

# *The* SABBATH SENTINEL

---

Serving the Seventh-day Christian Community

---

SEPTEMBER, 1991



## EDITORIAL

### ***Finding Help — Outside the Church***

*If you had a personal problem and wanted help, would you seek help at church? Suppose the problem was alcoholism. Would you talk to your pastor about it? Or would you go to a counselling service? Suppose you were hooked on drugs or cigarettes or pornography. Would you share your problem at church?*

*Churches are supposed to be the place where people can go to get help—where they can find compassion, moral support, and encouragement, where they can go to share their burdens and bare their souls among people who understand and really care? But strangely enough, all too many people with problems find themselves reluctant to seek help at church—simply because they are afraid of being judged, gossiped about, and ostracized.*

*Surveys indicate that people in churches have the same kinds of problems as the population in general—addictions, marital difficulties, divorce, fornication, pornography. But are these kinds of problems confessed and shared in church? Just listen to prayer requests sometime. There are petitions for physical maladies, for employment-related needs, and for other people's problems. But how often do you hear someone say, "I'm an alcoholic and I need your prayers." or "I'm struggling with cigarettes and need prayer." But when the call goes out for unspoken prayer requests, the sanctuary is full of raised hands.*

*How many of those hands represent sins and problems that people just don't feel comfortable confessing in church? How many are problems that church people aren't supposed to have? How many of those people will go to some support group rather than the church to seek compassion, help, and healing? (I'm not for a moment suggesting that personal problems should be revealed in large congregations—small prayer and study groups are much better settings.)*

*It seems that churches have certain standards (whether spoken or unspoken) and church goers are expected to comply with those standards. When they don't, at least the illusion of compliance must be maintained. I remember quite a number of years ago I ministered in a church that prided itself on "keeping the church pure." There were standards for Sabbath observance, for dress, and a host of other things. People who didn't live up to the standards were asked (told) not to attend any longer. So for the most part, people lived up to the church's standards—when they were at church and when the minister was around. But away from church, it was a different story. While such a church may be able to boast about its apparent righteousness, it is, in fact a breeding ground for hypocrisy that forces people with problems to deny them or to seek help elsewhere.*

*As a church, we can continue to maintain our high standards of conduct (which we should), we can continue to maintain the illusion that God's people don't have those kinds of problems (which we shouldn't)—and we will continue to send people to the compassion and understanding of self-help groups. If, on the other hand, we can face the fact that church people do have these problems, then we can reach out in compassion, love, and understanding and make the church the premier self help group for people with all kinds of problems—sharing the good news of forgiveness and salvation through Jesus Christ as well as teachings about the standards taught in God's word.*

—Richard A. Wiedenheft  
THE SABBATH SENTINEL

# The SABBATH SENTINEL

(USPS 474-580)

Vol. 43, No. 9 September, 1991

Issue No. 413

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

Editor . . . . . Richard A. Wiedenheft  
Department Editor . . . . . Howard M. Mesick  
Contributing Editors . . . . . Gilbert Sanford  
George Dellinger  
Typesetting . . . . . Kenneth Tustin  
Proofreader . . . . . Erna Hendershot  
Layout . . . . . Church Publishing Company  
Cleveland, Tennessee

**Writers: Send manuscripts to Editor Richard A. Wiedenheft, 4150 S. M-52, Owosso, MI 48867, phone (517) 725-2391 (day) or 725-9128 (evenings).** We invite articles on various aspects of the Sabbath and on other subjects of general interest to Sabbathkeepers, however, we cannot pay for them. A writer's guide is available upon request.

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

**Second class postage paid at Fairview, OK 73737 and Additional Mailing Offices. Postmaster:** Send change of address to *The Sabbath Sentinel*, RD 1 Box 222, Fairview, OK 73737.

**The Bible Sabbath Association** is a strictly non-sectarian association dedicated to helping Sabbathkeepers of all persuasions learn about and from one another and to promoting the one commandment that is repudiated by Christendom in general. BSA accepts as members all who acknowledge Jesus Christ as Savior, who regard the Bible as the Word of God, and who uphold the seventh-day Sabbath; it takes no official position on other theological issues.

**Annual Member Contribution:** Regular Membership, \$20; Family Membership, \$25; Life Membership, \$500 or more contributed during one year. All memberships include an annual subscription to *The Sabbath Sentinel*.

**Subscription to *The Sabbath Sentinel*** only \$12 per year in US; \$14 outside US.

**Bulk Subscriptions:** Bulk subscriptions are available if 10 or more copies are sent in the same package; \$6 each subscription; \$9 outside US.

**Address all correspondence to and make all checks, drafts, and money orders payable to *The Bible Sabbath Association*, RD 1 Box 222, Fairview, OK 73737; phone (405) 227-3200.**

**For those who don't know Him—  
Jesus Christ and Him Crucified!**

**For those who do know Him—  
the liberty of His Sabbath!**

## IN THIS ISSUE

When Good Things Happen  
To Bad People . . . . . 4

Sabbath Unselfishness . . . . . 8

Straining With  
Standards . . . . . 10

Ben Franklin Delays Printing  
of Ephrata Hymnal . . . . . 19

Taking A Stand In  
Obedience . . . . . 20

### Plus. . .

Editorial . . . . . 2

On the Legal Front . . . . . 13

News from the BSA . . . . . 14

To Repeat . . . . . 16

News from the Seventh  
Day Community . . . . . 17

Classified Ads . . . . . 22

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

# When Good Things Happen To Bad People

by Brad McIntyre

**R**ABBI HAROLD KUSHNER has my admiration for his courageous book, *When Bad Things Happen to Good People*.<sup>1</sup> This best-seller addresses in a personal and frank way the question, "Why do the righteous suffer?" Kushner suggests three reasons:

1) Randomness exists in the universe, thus some things happen for no reason at all, and it is pointless to wonder why.

2) Natural laws exist which God does not overrule, thus when we transgress these laws, we suffer for it; and it is stupid to curse God or others because we were the ones who shot ourselves in the foot.

3) Freedom of choice exists, thus we are free to choose evil rather than good, and we often do. Evil choices mount up over time and gain momentum, producing terrible consequences which God does not (cannot?) prevent.

These three reasons assert that God is *not* directly responsible for the evil in this world. We should think first before shaking our fists at heaven.

Rabbie Kushner deserves credit for stimulating the mass market to think more seriously about the mystery of evil, and to rethink certain caricatures of God's power and providence. While only the rabbi will affirm everything he says, this book deserves a serious, open-minded evaluation by all. This is a book worth reading.

## Is Anyone Good?

Harold's title raises the question, Is *anyone* truly good? If the answer is

No, then we have no right to complain when bad things happen to us, and we are forced to admit that all good things are undeserved.

