

THE
**SABBATH
SENTINEL**

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

JANUARY 1980



A Note From the Editor . . .

Future Perfect



EUGENE LINCOLN

WE'VE waited ten years for it, and now it's here—the brand-new decade of the 1980s. But now that we are beginning it, we're not sure the new decade is what we really want. Politicians predict an impending conflict that will leave as much as

80 percent of the world population dead. Economists predict a worldwide collapse of the monetary system. And scientists predict shortages—even famine.

What is there to which we can look forward with anticipation? Not much, it seems at first glance.

But the follower of the great Yahweh has the promise, "Great peace have those who love thy law;

IN THIS ISSUE . . .

Looks at Books	3
Meet Our New BSA President . . .	4
The Sabbath	5
President's Desk	11
By What Authority?	12,13
Coming Out	14
A Note of Appreciation	15
Announcements	15
Our Readers Respond	16
The Sabbath Is	17
Board of Directors	18
I Learn a Lesson	19
Outgoing President	20
St Louis <i>Post-Dispatch</i>	21
Women Ordained	22

nothing can make them stumble" (Psalm 119:165, RSV).

Nothing, He promises. *Nothing!* Praise Him for this ray of hope!

THE SABBATH SENTINEL

(USPS 474-580)

Vol. 32 No. 1; Issue No. 273 50¢ Per Copy \$5.00 Per Year

Official Monthly Publication of The Bible Sabbath Association
Fairview, Oklahoma 73737

EDITOR Eugene Lincoln

CONTRIBUTING EDITOR: Gilbert Sanford

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.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margin on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Dr., Old Hickory, TN 37138. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

Second Class Postage paid at Cleveland, TN.

Postal Employees: Please send forms 3579 to Box 1207, Cleveland, TN 37311.



Looks at Books

CONDUCTED BY KRISTIAN KRISTIENSEN

Book of Martyrs. Grand Rapids, Michigan: Baker Book House, 1978. 413 pp. \$4.95.

When the rope was put about Ann Aubdebert, she called it her wedding girdle wherewith she should be married to Christ, and as she should be burned upon a Saturday, upon Michaelmas-even; "Upon a Saturday," she said, "I was first married, and upon a Saturday I shall be married again."

Orleans, France, 1549. One incident among many such. Her story as we just related it is quoted from page 390 of the edition featured this month. This extraordinary and popular classic tells the lives, sufferings, and triumphant deaths of Christian martyrs throughout the centuries. Beginning with the first martyr, Jesus Christ Himself, it traces the history of religious persecution, focusing on such men of undaunted courage as John Wycliffe, John Huss, William Tyndale, Martin Luther, Thomas Cranmer, and many others. As Foxe (1516-87) also knew persecution, his

book possesses a sense of urgency and insight into suffering that few "objective" church historians can match.

Foxe takes you back to a time where a combined religious and political power swayed Europe, and which moved swiftly and without mercy butchering literally hundreds of thousands of dedicated Christian men and women. The *only* offense these people were guilty of was putting the Bible as their sole rule for conducting their lives and formulating their creeds.

Is history repeating itself in this day and age? The almost totally unheard-of actions taken by the State of California against Pasadena-based Worldwide Church of God, and *other churches as well*, inclines you to answer in the affirmative.

What will the future hold? Read Foxe and see what it *could* hold.

Samuele Bacchiocchi, *From Sabbath to Sunday.* Rome: Pontifical Gregorian University Press, 1977. 372 pp.

Now is the time to say to all those of you who have not yet gotten

around to buying a copy of this truly impressive and truly important work: *do it now!* It is available from

the Bible Sabbath Association at the reasonable price of \$8.50 (hard cover).

Dr. Bacchiocchi's thoughtful, critical, and thought-provoking reappraisal of the available evidence in regard to the rise of Sunday observance in early Christianity demands your respect. One thing that I noticed in particular was the words he had written along with his acknowledgements, to reassure the reader "that I have earnestly striven for objectivity, I might mention that in a few places my interpretation of certain Biblical texts (such as Revelation 1:10 and Colossians 2:14-17) and of historical data differs somewhat from the traditional position of my church" (p. 6). This intellectual honesty is certainly a credit to its author.

"It is my hope that this study will encourage not belligerent

polemic but rather positive dialogue and reconsideration of the vital meaning of the Sabbath day for the religious life of Christians today," he says. This hope has definitely turned out to be a confident one.

Naturally, in a work this size one cannot agree down to the last detail. If I were to point out a few things that would further enhance the quality of his book, I would suggest Dr. Bacchiocchi to prepare a Scriptural as well as a topical index to it; also to root out all the (admittedly) minor wrong references that have crept into the footnotes and the text itself.

Again, this book should be on your bookshelf. For reference. For study. Why not do something about it?

Please send copies of books for review in this column to Kristian Kristiansen, Box 705, DK-5230, Odense M, Denmark.



Meet Our New BSA President

John D. Bevis, new president of the Bible Sabbath Association, lives with his wife, E. Hope, and daughter, Laura Leigh, in Florence, Ala.

He received his B.A. at Southern Missionary College, in Collegedale, Tenn., and his M.A. at Samford University, in Birmingham, Ala. He has done additional graduate work at West Virginia University and Rutgers University.

His wife is assistant professor of nursing at the University of North Alabama in Florence. Laura Leigh is eleven years old.

Mr. Bevis holds memberships in the North Jersey Seventh Day Baptist Church, Basking Ridge, N.J., where he serves as a deacon; in the advisory council of the American Bible Society; the

Associated Church Press; and the Evangelical Press Association.

Mr. Bevis served one year as president of the Southeastern Association of the Seventh Day Baptist Churches. He helped organize the North Jersey Seventh Day Baptist Church in Basking Ridge and the New York City Seventh Day Baptist Church in Bronx, N.Y. He also served as assistant pastor in the People's Christian Church in New York City in 1978 and 1979. He was publishing director for the American Sabbath Tract Society, Plainfield, N.J., from 1973 to 1979 and has served as editor of *The Sabbath Recorder* since 1973.

We have no picture of our new president, but we shall publish one in a future issue.

The Sabbath and Church Growth

DR. SAMUELE BACCHIOCCHI

A parish priest of one of the largest churches in Rome regretfully told me one day that of his 16,000 members registered in the books of his parish, only 150-160 at most attended the Sunday Mass services. The problem of this parish is not unique, since throughout Italy, and for that matter throughout most of western Europe, church attendance stands below the 10 per cent average of the Christian population.

