

THE SABBATH SENTINEL

"Go, set a watchman,
Let him declare what he seeth."

ISAIAH 21:6

MAY, 1980

A Story and a Tragic End

Election Abuses

Inflation

Shortages

War

"Six days a week we
wrestle with the world;
. . . on the Sabbath we
especially care for the
seed of eternity planted in
the soul. The world has
our hands, but our soul
belongs to Someone Else.
Six days a week we seek
to dominate the world, on
the seventh day we try to
dominate the self."

—Abraham Joshua Heschel

The Sabbath

Mortgage Rates

Man Shot

Rape Victims

A Note From the Editor

"I Have Found It!"



NEIGHBORS used to wonder about Zeke. He often sat on the front porch playing his violin. Nothing is wrong with that. But it had only one string, and he played a single note hour after hour after hour.

Finally someone asked, "Zeke, why do you play like that?"

"Well," he replied. "Some musicians spend their whole lives trying to find the right note. "But"—he paused for a dramatic effect—"I've found it!"

We must not become like Zeke. Some folks, sure that they have "all the truth there is," are not willing to hear other ideas. The Bible Sabbath

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Association helps us to listen to good points that other Sabbatharians have to present. Listening will enrich our experience.

Are you listening?

Eugene Lincoln

THE SABBATH SENTINEL

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The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margin on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Dr., Old Hickory, TN 37138. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

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The First Sabbath School



Attendance card printed at the Ephrata Cloisters for the first Sabbath School in the world. This Sabbath School, organized in 1740, was closed in 1777.

ONE OF THE most interesting episodes of the Ephrata community was the introduction of the Sabbath School fully forty years before Robert Raikes established his Sunday School. Many conflicting traditions concern this movement. Some hold that the Bible school was held on the seventh day of the week; others, that it was conducted on the first day; and still others say that there was no Bible school conducted here.

Careful investigation appears to establish the following facts:

First of all, Ludwig Hocker (Brother Obed) organized the school and conducted it, assisted by his daughter Maria (Sister Petronella), who is described as a beautiful and lovely girl, not only comely in form, but lovely and beautiful in her Christian character as well; and as ardent and active in the Sabbath School as she was in every Christian virtue. She was undoubtedly the first woman Bible

school teacher of whom we have any record.

Next it appears that the Bible school was conducted on the seventh day of the week for the benefit of the children of families observing the Sabbath and on the first day for those observing Sunday. This theory reconciles the conflicting statements as to which day of the week the school was conducted and is in harmony with the well-known policy of the community to benefit every possible person.

Hocker's object in establishing this school "was to give instruction to the indigent children of the vicinity who were kept from the regular school by the employments which their necessities obliged them to be engaged in during the week, as well as to give religious instruction to those of better circumstances."

—Adapted from *Seventh Day Baptist in Europe and America*, Vol II.

This is the first installment of a three-part article. Joe Crews, a Seventh-day Adventist minister, is speaker on the "Amazing Facts" broadcast, which is heard over forty radio stations in the United States.

Did Grace Blot Out The Law?

BY JOE CREWS

THE DEVIL, through sin, has just about wrecked this world of ours. We live in an age of rebellion against all restraint and law. Our nation stands aghast at the big city gang-defiance of social order and property rights, including the right to live. Murder, robbery, and personal assaults have become the trademark of both urban and suburban 20th century life.

Each day as we read the newspaper it seems that the quality of life has edged downward a little bit further. At times we are tempted to believe that things can get no worse, and that conditions have hit rock bottom. Yet the next day, even more violent, bizarre crimes are reported, and we simply shake our heads in disbelief. It is difficult to comprehend how a nation like America with its rich Christian heritage could ever depart so far from its founding principles. Even the non-Christian countries are not plagued with as much crime and overall violence as this so-called Christian nation. More crime is reported in Washington, D.C., in

twenty-four hours than Moscow reports in a full year. No doubt the reporting methods are not the same, but it still presents an alarming picture.

The problem becomes more serious when we realize that lawlessness also reaches into the area of religion, and affects millions who would never think of killing or raping. It is probable that the great majority of church members in America today carry few convictions against breaking at least one of the Ten Commandments. A very insidious doctrine has been developed in both Catholic and Protestant theology which has tended to minimize the authority of God's great moral law. It has led many to look lightly upon transgression, and has made sin to appear unobjectionable. In fact, sin has lost its horror for multitudes and has become an acceptable mode of life for both youth and adults. Witness the current trends in lifestyle which support this view.

How many young men and women are living together without benefit of marriage! Yet they do not believe such living arrangements should be designated as sin. A large portion of shoplifters are professing Christians, and most of those who belong to churches believe that there is no sin whatsoever involved in violating the seventh-day Sabbath of the fourth commandment.

