

The SABBATH SENTINEL

Serving the Seventh-day Christian Community

July 1990



Ultimate Liberty

July is the month when Americans celebrate liberty, with July 4 of this year being the 214th anniversary of the signing of the Declaration of Independence. That document takes on fresh meaning as people in many countries are asserting their independence from foreign powers or oppressive political regimes. We can only rejoice that others are gaining the independence and some of the liberties that we have enjoyed for more than two centuries.

This year marks the 200th anniversary of another document of liberty—the Bill of Rights. Lech Walesa of Poland said, "I've read your Bill of Rights a hundred times and I'll probably read it a hundred more before I die. I'm not sure the American people have any idea how blessed they are to have the Bill of Rights." What a privilege it is for us to have such a document—though most of us probably haven't read it since our student days. Certainly, we take these liberties too much for granted, and if we continue to do so, perhaps one day they will be taken from us.

But the most important freedom of all is in another dimension—one that has nothing to do with nations, politics, or democracy movements. Ultimate liberty comes only by "signing" a Declaration of Independence from the law of sin and death. The law of sin and death is simple: if you sin, you die. Because all have sinned, all will die. But the Savior came to be declared as sinful (though He was sinless) so that we can be declared as sinless (though we are sinful). What a great blessing! What a great privilege—to have a declaration of independence from the spiritual consequences of sin! But what a great responsibility to live a life worthy of that freedom, a life of service, of commitment, of obedience to the One who gave us our freedom.

As citizens of a nation, if we truly love our country and appreciate the blessings it provides, we will want to live responsibly and honorably—in such a way that we bring credit to our nation. But as Christians we know that the liberty brought by Jesus knows no national or political boundaries. Citizenship in the kingdom of heaven and the right to freedom from the law of sin and death is available to all human beings. A Chinese student imprisoned for demonstrating for democracy, a gold miner in South Africa, a starving peasant in Ethiopia, or an unemployed factory worker in Poland—all have access to the most important liberty of all—through Christ.

Our national liberty is a wonderful blessing, one we should appreciate and guard. But our spiritual liberty is an infinitely greater blessing—one that needs to be proclaimed to all peoples on earth.

—Richard A. Wiedenheft

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

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

Part 3 of 4

The Old Testament Sabbath

by Rodney Nelson

Editor's note: In the previous article the author discussed the Sabbath as a sign of remembrance, of redemption and deliverance, and of election. In this article he deals with the Sabbath as a sign of Yahweh's covenant with Israel and a time of worship. The works cited by author and page number are listed at the end of the article.

The Sabbath as a Sign

The Sabbath also played an important role as a sign of election and covenant. These two themes are especially discussed in Exodus 31, Isaiah 56, and Ezekiel 20. By election is meant the act of choosing Israel as a special people to whom God would establish a covenant. Below will be discussed the relationship of these two themes and their relationship to the Sabbath.

Exodus 31:13, 16-18, is the first instance where the Sabbath is called a sign between Israel and Yahweh. The idea of covenant is quite pronounced as the manifestation of the Sabbath as a sign. Through the covenant Israel's election was assured as is stated in Ex. 31:13--"Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come. . . .'" Verses 16-17 state unequivocally that the Sabbath is to be celebrated throughout all the generations as "a lasting covenant," and it would be a sign between Israel and Yahweh forever. The Sabbath carried great importance as a symbol of the covenant election set up by God with Israel. Israel was to observe the Sabbath as a perpetual reminder of the covenant relationship.

The statement that the Sabbath 'is a sign between me and you throughout your generations' . . . is entirely new. . . The fact that the sabbath functions as an external, visible, and perpetual sign between God and His people is an essential part of the total meaning of the Sabbath as a sign. But the sign functions of the Sabbath go far beyond this. The very nature of a 'sign' is that it points to something beyond itself. (Hasel 34)

The cost for not observing the Sabbath was great, even to death. In electing Israel, God actually sanctified her in that He set her apart for a holy purpose (Dressler 25). "(The Sabbath) is a sign, a 'perpetual covenant' between God and His people. This sign tells of God's grace (sanctifying His people), God's holiness (for the people and Yahweh), and God's authority (a covenant that must be obeyed)" (Dressler 26). This is why in Exodus 31 the Sabbath is given in the most forceful terms. To accommodate the sanctifying act of God, Israel was to cease from work on the Sabbath on threat of death. This may seem unjust, however, the justice of God requires exact obedience to His will. He chose Israel

from among all the nations of the earth in order to establish a personal covenant. In doing so Israel was placed on holy ground and was responsible to God directly. This indeed called for extraordinary vigilance.

