

The Sabbath Sentinel

Created by an angel
Let him declare what he seeth
ISAIAH 27:9

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Moody and the Sabbath

by George Dellinger

IN reading pro-Sabbath literature, we often find various writers and preachers quoted to show that, despite the fact they were observers of Sunday, they nevertheless admitted Sunday has no support in Scripture, the truth being that God's Sabbath has all the evidence on its side.

Now such quotations are good and valuable. Several collections of them have been put into print. But we want to be completely honest and totally fair in giving these quotations.

Recently I have been doing some research into the attitude toward the Sabbath of Dwight L. Moody, the famous nineteenth-century evangelist. In various collections of quotations such as were referred to above, Moody has been quoted as though he—like so many others—admitted the seventh-day Sabbath is still binding. But my research showed that Moody was totally pro-Sunday and in no way supported the Sabbath or admitted its claims were valid.

In 1896 Moody published one of his best known books, *Weighed and Wanting*, a simple study of the Ten Commandments. (This book is published today under the title *D. L. Moody on the 10 Commandments*.)



Moody makes some statements in his study of the Fourth Commandment that some pro-Sabbath writers like to quote. On page 47 he says, "I honestly believe that this commandment is just as binding today as it ever was." Of the commandments being abrogated, he says on page 48: "When Christ was on earth, He did nothing to set it aside." Further down the same page he says: "The Sabbath was binding in Eden, and it has been in force ever since."

Well, some will say, it is quite obvious that Moody is saying God's

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Sabbath is still in force. But this is a mistake. To begin with, Moody lived from 1837 to 1899. At that time, and certainly during the Sabbath-Sunday agitations of the late 1800's, the term "Sabbath" was freely applied to Sunday by its advocates. This can be seen throughout the literature of those times. Sabbathkeeping churches, including the Seventh-day Adventists, Seventh Day Baptists, and the Church of God (Seventh Day), were very small, wielding little influence beyond local areas. To the world at large and to people in general, from the average man in the street to world leaders, "Sabbath" meant Sunday. This is the way Moody used the word.

Speaking at San Francisco on



January 1, 1881, Moody said, "This Fourth is not a commandment for one place, or one time, but for all places and times." Yes, the fourth commandment was still binding, but Moody was not applying it to the Sabbath.

Moody's true feelings become clear when we read a little further.

Writing in *The Golden Rule* for January 16, 1897, Moody said, "A man ought to turn aside from his ordinary employment one day in seven. There are many whose occupation will not permit them to observe Sunday, but they should observe some other day as a Sabbath."

Are those the words of a supporter of God's Sabbath? Throughout the chapter on the Fourth Commandment in his book on the Ten Commandments, Moody plainly shows he meant Sunday. He refers to Sunday, Sunday newspapers, Sunday excursions, teaching in Sunday school, etc., all references showing Sunday was his "Sabbath." On page 54 he says "When I was a boy, the Sabbath lasted from sundown on Saturday to sundown on Sunday." Then he goes right on discussing proper Sunday activities.

But we saw about that Moody said if your job won't let you keep Sunday, then keep "some other as a Sabbath." "Some other day!" "A" Sabbath! This shows Moody was not even all that emphatic about Sunday. In his book on the Ten Commandments, on page 51, he tells us, "I have made it a rule never to use the cars, and if I have a private carriage, I insist that horse and man shall rest on Monday." Sunday was his "Sabbath," all right. But if someone did not find Sunday convenient, that was no problem; simply pick any other day and observe it. A perfect example of the one-day-in-seven theory.

On page 49 in his book on the Ten Commandments, after repeating his words given above from *The Golden Rule*, Moody says,

“Saturday is my day of rest, because I generally preach on Sunday.” Did that make Saturday the Sabbath to him? Certainly not, no more than for millions of our neighbors who rest on Saturday after a week’s work, or thousands of clergymen who may rest on Saturday to prepare for a Sunday church service.

No, Moody in no way at all was sanctioning God’s Sabbath, but he steadfastly supported Sunday. This is brought out very well by Grant Stroh, writing in *Moody Monthly* for November, 1936. On page 138, in his column “Practical and Perplexing Questions,” Stroh gives a question sent in by someone. The question reads, “We are of the opinion that D. L. Moody was a strong believer in the theory that Saturday is the true and only Sabbath. Is not this the truth?”

Stroh proceeds to demolish the idea that Moody believed in God’s Sabbath by giving several references from Moody’s book, then called *Weighed and Wanting*. He shows that Moody used the terms “Sabbath” and “Sunday” interchangeably. He gives the following quotation from Moody’s book: “Businessmen travel on the Sabbath, so as to be on hand for business Monday morning.” This is on page 52 of his book.

