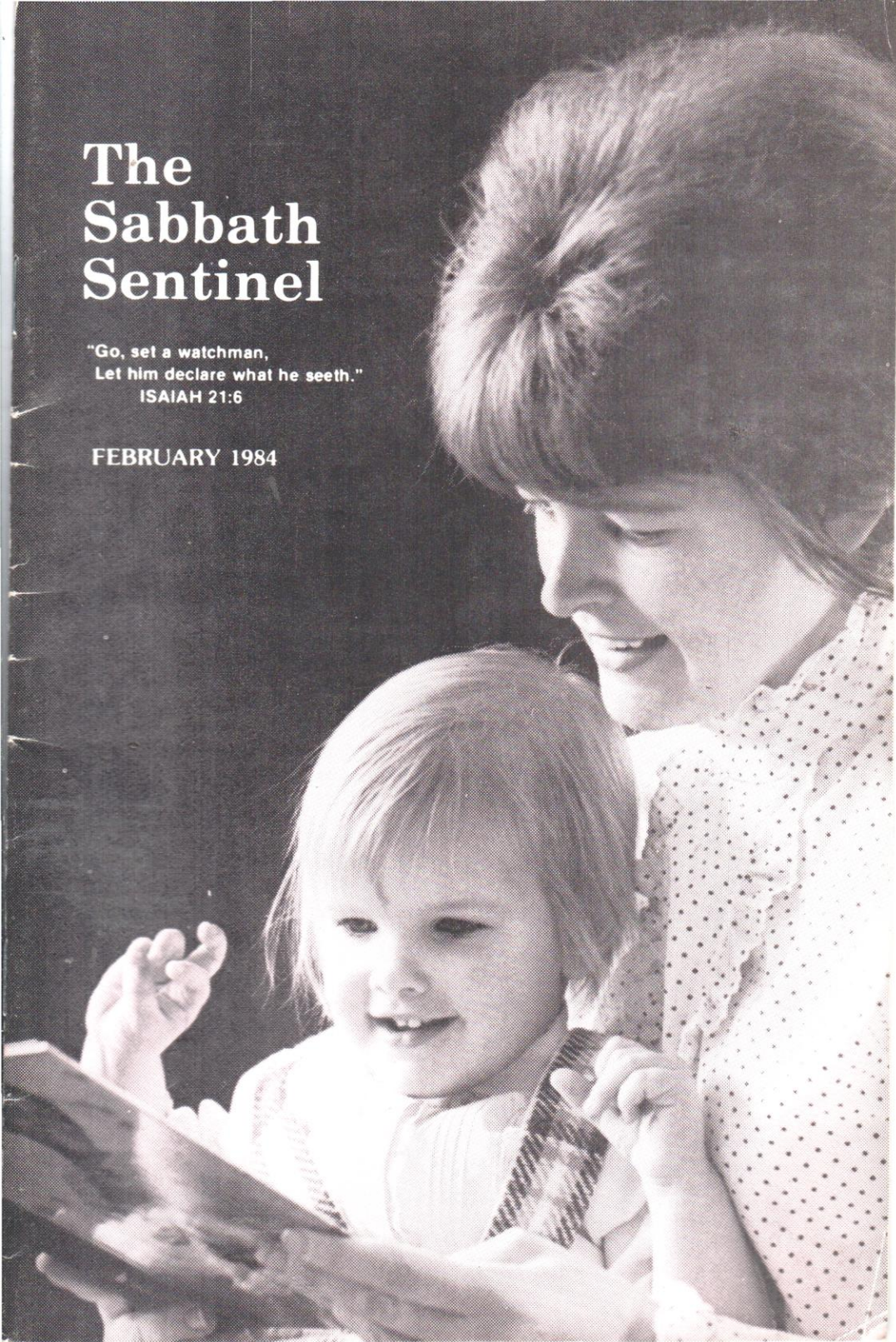


The Sabbath Sentinel

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

FEBRUARY 1984



The Twenty-third Psalm

By Rosalie Tremaine



AS A CHILD, I was required to learn Psalm 23. While the words have remained with me ever since and been a great comfort, not until this year did they assume real significance. I suppose it's the same with a great deal of Scripture that we know (even off by heart); we think we understand it, but one day we suddenly have our eyes opened to its real meaning.

"The Lord is my Shepherd"

I shall never forget the time I sat through an evangelical meeting on a hot summer afternoon at the age of ten. The one thing I remember most was when the preacher expounded on that statement by emphasizing a different word each time (e.g. "The Lord is my shepherd"; "The Lord is my shepherd"; "The Lord is my shepherd," etc.) If only we would stop and consider the wonderful, everlasting ramifications of that beautifully positive statement—including all the different implications a simple shift of emphasis brings. Volumes could be written about just that verse alone, but consider the remainder of the Psalm.

