

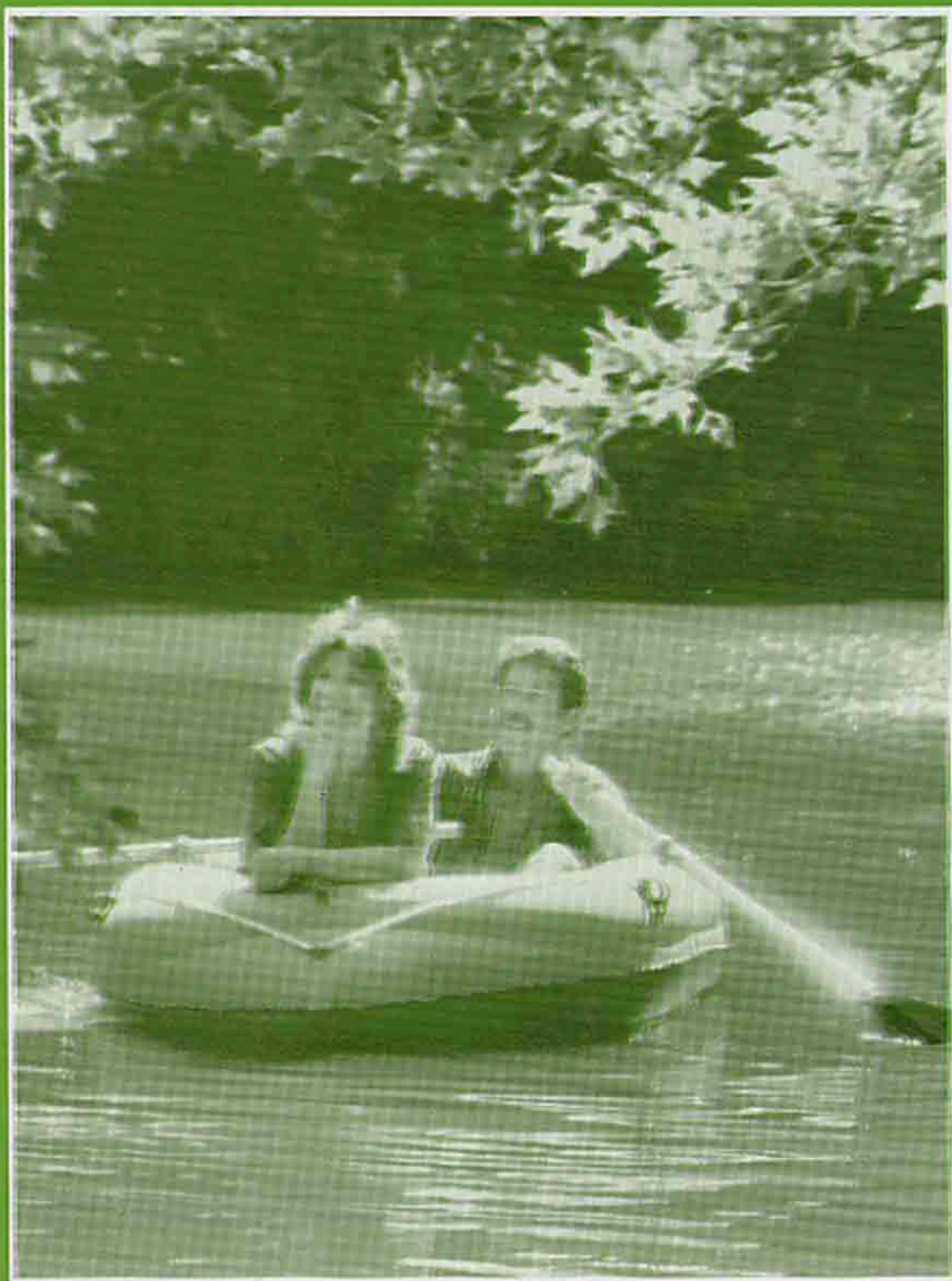
# *The* SABBATH SENTINEL

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Serving the Seventh-day Christian Community

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June, 1989



## EDITORIAL

### *National Sunday Law?*



*In recent months I've noticed a trend toward renewed interest in sabbathkeeping (small "s") among evangelicals. In 1987 the book *Making Sunday Special* by Karen Mains was published. Last year *Christianity Today* (CT) surveyed its readers and discovered they were very concerned about whether or not Christians were taking their Lord's Day seriously enough. Last fall, CT published Eugene Peterson's article (reprinted in TSS, March '88). This*

*spring CT carried an opinion piece lamenting that the reason so many Christians have to work on Sunday is that so many other Christians do their shopping then. Undoubtedly this renewed interest in making Sunday a sabbath day is a backlash from secular interests that have pushed for seven days of unbridled commerce.*

*But does this trend (if it be such) indicate that a national Sunday law is imminent? I don't think so. Devout Christians are a very small minority. The real god of our society, even among many who claim to be Christians, is money and the things it buys. Just like the ancient Israelites, we can't resist any opportunity to make more money, to buy more things, to have more pleasure—seven days a week. While a very few religious leaders have called for Sunday legislation, whenever blue laws become an issue, legislatures almost always relax or repeal them—in response to the commercial interests. To be sure, a national crisis of some kind, could trigger dramatic changes, but all the legal trends in recent decades have been away from blue laws.*

*Of course, many Sabbathkeepers are convinced a national Sunday law is coming and look for every possible sign that it is imminent. But this conviction is based primarily on a very specific interpretation of the mark of the beast (Rev. 13)—that the mark is or includes the requirement to observe Sunday. This is only one interpretation of the mark, and it is not accepted by many Sabbatarians.*

*We would certainly do well to keep our eyes wide open regarding Sunday legislation, but we must also be careful that we don't use our precious resources tilting at windmills. If we're going to fight battles in this society, let's fight enemies that pose a real, present threat—drugs, pornography, promiscuous sex, crime, the destruction of our environment, the destruction of millions of helpless, innocent unborn babies killed in the guise of the mother's right to control her body.*

*While we will not all agree on all of these battles, we can all agree on fighting the most important battle of all—the one against sin, sin that results in death that awaits all who don't accept Jesus as Lord and Savior.*

—Richard A. Wiedenheft

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# IN THIS ISSUE

National Sunday Law? .....	2
Rest Assured .....	4
Cave Exploring on the Sabbath .....	7
The Curse of the Law .....	9
Youth Fast Tests Faith ...	11
Summer Sabbaths .....	14

## *Plus.....*

News from BSA .....	13
News from Seventh-day Community .....	16
To Repeat .....	20
Letters from our Readers .....	21
Classified Ads .....	22

  
And now abide  
**FAITH,**  
**HOPE, LOVE,**  
these three, but the  
greatest of these is  
**LOVE.**  


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For those who don't know Him—  
Jesus Christ and Him crucified!  
For those who do know Him—  
the liberty of His Sabbath!

