

The SABBATH SENTINEL

Serving the Seventh-day Christian Community

OCTOBER, 1992



EDITORIAL

Church & Caesar: Where the Dividing Line?

The Supreme Court's recent ruling against prayers at public school commencements is cited as one more bit of evidence that our country is going to the secular humanists, that God isn't welcomed at graduations, and that everybody in this country has rights except Christians. And to make matters seem worse, Christians are being invited to the former communist countries where it appears they are more than welcome to teach religion in government sponsored schools. Case in point: My son, recently graduated from college, is spending this year teaching English at a high school in Budapest, where it appears he will be allowed to conduct Bible studies.

I rejoice in my son's opportunity. But will the Hungarians also allow Muslims and Hindus to do the same? If they limit approval to Christians only, what is to keep them from limiting it to certain denominations? Suppose my son holds a study affirming the Sabbath. Will established religious bodies put pressure on the school to stop him? Will he then be prohibited from holding studies while other teachers will be allowed to continue? The same government that officially sanctions the teaching of religion can easily dictate the nature of the religion to be taught. And the effect of government mandated religious teaching can be exactly the opposite of what many American Christians envision. An example is Sweden, where religion is taught in schools but where only a very small percentage of the people are practicing Christians: drugs, pornography, immorality are serious problems. Why? Because religion is taught by many individuals who have no heart conviction. As a result children learn about a form of godliness, but without the power of God. They grow up skeptical, unconvinced, irreligious.

In America, on the other hand, public school teachers cannot conduct Bible studies in the classroom; but neither can they be prohibited from sharing their faith in countless other ways and places. Neither can students be prohibited from having Bible studies and praying on school property. History teacher James Skaggs, president of the Seventh Day Baptist General Conference, says that students have a Bible study in his classroom every morning. While he cannot organize or lead the study, he can participate.

Do we want our children to learn about God and Christianity in a watered-down version? If at public events we offer prayers that are so bland that they don't offend Catholics, Jews, Orthodox, Fundamentalists (not to mention Hindus, Buddhists, and agnostics), will we be teaching our children that religion is a perfunctory duty with no meaning? Would it not be far better to use our Constitutional rights to invite our children and others to join with true believers to pray before or after graduations so they will see deep conviction and undiluted commitment to a God who is alive and real.

God has certainly not been kicked out of the public school or off the commencement platform. He is there in the lives of Christian teachers and speakers and officials. And we need to raise another generation of people who will go into public service to be ambassadors for Christ. What we don't need, however, is religious activity endorsed by the government. Because if Caesar can mandate religious activity, he can dictate the type and content of religious activity. Today, that content might be something to which we could all subscribe. But tomorrow it might be something to which we would vehemently object.

—Richard A. Wiedenheft
THE SABBATH SENTINEL

(USPS 474-580)

Vol. 44, No. 10 October, 1992

Issue No. 426

A Monthly Publication of

The Bible Sabbath Association

RD 1 Box 222 • Fairview, OK 73737

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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.

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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.

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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!

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

SDBs Meet For 180th General Conference

Carroll College, established in 1846 as Wisconsin's pioneer college, was the site of the Seventh Day Baptists' 180th General Conference session. The 618 registered attendees included 306 delegates representing 63 churches. Under the leadership of President Mynor Soper of Texarkana, the gathering was marked by fairly routine disposition of conference business and election of new officers.

Voted as General Conference president for the upcoming year was James Skaggs, who has long served

as parliamentarian for conference business sessions and who is a past SDB World Federation president. The president-elect, who will serve the subsequent year, is Leon R. Lawton, past executive secretary of the SDB Missionary Society of Westerly, R.I. Voted to continue another term as one of the North American delegates to the SDB World Federation was Leroy Bass, a BSA directors-at-large.

The Seventh Day Baptists body voted denominational accreditation for three ministers: Ronald J. Elston, Sr., of Neelyville, Missouri, James F.



Steve McNeme of Montana reads the report of the Christian Social Action Committee on the floor of the General Conference.

Galanaugh of Battle Creek, Michigan, and Andrew O. Samuels of Miami, Florida. The delegates encouraged the SDB Missionary Society, in cooperation with the World Federation, to send a team to Eastern Europe to seek opportunities for outreach and contact. They also encouraged the conference "to proceed with further study and negotiations leading to the possible production and distribution" of a TV film about SDBs.

Acting executive secretary Calvin Babcock reported that 93% of the 1991 budget and 94% of the budget for the first six months of 1992 was raised. The shortfall has necessitated a 10% cutback in operation hours for four employees at the general conference offices in Janesville, Wisconsin. The General Council of the denomination proposed a budget for 1993 nearly identical to 1992: \$760,098, of which \$373,649 will come from current giving, the remainder from income from



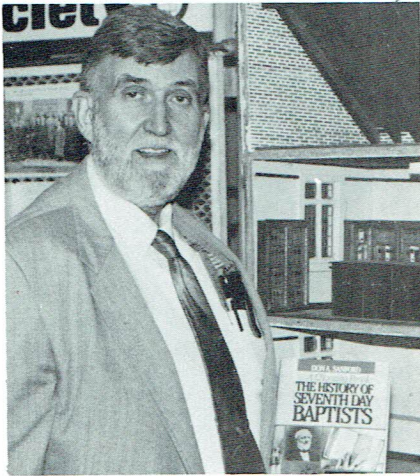
President Mynor Soper greets delegates during the president's reception at the SDB General Conference.



