

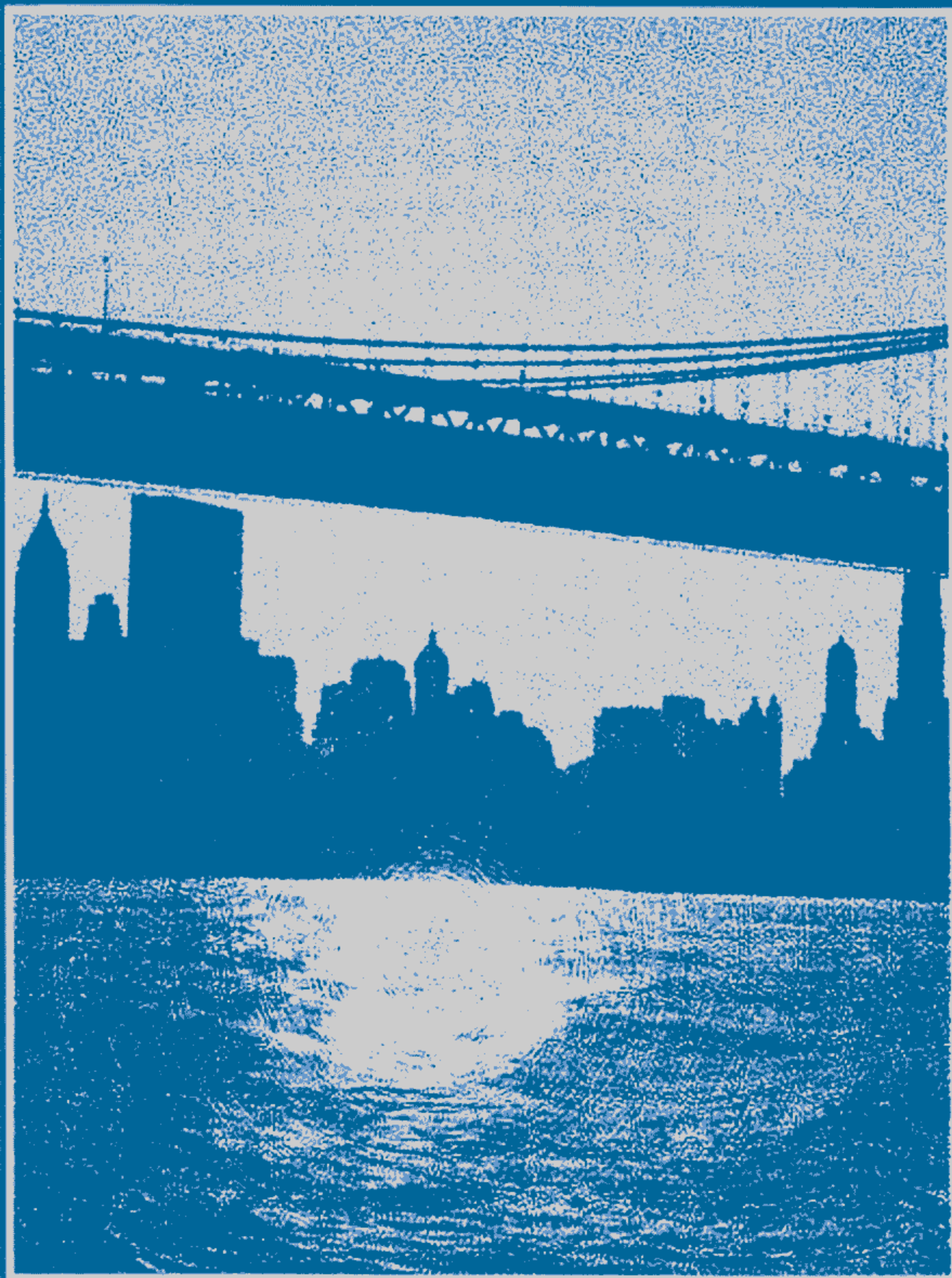
# *The* SABBATH SENTINEL

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Serving the Seventh-day Christian Community

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August, 1989







### Giving Good Gifts

*Parents love to give good gifts to their children. But while youngsters tend to see good things in terms of ice cream, video games, bicycles, dolls, toy trucks and playtime, conscientious parents have an entirely different view. They think of eating vegetables, cleaning ones room, getting to bed on time, mowing the lawn, getting an education, and being patient and responsible. Parents are looking far beyond the immediate pleasure to the future; as*

*much as they like to see their children happy, parents want to equip them with training, experience, and values that will last a lifetime.*

*God loves to give good gifts to His children. This is affirmed by Jesus: "If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" (Matt. 7:11). When we think of good gifts we tend to think of health, financial sufficiency, comfort, safety, loving friends and family. Oh, how often we pray for these! But life keeps giving us uncertainty, discomfort, conflict, and disappointment. Is our Father denying us good gifts? Absolutely not! It's just that His idea of what's good for us is quite different from ours. He allows us to experience insecurity so that we learn to have faith. He lets us experience loneliness so that we appreciate fellowship. Uncertainty so we learn to trust. Insufficiency so we learn contentment. Pain so we learn patience. Privation so we learn dependence on others.*

*When it comes to our churches, we want unity, harmony, and growth. Instead, it seems we have disunity, schisms, and conflicts. Is God denying good gifts? Absolutely not! Most difficulties we bring on ourselves; and through them, God teaches us faith, patience, kindness, and wisdom. He is looking to eternity and giving us good gifts that will last forever—love, joy, peace, temperance, goodness, meekness—all of the fruits that come from the Holy Spirit.*

*There are those who would have us believe that if we have faith enough, if we work hard enough, if we're spiritual enough, if we pray hard enough, if we think positively enough, we can have anything we want. But the facts of human existence are that we don't always get what we want, and we do get a lot of things we don't want—because the God who gives good gifts is preparing us for eternity in His kingdom. If only we have the vision to realize how really good His gifts are!*

*As long as we keep expecting God to give us a smooth, tranquil existence, we will be frustrated and unhappy in this life. But once we learn that really good gifts are not in the physical realm, that the gifts with eternal weight of value are acquired through discomfort, then we can appreciate the wonderful work that God is doing in our lives.*

—Richard A. Wiedenheft



# The SABBATH SENTINEL

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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.**



# The Magnificent Seventh

## Part 2

by Samuele Bacchiocchi

*Part 1 of this article discussed the Sabbath as a day of service to God and to others. This, the concluding part, focuses on two other aspects of the Sabbath as a day of service.*

