

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

MARCH 1975

The Sabbath *Sentinel*



Sentinel

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The object of this non-sectarian, non-denominational 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 only Holy Day. The only qualification for membership 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-\$99.99; life members, \$100.00 or more during any one year.

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I enclose

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God's Visiting Day

GERALD WHEELER

MY FIVE-YEAR-OLD DAUGHTER has spent hours recently bent over one of her books, laboriously copying the words from its pages on sheets of paper. She knows that adults read stories and other interesting things from the strange marks on the pages of books. Robin has decided that she would like to be able to read and write, and is copying the words with intense determination.

Naturally, when she brings what she has copied to her mother and me, we find that she has broken the words into the most unusual combinations of letters. But she has resolved to learn the adult mystery of literacy. Robin, as do all children, yearns to grow up and do the things she sees adults busy at. She plays house and imitates everything we do. Any parent who has had a daughter tromp around in her mother's high heels and clothes, or a son trying to fix things with his father's tools, recognizes a child's longing to become an adult. Sometimes we have to stop what Robin is attempting because she is just not mature enough physically or mentally to accomplish it.

Parents have to remind a child continually that he or she is a child—not an adult—and that it is impossible for him or her to do certain things. They have to protect their offspring

from hurting or otherwise endangering himself or herself. And they have to keep clearly before the son or daughter the adult-child relationship.

Just as an adult has to jog the child's memory that certain things are beyond his capabilities, so God must impress on man the fact of his limitations. He must keep him conscious of the relationship that exists between humanity and God. Mankind struggles with the temptation of thinking he is as powerful as God. In fact, he has succumbed to it (Genesis 3:1-7). In the God-man relationship, man can never grow up to become God even after he spends an eternity maturing. If man could attain the stature of God, he would become as God. And that is impossible. Man will always remain a created being, separated by an impassable gulf from the level of God. Satan tried to cross that chasm and originated sin (Isaiah 14:12-14).

God established the Sabbath to remind us of our eternal creatureliness—our created status. Without its weekly jogging of our memories, we would become too busy to pay atten-

Gerald Wheeler is a book editor for Southern Publishing Association, Nashville, Tennessee.

tion to God. Forgetting our relationship to Him, we would think that we were more grown up and independent than we could ever become. The Lord established the Sabbath to protect us from the danger of self-sufficiency, which is the basis, the root, of all sin—self-centeredness.

Each Sabbath announces to us that we are dependent on God for our beginning, our continual existence and needs, and for our salvation. The great sin of modern western man is competitiveness and self-reliance. Americans, especially, believe that life is a struggle to the top, that we should pity anyone not consumed with a passion to outdo others. They want always to be able to stand on their own two feet and resent having to depend on someone else in any way. But the whole concept of competitive struggle is unbiblical and pagan. Life is not competing with one another, but cooperation, mutual aid, and dependence. Every one of us needs and depends on everyone else. And ultimately God provides everything.

At the end of creation, "on the seventh day God finished his work which he had done. . . . So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation" (Genesis 2:3)*. The Lord inaugurated the Sabbath to keep us aware of our finite position before an infinite God, and of our dependence upon Him for all things.

The first man and woman ignored the significance of the Sabbath and succumbed to the temptation to "be like God" (Genesis 3:5)—to be autonomous, self-sufficient beings. They spiritually fell, which made their need for the weekly testimonial of the Sab-

bath even greater than before. Throughout the history of His people God has stressed the spiritual necessity of the Sabbath. After He freed the Hebrews from Egyptian slavery, for example, He told them, "Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God; . . . for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it" (Exodus 20:8-11).

The captivity had erased most of their knowledge and understanding of God, and the Lord wanted to bring them back into relationship with Himself. (See also such passages as Nehemiah 9:14; Isaiah 56:1-8; 58:13, 14; Ezekiel 20; 22; 44:24.)

What is the Sabbath which Christ said "was made for man, not man for the sabbath" (Mark 2:27)?

The Sabbath is a day—it consists of time. God chose time to remind us of His creatorship and authority because it is something we can't control or regulate—just as we can't manipulate God.

Genesis 2:3 tells us that God blessed Sabbath time. When He blesses something, He becomes involved in it. Thus as God blessed Abraham (Genesis 24:1), for example, He participated in a direct way in the patriarch's affairs, even to personally visiting him (Genesis 18:1). When God blesses anything, He closely aids it, guides it, protects it—actually puts Himself in it. God blessed and placed Himself in it.

The Lord also hallowed or sanctified the Sabbath. In Scripture He showed that something was sanctified

by revealing His presence in it. As He sanctified the tabernacle in the Sinai desert, He announced there "I will meet with the people of Israel, and it [the tabernacle] shall be sanctified by my glory" (Exodus 29:43). God sanctified the tabernacle by indicating His presence through the Shekinah, and the tent remained sanctified only because and as long as He let it remain there.

We see the same principle in operation in the way the Christian becomes sanctified. The Holy Spirit dwells in him (Romans 8:9, 11). His presence then sanctifies Christ's followers. Christians are "saved, through sanctification by the Spirit and belief in the truth" (2 Thessalonians 2:13).

God is thus present in the Sabbath. It is His day of sanctified time which He guides, protects, uses, and is involved in—His day of special communion with man. When the Sabbath arrives, so does God. While God is with us every day, on the six so-called secular days we might compare Him to a visitor who is in the neighborhood. But on the Sabbath He comes into the home. He seeks to be closer to us than on any other day. Christ, who "is Lord of the sabbath" (Luke 6:5), has set aside this day for His most intimate relationship with us.

