

The Sabbath Sentinel

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

AUGUST 1984



Report on Africa

By Robert Coulter

I was happy to visit the Church of God (Seventh Day) again in Nigeria, West Africa in March. I was met at the Port Harcourt Airport by a sizable number of the brethren from Rivers, Imo, and Cross Rivers States. It was good to renew old acquaintances again. I had not visited the Nigerian church since New Years 1977.

Shortly after arriving, we worked out an itinerary for my visit. It took me first to the Idu Church in the Usomini District of Rivers State. This sizable congregation of five hundred members is pastored by Elder Josiah Ile, a senior member of the ministerial staff of the Church of God (Seventh Day). We spent most of the day meeting with the pastors, youth leaders, and other church leadership from the area. We were visited by three choirs of our churches in the Usomini District, each wearing its own distinctive and colorful choir robes.

On Sabbath, March 17, we first attended the Sabbath school of the Ogali Church, just outside the city of Port Harcourt in the Eleme District. There I preached to a congregation numbering more than 150. Immediately following this service, we drove to the Ikot Idem Church some distance in Cross Rivers State.

Robert Coulter is the president of the Church of God (Seventh Day).

Nine hundred and seventy brethren from nearby congregations participated in this service, and again I was privileged to speak to an enthusiastic congregation. Elder C. A. Matthew pastors this sizable and progressive church.

The Ikot Idem Church is the founder and sponsor of the medical clinic located in that community. I visited the clinic early the following week. This is one of the most worthwhile projects that I have observed the church engaged in. The clinic now occupies a new building. It houses offices, men's and women's wards, an operating room, etc. The clinic has a staff on duty around the clock. A doctor from the city of Aba, some miles away, calls on the patients three days a week. This clinic is the only medical facility available to the citizens of Ikot Idem.

The clinic has been an evangelistic tool among the people of the immediate and neighboring communities. Each day before medical treatment is begun, a local church leader conducts a brief devotional service. It consists of group singing of choruses, Scripture reading, prayer, and remarks encouraging the patients to Christian living and commitment. Some conversions and decisions have been made for Jesus Christ through these services.

The day I visited the clinic, two

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Leaders of the Kenyan Church of God: (l-r) Alexander Chepkwong, Secretary; Micah Kiget, Treasurer; George Babu Nyatangi, President; and Peter Shikuku, Vice-President.

young men were scheduled for surgery and two women had given birth to healthy babies during the previous night.

Our interest in the clinic is more than casual. Over the past few months, the Women's Association and others contributed more than \$8,000 to assist in the equipping of the clinic and the purchase of medical supplies. Truly, this has been a most worthwhile project.

In Imo State I had the privilege of visiting the Ahiaba Church. This was the first Church of God group founded in Nigeria in 1939. The building was first occupied in 1940. Presently, the Ahiaba Church is engaged in a building program. The congregation of more than 200 has outgrown the old church. They are building a larger church plant next to the original building.

When I arrived in Ahiaba, I found Elder Benjamin I. Tikili, now age 97, mixing concrete to be used in the new building. Elder Tikili, the founder of the Nigerian Church, is still strong and active in the work of

the Nigerian Conference of the Church of God.

Following a gathering of the church leaders in the Ahiaba District, we traveled to a nearby community to visit with Elder Friday O. Nwakwoe. Elder Nwakwoe, who is now paralyzed by some unknown disease, is the past president of the Church of God (Seventh Day) in Imo State. He has been in retirement for the past two years due to his illness. In spite of his physical condition he is alert mentally. How good it was to visit with this faithful minister of the gospel and to pass along our expressions of greetings, love, and support.

Another important occasion was the general meeting we had with the church's leadership in Port Harcourt. This meeting was attended by a large number of workers from the Church of God (Seventh Day) of Rivers, Imo, and Cross Rivers States, and several other locations. In this meeting we were able to solve some regional

problems within the church and establish the basis for greater interaction and fellowship between the churches in the various states.

From Nigeria, I flew to Nairobi, Kenya, where I was met by the leadership of the Church of God (Seventh Day). The Kenyan Church was started in 1976 by George Babu Nyatangi in Keori, which is located in the highlands of western Kenya. Today the church is functioning with 55 congregations and a membership of 3,500 in the Kisii, Kericho, Narok, and Kakamega Districts of western Kenya. Brother Nyatangi is president of the Kenyan Conference of the Church of God (Seventh Day).

While there, I visited churches, church elders, and members in all four of these districts.

Interestingly, the young church in Kenya is composed of brethren who have come together from all kinds of backgrounds and experiences. Most of the members are Sabbathkeepers for the first time. A good example is the church in the Kericho District. Alexander Chepkwong, secretary of the Kenyan Conference, relates how the Cheseon Church, his home congregation, came to affiliate with the Church of God (Seventh Day).

