.

"Christian practice orients the first element of the day around the act of worship—*praying*. This is the great act of freedom in relation to heaven. This is the exercise of our bodies and minds in acts of adoration and commitment, supplication and praise, ventures of forgiving and giving. We explore, enjoy, and share it in our assembly for worship. For most of you this praying will start out in our sanctuary each Sunday when I call you to worship God. Simple.

"The second element of the day is for playing. This is the great act of freedom in relation to earth. We exercise our bodies and minds in games and walks, in amusement and reading, in visiting and picnicking, in puttering and writing. We take in the colors and shapes, the sounds and smells. We let the creativity of the creation nudge us into creativity. We surprise ourselves by creating a meal, or a conversation, or an appreciation, or some laughter that wasn't in our job description. We have some fun. Easy.

"So—if it is so simple and easy, why do we find it so hard? Because the world is in a conspiracy to steal our Sabbath. It is a pick-pocket kind of theft (nothing like an armed robbery) and we aren't aware of it until long after its occurrence. The 'world' is sometimes our friends, sometimes our families, sometimes our employers—they want us to work for them, not waste time with God, not be our original selves. If the world

can get rid of Sabbath, it has us to itself. What it does with us when it gets us is not very attractive: after a few years of Sabbath breaking we are passive consumers of expensive trash, and anxious hurriers after fantasy pleasures. We lose our God and our dignity at about the same time.

"That is why I want you to keep a Sabbath. Guard the day. Protect the leisure for praying and playing."

Coral in the Chaos

I didn't expect a rush of compliance in response to the letter; nor was I disappointed. But here and there, now and then, individuals, and sometimes families, venture into the practice of Sabbathkeeping and work out ways to participate in the sanctification of time in the particular circumstances of their own temperaments and routines, jobs and schedules.

Sabbathkeeping, at least in our American culture, cannot (must not!) be imposed. It can only be realized by the person of faith who is caught by a sense of reverence and grace inherent in time and wills to honor it in rhythmic faithfulness through a lifetime of weeks, following the counsel of Jesus who told us that we were not made for the Sabbath, but the Sabbath for us (Mark 2:27).

But I must post a warning here: This is incredibly perilous, this Sabbathkeeping. Keeping the Lord's Day holy is as dangerous to soul and spirit as driving an automobile at high speeds is to life and limb. For every

Christian who experiences this day as redolent with freedom and sunny with grace, there seem to be a dozen who tell stories of childhood Sundays corseted with whalebone prohibitions. It is too little noticed and remarked upon that among the numerous and solemn commands in Scripture to keep the Sabbath are some extraordinarily fierce condemnations of those who did keep it in such a way that was ruinous to them and everyone around them.

Good Sabbathkeeping

Both playing and praying, praying and playing, are essential for good Sabbathkeeping. A Sabbath that omits one or the other is not a true Sabbath. But it is difficult to integrate them. Our commonest experience is with their separation. In America we have conspicuous examples of widespread observance of half-Sabbaths, prayerful Sabbaths without any play, and playful Sabbaths without any prayer. Our Puritan ancestors practiced the first; our pagan contemporaries practice the second.

The Puritan America of 200 years ago was good at Lord's Day prayer, but gave play short shrift.

The pagan America of today is good at Lord's Day play, but is anemic in prayer. The revival of pagan enthusiasm for the body fills sports stadiums and crowds recreation areas with persons on a religious quest for fun. The occasional prayers offered are on the model of ritual incantations supplicating the Greek fates for a favorable breeze. By

trivializing prayer, their lives are trivialized and the play that they had expected to give them pleasure leaves them greedy, anxious, and fatigued. Such play, instead of venturing an exploratory celebration of being human, becomes an escape from the human and dehumanizes the players.

