

The Sabbath Sentinel

JULY 1986



Samuel Ward, Founding Father

By Kenneth E. Smith

The following address was given on Independence Day, July 4, 1964, by Kenneth E. Smith for the congregation of the Milton, Wisconsin, Seventh Day Baptist Church.

Sam Ward was the second son of Gov. Richard Ward, governor of the colony of Rhode Island. His uncle was secretary of state, and so one could say he was born with a political silver spoon in his mouth. After serving in the General Assembly he became chief justice of Rhode Island, then governor. Also, his brother Henry became secretary of state, so it was a political family.

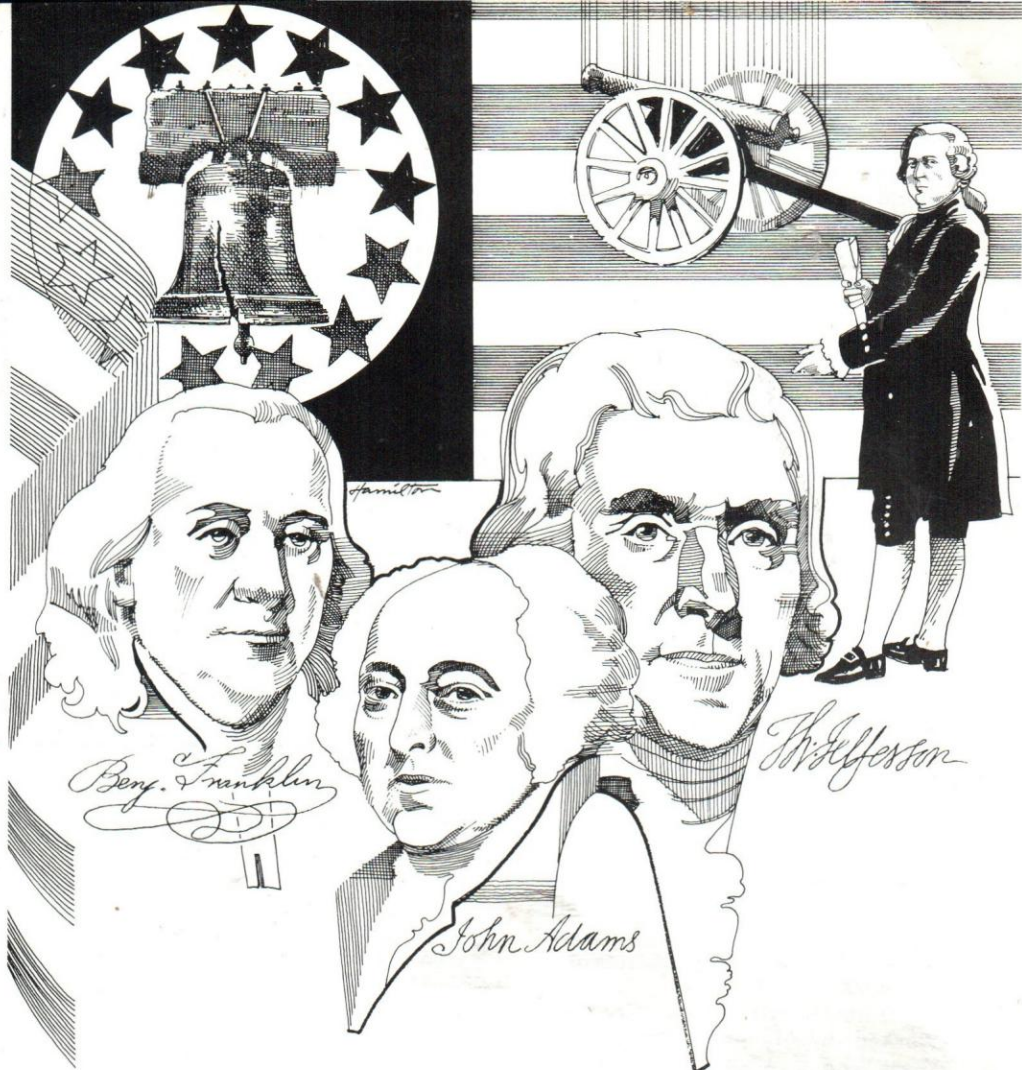
But Sam Ward was not supposed to be a politician. Born in 1725 he was trained to be a farmer. He did not go to college like his brother Thomas who was supposed to follow in the political heritage. Instead he settled down on a small farm, and at the age of 20 he married Anna Ray from Block Island. (Block Island is that little bit of haze you see when you look out from Misquamicut, Rhode Island, across the ocean.) It happened that her family had a little bit of money, and they acquired a 300 acre plantation—of rocks, very close to the sandy beach. This whole family

of Seventh Day Baptist statesmen is a fascinating study.

This young man Sam could not remain a farmer very long. He held out for 11 years before he ran for office in the Town of Westerly, Rhode Island. He caused so much furor in the town that he was noted and very soon was in the state assembly. From there he went on to become the colonial governor of Rhode Island and the Providence Plantations. The important thing about him for us is that he became governor at a very crucial time. It was the beginning of the harassment of the British upon the American colonies.

One of the first things Governor Ward had to deal with was that a British ship had come into the harbor at Newport, Rhode Island. The sailors had committed all sorts of crimes, and the captain of the ship regarded them as under his absolute jurisdiction. Governor Ward decided that as long as they were in the territory of Rhode Island they were under the laws of Rhode Island. He arrested them and put them in jail. Some of the boats of the ship—long-boats—were in the harbor; and these were carried by the citizens of Newport to the town square and burned. This caused

THE SABBATH SENTINEL is published monthly by the Bible Sabbath Association, Route 1, Box 197, Fairview, Oklahoma 73737. USPS 474-580. Single copy, \$1.00; year subscription (in the U.S.), \$10.00. Bible Sabbath Association members receive this magazine as part of their annual membership dues. Second class postage paid in Cleveland, Tennessee 37311. **Postal Employees:** Send forms 3579 to Route 1, Box 222, Fairview, Oklahoma 73737. Vol. 38, No. 7, Issue No. 352.



some little trouble, of course, and before long Governor Ward was in correspondence with Great Britain as to what were the rights of the Colony of Rhode Island. This was very early, and before the Stamp Act. But it was the Stamp Act that brought Governor Ward to fame.