This can hardly be attributed to the enticement of business establishments, since business is almost shut down on Sunday in countries such as Italy or England. Yet the churches are empty. Where are the Christians on what they regard their Lord's Day? Thousands of them flock to the new sanctuaries provided by our materialistic society: the stadia, the restaurants, the luna parks, the dancing halls, the beaches, etc.

The situation may appear somewhat better in the United States since church attendance runs much higher than in western Europe (close to 50 per cent) in spite of the many shopping centers which are open for business on Sunday. This figure, however, may be somewhat deceptive, since even in this country the same Christians who attend church in the morning will often in good conscience go to the shopping mall, the cinema, the theater, the ball game, in the afternoon. This hardly reflects the Biblical notion of Sabbath-keeping—24 hours dedicated to divine and human service.

The problem is not altogether absent in Sabbathkeeping communities. It is not uncommon to

meet those who find it more attractive to spend their Sabbath boating, skiing, hiking or camping rather than attending the worship service. Experience tells us, however, that frequent absences from the corporate worship and fellowship experience of the Sabbath often results in a permanent disconnection from the church, which is the body of Christ (1 Corinthians 12:27).

Is Sabbathkeeping so vital to the growth of the spiritual life of God's people? Can a personal relationship with God be maintained without the experience of rest, worship and service provided by the Sabbath? The answer of the Scripture, which is corroborated by experience, is most explicit. The prophets frequently equate the spiritual well-being or apostasy of God's people, with their Sabbathkeeping or Sabbath-breaking. Ezekiel, for example, reports the word of the Lord that came to him, saying: "And also I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord who sanctifies them. But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes, and they rejected my ordinances, by which, if a man observes them, he will live; and my sabbaths they greatly profaned. Then I resolved to pour out my wrath on them in the wilderness, to annihilate them" (Ezekiel 20:12,13*).

If Sabbathkeeping was so vital to spiritual survival in Ezekiel's time, how much more this is true in our materialistic age when the tyranny of things enslaves our lives!

In a speech delivered on November 13, 1862, President Lincoln wisely stated: "As we keep or break the Sabbath day, we nobly save or meanly lose the last best hope by which man arises." It is significant that one of America's outstanding presidents should recognize the Sabbath as the last and best hope that can renew and elevate human beings.

Why is the observance of God's holy Sabbath day so important for personal and church growth? The answer is to be found in its appointed divine function, which consists chiefly in providing time and opportunities to develop a healthy, growing relationship with God and with human beings. The essence of a sinful life is autonomy, independence—living one's own life without regard to God. On the contrary, the essence of the Christian life is dependency and commitment to God. The Sabbath stands as a symbol and expression of our *dependency* and *commitment* to God; *dependency*, because it reminds us that God is our Creator and sustainer.

As the first couple observed the Sabbath on their first full day of life empty-handed, acknowledging their indebtedness for all to their Creator, so we believers acknowledge our indebtedness and dependency upon the working of God by ceasing from our own works on the Sabbath. Calvin aptly expresses this truth by saying that on the Sabbath believers "are to cease from their work to allow God to work for them." The Sabbath stands also for *commitment* because being the consecration of a 24-hour time to God, it fittingly expresses the consecration of our total life to God.

In view of the vital function the Sabbath plays in our lives, what can a minister do to insure that the observance of this day will

contribute to the spiritual growth of his members, and by reflex, to the numerical growth of the church? The Scripture suggests at least seven Sabbath imperatives for ministers to remember.

1. *Make the Sabbath day of the Word of God.* For six days church members are blasted by a

*The Sabbath stands as
the symbol and
expression of our
dependency and
commitment to God.*

multitude of voices enticing them to buy new moral and social values. Somebody rightly said that the new morality is nothing else than the old immorality. To recapture a clear moral direction and a renewed commitment, church members need on the Sabbath not lectures on Proposition 13, Watergate or inflation, but the proclamation and interpretation of the values of God's Word in the light of their life situation.

This divine Sabbath imperative is well expressed in the manna experience. For six days the Israelites saw, gathered, and used material manna. On the Sabbath, however, there was no manna on the ground. The Scripture reports that those who "went out to gather . . . found none" (Exodus 16:27). What important lesson was the absence of the manna on the ground below on the Sabbath designed to teach? Moses spells out the lesson in Deuteronomy 8:3, when he says: "And he humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that he might make you understand that man does not live by bread alone, but man lives by everything that proceeds

out of the mouth of the Lord." The absence of the manna on the Sabbath then signified that God wants His people on this day not to look down and seek after perishable food, but to look up and listen to His Word. When it becomes known that the pastor preaches the Word of God on the Sabbath, translating the great moral and spiritual lessons of Scripture into the life situations of his members, then the church will be crowded with people coming in the doors.

2. *Make the Sabbath the day of fellowship.* The Sabbath was divinely established not as a haven of solitude or isolation, but as an invitation to fellowship with God and people. The Scripture says that God "rested on the seventh day from all his work which he had done" (Genesis 2:2). Obviously God rested not because of physical fatigue. God's *fiat* creation did not cause Him to "faint or grow weary" (Isaiah 40:28). By ceasing from His creative activities, God wanted to make Himself available for His creatures and thus give to them not only *things* but *Himself*, not merely *products* but *His presence*. The Sabbath then originated as a time of divine-human fellowship.

This harmonious fellowship epitomized by the Sabbath was disrupted by human disobedience. The result was not only deterioration in the natural world but also separation and alienation from God. Though Eden was lost, the Sabbath remained as a symbol of God's desire to restore broken fellowship. For example, when God transformed, not chaos into cosmos, but slaves into a free people, He reiterated the Sabbath as a means to restore them into fellowship with Him and with one another. It was on the *seventh day* that God invited Moses into the cloud of His presence on Mount Sinai (Exodus 24:16). What an experience of intimate

divine-human fellowship! The same privilege was later extended to all the people when God invited them to accept the Sabbath as the sign of His sanctifying presence: "that you may know that I am the Lord who sanctifies you" (Exodus 31:13).

After six days lived in a world of tension, hostility, indifference and competition, how refreshing is the Sabbath fellowship of fellow believers! The warmth generated by the Sabbath fellowship can go a long way to overcome the frustrations and the tensions of a past week. It is not an easy task for a pastor to turn a cold church into one where warm fellowship prevails. Programs need to be prayerfully devised that will contribute to extend the sharing fellowship experience beyond the divine service. For many of our young people (and possibly for some older, too) with limited intellectual and spiritual maturity, the free time of Sabbath afternoon, if spent in isolation, can easily become a trap for vices. On the contrary, planned group activities can prolong and strengthen the fellowship of the morning services and become an inspirational time of sharing. When young and older persons sense that the Sabbath is the day when intimate fellowship is restored, they will gladly flock to the church.