Christians serious about the redemption of a Devil-harrassed society and advertising our Lord's invitation to "all who labor and are heavy laden" (Matt. 11:29) can hardly begin better than by enacting with their lives Sabbaths that carve out time for long and loving looks at Christ and his creatures. This cannot be accomplished by a Panzer assault: bully preaching or blue laws. But as a few Christians in a few churches in a few communities in America keep a Sabbath, pockets of resistance are formed that provide access to leisured and loving time for the people around them, in the same way that national parks preserve access to the beauties of wilderness space. These pockets of hidden holiness preserve our American days and keep each week accessible to creation work and resurrection appearances.

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.

Letters to *Christianity Today*

Reprinted from the October 21, 1988 issue.

Congratulations on "Confessions of a Former Sabbath Breaker" [Sept. 2]. What a glorious risk you have taken: Hordes of Seventh-day Adventists, Seventh-day Baptists, and members of some 100 tiny Sabbatarian groups may descend upon you with a demand for biblical consistency. Just how does one keep holy a day that has never been made holy? Others, despite Peterson's caveat, will fear you are heading backwards into Jewish legalism and denying the freedom of the gospel. I will be surprised if your mail basket is not soon filled and overflowing.

For those willing to look at the subject afresh, the careful work *From Sabbath to Lord's Day*, edited by D. A. Carson (1981), should be reviewed. Carson affirms that Sunday-keepers who use the Decalogue have no case; seventh-day keepers are much more consistent. He warns against the ground Peterson takes for granted—that any day will do. And Karl Barth quotes De Quervain approvingly: Where the holy day becomes the day of man, society and humanity wither away and the demons rule.

Desmond Ford, Ph.D.
Good News Unlimited
Auburn, Calif.

Peterson is confused in thinking Sabbath is interchangeable and people are free to pick and choose when they observe the Lord's Day. There is only *one* Sabbath according to Scripture. God created the world and everything in it in six days and rested on the seventh.

Teresa Joy
Fargo, N.D.

Our Lord set apart and blessed the seventh day as his and humankind's *shabbat*. Would it not be logical, and yes, biblically expedient, for Peterson, in his quest for a Sabbath other than Sunday, to choose the day that conforms with the Creator's original mandate?

Gerald E. Logan
Lincoln, Neb.

A Glimpse Into Yesterday

The Strange Tale of Snow Hill Nunnery

by Eugene Lincoln

The Oneida Community, the Amana Society, the New Harmony Movement—all bring memories of early attempts at communal living in the United States. But one of the most interesting communal movements is known to few historians outside of the immediate area in which it is located.

The Snow Hill Nunnery, about three miles north of Waynesboro, Penn., was established by German Seventh Day Baptists in the 1820s. Snow Hill is an out-

growth of Ephrata Cloisters, in Ephrata, Penn. The Cloisters, established by Johann Conrad Beissel in the middle eighteenth century, had grown to the point that the believers decided to establish another settlement farther west. They chose the Waynesboro area.

They built a *saal*—a meeting place in which they could worship and study, as well as a nunnery. The nunnery served as living quarters for the monastic and celibate brothers and sisters



The German Seventh Day Baptist Church at Snow Hill. Note the two doors—one for men, the other for women.

who would practice communal living in the new location, as they had in Ephrata. In 1829 the members constructed a church building (still used each Sabbath). One of the two doors on the building was for men, the other for women. A partition (no longer in the church) enabled the preacher to see both sexes but prevented them from seeing each other during the worship service.

The last member of this monastic society died in 1892, but a small congregation still meets in the ancient church each week.

The nunnery, only a small part of it occupied, is in need of repair, and local historians are concerned what will happen to Snow Hill when the few remaining members move or die. Situated in an idyllic setting that has changed little through the years, Snow Hill is important in the history of Sabbatarians in the U.S. Two times the Commonwealth of Penn-

sylvania has attempted to acquire the site and make it into a state park like Ephrata Cloisters, which have become a major tourist attraction.

But Crist King, president of the Snow Hill Board of Trustees, fears that if the site becomes a state park, it will be open to the public on Saturdays. That, he says, would be a "desecration of the day the Lord set aside." He realizes the need to preserve Snow Hill as a historical site, but he believes other alternatives exist.