A final note: On page 63 of Moody’s book the publishers have added these words: “The author of this book was not an advocate of the tenets of Seventh Day Adventism.” Referring to the Adventists, Stroh says that Moody “gave this sect no quarter.” Of course Adventists are only one group of Sabbathkeepers, but the references are applicable to any Sabbathkeeping group or individual. Moody totally rejected

God’s Sabbath, refused to recognize its claims, and fully taught, supported, and practiced Sundaykeeping.

Someone may ask what it matters. Why present this evidence? I consider it important because if we are going to present God’s Sabbath and its claims, we must do so in an honest, open manner. Quoting Sundaykeeping authors who in turn quote Moody as a Sabbath advocate will do our cause no good. Of course those who have quoted Moody thought doing so helped. No one has ever attempted to misrepresent his beliefs. But if we are going to quote Sunday advocates when they admit their day has no Bible basis (and there are many of them), let us no longer use Dwight Lyman Moody. He kept and advocated Sunday, and his successors do, as well. Stroh

*Moody taught the
Fourth Commandment
now means Sunday.*

closes his answer with these words: “Christians are to keep the Lord’s Day, . . . and not the Sabbath of the Old Testament.” In *Moody Monthly* for June, 1959, Anthony C. Capon, under the heading “What to Do with Sunday,” lists four reasons why Sunday ought to be kept. These are only representative samples of their belief.

It is true that Moody taught God’s Law and the Ten Commandments are still in force. But he also taught the Fourth Commandment now means Sunday. This much is certain.

A Pearl of Great Price

By Janyce Royalty

AND Jesus said, "Having found one pearl of exceptional value, he went out and sold all he possessed and bought it" (Matthew 13:46, Modern Language).*

Most of us are on the lookout for our own little pearls of value. We carefully shop the supermarket, save and trade coupons, and scan Wednesday's paper looking for something special. We get into our car and travel from yard to garage to patio to basement, all in effort to find that special bargain. We're always on the lookout for something special to own and use.

But in our busy everyday rush lives, sometimes we overlook some of the things we already have that are of great value too. Somehow we seem to overlook the special values that are right under our nose. And sometimes those valued things are something that can't be replaced. Sometimes we overlook them until they're gone forever.

Have you ever belonged to a club or organization that you felt was really worthwhile? You really enjoyed the results of what the organization was accomplishing? You paid your dues and you offered to help out in some way or another.

And really, you did your share!

And maybe there were a few others who were less interested. They didn't quite pull their weight, and pretty soon the group just drifted apart, until there were just three or four of you who were active. And a little later your group was . . . was just kind of overshadowed by more important things and problems of life. And it died.

Perhaps later, you realized how valuable that group had been in your life, and you wished it were still around. But it was dead now. And you realized how much easier it would have been to keep it alive than to try to bring it back from the grave.

Wherever you are reading this, you are probably comfortably sitting in a chair or perhaps your favorite recliner and thinking about that club that no longer is. Oh, those good old days!

Well, I would like to have you stop thinking about that old group for a moment and jump ahead with me to a few years in the future.

The year is 1985, but things are not so much different. Things really haven't changed that much. You still have that favorite chair. The carpet is a little dirtier now, and the cat sleeps more and longer. The recession is

over, and although things aren't booming, you have managed to continue your standard of living — pretty much — and perhaps enjoy some special treat now and then. And you're still anticipating our Lord's return.

You get up and go over to your desk to write that letter that's overdue—the one to that person who is now someone special but who hasn't learned about the Sabbath yet. You reach down, pull out the drawer for that favorite envelope stuffer explaining why you keep the Sabbath. But there are no more. Now you remember. You used the last one last month to send to someone else whom you love and cherish.

You'd send for some more copies, but they aren't printed anymore. Your thoughts drift back to when you used to get *The Sabbath Sentinel* magazine, and you wish you could bring the Bible Sabbath Association back to life, but it's dead now. And it's too hard to bring it back to life again.

Brothers and sisters, this could very well happen in the near future. Mr. Burrell, our treasurer, and Mr. Lincoln, our editor, have tried subtly to explain that the BSA is in financial trouble. But somehow, life's other problems are overshadowing the higher printing costs and the increased postage rates. The Bible Sabbath Association and the Sabbath Sentinel are run with *donated*, cost-free personal time. The editor, the writers, the board members, the treasurer, the president and secretary — everybody is contributing his or her time and talent to make this organization function. No one receives one penny reward from the BSA funds; all goes to pay expenses. But it isn't enough;

we're quickly going broke. And it's very possible that within the next year or two you won't be receiving this magazine, even if you're a "lifetime" member.

Recently, numerous letters have come to the editor saying how much the magazine has improved during the past few years and how much value it has been to some people's lives. I've been thinking that either these people must be all wet and nobody else agrees, or everybody agrees but are supporting this fine organization with only their mouth.

You know, with another increase in postage rates to hit us soon, we may be coming up for air the last time right now. But I've been thinking that if we all pull together, we not only can pull ourselves through this crunch, but we can actually progress at a rate never before accomplished. I have thought of several ways this could be accomplished.