Kirk Looper, executive secretary of the SDB Missionary Society addresses the general conference as Althea Rood (past president 1991) and incoming president James Skaggs looks on.

endowments. In their report to the conference, members of the Memorial Fund Board, which oversees investments of SDB endowments, expressed concern that such a large portion of the budget is dependent on income from past giving.

The delegates voted new guidelines for ordination and accreditation of ministers that included a statement on sexual conduct. The new recommendations urge that local churches "not ordain individuals to the gospel ministry who practice sexual activity outside the bonds of heterosexual marriage or are unrepentant of sexually immoral behavior as defined by scripture." A related item, the one that generated the most discussion on the conference floor, was a recommendation in the report by the Committee on Social Action. It called for the denomination to take an unequivocal stand for Biblical morality in sexual matters and to specifically condemn sex outside of heterosexual marriage as wrong. Some delegates



Historian Don Sanford with a copy of his new book in front of the model he built of the former SDB headquarters building in Plainfield, New Jersey. The model took 1160 hours to complete.

sought to make the statement more general, voicing concerns about building walls and coming across as condemnatory of those who have not grown to accept the teachings of Jesus. When the vote was finally taken, the delegates overwhelmingly approved the original recommendation that condemned all sexual activity outside of heterosexual marriage.

Contemporary community and family issues were prominent in many of the programs and presentations given at the conference. There were seminars dealing with cults and why they appeal to young people, home schooling, supporting children in public schools (attended by a couple of dozen school teachers), discipling, teen sexuality, and a wellness program for pastors. Russell Johnson, Director of Church Extension, led a seminar on personal evangelism and witnessing. Jasmine Lynch of West Palm Beach gave a seminar on a program of outreach in her local church—providing in-home tutoring services to school children.

One special presentation, by David Barton, founder of Wall Builders, Inc., sparked a great deal of interest and debate among the delegates. Citing many statistics and examples as evidence, he claims a causal relationship between the Supreme Court decisions that took mandated Bible readings and prayer out of the schools in the 1960's and the decline in moral values and academic achievement scores. He argued that the U.S. is a Christian nation founded on Christian principles and that the current idea of separation of church and state is not what the founding fathers intended. There was no opportunity for a period of questions and answers after Barton's presentation, but subsequent discussions revealed that his message received a mixed response from the conference goers. It was enthusiastically received by some while others vigorously contested many of his assumptions and arguments, which are not in keeping



Director-at-large Leroy Bass flanked by new BSA member Lee M. Chapman (r) and Pastor Kenroy Cruickshank, both of the Hope SDB church in Philadelphia.

with the Baptist tradition of separation of church and state and religious freedom for all. Of notable concern was how Sabbathkeepers might fare under a government strongly influenced by activist Christians who espouse Sunday.

In a formal presentation by the SDB Historical Society, SDB Historian Don Sanford encouraged SDBs to know their long, rich, heritage, and to communicate it to others. He offered his new book, *A Choosing People, a History of Seventh Day Baptists*, recently published by Broadman Press, as a tool that should be in every SDB home and placed in libraries across the country. He also expressed concern that the Worldwide Church of God tends to appropriate Seventh Day Baptist history as its own, arguing that if SDB's don't claim and communicate their own history, others may claim it as theirs.

One musical highlight of the conference was the Thursday evening concert by the men's quartet, the Heralds, who inspired young and old alike with a rich mixture of contemporary songs and classical hymns interspersed with testimonies and stories. Bass Jim Ayars, a Seventh Day Baptist from California, also preached on Sabbath morning about the value of the Sabbath for illuminating Christ. He said that some see the Sabbath of Sinai and proclaim: "Obey or die." We should see the Sabbath as a means to life: "Obey and live." In answering the question, "Why did God invent Seventh Day Baptists," he explained that the Sabbath can be likened to one of many stage lights that are used to illuminate the action on the stage. While it is certainly not the only light, the Sabbath is an important light given to illuminate Jesus Christ in a way that other lights do not. The larger body of the church will not have a complete picture of Jesus Christ without this light.

Concluding the General Confer-



Outgoing president, Mynor Soper (r), passes the gavel to the new SDB president, James Skaggs.

ence session on Saturday evening, new president, James Skaggs, presented his theme for the upcoming year: How Firm a Foundation. In his sermon, the Madison, Wisconsin, history teacher spoke about the importance of basing our faith on God who can be trusted because He is God! He affirmed that faith doesn't depend on popular, trendy issues and concerns; rather it is recognizing who God is, and that we must remember who He is even when our emotions don't support our faith. President Skaggs encouraged Seventh Day Baptists to attend the next General Conference session, to be held at Redlands University in Southern California in August 1993.