Anyone who wishes to see Snow Hill Nunneries, which are not officially open to the public, may find them by driving about three miles north of Waynesboro on route 997. Look for a historical marker on the left side of the road, then turn right immediately after crossing a small creek. Services are held on Sabbath mornings, and the members welcome visitors.



A portion of the *saal* at Snow Hill.

NEWS FROM THE BSA

BSA President Retired by Employer

Review and Herald Publishing Association has announced that after 22 years as an Adventist denominational employee, Eugene Lincoln was retired as of the first of the new year. He will continue to work part time as a copy editor.

Not one to let himself be bored, Eugene phoned the editor to ask how he could help with *The Sabbath Sentinel*, which he edited without pay for 25 years, 1960 to 1985. Presented with several options, the BSA president chose to concentrate on historical articles—the first of which is published elsewhere in this issue. The editor couldn't be more delighted.

Sabbath Book Reviewed

One of the books distributed by BSA, *The Forgotten Day* by Desmond Ford, was reviewed in the Oct.-Dec., 1988, issue of *Resurrection*, a periodical that promotes belief in conditional immortality. Reviewer Tom Warner, pastor of an Advent Christian congregation in Maine, discusses Ford's book along with Karen Mains' *Making Sunday Special*. Without revealing his personal convictions as to which is the correct day, Warner wrote very positively of the arguments presented in *The Forgotten Day*.

He encouraged readers to investigate the question and listed books on both sides of the issue. He recommended Mains' book for its practical ideas on making the day a joyful family celebration.

The same issue of *Resurrection* contained an article which made reference to two Sabbatarian groups: Worldwide Church of God as advocating the annihilationism view, and Seventh-day Adventists as believing in the conditionalist view.

BSA To Cover Symposium

A scholarly symposium on "The Sabbath in Jewish and Christian Tradition," cosponsored by the Center for Judaic Studies at the University of Denver and the General Conference of Seventh-day Adventists, will be held at the University of Denver, May 24-26. Papers by Samuele Bacchiocchi and Jacques Doukhan of Andrews Univ., Mitchell Tyner, Esq. of the SDA-related International Religious Liberties Association, and by a number of Jewish scholars will be presented. BSA plans to have someone cover the event and report on it in TSS. Readers interested in further information about this scholarly meeting, may write Tamara C. Eskenazi, Director, Inst. for Interfaith Studies, Center for Judaic Studies, Univ. of Denver, University Park, Denver, CO 80208.

I REMEMBERED THE SABBATH

by David Farkas

"Friday? Saturday? Sunday? Who cares? It doesn't matter which day we keep, as long as we are keeping a day." The minister sharing this gem of doctrinal thought with me was a Jew who had converted to Christianity. He was attempting to convince me that a particular day of rest was irrelevant to modern religion. He said nothing was important as long as one confessed belief in Jesus. I didn't agree with him. I was a seventh-day Sabbathkeeper, and the Sabbath had come to mean so much to me that I couldn't believe what I was hearing.

It was more than a decade before this discussion when I had my first exposure to the Sabbath. Raised in a family that gave little emphasis to Judaism and no emphasis to God or His holy day, my first Sabbath wasn't until I was about ten years old. I went to schul (synagogue) with a friend of mine and, except for a few interesting symbols, I found it far too solemn to enjoy. Sabbath became more special to me, however, when I went to summer camp in Putnam Valley, N.Y. The day was treated as a special visitor. It was a time of celebration—fewer chores for us camp kids, more relaxed counselors, more fun. That time was special. During the sundown



havdolo service, we sadly escorted away the blessed hours, and went to sleep with hopes for the next Sabbath. The images of Sabbath at that camp will never leave me.

Years rolled by and the Sabbath diminished in significance in my life. My bar mitzvah passed and with it the innocence of childhood. My teen years were full of turmoil. I witnessed the death of friends and family, experienced the divorce of my parents, acquired self-destructive habits, and had one meaningless relationship after another. My school grades dropped almost as low as my hopes for the future, and I felt worthless and alone. Although I found refuge and comradeship in

a major Jewish youth organization, I was confused about God. I was skeptical of His existence. Even if He did exist, I was sure He would be vengeful and indifferent. But behind my wall of doubts was a burning desire to know for sure whether or not God was real. I was in a life and death struggle to find God; all other doctrinal issues seemed unimportant.

