

DECEMBER, 1980

THE SABBATH SENTINEL

"Go set a watchman,
Let him declare what he seeth."
ISAIAH 21:6



A Note From the Editor

From Our New Location



WE'RE MOVED, and moving was a traumatic experience—more so in some ways than the tornado that leveled our house in '65. We prayed that if it was the Lord's will, we could remain in the Nashville area.

Evidently this was not His will.

Our homesickness has been assuaged somewhat by the friendliness from church members in the area—two Seventh-day Adventist congregations and one Seventh Day Baptist group. Sabbath keepers belong to one loving family, it seems. We hope to visit more Sabbatarian groups.

We're still unsure of ourselves in this new area. Please remember us

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in your prayers. Incidentally, our address is 1109 Holton Lane, Takoma Park, MD 20012. Our phone number is (301) 434-7124.

THE SABBATH SENTINEL

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The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

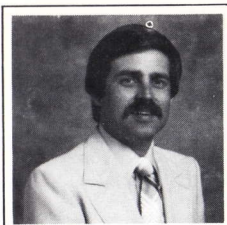
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From The President's Desk

BY JOHN D. BEVIS

ONE OF the main aims of the Bible Sabbath Association is to bring together into one strong and effective organization all those Christians who believe in the seventh-day Sabbath. We are involved as an association in many endeavors by which we hope to accomplish this goal. One object we seek is better understanding between those different groups that observe the Sabbath. Thus, some years ago we first published a *Directory of Sabbath-Observing Groups*.

Over the years this directory has proved very helpful and has assisted in better communication and understanding among sabbatarians. In addition it has been helpful to those new Sabbath keepers as they have sought fellowship with us. The fifth edition of the directory is soon to be released. It has been revised and updated by the volunteer labor of several and is being printed by the Bible Advocate Press in Denver.

This edition is different from the last in that the various groups are listed alphabetically and not by certain divisions or groupings. In the last edition some objected to the group in which they were listed, some groups could have been placed in more than one group; because of these and other problems it was deemed best to have a simple alphabetical listing. Most of the information for this directory was supplied by the groups; however, in some cases information was gained from other sources. No doubt there are inaccuracies; however, we believe this directory will be useful

as well as informative to all who have occasion to use it.

It is not the purpose of the directory to give all the information regarding each particular group. Each individual group is better prepared to explain its beliefs and can certainly do so in more detail than we can accommodate in the directory. Therefore the information for the groups has been condensed—and probably not as much as it should have been. The listing of proof-texts by doctrinal statements has been omitted. Those who are interested in obtaining more information regarding the beliefs of a certain group can seek that information directly from the group by writing to the address as listed in the directory.

The larger groups publish directories that list the address and telephone number of each local congregation. Therefore, this directory does not contain a state-by-state breakdown of the groups. It is becoming more and more expensive to produce books, magazines, and tracts, and we have to be good stewards of the limited funds we have. A wider support from our membership and the gaining of new members and friends will enable the association not only to continue its publication work but to expand into other areas as well.

We hope you will purchase a directory and share it with your friends. Why not give a directory to your local library or Bible college as well? We pray that this directory will be helpful and will contribute to better understanding and cooperation among Sabbatarians.

God's Prescription For Modern Stress

BY EUGENE LINCOLN

"Sit down! Sit down!
I can't sit down;
For I just got to heaven,
And I can't sit down."

This old black spiritual portrays the energetic ecstasy of one who has "just got to heaven" and is so joyful that he can't "sit down" to rest. No one can make him cease his joyful activity.

Modern twentieth-century men and women are often in the same predicament; they just can't sit down to relax and to renew themselves—not usually because they're near their goal of the kingdom of heaven, but often because they are far from the goal—too far to relax their frenetic action

and to let Someone bigger than they are work in them.

For years the American work ethic has ruled people's lives. The Horatio Alger tales of poor boys who, by hard work, struggle to economic success have guided our thinking for many years; stories of real-life examples, such as Andrew Carnegie, J. C. Penney, and Henry Ford, certainly recommend it. Most of us know personally someone who struggled to the top of an organizational ladder by staying on the job late at night after others had gone home and by coming into work on weekends—one who felt that *life* was spelled w-o-r-k.

We should not downgrade this concept; it has much to recommend it. But it also possesses inherent pitfalls. Those who reached the summit this way may have missed something more important than the wealth that they have gained. Perhaps the theory needs revising to fit it to our twentieth century.



Why?

Our automated, computerized economic system makes a shorter workweek not only possible but also mandatory in order to provide work for more people. Forty-hour weeks are giving way to thirty-eight- and even thirty-six-hour weeks with three-day weekends.

But the work ethic has become so ingrained in us that many people consider it almost a sin not to be accomplishing some material goal during all of their waking hours. We fill our weekends with lawn mowing, house repairs, sewing, shopping. Sometimes these two or three days provide time for moonlighting on another job.

Our bodies and minds, though, are not capable of protracted periods of activity without letup. The quality of our work will suffer, tension will mount, and accidents will increase if we do not relax occasionally. Business and industrial leaders, realizing this,

provide weekends, holidays, and vacations. But these breaks in activity are beneficial only if one uses them for their intended purpose—rest.