"I shall not want"

Despite the appeal of many modern translations (e.g., "therefore I shall lack nothing"), I think that a more beautiful, and yet so simple statement, would be hard to find in the English language. Think on it: "I shall not want." The

key to this verse lies in the last verse of Psalm 23: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Here we have a two-fold promise, involving not only this life but our future everlasting existence. "I shall not want" means all that it says—and more: If we but put our entire faith and trust in Jesus Christ, as David the psalmist did, and make Him our Shepherd, then we can expect God to provide for us everything that we need, *according to His purpose*. (Of course, that is not always what we *think* we need). Implied needs should also include spiritual gifts that can be granted only when they are in God's will. It is interesting to note that in Psalm 34, we have an amplification of "I shall not want," where the psalmist says in verse 10: "But they that seek the Lord shall not want any good thing." Of course the critical word here is *good*. Verse 9 of Psalm 34 makes the condition quite unequivocal: "*For there is no want to them that fear him.*" That, of course, is the key also to verse 1 of Psalm 23: we *shall not want*—if we fear the Lord and keep His commandments (see Ecclesiastes 12:13: "Fear God, and keep his commandments: for this is the whole duty of man.")

David wrote verse 1 as two seemingly separate statements: "The Lord is my shepherd; I shall not want." But on closer inspection we find that they are inextricably related. The second is totally dependent upon the first. Thus, only when the Lord is our shepherd will we not want for any good thing.

In my own life, I can trace back to the time when I realized that to fear God and keep His commandments involved seventh-day Sabbath observance. From that day God has provided for me everything I need in a way that had never occurred in my life before.

"He maketh me to lie down in green pastures"

For me, the loveliest word in verse 2 is *green*. In fact, this above statement is a wonderful picture of the previous verse, "I shall not want," because it portrays for us a delightful idyllic scene of lush, verdant fields into which God leads us when we belong to His flock. Not for us the dry, barren wilderness of the world, and all its empty pleasures; for us, God desires only the best, and "green pastures" exemplifies that perfectly. Naturally, there are times in every Christian's life when there will be dry patches—the Christian life was never intended to be a bed of roses, and Jesus Himself said, "strait is the gate, and narrow is the way, which leadeth unto life" (Matthew 7:14). But our *spiritual walk with God* will be through green pastures when we obey His will and give our lives completely to Him.

"He leadeth me beside the still waters"

Once again we have a sublime picture of what the believer's walk with Christ can be, the crucial word here being *still*. "Still waters" to me portrays the wonderful peace that Jesus gives us when we are walking in His light—the peace you experience when you cease striving and have given in to that still, small voice of God's Spirit. Our own selfish strivings against God could be described only as turbulent waters, but God can replace that with a serene calm, unknown to nonbelievers. Psalm 29:11 says, "The Lord will bless his people with peace."

"He restoreth my soul"

Every Christian knows of times when, after a fierce battle with the evil one, God has sheltered him under His wings and rejuvenated the weary soul.

"He leadeth me in the paths of righteousness for his name's sake"

This statement flows on naturally from the earlier verses. While peace was implicit in verse 2, verse 3 deals with righteousness, which goes hand in hand with peace (e.g., Psalm 85:10: "Righteousness and peace have kissed each other"). The would-be Christian cannot have one without the other.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me"

Death for the Christian holds no terrors, and in this verse we have the calm reassurance that God is with us right to the end, comforting the believer with His Holy Spirit ("Thy rod and thy staff, they comfort me"). Once again we have the allusion to an idyllic pastoral scene with Jesus tending us, His flock of sheep. "Valley of the shadow of death" can also refer to the "downs" that we all experience in our Christian walk when the devil does his utmost to break our spirit, but we know that Jesus will shield us from every evil. In Isaiah 9:2 is an interesting reference to "shadow of death." "They that dwell in the land of the shadow of death, upon them hath the light shined." God's light has the capacity to illuminate every shadow that falls across our lives, be it death of a loved one, our own impending death, or anything else that threatens to darken our earthly path.

"Thou preparest a table before me in the presence of mine enemies"

Like David most Christians could testify to the truth of this statement on a very basic level. Jesus said, (Matthew 10:36), "And a man's foes shall be they of his own

household." Thus, although there are times (for some, daily), when we must keep company, and even eat with those who are the enemies of Christ ("He that is not with me is against me"—Matthew 12:30), we have the promise that God is with us, and in David's words, "preparing the table before us."

"Thou anointest my head with oil"

Although this ancient custom holds little meaning for us today, every Christian would realize its significance in relation to the refreshment that the "oil" of God's Holy Spirit brings to us, as the Comforter. Chapter 61 of Isaiah begins, "The Spirit of the Lord God is upon me . . ." and continues in verse 3, ". . . To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning." Thus we can rejoice with David in the knowledge that God can also anoint our heads with the oil of His comforting Holy Spirit in times of distress.

"My cup runneth over"

In these four simple words the psalmist sums up succinctly everything that has gone before: the fact that with the Lord as his shepherd, his joy is full, and even overflowing. What more could one ask for?

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever"

As mentioned earlier, the last verse of Psalm 23 is a wonderful twofold promise of God's goodness and mercy in this life, but more importantly, His promise of an everlasting walk with God in the next.

And so ends what must be one of the most beautiful pieces of literature ever composed.