Several church bodies are listed in the BSA Directory. If each one would budget a donation, say a half percent, of its outreach and evangelism expenditures, our organization would be on its feet in no time.

Or if every subscriber of the *Sentinel* would voluntarily send in a contribution of only two cents a day (60 cents a month), our resources would jump by almost \$11,000 a year. Can you afford two cents a day more to promote the Lord's true Sabbath?

Getting more members is not the answer. Presently each issue of the *Sentinel* is costing much more per issue than your subscription pays for. The *Sentinel* is being distributed "below cost!"

If some isolated Sabbathkeepers

feel they should tithe but are not quite sure where or how — I can't think of a more urgent need, as far as organizations are concerned. Your financial support is needed.

And I haven't even mentioned the very real future possibility of all of us losing our privilege of Sabbathkeeping during these latter days, which we all are now entering.

It seems to me that we all have a great deal more invested in the Bible Sabbath Association than our meager membership fees or subscription prices.

Brothers and sisters, what's keeping the Sabbath worth to you? I urge you to think and pray and *take action*. If you are on a church board, consider pledging a monthly contribution. If you're an individual, then please send an additional contribution of whatever you can afford.

If you don't *do* anything, and on judgment day the Lord asks you, "WHY?" what will your answer be? Why not eliminate the question now?

In closing, I want to say that I am not speaking out as a writer or even as contributing editor, but I am only saying something which has been weighing heavily on my heart for several months now. The Bible Sabbath Association and *The Sabbath Sentinel* have become something special to me. This is the only way I have to save "a pearl of great price." Won't you help?

Sincerely with love,
Janyce Royalty

*From the Modern Language Bible: The New Berkeley Version. Copyright 1945, 1969, 1970 by the Zondervan Publishing House.



Vancouver Mayor Calls Voting Day Change Dirty Trick

Mayor Mike Harcourt, of Vancouver, B.C., Canada, called the change of this year's municipal election from Saturday, November 20, to Wednesday, November 17, "purely political" and "a dirty trick" to make his election less likely.

The problem started last May when two rabbis requested the city council to make the change, explaining that Saturday elections present a problem for the city's Jewish voters who observe the Sabbath. The council agreed to the request by a 7 to 4 vote. Harcourt, however, said that the change was made not to accommodate the Jewish voters but to make it less convenient for working people, who would be more likely to vote for him.

"I'm infinitely aware of the wishes of the Jewish community in this city," Mayor Harcourt stated, "and they certainly don't feel they need to be singled out for special privileges . . . We're going to have to reschedule the whole_____ thing."

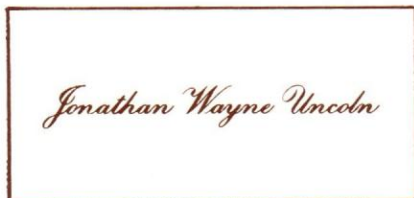
Sabbathkeeping has not produced character and Christian life so exalted so as to compel faith in its importance. This it ought to have done, if it be what we believe it is.

—A. H. Lewis

The Sabbath, if it is to be meaningful in a day of shifting patterns and values, must find its meaning not in the traditions of our denomination or any denomination, but in the spiritual experience that it brings to our lives as the people of God.

—C. Rex Burdick

Don't Be an Uncoln



LAST June was a big time for our family. Jon, our youngest son, graduated from secondary school. But nothing in this world is perfect, and his commencement was no exception. When his graduation announcement cards arrived, they read "Jonathan Wayne Uncoln."

We asked ourselves how the engraver could have made such a stupid error. Then, having been a proofreader, I figured out what probably had happened. When the name "LINCOLN" is printed in all capital letters, if one places the **L** and the **I** too closely together, they look like a **U**.

Many times since then the thought has come to me: Are we Sabbatharians getting our message across in a plain, understandable way? Or is it somehow garbled in the receiver's ear? We must use terms that others can comprehend; our message must meet the listener on his or her level of understanding.

The apostle Paul put it well: "If the trumpet does not sound a clear call, who will get ready for battle? So it is with you" (1 Corinthians 14:8, 9, NIV).

Eugene Lincoln

THE SABBATH SENTINEL (USPS 474-580)

EDITOR Eugene Lincoln
CONTRIBUTING EDITORS Janyce Royalty, 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, \$20.00; family membership \$25.00 (individual certificates issued by only one set of records maintained and only one copy of the Sentinel and other mailings sent); life members, \$500.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 1109 Holton Lane, Takoma Park, Md. 20912. 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.

“So Speak Ye, and So Do”

by Joy B. Orth

ONE Sabbathkeeping church, explaining its beliefs, tells in a nicely worded paragraph about the love of God and says that love is why they **choose** to keep Sabbath on the seventh day.