George Bernard Shaw confronts this issue in his play, *Major Barbara*. Barbara belongs to the Salvation Army while her father, Andrew Undershaft, owns and operates a munitions factory. The question of morality arises:

UNDERSHAFT: Indeed? Are there any good men?

BARBARA. No. Not one. There are neither good men nor scoundrels: there are just children of one Father; and the sooner they stop calling one another names the better. You neednt talk to me: I know them... Theyre all just the same sort of sinner; and theres the same salvation ready for them all.<sup>2</sup> (Shaw's punctuation.)

Major Barbara's theology of human nature echoes the Christian position: all are guilty and in need of salvation. The apostle Paul said it best: "We have already made the charge that Jews and Gentiles alike are all under sin. As it is written, "There is no one righteous, not even one" (Rom. 3:9, 10 NIV).

Apparently, humanity cannot be separated into two compact groups: the Good and the Bad. This works in cowboy movies and Saturday morning cartoons, but reality is more complex. Each of us is ambiguous—a mixture of good and evil. When we stare into the face of the demonic, we see an image of ourselves. We all



share in the universal tragedy of sin and are capable of demonic behavior. **Greater and Lesser Sins**

Nevertheless, I hesitate to put my Grandma in the same group with Adolf Hitler, though both were sinners! All are guilty, but are all guilty to the same degree? Can we distinguish between the greater and lesser sins, or sinners? Are we to equate cold-blooded murder with gossip or gluttony and judge them with the same moral outrage?

It seems we need to think in terms of *relative* goodness, or badness. Yes, my Grandma was a sinner, but she was not as bad a person as Hitler. Still, neither was she wholly good in the absolute sense.

If we are to exercise any moral discernment whatsoever, we must acknowledge two things: there are greater and lesser sins, and not everyone is under the control of evil to the same degree. But it's only a matter of degree, for no one is wholly good; and greater and lesser sins are all manifestations of the one great rebellion "in the beginning." As Emil Brunner wrote years ago, "So far as primal sin is concerned, there is no 'greater' or 'lesser.'"<sup>3</sup>

Thus, while we may acknowledge that some sins are worse than others, September 1991

and some people are less bad than others, no one is really "good." **Suprapersonal Sin**

This offends us until we come to terms with what Brunner called "primal sin." I prefer to call it the "suprapersonal" aspect of sin. Sin preceded us, is bigger than us, and dominates the moral atmosphere we breathe. "Guilt has roots which go far deeper than man's personal and conscious will."<sup>4</sup> Sin is inevitable, though not necessary, and that is why we are still responsible for it!

Let me give you an example. Our daughter, Gloria, sometimes scowls at me for disciplining her. There she sits, arms crossed, lips pursed tightly together, forehead wrinkled in anger. Then comes my tongue-in-cheek warning, "Gloria, that scowl's going to get fixed on your face forever if you don't smile pretty soon."

We all wear Adam's scowl! It is permanently fixed on our foreheads. We may smile from time to time, but the scowl is always present. There is no way to erase the scowl of sin from our brows, no matter how righteous we appear. Even good people scowl like Adams, though they may not realize it.

**A Look at Good People**

Usually when we say someone is

good we mean they don't do cruel, evil things, such as intentionally hurting other people, or lying, cheating, stealing, etc. We also mean they do good things, such as sharing their personal resources with others, lending a helping hand, acting unselfishly, showing mercy and gratitude, encouraging those who mourn, etc.

This view, however, fails to see that good people who do good things retain an inordinate amount of self-interest (and the more saintly the person, the more he or she will confirm this fact). No one is free of self-interest, and self-interest (egocentrism) is the root of sin. It was self-interest that enticed Eve to take the fruit from Satan in order that she might escape death and be like God. She disobeyed God in order to achieve something by her own power, for her own self-interest.

No one is naturally good, and the most noble person in the world will agree. We can talk only *relative* goodness, a reduced form of goodness which pales in the light of God's standard.

### **Willpower**

Let's dispense with the notion that we can change our evil hearts through willpower—by training the will to choose the good, and shun the bad. Again, sin is more than a personal choice; it has a "suprapersonal" aspect. Everything we do—even our good ideas—proceeds from a corrupt heart, and is thus corrupt in some way. Only this truth can save us from the delusion of sinless perfection, as if we could achieve total goodness through a right use of the will—and a converted will at that.

No, absolute goodness will elude even the loveliest saint, until that final day when Jesus returns, and we experience the full redemption of our bodies. Until then we groan inwardly to be everything we know we should

be; and to be reunited at last with our original destiny: the unsullied image of God (Rom. 8:23).

### **The Offensive Grace of God**

If no one is righteous, what about our opening question. "Why do the righteous suffer?" Who are these righteous, if they exist at all? Who among the human race has a right to expect favors from God, based on personal morality? Can we seriously believe God is indebted to bless us because we possess a superior morality when compared to Adolf Hitler, or Jim Jones, or other "bad" people? The most impeccable morality still falls short of God's ideals, and is even likened to polluted menstrual cloths, or "filthy rags" (Is 64:6).

Truly righteous persons have never expected good things to come their way as a result of their goodness. They have always acknowledged their sinfulness, and given credit where credit is due, namely, God's grace. They realize *all* good things are undeserved, even when they happen to "good" people.

### **The Mystery of Goodness**

With all our concern about bad things happening to good people, we ignore the opposite problem: Why do good things happen to bad people? We ache and weep when bad things happen to good people. But aren't we offended—even revolted—when good things happen to *bad* people?

We are confronted with the problem of indiscriminate goodness, goodness so good it seems indulgent; blind, extravagant goodness that does not take a person's moral status into account; goodness so good that it offends our sense of justice.

Try as we might, we fail to understand why God blesses bad people, or at least people who are worse than we are! We are offended by God's extravagant grace.

### **Examples**

Think of the first murderer, Cain,

who deserved death. Instead, God put a mark of protection upon him and included a threat to anyone who might murder Cain for revenge (Gen. 4:15).

Think of the Ninevites whom God wanted to save despite their evil ways. In grace, God sent Jonah to preach repentance. The mission succeeded, and the great city of Nineveh was spared. But Jonah seemed to prefer death over the salvation of pagans! He pouted over God's extravagant grace. God asked the prophet, "Have you any right to be angry?" (Jon. 4:4). A sobering question for us all.

Think about Jesus' words: "He (God) causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous" (Mt. 5:45). Be honest, doesn't something irk you about this verse? Of course. It goes against our sense of justice. Why should God bless the evil and unrighteous?

Think of the parable about the workers in the field who received equal pay even though some worked longer and harder than others (Mt. 20:1-16). Try teaching this passage to a group sometime! It flies like a wounded duck. Nevertheless, the landowner says, "Don't I have the right to do what I want with my own money? Or are you envious because I am generous?" (v. 15).