Our Creator, too, realized that mankind needs to rest occasionally. He knew that true rest consists not of purposeless inactivity but of a recreation of spirit, mind, and body. So in the beginning He set aside a day each week for people to pause and remember who made them. This weekly rest would bring them in tune with their Maker, who could recreate them. Our Saviour said, "The sabbath was made for man" (Mark 2:27).

But why the seventh day? Why not, for instance, the first, on which He created light?

He chose the seventh day because He had "rested the seventh day" (Exodus 20:11) from His work of creation, and He wanted to give mankind a lasting memorial of what He had done. In Ezekiel 20:12

He calls the Sabbath "a sign" between Him and His followers, "that they might know that I am the Lord that sanctify them."

So we know that the Sabbath was given to us as a rest day; that we rest because God rested and we want to remember His greatness; and that the Sabbath is a sign that the Lord can sanctify, or make holy, us as well as He can a day (Genesis 2:3).

But what is the significance to twentieth-century folks?

Perhaps we can find the answer in the third and fourth chapters of the Book of Hebrews. The writer speaks of three "rests" in these two chapters:

- The rest from the Exodus journey, which those who began it never received, for they died on the way, the result of their unbelief (3:19). These were the same people who had vowed, "All the words which the Lord hath said will we do" (Exodus 24:3). But they *didn't* do what they had promised because they relied on themselves, not God; they didn't believe in His freely given power to enable them to keep their promise.

- The second rest mentioned (4:1, 2) alludes to the eternal rest when Christ returns to resurrect His followers.

- But in 4:9 the writer speaks of a third rest, and to distinguish it, he uses another word which possibly he made up for the occasion—*sabbatismos*, translated "keeping of a sabbath."

In the next verse (10) he says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

This is the secret of what true Sabbathkeeping can mean to us who live in the twentieth century. If we keep the Sabbath, realizing its significance, we acknowledge by our resting from our weekday labor that we are resting also from the hopeless task of trying in our own strength to be righteous. We quit

trying to be good and let the Lord do His work in us. We simply let go and let God.

We need physical rest, but any day—Sunday, Monday, or whatever day man may choose—can provide this. We need a day which God has especially set aside for us to take a good look at our attempts at righteousness ("filthy rags," according to Isaiah 64:6) and to see Him as He is (holy and righteous). Then we shall be willing to accept His righteousness, that comes through faith in Him, to cover our sins. The Sabbath is tailor-made for this.

Some may ask, "But isn't the Sabbath simply a symbol? Then why should it make a difference which day I dedicate to my Creator and Redeemer?"

Good question! But symbols are important because of what they stand for. The flag of one's country is a symbol, but no loyal citizen would design his own version of what he felt the flag should be. His flag would have no background to make it meaningful, and it would not have official sanction. The Lord gave us the Sabbath as our "flag"; it symbolizes His sanctifying power that we modern people need so much. Who are we to change it?

In his classic work, *The Sabbath*, Abraham Joshua Heschel wrote: "The seventh day is the armistice in man's cruel struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man. . . . The seventh day is the exodus from tension, the liberation of man from his own muddiness" (page 29).

This is just what we need in these traumatic days! We need not live in a shallow, tense, meaningless world. We need not slosh in our "muddiness." The Lord has provided something better for us, and it comes packaged in a bundle marked "the Sabbath."

A testimony of ... Meat in Due Season

BY GEORGE KINNEY
Coordinator "The Faith"
Magazine

I GREW up in a family where commandment keeping and Sabbath observance were taught; but being raised in it and continuing to do it are two different things.

As I grew older I eventually began to work on the Sabbath in my profession. In time I was called by my heavenly Father, Yahweh; and because of a health problem I asked Him to help and show me "the way."

Satan kept me from praying this prayer for about two weeks because he knew that if I asked, I would get an answer that would lead to my repentance. The answer did come, and during about six months Yahweh laid out the plan of salvation before me, each point of which I had to prove according to the Word: "Prove all things; hold fast that which is good" (1 Thessalonians 5:21).

My Sabbath working continued during this period and did not cease till just after my repentance. Imagine its taking me six months to repent, even though I was raised to know the right way! This tells me to be patient with those who have never been shown the correct salvation truth; each individual needs to "prove all things" himself.

The first thing Yahweh told me in this period of training was to "remember the sabbath-day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of Yahweh thy Elohim. In it thou shalt not do any work" (Exodus 20:8-18*). This commandment was familiar to me because the Ten Commandments were read in many Sabbath meetings of my youth.

This Fourth Commandment kept repeating itself over and over in

my mind—day after day; and there I was—continuing to work on the Sabbath. I was, however, giving the question much thought.

At this time Yahweh, through a ministering servant, gave me some meat in due season (Matthew 22:45). *Due* means when it is time for it—such as when a bill is due. This is when it is time to pay it. The time was now ripe (due) for me to receive the meat that would tell me for sure I had better be keeping the Sabbath holy. Another time, sooner or later, would not have been right. Now was the time.

The minister was talking to my dad. He did not even know that he was giving me meat in due season. I overheard the conversation. The minister was relating a story that would show me the Sabbath was very important. He was saying that a woman once asked him if he thought she would be saved if she didn't keep the Sabbath.

He answered her with another question: "Do you think you'll be saved if you commit murder once a week? This is another one of the same Ten Commandments." The thought really struck home hard to me. I had not thought of Sabbath breaking being as bad as murdering.