Modern Medicine Man Serves Navajo Mission

By Dave Fishell

ON TWO Wednesdays a month a fleeting shadow briefly darkens the twisted canyons, parched valleys, and blackened rocks that make up the desolate landscape of northwest New Mexico. The shadow, which moves at about 195 m.p.h., is made from a Cessna Turbo Centurion II flown by Dr. James Dunn, a Grand Junction, Colo., family physician. At least twice a month for the past 18 years Dunn has flown from Grand Junction to the small La Vida Mission, located about 50 miles south of Farmington, N. Mex.

Dunn and the other doctors who make the trip with him perform needed medical services for the Navajo families living in the area, as well as for Indian children attending the Christian school at the mission. The boarding school takes Navajo children from age four through the eighth grade. Located on a small parcel of desert land four miles east of the Navajo Indian Reservation boundary, the mission's mixture of old adobe and rock buildings, mobile homes, and a new brick clinic, dormitory, classrooms, and church also borders Chaco Wash.

Dunn, who said that he has "always been interested in Indians" and believes "they got put on the worst land," became interested in working with the mission when, at a Colorado Springs medical convention, he met a Farmington doctor who had been doing medical work at La Vida. While Dunn and his plane are an important part of



the medical visitation program, other doctors also fly to the mission from Grand Junction, Montrose, Aztec, and Farmington.

The three-hour round trip costs Dunn almost \$100 in airplane fuel, while the most the clinic charges for examinations is a dollar. By the time Dunn lands his plane on the mission's rough dirt strip, about 20 people are usually lined up in the clinic waiting room, eager to see Dunn and the dentists and eye doctors who accompany him.

"If the weather is real bad or real good, we won't get as many people," said Dunn. "In bad weather the roads are impassable, and in the good weather there are too many other things to do. But at times I've seen as many as 30 people in one day."

During the 18 years Dunn has been making the trip to the mission, the overall health of the Navajos in the area has improved. "Dental health used to be a big problem," said Dunn, trying to talk over the cries of a four-year-old in the next room having a cavity filled. "And tuberculosis used to be bad. But I've noticed a big difference in the health of the patients in the past few

years."

The clinic has a small examining room, two dental offices, an old kitchen that has been transformed into a simple lab, and a combination pharmacy and office. Like the medical expertise, most of the equipment, drugs, and medicines for the clinic are donated.

"We have a lot of doctors send down extra items and sample drugs," said Dunn. "Unfortunately, we don't have much use for a lot of tranquilizers. The Navajos are already calm enough; you don't need to tranquilize them."

The main reason for the clinic's existence, and for Dunn's visits, is the 60 students who attend the mission school. The boarding school, operated by a staff of 20 Seventh-day Adventists, relies almost entirely on donated food, supplies, equipment, labor, and cash for its existence out in the middle of the New Mexico desert.

The mission was started in 1962 by a young couple who bought a few acres of land that once housed a trading post. Within two weeks the couple had six students living and learning in their two-room rock hut that still stands near the end of the airstrip.

The school and mission have grown to include several buildings on a small hill, and plans call for more growth. The mission had requests for 30 more students than it had room to house last year, and mission personnel expect the same thing to happen in the future until new staff homes that will also be homes for some of the younger students are built.

"One reason the clinic, as well as the mission, is successful and getting a good reputation is that it's stable and has been here several years," said Dunn, who, along with all of the other visiting doctors, is a Seventh-day Adventist church member. "Other missions and

clinics in the area have started and then closed down a few years later. But La Vida has stayed right here."

Dunn, who started flying in 1943, says he enjoys the flights to the mission and back, as well as working with the Navajo people and mission students. "It's fun coming down here," said Dunn, who plays down his own contributions in both time and money to the mission. "It's also fun not worrying about charging patients for a change."

—Adapted from article in
Grand Junction Sentinel

Editor's Note: La Vida Mission address is P.O. Box 3308, Farmington, NM 87499.

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Our New BSA President, Leroy Bass, Invites: 1984! How Shall We Begin?

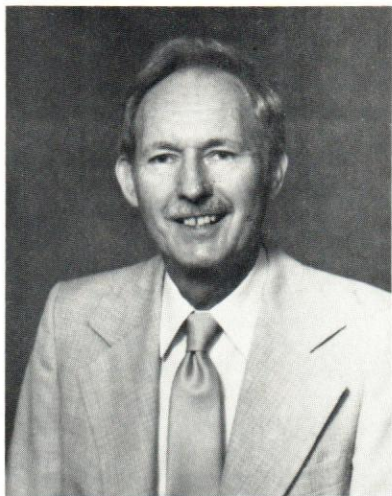
How shall we begin the New Year? My *mind* asks this question.

From the depths of my *soul* comes a passionate response—only with PRAYER!

How shall we begin 1984 as a Bible Sabbath Association? Only with PRAYER! Only with *faith* in the sovereign power of our God; only with *trust* in the leading of our God; only with *humility* in the grace of our God; only with *love* in the presence of our God—love to Him, and love for one another.

I look upon 1984 with excitement because of God's saving actions in our depressed and troubled world. I see marvelous opportunities for all of us in our churches working together around the world to be God's men and women witnessing in power to the greatest message for all mankind—GOD'S MESSAGE! Will you pray with me now?