A writer for another Sabbathkeeping denomination implies that because we all fall short of ideal commandment keeping, then surely his Sundaykeeping friends are just as “spiritually uplifted” as he, and he asks, “But who does, really?” (keep the commandments).

Another writer asks if a repentant sinner’s relationship (to God) is improved as he begins to *keep the commandments*. The writer’s answer is “no.”

We might ask if, without the commandments, the sinner has a relationship with God, for how can he repent if he has no knowledge of that for which he need be repentant?

Commandments Downplayed

Article after article is now being printed in periodicals of commandment-keeping peoples who self-consciously downplay the fact that we believe in the law of God. Need we, in an effort to be nonjudgmental of other professed Christians, treat our belief in the law of God as a near embarrassment?

No Law — No Sin

None of us believes that because we are saved by grace (Ephesians 2:5) and salvation is a gift (Romans 6:23) we are free to sin, yet we are finding it more and more repugnant to warn a brother of the error of command-



ment breaking. For various reasons, but mostly because we rightly appreciate the lives and testimonies of many of our noncommandment-upholding friends, we feel it impossible to tell a friend that his nonobservance of God’s laws may cost him his life. God is not so reticent!

What were those spoken of in Ezekiel 3 to be warned of, and of what did Paul warn every man in Colossians 1:28? Sin, of course! And what is sin but transgression of the law? (1 John 3:4.) (Some now even hesitate to boldly state that fact and refer to sin as “separation from God.”)

We can know that we know God if we keep His commandments (1 John 2:3).

Sunshine Mountain Offers Haven to Children With Various Needs

Sunshine Mountain Home for Special Children is owned by and operated as a ministry of the Sunshine Mountain Seventh Day Baptist Church, a member of one of the oldest Baptist groups in North America. The Sunshine Mountain church was chartered in 1976 as a legally organized, state recognized, non-profit institution, and is recognized by the internal Revenue Service as such. The Home for Special Children is supported entirely by gifts and free-will offerings of people who believe in this ministry and desire to serve the Lord by helping to meet the needs of the children.

Sunshine Mountain offers a home for people with needs of various sorts. Sometimes there are people whose needs are too great or too specialized to be met with the existing facilities and personnel here, and we have to say no. One such person is a four-year-old boy with multiple handicaps. In addition to being mentally retarded, Jamie is totally blind and has not learned the basic self-help skills that would be necessary for him to enter the home

here. But the door was not entirely closed for Jamie, because we knew of a woman whom we thought could help. Jamie's parents, unable to find any publicly or privately supported institution suited to their son's needs, talked with the woman, and she agreed to care for the boy in her own home and to try to teach him some of the things he needs to know.

Jamie needs to know, just because he is a little boy growing up, things like eating with silverware, using the bathroom, brushing his teeth, and dressing himself. There are other more special things Jamie needs to know because he is blind. And the particular woman in question is uniquely qualified to be his teacher, for she herself has been totally blind since childhood, yet has married and raised a family of seven children, four of whom are living at home with her.

Her name is Evelyn LeBlanc. She has been fellowshiping with and worshipping with the Sunshine Mountain church for more than three years. In spite of her visual handicap, Evelyn keeps house, cooks, washes clothes and hangs

them on the line, cares for her children (yes, even when they were tiny babies) goes shopping and generally does all the things any homemaker does. She reads Braille very well and continues to impress the congregation at the speed with which she can read a passage of Scripture from her Braille Bible. She

is a truly amazing person, and now she has opened her home and her heart to a very special little boy who needs a very special teacher. Needless to say, Evelyn has been quite an inspiration.

Sunshine Mountain's postal address is Box 37, Chatawa, MS 39632.



Two Sabbathkeeping Denominations Meet to Discuss Possible Unification

Ministers representing two bodies of the Church of God (Seventh Day) recently met in Boise, Idaho, for a joint session to pursue unification efforts. Ministers from both the General Conference of the Church of God (Seventh Day), with offices in Denver, Colorado and the General Council of the Churches of God (Seventh Day), with offices in Meridian, Idaho met May 27-31 on the campus of Boise State University.

Both ministerial bodies conducted business unique to their respective organizations; however, the primary purpose of the meeting was to conduct a joint session in which continued unification efforts could be pursued. Both groups share essentially identical beliefs and practices, as well as a common history.

This joint ministerial meeting represents a major milestone in the unification process. Various lower-level discussions have been ongoing for the past three years. Last summer the general membership of both organizations approved the continuation of the unification effort. In the months ahead, work will continue on the committee level. Next summer the respective memberships will be apprised of the progress made. Ultimately, the general memberships of both church organizations will decide whether or not unification will take place.



