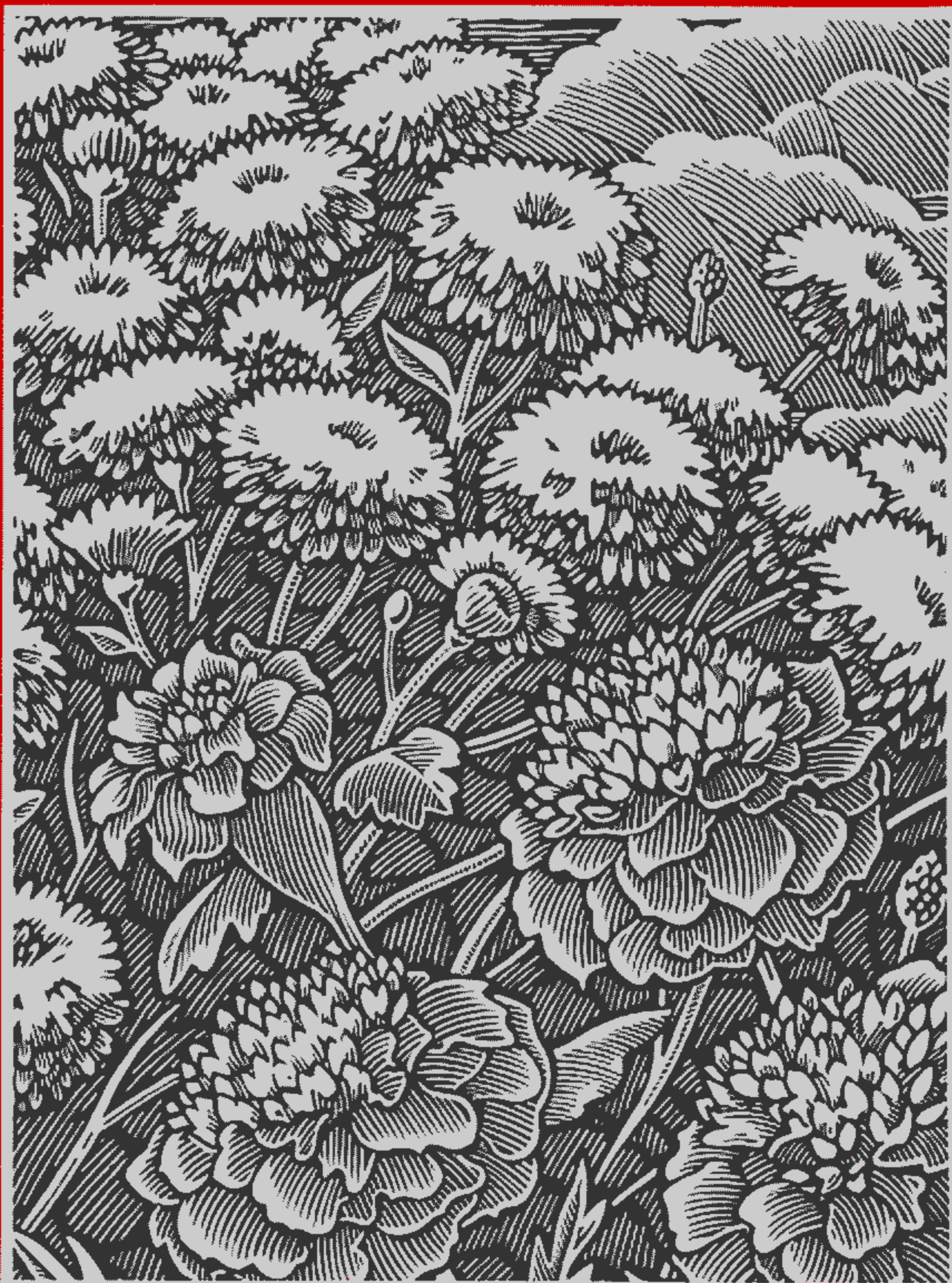


The SABBATH SENTINEL

Serving the Seventh-day Christian Community

May, 1990



EDITORIAL



Prophets, Prosecutors, and Doers

It's undeniable that we live in a world with serious problems. Despite the "end" of the Cold War, there's the threat of nuclear war and accidents, global warming, environmental destruction, crime, drugs, abortion, AIDs, immortality, trade war, and national deficits. We can all agree on the evils of our age, but what we often don't agree on are the causes and the solutions.

Some Christians (I'll call them *Prophets*) respond to all the world's difficulties by citing Biblical passages about the end times: "In the last days scoffers will come. . . some will abandon the faith. . . there will be terrible times. . ." With a touch of fatalism in their attitude, the *Prophets* claim that because all these evils were foretold by God, there's nothing we can do about them except, perhaps, save ourselves by accepting the gospel and/or their particular dogmas and doctrines.

Other Christians (call them *Prosecutors*) are concerned with discovering specific, often simplistic causes. They blame our financial system, or an international Jewish conspiracy, or government bureaucracy, or the presence of "foreign" races in our midst, or the fact that people don't accept the Sabbath, or don't obey the (Old Covenant) laws of God. They pine for the "good ole days" when we were a "Christian" nation blessed of God. They blame lukewarm churches with lower standards—citing the presence of boys with hair that's too long and girls with skirts too short, music that's too loud and preachers who are too soft.

Still other Christians are *Doers*. They are busy working to solve problems. They are demonstrating against pornography, marching against abortion, writing to editors and public officials about pollution, praying for presidents and governors. Some *Doers* are preaching Jesus Christ and Him crucified—the only real solution to the problems of the world.

While the *Doers* are well aware of Bible prophecies and of the possibility (perhaps probability) of conspiracies, they believe they have an obligation to be part of the solution. *Doers* believe they have a responsibility to stand up for righteousness, to fight evil, to mitigate suffering, to feed the hungry, and most importantly, to preach the gospel of Jesus Christ. They know that the ultimate antidote for the world's ills is found only in human hearts imbued with the very nature and character of God. During ancient times and end times, during the millenium and before, the solution was, is, and will always be the same: Christ in you the hope of glory!