Our Father in heaven, Creator of all worlds and all life, our times are in your hands. We live troubled lives—but we also live joyful lives, because of the gift of your Son, Jesus. We know we belong to you, and we know you belong to us. Your Spirit witnesses with our spirit. Our hearts overflow with love and praise and joy with you, and from deep within us we experience your forgiveness and grace and peace, and we feel everlastingly safe. Thank you, Father.



Yet our world at large does not experience this. There is so much to fear for what is happening in our world and Your world. Danger threatens us all the year long. Our enemy, the deceiver, is also a horrible frustrator of all that is good. O God, how long is this to be? Save us from unChristlikeness—save us from our pettiness and divisiveness. Unite our hearts with divine and with human love and forgiveness and trust with one another. Change us to become what you want us to be. Lead us into greater effectiveness than we've ever experienced in our testimony and witness to our world. In ourselves we are weak and

poor and blind, but You are strong. We want to be open to receive what You have to impart to us through all of 1984. For your glory, Father, through our Savior, Jesus Christ.

World War II Hero Still Keeps Bible Sabbath

Desmond Doss, the only noncombatant among the 431 World War II servicemen who received the Congressional Medal of Honor, did not attend all of the ceremonies held last December honoring the heroes. Because of his religious convictions he skipped the part of the program occurring on the Sabbath. Instead, he attended services at a Manhattan Seventh-day Adventist church.

The medal is the United States Government's highest honor. President Harry S Truman awarded it to him in ceremonies on the White House lawn in October, 1945.

Doss was inducted into the U.S. Army in April, 1942. While serving in Leyte he carried between fifty and a hundred wounded soldiers to

safety while being fired upon by the opposing army. Later he was wounded in both legs and an arm was shattered by sniper fire.

Though his army days are now far behind him, Doss still stands straight and has the bearing of a soldier. And he still keeps the Sabbath, as he did back in the 1940's, when he became a soldier.



Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

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Fairview, Oklahoma 73737**

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Hope Community Church, located at 1010 Fernwood Road, in Bethesda, Md., is a growing church that emphasizes positive thinking! Come and enjoy the inspiration and power of our worship service. You can be a part of shaping this exciting congregation. Together we are creating a healthy, alive place for personal growth and ministry.

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"I come today to join the Hope Community Church, a local expression of the Body of Christ. With joy I accept what Jesus did for me on the cross and recognize that I am called to serve my neighbor in love. Jesus Christ is both my Savior and my Lord."

Hope Community Church is an independent, nondenominational Sabbatarian church under the authority of Jesus and the teachings of Scripture. We believe that Jesus Christ is God and that even though He took upon Himself humanity, He remained morally perfect without our inclination toward sin. Because of Jesus' sinless life, death on the cross, and resurrection, His life is substituted for the believing sinner's life. We believe that the

Christian is made just before God not by obedience to the law but through the external grace that is in Christ Jesus.

The person who accepts what Jesus did on the cross is invited to enjoy the basic Christian disciplines of prayer, meditation, and the study of Scripture. The Christian is invited to open his/her life to new possibilities and to new ideas. The Holy Spirit will work in him/her for a productive and exhilarating accomplishment of his/her dreams.

The Scriptures teach that God will bring everything in heaven and earth under the lordship of Jesus. He chooses to do this through the church. Often a church is thought of as a building or an organization; however, we believe it is those people who are called by the gospel and joined into Christ by baptism. They are to be known for their love and fellowship; for their practical demonstration of what it means to be a Christian.

Ray Greenley is the pastor. Interested persons may secure more information by phoning (301) 258-9197.

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If Time Were Rationed



LOOKING through some old memorabilia, I recently came across an old ration book dating from World War II. My memory took a trip to the days when every cut of meat, every can of food, every pound of sugar, was dependent upon one's having a ration stamp.

I pondered how I would act if some government agency decided to ration time for each one of us: so many ration points for each

hour. How we would consider carefully each moment before we spent it—just as we did each item of food we purchased—to get the utmost good out of it.

Then the sobering thought intruded: Time is rationed. Like everyone else, I am allotted 168 hours, or 10,080 minutes, each week. How shall I spend it? For most of us work is necessary. Sleep will take about a third of my time. Other things will take precious minutes.

But I should never let the cares of the world intrude on the time each week during which my Creator wants to be near me in a special way.

THE SABBATH SENTINEL (USPS 474-580)



EDITOR Eugene Lincoln
CONTRIBUTING EDITORS .. Janyce Gidley, Gilbert Sanford
George Dellinger

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

Annual member contribution: Regular or subscribing members, \$20.00; family membership, \$25.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); life members \$500.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

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

The President's Message

Last month I invited you to enter into a prayer with me for the year 1984, and in that prayer we asked our Father to "lead us into a greater effectiveness than we've ever experienced in our testimony and witness to our world."

Our Bible Sabbath Association is currently seeking a person to fill a much-needed position full-time as a BSA public relations coordinator, and circulation manager for this SENTINEL magazine. The position is a salaried one, and we are also announcing the need for money to support this position. We believe God would have us do this, and the good news is that we have already received applications from several good people. It is not too late for others to apply. Very shortly we should be interviewing for our selection of the person to fill this marvelous opportunity. I would ask you to please pray for our officers and directors that we employ just the person our Father wishes for all of us.