Later on I realized why Yahweh put the Sabbath first when showing me "the way." If I was going to be one of His, I had to have the Sabbath sign of His people. "Verily my sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am Yahweh that doth sanctify you" (Exodus 31:13).

*All quotations are from The Holy Name Bible, Revised by A. B. Traina, copyright 1963 by Scripture Research Association.

England Swings— But Never On Sunday

BY BARBARA STOOPS

It may be "Swinging London"—but never on Sundays.

Church bells that ring throughout the day are only one of the signs that let visitors know that this is a society with a long Christian heritage.

And there are many here who want to keep Sunday the traditional day of rest and are mightily resisting any change.

What in South Carolina are called the Blue Laws are here referred to as the "Laws Governing Sunday Observance."

Department stores and other major stores are closed and there are only a few things that can be purchased.

Many restaurants close on Sundays and even the recent tennis matches at Wimbledon closed down for the Sunday in the middle of the schedule.

Just as lawmakers in the Palmetto State keep attempting to modernize—or at least make consistent—these Sunday laws, so too in recent weeks have members of the British Parliament talked about the need to do something about their archaic laws on Sunday closings.

Yet any changes are being opposed here by members of the powerful Society for the Lord's Day Observance.

There are two laws governing what the British may do on Sundays, a director of the Society for the Lord's Day Observance explained.

First is the Shops Act of 1950,

which governs what can legally be sold or not.

"Things permissible are most perishables—foods, papers, magazines, confections, (candies, cookies, small cakes), fruit juices, and so on," he said.

"It is illegal to sell hardware, furniture, cars, etc.," he said, unexpectedly adding, "Hairdressers can't open their shops." This may account for a writer in one of the what-to-do-in-London magazines confiding that he "even knows where one can get a haircut on Sunday!"

The second "You may or may not" law is the Sunday Entertainment Act of 1780, "which was revised in 1932," the director hastened to add. (Perhaps he meant to say "1870"?)

This has as many confusing and contradictory provisions as the first.

It makes it illegal to hold on Sunday any sporting or entertainment event if admission is charged. This includes professional football, wrestling, circuses and is why Wimbledon was closed, the director said.

Exempted are those events which by any stretch of the imagination can be considered "classical"—such as concerts, drama, and cinemas. "The theaters can open, but variety shows are illegal," he said.

There are special regulations for people of other religions. Jews, Moslems, Hindus, and others can open their stores on Sundays until 2

p.m.—but only if they remain closed on their own day of religious observance, the Society spokesman said.

Sometimes there are special arrangements made for the holiday resort areas, also.

These laws govern England and Wales and similar acts were passed in Northern Ireland (also part of the United Kingdom) in 1946. Scotland has its own laws, as do tourists who have spent Sundays there can attest.

So, on Sundays in London, "What do the common folk do?," as they sing in "Camelot."

Well, many people do go to church. The city of London is full of many, many churches of every variety of denomination and sect.

American tourists may sometimes get the wrong impression when they visit one of these splendid church buildings and see smallish congregations worshipping.

What they may not realize is that the day's and week's totals add up since the Anglican (Church of England) custom is like that of the Roman Catholic parishes with multiple Sunday services and others held during the week.

The large cathedrals are always crowded by English visitors as well as tourists and the daily and Sunday services are usually well attended.

When you visit the small historic churches, you will usually find people "popping in" for brief prayers.

On Sundays in London, there appears to be a large traffic at the museums, concerts, lectures, ballets and the theater.

The Britishers are a hardy lot and rain or shine the parks are full. There are frisbee hurlers, informal soccer games, kite flying, band concerts, courting couples, swarms of bike riders, and right now roller skating is the "in thing" to do.

Cricket matches and lawn bowling still are popular in city parks as well as village greens, while small boat enthusiasts and ardent fishermen find ponds and lakes to enjoy, even in the city.

One of the favorite English pursuits is gardening, and many Britishers can hardly wait for Sundays to attack the thrips or cope with the cutworms.

Those without yards (and it's amazing how many small gardens there are blooming in front and back yards in London) spend their loving care on beautiful lavishly-planted window boxes.

Areaways and steps are full of pots with flowers, herbs and lots of tomatoes—and roses are everywhere—huge, tall bushes just covered with large, sweet-smelling blooms—even though this has been a cold and rainy summer.

If these amusements pall, the British are big on crossword puzzles, word games, cards, chess and now backgammon (which is turning into one of the big gambling games here—but not on Sunday!) They play with their pets—everyone in Kensington appears to have one or two dogs to walk, while there are at least a dozen cats that take the air on walls and steps in the block where my son lives.

The rich can always flee the Sunday doldrums by taking to the country for the traditional, much written about English weekend.

The poorer folk, or the citybound, can go to their pubs—which are open on Sundays from noon to three and again in the evening.

Or they can just sit home and watch the telly—which here isn't much of an incentive, since programming appears to be even worse than in the States.

So, no matter what their choice is—on Sunday, it is the church bells that swing, but by and large it isn't the Londoners. —From *Sunday*

Honoring God's Holy Day

(Nehemiah 13:15-22, The Living Bible*)

ONE DAY I was on a farm and saw some men treading winepresses on the Sabbath, hauling in sheaves, and loading their donkeys with wine, grapes, figs, and all sorts of produce which they took that day into Jerusalem. So I opposed them publicly.