The old argument that it makes no difference on which day we worship God crumbles when we realize God's presence in the Sabbath. We do not worship on one day out of seven, but on the seventh day because God places Himself in a special way only in that day. If we are not receptive to Him then, we may miss Him altogether. It's as if a close friend arranges to meet us some place on

a certain day, and we show up on another one.

Christ fought the Sabbath observance traditions of the Pharisees because their complicated regulations kept one's mind so preoccupied with not breaking them that one could never hear God's voice. He turned inward instead of outward. Just as we can become so busy with some activity that we become oblivious to another person speaking to us, so the Pharisees missed communion with the Lord because their attention centered on obeying man-made rules.

Yet long ago God had told their ancestors, "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken" (Isaiah 58:13, 14). The word translated "pleasure" has the sense of "business." That is, anything that causes us to become so wrapped up in whatever we are doing, to concentrate on self. The Pharisee worrying about his legalistic minutiae could dwell only on himself. On the Sabbath we are to keep ourselves open to God's presence.

The Saviour set an example of Sabbath observance (Luke 4:16; 13:10) which His disciples continued to follow after His ascension (see Acts 13:42-44; 16:13; 18:4). They knew humanity's need for close communion with God which only the Sabbath

(Continued on page 17)

Sabbath History of the Fifth and Sixth Centuries

JOHN KIESZ

THE LEARNED Joseph Bingham, M. A., speaks of Sabbath keepers in the early centuries of the Christian era. Of the body of believers who fled from Judea in the fourth century he says:

"There is another sect, . . . 'Hypsisitarians,' that is, worshipers of the most high God, whom they worshiped as the Jews only in one person. And they observed their Sabbaths, and used distinction of their meats, clean and unclean, though they did not regard circumcision, as Gregory Nazianzen whose father was one of this sect, gives account of them" (*Antiquities of the Christian Church*, book 16, chapter 6, section 2).

"We also find in ancient writers frequent mention made of religious assemblies on the Saturday, or seventh day of the week, which was the Jewish Sabbath. It is not easy to tell the original of this practice, nor the reasons for it . . . I consider it here only as a day of public divine service . . . Athanasius, who is one of the first that mentions it, says: They met on the Sabbath, not that they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath . . . And Cassian takes notice of the Egyptian churches, that among them the service of the Lord's day and the Sabbath, was always the same; . . .

in another place he observes that in the monasteries of Egypt and Thebes, they had no public assemblies on other days, besides morning and evening, except upon Saturday and the Lord's day, when they met at (three o'clock) that is, nine in the morning, to celebrate the Communion" (*Ibid.* Book 13, chapter 9, section 3).

Mention was made earlier of the Arians who were followers of Arius, a priest of Alexandria who was in conflict with another priest of the same city, namely Athanasius. Their differences of opinions were concerning the nature of the Messiah. The controversy waxed fierce and divided Christendom, which affected the Emperor Constantine and his political career. Accordingly in A. D. 325, Constantine summoned all the principal clergy of his empire to a council meeting at Nicaea, in Asia Minor, to settle this question. Arius and Athanasius led the fierce debate in person. The majority of the bishops sided with Athanasius; Arius and his followers were banished and persecuted. Questions have been raised as to whether the Arians were seventh-day observers. For information on this we turn to Socrates:

"The Arians, as we have said, held their meetings without the city. As often, therefore, as the festal days

occurred—I mean Saturday [Sabbath] and the Lord's day—in each week, on which assemblies are usually held in the churches, they congregated within the city gates about the public squares, and sang responsive verses adapted to the Arian heresy. This they did during the greater part of the night and again in the morning, chanting the same songs which they called responsive, they paraded through the midst of the city, and so passed out of the gates to go to their places of assembly" (Socrates' *Ecclesiastical History*, book 6, chapter 8, in *The Nicene and Post Nicene Fathers*, vol. 3, p. 144).

Sozomen, a contemporary of Socrates, writing a little later, probably about A.D. 460, says:

"Likewise some meet both upon the Sabbath and upon the day after the Sabbath, as at Constantinople, and among almost all others. At Rome and Alexandria they do not. Among the Egyptians, likewise, in many cities and villages, there is also a sacred custom among all of meeting on the evening after the Sabbath, when the sacred mysteries are partaken of" (*Ecclesiastical History* of Sozoman, in *The Nicene and Post-Nicene Fathers*, book 7, chapter 19).

Sir William Domville, an anti-Sabbatarian writer, says:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321" (*Examination of the Six Texts*).

Of the Sabbath and first-day of the week practices of those times, Coleman says:

"The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing" (*Ancient Christianity Exemplified*, chapter 26, section 2).

The opening of the sixth century witnessed the further development of the apostasy, and the elevation of the bishop or pope of Rome to be the head of all the churches. Justinian, the restorer of the fallen Roman Empire in the West, in A. D. 531 decreed and enforced by arms the subjugation of the whole church, East and West, to the Roman Pope, and in about 532 bestowed upon him the title of *Rector Ecclesiae*, or Lord of the church (*A Manual of Church History*, by A. H. Newman, 1933, p. 403).

Gross darkness prevailed generally in Christendom during and following the sixth century. It is difficult to trace the true believers in history, first because most of their records were destroyed, and secondly because what we learn of them historically was written mostly by their enemies. Even so, we do find a small stream of dissenters existing by various names or designations all along.