I look upon 1984 with excitement for the ways we will be strengthening our witness in power under the ministry of the Holy Spirit. I wish to invite anyone to write to me sharing your prayer and insights on our work together as an association. My address is near the back page.

My dear friends and readers, I ask you to write to our treasurer's office in Fairview, Oklahoma, prayerfully sharing with him your faith-promise to support this new

position, and also enclose your first check designated for PRCCM (Public Relations Coordinator and Circulation Manager). I have made my faith-promise to God and the Bible Sabbath Association. Do you, too, see the God-given opportunity for our churches to work together in cooperation rather than going on independently in Sabbath promotion? We've prayed about it; we have several candidates for the position; and now we each need to add a God-directed portion of our income. Thank you dear friends, in the name of the LORD OF THE SABBATH.

Sign in Sanctuary

Be thoughtful, be silent, be reverent, for this is the house of God. Before the service, speak to the Lord; during the service let the Lord speak to you; after the service speak to one another.

New Book by Sentinel Editor

The Review and Herald Publishing Association has accepted a book manuscript by Eugene Lincoln. The book, tentatively titled *Understanding the Power of Prayer*, is scheduled for publication late this year.

The President's Column for January arrived too late for publication in that issue, so we are printing both it and the one for February in this issue.

Where Are the

By Jerry L

THE FOSSIL record is often used to "prove" evolution, but, unfortunately, for evolutionists, it is one of the most important evidences for Creation. Darwin and other early evolutionists believed that if scientists just kept digging, they would find the millions of "links" needed to prove that all living animals and plants descended from some common ancestor, which spontaneously generated itself millions of years ago in a "primordial sea."

Since Darwin's time billions of fossils have been found. The Smithsonian Institution alone has about 15 million fossils, which give us a good idea of what life was like long ago. Yet, in all of these millions of fossils, no definite transitional forms are found. Almost all fit neatly into clearly established types that exist today.

Of course thousands of types of now extinct animals have been found—but these are at best only minor variations of existing types. And of the few fossils that are claimed by some to be transitional forms, all are very similar to existing types.

Missing Links of Giraffe's Neck—Where Are They?

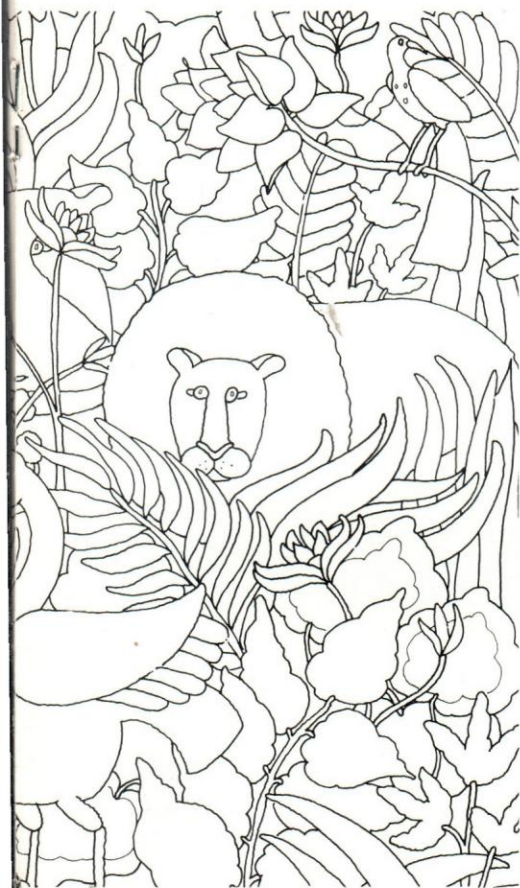
If evolution were true, one would expect to find fossils showing the gradual development of the giraffe's long neck. Other animals have relatively short necks. In most cases, the head is not more than a few inches away from the trunk of the body. Evolutionists hypothesize that giraffes also had short necks at one time, but because of competition for food, they evolved longer and shorter necks. It is assumed that all



the animals with short necks would have tended to defoliate the lower branches of trees. Hence, any animals with longer necks would have an advantage. They would tend to survive better and give birth to healthier, more numerous offspring. Giraffes with shorter necks would not survive or reproduce as well. Over a period of millions of years, the giraffes would tend to have longer and longer necks.

e Missing Links?

bergman, Ph.D.



According to evolution, this is the process of natural selection. Just as many breeds dogs, horses, and cows for certain features by selecting those animals with desired traits, so nature does the same thing. However, there are a number of problems with this theory, particularly as applied to the giraffe.

Theory Doesn't Fit Facts

First, in Africa there is typically

plenty of low level foliage. And as far as we know there has never been a population of animals large enough to defoliate all or most of the lower level of trees in a large area. This is because most animals are grazers or meat eaters; very few eat tree leaves. We find no evidence that there was ever a lack of foliage close to the ground.