Brother Alexander reports that the Cheseon Church has always been zealous for Bible study. In pursuit of their quest for an understanding of God's will they encountered the Sabbath. Brother George Babu Nyatangi of Kisii was invited to study with them. This resulted in the church accepting the observance of the Sabbath. The church joined the Church of God (Seventh Day) in 1981. Presently, there are four congregations in the Kericho District comprised of 250 members.

I had the privilege of visiting the Cheseon Church on my first Sabbath in Kenya. It was a wonderful experience to become

acquainted with this congregation of 150 or more people and in its leadership.

Some congregations in Kenya do not yet have buildings in which to meet. Some meet in school buildings, and others meet in the open, in the shade of some trees among the boulders of a rock outcropping. Two such memorable experiences were the meetings we had with Micah Kiget of the Digir congregation in the Narok District. Brother Micah is the treasurer of the Kenyan Conference. We met under a grove of trees for more than three hours, studying the Bible, preaching, singing, and praying. The scene was very reminiscent of the description of the outdoor meetings described in the Gospels, where a crowd gathered on a hillside or meadow around Jesus. Such experiences make those Bible passages much more meaningful.

Perhaps the greatest thrill came on my last Sabbath in Kenya, when we met with the Keore congregation, the birthplace of the Kenyan Church. Like the Digir Church, the Keore congregation also meets under the shade of a grove of trees. Sabbath school classes for the youth and children were conducted in the soft grass near the grove. Following the Sabbath school lesson, I preached to a congregation of 546, which is reported to be the *normal attendance* for the Keore church.

The church in the Kakamega District, under the direction of Peter Shikuku, is the newest addition to the Kenyan Church, joining in 1982. It now has 334 members in 10 congregations. We visited the Ikoli and Bukhanga congregations, which are 150 miles north of the Keore church. Brother Peter is the vice president of the Kenyan Conference.

I was impressed by the Kenyan church. It is young, yet sizable. It is made up of people with many

different backgrounds, yet there is unity and singleness of purpose. It came into being through the literature we publish in the United States, yet through its own careful, faithful study of God's Word it possesses a comprehensive understanding of the Bible and doctrines of the Church of God (Seventh Day). It was both a privilege and honor to accept this wonderful church into the fellowship of the church in an official manner.

—*The Harvest Field Messenger*

Step by Step

He does not lead me year by year,
Nor even day by day.
But step by step my path unfolds
My Lord directs my way.
Tomorrow's plans I do not know,
I only know this minute;
But He will say, "This is the way,
By faith, now, walk ye in it."
And I am glad that this is so,
Today's enough to bear;
And when tomorrow comes, His
grace shall far exceed its care.
What need to worry then? or fret?
The God Who gave His Son
Holds all my moments in His hand
And gives them one by one.

—Author Unknown

SDB Paper Is 140 Years Old

The Sabbath Recorder, published by the Seventh Day Baptist Church, is celebrating its 140th year of publication this year. The first issue was dated "Fifth Day, June 13, 1844," and the June, 1984, issue cover shows a portion of the front page of the original issue. Inside is a tear-out section titled, "Seventh Day Baptists . . . a Peculiar People." The four-color insert answers the question "Who Are Seventh Day Baptists?" One two-page spread showing a stained-glass church window identifies them as "people who call the Sabbath a delight." Another shows a map of the United States with stars indicating where Seventh Day Baptists have congregations. Seven churches are shown in small color pictures: Seattle; North Loup, Neb.; Texarkana, Ark.; Denver; Los Angeles; Marlboro, N.J.; and Westerly, R.I.

A card inside may be mailed in by those who wish to know more about the denomination.

Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

A concise, but authoritative, study of Sabbatarians

63 pages — \$2.95

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Fairview, Oklahoma 73737

Seldom-used Sabbath Documentation

Compiled by Eugene Lincoln

MOST of us, before we open a book or an article that seeks to prove that the seventh day is still the God-ordained day to keep sacred, can predict what sources will be quoted from to document the statements made in favor of the Sabbath.

During the past several years I have been on the lookout for seldom-used documentation that will add variety as well as more proofs to our statements. Here are a few that I have found helpful, and I hope that you too can use them. These statements are from originals or from photo-copies of originals. I have proofread this manuscript to ensure their accuracy in every detail.

“But to be strictly correct I would think that Saturday is the proper day of rest and thus most appropriate for ceremonial worship. The establishment of the Sabbath was of God but the appointment of the day for the celebration of Holy Communion, after the Last Supper, was apparently of man.”—Rev. L. Burgess, an Anglican. *Christianity for the Twentieth Century* (P.O. Box 27210, Auckland, New Zealand).