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Early Sabbathkeepers in England and America

James McGeachy

England was under the rule of King Charles II, who had been restored to the throne in 1660. His father, Charles I, has sought to enforce uniformity of worship throughout the kingdom according to the Prayer Book of the Church of England, causing much dissatisfaction. This led to revolt by the Dissenters under Oliver Cromwell. Charles I was put to death in 1649 after a long conflict between King and Parliament. Cromwell had raised a New Model Army, which by its new tactics was able to overcome the Royalists; and so it became the great power in the land, opposing even the Presbyterians who held power in the Long Parliament. This was because the Presbyterians wanted to enforce their form of church government upon the national church and do in England what they had succeeded in doing in Scotland. They would have abolished episcopacy and the rule of bishops altogether and have made the national church Presbyterian.

Cromwell and his army were opposed to this conception of the church and wanted all to have complete freedom of worship as they thought right, to set up independent churches if they so desired. His army was largely composed of Independents, now known as Congregationalists, and Baptists; and so they fought for freedom of conscience and worship and asserted that the civil power had no right to interfere in any way with religious matters.

Early Sabbathkeeping in England

Thus it came about that under the Commonwealth established by Cromwell the greatest amount of freedom was allowed in this respect. He set up Triers who examined the lives of the clergy in the pulpits of the national church, and this resulted in the ejection of "ignorant and scandalous" ministers. Most of the parish churches were still occupied by Episcopalian clergymen, but there was a shortage, so nonconformist ministers were given other parish churches. Mostly Presbyterians undertook this task, but also some were occupied by Independents and Baptists. This is no doubt how Thomas Tillam, a Baptist chaplain with Cromwell's army, came to occupy the parish church of Colchester and, upon accepting the Sabbath, closed the church on Sundays and opened it for Sabbath services about 1656.

Needless to say, this was too much for the authorities. His career there did not last long. There he baptized about 100 people by immersion. It is possible that he was influenced by Theophilus Brabourne, the Episcopalian clergyman of Norwich, who had advocated the claim of the seventh day in 1628 in his book on the subject that he dedicated to Charles I. Both were acquainted with Christopher Pooley, to whose Seventh Day Baptist Church in Norwich Brabourne left 10 in his will, doubtless pleased to see a church practicing

what he had advocated in the national church so long before.

When Oliver Cromwell died in 1658, he was succeeded by his son Richard, who was not strong enough to hold the Commonwealth together. So General Monck, who was in charge of Cromwell's Army in Scotland, opened negotiations with the exiled Prince Charles, son of Charles I, for his restoration to the throne.

Reaction and Violence

The Scots had already proclaimed Charles II king in 1651, but his army had been defeated by Cromwell at Worcester and so he had to flee abroad again. Now, however, he was recalled by Monck, and he promised in the Declaration of Breda to give a general pardon and religious freedom. On this assurance he was welcomed back, sailing from Scheveningen in Holland with a great fleet of ships and arriving in Dover. The mayor of Dover presented him with a Bible, which Charles declared was the Book he loved more than anything in the world. He was crowned in 1661.

Perhaps Charles really intended to give much latitude in religion, at least for a time, till he was secure on the throne. But circumstances did not favor this course, because of the action of the extremists in Cromwell's old army, which, of course, had to be disbanded. Its officers had to promise good behavior; otherwise they had the choice of emigration or being imprisoned. This was hard for them, and rebellious spirits began to plot against the new government of Charles II, encouraged by the Fifth Monarchy men who thought they should overthrow Charles and set up the kingdom of Christ by force.

It was a party of these led by Thomas Venner, who sallied forth from his meeting place in Coleman Street with an armed band of 50 men in January 1661, and, no doubt with

the assistance of others, terrorized the city of London for about four days. Venner was an Independent, but there was also a Baptist church in the same street and others not far away. Venner indeed was opposed to the Baptists, and promised that when he succeeded in his revolution "the Baptists would know that infant baptism is an ordinance of Jesus Christ." However, it was not long before he was captured and put to death with others of his deluded followers.

Naturally this experience did not encourage the king to carry out his promise of religious tolerance, for it became evident that many Dissenting meeting houses were used for political plotting as well as preaching, and Baptists unfortunately were not all free from blame. The famous Col. Thomas Blood, who plotted against the government and later tried to steal the Crown Jewels from the Tower of London, was a Baptist. During the war which Charles declared on Holland, Baptists passed information to the Dutch; and if the Dutch had succeeded in landing in England they would have had 30,000 men from Cromwell's old army to help them. They saw no more harm in doing so than Charles himself saw in being in league with the French king Louis XIV, to please whom he had declared war on Holland, which was then the home of religious liberty and had shown Prince Charles hospitality while he was in exile.

John James

Venner's rebellion led to the martyrdom of John James, pastor of the Seventh Day Baptists in Bullstake Alley, Whitechapel, on November 26, 1661. John James was a believer in the views of the Fifth Monarchy men, who were looking for the setting up of the kingdom of Christ. This would be the Fifth Monarchy, the Stone Kingdom of Nebuchadnezzar's dream which was to follow the four great

great monarchies of Babylon, Medo-Persia, Greece and Rome.