3. *Make the Sabbath a day of service.* The two axes of the Sabbath are creation and redemption. While by interrupting all secular activities the believer remembers the Creator-God, by acting mercifully toward fellow beings, he imitates the Redeemer-God. The latter parallelism is clearly established in the reiteration of the Sabbath commandment found in Deuteronomy 5:12-15. Here the Israelites are urged to grant freedom and rest to all on the Sabbath, because God has delivered them from the land of Egypt "with a mighty hand and an

outstretched arm." In other words, since God has been gracious to the people, they in turn, on the Sabbath, must be concerned for others.

This aspect of the Sabbath as the day of concern and service has often been neglected, not only in the past but even in the present. In the days of Jesus the Sabbath had become "sacrifice" rather than "mercy" (Matthew 12:7); that is to say, rules to obey rather than people to love. What about today? Is the Sabbath kept by providing our living-loving service to others or by seeking romantic seclusion?

A study of the Sabbath ministry of Jesus reveals that the Saviour spent His Sabbath not in splendid isolation, but in concerned involvement in human needs. For Christ the Sabbath was the day "to do good" (Matthew 12:12), "to save" (Mark 3:4), "to loose" physical and spiritual bonds (Luke 13:12), a day to show "mercy" rather than religiosity (Matthew 12:7).

How different our lives and

*What a challenge to help
our members discover the
Sabbath as the day to
stop thinking about self
and start thinking of
others!*

churches would be if the pastors could help the congregations to recapture this dimension of the Sabbath! What a challenge to help our members discover the Sabbath as the day to stop thinking about self and start thinking of others. This is the day when, by experiencing more fully the presence and love of God, we are motivated to strengthen neglected or broken relationships, to alleviate the suffering of others, to look for the absentees, the sick and the

discouraged ones, to give of our friendship, fellowship and concern. If the Sabbath becomes a day of service to God and humanity, many of those who slip out of the church because they feel neglected, could be reclaimed. And these in turn may become an asset to the growth of the church.

4. *Make the Sabbath the day of peace.* The Hebrew meaning *menuha* which is commonly used to designate the rest of the Sabbath, has a rich meaning. Heschel explains that "*menuha*, which we usually render with 'rest,' means here much more than withdrawal from labor and exertion, more than freedom from toil, strain or activity of any kind . . . To the biblical mind *menuha* is the same as happiness and stillness, as peace and harmony. . . . It is the state wherein man lies still, wherein the wicked cease from troubling, and the weary are at rest. It is the state in which there is no strife and no fighting, no fear and no distrust." The peace of the Sabbath is not simply the absence of war, like the *pax romana*, but it is an inner state of harmony, security, and tranquility. The Jews welcomed the peace of the Sabbath with songs, prayers, and greetings. As they met each other on the Sabbath, they exchanged this greeting: *Shabbath Shalom*, which means, "I wish you a Sabbath of peace."

During six days our relationship with fellow beings, with nature and with ourselves become tense and disorderly. The Sabbath is the armistice and truce in all our personal and social conflicts.

What a challenge for a minister to make the Sabbath day a day of peace between the members of his family and his church! If the pastor can help his members to experience the peace of the Sabbath by making wrongs right, by turning misunder-

standings into understandings, silence into dialogue, conflict into peace, then the church will truly become the place where many will want to go to regain peace with God, with others and with themselves.

5. *Make the Sabbath the day of equality.* One of God's intended functions of the Sabbath after the fall is to serve as the equalizer of our human society. Every seven days, seven years, and seven weeks of years, all persons, beasts and property were to become free before God. And genuine freedom must lead to equality.

The uneven divisions of the Hebrew society leveled out as the Sabbath began. Samuel H. Dresner writes: "Although one Jew may have peddled onions and another may have owned great forests of lumber, on the Sabbath all were equals, all were kings: all welcomed the Sabbath Queen, all chanted the *Kiddush*, all basked in the glory of the seventh day." Isaiah 56 (verses 4-8) reassures the outcast of Israel, specifically the eunuchs and the foreigners, of whom the Assyrian and Babylonian wars had produced a great number, that by keeping the Sabbath they would share in the blessings of God's people, "for my house shall be called a house of prayer for all peoples."

The problem of social and racial inequalities and tensions still exists in our society and to some extent in our churches. Offices and recognition may sometimes be given on the basis of social status or color. A proper understanding and experience of the equalizing function of Sabbath will break down social and racial barriers and will establish the integrated union of all of God's people. The pastor who at the moment of worship—the time when we are truest to ourselves—challenges his congregation to accept the spirit of the Sabbath—which is the spirit of concern and

equality—will motivate his members to accept one another as equal before God. When persons find themselves accepted in the church in spite of their social or racial status, they will gladly participate in the programs of the church, thus contributing to its growth.

6. *Make the Sabbath the day of renewal and rejoicing.* The pollution of our environment and the dwindling energy resources threaten our survival on this planet. It is a recognized fact that the perpetual motion of people and machines is the major cause of our ecological crisis. The Sabbath was designed by God to be a time for the renewal of people, animals, and land. All of these are in fact included in the Sabbath precept. A return to God's plan by all the members of our society is hardly probable at a time when personal profit and pleasure are valued more than divine power and presence. Yet the Sabbath still remains God's best plan for the moral and spiritual renewal of His people.

Renewal on the Sabbath takes place through the time and opportunities the day affords to *remember* what the day stands for: creation, redemption, restoration—what God has done, what He is doing, and what He will do. It is renewal through the time it provides to recollect ourselves and reevaluate our moral responsibilities; renewal also through the experience of worshiping God and serving humanity. The pastor plays a vital role in leading his members into this renewal experience since he can direct their reflection, he can influence their moral consciousness, and he can lead them in their worship and service experience.

Sabbath renewal becomes rejoicing, since nothing brings greater delight to our lives than the reaching of high attainments. The

prophets envisioned the Sabbath as a day of "delight" (Isaiah 58:13). The delight of the Sabbath begins at home by sharing from sundown to sundown in the renewal of family ties so often lost throughout the week. This delight continues in the church by sharing in the renewal of the ties of the larger family of God's people.

