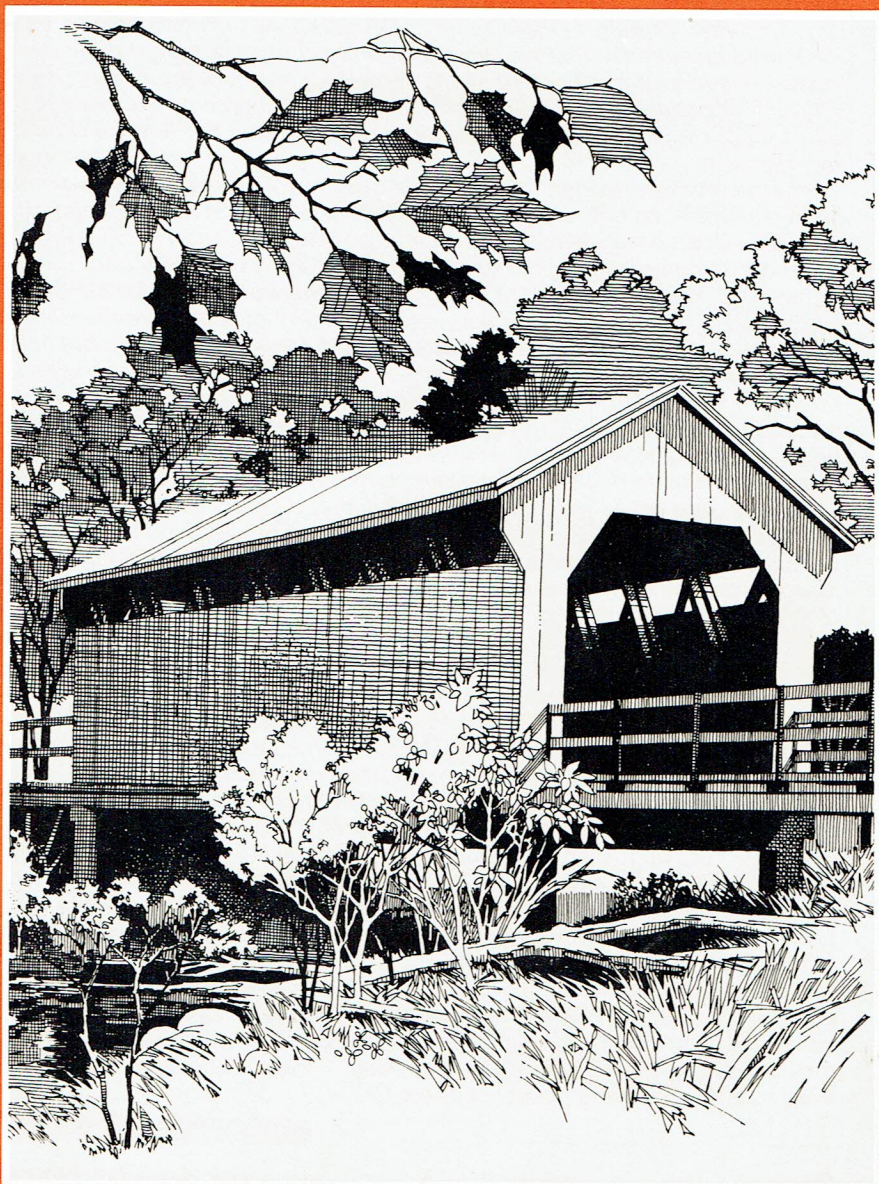


The SABBATH SENTINEL

Serving the Seventh-day Christian Community

NOVEMBER, 1992



EDITORIAL

Campaigning and Thanksgiving

November is the month when the season of political campaigning culminates in the general election. It is also the month when Americans celebrate Thanksgiving Day. This year, as we give thanks that our quadrennial political games are over, we should give thanks that we live in a country where we have the freedom to indulge in such competition. While the verbal slugfest between rival candidates may try our patience and insult our intelligence, it is certainly a lesser evil than selecting our rulers by military coup or hereditary right. For that we should be very thankful.

Whether either presidential candidate has the will or the ability to produce on his claims is an entirely different matter. After almost four years in office, President Bush has not produced on many of his promises. He can blame the Democratic congress, but the fact is he really hasn't tried very hard on many issues. If Clinton is elected, rest assured that he won't produce on all of his claims—and that he won't try very hard on many of them. We may like the promises and the values espoused by one candidate over the other, but neither will revolutionize the way government works. Some observers have likened the president to a small motor boat trying to maneuver an ocean liner. It may nudge the big ship a little one way or the other, but the big ship's course won't be dramatically altered. So it is with the ship of state. A few presidents have provided dramatic decisive leadership, but they are the exceptions.

Some would argue (probably correctly) that if Jesus were on earth in the flesh he wouldn't vote. But neither would he marry or own property—and most of us have done both. Some would argue that He said no one could serve two masters; but the fact is that all of us serve many masters. We (hopefully) serve Him above all others; but, in limited ways, we also serve our bosses, our teachers, our police officers, our judges, our spouses. Do we violate Jesus' teaching by working with our employer to make a better workplace, by communicating with our spouse to make a better family? Do we violate Jesus' command by working with the political process to make a better community or nation—especially given the fact that we live under a system that invites, even urges, our participation in the business of governance?

On the other hand, there is a real danger in thinking that by engaging in the political process we are fighting for the kingdom of heaven. There is only one way to win a victory for the kingdom of heaven—and that is by leading a person to the kingdom of light through Jesus Christ. But we are still physical beings whose lives will be affected for better or worse by government. If we have the opportunity to affect our government—for us and for our children—and fail to take advantage of that opportunity, we have no one to blame but ourselves.

While BSA takes no official position on the question of involvement in the political process, I for one will be voting this November. I have no illusions that the candidates I vote for will dramatically alter the course of our nation. But, hopefully they will nudge it a little bit in a direction that will make it a better place in which to live and share the living gospel of Jesus Christ.