In giving Israel the Torah and Sabbath, God elected them to a completely unique distinction. They were exclusively the chosen people of God. This fact is especially brought out in Ezekiel 20:12-20. Chapter 20 is a recounting of the Exodus experience and forms the heart of prophetic proclamation. The Sabbath plays a prominent role in Ezekiel's proclamation in chapter 20. The link between the Sabbath as a sign and sanctification is instantly made in verse 12. The Sabbath was to always remind Israel that she would know that Yahweh was the one who made her holy. The Sabbath was always to remind Israel to look to God as her source of being and existence. Verse 13 states that despite this fact, Israel rebelled against God in the wilderness. Their rebellion was typified by the desecration of the Sabbath. Verses 14-18 record how God showed mercy on Israel despite their rebellion "for the sake of my name." Israel traded Yahweh's laws and Sabbath for idols. Finally, God tells them to keep His Sabbaths holy as a sign between He and them. "Now the sabbath became an article of faith, the direct concern of theology, integrally associated with the election of Israel" (Rordorf 45). If only Israel would realize the gift and the nature of her election! Rordorf rightly asserts the importance of Israel's election when he states the following.

God had bestowed on Israel a mark of unique distinction in giving to the Jews the sabbath and the seven-day week which had supreme importance as the principle of order in the cosmic realm and in the divine plan of

salvation. For this reason Israel could think of the sabbath in no other terms than as God's most precious gift: the sabbath became for Israel, in fact, the sign of God's covenant loyalty (51).

Ezekiel brings this fact out more than any other Old Testament writer. In spite of Israel's obstinate rebellion against her election and covenant, the Sabbath remained as a reminder of God's loyalty. Thus, the Sabbath is not to be seen as the possession of Israel's alone as merely a distinction from other peoples. Rather, the Sabbath was to be a guarantee of God's loyalty to Israel despite her recalcitrance. The Sabbath became for Israel God's perpetual reminder that His presence was with them and that He would uphold His end of the covenant. Israel was to respond in faith and obedience to this loyalty. However, the Sabbath became a curse for Israel because she forgot this and deluded herself into believing she was loyal to God *by the mere possession* of the Sabbath God had given her.

A Time of Worship

A third function of the Sabbath was as a time of worship. The Sabbath throughout its history had been a time of worshipping Yahweh and of assembly. The theology of worship changed over time and developed around changes in the historical situation of the Jews. Therefore, what did worship consist of in relation to the Sabbath in Israelite history? First, there are two types of worship. There is individual and corporate worship. We shall deal first with corporate worship.

A text which speaks of gathering or assembling for worship on the Sabbath is Leviticus 23:3. God states that Israel may work for six days, but on the seventh she must rest because it is "a day of sacred

assembly." Isaiah 1:13 speaks of Israel gathering together at "evil assemblies" which God detests. Thus, it seems clear that Israel was to view corporate worship very seriously.

The location of Israel's corporate worship and assembly changed over time. Prior to the exile it took place in Jerusalem at the Temple, the center of Israelite consciousness.

The Temple was a place of prayer and instruction as well as of sacrifices, as a number of biblical verses indicate. However, it was the later contemporary and eventual successor of the Temple—the synagogue—which became the place of public worship and instruction, especially on the Sabbath. (Barack 80).

The Temple was not as personal as the synagogue would be. At the Temple one could only participate in the sacrificial service as a bystander. The highly centralized service did not allow for involvement by the individuals themselves. This would change after the exile. The synagogue provided opportunities for worship and instruction.

From its early history, the Sabbath was a day not only of cessation from work and week-day routines, but also of blessing and sanctification. It became a day of worship and instruction as well as a day of celebration. (Barack 77)

With the rise of the synagogue "the Sabbath began to function as a day of religious instruction and edification" (Rowland 50-51). The synagogue personalized Sabbath worship for the Israelite. It provided him with an opportunity to worship God individually as well as corporately. Instruction was of primary importance under this form of worship.

It must be added that since the exile (and partly even before-

hand) worship had formed an essential part of the image of the sabbath. . . . Of decisive importance was the synagogue worship on the sabbath (morning and afternoon); . . . In these 'houses of instruction and prayer' the shema and tephillah were recited by the congregation, and there were also readings from the law and the prophets and (possibly) an exposition of the readings. (Rordorf 53-54).

The synagogue worship would serve as a great influence on later Christian worship and practice.

As we have briefly seen, the Sabbath worship changed through time and was adapted to the environment in which it existed. However, one aspect which did not change regarding worship was the spirit in which it was done. Worship was to always be a time of celebration and joy (Ex. 31:16). "The joyous character which the sabbath had and still has for the Jews can be traced back to the distinctive mark of worship rather than to the meticulous observance of the commandment to rest" (Rordorf 54). The Sabbath was to be a reminder that God was in control of man's time, and hence, man should assemble together to celebrate and express joy for this (Dressler 35).