The *Prophets* certainly have a point in seeing Bible prophecy fulfilled in our age; the *Prosecutors* may be right in identifying some of the immediate causes of modern problems. But as for me, I'll cast my lot with the *Doers*! How about you?

—Richard A. Wiedenheft

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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!**

From the new book

Sabbath at Sommerhase

by Lettie Siddens

"Larry," Mother called as she cleared the breakfast table one rainy Sabbath morning. "If you'll look out the south window of the dining room, you will see some new neighbors who are moving into our neighborhood."

Larry hurried to the window. "But Mother, I don't see a single person," he answered with obvious disappointment.

"Look again," Mother insisted. "See, there is Mrs. Oriole on the clothesline trying to get that raveling untangled from a clothespin."

The mother bird soon despaired of getting the thread loose and flew to the corner of the yard in search of other building material.

"Why don't you quietly slip out with some pieces of string and put them on the line? Perhaps she'll come back and try again to get the thread and find your string," Mother suggested as she put away the last dish.

Larry got some string from the kitchen drawer and broke it into about ten pieces. He quickly stole out the back door to the clothesline. Standing on tiptoes, he wound the pieces around the line and went back to the house. He had hardly reached the dining room window when Mrs. Oriole returned.

"Louise, come and see the robin that has come to get my string." Larry called to his sister.

"That isn't a robin, is it?" asked Louise as she joined him at the window.

"The Baltimore oriole is sometimes called the golden robin," Mother explained, coming through the kitchen door.

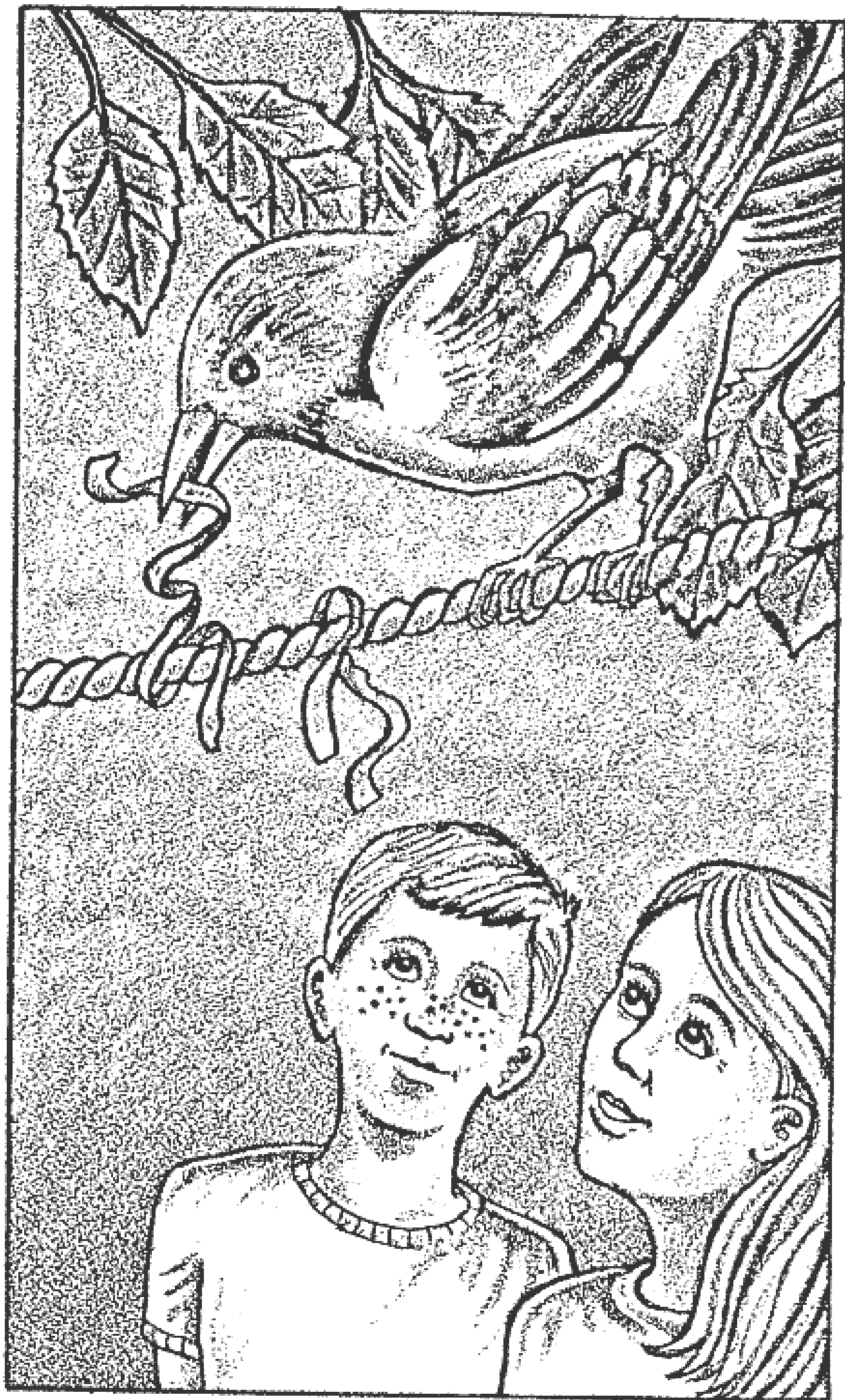
"There, she's gathered up three pieces and flown off," Larry added. "I hope she makes her nest in the yard."

But Mrs. Oriole rested only a moment on a branch high in the maple tree; then she started south across the wheat field to the brook and trees at the foot of the hill.

"Don't be disappointed," Mother consoled. "Next week, after the wheat is harvested, it will be a short hike down the hill. Perhaps we'll be able to see her nest on the drooping tip of an elm branch."

The children watched carefully to try to determine in which tree Mrs. Oriole was building her nest. Louise put some shiny ribbons on the clothesline near the strings, thinking it would be easier to see the nest if it contained some bright colors. The bird made numerous trips to the clothesline for material to build her long, gray, purselike nest.