### 3. The Sabbath as Service to Ourselves

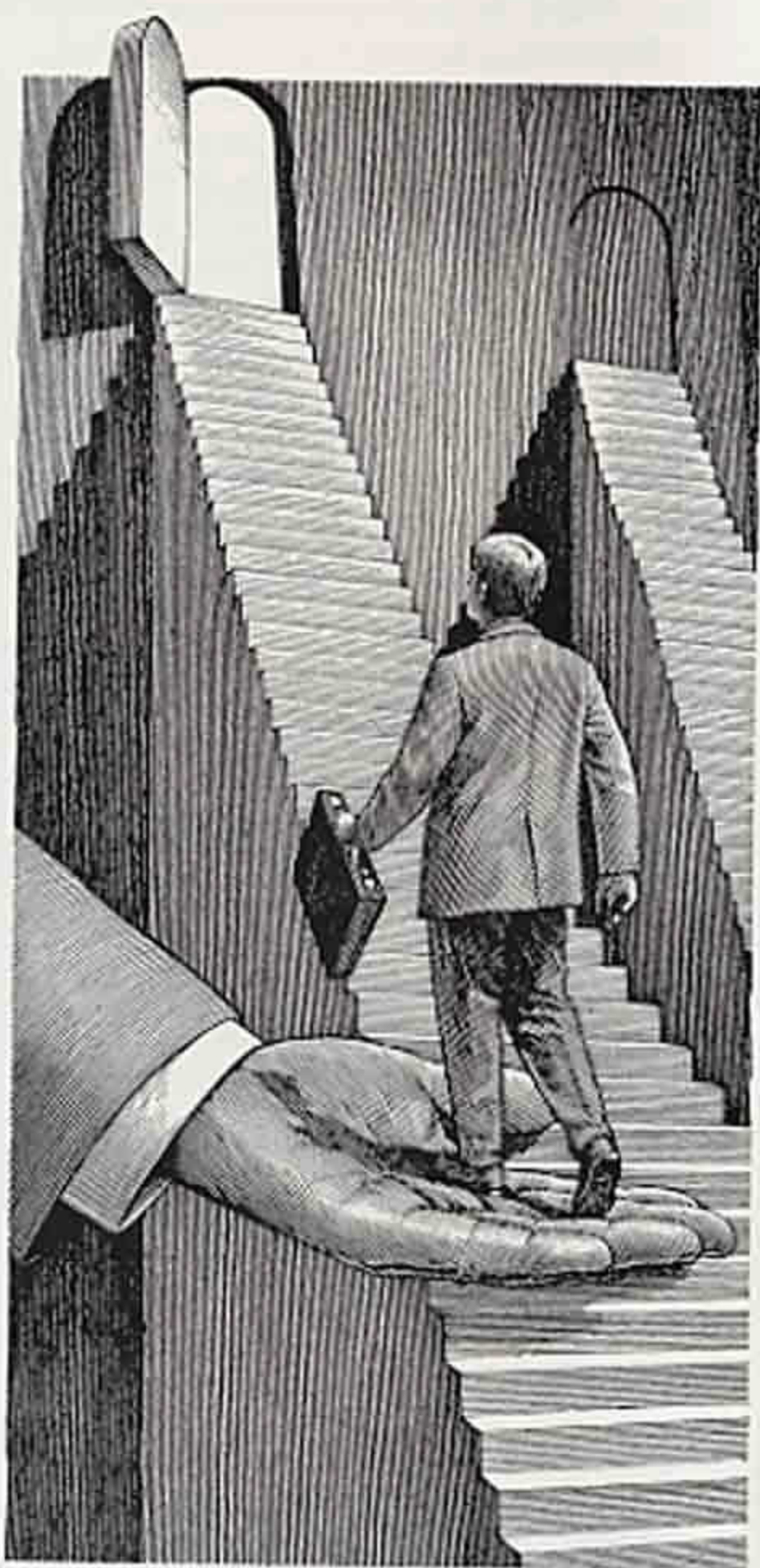
Sabbath keeping also means service to ourselves, because the very service we offer God on the Sabbath by resting and worshiping Him is designed not to add strength or power to God but to enable Him to strengthen our personal lives.

God does not need our Sabbath rest and worship, nor does He need our weekday work. What He wants is a receptive heart, mind, and soul, willing to receive and experience His peace and rest—the only thing that can fulfill the deepest longing of our hearts. How can the Sabbath provide us this opportunity to find rest in God? Through the opportunity it offers us for meditation and renewal.

#### **Sabbath Meditation**

On the Sabbath we can experience divine peace and rest by taking time to meditate in the climate of stillness and reflection that the day provides. According to some social analysts, lack of reflection is a fundamental cause of our restless culture. Many today live active, restless lives without understanding their true selves, and thus they are every sensing an inner emptiness and disillusionment.

Some go from one round of activi-





ties to another, trying to find peace and joy by forgetting their inner tensions. But inner peace is to be found not in an endless round of activities, but rather in discovering ourselves by being still. The psalmist says, "Be still, and know that I am God" (Psalm 46:10). For many of us this ideal remains largely unfulfilled during the week.

The Sabbath, however, releases us from the pressure of our daily work and provides us with time and opportunities for meaningful reflection.

I would like to propose to all of us to include a time for meditation in our Sabbath planning. Some may wish to meditate by themselves; others may wish to join a group. Others may prefer to meditate while reading devotional literature or while contemplating the beauty of nature. We must allow for diversity in our spiritual exercises because we do not all experience divine realities in the same way. The important thing is to take some time out during the Sabbath to meditate, to let our minds dwell upon spiritual realities.

I was impressed while studying in Rome to see the impact of prayer and meditation on some of my professors and classmates. I saw them taking time for prayer and meditation not only in the early morning but also during the 15-minute interval between classes. Some of them would take advantage of those few minutes to withdraw into the little chapel for a few moments of prayer and meditation. The effect of those spiritual exercises could be seen in their peaceful and serene dispositions.

While prayer and meditation is possible and necessary every day, it is the climate of stillness provided by the Sabbath that enables us to truly meditate, to truly experience an awareness of God's presence.

The time we spend on the Sabbath

resting, worshiping, and meditating enables us to restore order and harmony to our fragmented lives. It enables us to restore equilibrium between our bodies and our souls, between the material and spiritual components of our being.

During the week as we work to produce, to sell, to buy, and to enjoy things, we tend to view our material wants as more important than our spiritual needs. The Sabbath is designed to restore the equilibrium between our bodies and our souls.

