

# *The* SABBATH SENTINEL

Serving the Seventh-day Christian Community

November, 1988

*Oh, give thanks to the LORD!  
Call upon His name,  
Make known His deeds  
among the peoples.*

Psalm 105:1  
NKJV



# EDITORIAL

## Of Politics and Thanksgiving



*November is the month of elections and thanksgiving—and for me the two are connected.*

*Every four years we endure months of hearing each candidate denegrating the others and proclaiming that he will solve all the problems that haven't been solved by previous administrations and that won't be solved by his opponents. For many citizens it's all such a turnoff that they want no part in the process. The majority of eligible voters do not vote.*

*To be sure, political races always boil down to a choice between two or more human beings who are imperfect—by anybody's standard. And no one candidate, if elected, is going to change the basic course of the nation; the best he can do is nudge it a little in one direction or the other. Hence the practical question for the electorate is this: In which direction is a given candidate going to nudge our ship of state?*

*Some of the issues of this year's campaign (undoubtedly history by the time you read this) are of particular concern to Christians: abortion, pornography, the nation debt, separation of church and state, national child care, to name a few. In many of these, candidates hold opposing views; and during their terms of office those elected will move our country (however slightly) in the direction of their convictions. In particular, the next president will very possibly appoint three new justices to the Supreme Court. His views will influence his choice of justices; their views will influence the outcome of court decisions for many years to come. Those decisions will affect Christians for decades.*

*While all Christians are affected by (and complain about) government, they do not agree about how involved they should be in selecting it. While many evangelicals, including many Sabbathkeepers, have become very active in recent years, others insist the Bible condemns worldly politics. Some believe that if they vote for a candidate, they are responsible for everything that candidate does in office. Others believe that if they don't vote against a candidate and he gets into office as a result, they are responsible for everything he does. Some insist that it's all for naught because God sets up kings. Others counter that God could bless us with good rulers, but if we don't care who they are, why should He.*

*In all this, I find reasons for great thanksgiving. Unlike the totalitarian, pagan Roman regime of New Testament times, unlike most governments on earth today and during previous centuries, our political system allows us to speak our minds freely and to participate or not as we choose. Whatever our individual views, we can be thankful that we are free to indulge them and that no one is trying to force us to do otherwise. What a great blessing we are given! Let us thank the Creator for his grace and goodness.*

—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!

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

## Baptists Convene at Historic Site

Last August over 650 Seventh Day Baptists from across North America gathered at Salem College, Salem, West Virginia, a town rich with Sabbatarian history. The conference coincided with the centennial year of the college, which was established in 1888. Under the leadership of President Herbert E. Saunders, the 176th session drew delegates representing 60 congregations from 26 states as well as Canada, Finland, and Germany. Official business conducted during the week included the acceptance into the conference of four new churches (Santa Barbara, Calif., Lake Elsinore, Calif., Charleston, S.C., and Jefferson City, Mo.) According to Executive Secretary Dale D. Thorngate, "Historically Seventh Day Baptists have been largely a rural people. But the majority of churches established in the last 20 years have been in metropolitan areas. Our major growth areas are in cities, in the south and west, and in Africa and Asia."

Delegates affirmed previous resolutions on world peace and urged members to boycott the movie "The Last Temptation of Christ" along with other products of its producer, Universal Studios. David and Bettie Pearson, missionaries in Malawi, Central Africa, since 1954, were honored by the conference. Mrs. Pearson is a 1953 graduate of Salem College.

Dr. Thomas McElwain, an anthropologist and native West Virginian whose wife is Finnish, reported on evangelistic outreach activities in Sweden and Russia as well as in Finland, where he serves as a missionary. On Friday afternoon he



President Herbert Saunders, pastor of the Milton, Wisc. SDB congregation, presides over the 176th session in the gymnasium of Salem College. Behind him is the banner stating his chosen theme: *Enter the Joy*.

was ordained.

On Saturday morning, August 13, General Conference officials presented Salem College with two bronze plaques which commemorate the involvement of Seventh Day Baptists in the founding of the institution; both plaques are gifts of the Daytona Beach, Fla., SDB church. In companion ceremonies, as part of the college's centennial celebrations, President Ronald E. Othl conferred an honorary Doctor of Divinity degree on General Conference President Herbert E. Saunders, a 1962 graduate of the college.