Do our Sabbath Schools and sermons make the Sabbath interesting and delightful or boring and unpleasant? The pastor can most often control the difference between the two, and this will spell the difference between church growth or decline.

7. *Make the Sabbath day day of salvation.* The liberation from the hardship of work and from social inequalities which both the weekly and annual Sabbaths granted to all the members of the Hebrew society, was understood not only as the commemoration of the *past* Exodus deliverance (as stated in Deuteronomy 5:15) but also as a prefiguration of the *future* and greater redemption of the Messiah to come.

This helps us understand why Christ inaugurated His ministry in the synagogue of Nazareth on a Sabbath day (Luke 4:16) and why He announced His redemptive mission by using the very language and imagery of the sabbatical year as described by the prophet Isaiah (61:1,2). Jesus said, in fact, that He had been "anointed," that is, officially sent, "to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord" (Luke 4:18,19). He then added a brief but most pertinent comment: "Today this scripture has been fulfilled in your hearing" (Luke 4:21). The promises of liberation and restoration which the Sabbath contained and proclaimed, now in

and through Christ's saving mission, had become a reality.

In His subsequent ministry Christ substantiated this claim by intensifying this saving ministry in order to make the day a fitting memorial of His redemption. Christ did not enjoy His redemptive Sabbath rest exclusively for Himself, but extended the blessings of such rest to every believing soul. "Come unto me," He says, "all who labour and are heavy laden and I will give you rest" (Matthew 11:28). Several scholars recognize that there are linguistic and contextual indications suggesting that the "rest" spoken of by Christ is indeed the Sabbath rest.

In the light of the cross then, the Sabbath rest that "remains for the people of God" (Hebrews 4:9) is a weekly tangible experience of the blessings of salvation Christ provides to sin burdened souls. Do our members understand and experience weekly this profound meaning of the Sabbath? Do they experience through the physical Sabbath rest, the rest of Christ's forgiveness and rest? The pastor who by divine grace can inspire his congregation on the Sabbath to allow the Saviour to bring total rest to their lives, may well have found the secret of personal and church growth.

*Scripture quotations are from the New American Standard Bible.



Since the seventh-day Sabbath is a *prefigurement* of the millennial reign of Christ (an event yet to come), it must therefore be in effect even now in our own day.



From the President's Desk

JOHN BEVIS

IT is certainly with a feeling of humility and inadequacy that I assume the responsibilities of the presidency of the Bible Sabbath Association. I have been a member and supporter for several years and know that God has used this association to His honor and glory.

My first contact with the BSA was in 1960, I believe. On my way to college in Chattanooga, Tenn., I stopped in Paint Rock, Ala., to visit with Mrs. Almira Butler. I remember that she had a BSA calendar hanging in her kitchen, and I was immediately interested in finding out more about the organization. After my discussion with Mrs. Butler I was ready to seek membership. During the following years I have had opportunity to share information about this great transdenominational work with many. It has also been my joy and privilege to meet Sabbathkeepers of various churches and have fellowship with them. Truly we are one in the Lord.

We read that "where there is no vision, the people perish" (Proverbs 29:18). And I am thankful for the vision and dedication of the officers and board of this association over the years. Truly they have been led of God to develop this organization into a real witness for our Lord; but their work is not finished. There is much left for us to do.

I believe that we Sabbathkeepers need greater vision in our ministry. Vision is seeing the impossible. Vision gives life and purpose and moves the people of God to action. As we begin this new year, this new decade of the eighties. I call on each and every one of you to join me in special prayer that the Lord will give us a new vision of what He would have us accomplish

as an association of Christian Sabbatharians. Let us seek vision and wisdom, because as we face the task before us we feel unequal to the challenge.

President Terril Littrell has repeatedly urged greater vision among us, especially in the area of transdenominational cooperation. He has sought, as president, to remove barriers of misunderstanding and distrust, always seeking to bring us closer together in a true spirit of ecumenism. Certainly we are called to be collaborators in the building up of God's kingdom and especially in the work of restoration of the Bible Sabbath. God can and will use us in the days and months ahead if we are willing to be used of Him—let God be the builder!

I would sincerely invite you to share with me your ideas of what the association should seek to accomplish. What would you like to see as our goals for the coming year? Please write me, sharing your ideas and concerns. This will greatly aid me in seeking to provide direction and leadership. My address is John D. Bevis, P. O. Box 2133, Florence, Ala. 35630.

I hope to be able to meet with President Littrell, Editor Lincoln, and possibly others in coming days as together we seek the leading of the Lord for the work ahead.

In I Corinthians 3:11 Paul enunciated one of the great principles of the gospel: "Other foundation can no man lay than that is laid, which is Jesus Christ." Truly Christ is the foundation of this work, let us continue to build on this solid rock. May the Lord bless and guide each of us as we seek His leading.

WHEN Jesus cast out them that sold and bought in the temple and overthrew the tables of the money-changers, He was soon confronted by the chief priests and elders asking Him *by what authority* He did these things.

When asked in the right spirit, that is a legitimate question. One should always be able to give a good reason for whatever he does and satisfy himself at least that he is backed by the highest authority appertaining thereto.

The Sabbath

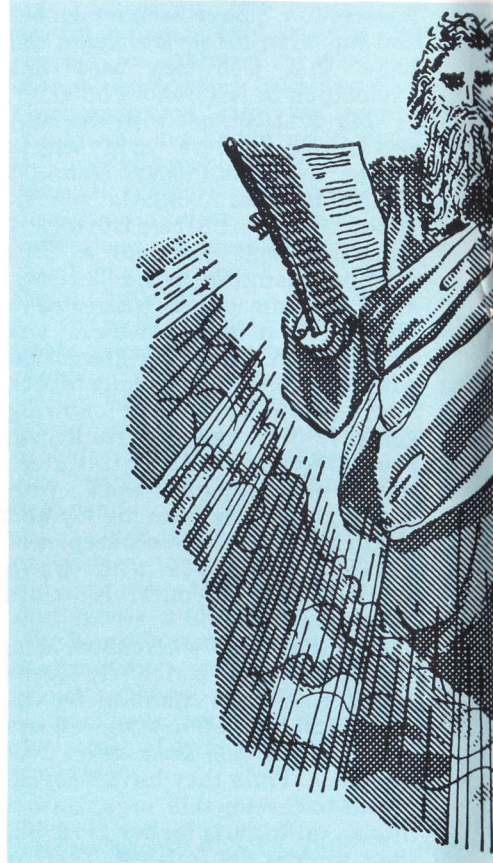
One thing that makes Seventh Day Baptists different from most all Christendom is the Sabbath, and it is the only thing that makes us different from one large branch of Protestantism. If we insist on standing out from the others on this point we should be able to state our *authority*. By what authority do we keep the seventh day as Sabbath?