The spiritual renewal that comes to us on the Sabbath through worship and meditation enables us to turn a new page in our lives, to start a new week with a fresh provision of divine wisdom and grace.

### *Sabbath Physical Renewal*

A second way in which the Sabbath enables us to experience divine rest and peace in our lives is through the opportunities it provides for physical renewal. We experience physical renewal on the Sabbath, first of all through the special rest the Sabbath offers to our bodies, that is, rest not only from work but even from the thought of work. On the Sabbath our bodies can rest better than during the weekdays, because our mind is at rest, and our mind is at rest because it rests in God.

Second, physical renewal comes to us on the Sabbath not only by resting but also by engaging in joyful activities. People often ask me, "What do you consider appropriate or inappropriate Sabbath activities?"

I always refrain from offering a standard formula for two reasons. First, because physical needs vary considerably according to age and profession. For example, the physical Sabbath needs of a teenager bubbling over with energy are likely to be different from those of a middle-aged bricklayer. Second, I

believe that any attempt to classify or specify "legitimate" Sabbath activities encourages legalistic attitudes that stifle the very spirit of the Sabbath's freedom and joy. Thus, rather than classify appropriate or inappropriate Sabbath activities, I will suggest three basic principles to guide us in selecting suitable Sabbath activities.

First, our Sabbath activities should be God-centered rather than self-centered. They should be not an end in themselves but rather a means, as explained in Isaiah 58:13, 14, to express delight in the Lord, to celebrate the goodness of God's creation and redemption.

Second, Sabbath activities should promote freedom and joy. They should help us experience and celebrate the redemptive freedom offered to us by the Saviour. Sometimes the same activity can be either an experience of freedom or one of restraint. For example, a Sabbath picnic can be a delightful celebration of the goodness of God's creation if adequate preparations have been made before the Sabbath so that everyone can participate freely in it. On the other hand, if some people have to spend hours preparing the food, the picnic becomes an expression of selfishness, since it deprives some persons of the freedom and joy of the Sabbath.

Third, Sabbath activities should encourage fellowship and communion and not competition. I treasure the pleasant memory of many joyful Sabbath afternoons spent as a teenager with the young people of my church in Rome or in Florence. I always looked forward to Sabbath afternoon, when as a group we would go out to a park or hike to the mountains. We would stop in a convenient spot to sing, to discuss a relevant topic, to listen to stories and experiences, and to play and pray together.

#### 4. The Sabbath as Service to Our Habitat

There is great concern today over the precarious ecological balance of our environment. As Christians, we share this concern because we believe that God has placed us in this world as stewards of His good creation. The Sabbath offers us both theological incentives and practical opportunities to be good stewards of God's creation, to develop an ecological conscience.

Theologically, the Sabbath reminds us that we share God's creation, redemption, and ultimate restoration with nature. It tells us that nature is our worthy partner, not only in this present world but also in the earth made new. See Isaiah 66:22, 23.

Practically, the Sabbath teaches us not to exploit but to admire nature as an expression of the beauty and glory of God's handiwork. See Psalm 19:1. When nature ceases to be an object of contemplation and admiration, it easily becomes an object of exploitation. If a person believes that this world is not God's creation but the product of spontaneous generation, there is little to stop such a person from irresponsibly exploiting its resources to ensure immediate comforts.

The Sabbath teaches us to acknowledge God's ownership of this world ("The land is mine and you are. . . my tenants." Leviticus 25:23, NIV), by asking us to surrender on this day the right to gainfully use the land, people, and even animals. On the Sabbath we do not go to the forest to cut trees into firewood, but to admire the trees, the flowers, the birds as expressions of God's handiwork.

By teaching us to admire nature, the Sabbath challenges us to act as curators rather than predators of God's creation.

Our brief meditation has reminded us how vital the celebration of the

Sabbath is for our contemporary human needs. We have found that the celebration of the Sabbath provides us the opportunity to serve God by consecrating our time and life to Him, to serve ourselves through the experience of spiritual and physical renewal, to serve others by coming closer to our family members and needy persons, and to serve our habitat by becoming responsible stewards of God's creation.

Reprinted from the April, 1989,  
*Signs of the Times*, ©1989  
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The author, who has written  
several books about the Sabbath,  
has in recent years published works  
dealing with the role of women  
in the church, the time of the  
crucifixion, and wine in the Bible

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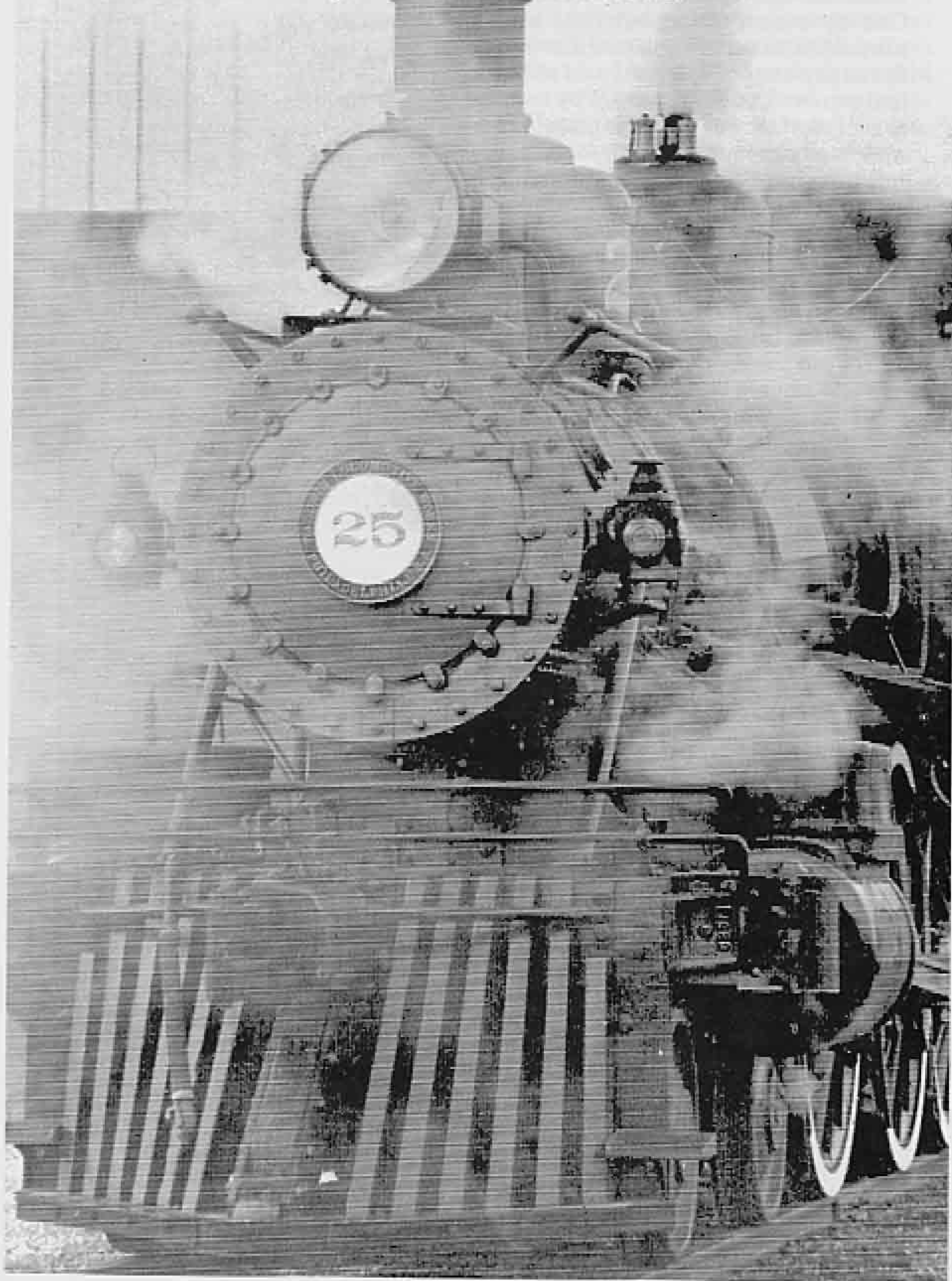
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# Railroad to Damascus

