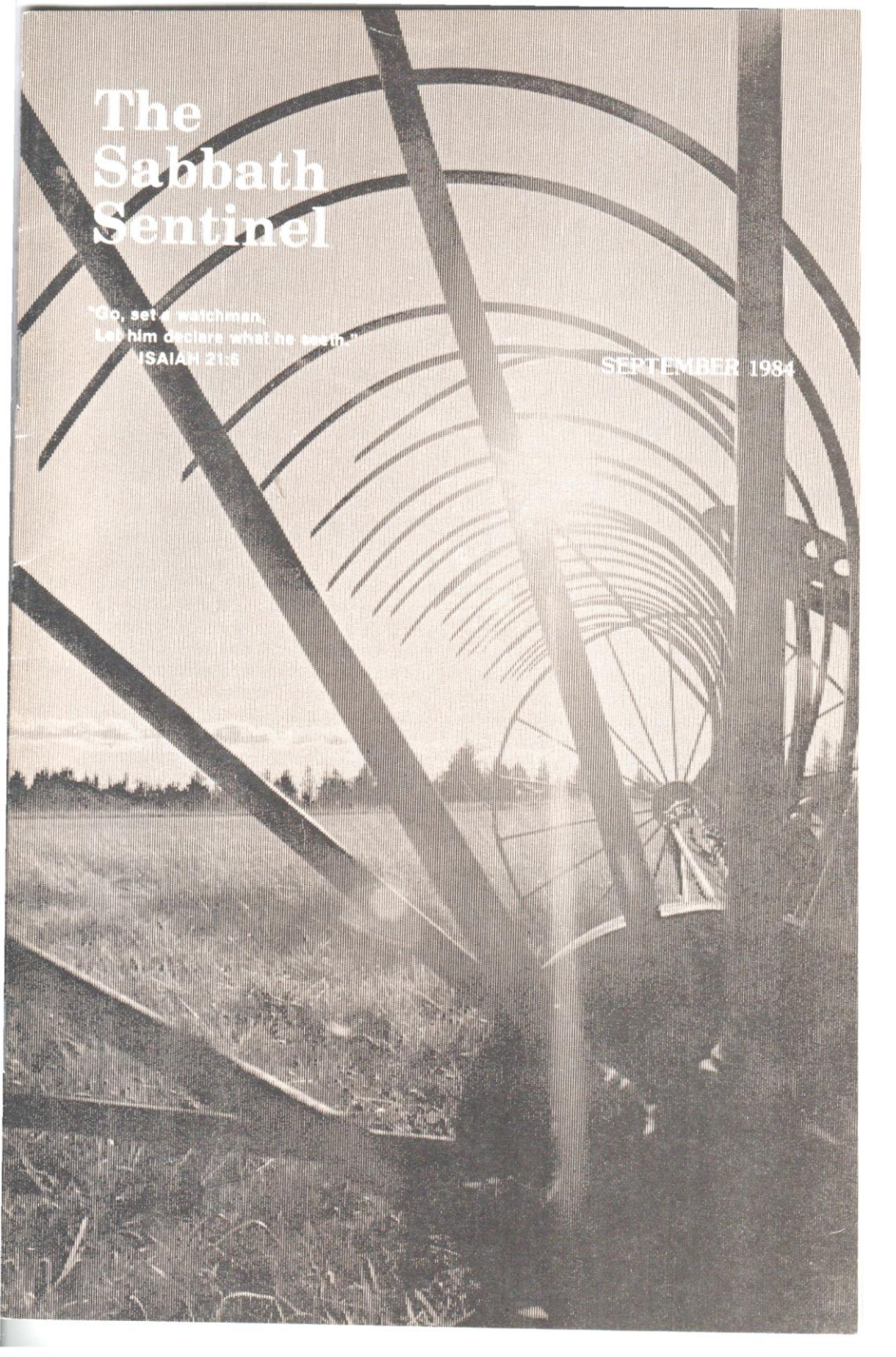


The Sabbath Sentinel

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

SEPTEMBER 1984



Fouke SDB Church Celebrates a Century

By Ivan FitzRandolph

The Fouke, Ark., Seventh Day Baptist Church was organized in Texarkana by a convert to the Sabbath—James Franklin Shaw. He brought a dozen or so of his parishioners with him from the College Hill Baptist Church of Texarkana, one of whom was a deacon, C. G. Beard.

They built a house of worship and doubled the membership the first year. Keeping the Sabbath in a bustling frontier town like Texarkana was becoming increasingly difficult. It was a town where sawmills worked seven days a week to supply lumber for the new construction that was continually going up. Stores were open seven days a week and jobs that did not require working on the Sabbath were very scarce.

These conditions led to the founding of a new town (Fouke), where individuals could keep the Sabbath; where they could "educate their children mentally, morally, and manually, as well as in the all-important work of religious training."

Publicizing the concept of "The Necessity of Colonization" in a periodical which he published (*The Outpost*), Rev. Shaw was successful in attracting many adventurous

souls (including most of the original Texarkana church) to Fouke, where it became The Fouke Seventh Day Baptist Church.

Under the dynamic leadership of Rev. Shaw, the group built a new church, established a school (Bamfield Academy), and built a schoolhouse.