# Rest Assured

Most of us feel we have too much stress, too much work, and not enough money. But a growing number of people are trying to cope with too much leisure, too much time on their hands, and too much money. Neither group is getting all from life that they should, and both are afflicted by feelings of restlessness.

The late Swiss physician Paul Tournier, in his essay "Fatigue and Modern Life," speaks from practical experience:

"Counsel an overworked executive, tell him to rest—[and] you will see how difficult it is to get him to do it. Perhaps he will rest if you prescribe a visit to the spa at Evian. Such a thing would be good, but his life would not yet be transformed, and after returning from his vacation, he would simply begin again to overwork. [But] lead him to find God, and the whole climate of existence will change." Paul Tournier, *Fatigue in Modern Society* (Richmond, Va.; John Knox Press, 1971), p. 33.

Tournier is right. Restlessness is a problem of the soul. It can be resolved only by addressing the spiritual dimension of our lives.

In one of His most encouraging invitations, Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls" (Matthew 11:28). Only when we trust Jesus Christ as Saviour can we exchange our restlessness for restfulness. You see, this "rest" is not something we give ourselves but something God gives us. Jesus said, "I will give you rest."

Then the Bible record continues, "At that time Jesus went on the Sabbath day through the corn" (Matthew 12:1). These two connected



episodes are of deep significance, for they explain two of the main ways God "gives" us rest. We receive "rest" both through forgiveness of our sins and the celebration of the weekly Sabbath. These two elements from God's prescription for human restlessness. Let me explain.

### First Things First

At the end of the six stupendous days of Creation, when God spoke into existence this world in all its perfection, with every magnificent animal and every priceless flower and tree, where did He place His name? God chose to sign His name in the indestructible element we call time, for He called the last day of earth's first week "my holy day" (Isaiah 58:13).

I imagine that on the day of their creation Jesus said to Adam and Eve: "Come unto me and I will give you rest;" for that afternoon as the sun set on their first part-day of existence God gave them rest—His Sabbath. The Sabbath day, the last day of the week, became the crowning glory of Creation's week and, as it were, God's autograph. Ever since, the weekly Sabbath has become the open door to a peace-filled life.

In the Sabbath commandment there are direct references to four main aspects of living: self, family, society, and our Creator-God. Let's consider each of them. First, we personally can be greatly benefited by the Sabbath, for as Jesus said: "The sabbath was made for man" (Mark 2:27).

The Sabbath was designed originally as the celebration of Creation. Before Adam and Eve sinned, they worshiped God as Creator. After they sinned, they worshiped God also as Saviour and the weekly Sabbath became a symbol of the liberty and peace they received from Him. These twin aspects are confirmed in the two different records of the Ten

Commandments in the Bible. In the Exodus 20:8-11 version we are invited to remember the Sabbath to celebrate Creation, but in the Deuteronomy 5:12-15 account we are invited to be refreshed during the Sabbath's hours because of the liberation we have experienced.

These twin meanings are also confirmed in the experiences of the Creation Week and the Passion Week. As the sun was setting on the Friday of Creation Week, Jesus stood among the trees of Eden and said, "It is finished," and immediately He and Adam and Eve entered into Sabbath rest. Then on the Friday afternoon of crucifixion as Jesus hung on a tree, dying as our substitute, He finally cried out, "It is finished" (John 19:30) and entered into Sabbath rest in the tomb.

### Twin Dangers

This brings us to some potential misunderstandings. The most persistent problem through the centuries with the weekly Sabbath has been a legalistic view of God's holy day. Too often it has been suggested that God requires Sabbathkeeping as a payment for our salvation. How we misunderstand!

Another problem at the personal level is a materialistic view, to think of the Sabbath as a day during which we seek personal pleasure rather than experience the divine presence. A pastor visited a member who had been away from church for several Sabbaths. When asked about his absence, the member responded, "I'd rather be in bed on Sabbath morning thinking about church than be in church thinking about bed. At least my mind is in the right place." For the person thinking only of "pleasure," not "presence," any place is all right and any activity is all right, but this ignores the central purpose of the Sabbath—the strengthening of our personal contact with

God our Creator as the foundation of meaningful life in all its dimensions: physical, social, mental, and spiritual.

The Lord's 10 instructions for successful living include the words "[You] remember the sabbath day, to keep it holy" (Exodus 20:8).

### Family Time

The Sabbath commandment also refers to the family. God wrote, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter" (verses 8-10).

The first Sabbath was shared, humanly speaking, by a husband and his new bride. They spent the first full day of their honeymoon, a Sabbath, celebrating new life with the Lord, who had united them. This day continues to be a powerful reminder of the preciousness of family life.

You know, one of the most common laments of children these days is "I never see Daddy." (Many of their mothers say the same thing!) For all such families, the weekly Sabbath could be a time of togetherness and sharing, a little taste of Eden's perfection, a weekly connection with the Garden of Eden, the world's first home.

### Reaching Out

Third, the Sabbath facilitates service to others. The Sabbath commandment mentions not only family, but also those who work for us and with us—even the "strangers" in our homes. So the Sabbath, of all the days in the week, is the day to "reach out and touch" someone's life. We have so much high-tech living that we need to reinforce, especially on Sabbath, a "high touch."

### Worshiping God

Finally, there is the most crucial aspect of all—the spiritual. In the Ten Commandments we hear an early variation of Jesus' words, "Come . . . , and I will give you rest." Here we read, "Remember . . . the seventh day is the Sabbath [day of rest] of the Lord." The New Testament adds that we should come together and encourage each other (see Hebrews 10:25). How sad if we were to forget or ignore this day of celebration despite such personal invitations and entreaties.

For Christians, the seventh-day Sabbath is a weekly celebration of Creation and redemption, a weekly reminder that Jesus Christ is our Creator-Saviour and that we are part of His family. Would anyone choose to forget such a celebration?

If you have already given your life to the Lord Jesus, why not allow God to give you His rest this coming Sabbath day? Make it a family time if you are presently living in a family circle: a social time to be in contact with others; a time to refresh yourself; but most important of all, a time to worship God, and with fellow believers to sing the praises of the One who died for us so we could enjoy His "rest" forever.

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### CHANGE OF ADDRESS????