There were also some men from Tyre bringing in fish and all sorts of wares and selling them on the Sabbath to the people of Jerusalem.

Then I asked the leaders of Judah, "Why are you profaning the Sabbath? Wasn't it enough that your fathers did this sort of thing and brought the present evil days upon us and upon our city? And now you are bringing more wrath upon the people of Israel by permitting the Sabbath to be desecrated in this way."

So from then on I commanded that the gates of the city be shut as darkness fell on Friday evenings and not be opened until the Sabbath had ended; and I sent some of my servants to guard the gates so that no merchandise could be brought in on the Sabbath day. The merchants and tradesmen camped outside Jerusalem once or twice, but I spoke sharply to them and said, "What are you doing out here, camping around the wall? If you do this again, I will arrest you." And that was the last time they came on the Sabbath.

Then I commanded the Levites to purify themselves and to guard the gates in order to preserve the sanctity of the Sabbath.

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Reach Down, O Lord!

Reach down, O Lord, and take
my hand—

Thy promises unfold—
For in Thy Holy Writ I read
My right hand Thou wilt hold.

Be not dismayed, I hear Thee
say,

Believe that I am near
To bring to thee thy needed
help—

'Tis I who cast out fear.

The right hand of My
righteousness

Extends to thee today;
No enemy can hurt thy soul—
Help comes without delay.

O blessed Lord, Thy promise
claimed,

I thank Thee for Thy love;
No distance is too great for Thee
To reach down from above,

And take me by the hand to lead
Me through this life of mine,
For by Thy hand, in answered
prayer,

Thou bringest strength divine.

—Myrtle Blaine Shinkle

Chinese Official Discusses Government View Of Church

Bishop K. H. Ting, Director of the Center for Religious Studies, Nanjing University, People's Republic of China, recently visited the United States. At that time Ting presented his views on the present religious climate of that emerging nation. China watchers are still evaluating his statements to better understand what is happening in that closed society.

Ting estimates the religious population of present-day China as 100 million Buddhists, 10 million Moslems, 3 million Catholics, and 700,000 Protestants. Travels into the China hinterland have also caused Ting to reevaluate previous recent estimates of the present Christian Church in China, saying there are no fewer believers now than in 1949. While this opinion conflicts with other Chinese religious leaders, other of Ting's observations seem more feasible.

The Cultural Revolution of 1966-69 succeeded in closing the formal church buildings of China, thereby doing away with the clergy system, western worship patterns, and denominational distinctives. The result was the birth of the "house-church movement," with several positive effects for the Chinese Church.

Ting stated that the "house churches" have caused Christianity to be fully integrated into Chinese life for the first time in history. They have also brought about the emergence of lay leadership. As a rule the "house churches" have no Bible, which Ting alleges has caused present-day Chinese Christians to be thrown back to the spiritual resources of the New

Testament Church, which also had no Bible.

Looking ahead to the future, Ting discussed the opening of closed Protestant churches allowed by the government-controlled Three Self Patriotic Movement, the Chinese equivalent of the Soviet Union's Council of Religious Affairs. He suggests that "any future church structures would need to be very simple and must not seek to impose any conformity on the diversity of the Christian life in China." A "few" full-time clergy will need to be trained and Scriptures provided.

According to Ting, the "modified position" of the government towards religion is helping to provide these needed Scriptures. The state press in Shanghai has promised to publish the New Testament and Psalms in contemporary Chinese, along with the Koran and the Buddhist journal. However, it is now being reported that due to what the Chinese government is calling "a severe paper shortage" these plans are being delayed indefinitely.

—East/West News Service

LETTERS

Enclosed is my check for which I wish two copies of the book by John Keisz, *A History of the Sabbath and Sunday*.

I greatly appreciate the message of THE SABBATH SENTINEL and feel you are to be commended for the continuing improvement in the format and quality of offerings in the magazine. May God ever bless and sustain you in this worthwhile interfaith labor of love.

Elder Robert J. Conrad,
President
Aaronic Order
Salt Lake City, Utah



A Sabbath Keeper's Experience

I HAD the privilege of being reared in a home where God's Word was honored. At my home we had a family altar. We had prayer and reading of the Bible three times daily. So, even before knowing the Lord by personal contact with him, I was well versed in the Scriptures.

Before leaving home I do not remember of ever having heard of Christians by the name of Baptists (my parents were members of the Dutch Reformed Church); neither did I know that there were Christians in the world who observed the seventh day of the week as the Sabbath. My parents were strict Sunday keepers.

Once, after I had left home, I happened to come into a gathering of Christians, of whom afterwards I learned that they maintained the rite of immersion of believers. I felt drawn toward them, because I was convinced that this was the only scriptural way of baptism, and very soon afterwards I was baptized and united with their church. This was the Baptist church, which, like most other Christian churches, kept the first day.

I remember, as a child, when the

Bible was read, sometimes the question would come to me why we kept the first day of the week, while according to the Bible the seventh day is the Sabbath. One day, one of the members of our church told me that our pastor's views concerning the weekly rest day were changed, that after this he was going to "keep Saturday" instead of Sunday. At once I felt convinced that he was right, although I was much more frightened than pleased with the news. I thought I never would be able to do it. But neither could I see how I dared to expect forgiveness of sins while knowingly living in disobedience. And although I did not know the Lord well enough to render Him *loving* obedience, the fear for the consequences of disobedience drove me to surrender to His will.