Unfortunately, with the challenges and enthusiasm of the colonialization period behind them and the good soil already losing its fertility under the unbroken cultivation of cotton, Rev. Shaw became discouraged. The lumbering industry dwindled as the need for new construction passed. When the public school opened, Rev. Shaw closed his school and his publishing business and resigned his pastorate in 1898.

Shortly after this Rev. Gideon H. FitzRandolph assumed the pastorate of the Fouke church.

He soon perceived that an injection of new spirit was needed in Fouke; something that would draw the people together.

So he set about establishing the Fouke SDB Mission School. Not only was a quality education needed for the children, but agricultural reform was also necessary. The dream developed into a kind of

THE SABBATH SENTINEL is published monthly by the Bible Sabbath Association, Route 1, Box 197, Fairview, Oklahoma 73737. USPS 474-580. Single copy, \$1.00; year subscription (in the U.S.), \$10.00. Bible Sabbath Association members receive this magazine as part of their annual membership dues. Second class postage paid in Cleveland, Tennessee 37311. **Postal Employees:** Send forms 3579 to Route 1, Box 222, Fairview, Oklahoma 73737. Vol. 36, No. 9, Issue No. 329.



The Fouke, Ark., Seventh Day Baptist Church.

industrial school. The old school building was falling into decay because of disuse, so a new one was built. Two large tracts of land were

acquired upon which a large house was built where the out-of-town students lived, and the remainder was used for a farm operation.

Sabbath Observance

By Ralph Charron

As the Sabbath was a sign—the sign that distinguished the people of Israel when they came out of Egypt to enter the earthly Canaan. So it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law.

From the pillar of cloud Christ declared concerning the Sabbath: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that

ye may know that I am the Lord that doth sanctify you" (Exodus 31:1). The Sabbath that is given to you and the world as the sign of God as the Creator is also the sign of Him as the sanctifier.

The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day, it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the

Sabbath is the sign of obedience. He who from the heart obeys the Fourth commandment will likely obey the whole law. He is sanctified through obedience.

To us, as to Israel, the Sabbath is given "for a perpetual covenant." To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise.

Olympic Hopeful Keeps Sabbath

Michelle Bush, a Seventh Day Adventist, with a chance at the 1,500 meter medals in the Olympic Games, announced that she would not run on the Sabbath. The finals for her event were scheduled for Saturday. Her decision has been compared to that of Eric Liddell in *Chariots of Fire*.

Maryland Judge Upholds Dismissal of State Trooper

A circuit court judge in Annapolis, Md., last June upheld the dismissal of a state trooper who twice left his assignment because he could not conscientiously work on the Sabbath.

Trooper Henry A. Massey, a Seventh-day Adventist, left his assignment at a truck-weighing station before sundown on May 16, 1980, and July 11, 1980, to avoid working on the Sabbath, according to the court records.

Judge Martin A. Wolff rejected the argument that state police violated Massey's constitutional right to religious freedom when a disciplinary hearing board and the police superintendent fired him last year. Massey, who had sought back pay and reinstatement, was represented by attorney Robert L. Beaman at the request of the American Civil Liberties Union. Beaman said that he would refer the matter to a steering committee for a decision about a possible appeal.

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. • REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

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

A PERPETUAL COVENANT

SUN. MON. TUE. WED. THU. FRI. SAT.

1 2 3 4 5 6 7

BACK TO THE BIBLE SABBATH • RESTORE THE SABBATH OF GOD. CHRIST AND APOSTOLIC CHURCH.

Luke - 4:16 - Acts 5:29 - 1 John 5:2,3.

**THE WORLD'S GREAT NEED
THE BIBLE SABBATH ASSOCIATION
FAIRVIEW, OKLAHOMA 73737**

SHARE THE SABBATH

With These Sabbath
Stamps (actual size)

12 for \$1.00

Order From:

**Bible Sabbath Association
Fairview, OK 73737**

Do You Plan to Stop Eating and Drinking?

By R. L. Jantz

Paul writes: "Let no one therefore be judging you in eating and drinking or in respect of feast, or new moon, or sabbath" (Colossians 2:16).^{*} Many have concluded from the above passage that they are here being commanded not to keep the Sabbath. Yet they continue to defend their liberty to keep on eating and drinking.

The King James Version uses the word *meat* in this passage, which comes from the Greek *brosis* and means "the act of eating." The Greek *broma* appears elsewhere, such as Hebrews 9:10, and there it means "meat" or "food." Quite clearly Paul is suggesting a certain amount of liberty in the act of eating, drinking, respecting a feast, a new moon, or sabbath.

The keynote is liberty—how each individual regards these things, not that these things themselves do not exist. Notice that they are a shadow of the things to come. Now, a shadow is always caused by a body, and verse 17 states that this body is the Christ. Notice that Paul writes "a shadow of things to come"—they weren't around yet when he wrote this letter after the middle of the first century. Since there has been no major change in the plan of God since then, they are *still* a shadow of things to come. We don't know whether Paul is writing about the weekly Sabbath here, but if he is, remembering the Sabbath could be a shadow of the day when our Creator again rests.

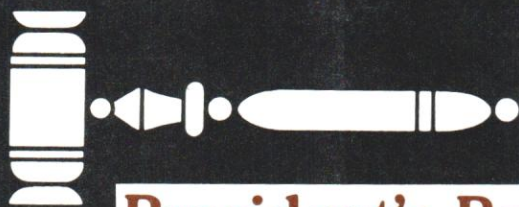
There is no question that the weekly Sabbath will be in our future. Writing of the new heavens and the new earth, Isaiah quotes Yahweh as follows: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come in to bow down before me" (Isaiah 66:22,23).