—Richard A. Wiedenheft

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

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

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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!**

A Brief History of Sabbathkeeping Christians

by John Kiesz

It was during the first four centuries that the falling away from the apostolic faith, which Paul had predicted (Acts 20:29, 30; 2 Thess. 2:1-7), commenced. To learn what happened to the Sabbath during the early centuries after the birth of Christ, we need to examine secular warnings.

Hugh Smith wrote: *The first Christian Church established at Jerusalem by apostolic authority became in its doctrine and practice a model for the greater part of those founded in the first century.... These Judaizing Christians were first known by the outside world as "Nazarenes." ... All Christian agreed in celebrating the seventh day of the week in conformity to the Jewish converts.*²

Giesler testifies: *While the Jewish Christians of Palestine, who kept the whole Jewish law, celebrated of course all the Jewish festivals, the heathen converts observed only the Sabbath, and, in remembrance of the closing scenes of our Saviour's life, the Passover, though without Jewish superstitions. Besides these, the Sunday, as the day of our Saviour's resurrection, was devoted to religious worship.*³

Jesse L. Hurlbut wrote: *For fifty years after St. Paul's life, a curtain hangs over the Church, ... and when at last the curtain rises, about A.D. 120, with the writings of the earliest Church Fathers, we find a church in many aspects very different from that in the days of St. Peter and St. Paul.*⁴

The fourth century opened a new era in the history of the church, as well as the Sabbath question. Con-

stantine the Great was the Roman Emperor from 306 to 337. In his battle at the Milvian Bridge (A.D. 312), as he prayed to his sun-god, a cross appeared in the sky with this inscription upon it: "In this sign conquer." After his victory over Maxentius, he made Christianity the religion of the state. By the year A.D. 321, he issued an edict declaring Sunday, "the day of the sun," as the day of rest, as follows: "Let all the judges and town people, and the occupations of all trades, rest on the venerable day of the sun."⁵

Differences of opinions arose among the believers quite early. Among the differences were the Sabbath question, the time of the Passover, and the Christological Controversy between Arius and Athanasius. Constantine called the first ecumenical Council of the Church at Nicea in A.D. 325. The result was that the doctrine was summed up in the Nicene Creed which became the orthodox faith of most of the churches. This unity of organization helped develop the idea of a single "catholic church," which should rule the whole world. (See Myers: *Ancient History*, 1904, pp. 525, 527; West's *Early Progress*, 1920, pp. 422-424; Wells' *Outline of History*, pp. 550-553).

Questions have been raised as to whether the Arians, the movement initiated by Arias, were seventh-day observers. For information on this we turn to Socrates:

The Arians, as we have said, held their meetings without the city. As often, therefore, as the festal days occurred—I mean Saturday (Sabbath) and the Lord's Day—in each

							B. C.									
							1st	2nd	3rd	4th	5th	6th	Sab.			
							1	2	3	4	5	6	7			
							A. D.									
Sun.		Mon.	Tue.	Wed.	Thurs.	Fri.	Sab.			13	14					
1	2	3	4	5	6	7	8	9	20	21						
8	9	10	11	12	13	14	15	27	28							
15	16	17	18	19	20	21										
22	23	24	25	26	27	28										
29	30															

week, on which assemblies are usually held in the churches, they congregated within the city gates about the public square, and sang responsive verses adapted to the Arian heresy.⁶

Sozomen, a contemporary of Socrates, wrote later, about A.D. 460, and says:

Likewise some meet both upon the Sabbath and upon the day after the Sabbath, as at Constantinople, and among almost all others. At Rome and Alexandria they do not. Among the Egyptians, likewise, in many cities and villages, there is also a sacred custom among all of meeting on that evening of the Sabbath, when the sacred mysteries are partaken of.⁷

Of the Sabbath and of the first-day-of-the-week practices of those times, Coleman wrote:

The last day of the week for a long time after the overthrow of the temple and its worship, down even to the fifth century, observance of the Jewish Sabbath was observed, but with a rigor and solemnity gradually di-

minishing.⁸

Sir William Domville, an anti-Sabbatarian writer, wrote:

Centuries of the Christian era passed away before the Sunday was observed by the Christian church as the Sabbath. History does not furnish us a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321.⁹

Of the Christians in the British Isles, before the mission of St. Augustine to that country in about A.D. 596, we note that they were not in subjection to Rome. When Augustine arrived, he found the northern part well-nigh filled with Christians and Christian institutions.

The Christians were the Culdees, whose chief seat was the island of Iona, on the western coast of Scotland. Their chief missionary leader was Columba (born 543), and he was an observer of the seventh-day Sabbath. On this point we quote a Catholic author, Dr. Alvan Butler, who

recorded some of Columba's dying words:

*Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday the ninth of June said to his disciple Diermit: "This day is called the Sabbath, that is, the day of rest and such it will truly be for me; for it will be an end to my labors."*¹⁰

Scotland was a Sabbathkeeping nation until the latter part of the eleventh century. St. Margaret, queen of Scotland, was born in Hungary in 1040. After the Norman Conquest, she was brought (1068) to Scotland. Her religion was of the newest Roman style and to her are attributed a number of reforms by which the Church of Scotland was considerably modified, among which were a change in the manner of observing Lent, and the abolition of the practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labor. (See Skene's *Celtic Scotland*, Book ii, chapter 8. Taken from *Encyclopedia Britannica*, 9th edition, Vol. XV, p. 537.)

The Waldenses existed for hundreds of years. They have been credited with preserving the Holy Scriptures from generation to generation. Persecution from the Roman Catholic Church was their lot. No wonder! They held the Church of Rome to be the whore of Babylon.