As you know, there are many historians who regard the infamous Stamp Act as the beginning of the Revolutionary War. The governors of all the colonies were each asked to sign an oath that they would support the Stamp Act. All of the

governors of the 13 colonies with the exception of the stubborn Seventh Day Baptist, Governor Ward, signed the document. He chose rather to write a warm letter to Great Britain telling them why he could not sign this document. Before very long his stubbornness was regarded as patriotism. He sent copies of his statement to the other governors. This was to their embarrassment.

Before very long Governor Ward established in every community in Rhode Island a

committee on intelligence. The purpose of the committee was to secretly secure data as to what the British were doing. He felt that this would be of some future use when trouble would come. Governor Ward knew that trouble was coming, as some of his letters indicate.

To make a long story short, I must get to the Continental Congress. By the time the Continental Congress of 1774 came about, Sam Ward had retired, he thought, from public office. He was still stirring up all sorts of trouble in Westerly, asking people why they were not doing more to resist the British encroachments. In 1774 people of his reputation were needed for the work of the Continental Congress at Philadelphia. Governor Ward and another former governor were sent as the official delegates of the Colony of Rhode Island to the Continental Congress. Of course they went on horseback. I like to think how we would take a trip from Westerly, Rhode Island, to Philadelphia, Pennsylvania, on horseback; but they made it a number of times. And Governor Ward was a man of such leadership and persuasion that he was elected as chairman of the Committee of the Whole.

The Continental Congress worked largely as a Committee of the Whole. Governor Ward is remembered as the man who nominated George Washington to be the general of the Revolutionary Army. He was the man who, sometimes as the minority of one, urged that what the colonies needed was a navy; and he carried that battle until they built 13 ships, two of them at Westerly. Governor Ward also insisted that the colonies needed to realize that as long as they were being fought against, they were at war; and so he was one of the earliest to propose that certain military actions be taken that were

regarded as reckless by some of his colleagues. In any case there is no doubt that Governor Ward was one of the leaders of the Continental Congress.

Ward's correspondence with General Washington in the field indicates that Washington regarded Ward as his personal emissary to the Continental Congress. Ward says to Washington in one of his letters, "I, Sir, have dedicated to you my life, my fortune, and my sacred honor." These words, as you noted, are in the last sentence of the Declaration of Independence; and I think some good scholar could trace some other of Ward's statements in the Declaration of Independence. He was a personal friend of Jefferson, of Adams; and his special friend was Benjamin Franklin who many times visited him in his home and with whom he carried on a lifelong correspondence.

In any case, while the Continental Congress was in session an epidemic of smallpox broke out in Philadelphia and many of the delegates to the Congress were inoculated. This was in the early days of inoculation when it meant that you had to be deathly ill for two weeks and hope that you would live. It was still the best way to avoid the smallpox, but it meant you had to resign yourself to sickness for some time. The other delegate from Rhode Island, Mr. Hopkins, decided to be inoculated. Ward decided that since his colleague was to be out of action he had to push through his efforts to secure a navy. So week after week he continued to postpone his inoculation, always convinced that he had so much else to do that he could not do this. And on the 15th of March in 1776 the chairman was taken ill while he was presiding over the Continental Congress. And on the 25th of March, 10 days later, Governor Ward died of smallpox at

the age of 51.

I wish we could see in our mind's eye the entire Continental Congress with black bands on their arms, going in solemn procession to the funeral of their friend Sam Ward. The Baptist minister, Mr. Stillman, gave the address. And, of course, at that occasion we could see in our mind's eye all these persons: Jefferson, Patrick Henry, Adams, Benjamin Franklin—all of them his personal friends.

I think that the importance of all this is that you and I should realize how prominent a part Seventh Day Baptists played in the American Revolution and in the independence of the Thirteen Colonies. I will close with this statement that Governor Ward wrote to his brother Henry about the impending Revolution:

"When I first entered this contest with Great Britain, I extended my view through the various themes that my judgment pointed out to me. I saw clearly that the last act of this cruel tragedy would close in fields of blood. I have traced the progress of this unnatural war through burning towns, devastation of the country,

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and every subsequent evil. I have realized with regard to myself the bullet, the bayonet, the halter. And compared with the immense object I have in view they are less than nothing. No man living, perhaps, is more fond of his children than I am; and I am not so old as to be tired of life. And yet as far as I can judge the tenderest connection and the most private concerns, they are minute objects. Heaven save my country! I was going to say this is my first, my last, and almost my only prayer."

→reprinted from The Sabbath Recorder

Lifting Burdens and Preaching the Gospel

Jesus, in spreading the gospel, did more than preach its message. He did many compassionate works of love for His fellow man, which helped to prepare hearts for the planting of the seed of God. May we follow the leading of our Savior and live the gospel of love and mercy as we preach it. Let us not look the other way when we hear the cries of the millions of babies who have been robbed of their right to life through abortion. Let us not pass on the other side when we hear the mourns of the hundreds of children that are sexually abused, and left bruised and helpless. But let us put the merciful love of God into action by having compassion on our fellowman. Let us bind up the wounds of the brokenhearted, open the prison doors of those that are bound, and give them beauty for ashes, and the oil of joy for mourning.

—A.P. of North Carolina in a letter to
The Harvest Field Messenger

Progress is man's ability to
complicate simplicity.

Thor Heyerdahl

News from BSA

Directory Publication Delayed

By now (end of May) we had hoped to have the new *Directory on Sabbath-Observing Groups* coming off the presses of Bible Advocate Press. Well, men propose—God (or circumstances, or other men) disposes. We're still making good progress, but it now looks like printing won't be completed until after the beginning of July. If you've ordered a new directory, we appreciate your continued patience.