We have seen that worship on the Sabbath was to be a time of festive, joyous, and occasion for celebration. It could be nothing else in view of the salvation given to Israel. Despite the changes which occurred regarding how and in what manner the Israelites would worship, the constant theme was that worship was central and vital to Sabbath observance. No less important was the spirit in which worship was offered. God wanted His people to worship Him in spirit and truth with a joyous, celebrating heart. Worship was never meant as a means to an

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end, but as an expression of overflowing gratitude to the God who redeems and creates. This again was forgotten by Israel to the point that the activities which occurred on the Sabbath became the focus rather than the expression. The evolution of Israelite worship paralleled the changes which occurred with the Sabbath. The problem was that the changes and development were not always positive.

A Sabbathkeeper since 1977, the author is a member of the Marion, Oregon, Church of God (Seventh Day). A graduate student, his chief interest is in theology and history

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Rosalie Tremaine singing the gospel message in Rundle Mall, main street in Adelaide, South Australia.

Adventure in Evangelism

by Rosalie Tremaine

It was a typical hot summer day in South Australia when I set out on the greatest adventure of my life—an adventure in evangelism. With my husband, Ian, accompanying me, I “set up shop” in the middle of Rundle Mall, Adelaide’s main street, with a stool, music stand, and auto-harp. As Ian busied himself making a movie, I began to sing that great hymn, “Amazing Grace.” Soon people started to gather around, expressing interest and appreciation. To my surprise, two motorcyclists came and sat down to listen. They stayed for quite a while; as I sang, I prayed for God’s spirit to touch them. Amazingly, I felt so overwhelmingly relaxed, not at all embarrassed or threatened by the crowds thronging past. For someone who had always been very shy, this can only be de-

scribed as a miracle. But it was a miracle many years in the making.

Though I was the victim of a broken marriage at ten months and had a tragic upbringing, as far back as I can recall I was taught to have faith in God and keep His precepts. My mother brought my brother and me up as best she could, leaning heavily “on the everlasting arms” which sustained her when all else failed.

After my parents separated, we lived in a flat in my grandparents’ home, where I was surrounded by music. My grandfather was one of Adelaide’s top pianists. At four, I begged him to teach me the piano. He did so for a while, then my mother took over. At twelve, Mother felt the Lord call us to Melbourne, 500 miles away, where my father

lived. I shall never forget "meeting" my father for the first time. For several years, he befriended us and we thought our prayers for a restored family were being answered. Then, suddenly, he married another woman. Mother was heartbroken, but she has continued to pray for him to this day.

Tragically, by the time I was 14 my music "career" ended when we were forced to sell our piano to pay rent and schooling expenses. I was devastated. I'd never lived in a home without a piano. I threw myself into my studies, matriculated, then entered teachers' college. It was there that I was introduced to the instrument that was to become the vehicle for my street evangelism—an autoharp, a 36-stringed instrument played like a zither.

At the Foot of the Cross

In 1970, at 21, I had a profound experience which affected the whole course of my life. I'd been brought up as a Christian. I'd been to Sunday school and Christian Endeavor. I knew my Bible. I had had it all except the experience of the cross. Then I found myself in a mental hospital, stripped of everything—home, job, friends, family, even my beloved mother. Under such circumstances, it only takes a short time to discover a person's real foundation. Mine was Christ, but I had to be tried to determine whether I was building on some other foundation.

I stood in the small chapel of the hospital. With tears streaming down my face, I tried to sing these words: "O joy that seekest me through pain,/ I cannot close my eyes to thee./ I trace the rainbow through the rain/ And feel the promise is not vain,/ That morn shall tearless be." And then the last verse, as I choked through my tears: "O cross the liftest up my head / I dare not ask to fly from thee. / I lay in dust life's glory

dead/ And from the ground there blossoms red/ Life that shall endless be."

For 6 weeks I remained in that place, the loneliest days I've ever spent in my life; but I came closer to God than I'd ever been before. Something else happened to me there. Born a very shy person, I was never able to speak out. But God did something when I had to address a meeting of psychiatrists. I was dreading this event, but to my amazement, I spoke with absolute calmness and serenity, and my accompanying nurse was a nervous wreck. From that time on, I've made incredible progress, as God has led me day by day, preparing me for sharing Christ on the streets.

During my early 20s, I was stating that I would never marry because of the suffering my parents had caused. I didn't know that God had other

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Autoharp on her lap, giving a concert at a nursing home, May, 1989.

plans! Nor did I know that God was soon to transform many of my doctrinal beliefs. I remember asking my mother why we worshipped on Sunday instead of the Sabbath. I also questioned Jesus' three days and nights in the tomb. She answered as best she could, but I was not satisfied.