How can we explain this paradoxical situation among those who profess such high regard for the Bible, and such love for Christ? This question becomes more significant when we consider the historical position of Christianity toward the Ten Commandment law. Almost all of the great denominations have officially placed themselves on record as supporting the authority of that law. Yet very subtle errors of interpretation have crept into the modern church leading to the

present state of confused loyalty toward the Ten Commandments. How earnestly we need to look at that law and study its relation to God's grace and to salvation itself. It is so easy to accept the popular cliches concerning law and grace without searching out the Biblical facts by which we will finally be judged. We must find authoritative Scriptural answers to questions like these: In what sense are Christians free from the law? What does it mean to be under the law? Does God's grace nullify the Ten Commandments? Is a Christian justified in breaking any of the Ten Commandments because he is under grace? These are the questions we shall address ourselves to in this important study.

Let us push aside the rubbish of confusion which has obscured the truth about how men are saved. Multitudes have heard emotional discourses on sin and salvation, but they still do not understand the logic and reason which require a blood sacrifice.

Can you imagine the horror of standing before a judge and hearing the sentence of death pronounced against you? Probably not. But you have felt the driving guilt and fear when God's Word stabs you with this sentence: "The wages of sin is death." Romans 6:23. Why fear and guilt? Because "all have sinned and come short of the glory of God." Romans 3:23.

The words are there and the meaning cannot be mistaken. The word "all" might just as well be spelled John Smith or Mary Jones or whatever your name happens to be. The shocking fact is that you are under the sentence of death! You have been found guilty before the law, and there is no court of appeal in the world that can reverse the sentence and find you not guilty. The fact is that you are guilty, just as guilty as sin. According to I John 3:4, "sin is the transgression of the

law," and you must plead guilty to breaking the law. Whose law did you break? Paul answers quickly, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. There it is! The great Ten Commandment law is the one which was broken, and it demands death for the transgressor.

In desperation the sinner searches for a way to be justified in the sight of that broken law. How can the sentence of death be turned aside? Can man atone for his sins by obeying the commandments of God for the rest of his life? Back comes the answer in language that no one can misinterpret: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Romans 3:20.

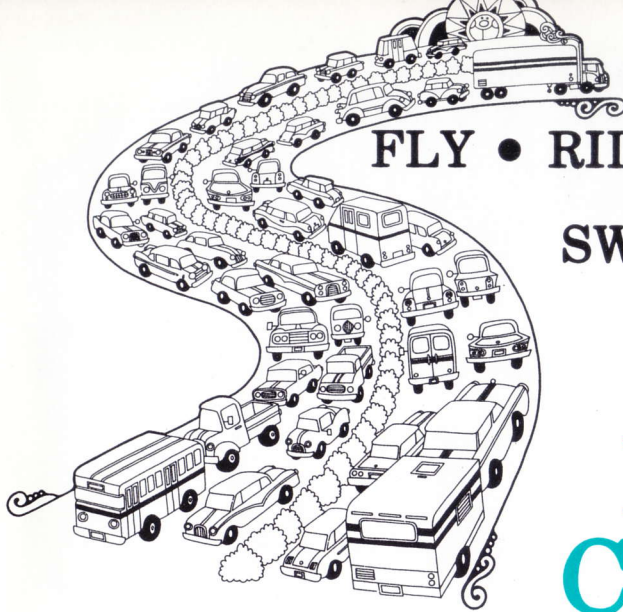
Listen! There's a reason why works will not justify a soul. If a man is found guilty of stealing and is sentenced to ten years in jail, he may indeed justify himself by works. By serving the time of his sentence the man may satisfy the claims of the law. He is considered perfectly justified and innocent because he has worked out his deliverance by fulfilling the sentence. In the same manner a murderer may be justified by works if he serves the fifty years of his sentence. But suppose the sentence is death instead of fifty years? Can the prisoner then justify himself by works? Never! Even if he should work for one hundred years at hard labor the law will still demand death. The truth is that "without shedding of blood is no remission . . . So Christ was once offered to bear the sins of many." Hebrews 9:22-28.

This is why the sinner can never be saved by works. The penalty for sin is not ten years in prison or fifty years at hard labor. The sentence is death, and the law cannot be satisfied except by the shedding of blood. That unchangeable law with

its unrelenting death sentence could no more be removed than the throne of God could be toppled. The guilt of the past cannot be erased by resolutions of good behavior in the future. The sinner finally is forced to confess that he owes something that he cannot pay. The law demands death and he cannot satisfy it without forfeiting his own life for eternity.

Now we are brought to the question which has created confusion for multitudes of Christians: If the works of the law cannot save a person, is it therefore necessary to keep the law? Apparently this was a burning issue in the early church, because Paul asked the same question in Romans 6:1. "Shall we continue in sin, that grace may abound?" In other words, does grace give us a license to disobey the law of God? His answer is: "God forbid. How shall we, that are dead to sin, live any longer therein? (verse 2).