John James belonged to the moderate section who were content to preach about the Fifth Monarchy and not to seek to establish it by force. He contended vigorously for the idea that the millennial kingdom of Christ would be a literal kingdom like the previous monarchies, and his great text was Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." He greatly emphasized the point; and that, in the circumstances of his time, was a highly dangerous thing to do, with the consequences that he was arrested and condemned for his belief.

Efforts at Conformity

In the same year, 1661, the Earl of Clarendon, chief minister of Charles II, introduced the first Act of the series which became known as the Clarendon Code and which was aimed against Roman Catholics and Dissenters. This was the Corporation Act, requiring that all members of corporations such as mayors and aldermen should take communion according to the Prayer Book of the Church of England, and take the Oath of Supremacy and Allegiance. The second act was introduced in 1662 and was the Act of Uniformity, which excluded from the parish churches all ministers who refused to be ordained by bishops and conduct services according to the Prayer Book. This resulted in the Great Ejection of 1662, when the conscientious dissenting ministers introduced by Cromwell into the parish church pulpits were compelled to leave and the former clergymen removed by Cromwell were brought back. So about 2,000 Presbyterians, Independents, and Baptist ministers were expelled with such harshness that it created a deep gulf between the Epis-

copal clergy and the Nonconformists for many years.

The third Act was the Conventicle Act of 1664, which forbade the assembly of more than five people in addition to the family of the house for religious services except according to the Prayer Book under penalty of fines and transportation. For the third offense they could be banished to the American plantations, excepting New England and Virginia. If they should return or escape, death was the penalty.

Many were sent to the West Indies, where they endured great hardships. Vast numbers suffered in all parts of England and Wales. It is said that 8,000 perished in prison during the days of Charles II. It may have been this act which led Stephen Mumford to decide to migrate to Rhode Island, to banish himself by so doing rather than wait for the Government to do it. This act was meant to silence the clergy ejected in 1662.

The fourth Act of the Clarendon Code was the Five Mile Act, which forbade any preacher or teacher who refused the Oath of Allegiance and Supremacy to come within five miles of any important town.

Migration in Search of Freedom

Many Baptists besides Stephen Mumford were led to migrate to the New World even before the troublous times we have mentioned, and these had been persecuted in New England and Connecticut. Led by Roger Williams, they had found a haven in the Island of Aquidneck which they bought and named Rhode Island. John Clarke was their leader at Newport and conducted worship. When the First Baptist Church of Newport, R.I., was organized in 1644, he became its ruling elder. It was with this church that Stephen Mumford connected himself and made known his convictions concerning the Sabbath, convincing quite a number who join-

ed him in its observance. Later four of them returned to Sunday-keeping, and this created such tension with the church leaders preaching against the Sabbath that the only solution was for the seventh-day keepers to withdraw and form a church of their own in 1671.

Before this the Bell Lane Church in London, which seems to have been gathered by John Belcher, a bricklayer, in 1662, kept in touch with Stephen Mumford at Newport. Their letter was dated March 26, 1668, four years after he had migrated, and signed by eleven members of Bell Lane. Among these signatures appear the names of Belcher and William Gibson, who later came to Newport and was the second pastor of the Seventh Day Baptist Church there. A month before this on February 2, 1668, Edward Stennett wrote to Newport from his place in Abingdon, Berkshire.

Another Sabbathkeeper in England wrote to those in Newport Newport two years later. This was Joseph Davis, Sr., who had accepted the Sabbath in 1668 and was in prison at Oxford Castle in 1670 as a result of a fresh wave of persecution for attending conventicles. It would seem that those in Newport had heard of him because they wrote to him on July 4, 1669, and to this letter he replied January 26, 1670, bemoaning the fact that Baptists and Independents were preaching against the Sabbath. He exhorted the Sabbathkeepers on Rhode Island not to be discouraged by opposition. He seems to have written another letter on February 7, 1670, which he mentioned that he had kept the Sabbath for two years. This was the Joseph Davis, who later bought the Mill Yard property and erected the old chapel and other buildings in 1691 and endowed the cause with his charity for Sabbatarian Protestant Dissenters.

Further Persecution

Meanwhile, soon after Stephen Mumford's departure from England in 1664, other developments were taking place that greatly promoted the Seventh Day Baptist cause in the old country. In 1665 Francis Bampfield was a prisoner in Dorchester Jail, having been one of the ministers ejected in 1662 from his church at Sherborne, Dorset. In this year someone wrote to him inquiring about the Sabbath question, and this led him to study the Bible carefully on this point so that he came to the conclusion that the seventh day should still be kept. He made known his conclusions among his fellow prisoners and won a good number of them to its observance. In this prison he remained for eight years, and it is said he organized a Sabbathkeeping church there.

In 1671, the year of the founding of the Newport church, we find Bampfield at Salisbury, where he formed another congregation; but this resulted in his imprisonment in Salisbury Jail for 18 months. After his release he came to London and there at Bethnal Green he organized a third church on March 5, 1676. This congregation he moved to the famous Pinners Hall in 1681, and from this hall his congregation took its name. This church sent him out as a messenger to five or more churches in Wiltshire (Salisbury), Hampshire, Dorset, Gloucestershire, and Berkshire (Wallingford). He also wrote a letter of brotherly love to churches in Holland and New England.