Investigators made a report to Louis XII, king of France, that they had visited all the parishes where they (the Waldenses) dwelt, and had inspected their places of worship, but that they found no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Roman Church: much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinances of baptism according to the primitive church, instructed their children in

*the articles of the Christian faith and the commandments of God.*¹¹

The Protestant Reformation produced a number of Reformers, of whom Martin Luther was the most outstanding. Luther's friend, Melancthon, urged him to include the Bible Sabbath in his Reformation. Carlstad, a university professor, did the same. At first he was a defender of Luther, but parted ways because of some differences. Doctor Sears alluded to Carlstad's observance of the seventh day:

*Carlstad differed essentially from Luther in regard to the use made of the Old Testament. With him the law of Moses was still binding. Luther on the contrary, had a strong aversion to what he calls a legal and Judaizing religion. Carlstad held to the divine authority of the Sabbath from the Old Testament. Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it.*¹²

Chief Rabbi Kohn, of Budapest, Hungary, in a work entitled, *Sabbatarians in Transylvania*, p. 38, says of the Puritans:

Several leaders and preachers of the Puritans have transferred the rest day from Sunday to Saturday (1554), and of the Bohemians and the English he wrote: In Bohemia Sabbatarians sprung up as early as 1520. Such Sabbatarians, or similar sects, we meet about 1545 among the Quakers in England (1884 edition).

J. N. Andrews wrote: *In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbathkeepers were to be found in various parts of that kingdom.*¹³

The Sabbath in America

In A.D. 1620, the Puritans, or Pilgrims, landed at Plymouth Rock, Massachusetts, coming to the New World to escape the religious persecution which prevailed in Europe. Were any Sabbatarians on the Mayflower

which brought them to America? In December 1934, Hugh Sprague, editor of the *St. Joseph Gazette* (Missouri), wrote an editorial on this very matter.

Strange as it may seem in the early history of America, there was an attempt at suppression of the Christmas spirit. The stern Puritans at Plymouth, imbued with rigorous fervor of the Old Testament, abhorred the celebration of the orthodox holidays. Their worship was on the Sabbath (Saturday), rather than Sunday, and Christmas in particular they considered a pagan celebration. Later immigrants attempted to observe Christmas as a time of joy, but were suppressed. Governor Bradford, Elder Brewster, Miles Standish and other leaders were firm against the Yuletide spirit as we know it today.

In a conversation between Elder A. N. Dugger and Editor Hugh Sprague, after this editorial appeared, the latter stated that the Pilgrims were his direct ancestors, and that he very well knew their religious beliefs and practices. In addition, he stated that all his grandparents and great-grandparents knew that the Pilgrims of the Mayflower days were strict Sabbathkeepers on the seventh day of the week instead of Sunday.

As far as definite historical records go, it appears that the first local organization of Sabbathkeeping Christians in America was that of the church at Newport, Rhode Island, in 1671. Stephen Mumford, who came to America from England in 1664, attended the first-day Baptist Church, and for several years taught the Sabbath among them. As a result, some of them embraced the Sabbath, and by December 7, 1671, they organized a Sabbatarian church.

Other Sabbathkeeping centers were established shortly after the Newport group was formed. From those centers, streams of Sabbatarian immigration flowed westward and southward until there were not less than

twenty churches and settlements of Sabbathkeepers in nine of the ten colonies or states when the General Conference of Seventh Day Baptists was organized in 1802.

A small body of German Seventh Day Baptists in Pennsylvania has an interesting Sabbathkeeping heritage. It dates from about 1728, when Conrad Beisel, a native of Germany, became the leader of an independent Sabbathkeeping group established in the Ephrata Community. Peter Miller, a member of the colony, was a close friend of the Penn family. He was also acquainted with George Washington. When the Continental Congress sought a trustworthy man to conduct its diplomatic correspondence with the governments of Europe, it was this recluse of the Ephrata Community who translated the Declaration of Independence into seven different languages. During the Revolutionary War the cloister was converted into a military hospital for the sick and wounded, shortly after the Battle of Brandywine in 1777.

Between the years of 1835-1844, William Miller stirred thousands of people into believing the Lord would return to earth on October 22, 1844. His conclusions were largely based on Daniel 8:13, 14, respecting defilement of the sanctuary for 2300 days, which he believed were symbolic and stood for years instead of literal days. The disappointment was great. Miller admitted he had made a mistake.

Elder Joseph Bates, who had a prominent role in the time-setting Advent Movement, had the Sabbath brought to his attention, and in 1845, began to set it before his fellow men. Elder and Mrs. James White accepted this light and they became the most prominent leaders of what later became known as Seventh-day Adventists.

Many isolated groups of Sabbatarians which did not align themselves with the Seventh-day Adventist or-

ganization, formed loose associations. Elder Gilbert Cranmer (1814-1904) wrote in his memoirs that he received his first light on the Sabbath in 1843 from an article in the *Midnight Cry*. He heard the preaching of William Miller about that time, and believed his message, including the setting of the date for the Lord's return in 1844. After the disappointment, he fully accepted the keeping of the Sabbath, and for a while worked with the Seventh-day Adventists.

Elder Cranmer preached as he felt led of the Spirit and gained quite a following. He was instrumental in organizing a group in Michigan in 1860. By then, congregations with similar beliefs existed in the New England states, as well as, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Michigan, Wisconsin, and Canada. But it was not until 1884, that this body was formed into a General Conference, and in 1889, incorporated in Gentry County, Missouri, under the name Church of God.

Conclusion

I listed in the brief history of the "Sabbath in America," the major groups that functioned before the turn of the century—The Seventh-day Adventists, the Seventh Day Baptists, and the Church of God (Seventh Day). Other lesser known Sabbath-keeping groups also functioned before the nineteenth century ended, and several impressive groups have developed since.

However variant the historical origins, the doctrinal positions, and the church policies may be, the one element that is common among all Sabbatharians is the keeping of "the commandments of God, and the testimony of Jesus Christ."

In this condensed history of the Sabbath it is not possible to list all that happened throughout the ages which caused man to replace God's Holy Sabbath with Sunday as the day of rest and worship. For a more

detailed history of the Sabbath as a day of worship, I encourage you to read my book, *A History of the Sabbath and Sunday*.