Assuming the presidency of the 300-year-old denomination for the 1988-89 year is Luan S. Ellis, a high school mathematics teacher from Alfred, N.Y. She will represent the church at various church and ecumenical functions and preside over the next general conference, which will be held during August 6-12, 1989, in Portland, Oregon. Her theme for the year: *Share the Joy*.

Chosen as president-elect (to serve the 1988-89 term) is Joseph Samuels, a native of Jamaica who now pastors the SDB church in Plainfield, N.J.

The community of Salem was settled by Seventh Day Baptists in 1792. In 1888 they took the initiative in establishing a college in central West Virginia. Samuel Huffman, pastor of the congregation in nearby Lost Creek at that time, resigned his pastorate to ride on horseback through the hills and valleys promoting the idea of a college, recruit-



**Executive Secretary Dale D. Thorngate addresses the conference.**

ing students, and raising funds. Although most of the founders were SDBs, the college was founded as an independent, nonsectarian institution supported by private funds.



**Seventh Day Baptists and guests from the local community filled the Salem College gymnasium on Tuesday evening for a special concert by blind composer-**

**pianist-singer Ken Medema, considered by many to be the highlight of the week. He also conducted a choral ministry workshop.**



**The honorable Jennings Randolph, retired senator from West Virginia, chats with the editor's**

**wife in the Salem College dining hall.**

Among the founders was Jesse Randolph, grandfather of Jennings Randolph, retired senator from West Virginia and and a current trustee.

Salem was also a historic center for the Church of God (Seventh Day). In 1933 a general meeting was

called there to reorganize the Church of God Publishing House was established and continues to the present under the leadership of Chris Royer (a graduate of Salem College), assisted by his wife, Virginia, and Carlo Rasmussen.



**Posing in front of the Church of God Publishing House on Water Street in Salem are (l. to r.) Virginia and Chris Royer, editor**

**of *Advocate of Truth*, Carlo Rasmussen, associate editor, and Richard Weidenheft, TSS editor.**

# Remember the Sabbath

by Burt L. Emrick

*Editor's note: The following article is excerpted from a 108-page manuscript completed earlier this year. Intended primarily for individuals not yet convicted about the Sabbath, the material is presented in question and answer format. The author attends the Chicago congregation of the Church of God, International.*

**Didn't Christ set us free from the bondage of having to observe the Sabbath?**

This question seems to assume that Sabbathkeeping is some sort of bondage. But just the opposite is true! The Sabbath commandment sets us *free* from bondage — at least during that one day each week which God has designated as the Sabbath. That one day of the week offers us joyful rest — not slave labor!

If the fourth commandment places us in any sort of bondage, it is the "other segment" of that commandment that does it; namely the part that says, ". . . six days shalt thou labour, and do all thy work. . ." (Exodus 20:9). That part of the commandment enjoins us to labor for most of the week (in order to become economically productive). So, in a sense we are under a sort of "bondage" or compulsion during all of the week *except* for the Sabbath day!

But on the Sabbath we are *free* to rest, *free* to worship for as many hours of that day as we may wish, and *free* to fellowship with our Sabbathkeeping, Christian friends, and *free* to enjoy "Oneg Shabbat" (an Old Testament, Hebrew expression meaning "the Delight of the Sabbath"). Those wonderful liberties, given to us as gifts from God, should never be viewed as bondage! With



these great liberties in mind it is no wonder Christ said that the Sabbath was made for man and not man for the Sabbath.

If some people view Sabbathkeeping as bondage, they are missing the whole point of the Sabbath. Their views, however, may be a carry over from the mistaken idea that the Bible requires us to comply with scores of tedious rules concerning Sabbath observance. But the scores of rules they envision simply are not found anywhere in the Bible.

**What answers do most Sunday-keeping ministers give when asked about the need to observe the Sabbath?**

Quite often when Sundaykeeping ministers are asked about the Sabbath, they merely say that people who insist on observing the "Jewish Sabbath" are all "hung up" on one aspect of the Bible; that they are "legalistic Judaizers;" and that they are depending on their own works for salvation rather than trusting on the grace of God. Some will add that the law of God has been abolished.

Often those responses from ministers are sufficient to silence the questioner. Few questioners will ever check out those responses or allegations to see whether they contain even the tiniest, barest shred of truth. And in most cases the minister really doesn't know much about it himself; he's only repeating what he's heard from someone else.