Ouch! "How blindly we offer our legalities in protest against God's free grace!"<sup>4</sup>

And who cannot think of the parable of the prodigal son—or is it really about the elder brother? (Lk. 15:11-32). The impertinent youngster blows everything on booze and prostitutes, and is then welcomed home with a banquet. Meanwhile, the elder brother stands outside stewing over the injustice of it all. We can hardly blame him.

But his father is more interested in redemption than justice: "We had to

celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found" (v. 32).

Jesus, too, was dead, and is alive again. God became human and was lost at Calvary, only to be found again upon his resurrection. God allowed something dreadful to happen to good Jesus, that something incredible might happen to bad people.

God's grace is rooted in the demand of his own love upon himself. God's divine love far exceeds our human idea of justice, contaminated as it is with a spirit of vindictiveness. God does not enjoy punishing the wicked, for the wicked are also his children. God knows that all are wicked to some degree and, as Major Barbara said, the sooner we stop calling one another names, the better. God's goodness is out of proportion to our merits. Blessed are those who do not fall away on account of this.

### Conclusion

What then shall we do when good things happen to bad people? Shall we be like Jonah, or the elder brother, and complain to God about his indiscriminate goodness? Shall we automatically assume that we are good and have a clear understanding of justice, and are able to discern what is fair and unfair?

Or shall we rejoice in a God who is gracious towards the undeserving in order to win them to himself? Lest we forget, we, too, are undeserving; and it is God's grace, not his punitive justice, that leads us to repentance (Rom. 2:4).

Reprinted from *Good News Unlimited*, April 1987.

1. Harold Kushner, *When Bad Things Happen to Good People*.
2. George Bernard Shaw, *Major Barbara*, p. 238.
3. Emil Brunner, *Man in Revolt*, p. 153.
4. Louis Berkof, *Christian Faith*, p. 202.
5. George A. Buttrick, "Exposition of Matthew," *Interpreter's Bible*, 7:493.

# *Sabbath Unselfishness*

by Brian Jones

On the surface Sabbathkeeping may seem to be selfish. After all, while the rest of men toil away at their usual pursuits, sabbatarians devote the seventh-day to spiritual recreation, which pragmatists think is useless and idle. While a man is in church or at prayers, he can't be paving roads, mending fences, and making money.

But is true Sabbath observance selfish and profitless? According to Christ's instruction and example, no. Consider how He spent His Sabbaths—teaching, healing, comforting the afflicted, rolling back the powers of darkness (e.g. Matt. 12:1-12; John 5:1-16). He gave no demonstration of inert austerity, but said to those who complained to Him when He healed on the Sabbath, "My Father worketh hitherto, and I work." "Wherefore it is lawful to do well on the Sabbath days." John 5:17; Matt. 12:12.

He labored always to relieve suffering and bring in life-giving joy. The people of Israel were especially available on Sabbaths to receive the benefits of His ministry. He poured forth His mercy to them in amplified profusion on that day to meet the greater demand.

Perceiving the glorious prospects of increased service to God on His holy day, Isaiah strongly connects Sabbathkeeping with doing merciful deeds. Read Isaiah 58:6-14. See how the prophet associates care for the poor, sick, outcast and oppressed with Sabbath observance. Let's examine the reasons for this strong connection.

The purpose of the Sabbath is to keep mankind in eternal union with the Creator. He who created us in His own image has appointed the seventh day of each week for enriched communion with us, so that our friendship with Him may deepen throughout time and eternity. "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord Who sanctifies them. ...And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." (Ezek. 20:12, 20).

God is love. All that He does is permeated with love. He is the eternal Benefactor and Restorer of every living creature—the Fountainhead of life and all its blessings. Therefore it is no marvel that those who draw near to Him in fellowship, as the Sabbath provides us enhanced opportunity to do, should increasingly partake of His spirit of bountiful kindness. This is His design in the Sabbath. He wishes to give us the privilege of being co-ministrants with Him at all times, including the Sabbath, when we are free, under His dispensation, from the mundane tasks of life which we must all perform during the rest of the week.

Notice the vital elements of true Sabbathkeeping:

- 1) "If thou turn away thy foot from the Sabbath..." (Is. 58:12). We refrain from treating the Sabbath as ordinary time, thus clearing the way for us to join the Master in His rounds of service.



2) "...from doing thy pleasure on My holy day;..." (Is. 58:13). Laying aside our own agendas on that day, we break beyond the narrow range of self-caring interests, and are free to stretch forth a hand of care to others in ways we can't always find time for during the regular work week.

3) "...and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, ..." (Is. 58:13). We recognize the Sabbath as a day of spiritual delight. By delighting ourselves in the Lord (a rare species of delight in this world), we simultaneously come to delight in His loving, merciful ways. We are established in the performance of kindly actions toward our neighbors, and are sensitized to ways we can alleviate human suffering and needs. Our selfish pleasures are superseded by the heavenly pleasures of ministry to the afflicted, destitute and lonely. We become living instruments by which Christ can bless all, and receive the honor due Him (Matt. 5:16).

4) "...nor speaking thine own words: ..." (Is. 58:13). Especially on the Sabbath we banish from our lips all frivolous, ordinary talk, but speak of heavenly themes that belong to our peace and salvation. The elevating joys of such Sabbath conversation strengthen and inspire us to cultivate speech that is seasoned at all times with the gospel salt of truth and grace (Col. 4:6). Thus we are trained as ambassadors of Christ to speak only words that have an edifying purpose consonant with our mission as God's witnesses.

5) "Then shalt thou delight thyself in the LORD;..." (Is. 58:13). The Sabbath commandment doesn't teach us to become insularly enamored of a day, but to love the Lord of Creation, who gave the day for our improved intimacy with Him.

6) "...and I will cause thee to ride upon the high places of the earth,..."

(Is. 58:14). While transforming them to become unselfishly devoted to the good of others, God gives all who keep the Sabbath in fellowship with Him a personal experience of unsharably intimate joy in Christ. He feeds us with the hidden manna of His own self (Lev. 24:5-9; Jn. 6:51-63; Rev. 2:17), thus making us progressive partakers of the divine nature (2 Pet. 1:4). The fruit of this communion is to strengthen us, as Christ was strengthened by His seasons of communion with the Father, to come forth freshly endowed with heaven-supplied power to serve.

7) "...and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it" (Is. 58:14). As partakers of Jacob's heritage, we unite with God in extending His Kingdom throughout all the families of earth (Is. 14:1; 27:6). We are fed with the heritage of Jacob that we might join with the Son of God in feeding the multitude with the bread of life (Matt. 8:5-11). These promises the mouth of God has spoken. They are not the inflated utterances of narcissistic religionists.