Footnotes

1. *Antiquities of the Jews*, Book 1, Sect. 1.
2. *History of the Christian Church*, pp. 50, 51, 69.
3. *Church History, Apostolic Age to A.D. 70*, Sect. 29.
4. *The Story of the Christian Church*, p. 41.
5. *Corpus Juris Civilis*, Cod. Liv. 3; Tit. 12:3.
6. *Ecclesiastical History*, Book 6, chap. 8. *The Nicene and Post Nicene Fathers*, Vol. 3, p. 144.
7. *Ecclesiastical History of Sozomen*, book 7, chap. 19, *The Nicene and Post Nicene Fathers*.
8. *Ancient Christianity Exemplified*, Chap. 26, Sect. 2.
9. Examination of the Six Texts.
10. *Lives of the Fathers, Martyrs, and Principle Saints*. Art. St. Colomba, A.D. 597.
11. *Jones' Church History*, p. 260.
12. *Life of Luther*, p. 402.
13. *History of the Sabbath*, 1873, p. 491.

—adopted from *The Harvest Field Messenger*, Sept.-Oct., 1990. The author is a long-time director of The Bible Sabbath Association

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A History of Sabbath

by Roger S. Harris

The current friction between secular commercialism and latter-day Puritanism over the Sunday closing laws has generated more heat than light. The following is offered in hope it will provide some illumination and perspective.

The Sabbath of Judaism is a sign of the covenant between the Lord and Israel. There are in the Bible prohibitions against doing business on the Sabbath, and also against kindling fire, cooking and traveling. These prohibitions were sometimes carried to extremes by legalists, but the predominant mood of the Sabbath has always remained joyous, an earthly reflection of the heavenly. In Genesis and Exodus the Sabbath is explained as an imitation of the Creator's rest on the seventh day. *Note that the Biblical Sabbath is always on the seventh day of the week, Saturday. In the Jewish reckoning of days, it begins at sundown on Friday and ends at sundown Saturday. Nowhere in either Jewish or Christian Scriptures is the Sabbath ever any day other than Saturday!* About this, our Jewish and Seventh Day Adventist friends are absolutely right.

Jesus' Experience

In the New Testament, Jesus was accused of being a Sabbath-breaker because he did works on the Sabbath, and he permitted his disciples to harvest grain on the Sabbath. His teaching about Sabbath is found, among other places, in Matthew 11:28, 12:8. In the first part he proclaims that he personally is the fulfillment of Sabbath law, and that by coming to Him the weary workers of earth are given true rest and re-creation. For almost

2000 years Christians have sought the benefits of this fulfillment by coming each week to Jesus Christ in his sacramental presence in holy communion, the Lord's supper. For those of us who are Christians, our Sabbath is a person, not a day.

The question still remained about observance of the Sabbath day, Saturday, as a day of rest from work. So when Jesus' disciples were charged with harvesting grain on Saturday because they were hungry, he defended them by saying: "The Sabbath was made for the good of man; man was not made for the Sabbath. So the Son of Man is Lord even of the Sabbath." (Mark 2:27-28). The teaching of Jesus is, therefore, on two levels: First, in its religious meaning as God's re-creation of us, that Jesus is personally the fulfillment of the Sabbath law. Second, that the Sabbath law is also given by God for a humanitarian reason, to protect workers from exploitation by their employers.

The Early Church

In the early Christian Church, Sunday, the first day of the week, was never the Sabbath. Instead, it was for all Christians "the Lord's Day," the day of the week when Jesus was raised from the dead to begin a new creation. In the secular culture of the Roman empire, Sunday was a workday like any other. But for centuries Christians would gather in secret places early Sunday mornings to give thanks to God and to share in Jesus' resurrection through the breaking of bread, holy communion. So every Sunday was celebrated as a little Easter, the day of resurrection. Then

they went to work.

Athanasius, the great theologian of Christian orthodoxy in the 4th century, wrote: "We keep no Sabbath day. We keep the Lord's Day as a memorial of the beginning of the second new creation." In the 5th century, Augustine wrote that the Sabbath commandment is in no literal sense binding upon Christians.

Sunday Rest

The idea of people not working on Sundays began with the Roman emperor Constantine. In 321 he issued a civil decree declaring that the "day of the Sun" was a new public holiday to be observed by all people in his empire. Sabbatarianism, which is the interpretation of this secular civil holiday to have the religious status of a Sabbath, developed in the 8th century. The first person known actually to call Sunday the Sabbath was Alcuin, whose friend and emperor, Charlemagne, issued a decree in 789 forbidding all work on Sunday as a breach of the Sabbath law. Thus, sabbatarianism was born in the medieval Catholic Church in the Holy Roman Empire.

In the Protestant Reformation, sabbatarianism was rejected by the major Protestant leaders. According to Hastings, the larger Catechism of Luther, the Augsburg Confession, the Heidelberg Confession, the Helvetic Confession, and Calvin's Institutes all took the position that the Sabbath commandment is abrogated for Christians by the New Testament. However, most of these went on to advise keeping a day of rest from labor because human nature requires it. Their position on both counts seems to be consistent with the teachings of Jesus in the gospels.

Protestant Sabbath

Protestant sabbatarianism began with the publication in 1595 of a book, *The True Doctrine of the Sabbath*, by Nicolas Brown, an English Puritan. King James I replied in 1618 with a

Declaration of Sports, recommending Sunday sports and amusements. In 1643 the Puritan Parliament ordered the *Declaration of Sports* to be publicly burned by the hangman and the Puritan Sabbath to be imposed upon all people under their rule. When the monarchy was restored under Charles II, then Sunday became more than ever a day for trading, bawdy plays in the theaters, dancing, amusements and fun. And so this battle of action and reaction between the extremes, Puritans and Cavaliers, continues to this day.

Puritan Heritage

In America, the Puritan colonies in New England tended to enforce sabbatarianism, while the southern colonies tended to be more English in their customs. However, in 1611, the governor of Virginia, Thomas Dale, did promulgate laws commanding that military force be used to punish by flogging and imprisonment anyone who broke the Sabbath laws on Sunday. But even in 17th century Virginia, Dale's laws were completely unenforceable.

This brings us to the 20th century South Carolina and our Sunday closing laws: upheld by the courts for humanitarian reasons, defended by modern Puritans for sabbatarian beliefs, opposed by some secular commercial enterprises in hope of greater profits, and pronounced unenforceable by law enforcement officials.