The ministers who attended

matter of clean and unclean meats, a longstanding issue. The ministers of the General Council (Meridian) expressed concern that the wording of the General Conference's doctrinal belief statement was prejudicial; that is, it rendered nonobservers of the distinction something less than "God's people." To overcome this obstacle and thereby provide a climate in which unification efforts could continue, the Ministerial Council (Denver) felt it necessary to modify the wording of

adoption of a joint resolution to continue the unification process. Both ministerial bodies also agreed to recognize and accept each other as fellow ministers of the gospel in good standing. Furthermore, it was affirmed that personal beliefs on the matter of clean and unclean meats will be mutually respected among the brethren. Finally, the joint resolution directs an already existent coordinating committee to prepare the necessary mechanics for unification to be considered by the respective general memberships by 1983.

JOINT RESOLUTION MAY 31, 1982

“Inasmuch as both the Ministerial Association of the General Council of the Churches of God (Seventh Day) and the North American Ministerial Council of the General Conference of the Church of God (Seventh Day) have given endorsement to resolutions supporting unification,

“Be it resolved that we in joint Council session adopt the following:

“1. That the joint Council reconfirm its support of unification of the two bodies.

“2. That there be mutual respect and acceptance of fellow ministers.

“3. That it be affirmed that personal beliefs on the matter of clean and unclean meats will mutually be respected among brethren.

“4. That the joint Council request the Coordinating Committee to prepare the mechanics for full unification of the respective bodies to be presented before each conference or council in session in 1983 or at the earliest possible opportunity.”



the joint ministerial meeting.

Of special concern to both ministerial bodies was each organization's posture regarding the doctrinal statement, while retaining its essential nature and character. Therefore, Doctrinal Belief Statement No. 24 was amended to read:

“The observance of the distinction between clean and unclean meats with respect to food was God-given for man's benefit.”

The result of this important meeting was the unanimous

Deep Sabbath Roots

By Wes Green

LAST April, when I was in Washington, D.C., I had the privilege of visiting with Brother Eugene Lincoln. In the course of our conversation I made the remark that my roots in Sabbathkeeping are very deep, and I related to him the story of Mother's people finding the Sabbath truth. He suggested that I write it up for the *Sentinel*. So here it is:

I don't know what year it was nor where it was. I have always supposed it was in Missouri, where Mother was born (I don't know why I never thought to ask her while she was living). Anyway, her grandfather was newly married, he and his bride were living with his parents, and he was working with his father, a Baptist minister who made his living operating a mill. It was far enough from home that the men went there on Monday and camped all week, going home early on Sabbath to get ready for what they were keeping as Sabbath. I have no idea how long they did this.

But then came a fateful week. They had a visitor—a Sabbathkeeping colporteur whom the Holy Spirit used to convince them that they should be keeping Sabbath from sundown Friday evening to sundown Saturday evening rather than from midnight to midnight on Sunday. They saw that they must repent and do what they saw the Bible teaches. So when Friday arrived, they shut the mill down a day earlier than had been their custom and went home, wondering how they were going to explain their strange behavior to

their wives; they wouldn't be looking for them until the next day.

What a surprise they found on arriving home! They found the house all cleaned and the next day's food prepared. While the colporteur was at the mill teaching the men, another Sabbathkeeper had been at the house teaching the women. So it was a happy family with all of them ready to keep their first Sabbath together. Surely Yahweh doeth all things well.

Have You Tried Our Classified Ad Column?

Our classified ads are a new feature being offered as a service to Sabbathkeepers. Based on a per word rate of 30 cents (including names and addresses, with numbers counted as words), copy for classified ads should be sent to THE BIBLE SABBATH ASSOCIATION, FAIRVIEW, OKLA. 73737, for possible placement of an ad. Do *not* send ad copy to the editorial office. We reserve the right to reject any or all proposed copy. The ad will appear the second month from date of receipt at the office.

Publication of an ad does not necessarily imply unqualified endorsement by the Bible Sabbath Association.

We will continue to publish announcements of denomination-wide meetings without charge.

Why not take advantage of this opportunity?

ORCHIDS and ONIONS

We are putting out 1983 Thanksgiving/Sabbath free calendars, and we would appreciate requests be received by us before November 1. We would then be able to determine how many to print and the requestors receive the calendars before Thanksgiving.

We will be placing these calendars at the interisland and international airports here in Hawaii plus at the shopping centers. As you can see, this time we are limiting it not only to those we know and who keep the Sabbath but as to many people of any race, nation, and belief of God's will through Jesus Christ, our High Priest.

—Don and Maggie
45-0208 Malulani St.
Kaneohe, Hawaii 96744

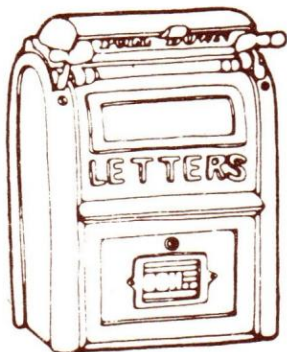
I am a believer in the seventh-day Sabbath. My family and I try to observe Saturday as the holy day of the week.