We see then that the Sabbath is not a spiritual narcotic, but a stimulant that attunes us to the industriously but calmly benevolent life of heaven and heaven's King. We find all our rest, the rest of holy living, in Him. Thus we become repairers of the breach (in God's law), restorers of paths to dwell in, raising up the foundations of many generations (Is. 58:12). And "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). He, with the Father and the Spirit, is the Creator of the universe, and Lord of the Sabbath, which memorializes His Creatorship and Fatherhood of the human race. Thus He has decreed that His Sabbath and its attendant blessings shall remain forever. (John 1:1-4, 14; Heb. 1:1-3; Gen. 1:1, 2; 2:1-3; Exod. 20:8-11; Mark 2:27, 28; Luke 16:17; Matt. 5:17-19; Is. 66:22, 23).

# Straining with Standards

by Terry Pooler

**Editor's Note:** The following article, while written from an Adventist perspective, deals with issues that affect all churches. Your comments on the points raised in the article would be welcomed.

**C**hristianity seems always to be at a crossroads. This is equally true of Adventism. One of the crossroads we now face has to do with the uniqueness of Adventism.

I sense this concern about our uniqueness in statements like "We are becoming so worldly you can't pick out an Adventist in a crowd anymore." "We are becoming just like the \_\_\_\_\_ church by observing Passion Week." "It's time to get back to good old Adventist standards again."

We have often thought of ourselves as unique, or "peculiar"—different from the world and from other churches. Some of us have even thought this difference indicated superior theology or deeper commitment. Most churches are prone to this kind of thinking. They exist because they believe their understanding of God's will is a little better than that of any other church. But today some Adventists are alarmed that compromise is infesting the church, that changes in some members' lives are narrowing the gap between Advent-

ist and non-Adventist behavior. They fear that our uniqueness and therefore the reason for existence as a church is being threatened by changes they see in dress standards, eating practices, Sabbath observance, and amusements.

## Sinful Hearts

Some of this concern is valid; some is misdirected. We ought to be concerned when a lifestyle change is evidence of an unconverted heart. Whatever the change, each of us must ask himself, "Do I seek change merely to please myself, or do I seek change because I believe this is God's will for me and my church?"

Jeremiah 17:9 reminds us that "the heart is deceitful above all things and desperately wicked." We must be honest about the deceitfulness of our hearts.

In his book *Decisions* John Brunt describes a trip to the store with his children—at that time Laura was 7 and Larry, 5. Both children were at an age when they wanted to be Daddy's little helper. An argument ensued between them as to who would close the car door for Daddy. It ended when Laura shoved Larry away and shut the door. Larry, unprepared to concede defeat, sunk his teeth into Laura's arm. John mercifully intervened.

When things had calmed down and Larry felt repentant, he turned to his

sister and confessed, "I'm sorry I bit your arm. I promise I won't do it again until Jesus comes." Then, with a view to his human weakness, he added, "If I remember." Laura, knowing her brother only too well, looked down at him and replied in disgust, "You won't."

We do have a problem with our sinful heart. And unless we are willing to be honest, asking "Is this change at all motivated by my selfish heart?" we are not prepared to discuss the validity of changes in the church.

### **Do's and Don'ts**

But changes in the church expose another camp of members I call *concerned traditionalists*. These folk often engage in an intense emotional effort to find and evict the culprit who is bewitching the church toward worldliness. They follow with an impassioned appeal to the "true remnant" to reject all such changes and go back to the good old days of do's and don'ts.

This reaction worries me as much as spiritual apathy, because its emotional appeal is usually bereft of biblical integrity and balanced common sense. Ellen White statements and Bible proof texts are taken out of context, amassed, and flung at the perceived enemy. Innocent, conscientious Christians often get caught in the crossfire of these "holy" wars.

Some people like the do's and don'ts brand of Adventism because it offers stability and security. Standards of dress, amusements, and Sabbath observance are clear-cut. You need not think, only obey. Conformity becomes more important than conviction.

### **Centrality**

How then should we view change? Upon what shall we base our uniqueness? To help answer these questions, I refer to a model suggested by Alden Thompson in an article in February 1988 *Ministry*. Thompson uses two concentric circles to portray the church's teachings.

The inner circle, or hub, represents crucial, unchangeable points of faith. These core biblical principles are universal, irrespective of culture or generation. This includes such doctrines as salvation in Christ, the Second Advent, the seventh-day Sabbath, healthful living, simplicity in dress.

The outer circle represents those broader areas of teachings in which we endeavor to apply the central biblical principles within our culture and generation. Here people who adhere to the same core of biblical principles may still have differences of opinion and practice. Consider, for example, the core doctrine of the seventh-day Sabbath. The doctrine is unchangeable; how we observe it is up for discussion and diverse interpretation. One Adventist might teach that a true Sabbathkeeper would never wear shorts on Sabbath. But someone living near the equator might disagree. Fifty years ago Adventists thought it was wrong to ride a bicycle on Sabbath. Today many consider it a wholesome family activity.

### **Applying Biblical Principles**

Application of biblical principles is always open for discussion and possible change, depending on culture, time, and circumstance. But many traditionalists confuse applications with principles. They put applications in the center circle with principles, believing any change denotes compromise and endangers Adventist uniqueness. But a practice can change without destroying the principle. Our Adventist uniqueness should be based on universal, unchangeable principles rather than on applications that can differ with culture, time, and situation.

An example of the confusion over applications and principles can be seen in the early Christian church's conflict over circumcision. The Jews had placed this teaching within their inner hub of doctrines. So it's not surprising they were upset when Paul and Barnabas did not force Gentile

converts to conform to this practice.

In Acts 15:1-4 we find Paul and Barnabas appearing before the Jerusalem Council to defend their actions. Notice the reasoning of some of the Pharisees who opposed them: "It is necessary to circumcise them, and to command them to keep the law of Moses" (verse 5, NKJV). Why should these Gentiles be circumcised? Because Moses said so. The Pharisees do not appeal to principle or reason. They simply remind Paul and Barnabas that their responsibility is to obey, not to question. If Moses said it, there is no room for discussion.

In the latter part of Acts 15 we find that the council, after some lively debate, placed circumcision—a core practice of Judaism—into the optional category for Christianity. Do you think the traditionalists cried out about losing their church's uniqueness? Do you think they suggested the church was compromising?

But from our perspective, nearly 2000 years later, we see the correctness of their decision. Instead of losing their uniqueness, they were challenged to find in it something more durable—not in external circumcision of the flesh but in heart circumcision and a transformed life. The principle (that a godly person is a transformed person) remained the same, but the times had changed, the issues had changed, and therefore the way the church worked out this principle in practice had to change. But the change was difficult because many members had confused a landmark principle with a shifting application.

### **Threefold Appeal**

So how should we live?