Editing, proofreading, formatting, etc., just took longer than we anticipated. In addition, midway through preparation we lost our contact for the Apple Laserwriter, which was to produce camera-ready copy from the Macintosh computer disks which store all the information. We secured the use of another Laserwriter only to discover that it prints columns 11% wider than what the computer calls for. So we had to go back through the 140 pages that were already formatted and reduce the margins so the final product will be 4 1/4 inches wide. I could go on, but I'm sure you get the picture.

However, the final product will be well worth waiting for. It includes: approximately 150 pages of information on 190 groups, plus listings of over 100 periodicals, more than 30 educational institutions, a geographical index indicating the groups active in almost 500 cities in the U.S. and Canada and in 35 other countries, approximately 30 pages of advertising, and more. See back page for more information.

Take BSA Directories to Summer and Fall Meetings

If you are attending a meeting

with other Sabbathkeepers this summer or fall, perhaps you can help distribute the new *Directory of Sabbath-Observing Groups*. We are looking for a limited number of people who can accept a supply of directories on consignment—to be distributed at these meetings. If you are interested, please write to BSA immediately for details.

Receipt Reminder

It is our policy to send out receipts for individual donations to BSA only if the contributions are in the form of cash or if a receipt is specifically requested. Of course, annual receipts will be mailed shortly after the end of the year. We greatly appreciate all who share in this ministry and we thank you for your understanding regarding receipts; please let us know if you need a receipt for your donations.

Writers Guide Available

A one-page guide is available for anyone interested in writing for THE SABBATH SENTINEL. It covers optimum length for articles, comments about topics, editorial policies, etc. Write Editor Richard A. Wiedenheft, RD 1, Box 475, Falls, PA 18615.

Photos Please!

If you're into photography, consider submitting some of your work for possible use on the cover (or inside) of THE SABBATH SENTINEL. Black and white photos are preferred, but color pics with good contrast are also acceptable. Scenes of God's creation are always welcome—also church or ministry-related subjects. Be sure to include your name, address, and a little information about the photograph.

One Ark or Ten Thousand Canoes?

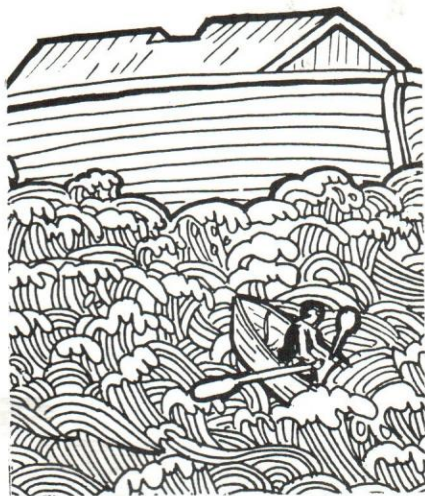
By Bishop John D. Garr

When God spoke to Noah, warning him of the impending deluge, He made this provision for the salvation of Noah's family and of the terrestrial animals: "Make thee an ark of gopher wood . . ."—one ark, with everyone together, not ten thousand canoes with everyone doing his own thing.

There is a lesson in this ancient story that we as Christians would do well to learn. As we look upon the horizon of a future that is blackened by ominous clouds of world-wide economic distress, political upheaval, and religious strife, we as believers should be preparing an ark of safety and stability that will rise above the flood of deception and disaster that is sweeping the world. We must realize that there is safety in unity and stability in togetherness.

In Mark 3:24 Jesus said, "If a kingdom be divided against itself, that kingdom cannot stand." While this statement was directed toward the kingdom of Satan, why should Christians today think that the kingdom of God is any exception to the rule? Every kingdom, including God's, that is divided against itself is destined for desolation.

For too long most of Christianity not to compromise "the truth" or fall into "heresy" has reigned supreme.



The logical consequence of this attitude is that even when new truths have been uncovered from the rubble of the Dark Ages, those truths have generally been presented in an offensive, antagonistic manner which anity has been content to sit behind denominational stockades, taking potshots at one another in the form of doctrinal diatribes and personal invectives. Isolationism has been the order of the day for most Christian denominations (or nondenominational groups). The opportunity for dialogue has been largely ignored as the determina-

severely limited the scope of the possible blessing that they could have provided had they been presented in a kind, diplomatic manner. Spirits of egotism—the we're-it attitude—have progressively built greater and greater walls of division in the kingdom of God and have robbed everyone of the expanded knowledge and development that fellowship provides.

The arrogance of far too many Christians has prompted them to take their chances in the maelstrom of spiritual challenge, paddling their own canoes, doing their own thing. Thousands have been dashed against the rocks of isolationism, dying for lack of fellowship. Others have been drawn into the whirlpool of heretical ideas and cultic practices. And, the coral reefs of sin are littered with the shipwrecks of those who practiced the song, "Me and Jesus got our own thing going: we don't need anybody to tell us what it's all about." (They ignored the advice of the wise man: "In the multitude of counsellors is safety.") Their little canoes and their little paddles were not sufficient to meet the challenge of Satan.

The seeking and sharing of advice and ideas from fellow Christians have not been the practice of far too many. Tunnel vision has led some into "deep things" and has bolstered their egotism. What is needed, however, is more spiritual peripheral vision, looking about us at what is being done elsewhere to see if some of it can be incorporated into what we are doing for the glory of God. The reason many Christian churches become stagnant is because they are afraid to take the blinders off and borrow some good things that a brother is sharing.

There is a great need for togetherness in the Christian

community. It is time to stop frantically paddling our own little canoes and begin to get together with God and with one another and start working on an ark of safety that can ride out the flood which is to be sent forth upon the earth. A flood is coming, a spiritual one that will be as devastating as the deluge of Noah's day. Preparation must begin today by preachers of righteousness.

Noah was the sign given by the Messiah and His second coming. The lethargy and Epicureanism of our day are certainly among the elements of the Noachian sign; however, the greater part of that sign is to be the construction of a spiritual ark, God's church, as means of salvation during this coming flood of lies and deception. Just as Noah did, we must build according to God's blueprint.

