Robe of Achievement

The Women's Society is accepting nominations for the Robe of Achievement for 1989. Please be considering a woman in your church who meets this criteria for nomination:

- Must be a committed Christian.
- Must be an active member of a local Seventh Day Baptist Church.
- Was/is active as a volunteer in some phase of denominational effort.
- Has shown evidence of special service with her family and/or community.

A complete résumé must be submitted containing a life history including her achievements and activities. Without a résumé in hand, the committee cannot make a competent choice among many nominees.

Important Note: This year, in 1989, the committee is starting over. We will no longer be holding on to nominations made in years past. Each year, only current nominations will be considered. If an individual has been submitted before, and you still want that person considered, please resubmit the name as well as the résumé.

Send all nominations to: Jean Lewis
5060 Sierra St.
Riverside, CA 92504

Deadline: May 31, 1989
God's Sabbath
Edward Stennett, 1658

"And this I may modestly say to the praise of the Lord of the Sabbath, and without boasting, that if the Saints did know how the Lord delights to meet with his people in this way of obedience in celebrating the Sabbath, they would soon call the Sabbath a delight, the Holy of the Lord honourable, and honour him by ceasing from their own works, as God did from his, and do those works which are suitable for the blessed season..."
The Sabbath: a day to discover rest in God
by Thomas Merchant

REST WITHOUT GUILT

I began keeping the Sabbath as a college student.
Raised in a Christian home and active in church affairs as a youth, I had drifted from religious practice in my late high school and early college years because, through my youthfully idealistic eyes, I saw so much inconsistency in the church. But I never lost my basic belief in God as Creator and Supreme Being of the universe, and I never turned from Christian principles of moral conduct.

I was a conscientious student, putting in long hours with the books. When Friday afternoon arrived, I felt like taking a break. Usually I had no difficulty setting aside my studies Friday evening, but on Saturday and Sunday it was a different story.

I knew that I now only wanted, but also needed, a rest—that “all study and no play would make Tom a dull boy”—that in fact I would do better work in the coming week if I took a break. But, there was a test part of the weekend, but often also with a heavy burden of guilt—which really is no rest at all.

Then I learned that God had a gift for me—oh, not for me alone, but for all mankind—yet, most certainly, for me. “The Lord hath given you the Sabbath.” What a gift! The gift of rest without guilt, because God—the ruler of the universe—was telling me to rest!

What a gift! The gift of rest without guilt, because God—the ruler of the universe—was telling me to rest!

A GIFT OF GOD

“This is the day which the Lord hath made; we will rejoice and be glad in it.”

No sooner had I embraced the Sabbath with joy, than I made a terrible discovery: some of these Seventh Day Baptists, the very people who had taught me about the Sabbath, were drifting from its observance. Suitable employment, extracurricular activity, Saturday sales—all these and many other things were more important than keeping the Sabbath. Nothing about our denomination saddens me more.

To be rich and not know it, to be blessed and not appreciate it, to reject a gift from God—it saddens me.

GOD IN IT

God’s gift of the Sabbath is not just a guarantee of physical and mental rest. “I gave them my Sabbath, to be a sign between me and them, that they might know that I am the Lord that sanctify them.”

Much has been written about the symbolic character of the Sabbath; indeed, our Seventh Day Baptist Statement of Belief says that “The gift of Sabbath rest is an experience of God’s eternal presence with his people.” Most obviously it signifies God’s creation of the world; equally, it was a sign between God and his people of the covenant made with them. But in addition, on several occasions, God said, “Ye shall keep my Sabbaths; I am the Lord.” implying that it also is a sign of his lordship. Indeed, there is no rest in the Sabbath if there is no God on it, for it is his sovereignty that provides the rest without guilt.

AN ASIDE ON LEGALISM

Charges that Sabbath-keeping is legalistic are best not answered, and most certainly Sabbathkeepers should not trouble themselves with whether their observance is legalistic.