"It looks like she found a real bonanza when she came prospecting in our yard," Daddy commented as he went to the kitchen for a drink



of water.

"I don't know what all those big words mean," Larry admitted. "But I see it's beginning to rain hard now, so she'll have to wait for better weather to finish her new house."

"When you children become a little restless," Mother suggested, "why don't you each take your Bibles, pencil, and paper, and see how many kinds of birds are mentioned in the Bible?"

The children were soon busy preparing a long list. They each found about two dozen birds before they tired of the game.

From Psalm 102:6 Lonnie read aloud, "I am like a pelican of the wilderness: I am like an owl of the desert."

"The writer sounds weary, hungry, and lonesome as one of these birds might feel," Mother commented.

In Zephaniah 2:14 they read of the cormorant and the bittern singing in the windows of the deserted houses of the city of Nineveh. They enjoyed the story of Elijah being fed by the ravens. And they remembered the raven and dove being used as messengers for Noah after the great flood. In Matthew 10:16 they read about being wise as serpents and harmless as doves.

The children found a number of references to the common sparrow. Louise read aloud Luke 12:6-7, a passage that was very familiar to them. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

"If God is concerned about the sparrow, how much more is He interested in our welfare and how we use our lives every day, as well as the Sabbath day," Dad concluded.

Activities

Make a bird feeder. Birds will enjoy eating from an aluminum pie pan or TV tray nailed to a porch rail or fence post; or hang it from a branch in a small tree. Fill with various seeds: sunflower, milo, peanuts, ground corn, or others.

Wild bird seed can be purchased in gallon plastic jugs, which can be made into feeders. To accomplish this, unfasten the end of a wire coat hanger, straighten the wire except for the hook at the top. Insert the straight end through the lid and out of the bottom of the jug. Put the end through an old phonograph record and a small washer. Bend the end of the wire so it will not slip back through the washer. Cut four small holes, one on each side at the bottom of the jug of bird seed. Use the hook of the hanger to hang the jug and record to the branch of a nearby tree.

This article is one of the 17 stories in *Sabbath at Sommerhase*, the 128-page book recently published by The Bible Sabbath Assn. and Words of Jesus Ministry; © 1989 by Lettie Siddens; see back cover for information about ordering the book and activity packet.

Part 1 of 4

The Old Testament Sabbath

by Rodney Nelson

Editor's note: The following article is taken from a research paper that deals with the origin of the Old Testament Sabbath and analyzes four of its functions: the Sabbath as a time of rest, as a sign, as a time of worship, and as a test of obedience. The author, who lives in Corvallis, Oregon, wrote this paper for a college course in Old Testament studies. The works cited by author and page number are listed at the end of the article.

The Origin of the Sabbath

The origin of the Sabbath is not clear in secular history and has been an issue of relatively recent debate (Kaiser 22). There are five schools of thought (Dressler 22-23): They are the Babylonian, the Lunar, the Kenite, the socioeconomic, and the calen-

drical. The more legitimate arguments among the five are the Babylonian and Lunar theories. Brief discussion will follow regarding these two.

Scholars have compared the Babylonian *sapattu* with the Hebrew Sabbath by linguistic



similarity. The Babylonian *sapattu* was the day of the full moon. Thus, a lunar connection is made between the two. In connection with this it has been theorized that the Canaanites derived their seven-day week from the Babylonians, and that subsequently it was adopted by the Israelites from the Canaanites (Eichrodt 1: 131; Dressler 22). To the Canaanites the seventh day of the week would have been a taboo day, whereas for the Hebrews the seventh day was one of blessing (Barack 9). This fact presents a problem to the transference theory. How could the Babylonian taboo sabbath be transferred to the blessed Hebrew sabbath? Eichrodt comments respecting the comparison, "There may possibly be a connection with the Babylonian *sapattu*, but. . . detailed comparisons reveals fundamental differences" (1: 132). Dressler further comments, "Very little can be established with certainty except the fact that the Semitic world may have shared common word roots that give separate witnesses to the same socio-religious oral traditions in their backgrounds" (89).

It is believed by many scholars that the attempts to find historical origins of the Sabbath outside the Hebrew nation has proved unsuccessful. "The quest for the origin of the Sabbath that began about a century ago has been unsuccessful. . . It may be concluded that from the point of religio-historical investigation the Sabbath is unique to Biblical religion" (Hasel 22). If one posits that the word "sabbath" is not of

Israelite origin, "the thing which it denotes is only to be found in Israel" (Eichrodt 1: 131-32). We would end this matter by pointing out that there simply does not exist sufficient grounds from which to conclude that the Hebrew Sabbath definitely originated outside of Israel herself. Historically, there does not exist sufficient extra-biblical source material to trace the Hebrew Sabbath to its origin (Hasel 30). Further, only the Hebrew literature "speaks definitely about a seven-day week and a sabbath" (Dressler 23). In the end, it is a matter of faith. By faith one must conclude that the Sabbath originated with Israel as a special institution given by God to her for a reason (Dressler 23,24), unlike any similarity which may be seen in neighboring cultures. There simply does not exist sufficient historical precedent to conclude that the Sabbath originated purely from historical circumstances. We would conclude with Jewett.