Francis Bampfield was arrested at Pinners Hall in 1683 and died in Newgate Prison, London, on February 16, 1684. Edward Stennett succeeded him as pastor of the Pinners Hall Church in 1686 and ministered there for three years, followed by his famous son Joseph Stennett in 1690.

—Previously published in the
June, 1981 issue of
The Sabbath Sentinel

An Older Tradition

by Larry Dean Spurgeon

Often, Sundaykeeping Christians criticize Sabbatarian churches or assemblies for not following the most anciently accepted creeds and doctrines of Christianity. These teachings that they refer to date to such events as the Council of Nicea in the early fourth century C.E. While it is true that most of Christianity has lived in accord with those teachings, there is an older tradition, one based on the Bible rather than paganism, which we can claim for support and comfort in our religious practice.

This tradition can be found in worship services in most larger communities in the United States and elsewhere. It is stated in pronouncements of faith by millions of people daily. That older tradition is to be found in the Siddur, or Jewish Prayer Book.

Among the issues that divide Sundaykeepers and Sabbatharians is the immortality of the soul vs. the resurrection of the dead. Consider these words from the Amidah, the central prayer of the Siddur.

"Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

"Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, freest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who orderest death and restorest life, and causeth salvation to spring forth?

"Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead" (The Authorized Daily Prayer Book, English translation and notes by Joseph H. Hertz,

the late Chief Rabbi of the British Empire, pgs. 451 and 453', first copyright 1948).

Are you a Creationist? Hertz' notes tell us that "By keeping the Sabbath, the Rabbis tell us, we testify to our belief in God as the Creator of the Universe; in a God who is not identical with Nature, is a free *Personality*, the Creator and Ruler of Nature" (ibid, p. 340).

The Siddur supports Creationism in its prayer at the beginning of the Sabbath, said either at Friday night services or at home before the Friday night meal, the Kiddush for Sabbath Evening. It begins with a quote from Genesis.

"And it was evening and it was morning, the sixth day.

"And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

"Blessed art Thou, O Lord our God, King of the Universe, who createst the fruit of the vine.

"Blessed art thou, O Lord our God, King of the universe, who has hallowed us by thy commandments and hast taken pleasure in us, and in love and favour has given us thy holy Sabbath as an inheritance, a memorial of the creation - that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and hallowed us above all nations, and in love and favor has given us thy holy

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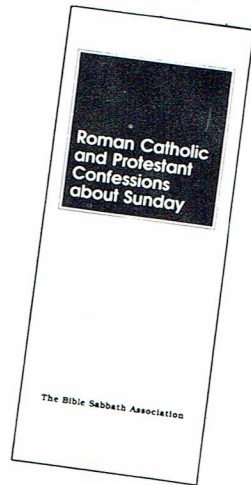
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Sabbath as an inheritance. Blessed are thou, O Lord, who hallowest the Sabbath.

"Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth" (ibid., p. 409).

Rabbi Hertz's notes on the Kiddush include these thoughts. "It is the ceremony and prayer by which the holiness of the Sabbath is proclaimed by the Israelite in his own home.... The Sabbath proclaims the basic truth that this universe is not the product of chance, but is the work of a Divine Power....

"Remember the Sabbath day' - the Traditional explanation of these words is, 'remember it over wine.' As wine gladdens the heart of man (Psalms 104.15), our meal on the eve of Sabbaths and Festivals begins

with a cup of wine in honour of the day, accompanied by two blessings: one over the wine, and one on the holiness of the day.

"The Jew recognizes that wine, though liable to abuse, is none the less a divine gift, worthy to be used in acts of adoration of Him who is the bounteous Bestower of all good. Judaism emphasized the joyous side of life which is not only sanctified, but sanctifies, by lawful use" (ibid., p. 407).

The blessing over wine shows our part in creation, and affirms ourselves as Creationists. The Almighty creates grapes; man creates wine.

Elsewhere, in his notes on the Kiddush for Sabbath Morning, Hertz notes, "In the absence of wine, another beverage may be used, with its appropriate benediction" (ibid., p. 565). Yet wine is the beverage of

choice, as can be seen from the prayer for those who work in and for the community.

"May he who blessed our fathers, Abraham, Isaac, and Jacob, bless all this holy congregation, together with all other holy congregations; them, their wives, their sons and daughters, and all that belong to them; those also who united to form Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting,² and wine for Kiddush and Havdolah³, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen" (ibid., pgs. 503 and 505).

This older tradition is also a tradition of peace. The seventh benediction of the Sabbath Amidah prayer says, "Grant peace, welfare, blessing, grace, lovingkindness, and mercy unto us and all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Teaching of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace" (ibid., p. 465).

The concepts of Sabbath and Peace have long been linked. Rest and peace do belong together. *Shabbat Shalom* is a traditional greeting on the Sabbath.

Again from the Amidah prayer one may read, "Our God and God of our fathers, accept our rest; hallow us by thy commandments, and grant our portion in thy Torah; satisfy us with

thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who sanctify thy Name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath" (Ibid., pgs. 459 and 461).