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# Cave Exploring on the Sabbath

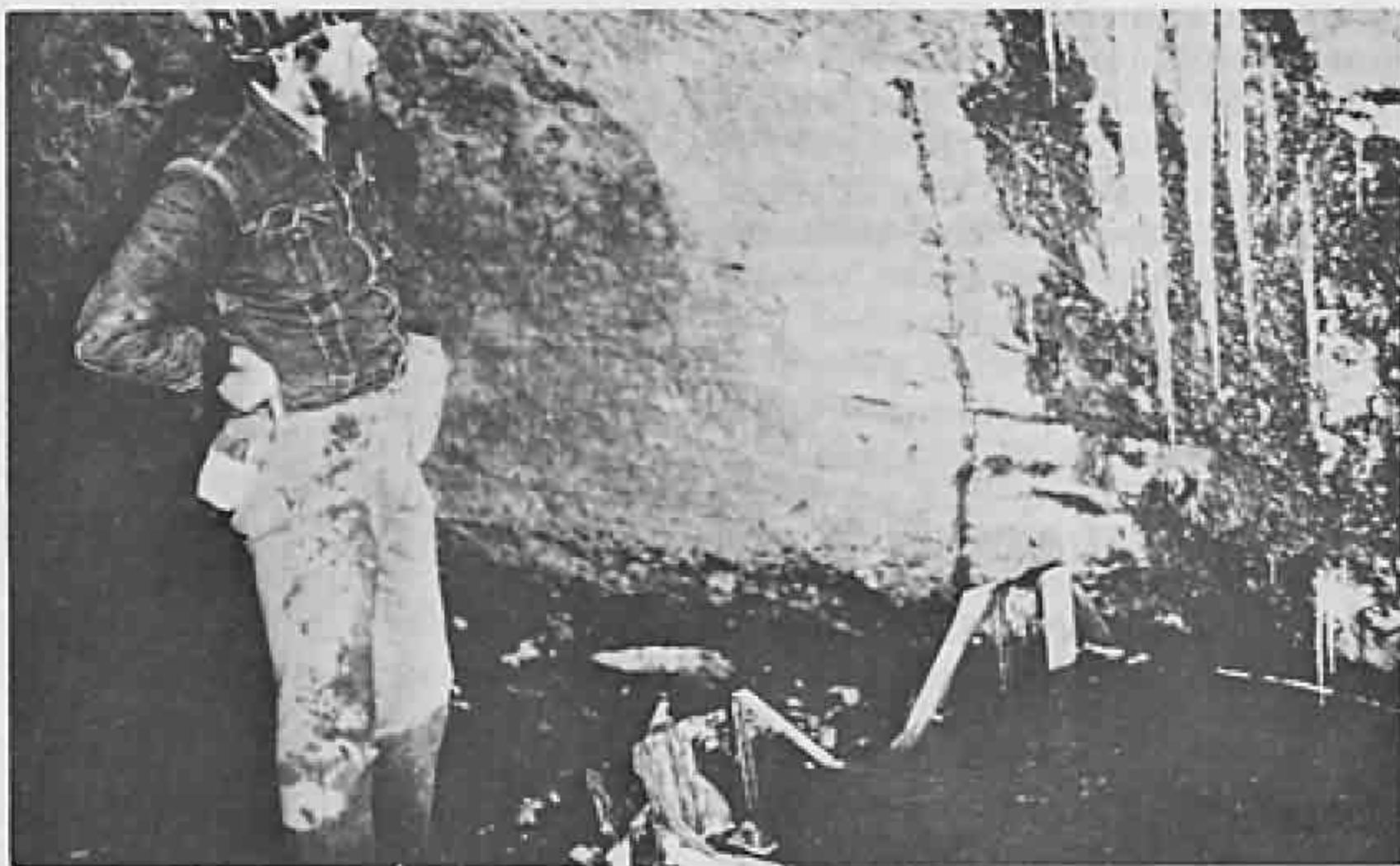
by Doug Love

It was a fascinating cave! Passages went everywhere on many different levels. My little crawlway-pushing friend was having a wonderful time getting muddy, and I was sketching like mad. We were ready to go into the main passage and explore, perhaps for miles, when I realized that the Sabbath was approaching. I suggested that we return to camp and celebrate. My assistant, also agreed readily, and we exited the brown-walled cavern to a green world splashed with rain. I thought little of this as the rain seemed to be light. But when we reached my car, we heard an express train going by. A look at my topographic map showed no train tracks for miles. And the noise was coming from a torrent of water pouring into the sinkhole where the cave was! God's

Sabbath day again proved a sanctuary for His people, in a time of unknown danger.

I sometimes take youth groups for Sabbath afternoon nature hikes in caves, but I don't map caves on the Sabbath, as that is more like work. But there are many sabbath blessings to be found in taking our own lights and safety equipment to explore wild caves.

I always look for the natural wonders that God has created underground to show my exploring companions that there is beauty everywhere in the earth. The Narrow Way mentioned in the Bible can be found in caves, and there is usually great satisfaction in following it to the beautifully decorated rooms beyond. We learn something of what Jesus went through when he came



A portable V-notch weir in place at the Karst Window Entrance of Wilson Cave; the weir is used to measure water flow.

to this small crooked, limited world of darkness, leaving the lush courts of Heaven behind. We even learn to Dress For The Occasion! In this hard hats are mandatory. Gloves and kneepads are great helps, and if we have practiced outside first, we use ropes in vertical caves.

Occasionally we have Sabbath School in a cave, and build Bible figures in the mud. The dripping Stalactites often provide special music. Once we had a Bible Verse Rally in a maze cave, and the young people found Bible verses hidden all over the cave.

Finally, there is no better way to demonstrate how dirty sin can be than to experience cave mud! Unlike sin, cave mud is harmless, but you learn a lot about sin and salvation as you become clean again.

Cave exploring is not for everyone, and there are many safety rules which must be followed if you expect to return home alive. There are also concerns about the cave environment, and rules to follow there to keep the cave nice for the next explorers, not to mention the rare plant and animal life found only in a few caves. We learn a lot about how important God's law is when we explore caves correctly. And we have fun doing it! I started Cave Information Service to share these blessings with everyone. We are the only scientific foundation I know that provides both the expected evolutionary theory and a Creationist alternative that sounds at least equally reasonable. This brings good will from all but the close minded, and sometimes opens some minds. One associate from NASA is sure of evolution, but when he joins me on one of my climbing or meteor shower observing trips, he gains a new appreciation for Creation theory. And when the scientists at work back up what I say in their formal lectures, he is almost converted.

The photos accompanying this article are of the author in Wilson Cave, which is located just west of Madison in southeastern Indiana. They were taken in 1973, when he was doing cave research for a master's thesis.



A waterfall located just inside the Karst Window entrance to Wilson Cave, which served as part of the Underground Railroad during the mid-nineteenth century.

God has given us diverse talents, and diverse interests. If you have an uncommon or unique interest, it may be there so that you can share some of God's love with one of the few who share your interest. Go on and try something you have always wanted to do, for the Lord! If you want to go caving, give me a call or drop me a note.