Right here I want to say that I believe it is better by far to obey God for fear of punishment than to live in disobedience, although I found that a life of such obedience is a life of bondage.

I was only seventeen years old then. When I told my mother my decision, she wept. She said, "O

child! What will become of you?"

I told her that it was the Lord's will and that he would take care of me.

Mother said: "Well, if that is your sentiment, then it is all right; you go ahead."

Now the Word says, "The path of the just [a just person it seems to me, is a God-fearing person whose desire and purpose of life it is to do the right under all circumstances] is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18), and I have found this true. I wanted to do the right thing at any cost. And following the light as I saw it, I received more light; and as the light increased, my peace and comfort and joy also increased. Now I can praise the Lord that to follow Him is no longer a burden to me, but it has become my supreme delight.

A great many devoted, whole-hearted Christians observe the first day in commemoration of the resurrection of Christ; they are undoubtedly sincere, believing that they are doing the right thing. And they are a help and a blessing to the world and to the cause of Christ. But I find that a person who is convinced of the truth and closes his eyes against the light, no matter how zealous he is in religious activities, lacks spiritual backbone. There is nothing so weakening to the spiritual life as conscious wrongdoing.

As for keeping a *day* in commemoration of the Resurrection, it has no ground in the Bible. The Word of God teaches the believer to commemorate the resurrection of Christ, not in a *day* but in an *act*—baptism. In baptism we confess before the world our faith in Christ's dying for our sins, His rising from the dead and living for us forevermore; and that in Christ we have died to sin and are risen with Him to newness of life—a life unto God. This is Bible doctrine.

Baby-sprinkling and Sunday observance both have their origin from the same source, the apostate church, which always has shown her antagonism to the Bible and its teachings.

What has the Sabbath done for me? First, it has led me to a more diligent searching of the Scriptures, in order that I might be able to give a convincing answer to those who would ask me why I kept the day. Thus through searching the Word, I acquired a fuller and richer knowledge of God and His salvation in Christ. And through the seeming difficulties connected with the keeping of this day I have been kept, through prayer, in closer communion with God and in fellowship with Christians whose faith and religion are founded on God's Word, which is the only sure foundation for our faith to hold out one.

What have I done for the Sabbath? Well, I have faithfully kept the day. By keeping the Sabbath we are constantly witnessing for God and His Word.

I am somewhat cautious in speaking about the Sabbath, as I believe that even the Sabbath itself can become a snare to the believer, by having his mind constantly occupied with the *day* of the Sabbath, instead of with the "*Lord of the Sabbath*." Any blessing, great or small, if substituted for the *Blesser*, ceases to be a blessing and becomes a menace to our spiritual life.

My prayer is that our hearts may be filled with the spirit of Christ; then we shall love God and everything proceeding from Him. We shall love His Book; we shall love His day; we shall love His church; we shall love His people; and He Himself shall be our exceeding joy, and He will teach us how to win others for His cause and kingdom.

—Author Unknown

Is Organized Religion Hung Up On Doctrine?

CONFUSION concerning churches is understandable. I hope that my understanding of the situation may help.

We should not consider "doctrine" to mean "denomination." Denominations are man-made groupings of fellow believers united to seek and serve God; they are convenient, but in a basic analysis nonessential, whereas doctrine is absolutely essential. "Doctrine" means "teaching" or "instruction." "True doctrine" means "teaching of truth," which has its source in the Holy Bible. The heart and soul of true doctrine is that God came to earth to bring salvation to men. Jesus said of the Scriptures, "They are they which testify of me" (John 5:39).

Christ is the Rock—the bedrock. Doctrine and truth must be based firmly upon Him, and then love, peace, faith, and all our emotions can rest firmly upon that Foundation. John, the beloved disciple, in his old age called the "truth" the "doctrine of Christ" (2 John 4-10).

The Sabbath truth is one simple, beautiful doctrine of Christ. He said that He is Lord of the Sabbath (Mark 2:28), and He also said, "If ye love me, keep my commandments" (John 14:15). He is the Way, the Truth, and the Life (verse 6).

There is one true church, made up of the children of God who are scattered through many denominations. Paul describes that church as the body of Christ, consisting of many different parts. (Read 1 Corinthians 12 in the New English Bible and Today's English Version.) In the society of Paul's day much adjustment was necessary when pagans and Jews became new Christians and formed fellowships and the first Christian churches. One thing united them—Jesus Christ, the Head (Colossians 1:18). Today this same truth holds. Our Head directs all the many diverse parts of His Body (Ephesians 1:22, 23). Christ must be Lord of all or He will not be Lord at all.

Recently I read something that shows me clear recognition of the



right attitude. Bishop Byang H. Kato, addressing an Evangelical African Theological Consultation, said, "We must be African Christians, but we must not depart from the verities of Scripture, as understood by the evangelicals."