**1. We need to be thinking, studying, and praying** Christians instead of people who merely memorize proof texts and Ellen White statements. Too often we want answers prethought, prepackaged, and pre-

blessed by the church. We prefer clear-cut lists of what is right and what is wrong. But instead, we need to seek out the general principle and allow these to grip our lives and guide us in making difficult but wise decisions in our contemporary world.

**2. We should not confuse principles with applications.** Principles are changeless, but applications are modified by culture, circumstances, and generation. Therefore we must discover our uniqueness in principles. Conviction to principles, not conformity to application, is the important thing.

**3. We must focus on Christ.** Sometimes I fear that we are more interested in debating and defending (or tearing down) than we are in studying and praying. What would happen if all the time and energy we expend debating issues were devoted to focusing on Jesus Christ and His character? What if we made it our responsibility to learn about, talk of, and act out Jesus' matchless love, leaving the responsibility of convicting and judging people on Christian standards to the Holy Spirit?

Perhaps my wish is unrealistic, utopian. But this change of focus might transform our sense of uniqueness. Instead of being known to the world as people who don't eat meat or wear jewelry, we might be known as people of whom Jesus spoke when He said, "By this all will know that you are MY disciples, if you have love for one another" (John 13:35, NKJV).

I desire that kind of reputation for my church. I covet that kind of uniqueness.

Reprinted in part from *Adventist Review*, October 27, 1988, © 1988 Review and Herald Publishing Assn., 55 West Oak Ridge Dr., Hagerstown, MD 21740. Used by Permission. At the time the author was pastor of the Atlantic Union College church, South Lancaster, Massachusetts

# LAW

## ON THE LEGAL FRONT

**Worldwide Church of God** members around the globe have been struggling for their rights to keep the Sabbath and holy days. In Zimbabwe (formerly Rhodesia), Southern Africa, five girls from different families were thrown out of their high school for being absent during the Feast of Tabernacles, a Biblical festival which the church requires its members to attend. The church appealed to the Secretary of Education, pointing out that the girls had not committed serious misconduct according to the Education Regulation and that Zimbabwe's Constitution forbids religious discrimination. The Secretary ordered that the girls be readmitted.

In Cameroon, on Africa's West Coast, WCG members had been forbidden to meet since 1979. Increased personal freedoms in the country, however, allowed a group of about 140 to begin services early this year.

**Many German schools** require Saturday attendance. West German Law respected the Sabbath beliefs of Jews and Adventists, but not of others. In 1965 a woman associated with the Worldwide Church of God pulled her six children out of Saturday classes, explaining her Sabbathkeeping. She was okay until one school discovered she wasn't an Adventist and threatened to have police force her children to attend. The threat wasn't made good; but the absences were marked as unexcused. She began a long judicial battle which resulted in a higher court ruling in 1973 that it is illegal

for Sabbath exemptions to be given some religious groups, excluding others. Though the situation in Germany has improved since then, students and teachers can still face harassment in trying to take Sabbath and holy days off. Making up work, especially labs, is a problem. Similar situations exist in Switzerland and Austria.

**Requiring abortions** of New York City jail guards (see TSS Oct. '90) has cost the NYC prison department \$2.2 million. Twenty-two women received an average of \$100,000 each because they were told they must either kill their unborn children or be transferred to other jobs. They sued, and New York City settled.

**Censorship of prolife** election materials by the Federal Elections Commission is illegal, ruled the US First Circuit Court of Appeals, 3/21/91. The commission had tried to stop a group from circulating voter guides showing the candidates' position on abortion.

**The Gideons** may distribute Bibles in Indiana elementary schools, said US District Judge Alan Sharp, 5/7/91, disagreeing with most federal rulings in similar cases. If non-religious groups such as Little League can disseminate materials, religious groups must also be allowed, he found. Any other decision "would be manifestly hostile to religion."

# BSA

## NEWS FROM THE BSA

### Election of BSA Officers

The quadrennial election of association officers is now in progress. If you are a member you will automatically receive ballots. If you are not a member and would like to participate, there may still be time. Send your annual membership dues (\$20) to the secretary/treasurer at the office in Fairview. If it's not too late, you will receive a ballot.

### An Opportunity for Ministry

Did you notice the classified ads for BSA in recent issues of TSS? If so then you know that we are actively seeking a self-supporting couple or individual(s) who can help at the BSA office in Oklahoma and also at the executive director's office in Michigan. Ideally this would be someone who could relocate, but that's not absolutely necessary. However, it would have to be someone(s) who knows or can learn typing, filing, computer data entry, correspondence, etc. If you're interested, please send us your resume or letter giving work experience. And for everyone else, pray that God will send us just the right people.

### Ambassadors Needed

Our association is also looking for self-supporting people who like to travel and visit new groups—to serve as roving ambassadors to distribute *The Sabbath Sentinel* and other literature and to promote the association. If you're interested, please write to us.

### Do You Read Seventh-day Periodicals?

If so, perhaps you can help the

editors. We're always on the lookout for news items for "News from the Seventh-day Community" and "On the Legal Front," short quotations for "To Repeat," and outstanding articles for excerpting or reprinting. If, in your reading, you come across material that you'd like to see passed on to other Sabbathkeepers, please send it to the editor or to BSA at Rt 1 Box 222, Fairview, OK 73737.

### Your Support Welcomed

Literature is our primary means of sharing the truth of the Sabbath. As we continually work to provide the best possible materials, we thank all who use BSA literature in reaching out to others; we thank all who share in this ministry through prayers, donations, and encouragement; and we welcome your continuing support.

### 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.

### Looking for BSA Director's Names and Addresses?

They are listed in the December (calendar) issue each year. If you have a BSA calendar hanging on your wall, you have the names and addresses.

### CHANGE OF ADDRESS???

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

# Resources Available From BSA

## Books

<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>History of Sabbath and Sunday</i> by John Kiesz (64 pp.) .....	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.) .....	60¢

## Directory of Sabbath-observing Groups

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

<i>Sabbath at Sommerhase</i> Story and Lesson Book (128 pp.) .....	\$7 ea.; \$5 ea. for 6 or more
Activity Packet .....	\$3 ea.; \$2 ea. for 6 or more
(for bulk orders, add 10% of total for postage and handling)	

Back Issues of <i>The Sabbath Sentinel</i> (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.) .....	35¢ ea.; \$6/20
<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.) .....	Out of stock

## 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 .....	\$2.00 ea.; \$1.75 ea. for 10 or more
Ballpoint pens with imprint: "The Seventh Day is the Sabbath" .....	\$5/dozen
Bumper Stickers: "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.