At 27, I found myself living alone for the first time. My life had been going nowhere but I began to get back into music. At the same time, I started receiving *The Plain Truth*, which confirmed my suspicions regarding the Sabbath. I was convinced and began observing it, although I wasn't drawn to any seventh-day church. Instead I began attending a Pentecostal church, where I tried to share my newfound beliefs. But the people weren't interested.

Men and Motorbikes

By this time all my friends were married and I was beginning to think that God had forgotten me. I

dated one man after another, but none proved to be "the right one." At 28 I began praying for a husband, and God intervened in my life in an amazing way.

My grandmother had sent a small inheritance and I felt God's leading to travel to Adelaide to thank her. My last night there was New Year's Eve. I attended a church and was encouraged to stay and celebrate. However, something inside told me to go home, get some sleep, and arise early the next morning for a trip to Handorf, an Adelaide tourist town. Arriving there I found an old art gallery. I chatted to the friendly proprietor, who seemed interested in the fact that I was lonely. I poured out my heart about a man back in Melbourne whom I loved. I told him the relationship was going nowhere. My friend said, "There's someone else for you." I stared at him in disbelief. Then I walked outside, bought a drink, and walked straight up to the man who would become my husband!

Ian and a friend had been out on their motorbikes. Due to the heat, they had stopped short of their destination, parking their bikes under a tree opposite the museum. As we talked, I learned they had arranged a trip to Melbourne in two weeks, so we agreed to meet there, as casual friends.

Although neither Ian nor his friend were Christians, I knew they were trustworthy, so we planned some motorbike trips. At first, Ian's friend took me on his bike, but one morning I went on Ian's bike so my high heels wouldn't scratch his friend's muffler! Off we rode to the Melbourne airport for a joyride, losing our friend along the way. On alighting I looked at Ian, and something inside seemed to say that this was the husband I had prayed for; yet he wasn't a Christian.

My church friends said I was

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wasting my time. However, they did not know that God had his hand on Ian. Within a month, Ian was saved and we got engaged. I travelled back and forth between Melbourne and Adelaide every two weeks for five months; then the Lord moved me back to the city where I was born.

Our courtship had its trials—the main one centered on the Sabbath. For Ian, saved in a Pentecostal church, the Sabbath was Sunday; for me, Friday sunset to Saturday sunset was God's holy day. For months we went through turmoil as we tried to reconcile our beliefs. Ian's parents turned against me and tried to block our marriage. Ian spoke to the Pentecostal church elders, who spoke against the Sabbath. I was in contact with some Adventists who

continued to pray for us. On December 23, 1979, we were married, with the Sabbath issue still unresolved.

After several months, we left the Pentecostals and started attending a Baptist church. Ian began studying on his own. One day we noticed an ad in the local paper for the Church of God (7th Day) and decided to attend. The minister came to visit us and answered Ian's questions about the Sabbath. He finally accepted it, and we joined the Church of God. I started writing for their magazine, played the organ, and led a children's choir. Several years later, we decided to join the Seventh Day Baptists. I began to write for "Link" the SDB newsletter produced by Stefan and Vicky Kube of Sydney.



Ian and Rosalie Tremaine

Music and Evangelism

All the while my music activities were gaining momentum. God was gradually leading me into different areas of performing so that I would gain confidence to sing on Adelaide's streets. I taught music at several primary schools, then got involved in a Christian children's club, where I taught gospel songs. After six months, I felt God moving me on to start a sing-along at a local nursing home, where I played piano and organ and sang. Then we became involved with the opening up of a Seventh Day Baptist church in Adelaide. About this time, in 1984, God gave me a vision for evangelism in Rundle Mall, Adelaide's main street. At first we thought of distributing tracts, but one day I had an opportunity to join a Christian who was singing gospel songs there. That was the catalyst which led me to dream of evangelizing through music.

For twelve months the dream remained unfulfilled because of one hindrance after another. But one by one they were surmounted as we never lost sight of my initial prompting by the Holy Spirit. And so it was that Ian and I first set up our evangelism "shop" in Adelaide's main thoroughfare on that hot February night in 1985.

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Some have mocked; other have applauded; some who mocked now applaud. Like one teenager who laughed in my face at first. But God's spirit touched him and now he comes and says, "Hello," telling me that I've "made a friend." He even confided in me that he'd decided to stop drinking and taking drugs. Recently, a heroin addict came and sat down to talk. He told me he'd had everything—money, sex, drugs, but now he only wants to find peace!

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squirted with water. I've had money stolen from my case, and objectionable things placed there. I've been menaced by security guards with alsatian dogs and done battle with the massive forces of Adelaide's casino. Prominent businessmen have opposed me, complaining to the city council. For all this, I praise God and thank him that never have I been physically harmed—for I believe there have been angels surrounding me.