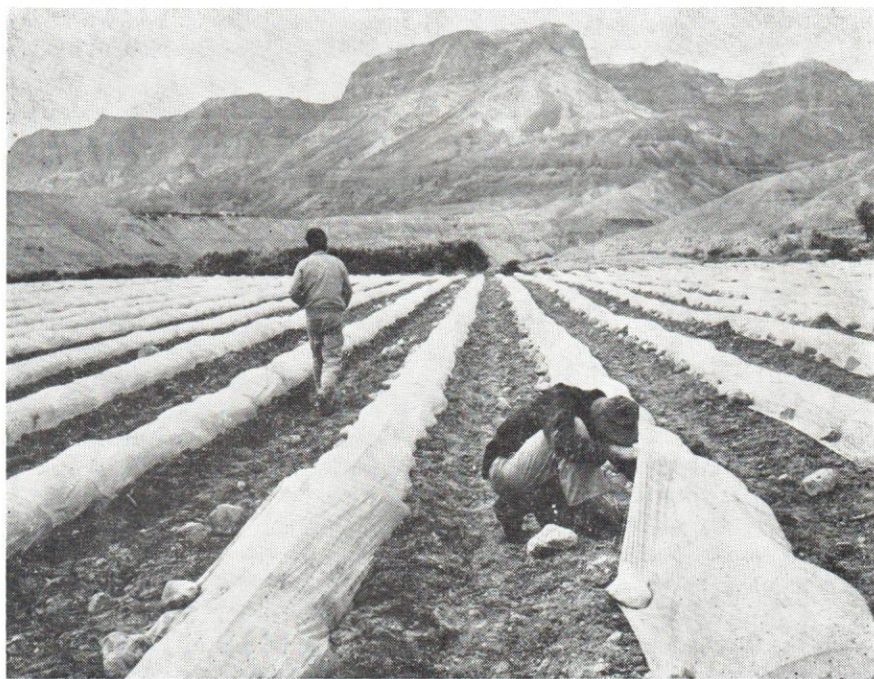
Near the end of the sixth century, Pope Gregory exhorted the people of Rome to "expiate on the day of our Lord's resurrection what was remissly done for the six days before." In this same epistle the Pope condemned a class of men at Rome who advocated observance of both Sabbath and Sunday, styling them as preachers
(Continued on page 15)

Life in Israel for Sabbath-keeping Christians

MRS. DON MONTGOMERY

WE, the Don Montgomery family, came to the state of Israel from America in September, 1967, on a temporary residence visa, studied the Hebrew language, and looked for a farm on which to settle and rear our children. We located a 15-acre farm in a cooperative farming village in Beer Tewia, just 10 miles from Ashdod in the land given to Judah.

First we had to be accepted by the village people. We were candid with them and explained that we were Sabbath-keeping Christians. The village voted for our acceptance 46 for and 6 against—3 because we were Christians and 3 because they didn't want to share their quotas in milk and other food. This was the highest vote anyone had ever received. We



Ein-gedi, a kibbutz in the desert

were the last new family accepted and to our knowledge the only Christian family living as we do in Israel.

According to the law we could not officially hold title to the land which we bought, but we were given a 49-year lease to be renewed if our children wanted to continue farming. We purchased our farm from a couple from Russia who had no son to continue with the farm. We built our home, hay barns, turkey houses where we raise turkeys for meat, and dairy buildings for our cows which we milk to make a living.

We feel that we are liked and respected by the village people. Our children are accepted by the village children and are completely at home in Israeli life! We love it here and have the opportunity to share our faith with people from various nations of the work. We have Friday night worship services and Sabbath morning devotions and Bible study.

Members of the Bible Sabbath Association International who plan to tour Israel are invited to stop and visit with us while you are here. Our address is Mr. and Mrs. Don Montgomery, Beer Tewia, Israel 70996.

Thomas White Stands For God and Country

THOMAS WHITE, who will have his 18th birthday in July, has endured much persecution and has gone through several trials because of his living faith in Christ.

Before entering the armed service of the U.S.A., Tom worked after school hours at a lumber mill in Illinois. Because he did not drink, smoke, or curse, the other boys picked on him. One day one of them tried to



*Thomas White
Sabbath keeper in Army*

run Tom down with a fork lift; another time several knocked him down because they were uneasy being around him.

After going into service and taking his basic training at Ft. Jackson, S. C., Tom had problems over Sabbath keeping because his superiors thought that he had made up the name "Seventh Day Baptist" in order to get out of duty. After a few letters from denominational leaders to the department of the Army and a few calls from home to the chaplain, Tom was finally allowed to keep the Sabbath.

Tom is the son of Mr. and Mrs. Clarence T. White of Monmouth, Ill., long-time members of the Bible Sabbath Association. When at home Tom was always a diligent worker and would take time to pray with his dad in family devotions.

All are asked to remember this young Sabbath keeper in your prayers.

Seventh Day Pentecostal Mission Work in Korea

SINCE the ending of the Korean War, Pentecostalism has been growing by leaps and bounds in Korea. David and Hilda Beattie have been serving as missionaries in that country as representatives of the Seventh Day Pentecostal faith for almost 20 years.

The Beatties went to Korea by faith, believing that God had called them to this work, and without the

promise of financial support from any organization.

During this period of time the Beatties have worked to establish Sabbath-keeping assemblies, orphanages, and schools. Elder Beattie reports that they now have two zealous native Pentecostal ministers working with them. Both are firm believers in the Sabbath truth.