The division of time into seven days in Israel remains a riddle, so far as historical explanation is concerned. There is not rhythm in nature, nor periodicity in the motion of the heavenly bodies, or sequence in the patterns of ancient social behavior, which corresponds to the seven-day week. Though many religious festivals in Israel were tied to the seasons of the year and to the phases of the moon, the holy day most central and primary in the religious life of the people of God was

not determined by any rhythm of the natural world or sequence in the social order. (16)

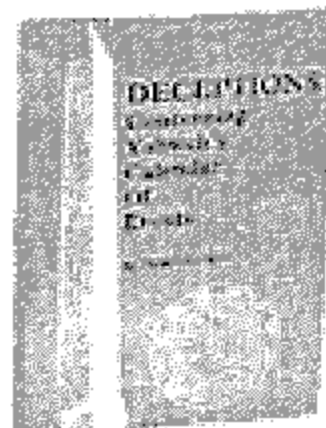
The Sabbath As Rest

From the earliest mention of the Sabbath in Genesis 2: 2-3, the preeminent function and theme of the Sabbath is that of rest. In fact, it is the most mentioned aspect of the Sabbath in the entire Old Testament. The word Sabbath itself connotes rest. However, it is important to point out that Sabbath does not appear in the creation narrative at all. Only the term "seventh day" is used. Only if one links the Sabbath with the Genesis terminology will one arrive at a creation context of rest in association with the word Sabbath. This is finally done in Exodus 20:8-11 in which the seventh-day rest of creation is linked with the Jewish Sabbath. Exodus 16:26 does use the two terms together but the recognition of one being directly related to the other is only explicitly brought out in Exodus 20.

What is the relationship of rest and the Sabbath? First, there are different ways of understanding rest. Of course, there is physical rest which is the primary emphasis of Sabbath rest. However, physical rest is the basis of other types of rest which we will argue arise from the physical rest and, indeed, extend it. To illustrate this one should turn to Genesis 2:2-3. It should be understood immediately that the seventh-day rest illustrated here is not seen as a commandment for man to observe (Dressler 28).

Rather than being seen as a commandment, it is better seen as an *example*. What is illustrated here is the picture of God actually resting (a better term is ceasing) from His labors of creation. What is the message conveyed? Surely the omnipotent God does not need rest (Isaiah 40:28), so why did He hallow and bless this day? Implied in the hallowing or sanctifying of the day is the idea of separateness. In some sense God separated the seventh day from the other days of creation. Why? Perhaps one idea which may help in answering this issue is the idea of *goodness*. It was an act of "divine goodness" (Wolff 502) for Yahweh to separate the seventh day for no apparent reason, since

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the creation was already completed and declared "very good" (Gen. 1:31). Thus, we see here nothing more than the favor and grace of God in declaring the seventh day holy for His own purpose. The Sabbath was the capstone of creation; the completion of it in purpose. The great purpose of God was somehow manifested by declaring the final day of creation week "blessed" and "holy."

Genesis 2:2-3 is not merely an "etiological myth" (Hasel 23), but a carefully constructed piece of literature. First, the idea of "finished" in association with work is seen. Second, God "rested" from all of His creative work. Third, the seventh day was "blessed"; and fourth, God made the day itself holy (Hasel 23). The author had a deliberate purpose for putting it in these terms. That purpose was largely theological. For one, creation takes place in reference to time and space. The themes of work and rest are also illustrated here. Both of the above concepts work together in our present reality and existence. It is truly an existential phenomenon. What God is attempting to do in this passage is to provide an example to man regarding how man should relate to nature around him. "It should be emphasized that God, not man, has separated this seventh day" (Hasel 25). By this the author is attempting to show that man has no claim on creation in regard to honoring it above the Creator who stands over it and rests from His labor of love. It is felt Hasel sums it up

well by stating that the seventh day was "a gift of the Creator for man" (25) in that God sets an example for man by punctuating His creation by the right to rest upon its completion. Thus, man has no right to seek his own sovereignty over the creation in spite of God. By resting at the end of creation week, God made a statement that He is the Creator and Sovereign over all He has made, and thus puts creation and creator in their proper places. Genesis 2:2-3 is the natural conclusion to Gen. 1:1—"In the beginning *God*...."

In Exodus 20:8-11 we see the principle of rest and holiness regarding the seventh day put within the realm of man as an issue of obedience. It is here that we begin to see the Sabbath's relevance for man as stated in principle in Genesis 2. The theme of rest is central to this commandment because it is based upon Yahweh's rest at the end of creation. It is at this point that one can begin to see further aspects of the rest principle.

By commanding man to rest on the Sabbath, God wished to convey to man that he was not to be a slave to work and be under its tyranny. Work can be a tyrannical master as can be witnessed in our own society. God wished to show man that only He was to be Lord over man, but not as a tyrant. "People are summoned 'to rest' and 'cease' from their labors so that they might be free from the tyranny of themselves and their work" (Kaiser 89). Therefore, God wished to show the Israelites that He was

to be the God of their work as well.

Another aspect closely linked to that of work is the Sabbath's relationship to time. As has been demonstrated, the Sabbath at creation was indelibly linked to time and space. In other words, *what* occurs and *when* it occurs is the focus. Through the fourth commandment Israel was to not only be subject to God in *what* they did in time, but also *when* they did it. This is a supremely moral question. It is moral "in that it requires of men and women a due portion of their time set aside for rest" (Kaiser 89). "The Sabbath as a day of rest is based on a cosmic foundation, the universal need for regular rest" (Barack 30). This is a universal phenomenon which has perpetual repercussions for all of creation. Israel was to be responsible to God in regard to both what they did but when they did it. As can be seen, the Sabbath begins to become relevant to all aspects of man's activity. To sum up what has been stressed regarding work and time is a statement by Walter Kaiser.

It is the recognition that work is a gift of God and not a tyrannical demon that rules us. It is also the recognition that all time belongs to God and therefore he is Lord over both his creation and time. (89)

The Sabbath is for man's well-being, but it is called God's Sabbath. Man was to rest and enjoy the privilege of that rest in that he should be thankful that work

and his own labor does not control him. The Sabbath commandment relates this to all things which a man owned or hired. They too were to enjoy the liberating aspect of Sabbath observance. Thus, the rest of the Sabbath was to be a universal rest, both for man and for nature (Ex. 23:10-13).