“Jesus did not abolish the Sabbath, nor did he introduce the Lord’s Day by any specific word of command . . . Both baptism and the Lord’s Day were adopted by the early church as it was led by the

Holy Spirit.”—Charles Herbert Huestis. *Sunday in the Making* (New York: The Abingdon Press, 1929), pp. 88,89.

“We have seen how gradually the impression of the Jewish sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both.”—*The Sunday Problem* (Philadelphia: The United Lutheran Publication House, 1923), p. 36.

“There was never any formal or authoritative change from the Jewish Seventh Day Sabbath to the Christian First Day observance. The early Christians leave no evidence that they thought of their day of worship as a substitution for the pre-Christian Sabbath, or as continuing that Sabbath. Jewish Christians at first seem to have continued to observe the Sabbath as Jews. As their independent Christian consciousness grew and incorporated the whole of their religious experience, life and program, under their own ideals and forms, they more and more left the Jewish Sabbath out of their thought. The excommunication of the Christians from organized

Judaism, the persecution of Christians by the Jews, and their efforts to repress and suppress the Christians by use of the Roman civil government accelerated the complete establishment of the Christian churches, in their own thought and in the thought of the world, as an original, independent religion and movement in and for the world's life."—W. D. Carver, *Sabbath Observance* (Nashville, Tenn.: The Broadman Press, 1940), pp. 49,50.

"Our observance of Sunday as the Lord's Day is apparently derived from Mithraism. The argument that has sometimes been used against this claim, namely that Sunday was chosen because the resurrection occurred on that day, is not well supported. As a matter of fact the first Christians adhered to the Jewish practice of keeping Saturday. Apparently the observance of Sunday began with the Pauline Churches in Asia Minor, where the Mithraists, numerous and influential, had celebrated Sunday long before the Christian era. For even in those forms of Mithraism that did not identify Mithras with the Sun-god, the latter was always prominent in the cult. An interesting and significant phrase occurs in the Didache, 'on the Lord's Day of the Lord,' which shows that there was another Lord's Day besides that of the Christians. This could have been none other than the Mithraists' day of their Lord, the Sun. On that day there were special Mithraic services and prayers. And when they prayed, the Mithraists like other sun-worshippers, faced the east in the morning, the south at noon, and the west at sun-set. Nor has this practice entirely passed away. There is a survival of it in the custom still followed in Catholic and some Episcopalian Churches of

facing east during certain prayers."—Gordon J. Laing. *Survivals of Roman Religion* (New York: Cooper Square Publishers, 1963), pp. 148,149.

"One of the most important results of this impulse was the sudden importance thus given to the worship of the material sun, which henceforth forms the centre of adoration in all non-Christian religions. As we have seen, in the worship of Isis, the newly-made initiate was made to personify the daystar in the public, as no doubt he had done in the secret, ceremonies of the cult. All the post-Alexandrian legends of the gods were turned the same way, and Serapis, Mithras, Attis were all identified with the sun, whom philosophers like Pliny and Macrobius declared to be the one supreme god concealed behind the innumerable lesser deities of the Graeco-Roman pantheon. Even the Christians could not long hold out against the flood, and the marks of the compromise to which the Catholic Church came in the matter may perhaps be seen in the coincidence of the Lord's Day with Sunday and the Church's adoption of the 25th day of December, the birthday of the Unconquered Sun-God, as the anniversary of the birth of Christ. It is certainly by no accident that the emperors whose reigns immediately preceded the establishment of Christianity all turned toward the worship of the sun-god who was looked upon as the peculiar divinity of the family to which Constantine belonged."—Francis Legge. *Forerunners and Rivals of Christianity* (New Hyde Park, N.Y.: University Books, 1964, Vol. I, pp. 118,119.

"Sunday was chosen as the day of common worship for the sake of having a day dedicated to exclusively Christian services. As

time went on, and the separation between Judaism and Christianity became more deliberate and conscious, the Christians abandoned the observance of the Sabbath altogether. Thus the day set apart for religious service by the Jews continued to be the seventh, whereas the Christians set apart the first day of the week.”—Joseph McSorley. *An Outline History of the Church by Centuries* (St. Louis, Mo.: B. Herder Book Co., 1945), pp. 20,21.

“The New Testament makes clear that the first day of the week, or Sunday, was a holy day for the primitive Christians. For a time, when the Church was made up predominantly of those of Jewish origin, the Sabbath also was observed out of respect for their feelings. But after the fall of Jerusalem in 70 A.D., the Church became less and less Jewish in membership and more and more Gentile.