All believing Christian churches would do well to apply this oft-quoted scriptural passage to denominations as well as to individuals: "Forsake not the assembling of yourselves together . . . and so much the more as you see the day approaching" (Hebrews 10:25). What we encourage our parishioners to do, we as leaders should be doing also. We should be laying aside our denominational prejudices, humbling ourselves before the mighty hand of God, and seeking to bring about the fulfillment of the prayer of Jesus, "That they all may be one, even as you [the Father] and I are one."

Through the lens of prophecy we may confidently assert that there will be two gatherings in Christianity. One will take place in nominal Christianity, among those who deny such central theological teachings as the deity of Christ, the virgin birth, justification by faith in the vicarious atonement of Jesus,

and the like. This will represent the gathering of the tares into bundles to be burned. The other gathering will take place among those who believe and practice the Word of God. These are destined to come into the unity of the New Testament faith.

If Noah had tried using ten thousand canoes instead of making one ark, "the end of all flesh" would have come indeed. If Christians today do not soon abandon their little ideas and concepts and become molded together into one universal body of Christ, an equally disastrous fate awaits the kingdom of God today. We must get back to basics and "come reason together."

Admittedly, fellowship depends upon agreement, for "how can two walk together except they agree." But surely we can maximize our points of agreement and minimize our points of disagreement to such an extent that we may begin to walk together. Admittedly, we have fellowship one with another as "we walk in the light"; however, surely we can permit our brother in Christ to take a little longer than we did to see the light and be fully persuaded in his own mind.

Too often we find ourselves trying to usurp the authority and work of the Holy Spirit to convict of sin, to lead and guide into truth, and to give power for service. We feel that we must be the convicts, the leaders, and the empowerers, when our function is that of mouthpiece, one through whom the message of the Gospel and the revelation of Jesus Christ may be conveyed. When we fully realize that any lasting work for God must be one that is initiated by His sovereign will ("... except the Lord build the house it . . ."), we resign ourselves to the secondary function of sharing the Word of God with others, not grabbing them by the necktie and

shoving it down their throats.

We must not minimize the importance of our witness or our ability to speak His truth; however, we must also recognize the supremacy of the Holy Spirit and His work. When we subject ourselves to the life in the Spirit, there is no room for egotism, antagonism, and isolationism. We share the good news with others, knowing that the Holy Spirit will draw to the Father those whom He has called.

The era of confrontation has ended. Spiritual maturity is bringing Christians everywhere to a higher level of tolerance and diplomacy. Questions of peripheral theology, which have generated more heat than light, have become less significant. People are becoming more observant of spirits than they are of ideas. Diplomacy is becoming more important than polemics. In short, the Holy Spirit is calling God's people around the world to a unity of the Spirit, which will eventually bring forth a unity of the faith, a doctrinal unity.

Many have already awakened to find out—to their great surprise—that God and His work are bigger than their little canoe, that He deals with others who are not of their fellowship, and that He wants His people to get together, to unify themselves, to develop an army of righteousness that will take the world for Christ.

So let's put down our paddles, take up our hammers, and start building the ark, the body of Christ, fitly framed together, as a place of safety and stability for God's people.

—The author directs Church Publishing Company, which handles the layout, printing, and mailing of the Sentinel. This article was originally published in The Vision Speaks, published by The Church of God, Jerusalem Acres, Cleveland, Tennessee.

Tensions Within The Body



In a recent open letter published in The Harvest Field Messenger, the executive board of the General Conference of the Church of God (Seventh Day) identified three areas of differences within the denomination. They are: "1. In the matter of salvation, greater emphasis upon the responsibility of man as opposed to greater emphasis on the grace of God. 2. In the matter of teaching beyond salvation, greater emphasis upon the importance of our unique statements of doctrine as opposed to lesser importance on those statements. 3. As regards the

matter of the Church, greater emphasis on our need to be isolated from other churches as opposed to our need to recognize and fellowship with others who acknowledge Jesus as Savior and Lord."

In spending hundreds of hours preparing BSA's new Directory of Sabbath-Observing Groups, it is obvious to me that different seventh-day churches and individuals view these issues very differently. Notice each of the three issues and try to determine where you and your church fit.

1. Do you (does your church) put greater emphasis on the role of Jesus the Messiah in salvation? Or do you (does your church) take that as a given and emphasize man's responsibility—to obey God?

2. Do you place a great deal of importance on those doctrinal beliefs that make you different from other Sabbatarians and other Christians? Or do you minimize differences and focus on areas of agreement?

3. Do you feel a need to emphasize your distinctives from other churches? Or do you see your church as part of a much larger fellowship of all who acknowledge Jesus as Savior and King?

One congregation I know of wrestled with these very tensions. Some members saw themselves as separate from other Sabbathkeepers; others wanted to actively fellowship outside the denomination. The latter wanted to bring in guest speakers, to attend meetings of other churches, to utilize the literature published by others; the former did not. Eventually these tensions between isolation and fellowship resulted in the dividing of that congregation.

The General Conference of the Church of God (Seventh Day) intends to have thorough discussions on these issues at a fall ministerial meeting; it plans to maintain an open dialogue in its publications in an attempt to bridge the gap between the way various members view these three issues. As a larger community of seventh-day churches, we must do the same. How you as an individual and how your church deals with these issues will determine whether we can grow together or whether we, like the congregation mentioned above, must grow separately. Write and let me know how you and/or your church feel about these issues.

Richard A. Wiedenheft

THE SABBATH SENTINEL

(USPS 474-580)



A Publication of The Bible Sabbath Association

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Layout/Printing/Mailing Church Publishing Company, Cleveland, TN 37311

The Bible Sabbath Association is a nonsectarian, non-denominational association dedicated to bringing together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination. Its sole purpose is to promote communication, understanding and respect among all Sabbathkeepers and to spread the knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification for membership in BSA is belief in the seventh-day Sabbath.

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Comments on Church Unity

By Calvin Burrell

For as long as I could remember, I had felt strongly about the cause of unity between the Denver and Meridian branches of the church [of God, 7th Day].