I completely lost touch with the Sabbath when I began to look for God in the Christian world. I had a friend in high school whose mother was a "born again" Christian. Together they showed me some Messianic texts in the prophetic writings of the Tanach (the Old Testament), and my curiosity was aroused. They prayed with me for God's guidance. This type of personal prayer was an unusual experience for me because until then my only prayers were the established Jewish prayers I had memorized in Hebrew. They also gave me a Bible—with both Testaments—and encouraged me to read. Filled with curiosity about their beliefs, I began reading. I saw what the prophets said about the Messiah, and I read what Jesus said about Himself. I realized that there was truth in these pages. The New Testament presented me a way of life that I had been looking for all along. The teachings of the Messiah touched my heart, and I chose to become a follower of Him. It wasn't long before I began attending church—on Sunday, of course.

Because of my pre-conceived ideas about churchgoing, it was

hard for me to join the ranks of Sundaykeepers, but I became used to it. I met other Jewish believers who worshipped on Sunday, and then I felt more comfortable with the practice. I didn't even think about the Sabbath anymore. I thought that since all these Christians had accepted the Messiah we Jews rejected, that they couldn't be wrong about their day of worship. But I would soon be challenged on this issue.

One Sunday, while a church friend was driving me home, I was reading in the book of Isaiah and came across a text about the Sabbath. I read out loud: "If thou turn thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight. . . ." After reading this text, I asked my friend why we go to church on Sunday. I don't remember all he said, but his answer satisfied me only momentarily. I continued to ask people in other churches. They too gave me vague grounds for their belief: "We'll be keeping an eternal Sabbath in heaven, so we don't have to keep it now. . . The Sabbath was for the Jews—Christians aren't required to keep it. . . Jesus was raised on Sunday, so we worship on that day in honor of the resurrection. . . We're not under the law, we're under grace. . . Sabbathkeeping is pharisaical legalism." I accepted their explanations for a short time, because I didn't want to make waves in my already stormy life. Still, something wasn't quite right. The remembrance of my childhood Sabbath experiences was still alive.

My experience in the Sunday crowd didn't really change my personal life that much. I still did things I knew were wrong, I was still bitter and felt no closer to God than when I started. My pain deepened when the true colors of some of these various denominations and non-denominations began to show through. It seemed that there was a lot of animosity among these groups, with each one claiming to have the "right" understanding of key doctrinal issues. One said Jesus was God, another said He was a mortal as I. One claimed to be able to interpret the Bible based on the Bible only, another said tradition was the only sure interpretation. One exorcised demons,

another denied their existence. One sprinkled babies with holy water, another dunked adults in rivers. One believed in instant sanctification, and another believed we would never be sanctified until Jesus comes. Some believed the millenium would be in heaven after Jesus came, others said it would happen here on earth before the second advent. The only thing these apparently sincere folks agreed upon was that Sunday is the Lord's day. As a result, I began to doubt my five-year Christian experience and lost faith in their version of God. "If these Christians can't agree, then Jesus must not be the Messiah," I thought. I was disillusioned, and my depression

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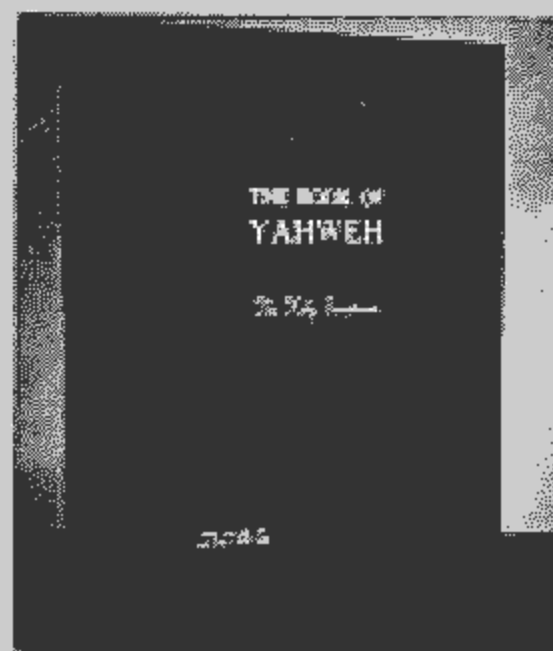
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became more than I could bear.