We would like more information concerning this and your organization: is there a membership fee?; what channels do we take to be placed on the mailing list?; What churches/organizations

observe Saturday as the Sabbath?, How do we become participants?

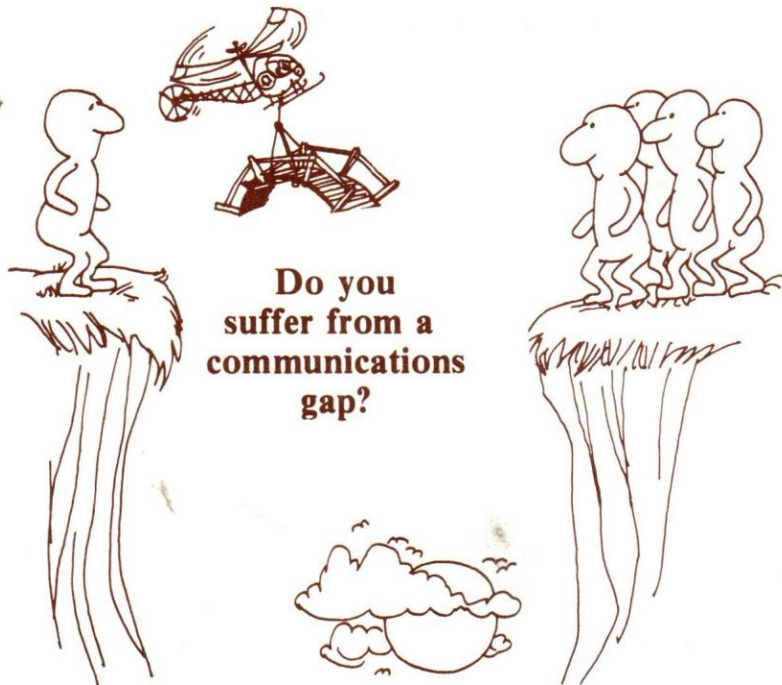
Any and all information you could send would be not only helpful but greatly appreciated.

—Burke, VA



Pen Pal

I don't see Sabbathkeepers here. I am panning gold to raise funds for a Yahwehist mission that burned. I am 39. I hope to build an apostolic group that returns to all the doctrine of the apostles—tongues, daily, etc. I enjoy discussing Bible doctrine, James L. Williams, Box 611, Downieville, CA 95936.



**Do you
suffer from a
communications
gap?**

Communication is often difficult business at best without clear and communicable goals.

The Bible Sabbath Association International is dedicated primarily to offering believers a great variety of experiences and viewpoints through the pages of THE SABBATH SENTINEL. This concept helps to introduce new and unknown groups and people to each other. Basically this concept works exactly as a telephone; it is a pivotal point or vehicle to transmit information between two or more persons at different locations with new and different ideas.

Keep the lines of communication open. Subscribe to THE SABBATH SENTINEL today for a friend or neighbor.

[] *Yes, I want to communicate with my friends. Please send a 1-year subscription for \$10.*

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City _____ State _____ Zip _____

City _____ State _____ Zip Code _____

The Unwelcome Visitor

By Elizabeth Roberts

Reprinted from
The Youth's Instructor, December
December 17, 1918

NOW, Mother." Beth pulled a stool close to the rocker where Mrs. Martin sat. "Tell me all about your trip—where you went, whom you saw, and everything that happened."

Mother smiled and said softly, "I was just thinking of the pleasure of coming home and finding my daughter waiting for me, while everything about the house shows that she has been busy preparing this welcome."

"Why, of course I was waiting for you, Mother, for you wrote that you would come this evening. I wanted to show how glad I was to have you back again." Beth pressed her cheek against her mother's arm for a moment, then asked, "Did you enjoy your trip?"

"Yes, I enjoyed the trip, most of it, very much, but I am always glad to reach home again. Tonight, I cannot help thinking of the one unpleasant experience of my journey. I would not speak of it at all except that I want you to learn the lesson from it that I learned.

"I wrote to Cousin Lois that I

would reach Lakeside late Tuesday afternoon, stay overnight with her, and leave the next morning."

"She was sorry, I know, that you could stay only such a short time," Beth commented happily, "for she stays here with us a week or two nearly every summer."

"You may judge as to that later on," Mother answered. "When I arrived at Lakeside, there was no one to meet me, but after making inquiries, I took a cab and reached Lois' home safely. She seemed glad to see me, and we chatted while I took off my things and smoothed my hair. Then she took me to her pretty breakfast-room, where she had a lunch ready for me. She apologized for not having their regular dinner, saying that her husband was away and she knew I did not care to eat much at night anyway.

"'Aren't you going to eat anything?' I asked. Then, as she hesitated for an instant, I noticed that she was wearing a beautiful gown, and my intuition told me the rest. 'Are you invited out for the

evening, Lois?" I asked, and in a rather shamefaced way she told me that a friend of hers was having a dinner. She had thought I would be tired and wish to retire early anyway, so she could go over for a little while late in the evening."