Deductions, Opinions, and Recommendations

Everything above, I think, fact based upon history and the content of the Bible. At least, it is all intended to be factual. Now I would like to share several opinions and recommendations which I believe are based upon learnings from this history:

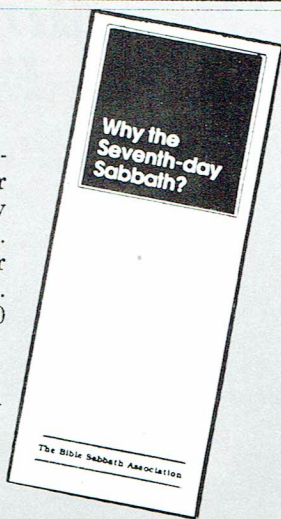
First, it would be helpful if we ordained clergy of all churches could put an end to this confusion of Sunday with the Sabbath. Sunday is not the Sabbath. For those persons who

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choose to live under the Sabbath law, the Sabbath is and was and always will be Saturday, the seventh day of every week. For Christians, Sunday is the day of resurrection, a little Easter each week. Those of us who believe in Christ's resurrection will always gather on the first day of every week, Sunday, even if it must be at five or six o'clock Sunday mornings before the stores open and the factories start, just as the early Christians did in their secular society. True worship is always voluntary. It cannot be forced by law.

Second, I believe the Sunday closing laws should be repealed because they are unenforceable. They are unenforceable because most people do not want them enforced. The hypocrisy of keeping laws on the books

when they cannot be enforced is highly detrimental to government by law.

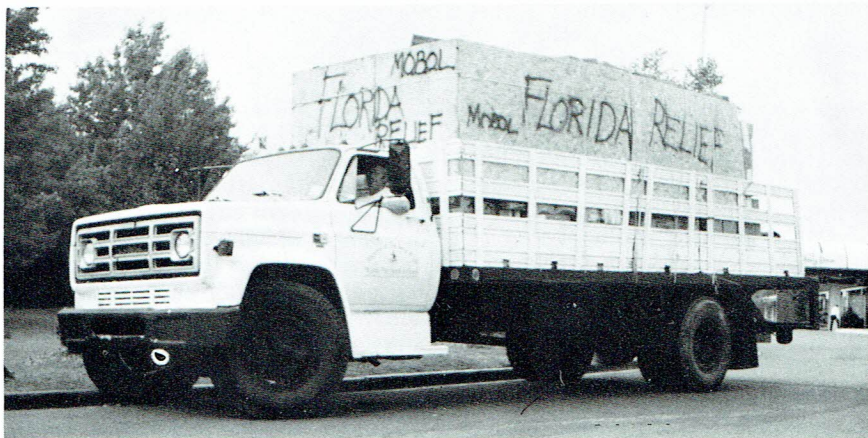
Finally, there is the very important humanitarian purpose for Sabbath laws. The sabbath was made for people, to protect workers from having to work seven days a week and to give families time together. Would it not be better to replace our present Sunday "blue" laws with new laws requiring all employers to give all employees at least one day off each week? This might be accomplished by requiring double pay for the sixth day and quadruple pay for the seventh day of work. Then, only in extreme emergencies would anyone be required to work seven days a week, and such a law would certainly help open up new jobs for all our unemployed workers!

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Ministry Helps in Florida Relief

by John Lewin



MOBOL's executive director, Bill Rice, at the wheel of the relief truck prepared for the trip to Florida.

On Sept. 1, 1992, the Ministries of the Bread of Life, a para-church ministry founded by members of the Church of God (Seventh Day), heard the cry of the victims of hurricane ravaged southern Florida and went into action. From MOBOL's headquarters in Ferndale, Michigan, the call went out locally for donations of food and funds. Among the many individuals and agencies that responded was the Oakland County (Detroit) Food Bank, which donated an entire truckload of food. Many individuals were especially generous with financial contributions.

With a MOBOL truck loaded with 18,000 lbs. of food and sundry products, our team of volunteers arrived in southern Florida on Sept. 3. In Miami we met a group of brethren from a Haitian Church of God (7th Day) with whom we left our load for local distribution. Then we journeyed on deeper into the ravaged area to

assess the damage. Mile after mile we saw hundreds of homes destroyed by the devastating winds. Signs, trees, and telephone poles were bent over like broken match sticks. What affected us the most, though, were the blank stares and expressions of hopelessness on the faces of people who had lost everything. Their homes were in ruins and their lives were shattered. These effects could not be measured like the scenes around us. These people were devastated on the inside. This is the kind of destruction for which we came. Carpenters can rebuild the city, but who can rebuild the soul? Jesus Christ is the answer. That is the ministry of the Ministries of the Bread of Life—meeting spiritual needs as well as physical ones, acting out the love and compassion of Jesus Christ. The memories of what we saw remain with us, reinforcing our commitment to help others in similar circumstances. To all who so



A scene of the devastation in southern Florida.

generously gave to the people of Florida and the Ministries of the Bread of Life, thank you.

Another on-going ministry of MOBOL is a 39 acre residential facility for homeless and maladjusted persons who need to change and rebuild their lives. We named this place "Lanaville New Life Center" after Edward and Pauline Lanaville, who donated the property near Hillman, Mich. To date, we have nearly completed a 1400 sq. ft. residence, which will serve as the director's home and office. A full basement will be used for

quarters for clients until more buildings can be constructed. We have had several clients at the center to date and have operated on a limited basis for the past two years.

The Ministries of the Bread of Life has 19 local, community food closets around the country and was nominated for the 1992 President's Annual Points of Light Award. If you would like more information or would like to help in some way. Please write or call Ministries of the Bread of Life, P.O. Box 20236, Ferndale, MI 48820; (313) 399-4319 or (313) 399-5533.



Another scene of the devastation in southern Florida.