A second major problem is that the fossil record simply does not support the theory. If the giraffe's neck evolved, we would expect to find at the lower levels of the theoretical geological column fossils of giraffes with short necks. And as we progressed up the strata we would expect to find evidence of the same animals with longer and longer necks, bringing us to the modern giraffe. However, of all the fossils found, *not a single one is claimed to be evidence of giraffe evolution.*

Frequently evolutionists have claimed that transitional forms have not been found because many animals lack the hard body parts (bones, shells teeth, etc.) which are most likely to be preserved as fossils. Yet giraffe neck bones are clearly hard body parts, as are the bones of almost every type of chordate (fish, amphibians, reptiles, birds, mammals). But no obvious transitional forms of the type needed to support the evolutionary theory have been found.

Given the fact that literally billions of fossils have been unearthed, it seems obvious that the fossils of theorized transitional forms will never be found—because none exist. The giraffe's long neck did not evolve; the Lord created it just as it is today!

New Seventh Day Baptist Church Is Orgnized In Sydney, Australia

"For great is the Lord, and greatly to be praised."—1 Chronicles 16:25.

This Scripture perhaps best expresses our thanksgiving as the doors of the neat, modern chapel swung open for the first Sabbath worship service of the newly-formed Seventh Day Baptist Church in metropolitan Sydney.

Although the 30 worshipers included 11 of the longer established SDB Warrimoo Fellowship, who came here in support of the first meeting, it was evident that the Lord is calling new people with a new vision and youthful enthusiasm and dedication to carry of the witness for Christ in this big Australian city.

God called Graham and Margaret Duffin to lead this new venture of faith. Graham is a young business executive with four years gospel radio broadcasting experience in the U.S.A. and Sydney. His wife, Margaret, is a daughter of missionary parents in Papua-New Guinea, speaks two native languages, likes music, and is at present working in the city as a secretary. They were expecting their first child in November.

The Duffins were the first to reply to our SDB newspaper advertisement about two years ago when they were on the air each Sunday night with their "Good News Forum" on a Sydney FM station. Our friendship was renewed in August 1983 when we invited Graham to preach to the Warrimoo



Graham and Margaret Duffin

Fellowship. This was also the time when the radio station suddenly allocated him a very inconvenient time sector for his gospel broadcast, and he strongly felt that the Lord has other plans for him and his coworkers and supporters.

Believing strongly in the priesthood of all believers, they had at first thought of organizing an independent Sabbathkeeping church. However, after prayerful consideration, they identified with the Seventh Day Baptists.

Seventh Day Baptists, who emerged as a part of the English Reformation in 1617, have no binding creed to which members must subscribe. Each church is autonomous and determines under the Lordship of Christ its own program and work.

The Regents Park Chapel (former Uniting Church), where now the SDB meetings are held, is situated near the geographical center of Sydney and only a 10-minute walk from the nearest railway station. The immediate vicinity is a typical open Australian suburbia with colorful front gardens and a large golf course nearby. The first Sabbath service started with lively chorus singing and a prayer of praise and thanksgiving. The Bible Study was led by S. Kube, from the epistle to Romans 1:1-9.

Pastor Duffin preached on "The Open Door" from Revelations 3:8. A fellowship lunch followed in the hall, where we had the opportunity to get acquainted with each other.

At 2 p.m., a discussion meeting, chaired by the pastor, sought to

define the most urgent needs of the young church and its immediate goals and the way to reach them.

Right from the start it was apparent that the new congregation, placed "under the Lordship of Christ," has a great potential for growth.

At this stage the Warrimoo Fellowship will continue its services and program in the Blue Mountains (about 65 km. (40 miles) from Regents Park), but members planned to hold a combined Lord's Supper service on October 22 and from then on to have combined worship services about every six weeks. However, the details of a further evangelistic program have still to be worked out.

—From the *Link*

Move Over, Sam Johnson!

By Eugene Lincoln

Ask a typical person who compiled the first English dictionary, and you'll likely get the answer, "Samuel Johnson," for his two-volume *Dictionary of the English Language*, with its almost 2,300 pages, was the principal dictionary for over a century after it was first published in 1755.¹

His quaint definitions make us smile today. He defined *load*: "as much drink as one can bear"; *oats* were "a grain, which in England is generally given to horses, but in Scotland supports the people."²

But the honor of being the father of English lexicography goes to Nathaniel (also called Nathan) Bailey, who published *An Universal Etymological English Dictionary* in 1721. Evidence indicates that Dr. Johnson used it as the basis of his later work. Bailey defined a horse as "a Beast well known," adding simply that the word could be used both for the male and female³. He

published a supplement in 1827 that showed pronunciation of words and had illustrations.⁴

Bailey also aided the compilation of *Dictionarium Britannicum* in 1730.⁵

One important fact, however, about Nathaniel Bailey, is not well known. He was a believer in the seventh-day Sabbath and a member of the Mill Yard Seventh Day Baptist Church.⁶

¹Robert A. Peters, *A Linguistic History of English* (New York: Houghton Mifflin Company, 1968), p. 287.

²An Keats, ed., *Selected Sayings of Dr. Johnson* (New York: Pyramid Books, 1969), pp. 29,30.

³*Webster's New World Dictionary*, Second College Edition (New York: World Publishing Co., 1972), p. xv.