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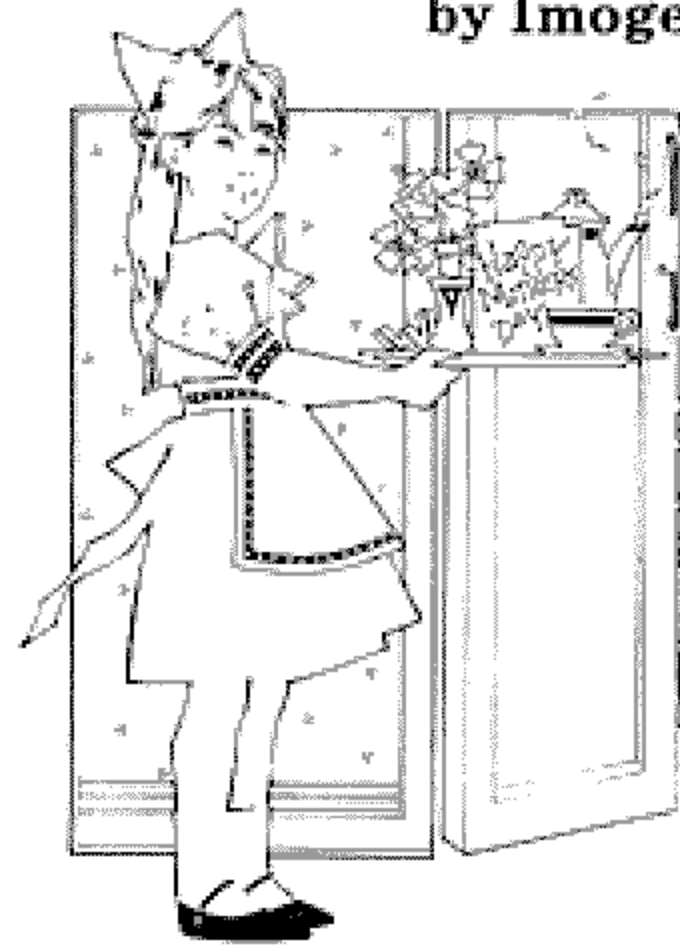
The High Calling

by Imogen

While "Mother's Day" was set by man, it is, however, a Biblical principle to honor our mothers. God thought so much about mothers, and honoring them, that he added it in ten eternal principles (commandments) which He uttered with His own voice and wrote with His own finger: "Honor thy father and thy mother that thy days may be long upon the earth."

In recent years in our society it seems that to be a wife, a mother, or a homemaker has been downgraded, while being a secretary, a nurse, an engineer, etc., is held in high esteem. While it is great if a person has become successful at *any* legitimate occupation, yet none of them are of any higher esteem than being successful at home. What, I ask you, could bring a greater feeling of self-worth than having contributed to rearing, loving, and training little human beings to become successful, proper, upright citizens of this world, and more importantly, of the world to come? Of course, at the time that we are in the middle of it, it may not seem so rewarding, but believe me, it is! So, I say to all mothers, whatever occupation in life you have, let it *never take precedence over* being a good, God-fearing, praying, loving mother who seeks Divine guidance and wisdom for herself and her children daily.

I worked as secretary for the Boeing Company for 21 consecu-



tive years. I took several leaves of absence, and terminated and rehired twice. I was very fortunate to have bosses who were also fathers. I recall once when we were very busy and my daughter called asking if I was coming to her mother-daughter banquet at school that afternoon. I said, "I just can't, I'm *too busy*." My boss overheard me, and told me *to go* - the work there would keep. *I shall never forget my daughter's face* when she saw me. She exclaimed, "*You came!!!*" And she almost knocked me over with her hug. Then there was the time (she was 16, I believe) when she said, "Mom, there are a lot of things I'd like to talk over with you, *but you never have the time*." I went in the next morning and gave my boss my resignation, telling him why. He said, "As a boss I hate to lose you, but as a father, I'm telling you - you see that clock on the wall? It never

ing of Motherhood

ene Daxis



stops. *If you don't take the time now, you may never get another chance.*" I was off for a year and a half before returning to Boeing.

I don't think I fully realized the importance of a mother's love, training, and wisdom as much as I have these past few months. Last September we took a young man (21 years old) into our home, and he stayed and worked here on the farm from then until March. His mother died when he was quite young. His father later remarried and then divorced. So, much of this young man's life was without a mother's love and teaching. During the time he was with us, I found myself explaining many things to him that a mother explains to a young child growing up. I believe that not only is it important that a mother's influence be in a daughter's life, but also in a son's. In fact, often a mother is closer to her son

as he is growing up than to her daughter. Then, later in life mother and daughter relate more to each other, and a son to his father. I recall when our son was about 16 and I said to him, "Son, do you know why your father is so hard on you?" He said, "Sure Mom, don't you know? It's because he wants me to walk in the ways of the Lord when I grow up to be a man." I didn't think he knew, and here he was telling me. Praise God. But I felt it was my responsibility to see if he knew.

Of course, a father's role in his children's lives is very important. Equally important is that of a mother. God knew children needed both parents, and if you are a single parent, you perhaps know better than anyone how true that is.

My own mother died when I was only 10, but God was so good to me and gave me a wonderful mother-in-law. Unfortunately, I did not appreciate many things that she did for me in my early years of marriage and I later told her so. I said, "Mom, I'm sorry that I didn't appreciate you more when we were first married, and my children were small, but now I want you to know how very much I appreciate you." Also, other Christian women have been like spiritual mothers to me.

Reprinted from *The Herald of Truth Newsletter*, Sept., '89. The author attended Victory Chapel in Tacoma, Wash., for several years before moving to Oklahoma.

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NEWS FROM THE BSA

Lincoln Published in RD

Our association president reports that after years of trying he finally got something published in *Reader's Digest*. Page 99 of the March issue is finished off with the following short item submitted by him: "Wise Crack. A friend of mine who was willed an expensive fur coat by a relative wore it proudly to church. While there, one man asked her, "And what unfortunate creature had to die in order for you to wear that coat?" Glaring at him, she responded, 'My aunt.' " Eugene Lincoln's wife quipped that the payment he received for this item *might* cover the postage for all his previous submissions.

BSA Literature for Blind

Richard Nickels, BSA life member, has suggested that our association put *The Sabbath Sentinel* and other BSA materials on cassette tape for the blind. Many periodicals provide an audio version for sight-impaired subscribers and for others who might prefer to listen rather than read. In considering this possibility we would like to hear from anyone interested in helping with such a service and from anyone interested in receiving materials on cassette.