ORDER FROM:

**The Bible Sabbath Association**  
RD 1 Box 222 ■ Fairview, OK 73737  
Phone (405) 227-3200

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

# TO REPEAT

## SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Perhaps the most used Baptist argument (against infant baptism) is that there is no definite command in Scripture (for) baptizing babies. There is also no command in scripture to change the day of worship from the seventh day to the first. In certain parts of the United States, there is a small group known as the Seventh Day Baptists. I feel that they are mistaken on both of these counts, but at least they have the virtue of consistency. To be consistent, everyone who is Baptist should worship on the seventh day.

“Baptism” booklet by Francis Schaeffer, 1976, Trimark Publishing Co.  
Wilmington, Delaware

As a lad, I was sure I would never grow up; the Lord would come before that. Adventists back then declared the Advent couldn't be more than several years off. Some are still saying it 50 years later. And you'd better agree with them if you don't want to be considered a lukewarm member, I'll take that risk. Yes, He *may* come this year. But I don't claim to know. Instead I aim to be ready today, do what I can to hasten that day, and let Him decide when it will be. As for the Sunday law, if the only way I can keep my faith strong is to have it constantly whipped into shape by threats of impending doom. I am in big trouble. Should not my faith depend rather on Jesus' love for me and mine for Him?

“Myths Among Adventists” by Eugene F. Durand, *Adventist Review*,  
May 17, '90

Torah means “instruction,” but it has an older, more inclusive meaning: “revelation.” It may also mean “Pentateuch” (the five books of Moses.) This range of meaning should be kept in mind in order to avoid misunderstanding, for whenever Torah... is rigidly interpreted as “law” and with no grasp of the Hebrew background of “revelation/instruction,” distortion inevitably results. The generally negative attitude of Christians toward Law is one case in point, among the errors that must be passed over for now.

“Recent Trends in Biblical Studies” by Charles V. Dorothy, *ACD Newsletter*

We should ask ourselves, “Is what I'm praying for really necessary? Is it something that will bring me closer to God? Is it really for my spiritual growth?” If the answer to these questions is no, then we should probably rethink our prayers. Couldn't we all use greater strength and love in our heart, rather than more money in our pocket?

“Return to Sender” by Adam Windholz, *Churchlight*, Sep. '89

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



# NEWS

## NEWS FROM THE SEVENTH DAY COMMUNITY

### **Notable Independent Sabbath-keeper Passes Away**

Rev. A. Warren Burns, pastor of the People's Christian Church in Rotterdam, New York, a suburb of Schenectady, died May 15 at age 84, after a brief illness. Born in the Bronx, the retired General Electric draftsman had a radio program, "A Faith that Lives," and published the magazine, *Light*. His church is associated with over 30 other independent 7th-day congregations, mostly in Africa. His wife, Rose, died in 1989.

### **Evangelist's Son Succumbs**

Ralph Kleyn "Woody" Woodrow, the only son of well known evangelist Ralph Woodrow, was killed in an automobile accident on April 7th, the day he had stepped forward in church to rededicate his life to Christ. The elder Ralph Woodrow said, "As parents, we raise our children, assuming they will probably outlive us. We... seek to guide them, aiming toward that day when they will be grown and blessed in a life of their own. Having then taken them to this point, to see them cut off in death is devastating. Those dreams we held for the future... are shattered, leaving us only memories of the past... In the face of such tragedy, Christians sorrow too, but 'we sorrow not as those who have no hope' (I Thessalonians 4:13). We share that grand hope of life beyond this life--and to eternity when there will be no more death, no tombstones on the hillsides of glory, where no tear shall dim the eye--when we shall be forever together; and there will be no

sin, sickness, sorrow, or death. What a day that will be!" Woody, who did not quite reach his 26th birthday, is survived by his wife of 5 months, Lisa.

### **Elder's Daughter Passes On**

Jennis Ledger, daughter of Elder Calvin and Theresa Ledger, succumbed to bulbar palsy, a paralyzing affliction of the brain, on May 24. She was a member of the Richland Park, St. Vincent, West Indies, Church of God, 7th day, which is associated with the General Council of the Churches of God (7th Day), based in Meridian, Idaho. That group had for years prayed about her illness and had purchased a wheelchair for her. She was 28.

### **World Tomorrow Telecast Audience Increases**

Due to a shift in time-buying strategy for US television stations, the Worldwide Church of God has decreased its expenditures for TV time while increasing the viewership of its program, *The World Tomorrow*. From 1988 to 1990, its audience grew approximately 33% to 1.6 million homes, while the number of stations carrying the telecast dropped by about half, to 125 in early 1991. The church formerly kept or deleted stations based upon the number of literature requests per dollar of program cost. Now it seeks to maximize the number of watchers per dollar. Each week, the church spends an estimated \$250,000 buying TV time, about \$12.5 million per year. *The World Tomorrow* also airs on about three dozen

stations in Canada and Europe. An English-language telecast with Dutch subtitles recently began covering Holland. Residents of the Netherlands are said to prefer subtitling to native language voice-overs. The beliefs of the WCG have long been controversial, and recent changes in doctrine and outreach policy have generated a great deal of comment. *The World Tomorrow* telecast, however, has remained one of the most popular and respected religious programs, garnering grudging admiration even from the church's arch rivals and some of its enemies.

### Why Can't the English Learn To Speak American Right?

The headline is your department editor's attempt at a bit of ironic humor, but does point out that American English and English English have continuing differences. Because of this, *The Plain Truth*, the Worldwide Church of God's flagship magazine, has begun an edition specifically for the United Kingdom. Spelling is corrected. Words such as "labour," "theatre," and "defence" have variant endings, obviously, from the American. Likewise idioms (local figure of speech or expressions) are different and must be changed. British references are sometimes substituted for American, e.g., *The London Times*, for *US News and World Report*. Occasionally one article is exchanged for another. WCG Pastor General Joseph W. Tkach and others in the organization believe that a local feel improves people's receptivity to the gospel.

### SDAs March Against Drugs

About 300 young Mexican Adventist protestors marched the streets of the city of Torreon in Coahuila state, demonstrating against tobacco and drug use. Resulting publicity caused the Mexican Social Security Institute to request health seminars from Adventist leaders.

### Adventist Relief Work

Every year the Adventist Development and Relief Agency International (ADRA) engages in many aid projects throughout the world. Among them this year has been the establishment, along with the Mennonite Central Committee, of a children's outpatient rehabilitation center in Yerevan, Armenia, to help those seriously injured in the 1988 earthquake. ADRA has also built 7 satellite clinics in Armenia, which are staffed by Mennonite volunteers.

When Romania's dictator was deposed, he left 140,000 children in often squalid government orphanages. ADRA, in partnership with International Children's Care, plans to place 700 of them in private homes this year, mostly within Romania. Doctors and social workers from Adventist colleges will participate in the program, funded by the US Agency for International Development and private gifts.