by Richard C. Nickels





*I would like to tell a story. It is one I have told before. It is a true story. As you will see, it is a story with lessons for us all.*

### **The Vow**

It was a hot sunny day in July. Heat waves radiated from the railroad tracks. A boy clad in shorts and sandals scuffled along. He was about ten. Although firecrackers were illegal, he had managed to have an abundant supply of the little explosive toys. As he walked down the tracks, the boy would light a firecracker and throw it into the dead dry grass along the right of way. Most of his "fun" came not from the sound of the explosions, but from the fact that he was breaking the law, and getting away with it.

This "Sunday school boy" obeyed his parents and seldom missed going to the Baptist church. Yet there were these private times, when nobody was looking, or so he thought, that he could freely "sow wild oats" and do "bad" things.

The boy lit a firecracker and carelessly threw the still burning match off to the side. Instantly the tinder dry grass burst into flame, spreading quickly. Frantically he tried to stamp the fire out with his thongs. The leaping flames burnt his legs and he screamed in pain. It was hopeless. Hysterical, he ran as fast as he could the one or two miles home. He was scared and feeling guilty for what he had done. He knew the fire was quickly spreading close to homes.

"God help me!" he cried. "Please get me out of this mess I've gotten myself in. If you help me, I'll do whatever you want me to do. Please God, help me."

He burst into his home crying, "I didn't mean to do it!" His sister was talking on the phone and hastily hung up and got her little brother to calm down and explain what had happened. The fire department was

called, and the brushfire was extinguished before there was any serious damage to property. The boy trembled in fear, hoping he wouldn't be arrested for arson. No punishment came, and he forgot his vow made out of desperation.

### **A Time of Growth**

Unknown to this Sunday School boy, the other party to his vow hadn't forgotten. The Eternal was allowing and using circumstances such that the boy would sooner or later fulfill the bargain he had made to be obedient to his Maker. To do this, He had to teach the boy many things.

Here are a few episodes along the way:

The boy enjoyed listening to the adults talk. One time he and his parents visited his aunt, Ann Wiens. She discussed Bible prophecy with the boy's father. Ezekiel shows that a third of our people will die by war, a third die from famine and pestilence, and the other third would suffer a terrible captivity worse than the Holocaust. There was a man on the radio teaching this, and he published a magazine. These things made a very deep impression on the young man.

A couple of years after the July fire, the boy responded to his parents' wishes and "went forward" at an altar call, joining the Baptist Church. He was "dunked." Returning his wet clothes to the family car, he noticed a beautiful rainbow in the sky. "Could this mean God is watching over me?" he thought.

In 1960, he was fourteen, and his parents decided to move to the Oregon coast. He and his father spent the summer in a little shack as they cleared their lot of trees and built a

house. In the evenings they would listen to the radio. A program called "The World Tomorrow" with Herbert W. Armstrong and his son Garner Ted Armstrong caught their interest. The two carpenters frequently discussed the program and the Bible truths they learned. In order to receive the program at night from Radio Station KGO San Francisco, they boy had to put his hand on the radio to improve the reception.

Although the family still regularly attended the Baptist church, there was a growing realization that Protestant churches were rejecting Bible truths. There were many Baptist doctrines they had to "unlearn." For the first time in his life, the young teenager read the Bible completely through.

Finally in his senior year of high school, the boy's father gave a copy of *The Plain Truth* to their Baptist minister. Next Sunday, in the middle of the sermon (which was on a totally different subject) the minister lambasted the magazine and an article in it which attacked the doctrine of the Trinity. This was the last straw. Unable to refute the magazine article, the minister ridiculed the magazine's anti-trinitarian stance. Next weeks, the young man sent a postcard to the Baptist church withdrawing his membership. This broke his mother's heart. The father agreed with the son but failed to follow his strong action, managing to keep a semblance of family peace in the face of religious dissension in the family.

The college years that followed were times of further growth. Naturally skeptical, the young man disbelieved at first glance many of the teachings of the Worldwide Church of God. He began to prove them, one by one.

There was a time when he just couldn't believe that the early New Testament church kept the Passover

on the fourteenth of Nisan each year. The Baptist church held the "Lord's Supper" on the first Sunday of every month. At the college library, the young man went to the *Ante-Nicean Fathers* to check out the Passover Question. To his astonishment, the dusty volumes said that Philip, Polycarp, Polycrates and others followed the Apostle John and the original disciples in always keeping the Passover on the fourteenth of Nisan, scrupulously observing the exact day. Incredible! Amazing!

And then the young man came to the point that so many do when he realized that what he knew to be true was more than what he was personally doing. He had proven that Christians are to keep the Sabbath and Holy Days, yet was not keeping them. He asked himself, "Why not?"