It is very unusual that Paul, when writing the word *sabbaton* in this passage, did not precede it with a descriptive article such as "the," "next," or "every" as is usually done when writing of the weekly Sabbath. We must remember that there were many other yearly sabbaths, but they were not *the* Sabbath. Could it be that here again the mystery of lawlessness has been secretly working, in adding the word *the* to this text, making it look like the apostle is including honoring the Creator's consecrated day?

Most English translations add words on each side of *sabbaton* here, giving us much more than the Greek text suggests. With these kinds of translations, it is no wonder that honest truth-seeking Christians have concluded that somehow, for some reason, the Creator changed His mind about His consecrated day. "Every good giving and every perfect gift is from above, coming down from the Father of lights with whom is no alteration nor shadow cast by turning" (James 1:17).

^{*}Bible version used in this article is not known.





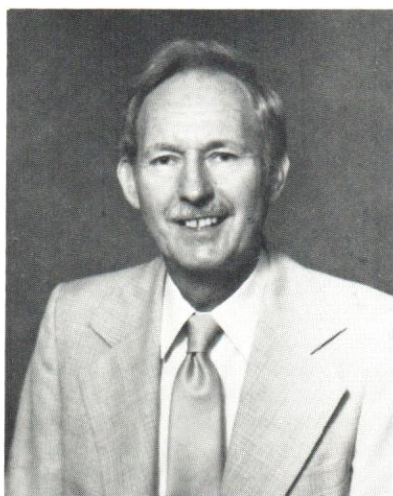
President's Perceptions

Introducing Richard A. Wiedenheft

It is our special pleasure to introduce to all Sabbath believers and to all church bodies Richard Wiedenheft, of Falls, Penn., the first employed public relations coordinator of the transdenominational Bible Sabbath Association. Richard, who likes to be called Dick, was born in Chicago, Ill., on April 15, 1946, and attended schools in Illinois. He is pictured on the opposite page.

Dick and his wife, Darlene, have two children: Richard D., 13, and Marlene J., 11. They have been Sabbathkeepers for many years with the Worldwide Church of God until he resigned from their ministry in 1974. Their present affiliation is with the United Church of God, which Dick pastors through a visitation ministry over a four-state area.

Brother Wiedenheft received his B.A. degree in communications and theology from Ambassador College, Pasadena, Cal., in 1967, and his M.B.A. in management and marketing in 1978 from the



University of Scranton, Scranton, Penn. He has developed and managed a multistate marketing organization of over 150 distributors for food supplements and weight-control programs. He has written and edited magazine articles and is currently publishing and editing his own semimonthly publication called *Focus on Truth*. He also puts out a cassette tape catalog, many of the tapes featuring the Sabbath and related topics.

Dick has enrolled in pastoral counseling courses and has been counselor for hundreds of people. More recently he became co-founded of the Pastoral Counseling Institute of Northeastern Pennsylvania, and

president of the board of directors. Through this office he "provides leadership to an interfaith community with respect, consideration, tolerance, and compassion . . . and deals with some difficult situations in a professional, objective, and caring manner, which has produced positive results," one of his references wrote.

Brother Wiedenheft already has started in his new position on a half-time basis; he has been working on many thoughtful ideas and methods to help individuals and churches in Sabbath promotion in their communities. He desires to visit, and you will be learning about this as he shares his work plans with you through the SENTINEL and through personal correspondence with you. You may correspond directly with Dick by writing to his address: Mr. Richard Wiedenheft, R.F.D. 1, Box 475, Falls, PA 18615.

As this is written in July, Eugene Lincoln and I are planning to hold an important sharing-together visit with Dick at his home in mid-August. Dick's highest-priority approach to his new position is "prayer for God's guidance and direction," and this has been our prayer as we've looked to God to find just the man our heavenly Father wanted to fill this position. We are thankful for all

seven of the good applicants who were interested in this position and applied, and we do want to draw on their skills in various phases of this BSA work. We feel enriched with these willing and beautiful people; praise God, our Lord in heaven.

Now, more than ever, is the time for all of us to ask for God's guidance in our individual financial support of this position. Let's see how quickly we can place Dick full-time in this work. Please send your support and the coupon elsewhere in this issue, mailing it to the treasurer in Fairview, Okla. Dick needs your blessing by prayer, by support, and by your correspondence and confidence. He is ready and willing, and we are very proud to present Dick Wiedenheft to you in this issue—our employed public relations coordinator for The Bible Sabbath Association.

—Chaplain Leroy Bass, President

**Most of the world's
misery may be attributed
to the fact that humanity
has forgotten the Sabbath.**

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**

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

Ode to a Geode

By Angie Lincoln

Outside I'm a cold, emotionless stone
protecting what I value inside
for fear it may be changed or possibly lost

Others pass me by with other rocks
Some even stumble and curse that I'm in their path!
I wonder how they'd react
if they knew what was inside—
of my value; of my worth.

Dissatisfied, I struggle in vain
to reveal the treasures inside,
but alone, I cannot possibly break this hard shell
to which much time has accustomed me.