The work has suffered through the

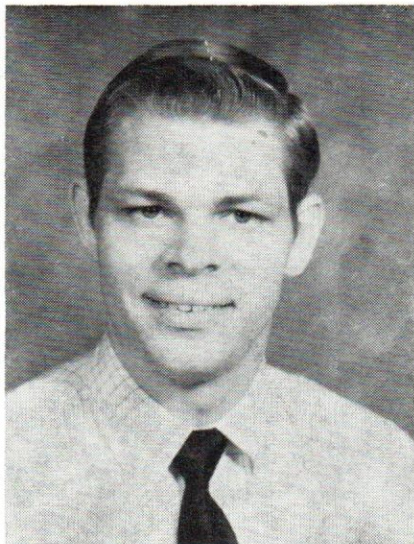


Sister Hilda Beattie, right, with two teachers at the mission school.

years from lack of finances. Only one piece of literature has been printed in the Korean language by the group, a tract, *Forty Reasons Why the Seventh-Day Sabbath Should be Observed—Every Christian Should Know*. Literally thousands of these have been given away to these poor Korean people.

Elder Beattie says, "We stay busy in the Lord's work; scores are being converted at this time."

The fields are ripe of the Sabbath truth in Korea. There are many openings now for certified teachers and nurses who believe in the Pentecostal experience and are willing to serve on this mission field by faith.



David H. Wehmeyer

Introducing . . .

David H. Wehmeyer

editor of the Spanish edition of
THE SABBATH SENTINEL

DAVID H. WEHMEYER became a Sabbath keeper in April, 1970, when he began attending the Remnant Seventh Day Church of God in Maryland Heights (St. Louis), Missouri. Soon afterward he became an active member of the Bible Sabbath Association International. Previously David was a lifelong member of the Lutheran Church (Missouri Synod), the most conservative branch of Lutheranism.

David attended a Lutheran elementary school and was graduated in 1965 from the Washington, Mo., high school. He was graduated from South-eastern Missouri State University in 1969 with a B. S. in education (major in business education and minor in library science) and accepted a position as librarian at the St. Charles,

Mo., High School.

Since becoming a Sabbath keeper, David has served as Sabbath School teacher, trustee, and secretary to the board at the local Remnant Seventh Day Church of God; member of the board of directors of the Missouri Conference of the Church of God (Old Time); national young people's director and secretary to the Missouri Conference Board; editor of *The Missouri Reporter*, a small monthly newsletter published by the Missouri Conference of the Church of God (Old Time); and one of the producers of a local television program sponsored by the Remnant Church.

Because of the foregoing outstanding credentials, he was appointed by BSA President Terril D. Littrell as the editor of the Spanish edition of THE SABBATH SENTINEL in January, 1974.

Subscribe for a friend.

COMMUNIQUE:

CI

Requests for applications for forming B.S.A. chapters have come in from all over the world. The following locals have met our requirements and have been chartered.



Washington, D. C.



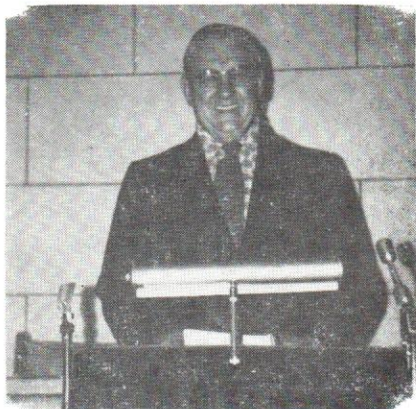
Birmingham, Ala.



New Orleans, La.

Chapters and Conventions

The Leadership Convention and Seminar was held in Fairview, Okla., last spring. Were you there?



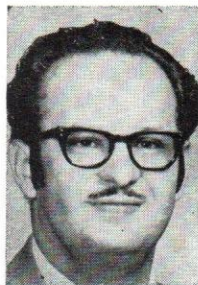
*Pastor K. H. Freeman,
International radio speaker*

Is your picture missing? If you are interested in how you may qualify for organizing a B.S.A. chapter in your locale, or becoming more active in B.S.A. affairs, write today to:

THE BIBLE
SABBATH ASSOCIATION
Fairview, Oklahoma 73737



Board of Directors



THE PRESIDENT'S MESSAGE

WE ARE NOT INTERESTED IN STARTING NEW CHURCHES

FREQUENTLY we receive letters from new contacts asking, "Where is a Bible Sabbath Association Church that I might attend?" or "Could you send a representative to my town or city to start a Bible Sabbath Association Church?"

The Bible Sabbath Association has no churches! Neither are we interested in starting new churches any more than the American Bible Society would be. That simply is not the purpose and object of this association.

We are living in a day when certain Sabbatarian teachers are suggesting that a believer should "come out" of organized churches and "come in" to their little independent kingdoms. This is done under the label of "unity," but in reality it spells DIS-UNITY! This kind of instruction is absolutely contrary to the Word of God and is not the policy of the Bible Sabbath Association. We never have, do not now, nor ever will, as long as we maintain the right kind of leadership, advocate that anyone leave his or her church.

Our desire is to be a service arm to all Sabbath-keeping churches. We are not interested in starting new split-off groups from the older and

more established denominations. We are interested in starting new local chapters of the Bible Sabbath Association. We have such chapters already thriving in Washington, D. C., New Orleans, La., Birmingham, Ala., and Auckland, New Zealand.