We Live by Our Appreciations



Before the Pilgrims sailed for America on the Mayflower, one of their number, Robert Cushman, wrote a disturbing letter to a friend. The outlook for their venture was bleak, he said. "If we ever make a plantation in the new world, God works a miracle! Specially considering how scant we shall be in victuals, and most of all ununited amongst ourselves. If I should write you of all the things which promiscuously forerun our ruin, I should overcharge my weak head and grieve your tender heart. Only this I pray you - prepare for evil tidings of us every day. Pray for us instantly. I see not, in reason, how we shall escape."

Cushman's worst fears were realized. During the first treacherous winter the Pilgrims spent in America food was so scarce that each Pilgrim

was allotted a daily ration of five grains of corn. Even at the first Thanksgiving feast, the Pilgrims celebrated meager blessings - the survival of only half of those who had landed at Plymouth, the construction of eleven crude shelters, a twenty-acre crop of Indian corn, a poor crop of barley, and peas that were not worth harvesting. When neighboring Indians appeared as guests for Thanksgiving meals, there was not enough food to serve them so the Indians left Plymouth Colony to hunt deer. They returned with fresh venison, and the celebration proceeded.

Three thousand miles of wild ocean stretched between the Pilgrims and the comforts they had left behind in Europe. But in these miserable circumstances self-pity and whining complaint were total strangers. These

pioneers were poor in material goods but rich in appreciation. They reflected upon their present blessings, of which they had only a few, rather upon their past misfortunes, of which there was many. And they gave thanks.

Although Thanksgiving Day is now officially proclaimed by the chief of government, any Thanksgiving worthy of the name arises from a spirit of appreciation in the people, and not from the presidential proclamations. (The word "appreciate" comes from a Latin origin meaning "to prize." The appreciator is a person sensitive to the values of what he sees and possesses.) Thanksgiving Day is celebrated, not because God needs our praise to boost a sagging ego, and not because when we give thanks we reveal to God a commendable inner attitude He might not have guessed we possessed. Instead, we celebrate Thanksgiving because we need an occasional reminder of something we so easily forget: **we live by our appreciations.**

When we concentrate on the good things that have happened to us, as the Pilgrims did, rather than complain about our discontents, our spirits thrive and grow. When we take God's goodness for granted and casually accept the kindnesses of our fellowmen without gratitude, we suffocate our souls. The Pilgrims lived

vitaly, not because their situation was ideal, for it wasn't, but because they were appreciative of the good to be found in even the worst circumstances. This truth is so simple and commonplace that we overlook it. Nevertheless it is the truth of which Thanksgiving Days are made.

Why is it that we pay less attention to our everyday blessings than to our occasional great losses? Isn't this because of deficient appreciation? The parents of a boy killed in the war presented their church with a substantial gift to be used for a suitable memorial for their son. The mother of another soldier learned of the gift and suggested to her husband that they also make a contribution. The husband protested. "Why should we? Our son came home from the war." "That is precisely the point," the mother said. "Let's make a gift of thanksgiving because he did come home!" What a difference we could make in the world if we would spend as freely in recognition of our joys as we do in solemn memorial of our losses!

Wouldn't all our lives be richer and all the world happier if we would be as careful to memorialize our blessings as we do our losses? The Pilgrims did. That is how we got Thanksgiving Day.

—Reprinted from *The Advocate of Truth*, Nov. 25, 1991

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BSA's directory of seventh-day groups, sixth edition (1986), includes 188 listings; the 1989 supplement includes more than 140 additional listings. Both are now available at a discount.

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Sixth Edition, 1986, only	\$5
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<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.)	20¢; \$17/100
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Contemplation and the Sabbath

by Kevin Treston

Editor's note: The following, reprinted by permission, is an excerpt from the book entitled *Creation Spirituality and the Dreamtime*, edited by Catherine Hammond and published by Millennium Books, an imprint of E. H. Dwyer of Newtown, NSW, Australia; copyright © 1991 by the authors: Matthew Fox, Joanna Macy, Veronica Brady, Kevin Treston, Elizabeth Cain, and Eddie Kneebone. Submitted to TSS by BSA member Danny Klopovic of Victoria, Australia.

Our culture is one of high incidence of noise. Car radios, television, jackhammers, car traffic and blaring transistors fill our airwaves, clamoring for our attention. The ceaseless chatter of our culture seems to hide a deep inner terror silence.

In the biblical story, the Sabbath or seventh day is the day on which the various strands of creation are woven together through contemplation. On the seventh day, God rested and saw that what God had made was good, very good. Our work-oriented Western world has identified with the six-day working God and conveniently relegated the seventh day as a kind of after-thought of God's creative activity. However, work without insight is a sentence to a treadmill of labor. This kind of compulsive work is bondage. The biblical Sabbath is the day of new exodus in which we are invited to move from slavery to freedom. In the gospel of Luke, Jesus commences his ministry on the Sabbath by announcing a new time of freedom (Luke 4:15).

Unless we discover quiet spaces, we cannot descend to the refreshing wells of the Spirit. Contemplation opens doors to the Source of all creation. Through the Sabbath, we become listeners to the breathing of the universe. The search for unity within our being is linked with the experience of harmonious relationships with all creation. Living in a constant

throb of noise dulls us to the prospect of being surprised by the genius of the artist Creator. In the words of Walter Burghardt, contemplation is 'taking a long loving look at what is real.'¹

Meister Eckhardt writes: 'Nothing in all creation is so like God as stillness.'² When we are locked into a circuit of activity, we become less vulnerable to the beauty and trauma of creation.

The wilderness is a powerful symbol of contemplative creation. Joseph Meeker describes this symbol: 'Wilderness is a complex of natural relationships where plants, animals and land collaborate to fulfill their environments without technological human interference.'³ As wilderness is essential for planetary functioning, so is a retreat into wilderness an imperative journey for humankind. Sometimes we need to be dispossessed of our securities and be challenged to resituate our egos within a proper context of world. In the wilderness, the Jewish people were bonded into a community. Jesus entered the wilderness to discern the style of his ministry. During his sojourn in the wilderness, he was confronted by three temptations to misuse power (Matthew 4:1-11). Through discernment, Jesus chose the way of humble service.

One of the features of Unitary Age⁴ consciousness is an expanding awareness of our psyche and spirituality.