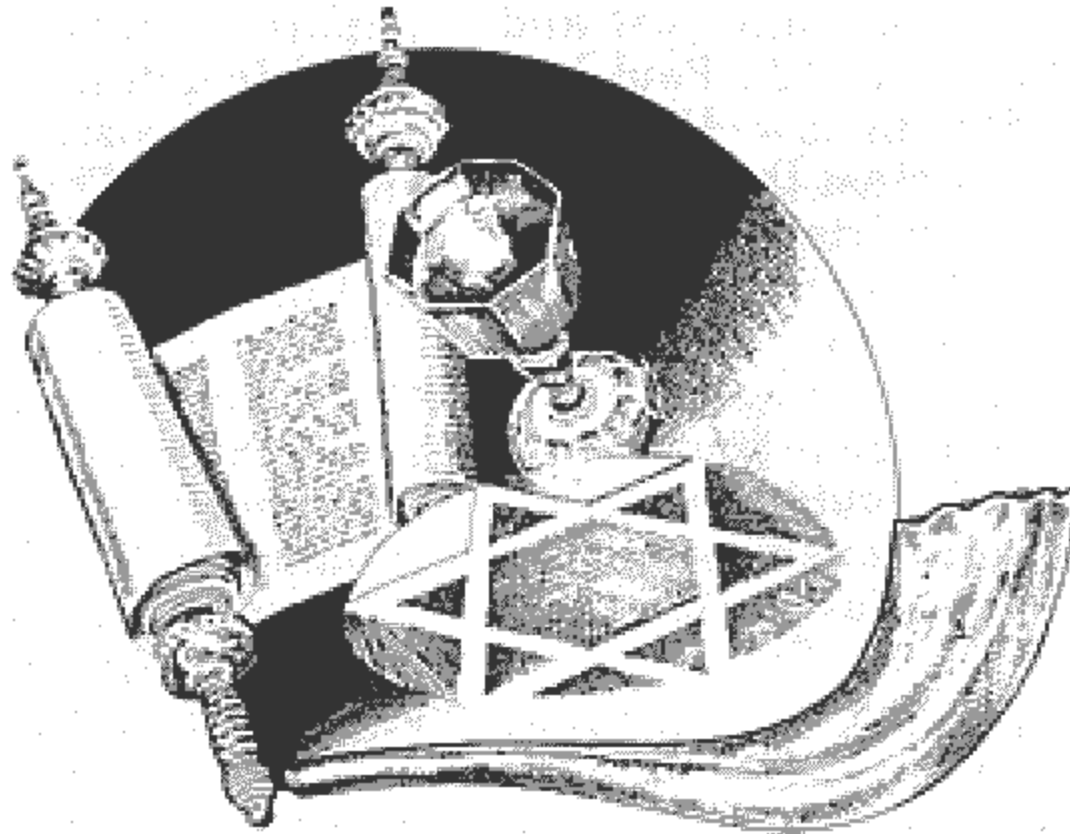
*The author maintains NASA computer software for the Nimbus satellite, which monitors the hole in the earth's ozone layer. Readers interested in cave exploring may contact him at 3-D Plateau Pl., Greenbelt, MD 20771; (301) 474-8663.*



# The Curse of the Law

by Brian Jones

*"Christ has redeemed us from the curse of the Law. . ." (Gal. 3:13)*



Not many generations ago the majority of the Christian world believed in the sanctity and perpetuity of God's moral law. Among those who held this view (e.g. Matthew Henry, John Wesley, Adam Clarke, C. H. Spurgeon, Chas. Finney, Albert Barnes, D. L. Moody, etc.), virtually none remotely supposed that Christians are *saved* by their obedience to the law, but that obedience is the fruit of spiritual conversion. They clearly recognized that we are saved by grace through faith, and that not of ourselves, it is the gift of God. Not of works lest any man should boast. Ephesians 2:8,9.

But contemporary theology, being affected by the skepticism and relativism that has permeated Western philosophy since the mid-nineteenth century, has called into question the authority of God's moral law, brand-

ing it as legalistic, harshly restrictive, dispensational (ergo, dispensable), and applicable primarily to the Jews until Christ's death on the cross. This position, known as antinomianism, has led many to impose an interpretation on certain Bible texts, especially those in Paul's letters (2 Pet. 3:15,16), that is wholly antithetical to the witness of all scripture.

One such commonly misunderstood text is Galatians 3:13 quoted above, from which some conclude that the law is a curse. However, the term "curse of the law" does not mean "accursedness of the law," but the curse which the law pronounces upon its transgressors. The law sets forth blessings and curses: blessings on the obedient, curses on the disobedient. See Deuteronomy 11:26-28, cf. Psalms 119:21.

It is therefore as much a semantic misconception to regard Galatians 3:13 as denouncing the law, as it would be to suppose that Proverbs 3:33 is denouncing God when it says, "The curse of Jehovah is in the house of the wicked..." (ARV). Such an interpretation would rightfully be regarded as blasphemous.

Paul's position is that of all the apostles and prophets. "The law is spiritual." "The law is holy, and the commandment holy, and just and good" (Romans 7:14,12). Paul had no quarrel with the law. However, he contended against the legalistic heresy which purports that men are brought into favor with God by their obedience to the law. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" (Galatians 3:21).

Some in Paul's day went so far as to teach that obedience to the law is the effectual *means* of salvation. This theory is based on the supposition that man has some righteousness by which to command himself to God and that his faithful adherence to the right merits his citizenship in the heavenly kingdom. Paul indicted such thinking as fallacious through and through: "For all have sinned and come short of the glory of God." "There is none righteous, no not one." "They are all under sin" (Romans 3:23,10,9). "Therefore by the works of the law shall no flesh be justified" (Galatians 2:16). "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Galatians 2:21).

Paul clarifies the issues by boldly, explicitly, and repeatedly advancing the great gospel fact that we are justified by the saving merits of Christ's sacrifice alone. See Romans 3:23-26; Ephesians 2:4-9; Titus 3:5-7;

Philippians 3:8-11, etc.

Paul also recognized at the same time that the law is good if a man use it lawfully (I Timothy 1:8), not trying to press it into a use for which it was never intended. The law was never designed by God to be the source of man's redemption from sin. Its true function is twofold:

a) To bear *witness* to the righteousness of God. (Observe that to witness is not to convey, produce, or impart.) In this sense, the law is an analytic definition of God's love, a codified exposition of His righteous character. "The righteousness of God... being witnessed by the law and the prophets" (Romans 3:21).

b) To *expose* all deviations from God's righteousness. "For by the law is the knowledge of sin." "I had not known sin but by the law" (Romans 3:20; 7:7).

These two functions are both noble and necessary. Soon all sin will be eradicated and the law will no longer need to serve as a diagnostic tool to detect moral wrong; but the righteousness of God remains forever (Isaiah 51:8), and the law will continue to everlastingly testify of that righteousness. "All His commandments are sure. They stand fast forever and ever" (Psalms 111:7,8). Jesus said, "And it is easier for heaven and earth to pass, than one tittle of the law to fall;" for God's character undergoes no change.