Each chapter president is instructed by the parent body to conduct meetings at a time and place that does not interfere with the Sabbath-keeping churches in the community. If there have arisen isolated instances to the contrary, they have been without our knowledge and sanction and a report of such would be appreciated at the office of the international president.

Great care is exercised in organizing a Bible Sabbath Association chapter. That is why every application for chapter membership is not processed. We object to a person's developing a program of starting a work of his own as a splitoff of one of the churches. We realize that if permitted, it would not only destroy the reputation of the BSA, but the work itself because of the manner and spirit in which it was born.

The leaders of the BSA have for 30 years built this fellowship in a Christ-like, prayerful, legitimate way, of which we have nothing to be ashamed.

If you share the same vision, we invite you to establish a chapter in your locality. We will work together in this divine thrust and help one another reach the objectives of the BSA.

In His Service,

Peritt D. Littrell

SABBATH HISTORY

(Continued from page 7)

ers of Antichrist. Dr. Twisse, however, asserts that the Pope spoke of both seventh-day and first-day observers (Heylyn's *History, Sabbath*, part 2, chapter 5, section 1: See also Morer's *Dialogues on the Lord's Day*, p. 282).

This shows the intolerant feeling of the papacy toward the Sabbath, even if joined with the observance of Sunday. It shows that there were Sabbath keepers even in Rome at that time.

Of the Christians of the British Isles, before the mission of St. Augustine to that country in about 596 A. D., we note that they had not been in subjection to Rome. When Augustine arrived he found the northern part well-nigh filled with Christians and Christian institutions.

Those Christians were in Culdees, whose chief seat was the island of Iona, on the western coast of Scotland: Their chief missionary leader was Colomba (born 543), and he was an observer of the seventh-day Sabbath. On this point we quote a standard Catholic author, Dr. Alvan Butler, who recorded some of Colomba's dying words:

"Having continued his labors in Scotland thirty-four years, he clearly

and openly foretold his death, and on Saturday the ninth of June said to his disciple Diermit: 'This day is called the Sabbath, that is, the day of rest and such will it truly be to me; for it will put an end to my labor.'" (Butler's *Lives of the Fathers, Martyrs, and Principal Saints*, art. St. Colomba, A. D. 597).

THE ? BOX

Conducted by Ruth Thomas

How is it that some Sabbath keepers will quote from Isaiah 66:23 which says literally that the new moons will be observed as well as the Sabbath, and yet they leave off keeping the new moons? This is quite confusing to me. If we are going to take Isaiah 66:23 for the Sabbath, why not for the new moons also?

* * *

Readers are invited to send in their answers to this question. Please send all correspondence concerning this matter in care of this department, so that it can be published and others may benefit from it. Please try to stick to the point in consideration.

DOZEN DIRECTORIES—\$35

All organizations or individuals listed in the new *Directory of Sabbath Observing Groups* may order at DISCOUNT RATES of \$35 per dozen. They are \$3.50 per copy.

BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

A Note
from
the Editor



Sabbatarian Standards

A SONG we used to sing in young people's meetings went something like this, as nearly as I can remember:

"Sound the battle cry,
See, the foe is nigh;
Raise the standard high
For the Lord! . . ."

It has been some time since I've heard that song, and I miss it—not so much for the tune, but for the message it gives: that we have a standard which we should hold high "for the Lord."

It concerns me, not just because the song is not often sung, but that perhaps the idea of high standards for Sabbath keepers is becoming passé.

Many of us would never think of entering a movie theater, but we see far worse things over our TVs in the comfort of our homes.

We use Dial soap, Close-up toothpaste, and Arrid. We freshen our homes with Lysol disinfectant spray and keep a can of Bowlene handy to unclog drains.

All these, and more, to keep our houses and our bodies immaculate!

And yet we often permit "electronic sewage" to come into our homes and to pollute our minds and

hearts. It's tragically funny—sewage going from our houses as fast as we can get rid of it, and a far worse form of moral sewage coming in and often being welcomed.

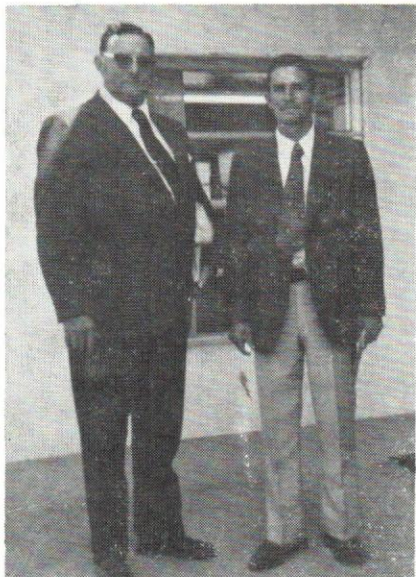
Don't get me wrong; I'm not against TV. TV, like radio, motion pictures, money, sex, pleasure, is not sinful in itself. It all depends how we use—or misuse—them. If they are seen as instruments in our hands to enrich our spiritual, emotional, and intellectual lives and to make us better persons, they are good. But we need to realize that only the "pure in heart" will enter the kingdom of heaven. Watching perverted performers wallow in verbal filth six days a week makes it unlikely that our minds will be ready to greet the Master on the seventh.

Last autumn, on November 17, a Bible Presbyterian minister of our town, Mel Perry, led a protest in front of the local NBC affiliate because of their showing the violence-filled film, *The Godfather*. On many points of doctrine, he and I would no doubt disagree; but I admire his courage in doing something about the declining moral climate. What was a "no no" twenty years ago and a "hush hush" ten years ago has become a "yes yes" today. And many of us Christians, rather than attempting to stem the downward pull, are going down the moral drain with our non-Christian associates.