Summer Travel Plans

The last week in July, the BSA president and executive director will be traveling to Hendersonville, N.C. for a July 28 meeting of the Assoc. of Sabbathkeeping Churches hosted by

the Berean SDB church. On the same trip the two plan to make contact with Church Publishing Company in Cleveland, Tenn. (where TSS is published), with past BSA president Dr. Terril Littrell in Chattanooga, and with the Lord's Day Alliance in Atlanta.

Other summer travel plans include: July 4-5, Church of God (Seventh Day) district conference, Collegedale, TN; July 7, special BSA-sponsored meeting in Indianapolis; July 8-11, SDA general conference in Indianapolis; July 17-21, NE district conference in Ohio. BSA will also be represented at the SDB general conference at Linsborg, KS, Aug. 5-11.

Do You Read Seventh-day Periodicals?

If so, perhaps you can help the editors. We're always on the lookout for news items for "News from the the Seventh-day Community" and "On Legal Front," short quotations for "To Repeat," and outstanding articles for excerpting or reprinting. If, in your reading, you come across material that you'd like to see passed on to other Sabbathkeepers, please send it to the editor at RD 1 Box 475, Falls, PA 18615.

Looking for BSA Directors' Names and Addresses? They are listed in the December, 1989, (1990 calendar) issue.

LAW

ON THE LEGAL FRONT

Blue laws continue to weaken. Continually, Sunday-closing statutes are being retracted, struck down by courts, or rendered unenforceable by public opinion. North Dakota's strict blue laws, in effect since the beginning of statehood, have been weakened many times. Now the Greater North Dakota Assn., a powerful business group, is challenging the remaining restrictions. According to the National Retail Merchants Assn., only eight states still have Sunday laws, though many counties and cities do. In Maine last year, bills to reduce Sunday restrictions were defeated; but a court battle was promised. Canada's four largest grocery chains have begun defying blue laws in Ontario to provoke yet another legal test. Court challenges are not always successful, of course. Struck down by a US District Court, an old Puerto Rican Sunday law was upheld by the First US Circuit Court of Appeals in Boston on 9/19/89. While some laws stand, others fall; and none of national significance has been enacted in many years. Though Prime Minister Thatcher was unable to get England's blue laws repealed in 1986, her Conservative Party recently voted down a resolution to support a special day of rest and worship. The blue laws are now widely ignored.

Fiji Update: In Oct. '88 this column reported upon a strict Sunday law imposed by the government of Fiji, mentioning claims of children being imprisoned for infractions. Since

then conflicting stories have come across this scribe's desk. SDA leaders have said there is no persecution against that denomination, though, of course, hardship always results from blue laws. The banning of Sunday work except for the tourist trade—and recreation including sports and picnics—was never completely enforced and has been relaxed by a change of government. The Fiji Council of Churches, consisting of Catholics and major Protestant bodies, opposes the law; and Adventists have apparently been content to let the 1st-dayers do most of the talking, thus avoiding trouble. The 1987 Sunday Observance Decree has engendered religious strife. Methodist youths reportedly burned three Hindu temples and a mosque. Tourism has suffered. Methodism is the majority church on this island east of Australia and the religion of the rulers.

Christian businesses outperform others by several financial measures, says a study by management scholar Nabil A. Ibrahim of Augusta College in Georgia. Christian retailers and service providers outgrew competitors by over 70%. In manufacturing, Christian companies lagged behind, probably because they were much smaller than rivals. The Chick-fil-A food chain is banned from some shopping malls for closing on Sunday. Day's Inns (which has been since sold) refused to serve liquor. Ronald Blue & Co. fires gossips.

NEWS

FROM THE SEVENTH DAY COMMUNITY

Will Worldwide Get Respect?

On February 5, 1990, *Christianity Today* (CT), the news magazine of the evangelical community, printed an article entitled, "In Search of Respectability." The piece described the efforts of Unificationists, Mormons, and others to gain legitimacy in the secular world. Also covered was the Worldwide Church of God. While the author, Ruth A. Tucker, mentioned some things that outsiders consider window dressing, for instance the late Herbert Armstrong's visits to world leaders, she also noticed some real recent change. According to the article, new Pastor General Joseph W. Tkach "is now presiding over a review of the church's doctrinal position." Others, including conservative critics who disapprove, have noticed the same thing. The CT article also said Mr. Tkach wrote to the membership, "none of us is infallible, and I am the first to know that I surely am not." Even more surprising, Michael A. Snyder, identified as WCG assistant director of public affairs was quoted, "the [WCG] makes no claim to being the exclusive assembly of all members of the body of Christ." This scribe is not sure, however, exactly what the statement means. All along, when the church was pushed, it would concede that some few iso-

lated individuals outside the WCG might have the Holy Spirit, but that no one else was doing "the Work." Yet there is progress, as this column mentioned in January. Whether it is due to reform-mindedness or merely a desire to attract members is, perhaps, less important than that it seems to be steering the church away from blind ideology toward a more reasoned understanding of scripture.

The CT article mentioned two impediments to WCG's acceptance by evangelicals, its denial of the Trinity and of the deity of Christ. Yet in this writer's twelve years in the WCG, he never was given any hint that Christ is not God, though Christ is lower in authority than the Father. The WCG's heresy to evangelicals is not that Christ isn't God, but that all Christians become God, as the Father and Christ are God, though lower in authority. The WCG, like all 7th-day bodies is still poorly understood.

ACTS Magazine Milestone

In the January 1990 issue, *ACTS* (Advocating Christ the Savior) magazine of the General Council of the Churches of God (7th Day) observed the beginning of its 40th year. A special section highlighted the present work of the Church of God Publishing House in Meridian, Idaho, while

featuring many pictures of former personnel.

Political Group Elects SDAs

At the Americans United (for the Separation of Church and State) National Conference on Church and State, Sept. 25-26 in Alexandria, Virginia, three Adventists were elected to the 125-member Advisory Board. They are Robert Nixon, legal council for the General conference; Elder Adrian Westney, SDA religious liberty director; and Elder Bill Whitney, SDA religious liberty director for Montana.