As to denominations, I personally feel that they are ordained by God. When Catholicism became prevalent, corrupt, and powerful, dreadful persecutions followed upon all who did not accept her interpretations. God does not force our obedience, and man should not use coercion in spiritual matters. Differences of opinion on minor points can actually be helpful to keep us alert and searching the Scriptures. Jesus knows His own; His sheep hear His voice, and they have flocked to Him from all directions through all the centuries. When He comes, there will be one fold and one shepherd (John 10:16). Then we will "come in the unity of the faith" (Ephesians 4:13).

One thought most precious to me is that He has given us "the spirit of adoption, whereby we cry,

Abba, Father" (Romans 8:15, 16). When we are born into the family of God, we rejoice with all our bornagain brothers and sisters in Christ, regardless of their denomination or whether they understand all the deep mysteries of Scripture the same as we do. We believe that we should not criticize or judge anyone's spiritual experience by whether or not he agrees with all of our ideas.

In our opinion no one denomination can claim to be the true church—that body is bigger and broader than denominational boundaries. We do not know of any group that sees the truth as we see it. God loves all His children. We should encourage one another. Christian fellowship is beneficial, important, wonderful—the love of His disciples one to another (John 13:35).

¹"African Evangelicals: Contextualizing Theology," by W. Harold Fuller *Christianity Today*, March 1, 1974. (p. 102).

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Fairview, Oklahoma 73737

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THE BIBLE SABBATH ASSOCIATION

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Soviet Authorities Confiscate Believers' Property

Searches were carried out in the Krasnodar region of the USSR on June 17, 18, and 19 by Soviet police. Eight homes were searched with a warrant "to confiscate forms certifying the right to drive and objects confiscated from the civil revolution." Under the guise of the warrant officials made a thorough search and confiscated Christian literature and other items which had no relation to the items listed on the warrant. They confiscated savings books and all available monies amounting to 7,435 roubles (\$11,153. US).

During the searches an underground printing unit was seized, along with other printing equipment and Christian literature. Eleven persons were arrested. Fourteen children have now been orphaned.

At the same time it is reported that homes of believers in Shakhty were searched. A large amount of Christian literature was confiscated, along with binding equipment, typewriters, tape recorders, cassette recordings, bulletins, and photographs. At the apartment of V. P. Bobchenok, police confiscated 36 boxes of Bibles in the Georgian, Armenian, and Azerbaidzhan languages—a total of 2,000 books in all.

One observer stated, "This is nothing more than robbery,

Russian Police Arrest Sabbatarian

Rostislav N. Galetsky, 31, was seized July 1 at a railway station in Leningrad, USSR. He was on the wanted list of the KGB for more than five years, dissident sources said.

Galetsky is pastor of a group of fundamentalist Christians scattered in small congregations across the USSR. They are known as the True and Free Seventh-day Adventists, an illegal, underground group that refuses to accept any state control over religion.

Galetsky, a native of the Ukraine, became leader of the Adventist group following the death in January of Vladimir Shelkov, 84.

justified by a warrant. On examination of the search reports we do not find one book that is antisocial or antistate—they are purely religious literature."

Owners of the houses searched were threatened with court proceedings. These people testify to the tremendous increase in persecution throughout the Soviet Union at the present time. After asking us to pray on their behalf, they state, "We will not despair. Let us be afraid of becoming like careless, lazy slaves. Let us do all we can with our country for the Lord, and He will come out to meet us, and help us. He will do all that we cannot. The Lord will send the victory."—East/West News Service



New Light Bearers Team Formed

Many SENTINEL readers are acquainted with the Light Bearers for Christ musical team, which has visited many Sabbatarian congregations over the past few years. The team has been reorganized and is in the process of training in preparation for concerts in early 1981.

The new team director, Arthur Rowe of British Columbia, Canada, comes to the Light Bearers with a wide background in professional music over the past several years. He has toured widely with the Continental Singers and also the Heritage Family. Also joining the team will be vocalists Brooke Soper of Texarkana, Ark.; Neil Murphy of Kingston, Jamaica, and more recently Los Angeles, Cal.; Donita Richards of Marlboro, N.J.; and Jerry Van Horn of North Loup, Neb. All of the members of the team are Seventh Day Baptists, and they hope to have a musical ministry among all Sabbatarians.

The team has established their new headquarters in Paint Rock,



Arthur Rowe, director of the Light Bearers for Christ musical team.

Ala. If you would like more information about the ministry of the Light Bearers or to schedule a concert in your area, write to Light Bearers for Christ, P.O. Box 77, Paint Rock, AL 35764. A newsletter is available upon request.

ANNOUNCEMENTS

Wanted mature woman who does not have a family. We have a dozen kids who need someone to love. Room and board and a family are waiting. If you have love to give and are of the Sabbath and are ready to serve in the cause of Christ, contact: Ralph Hays, 1-601-783-3546, Sunshine Mountain Home for Special Children, P.O. Box 37, Chatawa, Miss. 39632.

STORAGE FOODS AT COST. Jerry Boozikee, elder in the Assemblies of Yahshua, has become a distributor for PRO-VITA Corp., manufacturer of long-term storage foods, and is selling these foods at cost to Sabbath keepers around the country. For more information send self-addressed, stamped envelope to Embassy Products, P.O. Box 12092, Austin, Texas 78711.

NEWS-KEYS: Newsletter of the Assemblies of Yahshua that covers Bible prophecy and current events, economic trends, and how they relate to you and health for believers today. Free to all who personally request a subscription. NEWS-KEYS, Box 12092, Austin, Texas 78711.