For one thing, his father believed in the Holy Days also, but didn't seem to have the spunk to stand up and do something about this knowledge. There was latent opposition from his mother. School and good grades meant a great deal to the young man, and would conflict with Sabbath and holy day observance.

But the Bible was clear! The young man was uneasy about not living up to what he knew to be true, but there was no motivation to obey. As the years passed, the July vow by the railroad tracks was totally forgotten.

### Deadman's Curve

It was a miracle summer. Jobs were hard to find, but very necessary to pay for college tuition. The young man obtained a high paying job working for the railroad installing signal equipment on a construction crew.

There was a day when work was nearly completed on one set of signals. The foreman was having the men pick up their tools to move to another site. He had the young man



and another worker move down the tracks to warn the crew if any trains approached from a curve south of the work site. It was the mainline railway, two frequently used tracks between Seattle and Portland. Southbound trains went on the west tracks, while northbound trains used the east tracks.

As the two workers walked south to take up their positions around the curve, the construction crew shouted, "train coming!" There was a speeding freight train moving south. The young man continued walking south and moved between the two sets of tracks. Suddenly, his co-worker further around the curve frantically waved, "train coming!" There was another train, a northbound passenger train coming around the curve!

In what seemed like an eternity, the young man hesitated. He didn't seem to know what to do. He was the only one who could pass the message ahead to the crew that there was a northbound train coming. And yet he failed to act quickly. Finally, he turned around and saw some of the crew a good distance north. It was too far to shout. He waved half-heartedly, trying to tell them another train was coming. Quickly the southbound train hid his view of the work crew.

He wheeled around and discovered that he was standing in the middle of the northbound tracks. The northbound passenger train was almost upon him! He dived towards the bank. Just as he left the tracks, the northbound passenger train roared past him, barely missing him. The southbound train shot past the other.

Then there was an awful silence. Only the sound of his heart pounding and his heavy breathing. He had a strange feeling of guilt and uneasiness. His co-worker walked up to him and asked, "Why didn't

you act more quickly?" He didn't know. They waited, not knowing that the passenger train had ground to a halt up ahead. Then the young man saw the foreman walking toward them. He rushed up to his superior, who grimly said there had been an accident. "We think Olsen is dead. Another man is hurt."

Like a lightning bolt, the news of the grisly tragedy struck the young man. Olsen had been walking north in the center of the northbound tracks. Because of the noise of the southbound train, he could not hear the warning shouts that there was a northbound train coming up behind him. He was struck full force by the speeding passenger train, mowed down like grass. The other man was more fortunate. He was walking on the edge of the tracks and was knocked off the tracks with only his left arm crushed.

Feeling an immense personal responsibility for the tragedy, the young man dropped to his knees and cried out, "God, forgive me!"

### My Road to Damascus

I got up a new man. Yes, I was the young man. In less than two years, I was baptized. I saw clearly now that there was a relationship between this horrible accident and my failure to act upon what I knew to be true. I knew that unless I obeyed the truth, I was a dead man! God didn't kill the man to get my attention. He allowed this terrible accident to happen to impress upon me the seriousness of life, and that failure to heed His truth results in *death*.

I felt a personal responsibility for the death of a man and the crippling of another for life. I do not know whether or not the accident could have been prevented if I had acted more quickly. I do know that the Eternal had delivered me from the railroad track fire when I was a boy. And now He had delivered me from

death. What was I going to do about it? In the final analysis, I knew I had to submit to Him totally.

There is a great unfathomable gulf between *knowing* the truth, and *doing* the truth. With circumstances allowed or brought about by the Almighty, I had crossed that great

chasm. I had come to my personal "Road to Damascus."

Excerpted from Study No. 109, published by Giving and Sharing, a ministry founded by the author. A lifetime member of BSA, Richard Nickels lives in Onondaga, Missouri, with his wife and children. He has written extensively on the history and doctrines of the Church of God (Seventh Day).

# Life in Israel

by Naomi Fauth

On the street below our building, there is often parked a police van or army truck. Since the uprising, there are nearly always police and soldiers close by; sometimes all night long they are parked in the lot across the road. Today the lot is nearly full of tourist buses. Sometimes Arab taxis are waiting there, the drivers resting inside their cars. Much of the time, they are not allowed to work (because of the strikes), but they need money for their families, so they work anyway. At certain times they stay here at night where it is safer, rather than going home to the Arab side and risk getting their cars burned by the leaders of the 'Intifada.'

We have a friend—a young Arab man who lives in Beit Jalla, a sister city to Bethlehem. We have known

him for quite a few years. On the night after the Sabbath, many people walk the streets of the new city, on the Jewish side of Jerusalem. The other night, my husband and some of the children and I walked into the city. After a while, by chance we met Gabi. He said he had felt he would meet us there. I thought as we walked that he could be the only young Arab man in all the crowds on the streets that evening, and that how unusual it was, especially when considering the trouble and added tension. As we walked along together, he was greeted a few times by Jewish friends happy to see him. He is the exception. He loves to take part in Jewish celebrations, but missed some holidays this past year because of the uprising and the blocking off of West Bank traffic.

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A few days ago, when I was on the roof hanging up clothes (our house, like most of those here, has a flat roof), soldiers in Ein Rogel Street, just below me, shot tear gas canisters at a target down the hill. I saw people running, and then the foglike cloud was blown in our direction, following the ground up the hill. Michael was in the yard, and he ran inside coughing and calling me. I could hardly breathe, especially as I had a cold anyway. The main cloud was just south of us, and the air appeared clear around me. My eyes burned and streamed with tears, but my breathing was getting better, so I waited it out a few minutes until I felt a little better and was able to finish hanging up clothes. Living in Jerusalem is never dull, and I think you somehow become immune to much of the harder things. There has been quite a lot of trouble around us, but not usually on our street. From the roof top, you have almost a "bird's eye view" of the disturbances which sometimes break out nearby, just down the hill a little.

The uprising continues. The Arab shopkeepers are hard up financially and are tired of striking, but they are afraid to disobey strike calls, because the leaders of the uprising burn out shops and even sometimes kill people that cooperate with Israel. A well-dressed Arab man, wearing both a suit and kefiya, was telling us how Israeli soldiers broke the locks of shops in Hebron, and tried to force their owners to keep them open. When the strike leaders came along, the shopkeepers told them that the locksmith was a long time coming. The man was laughing as he told us about it. He knew they were purposely delaying and keeping their shops open just as long as possible.