Strangely enough, however, if those same ministers are asked what they believe about obedience to any one of the other of the Ten Commandments, such as the one concerning murder or theft or idolatry, they will not give the same kind of reckless response as they do concerning the Sabbath. They will not say that those who insist on not

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murdering others are all "hung up" on that one "Jewish law," or that they are "legalistic Judaizers," or that they are depending on their own works of obedience for their salvation. Nor will they likely respond by saying that those old "Jewish" laws have been abolished.

We ask: "*Why is it so wrong to obey God's Sabbath commandment, but so right to obey the other nine commandments???*" If the law (e.g. the Ten Commandments) has been done away, as so many ministers teach, why then is it considered to be "right" to obey *any* of those Ten Commandments? On the other hand if the Ten Commandments have *not* been abolished, why is it then considered wrong to faithfully obey all ten of them, including the Sabbath commandment?

**Should the civil laws of the land enforce Sabbathkeeping?**

Roger Williams, the founder of Rhode Island, was America's greatest proponent of religious freedom. He suggested that the civil law should never try to legislate or enforce *any* of the first four of the Ten Commandments, but that the government probably should pass laws that



would enforce the final six of the Ten Commandments. This is surely excellent advice for any system of government.

By the way, we might mention that Roger Williams is considered by historians to have been one of America's finest colonial statesmen. And he was a statesman who fully realized that the seventh day of the week is the true biblical Sabbath and he valiantly defended the observance of the Sabbath.

Most Sabbathkeepers in the United States take a strong stand that the government should not make any laws which would tend to enforce or favor the keeping of the Sabbath or of any other day. Under a democratic system of government, it is best for the civil law to constrain itself to protecting everyone's legitimate religious liberties. The government should not make laws which tend to favor one religion above another, including the "religion" of secular humanism.

We strongly support the civil rights of Sundaykeepers to observe Sunday, and of other religious groups to observe their special days in complete freedom of conscience. We only ask for that same right. But any law which enforces or unduly favors the observance of Sunday is a beastly thing and a mark to be avoided.

**If the Sabbath is still to be kept why didn't Jesus plainly and emphatically say something very specific such as, "My followers must always continue to faithfully observe the Sabbath forever?"**

The most obvious answer to that question is that there was no need for Him to make any such statement. No disciple of Jesus nor any other religious Jew of His generation needed to be told to observe the Sabbath. They all knew that Sab-

bath observance was commanded by God as part of His eternal law. No one even questioned that! In fact the Sabbath commandment was probably the most strictly observed of all the commandments of God during the lifetime of Jesus. Religious Jews kept the Sabbath rigidly and scrupulously, even to the point of making it into a burdensome task, replete with numerous rules not found in the Scriptures!

All the various sects of the Jews agreed that the Sabbath must be faithfully observed. Jesus, therefore, spent His efforts not in telling the people to do what they were already doing to the extreme, but rather He spent His time trying to get them to better understand *how* the Sabbath should be observed. Jesus taught that the Sabbath should be kept with love, mercy and good works as some of the chief elements, and not merely with harsh or petty rabbinical regulations.

It is interesting that while the New Testament mentions Jews who broke various other commandments: stealing, committing adultery, coveting, dishonoring parents, etc., there is no record of any Jews (whether Christian convert or otherwise) who did not keep the Sabbath during New Testament times. There was just no need to teach anyone which day was God's Sabbath or that the Sabbath ought to be observed by God's people.

No New Testament writer, nor anyone who was spoken of in the New Testament, ever raised the question of whether the Sabbath should still be observed; and no one ever questioned which day of the week was the true Sabbath. Likewise, Christians today should need no special reminder or new commandment from Christ in order to convince us to keep the Sabbath. We already have both the Old and the New Testaments as our teachers.

We could not hope for more excellent teachers than these! Their pages continually remind us in one way or another to "Remember the Sabbath. . . ."

**Does New Testament terminology relating to the Sabbath and to Sunday tell us anything of significance about those days?**

All of the New Testament was written well after the resurrection of Christ and it was written by several different authors. With those facts in mind it is most enlightening to realize that in all of the New Testament writings the Sabbath was still always referred to as "*the Sabbath*." It was never merely referred to as "the seventh day of the week" nor as "the former Sabbath" nor by any other such down-graded designation!

On the other hand Sunday is always, merely designated as "the first day of the week." It is never called "the new Sabbath" or "the Christian holy day" or "the day of worship" or by *any other* elevated title whatsoever! In fact the day is not given any sort of a name or title at all!

Was there some kind of a mass conspiracy on the part of all of the writers of the New Testament to try to hide "the fact" that the Sabbath had been changed? Or could it be that the Sabbath was not changed after all?