I suppose a lot of it had to do with relatives. Several prominent families from the Meridian church were cousins of mine. I wondered why I needed to be separated from them by church structures.

Probably some of my conviction was traceable to the congregation I grew up in. Some folks there would occasionally talk in small groups about the advantages of more local church authority and less of what they perceived as "Conference control."

And if I can be open about it, I would say that a long-standing uneasiness about the meats issue increased my leanings toward church unity. Although I practice the Biblical distinction between clean and unclean food and encourage others to do the same, I had never been convinced that it rated the higher priority our church seemed to give it. Personal study and answers from our ministers moved me no closer toward the more dogmatic view.

Some practical concerns no doubt influenced my convictions, too. I could see the two churches spending our scarce resources and meager energies just to duplicate each other's work. Sometimes this competition would deteriorate into

name calling and muck racking. I longed for us to have a more positive impact on our world with this message of love and truth.

And it seemed like the lifelong dream might come true when the two churches in 1980 announced a joint effort to plan for unification. I could even get to help make and implement the plans. Praise the Lord! Surely all this was His perfect will.

It is 1986 now, and my dream is still alive, if not so well. One might say that it has suffered wear and tear of the rocks of reality. Events of the six years between then and now have taught me something, I think.

I have learned that the church is bigger than I am, and that its inability to be easily united reflects, among other things, the elusiveness of wholeness in my own life. I have given up the naivete that expects what makes such good sense to me must automatically look good to others, also. I have learned that there are some things more important than unity, and one of them is peace. For me, right now, I would rather live in a respectful, cooperative, brotherly separation, than to live in an unhappy union. And I have learned continued respect for my brethren who speak negatively of unification. My list of essentials for Christian brotherhood may be shorter than theirs (and shorter than mine used to be); yet, I admit to an admiration for the

kind of conviction that will not be sacrificed to any expediency. I have learned to credit the opponents of unification with that kind of conviction. I have learned that the changes which unity calls for among us come slowly. But I have also seen some remarkable progress in myself and in others happen quickly when we prayed and asked.

And I have learned what our wiser predecessors cautioned us about years ago; namely, that it is futile to unite people organizationally unless they are also being united spiritually. I had thought it was happening and still believe that it is, but not at the uniform rate I had wanted. So now I am not shoving any more—just hoping, and waiting, and watching, and trying to do more praying.

I admit that I have felt some pain during this blurring of my dream. Pain always accompanies the wounding of my pride, and in that battle the pain has been good for me. But at least part of my pain seems more noble than that. I hurt because I know that my brethren are hurting. The struggle to know and accomplish God's will about unity has meant some agony for every member who cared very deeply.

And this is just as true for those brethren with whom I have differed

markedly on the issue. As concerns them, God has given me some assurance. Just as He has placed within my heart the ability to feel compassion for them in their pain, I believe He has placed within them a holy concern to care about me in mine. And that gives me comfort. The Scriptures advise us in I Corinthians 12:25,26 that the members should have the same care one for another, such that when one member suffers, all the members suffer with it.

That's what has happened, as I see it. And if I'm right, we don't have as much of a unity problem as we've been thinking.

*—Calvin Burrell serves as a vice-president of BSA and is a leader in the Church of God, 7th Day (Denver).
Originally published in
The Harvest Field Messenger.*

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.

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A History of the Sabbath & Sunday

By John Kiesz

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News from the Seventh-Day Community

Staff Changes at Church of God (Denver)

Fred Walter, associate editor of the *Bible Advocate* for several years, has accepted appointment as editor of *The Harvest Field Messenger*, the magazine for members of the General Conference of the Church of God. Steven E. Brightbill, who had served as editor for four and a half years, and his wife, Vickie, will be devoting themselves to their graphics and publishing business in Denver.

The executive board also made some major changes in the church's Media Outreach Agency. The position of director, filled for almost 8 years by John Roina, was eliminated. The future of the agency is uncertain; some services may be eliminated, some may be transferred to other departments. One major current program is a continuing education series on video cassette.

International Ministerial Congress to Meet

The international organization of the Churches of God (7th Day) is scheduled to meet in Mexico City during October. Affiliated with the congress are 18 national conferences: USA and Canada, Mexico, Guatemala, El Salvador, Honduras, Costa Rica, Columbia, Ecuador, Brazil, Jamaica, Trinidad, England, Germany, India and Burma, Nigeria, Kenya, Ghana, and the Philippines. Collectively, they represent a membership of almost 40,000.

Excellent Results at Fair Booth in Florida

One booth at the Tampa State Fair was used by members of the Haines City Church of God to distribute 20,000 pieces of literature. According to Pastor Steve Kyner, many people were made aware of the Sabbath through the church's participation in the fair.

Telephone Ministry at "The Quiet Hour"

"The Quiet Hour", a Seventh-day Adventist evangelistic and missions ministry, has recently added toll-free 800 numbers to its radio broadcast and "Search" telecasts so listeners can respond more easily to request literature. Approximately 20 volunteers per week are being trained for this special ministry.

UPDATE ON WMLK

The shortwave radio station operated by Assemblies of Yahweh in Bethel, Pennsylvania, continues to test broadcast on reduced power, 1 to 2 p.m. daily (Eastern Time) at 9455 khz. The station plans to increase to full power of 50,000 watts in the near future.

We're Looking for News

We're interested in all kinds of news about seventh-day people, congregations, denominations, and ministries. If you know about happenings that would be of interest to other Sabbathkeepers, please let us know. We'll consider including the information in our column "News from the Seventh-day Community."

What People Secretly Look For In a Sweetheart or Spouse

By LaVerne Tucker

(I am indebted to Dr. Ken Wiggins for many of the ideas expressed in this message.)

There has always been some fascination in the minds of people as to what attracts one person to another. Social psychologists have been fascinated by this subject and have done a number of research studies that reveal some very intriguing truths about what attracts people to each other, especially what makes one person marry another.