Legalism, like beauty, is not intrinsic, but “in the eye of the beholder,” and usually he who charges legalism has never experienced it or does not remember the joy of obedience.

When I was a child, I liked to go shopping with my mother. When she was shopping, I would go to Sunday school. I knew that if I was really good, and didn’t make any trouble, I could do both.

Rest is a gift from God, and he has given it to all people everywhere. But the Sabbath is a gift to Christians; it is given to us for worship and rest. It is given to us for the glory of God and for the benefit of his people. It is given to us for rest from our work and from our cares, and to give us time to worship God and to be with our families and friends.

The Lord has given us this gift, and we should be grateful for it. We should use it wisely, and we should appreciate it.

God’s Sabbath

Karl Barth, 1958

“The aim of the Sabbath commandment is that man shall give and allow the omnipotent grace of God to have the first and last word at every point: that he shall place himself, with his knowing, willing, and doing, unconditionally at its disposal.”

WEEKLY REUNION

Not only is the Sabbath a symbol of God’s presence, but also it is a time when God is present. This is not to contradict God’s omnipresence, but only to emphasize that God appointed the day not only for rest but also for worship. The day is for worship of himself and therefore he is in the Sabbath not only symbolically, but actually as well.

Looking at the sweep of history, it seems that even the fall of man, man and God have been trying to get back together. Man desperately needs to reunite with God, and believes readily acknowledge this need, but in spite of it, God is the one who continually makes the extra effort to effect the reunion. In the ultimate example, he stepped down from his throne in heaven, assumed human form, and allowed himself to be conformed to the equation of God and of his need of the Sabbath before his charges can be answered.”
crucified on a cross—that he and man might enjoy reunion. And in the Sabbath he set aside the seventh day of every week to provide such a time when he might find his God. For most of the first six years of my Sabbath observance I was a lame Sabbath-keeper, unable to worship regularly in a Seventh Day Baptist church. I do not advocate this experience to anyone, but I do not regret my own experience, for it taught me to find my God. It was the Sabbath day custom of my family to leave the city of our work and residence, and to get out in the natural world where we could view God's creation less disturbed by man; and in the wonder of his creation we found God. Please do not misunderstand: I know that God dwells in the city as well as the country, but out in nature is where I am best able to find God. Likewise, I know that God is not hiding from man, but I know too that the act of worshipping God requires that man approach God.

God is so intent on reunion with his people that he himself provides the time when his people might find him.

AN OBSERVATION ON NURTURE

When I first began to keep the Sabbath, my mind was full of questions, with which I plagued my Sabbath-keeping wife. "If we cannot go to a movie, can we eat out? What is the difference between eating out and you preparing the meal? If we cannot go to a movie, why can we watch TV?" and on and on.

If my wife had not eased me through my many questions and anxieties, patiently, lovingly, as I gave up well-established habits for this new lifestyle, I might not be a Seventh Day Baptist today.

Look around your church; are there new families, couples, individuals, who may be asking questions, too, and who have no relatives or close friends from whom to seek advice? Is your church's commitment to growth big enough to include a program of nurture for new Sabbathkeepers?

Or are we reaching out to win new people to Christ, only to leave them floundering as new Sabbathkeepers?

Thomas Merchant is a member of the Milton, Wisconsin, Seventh Day Baptist Church and librarian for the Milton Public Library.

Why I became a Seventh Day Baptist

by Ralph Remick

When the pastor asked if anyone would like to accept Jesus as their Savior and be baptized, I knew in my heart I wanted to respond to that invitation. So at 11 years of age, having studied the Bible with the pastor regarding this decision, I was baptized by immersion into a new life with Christ.

At the time of my baptism and for several years thereafter, I experienced real joy as I realized that I had publicly declared myself to be a follower of Christ. I had accepted in my heart the truth that my sins were forgiven and covered by Christ alone and that I was indeed a child of the God.

Beginning at age 15, I attended a church-operated high school and college. While there, I was subtly taught that my salvation was dependent upon my understanding and acceptance of certain Biblical doctrines and that those doctrines constituted the sign of belonging to God's "true church."