How interesting it is that Christians in this age of relativism can invent their own definitions which condone law-breaking. The Bible says sin is violating the Ten Commandments—the law which has been described as irrelevant and old-fashioned by many modern theologians. Don't be deceived. Every one of those great moral precepts is just as timely and needful today as they were when God wrote them on the imperishable tables of stone. And nothing has ever happened to make them less binding than they were when God gave them. In fact, we are going to discover that Jesus came to magnify the law and to open up its spiritual application, making it more comprehensive than the legalistic Pharisees ever imagined. Under the distilling influence of Christ's perfect life of obedience, we can see the spiritual details of law-keeping which are neither recognized nor made possible apart from Him.



FLY • RIDE A HORSE

SWIM • WALK

DRIVE

**BUT
COME!**

to the 1980 meeting of the
**BIBLE SABBATH
 ASSOCIATION INTERNATIONAL**

MAY 31 - JUNE 1

**First Seventh-day Adventist Church
 152 East Parkway North
 Memphis, Tennessee**

SABBATH

9:30 a.m. Sabbath School
 11:00 a.m. Worship Service
 Noon Fellowship Dinner
 Afternoon General Meeting
 Night Business Session

SUNDAY

Morning Business Session

Note: Plan to make your own arrangements for housing and meals.



THE SABBATH OF HISTORY

Part I

KRISTIAN KRISTIENSEN

THE Bible Sabbath Association International, through its various vehicles, seeks to promote knowledge of, belief in, and observance of Saturday as the true Scriptural Sabbath. It also believes in it as the Sabbath of history and of reason.

In this series of articles we shall focus on the Sabbath as we see it observed through the ages in all parts of the world. We shall try to present the writings of these Sabbatarian groups and let them speak for themselves whenever possible. Often, however, it will be necessary to delve into what has been said about them by their enemies; but taking the obvious *biased* nature of *these* sources into account, it should still be possible to arrive at a near-true picture of the group in question.

The groups that will be looked further into have been selected mainly on the basis of the Sabbath histories by J. N. Andrews (*History of the Sabbath and First Day of the Week*, various editions), A. N. Dugger and C. O. Dodd (*A History of the True Church*, 1936), and J. F. Coltheart (*The Sabbath of God Through the Centuries*, 1954), so I freely acknowledge that I have drawn a lot from these *compendia*.

Before proceeding any farther, it would be good to keep in mind what Dr. Samuele Bacchiocchi recently said in an interview: "Sometimes, in order to trace what we call the spiritual lineage of the 'true church', we identify ourselves with such groups as the Albigenses. This has been done within our own church circle. I don't know whether any such attempts ever have been so adopted or utilized in your church circle, but if you and I take time to study the Albigenses, we find they were not really Christians after all. They advocated a dualistic view of the world, a dichotomy between the 'bad' God of the Old Testament and the "good" God of the New. They advocated that sexuality was evil and were against marriage. So they advocated celibacy and so forth. If we examine the real beliefs of that sect, we find they are not reflective of the genuine type of Christianity with which I seek to be identified!"¹

Therefore, though this series will be touching upon groups that have traditionally been looked upon by Seventh-day Adventists and the majority of Churches of God as being of the lineage of the true Church, we are not attempting to write the history of that true Church. Rather, our approach is one of showing the history of the Sabbath.

¹See *Bible Advocate*, November, 1979, especially p. 21.

FROM THE PRESIDENT'S DESK

BY JOHN D. BEVIS

IN RECENT weeks I have had opportunity to visit with Brother and Sister Lawrence Burrell at their home in Fairview, Okla. It was extremely beneficial to be able to become better acquainted and to spend some two days working in the Bible Sabbath Association office. I certainly have a clearer understanding of the great amount of office work there is to be done and the wonderful dedication of the Burrells to this ministry. En route to visit them I also had opportunity to meet with several BSA members as well as SENTINEL subscribers and to seek from them ideas for the direction of our work in the coming year.

Our board of directors will meet May 31 and June 1 at the First Seventh-day Adventist Church in Memphis, Tennessee. We plan to join in worship with our hosts Sabbath morning and then begin our meeting on Sabbath afternoon, with the business sessions on Saturday night and Sunday morning. Members and friends of the association are invited to attend this meeting. The church address is 152 East Parkway North. You should plan to make your own arrangements for housing and meals.

We look forward to a good meeting with opportunity for worship, fellowship, and business. Again, we invite our readers to share your thoughts and desires for the association as your board meets

to lay plans for the coming year's work. You may mail your suggestions either to me at P.O. Box 2133, Florence, AL 35630, to Editor Eugene Lincoln, 106 Hiller Drive, Old Hickory, TN 37138, or to any director. Our agenda will be full and the time short, so we must plan in advance; therefore, it is not likely that last-minute items will be discussed.