It is interesting to note that after Christ's resurrection the apostles disputed with unconverted Jews about a number of things, but nowhere do we ever read that any Jews ever charged them with not keeping the Sabbath commandment!

#### Advertisement

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The CM SEMINAR is conducted beginning Friday (preparation day) afternoon and ending Sunday (first day) after lunch at the Good Samaritan Retreat Center (near Lake Bracken) Rt. 3, Box 98, Galesburg, IL 61401, USA. For more detailed information, please write or call (309) 343-0515.

# Circumstances

Complainers are usually looking at circumstances as the basis for their complaining. But we need to continually remember that our greatest problem is not our circumstances, but rather our *reaction* to our circumstances. We can view our circumstances as an *opposition*, or as an *opportunity*. Learn to "make a pulpit" of every situation in which you find yourself, for "in all these things we are more than conquerors . . . ."

—Allen Bond, *The Vision*


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## BSA Sabbath Calendars for 1989



*The Seventh Day  
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The Sabbath was Made for Man (Mk. 2:27)

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JANUARY, 1989

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Special features: Sabbaths in red, information about moon phases, Biblical months, dates for festivals and holidays, bible verses. The 1989 calendar is being published as a part of the December issue of THE SABBATH SENTINEL, so all subscribers will automatically receive one.

Order extra calendars for \$1.75 each; \$1.50 each for 10 or more. Please add \$1 to order for postage and handling.

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# EDWARD BARRAR— NEW ZEALAND PIONEER

At the age of 84, Edward Barrar is still active as the pastor of the Seventh Day Baptist church in Christchurch New Zealand, and as editor of the SDB prophetic monthly magazine *The Gospel Messenger*, which he began publishing in 1942.

Born in 1903 at Timaru, New Zealand, to a railway employee and godly, powerful mother, he left school and by age twelve went to work in a fitting and turning shop. At 16 he knew enough about "horseless carriages" to be trusted driving the town's first fire engine.

At 18, Edward went to sea on the sailing ship *Lotty Bennett* and later on the cable-laying schooner *HMS Iris*. He recalls an incident aboard the first ship. "When at sea I dropped my Bible, (which my Mother had wrapped in my pajamas.) When it fell out I became a laughing stock for the 14 men at sea."

He married Ivy Burson at age 20 and became father of Ron, Dorothy, and Daniel. After leaving the sea, Edward turned to his old hobby, boxing, and became an instructor; later he began manufacturing racing bikes. However, the Lord had other plans for young Edward. Illness forced him to sell the prospering business and move back to Timaru with his young family. It was at this point of his life that by reading a novel, *The Eternal City*, given by an aunt, he became interested in quotations from the Scripture. Further Bible study led to his conversion, and soon thereafter, to the truth of the Sabbath. His wife, who had been brought up as a first-day Baptist said, "No one keeps Sabbath on Saturday"! Edward replied, "I don't care if I am the only person in the world keeping Sabbath on Saturday, I am going to do so because that



is what the Bible tells me." Even a visit from the Baptist minister couldn't dissuade him.

To support his young family Edward turned to whatever work was available: mail run, taxi service, trapping rabbits, etc. Later the family moved to Christchurch, where they grew and sold flowers and vegetables. It was there that Edward felt called to the ministry and by correspondence gained a degree in theology. The first meeting place of the young SDB church was a rented room over a shoe shop, corner of Worster and Manchester. In 1944 the present property at 16 Livingstone St. was purchased and after rebuilding became the SDB chapel. The original wooden building, damaged by fire, has since been replaced by the present masonry structure.

During World War II, Pastor Barrar was able to hitch a passage on a troop ship (with 5,000 marines on board) to Australian Sabbatarian brethren. These early contacts were renewed in the mid-1970's and led in time to the founding of the SDB work in Australia. In 1978, Barrar represented the New Zealand churches at the 1978 SDB World Federation meeting in the U.S.

At present Pastor Barrar lives in a new 2-bedroom cottage overlooking the Pacific Ocean; it's on an unnamed peak the locals call "Reverend's Roost." The water supply comes from a rainwater storage tank, while electricity is generated by wind power. Besides serving his church and editing *The Gospel Messenger*, Barrar is collecting material for a book on early Christian doctrines as related to present SDB beliefs. His son Ronald, a former missionary to Malawi, just ended a term as president of the Australa-

sian SDB Conference. Daniel is a sheep farmer and lay leader in the Christchurch congregation; and sister Dorthy is a homemaker and former Bible School teacher and organist. There are ten grandchildren and eight great-grandchildren.