The standards of Sabbatarians should be much higher than the world—even higher than those of other Christians. Let's wake up!

Eugene Lincoln

Pastors Participate In Radio Program



"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

On September 6, 1974, Seventh-day Adventist Pastor John Martin, Seventh Day Baptist Pastor Carlos McSparin, and Mrs. Carl J. De Vard participated in a question-and-answer program regarding the Sabbath over Radio Station WGGH, Marion, Ill. Members of the Worldwide Church of God were invited to participate in this program but declined. The response from the listening audience was good.

The above picture shows (left to right) Pastor McSparin and Pastor Martin. Mrs. DeVard took the photograph following the broadcast.

Have you ordered your *Directory of Sabbath-Observing Groups*?

GOD'S VISITING DAY

(Continued from page 5)

could provide. The disciples recognized the weekly memorial of the Sabbath to remind them of their place before and relationship with the Creator, and they led their converts also to observe the Sabbath (Acts 13:42; 44; 18:4). The Sabbath, they knew, is vital to man.

Today existential thinkers have reduced man to nothing more than a lucky combination of physics and chemistry. He is a prisoner of a mindless, mechanical world beyond which nothing exists except an irrational wish or hope that *something* might be there. Yet the Sabbath affirms that man is more than a being who came into existence by chance and is now controlled by the random behavior of his molecules. Instead he is a personal being created in the image of a personal God who is so interested in him that He sets aside a day each week to come especially close to him. The Sabbath is a meeting place between the world of our limited senses and the realm beyond them, a point of contact between the world we know and what we call the supernatural. It provides part of the meaning and unity to life that eludes those who reject the scriptural viewpoint of reality.

God says to remember the Sabbath. If we remember the Sabbath, we will remember God. Remembering God is learning to know Him, and to know Him is eternal salvation.

*All Bible quotations in this article are from the Revised Standard Version.

Let Christ be your answer.

News from Sabbath-keeping Groups

Conducted by R. D. Bradshaw

Assembly of Yahweh (Jackson's Gap, Ala.)

Sister Geri McBride reports on the Feast of Tabernacles meeting held at the Assembly last fall:

"We had the most glorious Feast of Tabernacles ever at Jackson Gap, Ala., this year. Yahweh sent us a guitar player from Texas, an accordion player from Arizona, a drummer from Arkansas and our own piano player from Alabama. Someone remarked that 'it was just as if we had been playing together for 10 years.'

"Visitors came from eight states.

"Ministers who spoke were William Bodine and Abie Wilds, Arkansas; Charles Cramer, Chaffin and Willard Wilson, Florida; H. B. Nelson and Bob McBride, Alabama; Otto Kriese and Norbett Bowen, Arizona; Paul Wilds, Sam Horster, Brother Harmon and Brother John of Texas; Sam Surratt, Tennessee.

"One of the highlights was a baptism of a sister from Texas. We sang several songs and then welcomed our new sister in the faith.

"We had a display of organically grown vegetables in the sanctuary. The building was decorated with boughs of the trees and fresh flowers. The children decorated the walls of the dining hall with finger paintings and posters. We had a map with a flag pinned on each state from which people had come.

The Assembly of Yahowah The Eternal

The Assembly of Yahowah The Eternal is a comparatively new organization in Vancouver, B. C., Canada.

The group sponsors a radio program over KARI radio (550 on the dial) every Sabbath at 3 to 4 p.m. They publish *The Full Truth Magazine* and several other tracts. Assembly elders are Gordon Keith Pearce and Doyle Gray.

For more information on this group, contact Pastor Gordon K. Pearce, 1439 Kingsway, Vancouver, B. C., Canada V5N 46R.

The Church of God (Jerusalem Acres)

The November, 1974, issue of *The Vision Speaks*, published by the Church of God (Jerusalem Acres), carried two items of interest.

First, the church published in this issue a nice layout advertising THE SABBATH SENTINEL. This ad will probably bring new readers to the *Sentinel*. BSA appreciates this support.

Also of interest, the paper published an article entitled "Five-Fold Ministry Revealed as Hand of God" by BSA President Terril D. Littrell.

The Foundation for Biblical Research

A new organization was recently established in Pasadena, Calif., under

the incorporated name of The Foundation for Biblical Research. Founder and director of this educational facility is Dr. Ernest L. Martin, formerly affiliated with the Worldwide Church of God in Pasadena.

A letter from the Foundation explains:

"The primary purpose of the Foundation is to develop in all people a deep desire to study the Holy Bible and to live by its principles. Biblical education is sorely needed at this time. All of us, ministers and laity alike, need to be thoroughly grounded in prophetic understanding, Bible history, and doctrine. The Foundation hopes to supply the necessary tools whereby such an education can be obtained. Great benefits will accrue to the people of God once the full truths of the Bible are mastered and real love, hope and faith are understood and put into practice.

"The Foundation is not intended to be a church. We do feel, however, that it can be an effective arm of the Body of Christ in providing the Biblical education needed by God's people for spiritual growth, whether they are part of a church organization or not.