After definitively establishing the ground of salvation as the atoning mercies of Christ freely given to all who will receive Him, placing faith in His sacrifice for redemption, Paul asks, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31). In what way is the law especially established, or upheld, by the gospel? A little later in the same epistle Paul answers this question. "God sending His own Son in the likeness of sinful flesh and for sin, condemned

sin in the flesh: *that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit*" (Romans 8:3,4).

Through the gift of Christ's righteousness, which is unto all and upon all them that believe, the righteous requirements of the law are actually fulfilled in the life of the believer in constantly growing measure, as he advances from faith to faith, strength to strength, and glory to glory by God's Spirit. He is indeed redeemed from the curse of the law, because he is no longer violating it but delighting in it, and joyously practicing it under the power and provisions of the new covenant (Hebrews 10:8-12; Romans 7:22; Psalms 40:8; 119:97).

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# Youth Fast Tests Faith

by Tanya Henry



The youth fellowship of the Milton (Wisc.) Seventh Day Baptist church went without food for 30 hours. One of our main fund raisers, this planned fast began at noon on Friday, December 2, 1988 and ended at 6 p.m. on the Sabbath.

On Friday evening, the youth fellowship got together and spent the rest of the time at the church. The theme this year was "Bondage." Our sponsors, Rod and Camille Henry, arranged for us to take a tour of the Rock County Jail on Friday night. After our tour, we had a Bible study on political bondage. Rod then told stories about his experiences in a simulated concentration camp when he was in the Air Force.

At about one o'clock Sabbath morning, the sponsors began yelling and screaming for us to get out of bed. They led us rudely into the sanctuary and began asking us questions

about why we were worshipping on Saturday when other Christians worship on Sunday. They continued to interrogate us regarding our once-a-week use of the building and how we seem to be secretive about what goes on. We began to see what others might have to endure in order to hold on to their faith in Christ. They told us that they were going to shut down the building and that we would have to worship on Sunday like everyone else.

Needless to say, this caused us to think about what we have. However, since it was 1 a.m., none of us were quite conscious, so the questions were not answered very clearly.

The next day, we went to church, and during Sabbath School, talked about the experience of bondage and our reactions to what had taken place during the night.

In the afternoon, we discussed how we can be prisoners in our own bodies, and we visited a local convalescent hospital where there were people who were mentally retarded and unable to live in society on their own. They were in bondage in their own bodies. We were able to sing for them and visit with them for a short while. Later, we discussed economical bondage and watched two movies on Ethiopian people and their struggle to survive.

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The purpose of the fast was to raise money for the Seventh Day Baptist United Relief Fund. Church members sponsored each youth and we raised \$1200. The experience also tested our faith and gave us the opportunity to learn more about how people in most of the world live.

Adapted from the April '89  
*The Sabbath Recorder*

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# BSA

## NEWS FROM THE BSA

### Mistake On BSA 1989 Calendars

The dates for all the moon phases indicated for the last four months on the 1989 BSA Sabbath calendars are incorrect. Actually, the dates are correct, it's just that they aren't matched with the correct phases. The editor takes full responsibility for this error, which created an 8-day lunation from the new moon of August 31 to that of Sept. 8. I don't think the heavenly bodies will comply.

The correct New Moon dates are those indicated for Last Quarter: Sept. 29, Oct. 29, Nov. 28, and Dec. 27. All phases listed for the last four months should be one phase later: e.g., the date given for First Quarter is Full Moon, the date for Full Moon is Last Quarter, etc.

My deep regrets for the error—and my thanks to a reader in Oregon for writing to tell me about it. He had ordered a bulk shipment of calendars for distribution to friends, one of whom pointed out the error.

Another important point: the moon phase dates on the BSA calendar are occasionally a day earlier than those indicated on other calendars; and the new moons frequently do not correspond precisely with the new months of the Jewish calendar. Here are the reasons: the officially published dates for the astronomical moon phases are given in Universal Time (UT), which is five hours later than Eastern Standard Time

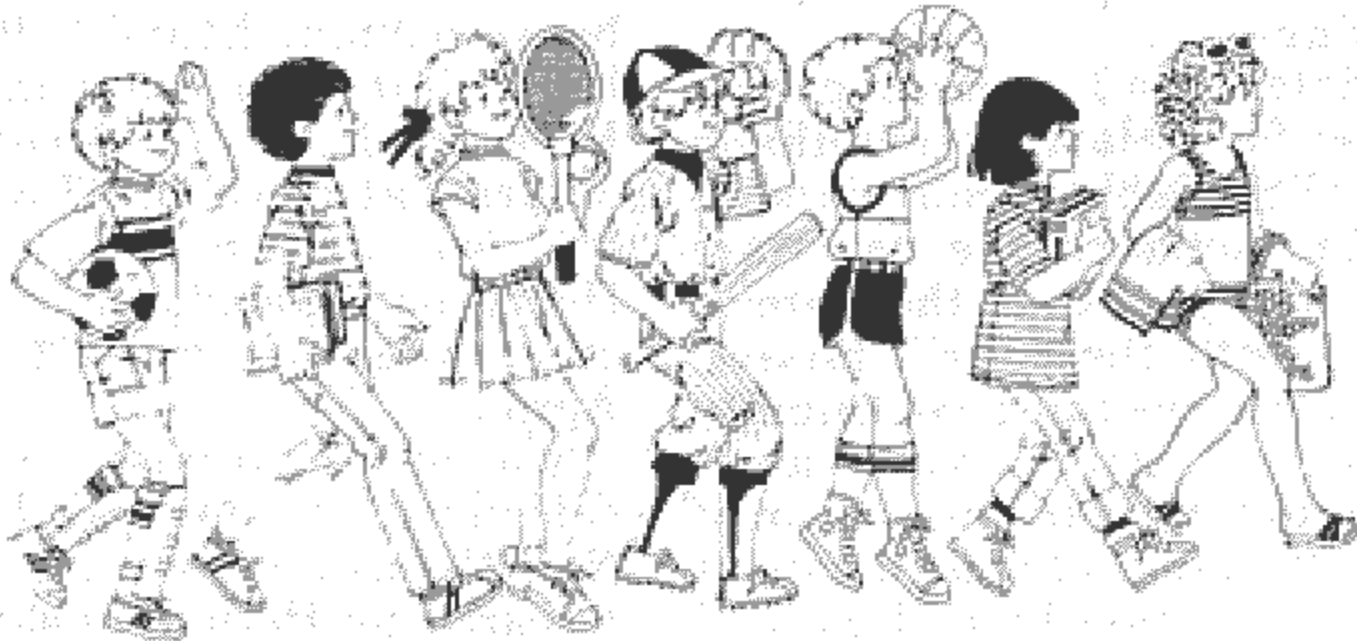
(EST). So when the New Moon occurs between midnight and 4:59 a.m. UT, it is still the day before in the U.S. For example, the New Moon of April occurred at 3:33 a.m. UT on April 6; that was 10:33 p.m. April 5, EST. Hence our calendar lists April 5; other calendars use UT and list April 6.