Unfortunately the distinctive doctrines became the focus for most of the members of the church. Needless to say, this type of instruction diminished for me, the Gospel message found in John 3:16 which says, "For God so loved the world that He gave His only begotten Son that whosoever believes in Him will not perish but will have everlasting life."

As a part of the body of Christ, we have been greatly blessed as we have learned to trust in God alone for our salvation and have joined in fellowship with these believers.

The result of my focusing away from the Good News of God's salvation left me with a theoretical gospel that was not satisfying. Instead of accepting Jesus alone and the assurance of his salvation, I began to believe that salvation was dependent upon my becoming the Lord together. During the first 15 years of our marriage, we both struggled to live up to the expectations of the church. It was not easy, because the indoctrination always led to a reliance on our own performance. Over time, we both began to realize that some-

Chris's Sabbath

Francis Bampfield, 1677

"A day that calleth upon them for a singing-shouting-triumphing-rejoicing frame!... O how choice Spiritual blessings are there that do visit the hearts of holy observers of the Seventh-day Sabbath! Under the New Testament administration, O what a blessed day did Christ make it to be unto some, whose sick bodies he healed, whose sinfull souls he pardoned, whose sinnen spirits he comforted, unto whom his gracious words are converting and restoring, teaching and enlightening, quickening, and strengthening, whom he met in Sabbath ordinances, and gave them the blessing of this separated day!"
thing was missing from our religious experience, but we could not identify exactly what was lacking. We thought perhaps the problem was just to, since so many people seemed content with what was being taught. Our spiritual battle became a form of works righteousness rather than one of faith righteousness.

Thank God for his Holy Spirit who confronted and convicted us with the truth of the Gospel. As we studied the Bible and prayed about our spiritual needs, God began to reveal his plan of salvation to us in very simple terms. We began to realize the truth of Titus 3:4-7 that says, "But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that having been justified by his grace, we might become heirs having the hope of eternal life."

Romans 10:9-10 also taught us "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." It was then that we finally realized that this confession of one's salvation was not being practiced in our church and that the assurance of salvation was not a reality among the members. In effect, they were denying the promise of 1 John 5:11-13 that says, "And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life."

Upon coming to this Gospel realization, I knelt and confessed before God my sin of rejecting his Word by my previous actions. My wife and I began to share this Good News with other members, but many thought this Gospel was just too radical. Paul wrote in 1 Corinthians 15:1, 2, "I want to remind you of the gospel I preached to you... By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain." We realized that our belief and everyone's beliefs are in vain without this Gospel understanding.

God's Spirit challenged us to make a decision regarding our willingness to witness for him. We decided to break our ties with the past and step out in faith and search for believers who shared similar convictions. Our search led us to Seventh Day Baptists. We obtained information from them and began discovering who these believers were and what they taught. About a year later we decided to visit a couple of churches just to observe. What we discovered about Seventh Day Baptists is this:

—They view the Bible as the inspired Word of God and use it alone in matters of faith and practice. (2 Timothy 3:14-17)
—They are not ashamed of the Gospel of Jesus Christ and are committed to sharing the Good News. (Romans 1:16, 17)
—They believe that Jesus is coming again and that eternal life begins in knowing Christ as Lord. (John 6:39, 40)
—They understand that believers are baptized into only one body comprised of all true believers. (Matthew 28:18-20)
—They believe and practice the priesthood of all believers and the autonomy of the local congregation. (1 Peter 2:5, 9)
—They accept God's commandments as moral principles that are upheld because of a love for God's grace. (James 2:8-13)
—They remember the Bible Sabbath, established at creation, as a time of spiritual recreation for all. (Mark 2:27, 28)
—They are joyful people who respect the differences in individuals and encourage equality. (1 Corinthians 12:27)

Looking back, we now realize that "true church" denominations are focused primarily on the propagation of their own institutions. They do this by substituting man's authority for the authority of God's word and by emphasizing doctrines that often become a substitute for the believer's freedom found in the genuine Gospel of Jesus Christ.