“It is not surprising, therefore, that by the end of the first century, after the year 100 A.D., the observance of the Sabbath in Christian communities had almost entirely disappeared. There is on record no law promulgated either by our Lord or by the Apostles to this effect; the law most probably remained unwritten.”—The Knights of Columbus. *“Remember the Sabbath . . . Keep It Holy!”* (New Haven, Conn.: Catholic Information Service, 1967), p. 22.

“Which day, then, is the Sabbath? Saturday, of course. There is no such thing as a ‘Christian Sabbath.’ No one has a right to call the Lord’s Day the Christian Sabbath. Too many fellow believers are unconsciously and ignorantly referring to it in this way, and for this reason there is much confusion.

“What day, then, should the Christian set aside? There is no

commandment given to Christians in this area. Every day of the week belongs to God. The idea of worshiping God one day in seven, whether it be the first or the seventh, and then living for self the rest of the week is a grievous evil existing today. People often think that they can go to church one day of the week, pray and sing a few hymns piously, and then live for the Devil the rest of the time. Every day is the Lord’s, and Christians owe Him their worship and devotion as much on Monday as on Saturday or Sunday.”—Theodore H. Epp. *The Sabbath or the Lord’s Day—Which?* (Lincoln, Neb.: Back to the Bible, 1958), pp. 16,17.

“Same Old Crowd”

A church bought a tavern, tore out the bar, painted it inside and out, and installed the pews. Then they advertised the grand opening.

But in the excitement everyone had forgotten the bartender’s parrot. So he was on hand for the Sunday service.

When the pastor walked to the pulpit, the parrot squaked, “New Proprietor!” As the choir marched in, he said, “New floor show.” But when he gazed at the congregation, he exclaimed, “Same old crowd!”

Sad, isn’t it, that so many hear without heeding, confess without changing, and profess without practicing.

But the Bible says, “When someone becomes a Christian, he becomes a brand new person inside. He’s not the same anymore. A new life has begun!” (2 Corinthians 5:17, TLB).

Mexican Church Leader in Denver for Extended Visit

Elder Jose Luis Ramirez from Mexico City recently visited the headquarters of the Church of God (Seventh Day) in Denver, Colo., in order to observe the activities and workings of the General Conference. Elder Ramirez is the director of publications for the Church of God in Mexico. He also serves as the secretary of the International Ministerial Congress.

During his stay in Denver, Jose Luis took classes at Summit School

of Theology. Also, he planned to teach classes during Summit's summer program. In addition, Elder Ramirez visited members of the office staff in order to learn more about their functions and responsibilities within the conference organization. He felt that his extended visit in Denver would provide him with insights that will be useful in his work in Mexico.



Jose Luis Ramirez (r) discussed the publication work with LeRoy Dais (l) and Fred Walter.

Sabbathkeepers With a Song



I HAVE known the Tooleys for some time, having worked beside Paul Tooley for almost four years. I have argued politics and doctrine across a cafeteria table with him and one of his sons, Paul, Jr., until others around us turned their heads to see what was going on. I knew them to be a closely knit family where one's concern is the family's concern. And I knew in a vague sort of way that they liked to sing.

But recently the family presented a musical program in our Sabbath School, and I find myself still humming some of the songs they presented—songs that portray the joy of following the Savior. Never before had I heard one yodel as an act of praise to the Lord, but when Mrs. Tooley yodeled as she sang "I'm Happy Today," my heart rejoiced.

A joyful group they are. I wish each one of you could meet them and catch some of their enthusiasm and happiness.

Let's let our faces reflect the inward joy we feel.

Eugene Lincoln

THE SABBATH SENTINEL (USPS 474-580)



EDITOR..... Eugene Lincoln
CONTRIBUTING EDITORS Gilbert Sanford
George Dellinger

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 but 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 editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. 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.

Why Do We Observe the Sabbath?

By Robert L. Odom and Bob Thrower

WE observe the Sabbath in sincere love and devotion to Jesus Christ, our Savior, because He Himself said, in the clearest of terms: "The Son of man is Lord even of the sabbath day."

That description, publicly made in the presence of both His friends and His enemies, is recorded *three times* in the Bible for men to read. (See Matthew 12:8; Mark 2:28; Luke 6:5).

Christ's claim that the Sabbath is His holy day—the Lord's day—is a valid one. He, as our God and Creator, had made the Sabbath when our world was created. While He lived and taught on earth, He often spoke of His having previously dwelt in heaven (John 6:38,42; 8:42; 13:3) and of having existed together with God the Father "before the world was" (John 7:5,24). The prophecy of Micah had announced long beforehand that the Child to be born in Bethlehem would be One "whose goings forth have been from of old, from the days of eternity" (Micah 5:2, margin).