The official Jewish calendar is calculated and does not follow the New Moons precisely. According to research by Herb Solinsky of Carrollton, Texas, it is frequently one or two days later than the astronomical new moons; on rare occasions it can be three days later or one day earlier.

Add to this the fact that a visual sighting of the new moon (or a theoretical visual sighting on a cloudy day) at a given location may vary from the astronomical new moon and from visual sightings elsewhere on the globe and you can see that this is not a simple matter. Differences of opinion on the calendar have led to a variety of dates for the celebration of annual holy days based on the Jewish/Mosaic/lunar calendar. BSA takes no official position on such matters, and we are challenged to know what dates to use on our calendar (so far we've followed the traditional Jewish calendar); add to that the editor's mistakes and the fact that we're not calendar experts or astronomers and you have a very interesting situation! At least we all agree on which day is the seventh!

# Summer Sabbaths

by Kit Watts



Adventists have traditionally revered the book of nature as a commentary on the God of Creation. But how often do we celebrate Sabbaths outdoors, and when there, how well do we celebrate?

#### *Scenario 1:*

Lazy smoke rises from a forest campground as breakfast fires dwindle in the late morning. The sun magnifies the summer-green foliage and a nearby creek whispers in the dappled woods. Singing from an arena of marsh grass are meadowlarks and red-ringed blackbirds. A few bees work the wildflowers as a covey of butterflies floats upon the breeze like falling petals.

Unexpectedly the parking lot fills with the sound of crunching gravel and slamming doors as a caravan of shiny cars arrives. While campers in mufti look on, men in white shirts unload folding chairs. Women in nonwalking shoes gather up blankets and songbooks. In spite of dress-up clothes, happy children scamper about, reaping a harvest of remind-

ers before the group sets off to make church in the woods.

#### *Scenario 2:*

Radiating heat that rumples the horizon, the sand dunes stretch down to the waterside. The zenith sun shimmers hot on oiled bodies and lapping waves. Under striped umbrellas reddened babies find refuge. Self-conscious in bathing suits, grandparents willingly let children bury them under sand pyramids. Toddlers delight their parents with games of squeal and splash. Offshore, teenage swimmers romp in the whitecaps, then devour hot dogs and a pounding dose of music.

Slightly apart, a half dozen college students stake out their territory with beach towels, books, and sacks of food. Some walk the shoreline arm in arm while others exchange tosses of a Frisbee. One couple gains occupancy of a driftwood log for a long visit. At length they bow their heads over bags of chips, veggie

sandwiches, and caffeine-free drinks.

Long after the sunburned family crowds have thinned, the students hike high up on the dunes. Without a word, they wait for the sun to set in the purple mist and Sabbath to ebb into the sea.

*With simple planning we may structure a day of both freedom and focus.*

*Scenario 3:*

The bearded young man in khaki shorts kneels and gathers children around him. He gestures toward trees, toward an open field bordered by a tiny brook, toward shrubs and wildflowers.

"Let's walk and pick up things that remind us of Bible stories," he suggests. Jumping, stretching, and calling out excitedly, the little cluster breaks apart, straggles a bit but generally migrates down the path in search of things moist and mossy, creeping and winged.

Teenagers circle around a picnic table and bend over a penciled map. A young woman with binoculars points to a distant ridge. "Choose either of two well-marked trails or head up the ravine. Collect something as you go—seeds, flowers, leaves, earth samples, insects. When we reassemble there for worship, be ready to share what you found."

Carrying a fistful of pencils and a pad of paper, a white-haired man tells his Sabbath school class, "Go anywhere you want for the next hour—but go alone! Don't talk. Don't walk. Just listen and watch. Jot down what you see and hear and feel. Write a psalm or be ready to comment on one of David's."

\* \* \*

For those of us who are locked into weekly schedules, who are buffeted

by daily crowds, appointments, and deadlines, and who seldom are at liberty to enjoy a nice day when it comes along, an outdoor Sabbath brings a blessed escape.

At its root, of course, the Hebrew word *Shabbath* means "to cease, to stop." It is rightly a day of rest. A time to be. The company of friends and family or quietness and solitude are healing elements in a good Sabbath.

But without focus, an outdoor Sabbath is no different than an outdoor Wednesday.

We don't need to transplant our churchly rows and routines to a hillside to make such Sabbaths worshipful. We do need to look well beyond our usual concerns and horizons, to capture new thoughts along with new sights. We should let God surprise our eyes and ears, our hands and feet—but also our hearts.

With simple planning, we may structure a day of both freedom and focus. Time to explore and retreat can yield to time to express wonder and respond in worship.

Jesus said, "Consider the lilies how they grow." Looking at the lilies was a beginning, but not enough. "Consider them," He said. When we consider nature's link with the Creator—both in quiet meditation and in corporate interaction—we open ourselves to vivid spiritual truths.

"On the holy rest day, above all other days, we should study the messages that God has written for us in nature. We should study the Saviour's parables where He spoke them, in the fields and groves, under the open sky, among the grass and flowers" (*Christ's Object Lessons*, p. 26).

*Reprinted from July 23, 1987, Adventist Review, © 1987, Review & Herald Publ. Assn. Used by Permission.*

# NEWS

## FROM THE SEVENTH DAY COMMUNITY

### "Quiet Hour" Founder Dies

Julius L. Tucker, founder of the well-known SDA radio and TV ministry, "The Quiet Hour," passed away on February 28 at age 93.

His first evangelistic experience came during summer 1917, when he helped put up a crusade tent in Billings, Montana. He and another student from Plainview (South Dakota) Academy were paid \$5 a week to assist the evangelist. That classmate soon became his wife, Ida Jane; and he became dean of Mt. Ellis Academy.

In 1937, after pastoring various churches, he was asked to take over a radio broadcast on KEX in Portland, Oregon. From that small start, "J. L." began a magazine (*The Quiet Hour Echoes*), a correspondence school, book publishing, and a television ministry.

His son LaVerne, succeeds him as head of a worldwide evangelistic and missionary organization.



Julius L. Tucker  
1895-1989

### Small Church Does Big Things for Homeless

Bread of Life Ministries began at the tiny, 25-member Church of God

(Seventh Day) in Ferndale, Michigan, when members became dissatisfied with their lack of outreach and with an invitation to participate for one week in the Oakland County Shelter Project for the homeless. The group, lead by pastor Bill Rice, opened their church building's doors one Michigan winter night to 18 people who came in from the cold. The doors stayed open.

In addition to the winos and the bums was a 74-year-old lady who had lost her husband and her home and had been sleeping in a doorway while six inches of snow lay on the ground. Whole families came, and mothers with babies.