⁴Peters, *op. cit.*, p. 285.

⁵*Ibid.*

⁶*Seventh Day Baptists: Their Place in History* (Plainfield, N.J.: American Sabbath Tract Society).

The Sabbath Day

By Anna S. Krieter

YAHSHUA declared Himself to be "Master even of the Sabbath Day" (Matthew 12:8, Sacred Name Bible).^{*} We are told to call it "a delight, the holy of Yahweh, honourable." He made it holy, and He commands us to keep it so. It was the day upon which He rested after creating the heavens and the earth. This work was done in six literal days. These days all had an evening and a morning and therefore were twenty-four-hour long days. Those occurring after the sun was made began and ended at sunset. Light was created the first day; thus they all had an evening and morning. After this work was finished, beginning at sunset the seventh day, He rested. Therefore the Sabbath is a memorial of Creation. He ended the first week with a day of rest. He looked upon all His creative work, and pronounced it "very good."

The Creator made all things, including His holy rest day; He sanctified it and blessed it. When Yahshua, our Savior, was walking among men nearly two thousand years ago, He reminded them that He "is Master even of the Sabbath Day." After sixty years later, writing the book of Revelation, the apostle John says, "I was in the Spirit on the Sabbath Day." Even that long after Yahshua had ascended to heaven the Word makes no mention of a change in His day; or its being abolished, or of a substitute for it. It was still the Sabbath day.

As stated above, the Sabbath dates from Creation and not just from Moses' time. When Yahweh, the heavenly Father spoke from the mount, He confirmed this fact in the

Fourth Commandment. Many do not know the difference between the two laws. The royal law (or Law of Yahweh, the Ten Commandments, also the moral law) has not been abolished at Calvary or anywhere else. The Bible calls it "holy," "just," "good," "spiritual," and "perfect." Yahshua would not abolish such a law.

The ceremonial law, or law of Moses, with its sacrificial system, *was* abolished at Calvary. It was a shadow of good things to come. Its sacrifices were types of the Messiah, the true Passover Lamb; the Lamb of Yahweh, whose blood redeems and cleanses from sin. The law of Yahweh was written by Him, with His own finger, upon the two tables of stone and placed in the Ark of Yahweh.

It is now written in the hearts and minds of Yahweh's people by the Holy Spirit. This is the New Covenant, and the New Ministration. The ceremonial law was given by him in a book. This was the Old Covenant, which Yahweh made with the children of Israel. "Sin is the transgression of the law [the Law of Yahweh]."

We read in the Bible that we are not under the law, but under grace. "Under the law" means to be subject to its penalty, which is also known as "the curse of the law." He was made "a curse for us." On Calvary He paid the penalty for us. This gives us no right to go on disobeying and transgressing His favor willfully and knowingly breaking any of His commandments. We are under grace, His favor, because we keep His law, not if we break it, as some teach.

Yahshua did not come to

destroy the law, but to fulfill it. He warned us not even to think that He came to destroy the law or the prophets. According to His own words it would be easier for heaven and earth to pass away than for one jot or one tittle to pass from the law (Matthew 5:17,18). No part of the law could be abolished or changed. The commandments of Yahweh must be kept by His people. (Revelation 12:17, 14:12). "Blessed are they that do His commandments." (Revelation 22:14). There can be no complete conversion without the law, which is perfect (Psalms 19:7). Anyone with a real change of heart and soul will keep the commandments. "For by the law is the knowledge of sin." The Holy Spirit convicts of sin, and leads the sinner to repentance. Having seen by the law that he is a sinner and knowing that he needs a Savior, he obeys the glad tidings and comes to Yahshua for forgiveness and salvation. Remission of sins is through the blood of Yahshua for those who obey the glad tidings (Acts 2:38). Paul writes, "I had not known sin, but by the law." The law shows us that we are sinners because we have not kept it. The Holy Spirit convicts us and shows us our need of Yahshua as our Saviour. It is Yahshua who saves, not the law or any part of it. But those who are saved are to keep all His commandments, including the Sabbath day of the Fourth Commandment.

The Fourth Commandment not only requires that the Day be kept but lets us know exactly which day. Not only are we commanded to "Remember the sabbath-day to keep it holy," but we are told which day of the week is the Sabbath. "The Seventh Day is the sabbath" (Exodus 20:8-11). The cycle of the week has not been altered since the commandments were written. True, a few days were dropped from the

Julian calendar, but no change was made in the week. The seventh day which the English-speaking world calls Saturday is still the Sabbath, and it is called the Sabbath in many languages today.

Let us who belong to Yahshua obey Him and keep His holy day. Sundaykeeping is an abomination to Him. It is a heathen festival, originating in ancient sun worship, and it was unknown among the early believers.

—Adapted from *The Faith*

*All Bible quotations are from The Sacred Name Bible. Copyright 1963 by Scripture Research Foundation.

Religious dogmans, like substances, ought to be divided into solids, fluids, and gases—and appropriately labeled as such.