Beth was sitting very erect now, and there was an angry sparkle in her eyes as she exclaimed, "Mother, did she actually insult you that way, when you hadn't been there for two years and could stay only one night, and she goes to parties every week of her life?"

Mrs. Martin gave her daughter a humorous smile; then, patting her arm, continued, "Yes, she did just that, call it what you will. Of course I hastened to assure her that I was tired and would be glad to have a good night's rest. I insisted on her leaving early enough to reach her friend's in good time for the dinner, and I spent the rest of the evening alone. At first I felt a little hurt."

"I should say so," Beth interrupted.

"But after I had prayed and thought it all over," continued Mrs. Martin, "I saw the wonderful lesson in it for me, and again I proved the truth of that favorite text of mine, 'All things work together for good to them that love God.'"

"What lesson could you get out of that experience, Mother? I cannot see anything in it but disgusting selfishness."

"Perhaps your lesson out of it is to be disgusted with selfishness," Mother suggested, "and a splendid lesson it would be, too; but mine was something different. Now, as I explain you listen carefully, see if you have ever acted in the way that Lois did.

"The Lord has given us every

good thing we have, and one of these things is the Sabbath. In Mark 2:27 Jesus says that the Sabbath was made for man, and in the second chapter of Genesis we are told that God blessed and sanctified this seventh day. Anything sanctified is set apart for a sacred use, and anything relating to God is sacred; it is plain, then, that the Sabbath is set apart for God's use.

"From this we can see that if the Sabbath is the day God set aside for

*If we really love God
and wish more of His
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weekly meeting!*

His use, and if it was also made for man, it must be the day He has appointed to meet with man—a weekly appointment to bring special blessing and strength to those who keep it.

"If we really love God and wish more of His blessing, how eagerly we will look forward to this weekly meeting! How carefully we will plan, to be all ready to meet Him when He comes Friday evening and to take as little time as possible for our own work during His visit.

"The night that Lois left me to go to her party I felt hurt that she did not love me enough to prefer visiting with me to going; but if she had stayed home from a sense of duty, while I knew that all the time she *wanted* to go to the party, I should have felt even worse than I did. I believe it is the same way with the Lord. It hurts Him to see us not

caring to meet with Him on the day He has appointed for a visit; but I believe it hurts Him even more to see us *pretend* we want to meet with Him, while all the time He knows we should rather be doing something else."

"Yes," Beth agreed thoughtfully, "it would be dreadful to feel that a person was entertaining you from a sense of duty or because he felt he was under obligation to you. I never thought about the Sabbath in that way before, but I can see that the comparison is true. Why, Mother, I can remember many times when I had something planned for Saturday night, and toward evening I watched the clock to see when I could begin to get ready. Of course the Lord knew what I was thinking—that I was really wishing He would hurry and go—for it is His presence that makes the hours of the Sabbath holy. It seems dreadful when we think of it in that way, for if we love our guests, we always beg them to stay a little longer instead of wishing to hurry them off."

"Yes, dear," Mother spoke very seriously now. "It is a dreadful thing not to appreciate the Lord's weekly visit to us. And think how much more blessing we might get from it if we realized its possibilities more. But I had another lesson that was very pleasant, yet just as effective in showing me the other side of this question.

"I had written my cousin Doris that I would reach Chester, her home town, about noon, and could visit with her four hours. When we pulled into the station at Chester, Doris and her husband were waiting for me. They seemed so glad to see me that I immediately began to feel comforted for my experience of the night before.

"We walked the short distance

to their home, and there, in a very few minutes, Doris served a delicious luncheon. When the meal was over, her husband went back to his office, but first he told me how sorry they were that my visit must be so short, and that they both hoped I could come again soon and stay longer.

"Doris stacked her dishes neatly and shook her head when I offered to help her wash them.

"'You will come right in here and talk to me,' she commanded playfully. 'I can wash those dishes after you are gone; now I want to enjoy every minute of your stay.'

"And I think she did. Anyway I

*It is His presence that
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know I enjoyed every minute of the time. As we said good-by, I told her truthfully I should never forget my short but happy visit with her.

"Later, I wondered if the joy brought by Doris' way of welcoming me was not a faint reflection of the joy to our dear Lord if He finds us ready and waiting when He comes to meet us at the beginning of His day, the holy Sabbath. It is a dreadful thing not to appreciate the Lord's weekly visit to us, and not to be ready to greet Him when He first comes, too."

"Mother, how do you ever think up such lessons out of disappointments?" Beth softly inquired.

"I don't think them up, child," Mother answered, "I just pray for the Holy Spirit to dwell in my heart, and we have the promise that He will teach us all things."