These are just a few examples of the true traditions and creeds of our faith, rather than the creeds and traditions of paganism approved and authorized by church councils. The Siddur, Talmud, Zohar, and Mishneh Torah can all provide more understanding of the roots of the faith. They are all valuable tools for one's study.

May He who makes peace in his high heavens make peace for us all. Amen.

Footnotes

1. The English text is on odd numbered pages. The Hebrew text is on even numbered pages. Notes in English can be found on both even and odd numbered pages.
2. More modern versions of the Siddur, such as the Siddur Sim Shalom, renders this phrase "those who give funds for heat and light."
3. Havdolah is a service on Saturday night that marks the end of the Sabbath and start of the secular week. This was probably the service at which Paul spoke in Acts 20:7-12.

—the author lives in Kansas City, where he frequently attends Synagogue services.

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The Pub With No Beer

The following story of Joseph Goodrich, a Seventh Day Baptist pioneer, is reprinted from the April, 1990, issue of *Link*, the SDB periodical in Australia. It is written by *Link* editor Victor Kube based on private notes presented to him by Lucille Todd of Milton, Wisconsin.

JOSEPH GOODRICH was born on May 12, 1800 at Hancock, Mass. to Uriah and Mary Carpenter Goodrich, of British descent. At the age of 19 he left his home in Stephentown, N.Y. and traveled on foot to the wilderness of western New York state, to Alfred, Allegany County. All what he had on his arrival was an axe, 50 cents in his pocket and the clothes he wore. But he knew the Lord and the Lord richly blessed him. During the next six years young Joseph cleared a tract of heavily timbered land, broke up a few acres for a farm, built a cabin and even erected a sawmill. At this stage his house was made of rough boards, dirt floor and a blanket serving as a door. This was the home to which he brought his young wife, Nancy Maxton Goodrich.

Soon after he opened a small store and a temperance tavern in the place and in addition to his general business he began buying timber and rafting it down the Susquehanna River, but with poor success, owing to the loss frequently sustained on the way to market. A crop failure in the district and a severe financial depression in 1836 made it difficult for men like Joseph Goodrich and his friend Henry B. Crandall to provide for their families.

Joseph had little difficulty in persuading Crandall to accompany him on a trip to the fertile lands of the west. They took with them James

Pierce, a single man with some knowledge of surveying, to explore the prairies of Wisconsin. Believing that some future day main highways will cross these plains in straight lines, Goodrich drew an air line on his map from Chicago to Madison, then from Janesville to Ft. Atkinson, and found they crossed in the centre of this little prairie, and here he located his house. Here he brought his family and goods from Alfred with four teams and covered wagons mounted on sleighs, as it was winter (Jan. 1839) and the overland route was covered by heavy snow. At last, after 5 eventful weeks on the road, the party of 13 people reached on a bleak and stormy day, on March 4, 1839, the little red house on the prairie.

On the first Sabbath after their arrival, both the old and the young were gathered in their new home to give thanks to God for safe journey. They also entered into a covenant to maintain a Bible-class and worship services on the Sabbath and to abstain from hunting and roaming about the fields on that day, and to watch over each other for good. This was the start of the SDB church of Milton, now one of the largest in the USA.

This humble Goodrich home, as well as the home of Henry Crandall, continued to serve each Sabbath as the meeting place for the young church until 1844 when the build-

ing of the Du Lac Academy (later SDB Milton Academy) was completed, after which they were held there until 1851.

The Goodriches had two children: son Ezra and daughter Jane. Years later his daughter Jane described how crowded they were in the cabin. The 12 ft. long table had to be moved outside after each meal and for the night to provide room for the beds of the family. With prairie hospitality there was always room for any late arriving travelers. Seeing the opportunities in this line Goodrich started to build a large hexagonal structure with a two-story wing of 5 units. In this building (still standing today and know as Milton house) he made

architectual and structural history. The Milton House is generally conceded to be the first and oldest concrete building in the USA still standing. The "grout" was a mixture of slaked lime, sand, broken stone, gravel and water.

The new Goodrich Block was also known as the TEMPERANCE INN (In Australia it would be probably called "Pub With No Beer"), as Goodrich was a strong and strict temperance man. This venture became a great success, yet it is said of Joseph that he never turned away the poor and needy from his door and table. In fact, prior to the Civil War, he provided a haven for runaway black slaves escaping to Canada, by constructing

Sabbath at Sommerhase

by Lettie Lippincott Siddens

This 128-page Sabbath storybook for families contains 17 stories and 13 Bible lessons—all relating to the Sabbath, all full of ideas for making the rest day an exciting one for children. The activity packet includes some 30 worksheets, games, puzzles, plays, and projects.

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a cleverly concealed tunnel (hand-dug dirt), thus becoming an important stop of the so called Underground Railroad.

As the Lord was prospering Joseph Goodrich, he was able to donate to the village of Milton 20 acres, what is now the town square. Further he donated land for the new SDB church building, land for a cemetery, for the public school and for a college. He endowed the Milton College with several thousand dollars and became president of its board of trustees. He lived to see it become one of the most flourishing institutions of learning in the state.