One even picked me up,
only to hurl me into a pond.
As I sank to further despair crying,
 "If they only knew!
 If only they could tell!
 If only others could see
 past this hard and ugly shell!"

Then one day I felt a warm hand
envelop me.
Its warmth radiated to the riches inside.
But to my dismay, the hands began to hammer and pound; I was so
 afraid!
With one final blow my hard shell
was broken, and beneath my stony surface

The sun reflected on a glorious rainbow
of colors twinkling from within me
and meeting the glistening eyes
of my beholder.

(How many human geodes to we mistake as worthless stones?)

Prescription for a Faith Lift



THE writer of the book of Hebrews counted faith as an important prerequisite to the Christian life. "Without faith," he stated, "it is impossible to please God" (11:6) The apostle Paul, too, in 1 Corinthians 13:13, counted it—along with hope and love—as the three things that will endure when all else had outlived its usefulness.

Our Savior wondered if He would "find faith on the earth" when He returns (Luke 18:8).

During the workweek we grapple with things we can see, hear, feel, with our senses. We deal with facts and figures that we cannot deny, for

they are here, right with us.

Because of this and other trends of these times, faith has become almost an obsolete word. But if we are to grow beyond the very small package of self that is us, we need faith—faith in others, faith in the Eternal, and faith in what He can do for us and in us if we permit.

The Sabbath is part of the prescription for enlarging our faith. In using this sacred time to look more closely at our Creator, we become "changed into the same image" (2 Corinthians 3:18).

May this be our experience!

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.

Is Legalism "Tying Down" Your Sabbath?

By Rev. Melvin F. Stephan
pastor, Alfred Station, New York,
Seventh Day Baptist Church

The book *Gulliver's Travels*, tells the story about a man who is shipwrecked at sea. Somehow he washes up on the shore of an unknown land and lies on the beach unconscious. When he wakes up, he finds that he is tied to the ground by thousands of tiny threads.

Around him stand the Liliputians, a race of tiny people. To them Gulliver is a fearsome giant. While he was unconscious they had tied threads around his arms and legs and staked them into the ground. Each of his fingers was tied securely. There were even strings tied around the strands of his hair. They were ropes from the Liliputians point of view, but only tiny, flimsy filaments of thread from Gulliver's point of view. However, there were so many of them that Gulliver was firmly tied down—he was immobile—he couldn't move.

This same kind of thing had happened with the observance of the Sabbath day in the time of Jesus. The Sabbath, with the help of the Jewish leaders, had tied the people down with thousands of rules and regulations. God has commanded, "Observe the Sabbath and keep it holy . . . You have six days in which to do your work, but the seventh is a day of rest dedicated to me. On that day no one is to work."

The unique thing about the Sabbath day commandment was that it was a remembrance day and a very *democratic* day. Not only was it to be observed by adult men and property owners, but also the women and children, servants, visitors and even animals. No one was permitted to sit around with his feet up on a table and have everyone else wait on him. Everyone was to rest on the Sabbath; creatively, with active rest. Even the animals were given the day off. All were to remember what God had done and deliberate on what God had done for them. Rest was to be a change of pace, a break from the ordinary everyday work.

That is the commandment simply stated. The problem came in later years, when learned men tried to figure out *exactly* what constituted work and just *exactly* what constituted rest. As a result, the Sabbath observance became very complicated and involved. It was decreed, for instance, that work consisted of carrying anything heavier than a fig. Some people wondered whether it was legal for a man with a wooden leg to walk on the Sabbath because in lifting his leg he was dealing with a burden heavier than a fig. In any case a child couldn't drag a stick in the dust on the Sabbath, because the stick moved the soil, and that was

classified as plowing. A woman was forbidden to look in a mirror on the Sabbath, because she might see a gray hair and be tempted to pluck it out, and that would be classified as reaping. Definitely no one was allowed to walk casually along a wheat field and grab some grain to relieve his hunger, because that constituted harvesting. That's just exactly how far the nit-picking in terms of the Sabbath went. And it does sound like nit-picking to us.

Jesus' disciples broke the Sabbath one Saturday just by picking some grain in a field. Apparently a group of critics was snooping around Jesus and His friends. Some of them perhaps remembered that Jesus had once healed a man on the Sabbath; and now this! Jesus' friends had broken the Sabbath with His apparent consent.

The stage was set for Jesus to make a very important pronouncement in terms of laws and regulations and the things that constrict life: man-made laws that make God's laws a burden rather than a delight. Also, He was to say something very important in terms of Himself. First He said: "The Sabbath was made for the good of man; man was not made for the Sabbath." In other words, human needs override man-made Sabbath rules. To meet a human need, King David, the greatest national hero of Israel, broke those rules and even ate temple bread.

So what was Jesus saying? Was He saying that we may do anything that we want to? No. We meet human needs. Jesus went on to say, "So the Son of Man is Lord even of the Sabbath."

Jesus Christ put the true meaning back into the Sabbath—a time for re-creation of our bodies and souls. Christ gave us the freedom to break some of the rules to meet human needs. But He did not give us

authority to go out and break all rules just for the fun of it. There must be some rules and regulations to keep some sense in our lives. That is why He said, "I am Lord even of the Sabbath."

But Christ has freed us from feeling constricted by rules and regulations. Of course the nit-picking still goes on. I've heard of churches that have gotten themselves into great hassles over issues such as "Where do we put the flowers on the communion table?" or "What color shall our new carpet be?" or "Shall we make an addition to the church?" Some have even split over these issues.