The Sabbath is a part of creation. When God created heaven and earth He blessed the seventh day and sanctified it (Genesis 2:2,3). So our *authority* is the *divine Creator*.

That authority was emphasized in the wilderness when the God-given manna was not to be found on the Sabbath (Exodus 16:26).

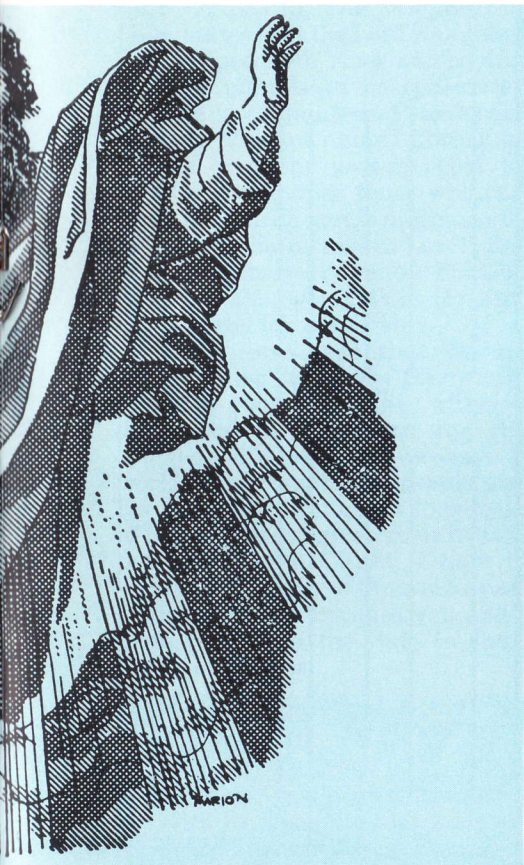
The Sabbath was made one of the ten fundamentals of the moral law which God gave to Moses: that the Sabbath of creation should be *remembered* (Exodus 20:8-11).

The prophets were mouthpieces of God urging the people *from age to age* to keep the Sabbath holy.



Christians rely on Jesus Christ's interpretation and practice of God's will among men. He stated that man *still* needed the Sabbath: "The Sabbath was made for man," that is, mankind (Mark 2:27). He Himself observed the Sabbath (Luke 4:16). He assumed the Sabbath would continue, for He told His disciples to pray that certain calamities ahead should not come

Authority?



on the Sabbath (Matthew 24:20).

Christian apostles who broke away from Jewish tradition still kept the Sabbath, as Jesus expected them to do, preaching to Jews and Gentiles, Sabbath after Sabbath (Acts 13:42-44).

The *divine authority* for the seventh-day Sabbath is recognized as antedating Moses, continuing through Judaism, and passing on

into the early Christian Church. What better authority do we need today?

Sunday

Most of Christendom has substituted the first day of the week for the seventh day as Sabbath. Such a radical change certainly calls for a statement of authority.

By what authority do ye these things? Different *reasons* for the change have been given, but seldom has the *authority* for the change been set forth. A thorough study of that question might surprise many devout Christians.

Sunday is called the Lord's Day. Did Jesus ask for a Lord's Day to be substituted for the Sabbath? Where then is the *authority* for the change?

Sunday is observed to commemorate Jesus' resurrection, we are told. Did Jesus ask His disciples to commemorate His resurrection, on Sunday, or that it be substituted for the Sabbath? Where then is the authority?

Unfounded objection is raised to the seventh-day Sabbath on the ground that it is the Jewish Sabbath. Is it Christian to harbor race prejudice, or to let it divert us from *divine edict*?

Just *where is the authority* for the change? That is a question that should be honestly studied and answered by every Christian.

By what authority do ye these things?

This article is available as a tract from American Sabbath Tract Society (Seventh Day Baptist), P. O. Box 868, 510 Watchung Avenue, Plainfield, N.J. 07061.

Coming Out of Our Religious Closets

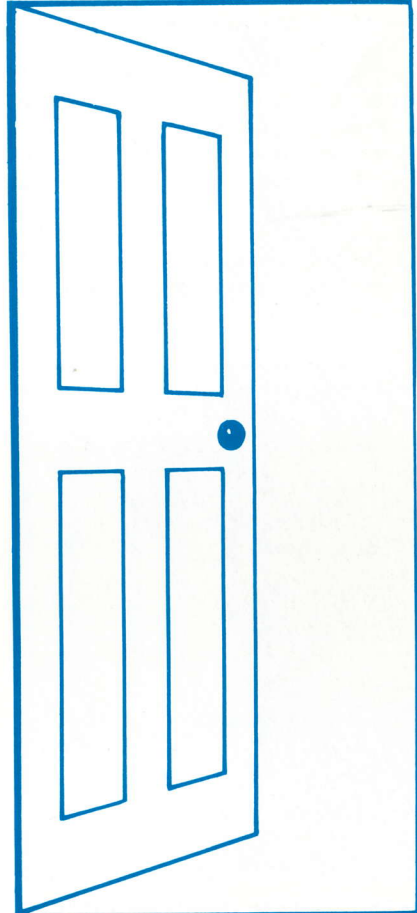
MAICHLÉ GOULD

In the past five years we have read a great deal about homosexuals and their coming out of their closets to proclaim their true identity. Well, the Lord has revealed to me and many other Christians whom I meet that this world is in its last days; and we, as believers in the Lord Jesus Christ, need to come out of our closets and face the world with the truth that we have been given.

So many of us have made Jesus our own little private and personal God. We have "No Trespassing" signs on the doors of our lives and refuse to step out to help a cold, dying world. The Lord Jesus, just as He entrusted the gospel to twelve men and depended on them to share it, does the same with us today. If we sit back and with hardened hearts, refuse to speak up, there will be nobody else with whom to share the Good News.

The apostle Paul wrote to the Romans, "How shall they call upon him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher?" (10:14). As Christians the responsibility is with you and me. We are all called to be ministers of the gospel of Jesus. True, not all of us are called to that ministry of pastoring, because not all have been given that gift. However, we are all commanded to preach and teach the Good News (Matthew 28:18-20).