At the more superficial level, we discover a number of interesting things. For example:

1. Large pupils of the eyes means that the person is attracted to you. We know this subconsciously. We meet a person. If the pupil of the eye begins to enlarge, we know that the person is attracted to us. The result is that we find ourself attracted back to that person.

2. We have found that people who are open and honest about themselves and do not play a role in our presence tend to be very attracted to us.

3. People whose body language is open (whose arms are not folded in our presence), who do not seem nervous, people who say with their eyes and body, "I'm approachable," those people are attractive to us.

4. People with whom we feel very much at ease are attractive to us. Now this last one is very, very important.

In a recent study done in England, men said that they tend to



marry women with whom they feel very much at ease. This point was higher in importance than looks, money, family background, and all the other variables that people seem to think are important when it comes to marriage.

Men marry those with whom they feel very comfortable. People who make it easy for us to get what we want from them are attractive to us also.

People who seem to be lovable, kind, and willing to please us become very attractive to us.

But the most important finding was that we tend to marry people who satisfy certain basic needs in our lives.

Three Basic Needs

There are three important, basic needs that all of us have that we need to have satisfied by others:

1. **A need for admiration.** We need to feel that we are important to the other person.

2. **A need for respect.** We need to feel that other people respect our intelligence, our ability to perform, our competence in our

chosen occupation, and our sense of responsibility as an adult.

3. We have a need for affection. We need to feel that we are loved, but also we need to feel that we are lovable, that we can give adequate love in return.

These three needs are important in all of us, but in each one of us one tends to be most important.

For some reason, the need to feel important ranks as the top need. For other people, the need to be respected and to feel competent is most important. In other people, the need to feel lovable and to feel loved is most important. When we meet someone who either satisfies that need or appears to be able to satisfy that need in the future, we become so attracted that we want to get married.

I have shared these three vital secrets with a number of young people and to some middle aged people who thought they would never get married. And when they learned these secrets and put them into practice, they found that they were attracted to someone else and that "someone" became very attractive to them! And later I've had the joy of pronouncing them husband and wife.

The truth is that even after marriage we sometimes ask the questions, "I wonder why she really loved me?" "I wonder why he really fell in love with me?" "What did he or she see in me?"

True Love Is Totally Unselfish

What is the type of love that God has for us? "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

This kind of love is totally unselfish. It makes us feel significant, respected. It makes us feel loved. So the love that God has for us is the type of love that satisfies all the needs that we have.

No wonder when we fall in love with Jesus, we fall in love with Him so completely.

Most Important Secret

However, in all the research that has been done, we have discovered that the most vital thing that people need in a sweetheart or spouse is trustworthiness, loyalty, commitment. That is to say, people want to feel completely safe with a sweetheart or spouse. People want to believe that the sweetheart or spouse is completely trustworthy, loyal, and committed. And this fact overrides every other consideration in what we are really searching for in a sweetheart or spouse.

Now, here is some very intriguing news for you. Trustworthiness, loyalty, and commitment are just as important to God as they are to us. And God looks for these things in His children. He looks for these qualities in the people for whom He died.

In fact, it is so important to Him that He has given us a symbol of that commitment and loyalty. What is God's symbol of loyalty and commitment? "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12).

The Hebrew word for "sanctify" means "set apart for holy use," "special," "loyal." The Sabbath is God's symbol or sign that we are special to Him and that we are set apart to be loyal, trustworthy, and committed to Him.

That is why I keep the Sabbath! Many people ask me, "Pastor, why do you keep the Sabbath?" And I tell them that it is very important to me because it was very important to Jesus, who made it and gave it to me to be a sign of my loyalty to Him, of my trustworthiness, and of a saved relationship.

Jesus is hurt because of the way

some people treat His Sabbath, for the Sabbath was made especially for mankind. "The sabbath was made for man" (Mark 2:27).

The Greek word translated "for man" literally means "for our benefit." Jesus made the Sabbath for our benefit. When we mistreat it, obviously He must be hurt for He is always interested in what is best for our benefit.

But what has fascinated me most about the Sabbath is the eternity of the Sabbath. The Sabbath that God made is going to be eternal.

As we study the beginning of things as described in Genesis 1, we find that the entire Godhead was present for the creation of planet Earth. In this chapter is listed what was created on each day: First day, light; second day, firmament (air); third day, dry ground, grass and trees; fourth day, sun, moon, and stars; fifth day, fish and fowl; sixth day, land animals and also notice what it says in the 26th verse: "And God said, let us make man in our image, after our likeness."

Why does it say, "Let US"? The Hebrew word for "God" in this verse is *Elohim*, meaning the Godhead—Father, Son and Holy Spirit. So Jesus was right there in the beginning and was the active Agent in the creation. Now notice what He did on the seventh day.

"And on the seventh day God ended 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 sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:2,3).

On the seventh day of creation week, before sin, the Sabbath was made. How was the Sabbath made? God rested, blessed, and sanctified the seventh day.

All through the Old Testament

times, God's people kept the Sabbath. And is the same true in the New Testament? "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

The example of Jesus is very clear; His custom was a Sabbath-keeping custom. And even when He died, He rested on the Sabbath. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (He died! On what day did He die?)

"And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:46,54,55).

Jesus died the day before the Sabbath. The followers of Jesus "rested the sabbath day according to the commandment."

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17:2). The apostle Paul's custom was to keep the Sabbath. After Jesus died, rose, and returned to heaven, all the disciples continued keeping the Sabbath.

God's Sign of Loyalty in New Earth

When the earth is made new and Eden restored, the Sabbath will continue to be kept for our benefit. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another,

and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isaiah 66:22,23).

The Sabbath began in eternity, and the Sabbath will continue in eternity. The Sabbath was given to man before sin and the Sabbath will be here after sin. The Sabbath is an eternal reminder that God made us, and after sin, when Jesus died for us, it became a reminder that God saved us. He created us, and then He re-created us and restores us to His image.

What Have We Decided Today?

1. There are three basic needs that all of us have that we need to have satisfied by others: The need for admiration, respect, and affection.