There are other aspects of church life and home life in our everyday experience that we can nitpick about. There are a lot of details that we can squabble over.

*Man-made laws make
God's laws a burden
rather than a delight.*

This comes out most often in marriages. She has her views of how it should be done, and he has his views. Often this goes back to what we learned as children and accepted as law. We bring a whole set of rules and expectations with us when we enter a marriage. The first several years we spend time working out a new set of rules. I read the other day that all young couples should hang a sign out after they get married: "Caution—God at work making a marriage."

Christ sets us free from nitpicking and legalism. He frees us by helping us to focus again on the true meaning. The reason the Israelites overdid the Sabbath commandment is because they had lost the focus of its true meaning. The Sabbath was to be a blessing for

humanity—a time when humanity could be refreshed in body and soul.

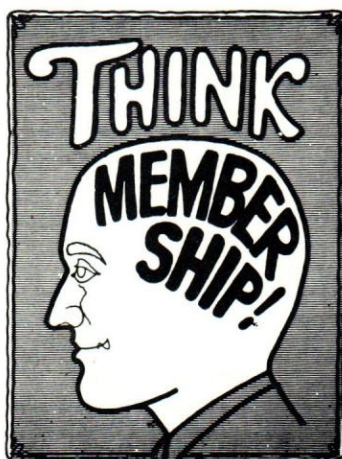
That is what Paul is talking about in Colossians 2:16-19: "So let no one make rules about what you eat or drink or about holy days or the New Moon Festival or the Sabbath." Therefore, we may receive our rest and re-creation, as a symbol of Creation.

God does not want the Sabbath to be a burden, but a delight. Jesus told His friends that "the Sabbath was made for the good of man and man was not made for the Sabbath." He went on to say: "... so the Son of Man is Lord even of the Sabbath." The really important thing is to focus on God as we have known Him in the person of, or manifestation of, Jesus. Then we have a true guide through life—even for Sabbath observance. People took the laws of God, distorted them, and most highlighted the Sabbath commandment. So God sent His Son, and the Son has shown us in His life what God was trying to say in the Ten

Commandments.

Jesus leads the way and gives us the focus, and that way is not in constricting legalism, but in true joy in Sabbathkeeping and celebration.

—From *The Sabbath Recorder*



● **Sabbath Promotional Aids** ●

First quality, ball point pens, printed with

"The Seventh Day is the Sabbath" Postpaid.....	\$5.00 per doz.
Bumper Stickers	\$1.00 each or \$7.00 per doz.
Sabbath Stamps	12 for \$1.00
Home Bible Study Series (13-lesson book).....	\$2.00 each or \$20.00 per doz.
Book, <i>History of the Sabbath & Sunday</i> (Kiesz).....	\$2.95
Book, <i>From Sabbath to Sunday</i> (Bacchiocchi).....	\$8.00
Book, <i>Divine Rest For Human Restlessness</i> (Bacchiocchi).....	\$8.00
SABBATH DIRECTORY.....	\$4.95
Back issues of <i>Sabbath Sentinel</i> (1983-84)	50 for \$5.00
<i>Bible on Cassette</i> (loan-postage only)	
Book, <i>Right Face</i> (Lincoln).....	2 for \$1.00
Tracts and leaflets (some 20 titles)	Samples free

(Note: Cost of literature is so uncertain because of continuing inflation that we have discontinued pricing the tracts and leaflets. A contribution in the amount of FIVE DOLLARS or more per pound of literature desired would be most appropriate and deeply appreciated.)

THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737

The Sabbath in Scripture and History

Review by Herbert E. Sanders

Kenneth A. Strang, editor. *The Sabbath in Scripture and History* (Washington, D.C.: Review and Herald Publishing Association, 1982). \$19.95.

Ralph Waldo Emerson said, in an address on May 5, 1879, "The essential ground of a new book or a new sermon is a new spirit." Kenneth Strand, editor, and those authors whose diligence in research and scholarship combined to produce this volume, the purpose of which is outlined in the preface as "to produce a new book dealing comprehensively with the two main days of Christian worship," have lived up to the sentiments expressed by Mr. Emerson. Certainly this book captures a new spirit in the literature of Sabbath and Sunday theological dialogue making a significant impact on the future of this important study.

Combining a discussion of history and theology, the authors address the important elements in the ongoing debate that has enlivened the halls of the church since its early centuries, and most notably in the last few years as the world has cried out for a new vision of *sabbath* as a means of personal fulfillment and renewal. The book is significant in providing the most up-to-date information available concerning the history of the Sabbath-Sunday controversy from biblical times to the present. It is concise and measures up to its

purpose for the benefit of all who will conscientiously read its arguments. An admittedly "exceptionally large" volume, it focuses attention exceptionally well on the Sabbath as a liberating element in man's seeking to meet God. Without ignoring the fact that religious faith is not man's search for God, but God's search for man in offering him redemption, the authors carefully, and I believe, successfully, make their point—the Sabbath is relevant for those who are seeking new meaning for their troubled lives. Raymond F. Cottrell writes: "Observance of the seventh-day Sabbath today demands a radical, conscious, deliberate decision to follow Christ."