We need to come out of our self-imposed closets of fear and insecurity. Paul Little, in his book, *How To Give Away Your Faith*, wrote that nonbelievers are not



looking for a ritualistic and dried-up game to play every week instead they are looking for life, joy, victory, freedom, and much more being released and shared through the life of the Christian. The apostle Paul wrote to Timothy saying, "God has not given us a Spirit of timidity, but of power, and love, and discipline" (2 Timothy 1:7).

The spirit of the New Testament

is not one of privacy, nor of total secrecy. This we can see in the many happenings recorded in the Acts of the Apostles. In the tenth chapter of Acts the Lord reveals to Peter that nothing is unclean or common when blessed by God Almighty. Lloyd John Ogilvie in, *The Drumbeat of Love*, states that the Lord was going beyond food with Peter and saying that no man is to be considered unclean or common. In Peter's case it was a non-Jew named Cornelius. In our case, the person could be anybody, including those who can make our spirits curdle and cause us to cry out, "By no means Lord!" But to God, no man is common. For God so loved the world that He sent Jesus to die for man's sins.

I am convinced that we are approaching the end of this world. Someday soon the Father will give Jesus the ok to return for His beloved children. But we have a world of over four billion people, and I would guess that about 75 percent of them have not given their lives to the Lord Jesus Christ. I hate to admit it, but many of them are a part of that statistic because you and I have not taken the time to show them the Father.

Beloved, join with me and come out of your religious closet to a lonely, sick world which needs the medicine only we can present—Jesus Christ.

Mr. Gould is a senior at Houghton College majoring in psychology and preparing for the ministry.

—Adapted from
The Sabbath Recorder

ANNOUNCEMENTS

HELP! HELP! HELP! Sunshine Mountain sits unused, even though it has been created for the express help of retarded children. Jack Hays, in an effort to draw attention to the project, lost 203 pounds in 10 months. Pledges were made on a per-pound weight loss; less than half of the amount pledged has been paid. A young man sticks up a grocery store, and \$100,000 is raised to keep him out of prison. An elderly woman is caught shoplifting, and \$25,000 is raised overnight.

We question, then, must the good guys always finish last? Here we make no reference to Jack, but to the retarded children who, by one reason or another, are not aware that Sunshine Mountain exists as a home for their benefit. There are kids without homes; here is a home without kids. We ask you to tell the world of this obvious oversight.

TRAGIC STORY OF AMERICA (Modern Israel), \$2.50. Send check to Remnant of Israel, Box 401, Spirit Lake, Ia. 51360.

A Note of Appreciation

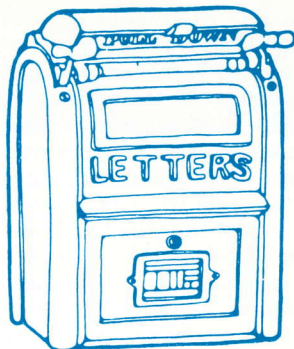
IT HAS BEEN a privilege and a pleasure to work with Dr. Terril D. Littrell during the past years while he served as president of the Bible Sabbath Association. During the time he has been president we have grown from a small, almost unknown, group to an organization that is making its mark in the religious world. Much credit for this change goes to him. His dynamic and zealous attitude and his willingness to "go out on a limb" to try new, effective approaches in presenting our message have caused us to make great strides.

We shall all miss him as president, though we look forward to our new president, John D. Bevis. And we shall continue to look forward to working with Dr. Littrell as he serves in his new capacity as a vice-president.

May the Lord bless you, Dr. Littrell!

—EUGENE LINCOLN

OUR READERS RESPOND



It is comforting to know that one can do a little toward this great work. My hope and prayer is that this work will not only continue but also advance as time moves on. Long live THE SABBATH SENTINEL. I always look forward to it.

—William Pilkington
Cambridge, Ontario

It's been so long since I've communicated with you—over a year, I guess . . . I am pleased with my chaplaincy work at the Southern Wisconsin Center for the Developmentally Disabled. I find it satisfying that I can give of myself in helping people in ways far beyond what people were able to receive in any one local church.

You expressed hope that I would again write sometime for the SENTINEL, and I'll try to do so.

I am sure I have not sent in a dues check to the BSA for over a year, so I'll enclose one as a gift. I'm not designating it for any particular use.

—Leroy Bass

I am a senior citizen seventy-four years old, having observed the seventh-day Sabbath for forty years. I lost my husband in Buffalo, N.Y., and came to Indianapolis to be near my people. The only Sabbath-keeping church here is the Seventh-day Adventist, and they are far apart and the transportation is so bad it is hard to attend.

I would like to renew my membership. May God smile upon you.

—Wencie Chapman,
Indianapolis, Ind.

Your SABBATH SENTINEL gets more and more interesting. It is good to get the latest news, and the articles are very interesting. I enjoy "Looks at Books" very much.

—O. L. Tarver,
Jefferson, Oregon

The Sabbath Is a Living Question

ARTHUR ELWIN MAIN

THE SABBATH is a living question today in Christian literature and in the world of Christian life and thought. Conventions are held, addresses made, sermons preached, books written, papers published, and state and national legislatures petitioned in the interests of Sunday observance. This is a recognition of the importance of having some particular day set apart for change and rest for body and mind, and for special religious and humanizing purposes.

History and experience witness to the vital connection between such a day and the physical, moral, and spiritual welfare of mankind. And it is my belief that if the church would come back to the Sabbath of the Old and New Testaments, its appeal on behalf of Sabbathism would be supported by Scripture, history, reason, and sentiment, as cannot be the case in efforts for the Sunday.

Advancing knowledge in the fields of physical and mental science and of history has greatly changed and enlarged our conceptions of God, man, and the universe. Through our increasing knowledge of ancient peoples and religions we have been led to look upon all the great religions of the world as signs that men everywhere have been seeking after God, who met them on the highest level of their thought and desire. But as the Christian Scriptures, religion, and ethics claim to be the true and the best, they must stand the test of history, experience, and reason.

Industrial progress, new social conditions, and closer international relations are the wonder of our times, and must be reckoned with by us who believe in the final triumph of the religion and morals of the kingdom of Jesus Christ our Lord.

The study of the history and literature of the Bible has been lifted to the level of other history and literature, and the right of the Bible to the results of a critical, scientific, historical, and literary investigation of its claims is recognized as never before.

The rational and practice, the scientific and historical, spirit and method prevail. What are things worth to us while we fight the battles of life? Will they help us realize our aspirations for what is better? Modern educated young men and women, and all really thoughtful persons ask for facts that are correctly defined, clearly verified, and well arranged. And the historical spirit views the world of men and events as a great whole of related parts, to be studied and explained according to the principles of evolution or development. Men will not believe in Christ because of His alleged miracles; they must first believe in Christ the revelation of God, then in miracle.