Goodrich was through his whole life a genuine practical reformer, always ready to help individuals and the community. He represented his district in the State Legislature by unanimous vote of the people. What's more, he loved the Lord and cared for his fellow man.

After his first wife died, he married Mrs. Susan Rogers in 1859. Joseph Goodrich died at the age of 67 on Oct. 9th, 1867. His son Ezra became the father of 2 sons and 2 daughters. His daughter Jane married the Hon. Jeremiah Davis and had 8 children.

Indeed, what a rich and fulfilled

New BSA Leaflet Whatever Happened To The Sabbath?

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life... Isn't the Bible true, when it says in Psalm 1: *"Blessed is the man who walks not in the counsel of the ungodly nor stands in the way of sinners, nor sits in the seat of the scornful. But his delight is in the law of the Lord... and whatsoever he does shall prosper."*

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BSA

NEWS FROM THE BSA

Editor's Travels

The last Sabbath in July the editor and his wife spent a weekend in Indianapolis, speaking at a Sabbath afternoon meeting hosted by the Seventh-day Independent Christian Fellowship and organized by Mike Galimore and Pastor Sydney Cleveland. Two weeks later the editor and director-at-large Leroy Bass represented BSA at the Seventh Day Baptist General Conference in Waukesha, Wisconsin. More information about these meetings is printed in separate articles.

New Address for Director and Ministry

BSA director-at-large Richard C. Nickels announces that he and his ministry, Giving and Sharing, are now relocated in the Northwest, after having been in Wyoming and Missouri for almost 10 years. His new address is 2014 NE 85th St., Vancouver, WA 98665-9770.

Search for New Editor

President Eugene Lincoln is having a tough time getting his committee together (via phone) to work on selection of a new editor for TSS and to interview candidates. During August both Editor Wiedenheft and Calvin Burrell were busy with summer travel schedules. However, we hope the process will have moved forward by the time this magazine is in your hands.

Directories Now Discounted

BSA's *Directory of Sabbath-observing Groups*, including the 1989 supplement, is now available for \$4 (plus the S&H fee of \$1 per order). The discount is intended to encourage sales of our remaining stock of the 1984 directories and to pave the way for publication of a new edition.

Circulation of TSS

Frequently people ask about the circulation of *The Sabbath Sentinel*. While the number of actual subscribers is relatively small, in the editor's opinion, TSS enjoys an impact far beyond those numbers because it goes to many leaders in the seventh-day community. For your reference, here are some recent figures: life members, 69; members, 256, subscribers 287; gift subscriptions, 90; exchange subscriptions (which to other periodicals) 43; total, 745. Another 500 to 600 copies of each issue are distributed as sample copies via bulk orders from subscribers, through third class bulk mailings, and at conferences and meetings.

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 readers 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.

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

We must constantly remind ourselves that it is not institutions that give the gospel; it is people. Institutions assist us by providing settings and materials that make it possible for people to witness. But the gospel goes to the whole world, one person at a time.

"Global Mission— Our Piece of the Pie"

by Gary B. Patterson, *Adventist Review*, May 7, 1992

Of course, neither can anyone disprove the existence of God. You would have to be God to prove there wasn't one. You would have to be omniscient. If there were one fact you didn't know, it might be the fact that God exists. You would have to be omnipresent. If there is one place you are not, it might be where God is.

"How to Do Theology" by Desmond Ford, *Good News Unlimited*,

July/August 1992

Obvious traditions like those mentioned by our writer (seventh day Sabbath, seven annual biblical celebrations), are venerable customs and divine symbols of God's most important activities within the human sphere. They tell us the truth of the past, present and future. They bring us in touch with reality. Christians who ignore them do so to their own loss for these memorials represent an important part of the wholeness of God's Grand Plan.

By Kenneth Westby, Association for Christian Development Newsletter, June, 1992

The pure teaching of the One Creator God, whose name alone is YHVH, was perverted in various ways: the Trinitarian idea of God in three persons: the blasphemous idea that Jesus was actually YHVH; the adoptionist notion that Jesus became God, and is now worthy of worship ("Two Powers in Heaven"). Obviously Noah, Abraham and Moses knew nothing about such things, nor did Yeshua the Nazarene, for that matter. The historical Yeshua ben Yosef affirmed the Shema and rebuked those who even called him "good." All forms of the God-Man idea are rank paganism and have no place in Biblical faith.... in other words, I accept the Bible which Yeshua and all the early Nazarenes accepted, the TANAKH, consisting of Torah, Prophets, and writings (see Luke 24:44). These are the only Scriptures they knew, these are what they quoted as authority. The New Testament documents do not even claim to be Scripture. They are in Greek, not Hebrew.

"Plain Talk About Christianity, Paganism, and Torah Faith"

by Dr. James D. Tabor, *Genesis 2000*, May 15, 1992

Though the fundamentalists have not had much success in translating their interpretation of Ezekiel, or any other prophecies, into U.S. foreign policy, they have made impressive gains in political power over the past decade. They have a firm foothold in the Republican Party, and did help elect, as well as influence, one of the nation's fiercest anti-Soviet presidents, Ronald Reagan. His policies helped eliminate the Soviet Union, and ironically, in so doing, disproved the fundamentalist interpretation of how Gog was to meet its end.