This adventure in evangelism has spread beyond Rundle Mall. I've been interviewed on radio, sung on TV and radio, had my story told in Christian magazines and my photo in local papers. I've put on concerts for school children and elderly folk. I've also sung in a city hotel and churches of many denominations. Four years ago, God prompted me to go and sing at Adelaide's jail, then I dreamed of singing at the labor prison. In May of this year, God finally enabled me to stage a suc-

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cessful concert there. I've been asked to return for another—praise the Lord!

As I look back and reflect on the wonderful way God has guided me into His work, I can only bow in humble adoration before the One who appointed me to the greatest adventure of my life—an adventure in evangelism.

The Tremaines are tentatively planning a trip to the USA and Europe in 1991. Any individuals and churches interested in sponsoring them and inviting them to come to sing and testify of their experiences can contact them at 69 Gulfview Rd., Christies Beach, South Australia, 5165, Australia.

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If you're into bumper stickers you'll want to order this one: It says "I BREAK for the SABBATH" in blue ink on a white background. The idea was submitted by Bonnie Rice of Ohio. The printing was done by a Bob Regan, a BSA lifetime member from Pennsylvania. We are asking for a \$1 donation for each sticker. Please add \$1 to your order to cover postage.

Bulk Sample Mailings

The Burrells have been busy at the office in Fairview, Oklahoma, sending out sample copies of TSS. Around the beginning of May they sent out 1900 back issues, and later in the month over 1200. These mailings are our primary means of reaching Sabbathkeepers who are not subscribers. The Burrells also report mailing out 1500 flyers advertising the directory supplement and *Sabbath at Sommerhase*.

Sharing Names and Addresses

Names and addresses are our primary means for introducing our association to new people. You can help by sending us names and addresses of Sabbathkeeping friends. Some have sent us local church directories. Don't worry about whether or not someone is already on our list; we check all names and addresses against our computer list before we mail to them.

Reminder about the Discount

We offer BSA members a 20% discount on tracts, books, booklets, etc.

made available through the association. However, this discount applies *only to single copy prices*. It does not apply to quantity prices.

Take BSA to Fall Festivals

If you would like to have some BSA literature for distribution at fall festivals, now is the time to contact us. We can provide you with a supply of BSA brochures and some literature for distribution as free samples. Other materials are available on a consignment basis.

Directory of Sabbath-observing Groups

Now available, a supplement to the sixth edition (1986) of BSA's directory of seventh-day groups.

Includes more than 140 new listings of Sabbathkeeping groups, plus 85 changes to the 188 listings in the sixth edition. The supplement can be ordered by itself or with the sixth edition.

Supplement only: \$2
Supplement and sixth edition: \$7
Sixth edition only: \$5

Please add \$1 to order to cover mailing costs.

**The Bible Sabbath
Association
RD 1 Box 222
Fairview, OK 73737**

COMMENT

NEWS AND COMMENTARY

The Milwaukee Journal fired newsroom secretary Diane Dew last summer for picketing abortion clinics, claiming that she thereby damaged the paper's reputation for objectivity. Ms. Dew filed complaints with the Equal Employment Opportunity Commission and a state agency, alleging discrimination. In an out of court settlement, the company admitted error. The *Milwaukee Journal's* editor, it turns out, had contributed money to Planned Parenthood, as had the paper's parent company, Journal/Sentinel Inc. That, too, the editor said, had been an error.

Catholics and Southern Baptists agree on basic doctrines, according to a 1989 report in an issue of the Baptist *Theological Educator* and in the Catholic book *To Understand Each Other* by the Paulist Press. Growing from a decade of talks between the Catholic Bishops' Committee on Ecumenical and Interreligious Affairs and the Southern Baptist Department of Interfaith Witness, the report said, "We do share a basic understanding of what it means to be followers of Jesus Christ by the Grace of God." The two largest American denominations admitted past unfairness toward each other and agreed that "the ultimate authority and object of faith is the triune God." They also acknowledged the Bible to be the primary source of Christian knowledge, while noting that Baptists measure tradition against the Bible while Catholics interpret the Bible through tradition.

They agree that spreading the gospel is the primary duty of the church; but Catholics stress the redemptive "work of Christ" through faith and the sacraments, while Baptists emphasize the "experience of salvation" when the believer accepts Christ as personal Savior. While disagreeing on the role of Mary, both acknowledged the "sole mediatorship of Christ." Talks between the groups continue, though no change in the fundamental beliefs of either is anticipated.

Lucky people in New York City, Houston, and northern Illinois can now Dial-A-Gay-Atheist to receive a recorded message, according to the August 1989 *American Atheist* magazine. Doesn't that just make your day?