"Dr. Martin's extensive background in the field of education has qualified him to serve in his present capacity as head of this research foundation. He taught theology and related subjects at Ambassador College in England from 1960 to 1972, being appointed dean of faculty in 1965. While holding this position as head academic administrator, he originated the participation of Ambassador College in archaeological excavations in progress at Jerusalem and supervised the activities of the Ambassador students there for five consecutive sum-

mers. He was transferred to the Pasadena, Calif., campus in 1972, where he served as theology department chairman until he resigned—of his own volition—in September, 1973. Beginning the Foundation has been the fruition of a deep-rooted desire long held by Dr. Martin to provide people everywhere with an opportunity to further their Bible understanding.

"At present the Foundation has five members on its board of trustees: Gary Arvidson, Kenneth Storey, Victor Orn, Clyde Brown, and Dr. Martin. Other members will be added to the board of the near future. . . .

"All of us at the Foundation would like to see everyone researching the Bible. . . . Should you wish to write a paper on your findings, we would be happy to review it. Also we will accept, graciously, your criticisms and suggestions. We want to be of service to you in your quest for Biblical truth.

"The Foundation is financed by the free-will offerings of God's people. Our services are provided free of charge to all who request them as long as we have the finances to provide them. Those who support the Foundation financially automatically become associate members. From time to time we plan special publications and cassette tapes for all associate members.

"The Foundation is independent, non-denominational, and is not controlled by any other organization. We hope that we can cooperate with many different organizations in the spreading of Biblical education throughout the world. . . .

"Our aim is to provide a much needed educational service to God's people—whether they attend church

every week or are scattered. . . ."

BSA expresses best wishes to this new organization of Sabbath-keeping brethren. For more information, write to Dr. Ernest L. Martin, Foundation for Biblical Research, Box 928, Pasadena, Cal. 91102.

Seventh-day Adventists

The Seventh-day Adventist General Conference Committee recently authorized \$32,500.13 to be used from the Spirit of Prophecy Book Fund to translate and publish 16 books by Ellen G. White in the 11 languages used in five different overseas divisions.

The General Conference last year also voted more than \$40,000 for flood relief in Bangladesh and in the Philippines.

Three local fields—the Central, South, and Southeast Mexican Missions—in the Mexican Union Mission, were granted conference status in January, 1975.

Two new fields were authorized in the Inter-American Division in June 1974: the West Mexican Mission with headquarters in Guadalajara, Jalisco, Mexico, and the North Caribbean Conference with headquarters at St. Croix, Virgin Islands.

The church in June 1974 started a medical ministry in Sikkim in Asia, a new area. BSA expresses best wishes to these brethren in Sikkim in their efforts to spread the Sabbath truth.

At a weekend meeting in Thurmont, Md., several months ago, Methodists and SDA ministers shared the same pulpit at the Glade Valley SDA Church to discuss their mutual history. This situation occurred as a result of a series of sermons on the "Romance of Adventist History."

Since the SDA Church meets in an old Methodist Church built in 1833, Sherman McCormick, SDA pastor, invited local Methodists to share in the meetings.

Pacific Press Publishing Association (Mountain View, Calif. 94040) recently published *A History of SDA Church-State Relations in the United States* by Eric Syme. The book sells for \$2.75.

Health conscious Sabbath keepers should be aware of a new SDA cookbook, *Oats, Peas, Beans, and Barley Cookbook*, by Edyth Young Cottrell of Loma Linda University. The book sells for \$6.95 in hard cover or \$3.95 in soft cover. These books may be obtained at local Adventist Book Centers or ordered by mail from the ABS Mailing Service, 2621 Farnam St., Omaha, NB 68131. Add 30 cents postage for the first book and 15 cents for each additional book ordered.

The SDA Church recently organized a new company of believers in the mountains of Lesotho, Republic of South Africa. Construction is in progress on a new church building. BSA expresses best wishes to this new group of Sabbath keepers.

The Korean Union College in Seoul, Korea, closed last year because of a requirement for military drill with weapons on school campuses, is now open again.

The Ballston Spa, N. Y., SDA Church purchased some ornate oak pulpit furniture about a quarter of a century ago from the Baptist Church in Middle Grove, N. Y. Recently it was learned that this furniture was once used by William Miller, an early Adventist pioneer.

Seventh Day Baptists

The August 1974 *Sabbath Recorder* had an interesting article about a pleasant surprise the SDB's experienced recently. Their ambassadorial mission discovered a Seventh Day Baptist Conference of Churches in South Africa.

This group of Sabbathkeepers in South Africa started in 1906, but their existence was not widely known, as they were almost totally cut off from other like groups around the world. There are about twelve groups of Seventh Day Baptists in this conference of between 800 and 1000 members.

Worldwide Church of God

The Worldwide Church of God (WCG) recently changed another one of its doctrines.

For many years, the WCG taught that women should not wear or use makeup or cosmetics. The church's position was based on a belief that members should not try to alter their physical appearance by artificial means.

Recently, the WCG discovered that some of the Bible verses being used to support this position did, in fact, mean something else. Accordingly, the WCG changed its doctrinal position and now allows women to use makeup and cosmetics providing it is not overdone. Wigs and hairpieces are also now acceptable. The booklet previously issued by the WCG on this subject has been withdrawn.

Yah's Assembly

Bishop Samuel E. Officer of Cleveland, Tenn., recently wrote BSA outlining some changes made in his or-

ganization, the Jesus Church.

In July, 1973, this group accepted the Hebrew sacred names of deity for use in their worship. Sometime after making this doctrinal change, The Jesus Church changed its name to Yah's Assembly. Brother Officer also pointed out that Yah's Assembly has a new building for worship services, seating 73 people.