We praise God today for these Christian believers known as Seventh Day Baptists, who though small in number have faithfully preached an everlasting Gospel ever since the mid 1800s. As a part of the body of Christ, we have been greatly blessed as we have learned to trust in God alone for our salvation and have joined in fellowship with these believers.

Ralph Remick is a member of the Santa Barbara, California, Seventh Day Baptists Church. He is Pastored Community Pastor for the County of Santa Barbara.
Rediscovery of God
by John Laughlin

“To see Thee is the End and the Beginning
Thou carriest me and Thou goest before
Thou art the journey and the journey’s End.”
—King Alfred

Since joining the Seventh Day Baptists six years ago, my life and my Christianity have been enriched. I was then a Catholic. I liken becoming a Seventh Day Baptist member to the confluence of two rivers—each the product of smaller rivers, streams, tributaries and countless small branches that intertwine like roots of a giant tree holding together the land mass—which is Christianity; emptying out at journey’s end into the vast ocean—which is God.

I was introduced to Seventh Day Baptists through a serendipitous meeting with Pearl Hibbard-Nagel while attending a conference on Psychotherapy and Spirituality which Pearl had helped to organize. Soon I began to attend Pearl’s church—both of us knew the importance of couples worshipping together. A few months later I was baptized and two weeks prior to getting married, I joined the church.

Two experiences in particular have dramatically altered my sense of myself as a Christian, and I thank God for the opportunity he placed in my path and the wisdom he gave me to act upon them by joining a Seventh Day Baptist church. These two experiences are baptism and Bible study.

BAPTISM

“Though Christ a thousand times in Bethlehem be born, if He’s not born in thee, thy soul is still forlorn.” —Augustines Sileius

The ritual most denominations provide for infants and their parents is important for welcoming the new soul into the church community with promises to do all possible to help that child grow spiritually. However, the experience of baptism is such a mystical adventure that it demands a knowing participant, for one cannot experience rebirth when one is so close to just having been born.

What is the magic of baptism for me? It does not spare me the trials of life; nor does it separate me from sin; nor does it insure that I will not be separated from God. On one level it does not change my life at all; yet on another level it is like being struck by lightning. Baptism by immersion is that “wonderful trauma” that wounds me and for a moment I am on the cross with Jesus and forever hear his words to me and see his grace. It is a moment in time that is for all time where I entered what Augustine called, “...the deep but dazzling darkness.”

Submerged in the water, I felt as a child again, washed clean of the many layers of adulthood built against the harshness of life. In that moment, I entered the kingdom, for I had become as a little child and had escaped to God (Gerard Manley Hopkins). Rising from the depths of the pool, I broke through the imperceptible surface to re-enter the world. It is the same thin surface that separates life from death, life in the world from life of the world. The threshold between being saved and being lost is not a chasm, but the thinnest possible, even placid, surface. In coming out of the water, I received the Spirit of peace in the form of ecstasy that filled my heart with the intention of God.

BIBLE STUDY

“The Bible gives to every man and to every era such answers to their questions as they deserve. We shall always find in it as much as we seek and no more...” —Karl Barth

Until joining a Seventh Day Baptist congregation, I had hardly ever looked at the Bible. I had grown up in a pre-Vatican church which placed little emphasis on Bible study. By the time I reached adulthood, it had become a “dead book,” full of dead people and irrelevant stories. Sabbath School introduced me to a book that is as alive and vital today as when the events contained within it occurred. Proof of its relevancy takes place every Sabbath in Bible class when we have the opportunity to question and challenge each other. Recently, we were discussing the seasonal stories of Christmas and the degeneration of this holy time of year. Some felt so torn between the demands of faith and society that their solution was to hope for Christmas to be over so that they could look forward to a holy day free of secularization—Easter. Then someone mentioned the Easter bunny. In our heated discussion, someone reminded us that for even a brief time, we had been touched by the spirit of Christmas for Christ as Logos had come to dwell among us and in our thoughts: “Truth lies in ambush for us...it is not something we grasp, but something that grasps us.” —Alan Jones