Tomorrow will mark the day the 'Intifada' began, one year ago. Israel expects much disorder and

rioting on this day, and during the days that follow. It is wearing everyone down. A young Israeli army officer stationed by the church here told my husband how very tired he is of it all. It seems like such an unsolvable problem, but this condition, we know, can't go on forever.

I think sometimes of the American Indians. We lives for years on the Yakima Indian Reservation in Washington. They have their own 'nation within a nation' and, in many ways, govern themselves. They are called the 'Yakima Indian Nation' and even have special privileges that the white man does not. They can hunt anytime, any season, and have special fishing rights. While many things are, of course, very difficult, the Indian situation does remind one a little of the limited autonomy which many Israeli politicians have advocated for the Palestinian Arabs, and which Israel and Egypt agreed to in the Camp David accords.

I think, too, of the similarities between the beginnings of Israel and America—how they both were founded by people needing rest from persecution, and of how they should always be a place of refuge for the oppressed. This is God's plan for Israel. Through all her struggles, light will win victorious, and darkness and all uncleanness will be expelled. This is the Good News. The greatest miracle of all for Israel is just ahead. It is the greatest miracle that anyone could ever receive. And she will receive it, for He said she would, and good things are created by His Word even as in the beginning. His love and mercy will not fail us.

Reprinted from *The Mount Zion Reporter*, November, 1988. The author, daughter of the late A. N. and Effie Dugger, lives in Jerusalem with several of her children and her husband, Gordon, editor of *The Mount Zion Reporter*.

# BSA

## NEWS FROM THE BSA

### TSS Articles in Polish

From time to time articles from *The Sabbath Sentinel* are published in *Spirit of Times*, the magazine of the Sabbath Day Christian Church of Poland. The April '89 issue, published in a new format in a state printing house, included the editor's interview with Dr. Desmond Ford (January, 1988). News of this came to us via Roy Gee, editor of *Good News Unlimited*.

### Three Tracts Being Evaluated

Three BSA tracts are out of stock or in low supply. *Search the Scriptures* is being thoroughly revised for publication in a new format—possibly under a new title. *The Rest of Your Life* by Eugene Lincoln will be reprinted with slight revisions. *Sunday—The Lord's Day?* (out of stock) will probably be discontinued; however, some portions of it may be included with another tract. These inexpensive one or two-page tracts are an important part of our literature inventory; they lend themselves to bulk purchases and mass distribution.

### BSA Meeting in Harrisburg

August 26 is the date for the third annual BSA-sponsored meeting in Harrisburg, Penna., hosted by Church of the Eternal God. Speakers and musical presentations will represent a variety of different Sabbathkeeping groups. For information, call (717) 378-2056 or 755-0513.

### BSA Directors Addresses

Names and addresses of BSA directors are listed in the December, 1988, issue of TSS—that's the 1989 calendar. Two directors report changes. The correct ZIP code for President Eugene Lincoln's address at 1228 Wayne Ave., Hagerstown, Maryland, is 21740-3048. John Bevis reports a new address: P. O. Box 40, Paint Rock, Alabama, 35764.

### Sabbath at Sommerhase

As you read this in midsummer, printing of *Sabbath at Sommerhase* should be nearing completion. In addition to 19 stories and 13 Bible lessons, the book will be published with an activity packet containing some 30 worksheets, games, puzzles, plays, and projects—all relating to the Sabbath and how to make it the highlight of your family's week. Written by BSA member Lettie Siddens of Missouri, the book is being copublished by BSA and the author and her husband, Keith. Watch the September or October issue for price and ordering information.

### Directory Supplement

As this is being written in late June, we are receiving completed questionnaires that will be used to prepare a supplement to the *Directory of Sabbath-observing Groups*. To date more than 60 groups have responded: 28 reporting changes in their listing, 17 reporting no changes, and 15 from new groups.



# Nortonville Celebrates 125 Years

by Kathryn Niemann

The Nortonville, Kansas, Seventh Day Baptist Church was organized in 1863 by a group of Seventh Day Baptists who came from Farmington, Illinois, by wagon train and settled along a two-mile strip of land north of Nortonville that became known as the Seventh Day Lane.

The five original families came to this vicinity on October 5, 1857. The day after their arrival, they held the first Sabbath service—as far as is known—in the state of Kansas.

These families purchased land on both sides of the two-mile strip, and other Seventh Day Baptist families came and settled around them.

## Lane School

The group built a one-room schoolhouse in 1865 and began holding church services there. Before that time services were held in their homes.

Rev. A. A. FitzRandolph sent by the Missionary Board in 1861, was the first pastor. He purchased a farm and moved his family here in 1863.

The Pardee, Kansas, Seventh Day Baptist Church was organized in 1863 by 14 people.

In 1878, the congregation voted to build a church, and a committee was appointed to raise \$1,000. The church building was completed in 1883 at a cost of \$2,000. It was located three-quarters of a mile south of Wheeler Corner. Pardee was a prosperous lit-

tle town one and one-half miles north of Seventh Day Lane, waiting for the railroad to come through. (It never came.) The congregation's mailing address came through Pardee.

By 1873, Nortonville had become a booming little town. The railroad had come through, and many Seventh Day Baptist families had migrated there. Many of the businesses were owned or run by them.

Two members of the church were presidents of the two banks, while another member was president of the manufacturing company. Most of the other members of the congregation—which numbered about 200—were farmers. Since Nortonville was largely made up of this congregation, when the subject of repairing the country church or building a new church in the village came up, 60 voted to repair the present building and 151 voted to build a new church. In 1901, the present church was completed, and the building is now listed in the state Historical Society register.

Five of the men from the Nortonville church have become ministers: Alton and Edgar Wheeler, Wendell Stephan, Allen Bond, and Clifford Bond. Rev. Duane L. Davis and Chaplain Clifford Bond were ordained there.

From *The Sabbath Recorder*, Sept., 1988,  
condensed by Eugene Lincoln

## TO REPEAT

### SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Before the first Jews entered the gas chambers, the "Charitable Transport Company for the Sick" carried 250,000 German citizens deemed "unfit to live" to places where they were given "good deaths." Among those . . . were amputees, the incontinent elderly, and gypsies. Language propaganda was used in Germany. . . now most abortion literature refers to the "interruption of a pregnancy." This is a classic euphemism—couching a horrible reality in comfortable words. . . [It means] extermination of the developing child.