Recognizing his many years of service, *Link*, the Australasian SDB Conference paper, honored Pastor Edward Barrar as Senior Pastor in 1987.

Adapted from *Link*, the SDB newspaper in Australasia.

## How Do Youth See Us?

*Editor's Note: The following items were written by young people regarding what they see in the church. What do your young people see in you? and in your church? Perhaps you should ask.*

You, the older generation, inspire us. You also turn us away. It may startle you to know this, but you serve as our guides. We watch you and decide if what you have is what we want. Maybe we don't do it consciously, but we do decide our actions, in part, on yours. We go to Christian schools to become more like the Christ you have shown us. We run away in an attempt to fee the Christ you have shown us. It's not all up to you, but you do help (or hurt) a lot more than you might think. Where are you taking us?

Lawrence Todd Kromann, 17, of California; *Adventist Review*, September 3, 1987.

It really concerns me that I've needed to stop going to [Sabbath] services. I know that time is short.



But I felt that if I kept up going to church where I wasn't accepted, it would spoil my relationship to God. I guess the real tough thing to admit to myself is that the church I love was keeping me away from Christ.

A young person serving in the military, in a letter to the editor of the *Adventist Review*, September 17, 1987.

# BSA

## NEWS FROM THE BSA

### Second Annual BSA Sabbath

August 27 was the date of the second annual BSA-sponsored Sabbath celebration in Harrisburg, Pennsylvania. Hosted by Church of the Eternal God, the morning and afternoon services drew about 80 people from half a dozen different Sabbathkeeping groups. The featured speaker was Daniel Davila, director of Summit School of Theology, Church of God (Seventh Day), Denver; he was in Harrisburg to conduct a workshop on worship at two local seventh-day churches. Other speakers included BSA President Eugene Lincoln, Executive Director Richard Wiedenheft, Glenn Skinner from the host congregation, Kent Martin, pastor of the SDB congregation at Salemville, and James Kirby of United Church of God. Several of those attending came as a result of ads in local newspapers. If your congregation is interested in hosting a similar meeting, write to BSA for guidelines.

### Directory Ad in SDA Paper

The October issue of *Celebration* featured a 1/3-page ad for BSA's *Directory of Sabbath-observing Groups*. *Celebration* goes to some 16,000 Adventist Sabbath school officials. Via this ad, we hope to introduce many new Adventists to our association—and to other Sabbathkeepers.

### Date of Chicago Meeting Nears

Later this month will be the annual meeting of the American Academy of Religion/Society of Biblical Literature in Chicago. At the invita-

tion of BSA's executive director, several Sabbathkeeping members of these organizations are planning an informal gathering to discuss ways in which Sabbatarian scholars might communicate and cooperate, perhaps in the context of AAR/SBL, to benefit the entire Sabbathkeeping community. The meeting is tentatively set for 9 pm, Sunday, Nov. 20. Location to be announced. Anyone interested in attending should call the editor immediately at (717) 378-2056.

### Subscription Price Goes Up

The subscription price of *The Sabbath Sentinel* increases to \$12 per year (\$14 outside U.S.) at the end of 1988. You can still renew at the current price (\$10/yr.; \$18 for 2 years). BSA membership dues will remain \$20 per year.

### Newspaper Ads

A number of BSA members have run Sabbath ads in local newspapers—with mixed response. One subscriber from Ohio has used a less direct approach with fairly good results. Her ad simply reads "Free Bible literature. Eternal life? Write ..." To those who respond she sends a packet of material, including a Sabbath article. For more information, write to BSA for our fact sheet entitled "Reaching Out Through Local Advertising."

Perhaps the greatest deception of all is the deception of those who think everyone else is deceived, but them.

## TO REPEAT

### SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Let's be seven day Christians, not just seventh-day Christians.  
"The Man Upstairs", Adam J. Windholz, *Churchlight*, Jul. '88

We are but a tiny part of the body of Christ, as numbers go; but we still have a message, as our forefathers had. They were called "mystics", because they believed that they were privy to a fellowship with their Father in Heaven which surpassed human understanding. We still believe in that fellowship today. We, as German Seventh Day Baptists, do *not* believe that we enjoy some special favor [that God] bestows on no one else. . . All differences among denominations pale when compared with the all-powerful love of God which is the legacy of every Christian believer.