Recently while in Claremore, Okla., my wife and I had opportunity to meet with Mrs. Dorothy Keim and Mrs. Mildred Ayers of the Sabbatarian Outreach Society. This interchurch organization is preparing Sabbath School material for children. We were greatly impressed with the work they have completed and their vision for the future. The lessons are Scripturally sound and most attractive in appearance and should have great appeal among our children. They have completed a set of thirteen lessons entitled, "The Exodus of God's People." The lessons prepared thus far are for juniors and a second set for middlers. A very helpful and creative teacher's aid book goes along with the lessons. I feel this material is something that many of our churches and Sabbath Schools have long needed and commend it to you for your study and use. If you would like more information, please write to Sabbatarian Outreach Society, P.O. Box 1110, Claremore, OK 74017.

Sabbatarian Outreach Society Officer Sends News of New Developments

We wish to give a brief update on the Sabbatarian Outreach Society. First, Sabbatarian Outreach Society is still alive and working and still excited about the work. It seemed for a while that things beyond our control were bogging us down, but, praise the Lord, we are seeing the working of the Lord, and therefore the work of Sabbatarian Outreach Society is going on.

Problems with the mail, which we have now worked out, delayed us at first. Then, too, we were working with a contract for some art work which was delayed for several weeks. We now have the contract signed, and everything is ready to go again. Financial burdens were slowing the work down, too, but we thank from the bottom of our hearts those who sent in love donations. May the Almighty richly bless you for your love for His work.

I would like to share the following comments we have received from all over the country:

"We enjoyed using the new materials you sent to us this past

quarter and wish to continue using them next quarter." —Walla Walla, Wash.

"We just finished your first quarter Sabbath School material and liked it very much. The literature certainly fills the need for Sabbathkeeping churches. We purchased some flannelgraph stories of Moses at the Bible Book Store, which complemented the lessons well." —Alma, Ark.

"What a blessing to be teaching from materials that are written by Sabbathkeepers! Here is another donation toward your printing costs. Wish others could see the need to help this worthy cause." —Alberta, Canada.

"Was a real thrill teaching from Sabbath School materials. May God richly bless your work as you labor for Him. We are awaiting the next set of lessons." —Florida.

These are just a few, and we are pushing on. Do remember us in your prayers. We know this is a big undertaking, and we can succeed only as God blesses us. We know you are concerned, because your letters and donations tell us so. We need and appreciate your continued support and encouragement. Our address is P.O. Box 1110, Claremore, Okla. 74017.

—Dorothy Keim

From The President's Desk (continued)

Our children are certainly our most important asset. It concerns me that we as Sabbathkeepers often do not have adequate material and programs to retain the interest of our children and youth. We may spend a lot of time and money in seeking to win converts to the Sabbath from outside our own groupwhile at the same time losing our own children out the back door. We are thankful for those churches

and groups that do have a strong work for their children in the Sabbath School, youth organizations, and camping programs.

We need ever to be on the alert to new ideas and approaches as we seek to counterbalance the great pull of the world upon our youth. May God grant us wisdom and vision as we seek to share our faith even with those little ones entrusted in our care.



THE SABBATIC RHYTHM

IN THE coming Kingdom Age, the Melchizedekan order will be the rule of government, for Israel will be a theocracy. We shall no longer have a republic or democracy. The party systems of Britain and the United States will be forever a thing of the past. There will be no need to elect legislators to make laws; there will be one law, the law of Yahweh, which is perfect. It is pure, yes, it is authoritative. He alone has the prerogative to legislate.

It is the duty of man to administer that law, and when he does, he will truly live up to his name, Isra-EL, ruling with El. The

beast of the field, the birds of the air, and fish of the sea must be governed by a higher source, as one writer puts it, and so must man. The former are made to serve by instinct, but man must serve in intelligent obedience to Yah's law or suffer the consequences of disobedience, which is trouble, spelled with a capital T, and eventually death, for "the wages of sin is death." Sin always pays off its victims.

Now the House of Israel (which I believe is composed of Anglo-Saxons and kindred peoples) is learning ever so slowly this truth until I fear anarchy will take over,

and then YHWH will indeed hear the heart cry of His people and deliver them, not only from their sins but from their enemies and from the hand of all that hate them. The great Administrator Yahshua will come and begin with the members of His body chosen in this age to administer His Father's law of love, the Melchizedekan law (Deuteronomy 6:4, 5; Leviticus 19:18). Then, and only then, will righteousness and peace prevail. The bargain, or covenant, has been made. Righteousness and peace have kissed each other (Psalm 85:10). They are joined! Halleluyah!