The Scriptures clearly state that God "created all things by Jesus Christ" (Ephesians 3:9), and that God has "spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:2). He was the Divine Being with whom the Father counseled in planning to create man, saying: "Let us make man in

our image, after our likeness" (Genesis 1:26). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible . . . : all things were created by him, and for him" (Colossians 1:16).

John wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made . . . He was in the world, and the world was made by him, and the world knew him not . . . The Word was made flesh, and dwelt among us" (John 1:1-3,10,14).

Since Christ is the Creator of all things, "visible and invisible," the following statement tells *how* and *when* He made the Sabbath:

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:2,3). The Decalogue (Exodus 20:11), the Mosaic law (Exodus 20:11), and the New Testament (Hebrews 4:4) teach the same truth.

So the Sabbath is not of human origin. Moses did not institute it. It is of Christian origin, because it was made by Christ Himself. The fact

that the Sabbath is the Lord's day is affirmed in the fourth commandment of the Decalogue: "The seventh day is the sabbath of the Lord thy God" (Exodus 20:10). That same truth is stated also in seventeen other passages of the Bible.

We observe the Sabbath because "the sabbath was *made for man*" (Mark 2:27). The Greek noun rendered here as *man* is *anthropos*, a broad generic term meaning man in general, mankind. It was not made solely for Jews, but for the whole human race, and we are a part of it. Hence Nehemiah said in his prayer concerning the Jews: "Thou . . . madest known unto them thy holy sabbath" (Nehemiah 9:13,14). The Fact that "the sabbath was made for man" in the beginning, before the human race rebelled against God, implies that He had intended for all humanity to keep it in love and devotion to Him as their Maker.

Too often some men today overlook the fact that God's plan for the Hebrew people was a part of His much bigger plan for the whole human race. God intended that the blessings that He bestowed upon Abraham and his descendants should be shared with all mankind. "In thee shall *all families of the earth* be blessed," the Lord said to him (Genesis 12:3). "In thy seed shall *all the nations of the earth* be blessed" (Genesis 22:18). That purpose was repeatedly emphasized (see Genesis 18:18; 26:4; 28:14).

The temple built in Jerusalem was originally intended to be a center of worship for all God-fearing people, as Solomon himself said in his dedicatory prayer (1 Kings 8:41-43; 2 Chronicles 6:32,33). The whole Bible was given to the world by means of divinely inspired men of Jewish birth. "Salvation is of the Jews," Jesus said to the Samaritan woman at the well of Sychar (John

4:22). He Himself was a Jew in the flesh, and so were most of the first Christians. The new covenant under which we live was originally made "with the house of Israel and with the house of Judah" (Jeremiah 31:31-34; Hebrews 8:8-12; 10:15-17). Nevertheless He told them: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Christ is God's gift to the lost world (John 3:16)—Jews and Gentiles—because "all have sinned" (see Romans 3 and 4). Therefore, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:28,29).

Nearly 800 years before the birth of Jesus in Bethlehem of Judea, the Lord said: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" (Isaiah 56:2). The expression "son of man" in that passage literally means "son of Adam" in the Hebrew text. We are all descendants of Adam, for the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). And the blessing of Sabbath observance was intended for every "son of Adam." Further evidence that the Sabbath was made for mankind (*anthropos*) in general, as Jesus has said (Mark 2:27), is seen in this remarkable statement concerning non-Jews in Old Testament times.

"Also the sons of the stranger ["The foreigners," in the Revised Standard Version], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt

offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isaiah 56:6,7).

—Hour of Prophecy News

Announcements

Former members of the Worldwide Church of God. There is a fellowship group meeting in southwest Pennsylvania. Contact Kerry L. Roberts, 909 Amelia Avenue, Belle Vernon, PA 15012. Phone (412) 929-5853.

We wish to start communications and assemblies observing Sabbath on the seventh day and all others of Leviticus 23 and 25, Ten Commandments, and magnifications as stated in Isaiah 44:21, Matthew 5, and throughout the entire Bible. There are vacant houses in this area. We have a milk cow and extra milk goats. Mr. and Mrs. David Alvin Gregg, Greenfield, MO 65661.

We have Bible study every Friday evening at 7:30. Everyone is welcome. Mr. and Mrs. Bob McDonald, 15324 McCown Rd., N.E., Neward, OH 43055.

Wants To Share Home

I am a member in good standing of the Seventh-day Adventist Church. I am 85 years old. I have a 3-bedroom home on an acre of land a mile from town, which I will share with someone interested in the near coming of our Lord Jesus Christ. For more particulars write to Walter W. Churchill, 1669 Taylor Road, Mt. Vernon, WA 98273.

Pen Pals

Sabbathkeeping young lady, age 18, would like to correspond with other Sabbathkeeping young people, male and female, especially from southwestern Pennsylvania. Deborah L. Roberts, 909 Amelia Avenue, Belle Vernon, PA 15012.