George Gallup, Jr., in a recent interview by David Hulme in *The Plain Truth* magazine repeated some things he has often said. The nation's best known pollster has long studied attitudes in the religious community. "Americans are assenters, rather than believers," he said, "... these people are merely paying lip service to what they think they should believe." However, "Mature commitment is growing. . . we find about 10% of the populace falling into that category. These people tend to be. . . often in the lower socioeconomic groups. . . But. . . [they] are making great contributions to the country. . . they have a lot to tell the rest of the population."

NEWS

FROM THE SEVENTH DAY COMMUNITY

Jewish Outreach Down Under

Pat and Jack Meertens of Melbourne, Australia, have established an Australia/Israel Friendship Association, patterned after those which exist throughout the rest of the Western world. The Sabbathkeeping couple point out that Melbourne has the largest number of Jews of any city outside Israel except New York. Because many of these are holocaust survivors or their children, they are not generally responsive to overtures of friendship from people representing other religions. Yet the Meertens, of the independent Church of God 7th Day (Melbourne), have noticed a wholesome change in the Jewish people, a new "Jewishness" resulting from the miracle of Israel's 40 years of existence and the huge influx of Soviet Jews now taking place, dubbed Exodus II by many. Jack and Pat point to Jeremiah 16:14 & 15.

More WCG Changes

This column speculated in January that the Worldwide Church would leave its expensive and earthquake-vulnerable Pasadena headquarters. In late December, just before the January TSS was mailed, WCG announced the relocation of Ambassador College from Pasadena to Big Sandy, Texas. Ambassador occupies a large part of the headquarters complex. Also, Worldwide is apparently now allowing its members to be judges and actors, professions previously frowned upon. Little mention is reportedly now made of the formerly central belief that the church shall flee to a "place of safety" (generally said to be the

cave city of Petra in Jordan) during the "great tribulation." Promise of physical escape from a graphically depicted worldwide cataclysm was the group's main evangelistic tools under founder, Herbert Armstrong.

Two Churches Set Sail

Some members of the Church of God (Seventh Day) and the Church of God, International were privileged to enjoy shipboard fellowships last year. In the fall, 112 members of CGI rendezvoused at the Marriott Motel in Tampa and boarded Holland America's MS Nieuw Amsterdam for a Feast of Tabernacles cruise. Church members save a "second tithe" to be spent on holy days—mainly during the fall festival, which they believe pictures the joy and plenty of the millennium. Cruisers worshiped with Jamaican brethren on one stop and explored Mayan ruins on another. In port they enjoyed touring, scuba diving, or shopping. On the boat they chose from almost endless entertainments and meals. Each morning they met in the ship's theater for sermons and singing.

A similar good time greeted 78 members and friends of the COG when they boarded Norwegian Cruise Lines' SS Seaward on December 17, for an eight day Caribbean tour. Enjoying similar entertainments on and off shore, these brethren also worshiped each morning. Their last full day, a Sabbath, they invited all aboard to a service which included gospel trumpet player David O'Neil's music and testimony. Many came and learned about the Church of God (Seventh Day).

SDB Mexican Resurgence

A call for assistance from the elderly Pastor Elias Camacho, coordinator of the Churches of Christ of the Seventh Day, led a team from the United States SDB church to Tampico, Mexico, last January. There they were encouraged to find "a sincere, dedicated, and committed group of brethren that had already organized into a national conference of churches in Mexico," according to Daryl White in *The Sabbath Recorder*, April 1990. Offices and leadership had been established and a constitution drafted. Government officials called the SDB organizational document the best they'd seen and a model for Mexican churches. Training for ministers and laymen is done in Altimira village, while some young members of this newest Seventh Day Baptist conference were training for pastorship at the University of Tampico. A print shop in Pastor Camacho's home has been upgraded. A video tape of this encouraging visit by the SDB Mid-Continent Association and the Missionary Society will be distributed by the SDB Center at Janesville, Wisconsin.

SDA Radio to Blanket Earth

The Seventh-day Adventist church plans to build four powerful short-

wave radio stations broadcasting the gospel to all mankind. The first, Adventist World Radio—Asia, went on the air in Guam in 1987. The General Conference hopes very much to soon begin building AWR—Europe at a site in Italy where it now has a low-power station, finances and government regulators permitting. After that a station will be constructed in central Africa; and one in Costa Rica will be upgraded. These transmitters are part of the SDA strategy of reaching many who have not heard the gospel, especially in societies which don't permit evangelism. Indeed, two low-power transmitters are planned for the Italian site to beam the truth specifically into Albania, a small European country with perhaps the most viciously atheistic government on Earth.

Cuba Seminary Graduation

In the 1960s the SDA Antillian College was confiscated by Castro. In 1988 Adventists were again allowed to begin teaching college-level theology, though the campus was not returned. Twenty-four students received bachelor of Religion degrees from the new Cuba Seminary in March 1990.

Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

A concise, but authoritative, study of Sabbatarians

63 pages - \$3.00

The Bible Sabbath Association

Fairview, Oklahoma 73737

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Adam is the father of only one race; and the very definition of the word "Adam" identifies him as being the father of the Caucasian race. Christianity has always been the religion of the Caucasian or Adamic race of people. The Bible does not teach that all races share in salvation.

"Do All Races Share in Salvation?", booklet by Pastor Dan Gaymen
The Church of Israel, Schell City, Missouri

German Seventh Day Baptists have the distinction of starting the first Sabbath or Sunday School in the entire world. Such a school was organized at Ephrata Cloister in 1740. It met on both days, Saturday and Sunday, and continued until 1777, when all buildings at Ephrata were needed to care for 500 wounded American and British soldiers. . . it was not until [1780] that Robert Raikes started a similar movement in England. . .

"It Doesn't Make Sense" by Christ M. King
Church News, Jan.-Apr. '90

Christ was a sacrifice! His entire life of rejection—of patronizing dismissal by His own family; His kinfolk, His near neighbors, and by the religious leaders and His whole society was part of His sacrifice! . . . The lonely sacrifice of Christ took place, not just for those few hours following His last supper, until His death—but for all His lifetime as a human being!

"Christ's Lonely Sacrifice" by Garner Ted Armstrong
The International News, Mar. '90

I often wish that I could see the way my God can see. After all, what a blessing it would be to personally see the actual news events of this world taking place. . . Or perhaps the thought of knowing God's people throughout the whole world appeals to you. Truly this kind of power would be thrilling to possess, until we realize that along with the good we have to take the bad, also. . . think about the murders, thefts, rapes, suicides, sexual promiscuity and other crimes [in this and other nations]. . . Remember God is viewing all this evil by the second. . . would you still want. . . to see with God's eyes?

"To See with the Eyes of God" by Adam Windholz, *ACTS*, Feb. '90

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

Resources Available From BSA

| | |
|--|------|
| <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 Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.) | \$3 |
| <i>God's Sabbath for Mankind</i> by Richard A. Wiedenhoff (64 pp.) | 60¢ |

Directory of Sabbath-observing Groups

| | |
|------------------------------------|-----|
| Sixth Edition, 1986, only | \$5 |
| Supplement, 1989, only | \$2 |
| Sixth Edition and Supplement | \$7 |

Back Issues of **THE SABBATH SENTINEL** (when available) .. 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¢; \$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.) | Out of stock |
| <i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.) | 15¢ ea.; \$9/60 |

Tracts

| | |
|---|------------------|
| <i>The Rest of Your Life</i> (2 p.) | 10¢ ea.; \$8/100 |
| <i>Whatever Happened to the Sabbath?</i> (2 p.) | 10¢ ea.; \$8/100 |

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

Promotional Aids

| | |
|--|---------------------------------------|
| BSA Brochures | No Charge |
| Sabbath Calendars | \$1.75 ea.; \$1.50 ea. for 10 or more |
| Ball point pens with imprint: "The Seventh Day is the Sabbath" | \$5/dozen |
| Bumper Sticker, "I Break for the Sabbath" | \$1 ea. |
| Sabbath seals | \$1/dozen |
| Post cards with Sabbath message on one side, space for personal message and address on the other side | \$1/dozen |

Cassette Tapes Write for Complete List.

Please add \$1 to all orders for shipping and handling.

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Members of BSA may take a 20% discount off the single quality prices of all items.

MAILBOX

LETTERS FROM OUR READERS

Renews Ahead of Time

My [expiration date] number is almost up. Please renew my membership in BSA for another year. We really appreciate BSA and *The Sabbath Sentinel* and all the effort that goes into it.

Arkansas

Wants More Information

I have in front of me your booklet "Why the Seventh-day Sabbath?" and would most assuredly like more information. Please send ordering information for your publications.

Maryland

Suggested Changes

The March '90 issue asked for input on possible changes to TSS. I would like to suggest more articles like the one in the Feb. '90 edition "To Drink or Not to Drink." Mr. Warner did a good job, and this type of article helps us all to think a little.

John Stickel
Cherry Hill, New Jersey

On Lack of God's Blessings

If I may be permitted to reply to Mr. Paul Dentler's letter [April, '90: "...if it is so important to be observers of the Sabbath and to tithe, why are not these other nations [Japan, Taiwan, Arab nations, West Indies] cursed with intense drug and financial problems as we are? All the forenamed cultures vehemently reject God and his Christ and the Bible.

Now tell me, why would God apparently 'bless' these horrible heathens yet single out only the inhabitants of the U.S.A. for cursings of Sabbathbreaking and not paying tithes?"] You obviously forgot the point in scripture where the Lord says that I chastise those whom I love [in order] to correct them and deliver punishment on my beloved children so that they should not die in the second death (spiritual death).