"Abortion Is a Four-Letter Word" by Roland R. Hegstad  
*Liberty*, Mar./Apr. '89, Seventh-day Adventists

Of the programs I visited, those run by Southern Baptists and Seventh-day Adventists were the best organized, with their hosts most eager for a conversation of substance. (But try to get a good cup of coffee at a Seventh-day Adventist studio!)

Phillip Yancey, speaking of his recent book tour, in "Sound Bites From Never-never Land," *Christianity Today*, Apr. 21, '89

Outraged Christians reacted to [*The Last Temptation of Christ*] with lawful boycotts, pickets and letter-writing campaigns. . . Their offense at a movie which savaged their faith and mocked their Christ found no sympathy from the secular literary herd. Instead, Christians were called "book-burners" and attacked for somehow not respecting the First Amendment, which was apparently drafted for the purpose of trashing religion and protecting porn. The anti-religious secularists are getting smooth at beating up on Christians and then crying "foul" when they fight back.

Kenneth Westby editorial in *ACD Newsletter*, Mar. '89  
Association for Christian Development

Our world has shrunk to a neighborhood. Our God-given task is to expand it into a brotherhood.

"One World Under God" by Harold E. Buell, *The Advocate of Truth*  
Aug. '88, Church of God (7th Day)

Sure there are real flesh and blood conspirators in the world. . . but the degree of power and control usually attributed to them is vastly overrated. . . [Control] rests in the hands of the god of this world which has deceived all nations and is the power behind all human seats of power.

"The Godstate" by Christopher J. Patton, *The Jerusalem Sentinel*  
Jan./Feb. '89, Congregations of God

*Quotes don't necessarily reflect the views of The Bible Sabbath Association.*



# NEWS

## FROM THE SEVENTH DAY COMMUNITY

### Many Feast Sites in '89

This fall perhaps 250,000 people will gather in hundreds of places large and small around the globe to observe the Feast of Tabernacles. Comprising more than half that number will be the families of the 125,000-member Worldwide Church of God. Indeed, the WCG fall festival is claimed to be the largest annual multisite convention on Earth. Each year that church must add a new site to keep up with its rapid growth. Five full-time employees plus many seasonal helpers work at the denomination's Pasadena offices to administer the feast program.

Many other groups also keep the Feast of Tabernacles and other holy days throughout the year instead of Christmas and Easter. While The Bible Sabbath Association takes no position on holy days, its *Directory of Sabbath-observing Groups* provides a wealth of information for those seeking churches who keep them, and for those looking for churches which don't. Holy-day-keeping organizations are found in the "Adventist," "Church of God," "Messianic Jewish," "Sacred Names," and "Other Groups" sections of the directory. The directory is available from BSA for \$7 post-paid.

### Growth Specialist Hired

Because growth in North America has lagged behind Third World increases, the General Conference of the Church of God (Seventh Day) has hired a full-time church growth specialist. Victor Novak was ministering in a Sunday church in 1984

when the Scriptures impressed the truth of the Sabbath upon him and his wife. Not knowing that any other Christians kept the Sabbath, Mr. Novak quit his ministry; and the Novaks began an intensive Bible study. They opened a religious book and gift store and learned of the Church of God in 1985 through BSA. Among other things, Victor Novak is developing a Bible correspondence course for the group. While he works on methods and materials for evangelism, he emphasizes that revival comes about only through members' personal commitment to holiness and to the Great Commission.

### Iron Curtain Adventists

Due to the lessening of persecution in the Soviet Union there are 19 newly registered SDA "communities" in the Moldavian Soviet Socialist "Republic," a division of the USSR. Estonian Adventists have founded the Council of Churches of Estonia along with Lutheran, Baptist, Methodist, and Orthodox groups. The council is believed the first of its kind in the Soviet Union. In Romania, however, persecution intensifies. President Ceausescu is reportedly so hated by his own people that he now has Cuban bodyguards. In his campaign against certain ethnic and all religious groups, he has demolished one Adventist church in Bucharest and evicted worshippers from another. The capital city's 3000 Adventists now have only two small churches.

### Yugoslavian Objectors

On April 21, the Yugoslavian par-

liament passed an alternative service law for those objecting to the bearing of arms. Yugoslavs have to spend one year in military service. Now those with religious qualms may elect to serve two years in a non-combatant unit. Jehovah's Witnesses have "categorically rejected" the law, calling for totally non-military duty. There is no word yet from Adventists and Nazarenes, who have also been persecuted for conscientious objection.

### Polish Church Needs Press

The General Conference of the Church of God (Seventh Day), headquartered in Denver, has begun raising \$3000 to buy a printing press for the Sabbath Day Christian Church in Poland. A May 1989 article in this column described the Communist Government's lessening of restrictions on this church. Though affiliated with the Seventh Day Baptist World Federation, the Sabbath Day Christian Church distributes some translations of Church of God literature. Its *Spirit of Times* magazine, now published by the government, has a circulation of 10,000 copies per month; and the periodical's printing would be transferred to the new press. Other literature, which is now mimeographed will look much better on the new offset machine. The church's membership has doubled since 1986 to about 1000.

### Bounty of SDA Baptisms

Preliminary figures show that Adventist baptisms worldwide probably exceeded 500,000 in 1988, the first time that the one-half million mark has been topped. Also

of interest, according to the 1988 *Yearbook of American and Canadian Churches*, SDAs are the largest per capita givers of all US churches with a membership of 150,000 or more. In 1986 they donated \$793 each.

### ACD Head Meets President—Accidentally!

While touring the Smithsonian's Air and Space Museum in Washington, DC, this April, Kenneth Westby of the Association for Christian Development noticed a cadre of Secret Service agents. Following close behind was President Bush with Yitzhak Shamir, Prime Minister of Israel. Mr. Westby was able to shake his hand as President Bush headed for a theater at the museum. Later as the leader of the free world left the theater, Mr. Westby again greeted him, exchanging a few words. The President's conferences with Israel's Prime Minister followed a Washington visit by Egypt's President Mubarak and preceded one by Jordan's King Hussein. Kenneth Westby observed, "How often in centuries past had Israel and Egypt, in competition with each other, courted world powers instead of Yahweh? . . . Man's nature is the same, God hasn't changed, only the names have changed—and in some cases, even they have remained the same."

### Lebanese College Closed

On March 28 a rocket landing on the campus of Middle East College, an Adventist school in Beirut, shattered windows and forced the temporary shutdown of the campus. No one was hurt.