I would have given up had it not been for a new friend who understood my searching and realized the problems I was having. He was also Jewish and was *shomer Shabbos* (a Sabbath observer). His unfeigned love for God was apparent in the way He treated me. He didn't force his views on me even when I told him some of the way-out things I had come to believe. He was there when I needed him; he let me have solitude when I wanted to be alone. He introduced me to his wife and sister-in-law. They were all students of the Scriptures, and they lived the truths they spoke to me about. His sister-in-law suggested I study the Sabbath in the Scriptures and settle this question in my mind once and for all. Armed with my Bible, a notebook, and a concordance, my search began.

I looked up every text that had the word *Sabbath* in it. I expected to find evidence for keeping the seventh-day Sabbath in the Tanach, but I was surprised by what I found in the New Testament! I found that Jesus Himself—the model Christian—kept the seventh-day Sabbath, as did His disciples. After His death, His disciples still kept the Sabbath. In fact, there is not even a shred of evidence in the entire Bible to indicate a change of God's chosen day of worship! I also studied the history of the change of the Sabbath, and found that except for the churches in Alexandria and Rome, the Christian church kept the seventh-day Sabbath as late as the fifth

century A.D. Those Christians who did keep Sunday were following the commands of men rather than Biblical injunction. They actually went against the plain teachings of Jesus: "Think not that I am come to destroy the law. . ."

Of course, the most convincing evidence for me about keeping the Sabbath remains yet in the Torah. God had said to Moses on Mt. Sinai, "Remember the Sabbath day, to keep it holy. . . for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the seventh day, and hallowed it" (Exodus 20:11). The Sabbath is the heart of the Ten Commandments, the Law of God, and Jews have known what day to keep for thousands of years. If it was good enough for Adam, Noah, Abraham, Joseph, Daniel, Jesus, Peter, Paul, and John, then it's good enough for me.

Friday? Saturday? Sunday? I can't be indifferent. God has given me a special day to spend with Him, and I don't want to miss it. Keeping the seventh-day Sabbath has helped me to discover true Christianity by rediscovering a truly Jewish way to worship God. God's people have kept the Sabbath for millenia, and I believe that they will continue to do so until the end of time.

—A part-time student preparing for the ministry, the author lives in Harrisville, New Hampshire.

NEWS

FROM THE SEVENTH DAY COMMUNITY

Church of God Youth Fling Mud in El Salvador

Late last summer a group of Church of God (Seventh Day) youth from four states and Canada journeyed to El Salvador to spend two weeks helping to build a medical clinic at *Hagar Infantil Shalom* orphanage. Under the sponsorship of Harvesting in Spanish, a Denver-based missionary organization, the group flew to San Salvador, where they were taken by school bus to the orphanage.

The reality of life in the third world became apparent when the group was ushered into a large empty room and told it would serve as bedroom, dressing room, and living room—for everyone.

After cold, morning showers and an hour-long bus ride to the work site, the group spent exhausting days digging (and redigging) drainage ditches with picks and shovels and laying bricks—at the height of the rainy season.

The workers spent their first Sabbath with young people of the Church of God (Seventh Day) in San Salvador, a congregation with about 160 members. They sang familiar songs in both English and Spanish, played get-acquainted games, and struggled to communicate with the help of Spanish/English dictionaries.

The second Sabbath they attended La Libertad Church of God (Seventh Day), a congregation of 200, which meets on a hill overlooking the Pacific Ocean.

The strenuous work schedule did not prevent the young Americans from becoming very attached to many of the orphans; and they returned to their comfortable homes with many new friends, an appreciation for simple things, and gratitude for the abundant blessings we take for granted.