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Good news! We are continuing our half-price offer for new and gift subscriptions. This means they are still only \$5 per year.

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Gen. 2, 3. Exodus - 20:7-11. 31:13-18.

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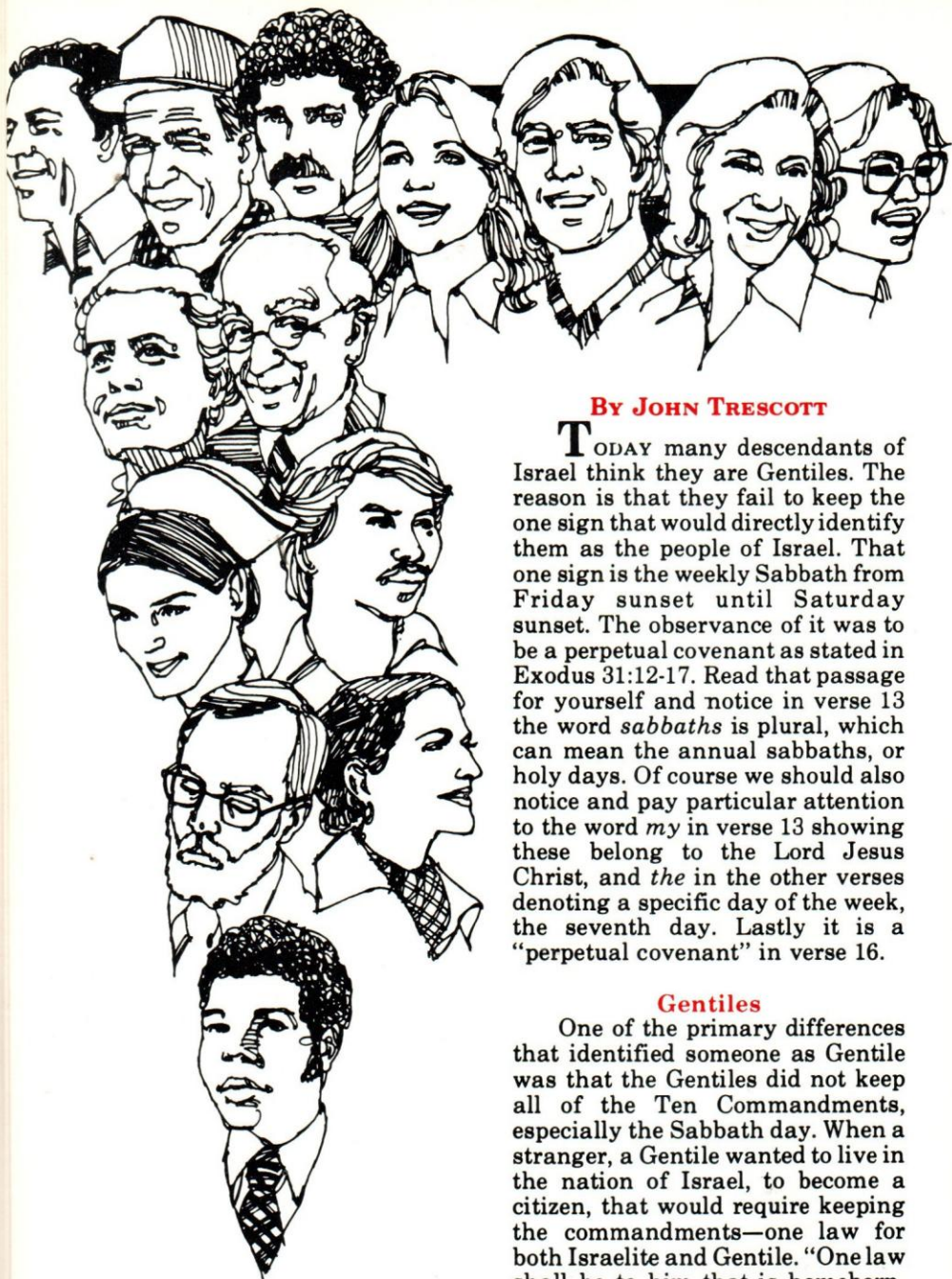
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BY JOHN TRECOTT

TODAY many descendants of Israel think they are Gentiles. The reason is that they fail to keep the one sign that would directly identify them as the people of Israel. That one sign is the weekly Sabbath from Friday sunset until Saturday sunset. The observance of it was to be a perpetual covenant as stated in Exodus 31:12-17. Read that passage for yourself and notice in verse 13 the word *sabbaths* is plural, which can mean the annual sabbaths, or holy days. Of course we should also notice and pay particular attention to the word *my* in verse 13 showing these belong to the Lord Jesus Christ, and *the* in the other verses denoting a specific day of the week, the seventh day. Lastly it is a "perpetual covenant" in verse 16.