The Melchizedekan High Priest, appointed and confirmed by oath of His Father, paid the price of Israel's (our) redemption by His blood, making atonement once and for all for our sins, having entered into the holy of holies (Hebrews 5, 6, 7, and 8). Therefore, it is His right to reign. So we, the members of His body, are the only ones who truly long for his presence now, but, it is written: "every eye shall see him, and they also which pierced him," (Revelation 1:7). So we are in the biggest business in the world, the King's business, and we pray from the heart, "Come, Master Yahshua!"

Yahweh will yet demonstrate to Israel and to the world the beauty and grandeur of His law. This is seen clearly in the Sabbatic rhythm. The whole law is wrapped up in a beautiful time rhythm, just like music with its divisions of tone into short portions by an "agreeable succession of motions, or impulses. Pause a moment and sing or hum the first couple of lines of "Blessed Assurance", then slowly repeat it, and you will notice the agreeable succession of motion.

Thus it is with Yah's Law. It has a lovely balance, a beautiful motion. This is particularly noted in the

Sabbaths, of which there seem to be four:

1. The Sabbath day, six of work, then one of leisure or rest, the seventh day.

2. *The annual sabbaths*, of which there are seven.

3. *The sabbath year*, a cycle of seven, six of sowing and reaping, and then one of rest for the land.

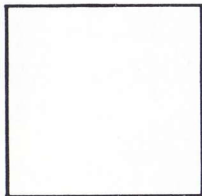
4. The fiftieth year *a sabbath of jubilee*, (following seven cycles of seven years, or 49 years), a time of shouting and joy for the children of Israel. Perhaps reading Leviticus 25:1-22 will help us understand. And remember the words of our Master to Nicodemus: "Except a man be born from above, he cannot see the Kingdom of Yahweh [EL]." John 3:3, Holy Name Bible*).

Thus by His Spirit we are enabled now to see the glory of His Kingdom through His perfect law, His pure law, which enlightens the eye. It gives color to His kingdom. The Sabbatic rhythm shuts out all injustice. His kingdom is for the poor, the mourners, the meek, for those who hunger and thirst for righteousness (do you? If so, you will be filled). It is for the merciful, and we believe the day is near when Israel will again send abroad the trumpet sound as stated on our Liberty Bell, to "proclaim liberty throughout all the land unto all the inhabitants thereof" as we move into the final Sabbatic rhythm when debt and misery will be gone forever and He whose right it is will reign for the thousand-year period of righteousness, peace, and rest. (Hebrews 3, 4; and Revelation 20:4, 6).

*From the Holy Name Bible, copyright 1963, by Scripture Research Foundation.

Try This Experiment

Hold this square in front of you, about three inches from your mouth and breathe onto it.



If it turns green, see your doctor—quick!

If it turns brown, see your druggist and buy a bottle of Listerine or Scope.

If it turns red, see a loan company manager.

If it turns black, see your funeral director.

But . . .

If it remains the same color, your health is probably good and there's no reason you shouldn't be able to witness of your Savior and His holy day.

How?

You say you need ideas? Perhaps we can help you.

We invite you to become a member of the only worldwide organization promoting the Sabbath from a nondenominational viewpoint.

Just send this coupon with \$10 for a year's membership to The Bible Sabbath Association International, Fairview, Oklahoma 73737.

Yes! Sign me up as a member.

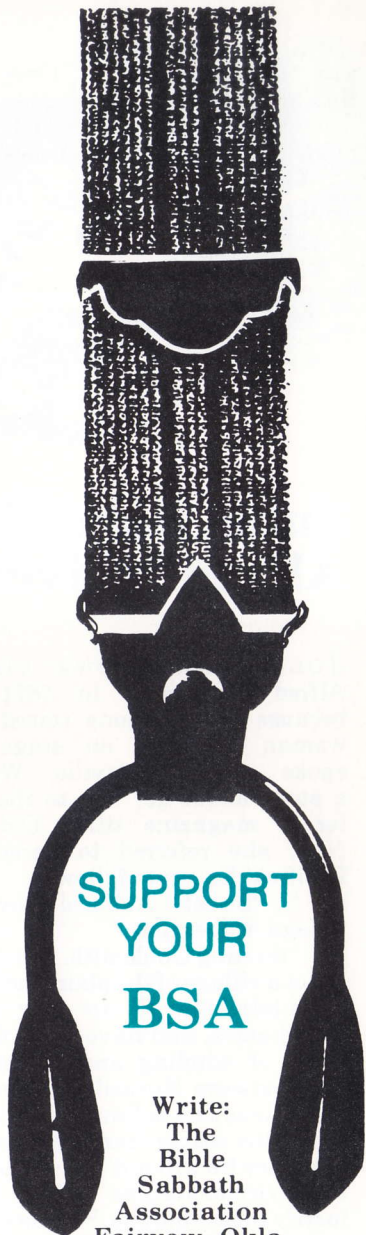
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Julia Ward Howe Writes of Alfred University

JULIA WARD HOWE visited Alfred University in 1871, but because of objections raised to a woman speaking on stage, she spoke in Hornellsville. Writing a story about her trip to the area for a magazine titled *Old and New*, she referred to herself as Pacifica. Excerpts follow:

“ ‘Sweet Auburn! loveliest village of the plain!’