*Thanks for the news items. Please send clippings for all columns (with name/date of publication) to Richard Wiedenheft, Spring Vale Academy, 4150 S. M-52, Owosso, MI 48867.*

# Ben Franklin Delays Printing of Ephrata Hymnal

by Clarence E. Spohn

Early in 1738 Christopher Sauer, the Germantown printer, assisted by several Ephrata brethren, began printing the Ephrata hymnal entitled "Zionitisher Weyrauchs—Hugel..." Historically the hymnbook is of great importance as it was the first book printed in America using German type.

At the time of the book's printing, Sauer's relationship with Conrad Beissel was strained. In the fall of 1726 Sauer's wife, Maria Christina Sauer was baptized by Beissel, and in 1730 she left her husband and son, and adopted the celibate life. Maria Christina eventually went to Ephrata where she remained until 1745, when she returned to her husband in Germantown.

Work on the new hymnal proceeded until Sauer's paper supply was exhausted. According to the historian James E. Ernst, Benjamin Franklin "had cornered the paper supply against Sauer who was his rival for the German printing business." Franklin "refused to sell" any paper to Sauer "except for cash and at his own price." According to Ernst, Conrad Weiser "went to Philadelphia in person to see Franklin and pledged his own credit for the amount of the bill." The neces-

sary amount of paper was received and work on the hymnal resumed. Ernst comments, "This conduct of Franklin is not surprising for he had already printed three hymnals for Beissel and felt that Sauer was invading his domain."

Yet another problem arose when Sauer began to censure the hymn lyrics. Sauer was convinced that in the four hundredth hymn, Beissel was comparing himself to Christ. Despite Sauer's objection the hymn remained in the book. "The controversy did not interfere with printing the Weyrauchs-Hugel. It was finished about twelve months after it was begun, an almost incredible short time if we consider the working conditions and its size."

The hymnal contained 654 hymns and included many by Beissel and his followers as well as a number of old German favorites.

Reprinted from Jan-Apr, 1991, "Church News," published by the Snow Hill Society of German Seventh Day Baptists.

The author is museum educator of the Ephrata Cloister, a Sabbathkeeping community founded by Conrad Beissel, now maintained as a historical site by the Commonwealth of Pennsylvania.

# Taking a stand in obedience

by Don A. Sanford, historian

Most people give the date 1517 for the beginning of the Protestant Reformation. It was at that time that Martin Luther posted his Ninety-Five Theses, or arguments on the door of the Castle Church in Wittenberg. He challenged the authority of the pope and his emissaries to sell indulgences as a means of gaining entrance into heaven. Yet Luther had no intention of leaving the Roman Church; he merely wanted to reform it—to abolish some of those practices which seemed contrary to the teachings of Christ.

The real break came nearly four years later, on April 18, 1571, when Luther was summoned before an ecclesiastical council and was asked to recant his writings. Luther responded:

*Here it is, plain and unvarnished. Unless I am convicted of error by the testimony of Scripture or (since I put no trust in the unsupported authority of Pope or of councils, since it is plain that they have often erred and often contradicted themselves) by manifest reasoning I stand convicted by the Scriptures to which I have appealed, and my conscience is taken captive by God's word, I cannot and will not recant anything, for to act against our conscience is neither safe for us, nor open to us.*

*On this I take my stand. I can do no other. God help me. Amen."*

This reliance on Scriptures gave rise to Protestantism. Yet, as Pilgrim Pastor John Robinson of Holland observed in 1620, "The Lord had more truth and light yet to breake forth out of his holy word...It is not possible

the Christian world should come so lately out of such thick Antichristian darknesse and that full perfection of knowledge should breake forth at once." Thus, in the years following Luther's "captivity to the word of God," others extended obedience to further revealed truths.

Baptists trace their history to John Smyth, who came to the decision that "infants ought not be baptized" for two Scriptural reasons: first, there was no example in the New Testament that any babies were baptized either by Jesus or the disciples; and, secondly, Christ commanded that the disciples were to teach and then baptize. Thomas Helwys saw in the Great Commission the duty to "Go and make disciples," thus adding missionary zeal to the Baptist witness.

With reliance upon Scripture for both faith and practice, it was inevitable that some people would begin to question the observance of Sunday, rather than the Sabbath of the Bible. Obedience to the Scriptures led to the founding of some Sabbath-keeping churches in England in the decade of the 1650s, when men like William Sallers, Dr. Peter Chamberlen, Henry Jessey, and Edward Sten-net came to believe that all of the Ten Commandments were to be obeyed.

In America, it was the acceptance of the biblical teachings concerning the Sabbath that led to the founding of the first Seventh Day Baptist church in Newport, R.I. Samuel Hubbard, in his journal, recalled:

*My wife took up the keeping of the Lord's holy 7th day Sabbath the 10 day March 1665. I took it up, 1 day*

April 1665. Our daughter Ruth 25 Oct. 1666—Rachel—Jan. 15 day 1666. Bethuiah—Feb. 1666. Our son Joseph Clarke 23 Feb. 1666.

The acceptance and obedience to this enlightened discovery from the Bible led Tacy, Samuel, and Rachel Hubbard to sign a Covenant in December of 1671 which read in part:

*...We, Vis. William Hiscox, Samuel Hubbard, Stephen Mumford, Roger Baster, males; Tacy Hubbard, Rachel Langworthy, Sister Mumford, females; Entered into Covenant with ye Lord and with one another, and gave up ourselves to God and one another, to walk together in all God's Holy Commandments and Holy Ordinances according to what the Lord had Discovered to us or should Discover to be his mind for us to be obedient unto...*

About 1700, Abel Noble and a few others from the Quakers in Pennsylvania, also had their conscience taken captive by the Word and establish-

ed Sabbathkeeping churches in the Philadelphia area. In Piscataway, N.J., Edmond Dunham was challenged to find Scriptural proof why it was wrong for one to work on Sunday. When he studied and took the matter to fellow members of his church, they were obedient to the Word and formed a Seventh Day Baptist church in 1705.

When one's conscience is taken captive by God's Word, and a person takes a stand in obedience, things happen. They have happened in the past, and they can happen in the present.

God is still calling His followers to have their consciences taken captive by the Word. To paraphrase Luther, "To act against our conscience is neither safe for us, nor open to us. On this we must take our stand; we can do no other. God help us. Amen."

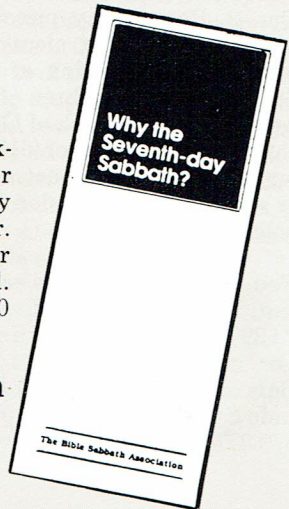
Reprinted from *The Sabbath Recorder*, March 1991

## Why the Seventh-day Sabbath?

In clear, direct language, this 12-page booklet gives six compelling Biblical reasons for observing the seventh-day Sabbath. Handy size (3 and 1/2" by 8 and 1/2"); attractive cover.