Men will not believe in the Bible because told that it is inspired; they will first believe in the Scriptures as the most wonderful of all books on religion and morals; then they cannot but believe in its inspiration. Men will not believe in the supernatural as something which contradicts or violates the natural, for this is also of God; but the supernatural is only another name for that which is natural in God's sight. Such are the changed points of view, such the proposed new light for old faiths demanded by modern thought and our growing knowledge of the great world; such the new tests and new opportunities that Christianity must meet in the twentieth century.

And, in turn, things modern and new as well as things traditional and old in theory and practice must answer whether they can adjust themselves to the ethical and spiritual principles taught and lived by Jesus the Nazarene. We need have no fear as to the results, if we will only do the will of God as He gives us to know His will; for then we shall know whether the doctrine be of Him or not.

The Sabbath must also prove itself equal to the demands of these new points of view, and the great opportunities and responsibilities of

the Christian church and religion today or surrender its claim to represent a truth of God, provisionally ordained to bless the human race.

That it is worthy of an honored place in the Christian faith and practice of this century, we believe to be the teaching of the Old and New Testaments when interpreted historically and reasonably.

—Arthur Elwin Main, D.D.,
L.H.D., in *Bible Studies on the Sabbath Question*.

BIBLE SABBATH ASSOCIATION BOARD OF DIRECTORS

John D. Bevis, President
P. O. Box 2133
Florence, Ala. 35630

Recording Secretary,
Mrs. Violet Rodgers
Rt. 1 Box 163A
Hatfield, Ark. 71945

Secretary-treasurer,
Lawrence Burrell
Rt. 1 Box 197
Fairview, Okla. 73737

1st Vice President
Eugene Lincoln, editor
The Sabbath Sentinel
106 Hiller Drive
Old Hickory, Tenn. 37138

2nd Vice President,
Allen Babcock
Rt. 5 Box 132
El Dorado Springs, Mo. 64744

3rd Vice President,
Terril D. Littrell
1840 Falcon Drive
Cleveland, Tenn. 37311

DIRECTORS-AT-LARGE

Leroy Bass
6903 Elmwood Avenue
Middleton, Wisc. 53562

Jerome Boyd
New Enterprise, Penn. 16664

Calvin Burrell
640 East 78th Place
Denver, Colo. 80229

John Kiesz
820 Woodlawn
Canon City, Colo. 81212

Joseph M. McGuire
4642 Avenue R
Birmingham, Ala. 35208

Gilbert Sanford
804 East 6th Street
Kennett, Mo. 63857

SABBATH CALENDARS

Sabbath calendars are again available from the Bible Sabbath Association.

\$1.00 each, \$10.00 per dozen (discounts on quantity orders).

These calendars are a bargain: \$1.00 each. Wallet-size Sabbath Calendars are also available at \$1.00 per 20, 3x6 - \$1.00 for 10.

THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737

I Learn a Lesson in Brotherly Understanding

JIM MILTENBERGER

Editor's Note: This article was originally a letter to the editor. We have made minor changes to make it into an article. It expresses well what the Bible Sabbath Association is all about—greater understanding among Sabbathkeepers of various beliefs.

I CAME into the Sabbath truth in 1959, but I didn't have the courage to step out in faith and begin obeying what I had proved until 1964. Since then I have been a member of the Worldwide Church of God in Elkhart, Ind. My wife joined me in the truth in 1965, and we have raised our family according to the laws of God. Our two daughters have married men in the church, and our oldest daughter has two little girls being brought up in the Sabbath truth.

During the past fifteen years there have been many tests to our faith, severe at first. But steadily our lives grew happier and more abundant, until now we don't see how things could have turned out better.

Sometime in 1977 word came to me that Don Scraggs, a seventh-day Adventist, was going to join me in the dry-wall business for a while. His father-in-law, Elder Herr, had been pastor of the South Bend, Ind., Seventh-day Adventist Church before being transferred to Keene, Texas.

I anticipated "blasting" him with my views about our respective church histories. I guess, in my immature attitude, that I thought I was right and everyone else was automatically wrong.

For a year and a half we three—Don, another Worldwide Church of

God member, and I—had a very enjoyable time working and discussing our convictions. Perhaps there were times when we talked much and worked little!

For some reason there seemed to be a special attitude of tolerance among us. Don gave me a copy of *The Great Controversy*, an out-of-print book by John Loughborough, and old copies of *The Review*. I also enjoyed listening to a cassette recording of Seventh-day Adventist Elder Hoffman while at work, and Don would listen to tapes of our elders. The three of us jokingly came to refer to ourselves as "the two witnesses."

The point of all this is that I learned that Don, a third-or-fourth generation Seventh-day Adventist, was not just following his parents' religion; he was sincere. Don studied my Scriptural views and I studied his. We both wished that we could agree with one another, but we could not.

My experience with Don taught me that not everyone is going to see things as I do, but that doesn't make them hypocrites.

Reading THE SABBATH SENTINEL has shown me that not all Sabbathkeepers see the Scriptures the way I do. But they are sincere. I should not have hard feelings toward them. I do enjoy reading about other Sabbathkeepers' understanding of the Scriptures, and I do not feel my beliefs are threatened by reading opposing viewpoints.

THE SABBATH SENTINEL provides a way for each of us to express his view in a manner that doesn't put others on the defensive and does promote respect for one another.

Outgoing President Is Given Award Plaque

Outgoing President Terril D. Littrell was presented a gavel and plaque for eight years of outstanding leadership in the Bible Sabbath Association International.

Second Vice-President Allen R. Babcock presented the Rev. Terril D. Littrell, with the award, a letter from the officers and board of directors of the association which read:

“Dear Terril D. Littrell:

“For eight years the Bible Sabbath Association International has been blessed to have you as its president, guiding its growth from a small, almost-unheard-of group to an organization that is held in esteem by government officials, church leaders, and others throughout not only the United States but also the world.

“Words and tangible gifts cannot express our gratefulness to you for your efforts to promote the Sabbath and to acquaint people with this transdenominational organization of Sabbatharians.

“You have spent many hours traveling to meetings of various groups to promote this organization and what it represents.

“You have written countless pages of material to tell the world what we stand for.

“You have spent tiresome hours on various tasks which have resulted in the Bible Sabbath Association’s becoming a strong and effective voice for Sabbatharians.