I cherish the expression of this religious freedom, for it is
Man's Sabbath
Elizabeth O'Connor, 1979

"Of course, a decision to keep the Sabbath can become another heavy rule to give us a long-faced look, or it can be a means of liberation—freasing us from all the deadlines that we are always making for ourselves and for each other. Perhaps on the Sabbath we can find time to be with each other, to listen to each other and care for each other. If we give ourselves permission to bike, or grow the lawn or shop on the Sabbath, perhaps we can learn to be present to each other and create our heaven right here, straighten out our priorities and join the revolution because we have had time to deal with the question of 'What is to be done?'

a creative time when new insights break through and I am touched by God. This cannot happen in a church where one is spoon-fed doctrine and where there is no forum for examination and debate. Nor can it happen unless I become personally involved in the "Word," taking what I am reading seriously and not simply agreeing with abstract propositions. Thomas Merton, in his little known work, Opening the Door, wrote: "Any involvement is dangerous, because it lays one open to unforeseen conclusions. The Bible prefers honest disagreement to dishonest submission." In SUMMARY The growing edges in our lives are paradoxically also our weakest; where my faith is most powerful, it is also most vulnerable. There are many times that I lose God and enter that empty, doubting state where I am surviving without hope, holding on by only my willpower until false pride and self-righteousness burn clean through. My inner life is then a receptive vacuum and I am again ready to receive God into my life. At such times, I recall the words of Henry Suso, "When I was not, You gave me being. When I had separated from You, You did not separate from me; when I wished to escape from You, You held me steadily captive. Yes, You Eternal Wisdom, if in my heart you enchain me and consume all my days with You in love and praise, such shall be its desire; for truly that one is blessed whom You anticipate so lovingly that you allow nowhere true rest, until that one finds rest in You alone.

John Laughlin, a lay elder pastor, now assisting in the Council of YESTA Foundation, is a member of the Central Seventh Day Baptist Church in Upper Marlboro, Maryland.

Statement of Belief of Seventh Day Baptists

Introduction
2 Cor. 1:18, 20: 2 Tim. 1:8; 3:18; Rom. 15:19, 20; 1 Cor. 14:36, 37; 2 Tim. 3:1-7, 11, 16

We believe that the Bible is the inspired Word of God and is our final authority in matters of truth and practice. We believe that Jesus Christ, as the first and living Head of the Church as recorded in the Bible, is the supreme intercessor of a God Who will make us perfect.

Mankind
Cor. 6:27; Ps. 103:8; Mic. 5:10; John 1:1, 31

We believe that mankind was created in the image of God and is therefore the noblest work of creation. We believe that human beings have moral responsibilities and are created to: (1) do him and human fellowship as children of God.

Sin and Salvation
1 John 3:4, 5; Romans 3:28-30, 5:12-21, 8:1, 2; 1 John 1:6-8; 1:9-10; 2:1, 2; Ephesians 2:1-3, 4, 5; Colossians 1:19-20, 21, 22; Titus 3:5-7; 1 Peter 1:18, 19; 2 Peter 3:9

We believe that sin and death is the guilt of God by redeeming Jesus as complicated by man's death and redemption, and is resolved only by repentance and faith in Him. We believe that all who repent of their sin and receive Christ as Saviour will not be punished at the final judgment but enjoy eternal life.