While this outreach has changed the community, it has also changed the church. Some numerical and much spiritual growth has taken place. Though one of the smallest churches in the area, the Ferndale Church of God (Seventh Day) now operates the largest food distribution program in the county, giving over two tons to more than 400 people weekly.

Each person seeking help must talk for a few minutes with a Christian counselor, and is expected to work, if able, on community projects. Many have found jobs and even come back to assist. Money, supplies, and referrals come from community sources, even much larger churches. Bread of Life also distributes furniture and clothing and has opened a safe house for battered women and children.

A VCR tape is available for \$5 from Pastor Bill Rice, 1545 Pine-



crest, Ferndale, MI 48220.

### **Polish Adventism's First Hundred Years**

In 1888 the Adventist message came to Poland from the Crimea. Churches sprang up in Lodz, Poznan, and Warsaw. Despite persecution that forced members to meet in homes, the church held its first union session in 1921. From then until the end of WWII, the church was only a tolerated sect in this overwhelmingly Roman Catholic nation. Afterwards the church became legal and equal to more than 30 other denominations. Rapid growth in the late 70's and 80's has boosted membership to over 10,000 in 136 congregations and three conferences.

### **Congregations of God Opens**

A new church group, the General Assembly of the Congregations of God, was formed in January, mostly from former members of the Church of God, International. It has meetings in several southern cities; and an associated organization publishes *The Jerusalem Sentinel*, a monthly magazine.

The denomination's statement of faith contains elements shared by many churches of God (and assemblies of Yahweh), such as the impersonality of the Holy Spirit and conditional immortality. Further it follows the Worldwide Church in teaching biblical holy day observance, a future opportunity for salvation for most of the unjust dead, the concept of God as a kingdom (Worldwide says, "family") which all the saved shall join, and the belief that salvation is a process beginning with repentance and ending with immortality, rather than a single conversion event. Information

can be obtained by writing Sentinel Publications, P. O. Box 6241, Lakeland, FL 33807-6241.

Unlike Adventists, who have remained relatively cohesive for more than a century, Church of God people have held beliefs in church government and individual responsibility which have tended to split them again and again, though many denominations cooperate with each other. The totality of Church of God members throughout the world may approach 1 million in a dozen or so major groups and hundreds of independent fellowships.

### **Brazilian Baptist Landmarks**

The Brazil Seventh Day Baptist Theological Institute began in October 1988 with a reported 64 enrolled. Students remain at home for most of the 2-year course, having seminars with teachers periodically in one of three locations.

A new SDB printing room has been established in Curitiba to publish pamphlets, Sabbath School lessons, and the newsletter, *Mensagem Cristao*. A 15 week evangelistic course "Freed by Truth" has been completed by 700 people with 400 currently studying. As a result, many have requested baptism and church membership.

### **SDA Reform Movement Expands**

At the last SDA Reform Movement General Conference Council meeting in Roanoke, Virginia, last September, a number of changes were made to better serve a growing work. Additional Fields (districts below the Union level) were created in Africa and the US. Textbooks for use in home and Reform Movement schools were authorized, as was the

reopening of the missionary school in America. Thirteen booklets have been published to explain the SDA Reform Movement to Adventists, while booklets to reach non-Adventists are also being readied. It is hoped a missionary school can be set up in Europe this year.

#### **Assemblies of Yahweh Trip**

Elder Jacob O. Meyer, leader of the Assemblies of Yahweh headquartered at Bethel, Pennsylvania, took a 19-day journey to England, Nigeria, and Kenya in January. He visited members and prospective members of the denomination, baptizing 21 and speaking to hundreds of others. Arrangements were made to register the assembly in both African nations. Elder Meyer has now traveled to all continents except Australia preaching the name of Yahweh.

## **“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  
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## **Why the Seventh-day Sabbath?**

In clear, direct language, this 12-page booklet gives six compelling Biblical reasons for observing the seventh-day Sabbath. Handy size (3 and 1/2" by 8 and 1/2"); attractive cover.

Copies are available for 20¢ each, \$17 per hundred. A minimum order of \$5 is requested. Free sample copy is available if you send a #10 s.a.s.e. Order from:

**The Bible Sabbath Association  
RD 1 Box 222  
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**Why the  
Seventh-day  
Sabbath?**

The Bible Sabbath Association

# Resources Available From BSA

## Books

<i>History of the Sabbath &amp; Sunday</i> by John Kiesz (64 pp.) .....	\$3
<i>The Sabbath in the New Testament</i> by Samuele Bacchiocchi (275 pp.) .....	\$10
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.) .....	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.) .....	\$10
<i>The Forgotten Day</i> by Desmond Ford (318 pp.) .....	\$10
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.) .....	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.) .....	50¢
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.) .....	2 for \$1
<i>Directory of Sabbath-observing Groups (1986 Edition)</i> .....	\$6
<i>Back Issues of THE SABBATH SENTINEL (when available)</i> .....	10 for \$3; 30 for \$5

## Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.) .....	20¢ ea.; \$17/100
<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.) .....	20¢ ea.; \$17/100
<i>The Bible Sabbath: Seventh Day or First Day?</i> (6 pp.) .....	14¢ ea.; \$12/100
<i>Bible Truth About "Salvation by Grace Through Faith"</i> by F. Walker (32 pp.) .....	50¢ ea.; \$8/20
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.) .....	20¢ ea.; \$5/30
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.) .....	15¢ ea.; \$9/60

## Tracts

<i>Sunday—The Lord's Day?</i> (4 pp.) .....	Out of Stock
<i>The Rest of Your Life</i> (1 p.) .....	2¢ ea.; \$5/400
<i>Search the Scriptures</i> (1 p.) .....	2¢ ea.; \$5/400

Sample copies of tracts are available free if you enclose with your request a self-addressed #10 envelope with 45¢ postage.

## Promotional Aids

BSA Brochures .....	No Charge
Sabbath Calendars for 1989 .....	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath" .....	\$5/6
Bumper stickers with a Sabbath message .....	\$1 ea.; \$7/dozen
Sabbath seals .....	\$1/dozen
Post cards with Sabbath message on one side, space for personal message and address on the other side .....	\$1/dozen

## Cassette Tapes .....

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*Members of BSA may take a 20% discount off the single quantity prices of all items.*

# TO REPEAT

## SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Watching that single strand of electric cable meandering up toward the hill-tribe village reminded me of on how slender a thread our own level of civilization hangs. Most of us live just an extension cord away from the Stone Age. Without the gadgets, appliances and conveniences, how many of us could cook, clean and care for our loved ones?

"Weep for Yourselves. . .", an article about Thailand, by John Halford  
*The Plain Truth*, Jul. '88, Worldwide Church of God

. . .the spirituality of the psalm texts is eminently Christian, and if we do not find it so, the fault is with us and our concept of Christianity. The deep spirituality of the psalms is foreign to shallow consumer Christianity, and their use [as hymns] might well be coupled with revival of Bible-centered faith.