2. True love is totally unselfish.

3. The most vital thing in human relationships is loyalty, commitment, and trustworthiness.

4. It is God's longing desire that in the life and home of each of His

children there will be trustworthiness, loyalty, and commitment to each other and to Him.

5. To remind us of this need, our Lord says, "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezekiel 20:20).

MY DECISION: This is the relationship that I seek. Because I love Jesus with all my heart, I want to be loyal, trustworthy, and fully committed to Him.

MY PRAYER: Father in heaven, thank You for revealing these additional truths to me today. I long for a closer walk with You. I yield my life to be guided by Your sweet Spirit. I want to be more like Jesus. Thank You for Your Presence in my life. Thank You for Your keeping power. In Jesus' name. Amen.

*—reprinted from The Quiet Hour Echoes,
which the author serves as editor.
It is published by The Quiet Hour,
630 Brookside Ave.,
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The Sabbath Eve

Long shadows steal across the vale,
The glowing sun sinks in the west,
A calmness holds wood, field and dale;

Thus dawns the blessed day of rest.
All worldly cares we leave behind;
These oft our anxious hearts annoy.
Sweet Sabbath rest with Christ we find:

A sacred eve of hallowed joy.
Glad day that speaks a Father's care,
Blest eve that whispers of His love,
A day of sweet communion here,
Fit emblem of our rest above.

—Ahva J. C. Bond

News and Commentary

Howard M. Mesick, Department Editor

Eight Sanctuary Movement members were found guilty May 1st in a Tucson federal court of smuggling illegal aliens. The Catholic and Presbyterian men and women could be jailed for helping Salvadorans they claim are fleeing political imprisonment and torture. The government says the aliens are economic refugees not entitled to immigrate. In the Middle Ages, the church could grant sanctuary (protection to people sought by the King) within its walls, a right claimed by the Sanctuary Movement but not recognized by the state.

Evangelical Christianity has spread around the world, according to the Conservative Baptist Foreign Missions Society. Less than 1% of evangelicals was found outside Europe and North America 200 years ago, compared to over 50% today. Though 300 million people still don't have a translation of any of the Bible, they represent only 5% of earth's population.

Doral Catarama, the prisoner of conscience mentioned in the January SENTINEL, is being treated better due to Sabbath keepers' cards and letters sent to Romanian officials. According to Christians in Crisis, 1111 Fairgrounds Road, Grand Rapids, MI 55744, he is now allowed to talk to his wife Veronica and hug his son Dragos. To help Doral, contact the above.

Seizure of obscene materials no longer needs a special warrant, the US Supreme Court has

ruled. The same standards used for illegal weapons and drugs now apply to pornography, where stricter rules had prevailed.

The National Conference of Catholic Bishops faces contempt of US District Court in New York for refusal to turn over subpoenaed papers. The documents relate to a lawsuit filed by the Abortion Rights Mobilization group seeking to revoke the Catholic Church's tax exemption because of priests' support for anti-abortion political candidates. The National Council of Churches denounced the suit as "an unconstitutional restriction on the free exercise of religion." Also a Tennessee state court has ruled that churches become political action committees when pastors speak out on moral issues. The case is being appealed to Federal court.

Creationism's latest battle has come in Florida. Governor Bob Graham ordered a study of the exclusion of creation from biology books. He said, "I think schools ought to be places where all ideas are welcome," and students can make up their own minds. The textbook committee and Graham eventually said no to openness in science; but creationists may fight back. Meanwhile, the US Supreme Court has agreed to hear Louisiana's appeal in the "Balanced Treatment" case. A Federal court had said the state couldn't require the teaching of creation whenever evolutionist philosophy is taught in public schools. This may be a landmark case, determining whether there is

to be a firm establishment of secularist religion in taxpayer supported education. For updates contact the Creation Science Legal Defense Fund, 1200 North Market, Suite J. Shreveport, LA 71107.

News items and clippings for this column can be sent to Department Editor Howard M. Mesick, RD 1, Box 299-1, Hartly, DE 19953. Comments are also welcome.

Gift Subscriptions

You can share **THE SABBATH SENTINEL** with a Sabbath-keeping friend or acquaintance—an older person who is alone, a friend who has moved away, a pastor or church leader—anyone who is interested in knowing more about the Sabbath and Sabbathkeepers.

Gift subscriptions are only \$10 each (\$12 foreign). Send names and addresses and appropriate donation to The Bible Sabbath Association, Fairview, OK 73737.

More on Messianic Jews and Arab Christians

In the March issue we reprinted an article on the reconciliation in Israel between Arab Christians and Jews who are believers. In the April 18 issue of *Christianity Today* there was an article dealing with the same question. The article described Jewish/Arab meetings of fellowship and worship. Both sides had wanted the meeting, but initially there were a lot of tensions. Slowly they learned to love and accept one another.

However, one Arab reported

that when he came to the U.S. to raise money for a Bible college in Bethlehem, many evangelicals were surprised that he was an Arab Palestinian. He felt he would have been received much more enthusiastically if he had been a Jewish believer.

This same Arab is very concerned that so many Western Christians support the Israeli government and even raise money to rebuild a Jewish temple, but show no concern for Arab Christians in Israel. According to him, if war were to break out, the Muslims would vent their wrath on local Christians first, because it is widely reported in Muslim publications that Christians are behind a scheme to rebuild the temple on what they consider a Muslim holy site.

How to Promote the Sabbath in Your Area

If you are interested in sponsoring ads in your local newspaper that will promote the Sabbath and the aims of The Bible Sabbath Association, we can help you. Write for our information sheet entitled, "Reaching Out Through Local Advertising."

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On Truth

... we need reminding that truth has never been of easy access, and also of the fact that the greater the gift, the greater the danger of perversion.