Editorial by Helen C. Martin, *Church News*, Jul. '88, Snow Hill  
Society of German Seventh Day Baptists

Nothing delights a self-righteous secular press more than to be given fair cause to bait Christianity. . . It's the Gospel itself that's damaged most by the spectacle. Christianity. . . is hurt every time one of us fails to live up to the moral and ethical standard we so zealously preach. Our personal failure may have escaped the press's notice, but it probably caught the eye of your neighbor or work associate. At a time when the Church is a house divided against itself, we cannot afford to hand the world cannon fodder on a silver platter.

"The Enemy Is: Hypocrisy", Brian W. Knowles, *ACD Newsletter*  
May '88, Assoc. for Christian Development

How else can we be emptied of our foolish prejudices, except we distrust self, and trust instead in God? We have all inherited prejudices.

"The Key to Every Door Worth Opening", Desmond Ford, *Good News Unlimited*, Apr. '87

Some people. . . seem to prefer smallness. They're suspicious of reports of an evangelistic effort that brings in hundreds of new members ("The evangelist couldn't have instructed them properly"), of large churches ("They let down the standards"), or of the rapid growth of the church in other countries ("Are they *really* Adventists?"). But our God thinks big. His dream encompasses the entire world—He gave his own son that whoever believes in him might have everlasting life (John 3:16).

"Thinking Big", William C. Johnsson, *Adventist Review*  
Mar. 31, '88, Seventh-day Adventists

*These quotes don't necessarily reflect the BSA's views. If you read concise, important statements by or about Sabbatarians, please send entire article or a copy, with quotation(s) circled, to Howard M. Mesick, Box 299-1, Hartly, DE 19953. Include publication's name and date.*

# NEWS

## FROM THE SEVENTH DAY COMMUNITY

### Sabbathkeepers at White House

Watching as President Reagan signed into law a bill that provides reparations to Japanese-Americans interned in work camps during WW II were six Seventh-day Adventists. Susumu and Sumi Emori and their four children spent time at a camp at Rohr, Arkansas during the war. Today the retired parents work at Loma Linda University (LLU); their daughter, Dr. Helen, is dean of the Nursing School at LLU; Grace works at the U.S. Public Health Service's Center for Disease Control; Walter is a physician; and David is a computer specialist. Each will receive \$20,000 tax free. The family plans to give its \$120,000 to LLU for nursing scholarships. Grace said, "We don't want to benefit personally from the new law. We're just so thankful for our religious liberty and for the educational opportunities each of us has had."

### Oppression in Nigeria

According to a report from Pastor R. N. Attai of the Apostolic Church of God (Seventh Day) in Nigeria, the government of Cross River State has banned public religious crusades. As a result the church has turned to house-to-house evangelism and tract distribution.

### Soviet Publishing Continues

Last year Review and Herald Publishing Assn. (R & H) published in Russian a full-color journal entitled "Is There Faith in God in Russia?" The publication was so well received in the U.S.S.R. that R & H is produc-

ing a second edition. In response to needs expressed by Soviet leaders, the magazine will be directed to youth and will stress family issues and the need to stop smoking.

Meanwhile negotiations between R & H and the Party's Central Committee continue regarding the joint publishing plant in the Soviet Union. Also, editorial offices for SDAs were opened last year on the campus of the new Soviet SDA seminary at Tula.

During August, Review and Herald shipped 14 tons of printed material to the USSR. Sent mainly for pastors were 450 sets of the *Adventist Commentary*, 200 sets of *Barclay's Commentary* in Russian, 400 Ukrainian Bible Dictionaries, and a great deal of other material. Valued at \$232,000, the shipment was paid for by donations from Adventists in North America.

### Release of Soviet Prisoners

Keston College news service continues to report the release of people imprisoned in the Soviet Union for religious activity. According to unconfirmed reports the following Adventists have been freed from labor camps: Olga Barinova, I. Kus, Pavel Raksha, and Yladimir Shelkov, son of the late leader of the True and Free Adventist Church. However, Keston points out that sometimes Soviet authorities claim to have freed prisoners who were merely transferred from labor camp to compulsory labor or to exile in a district far from their homes.