Individuals interested in participating in missionary projects are encouraged to write to Youth Agency Missions, Box 33677, Denver, CO 80233. Maranatha Flights (International), an Adventist ministry, sponsors similar projects—more than 30 are scheduled during the first four months of 1989. They can be contacted at P. O. Box 68, Berrien Springs, MI 49103.

European Adventist Leader in Hungary

Jan Paulsen, president of the SDA Trans-European Division visited Hungary during November to meet with some of the 1,200 members separated from the recognized body of SDAs. The rift stems from events of the mid-1970s when significant numbers of Adventists were disfel-

lowshipped for objecting to the activities of some church leaders, particularly the involvement of Joseph Szakacs with the Hungarian communist government and with other denominations. Szakacs was president of the SDA Hungarian union from 1975 to 1980.

Paulsen met for five hours with approximately 250 of the separated brethren, who are led by former SDA church leader Oscar Egervari and Bible worker and theology teacher, Zsuzsa Yanko. On behalf of the church, the division president expressed regret for injustices of the past and appealed to them to return to the main body. While the meeting was open and frank, Paulsen indicated that, reconciliation will not come about easily or soon. Consultations between the two groups will continue.

Fatal Racial Attack by White Supremacists

Mulugeta Seraw, an Ethiopian national, was fatally beaten in Portland, Oregon, last November. In the funeral sermon, Pastor Alfonso McCarthy of Sharon Seventh-day Adventist Church, urged that Seraw's blood not be spilled in vain. "We must labor to create an environment where our children, black and white and red and yellow, can live together harmoniously as children of God." The beatings were allegedly perpetrated by three young men with shaved heads, military jackets, and heavy work

boots—trademark clothes of the neo-Nazi youth group, the Skinheads. Within a few days, two Portland men fitting the description were charged with the murder. Pastor Wayne Shepard, director of SDA human relations for the area, addressed the racial concerns: "There is a war going on, a war between the forces of good and the forces of evil. Oftentimes the good and the innocent are caught in the crossfire. I believe this is what happened to our brother."

The killing prompted a meeting of some 350 Portland residents with police and community leaders to discuss what could be done about the spread of white-supremacist violence.

New President for Review and Herald

The 48-member Board of Directors of Review and Herald Publishing Association selected John F. Wilkins as the new president of the Hagerstown, Maryland, publishing operation. Wilkins succeeds Harold F. Otis, Jr., recently appointed to coordinate Adventist activities in the Soviet Union.

The fifteenth R & H president since its beginnings in 1849, Wilkins started out his denominational employment in the association's bindery. Night courses in accounting prepared him to work as accountant for *Adventist Review*, and then as treasurer for several conferences

and the Eastern Africa Division before coming to the General Conference as associate treasurer in 1985.

Actor Tells Story in *Guideposts*

Clifton Davis, Adventist minister in real life and the Rev. Reuben Gregory on the NBC television series *Amen*, tells his story in the December issue of *Guideposts*. The article recounts his growing up as a preacher's kid, his disillusionment with the church, and his love affair with acting and cocaine—a habit that took him to the depths of despair, ready to commit suicide by overdosing on drugs, Christmas Day in 1980—at age 34. But Christmas Eve his mother dreamed he was dying, so his family put off opening presents and had an all-night prayer meeting. A phone call and prayer with his brother brought him to surrender his life to God and to fly back to Jacksonville, N.C. to be with his family. With their help he put his life back together, finishing studies at Oakwood College, getting a master-of-divinity degree at Andrews University, and marrying his girlfriend, Ann Taylor.

Analysis of SDB Growth

In a recent article in *The Sabbath Recorder*, Rodney Henry, SDB Director of Pastoral Services, surveyed trends in the establishment of new SDB congregations. In the early days of our

republic, Baptists in general, including Seventh Day Baptists, grew in rural areas, where some 85% of the population lived. As society became more urban, SDB churches did not keep pace; while only 25% of the population is still rural, 60% of SDB congregations are in rural areas. However, a shift is taking place as new churches are planted. From 1900 to 1950, 57% of new congregations were urban; since 1956, 78% have been urban.