Pastor Martin L. Ogren Dies May 27

Submitted By Terril D. Littrell

Funeral services for Pastor Martin L. Ogren, 68, of Caldwell, Idaho, who died May 27, 1982 at a Caldwell hospital, were conducted June 1, at the Flahiff Funeral Chapel, Caldwell, by Elder Gwin Easterly, of the Seventh Day Church of God, Wenatchee, Washington. Interment was in the Meridian Cemetery.

He was born April 20, 1914, near Kirksville, Missouri, to Charles and Delphia Hunsaker Ogren and was reared and educated in Missouri. In 1938 he moved to the Ontario, Oregon, area where he did farm work. He married Virginia E. Sheffield on December 4, 1939, at Boise. They made their home in the Meridian area until 1944, when they moved to Wilder and farmed. They moved to Nampa in 1946 and to

Caldwell in 1948, where he worked as a salesman for the International Harvester dealership. In 1952, he became the part-time pastor of the Caldwell Seventh-day Church of God. He later worked as a contractor for several years. In 1967, he went into the ministry full time and was pastor of the Seventh-day Church of God at Caldwell since that time. In 1977 he went to Nigeria as a missionary, and in January of 1980, he went to Africa and to the Philippines and did missionary work.

He is survived by his wife of Caldwell; three daughters, Carol Weimer and Dorothy Ogren, both of Caldwell, and Linda Woods, of Wilder; three brothers, Luther, of Galt, California; Otto of Linden, California; and Harmon, of Lodi, California; a sister, Margaret Neider, of Galt, California; three granddaughters; and several nieces and nephews.

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Attention Eastern Commandment Keepers

There will be a Feast of Tabernacles Convocation in Schooley's Mountain, New Jersey from October 3rd through October 10th, inclusive. Sponsored by local assemblies in the New Jersey and Philadelphia areas, it will feature inspiring sermons, beautiful music and the best of fellowship for all ages. Tent and camper sites, cottages, family units, dormitories, central lodge accommodations, a rustic chapel in the wildwood, and three square meals a day prepared by a friendly staff round out the clean and cheerful facilities. And you can arrange total feast accommodations for about the same amount you usually spend on gasoline. Last year's convocation was a "seed" feast . . . and a blessing which fell on fertile ground. 1982 will "blossom" with many more attendees, so don't wait to make your reservations. Criteria for participation: *both* attributes of the saints in Rev. 12:17. Phone Larry Ernst (201-852-8133) or Ruth Fink (215-729-2744) for full details.

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As Yahweh has commanded "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psa. 50:5, I would like to invite all Sabbathkeepers who read the Sabbath Sentinel to come to The House of Yahweh in Odessa, TX, for the Feast of Tabernacles.

The Feast of Tabernacles this year begins October 2nd and runs through October 9th. We will have services twice daily throughout the Feast. Meals will be served in The House of Yahweh kitchen for all. For more information write—The House of Yahweh, P.O. Box 4938, Odessa, TX 79760.

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PEN PALS

Jack and Pat Meertens, 495 Waverley Road, Mt. Waverley, Victoria 3149, Australia. 50 and 38 years old, four children, 4 through 11 years, Sabbathkeepers, isolated and always happy to hear from other Sabbathkeepers.

Virginia H. Gushwa, 1338 Astor Way, Woodburn, OR 97071. 62-year-old Sabbathkeeper, married. Enjoy Bible study, letter writing, music, postmark collecting. Not isolated; just enjoy correspondence.

Mrs. Laura E. Williams, 17 W. Townsend, McAlester, OK 74501. Lonely 78-year-old widow. Very strict commandment keeper, undenominational, vegetarian. No others of like faith near.

Jacob Miller, 813 Lawrence Drive, Waco, TX 76710. Want pen pal in Australia, as I hope to move there as soon as I graduate from a Texas university. I am 34 years old, single, and a Vietnam veteran.

Note: This pen pal column is conducted to help Sabbathkeepers to know about each other and to relieve the isolation of many who have no one nearby with whom they can fellowship. There is no charge for having your name listed. Please give pertinent information on a postcard (no more than 50 words) and send it to The Sabbath Sentinel, 1109 Holton Lane, Takoma Park, MD 20912.

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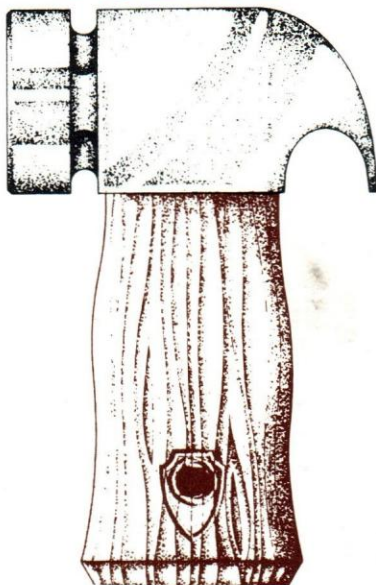
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