Wish to correspond with lone or independent Sabbathkeeper who, like myself, has no local church attend. Especially seeking those in S.W. Virginia or surrounding states. James Richard Grubb, Route 1, Box 31, Crockett, Virginia 24323.

A growing Commandment keeping Pentecostal group seek others who could locate in the area and share in the blessings. Write for more information. Mrs. Alma Borum, 1410 West Drive, Box 28, Bethalto, Illinois 62010.



A Plug For The B.S.A.

BY DR. TERRIL D. LITRELL

THE Bible Sabbath Association exists to perpetuate our distinctive Sabbatarian witness in a unique and undenominational manner. Members of the BSA comprise people of all Sabbath-keeping denominations and groups who are concerned about working together in a united effort to reach the world with the Sabbath message and are doing something about it!

In 1943 George Main, a Seventh Day Baptist layman, invited a group of six to form a board of directors, to give of their time, talents, and means to launch an undenominational organization. This new association was to be dedicated to promoting fellowship

and cooperation between all Sabbathkeepers, promoting Sabbath observance, restoring respect and honor to the Ten Commandments as a whole, encouraging the repeal of laws which enforce the keeping of Sunday by civil authority, and defeating the adoption of any calendar which would disrupt the seven-day cycle.

By 1944 a committee had formed who pledged themselves to this cause, and by 1945 the Bible Sabbath Association was officially launched. The original purpose of the association still exists today.

More Members Needed

We need more people who are interested in working for the cause of the association. Wherever interest is expressed in establishing a branch chapter of the BSA, we try to assist in every way possible. These groups can enjoy Christian fellowship and at the same time accomplish much for the Sabbath cause.

Membership in the BSA is open to any person believing in the observance of the seventh-day Sabbath. Membership dues are only \$10 per year. Each new member receives a membership identification card and automatically receives THE SABBATH SENTINEL. From time to time each member receives information concerning projects and plans of the association. Every two years he may vote in the election of association officers.

Should you desire to share in this concern, we invite you to join with us, whether you are interested in becoming a member on an individual basis or in establishing a chapter of the association in your area. Send your name and address, enclose your dues, and send it to The Bible Sabbath Association, Fairview, Oklahoma 73737. You will receive a prompt reply.

The Answered Prayer

BY EUGENE LINCOLN

"Lord, we thank You for this food of which we're about to partake—"

"You're welcome."

"What's—Who's that?"

"I'm the Lord. Weren't you praying to Me?"

"Why, yes I was, but—"

"But what?"

"Well, I guess I'm just not used to having You answer me when I pray."

"You mean you don't expect your prayers to be answered?"

"No, Lord, I didn't mean it that way. I meant to say that I'm just not used to hearing You speak to me like this."

"Oh, I see. Well, I don't want to interrupt. Just continue your prayer."

"We thank You for our home, our family, our clothing, and our—"

"But what if all these things were taken from you, just as they were from Job? Remember him? Would you still find cause to thank Me and to praise My name?"

"I don't know, Lord. I guess I've never thought of it that way. But I *do* have these things, and I *am* thankful for all of them."

"That's very good. Go on."

"I'm thankful that I have an enjoyable job and can earn enough money to keep us in comfort."

"Commendable. But have you ever considered that an accident, or sickness, or perhaps even your skills no longer being needed could change all of that overnight? *Then* would you still feel thankful to Me—when the table was bare, the car about to be repossessed by the

finance company, and the landlord was pounding on your door? Would your faith still be strong to believe that I, your Lord, was still in control and was still watching over you? Would you still be able to pray a prayer of thanks to Me?"

"I just don't know, Lord."

"And have you noticed—each of the things you have been thanking Me for are things of the world? Now, don't get Me wrong. There is much in the world that is good, including the things you mentioned. When I made the world by the word of My mouth, I pronounced it very good. And even though sin has marred it, I still love it. I gave My own Son to save the people in it because I love it so much. But think. These things—good as they are—are temporal; they may come or go. They are not things that should rate first in your thanks or in your life. Do you have anything else for which to thank Me?"

"Yes, Lord. I thank You for love—love of my wife and my children, and love of my friends. I thank You that You have given me the capacity to love others."

"That's much better. Love is one thing that will last. My good friend Paul once said that."

"And I thank You for the love You showed for me in sending Your Son to die for my sin, and for His love in living a life and dying a death that inspires me to follow Him."

"Very good. Have you learned anything about prayers of thanks that will help you in the future?"

"Yes, Lord, I have. Thank You for showing me."

Differences

ALLEN BOND

Personality clashes and religious strife often stem from our differences. Sometimes we wish that all differences would end, and some verses in the Bible tend to indicate that this will be, when we “all come to the unity of the faith” and when “we shall be like him.”

But does God intend that all differences cease? He shows us by His creation that He has a place for individualism and that not all individualism is evil. No two snowflakes are exactly alike. No two fingerprints are identical. When we consider the giraffe, the elephant, the platypus, the penguin, we see vast differences, originality, and also what might even be called a sense of humor. The greatness of the Creator is more fully revealed by differences of all sorts in His harmonious universe.

It is because of our fallen state that our differences in personality cause disharmony. And many of our differences need to be eliminated. (Big differences get small when worked on from both ends!).