In the three decades 1948 to 1977, only ten new churches began; since 1978, 18 have been established. The denomination has set a goal of 40 new congregations between now and the end of the century.

New Missionaries to Malawi Appointed

In a cooperative effort between the Seventh Day Baptist Missionary Society and the Australasian SDB Conference, Andrew and Lynne Goulding of New Zealand have been appointed as missionaries to Malawi for two years, taking the place of David and Bette Pierson, who recently retired after having served there for many years. Andrew is the son of Dorothy Goulding, grandson of Francis S. Johnson, pastor and founding member of the Auckland, New Zealand, church in 1940. The Gouldings, who have two sons, ages 4 and 2, will be travelling to their new posts via the U.S.

The Most Important Sabbath Rest

The day of Christ's sufferings and death, the day of the resurrection, were distinct from, but united to, the Sabbath day in between. That rest day was not a vacuum. It was earth-shaking and cosmological (Matt. 27:50-55). That Sabbath must have allowed not only earlier sorrow in heaven over the sufferings and death of the Lamb of God, but later shouts of joy at the resurrection. Such joy was a celebration-in-expectation of God's final victory to come, even over death itself. Imagine the heavenly hosts of angels exclaiming, and praying, and singing:

"Holy, holy, holy
is the Lord God Almighty,
who was, and is, and is to come."

"You are worthy, our Lord and God,
to receive glory and honor and power."

"Worthy is the Lamb, who was slain,
to receive power and wealth and
wisdom and strength
and honor and glory and praise!"
(Rev. 4:8, 11; 5:12)

One of those singing angels, perhaps Gabriel himself, "going to the tomb, rolled back the stone and sat on it." He said to the women, "he is not here; he has risen" (Matt. 28:2, 6). The most important Sabbath rest in history was over.

Colin T. Greenlaw, *Good News Unlimited*, April, 1988

[The Sabbath] is in some respects our clearest opportunity to highlight the "sacrifice" element of Christ's righteousness. For on the Sabbath those hands that had grown weary breaking bread and straightening limbs, those lips that had parched from long hours of speaking peace and proclaiming liberty, those eyes that had swollen in sorrow as He wept over the conditions of His people, those feet that had pained carrying Him through villages where He dispensed healing and happiness, that heart that had leaped with pride when sinner confessed and burst with sorrow at Calvary's ingratitude—they rested now on the holy Sabbath. By that act of repose, the memorial of Creation became the sign of redemption—never to change, not even in the earth made new (Isa. 66:23).

Calvin B. Rock, *Adventist Review*, January 19, 1989

MAILBOX

LETTERS FROM OUR READERS

Good Response to Ads

I would like to express what a great response we had from your readers who answered our ad in the July issue of TSS. Advertising with you helped us reach many sincere people looking for truth. We are glad you are there to serve us. I also would recommend other Sabbath organizations take advantage of your services to advertise. We were pleased with our results.

Adam J. Windholz
Hiawatha, Kansas

Editor's Note: Music to an editor's ears—an unsolicited testimonial. We rejoice that ads in TSS serve a valuable purpose in bringing Sabbathkeeping people in contact with one another.

Renews with Protest

I had not planned to renew my subscription because the majority of articles were for Adventists and also because of the lack of respect for the sacred name. I hope this changes in the future.

Whittier, California

Renews with Praise

Thank you for a fine job on TSS. I so look forward to receiving it as it is so up to date and keeps us in the know.

Youngstown, Ohio

Takes Exception

I am uncomfortable with a statement in the article by Don A. Sanford (Dec. '88). He wrote, "In their break from Judaism, they [Paul and the early church] discarded much of the superficial requirements of the Torah or Jewish law." Why do Sabbatarian Christians feel the need to divorce Sabbath from Judaism? Apparently the argument runs that Sabbatarian Christians are "Judaizing." So they must defend the Sabbath by saying it is not Jewish, that it was given at Creation and therefore is valid for Christians without having a Jewish context. If Paul and the early church discarded Judaism, why is there not a clearer record of them doing so in the New Testament?