### **Hispanic Pastor to Mexico**

A leader among the Hispanic brethren of the Church of God (Seventh Day) in the U.S., Pastor Lorenzo Arroyo has accepted a position as instructor for the Seminary of the Church of God (Seventh Day) in Mexico. A graduate of Summit School of Theology at the church's Denver headquarters, Arroyo has been pastor of the San Jose congregation of the Church of God since 1982. Born in Washington D.C., Arroyo earned a degree in psychology at San Jose State University. The new pastor at the San Jose church is Elder William Umana.

### **Venezuelan Official Addresses Adventist Leaders**

Dr. Janes Caballero, minister of justice and religion in Venezuela, addressed approximately 200 ministers and administrators of the Inter-American Division of the SDA church in June. Caballero told the delegates that Christians should contribute to the development of a world in which justice, peace and love reigns. According to a report in *Adventist Review*, he also expressed an interest in the seventh-day Sabbath.

### **Adventist Prison Ministries**

Currently SDA volunteers are active in 200 of the 850 penal institutions in North America. One conference reports that in its territory, more than 300 prisoners have become church members. The growth in prison ministries led to a national meeting of Adventists involved in prison work. The group recommended that these ministries be brought under the authority of local conferences

and that an Association of Adventist Prison Ministries be established.

### **LLU Student on AMA Board**

Rebecca Patchin, member of the Loma Linda University School of Medicine's class of 1989 has been selected as the student trustee to the American Medical Association Board of Trustees. The second woman to ever sit on the board, Patchin will serve a one-year nonvoting term.

### **SDA Church Reaches Out to Campuses**

More than 40,000 Adventists worldwide are students at non-Adventist colleges. To reach them, the church established the Ministry to College and University Students Committee (MICUS), which is to be a cooperative effort of many departments. MICUS will organize seminars and develop resource materials for chaplains and ministers serving students on non-Adventist campuses.

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His simple, humble life of only thirty-three years among men is an established fact of history, more universally known, receiving more critical attention than any other personality. The facts of His life and death are better documented than the conquests of empires or the discovery of new territories. Throughout history He has been the most polarizing element of all things, leaving none neutral once they are confronted with His claims. According to His own declaration, an indifference to Him constitutes a denial of Him.



# THANKSGIVING ALL YEAR

RAYA MONTOURI

Thanksgiving comes but once a year—and that's too bad  
For we have countless things *all year* to make us glad!  
So much all year to be thankful for:

The things we've had and the things in store,  
The love of kin, and the friendship of others,  
Our homes, our children, our fathers and mothers,  
The love of God and salvation's plan,  
The endless blessings to the race of man,  
The good earth and the bounty it gives,  
A wonderful Savior who died, yet lives,  
Our land of freedom and it's way of life,  
Our homes that are free from war and strife,  
The right to worship in each man's way,  
The right to leave and the right to stay.

Thanksgiving comes but once a year!  
Why? Aren't we thankful the rest of the year?

There isn't a day when blessings don't fall  
From a loving God upon us all!

Let's keep Thanksgiving every day  
For the good or the bad or come what may,  
For even the woes we may suffer today  
Can turn into blessings along life's way!

# 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.) .....	\$8
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.) .....	\$9
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.) .....	\$9
<i>The Forgotten Day</i> by Desmond Ford (318 pp.) .....	\$8
<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</i> .....	10 for \$3; 30 for \$5

## Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.) .....	20¢ each; \$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¢ each; \$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>The Weekly Rest Day</i> by George A. Main (4 pp.) .....	3¢ ea.; \$5/200
<i>Sunday—The Lord's Day?</i> (4 pp.) .....	3¢ ea.; \$5/200
<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

<i>Sabbath Calendars for 1988</i> .....	\$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

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# LAW

## ON THE LEGAL FRONT

*The following are adapted from the Summer issue of Court Report, published by the SDA church.*

In **EEOC v. Ithaca Industries**, the US 4th Circuit Court of Appeals reversed a gross misreading of Title VII of the Civil Rights Act. Daniel Dean was fired for refusing Sunday work at Ithaca Industries due to his religion. When the Equal Employment Opportunities Commission sued on his behalf, the lower court said that to refuse all Sunday work was so unreasonable that it precluded accommodation by the employer. The appeals court overruled on June 8th, saying that the lower opinion effectively removed Title VII protection from those who keep religious days of rest. The 4th Court also upheld the constitutionality of Title VII.