Gentiles

One of the primary differences that identified someone as Gentile was that the Gentiles did not keep all of the Ten Commandments, especially the Sabbath day. When a stranger, a Gentile wanted to live in the nation of Israel, to become a citizen, that would require keeping the commandments—one law for both Israelite and Gentile. "One law shall be to him that is homeborn, and unto the stranger that sojourns among you" (Exodus 12:49).

If the stranger wanted to partake of Passover, all the males

Whether Gentile or Israelite,
you may have eternal life as a gift.

The Sabbath Is For Gentiles, Too

were to be circumcised, (verse 48). Therefore the Gentile could become a member of God's congregation of Israelites, the Church of God in the wilderness, by the act of physical circumcision and by obedience to God's Law.

Today when any person, Gentile or Israelite, turns to the living Savior, becoming His true disciple, the Scripture testifies that that person becomes a seed of Abraham, a spiritual Israelite. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

True Sabbath For Gentiles

Whether a person feels he is an Israelite or a Gentile by birth, God has pronounced the fabulous blessing of eternal life on anyone who would choose His sabbaths (plural). Let us carefully examine this amazing prophecy found in Isaiah 56:1-7 for our day which gives great hope to "the stranger" (Gentile).

"Thus says the Lord..."

Who is this? This "Lord" is the very personage of the God family who became Jesus Christ. (Compare Revelation 22:6 and 16.)

"Keep ye judgment, and do justice." How we need this beautiful action from all of our people today,

from the President down to the laborer.

"For my salvation is *near to come*, and my righteousness to be revealed." There is the *time setting*—the time just prior to the second coming of the Messiah to bring salvation to all.

"Blessed is the man that doeth this, and the son of man that layeth hold on it." This is a pronounced blessing on anyone who would grab hold of something and do it.

What was this person to grab hold of and do?

"...that keepeth the sabbath from polluting it." The Sabbath commandment is the longest of the ten. It is right and good, and anyone can do it and be blessed for so doing. The blessing is also for one who not only keeps the Sabbath, but "keepeth his hand from doing any evil."

"Simply stated, obey God's Law. The breaking of the Law of God is evil, and that has produced and is producing every wrong result—cause and effect.

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord has utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree."

I believe that the basic stock of America are Israelite, of the children of Manasseh. Yet in

America most people regard themselves as Gentiles. Even if they were Gentiles, if they would even now, in this end time, join themselves to the Lord by keeping His Commandments and hallowing His Sabbaths, they could feel right at home and actually be spiritual Israelites. Remember Galatians 3:29 earlier in this article.

"For thus says the Lord unto the eunuchs that keep my sabbaths [plural], and choose the things that please me, and take hold of my covenant." Again it speaks of those who keep the holy Sabbaths, which God regards very highly, not the first day of the week. And since "sabbaths" is plural, I believe it refers also to God's holy annual feasts days.

Now notice the fantastic promise of eternal life, "and everlasting name": "Even unto them [all, Gentiles included] will I give in mine house [John 14: 2, 3] and within my walls a *place* and a *name* better than of sons and of daughters: I will give them an *everlasting name*, that shall not be

Time and again in this passage Gentiles are referred to. Anyone can be blessed with eternal life if he gives up his own traditions and follows Christ, obeying Him and keeping the Sabbath.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one* that keepeth the sabbath from polluting it, and taketh hold of my covenant."

How glorious is this precious truth regarding all people. They who finally obey and keep God's Sabbaths will dwell in the holy mountain. "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called an house of prayer for all people."

Let us all rejoice in the truth. Whether you are Gentile or an Israelite, you may have eternal life as a gift. All anyone need do is turn from his own way, surrender to Christ as King, keep His commandments, keep His Sabbaths, and live.

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Keeping the Sabbath in Quietness

By John Purvins

WITH great interest I read Janyce Lynn Royalty's article concerning keeping the Sabbath day. She writes in a straightforward manner, and her subject is relevant to present-day issues. Some of her thoughts are stimulating to the point where one has to sit down and think things through.

In this particular article she says that if she were a nurse, serving and helping the ill and the infirm on the Sabbath day, she would give away the wages earned on this day. This way she would be giving her Sabbath earnings to the sick and poor who cannot afford the medical expenses, and so she would be helping the poor.

I love her writing style and would not change her creations for a thousand other Sabbathkeepers' essays. Reflecting seriously, however, whether turning one's wages to the needy would be a valid enough reason to warrant work on Sabbath, one thought came forward strongly: Does the end justify the means?