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*Good News of the Sabbath ('84)*

Dr. Desmond Ford, Founder, Good News Unlimited  
*The Sabbath ('86)*

Richard A. Wiedenheft, BSA Executive Director  
*How the Sabbath Was Changed to Sunday, Part 1 ('80)*  
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Media Outreach, Church of God (Seventh Day)  
*A Profile On the Sabbath*  
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Daniel Porter, Pastor, Baltimore Church of God  
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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.

## ON THE LEGAL FRONT

### High Court Protects Individual Religious Practices

In a ruling of great importance to Sabbathkeepers, the US Supreme Court, on March 29, unanimously extended employment protection to those whose personal beliefs require them to rest one day per week, even if they don't belong to a church holding such a doctrine. The ruling has ramifications far beyond "Sabbath problems" at work, extending to believers' religious difficulties with medical practices, schooling, military service, etc.

William A. Frazee, who attends a Presbyterian church, was laid off in 1984. While looking for permanent work he was offered a temporary job at a store; but the job required Sunday hours. He refused it, potentially disqualifying himself for unemployment compensation.

When asked by a hearing officer why he wouldn't take the job, Mr. Frazee replied, "It's just against my faith." What faith was that? "I'm a Christian." Frazee later admitted that he was not as clear and cooperative as he could have been.

Though Illinois didn't question the sincerity of Frazee's beliefs, he was denied compensation because his church does not have a "tenet or dogma" prohibiting Sunday work.

In overturning the decision against Frazee by an Illinois appellate court, Justice Byron R. White wrote for the whole Supreme Court, "We reject the notion that to claim the protection of the free-exercise clause, one must be responding to the commands of a particular religious organization." Further, "Never did we suggest that

unless a claimant belongs to a sect that forbids what his job requires, his belief... must be deemed a purely personal preference rather than a religious belief."

In the opinion designated *Frazee v. Illinois Employment Security*, No. 87-1945, White did say that a belief must be sincere and genuinely religious, not just a secular preference, and that governments could discount "bizarre or incredible" beliefs. He countered the claim that protecting personal faith could cause "chaos" in the economy by stating, "There may exist state interests sufficiently compelling to override a legitimate claim to the free exercise of religion. No such interest has been presented here."

This important decision spelling out constitutional protection for individual religious beliefs is not carte blanche for Christians to try to hogtie the state at every turn. Too many foolish suits of the kind militant Christians have filed recently could result in a narrowing of this freedom. This decision has yet to be applied in the hundreds of individual cases needed to establish precedent in many areas.

Since Sabbatarians may now stand on their own before Caesar, as well as Christ, this decision may loosen the control churches exercise over their members.

### CHANGE OF ADDRESS???

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# MAILBOX

## LETTERS FROM OUR READERS

### On Abortion

Your "Comment" section (May '89) has several inaccuracies. Under "Abortion" it was stated that one type of abortion done for "birth control" reasons (i.e., "convenience") is when the woman is in dire poverty. I wouldn't call that a "convenience" abortion. (Remember that one person's convenience is another person's necessity!)

I don't know *anyone* who is "for" abortion. I do, however, know countless Christians and non-Christians who are pro-choice; that is, they support the right of the woman to choose what to do with a pregnancy (one of these "choices" being that of carrying a pregnancy to term). I wouldn't call that being "for" abortion.

Also, not all Jews are pro-choice (as your article seemed to indicate). Orthodox and Chasidic Jews oppose all abortion except those necessary to save the life of the pregnant woman. As for Roman Catholics, I think you should know that there is a national group of pro-choice Catholics. There is another national group called Evangelicals for Choice (a number of SDAs and other Sabbathkeepers belong to this group).

A. Ravinsky

Philadelphia, Pennsylvania

### About TSS Readers' Survey

Your findings from the recent questionnaire were quite remarkable. I was particularly amazed that such a growing proportion are inclined to observe the holidays of the ancient Hebrew ceremonial law. I have no doubt that this is substan-

tially owing to the influence of *The Plain Truth* and other Ambassador College publications. I regret this trend, in light of the Apostle Paul's admonition in Gal. 4:9-11. I am not inclined to pass judgment on any who choose to revert to the ceremonial law, but it makes me anxious that more commandment-keeping Christians should have a clearer understanding of the two covenants, as explained in the book of Hebrews, especially in chapters eight through ten.

Brian Jones  
Auburn, Washington

### Sacred Name Movement

The article in the Sept. '88 TSS purported to trace the history of the Sacred Name movement. However, this article is terribly imbalanced by neglecting to give credit to the organization that has obviously done the most to further the Sacred Name message. The one paragraph devoted to Assemblies of Yahweh is in many ways inaccurate by way of being extremely imbalanced as compared to our overall outreach. When my parents came to a knowledge of the Sacred Names, I was quite young and have had a ringside seat to behold the progress of the message and the development of Assemblies of Yahweh. From these observations I can assert that the only individual today adequately qualified to write a proper up-to-date history of the modern-day preaching of the Sacred Name Movement is my father, Elder Jacob O. Meyer.

Joseph G. Meyer  
Bethel, Pennsylvania

# ADS

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**Assoc. of Sabbatarian Churches (ASC);** meetings on the last Sat. of Jan., Apr., July, and Oct., 3 p.m. In our 3rd year of promoting Christian unity among Sabbathkeepers in Carolina. ASC, Box 488, Drayton,

S.C. 29333-0488. Phone (803) 585-2897 or (704) 434-6512. (7,8,9)

**The Promises to Abraham — Do They Support Anglo-Israelism?** A free article available from Focus On Truth, Box 45A, Lake Winola, PA 18625 (7,8,9)

**Rome, GA:** You are welcome to join us for Sabbath services. United Biblical Churches of God, Rome, Georgia. For info call (205) 492-7565. (5-9)

**Wanted: pre-1900 books** on the true seventh-day Sabbath. Especially interested in titles on the history of the Sabbath from apostolic era to mid-19th century. Also biographies of Sabbathkeepers and early SDB history. Send your list and prices to Brian Jones, 2992 Wyman Dr., Auburn, WA 98002. (6,7,8)

**Good News Unlimited Meetings** featuring Dr. Desmond Ford: Grand Junction, CO, Sept. 15-17, Mesa Christian Fellowship, 4th and Hill; for info contact Eileen J. at (303) 464-7240. Toppenish, WA, Sept. 22-23, Church of God (7th Day), 603 Washington Ave.; for info contact Henry S. at (509) 697-6234. Hendersonville, NC, Sept. 29-30; for info contact Alvin R. (803) 582-2468. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (8,9)

**Lantana, FL:** 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)

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