“So sang Goldsmith. But Alfred is not a village of the plain, but of the mountain-side. We are now in the Alleghenies, and have some fifteen miles of winding and descending road between Hornellsville and the bumptious and defiant little village. When the reader learns who settled the place he will not be surprised at any circumstances which may justify these epithets. For the village is an outgrowth from a bumptious and defiant little state. Rhode Island is its mother country. Colonies are sometimes more conservative than the parent society from which they come. And Alfred cherishes some traditions

which Rhode Island has nearly forgotten.

“We become aware of this as we approach the picturesque settlement. The day is Sunday and here is a cheese factory in full operation. Sabbath! That is it; they are sabbatarians, the Alfredites. They kept the Jewish sabbath, beginning on Friday evening and leaving off on Saturday evening. And they are very sharp controversialists, says the editor [editor of the *Canistota Valley Times*], who drove Howe to Alfred]. ‘You’d better not have any discussion with them, unless you are well up in such matters. They have chapter and verse for everything.’

“The village nestles, as we have said, on the mountainside and is principally grouped around the college grounds and buildings. The latter consist of a substantial brick structure, square in form, and containing rooms of residence for students, with recitation rooms, and an extensive refectory; of a hall or chapel, built of wood, with recitation

rooms underdeath; and of a very good-looking house, adorned with wooden columns, in which resides the President, Rev. Dr. Allen.

"Pacifica did not visit Alfred without asking some anxious questions as to its distinguishing characteristics. One of the most important of these is, that it admits, and has always admitted, young women to the same educational opportunities as are enjoyed by the young men. The neighboring region owes it a large debt for the liberal education of generations of young men and women, who have in turn imparted the benefits received to communities still remote from the Eastern heart of our civilization.

"It was a happy day, for the good president and his wife made P.

much at home. She found their dwelling adorned with sketches in oils, and its best parlor given to a valuable cabinet of Natural History, for which they desire larger accommodations.

"Pacifica has a few more facts which she must give. The first of these is, that Alfred University possesses four lyceums, or literary societies—two composed of the young women, and other two of the young men. And the whole romance of sending for the lecturer, and not allowing her to speak, grew out of a disagreement in the regions of these lyceums.

Kathy Boehringer is public information officer of Alfred University, Alfred, N.Y.

ANNOUNCEMENTS

Employment—Part-time or full-time job in direct sales available to qualified person. Write for free details. Success Education Services, 1840 Falcon Drive, Cleveland, Tenn. 37311.

College—Thinking of going to a Christian college this fall, or know of someone else who might be? Applications are being received now for fall enrollment at Kent College. Ask for free catalog and enrollment forms. Hurry for only a limited number will be accepted. Director of Admissions, Kent College, Box 1207, Cleveland, Tenn. 37311.

Wide range of literature on many subjects, e.g., the Sabbath, sent to any small commandment-keeping fellowship requesting them. Please write to P.O. Box 23, Cleveland, Queensland 4163, Australia.

Send your name and address for free catalog containing exciting new selection of books by Sabbathkeepers. Kingdom Press, 1115 N. Butler, Farmington, NM 87401.

Anyone interested in sacred name fullness communal living (primitive log cabin in the mountains), write to J. L. Williams, General Delivery, Orlando, Fla. 32802.

Would anyone who has an article by me, "Delinquent Debtor," clipped from a newspaper subscribing to the Des Moines Register syndicate please send me the clipping or a photo copy? Eugene Lincoln, 106 Hiller Drive, Old Hickory, Tennessee 37138.

You are invited to attend the services each week at the Zion Apostolic Church, 4627 Bit and Spur Road, Mobile, AL 36608. Phone (205) 344-4294.

Sabbath School—Saturday, 10:30 a.m.

Worship—Saturday, 11:15 a.m.

Evangelistic service Saturday—7:30 p.m.

Midweek youth service—Wednesday, 7:00 p.m.

Pastor, Erma L. Jones

Youth Director, Jonathan D. Jones

SUMMER CAMP MEETING—Our annual youth revival camp meeting will be held August 9-16 at the Zion Apostolic Church in Mobile, Alabama. There will be two services daily, with young people from several states participating. Bring your Bible, instruments, etc., and plan to have a wonderful time in Christian fellowship. Rooms and trailer space available free by reservation only. For more information call Pastor E. L. Jones, (205) 344-4294, or write to Zion Apostolic Church, 4627 Bit and Spur Road, Mobile, AL 36608.