In other words, would it be all right to rob a bank and turn the gains over to the poor? If the end would justify the means, that might be acceptable. Continuing this type of reasoning, a person then might disobey God's commandments with what he felt was a more noble end. Even the secular world at some point



has recognized the wrong of such a transaction — as one French writer so eloquently states: "If the end justifies the means, then who is going to justify the end?"

Now back to our modern-day

scenario. What do we do with the doctors and nurses in the hospitals, gauge watchers at our utility plants, the police officers, the telephone operators, the firemen, the mailmen, the restaurant employees, the gas station attendants on the Sabbath day? The answer is simple. If everyone on this earth would keep the Sabbath day, there would be no need for these people to work on the Sabbath day, except for very few and isolated incidents. The above professions at present have to work hard on the Sabbath day because multitudes on this earth at present disobey our Creator's laws and commands.

The biggest problems actually are our domestic animals, which require daily attention and care. On this matter, the subject again is treated by our Master Jesus very simply. He said that it would be logical in these instances to offer a helping hand.

Previously I have touched upon the subject of joyfulness in our Sabbath observance. This time my attention is to the quietness and the calm of meditation. We read in Isaiah 30:15, "In quietness and in confidence shall be your strength."

When Jesus looked on Mary and Martha, He could have responded in various ways. He could have commended Martha; He could have told her to go on with work but to maintain an inner quietness. Instead, He chose to recommend Mary, who was sitting there and in deep quietness listening. In our daily lives there is no substitute for meditating upon what our Master tells us. This is especially true for the Sabbath day.

"Remember the sabbath day, to keep it holy." What do we mean by

keeping this day holy? "And he rested . . . from all his work." What do we mean by "rested"? Do we mean sleep, slumber, repose? I perceive the meaning is closer to the reflective repose and joyous praise. "Rest [damam] in the Lord, and wait patiently for him" (Psalm 36:7). The meaning of *damam*, according to *Young's Concordance* for this line in Psalms, is to be still, keep silence.

I would like to submit a psychological reason why there cannot be a trade-off for the seventhday rest. (In the past we have had many scriptural and logical reasons.) Psychologically, obedience to our Father's commandments produces a tremendous inward strength and confidence for the person involved in this obedience. It is an added power in his or her life. At times this added power produces supernatural experiences, as we read in the record of the Bible and present-day testimonies. I perceive repose and stillness with Daniel as he stood in the lions' den.

How about restaurants where people are working and preparing food? Again, the Spirit should provide us the guiding light. We have a couple of choices: If we do not fast on the Sabbath day, we can buy cereal or some other prepared food the day before.

What constitutes work? Jesus' disciples were removing the kernels from the husks, and the religious "super-patriots" were accusing them of working on the Sabbath day. A similar argument can be made today, saying that opening a cereal box constitutes work. The Spirit, I think, is the guiding light here.

Proper Sabbath observances goes hand in hand with our health — spiritual and physical.

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—Pastor Duke Saulsbury,
Yuma, AZ

Do you know of any book or set of statistics dealing with Sabbathkeepers as being law-abiding as compared with those who keep Sunday and are regular attenders of Sunday-keeping churches? Perhaps some book is available that compares Sabbathkeepers with all others—or with the public in general.

What I need is a rundown and statistics on the above. I want these figures for letters to editors and perhaps a mini-sermon.

—Duane Orton,
Griswold, IA 51535

No, we do not know how or where you could obtain those figures. If any reader knows, will you please contact Mr. Orton? Thank you.

When I read the tract from the Bible Sabbath Association, I was happy indeed. I saw that the right Sabbath of the Lord is Saturday, not Sunday.

I want you to tell me the right church. Please send me many tracts to help me to know about it.

My name and address is Joseph Kipngeno Malel, son of Kimalel, Lelaitich Day School, Do Sigor, via Sotik Cheptebes Church of God, Kenya, Africa.

Orchids and Onions

The SENTINEL is arriving regularly now, and the duplicate copies which you have kindly sent I have posted to Sabbathkeeping correspondents in different parts of the world who are unaware of the BSA

May God bless you richly in your most valuable ministry. The arrival of my copy of the SENTINEL is the highlight of the month!

—Kevin Rochford,
University of Cape Town,
Rondebosch, South Africa

I have read the April SABBATH SENTINEL. Your editorial was inspiring—also other articles were excellent, but the cover was very dim. I prefer no people—just a scene out of God's out-of-doors. Am aged 93. Eyesight dim. The glare of slick paper and light print is difficult to read.

A full-time representative for the BSA is truly needed. I'm able to send _____

—Golda W. Gerat
Tucson, AZ

Editor's Note: Miss Gerat and M. O. Flanery, of Warsaw, MO., are our only known surviving charter members of the BSA.

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