"Psalm, Song, or Silence?" by Thomas McElwain, *The Sabbath Recorder*  
Oct. '88, Seventh Day Baptists

In a sermon I need to sense that the preacher and I are in the same fragile boat, and that we are going to sink or swim together. If the minister can prove that he also identifies with my temptations, my struggles to survive and my failures, I shall listen to him with respect. I shall not fall asleep. I like to hear implied. . . "we" instead of "you."

*The Advocate of Truth*, Church of God (7th Day)

I watched a man rush swiftly down the street, cutting corners in his hurry. I followed. It seemed a matter of life and death. He turned into a park and sat down on a bench. Slumping down, he. . .started to read a comic book. If this is ludicrous, it is no more so than the senseless rush of conversation over phone or at meetings. Have we analyzed it all? . . .We miss companionship, glorious scenery or good thinking.

From the book, *Trained Parents: The Answer*, by Mona Davis

I believe that Joshua in his filthy rags portrays a Christian Church which has been permeated for centuries with the deception of legalism—that men can somehow "get righteous" by their own efforts to follow a set of rules. The rules vary. . .But the result is the same—a body of believers ever struggling to live up to the standards of the group. And they have all mistaken their body of doctrine for the Gospel.

From an unpublished manuscript by Pam Dewey, Flint, MI

*Quotes don't necessarily reflect the views of The Bible Sabbath Association.*

# MAILBOX

## LETTERS FROM OUR READERS

### Truth from any Source

Your editorial "Truth from Any Source" [March '89] caught my attention and seems to be food for thought. However, one name mentioned in the article surprised me—Yahweh. Most people appear to be unaware that the Creator has a name. I am very interested in contacting Seventh Day Baptists. Perhaps you can help bring this about. I desire fellowship and worship with those in the faith.

Houston, Texas

I appreciated your editorial even though I wasn't all that impressed with the article by Mr. Peterson ["Confessions of a Former Sabbath Breaker," March '89]. I hear a lot of criticism about using "outsiders" or "Sundaykeepers" for lectures, seminars, etc. I've wondered at times whether we should use this knowledge and usually come up with the same conclusion you have—truth is truth—regardless the source.

I'm glad you pointed out the various Israelite leaders who were educated in pagan courts. I'm sure the religious training they received in their homes kept them from being corrupted by the pagan influence found in these courts. They were able to keep the truth separate from the false teachings.

Gina Tolbert, Editor  
*The Harvest Field Messenger*  
Denver, Colorado

### New Sabbathkeeper

Thank you for sending us the directory and other materials. We

really appreciate it. Ever since God opened our eyes to the truth concerning many false teachings, I promised that I would keep my heart open and that I would be faithful. I wrestled with the Sabbath for over three years. I had even written a 20-page article against Sabbathkeeping during the fall of 1985, but the Lord would not let this issue rest with me. As I continued to study, one by one, each argument that I had built against the Sabbath slowly came tumbling down. I realized that I had not been taught the truth on many things. I will never forget the day when my eyes were finally opened to this glorious truth of God's holy day and the realization that the Lawgiver who sits on the throne is the Lawkeeper who resides in my heart! Praise His holy Name. I began to walk in the light of the Sabbath in December '88.

Selkirk, Manitoba, Canada

### Comment on Romans 14

Thank you for sending me the sample issue of TSS with the commentary on Romans 14:5 [Oct. '88]. I read and enjoyed the article, and I would like to make an additional comment. It is *man* in this context who is doing the "esteeming" or "regarding;" however, it is the Almighty *Yahweh* who "blessed," "sanctified," and "hallowed" the seventh-day Sabbath. Therefore, the obvious conclusion is that Rom. 14:5 has *nothing* to do with the keeping of the seventh-day Sabbath!

Ft. Smith, Arkansas

# ADS

## CLASSIFIED ADVERTISEMENTS

**Springfield, MO:** Gospel Explosion II, June 16-17, at Drury Lodge at 2820 N. Glenstone Ave., at exit 80-A off I-44; featuring Calvin Burrell and Dr. Desmond Ford, singing groups, and fellowship meals. Theme is "Victory Through the Gospel." For reservations call the Drury Lodge at (417) 866-3581 or (800) 392-0400; for info call Pass-It-On Ministries at (417) 468-5444 or (314) 496-3617. (6)

**Scranton, PA:** United Church of God services at 1:30, first and third Sabbaths of each month, Elm Park Office Bldg., 712 Linden St. For information call (717) 378-2056. (4,5,6)

**Truth for These Last Days.** Send stamped envelope for reply to Remnant of Israel, Box 6774-A, Spirit Lake, IA 51360. (5,6)

**Mid-40s white male** (never married) would like to hear from single Sabbathkeepers as pen pals. Write Max D. Watrous, 3682 Elsa, St. Ann, MO 63074. (6)

**Bible study lesson booklets** now available for church or home use. Excellent for use in Sabbath school. Free for the asking. order from The Bible Church of God, 7th Day, c/o Adam Windholz, RR 4 Box 2, Hiawatha, KS 66434-9402. (5,6,7)

**Rome, GA:** You are welcome to join us for Sabbath services. United Biblical Churches of God, Rome, Georgia. For Info call (205) 492-7565. (5-9)

**Wanted: pre-1900 books** on the true seventh-day Sabbath. Especially interested in titles on the history of the Sabbath from apostolic era to mid-19th century. Also biographies of Sabbathkeepers and early SDB history. Send your list and prices to Brian Jones, 2992 Wyman Dr., Auburn, WA 98002. (6,7,8)

**Good News Unlimited Meetings** featuring Dr. Desmond Ford: Toronto, Canada, June 23-24; for info call Frank J. (416) 665-4985. Itasca State Park, MN, July 7-9; for info call Jean C. (218) 751-6310. Summer congresses: Riverside, CA, July 14-16; for info call Gabriel B. at (714) 781-8432; Chattanooga, Tn, July 28-30; for info call GNU in Calif. at (916) 823-9690. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (6,7)

**Lantana, FL:** The Christian Church of God holds weekly Sabbath services. Serving southeast Florida (West Palm Beach area). For information write P. O. Box 3827, Lantana, FL 33465. (1-12)

**Free subscription to *The Prophetic Word Magazine!*** Learn the prophecies now being fulfilled! Learn the prophecies for our future! Write Box 2442, Abilene, TX 79604. (2-1)

**A bright, new magazine—*YNCA Light.*** Good, solid, Biblical articles; insight into prophecy. Free. Write YNCA, P. O. Box 50, Kingdom City, MO 65262. (3-2)

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*"When one reads the Hebrew text and makes a translation, he must make a decision regarding how he wishes to render the Tetragrammaton."*

—Jacob O. Meyer, *The Memorial Name—Yahweh*

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If you would like further information about making a will please write:

**The Bible Sabbath Association**  
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