Russian Sabbatarian Dies in Labor Camp

Elder Vladimir A. Shelkov, who headed the True and Faithful Seventh-day Adventists in the Soviet Union, died in a Soviet labor detention center on January 27 at the age of 83. He had been sentenced the previous March to a five-year term in this "corrective labor camp" because of his religious activities. He had previously served several terms of imprisonment totaling 23 years.

A controversial figure even among Adventists, Elder Shelkov had left the officially recognized body of Adventists about 50 years ago because of differences in belief, mainly his view on noncombatancy.

He later wrote several books that received wide distribution.

As is the case among several Protestant groups in the USSR, at least two groups call themselves Seventh-day Adventists. One, recognized by the government, is permitted a relative amount of freedom to meet, and another group must conduct its activities secretly to avoid imprisonment. The underground groups often operate clandestine publishing houses and conduct extensive, though illegal, evangelistic activities.

All Sabbatarians have suffered a loss in the death of this brave man.

The Truth About Nehemiah 9:13, 14

GEORGE DELLINGER

AFTER my series "The Sabbath from Adam to Moses" appeared in THE SABBATH SENTINEL (August-November, 1979), a question has come up regarding the meaning of Nehemiah 9:13, 14, which says, in part: "Thou [God] camest down also upon Mount Sinai, . . . and madest known unto them thy holy sabbath."

The question has been raised as to whether Nehemiah is not saying that God first made His Sabbath know when He gave the Ten Commandments at Sinai. If this is true, it has a considerable effect upon the Sabbath's existence prior to the Law.

In the first place, this one reference does not nullify all the Biblical and historical evidence that the Sabbath was known and observed from creation, including even by the Israelites while in slavery in Egypt.

But what is the meaning of this reference in Nehemiah? I believe it can be quite simply explained without doing violence to Scripture or our faith in the Sabbath.

The Hebrew word translated "madest known" can also be translated "acknowledge," "appoint," "instruct," and "teach." So what Nehemiah is saying is that at Sinai the God of Israel acknowledged the Sabbath as His, thus approving of the fact that it had been kept by His followers. In no uncertain terms He was appointing it to be kept. He was instructing and teaching Israel about His day and how to keep it.

The Berkeley Version renders the passage "Thou didst . . . make known to them regarding thy holy sabbath," which is a perfect corroboration of what I am saying. At Sinai God gave instructions as to how His Sabbath was to be observed by Israel. The old patriarchal system was past. There would now be a priesthood, tabernacle, a complete service. Instructions were needed.

The Companion Bible suggests that Nehemiah meant God was establishing the Sabbath as a sign. This is certainly a part of instructing Israel about the Sabbath. In this connection, note Exodus 31:13-17.

So it becomes clear that Nehemiah 9:13, 14, rather than weakening our faith in the eternal obligation of God's Sabbath, strengthens it.

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Looks at Books

Reviewed by Kristian Kristiansen

E. J. Waggoner, *"Fathers of the Catholic Church."* Payson, Arizona: Leaves-of-Autumn Books, 1978. 392 pp. \$7.50 (paper); \$9.95 (hard cover).

Originally published in 1888 at Pacific Press, the present volume has been reprinted by photo offset for your quick reference. If you have ever searched for some of the pertinent statements of either the Ante- or the Post-Nicene Fathers, you have had to wade through large volumes, page upon page, to extract the statements upon that particular doctrine you needed. Here in this one volume, Elder E. J. Waggoner, one of the earliest pioneering Adventist ministers, has sorted out all the choice material, organizing it into useable form for study.

Let him have a few words himself:

"This book is the outgrowth of some extracts which I copied into a pocket scrap-book a few years ago, thinking that it would often be convenient to have at hand the exact words of a few reliable historians, concerning the Fathers and their work, when the histories themselves might not be accessible. It soon occurred to me that something similar would be of value to others, especially since the Fathers are being appealed to more and more, and it is impossible for the majority, even of ministers, always to have access to their writings. Accordingly, extracts were made on a more extensive

scale, and were woven together, the result being this book, which is in reality a brief account of the rise of that antichristian structure called the papacy, which was built on the foundation of the so-called Fathers, the heathen philosopher Plato being the chief corner-stone.

"If any apology is needed for removing the veil of sanctity which has been thrown over the early church as a whole, I will make it in the words of Rev. Ralph Emerson, D.D., some time Professor of Ecclesiastical History in Andover Theological Seminary: "The fact that deadly falsehoods were circulated in the church by some men, and believed by multitudes, is itself a most important historic truth; and to suppress such a truth, instead of being a merit, is a fault which should rather crimson the cheek and set on fire the conscience of a modest and honest historian. It is itself but a tacit repetition of the crime of pious frauds which so deeply stained, not only heathen morality, but the early though not the primitive character of the church.'" (p. iii).