**EEOC v. Sterling Merchandise Co.** involved Kenneth Lesniak, a store manager, fired for not working on Sabbath, the chain's busiest day. The firm said the firing was for poor performance; and Lesniak's religious claim was insincere. Noting that company records proved those allegations false, the US District Court for Northern Ohio called Sterling's claims "a classic case of post-hoc rationalization." In plainer words the company lied. On April 24th, 1987, the judges found that Sterling Merchandise could have accommodated Lesniak by offering him an assistant manager's position, which didn't require Saturday work.

**Eversly v. MBank**, was settled in the US 5th Circuit Court of Appeals on June 8th. It established that a Sabbath keeper cannot require his employer to accommodate him by forcing another employee to permanently change from day shift to night shift involuntarily.

In **Forest Hills Early Learning Center v. Grace Baptist Church**, a commercial day care-center claimed that Virginia's exemption of church groups from day-care regulations placed secular organizations at a competitive disadvantage. The US 4th Court of Appeals ruled on May 6th that the exemption was consistent with the Constitution's desire to keep religion free from government interference. It recognized day care as a religious mission of the church.

**Gen. Conference Corp. of SDA's v. SDA Congregational Church**, and John Marik confirmed that the General Conference of SDA's is exclusive owner of Trademark N 1,177,185 for the name Seventh-day Adventist. The US District Court for Hawaii ruled against an independent congregation using that name, even though it claims its beliefs are Adventist as described in the Bible and the writings of Ellen G. White. On May 8th, the court ordered the arrest of pastor John Marik for disregarding the court's finding.

*Send clippings to Howard M. Mesick, Box 299-1, Harly, DE 19953.*

# MAILBOX

## LETTERS FROM OUR READERS

### Thanks for Polish Contact

Thank you for your kindness in sending me the letter from the new group of Sabbathkeepers in Poland. My wife and I plan to stop in Poland, the Lord willing, on our way to Africa early in 1989, and we hope to make personal contact with the Polish believers.

I appreciate the ministry of BSA, for it has been the means of reaching many people with the Sabbath truth. May the Lord bless those who bestow their labour of love in this ministry.

We are still hoping that we can have a general meeting for all those who believe in and promote the truths concerning the baptism in the Holy Spirit in the Body of Christ today, especially among the Sabbatarian community.

Pastor E. L. Saunders  
Apostolic Church of God 7th Day  
Langley, British Columbia

### Wants to Reprint Article

The article in the June and July issues entitled "Keep the Sabbath Holy" by Ronald Dart was excellent. It answers much of the nit-picking done by Sundaykeepers relative to Sabbathkeeping. I would like permission to make copies of that article and to distribute it.

Eonald E. Mote  
Riverside, California

*Editor's note: permission granted. However, since the article was reprinted from Twentieth Century Watch, permission from that periodical must also be obtained.*

### Response to Johnsson Interview

I was happy to acquire two or three copies of TSS while visiting in the United States in August. In the March 1988 issue, Dr. William Johnsson is reported as saying of Seventh-day Adventists: "Very, very early we settle that we would not try to freeze ourselves in time like the Amish."

As a sabbatarian Anabaptist I resent that attitude. The Amish have theological and practical reasons for their practices. They do not try to freeze themselves in time. As a matter of fact, the Amish refusal to use electricity comes from a sensitivity to the observation of the day of rest (for them Sunday). Since the production of electricity requires Sunday labor, they do not use it. There is a good deal of change and diversity going on among Amish people, and there always has been. They are different because they live by their Anabaptist principles rather than by whatever happens to be in fashion.

It is a saddening note that people representing powerful ecclesiastical institutions are often insensitive to the spirituality of others. TSS is a unique magazine that can have an impact in making us aware of the faith of others.

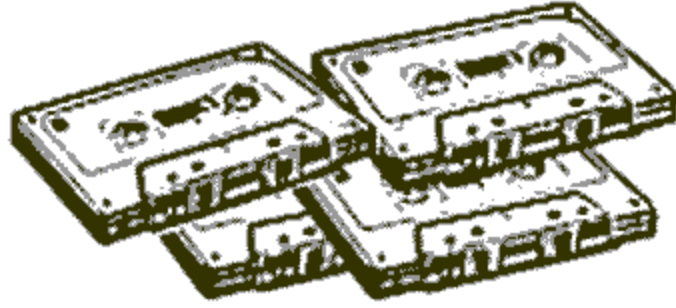
Dr. Thomas McElwain  
Finland

*We welcome your letters, preferably short and concise. We reserve the right to condense and excerpt. Names can be withheld if requested. Address to The Sabbath Sentinel, RD 1 Box 222, Fairview, OK 73737.*

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