“You have written letters and spoken to legislators, informing them of the dangers in laws which would penalize Sabbathkeepers.

“You have taken a giant step forward in furthering friendly



Allen Babcock presenting award to Terril Littrell.

relations, with no compromise of our Sabbath belief, with our Sunday-observing brethren.

“We cannot enumerate all of the accomplishments you have achieved as the Bible Sabbath Association president during the past eight years.

“As you leave your arduous duties, you leave with the heartfelt gratitude of the members of the Bible Sabbath Association and their prayers that the Lord will continue to use you in great ways.

“Two words can never convey all of the feeling that we want to put in them when we say simply,

“Thank You”



St. Louis *Post-Dispatch* Editorializes On Results of Sunday Law Referendum

Voters in Missouri had an opportunity on November 6 to vote for repeal of the state's Sunday laws on an area basis, and in five counties—Boone, Lafayette, Marion, Rails, and Saline—they did just that.

But in St. Louis County, which, with its many shopping centers, would have gained the most from a repeal, the laws were upheld by almost two out of three voters.

Donald E. Breckenridge, chairman of the Committee for Blue Law Repeal, predicted that another attempt to defeat the Sunday laws will be made soon. "Whether it will be next year or the year after that, I don't know," he stated.

The day after the voting the St. Louis *Post-Dispatch* published the following editorial:

One Surprise On Tuesday

If there was one surprise in Tuesday's voting in Missouri, it was the overwhelming nature of the defeat of blue law repeal in the St. Louis area. Most of the other propositions on the ballot were approved almost predictably, but the issue of the Sunday closing law was considered too close to call.

Despite that, voters in St. Louis and St. Louis, St. Charles and Jefferson counties voted almost 2 to 1 to retain the old Sunday closing law, with an overwhelming number of No votes coming from the big suburban population of St. Louis County. The negative vote indicates why the Legislature, having passed an illogical list of things that cannot be sold on Sunday, has refused to repeal it, but instead has passed the issue on to local referendums.

Still, the results are surprising. Voters in the Kansas City area several years ago got rid of the blue law without much fuss, in part because of the loss of Sunday business and tax revenues to neighboring Kansas. The same situation holds true in part here; Illinois shopping centers are, after all, filled with Missouri customers on Sunday. So the continuance of the blue law will deprive the city and three counties on this side of the

river of Sunday business.

Aside from that, it remains difficult to see what supporters of the blue law expect to gain by retaining it. The law has not really upheld a "sabbath," and if it did it would be an intervention of religion in state affairs. But as matters stand people are free to do a good many things on Sunday that do not necessarily promote religious purposes or "keep the family together," as proponents maintained.

Many persons do work on Sundays and the public would be ill-served if they did not. Many persons even shop on Sundays — across the river, in grocery stores and drug stores on this side of the river. The illogic of the situation is what they can or cannot buy. They can buy magazines, for example, but they cannot legally buy books, and that leaves a question of whether some lightweight periodical takes precedent over the Bible. In time, the blue law ought to be erased from the statutes of Missouri. After all, many neighboring states do not cling to this remnant of the past, and many big cities that compete with St. Louis do not. So the issue remains unresolved, we think, for the future.

Women Ordained as SDA Elders

Six women were ordained as local elders in the All Nations Seventh-day Adventist Church in Berrien Springs, Mich., on September 15.

"The church must elevate women to the status that God originally intended," Caleb Rosado, pastor of the congregation, said. "The gospel is an agent of change when it is the gospel of the real Jesus, not the Jesus manipulated to meet the whims of the privileged few."

The new women elders are Velorah Carter, Jan Eiseman Daffern, Shirani DeAlwis, Rita Jones, Bonnie Perry and Ronnie Rosado.

Ordination of women as church elders has been permitted by the highest SDA church council since 1974, but few congregations have done so.

The All Nations SDA Church is a newly organized multicultural congregation that meets in the United Methodist Church.

IMPORTANT NOTICE!

A new up-to-date edition of the *Directory of Sabbath-Observing Groups* is now underway. Publication date will be as early as possible in 1980. We need the help of ALL Bible Sabbath Association members and friends to make this book as complete as possible. If you are aware of any active groups or individuals who are not listed in the 1974 edition and should now be given publicity in the new edition, it will be appreciated if you will so inform us. Please write—

**The Bible Sabbath Association
Fairview, Okla. 73737**

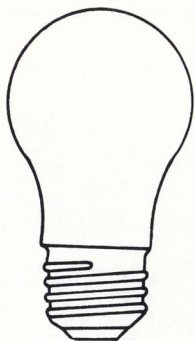


Sabbath Promotional Aids

- Tracts and Leaflets (some 25 titles) sample copies free
 - Membership Application Cards Free
 - Sabbath Stamps25
 - 13 Lesson Radio Booklet 1.25
 - Bible on Cassette for loan payment of postage
 - Library books to loan for payment of postage both ways. List of titles sent on request.
 - Bumper Stickers (The 7th Day is the Sabbath)75 each
 - Letter Stickers 100 for \$1.00
- You can help keep expenses down by including an extra amount in orders for literature to provide for postage.

**THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737**

GOOD IDEAS



COME EVERY MONTH

Take a minute to think about what you've just read. In this *Sabbath Sentinel*, you've probably found new ideas about God and man that can help you every day.

Fresh, new ideas like these are part of every *Sentinel*. Whether the articles cover several subjects, or focus on a single topic.

Have the *Sentinel* delivered to your friend each month.

Just fill out and mail the coupon below.

The Bible Sabbath Association
Fairview, Oklahoma 73737

Please send *The Sabbath Sentinel* to my friend.

1 year \$5

Check/money order enclosed.

Send to:

Mr./Mrs./Miss _____

Street _____ Apt./Rm. _____

City _____ State/Country _____ Zip _____

Please renew your Sentinel
 subscription on your birthday
 without special notice.



There IS a Difference

What kind of calendar hangs on your wall? Does the color of the last column of figures on each page agree with your belief?

SABBATH CALENDARS

are again available from the Bible Sabbath Association.

\$1.00 each, \$10.00 per dozen (discounts on quantity orders).

These calendars are a bargain; \$1.00 each. Wallet-size Sabbath Calendars are also available at \$1.00 for 20, or 3x6 \$1.00 for 10.

In order to help reduce mailing costs it may be advisable to hold small calendar orders (especially those for one or two calendars) until enough have accumulated for bulk mailing, thus allowing us to take advantage of a lower postal rate.

The Bible Sabbath Association
Fairview, Oklahoma 73737