Baptists Gain in Shanghai

In 1989 three Seventh Day Baptist churches opened in Shanghai, a huge port on the East China Sea. Though this magazine has had little direct information about the state of 7th-dayers under China's marshal law, this bit of news is encouraging.

Miracle Saves Church

A huge fire in Kokkogon village, Burma, destroyed 144 buildings around the local SDA church, including the house of a denominational employee just 20 feet away. When the smoke cleared, however, the church was standing. About 750 people lost their homes.

SDA Identity Crisis?

According to Kenneth R. Samples in the February 5 *Christianity Today*. Seventh-day

Adventism is experiencing an "identity crisis." His article, "The Recent Truth about Seventh-day Adventism," claims that the root of the confusion "can be traced to [Adventists'] interaction with evangelicals in the 1950's." This dialog lead to "a time of turmoil and doctrinal debate" in the '60s and '70s, and the purging of Dr. Desmond Ford and other outspoken critics of traditional SDA beliefs. Today, according to Samples, Adventists are divided into traditionalists, evangelicals, and liberals. Like Catholics, Adventists tend to develop factions within the "True Church" rather than leaving. Samples criticizes Adventism from an evangelical viewpoint (if, indeed, there is a well-defined evangelical view on many issues). Where Adventism differs, it may not be Adventism that is wrong. Nonetheless, the article would be of value to many Sabbathkeepers.

Tower of Prayer Turns 50

Begun in 1940 in the home of Daniel E. and Mildred Chandler Ketchum, the church now known as the Tower of Prayer Seventh Day Assembly in Dyersburg, Tennessee, has entertained visitors from the world over and has helped the poor and undisciplined of many lands. Some who were children when the church began now bring their children—or grandchildren.

TO REPEAT

If the public schools feel that they are constitutionally required to tell the story of the middle ages without mentioning the church, or recount the colonization of North America without speaking of the religious motivations of the pilgrims, and the history of the Civil Rights Movement without studying the impact of theological principle on black leadership, then we must.

"Christian Education: Why? How?" by Dr. Wayne R. Rood
The Sabbath Recorder, Sep. '89, Seventh Day Baptists

But I have come to see that knowing God is the work of a lifetime. Childhood assumptions. . . will not hold. Nor will the assurances of preachers any more. I have found them wrong too often. Most of us carry a set of synthetic beliefs through life—that is we have synthesized a set of beliefs from things we have heard and . . . experienced. Over time we modify those beliefs so they fit better. But while a synthetic faith may be adequate to serve a synthetic God in a synthetic world, it does not wear well in real life. A real faith can only be found in coming to know the real God. The only way to know him is by going to the source.

"Synthetic Faith" by Ronald L. Dart, *The International News*
Nov. '89, Church of God, International

The sharks of contemporary commercialism can handle Christmas well enough. The emotional sentiments of a gently cooing Baby, the swaddling clothes, and gifts from hands of ancient sages translate easily into the profit motif. . . But they've found no effective way to handle Easter. The pain, the suffering, the atrocity, the blasphemy, the violent death—they do not ring up well at checkout counters. The empty tomb confounds them. But herein lies the Christian's only hope—and that of all the world.

"They Are Not Here" by Roy Adams, *Adventist Review*, Mar. 23 '89

As Adventists we are almost the only Christians left who adhere to the historicist view of prophesy, the view that places the Catholic Church, not Israel and the Jews, at the forefront of last-day events. Indeed, we understand that the Vatican, along with the United States, is to be a major player in enforcing the mark of the beast.

"Communists, Catholics, and Adventists" by Clifford Goldstein
Adventist Review, Jan. 18 '90

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

Resources Available From BSA

Books

<i>History of the Sabbath & 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 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.)	60¢

Directory of Sabbath-observing Groups

Sixth Edition, 1986, only	\$5
Supplement, 1989, only	\$2
Sixth Edition and Supplement	\$7

Back Issues of T.05HE SABBATH SENTINEL (when available) 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.)	Out of stock
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.)m	15¢ ea.; \$9/60

Tracts

<i>The Rest of Your Life</i> (2 p.)	10¢ ea.; \$8/100
<i>Whatever Happened to the Sabbath?</i> (2 p.)	10¢ ea.; \$8/100

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	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath"	\$5/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 Write for Complete List

Please add \$1 to all orders for shipping and handling.

Order from:

The Bible Sabbath Association
RD 1 Box 222 • Fairview, OK 73737
Phone (405) 227-3200

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

MAILBOX

New Inquiry

I saw your ad in the Nov.-Dec. *The Harvest Field Messenger* and would really appreciate a sample copy of *The Sabbath Sentinel* and information about your other publications. I'm an ex-Episcopalian, the Sabbath being one of the reasons I'm an ex. I came out all the way in the middle 60s and have not found any place to fellowship with like-minded believers except in homes.

Alexandria, Louisiana

New Subscriber

I do want a subscription to *The Sabbath Sentinel*. I was so pleased to read in the Feb. '90 issue about the "Biblical Theology Symposium" that took place last year. How delightful for that group in their renewed friendship! I hope you will keep us informed through TSS if any of the papers are published and of any similar meetings in the future.

Dayton, Ohio

To Drink or Not

Enclosed is a check for my subscription for one year and a gift to pay for subscriptions for ten others who can't afford to pay. I enjoyed the article "To Drink or Not to Drink" and would like to see more of them.

Tuscaloosa, Alabama

Needs Love Subscription

I have been a subscriber to *The Sabbath Sentinel* during the past year. It has greatly strengthened my belief in the timelessness and relevance of God's Ten Commandments, particularly the Sabbath. I found each issue very enlightening and was also privileged to benefit from a discount on the literature available through BSA. However, I find it impossible to continue my subscription since it is impossible for me to secure U.S. currency. My country is experiencing a severe shortage of foreign exchange.