"Gog?" by Clifford Goldstein, *Liberty*, July/August 1992

NEWS

NEWS FROM THE SEVENTH DAY COMMUNITY

Moscow Reborn

The first Seventh-day Adventist evangelism meetings to be held at Moscow's Kremlin Congressional Hall resulted in more than 1,300 baptisms.

The Euro-Asia Division's five week series ran from March 14 to April 18, 1992. The meetings drew almost 12,000 people to hear the nightly messages. Distribution of 20,000 Bibles was performed by a team of Russian pastors and church members.

Mexican Mourning

Rosalio Camacho was designated to assume leadership of Mexican Seventh Day Baptist churches after his father passed away on Feb. 17, 1992.

Pastor Elias was the coordinating leader of the Mexican "Churches of Christ of the Seventh Day." His health failing, the 84 year old pastor died at a hospital in Salamenca, Guatajuanto. Pastor Camacho represented Mexico in the SDB World Federation and was widely respected in Mexico.

Yugoslavian Adventists

As a result of the brutal fighting in the former Republic of Yugoslavia, 15 SDA churches in the Croatia-Slovenia Conference have been either destroyed or damaged.

Thirteen Adventists were killed as of late July while 50 homes belonging to church members were destroyed. Three Adventist churches in Bosnia have been damaged and the Southwest Yugoslavian Conference headquarters building was reported being damaged.

In spite of the attacks, the basement of an Adventist church safely protected 11 Adventists during a recent attack on Sarajevo, Bosnia.

Greek Recognition

After evangelizing to the people of Greece for 113 years, the Grecian government has recognized the SDA church as having the same rights as other Christian churches.

The Greek Orthodox Church raised objections, claiming that the SDA church was not a known or recognized church. The Supreme Court of Greece however, had upheld a 1975 law that declares all churches equal.

The June 1 decision forces the Greek ministry of Defense to grant military exemptions to Adventist ministers. The SDA church in Greece has nine congregations claiming 317 members and five ministers.

Adventist Solidarity

During this year's rioting in Los Angeles, many news reports gave the impression that Blacks and Koreans were fighting each other. To dispel that idea, 500 Korean and Black Adventists held a peace march on June 21.

March coordinator and member of the Glendale Korean Church, Connie Kim said, "Adventists are working together." The rally was also used to promote awareness of alcohol and drug abuse. Kim plans to conduct an 11 month project on alcohol abuse awareness aided by a grant awarded to her by the California Office of Alcohol Programs.

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Come to Galesburg, IL to keep the Feast of Tabernacles, October 12-19. Location: Good Samaritan Life Gate College, RR 3 Box 98, Galesburg, IL 61401. For information and occupancy rates, call Larry Pahl (309) 343-6002. For pre-registration write Steve Kraner, 285-25 N. Richmond, Clarendon Hills, IL 60514. (10)

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Christian Biblical Church of God Feast of Tabernacles, October 12-19, 1992, Tulsa, OK, 14509 E. Marshall St. Daily meetings 10 a.m. to 11:30 a.m. Fred Coulter, minister; (408) 637-1875. (10)

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BSA—Sponsored Meeting In Indianapolis

Some seventy brethren from about a half dozen different Sabbathkeeping groups gathered the last Sabbath in July in Indianapolis for a meeting hosted by the 7th Day Independent Christian Church (ICC). Organized by BSA member Mike Galimore and ICC Pastor Sydney Cleveland, the gathering was attended by brethren from as far away as Olney, Illinois, and French Lick in southern Indiana. Pastor Cleveland opened by calling on church leaders to introduce themselves and the brethren who accompanied them. They included Mike Galimore of the Church of God (Seventh Day), Spencer, Indiana, a graphic artist who designed the masthead currently being used on TSS cover and Bill Young, leader of a newly forming independent church in the Indianapolis area. Pastor Babbitt of the Pentecostal Church of Zion, Inc., of French Lick spoke of several Sabbathkeeping Pentecostal groups in his area of Southern Indiana. Other attendees included members of the host congregation and other brethren from Indiana and Illinois.

BSA Executive Director Richard Wiedenheft gave a message entitled: Facing Reality: Challenges facing Sabbathkeepers in the 1990's.

Mrs. Jane Dickerson, producer of the children's Christian television show "The Filling Station" announced that she had just learned that the program will be telecast in Russia via the Trinity Broadcasting Network.

In the question and answer session following the worship service, discussion centered on how individuals and church *and* The Bible Sabbath Association could effectively minister to children and young people in this age. There was also discussion of the tension between Christians who decry the fact that required prayer and Bible reading have been banned from the public school classroom and those who are concerned about the state getting involved in religious matters. Helen Cross, a school principal from Indianapolis, urged the group to focus on leading children to know Jesus as their personal Savior—for without Him in them, they are ill equipped to withstand the temptations of the flesh and world.



Unity of spirit: brethren representing a half dozen different Sabbathkeeping groups join in song.

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BSA Sabbath Calendars for 1993



August 1993

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	SABBATH
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	Christmas Eve	Christmas Day	Epiphany	Jan. 1

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