If the book has any distractions, they are in the fact that it is primarily historical in nature, with little new Sabbath theology. It has been designed that way, to be sure, and presents the picture of the Sabbath and its relevance throughout history and honesty and openness. It is a significant contribution to Sabbath literature for that focus alone.

Beginning with a discussion of the Sabbath in the Old Testament records, various authors trace its development and impact in the life of Israel, the early church, and throughout more recent recorded history. They focus attention on the scriptural background of Sabbath observance, the rabbinic devotion to

Sabbath, and the value and sanctity that Jesus and the apostles declared was evident in God's plan for Sabbath observance.

In order not to be one-sided, they also review, at great length, the development of Sunday and the theology that followed its introduction into Christian life and witness. Reviewing Scripture passages often cited to give apostolic credence to the change of the church's day of worship, celebration, and rest from Sabbath to Sunday, the authors, particularly Walter F. Specht, conclude that there is no evidence that in the minds and hearts of the early Christian converts Sunday had assumed a sanctity and holiness that God had given to the seventh-day Sabbath. Samuele Bacchiocchi continues to focus on the matter concluding that "the origin of Sunday was the result of an interplay of Jewish, pagan, and Christian factors" and much of its development in the early centuries of the Christian church "was solicited by external circumstances." Whatever the causes, the early church gradually shifted its allegiance from God's Sabbath to their own understanding of the importance and significance of Sunday.

Other authors then take up the cause as they review the continuing thread of the Sabbath throughout history and the development of the idea of *sabbath* as transferred to the new Christian doctrine of "the Lord's Day." Throughout history there has been a remnant of those who have regarded God's commandment to "remember the sabbath day, to keep it holy" as a significant response to their love for God. From Asia, Africa, through Europe in the Middle Ages and into the Reformation era, the authors trace the continuing thread of

allegiance to God's Sabbath as it was kept alive, ultimately reaching the shores of the New World.

The authors review the development of the Sabbath from the early life of Seventh Day Baptists in the New World to the rise of the Seventh-day Adventist faith and other Sabbath-observing groups. Since the book is Seventh-day Adventist in origin, it reflects most prominently on the significant role the Sabbath played in the development of Adventist theology and life. The "phenomenal growth of the Seventh-day Adventist" movement is attributed to the combination of the theology of the second advent of Christ and the Sabbath.

The final chapters focus attention on contemporary Sabbath theologies as presented by a wide range of authors—Jewish and Christian. Hans K. LaRondelle adds to the value of this book in a complete and thorough discussion of the contemporary authors who have attempted, albeit unsuccessfully, to refute modern seventh-day sabbathism in favor of Sunday. In truth, writes LaRondelle, "all Sunday theologies are found wanting, in that they create an un-Biblical dichotomy between the work of the Creator and the work of the Redeemer, the Re-Creator."

Raoul Dederen concludes the volume with a chapter reflecting on a "Theology of the Sabbath." In a very positive way he addresses the relevance of the Sabbath as a "basic affirmation about God." God desires to enter into partnership with us and provides the way through a twenty-four-hour period of time devoted solely and completely to worship and reflection of God's goodness, mercy, and redeeming love. It's weekly return symbolizes the power of God to create and re-create, *i.e.*, redeem. We are reminded

that "God has given us his love."

Of additional value to Sabbath theological literature are eight appendices that are attached to the main body of this significant work. Particularly helpful are the reviews of Scriptural passages that carry on the debate because of the wide range of their interpretation.

The Sabbath in Scripture and History lives up to its name and provides the contemporary searcher for truth with scholarly, well-thought-out arguments for a review of the Sabbath in our day. It will

contribute greatly to the ongoing search for sabbatic qualities in the lives of evangelical Christians.

Herbert E. Saunders is pastor of the Seventh Day Baptist Church of Milton, Wisconsin. He is the former dean of the Seventh Day Baptist Center on Ministry and taught Sabbath philosophy to students training for the Seventh Day Baptist ministry. He is the author of the book The Sabbath: Symbol of Creation and Re-Creation, published in 1971 by the American Sabbath Tract Society.

Take Your Light Out of the Bushel

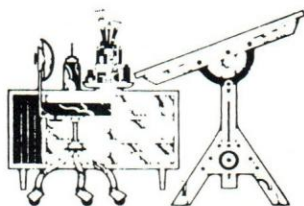
DO YOU HAVE A talent that's going to waste? Do you want to use it to help spread the Sabbath truth to others? Would you like to be a part of the great work of the Bible Sabbath Association?

You would? Then read on. You're the one whom we're looking for. If you enjoy doing, and are at least fairly good at, any of the things listed below, we need you to help make THE SABBATH SENTINEL a more attractive, effective magazine. Our limited budget does not permit us to pay you (except for expenses), but the fringe benefits are something else!

These are the talents we need:

PHOTOGRAPHER, preferably black-and-white, to provide cover and inside pictures for the magazine.

ARTIST to illustrate articles with either line drawings or other types



of art that will reproduce well in the magazine.

LAYOUT PERSON to help design a magazine that will catch the reader's eyes.

If you have any of these talents, write to us now: Eugene Lincoln, editor, THE SABBATH SENTINEL, 1228 Wayne Avenue, Hagerstown, MD 21740. Then run—don't walk—to your mailbox in order to get your letter to us as soon as possible.



I HAVE A SABBATH PROBLEM

What Should I Do?