As was to be expected, there is a good deal of Sabbath material in this book, including an appendix on "The True and Abiding Sabbath" and "The Apostles and the First Day of the Week." There is an index of Scriptures quoted, one of authors quoted (and biographical notes on the most prominent of those), and one of subjects being discussed.

Please send copies of books for review in this column to Kristian Kristiansen, Box 205, DK-5230, Odense M, Denmark.

OUR READERS RESPOND



Referring to THE SABBATH SENTINEL for March 1980 (p. 15) our esteemed Past-president Littrell correctly refers (last par.) to the preservation by the Hebrew people of the Sabbath day. Abram was a Hebrew (Genesis 14:13).

The first paragraph, however, could be misleading: "When we pass from the patriarchal to the Jewish dispensation in history . . ." This would seem to omit the full sequence: patriarchal to Israelitish to Jewish. Many Christians have forgotten I Kings 12:19 and 2 Chronicles 10:19: "And Israel rebelled against the house of David [Judah] unto this day." Remember, the ten tribes were not "Jews." And the remnant of the tribe of Judah today, mixed with great numbers of Jews by adoption, are not "Israel." We can speak of "Judah's scepter" and "Ephraim's birthright." What some of Judah and some of Israel-Ephraim have in common today is the common today is the seventh-day Sabbath.

In spite of God's great promises for Israel, the United States today is throwing away its wonderful benefits and the

birthright. "Ephraim also is like a silly dove" (Hosea 7:11). Salvation is through Christ, and none other. Failure to understand the terms, "Hebrew," "Israel," "Judah," "Ephraim," and failure to check up on God's promises and to learn the history of migrations of our ancestors will bring about Armageddon before we know it. And neither the Sabbath nor the rapture may save you; since the rapture comes "at the last trump" (1 Corinthians 15:52; Revelation 11:15).

Respectfully yours,
Eastman Smith

I would like to submit the following two questions to perhaps have answered in some section of THE SABBATH SENTINEL.

Please explain the meaning of the phrase "under the law" as it is used in Romans (3:19; 6:14,15), 1 Corinthians (9:20,21), and Galatians (3:23; 4:4-5, 21; 5:18). Does the New Testament Greek justify the addition of "the penalty of" between "under" and "law"?

The following New Testament scriptures have been used by one well known

Sabbathkeeping church as "proof tests" for observing the seventh day as God's holy day: (1) Acts 13:14,15, 42-44; (2) Acts 15:1,2, 14-21; (3) Acts 16:12-15; (4) Acts 18:1-11.

Are the above scriptures justifiable and sufficient proof that New Testament Christians were indeed seventh-day observers because that day was obligatory upon them? The above scriptures clearly indicate that Paul was preaching to the Jews and Greeks in the synagogue. Obviously, he would not be preaching in the synagogue on any other day except the Sabbath, which was considered holy by the Jews. Therefore, he had no other choice but to preach the gospel on the day that the Jews would be assembled for worship services. Now concerning the Greeks: Were they not converts to Judaism or at the very least were religious enough to attend the synagogue on the Sabbath? Gentiles, of themselves, without any Jewish or Sabbathkeeping influence would not normally go to "church" on the Sabbath.

—Steve Komaransky
Winnepeg, Manitoba

Editor's Note: Look in future issues.

Nearly 60 years ago I listened to a preacher predict that Catholics and so-called Protestants would join together to enforce Sunday laws. That time has arrived.

Those alluding to Sunday as the Sabbath would be challenged for Biblical proof,

were he around today. They don't have his type anymore.

Mike Ahern, anchorman on WISH TV8, Indianapolis, recently stated that a move was being pushed to have calendars show Sunday as the seventh day. He said that he was for it and he was certain "that God would be pleased!"

Newspapers and radio call-in program in St. Louis area are still getting letters and phone calls on the election defeating blue law repeal. Jim White, KMOX host of a call-in, told a caller who was complaining about the hypocrisy of the clergy, "People do not want to work Sundays."

How many of you are aware that the Missouri Sunday Law was written by Senator (then Missouri Attorney General) Thomas Eagleton. Later he was dropped as vice presidential candidate by McGovern.

G. T. Armstrong's new magazine, *Watch*, has a splendid article on religious freedom. My, how people need to be enlightened!

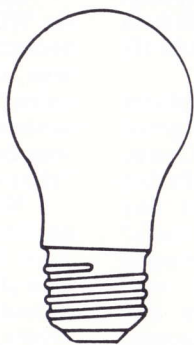
Thank you.

—J.S.
Alexandria, Ind.

Theophilus



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