Correction

Since June, 1983, the volume and issue numbers on page two of THE SABBATH SENTINEL have been incorrect. The correct reference numbers are listed below:

June	V. 35, No. 6, Issue 314
July	V. 35, No. 7, Issue 315
August	V. 35, No. 8, Issue 316
September	V. 35, No. 9, Issue 317
October	V. 35, No. 10, Issue 318
November	V. 35, No. 11, Issue 319
December	V. 35, No. 12, Issue 320
January	V. 36, No. 1, Issue 321

The volume number and issue number of the February, 1984, issue are correct. We are sorry if this has caused any inconvenience or confusion.

We all live under the same sky, but we don't all have the same horizon.

POSITION DESCRIPTION

Public Relations Coordinator
Circulation Manager/The Sabbath Sentinel

Responsibilities of this position are envisioned as follows:

1. Represent the Bible Sabbath Association to leaders of Sabbathkeeping churches with creative ideas of working together in ways that are consonant with the goals of both the association and the churches.
2. Promote, among local congregations and other assemblies of Sabbathkeepers, ways how the Bible Sabbath Association can be of help to them.
3. Serve as circulation manager for The Sabbath Sentinel with the goal of strong subscription increase.
4. Handle correspondence pertaining to the above objectives, and travel as necessary to achieve them.

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—F. M. Feniak

I like THE SABBATH SENTINEL. Keep up the good work of informing God's people and bringing us closer together.

—Andrew Neumayer

I do enjoy the little magazine but cannot afford to be a member. I will send you what I can. I would love to get the magazine again. God bless you in the work. Enclosed is a check.

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Long Lake, SD

We do not belong to any church; our main text in the Good Book is 1 John 2:2. We don't need any other teacher than Jesus Christ. We study the Bible every day, and we try to live according to the Bible. We keep the holy days. . . . We keep the Sabbath (Saturday) of course. No Xmas; it is not mentioned in the Bible

I used to be an authorized vocation and career counselor. I have been working at schools for 36 years. We are not rich in money but very rich in the



Lord. By living soberly we can afford to see much of what the Lord created. It's a life-style.

Keep in touch with the Dutch.

—Flora and Adrian Steinfort,
P.O. Box 728
2280 AS Ryswyk
The Netherlands

We are looking forward to that next issue of THE SABBATH SENTINEL. We decided to double our offering to support our organization in this economically difficult time. Here's hoping that others may also feel the need to support God's truth with us! God richly bless you all.

—John and Merrily Bennett,
Vancouver, B.C., Canada

We covet your prayers. We will remember you at the Father's throne. This is good in these perilous times as we await YHWH's son from heaven.

—The Zeiglers

We Need Your Help

Our association plans to employ a full-time representative as a public relations coordinator and circulation manager for THE SABBATH SENTINEL. Obviously, we will need funds to support this position.

Do you believe, with us, that we should be a power in partnership with Sabbathkeeping churches in witnessing to the most rejected of God's holy commandments? Do you hear the call of God to arise with vision for the promotion of the purposes of this Bible Sabbath Association? Your board has strong visions, too. Please read on.

Do you agree that now, more

than ever before, is the time to let God inspire each of us to step forward in faith and vision? Very plainly we must appeal to members for financing our vision. Let us each ask ourselves: What will God lead me to contribute?

Let us write to our treasurer in Fairview, Oklahoma, sharing with him what we plan to contribute monthly, quarterly, and the amount, Lord willing. The need is urgent to do this now. Would you, please?

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—From the officers and directors of the Bible Sabbath Association

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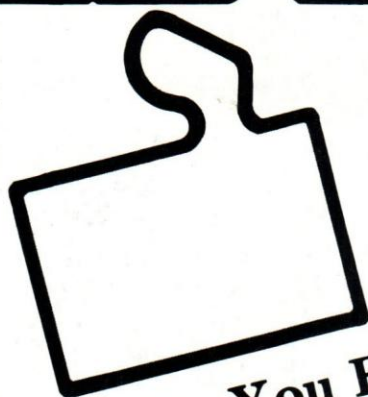
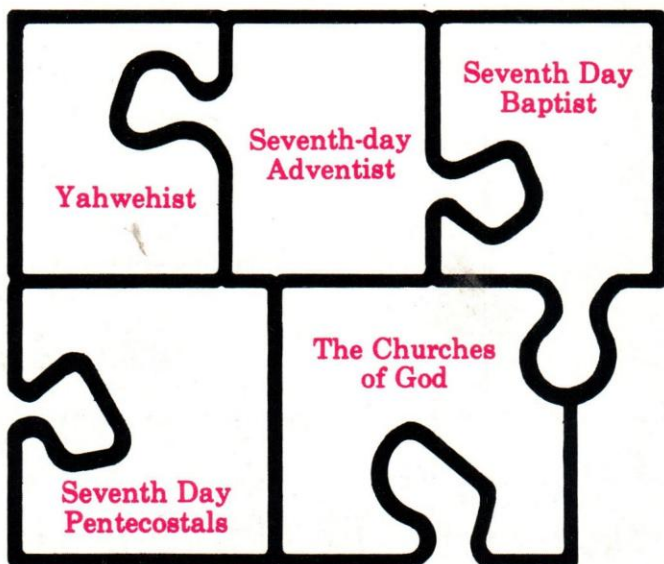
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