*—Desmond Ford in Physicians
of the Soul, ©1980 by Southern
Publishing Association*



Resources Available From BSA

Books

<i>History of the Sabbath & Sunday</i> by John Kiesz (64 pp.).....	\$3
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.).....	\$8
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.).....	\$8
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.).....	\$3
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.).....	2 for \$1
Director of Sabbath-Observing Groups, 1986 Edition	\$7
Back issues of THE SABBATH SENTINEL	40 for \$5

Booklets

<i>Bible Truth about "Salvation by Grace Through Faith"</i> by Frank M. Walker (32 pp, 20/lb.).....	50¢ each; \$8/20
<i>Questions for Seventh Dayists Answered</i> by Terri D. Littrell (18 pp, 30/lb.).....	20¢ each; \$5/30
<i>Sabbath Truth and Sunday Fallacies</i> by George A. Main (12 pp, 60/lb.).....	10¢ each; \$5/60
<i>Has Sabbath Time Been Lost</i> by Joseph M. McGuire 10 pp. 60/lb.).....	15¢ each; \$9/60

Tracts

<i>Why I Keep the 7th Day of the Week as the Sabbath</i> by C. C. Morian (7 pp, 100/lb.).....	5¢ each; \$5/100
<i>Facts on Sabbath</i> (6 pp, 120/lb.).....	5¢ each; \$5/120
<i>Roman Catholic Confessions About Sunday</i> (8 pp, 100/lb.).....	5¢ each; \$5/100
<i>Protestant Confessions About Sunday</i> (6 pp, 130/lb.).....	4¢ each; \$5/130
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We encourage you to order tracts by the pound to help us save on mailing costs. You may mix various tracts to make up a pound, for which a contribution of \$5 or more would be deeply appreciated. Sample copies of tracts are available free if you enclose a self-addressed stamped envelope with your request. THANK YOU!

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Post cards with Sabbath message on one side, space for message and address the other side.....	\$1/dozen

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Orchids and Onions

About Changing the SENTINEL Cover

In your editorial in the January issue you asked about changing the Isaiah 21:6 quote on the cover. No! A thousand times no! I feel it is about as good as could have been chosen. A Scripture text, at any rate, is better to be desired than any title we could think up. I do not wish to offend you, but my own sentiments are that the titles you suggested seem rather awkward.

—Phillip Kipp
Avon Park, FL

When I got the January SENTINEL, I looked at the cover and wondered why the Isaiah 21:6 quote had significance. Then I saw your editorial and noticed you were questioning it as well. I object strongly to your proposal to use "Serving Sabbathkeepers around the world." This is too much like Giving & Sharing's service work. However, I like your suggestion "Serving the Sabbath Community."

Richard Nickels
Giving & Sharing
St. Charles, MO

Suggests a Newsletter

Please send a 1986 calendar and a subscription to THE SABBATH SENTINEL. I would like to see a non-critical newsletter about the various Churches of God, Assemblies of Yahweh, Seventh Day Baptists, etc., that would update campmeetings, Feast of Tabernacles, news of broadcasts and magazines,

personalities, differences of counting the Lord's Supper and calendar, doctrines. Thanks.

Regan Castevens
Sparta, NC

Editor's Note: We hope that to a large degree, THE SABBATH SENTINEL and the Directory of Sabbath Observing Groups fulfill these needs.

Promote Sabbath in Washington

As an interested subscriber, I am interested in promoting the Sabbath truth and activities here in the nation's capitol. I am interested in writing, lobbying, promoting the SENTINEL, etc., here in Washington. I hope to make our national legislators and federal bureaucrats aware of the importance of the Sabbath. Please let me know what I can do. Thank you in Yeshua's name.

Mark Wesley-Hart
Washington, D.C.

Request from Nigeria

We are in need of a resident missionary to come and help in our Bible College as well as to help in the work of our Heavenly Father. We can accept any missionary from any Sabbath group, if there is none from the sacred name groups. Perhaps he can come and cooperate with us here in doing the work of Yahweh.

Pastor Evans Uds
c/o P.O. Box 1380
Calabar, Nigeria

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Free subscription to *The Prophetic Word Magazine*: Learn the prophecies now being fulfilled and those prophecies for our future! Write *The Prophetic Word*, Box 2442, Abilene, TX 79604. (5,6,7)

Time is short! Coming events, tribulation, return of Jesus, end-time messages, and witnessing packet. \$2. Al Van Dyk, Box 6216, Santa Barbara, CA 93160. (7)

Midwest Campmeeting at Camp Farwesta, Stewartsville, MO., Aug 4-9. Theme: "The Race of Life." For information contact Tom Kendrick, 1900 Stonehenge Dr., Bartlesville, OK 74006. (7)

The Church of the Eternal God holds weekly Sabbath services in Harrisburg, Penna. For further information call (717) 561-0447 or (717) 927-6166. (5-10)

The Biblical Church of God offers you a free booklet that you

should find interesting. "The Christian Sabbath—Saturday or Sunday?" Write Biblical Church of God, Box 1234, Santa Cruz, CA 95061. (7)

The Christian Church of God holds weekly Sabbath services. Serving southeast Florida. For information, write P.O. Box 3827, Lantana, FL 33465. (7-7)

Classified ads are available at the rate of 30¢ per word (including each word and each group of numbers in the address). Copy for classified ads should be sent, along with payment, to The Bible Sabbath Association, Fairview, OK 73737. Deadline is the 15th of the month for the issue of the second subsequent month (e.g., April 15 for June issue). BSA reserves the right to reject any copy; publication does not necessarily imply endorsement by The Bible Sabbath Association. Information and rates for display advertising is available on request.

On Remembering

"I used to have trouble remembering names till I took that Sam Carnegie course."

The hardest thing for most to remember . . . is to "remember the Sabbath Day to keep it Holy" (Exodus 20:8).

Forgetting this hurts you. Not God. The Sabbath was made for man. Not man for the Sabbath. See Mark 2:27.

I have learned that religion, just because it is so fundamental to human life, can be very volatile. It can be bane or blessing. It is, at its best, a tremendous force for good; distorted, it can be horribly destructive.

—Rev. Edgar Wheeler,
recently retired after 35 years as an
S.D.B. minister, in an article in
The Sabbath Recorder

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