Louis Kirschenbaum
Linden, New Jersey

Prisoners Appreciate Subscriptions

I want to thank you again for granting me a "love" subscription for another year. You people are doing a wonderful job. If it wasn't for your magazine, I would not know the true meaning of the Sabbath day. There are a lot of questions I am concerned about, but it seems that when I have a question, the next issue of TSS comes with the answers. Keep up the good work.

Michigan

I am a prisoner of both the state of Virginia and of our Savior Jesus Christ. I wish to subscribe to your magazine, but at this time I do not have the funds. I am asking you to send me a "love" subscription if it is possible. I have only read one of your magazines, but it was very informative and enlightening.

Virginia

ADS

CLASSIFIED ADVERTISEMENTS

Assn. of Seventh Day Pentecostal Assemblies campmeeting at Turner, Oregon (near Salem); July 29-August 4; cabins, rooms, RV and camping spots. Programs for adults, youth, children; music, worship and praise. For information contact Pastor Billy Watts, 214 D St., Springfield, OR 97477; (503) 746-9089. (7)

Marked with the Sabbath—Sealed with the Name. Sample copy free! Blessed Be the Name Newsletter, 11 Barker Fork Road, Chapmanville, WV 25508. (7)

Wanted: Seventh Day Baptist, Sabbatarian, and Puritan books and tracts from England, Scotland, or America, 19th century or earlier. Also, early (pre-20th century) hymnals with or without tunes. Ron Davis, 16770-D Lakeshore, Lake Elsinore, CA 92330. (714) 674-6876 or 672-1865. (7)

Single, Jewish, white male, age 34 (never married), kosher, green eyes, brown hair, 5'3"; would like to correspond with single, white, marriage-minded female. Samuel Saldana, Jr., Box 1382, Odessa, TX 79760-1382. (7)

Dynamic sermons on the holy Sabbath. The following one hour cassette sermon tapes are available by Pastor Dan Gayman on the holy Sabbath: # 0527 Remember the Sabbath Day to Keep it Holy; # 0585 The Holy Sabbath - Israel's Inheritance; # 0605 Are We Keeping the Sabbath Day Holy? These dynamic tapes are

available from the Church of Israel, P.O. Box 226, Schell City, MO 64783. No price is placed on these tapes. Tapes are available so long as funds are available for duplication. (7)

Single Christian man, age 31, background in Sabbathkeeping Churches of God, desires to correspond with single Sabbathkeeping ladies, ages 20 to 31. Please write to David, Box 850991, Richardson, TX 75085. (4-7)

Symbols Worship? Ask Family of God, 7119 Western Tr., San Antonio, TX 78244. (3-8)

Plain-speaking, in-depth magazine of Bible truth—with insight into current events and prophecy. Free. Write YNCA, P.O. Box 50, Kingdom City, MO 65262. (2-8)

Adventist Church of the Promise (Messianic), serving northwest central Florida, invites you to weekly Sabbath services. For information call (904) 795-1758 or write P.O. Box 2426, Crystal River, FL 32629. (9-8)

Greetings from the Independent Church of God of Ft. Payne, Alabama. You are invited to attend services with us on the 1st and 3rd Sabbaths of each month, starting at 10 a.m. For additional information call (205) 672-2581 or (205) 492-7565. (3-9)

"Does a Christian Commit Sin?" A free booklet for Christians who have been told that perfectionism is a curse. Write: Fighters For Truth,

Box 975, Mill City, OR 97360. (7-9)

Want to contact the oldest healthiest, active people? Write Hazel Richards, HCA #1 Box 12-69, Niland, CA 92257. (4-1)

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)

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. (4-3)

Good News Unlimited Meetings featuring Dr. Desmond Ford: Asheville, NC, July 13-15, contact Sue Smathers (704) 452-2881. Sacramento, CA July 27-29, contact Roy Gee at (916) 823-9690. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (2,3)

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

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

Information and rates for display advertising is available on request.

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Sabbath at Sommerhase

A Sabbath storybook for families

by Lettie Lippincott Siddens

This 128-page book contains stories and Bible lessons—all relating to the Sabbath, all full of ideas for making the rest day an exciting one for children.

- 17 stories about how Mr. and Mrs. Haynes and their three children, Lonnie, Louise, and Larry, keep the Sabbath
- 13 Bible lessons for use at home, Sabbath school, or camp
- Activity packet with some 30 worksheets, games, puzzles, plays, and projects

With all the ideas and materials in this finely illustrated book, you'll never have to wonder about what to do with children on the Sabbath. Co-published by The Bible Sabbath Association and Words of Jesus Ministry, *Sabbath at Sommerhase* can be ordered from BSA for \$7; the activity packet is \$3. Please add \$1 to your orders to cover the cost of postage. Quantity discount information is available on request.

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