Sabbath and contemplation enable us to go beyond induced consumer needs to explore the paths of the Gospel child (Matthew 18:2). The pursuit of the simple life within the complexities of a technological society sets us free from the tyranny of social compulsions and expectations.

Endnotes:

¹ Burghardt, W.J., 'Contemplation: A Long Loving Look at What is Real.' *Praying*, March-April, 1990.

² Fox, M., *Original Blessing*, Bear & Co., Santa Fe, 1984, pg. 133.

³ Meeker, J. W., 'Wisdom and Wilderness'.. *Creation*, May/June, 1989, p. 22.

⁴ This is defined by the author as 'a growing awareness of all things in our universe and a quest for interiority which is a simplification of a search for a holistic spirituality'. He suggests a number of essential characteristics:

1. Partnership with the Earth: ie: faithfulness to the first covenant (Genesis 9), which is one between God, us and the earth. God invites us to the restoration of harmonious relationships.
2. Importance of contemplation and Sabbath as extracted above.
3. A global vision: to realize that we have one earth, one home.
4. A just society: as stewards of nature, we are committed to the quest for an alterna-

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tive sustainable economic system which will mean proper utilization of resources, just use of resources, and restoration of right relationships between humans and also to the creation.

5. Spirituality: a holistic spirituality that will:

- (a) take seriously the quest for justice.
- (b) recognize the universal significance of the Kingdom of God as a unifying symbol.
- (c) adopt an ethical approach to our environment.
- (d) focus on a spirituality that covers all facets of life - to live life more abundantly.
- (e) emphasize the need to be in relationship to God.
- (f) be a radical critique of contemporary power structures. The biblical theme of exodus sets the norm for true power-it sets people free.
- (g) affirm the living community of which both humanity and the earth are a part of.

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NEWS FROM THE BSA

New Editor Named

The BSA Board of Directors, acting on the recommendation of the search committee (Eugene Lincoln, Calvin Burrell, and Dick Wiedenheft) has named the new editor. He is Sidney Cleveland, currently senior pastor of the Seventh Day Independent Church in Indianapolis, where his wife, Sherry, is associate in pastoral care. Formerly he pastored Seventh-day Adventist churches as an ordained minister for 12 years, gained experience in publishing at Review and Herald Publishing Association for seven years, worked in production at Christian Record Braille Foundation for two years, and did commercial advertising/architectural photography for four years. Sherry, who will assist him in his work on *The Sabbath Sentinel*, has served as professional secretary to the directors of National Camps for Blind Children. Together they have been involved in writing and publishing a number of articles, Bible study guides, and newsletters.

The current editor anticipates a transition period of several months which he will work very closely with the Clevelands. Thereafter, at the pleasure of the BSA board, he will continue his role as executive director providing general oversight for the magazine.

BSA Friend Foils Robbery

Cosden Foland of Indianapolis suffered a broken right elbow and broken finger on his left hand from ham-

mer blows he received during an attempted robbery at a drug store. According to an article in the Indianapolis Star, Foland, who works part time as a security guard, says he was lured out of the store by a young man who claimed he needed help because someone was inside his car. Once outside, a second young man began to beat on Foland with a hammer. Armed with a gun, which he dropped during the incident, Foland said he didn't want to fire because of bystanders in the parking lot. Eventually Foland got the hammer from the young man and picked up his gun—then both suspects fled the scene. Police picked up the hammer-wielding suspect a short time later. Foland says he hopes his injuries heal quickly so he can get back to his full time job at the Marion County Health Department.

Your editor was privileged to stay in the Foland's home during the 1990 SDA General Conference in Indianapolis, and to visit with the family again during the BSA-sponsored meeting in that city this past July. We, too, hope his injuries heal quickly.

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.

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

It is sure that not many Christians who read this will say, "But the apostles said, circumcision was done away in Messiah." But no where did any apostle say that circumcision was done away in Messiah. They say, this, because they read into some scriptures like Acts 15 and Gal. 5, but these scriptures do not say circumcision was abolished. Paul and the apostles in these scriptures were trying to get the Jewish believers in Messiah to see that a man could be called by HaShem when he was in an uncircumcised state. Also that if a person got circumcised to be saved, placing circumcision in the place of Messiah, he was under a curse and Messiah's blood did not help him, because he was trusting in circumcision instead of Messiah.

"Judaism, Did Yeshua Practice It?" by Jacob Hawkins,
The Prophetic Watchman, July/August, 1992

A group of pollsters recently reported that people with a high degree of "religious commitment" liked their jobs better and performed them more efficiently than their non-religious counterparts. Men and women who took their faith seriously also scored well ahead of their colleagues in areas such as cooperatives, loyalty, and creativity. Your vocation, even if it seems monotonous and without challenge, is part of God's gracious provision for your life.

"Work and Faith," *Baltimore Church of God Bulletin*,
August 8, 1992

One of the newest catchwords in Adventist religious education these days is "grace orientation." In essence, it says that our religious instruction should be characterized by a greater emphasis upon God's grace than upon His law.

"Grace Orientation," by Myron Widmer, *Adventist Review*, July 23, 1992

If you have never perceived that great beauty, the cohesiveness and the consistency of the text of the sacred Scriptures, you can discover, this fact for yourself by going back to the original autographs as closely as you can return to them and to the original languages in which the Bible was written, to solve the problems of Bible doctrine. If not, then you have missed one of the greatest aspects of Bible study. We in the Assemblies of Yahweh have discovered the Sacred Name of Almighty Yahweh and the Savior's true name, which was Yahshua Hamashiach, Yahshua the Messiah. These are only a few of the significant things that we have discovered by returning to the original documents.

"The Messiah in the Old Testament," by Jacob O. Meyer,
The Sacred Name Broadcaster, August, 1992

But many people walking into church looking great are carrying heavy emotional baggage or covering up scars from physical abuse or separation in their homes. Others are waging spiritual warfare or battling addictions and dependencies. We can't know the problems others bear by their appearance. Neither can we minister to their needs unless we take time to listen and to care.