1. Remember, a *consistent Christian example* is the most powerful argument in your behalf. Others will look for inconsistencies in your life. They know what Sabbath keepers believe and how they profess to live. Every inconsistency they find weakens your case. "Your life is a book, known and read of all men."

2. Save all written notices, letters, receipts and written communication you send or receive. Send them directly to the Bible Sabbath Association as soon as it comes to your attention. Your basic file will be kept there. We would like to keep *originals* of your file in the office. In the future it may be necessary to make more copies. Originals are always best for making copies. It may be necessary to file such copies as exhibits at hearings or in court.

3. Your request for consideration or accommodation for your religious convictions should always be made to your employer or union in writing. Because certain things are essential to include in such

letters, we suggest that you consult with the Conference Religious Liberty Association, 6840 Eastern Ave., N.W., Washington, D.C. 20012.

4. Insist on *written memos* concerning any and all disciplinary matters, especially where termination of work may result.

5. Make notations as to the names of individuals with whom you talk or to whom you may go. Write down the date and in general what was said. This makes future recollections much easier and is most helpful for those who review the case. In the event of litigation, written records become extremely valuable.

6. If important conferences are called with company or union officials, try to have a witness with you—preferably someone from the Religious Liberty Association or your pastor.

7. Do not quit or resign, even though the company may pressure you to do so. This will weaken your case and may relieve them of any responsibility in the matter. Do not

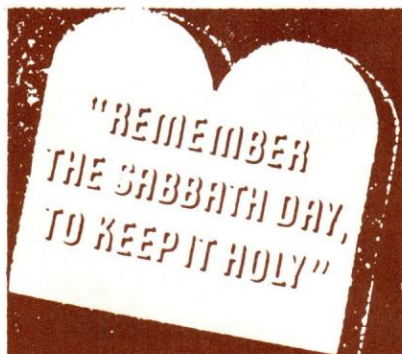
say that you will quit rather than work on Sabbath. Rather, say you would risk losing your job rather than do those things which would violate your religious convictions and your relationship with God. If you quit, you will not be eligible for unemployment compensation, and your case may well end at that point.

8. If you are dismissed verbally, without written notice, report for work again the next working day (other than Sabbath). Try to go to work until you have been given a dismissal notice in writing or you have been refused permission to work for three or four days. Each time you report, ask for the notice in writing. *Be sure to keep notes on all you do and say.*

9. Do not file a grievance with the labor union in Sabbath cases without first checking with the

Religious Liberty Association. In most cases, such a complaint would go to an arbitrator or umpire, and they usually decide against the Sabbath keeper.

10. Pray without ceasing. Remember, "The effectual fervent prayer of a righteous man availeth much" (James 5:16).



The Record Book

*If all the things you ever said,
Were written in a book;
If all your thoughts were on display,
So all could take a look;
I guess there's not a living soul,
Who would not hang his head,
And feel ashamed before the Lord,
And wish that he were dead.
There is a book I'm told,
With every deed and word.
It even keeps the record of
Our thoughts that can't be heard.
The good, the bad and every sin,
For nothing has been missed.
It really makes me feel ashamed,
To think what's on my list.*

—Selected

Littrells Celebrate Silver Anniversary



July 25, 1959



July 25, 1984

Dr. & Mrs. Terril D. Littrell celebrated their twenty-fifth wedding anniversary on Sunday afternoon, June 22, 1984, at the Dayton Bank community room in Dayton, Tenn. The grand celebration was hosted by the couple's children, Terrie and Donald Littrell, of Cleveland. Friends came from Cleveland and Dayton to the reception.

The couple have been involved in full-time Christian work since their marriage on July 25, 1959. They served in parish ministry in

Missouri for eleven years. Dr. Littrell served as president of the Bible Sabbath Association from 1971 to 1979. He served as president of Kent College, in Cleveland, Tenn., for five years and presently serves as president of the Rhea County, Tenn., Good Neighbors, which helps to feed and clothe the socially disadvantaged in eastern Tennessee.

Those who may wish to write to them may do so at Route 2, Box 10, Evensville, TN 37332.

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.

“IN FOR LIFE”

Did you know that you can become a lifetime member of the Bible Sabbath Association for a contribution of \$500 within a one-year period?

Several folks have taken advantage of these lifetime memberships. What about you?

For further information, write to:

**The Bible Sabbath
Association
Fairview, Oklahoma 73737**

Will You Volunteer to Become a FAITH PARTNER?

We are hoping to have a full-time paid public relations director/coordinator to help the Bible Sabbath Association grow. But we need your regular help to provide the funds.

Will you become a faith partner? Please let us know how much you can contribute, the Lord helping you.

*Bible Sabbath Association
Fairview, OK 73737*

Yes! I want to help. With the Lord's help I hope to contribute \$_____ each _____

Name _____

Address _____

City _____ State/Province _____ Postal
Code _____

We think that it's a great idea to have a public relations coordinator for BSA. We've prayed and discussed the matter.

Yes! We want to be a faith partner! . . . Thanks for everything. God bless you all.

—Robert Sumner,
York, PA

I enjoy getting the SENTINEL. It is a very needed paper for the times in which we live.

I noticed under Orchids and Onions Philip Kipp said it would be very interesting if the writers of articles would mention their church and where they attend. We Sabbathkeepers sometimes find it hard to locate a church to attend.