Eternal Life
1 Cor. 13:1-13; John 3:16; 4:13; Romans 1:3, 16; 14:17; 15:5, 12; 16:9, 10; Ephesians 5:26, 27; Colossians 1:14, 15; 2 Cor. 5:14, 17; 6:18; 1 Thess. 5:19, 20; Titus 3:5, 6, 13; 1 Peter 3:18; Hebrews 2:9, 10; 3:18, 19; 4:11, 12; 5:12; 6:2, 18; 7:25, 26; 8:1, 2; 9:21-28; 10:19, 23; Hebrews 13:15, 16; 14:3, 13; 15:14; 16:5, 12; 1 Peter 2:1, 2; 3:18; 5:11; Hebrews 6:18, 19; 1 John 4:15, 16; 5:13, 14; 1 Thess. 4:13, 14; 5:23, 24; 1 Peter 2:19, 20; 3:18; 5:10-14; 1 John 1:1, 2; 3:1, 2

We believe that Jesus Christ is the seventh day of the week, sacred time, a time of rest instituted at creation, affirmed in the commandments and sanctified in the teaching, and example of Jesus and the apostles. We believe that the gift of the Sabbath rest is an experience of God's eternal presence. We believe that in obedience to God's command and in living response to His grace at the limit, the Sabbath should be faithfully observed as a day of rest, worshipping, and celebration.

The Church
Acts 20:28; 1 Cor. 11:18, 19; 20:19-20; Romans 12:6; Colossians 1:18, 20; Ephesians 3:15-17; Hebrews 10:19-25

We believe that the church of God is all believers gathered in the Holy Spirit and joined into one body, of which Christ is the Head. We believe that the local church is a community of believers organized in covenant relationship for worshipping, fellowship, and service, preaching, and proselytism, common communion, while giving grace in and to the bridge of the local church and Christ. We believe in the necessity of all believers to participate in the autonomy of the local congregation, as we seek to work in association with others for more effective witness.

Baptism
Romans 6:3, 4; Matthew 28:19, 20; Acts 2:41; Colossians 2:12; Romans 11:11, Ephesians 6:22

We believe that baptism of believers in water is a rite commanded as a sign to the acceptance of Jesus Christ as Saviour and Lord. We believe that baptism is an immersion as a symbol of death and burial to a new life in Him.

The Lord's Supper
Mark 14:12; 15:25; Matthew 26:26-29; 1 Corinthians 10:16, 21; 21:25

We believe that the Lord's Supper commemorates the suffering and death of our Deliverer until He comes, and is a symbol of our sainthood and a pledge of renewed allegiance to our royal Lord.

Sabbath

We believe that the Sabbath is the seventh day of the week, sacred time, a time of rest instituted at creation, affirmed in the commandments and sanctified in the teaching, and example of Jesus and the apostles. We believe that the gift of Sabbath rest is an experience of God's eternal presence. We believe that in obedience to God's command and in living response to His grace at the limit, the Sabbath should be faithfully observed as a day of rest, worshipping, and celebration.

Evangelism
Matthew 24:14; Acts 18:18; Matthew 28:19, 20; 2 Corinthians 4:2-6, 16-20; 1 Peter 3:12, 13; 1 Corinthians 15:19, 20; Ephesians 6:18-20

We believe that Jesus Christ commissions us to proclaim the Gospel, to make disciples, to baptize and to teach observance of all that He has commanded. We are called to be witnesses-for-Life throughout the world and in all human relationships.
Seventh Day Baptist churches and groups

ALABAMA
Paint Rock, Paint Rock SDB Church
ARKANSAS
Fouke, Fouke SDB Church
Little Rock, Little Rock SDB Church
Texarkana, Texarkana SDB Church
CALIFORNIA
El Cerrito, Bay Area SDB Church
Lake Elsinore, Evangelical SDB Church
Los Angeles, Los Angeles SDB Church
Carson, All Nations SDB Church
La Canada, Football SDB Church
Lemoore, S.W. Los Angeles SDB Church
Highland Park, Primera Iglesia
Riverside, Riverside SDB Church
San Diego, San Diego SDB Church
San Gabriel Valley, SDB Church of Faith
Santa Barbara, Santa Barbara SDB Church