But in our eternal state we can still expect to be individuals with some differences. At present we are different in our faults. Then we will be different in our perfection. A perfect banana is different from a perfect orange. In the *perfect* kingdom a lamb and a wolf lie down together, but we will be able to tell which is which!

Too many believers seem to feel that once they have trusted in Jesus as Savior, there is little need for further attainment—as though all the “saved” will be equal in glory. They forget that in the King’s palace there will be various vessels, with varying degrees of honor. Paul knew that there would be differences, so he was pressing on toward the “high calling” of God, that he

The Pseudo-Fundamentalist

BY FRED COX

The Bible says that God made the world and everything in it in six days (Exodus 20:11). A fundamentalist believes that the Bible means just what it says and knows that God is able to do this. The rest of the verse says, “Wherefore the Lord blessed the sabbath day, and hallowed it” (also see Genesis 2:3). God sanctified the Sabbath as Creation’s birthday.

So-called fundamentalists have discarded it for another day not of God’s choosing. While quick to condemn the modernist for ignoring what he does not want to believe, the so-called fundamentalist has done the very same thing.

True fundamentalists will discard timeworn theories that deny God’s Word. They will put into practice what the Bible commands (I John 2:4).

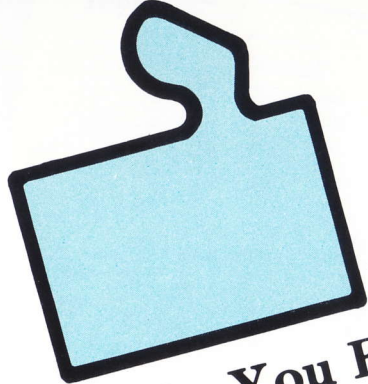
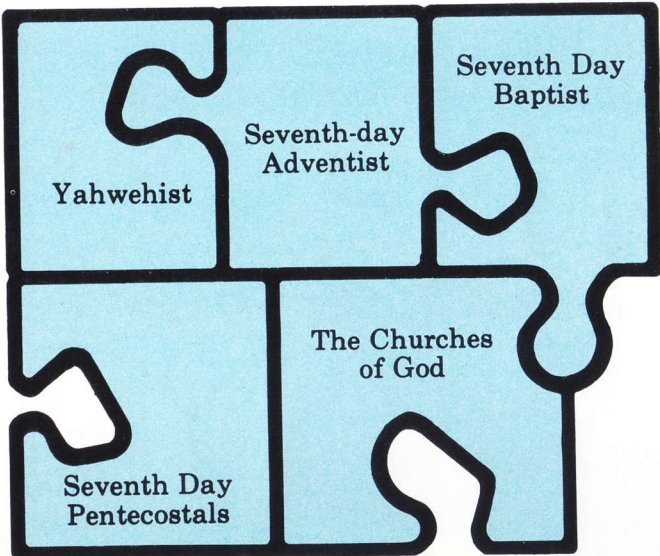
might “attain.” We who are wise will do likewise.

Another big difference that will remain forever: the difference between the saved and the Savior! Our being like Him will not eliminate His eternal Headship. We will be forever perfectly submitted to Him as Lord over all. In our eternal differences we may praise Him in different ways, but He will always be above us—and we will never want it any other way!

Thank God for the eternal differences; but let’s seek to minimize these other petty differences that hinder our united love and praise!

THE B.S.A.

Helping to Put Us All Together

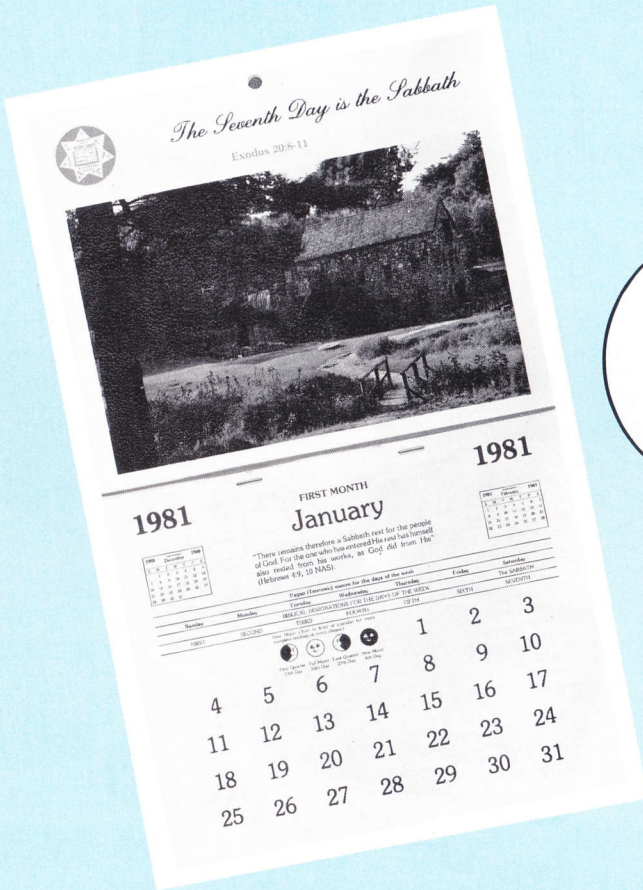


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