I am a Seventh-day Adventist Reform. There is no church where I live.

I am anxious not to waste my Savior's time. He has allotted me 82 years. I still find lots to do.

—Hazel Richards
Bothell, WA

I am sending _____ toward the work of the Lord. I like reading THE SABBATH SENTINEL, and I place it in car windows when I am through reading it.

Most people around here are first-day people, and they have a lot of church buildings. I never heard of the Sabbath until I was around 30 years of age. So I guess this is so with other people. They have been brought up on Sunday-keeping.

Orchids and Onions

I heard that Rex Humbard said once for Sabbath people not to bother him, that he likes Sunday.

So I thank the Lord for the Sabbath, for He is truly Lord of the Sabbath. Amen.

—Keith McGuinness and
family,
Ocala, FL

I would be grateful if you would put my name on your subscription list. I do not know whether it has a price or not, but if it has a price, please help, because I cannot pay due to exchange control laws here.

Please solicit help from the other brethren for old issues of this magazine, which I know would help me for my studies and spiritual edification and others too. Other tracts and booklets are also welcome.

Let me know the activities of the organization. I would be grateful if you could help me obtain one study Bible.

—Henry Obeng,
P.O. Box X143, F.N.T.
Kumasi, Ghana,
West Africa

Who Gets It?

Men, what becomes of your estate if you die without a will and you have no living children or grandchildren?

Your wife? Guess again.

Depending on the state in which you live—and the laws of descent and distribution—your wife may get less than half of your estate. It's best to check with your attorney and make a **LEGAL WILL**.

REMEMBER, the greatest benefits from this service comes with thorough planning long before illness or death is imminent.

And when you do, remember that the Bible Sabbath Association headquarters appreciates bequests and puts them to careful use.

If we can help you with your plans for a will let us know.

THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737



It's ready for you!

Directory of Sabbath- Observing Groups

(The first revision since 1974)

This 147-page book lists alphabetically over one hundred Sabbath-observing groups throughout the world, gives a brief summary of their beliefs, and tells you where to get more information about them.

Get your copy now of this valuable reference book. It is only \$4.95 a copy.

Order From
**THE BIBLE SABBATH
ASSOCIATION INTL.**

Fairview, Oklahoma 73737

Classified Ads

Watch Garner Ted Armstrong every Sabbath morning on SPN Cable Network. (6,7,8).

For sale—one almost-new tent (seats 100). Cost me \$2,000. One piano, small, easy to move, \$250; 60 chairs, some in cartons, \$360. I have slides for about 25 sermons. Bell Howell projector, cost \$75. The slides which I have accumulated over the years are not replaceable, at no cost; they are 3 1/4 x 4-inch slides. The price is negotiable on them. Two boxes of songs in these. Elder D. E. Skaggs, 39 Mount Drive, Greenbrier, AR 72050. (7,8)

LOAN LIBRARY

1. Some 50 books on the Sabbath, Creation and related books.

2. The Bible on Cassette popular narrators—2 or 4 tapes each mailing.

3. Tapes on miscellaneous religious subjects by various speakers for sale \$2.50 each postpaid.

Complete listing sent on request.

Please send self-addressed, stamped envelope for reply and state which category you desire. Contributions (cash, books, tapes, etc.) to facilitate or improve the service of this library are most welcome. THE BIBLE SABBATH ASSOCIATION, FAIRVIEW, OKLAHOMA 73737.

CHANGE OF ADDRESS?????

By all means notify us in advance. Failure to do so will result in a 25¢ charge to our account by the post office and also the chance you will miss an issue of the SENTINEL.

THE BIBLE SABBATH ASSOCIATION
Fairview, OK. 73737

Bible Sabbath Association

Board of Directors 1984-1987

1. Leroy Bass, President
1743 Park Street
Middleton, WI. 53562
2. Recording Secretary
Mrs. Violet Rodgers
Route 1, Box 163A
Hatfield, AR. 71945
3. Secretary-Treasurer
Lawrence Burrell
Route 1, Box 222
Fairview, OK. 73737
4. 1st Vice-president
Eugene Lincoln, Editor
1228 Wayne Avenue
Hagerstown, MD 21740
5. 2nd Vice-president
Calvin Burrell
640 East 78th Place
Denver, CO. 80229
6. 3rd Vice-president
John Bevis
2301 Wadsworth Blvd.
Denver, CO. 80215
7. Jerome Boyd
New Enterprise, PA.
1664
8. M. O. Flanery, Representative
403 Hawthorne Drive
Warsaw, MO 66355
9. Eugene Rodgers
Route 1, Box 163A
Hatfield, AR. 71945
10. John Kiesz
820 Woodlawn
Canon City, CO. 81212
11. John Bennett
6603-4001 Mt. Seymour
Parkway
North Vancouver, B.C.
Canada V7G 1C2
12. Gilbert Sanford
995 S. Hopewell Road
Hopewell, OH. 43746

*Please check expiration date
on your mailing label.*



No Two Alike!

Members of the Bible Sabbath Association come in various sizes, shapes, colors, nationalities, and beliefs. We differ on many points.

But the common bond of enjoying the Sabbath that the Creator instituted and commanded has drawn us together. The Bible Sabbath Association helps us to appreciate each other and to work together.

Interested? For more information, write to:

**The Bible Sabbath Association
International**

Fairview, Oklahoma 73737