COLORADO
Boulder, Boulder SDB Church
Denver, Denver SDB Church
CONNECTICUT
Middletown, Pine Street Gospel Chapel
Waterford, Waterford SDB Church
DISTRICT OF COLUMBIA
Washington, Washington SDB Church
FLORIDA
Daytona Beach, Daytona Beach SDB Church
Bradenton, Bradenton SDB Church
Palatka, First SDB Church of Putnam County
Miami, Miami SDB Church
GEORGIA
Atlanta, Metro-Atlanta SDB Church
ILLINOIS
Stonefort, Old Stonefort SDB Church
KANSAS
Nortonville, Nortonville SDB Church
MARYLAND
Upper Marlboro, Central SDB Church
MICHIGAN
Battle Creek, Battle Creek SDB Church
White Cloud, White Cloud SDB Church
MINNESOTA
Dodge Center, Dodge Center SDB Church
MISSISSIPPI
Chataw, Sunshine Mountain SDB Church
MISSOURI
Centertown, Central Missouri SDB Church
NEBRASKA
North Loup, North Loup SDB Church
NEW JERSEY
Marlboro, Marlboro SDB Church
Plainfield, Plainfield SDB Church of Christ
Raritan Valley, Raritan Valley SDB Church
Shiloh, Shiloh SDB Church
NEW MEXICO
Albuquerque, Albuquerque SDB Fellowship
NEW YORK
Adams Center, Adams Center SDB Church
Alfred, First SDB Church of Alfred
Alfred Station, Alfred Station SDB Church
Brookfield, SDB Church of Brookfield-Leonardsville
Berlin, Berlin SDB Church
Little Genesee, First SDB Church of Genesee
New York, New York City SDB Church
Rochester, Rochester SDB Church
Schenectady, Schenectady SDB Church
Verona, Verona SDB Church
NORTH CAROLINA
Hendersonville, Berean SDB Church
OHIO
Columbus, First SDB Church of Columbus
OKLAHOMA
Oklahoma City, Oklahoma City SDB Church
OREGON
Portland, Portland Area SDB Church
PENNSYLVANIA
Hebron, First SDB Church of Hebron
Philadelphia, Hope SDB Church
Salemville, Bell SDB Church of Salemville
RHODE ISLAND
Ashaway, First SDB Church of Hopkinton
Westerly, Pawcatuck SDB Church
SOUTH CAROLINA
Aiken, Aiken SDB Church
Charleston, Low Country SDB Church
SOUTH DAKOTA
Rapid City, Black Hills SDB Church
TEXAS
Austine, Austin SDB Church
Dallas/Worth, Dallas/Worth SDB Church
Houston, Bethel SDB Church
Lubbock, Lubbock SDB Church
WASHINGTON
Centralia, Centralia SDB Church
Seattle, Seattle Area SDB Church
WEST VIRGINIA
Lost Creek, Lost Creek SDB Church
Middle Island, SDB Church at Middle Island
Salem, Salem SDB Church
WISCONSIN
Albion, SDB Church of Albion
WEISKIND
Albion, SDB Church of Albion
Bruce, Immanuel Fellowship
Madison, Madison SDB Church
Milwaukee, Milwaukee SDB Church
Monroe, Monroe SDB Church
New Auburn, New Auburn SDB Church
Walworth, Walworth SDB Church
ONTARIO, CANADA
Toronto, First Toronto SDB Church

The World's Sabbath

A. H. Lewis, 1910

"The Sabbath idea, the idea of consecrated work and consecrated rest, is one of the most powerful forces that civilization has known. It is the historical fact that this idea came through the week and the seventh day of the Hebrews. It came as a loving command and a saving suggestion from Jehovah. It was an anticipation of man's spiritual needs and his intellectual inquiries.

Clifford Hansen, 1962

"Not only is the Sabbath a symbol of our spiritual rest in God; it is also a means for attaining it. The Sabbath carries the basic ideals of our faith as Christians, and it provides the time so essential for that spiritual culture which will build those ideals into human life."
Eugene H. Peterson, 1988

"Is God saying anything to this world? Who knows? If anyone is going to know, it will require some first-class looking and listening, the kind of first-class looking and listening that Sabbath keeping nurture, and nurtures."