For more information, contact Bishop Samuel E. Officer, Box 652, Cleveland, Tenn. 37311.



Conducted by Ruth Thomas

I always enjoy hearing from other believers and how the work of the Lord is doing. Many thanks for your "Fields of the Wood" folder, as I never knew they had such a wonderful testimony there.

—F. A., Fla.

Enclosed are several dollars for a continuing subscription of *THE SABBATH SENTINEL*. The remaining money can go toward your work. I pray the Lord will continue to bless the work within the Sabbath Association.

—Paul Schlenker, Washington

I once owned a catechism which clearly pointed out that Rome did change the seventh day from Satur-

day to Sunday. . . . It stated that all those who keep Sunday bow down in acknowledgement to the authority of the Roman Catholic Church and acknowledge that it had the authority to do so. I loaned this book and never received it back.

—Mrs. W. R., Canada

We heard your broadcast while traveling and we are most interested in receiving literature on the Sabbath.

—K. M., Wisconsin

I love the Lord so much that I know that He will not cast me out. For years I was active in church and was regular in attendance, but was dissatisfied, for I knew we were not going according to the Bible. And too, I was untrue to my church and was astray at times. I saw that I was acting the part of hypocrite, so I dropped out entirely. About 1941 or 1942, I began keeping the Sabbath and praise the Lord, I have tried to follow His law and He has blessed me physically and financially. I would not give my faith in God and my salvation for all the world. The Lord has work for me to do here and I know He will let me live until He is through with the work He has for me to do. Jesus hears my prayers and answers them. Without Him I am nothing. I am now in my eighty-fifth year and well and going every day. Oh! what a wonderful Saviour!

—M. O. Flannery, Missouri

AUTHOR IDENTIFIED

The author of the article, "The Two-Pronged Law," in the November issue is Adaline Clark of Brooklyn, N. Y.

HEART TRANSPLANT

True love—common in talk,
But so rare in action.
Where do we find it?
In ourselves? In our stony hearts?
The only kind found there
Is love of self, and maybe
Love of those who treat us nice.
Love our enemies? Impossible!
Maybe if we knew for sure
That someone loves and cares for us,
Loves us enough to die for us,
Then we'd really learn to love.
There is Someone,
Jesus Christ, who cares.
And He's promised us new hearts,
Hearts that can love both God and
man.

It's ours for the asking!

—S. Barch

ANNOUNCEMENTS

Copy must be brief. No charge will be made, but offerings to defray cost will be appreciated. The right is reserved to reject any proposed copy.

Send all copy to Bible Sabbath Association, Fairview, Okla. 73737. Information as to dates and places of Sabbath services, camp meetings, radio programs, desire for employment by Sabbathkeeping people or vice versa, prayer requests, requests for information leading to Sabbath fellowship for isolated people, etc., will be included.

This feature, offered solely as a service for Sabbathkeepers, is probably not obtainable elsewhere and is for the purpose of fostering increased good will, love, and harmony among ALL Sabbath-observing people (John 13:35).

As I am getting up in age and live alone I would like to correspond with someone, a Sabbath keeper,

isolated, independent, a man and wife, who would like a free place to park a motor home and help me with gardens and a cow for milk and chickens for eggs for us. Mrs. Ava McCoy R. 1, Box 13, Bonnerdale, Ark. 71933.

The Bible Church of God, located on the corner of Sixth and Elm Streets, Junction City, Ore., invites all Pentecostal Sabbath keepers who might be in the area to stop in and worship. Services are at 10 a.m. Sabbath morning, 7 Saturday night, and 7 p.m. on Wednesday for prayer meeting and Bible study. Elder Billy Watts is the pastor.

HELP WANTED...Must be an SDA (seventh-day Sabbath keeper); A widow or young girl in her 30's or thereabouts who can do typing and is interested in helping to write, print, and publish a cancer research book report and other health books and papers.

In first letter, please state age (and photo) and all other qualifications and interests in God's true health messages and organic gardening (with fruit and nut farm and greenhouse). Nice factory-built trailer available free for living quarters near office and home (or park your own here free). Write to George Berkon, D.D., D.S., editor and publisher of *The Living Beacon*, Organic Food Research Farm and School, R. 3, Box 241, Dayton, Tenn. 37321.

The Bible Beacon, A Christian paper published monthly. We tell it like it is. Contributions welcomed.

The Bible Beacon, 430 Liveoak Street, Edgewater, Fla. 32032.

Some time ago an announcement expressed the wish of some individuals to help support a children's home which teaches the seventh-day Sabbath. We believe such a one is sponsored by Zion Church of God, International. For information write to Mount Zion Center, 900 W. Fifteenth St., Vancouver, Washington, 98660.

I would like to buy a good used automobile from an honest Sabbath keeper. I need this car for the ministry. Write to James Lee Williams, General Delivery, Polo Verde, Calif. 92266.

WANTED: A pastor for a Sabbath-keeping church in Canada. Anyone interested should write to H. H. Hoffman, 3908-26th St., Vernon, B. C., Canada V1T 4R7.

Sabbath keepers interested in having enough food during the coming recession should write immediately to Mahoning County Canning Club, 335 Orrin Ave., Youngstown, Ohio 44505.

Minister of The Church of God, Jerusalem Acres, Cleveland, Tenn., is interested in fellowshiping with other Sabbath keepers in his state and would like to start a Bible Sabbath Association chapter if possible. If you are interested please write to Bishop Winston Compton, 1231 Belmont Court, N. Charleston, S. C. 29400.

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