Copies are available for 20¢ each, \$17 per hundred. A minimum order of \$5 is requested. Free sample copy is available if you send a #10 s.a.s.e. Order from:

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



# ADS

## CLASSIFIED ADVERTISEMENTS

**Feast of Tabernacles** celebrated in San Antonio, Texas, Sept. 23-30 at the Radisson Hotel at 10:00 a.m. daily. If you would like reservation information, please write to Christian Church of God, P. O. Box 7254, Amarillo, TX 79114. (9)

**Am I My Brother's Keeper?** Ask Family of God, 7119 Western Trail, San Antonio, TX 78244. Also ask for our current list of Bible Studies. (9)

**Free article**, "Come Out of Babylon: Keep the Scriptural New Moon." Write Gary C. Miller, 1805 Decker St., Pocahontas, AR 92455. (9-10)

**The Scriptural Count** to Pentecost. Write Passover Studies, Box 308, Spring Valley, OH 45370. (9-12)

**Feast of Tabernacles** on beautiful Kentucky Lake at Aurora. Sept. 25-Oct. 2. Reasonably priced lodging near meeting place, plenty of camping facilities. Meeting at Ken-Lake State Park. All brethren of good will welcome. Call Church of God Fellowship at (314) 423-3837 or (618) 524-7544 for information or feast application or write 1342 Mt. Mission Rd. Metro-polis, IL 62960. (8-9)

**Feast of Tabernacles campmeet-ing**, Mountaingrove, Missouri, Sept. 23-29 at Church of God campground. For information contact Dr. Allen Babcock, 905 E. Hospital Rd., El Do-rado Springs, MO 64744; phone (417) 876-3771. Keynote speakers Dr. Des-

mond Ford and Richard Wiedenheft. (8-9)

**Free Subscription** to the *Prophetic Watchman* magazine! End time prophecy revealed to save you and your family. The House of Yahweh, P. O. Box 4938, Odessa, TX 79760-4938, (915) 337-4267. (8-1)

**Secretary Needed** part time. Work in your home. Write Sr. Ralph Hughey, Casilla 3065, Santa Cruz, Bolivia. (9)

**Tetragrammaton Pin.** Wear and witness Yahweh and Yahshua's sacred name. Write for information, Send s.a.e. to Pins, Box 308, Spring Valley, OH 45370. (9-11)

**Free Article**, "Three Vitally Im-portant Points about Passover." Write Gary C. Miller 1805 Decker St., Pocahontas, AR 72455. (9-10)

**Christian Lady Age 50** wants pen pal and fellowship with white male Sabbatarian. Write The Bible Sab-bath Association, Rt. 1 Box 222, Fair-view, OK 73737. (9)

**Help Wanted, part or full time volunteer(s):** The Bible Sabbath As-sociation is seeking self-supporting individuals or couples who would be interested in volunteering part or full time to work in the BSA office, doing office work, correspondence, com-puter data entry, mailings, etc. Re-location preferred but not necessarily required. Send resume or letter giving

work experience and skills to The Bible Sabbath Association, Rt. 1 Box 222, Fairview, OK 73737. (8-10)

**Looking for a ministry?** Sabbath-keeping high school has wide range of volunteer job opportunities for self-supporting individuals (maintenance, office gardens, grounds, repair, kitchen). Meals provided and some housing, also RV hookups. Write Volunteers, Spring Vale Academy, 4150 S. M-52, Owosso, MI 48867. (9-10)

**The Bible Sabbath Association** needs self-supporting people who like to travel to contact groups and individuals for BSA promotional activities. If you would like to serve as a BSA Ambassador, write Ambassador, c/o The Sabbath Sentinel, Rt 1 Box 222, Fairview, OK 73737. (8-10)

**Donations needed for Bibles to Mexico:** Elmer Bolt, Sabbathkeeping missionary to Mexico (TSS, May '91) has a vision of purchasing and delivering 10,000 Bibles to Mexico during 1991. He has visited many villages that have no Bibles. A complete Spanish Bible can be purchased and delivered (Bibles cannot be shipped in) for about \$1.80. If you would like to help in this project, send offering to Seventh Day Church of God, Box 804, Caldwell, ID 83606-0804. All donations earmarked for Spanish Bibles will be used solely for this purpose. (9)

**Work at Home** in this no risk, low

capital and high profit U.S. Government Patented Natural Food Nutrition Business and become healthy, wealthy, and happy. Free information. Send long, self-addressed envelope with \$1 stamp to Ark International, P. O. Box 19707, Houston, TX 77224-9707. (9)

**Light Magazine** opens your understanding to the meat of the Word. News events explained prophetically. No charge. YNCA, POB 50, Kingdom City, MO 65262. (11-10)

**Good News Unlimited Meetings** featuring Dr. Desmond Ford: Missouri, Sept. 27-29; contact Wes McWilliams (417) 468-5444. Denver, Oct. 2-6; SDB Church, (207) 435-6669. Washington, D.C., Oct. 18-19; contact Sallie at (301) 431-0559. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (8-10)

**Classified Ads** are available at the rate of 30¢ per word (including each word and each group of numbers in the address). Send copy for classified ads and payment to The Bible Sabbath Assn., Fairview, OK 73737. Ad copy without payment will be returned. Deadline is the 15th of the month for the issue of the second subsequent month (e.g. August 15 for the October issue). BSA reserves the right to reject or edit any ad copy; publication does not necessarily imply endorsement by The Bible Sabbath Association. Information about display advertising is available on request.

## 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*

**IS YOUR  
NUMBER  
UP?**

***Your renewal notice comes with every issue!***

The 4-digit number on your mailing label gives the year and month that your subscription expires. For example, if 8701 appears below your address, January, 1987 is the month of expiration.

***Please renew automatically! Don't miss an issue.***

Annual Subscription ..... \$12 (\$14 outside U.S.)  
Membership in BSA (including subscription) ..... \$20

If you really want to receive THE SABBATH SENTINEL but cannot afford a subscription, let us know your need. The generosity of others enables us to send out a limited number of "love" subscriptions.

***We're Looking for Sabbathkeepers!***

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

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

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

If you send us their names and addresses, we'll let them know about our association, about THE SABBATH SENTINEL, the Sabbath calendar, Directory of Sabbath-observing Groups, and other Sabbath books and tracts—material that will help them share the Sabbath with others. Thank you for helping us!

You may use the reply card enclosed to send names to:

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