Randy Garman
Englewood, Colorado

TSS Is Broadening

I enjoy reading the *Sentinel* very much and find it broadening my point of view. I would like to read an article on the distribution of tracts—that is, what methods have proven successful and have resulted in meaningful response?

E. R. Worm
Battle Creek, Michigan

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.)	\$10
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.)	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.)	\$10
<i>The Forgotten Day</i> by Desmond Ford (318 pp.)	\$10
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.)	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.)	50¢
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.)	2 for \$1
Directory of Sabbath-observing Groups (1986 Edition)	\$6
Back Issues of THE SABBATH SENTINEL	10 for \$3; 30 for \$5

Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.)	20¢ ea.; \$17/100
<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.)	20¢ ea.; \$17/100
<i>The Bible Sabbath: Seventh Day or First Day?</i> (6 pp.)	14¢ ea.; \$12/100
<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>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.)	15¢ ea.; \$9/60

Tracts

<i>The Weekly Rest Day</i> by George A. Main (4 pp.)	Out of Stock
<i>Sunday—The Lord's Day?</i> (4 pp.)	3¢ ea.; \$5/200
<i>The Rest of Your Life</i> (1 p.)	2¢ ea.; \$5/400
<i>Search the Scriptures</i> (1 p.)	2¢ ea.; \$5/400

Sample copies of tracts are available free if you enclose with your request a self-addressed #10 envelope with 45¢ postage.

Promotional Aids

Sabbath Calendars for 1989	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath"	\$5/6
Bumper stickers with a Sabbath message	\$1 ea.; \$7/dozen
Sabbath seals	\$1/dozen
Post cards with Sabbath message on one side, space for personal message and address on the other side	\$1/dozen

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ADS

CLASSIFIED ADVERTISEMENTS

The Christian Church of God holds weekly Sabbath services. Serving southeast Florida (West Palm Beach area). For information write P. O. Box 3827, Lantana, FL 33465. (1-12)

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. (2-1)

Are these the last days? For free article write Focus On Truth, Box 45A, Lake Winola, PA 18625. (11, 1, 3)

For sale: complete ten-volume set *Modern Music and Musicians for Vocalists*. Hard cover, published by The University Society, Inc., 1918. Excellent Condition—a collectors item. Bids are solicited by The Bible Sabbath Assn., RD 1 Box 222, Fairview, OK 73737. (3, 4)

Dr. Samuele Bacchiocchi, professor of church history and theology at Andrews University will presnet his Lord's Day Seminar at the Drury Lodge conference room, exit 80A on I-44, Springfield, Missouri, on May 12 and 13. Services Friday evening, 7:30 p.m.; Sabbath at 11 a.m. and 4 p.m. For further information

call (417) 468-5444 or (314) 496-3917. (3, 4)

A bright, new magazine—YNCA Light. Good, solid, Biblical articles; insight into prophecy. Free. Write YNCA, P.O. Box 50, Kingdom City, MO 65262. (3-2)

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 upon 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."

**The Bible Sabbath Association
Fairview, Oklahoma 73737**

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We're Looking for Sabbathkeepers!

Probably less than 1 out of 1,000 seventh-day Christians know about The Bible Sabbath Association!

If you think more should know about us, that more should be reading *The Sabbath Sentinel* and using BSA material to share the Sabbath, you can help by sending us names and addresses of Sabbathkeepers you know. Think of . . .

- members of the church or assembly where you fellowship
- people who attend other seventh-day churches
- scattered individuals with whom you correspond
- brethren you've met at camp meetings and festivals
- ministers you've known through the years
- people who could use BSA material to share the Sabbath truth

If you send us their names and addresses, we'll let them know about our association, about *The Sabbath Sentinel*, about the literature we publish, about our other services—services that will help them share the Sabbath with others. Thank you for helping us!

Send names to:

The Bible Sabbath Association

RD 1 Box 222

Fairview, OK 73737