"Lessons From a Survivor," by Jackie Ordelle Smith,
Adventist Review, May 28, 1992

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

NEWS

NEWS FROM THE SEVENTH DAY COMMUNITY

Unusual practices

The July '92 issue of National Geographic magazine featured an article on the village of Kaisiga, located on Papua New Guinea's Kaileuna Island.

What sparked interest in this village was the absence of pigs, the resident's pearly white teeth and the fact that no one smoked. Upon investigation, the reporter learned that all of the village's inhabitants were Seventh-day Adventists.

Christianity's Fault

Communist China Public Security Bureau has gathered intelligence information that shows that the fall of communism in eastern Europe was caused by Christianity.

As a result, the bureau is getting tough with unregistered home churches and on the distribution of Christian tracts and Bibles. In spite of this, reports have been coming out of some provinces about hundreds of people being baptized. Since the Chinese government does not recognize lay people as church leaders, the shortage of ministerial leaders has caused problems for small, family churches.

Lack of Respect

The Prophetic Watchman newsletter reports in the July, 1992 issue that some issues of the publication have been returned with profanity written on them.

In response, the publishers have decided to stop using God's Sacred Name so that disrespect shown toward the publication will not lead to disrespect for our Creator. In place of God's holy name, they will substitute

the term HaShem, which means 'the name' in reference to God.

Writer David Hawkins explains, "We believe the name of (God) is so holy, we do not want to see anyone disrespect it in any way."

Ancient Writings

An excavation team from Andrews University has uncovered what may be the largest find of its kind in Jordan.

They have found an estimated 1,000 characters on the walls of an abandoned cistern south of Amman. The characters are of the Safaitic alphabet and date back to the period of 100 BC to AD 300. Used by nomadic tribes, the language is a pre-Islamic antecedent of modern Arabic.

Before this find, the largest collection of characters discovered was 12.

Can He Do That?

The recent ruling against government sponsored invocations at public school graduations has caused an angry Providence, R.I. priest to ban the American flag, along with patriotic songs from church.

The Supreme Court ruled that separation of church and state was violated by officially sanctioned prayers at graduations. In explaining the decision to members of St. Edward Catholic Church, Rev. Edward Mullen said that "God is not welcome on public property or on public events. In short, they said the established religion of the U.S.A. is atheism. Rev. Mullen added, "If God is not welcome on public turf, neither is the state welcome on church turf."

The court's 5-4 decision was written by Justice Anthony Kennedy, a devout Roman Catholic.

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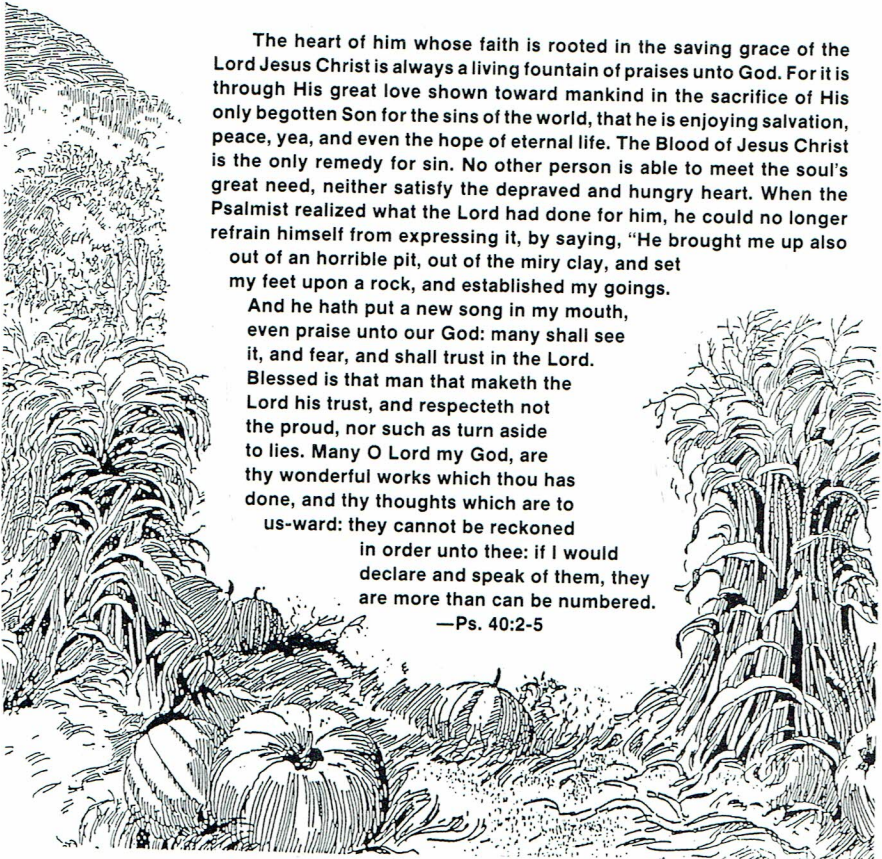
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A Thanksgiving Day Sermon



The heart of him whose faith is rooted in the saving grace of the Lord Jesus Christ is always a living fountain of praises unto God. For it is through His great love shown toward mankind in the sacrifice of His only begotten Son for the sins of the world, that he is enjoying salvation, peace, yea, and even the hope of eternal life. The Blood of Jesus Christ is the only remedy for sin. No other person is able to meet the soul's great need, neither satisfy the depraved and hungry heart. When the Psalmist realized what the Lord had done for him, he could no longer refrain himself from expressing it, by saying, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many O Lord my God, are thy wonderful works which thou has done, and thy thoughts which are to us-ward: they cannot be reckoned

in order unto thee: if I would declare and speak of them, they are more than can be numbered.

—Ps. 40:2-5

Reprinted from *The Advocate of Truth*, Nov. 25, 1991

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January 1993

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17	18	19	20	21	22	23
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Special features: Sabbaths in red, information about moon phases, Biblical months, dates for festivals and holy days, bible verses. The 1992 calendar is being published as a part of the December issue of *The Sabbath Sentinel*, so all subscribers will automatically receive one.

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