Jamaica, West Indies

Imposing the Sabbath

It is interesting to note that, historically, Christian Sabbathkeepers have not attempted to impose their Sabbathkeeping principles on society at large, whereas there is a large catalogue of oppressive Sunday laws in the annals of European and American history. Does this perhaps reflect a difference in the Sabbathkeepers' concept of God's character, viewing Him not as one who exacts homage, but as One who invites us to enter of our own free will into His glorious rest, signaled by the Sabbath?

Brian Jones
Auburn, Washington

ADS

CLASSIFIED ADVERTISEMENTS

The Church of God, International has congregations across the Carolinas in the following cities: Charleston, SC; Woodruff, SC; Valdese, NC; and Clemmons, NC. For information write P.O. Box 993, Lenoir, NC 28645. (5)

Sacred name people wanted. If you have no group or do not fit where you are. We need you, your ideas, etc. We are still searching for all truth. Would like to develop a feast site in W.Va. near Parkersburg. Write Truth, 13405 Bennington, Cleveland, Ohio 44135. (5)

Pastor seeking Sabbathkeeping church. Believe in gifts. 3 and 1/2 years experience. Write R. Prikryl, Rt. 1 Box 215, Farmersville, TX 75031; (214) 782-8187. (5)

Come out of Babylon! What does it mean? Send for free copy of *Coming out of Babylon*. Send to Light of Truth, 900 W. Alabama St., Anadarko, OK 73005. Try to enclose 45¢ in postage if at all possible. (5)

The Jews were right after all! Here is Bible proof of the historic Passover, slain at the end of the 14th! Write for free article to Triumph Publishing, P.O. Box 292, Altadena, CA 91001. (4,5)

What is the correct day to observe Pentecost? Catholic Sunday? Monday? When counted from the day after Passover, God reveals the true Pentecost day was never lost. Write for free article and free *Prophecy Flash* newsletter to Triumph Publishing, P.O. Box 292, Altadena, CA 91001. (4,5)

Scranton, PA: Dr. Desmond Ford to speak on Monday evening, June 25th. United Church of God meets every Sabbath. Local contact: Richard W. (717) 378-2056 or Adam W., 378-3528. (5,6)

"Speaking Out. . . on Issues of Importance to the Christian" is the name of our newsletter. Would you like to receive it? It's free—provided you pass it on to a friend after you have read it! Write to Steve & Vivian McNeme, 2039 Montana Hwy 82, Somers, MT 59932. (4-6)

Want to contact the oldest, healthiest, active people? Write Hazel Richards, HCA #1 Box 12-69, Niland, CA 92257. (4-1)

Single Christian man, age 31, background in Sabbathkeeping Churches of God, desires to correspond with single Sabbathkeeping ladies, ages 20 to 31. Please write to David, Box 850991, Richardson, TX 75085. (4-7)

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)

The Biblical Truth about Passover: 14th or 15th? Did Jesus change the Passover? Would Jesus have obeyed the traditions of the Jews or His Father? A series of seven cassettes for a suggested donation of \$20. Order from Christian Biblical Church of God, Box 1245, Hollister, CA 95024 or call (408) 637-1875. (3-4)

What is the unpardonable sin? Ask Family of God, 7119 Western Tr., San Antonio, TX 78244. (3-8)

Plain-speaking, in-depth magazine of Bible truth—with insight into current events and prophecy. Free. Write YNCA, P.O. Box 50, Kingdom City, MO 65262. (2-8)

Adventist Church of the Promise (Messianic), serving northwest central Florida, invites you to weekly Sabbath services. For information call (904) 795-1758 or write P.O. Box 2426, Crystal River, FL 32629. (9-8)

Good News Unlimited Meetings featuring Dr. Desmond Ford: Chattanooga, TN, May 18-20; St. Elmo United Methodist Church; local contact: Dr. Terril Littrell (615) 821-2101. Banff, Alberta, May 26-27; local contact: Frank J., (416) 665-4985. Grand Junction, CO, June 2-4, Redlands Christian Fellowship,

4th & Hill; local contact: Eileene J., (303) 464-7240. Sacramento, CA, Forum, June 9; local contact, Sally C., (916) 876-7222, ext. 7040 or Michael S., (916) 758-2887. New York City, June 22-24; local contact, Angel C., (212) 736-4045. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (2,3)

Greetings from the Independent Church of God of Ft. Payne, Alabama. You are invited to attend services with us on the 1st and 3rd Sabbaths of each month, starting at 10 a.m. For additional information call (205) 672-2581 or (205) 492-7565. (3-9)

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. (4-3)

Classified ads are available at the rate of 30¢ per word (including each word and each group of numbers in the address). Copy for classified ads should be sent, along with payment, to The Bible Sabbath Association, Fairview, OK 73737. Deadline is the 15th of the month for the issue of the second subsequent month (e.g., April 15 for June issue).

BSA reserves the right to reject any copy; publication does not necessarily imply endorsement by The Bible Sabbath Association.

Information and rates for display advertising is available on request.

CHANGE OF ADDRESS????

By all means notify us in advance when you move. If we send a *SENTINEL* to your old address, the post office charges us 30¢ to return it—and you risk missing that issue.

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Sabbath at Sommerhase

A Sabbath storybook for families

by Lettie Lippincott Siddens

This 128-page book contains stories and Bible lessons—all relating to the Sabbath, all full of ideas for making the rest day an exciting one for children.

- 17 stories about how Mr. and Mrs. Haynes and their three children, Lonnie, Louise, and Larry, keep the Sabbath
- 13 Bible lessons for use at home, Sabbath school, or camp
- Activity packet with some 30 worksheets, games, puzzles, plays, and projects

With all the ideas and materials in this finely illustrated book, you'll never have to wonder about what to do with children on the Sabbath. Co-published by The Bible Sabbath Association and Words of Jesus Ministry, *Sabbath at Sommerhase* can be ordered from BSA for \$7; the activity packet is \$3. Please add \$1 to your orders to cover the cost of postage. Quantity discount information is available on request.

The Bible Sabbath Association
RD 1 Box 222 • Fairview, Oklahoma 73737
(405) 227-3200